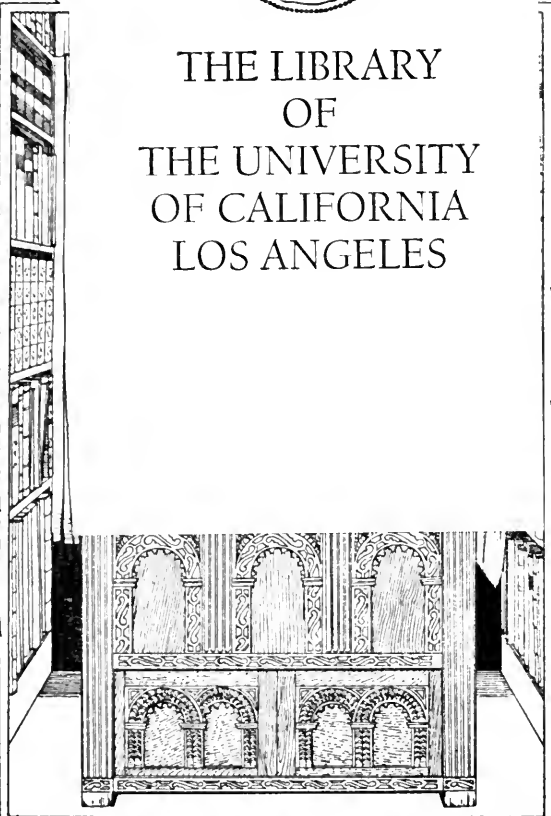




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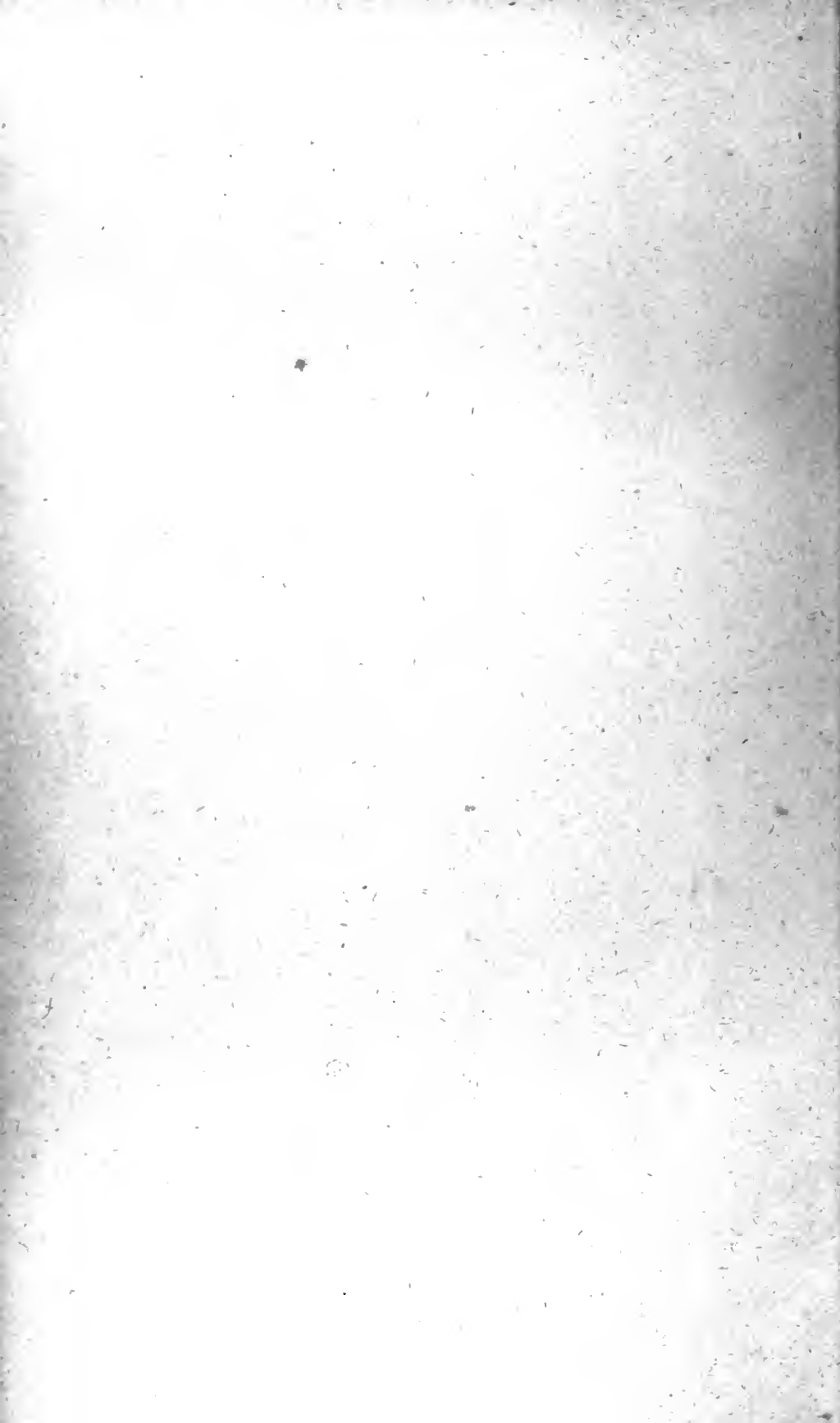


LEMAN

M.A., LL.M.

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NOTES ON THE
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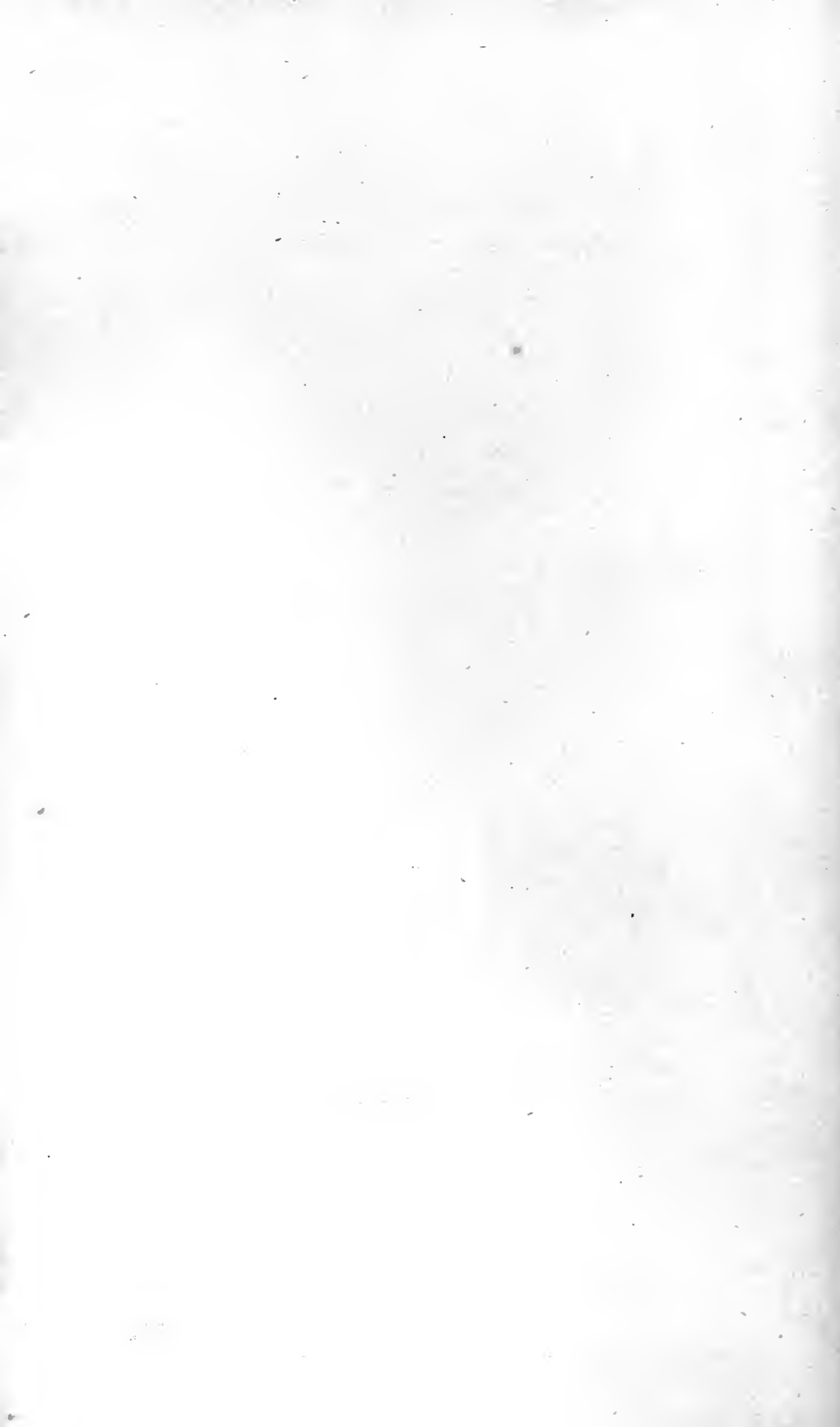


Plate 1.



BAKEWELL.S.E.

NOTES

ON THE

Churches of Derbyshire.

BY

J. CHARLES COX,

Member of the British Archaeological Association, F.R.H.S., etc.

VOL. II.

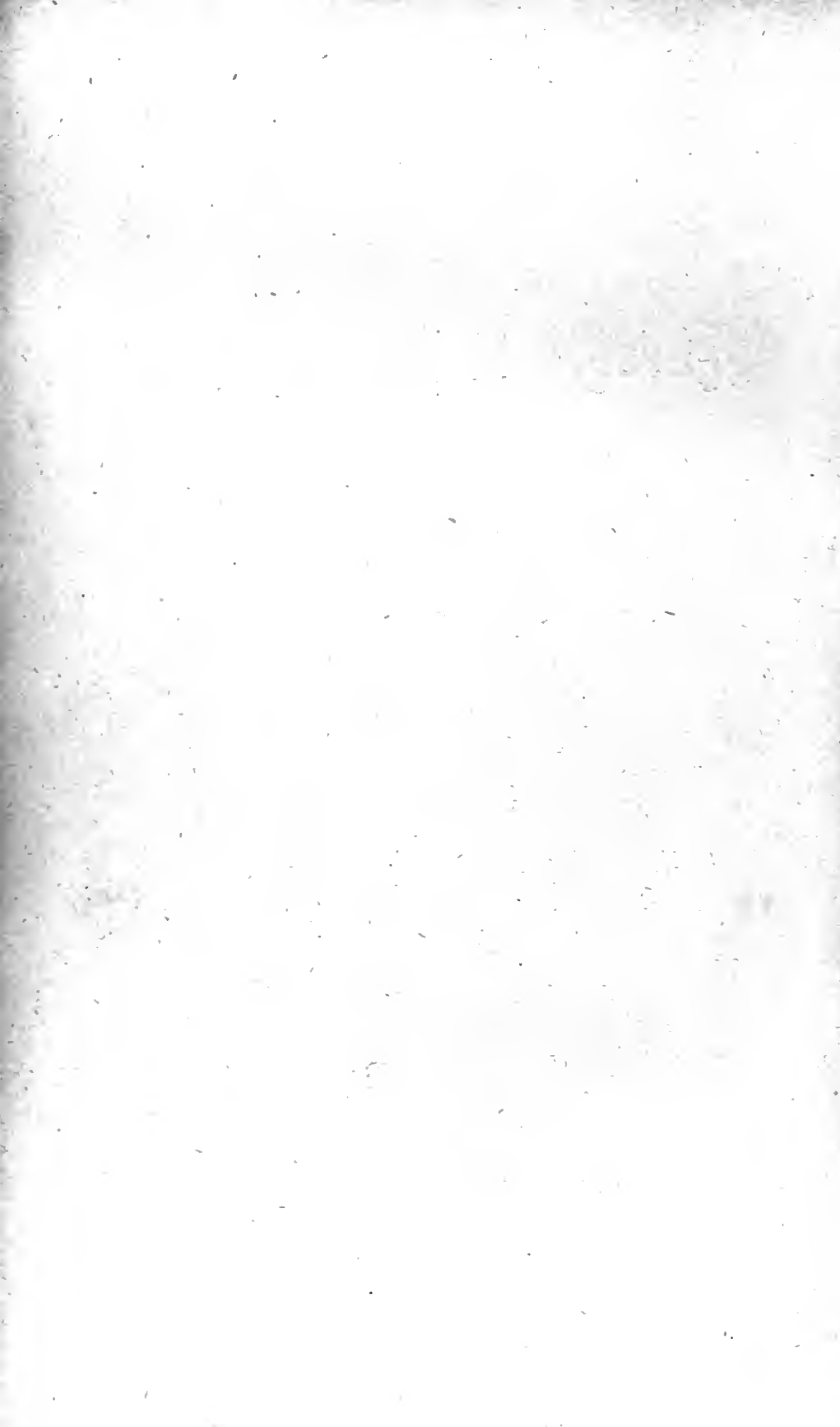
THE HUNDREDS OF THE HIGH PEAK
AND WIRKSWORTH.

ILLUSTRATED WITH HELIOTYPES, FROM PHOTOGRAPHS BY R. KEENE, AND
NUMEROUS OTHER PLATES.

"COULD WE BUT READ IT RIGHT,
THERE'S NOT A FURROW IN THESE TIME-WORN WALLS
BUT HAS ITS HISTORY."

CHESTERFIELD:
PALMER AND EDMUNDS.
LONDON: BEMROSE AND SONS, 10, PATERNOSTER
BUILDINGS; AND DERBY.

MDCCCLXXVII.



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TO THE RIGHT REVEREND
BISHOP HOBHOUSE,

THESE PAGES ARE, BY PERMISSION, DEDICATED,

IN ACKNOWLEDGMENT OF THE

KIND AND GENEROUS HELP RECEIVED AT HIS HANDS

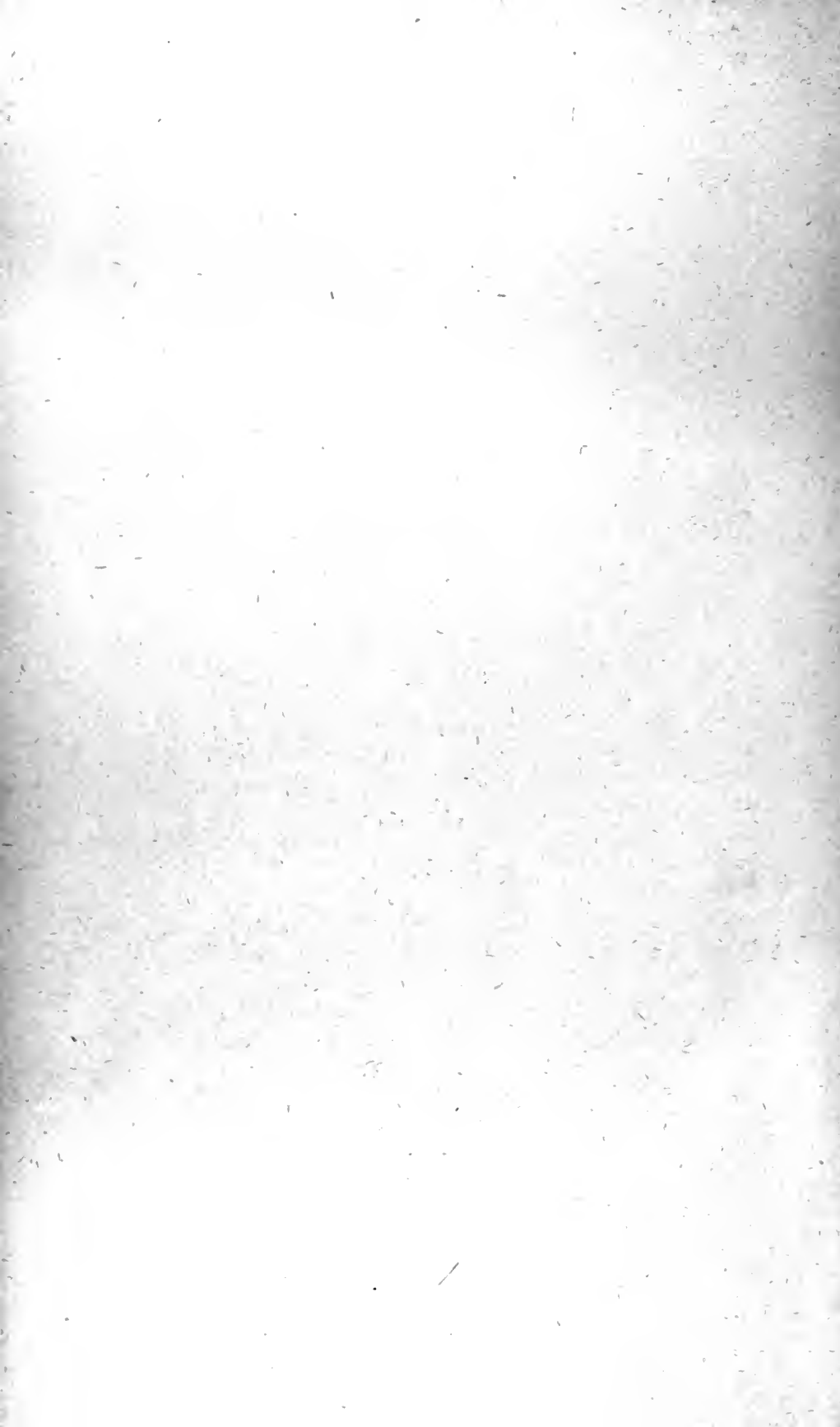
IN FURTHERANCE OF

THE AUTHOR'S ATTEMPT TO ELUCIDATE


THE ECCLESIASTICAL HISTORY

OF DERBYSHIRE.

704782



INTRODUCTION.

LTHOUGH articles on most of the churches in the Hundreds of the High Peak and Wirksworth have appeared in the *Derbyshire Times*, it will be found that fully two-thirds of these pages are entirely new or completely rewritten.

The work of rejecting that which is superfluous, or of less value and originality, has been far more difficult with this volume than with its predecessor; for not only does it contain a greater number of churches, and more of first importance, such as Ashbourn, Bakewell, Tideswell, Wirksworth, and Youlgreave, but the scheme of the book has grown upon my hands, as fresh sources of information have been disclosed.

I should like, therefore, to remind my readers, that, though this work will, I fear, be usually known as the "Churches of Derbyshire," it was no mock-modesty on my part, but a full consciousness of its shortcomings and of the impossibility of thoroughly exhaustive treatment, which caused me to give it the fuller title of "Notes on the Churches of Derbyshire."

Though working new veins of material, I have tried to follow up those sources of which I availed myself in the last volume with equal care, but, as my pages have already not a little exceeded the limit originally assigned to them by my publishers, I shall not be expected to re-enumerate those sources in detail. Suffice it to say that the Close, Patent, Fine, Pipe, Charter, Quo Warranto, and Hundred Rolls, together with the lengthy series of Inquisitions have been thoroughly searched, full references given to them in the notes, and several of the more important ones given *in extenso* in the Appendix. A word of warning

may not be superfluous to those, who, in these matters, may be inclined to rely wholly on the published abstracts of the old Record Commission. In many respects they are faulty, and frequent blunders occur in the appropriation of charters to their respective counties. Thus, for instance, the church of Kneveton, in Nottinghamshire, is in several cases entered Kniveton, Derbyshire, and nothing but a visit to the Public Record Office in Fetter Lane, or the procuring of a full transcript, has saved me from numerous pit-falls of this description.

The Taxation Roll of 1291, the *Valor Ecclesiasticus*, the Chantry Rolls, the Inventories of Church Goods, the Parliamentary Survey of Livings, have all again been laid under contribution. The character and present location of these different documents were fully described in my first introduction, and I have also thought it unnecessary to burden the notes with constant references to their whereabouts, which would be mere reiteration. At the same time I have every reason to hope that the introductions and notes will fulfil the object at which I have aimed—viz., the rendering it a comparatively easy task for anyone to follow up more exhaustively the treatment of any particular church.

The Heralds' Visitations, and the various collections of manuscripts, such as the Wolley and Mitchell in the British Museum, and the Dodsworth and Ashmole in the Bodleian Library, have also been again closely searched.

The new sources of information of which I have availed myself are twofold—private collections of MSS., and the muniments and registers of Lichfield and Lincoln. The latter, especially those of Lichfield, are of great importance to the ecclesiologist. The Episcopal registers, commencing in 1297, are unusually complete and perfect.

Vol. i. begins with the episcopate of Walter de Langton, and consists, down to f. 84, of institutions to the different benefices in the diocese. From f. 92 to the end of the volume, are lists of those ordained at the different ordinations from 1300 to 1358, which were held in various of the principal churches. At an ordination held at All Saints', Derby, in 1301, there were 22 *Sub-diaconi*, 10 *Diaconi*, 7 *Adhuc Diaconi*, 17

Presbiteri, and 10 *Adhuc Presbiteri* ordained. Other lists frequently include the primary grade of the sacerdotal office—*Acoliti*, and *Adhuc Acoliti*.

Vol. ii. relates chiefly to institutions during the episcopate of Roger de Norbury, 1322—1358, interspersed with occasional dispensations and longer documents. That portion relating to the Archdeaconry of Derby, is from f. 63 to f. 97.

Vol. iii. has been thoroughly analysed by Bishop Hobhouse, who most kindly placed his exhaustive abstract at my disposal. It is by far the most interesting of the whole series, and contains numerous ordinations of vicarages and chantries, commissions, citations, dispensations, inspections, etc., etc., pertaining to the episcopate of Roger de Norbury, who must have been one of the most energetic and hardworking prelates that ever held the see of Coventry and Lichfield.

Vol. iv. contains the institutions during the episcopate of Robert Stretton, who held the see 1359 to 1385. At the end of this volume (ff. 110—113) are the returns made by the Bishop in 1366 to the Archbishop of benefices held in plurality, with values declared on oath by the holders, who were cited under Papal monition before the Diocesan or Commissary. Certain of the pluralists offer to resign some of their benefices, others plead hard for retention.

Vol. v. commences with a brief abstract of the various episcopal acts of Robert Stretton (ff. 1—39), followed by other documents at length; ff. 82—131 contain the lists of persons ordained from 1360 to 1384.

Vol. vi. includes the episcopate of Walter Skirlaw, who only held the see for a few months in 1386, and of Richard Scroope, 1386—1398. The institutions to Derbyshire benefices will be found at f. 15 to 29, interspersed with a few longer documents relating to these livings; from f. 75 to 104 are various episcopal acts, including the ordination of chantries at Ashbourn, Dovebridge, Weston-on-Trent, and Dronfield, and several other important documents relative to Derbyshire ecclesiastical history. The volume concludes with lists of those ordained.

Vol. vii. and viii. are bound in one, and contain the episcopal acts of John Burghill, 1398—1414, and of John Catterick, 1415 to 1420. The institutions to Derbyshire benefices will be

found at ff. 76 to 85 of the first of these volumes, and at ff. 9 to 12 of the second. Both of them conclude with lists of those ordained.

Vol. ix. contains the longer episcopate of William Heyworth, 1420 to 1447. The institutions in the Archdeaconry of Derby extend from f. 73 to f. 94, and the ordinations occupy ff. 207—243.

Vol. x. covers the period when William Booth was Bishop, 1447—1452, with a few insertions pertaining to his successor. The institutions to Derbyshire benefices are at ff. 21—23, but other episcopal acts relative to the county, such as the endowment of the vicarages of Aston and Weston will be found further on; the ordinations extend from f. 105 to f. 115.

Vol. xi. gives the first seven folios to the very brief episcopate of Nicholas Close, in 1452, and continues with his successor Reginald Boulers, 1453 to 1459. The institutions of the Derby Archdeaconry are from f. 28 to f. 33; and the ordinations conclude the volume, ff. 97—118.

Vol. xii. contains the episcopate of John Hales, 1459—1490; the Derbyshire institutions are at ff. 63—80; the general episcopal acts, ff. 145—176; and the ordinations, 178—291.

Vol. xiii. commences with the time when the see was vacant, 1490—1493, and when the diocese was in commission to John Scharpe, canon of Lichfield, and Robert Schyrbury, treasurer of Hereford. The bishopric of William Smith, 1493—1496, begins at f. 139; and the Derbyshire institutions, ff. 152—154. From f. 200 to the end of the volume is the episcopate of John Arundell, 1496—1502; with Derbyshire institutions, ff. 216—222. The ordinations occur at ff. 171—191 and 258—297. There is a long account of the foundation of the chantry at North Winfield, ff. 250—257.

Vols. xiii. and xiv. are bound together. The first contains the episcopate of Geoffrey Blyth, 1503—1533, with Derbyshire institutions, ff. 32—43, and will and inventory of John Fitzherbert of Norbury, ff. 106—111; and the second is from 1534—1553, when Rowland Lee and Richard Sampson were successively bishops, the Derbyshire institutions being at ff. 25—30 and 53—56. In neither of these volumes are there any lists of persons ordained.

Vol. xv. contains the institutions made by Ralph Bayne, 1554—1559; by Thomas Bentham, 1560—1579; and by William Overton, 1580—1609.

After this date there is a blank from 1609 to 1618; and vol. xvi. extends from 1618 to 1631, followed by another blank up to 1662. This latter hiatus is to a considerable extent covered by the large number of Commonwealth institutions preserved at Lambeth Palace, to which I alluded in my first introduction. Vol. xvii. commences with the episcopate of John Hacket in 1662, and, in addition to the institutions, contains important accounts of the consecrations of Foremark church, and of St. Alkmund's, Derby, which will find a place in my succeeding volumes.

It will be seen, from this analysis of the early episcopal registers at Lichfield, that an almost perfect list of the rectors or vicars of the different Derbyshire parishes, from the commencement of the fourteenth century downwards, might be formed. At one time I had the intention of attempting it; but as these volumes are entirely unindexed, and as the writing is frequently close, crabbed, and contracted, to say nothing of numerous places almost illegible from damp, or faded ink, I decided that the result aimed at would scarcely justify the enormous expenditure of time. I have, however, given lists of the rectors of Matlock and Eyam, as specimens of what may be done in that way, together with numerous occasional entries relative to the other churches. I hope, also, that I have not omitted a single entry of importance in connection with the more exceptional episcopal acts, so far as they concern the churches treated of in this volume.

It should not, however, be overlooked, that institutions to the benefices of Bakewell, Chapel-en-le-Frith, Hope, Kniveton, or Tideswell are not to be found in these registers, as they were within the patronage and peculiar jurisdiction of the Dean of Lichfield, and therefore required no episcopal confirmation to make the appointment valid. There must at one time have been a register of these appointments in the custody of the Dean and Chapter. It does not appear that one now exists; but the muniments of the Lichfield Chapter are not in such a condition as to facilitate reference to any particular

portion. When the Record Commissioners, appointed in 1800, reported on the documents pertaining to our Cathedrals, they said that no original Records, MSS., Statutes, or Charters were to be found at Lichfield. Where these learned gentlemen searched I know not; and when first I thought of making inquiries in that direction, I was semi-officially referred to this official report, as giving the true state of the case. But, on obtaining access to the Chapter muniment-room, over a south chapel of the quire, I found that there were a large number of early charters and other documents, with seals attached, including the original grant of the Church of Bakewell by King John, with several other royal charters of a later date. The most interesting volume is an ancient chartulary, beautifully written in double columns, and called *Magnum Registrum Album*. It commences with the chronicles and acts of the Church of Rome in England, an account of the liberties of royal chapels, the form of metropolitan visitations, and the form of election of a bishop of Coventry and Lichfield. Then follow copies of various early documents and charters relative to the endowment of Lichfield Chapter (which have been transcribed by Dugdale), and numerous entries relative to the Derbyshire benefices within their jurisdiction. Those parts relating to Derbyshire are almost all contained in another ancient chartulary, now forming No. 4799 of the Harl. MSS. in the British Museum. It is endorsed—" *Regist. Eccle Cathedralis Lichf. ex dono Magistri Gulielmi Whitlock in Ecc. Cat. Lichfeldensi Prebendario, Anno Do. 1583. Dec. 3^d.*" A table at the end is compiled by John Yatton, who was Dean, 1492—1512. Part of this volume is missing, but the leaves will be found in Harl. MSS., 3868. The large amount of information from the Lichfield chartularies given in the following pages, and in the appendix, is chiefly taken from the volume in the British Museum, as being the readier of access; but whenever the notes give references to both authorities, it has been collated with that at Lichfield. There is an analysis of the contents of Harl. MSS., 4799 in Mitchell's Collections (Add. MSS., 28, 109, ff. 124 to 142), but not a very correct one.

In the Cotton MSS. (Vesp. E. 16) there is another fragmentary chartulary, entitled "*Cronicon Lichefelden Ecclesie.*" It is prefaced by the following statement:—

"This booke was found in the thatch of an house at Clifton Camville in the demolishinge thereof, And was brought to mee by Mr. Darwin. The Cronicon agrees perfectly with that within y^e church in the wall by the south gate (? the present muniment room) in folding leaves of Timber, wh was torne in peeces by my L^d Brookes his soldiers. But there is another antiquity called Lichefeldensis wh was in y^e custody of y^e Dane & Chapter & suffered an harde fate, for there having ben not many yeares since a Sute betwixt Mr. Spret & certain Prebendaries touching y^e repair of y^e church of Stowes Chancel, whereof they were parsons, the book went to London on an appeal cause & was never obtained back. I was showed another Coppy under that title in Greyes Free Library, Mr. Selden had presented, this I saw some 20 yeares ago."

Dugdale copied his early Saxon history of the See from this MS. With it is bound up a brief chartulary of Lincoln cathedral of twenty-five folios, but only giving transcripts of well-known charters.

The large number of Derbyshire benefices held by the Dean of Lincoln in this county, including the mother churches of Ashbourn, Chesterfield, and Wirksworth, with all their dependencies, gives an additional interest to the history of that grand old building in the eyes of a Derbyshire ecclesiologist. Although all ecclesiastical connection with that ancient city has been severed by recent legislation, it is pleasant to reflect, when gazing upon the most glorious of all our cathedrals,

"Thou, Lincoln, on thy sovereign hill,"

that it was the wealth of Derbyshire mines, and the fertility of Derbyshire pastures, which materially helped to raise that majestic pile, in all the successive stages of its culminating beauty. The muniment-room, over the Galilee porch, is rich in ancient chartularies and early royal and other charters of unique interest, including a confirmation by Henry II. (1164) of the churches of Ashbourn and Chesterfield. The oldest of the chartularies is the *Registrum Antiquissimum*, which was lost for some time, but purchased and restored in 1712 by Archbishop Wake, who at that time held the See of Lincoln. It is from this that Dugdale copied. The chartulary containing the most Derbyshire information is one entitled in full, "*Carte tangentis Decanatu Eccle beate Marie Lincoln.*" There are a few extracts from this in Pegge's Collections (voi.

vii., f. 213, etc.), and one or two transcripts amongst the Wolley papers (Add. MSS., 6666). The early Lincoln documents are in admirable order, having been recently arranged by the Rev. Canon J. F. Wickenden.

I may here mention that the references to Dugdale's *Monasticon* throughout these pages are to the original edition in three volumes, with the two additional volumes by Stevens. I fully recognise the superior value of the later and extended edition, but I had the former for ready reference in my own library; and my readers will not have suffered, as I have not failed to consult the original authorities quoted in the modern edition. Thus, in connection with Bradbourn, the chartulary of Dunstable Priory (as well as the Annals) has been searched—that of Vale Royal for Castleton, that of Welbeck Abbey for Derwent, and what remains of Leicester Abbey chartulary for Youlgreave. Full references are given to these documents under the respective churches.

Between the years 1816 and 1843, the late Rev. R. R. Rawlins collected in three large folio volumes a series of original descriptive notes of all the churches of the county, illustrated with no less than 258 drawings of the various churches and chapels, as well as of the more valuable monuments they contained. These are of exceptional worth, as not only are many of the monuments therein described considerably mutilated or destroyed, since the time that he wrote, but several of the churches have been altogether swept away to make room for their successors. The Rev. R. R. Rawlins was perpetual curate of Kneeton-on-the-Hill, Notts, sometime curate of Alfreton, and also had sole charge for some years of the parish church of Newark. He died within recent years, at an advanced age, at Mansfield; and it is owing to the kindness of his niece, Miss Harrison, of Lytham, that I have been permitted to thoroughly examine the results of his researches.

About the same period the late Godfrey Meynell, Esq., of Meynell Langley, was making similar collections, and also most fully illustrating them with his own pen. Though not quite so complete as Mr. Rawlins' notes, they are in one sense more valuable, as Mr. Meynell was evidently keenly interested in heraldry; not a coat seemed to escape his pen; so that his

MSS. may be almost regarded as a regular heraldic visitation of those churches that he described. The courtesy of his grandson, the present Godfrey Meynell, Esq., of Meynell Langley, enabled me to make free use of these documents, as well as of the valuable volume of seventeenth century MS. notes relating to all the manors in the county, which Lysons has referred to as the work of John Hieron, but which really appears, according to Mr. Meynell's own notes, to have been written by Mr. Sandars, of Little Eaton.

Lord Vernon has a very fine and extensive collection of family documents, pedigrees, and papers at Sudbury Hall, the most valuable of which are bound in thirteen folio volumes, entitled *Collectanea Vernoniana*. I have to offer my hearty thanks to Lord Vernon for so freely allowing me to make use of this collection. My primary object in consulting it was to clear up the difficulty about the Vernon tomb in the Bakewell chancel, the due explanation of which is given in the *Addenda*; but I found there many interesting entries relative to Bakewell and Haddon, as well as some valuable extracts from the chartulary of Lenton Priory, which perished by fire in 1731.

I am also specially obliged to T. W. Bateman, Esq., of Middleton Hall, by Youlgreave, not only for allowing me to consult his invaluable library—which contains the unpublished collections of Blore, the continuations of Glover for his county gazetteer, a most complete assemblage of county pedigrees, representing incalculable research, and the laborious and voluminous collections and correspondence of his father and grandfather—but also for lending me several MS. volumes for the convenience of more leisurely research.

It will also be found that I have made a special feature in this volume of parish registers and accounts, and have in all cases given the dates at which they commence, and any serious gaps or imperfections in their continuity. It is to be hoped that this may prove of some service to genealogists, in the saving of unnecessary journeys or applications for information. Perhaps it is scarcely within my province to here criticise any other work, but I cannot help giving a note of warning with regard to the new edition of the *Post Office Directory of Derbyshire* that has just been issued. Its information as a

directory may be all that is desired, but the brief descriptions of the churches are for the most part ludicrously incorrect; whilst in the matter of dedications, and dates of the registers it seems to be more often wrong than right.

I desire also to tender my obligations to the clergy who have so generally assisted me, but more especially to the Rev. S. Andrew, vicar of Tideswell, and the Rev. F. Jourdain, vicar of Derwent Woodlands, who have given me valued help with regard to more than their own churches. The aid of Bishop Hobhouse, particularly in matters relative to the interpretation of difficult points in glossarial Latin, deserves more acknowledgment than the mere mention of his name in the dedication. I must also thank William Fell, Esq., and Charles Gresley, Esq., for access to the Lichfield Episcopal and Chapter Registers, and the Dean of Lincoln, Bishop Mackenzie, and more particularly the Chancellor of Lincoln, Dr. Benson (Bishop-elect of Truro), for their kind attention to my requirements with respect to the Lincoln muniments. I hope it will not be taken as a mere piece of affectation if I here, too, thank my wife for the many hours of labour she has expended in correcting for the press.

My acknowledgments are due to the College of Arms, for again permitting me to consult the collections of Dr. Pegge, Bassano's Church Notes, and William Wolley's MS. history of the county; and especially to Stephen Tucker, Esq., Rouge Croix, for frequent assistance. To Captain A. E. Lawson Lowe, a well-known genealogist, I am also indebted for help in the elucidation of several knotty points of county pedigree and heraldry.

The *Reliquary* has been of special service to me, as well as several private communications from its learned Editor; and I must thank him, too, for the loan of two woodcuts, illustrating the wall paintings at Haddon Chapel, and a brass at Edensor. G. M. Tweddale, Esq., has also most good-naturedly lent me a woodcut of Bishop Pursglove, which had been prepared for his forthcoming *Popular History of Cleveland*. The remainder of the twenty-five plates are originals; and I trust the readers of this volume will agree with me in thinking Mr. Keene's efforts as a photographer (so faithfully reproduced by the Helio-type Company) worthy of his high reputation, and in thanking Mr.

Bailey for the studious care and finish that he has bestowed upon the drawings, which have been fac-similed by Messrs. Bemrose's Anastatic process.

To one point I desire very briefly to draw the attention of archæologists. Since the publication of the manuals of Cutts and Boutell, on incised sepulchral stones, a very large number of additional specimens have been brought to light, and nowhere more than in this county, where stone abounds on all sides. A few fresh specimens are drawn, and others described, in this volume; and archæologists will be doing a real service by giving all possible publicity to those early examples of the sculptors' art that may come to light in their own neighbourhood. The history, grouping, and significance, of these stones yet remains to be written. When travelling last spring in the south of France, I was startled to notice the identical patterns found on the old Bakewell and Darley stones, even now in use in numerous French Basque churchyards, both on head-stones and flat slabs. And this was the more surprising, as even the adjacent parishes outside the Basque district, as well as the Spanish Basque churchyards over the frontier, were searched in vain for similar memorials.

I am not aware that this singularity of the Basque grave-stones has ever yet been mentioned. The archæology of that district may be said to be totally unwritten; and, when it is accomplished, it is not improbable that a ray of additional light will be thrown on the origin of that mysterious nationality, as well as on the real source from which the various continental tribes sprang, that peopled this country after the departure of the Romans, and whom we are accustomed to comprehend in the vaguely generic term of Saxon.

A word is necessary about the Appendices. Every care has been taken to make them literal transcripts, and the false concords of grammar and caprices of orthography must be laid to the charge of the monkish compilers or the errors of original transcribers. It is to be regretted that any *Addenda* were necessary, but it seems as if certain items of information could never be gained till the last moment. I have read with attention the large number of public and private criticisms that were the result of my first volume, and I hope I have profited by various suggestions. It has been my endeavour

to include as many of the remarkable post-Reformation monuments as my space would permit; but to those critics who found some fault with my last volume because I had not given a life of Chantrey, under Norton church, and of Jedediah Buxton, a calculating phenomenon of last century, under Elinton church, I can only reply that the primary aim of this work is to be a record of local mediæval church history, not a county gazetteer, and that it is expected to be completed in four, not in forty volumes. With the two succeeding volumes much progress has been made, and I hope another will be issued before the close of the ensuing twelve months.

These pages will afford another incidental but strong proof of the energy and life of the middle ages, especially when we consider that there were few parts of England more retired, and more difficult of access, than the Peak of Derbyshire. It will probably surprise even educated churchmen to learn how large was the church accommodation in those times that it is popular to regard as "dark," as is proved by the large number of chapels (the very sites of which are now unknown) that were then extant, amongst a population far smaller than the present.

The light of Faith might then be in a dim lanthorn, and was doubtless obscured by not a few superstitions and scandals; but at all events it shone brightly and cheerfully through the unencrusted apertures, and it was not till the seventeenth century that a traveller in the Peak remarked, in astonishment on seeing a church, that he had "thought himself a stage or two beyond Christendom." I have now reached the last lines of my second volume; for all the kindly expressions that were used with respect to its predecessor, I thank both my known and my unknown friends. For myself I can only say that I regard this labour as one of personal utility, for I feel the literal truth of those lines:—

"Something in these aspiring days we need
 To keep our spirits lowly,
 To set within our hearts sweet thoughts and holy!
 And 'tis for this they stand,
 The old grey churches of our native land."

J. CHARLES COX.

Hazelwood, December, 1876.

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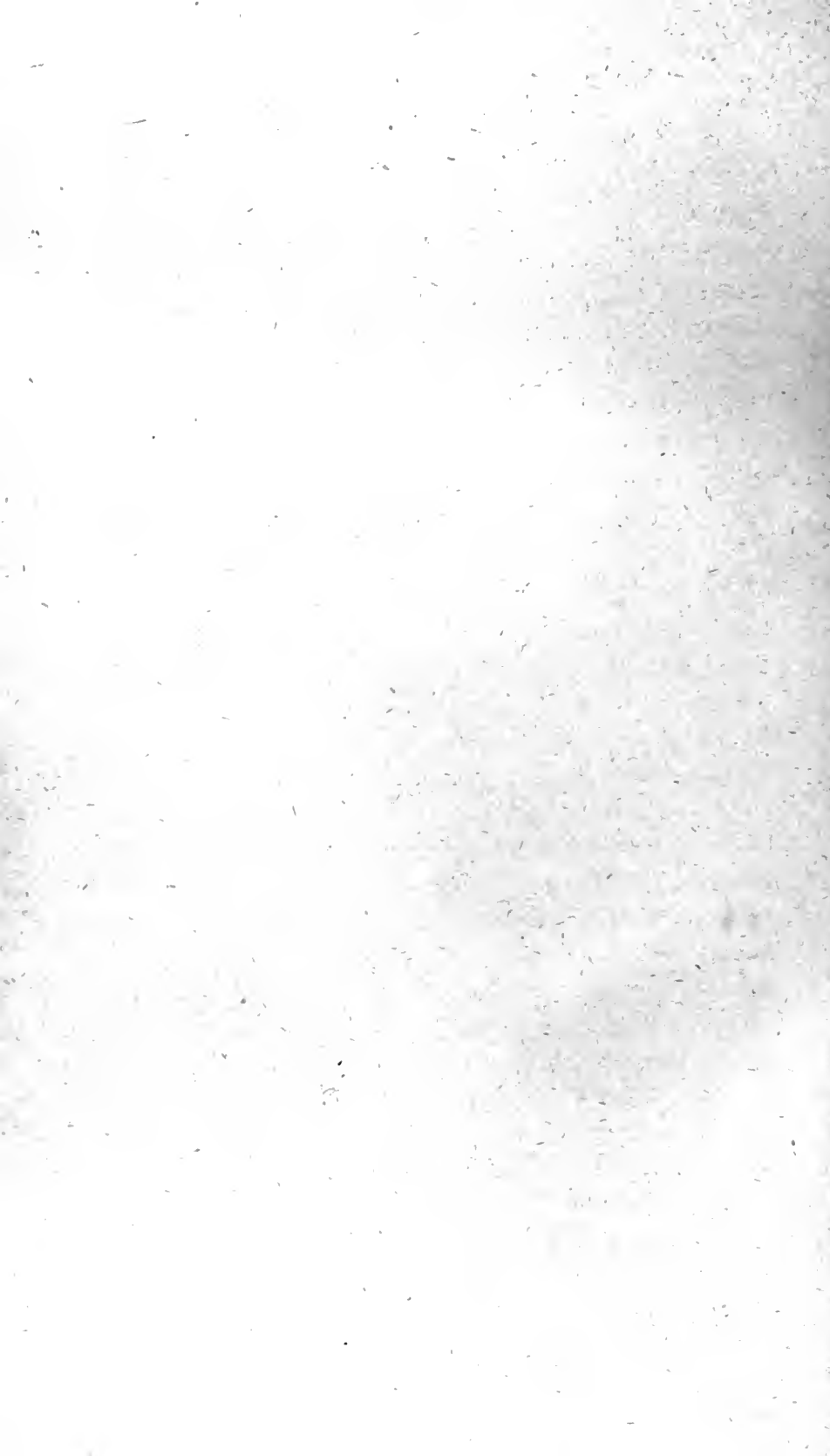
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The Hundred of the
High Peak.

Bakewell.

Ashford.

Buxton.

Hartill.

Baslow.

Chelmorton.

Longstone.

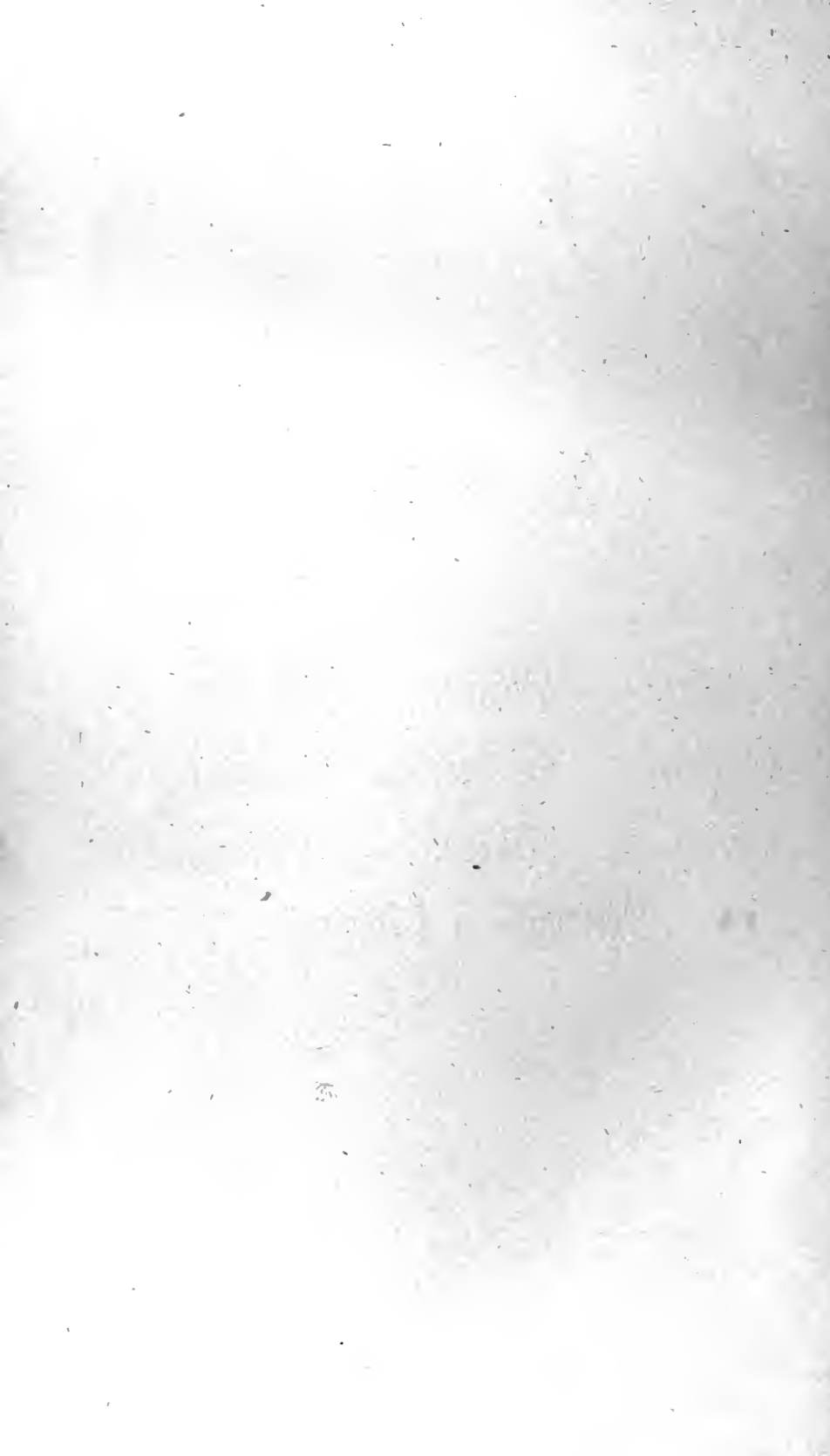
Beeley.

Haddon.

Manqash.

Sheldon.

Taddington.



Bakewell.

THE first historical mention of Bakewell occurs in the year 924, when the Anglo-Saxon Chronicle relates, that "in this year, before Midsummer, King Edward went with his force to Nottingham, and commanded the Castle to be built on the south side of the river, over against the other, and the bridge over the Trent between the two castles: and then he went thence into Peakland, to Bakewell, and commanded a castle to be built nigh there unto, and garrisoned."

We may be quite sure that in those warlike times, Bakewell would speedily become a place of some little importance, and at the time of the Domesday Survey (1086), we find that it was possessed of a church and *two* priests, a distinction that was only shared in this county by Repton, an ancient capital of the Mercian Kingdom. But this church was shortly afterwards taken down and a new one erected about the year 1110. The popular idea that the Norman Church was the work of King John cannot be sustained, as the style of architecture points unmistakably to the commencement of the twelfth century, and it seems probable that the founder was William Peverel, the illegitimate son of William the Conqueror, who died on the 5th of February, 1113. Bakewell was one of the one hundred and sixty-two English manors bestowed upon his favourite son by the Conqueror. The advowson of the church appears at this time to have been in the hands of the holder of the manor; but when the vast estates of the Peverels were escheated in the reign of Henry II., both manor and church reverted to the Crown, and were bestowed by Henry on his second son, John, Earl of Mortaigne. Henceforward the manor and the church were separated. The fortunes of the former need not now be pursued, but the latter was granted by John, in the third year of his brother Richard (1192), to the Cathedral Church of Lichfield. This was not a simple gift of the advowson, but included, as the

charter expressly states, the property belonging to the church, as well as that pertaining to the prebendaries which were then attached to the Collegiate Church of Bakewell. It was, however, provided that reasonable sustenance was to be found for the three prebends serving the church of Bakewell; and it was further provided that the Chapter of Lichfield, in return for this munificence, were to find a prebend to say daily mass at Lichfield, for the good estate of John during his lifetime, and for his soul for ever after his decease.

Hugo de Novant was at this time Bishop of Coventry and Lichfield, and he is described in the charter as "the most dear friend" of the donor. It was left to his decision, whether the emoluments of Bakewell should be applied to the increase of the episcopal income, to the support of the prebends of Lichfield, or to the Common fund of the church or chapter, from which provision was made for the canons. It seems that his decision was in favour of appropriating the revenues of the church of Bakewell to the episcopal office; leaving to the chapter that portion which accrued from the prebendaries. There is a deed extant, executed shortly after this gift, by which Hugo permitted Matthew, one of the three prebends of Bakewell, to retain his income for his life, on the payment of a yearly pension of one gold angel to the chapter of Lichfield.

During the episcopacy of Geoffrey de Muschamp, the successor of Hugo, John came to the throne, and one of his first acts was to confirm the grant of Bakewell to that Bishop, but this arrangement did not long continue, for William de Cornhill, who held the See of Coventry and Lichfield from 1215 to 1223 made over two-thirds of the church of Bakewell to the common use of the chapter, and the whole was similarly appropriated a few years later by his successor, Alexander de Stavenby.*

The tithes of the church of Bakewell, as well as the special incomes attached to the three prebendaries, being appropriated to the chapter of Lichfield, it became necessary to make some provision for the due celebration of divine service, and the wholly insufficient income of twenty marks was set aside as the stipend of the vicar.† The stipulated sustenance of the three prebends seems to have fallen into abeyance, and out of this income of

* Rotuli Chartarum, I John, memb. 26. Dugdale's *Monasticon*, vol. iii., pp. 229, 233, 234. Harl. MSS. 4799, *passim*. *Magnum Registrum Album*, and original charters at Lichfield.

† For particulars relative to the endowment of the Vicarage, see Appendix No. 1.

twenty marks the vicar was expected to support himself, two presbyters or priests, as well as a deacon and subdeacon. When John Peckham, Archbishop of Canterbury, made his metropolitan visitation in 1280, he severely rebuked the Dean and Chapter of Lichfield for their greed. The deacon and subdeacon were found to be begging their bread, and the Archbishop, though himself a mendicant friar, ordered that they should henceforth eat at the Vicar's table; the emoluments of the vicarage being increased by ten marks per annum for that purpose. The deacon was also to receive a mark, and the sub-deacon ten shillings, for providing themselves with clothes. But the sharpest censure of the Archbishop was reserved for the conduct of the chapter with respect to the chapelries of Bakewell, where the whole burden of maintaining the ministers, providing books and ornaments,* and repairing the fabric, fell upon the parishioners. In defence it was urged that it was only the great favour of the Dean and Chapter that had allowed the inhabitants to build or maintain these chapels to save them from the trouble and danger of attending the mother church in bad seasons. Peckham came to a compromise in this matter, by which it was agreed that the Dean and Chapter should provide fit and proper chaplains, finding at least two and a half marks towards the income of each of them (five marks being then the usual allowance for a chaplain or curate), the remainder being found by the inhabitants, and that the body and chancel of the several chapels should be repaired, and a chalice and missal provided by the inhabitants, the Dean and Chapter providing all other books and ornaments.† The arrangements differed in certain cases, but will be treated of under the respective chapelries. The chapelries of Bakewell, specified by the Archbishop, were seven in number—Baslow, Beeley, Chelmerston, Harthill, Longstone, Monyash, and Taddington. We know that there were then also chapels at Ashford and Haddon, but there was

* The requisites for public worship were at that time so numerous and costly, that the question of their supply was one of no small importance, and the use of all the accessories, even in the most remote country districts, was specially urged by Archbishop Peckham. Canon xxvii. of the Council of Lambeth, 1281, mentions that it was required of the parish to provide the chalice, the principal mass vestment, a chasuble, a clean alb, an amice, a maniple, a girdle, two towels, a cross for processions, a lesser cross for the dead, a bier, a censer, a lanthorn, a bell, a Lent veil, manuals, banners, bells, vessels for holy water, salt and bread, an osculatory for the pax, Easter taper with candlestick, bells in the steeple with ropes, font with lock and key, repairing of the body of the church within and without, as well in altars as in images, glass windows, with the inclosure of the churchyard. All other particulars and ornaments, with the repairing of the chancel within and without, were to be found by the rectors and vicars. Hook's *Lives of the Archbishops of Canterbury*, vol. iii., p. 348.

† Lambeth MSS., Peckham's Register, f. 25b; *Magnum Registrum Album*, ff. 102—104; Add. MSS. 6567, f. 193; Harl. MSS. 4799; Dugdale's *Monasticon*, vol. iii., pp. 226, 228.

probably no dispute with respect to the former, and the latter was not only attached to the manor-house, but Nether Haddon itself formed an extra-parochial district. Nor is it improbable that there was at this time a chapel at Buxton, but it was always regarded as a chapel-of-ease to the parochial chapelry of Chelmorton, and would therefore naturally escape special mention; and Sheldon stood in a similar relation to Ashford.

Peckham also gave to the parishioners the privilege of appointing the two "clerici scholastici" attached to the vicarage, whose chief duty consisted in the carrying of holy water to the chapels and to all parts of the parish on Sundays and festivals. From this it may be assumed that the vicar reserved to himself the rite of the consecration of water, a ceremony usually performed by any priest.

This compromise did not hold good for many years, for it was considerably modified in 1315, when the Dean and Chapter secured the more favourable terms to which they afterwards adhered, of granting six marks a year to be divided in certain proportions between the five chapelries of Baslow, Beeley, Longstone, Monyash, and Taddington.* It would be tedious to attempt any exact enumeration of the various disputes that kept constantly occurring between the chapter and the vicarage, or between the mother church and her chapelries, which continued down to the present century, but some of them are incidentally mentioned in the accounts of the several chapels.

According to the Taxation Roll drawn up for Pope Nicholas IV. in 1291, the church of Bakewell "cum membris," was worth the very large sum of £194, in addition to a further income of £66 13s. 4d., drawn from the tithes of certain portions of the parish by the Prior of Lenton, in accordance with the endowment charter of that priory by William Peverel the younger, which† brought about numerous disputes, and to which frequent allusion will be made in these pages.

The *Valor Ecclesiasticus* (27 Henry VIII.) values the vicarage at £20. At that time Richard Gwent was vicar. Amongst the possessions of the Chapter of Lichfield in the same survey, the tithes of corn, hay, and minerals are estimated at £43 18s. 4d., the site of the rectory and glebe lands at £7 10s. 4d., whilst the tithes of lambs and wool are given in the aggregate for the three parishes

* Add. MSS. 6698, etc.

† Dugdale's *Monasticon*, vol. i., p. 645. See the account of Chapel-en-le-Frith.

of Bakewell, Hope, and Tideswell at £105, of which by far the largest share was doubtless accruing from Bakewell.

The Parliamentary Survey of Livings, taken in 1650, estimates the income of the vicarage, with its seven parochial chapelries and two chapels-of-ease, at £53. The Commissioners say—"the said parish of Bakewell being 16 myles, over or thereabout, of very large compass and extent is thought fitt to be divided and proportioned into the parishes hereafter mentioned. Bakewell, to which are thought fitt to continue Over Haddon, Neather Haddon, Birchill, Great Rowsley, and Holme. Augmentation £50 out of impropriation. Mr. John Rowlandson, jun.,* is vicar of Bakewell." The remaining particulars of this survey are given under the respective chapelries.

There were two chantries in the church of Bakewell. One of these—the chantry of our Lady—was founded by the Vernon family probably in the fifteenth century, but its precise date is unknown. The *Valor Ecclesiasticus* mentions that Thomas Rawson was the first chantry priest, but that he was resident at Tong, in Shropshire, the other seat of the Vernons, through marriage with the heiress of Pembrugge. It was valued at £4 per annum. The Chantry Roll which was drawn up ten years later, says—"Chantrye of our Lady founded by the Ancestors of Geo. Vernon, Esq. to celebrate masse and other dyvyne service iij*l*.i. clere vij*l*.i. vjs. jd. besyds ix*s*.

* The Rev. John Rowlandson was not amongst the ejected on St. Bartholomew's Day, 1662, for not only did he conform, but was instrumental in inducing many others to follow his example. There is an incidental allusion to this vicar of Bakewell in the common-place book of Edward Browne, son of Sir Thomas Browne, afterwards a physician of much celebrity. In September, 1662, when he was an undergraduate at Cambridge, Edward Browne, in company with some friends, undertook a riding tour through the Midland Counties. Their experiences are recorded in his common-place book, which forms No. 1900 of the Sloane Manuscripts, in the British Museum. Many of the Derbyshire extracts have been given in the *Reliquary*, vol. xi., pp. 73-78. The entertainment that the travellers met with at Bakewell affords a curious illustration of the roughness of those times. "Wee got to Bakewell a little after it was dark, when our entertainment at our inn, as it could not bee expected sumptuous so neither was it halfe so bad as we mighte fear, for our host was very civill and careful to give us the best accomodation that Barren Country could afford, and therefore after we had drunk a gun of their good ale, I cannot say down went the spitt, but to spite it up went a string with a piece of mutton and a chicken at the end of it, and wee took no further care for ourselves but our poor horses could not fare so well, as there was neither litter or oates to be gotten for them. . . . As soon as we came in and had squashed ourselves down upon our seates, amongst some other townesmen I concluded my Darbishire friend, who had now vouchsafed us his company at our Inne, to be clearly the oracle of that country, and well hee might for hee had been at an university, which I perceived was a work of superarrogation amongst their divines, and that their greatest clarks might have passed in other places for sextons, for they never went to any other schoole but to the parish churche; to him therefore the most judicious people did refer themselves, and I was going to say pinn'd them upon his sleeve. The day before he had most manfully led up a train of above 20 parsons, and though they thought themselves to be great Presbyterians, yet they followed him in the subscription at Chesterfield, and kept themselves in their livings in despite of their own teeth. For his sake I think we had very good usage here, and were somewhat merry this night."

ijd. for rente resolute. Thos. Rawson chauntrye Priste. It is founded in the parisshe church of Allhallowes in Bawkewell. The incumbent hath a chambre within j of his tenements. Stock lxs. xjd." An old chantry house, close to the churchyard, was pulled down about the year 1820. The Rev. R. R. Rawlins tells us that there was a stone over the chief window, in the gable of this house, on which was inscribed—"Dominus Thomas Rawson. A.D. MCCCCXV. Canon S. Crucis de Bakewell." From this inscription it is uncertain to which of the two chantries this house belonged, as Thomas Rawson seems to have been connected with both of them. It is, of course, possible that Thomas Rawson, Canon of the Guild of the Holy Cross, was not identical with Thomas Rawson, the chantry priest of Our Lady. One Richard Rawson, as will subsequently be noted, was chantry priest at Haddon.

The other chantry was dedicated to the Holy Cross, and was founded by Sir Godfrey Foljambe and Anne his wife, in the reign of Edward III. Lysons states that it was founded in 1365, and Glover in 1371, but the one has been deceived by an inquisition taken on the death of one of the chaplains or trustees of the chantry property, and the other by a confirmation deed of the Dean and Chapter of Lichfield. It was in reality founded several years earlier, for Sir Godfrey obtained the verdict of an *Inquisitio ad quod damnum* in 1344 in order to endow the chantry with certain lands and rents in Bakewell, Bodenhall (? Bubnell), Chatsworth, and Ashford; and Royal Letters Patent for the appropriation of the lands to a religious use, were obtained in the following year.* A guild, in connection with this chantry, was formed at this time, and it added to its funds by letting out beeves and cows.† The following account of this chantry and guild is given in a confirmation of the endowment by the Dean and Chapter of Lichfield, whose consent as rectors of Bakewell, was necessary to their due establishment:

The ordination is, that Roger de Typshef be the first Chantrey Priest, and he and his successors enjoy the lands in another deed by the King's license settled,—That he pray for the healthful estate of Sir Godfrey and Anne his wife, and their children while they live, and after their decease for their souls and the souls of their parents, and the brotherhood of the Gild of the Holy Cross in Baukwell, and all the faithful living and dead, at the altar of the Holy Cross in the nave of the parish church, built by the said Cross; and that the said Roger and his successors be called keepers

* *Inq. ad quod damnum*, 17 Edw. III., No. 21; Rot. Patent, 18 Edw. III., memb. 40; *Inq. post Mort.*, 39 Edw. III., pt. 2, No. 44. From this last Inquisition it appears that the chantry owned 34 acres of land in Bakewell alone.

† Toulmain Smith's *English Guilds*, p. xxxvi. On the subject of Guilds, see *Notes on the Churches of Derbyshire*, vol. i., pp. 163-166.

of the said Altar. And that he or they celebrate mass in no other place unless there be lawful impediment. And if the Chaplain, without lawful cause, abstain from celebrating mass, that another fit chaplain be admitted at the pleasure of the Vicar of Bakewell, to receive the stipend for the time he serve. That every Chaplain that hath the custody of the Altar shall every Sunday celebrate the Mass of the Holy Trinity, unless the greater Double Feasts concur on the second day of the week, the office of the dead for the souls of the founders and the Brethren of the Guild, and the faithful deceased; on the 3rd the Mass of St. Thomas the Martyr; on the 4th the Mass of the Health of the People (*Salus Populi*); on the 5th that of the Holy Spirit; on the 6th that of the Holy Cross; on Saturday that of St. Mary and St. Margaret; and after the Confiteor in each mass, before the beginning of the office, turning to the people he say in his mother tongue, "Pray for the soul of Sir Godfrey Foljambe and Anne his wife, and his children, and brothers of the Guild of the Holy Cross, and all the faithful deceased." That the said Chaplain have his constant residence in the said Chantry. That he be not three days away without license from the lord of Hassop for the time being, if the lord reside there, "si locum ibidem favere noscatur," otherwise not without the leave of the Vicar. If the Chaplain, having not obtained leave, be also away fifteen days, let him be removed and another fit Chaplain placed by the lord of Hassop for the time being. And when it shall be vacant, the lord of Hassop to present within fifteen days to the Dean and Chapter of Lichfield, and they to give institution, and if the lord of Hassop neglect, then the Vicar of Bakewell; and if he present not within fifteen days, then the Abbot of Derby to present; and if he present not, then the Dean and Chapter of Lichfield to present, and if they neglect, then the Bishop of Coventry and Lichfield to present. In the vacancy the goods to be kept by the Vicar and four brethren of the Guild to have the custody and give to the successors, and that every Chaplain leave a fourth part of his goods to the Chantry.*

The *Valor Ecclesiasticus* describes this chantry as owning ten messuages and two hundred acres of arable and meadow land in Bakewell, Parwich, Overhaddon, Ashford, and Birchill, which brought in an annual rental of £8 16s. 5d., but after certain deductions in favour of Sir Henry Vernon and the Dean of Lichfield, its clear value only amounted to £6 6s. 1d. "Brian Rowcliff et alii" are entered as its patrons, and William Oldfield was the chantry priest. The more accurate Chantry Roll estimates the clear value at £9 4s. 11d., in addition to 1s. 4d. "in rente resolute," and 37s. 7d. as the value of the stock. Brian Rowcliff obtained the chief patronage of this chantry through lineal descent from the founder. Alice, sole daughter and heiress of the 3rd Sir Godfrey Foljambe (grandson of Godfrey, the founder), married Sir Robert Plompton. Sir William Plompton, son of Sir Robert, left two daughters and co-heiresses, one of whom, Margaret, married Sir John Rowcliff. On the death of Sir John Rowcliff, 5 Henry VIII., he was succeeded by his son Brian.

At the inquisition taken at the death of Sir William Plompton, in 1481, it appeared that that knight was seized not only of the manor of Bakewell but of the advowson of the church. The next presentation, or possibly the presentation during a term of lives, as

*Nichol's *Collectanea Topographica et Genealogica*, vol i., pp. 335-6.

was occasionally the case, must have been sold to him by the Dean and Chapter of Lichfield.*

On the 20th of January, 4 Edward VI., a lease for three lives, at the reserved rent of £37 16s. 10d., was granted to George Vernon by the Dean and Chapter of Lichfield, of the tithes of Bakewell, Nether and Upper Haddon, Rowsley, Alport, Monyash, Taddington, Priestcliff, Sheldon, Haslebach, and Ashford; but this lease does not seem to have carried with it any right of presentation.†

The church, which is dedicated to All Saints, is a large cruciform structure, being about 150 feet in length, and 105 feet across the transepts. It consists of a nave, with side aisles and south porch, north and south transepts, and a large chancel. From the intersection of the transepts with the nave and chancel, springs an octagonal tower, resting upon a square base, and the tower is surmounted by an elegant and lofty spire. That there was a church here for several centuries before the Norman conquest, is more than probable, but no trace of the fabric has been left, though it is fair to conclude from the large number and importance of the early sepulchral memorials, and other remains, which we shall shortly notice, that it was of considerable dimensions.

The church was rebuilt throughout, about the year 1110, on the cruciform scale. It consisted of a nave of the same dimensions as the present one, with narrow side aisles (the extent of which can still be traced in the masonry at the west end), together with transepts and chancel, the south transept and chancel being of much shallower proportions than those now standing. The transepts and chancel probably all terminated in semi-circular apses, so that the general design of the Norman church of Bakewell closely resembled that of Melbourne. Much of this Norman work has been removed during alterations of the present century; but besides a large number of fragments of Norman moulding that can be detected in various parts of the masonry, there are still traces of the old corbel table on the north side of the chancel, as well as a fine richly decorated doorway at the west end of the nave.‡ There is also above this doorway, some Norman arcade work, consisting

* Inq. post mort., 20 Edw. IV., No. 88.

† Add. MSS. 6666, f. 509.

‡ There is a good engraving of this Norman doorway at p. 154 of Bray's *Tour into Derbyshire and Yorkshire*. The first illustrated edition of this tour was published in 1783; the doorway, though considerably defaced, does not seem to have much deteriorated during the last century.

of interlaced arches of chevron moulding, which has originally been continued along the whole of the west front, but was pierced to admit of a later window. The west walls of the side aisles have large semicircular arches in the interior; but, as there is no appearance of these archways having ever been open, it would seem that they have simply been intended to strengthen the masonry, so as to enable the walls to bear the low western towers which doubtless completed the original Norman design at this end of the church.

The first alterations in the old Norman church occurred about the year 1250, when the Early English style was well advanced. When the central tower-piers were taken down in 1841, it was found that the Norman work had been cut away in parts, and altered by the addition of side shafts, to carry the ribs of pointed arches of Early English design. The upper part of the tower and the whole of the south transept were taken down at this date, the transept being considerably lengthened. This transept came to be known by the name Newark (new work), a title which it still retains. At this time, too, the north aisle of the nave was widened and the south aisle rebuilt on the Norman foundations; whilst the north transept, though much altered, seems to have been suffered to retain much of the old masonry. There is a good specimen of late Early English work in the doorway of the north aisle, though in a dilapidated condition. The jambs have two pair of shafts, with the characteristic tooth moulding between them.

The chancel was rebuilt and considerably lengthened towards the commencement of the Decorated period, about the year 1300 or somewhat earlier. It has three two-light pointed windows on each side, and two of the same design, but of larger construction, at the east end. Between these two is a lofty buttress, and this unusual arrangement gives a broken and unsatisfactory effect to the east end of the church. The tracery of the windows in the side aisles of the nave points to their renewal or completion at the same date.

The Vernon chapel, forming an east aisle to the south transept, was built about 1360, at the end of the Decorated period. By its undue projection it now blocks up half of one of the south windows of the chancel.

The octagonal tower and spire were added to the Early English base in the Perpendicular period, at the end of the fourteenth or beginning of the fifteenth century. The clerestory was also then

added, the roofs lowered to a nearly flat pitch, the whole of the parapets embattled, and the large west window (lately filled with Decorated tracery) inserted in the Norman arcade.

The Norman tower-piers began to give way about 1820, and as they threatened to drive out the walls and collapse, it was agreed at a vestry meeting held in April, 1825, to take down the spire. The contract for this necessary work of demolition was entrusted to Mr. Philip Wootton for £260, the parish undertaking to find him the requisite wood, iron, and lead.* In August, 1828, an action was tried at the Derby Assizes, between the chapelry of Taddington and the churchwardens of Bakewell, owing to the resistance of the former to the mode of assessing the rates for the rebuilding of the spire. The contention arose as to the rate being determined by the scores of cattle in each township. Parish books were produced, from which it appeared that this method of assessment, at 6d. each beast, had prevailed as far back as 1638.† Taddington won this suit, but a rate for this purpose could not have been required for some time, as the outward pressure of the tower piers still continued, until, in 1830, it became also necessary to take down the tower.

In 1841 extensive repairs of the whole fabric commenced, which were not completed until 1852, £8,600 being expended during this period. The old piers of the nave were eventually removed to make way for lighter pillars; one only being retained on each side, at the west end, as specimens of the Norman work. These piers were about 6 feet 6 inches wide, and 3 feet thick. They were 12 feet high to the impost, and the openings between them varied from 10 feet 6 inches to 11 feet. The arches were square-edged, and the imposts were plain projecting blocks with a chamfered edge, resting on corbels, but these imposts had been for the most part cut away at a period considerably anterior to 1841.‡ At this time the whole of the tower-piers were taken down, and the tower and spire carefully rebuilt after the old design. It was also found necessary to take down the whole of the south transept and the Vernon chapel, but here also considerable care was taken to reproduce the old features. The south front of the transept, with its fine window and elegant doorway divided into two by a stone shaft,

* Add. MSS. 28, 110, f. 12.

† Glover's *Derbyshire*, vol. ii., pt. 1, p. 70.

‡ For these details of the piers, as well as for other architectural particulars, we are indebted to a description of Bakewell church, from the pen of the Rev. F. C. Plumptre, D.D., which appeared in the *Archæological Journal*, vol. iv., pp. 37-58.

is almost an exact reproduction. The design is of the geometrical Decorated style, and is of the last quarter of the thirteenth century. The west lancet windows are earlier in the same century, and the date of the late Decorated windows of the Vernon chapel, as has been already remarked, is about 1360.

The site of the chantry of the Holy Cross was at the east end of the south aisle, and Sir Godfrey Foljambe, the founder, dying in 1377, at the age of 59, was there buried. A small but interesting monument of beautiful finish, to his memory and that of his second wife Avena, is now placed against one of the piers, between the south aisle and the nave.* This hardly seems as if it can have been its original position, but we know that it has been in a like situation for more than two hundred years, for Ashmole, who visited the church in 1662, gives a rough draft of the memorial, which he describes as "set upon a Pillar betweene the upper end of the south Isle and the body of the Church."† Sir Godfrey and his wife are represented in half-length figures of alabaster, carved in high relief, beneath a double crocketed canopy. The knight is represented in plate armour, and having on his head a conical helmet or bascinet, with a camail of mail attached to its lower edge. The lady wears the reticulated head-dress or caul. Over the knight are the arms of Foljambe—*sa.*, a bend between six escallops, *or*—the same being represented on his surcoat; over the lady are the arms of Ireland—*gu.*, six fleurs-de-lis, *arg.*, 3, 2, 1. The monument is complete as it stands without any inscription, but in 1803, Mr. Blore, the antiquary, placed here a slab of black marble with the following inscription in gilt letters:—

"Godefridus Foljambe miles et Avena ux: ej: quæ postea cepit in virum Ricardum de Greene mititem Dñs Dñaque manerum de Hassop, Okebrooke, Elton, Stanton, Darley, Over Hadn̄, et Lockhowe, cantariam hanc fundaverunt in honorem Sanctæ Crucis anº r. r. Edr̄i tertii xxxix ✠ Godefrus ob die jovis pr: post fest: Ascens: Dñi, anº regis pd̄i lº, obiit que Avena die Sabb̄i pr: p: f: nativ: B: Marie Virg: aº: r: r: Ric II vjº."

which may be translated—

"Sir Godfrey Foljambe, Knight, and Avena his wife (who afterwards married Richard de Green, Knight), Lord and Lady of the Manors of Hassop, Okebroke, Elton, Stanton, Darley, Over Haddon, and Lockhowe, founded this chantry in honour of the Holy Cross, in the 39th year of the reign of King Edward III. Godfrey died on the first Thursday after the feast of the Ascension, in the 50th year of the aforesaid King, and Avena died on the first Saturday after the feast of the nativity of the Blessed Virgin Mary, in the 6th year of the reign of Richard II."

* This monument has been frequently engraved. The best illustration of it is that in Lysons' *Derbyshire*.

† Bodleian Library, Ashm. MSS. 854, f. 61. Elias Ashmole visited the church of Bakewell on the 13th of August, 1662.

Mr. Rawlins states, in his manuscript notes on Bakewell, that Mr. Blore obtained this inscription from a document in the British Museum, where the original epitaph was quoted; not only, however, have we strong doubts if there ever was an old inscription, but we may be quite sure that if there was it did not contain the blunders of this supposed transcript. As has been already pointed out, this chantry was not founded in the 39th, but in the 17th or 18th of Edward III., and it was founded by Sir Godfrey in conjunction with his first wife Anne, and not with his second wife Avena.

At the time that King John confirmed his grant of the Church of Bakewell to Lichfield, he bestowed the manor of Bakewell on Ralph Gernon.* The manor remained in that family till 1783, when Sir John Gernon died seized of it,† and it passed, through one of his daughters and coheiresses, in turn to the families of Botetourt, Swinburne, Helion, Tyrell, and Wentworth, when it was at length sold, in the year 1502, to Sir Henry Vernon.‡ But though this was the lineal descent of the manor proper of Bakewell, there was no inconsiderable quantity of land severed at one time or another from the manor, and these detached portions were for the most part held by the Foljambes. Thomas Foljambe, of Tideswell, held lands at Bakewell in the reign of Edward I.; and in the 19th year of the reign of Edward III., Sir John Gernon bestowed certain lands on Sir Godfrey Foljambe; and in the 34th year of the latter reign, Sir John Gernon granted the whole of his manor of Bakewell to Sir Godfrey, but this must have been of the nature of a life tenancy.§

This is the only monument of the Foljambe family now extant at Bakewell, but it is supposed that the following members of the family were also buried here:—Alice, widow of Thomas Foljambe, and mother of the first Sir Godfrey; Sir Godfrey Foljambe I., with his two wives, Anne and Avena; Alvaredus, his fourth son; Robert, his fifth son; Sir Godfrey II., his eldest son and heir; Sir Godfrey III., son of Sir Godfrey II.; and Margaret, wife of the last Sir Godfrey.||

The family from which Anne, the first wife of Sir Godfrey Foljambe I. came is not known, but his second wife, Avena,

* Rot. Chart. 1 John, memb. 9.

† Inq. post mort. 7 Ric. II., No. 29.

‡ Inq. post mort. 11 Hen. VI., No. 42; 27 Hen. VI., No. 8, etc., etc.

§ Nichols' *Collectanea*, vol. i., pp. 95, 96, 333, 334.

|| *Monumenta Foljambeana, Reliquary*, vol. xiv., p. 238.

was the daughter and heiress of Sir Thomas Ireland, of Hartshorn, by Avena, daughter and heiress of Sir Payn de Vilers, of Kinoulton and Newbold, Notts. The marriage of Thomas, the second son of Sir Godfrey and Avena, with the heiress of the families of Loudham and Breton, and his settlement at Walton, near Chesterfield, has been fully treated of in the first volume of this work. Thomas Foljambe was buried at Chesterfield, though his monument is not now extant, but he was also commemorated in the ancient stained glass of Bakewell Church, which has unfortunately long since disappeared.

At an heraldic visitation of Bakewell, made on the 29th of August, 1611, occurs the following:—"These in the windowes of the Church:—

"1. *Gu.*, three lions passant guardant, *or.* (Plantagenet).

"2. *Sa.*, a bend between six escallops, *or.* (Foljambe), impaling *Gu.*, six fleurs-de-lis, *arg.*, 3, 2, 1. (Ireland).

"3. Foljambe impaling *arg.*, on a bend, *az.*, five cross crosslets, *or.* (Loudham).

"4. Foljambe.

"This written under the armes:—' altare mensis maii anno domini aia sexto Thome Foljambe fil. prdict. Galfridi.'"*

It is not mentioned in what part of the church this memorial glass was placed, but it would most likely be in the easternmost window of the south aisle.†

The Plantagenet coat mentioned above was probably not in this window, but in the east window of the chancel, where it was noted by Ashmole fifty years later. Ashmole also says, "Over the east window hangs an ancient shield bearing the arms of England and France, quarterly imbossed upon it." This ancient shield of wood now rests against the wall in the Vernon chapel, and tradition says that it was brought here from Haddon Hall.

The next most ancient monument in the church is that of Sir Thomas Wendesley, which formerly rested on a raised tomb within a plainly arched recess in the east wall of the south transept.

* Harl. MSS., 1693, f. 97; 5809, f. 39.

† This window has been recently once more filled with beautiful memorial glass to the Foljambes, by Cecil G. Savile Foljambe, Esq. The following is the inscription on the glass at the base of the window:—"To the glory of God, to the memory of his ancestors buried in this chantry chapel, and to that of his beloved wife, Louisa Blanche Foljambe, who died 7th October, 1871, and her second son, Frederick Compton Savile Foljambe, who died 21st August, 1871, this window is erected, by C. G. S. F., 1875."

The effigy is now placed upon a new table monument away from the wall. On the upper slab rests a well executed effigy, in alabaster, of a knight in plate armour, but wearing a camail and shirt of chain mail. Round the hips is a bawdric or broad belt richly ornamented, and on the head, which rests on a cushion supported by angels, is a bascinet having the letters IHC NAZAREN inscribed on the front. The surcoat bears his arms, and round the neck is the collar of SS. This effigy represents Sir Thomas Wendesley, of Wendesley, or Wensley, in the adjoining parish of Darley, who was killed at the battle of Shrewsbury, 1403, when fighting on the side of the house of Lancaster. The following modern inscription runs round the margin:—"Hic jacet Dns Thomas de Wendesley, miles in proelio apud Shrewsburye occisus. Anno Dni. MCCCCIII." In addition to the manor of Wensley, he also held those of Cold Eaton and Mappleton. He seems to have been of a turbulent disposition, if we are to judge of him by a curious petition that appears in the Parliamentary Rolls of 1403, of which the following is a translation:—

"To the most wise Lords of the Council of our Lord the King, most humbly prays a poor and plain esquire, Godfrey Rowland, of the county of Derby, and complains of Sir Thomas Wendesley, Knight, and John Deen, Vicar of the church of Hope, for that the said Thomas and John with John Shawe, Richard Hunt, Reginald Wombewell, John de Sutton, Thomas Swynscowe, and John Swynscowe his son, with many others of their bad associates, armed in a warlike manner, on the Munday next before the Feast of the Translation of St. John of Beverley, in the 23rd year of the reign of King Richard, formerly King of England, came feloniously to the house of said petitioner at Mikel Longesdon, and the said house with force and arms, broke into, and despoiled, and all his goods and chattels there found, as well living as dead, to the value of two hundred marks took and carried away, and the said petitioner out of his said house, took and brought with them to the Castle of High Peak, and there imprisoned him for six whole days without giving him any meat or drink; and after the six days they brought him out of the said castle, and cut off his right hand wrongfully and against the peace, and to the perpetual injury and loss of said petitioner; therefore be pleased in your most wise discretion to consider the shameful trespasses and the bad example of those, the poverty and loss of said petitioner, and to order said petitioner

proper and hasty remedy, according to your wise discretion, for God, and as a work of charity." *

The family of Wendesley are said to have been of Wensley, as early as the reign of John. They held the manor (though occasionally held in fee under them for a single life, by the Foljambes and others) up to the middle of the sixteenth century, when it passed, in default of heirs male, to Ralph Blackwall, who had married the heiress.† It seems rather strange to find Sir Thomas Wendesley buried in this church instead of that of Darley, but we think it not improbable that he may have been a prominent member of the guild of the Holy Cross, which would account for his sepulture here. This conjecture seems to be confirmed by his arms being cut upon the wood of a "very oulde pewe," as related in the visitation of 1611. The arms of Wendesley—*erm.*, on a bend, *gu.*, three escallops, *or*—appear on the front part of the monument.‡

The earliest of the Vernon monuments stands in the centre of the chancel. It is a small table-tomb of veined alabaster, handsomely carved, and round the margin of the upper slab runs the inscription:—

"Hic jacet Johis Vernon filius et heres Henrici Vernon qui obiit xii die mensis Augusti Anno Dni M^occclxxvii cuj anime piciet dē."

It would seem that this John Vernon, who died in 1477, was the son and heir of Sir Henry Vernon (who died in 1515 and is buried at Tong in Shropshire), and that he was father of Sir Richard Vernon (who married Margaret, daughter of Sir Robert Dymock), of Sir John Vernon who died in 1542, and of various other children, who are generally represented as the immediate issue of Sir Henry. We offer this as the most likely conjecture, though there is some doubt on the subject; most of the pedigrees of Vernon omit all mention of a John Vernon who died in 1477. Others have supposed that this monument is to a younger Vernon out of the direct line of descent.§ On this

* Petitions to the King and Council, R. 305. For this translation of the original document we are indebted to the *Reliquary*, vol. xi., p. 171.

† Add. MSS. 28, 113, f. 1; Harl. MSS. 6592, f. 12, &c. See also the account of Darley church in this volume.

‡ The field of the arms of Wendesley is tricked as *sable* in Harl. MSS. 1093, but is rightly given as *ermine* on the pew in Harl. MSS. 5809.

§ In the elaborate account of the Vernon family prefixed to Rayner's *Haddon Hall*, it is conjectured (p. 27) that this John Vernon was the son of Sir William Vernon by Margaret Swinfen. But this conjecture would clearly never have been hazarded if Mr. Rayner had seen a copy of the inscription. It is also just possible that John Vernon may have been the eldest son of Sir Henry Vernon, and brother of Sir John, and Sir Richard, etc., Sir Henry Vernon giving another son the same name after the

monument, at the time of the visitation in 1611, the following arms were visible—Vernon—Vernon quartering Avenell, and Dursersal of Spernor—Pembrugge—Stackpole—Vernon impaling a blank shield—and Vernon with a canton *gules*. All appearance of heraldic blazonry has now vanished from this tomb, but angels hold shields at the east and west ends, whilst on each of the sides are two seated figures under canopies with a shield between them. The upper slab now bears no incised figure nor effigy, nor any other mark besides the inscription. We feel, however, confident that this was not the case originally, but that an effigy of John Vernon rested on the tomb, after the style of the monument to Thomas Cokayne (1488) at Youlgreave.

The remainder of the Vernon monuments are in the Vernon chapel attached to the south transept. The following paragraph descriptive of the interior of this part of the building may be here quoted from Dr. Plumptre's account:—

“The Vernon chapel, as was before stated, was constructed late in the Decorated period, c. 1360, upon the walls of the former chapel. The Early English half pillars at each extremity of the arches had been retained, and were very beautiful examples, well worthy of imitation, the hollows of the mouldings, up to a certain height, being filled with bold roses; capitals in a different style were afterwards added to suit the Decorated arches. The central pillars, with their slender clustered shafts, are of singularly elegant design; the tracery of the windows partakes of the flamboyant character.” This chapel was most likely originally constructed for the Vernons, who had no right of sepulture attached to their chapel at Haddon, and not for the Gernons as has been sometimes conjectured; for the Gernons, though lords of the manor of Bakewell for nearly two centuries, never appear to have regarded it as their chief seat.

In the centre of the Vernon chapel is a large table-tomb, bearing the recumbent effigies of Sir George Vernon, and his two wives. The knight is in plate armour and surcoat, with straight hair and a long beard, and has a double chain round his neck, and a

death of his firstborn, in his infancy; but yet, if John Vernon had died as a mere child, such a monument as this would scarcely have been erected to his memory, nor would there have been an *impaled* shield on the tomb. On the whole our conjecture in the text seems the only feasible one. There may, however, have been some serious blunder over the inscription when the monument was restored. A MS. book among the Bakewell registers, which gives copies of several of the epitaphs taken in 1841, says that this tomb was “repaired and the inscription cut afresh and filled up with black in 1774 by Mr. H. Watson.”

sword by his side. The wives are dressed precisely alike, in long black robes with close fitting caps. The inscription is as follows :—

“Here lyeth Sir George Vernon, Knight, deceased ye— daye of— an^o 156-, and dame Margaret his wyffe, daughter of Sir Gilbert Tayleboys, deceased ye — daye of — 156-; and also dame Mawde his wyffe, dawght^r to S^r Ralphe Langford, deceased ye — daye of — anno 156- whose solles God pdon.”

The inscription has never been finished, the blanks for the dates not having been filled up. On the surcoat of the knight are nine quarterings of the Vernons; but before we describe them and the other arms on this monument, it will be well to give a brief outline pedigree of the family, so that their presence here will be intelligible. It should be premised that not only were all the arms, but the effigies themselves, on this and the remainder of the Vernon monuments, painted in their proper colours. Much of the colouring was carelessly renewed after the restoration of the chapel.

In the reign of Richard I., Richard de Vernon married Avicia, daughter and co-heiress of William Avenell, of Haddon.

His great-great-grandson, Richard de Vernon, who died in 1332, married Maud, daughter and co-heiress of Sir William Camville.

His grandson, Richard de Vernon, in the reign of Edward III., married (1) Joan, daughter of Rhees Griffith, and heiress of Richard Stackpole, (2) Juliana, sister and heiress of Sir Fulk de Pembrugge, through whom the lordship of Tong, in Shropshire, came to the Vernons.

His great-grandson, Sir William Vernon, married Margaret Swinfen, a widow, and daughter and heiress of Sir Robert Pype, of Spernor. He died in 1467, and was buried at Tong.*

Their son, Sir Henry Vernon, who died in 1515, and was also buried at Tong, married Anne, daughter of John Talbot, second Earl of Shrewsbury.

They had issue (as we have already stated that we believe to be the case) John, who died in 1477, and is buried at Bakewell, and this John seems to have had, with other issue, a son, Sir Richard Vernon, who died in 1517, and who married Margaret, daughter of Sir Robert Dymock.

* The marriage or marriages of Sir William Vernon, are not a little puzzling. No less than three pedigrees in the Harl. MSS. coincide in making Sir William Vernon marry Eleanor, daughter and co-heiress of James Pype, of Spernor; whilst his younger brother Edmund is assigned to Margaret Pype, the other co-heiress. Rayner suggests that Sir William Vernon married twice, firstly, Margaret Swinfen, and secondly, the heiress of Pype. But on referring to the monument to Sir W. Vernon and his wife at Tong, and to Eyton's account of the family, etc. (Eyton's *Antiquities of Shropshire*, vol. ii. pp. 191-257), it seems that the single marriage as given in the text is the correct solution. See also Shaw's *Staffordshire*, Pegge's MSS., and Add. MSS. 28, 113.

Their son, Sir George Vernon, whose monument we are now considering, and who was usually styled, from his magnificent hospitality, at Haddon Hall, "the King of the Peak," married (1) Margaret, daughter and co-heiress of Sir Gilbert Talboys, and (2) Maud, daughter of Sir Ralph Longford. He died on the 9th of August, 1567.

On the front of the monument, as well, as on the surcoat of the knight is a shield of nine quarterings.

Quarterly 1st and 4th. *Arg.*, a fret, *sab.* (Vernon); 2nd, *arg.*, six annulets, *gu.*, 3, 2, 1; 3rd *arg.*, a fess chequy, *or* and *az.*, between six escallops, *sab.* (Durversal of Spenor).*

2. *Az.*, three lions passant guardant, *arg.* (Camville). †
3. *Arg.*, a lion rampant, *gu.*, [ducally gorged, *or*]. (Stackpole).
4. Barry of six, *or* and *az.* (Pembrugge).
5. *Arg.*, fretty, *sab.*, a canton *gu.* (Vernon). ‡
6. *Az.*, two pipes between ten cross crosslets, *or.* (Pype).
7. *Arg.*, a bend engrailed, *gu.* (§Treamton?).
8. *Az.*, three piles wavy, *gu.* (§St. Albone vel Hodnet?).
9. *Az.*, three doves on as many branches, *or.* (§Spenor?).

On the north side of the monument are three shields bearing (1) the quartered arms of Vernon, Avenell and Durversal, (2) Pembrugge, (3) Stackpole; on the south side are (1) Camville, Pype, and Treamton; whilst the two shields flanking the nine-quartered coat at the end of the monument bear the quarterings of Talboys and Longford.

The Talboys coat is quarterly of four, 1st, *Arg.*, a saltire, *gu.*, on a chief of the second three escallops of the first (Talboys); 2nd, *Gu.*, a chevron between ten cross-crosslets, *or* (Kyme); 3rd, *Gu.*, a

* The third quartering of this coat is for Durversal of Spenor, co. Stafford, which came to the Vernons through the marriage with Margaret Swinfen of Spenor, as given above. The tinctures of this coat seem to be very capricious or doubtful. They differ in the accounts of this monument given by Ashmole, and in the two copies of the visitation of 1611. The tinctures here given are as they are described Harl. MSS., 1093, f. 97. On the monument the colours of the field and the escallops are reversed. Papworth gives three different renderings of the coat.

† Ashmole, by mistake, makes these lions *sable*.

‡ This rendering of the Vernon arms with a canton *gules* appears on the seal of "Richard de Vernon miles dñs de Harlaston." The same arms were also used by Matilda, daughter of William de Vernon, who married Adam de Harthill. This ancient rendering came to be afterwards quartered as if it had been the coat of an independent family, instead of a mere differencing. Harl. MSS., 1093, etc.

§ The names of these last three coats are given on the authority of a pencil sketch. Harl. MSS., 5809, f. 84. Treamton is elsewhere spelt Treaneton and Trentane (Lincoln); the 9th coat is given in Harl. MSS., 1093, f. 67, as *Az.*, three martlets, *or*. We suppose these three coats all came to the Vernons through the marriage with Margaret Swinfen. All these coats are carelessly coloured, and differ on the surcoat and in the front of the monument; in the latter case the field of No. 7 and the piles of No. 8 are painted *or*; the colours in the text are from the surcoat.

cinquefoil between an orle of eight cross-crosslets, *or* (Umfreville); 4th, *Gu.*, a lion passant guardant, *arg.* (Baradon ?).*

Lucy, daughter of Philip de Kyme, and heiress of her brother, married Umfreville, Earl of Angus, in the reign of Edward II. Their daughter Elizabeth, heir to her brother Gilbert, married Gilbert Baradon (or Bardon). They had issue Elizabeth Baradon, sole daughter and heiress, who married Henry Talboys, from whom Sir Gilbert Talboys, father of the first wife of Sir George Manners, was lineally descended.†

The Longford coat is quarterly of four, 1st, Paly of six, *or* and *gu.*, over all a bend, *arg.* (Longford); 2nd, Quarterly, *arg.*, and *gu.*, (Solney); 3rd, Paly of six, *arg.* and *gu.*, on a chief, *az.*, a fess dancetty, *or* (Hathersage); 4th, *Sab.*, a fess dancetty, between ten billets, *arg.*, with a label of five points (Deincourt). The alliances of the Longford family with the heiresses of Solney, Hathersage, and Deincourt, have been explained in the first volume of this work.‡

At the south end of the chapel stands the monument to Dorothy Vernon and her husband, Sir John Manners. This lady was one of the daughters and co-heiresses of Sir George Vernon of the last described monument, by his first wife, Margaret Talboys. It was this romantic marriage that brought Haddon Hall and the other Derbyshire estates of the Vernons to the Manners family, to whom they still belong. The monument is a large and pretentious structure of the unfortunate style that then prevailed. Under an arch in the centre of the monument are the kneeling figures of Sir John and his lady facing each other. The knight is bareheaded and in the clumsy plate armour of the period, and the lady in a long black robe and a close fitting cap, with a small ruff round the neck. Between them is a pedestal bearing the following inscription:—

“Here lyeth Sr John Manners, of Haddon, Knight, second sonne of Thoas, Erle of Rutland, who dyed the 4 of June, 1611, and Dorotheie his wife, one of the daughters and heires to Sir George Vernon, of Haddon, Knight, who deceased the 24 day of June, in the 26 yere of the raigne of Queen Elizabeth, 1584.”

Above the inscription is a large shield bearing sixteen quarterings of Manners, differenced with a crescent for a younger son, impaling twelve quarterings of Vernon. On the spandrels of the arch are two shields, the one bearing Manners quartering Roos, Espec, and Belvoir, and the other, Vernon quartering Avenell, Dur-

* On the authority of Harl. MSS., 6589.

† Banks' *Dormant and Extinct Peerages*, vol. i. p. 416.

‡ *Churches of Derbyshire*, vol. i., *passim*. See also Harl. MSS. 1093, ff. 29—31.

versal, and Vernon, with a canton *gules*. On the cornice are three other shields, that in the centre bearing Manners impaling Vernon, and the two others Avenell and Roos respectively. On the top of the cornice are two obelisk-shaped ornaments having the arms of Manners and Vernon, and between them is a large shield bearing the sixteen quarterings of Manners again repeated. Below the central figures, in the base of the monument, are the small quaint figures of the four children who were the issue of this marriage:— (1) Sir George Manners; (2) Sir Roger Manners, of Whitwell, who died unmarried in 1650, and was buried at Whitwell;* (3) John Manners, who died 15th July, 1590, aged 14, and was buried at Bakewell; and (4) Grace, who was married to Sir Francis Fortescue, of Salden, Bucks.

The twelve quarterings of Vernon on this monument are—Vernon, Avenell, Durversal, Camville, Stackpole, Pembrugge,† Vernon with canton, Pype, Talboys, Kyme, Umfreville, and Baradon.‡

The following are the sixteen quarterings of Manners on the same shield:—

1. *Or*, two bars, *az.*; a chief quarterly of the second and *gu.*, on the 1st and 4th two fleurs-de-lis of the first, in the 2nd and 3rd a lion passant guardant of the same. (Manners).
2. *Gu.*, three water bougets, *arg.* (Roos).
3. *Gu.*, three Catharine wheels, 2, 1, *arg.* (Espece).
4. *Az.*, a Catharine wheel, *or.* (Belvoir).
5. *Gu.*, a fess between six cross-crosslets, *or.* (Beauchamp).
6. Chequy, *or* and *az.*, a chevron, *erm.* (Warwick).
7. *Gu.*, a chevron between nine crosses patee, *arg.* (Berkeley).
8. *Or.* a fess between two chevrons, *sab.* (De Lisle).
9. *Gu.*, a lion passant guardant, *arg.*, crowned, *or.* (Gerrard).
10. *Gu.*, three lions passant guardant, *or.* within a bordure, *arg.* (Holland).
11. *Arg.*, a saltire engrailed, *gu.* (Tiptoft).
12. *Or.* a lion rampant, *gu.* (Charlton, quartered by Tiptoft).
13. *Arg.*, a fess double cotised, *gu.* (Badlesmere).

* *Churches of Derbyshire*, vol. 1, p. 396.

† Fulk de Pembrugge, who died in 1326, and was grandfather of the heiress of Pembrugge, married Matilda de Bermingham. The arms of the Bermingham family—*Az.*, a bend lozengy, *or.*—were formerly, according to Ashmole, painted on the walls of this chapel, and also several of their quarterings.

‡ One of the best printed pedigrees of the Vernons will be found in *Rayner's Haddon Hall*; p. 37, but there are several knotty points and not a few discrepancies in the early genealogy of this family; compare *Harl. MSS.* 1093, f. 98; 1233, f. 105; 2038, f. 67; and 5809, f. 84.

14. Chequy, *arg.* and *gu.* (Vaux).

15. *Gu.*, an eagle displayed within a bordure, *arg.* (Todeni).

16. *Or*, two chevrons within a bordure, *gu.* (Albini).

For the due explanation of these quarterings and of the subsequent monuments, a brief account of the Manners family, and the most celebrated of their alliances is here necessary. The most ancient of the ancestors of the Dukes of Rutland, was Sir Robert Manners, of Exhall, in Northumberland. Another Sir Robert Manners, the fourth in direct descent from the first Sir Robert, married Philippa, daughter of Sir Bartholomew Monboucher.* Their son, Sir Robert, married Avice, daughter of Robert Baron de Muschamp, in the reign of Henry I.

The sixth in direct descent from this last alliance was Sir Robert Manners, who flourished in the reign of Edward III. and who married Alice, daughter and heiress of Sir Thomas Strather.

Their son, Sir John Manners, died in 1402, and his great-grandson, Sir Robert Manners, Sheriff for Northumberland in the reign of Henry VI., Edward IV., and Richard III., married Eleanor, eldest sister and co-heir of Edmund Lord Roos, by his wife Philippa, eldest daughter of John Tiptoft, Earl of Worcester, and heiress to her brother Edward, Earl of Worcester. By this marriage the estates and power of the Manners were most materially augmented, and it is from this alliance, which first gave Belvoir to the Manners, that they became entitled to the quarterings enumerated above.

Robert de Todeni, noble Norman, had this estate, which became the chief seat of his barony, bestowed on him by William the Conqueror. Thence it passed by marriage to the family of Albini, and Isabel, daughter and heiress of William, the fourth lord Albini of Belvoir, brought it to Robert Lord Roos of Hamlake, in the reign of Henry III. Peter de Roos, of Roos in Holderness, his ancestor, had married Adeline, sister and co-heiress of Sir Walter Espec.

This celebrated heiress Eleanor, also brought to her husband and their posterity, the baronies of Vaux, Trusbut, and Belvoir, of which she was the lineal heir.

Sir George Manners, their eldest son and heir, married Anne, sole daughter and heiress of Sir Thomas St. Leger, by his wife

* Collins says that Philippa was daughter and *heir* of her father, but this is doubtful. Collins' *Peerage*, vol. i., p. 150.

Anne, who had been first married to Henry Holland, Duke of Exeter, and was sister to king Edward IV.

Their eldest son, Sir Thomas Manners, who was a favourite of Henry VIII., and made by him first Earl of Rutland, obtained the augmentation to his ancient arms, which is given in the first of the quarterings, in consequence of the royal blood brought into the family by his mother. Their arms had previously been—*or*, two bars, *az.*, a chief, *gu.* The second son of Sir George Manners was Sir John Manners, who married Dorothy Vernon; Sir Thomas' eldest son, Henry, was the second Earl, and Henry's sons, Edward and John, and his grandsons Roger, Francis, and George, respectively succeeded to the title. But in default of male issue to the elder branch, the title reverted through Sir John Manners and Dorothy Vernon, to their grandson John, eldest son of Sir George Manners of Haddon, who became eighth Earl of Rutland. His son of the same name was created Duke of Rutland, and Marquis of Granby.*

Against the opposite, or north wall of the chapel is a still larger and more costly monument after the same style as that to Sir John and Dorothy. It is to the memory of Sir George Manners, their eldest son, and his wife Grace Pierrepont, eldest daughter of Sir Henry Pierrepont, and sister to Robert, Earl of Kingston. In the centre of the monument are the figures of the knight and his lady, kneeling at a lectern, on the front of which are the words—"Thy prayers and thine alms are gone up before thee," and a shield with their impaled arms. Behind the figures, on a tablet, is the following Latin inscription:—

"Justorum in Christo resurrectionem hic expectat Georgius Manners de Haddon Miles qui duxit uxorem Graciam filiam secundam Henrici Pierrepont Equitis aurati; Quæ post quam illi quatuor filios et quinque filias peperisset, et cum illo in sacro conjugio 30 annos vixisset, hic illum cum patribus sepeliri fecit. Deinde in perpetuam fidei conjugalis memoriam, Monumentum hoc suis sumptibus posuit, sui que corporis figura illius figuræ junxit, quia cineres et ossa socianda vovit. Obiit ille Aprilis 23, anno Domini 1623 anno ætatis 54. Obiit illa — anno domini — anno ætatis —."

At the top of the monument are the sixteen quarterings of Manners, the same as on the opposite monument, and below the principal figures are effigies of the children arranged in two rows. In the upper row are (1) the eldest son, who died in infancy and is represented bound up in swaddling clothes; (2) the kneeling mailed figure of John Manners, the second son, who eventually became 8th

* There is a good pedigree of the family of Manners in Glover's *Peak Guide*; see also Nichols' *Leicestershire*, vol. ii, pp. 27, 40, 67, etc., and Collins' *Peerage*, vol. i., pp. 150—176.

Earl of Rutland, and married Frances, daughter of Edward, Lord Montague; (3) Elizabeth, the wife of Robert Sutton, afterwards Lord Lexington; and (4) Eleanor, the wife of Lewis Watson, Lord Rockingham. In the lower row are (1) Henry Manners, who died at the age of twelve; (2) Roger Manners, who died at the age of 18, and is buried at Lincoln's Inn Chapel; (3) Dorothy, the wife of Sir Thomas Lake; (4) Frances, the wife of Nicholas Saunderson, Lord Castleton; and (5) Mary, the wife of Sir Sackville Crowe. On the spandrels of the arches over the children, are the arms relating to their respective alliances. Over the upper arcade are

(1) Manners.

(2) Manners impaling *arg.*, three fusils in fess, *gu.*, within a bordure, *sab.* (Montague).

(3) Manners.

(4) *Arg.*, a canton, *sab.* (Sutton) impaling Manners; and

(5) *Arg.*, on a chevron, *az.*, three crescents *or.*, between as many martlets, *sab.* (Watson) impaling Manners.

Over the second arcade are

(1) Manners.

(2) Manners impaling *gules.*

(3) *Arg.*, a lion rampant, *sab.*, a semée of cinquefoils, *gu.* (Pierrepoint).

(4) *Sab.* a bend between six cross crosslets fitchy, *arg.* (Lake) impaling Manners.

(5) Paly of six, *arg.* and *az.*, over all a bend, *sab.*, three annulets, *or.* (Saunderson), impaling Manners.

(6) Watson impaling Manners.

The second coat on the lower row was intended to be left blank for Roger's marriage, and has been subsequently painted red; Roger was only 14 years of age at his father's death and died unmarried. Mary the youngest child, was but eleven years old at her father's death, so that her match with Sir Sackville Crowe, could not have taken place at the time of the erection of this monument; the artist, by a strange freak, has repeated the arms of her sister Eleanor's marriage (Watson) from the row above, on the shield that ought to have been left vacant for her own impalement.

It should also be mentioned in connection with this elaborate tomb, that over the central figures are the words—"The day of man's death is better than his birth," and other short passages from the Scriptures are over each of the children.

Against the east wall of this chapel there is also fixed a mural

monument to the third son of Sir John and Dorothy, of somewhat the same style as those last mentioned, but on a far smaller scale. It appears as though it had at one time had a small effigy in the centre, but that part of the monument is now left blank, and at the base is the following inscription :—

“Heare lieth buried John Manners, gentleman, third son of Sr John Manners, Knight, who died the xvi day of July, in the yeere of our Lord God 1590, being of the age of 14 years.”

As a conclusion to the account of the Vernon and Manners monuments, it may be well to give an accurate report of the uncovering of the remains in this chapel at the time when its reconstruction was effected, for so many strange tales and mysterious insinuations are not unfrequently whispered into the ears of credulous visitors. We quote from a letter to Captain Underwood by Mr. William Flockton, dated October, 1841. Mr. Flockton had received instructions to take accurate drawings of the monuments, so that they might be carefully replaced. But soon after the contracts for the new buildings were let, it appeared that it would become necessary to interfere with any coffins or graves that might not be in vaults. “Accordingly I attended at Bakewell on Tuesday, 5th October, and during that day made necessary preparations. On Wednesday, 6th October, the workmen commenced excavating on the site of the monument of Sir John Manners and Dorothy Vernon, which was fixed at the south-east corner. I had expected to find all the bodies in lead or stone coffins, but I was mistaken. The excavators sunk twelve inches and exposed the bones of a young person, with the head towards the east, but no kind of coffin; probably the remains of the son of Sir John Manners mentioned on the monument (John). Immediately adjoining this body (which was reverently laid in a wood shell) were the bones of two full-grown persons side by side, which had been in wood coffins, but the remains crumbled, leaving some parts of iron handles and corner plates which were preserved. After taking up one of the bodies the head was carefully exposed, and found partly covered with hair, and from the hair six ordinary brass pins were extracted.* This was Dorothy Vernon. The male skeleton had the bridge of the nose very long and high. The excavation then proceeded down to the rock but no more bones or remains were found.

* All reasonable precautions were taken to prevent pilfering, but an unwholesome relic-hunter actually stole one of these pins, and the late Mr. Bateman had the bad taste not only to include it in his museum, but even to chronicle in his printed catalogue (p. 244) the fact that it was rifled from her grave.

“The workmen now proceeded northward, and shortly exposed a circular flat stone, which removed, was found to cover an unglazed earthen vessel apparently full of lime, which, however, on being touched immediately fell down, not filling more than half the vessel; the inside of the pot was glazed, and on turning over the lime a black substance was found at the bottom. This vessel is supposed to have contained the viscera of some member of the family who had been disembowelled by the medical attendant after death, and filled up with quick lime to cause rapid decomposition. The vessel was removed to the vestry. Immediately afterwards the workmen uncovered a small lead coffin, which not being soldered, enabled me to see that it contained a skeleton of a very small infant, probably stillborn. The hair on the head was perfect, although in very minute portions. The next discovery was of two lead coffins, fast soldered and not opened, but judged to contain children three or four years old.

“The excavation now reached the tomb of Sir George Vernon and his two wives. There were three skeletons under the tomb. The magnitude of the head of one (the teeth quite perfect and all sound), connected with bones of a large size, led me to suppose that they belonged to the last of the Vernons. The remains of several others, none in any kind of coffin, were deposited in a separate shell enclosed in lead.

“The workmen then approached the site of Sir George Manners and family, directly in front of which was a large coffin. I was surprised to find a considerable portion of the top, from the head downwards, had been torn away, not cut in the ordinary way as a plumber would with a knife, but hacked and torn, as though it had been done in great haste with a blunt instrument, probably the sexton's spade—a skull of a female was found in it separated from the body, which had been laid face downwards. On removing the skull, to our surprise, it dropped into two parts, and on examination it clearly appeared to have been cut round by a saw. Dr. Reed and Mr. Walters the surgeon were directed to examine it. They said that the bones were those of a female, and that the coffin had probably been secretly cut open, by the connivance of the sexton, with a view to some medical inquiry. The forehead was low and receding, and small for the body. The head not opened in the manner now done. There were remains of quick lime in the coffin. It was surmised that it was the wife or daughter of Sir George Manners.”*

* Add. MSS. 23, 111, f. 111.

The remains of several other bodies were found near this tomb, as well as the bones of Sir Thomas Wendesley, under his monument. A temporary vault was prepared for all these remains close to the old north doorway of the church, and they were carefully replaced as far as possible in their former positions when the rebuilding of the chapel was completed.

There are numerous monuments of the 17th and 18th century in the south transept, chiefly consisting of small brass plates, now fixed into the west walls, to the memory of various retainers of the Manners family. One only of these seems to us of sufficient importance for reproduction in these pages. In the days of Ashmole, the brass plate to William Savile was "fixed in a white stone, and raised upon six square pillars in the south cross," but is now simply fastened to the south-west tower pier.

"Here lies the body of William Savile of Bakewell in the county of Derby Esq: Steward to the right ho^{ble} John Earl of Rutland, & dyed the 16th day of Dec., in the year of our Lord 1658, in the 60th year of his age, who married Jane Gilbert the daughter of W^m Gilbert, of the same Town & County, gent., by whome he had yssue two sonns and three daughters, viz. George, William, Grace, Manners, & Susanna, of which are now living George, William, & Susanna.

No Epitaph nede make the just man fam'de,
The good are praised when they're only nam'd."

On another plate above the inscription are the quartered arms of the Savile family, surmounted by the crest—an owl. The two sons, George and William, are buried in the chancel of Beeley church.*

There are also brass plates on this side of the transept to Latham Woodroffe, who died in 1648, and to Basset Copwood, of Bubnell Hall, who died in 1628, with the arms of their respective families. Latham Woodroffe was of the ancient family of Woodroffe, of Hope, and Basset Copwood was the son of Richard Copwood, by Margaret, daughter of Sir William Basset of Blore.

On the opposite side of the transept against the wall, near the feet of the monument of Sir Thomas Wendesley, is an alabaster slab, with an illegible marginal inscription and two figures incised thereon. This slab was formerly on the pavement immediately in front of the monument to Sir George Manners, but was placed here when the transept was rebuilt. When Ashmole visited the church, the names on the slab were not to be read, and he could only give this portion of the inscription:—"Orate pro animabus qui obiit nativitatis Dni anno" On a shield

* See the account of Beeley. The Saviles of Derbyshire were descended from the Saviles of Howley, Yorkshire. There is a pedigree of the Derbyshire branch in the *Reliquary*, vol. xiv., p. 102.

below the figures are the arms of Eyre, (*Arg.*, on a chevron, *sab.*, three quatrefoils, *or*) impaling . . . a chevron between three estoiles . . . In more than one account of Bakewell this coat is described as Eyre impaling Mordaunt, the arms of Mordaunt being *arg.*, a chevron between three estoiles, *sab.* But we are not aware of any alliance between these families. There used to be the same impaled coat in one of the windows of Longstone church, but the position of the tinctures of the second coat exactly reversed to what they are in Mordaunt. Rowland Eyre of Hassop, the eldest son of Stephen Eyre, the first who lived on that manor, married Dorothy, daughter of Henry Everingham, of Stainborough, Yorkshire, about the commencement of the sixteenth century. The arms of Everingham are sometimes represented as a fess between three estoiles, and sometimes as a chevron, and we have no doubt that this is the tomb of Rowland Eyre and Dorothy his wife, whose grandson of the same name married a co-heiress of Stafford of Eyam.*

Against the north wall of the chancel is a brass to the memory of Bernard Wells, together with his arms—*Ermines*, on a canton, *or*, a buck's head cabossed, *sab.*, and crest—a demi-talbot, *ermine*s. These plates, instead of being fixed to the wall, were originally placed upon "a raised monument of free-stone," on the north side of the chancel.† The following is the inscription:—

"Here lyeth the body of Bernard Wells of Holme in the county of Derby gent: he was sone of Thomas Wells of Ashton Underhill in the county of Gloucester gent. and married Barbara, the daughter of Richard Marshall, of Tiddeswall, in the said county of Derby gent, and by her he had one sonne who dyed without issue & two daughters viz., Mary, who maryed Henry Bradshawe of Marple in the county of Chester Esquier, and Anne who maryed Robert Eyre of Highlow in the said county of Derby, Esqr. Hee dyed at Holme afresaid the thirteenth day of June in the eighty sixt yeare of his age,

"Annoque Domini 1653."

Having now concluded the account of the monuments of interest that can be identified in this church, it remains for us to give some account of the fine series of early gravestones that were brought to light during the repairs that lasted from 1841 to 1851, and which are without a rival, either in number or variety, throughout the churches of the United Kingdom. The monuments that we have been considering were to the memory of Christians who thought it not inconsistent to fill the house of God with life-size resemblances of what they were in the flesh, and to hand down the story of their earthly greatness in turgid epitaphs or the blazon

* See the account of Longstone; also Papworth's *Armorial*s, and Robson's *Armory*.

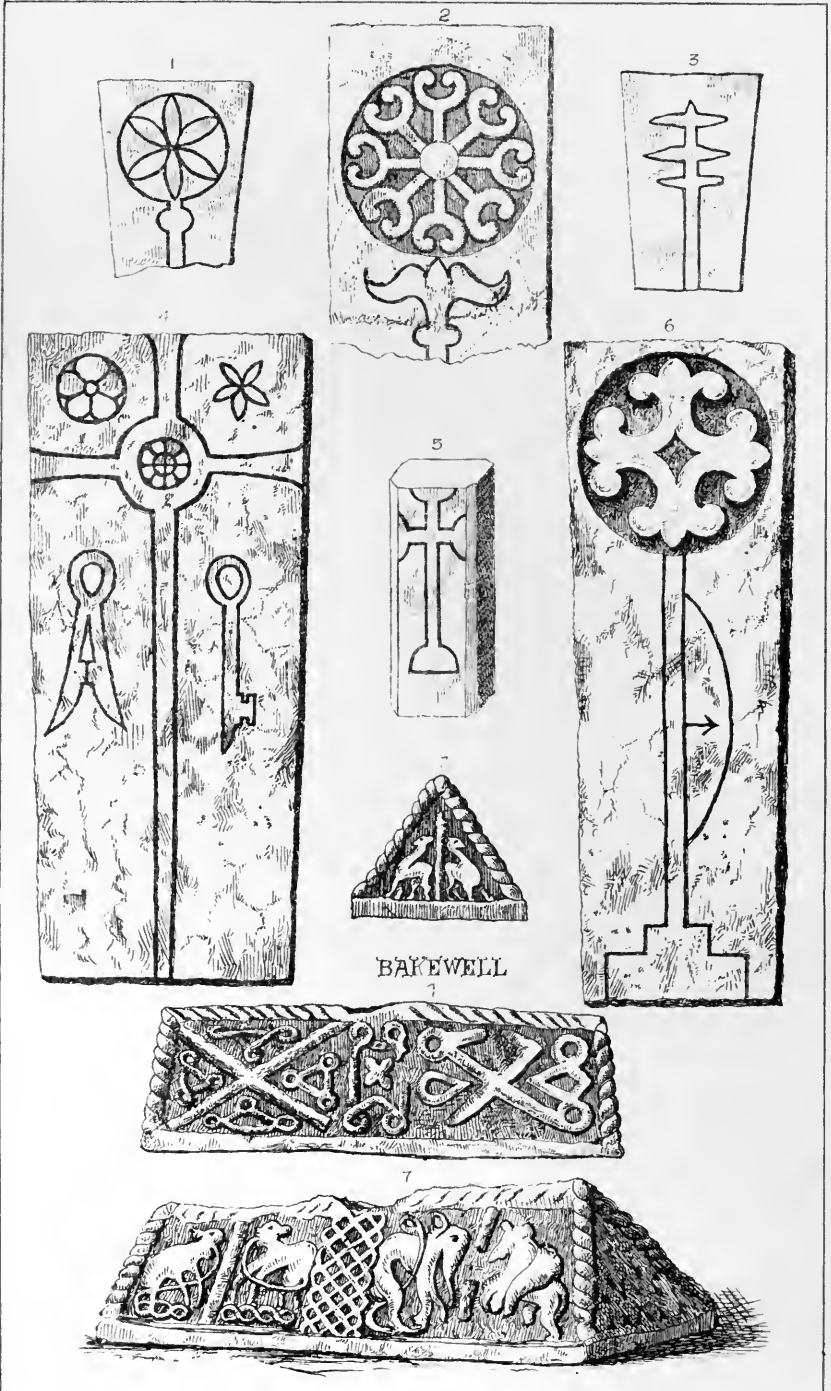
† Ashm. MSS. 854, f. 43. Other memorials of this family are mentioned under Eyam, Hathersage, and Hope.

of heraldic pomp. All this is doubtless interesting to the antiquary and of value to the genealogist. But it is assuredly easier to believe in the genuine faith and humble trust of those whose memorials now come before us, and who were content to occupy a nameless grave, sleeping beneath the simple emblem of the Divine Founder of their hopes. That these early Christians of the Peak died many centuries nearer to the birthday of their faith, before luxury and patronage had emasculated it of half its strength, might be gathered even by those who are ignorant of all archaeological taste. In the history of the gravestone or sepulchre, making all due allowance for the progress of art, can be read the vigour or the decadence of the religious spirit of successive generations.

During the pulling down of the different ancient portions of this church, commencing with the piers of the tower and ending with those of the nave, a marvellous number of early gravestones and other remains were disclosed amongst the masonry. Perfect specimens, or more or less mutilated fragments, of upwards of sixty-five different specimens of sepulchral stones are now preserved in the porch, and at least fifty-five others were removed to the Lomberdale Museum. Moreover, Dr. Plumptre tells us that he was assured by the workmen, "that at least four times as many had been used again in building the new walls." Though this statement was probably an exaggeration, there can be no doubt that a very considerable number were re-used as mere masonry. It is also much to be regretted that no attempt was made to separate the specimens according to the different parts of the building from which they were taken, as this would in itself have given a considerable clue to their respective age. It is, however, certain that none of them are of later date than about 1260, and that a considerable number are of an earlier age than 1100. All the specimens that are now exposed at Bakewell are neatly arranged within the porch. Drawings of a considerable number of those that are in the Lomberdale collection were published by the late Mr. Bateman;* and six carefully executed plates of the more remarkable of those within the porch were published by Dr. Plumptre in the *Archæological Journal*.† To fully describe and illustrate the

* These woodcuts first appeared in the *Journal of the Archæological Association*, (the publication of a different Society to the *Archæological Journal*) vol. ii., pp. 303-5, and were afterwards reproduced by Mr. Bateman at p. 185 of his *Derbyshire Antiquities*, and at p. 188 of his *Catalogue*.

† *Archæological Journal*, vol. iv.; many of these were reproduced, together with a few fresh specimens, in Cutts' *Manual of Sepulchral Crosses*, and Boutell's *Christian Monuments*, both of which works were published in 1849.



whole of these sepulchral memorials, and the other remains found at the same time, would require a volume to itself; we can only offer some general observations, with a description or illustration of one or two of a remarkable or representative character.

These memorials are of two classes: slabs that have been laid horizontally on the ground, and stones that have been placed perpendicularly at the head or foot of the grave. The former is far the larger class, and may be divided into several heads. *Firstly* come those on which the cross is formed by the simple intersection of two incised lines at right angles, of which there are here one or two instances, as well as at Darley and elsewhere in the county, and which we are inclined for the most part to assign to Anglo-Saxon days. *Secondly*, those that have a latin or patriarchal cross formed of double incised lines (one of those at Bakewell has the limbs of the cross repeated three times on the same stem and is supposed to be an emblem of the Trinity, Plate II., fig. 1), which are also of early but uncertain date. *Thirdly*, those that have (*a*) the head of the cross formed of pointed stars, sometimes within a circle (Plate II., fig. 3), (*b*) of radiating members each terminating in a circle or half-circle (Plate II., fig. 2), (*c*) of limbs so expanding at the extremity as to nearly or quite form a circle (Plate III., fig. 3, Plate VII., fig. 4), or (*d*) that have stars, cinquefoils, shears, keys, or other emblems plainly incised by the side of the stem of the cross or elsewhere on the slab (Plate II., fig. 4, Plate VII., fig. 5); all these are of the first century after the Norman conquest. *Fourthly*, more elaborate specimens of art, raised in slight relief, from the surface of the slab, of varying design; there is a specially fine fragment of one at Bakewell, with a head as of four fans radiating from a cinquefoil, which is given on plate 41 of Cntts' work, and another specimen exactly resembles one of those in the porch at Chelmorton (Plate III., fig. 1);* these are of the conclusion of the Norman style in the twelfth century. *Fifthly*, those that have the head of the cross of a floriated device within a circle, the cross being thrown into relief by cutting away the remaining part of the stone within the circle to the depth of half an inch more or less (Plate II., fig. 6†), the stem of the cross,

* There are also other specimens at Bakewell almost exactly corresponding to those at Chelmorton and Darley. Plate III., fig. 3, Plate VII., figs. 4 and 5, and we have therefore referred to them in the text.

† The head of this example is of a pattern that often occurs on these slabs both in Derbyshire and elsewhere; the curved line for the bow, and the barbed arrow, on the sinister side of the stem, are much more unusual, and probably denote the interment of a Head Forester, or one holding office in connection with the Forest of the High Peak.

as in earlier specimens simply consisting of incised lines; the date of these stones is of the first half of the thirteenth century or the close of the twelfth.

With the later styles of incised stones, we have not now to do, though they continued to be used occasionally for several centuries afterwards, especially in districts where stone abounded and could be easily worked.

Of the various emblems found upon these slabs, such as shears, key, sword, axe, bugle, and chalice, and their respective import, we have already written at some length in our first volume, and as we shall have occasion to return to the subject again, we will not now make any further allusion to them.*

There was for some time a prevalent idea that all incised slabs had served the purpose of coffin-lids. This has, no doubt, been the case with a large number of instances; for it was the habit to sink the stone coffin, so that the lid formed part of the pavement of the church, or lay on the surface of the church-yard, the upper slab thus serving both for a coffin-lid and a monument. Nor was burial within the church near so exceptional, or so confined to only the most prominent ecclesiastics and laymen as is sometimes supposed to have been the case. There is abundant proof that in the Anglo-Saxon church intra-mural burial was a matter of everyday occurrence, though afterwards for sanitary and other reasons, it was to a great extent suppressed.† But it is hardly possible to suppose that the whole of the slabs found in the masonry at Bakewell, had lain within the church, or had covered stone coffins. Probably many of them, especially those raised in relief, or slightly coped, were placed over the bodies of those who had been simply committed to the earth in the churchyard, and the finding of slabs of this description, apparently in their original position, in several cemeteries in this county, without any stone coffins beneath them, confirms this supposition.

But of all the relics brought to light in 1841, that which possesses the most exceptional interest is a small coped tomb, three feet four inches in length, and about fifteen inches in breadth, though it is rather narrower at the foot than the head. Accurate drawings of this stone are given on Plate II., fig. 7, so that a detailed description of the quaintly capricious, half-vegetable, half-monster, or-

* *Churches of Derbyshire*, vol. i., pp. 263, 315, 373, 427; see also the subsequent account of Baslow, and Darley.

† Spelman's *Concilia*, p. 266; Lingard's *Anglo-Saxon church*, vol. ii., p. 47, e c

naments would be superfluous. We have no hesitation in agreeing with Mr. Bateman in ascribing it to Anglo-Saxon times, although the cable moulding running round the angles of the stone have caused it to be not infrequently assigned to Norman workmanship. This tomb is in the Lomberdale collection. There can be no doubt that it was constructed to stand *within* the Anglo-Saxon church, and probably was on a coffin of much larger size than itself, after the manner of the tomb of William II., at Winchester.

There are two other coped tombs, both of them of much less elevation, the sides of which are ornamented with zigzag and vertical lines respectively. They were also found in the foundations, near the Anglo-Saxon tomb, but are of the style that prevailed for about a century after the Conquest. A fourth coped tomb, imperfect at the foot, is to the memory of an ecclesiastic, from the chalice incised upon it. The intersection of the ornamental lines at the head is worth notice, as the pattern corresponds to one of the Norman devices on the church of St. Peter, Northampton, and may be supposed to fix its date about the commencement of the twelfth century. The device is repeated in slightly differing forms on some of the headstones, and is of the same character as one at Hartington church, figured on Plate XXIII. This is one of those designs, alluded to in the introduction, as being even now reproduced in the graveyards of the French Basque churches.

There is yet another slightly coped tomb, which generally attracts the attention of the visitor, as it is on the floor of the porch, on the left-hand side. This tomb was found in the interior of the church when opening a vault many years ago, previous to the reconstruction that commenced in 1841; it was for a long time preserved at the Vicarage. It is probably of the thirteenth century, and bears a cross fleury, but is remarkable as having an inscription in two lines of Lombardic letters, running lengthways of the stone, on each side of the stem of the cross. The inscription is in straggling characters and partially effaced; the upper line we read as follows:—*“Quantula sint hominum corpuscula,”* which is a quotation from Juvenal, and may be rendered, “How little are the little bodies of men;”* the lower line appears to be *“mms. nulli. parens. mms. pietatis,”* and of this we can offer no satisfactory solution.

Two small mutilated specimens of the semi-effigial character, showing the head and feet, as though through openings in the

* Satires, X, 173. The quotation is prefixed by the words *“Mors sola fatetur,”*—“Death only discovers.” It is applied to Alexander the Great, who, after chafing for new worlds to conquer, had eventually to be content with the narrow limits of a sarcophagus.

coffin-lid, may also be noticed on the right hand side of the porch; two of the best instances of this style of monument (that forms the connecting link between incised crosses and full-length effigies), are to be met with in this county at Brampton and Hartington.

There are two or three instances of incised head-stones in the porch, which correspond in style with those of the larger slabs that we have classified in the second and third divisions (Plate VII., fig. 6), but one of those that were removed to Lomberdale is of much greater antiquity, and we believe we are not wrong in assigning it to the ninth, or possibly, to the eighth century (Plate III., fig. 5). Another fragment, conjecturally restored by Cutts, from whom our illustration is taken (Plate II., fig. 5), is not later than *circa* 1000; it has a striking resemblance to a stone at Clannacnoise, Ireland, of the date 1003.*

There are also in the porch various fragments of ancient sculpture and moulding, a few of them, perhaps, of Anglo-Saxon work, but several of them undoubtedly Norman. The latter have very likely formed part of the old Norman archway into the chancel. Several undoubted pieces of Saxon moulding, such as the capital of a small shaft, were removed to Lomberdale. One of the largest pieces of sculpture consists of about half of what is described as an old font, and which must have been octagonal when perfect. It is of Early English date. We are more inclined to regard it as a pulpit, but it is so built up with other fragments, that it is difficult now to come to any conclusion. The evangelistic emblem of a winged lion, with the word "Marcus" carved below it, can plainly be distinguished on one of the faces.

"Besides these, are the fragments with interlacing bands, or knots and scrolls, cut upon them, which resemble the character of the devices upon the crosses in the churchyards of Bakewell and Eyam. Some are carved on both sides, and there can be no doubt that these were parts of upright crosses; others have been cut away, apparently at the time when they were used for building materials, so that it cannot be ascertained whether they were parts of the shafts of crosses or were used for other purposes. One is obviously the upper part of the shaft, with a portion of one member of the head of the cross which it supports. One small piece (in red sandstone) carved with interlacing bands, the points of which are not so angular as in some of the other specimens, seems to

* Petrie's *Round Towers*, etc., p. 327.

have been the lower member of a cross of small dimensions, which may have been either attached to the upper part of a shaft, or may have been used as a gable cross upon a building, anterior to the Norman church which is supposed to have stood on the site of the present church. Another is a square block, carved on two sides with sitting figures with wings. This so clearly resembles the figures in the four members of the cross at Eyam that no doubt can remain of its identity in age if not in use.”*

The term “Runic” has for some time been generally applied to all crosses or other ancient sculpture ornamented with the interlaced knot or braid work. It is, however, a complete misnomer, and it would be none the less absurd to call an apple-tree mistletoe, because the latter plant not infrequently grows upon it, than to style ancient crosses runic simply because runes are occasionally found inscribed upon them. A “rune,” both in Scandinavian and Teutonic dialects, is merely an alphabetical character, and has no further connection with scroll or braid work than that the two are sometimes found upon the same cross. Moreover, runic is essentially an unsatisfactory term, for there are two alphabets of runes, Anglo-Saxon and Norse, which differ much from each other, are the work of two different peoples, and belong to two different periods of history. Norse runic is met with in the Isle of Man and in the north of Scotland, but in England only Anglo-Saxon runic is found.

The fine cross that still stands in the churchyard of Bakewell, near the east wall of the Vernon chapel, is eight feet high exclusive of the base, and about two feet in width. A small etching of it is given on Plate XVII., where it may be compared with the crosses of Eyam, Hope, and Taddington.† The east front, which has at the top a mutilated representation of a man riding (perhaps Christ's entry into Jerusalem), and the two sides are sculptured with an elegant spiral scroll pattern; the west front has a series of sculptures down the whole face, the upper one representing the Crucifixion. Besides the four crosses on Plate XVII., there is another of early design in Blackwell churchyard in this county, as well as fragments of others found at Bradbourn, Hartington,

* *An Account of the Parish Church of Bakewell*, p. 6. This is a republication of Dr. Plumptre's paper from the *Archæological Journal*, with a prefatory notice containing a few further particulars, published in a pamphlet form in 1851.

† Numerous illustrations have been published of this cross: there is a good engraving of three sides in Bray's *Tour*, p. 155, an accurate outline sketch of all its faces in Lysons' *Derbyshire*, and a beautiful steel plate by J. H. le Keux in the *Archæological Journal*, vol. xi., p. 281.

and Darley. There is nothing unusual in supposing that there were several other crosses of the same style (though perhaps that now extant was the finest) in the churchyard of Bakewell. Several crosses of elaborate early design are not unfrequently found in the same churchyards in Ireland, Cornwall, Wales, and Yorkshire, and at Ilam are two supposed to be connected with St. Bertram, *circa* 800. These crosses were probably to the memory of some distinguished Christian or Christians.

We have taken much trouble to arrive at a sound conclusion on the subject of the age of these Derbyshire crosses, but we give our opinion with diffidence in the face of the divergence of opinion that exists among able men. After a careful comparison of the various Scotch, Irish, Cornish, Welsh, and North of England crosses, it seems that the cross at Bakewell most nearly resembles, in general ornament and several minor parts of detail, the principal one of the three Ilkley crosses. Now from the runic inscription on the Collingham cross, in the same county, its date is assigned to the middle of the seventh century, and competent authorities have considered the Ilkley crosses coeval with that at Collingham. Then again it may be compared with those at Aycliffe, Durham, that are usually attributed to 782, and 789, when synods were held in that parish.* It is true, on the other hand, that both scroll and knot work are occasionally though rarely found in the ornaments of Norman work, but any one who has studied the sculptures themselves, as well as engravings and drawings, can at once detect the difference of style and finish of the two periods, and would not for a moment assign any of the Derbyshire crosses to the later period. That they are Anglo-Saxon (except that of Taddington) we take to be undoubted, and we also feel fairly assured that the Bakewell cross, and several of the fragments, are not later than the eighth or possibly the ninth century, but we incline to the eighth. The Eyam cross may very likely be a century later, and to the one at Taddington, which is of still earlier date, we shall again allude in the account of that church.

The demolition and the heedless use of the sepulchral slabs of

* It would be tedious to fill up the text with a list of comparisons; we have preferred only to give two, and to refer the reader interested in this subject, to the works of Petrie, O'Neill, and Brash, on early Irish Architecture, to Blight's Cornish Crosses, to the *Archæologia Cambrensis*, to the splendid series of the Spalding Society on the Sculptured Stones of Scotland, to Cumming's Crosses of the Isle of Man, to the *Archæological Journal*, iii., 258, iv., 302-313, xi., 281, xii., 196, and to the *Journal of the Archæological Association*, xx., 308-314, etc., etc.

previous generations, both by the builders of 1110 and 1260, is a painful reflection; but the destruction, which would have been purely wanton, of beautiful carved early crosses, standing erect in the churchyard, and awkwardly shaped for utilitarian purposes, can hardly be attributed to fellow Christians. There would be far more excuse for using the flat incised stones, and indeed some show of reason, when new buildings were being erected that covered a portion of the churchyard area, on which these slabs had been laid; but it is a pleasanter fancy, and one that is withal highly probable, to imagine that these early works of art were demolished, and the cross which now stands erect mutilated, by the horde of pagan Danes, who in 870 destroyed the monasteries of Croyland and Peterborough, and who four years later took up their residence amid the ruins of regal Repton, and from thence ravaged the surrounding parts of Mercia. That their special hostility was directed against anything that savoured of Christian worship we have abundant evidence.* Such a conjecture would account for the mutilated condition of the whole of the early crosses of Derbyshire, which in other parts of the kingdom have for the most part been regarded with special reverence, and have escaped all other injury but that dealt by the corroding hand of time.

There are also within the porch a few specimens of encaustic tiles that were found in different parts of the building during the restoration. Some of them, of geometrical design, are of the thirteenth century, but others, with heraldic patterns, of much later date. Of the latter, specimens were found bearing the arms of Foljambe, and of Breton (a chevron between three escallops). The marriage of Thomas Foljambe with the heiress of Loudham, Loudham having married the heiress of Breton, did not take place till the close of the fourteenth century. Probably Thomas Foljambe repaved the floor of the chantry of the Holy Cross. Several examples of indented tiles of twelfth century workmanship, in which the pattern is simply pressed in, and not coloured with any different pigment, were also discovered, but unfortunately the best examples of both descriptions of tiles were removed to the Lomberdale Museum or elsewhere.†

The porch itself, that contains all these interesting relics, is of

* *Anglo-Saxon Chronicle*, 874; Ingulphus, vol. i., pp. 26, 27.

† There are some good plates, and a description of several of these tiles in the *Journal of the Archaeological Association* (vol. vii. pp. 384-389) from the pen of Mr. Llewellynn Jewitt. See also Bateman's *Catalogue*, p. 172. It is supposed that all these tiles came from the mediæval kiln at Repton.

Decorated date, in the first half of the fourteenth century, except the battlements, which must have been added at the time when the church was so much altered during the prevalence of the Perpendicular style. Over the entrance is a small trefoiled niche. There is also a mural sun-dial bearing the date 1793.

In the churchyard, to the east of the porch, are to be seen several stone coffins. Two of them, which are perfect, were found in the year 1817; the rest during the last alterations. In one of the two was the skeleton of a female with the hair in good preservation, in the other was a leaden chalice* that marked it as the tomb of a priest. Some of these coffins are probably the identical ones which were originally covered by certain of the stone slabs now in the porch.

Bassano, who has not much of interest to say of Bakewell, noted (*circa* 1710) the arms of Vernon and Pype cut in stone on the battlements of the south side of the church, but of this sculpture there is now no trace.

Returning to the interior of the church, the most prominent object of interest is the remarkable octagon font that stands at the west end of the south aisle. It is of large dimensions, and is complete in itself without any base. This font has been several times sketched. The earliest drawing of it with which we are acquainted is given on a large scale in Cotman's *Ancient Sculpture*, and there is a rude woodcut in Bateman's *Antiquities*.† On each of the eight faces are full length figures rudely carved under canopies. This font was for a long time considered to be about the most ancient piece of workmanship connected with the church, and was unhesitatingly assigned to Saxon times; but the character of the canopies renders it impossible to assign it to any earlier period than the commencement of the Decorated style at the close of the thirteenth century. No inscription appears to have been visible on this font when Cotman's drawing was taken, but Lysons, who visited the church about 1812, claims to have read the words "Sista (?) Mater" on one of the figures.‡ We conclude that this inscription was on the scroll held by one of the figures that faces south. Various conjectures have been made in the attempt to identify these different figures, some of them amusingly improbable. One

* Figured in Bateman's *Catalogue*, p. 175.

† Cotman's *Ancient Sculpture* was published in 1786, but this drawing was taken three years previously. Bateman's *Antiquities*, p. 187. See also Carter's *Specimens of Sculpture and Painting*, p. 11.

‡ Add. MSS. 9463, f. 5.

of the figures facing north (given on our etching, Plate XVI.), holding a sword in one hand and a book in the other, seems certainly intended for St. Paul; another, with the keys in one hand, and a church in the other, for St. Peter; a third is a crowned figure with a book in the left hand, and a bough or branched sceptre on which rests a bird in the right, possibly meant for Edward the Confessor (who is sometimes represented with the gospel of St. John and a sceptre), or more probably for King David with the Psalms in one hand, and the dove on the sceptre as the emblem of the inspiration of the Holy Spirit; a fourth is a figure seated with hands uplifted in the act of adoration and a nimbus round the head, probably St. Augustine;* a fifth holds a long scroll; a sixth, in a short robe with legs bare below the knee, pointing with his right hand to a kind of medallion that he holds in his left hand (on which is perhaps represented the Lamb of God), probably St. John the Baptist; a seventh in a long robe, with arms folded, might be intended for various saints; and the eighth is a bishop with mitre and crozier, and right hand raised giving the benediction, which may very likely be intended for St. Chad, first Bishop of Lichfield.† But, whatever may be the particular figures intended, we have little doubt that the idea of the sculptor was to make this font typical of the dedication of the church, by carving thereon figures illustrative of "All Saints," and this would suggest to the artist the selection of saints of different epochs. Having given our own solution of these carvings it is only fair to add that of the Rev. R. R. Rawlins (who so ingeniously explained the ancient carving found at Wirksworth in 1820) whose description has not hitherto been published. The order is given as above.

1. Abraham preparing to offer up the ram.
2. St. Peter with keys and church.
3. Perhaps Noah, with volume of generation of mankind from Adam to his time, and dove.
4. St. John preaching in the wilderness, or St. Paul at Athens.
5. St. Paul shaking off the viper.
6. David bearing the head of Goliath on a spear.
7. A personage bound with a cord or chain, intended for either Christ before Pontius Pilate, or Paul before Agrippa.
8. Pope, with triple crown.

* The reason for Augustine being usually represented sitting will be found on referring to Bede's *Ecclesiastical History*, b. ii., c. 2.

† See *Calendar of the Prayer Book*, and Husenbeth's *Emblems of the Saints*.

We must add that we think that any one who closely examines this font will come to the conclusion that Mr. Rawlins was in this instance too hasty in his surmises.

Immediately below the Foljambe-Ireland monument, there is a large double almery or locker, for containing the various altar utensils. It is ornamented round the margin with well carved four-leaf flowers, and seems to be of the same date as the monument. Here were, doubtless, kept the sacred vessels pertaining to the chantry of the Holy Cross.

In the south wall at the east end of the chancel, are three pointed sedilia with seats of different elevation; and beyond them, on a level with the furthest sedile is a finely worked piscina niche. These are of the early period of the Decorated style when the chancel was enlarged. There is also a small piscina niche, of Early English work, in the south wall of the Vernon chapel. There were formerly two other piscinas with trefoil heads, but these were most unfortunately removed to the omnivorous collection at Lomberdale, during the alterations. At the same time the base of a stone screen of Decorated work, which measured twelve feet (exclusive of the doorway), by four feet nine inches high, and which separated the chancel from the rest of the church, was also removed to the same place. The stone screen, which, doubtless; formed the base of the old rood-loft, is mentioned by Mr. Rawlins, and also by Rev. A. Suckling, who visited the church in 1823.*

Against this screen, facing east, used to stand the six stalls, three on each side, which are now against the south and north walls of the chancel. Those on the south have the "misereres" complete, and quaintly carved underneath; these stalls are only the remnant of a larger number that at one time occupied the chancel. There are fragments of others at Lomberdale, and several are said to have been moved to a former Vicar's garden at the beginning of the century. This woodwork is of Decorated date, and co-eval with the chancel. There is also some panelling with Perpendicular tracery at the back of other seats in the chancel.

The finest piece of woodwork in the church, is the screen of elegant tracery that divides the Vernon chapel from the remainder of the south transept. In this chapel, too, is the old parish chest, about seven feet long, with innumerable locks and braces of ironwork; it is certainly of pre-Reformation work.

* Add. MSS. 18,470.

The tie-beam roofs of the nave and side aisles are for the most part of the old Perpendicular work of the fifteenth century, and have some finely carved bosses at the intersection of the beams. On one of the nave beams are the initials and date—"F. R. . E. H. . C. W. 1753," which were, doubtless, the initials of churchwardens, under whose control certain repairs were made in the roof.

The peal of eight bells that is now in the tower, was cast by Thomas Mears, of London, in 1796. In addition to the name of the founder and the date, which is on each bell, they bear the following rhyming inscriptions:—

- I. "When I begin our merry din,
This band I lead from discord free;
And for the fame of human name,
May every leader copy me."
- II. "Mankind, like us, too oft are found
Possess'd of nought but empty sound."
- III. "When of departed hours we toll the knell,
Instruction take and spend the future well."
- IV. "When men in Hymen's bands unite,
Our merry peals produce delight;
But when death goes his dreary rounds,
We send forth sad and solemn sounds."
- V. "Thro' Grandsires and Tripples with pleasure men range,
Till death calls the Bob, and brings on the last change."
- VI. "When victo'ry crowns the public weal,
With glee we give the merry peal."
- VII. "Would men like us join and agree,
They'd live in tuneful harmony."
- VIII. "Possess'd of deep sonorous tone
This Belfry King sits on his throne;
And, when the merry bells go round,
Adds to and mellows ev'ry sound;
So in a just and well-poised state,
Where all degrees possess due weight,
One greater pow'r, one greater tone
Is ceded to improve their own.

Richard Chapman A.B., Vicar. Matthew Strutt, George Heathcott, Churchwardens."

The weight of the first bell is 5 cwt. 3 qr. 3 lb., and of the eighth 18 cwt. 2 qr. 1 lb., the whole peal weighing 76 cwt. 2 qrs. 17 lb. "The inscriptions were composed by Mr. Michael Williams, a local poet, then residing in Bakewell."*

Up to 1796 there had been six bells, the inscriptions on which have been preserved.

I. "Multi numerantur amici, 1719."

II. "The gift of Philip Gell, of Hopton, 1719."

III. "Glory be to God on high, 1616."

IV. "George Crotiat and William Ridiard, Churchwardens, 1616."

V. "Trinitate sacra fiat hæc campana beata."

VI. "All men who hear my mournful sound,
Repent before you lye in ground, 1671."

The parish registers of Bakewell, now extant, do not contain any matter of great interest; the earliest entries are in 1614. They have been described at length by the Rev. W. R. Bell, from whose account we take the following extracts:—†

"1614, Dec. 24. Hamletus Charlton, Vicarius de Bakewell, sepultus erat.

1617, Oct. 9. Gulielmus Henshaw, ecclie de Bakewell clericus sepultus.

1620. The whole number of Communicants at Morning Prayer first on Easter Day 282. Eodem die at ye latter Prayer 137; Total 419.

1637, Nov. 6. Thomas Tomlinson and Dorothy his wyfe of Wakefield or thereabouts were taken begging at Bakewell and whipped according to ye Law and be sent home."

* Robinson's *Derbyshire Gatherings*, p. 22; but the name of the author is given as "Wilkinson" in Bagshaw's *Gazeteer of Derbyshire*, p. 408. Mr. Bagshaw also gives two remarkable coincidences with respect to these bells. The first peal rung upon them was to celebrate the victory of Lord Nelson at Aboukir on the Nile. They were lowered from the old tower on the 27th, 29th, and 30th of March, 1830, and when rung in the new tower, within half-an-hour of their being placed in position, the first peal was rung to celebrate the visit of Queen Victoria to Bakewell.

† *Reliquary*, vol. iv., pp. 73-79.

The Chapelry of Ashford.



OF the date of the foundation of this chapel nothing positive can be determined, but there is no doubt that one existed here in the twelfth century.*

The chapel (or church as we may now term it) of Ashford-in-the-Water, is dedicated to the Holy Trinity, and consists of nave, north aisle, south porch, chancel, and tower at the west end. The church has recently undergone an extensive restoration, amounting almost to a complete rebuilding, and was opened again for service on Trinity Sunday, 1870. Previous to the restoration, there was a semi-circular slab of stone built into the south wall, near to the entrance to the church, on which were carved the rude representations of a wild boar and a wolf, beneath a tree that occupied the centre of the stone. Underneath it was a tablet, placed there by the late Incumbent, with the text, "The boar out of the wood doth waste it, and the wild beast of the field doth devour it," an interpretation of the stone which had probably never occurred to the mind of the fanciful sculptor. This stone had undoubtedly once served as the tympanum or top stone of the semicircular doorway of the Norman chapel erected here in the early part of the twelfth century, and it has now been happily restored to its proper position. There are special characteristics about this stone which serve to distinguish it from the nearly coeval sculptured tympanums of Hognaston, Parwich, etc., for it has a classic tinge about the foliage and general style of ornament, and may fairly lay claim to the usually misapplied term of *Romanesque*.†

The general features of the building, as now restored, partake of

* In 1872, the chapelries of Ashford and Sheldon were separated from Bakewell and united into one benefice, for ecclesiastical purposes only, under the Act 1 and 3 Vic. cap. 106.

† There is a good woodcut of this stone in Bateman's *Antiquities*, p. 182.

the Decorated style. The west archway into the tower, as well as the three pointed archways, supported on octagon pillars, that separate the nave from the north aisle, are of this period. The church is now covered with High-pitched roofs. Against the chancel wall are the stone corbels of the old roof, three on each side. Those on the south side are all plain, but one of those on the north is carved into a head and hands, and another bears a fleur-de-lis. On the north side of the chancel is the vestry, and to the right of the entrance to it is a niche in the wall, used as a credence table. The chalice that is still in use is a very old one of beaten silver. The vestry contains an old chest, and also two old chairs, which we suppose to be of seventeenth century work. The pulpit is of fine old oak, and is a fair specimen of the style constructed about the time of James I. At the west end of the church is the old font, which is octagon, and of a chalice-shaped design. The alternate panels bear uncharged shields, and below them appear, on opposite sides, the head and tail of a dragon, or evil spirit.*

The tower, which was not interfered with at the time of the restoration, is of a style which makes it difficult to ascribe it to any particular period. The battlements on its summit are clearly a later addition, and are of the Perpendicular era, whilst the pinnacles at its angles are of a yet later and more debased style. The basement story of the west side of the tower is supported by a central buttress of a plain description, and over it is a simple two-light window, of a double-lancet description, but having the two heads of the lights cut out in a single squared stone. The four windows of the bell chamber are of the same description, but have rounded tops. These features, taken in connection with the absence of all buttresses but the one named, incline us to give an early date to its erection, probably at the time when Wenunwyn held the manor, or at all events in the first days of his son and successor Griffin.

The tower contains three bells, in addition to a Sanctus or tingtang bell which has no ornament or inscription. The three are inscribed as follows:—

I. "Ihc, Gloria in excelsis Deo," in Lombardic capital letters. The founder's mark has the initials G. H. above a fylfot cross.

II. "Richard Bennett, C.W. Thos. Hedderly, founder."

* Compare the fonts of Youlgreave and Norton. For a drawing and description of the latter, see *Churches of Derbyshire*, vol. i., p. 292, and of the former, Plate XVI. of this volume.

III. "Ihe, Gloria in excelsis Deo. 1612," in Lombardic capital letters, and with the same founder's mark as that on the first bell.

On the south side of the church are the remains of the old churchyard cross. The three sets of octagon steps still remain, as well as the base stone, about two feet high, showing the socket for the reception of the shaft.

A chantry was founded in this church in the year 1257. It is probable that the endowments of this chantry had lapsed or fallen into secular use before the time of Henry VIII., for no mention is made of it in the official Chantry Rolls then drawn up. We possess however, certain particulars relative to its foundation, in early chartularies of the cathedral church of Lichfield.* This chantry was founded by Griffin, the son of Wenunwyn, on the feast of the purification of the Virgin, 1257, for the spiritual health of himself, his wife, and his family, with the consent of the Dean and Chapter of Lichfield. Special stipulations were made to preserve intact all the rights of the said Dean and Chapter, as well as of the mother church of Bakewell. Five years later Griffin founded a chantry at the adjacent chapel of Great Longstone.

We are able, after considerable research, to give a brief account, based on the Public Records, of the connection of this Welsh family with the manor, and hence with the church of Ashford. The manor of Ashford, from the days of Edward the Confessor to the time of John, formed part of the royal demesnes. But in the first year of John's reign, that king, who experienced much trouble from the turbulent Welsh, appears to have bought over a powerful chieftain, Wenunwyn, to his side by grants of land in England. Amongst other property, he conferred upon Wenunwyn the manor of Ashford, with all its appurtenances, in consideration of a sum of £30, to be held by him and his heirs by the annual service of a sparrow-hawk. The charter making this grant is dated from Winchester, on April 6th, 1200.† But within a few years, Wenunwyn, described as the son of "Hoen de Kevelac Wallensis," was once more waging war with his compatriots, and an endorsement on the back of one of the Patent Rolls of the eleventh year of John, mentions his submission to king John at Shrewsbury, and the delivery of hostages on the vigil of St. Dionysius.‡ This was the

* *Magnum Registrum Album*, at Lichfield; Harl. MSS. 4799; Add. MSS. 6666, f. 37.

† Rot. Chart., 1 John, memb. 11.

‡ Calend. Rot. Pat., 11 John, memb. 5.

year in which John completely subdued the Welsh for a brief season, having marched with a large army right to the foot of Snowdon. Matthew Paris records that he took twenty-eight hostages as a pledge of their future good behaviour.* Owing to the part Wenunwyn took in this outbreak, the royal gift of the Manor of Ashford remained for some time in abeyance, and we find that in the 16th year of John, when he was in the midst of his contentions with the barons, the king allotted this manor and its appurtenances to Brian de Insula (or De Lisle), "for sustaining himself in our service as long as it shall please us."† In the meanwhile Wenunwyn died, and John's successor, Henry III., instructed the Constable of the Peak that his widow Margaret was entitled to a third of the manor in right of dower. Nor was there subsequently any difficulty in Griffin, the son and heir of Wenunwyn, resuming control over the manor which his father had temporarily forfeited. About the year 1242 Griffin took to wife Avice, the daughter of John de Extraneus, and received the royal permission to settle on her, as a dower, the whole of this manor; nine years later Griffin obtained the additional favour from the same monarch of free warren over his estates at Ashford.‡ We know from the foundation of the chantry that Griffin was living in 1257, but he died sometime before the conclusion of the reign of Henry III. (1272), for that king on the death of Griffin, bestowed Ashford on Eleanor, the wife of Prince Edward, and subsequently his queen.§ Griffin and Avice had issue, two sons, Owen and Griffith, but the loss to them of this manor does not seem to have been occasioned by any traitorous conduct, for markets, fairs, and many manors were subsequently granted to them in their native land by the king's license.|| It is scarcely surprising that the chantry at Ashford fell into desuetude when the family that founded it became so completely disassociated from the manor.

The manor of Ashford, which then embraced the "villata" of Ashford, Great Longstone, and Sheldon, thus reverted to the crown through Queen Eleanor, but, in 1319, Edward II. bestowed it on his brother, Edmund Plantagenet, Earl of Kent. His daughter and heiress Joan, brought this manor to her second husband, Sir Tho-

* *Matt. Paris Opera* (Edit. 1640), p. 230.

† *Rot. Lit. Claus.*, 7 Henry III., memb. 17 et 19.

‡ *Rot. Chart.*, 26 Henry III., pt. 1, memb. 5; 35 Henry III., memb. 11.

§ *Rot. Hundredorum*, 3 Edward I., 1 memb. 2.

|| *Rot. Chart.*, 10 Edward I., pt. 1, memb. 1; *Calend. Rot. Pat.*, 16 Edward III., pt. 2, memb. 23.

mas Holland, who jointly held it in conjunction with the manor of Chesterfield, and the advowson of the hospital of St. Leonard, at Chesterfield. For license to hold these manors and advowson of Thomas and Joan, Otto de Holland paid fifty-two marks to the royal exchequer of Edward III., in the 80th year of his reign. In the reign of Edward II., Ashford was held under the Hollands by Godfrey Foljambe; but it passed in 1408, on the death of Edmund Holland, Earl of Kent, to Elizabeth, his sister, and co-heiress, who was married to John Lord Neville. Henry Neville, Earl of Westmoreland, sold it about 1550, to Sir William Cavendish, and it has remained with the Cavendishes to the present day.*

In the year 1826 Mr. Rawlins noticed "a stone fixed in the wall near the great door of Ashford chapel, on which are the arms of that family (Neville) nearly obliterated." He also tells us that the mansion of the Nevilles was in a field on the north side of the chapel, and that tradition says that their castle was demolished to build the chapel where it now stands.

We have merely given this brief outline of the subsequent history of the manor in order to render the account complete; for it does not seem that the lords of the manor subsequent to Griffin, were in any way connected with the church or chapel of Ashford, which remained united to the mother church of Bakewell, whilst the appointment of the priest or minister was vested in the Dean and Chapter of Lichfield, and afterwards in the Vicar of Bakewell.

The *Valor Ecclesiasticus*, of Henry VIII., estimated the value of this chapelry at £2 1s.

The Parliamentary Survey of 1650 does not enumerate the separate values of the different parochial chapelries of Bakewell, but the Commissioners considered Ashford to be of sufficient importance to warrant them in reporting that it was thought "fitt to be made a parish."

Francis Bassano, the heraldic painter, of Derby, visited this church about the year 1710, and he then noted in the east window of the north aisle, a coat of arms "Verry, Argent, and Gules." This shield was borne by several different families, and was one of the numerous variations of the Ferrers coat. But it seems probable that it may here be attributed to Beauchamp (who were connected with the Nevilles), and was most likely the only coat then

* Abbrev. Rot. Orig, 30 Edw. III., rot. 28; Inq. post Mort., 26 Edw. III., No. 53; 35 Edw. III., No. 104; 12 Ric. II., No. 21; 20 Ric. II., No. 30; 5 Hen. IV., No. 38; 1 Hen. VI., No. 45; etc., etc. See also *Churches of Derbyshire*, vol. i., p. 155.

remaining of several placed in the windows of Ashford chapel by the Nevilles when lords of the manor.*

The early registers of Ashford are apparently missing, for those still preserved only commence in the year 1688. The following is a list of incumbents of Ashford, compiled from the registers :—

1688. Samuel Mills, curate.
 1707. Thomas Maddocke „
 1724. Thos. Grove „
 1727. Richard Pughe „
 ——— William Beighton „
 1729. Samuel White „
 ——— Robert Lomas „
 1730. Wm. Wingfield „
 1763. May 7.—“ Sep. Rev. Wm. Wingfield, curate, who had been minister 33 years.”
 1763. July 10. Peter Walthall, curate.
 1807. Nov. 13. Thomas Nadauld.
 1812. April 5. Bache Thornehill.
 1813. G. Berkley.
 1814. T. B. Lucas.
 1815. John Browne.
 1837. W. Gully Giles.
 1850. W. F. Boyd.
 1852. James Burrow.
 1861. Charles James Norman.
 — Dec. 17.—John R. Luxmore.†

There are but few entries in the registers of any special interest, but the following extract may be worth insertion.

“1716. Nov. 13. Sep. A travailing boy found dead between this town and Sheldon.”

An early number of the *Reliquary* contains a copy of an interesting document of the year 1632, showing how the seats were appropriated in the church of Ashford. It is entitled,

“A Perfect order how men are to Sitt in the Chappell of Ashford by the Official Mr. Rowlandson and the neighbours of Ashford Aprill the 10th, 1632.” From this document, which gives the names of the occupants of each pew, it appears that it was then

* Papworth's *British Armorial*s, p. 1119. The note of this coat is all that is given by Bassano, with respect to this chapel, but he adds: “Here are 2 stone bridges of 3 arches apiece. One a county bridge—other maintained by town of Bakewell.”

† *Reliquary*, vol ii., pp. 155-158. We are much indebted to the Rev. J. R. Luxmore, the present vicar, for several of the particulars contained in this notice of Ashford.

the custom, for the most part, to separate the sexes. In the body of the church, most of the men sat on the south side, and the women on the north, but "under the Pulpit is for the Ministers wife whom soever she is." At the conclusion of this appropriation of seats, which is signed by Ralph Heathcote, minister, and numerous parishioners, are two notes relative to payment pertaining to pews. "Ralph White is to pay 8s. per annum to the Minister, or if he refuse to pay it Will Milnes and George Johnson are to pay it, and take one with them that will pay it." "John Thorpe is to pay 5s. per annum to the Minister or else Ralph Atkinson, Tho. Thorpe, and John Greaves will pay it and take in one whom they please that will give it." It is also added that "all those that have any new seats in the Church are to leave their ould seats to the discretion of the Minister and Churchwarden." From which it would appear that the church of Ashford had just been refitted, or, perhaps, for the first time, completely provided with seats. The custom of seating a church throughout did not prevail till the commencement of the seventeenth century.

The lover of picturesque old customs will ever associate the church of Ashford-in-the-Water with funeral garlands. There are very few specimens of this once almost universal custom of English villagers now extant, but from the beams of the north aisle hang no less than five of these memorials. The only other Derbyshire church, we believe, that now contains one is that of South Winfield, where one is still preserved in the chancel. But within the lifetime of those now living they were to be seen within the walls of the following Derbyshire churches—Alvaston, Ashover, Bolsover, Eyam, Fairfield, Glossop, Heanor, Hope, Matlock,* Tis-sington, and West Hallam. Fortunately the five garlands at Ashford were scrupulously preserved at the time of the recent restoration, and subsequently replaced in the same position that they had previously occupied. An admirable and exhaustive article on the general subject of Funeral Garlands, accompanied by an engraving of those in this church, appeared in the first number of the *Reliquary*, from the pen of the editor, Mr. Llewellynn Jewitt. It was the habit to carry these garlands before the corpses of maidens in the funeral procession, and to subsequently suspend them in the church. Those at Ashford are all constructed of ornamental white paper cut into flowers and other designs, and fixed to a wooden

* The garlands that were formerly in the church of Matlock now hang in the vestry. See the account of that church.

framework. "Each garland," says Mr. Jewitt, "contains a single glove and a kerchief or collar. On the collar or kerchief of each has been written a verse of poetry, and the name, age, and date of death of the virgin in whose honour they were prepared. Owing to age, the decay of the paper, and the fading of the ink, the writing on most of them is obliterated. On one, however, the date of April 12th, 1747, occurs; there has also on this one been six lines of poetry, now perfectly illegible, and the name of the female appears to have been Anne Howard, who died at the age of twenty-one. On a garland of another date, we succeeded, with considerable difficulty, in decyphering the following lines:—

"Be always ready, no time delay,
I in my youth was called away.
Great grief to those that's left behind,
But I hope I'm great joy to find.

Ann Swindel,

Aged 22 years, .

Dec. 9th, 1798."

On the last occasion that we visited this church, our cicerone told us that the most modern of these garlands was to a maiden of the name of Blackwell, and that an old man, who had died in 1869 at about the age of 80, had carried it before the coffin.

William Harris, the founder of the Free Grammar School of Ashford, by will dated 6th September, 1680, left a sum of 20 nobles "to be paid yearly for 20 sermons to be made yearly in the chapel of Ashford, or in the chapel of Sheldon, in the parish of Bakewell, which the said trustees should think most expedient, they allowing to the preacher for every sermon 6s. 8d."

Ashford also affords an early instance of concurrent endowment in the will of Thomas Roose, of the year 1761, who left "20s. to the curate of the chapel of Ashford, as by law established, and his successors for ever, and 40s. to the minister of the Presbyterian chapel of Ashford, and his successors for ever,"* The Presbyterian chapel is now disused, and in a dilapidated condition.

* *Report of Commissioners of Charities, 1827, pp. 21-23.*

The Chapelry of Baslow.

BASLOW was one of the numerous chapelries of the extensive parish of Bakewell, and it is only of late years that it has acquired the position of a distinctive vicarage. There can be no doubt that the chapel of Baslow was in existence at the time that King John bestowed Bakewell and its various chapelries on the Dean and Chapter of Lichfield. When Archbishop Peckham made his stringent visitation throughout the province of Canterbury, the differences between the mother church of Bakewell and its dependencies were settled, and it was then agreed that the Dean and Chapter of Lichfield should contribute at least two and a half marks to the salary of the minister of Baslow, and a like amount be provided by the parishioners.* But this agreement did not long hold good, for we find that the Dean and Chapter, in the year 1315, only paid 15s. to the minister at Baslow, and declined all responsibility in connection with the repair of the fabric.†

According to the *Valor Ecclesiasticus* (27 Henry VIII.), the chapelry was of the clear value of £27 6s. 8d., and it paid a pension of 2s. per annum to the Lichfield Chapter.

The Parliamentary Commissioners of 1650 did not specify the value of the different chapelries of Bakewell, but they speak of Baslow as "a parochial chapell thought fitt to be made a parish, with Bubnell, Corber, and Caulver. Mr. James Hewett officiates . . . Toadepoole, Froggat, and Heywood, members of Baslow, thought fitt to be united to Stonye Middleton."

In Bassano's manuscript volume of Church Notes, taken about 1710, we find several notes relating to the chapel of Baslow. The "Kinges Armes" were then to be seen in the east window

* Dugdale's *Monasticon*, vol. iii., p. 227; Harl. MSS., 4799, etc.

† Add. MSS., 6698.

of the south aisle, and in the same aisle was "a fair Quire, no tradition to whom." "In east window of north aisle, in ye toppe of it Christ coming to judgement, his robes yellow and gules. Here is ye Rood loft very perfect with stairs and a door into it. In one of ye south windowes of chancell Eyres coat with a crescent. On ye north side wall is ye Duke of Rutlands arms and crest painted. In east window is Eyres arm impaled with . . . , and in another part is Robert Eyre, of Bubnell." "Robt. Eyre de Bubnell Hall, generosus, dec. oct. die Febr. sepultus fuit. A.D. 1593."

William Eyre, second son of Edmund (otherwise Edward) Eyre of Brookfield and Reaton, Notts., who was tenth son of Robert Eyre by Joan Padley, purchased the manor of Bubnell (a sub-manor of Baslow) in the beginning of the fifteenth century. His eldest son, Edmund Eyre of Bubnell, married Margery, daughter of Robert Coyne, by whom he had issue Robert. This Robert of Bubnell, married Dorothy, daughter of George Columbell of Darley, by whom he had six sons and seven daughters.*

The mention of the arms of the Duke of Rutland in this church, induces us to briefly allude to the history of the manor of Baslow, in order to show the connection of the Vernon family therewith.

Both Baslow and Bubnell were berewicks of the extensive royal manor of Ashford at the time when the Domesday Survey was made, but in the next century we find that William de Avenell, Lord of Haddon, also held Baslow. On the death of William de Avenell without male issue, towards the close of the twelfth century, his property in Derbyshire, Buckinghamshire, and Northumberland was divided between his two daughters and co-heiresses, Elizabeth and Avice. Elizabeth was married to Sir Simon Basset, and Avice to Richard de Vernon. There appears to have been a dispute between the two families as to the due division of the Avenell estates, and we find from a roll of King John (of uncertain date, but probably of the first year of his reign), that this dispute was settled, so far as the manor of Baslow was concerned, by its equal division between them.† But the Bassets displeased that quarrelsome monarch, and we find that in the last year of his reign, the land at Baslow which

* Add. MSS., 28,113, f. 72. For an account of the various children of Robert Eyre by Joan Padley, see Hathersage Church.

† Abbrev. Placit. *Fragmenta Recordorum incerti temporis Regis Johannis.*

had been in the hands of the Bassets, was granted to Hugh de Neville.* In the succeeding reign, however, Richard Basset obtained the license of the Free Warren over the manor of Baslow.† We then lose sight for some time of the history of this part of the manor, but we have little doubt that it was through the Nevilles (by the marriage of Gilbert, Lord Talbot, with Maud, only daughter of Sir Thomas Neville) that it passed to the Earls of Shrewsbury, who were seized of it in the reigns of Henry VI. and Edward VI.‡

With respect to the other portion of the manor, which was held in conjunction with Haddon by the Vernons, it appears that homage was done to William de Ferrers who held it of the King, but Henry III. changed this service into one by which it was held directly from the King.§ Richard de Vernon had, by his wife Avice, an only daughter who conveyed his estates by marriage to Gilbert le Frances. Gilbert le Frances died in the reign of Edward I., seized, according to the terms of the Inquisitions, of the manor of Haddon and the hamlets of "Baselowe, Rowsley, and Bubbenhull."|| His son Richard, on succeeding to the property, assumed the name of Vernon, and a roll is extant confirming his grant of Baslow, and of two manors in Buckinghamshire, to his son Richard, and Eleanor his wife, daughter of Giles le Frenes.¶ We will not pursue this manorial history further, as it has only an incidental connection with the church; suffice it to say that Baslow, together with Haddon, passed, on the death of Sir George Vernon in 1567, to Sir John Manners, second son of Thomas Manners, Earl of Rutland, and direct ancestor of the present Duke of Rutland, by his marriage with that celebrated co-heiress—Dorothy Vernon.

Bassano gives the following list of the curates of Baslow, with the years of their incumbency.

Robert Tinnmouth, 1565.

Richard Allsop, 1568.

* Rot. Lit. Claus., 17 John, memb. 14. This Hugh de Neville was one of the justices of the Forest of Sherwood. *Worksop, the Dukeries, and Sherwood Forest*, p. 193.

† Calend Rot. Chart., 36 Hen. III., No. 16.

‡ Inq. post Mort., 32 Hen. VI., No. 29; 38, 39, Hen. VI., No. 58; 13 Edw. IV., No. 52. These Inquisitions puzzled Lysons in his brief mention of the manor, especially as another Inquisition of Edward IV. (7 Edw. IV., No. 22) ascribes Baslow to John Vernon; but the solution of the difficulty is to be found in the fact that the manor remained in mediæties, at all events to the close of the fifteenth century.

§ Rot. Lit. Claus., 7 Henry III., memb. 20.

|| Inq. post Mort., 6 Edward I., No. 2; 11 Edward No. 10.

¶ Abbrev. Placit., 19 Edward I., Rot. 32.

John Elswigge, 1550.

Roger Rowley, 1582.

John Bankes, 1602.

George Longden, 1606.

Richard Smyth, 1610.

John Daken, 1620.

Robert Mower, 1630.

— Huet, . . .

— Barlow, 1653.

— Prince, (18 months).

— Raynes, 1662.

Robert Mathewman, —

John Cantrell, —

William Ferne, 1668.

William Walker, 1677.

Joseph Ferne, 1678.

Joseph Nicols, 1681.

In Mr. Mitchell's Derbyshire Collections, now at the British Museum, are several notes relative to this church, apparently taken from the churchwardens' account.

"May 4th, 1569. The dispute about repairs of church at Bakewell, settled by John Manners, Esq.

"1759. Inhabitants subscribed for a new clock, and hearse, harness, etc.

"1759. A new pulpit and two desks erected, and a pulpit cloth and cushion of velvet and gold given by William Taylor, of London, gent., and Yeoman of the King's Guard."*

Mr. Mitchell also speaks of "the *confessional* still remaining with two Gothic niches in the chancel," which strange misnomer we suppose he applied to the sedilia.

In Lysons' volume of Church Notes, taken about 1815, are some pencil drawings of these two stalls or sedilia. Though they have pointed arches, the intervening shaft seems to be of Norman date.† Unfortunately these sedilia were swept away when the chancel was rebuilt.

The appointment of the minister of Baslow remained in the hands of the Vicar of Bakewell until the year 1811, when the patronage of Baslow as well as Buxton were by Act of Parliament vested in the Duke of Devonshire.‡

*Add. MSS. 28, 111, f. 123.

†Add. MSS. 9463.

‡51 George III., cap. 69. See the account of Buxton.

The *Liber Regis* is silent as to the dedication of this ancient chapel; certain directories give St. James as the patron saint, but others ascribe it to St. Anne. We believe the latter dedication to be the correct one, as the village feast takes place in the first clear week in August, which is the date of St. Anne's day (old style).

The church, which was restored upwards of 20 years ago, consists of nave, side aisles, south porch, chancel, and tower, surmounted by a broached spire, at the west end of the north aisle.

There are now no details to connect this fabric with the days when the Norman style of architecture prevailed. The oldest portion of the building appears to be the tower and spire, which occupy an unusual position, viz., at the west end of the north aisle, instead of at the end of the nave. Probably what is now the north aisle served as the nave when this tower was first erected. We believe the date of this part of the church to be of the latter half of the thirteenth century, at the close of the Early English period. The tower is supported on the west side by two buttresses placed diagonally at the angles. In the west wall there is a small double-lancet window, with trefoiled heads, and above it is a single-lancet light. There are no other windows to the tower, but immediately above the broached angles of the octagon spire are four pointed openings, the jambs of which are built perpendicular, so that they stand out from the spire after the fashion of dormer windows. The apex of these dormers is unpierced, but the lower part is divided into two lights with trefoiled heads. There are also four similar windows, but of a single light each and much smaller, near the top of the spire. The weather moulding stones on the east side of the tower, above the present roof of the aisle, show that it formerly supported the gable of a high-pitched roof. There is also an Early English buttress at the south-west angle of the nave.

The nave now projects beyond the north-west aisle so as to conceal half of the south side of the tower. The three-light west window of the nave, with its four quatrefoils in the upper tracery, is a good specimen of the geometrical Decorated. This window seems to have been a new insertion when the church was restored, but there is an abundance of old work of this period about the fabric, in fact nearly the whole of it may be attributed to the fourteenth century, though varying somewhat in date. To the earlier part of the century may be assigned the south entrance within the porch, the east and west windows of the south aisle, the windows of the

north aisle, and, in the interior, the three arches with their supporting pillars, on the side of the nave, which separate it from the aisles. To the latest period of the Decorated, or rather to the commencement of the Perpendicular (about the close of the same century), we must attribute the south porch, the heavy battlements of the porch, nave, and aisles, together with a square-headed two-light window to the right hand of the porch, and perhaps the clerestory windows, of which there are four on the south side and three on the north. The battlement, much of which has been renewed at later dates, is ornamented with crocketed pinnacles; those in the centre of the parapets of both nave and aisle are placed diagonally, and terminate at the base in small gargoyle heads. The old stone bell-cote for the sanctus bell, now empty, should be noted on the east gable of the nave, though it is nearly overshadowed by the new roof of the chancel.

There is not much of interest in the interior of the church. The roofs of both the aisles are slightly gabled, and retain much of the old timber. The roof of the nave is a flat one of the Perpendicular style.

There is an old octagon font near the south entrance, on an octagon base which has Decorated mouldings, but we think that the base stone is a modern one. This font was recovered for its sacred uses, at the time when the church was restored, from the vicarage cellar. We were told by the present incumbent that it had been therein used for the salting of bacon; but further inquiry inclines us to the more charitable surmise that it had been placed there with the intention of preserving it.

The rood-loft screen, the coloured glass, and the memorial to Robert Eyre, which were here a century and-a-half ago, as mentioned above, have all disappeared, and there are no monuments of any antiquity.

A small iron plate, in an oak frame, against the north wall of the north aisle, bears the following curious inscription:—

“Underneath here was interr'd ye Body of Tho. Marple son to John and Elizabeth Marple of this town who departed this life Aug. 17th A.D. 1742.

O youth consider and be wise,
Lest sudden death do you surprize,
Short was my time as it appears
I not exceeding 16 years,
My friends I desired to cease their tears
I shall arise when Christ appears.

And near this place lyeth ye body of Helen Marple Grandmother to Tho.
Charles Cook, schulsit.”

There are also small mural brasses to the memory of Richard

Oddy of Bubnell Gate, smith, who died in 1753, aged 71, and of Mary and John Grundy, of Baslow, who died in 1784 and 1790.

On the north wall of the chancel there is a monument, which, though of modern date, is worth transcribing, as it relates to two incumbencies of unusual length, under the last of which the church was restored:—

“In memory of the Rev. John Barker, M.A., for thirty years incumbent of this chapelry. He died June 6th, 1824, aged 63 years.

“Also of his eldest son, the Rev. Anthony Auriol Barker, M.A., who succeeded his father, and after an equal period of useful labour, during the last years of which he was permitted to effect the restoration of this church, he entered into his rest Dec. 21st, 1855.

“‘I have planted, Apollos watered, but God gave the increase.’—1 Cor. 3, 6.”

The porch contains a genuine relic of antiquity. In the south wall is built in a large monumental slab or coffin lid, discovered during the alterations. It bears no inscription, but has a cross sculptured in slight relief with floriated limbs. On the sinister side of the stem are two keys. The key used to be considered as the symbol of the female sex, but this has been abundantly disproved, and there can be little doubt that it indicates the duties of the person commemorated, such as the steward or comptroller of a large household, or a local official or magistrate of some importance.* The date of this stone we believe to be of the first quarter of the thirteenth century. It is not then an improbable conjecture to imagine that this stone was carved to the memory of some High Bailiff of the Peak, or perhaps, still more probably, to the steward of the household of Richard de Vernon (who married the co-heiress of Basset), and the *two* keys (which are but rarely met with on monumental slabs), might then signify his double stewardship of the manors of Haddon and Baslow.

There are also several incised sepulchral stones forming the lintels of the clerestory windows, which were freed from plaster when the church was restored. From what can be seen of these stones, three on the north side and two on the south, it appears that they are all of one date, probably of the commencement of the twelfth century, and have the stems of plainly incised crosses down the centre. All of them bear symbols. On one is a staff, shears, and key, signifying an official who was a wool merchant; on another, only a key; on a third, two keys; on a fourth, a bow for a forester; and on a fifth a curiously shaped hammer, perhaps for an armourer. A sixth lintel on the south side also bears an incised Latin cross formed simply of two lines at right angles.

* Boutell's *Christian Monuments*, p. 91.

The tower contains a peal of six bells, bearing the following inscriptions:—

I. "Thomas Mears, Founder, London.

Josh. Bromhead	}	Church Wardens.
John Elliott		

John Marples	}	Ringers, 1839."
John Brightmore		
Geo. Merral		
Wm. Cocker		
Thos. Merral		
Josh. Marples		

II. "Robert Froggatt, Joshua Gregory, Chapel Wardens, 1745.
Thomas Hedderly, Founder."

III. This bell bears the monogram *Ihc*, a fleur-de-lis stamp, and a cross fleury. Below the cross fleury is the bell-founder's mark, consisting of the Lombardic initials *R.H.* surmounted by a crown.

IV. "*Ihc. Gloria in excelsis Deo. 1620.*" Bell-founder's mark, a shield with the initials *G. H.*, above a fylfot cross.

V. "*Sit nomen Ihc benedictum.*" The same founder's mark as on the third bell.

VI. "The Duke of Rutland's Gift, 1754, Tho. Hedderly, Founder."

The donor of this last bell was John Manners, 3rd Duke and 11th Earl of Rutland, and lord of the manor of Baslow. He was born in 1696, and died in 1779.

To the south of the churchyard, are the four square steps of the old cross, which now support a comparatively modern base and shaft about a yard high. On the top of this is a metallic sundial, bearing the date—June 25th, 1789. Bassano's notes contain the following reference to this cross, which appears to have been then nearly perfect:—"In ye churchyard is a fair cross of five greeces (steps) with a top stone and standard."

We have not been able to discover any trace of a chantry endowment at Baslow, either in the Chantry Rolls or elsewhere, and therefore we merely reproduce the following story from the pen of Mr. Peter Furness, of Eyam, for what it is worth. Mr. Furness speaks of it as an anecdote related by Francis, last Earl of Newburgh.

"One of the Eyres of Hassop left by will a yearly sum for ever to the officiating priest at Baslow to say mass and pray

for the repose of himself and wife. It is presumed that at the Reformation both the praying and paying fell into desuetude, but a late incumbent of Baslow having discovered that a bequest had been made, at once wrote to Earl Newburgh (descendant of the Eyre of Hassop) to claim payment of the stipend. His lordship courteously replied to the applicant, stating his belief that the claim was correct, but took no further notice of the matter. Encouraged by the pleasing tenor of the note, the clergyman next applied personally for the money to his lordship, who in his blandest manner informed him that he did not in the least contemplate evading payment, but he must recollect that before he did so he should insist on the prayers and masses being duly performed according to the directions in the will of the donor. It is needless to say that the clergyman went away, 'shorn of his beams.'**

But whether the above tale is apocryphal or not, a somewhat similar instance of the disregard of a pious founder's bequest of a much later period occurs in the Charity Commissioners' report on Baslow, taken in 1827. One Humphrey Chapman, by will of the year 1777, left lands within the manor of Hartington, the rents of which were to be appropriated in stipulated quantities to the schoolmaster, minister, and poor of Baslow. The bequest to the clergyman was—"To the minister of Baslow who should preach an anniversary sermon on 5th November, 10s. yearly, as his stipend for the preaching thereof." The Commissioners say that the minister was receiving his proportion of the rent, which then amounted to 16s., but "no such sermon is now preached." The observance of this day is best honoured in the breach, and we merely draw attention to it as another of the innumerable instances in which the express intentions of a benefactor are put on one side as inconsistent with the opinions of a subsequent generation.

In the vestry there still remains the weapon of that ancient parish functionary, of whom we read in so many churchwardens' accounts in almost every county of England—the dog-whipper. It was his duty to whip the dogs out of church, and generally to look after the orderly behaviour of both bipeds and quadrupeds during divine service. The whip in question is a stout lash, some three feet in length, fastened to a short ash stick, with leather bound round the handle. It is said that there are those yet living in the

* *Reliquary*, vol. x., page 234.

parish, who can remember the whip being used. We believe it to be an unique curiosity, as we cannot hear of another parish in which the whip is still extant.*

A large pewter flagon, nearly two hundred years old, and which had been discarded from its sacramental functions when silver plate was substituted, has recently been rescued from oblivion, rebrnished, and appropriated to the purpose of supplying water for the font. It bears on it the following names and dates :—

“ Mr. Richard Froggatt Robert Oliver	}	Chappell wardens 1685.
“ E. M. Wrench, F.R.C.S., C. Scott,	}	Churchwardens, 1875.” †

The Registers of Baslow, which are in a most dilapidated condition, begin in 1569. They contain numerous interpolations, utterly irrelevant to matters ecclesiastical, especially in the 18th century. In 1721 a whole page is occupied by directions for pruning and manuring nectarine trees. In 1730, after notice of a bequest to the poor of the chapelry, is written in another hand,

“Vidi sed vidisse, pudet puduitque videre.”

On 22nd August, 1749, after the entry of a wedding—“The same night was the most terrible for lightning, thunder, and rain there was ever known in this age.”

* On the subject of whipping dogs out of church, see *Notes and Queries*, 1st S. ix., 349, 499; x., 183; xii., 395; 2nd S. i., 233; ii., 187; iii., 379; 5th S. iv., 309, 514; v., 37. We have seen a wonderful instrument of a like nature, in the interesting church of Clynog Fawr, in North Wales. It is a long pair of iron “lazy tongs,” with short spikes at the end for laying hold of the unfortunate dog.

† In 1222 the Archbishop of Canterbury forbad the use of tin or pewter in the holy vessels, but pewter was not unfrequently used, at a later date, before the Reformation, and is still occasionally used on the Continent. By the Canon of 1604, the wine was to be brought “in a clean and sweet standing pot or stoop of pewter, if not of purer metal.”

The Chapelry of Beeley.

NOTHING more than a casual glance is generally bestowed on the small and unpretending church of Beeley, by the army of tourists, who yearly pass it by, at the entrance to Chatsworth Park. But that which remains of its ancient architecture is of no small interest from the very complexity of its styles, and there are many more interesting fragments of its early history still extant, than is often the case with buildings of much greater magnitude. The church at Beeley now consists of a wide modern nave, chancel, south porch, and tower at the west end. Within the porch is the earliest portion of the building, consisting of a round-headed Norman doorway, which is considerably mutilated. The jambs of this doorway have originally been ornamented with detached shafts, or small pillars, but of these only the capitals now remain. The dripstone over the doorway has a small head in the centre, and its terminals are also two human heads surmounted with a sort of tiara or three tiers of curls. This precise pattern is used in a similar place in the old south doorway of Edensor church. The style of this doorway shows considerable advance in the Norman style, and we should date it about 1150—1160. The alterations made in this church at the commencement of the present century, to which we shall again refer, did away with the north aisle, and covered the main part of the building with a single roof. But we find from the MS. Collections of the Lysons* that the north aisle was separated from the nave by what they term "Saxon" pillars, having capitals with heads at the corners, and these were probably of the same date as the porch. The font, also, is spoken of in the same place, as "large and round," whilst Mr. Rawlins (who visited the church some ten years later, about

* Add. MSS., 9463, f. 6.

1826) describes it as "plain and circular." The font appears then to have been within the church, but it was shortly afterwards cast out, and is described by Mr. T. N. Ince, in 1858, as "now used as a rain stoup in the churchyard."* Since then it has happily been once again restored to the church. It is without doubt a plain specimen of Norman work. Mr. Rawlins also gives a brief description of the interior of the church, from which it appears that though the pillars between the north aisle and nave were Norman, the arches were of a later date and pointed. There are also several indications of the extensive rebuilding of this chapel that took place in the Early English period, about a century later. The greater portion of the masonry of the chancel, which is not supported by buttresses, seems to us to belong to this style, though pierced by windows of later dates. But on the north side of the chancel, there is a small lancet window with a trefoil head that is undoubtedly a specimen of Early English work. The lower portion, and perhaps most of the masonry of the tower, is also of thirteenth century work, as is clearly shown by the two parallel shallow buttresses, of a single set-off, against the west wall, where there is neither door nor window. There is also a buttress of the same date, against the only portion of the masonry of the old north aisle which now remains, at the west end.

The acutely pointed archway into the chancel, as well as the similar one into the tower, out of the body of the church, are also of that century, but probably belong to the early portion of the Decorated period, which commenced about the close of the thirteenth century. Probably these arches may be about the year 1280, or rather later, to which date, too, we should assign the three-light east window of the chancel, with the three quatrefoils in the upper tracery. To the Decorated period, also, (in which there was considerable variety considering that it did not prevail for a century), and probably about the same year, belong the pointed priest's door on the south of the chancel, and the four single lights having an ogee arch, of the bell chamber of the tower. There is another Decorated window on the south side of the chancel, of three lights, the mullions intersecting one another in a diamond shape pattern in the upper tracery, after a common design that chiefly prevailed about 1320.

* A drawing of this font is given by Mr. Ince in the volume of the *Anastatic Drawing Society* for 1853, plate xxii.

Of the succeeding style—the Perpendicular—there is also an example in the same wall, in a square-headed window of two lights, and the battlements and pinnacles of the tower were erected during that period, viz., in the fifteenth or beginning of the sixteenth century. From what we can gather of the general appearance of the body of the church, before the barbarous alterations of the present century, it seems that both roof and windows were characteristic of the commencement of the Perpendicular and expiration of the Decorated style, *circa* 1370—1380, when, as we shall presently see, the church was thoroughly renovated.

Over the ugly modern porch is a keystone inscribed:—"John Lees, Beeley, Chapl. Ward. 1806"—thus giving the year of its erection. A few years later the body of the church became so dilapidated, that the inhabitants applied to the Quarter Sessions on 19th October, 1819, to obtain a Brief for its repair. The Brief states that it was a structure "greatly decayed, that the foundation, walls, and roof of the body were particularly dangerous and necessary to be taken down (leaving the chancel and the tower standing) and the same to be rebuilt upon a scale something larger, which is desirable from the inhabitants of Rowsley using Beeley church, they not having one of their own." James Ward, of Sheffield, "an experienced architect" estimates the cost at £1,194 5s. 4d.

But this Brief did not suffice to obtain the requisite sum, for we find that two other briefs were obtained for a like purpose in 1823 and 1826.* On the lead of the roof of the nave is the inscription "H. Grainger, C. W., 1819."

Having completed our review of the present general aspect of the church, we will now proceed to the consideration of its history as it can be gleaned from several ancient documents. Beeley was one of the numerous chapels of the large and unwieldy parish of Bakewell—a parish that always seems to have been involved in interminable disputes with its semi-dependent chapelries, even to comparatively modern days.

The church of Bakewell, with all its appurtenances and chapels, was given by John, in the year 1192, to the cathedral of Lichfield, and this gift of course included the chapel of Beeley.† The profits of the church being thus impropriated, a vicar was appointed with a stipend of twenty marks, and other provisions made for his

* The original of the first of these briefs is at the British Museum; the petitions to Quarter Sessions, relative to the two subsequent ones, are amongst the County Records.

† Dugdale's *Monasticon*, vol. iii., p. 227.

maintenance, as well as for that of the different chapelries. But these regulations were so ill-observed, that when the energetic Archbishop Peckham made his visitation of the Diocese of Lichfield in 1280, he sternly rebuked the Dean and Canons for their gross neglect of the spiritual necessities of Bakewell and its dependent chapelries. The Archbishop by his decision made a compromise, and, so far as respected Beeley, ordained that the chancel should be kept in repair by the inhabitants, who were also to find a chalice and a missal, but that the rest of the fabric, and books, and ornaments were to be supplied by the Dean and Canons. The parishioners of Chelmorton were also ordered to pay two-and-a-half marks to the chaplain of Beeley, which with one mark received from the very small endowment of that chapel, together with twenty shillings to be raised annually from the inhabitants (amounting in all to five marks), was to be the yearly stipend of the officiating priest of Beeley.*

In the year 1315, a composition was entered into between the Dean and Chapter of Lichfield and the parishioners of the chapels of Baslow, Longstone, Taddington, Monyash, and Beeley, by which the Chapter, "desiring to be in amity with all and avoid contention," grants twenty shillings to the chapelry of Beeley, to be paid yearly "for the honour of God and augmentation of his divyne worshipe," and remission of charges for testaments and administrations. They further permitted that "certayne honest and chiefemen of these parishes aforesaid which shall be meete for the bringinge of holye water may be named by the parishioners, and may be presented to the vicars or ministers of the places, and of them in the name of the Dean and Chapter, if they be found sufficient, may be therefore admitted." In consideration of all this, and certain other privileges, they are not to require anything for the repair or defence of their chapels, or anything for any order or uses.†

The Beeley registers are of exceptional interest, and contain many references to the arrangements made between the chapelry and the mother church of Bakewell.‡ In several places, and under slightly varying forms, occurs a memorandum to the effect that the chapel of Beeley was built and finished on or about Thursday, the 17th of

* Dugdale's *Monasticon*, vol. iii., p. 229; Add. MSS. 6667, f. 198; etc., etc.

† Add. MSS. 6698.

‡ The Beeley Registers commence in 1538. A good paper on the earliest of these Registers was published in the *Reliquary*, vol. v., pp. 143-147.

July, 1375, and that it was consecrated on or about Thursday, the 10th of March, 1378. From what we have already stated respecting the architecture of the church, it is quite clear that a chapel existed fully two hundred years earlier than the first of these dates; and the entries in the register probably refer to a thorough renovation of the building, especially of the body or nave, which may have been left untouched up to that time from the days when the Normans first built it, and not have been rebuilt in the Early English period as was the case with the chancel and tower. These entries are of considerable interest, as helping to confirm the fact that the ceremony of consecration was not unfrequently performed again, especially when the sacred building had been for any time in disuse.* Dr. Pegge tells us that in 1315 this chapel was dedicated to St. Mary, and it seems very probable that at this time (1378) it was dedicated to St. Anne, which has been undoubtedly its dedication for several centuries. The allusion to St. Mary in a document of a later date, which we shall now quote, does not of necessity imply its then dedication to St. Mary, but may merely be an allusion to the supposed influence of the Virgin Mary, or possibly to her special altar, which was maintained in almost every church or chapel of sufficient size to support a second one.

The document in question is quoted at length by Lysons from the original, then in the possession of Mr. Adam Wolley. Lysons gives its date as 1473, but Dr. Pegge, evidently referring to the same, speaks of the 10th year of Edward IV. This instrument states:—"That there is a devoute chapel in Beley in Derwent dale which is a new begonne thing of our sweet lady St. Mary, and hafe nothing but through the pace of God and the almes of good men and wymmen, but that won Sir John Eyere chapellyn, movid with grace and vertue, hath laboured and done great cost there, as well of his owne proper costs as of his pore neighbours, and hath gotten thereto boke, bell, vestment, and chales, and hath a preest there sayinge masse daily before our sayde layde for all brethren and sisters, and all good doers thereto and purposeth through the grace of God and our sayde layde and succoure of good men and wymmen to found a preest there for ever, to pray for all the benefactors and good doers thereto while he may not utterly perform without refreshyng and almesdedes of good men and

* On the subject of the reconsecration and rededication of churches, see *Churches of Derbyshire*, vol. i., pp. 433, 434.

wymmen, wherefore if hit please you to shew your blessed almes thereto, hit is your owne, and our said blessed lady will reward you: and also we have sent amongst you won Thomas. Willymot, which is a very trewe proctour and a special benefactor and good doer there. To which present writing, &c., &c.” Dr. Pegge supplies the names of those who signed this instrument, which are not given by Lysons. They were—Henry Columbelle, Esquire; John Rollesley, Renald Cockayne, Robert Lee, and Robert Leche, gentlemen; and Sir Richard Johnson, parson, of Darley.*

A document issued by the Dean and Chapter of Lichfield, as Rectors and Patrons of Bakewell, in the year 1494, concerning the re-arrangement and increase of the temporalities of that parish, orders the Vicars of Bakewell in consideration thereof to pay the annual grant of twenty shillings to the chaplain at Beeley, which had previously been paid by the Dean and Chapter.†

According to the *Valor Ecclesiasticus* (27 Henry VIII.) this chapelry paid a pension of 12d. to the Chapter of Lichfield.

When the Parliamentary Survey of Livings was taken in 1650, the Commissioners recommended that the parochial chapelry of Beeley should be united to Edensor. Mr. Richard Slack was then minister, whom they report to be “insufficient.”

The Registers during the latter part of the Commonwealth contain the following compendious autobiography of a peripatetic minister, who seems to have finally settled at Beeley. When John Cantrell was at Elton in 1650, the Parliamentary Commissioners not only reported him as “scandalous” (which was a term often only equivalent to being possessed of royalist proclivities), but, also, as “inefficient,” and it was probably the latter failing that caused his frequent removals. The entry is as follows:—

“John Cantrell, Minister and Scholemaster at Darley in the yeares of our Lord 1627, 1628, 1629, 1630, 1631, 1632. Scholemaster at Mr. Raphael Barke’s house at Stanton in the yeares 1633, 1634, 1635. Minister and Scholemaster againe at Darley in the yeares 1636, 1637, 1638, 1639, 1640, 1641, 1642, 1643, 1644. Minister and Scholemaster at Ashover in the yeares 1645, 1646. Minister and Scholemaster at Hucknall Tokard in the countie of Nottingham in the yeares 1647, 1648. Minister and Scholemaster at Elton in the yeares 1649, 1650, 1651, 1652. Minister at Par-

* Pegge’s Collections, vol. v., f. 176; Lysons *Derbyshire*, p. 33; Add. MSS. 6693, f. 216, where the date is given as 18th March, 13 Edward IV.

† *Reliquary*, vol. iv., p. 254.

wich and Scholemaster at Parwich, Elton, Winster, and Darley in the yeares 1653, 1654, 1655. Minister at Chelmonton and Beeleigh and Scholemaster there in the yeare 1656.

“Sic transit tempus vitæ humanæ.

“Per me Johanem Cantrell ministr’ ac Mathemat’, decimo tertis die Junii in hoc anno 1656.”

There are also in the Registers various entries relative to disputes between the chapelry and the mother church. One of these we give at length :—

“This is a true relation of all maner of dues that can be justly claymed from ye inhabitants belonging to or reputed to belong within ye Chappelry of Beleigh in Darbyshire, when that cure is void, and the Vicar of Bakewell is hired by the more part of y^e said inhabitants to officiate therein (otherwise there is no dues at all belonging to him). And Mr. Christopher Lawson, present Vicar of Bakewell promised in this court to serve or procure a lawful minister to serve monthly at Beleigh free Chapel, and to administer y^e Sacrament, and to marry, baptize, and burie as often as occasion require, or he to require no dues there.

“The customary payments of the inhabitants of Beeley and Harwood Grange to the Vicar of Bakewell for Easter dues and mortuaries, there being no other payments to him, as it was proved att a Visitation held at Bakewell in the year 1671, before the Worshipfull Thomas Browne, Archdeacon of this County, and official of the peculiar and jurisdiction of Bakewell, upon a difference there was between Christopher Lawson then Vicar of Bakewell, and the said inhabitants of Beeley and Harwood, by John Froggart of Froggart, Peter Clay of Birchover, Hugh Wilson of Fallinge, and Anthony Holme of Beeley, the youngest of them being then 76 years old, and which the said Mr. Lawson afterwards received, and Mr. Edward Smith his successor, are as followeth, viz.,—

	D.
For Christmas - - - - -	2
Offerings, when he serves Beeley Church, the Master or Mistress or Dame of a family each of them	2
——— of all other sojourners, servants, and children above 16 years old, each one - - - - -	1
His dues for the House 1 ^d ., Garden 1 ^d ., Plough 1 ^d .	3
——— for every Milch Cow 1 ^d ., Calf ½ ^d .	1½
——— for a Foal - - - - -	2
——— for Geese, if above 6, 1 ^d ., if under 15, but if 15, 1½ ^d .	2½

His dues for Piggs the like
 ——— for every Hen 2 eggs,

Geese if not agreed for, to be delivered in Bakewell churchyard on or about Midsummer day, and the like for Piggs if they happen.*

There does not appear to have been any early right of sepulture attached to this chapel, nor need we imagine that any interesting memorials of an early date were lost at the demolition of the nave in 1819; for Bassano, who carefully enumerated the ancient monuments in this district about the year 1710, mentions none of an earlier date than those to the Savilles, the oldest of which bear the years 1675 and 1676 respectively. These are in the chancel, as well as two others to the same family of a later date. The Savilles purchased the manor of Beeley towards the end of the sixteenth century and occupied the residence in this chapelry, formerly called the Greaves, but which they re-named Hill Top.*

There is also a small brass against the north wall of the chancel, inscribed—"Here lieth interred, in Hopes of a Blessed Resurrection, the body of John Calvert, late of this Parish, Gent. Who departed this Life April the seventh, 1710, aged 95." The reason we draw attention to this late memorial is because it affords an instance of an effigy in brass of a most unusually late date. The brass itself is scarcely a foot square, and the figure below the inscription of lilliputian dimensions. The figure is represented in what we suppose is intended for an open coffin, and clad in a shroud, but with the face exposed, and the hands by the side.

The tower contains three bells, which bear the following inscriptions.

I. "God save his Church." In Lombardic capitals.

II. There is no inscription on this bell, but round the haunch are two fleurs-de-lis, a foliated cross, a Lombardic capital letter S. and the founder's mark, consisting of a cross between the initials G. H. in chief, and a fylfot cross and the section of a bell in base.†

* There is a pedigree of the Savilles of Hill Top in the *Reliquary*, vol. xiv., p. 102; George Saville, who died without issue 1675, and his brother and heir William Saville, who died 1676, were the sons of William Saville, whose brass in the south transept of Bakewell we have already described. William, the younger, married Dorothy, daughter and heiress of William Stevenson of Matlock, and their two sons George and John both died without issue in 1734, leaving their estates to their nephew, John Gilbert of Locko.

† This was the mark of George Heathcote, bell-founder of Chesterfield, who died in 1558. For a woodcut of this mark see *Notes on the Churches of Derbyshire*, vol. i., p. 170, but it is there erroneously attributed to Godfrey or Gilbert Heathcote. See *Reliquary*, vol. xvi., pp. 141-146.

III. "Ste Georgi. O. P. N." (Sancte Georgi, ora pro nobis).
The founder's mark the same as on the 2nd bell.

Besides these three bells, there is also fixed in the east window of the bell-chamber a re-cast Sanctus bell of the seventeenth century, bearing the mark of George Oldfield.

In the churchyard there is a fine old yew, or rather the remnants of a once massive tree, but carefully preserved.

The Chapelry of Buxton.



HAT the waters of Buxton were well-known to the Romans is an ascertained fact, but history is silent with respect to Buxton for nearly ten or eleven centuries after their departure from Britain. Notwithstanding, however, this silence, there can be no doubt that the curative properties of the waters were never entirely forgotten for any long period, or the ancient well of St. Anne, which was surrounded with Roman brick and cement, would not have existed in a comparatively intact condition down to the year 1709, when Sir Thomas Delves, a gentleman of Cheshire, removed it, and erected a stone alcove or arch over the spring.*

Various writers of the time of Queen Elizabeth not only testify that the waters were then in high repute,† but that they had been thus regarded for a very considerable space of time. Dr. Jones, writing in 1572, speaks of a register kept by the warden of the bath, in which the names, symptoms, etc., of the patients were recorded, and this register appears to have been kept for a long period. He also speaks of “the vayne invencions about S. Anne found in the well, or of the water set from flood Jordan,” adding, “I reckon not them worthy the recitall; therefore I will not detain you with suche tryflies, our dayes being so short.”‡ And though we could have wished that the days had

* Camden's *Britannia*; Short's *Mineral Waters* (1724), p. 44; Pearson's *Springs of Buxton* (1784), vol. i., cap. 1.

† Mary Queen of Scots when prisoner of the Earl of Shrewsbury, appears to have visited Buxton no less than four times. Lodge's *Illustrations of British History*, vol. ii., pp. 109, 149, 239, 271. The Harl. MSS. testify to the presence at Buxton, about this period, of the Earl of Sussex, Lord Burleigh, Sir W. Fitzwilliam, Lady Harrington, Mr. Thomas Cecil, Mr. Roger Manners, and many others of high position.

‡ *The Benefit of the auncient Bathes of Buckstones, which cureth most greevous sicknesses, never before published: compiled by John Jones, Phisitian. At the Kings Medehigh Darby. Anno Salutis 1572. . . . Imprinted at London by Tho. East, and Henry Myddleton: for William Jones. And are to be sold at his long shop at the West dore of Paules Church.* This small quarto is the rarest of all Derbyshire books. We believe there are not more than seven or eight copies extant.

been long enough for Dr. Jones to give us a few of these historical or legendary trifles, still enough is said by him and his contemporaries to convince us that a chapel existed here for many centuries before the Reformation. Dr. Short says, "that Buxton was of great repute in the darkest distant times is undeniable from the Chapel here dedicated to St. Anne, whose foundation was likewise discovered and large piece of its wall dug up in driving the, foresaid level."* This was a new level driven to the bath by Mr. White of Buxton Hall, in 1698. At the same time various Roman remains were also uncovered.

For our own part we have little doubt that there was a Christian chapel here at the time of Archbishop Peckham's Visitation in 1280 (though as we have already explained under Bakewell, it would not claim special mention), even if there was not one as early as the time when John bestowed the church of Bakewell and all its chapelries on the cathedral church of Lichfield. It is not to be expected that any mention of this chapel would be found earlier than the sixteenth century, for it had no special emoluments or value attached to it. Probably the chapel of St. Anne of Buxton was merely one of those "well-chapels" of which there are numerous ruinous instances in Wales and Cornwall. Small chapels of this description are now in use by the side of the holy springs of the Pyrenees, and elsewhere in Catholic countries. These served chiefly for the prayers and thanksgivings of the superstitious votaries of the bath, and were only occasionally and at fitful intervals visited by a mass priest. The chapel at Buxton would probably be served from time to time by the priest or priests of Chelmsorton, as it was situated within the confines of that parochial chapelry.

The first historical allusion to this chapel that we can find occurs in the *Valor Ecclesiasticus* (27 Henry VIII.), wherein is the following entry, under the parish church of Bakewell:—

"Capella de Bukstones in p̄chia de Bakewell. In oblationibus ibidem ad Sanctam Annam coram nobis dictis commissioneris non patet."

It is not to be wondered at that there was a difficulty in supplying the Commissioners of Henry VIII. with the value of the offerings here made to St. Anne, as they must have fluctuated considerably according to the social position of the patients or the completeness of the cures.

* Short's *Mineral Waters*, p. 23.

A few years later, the superstitious reverence that associated the healing properties of the water with St. Anne was rudely crushed by one of the agents of Henry VIII. In his zeal to do his master's bidding, he not only closed the chapel and removed the image, but even deprived the sick for a time of all access to the waters. The following letter from Sir William Bassett to Lord Cromwell will be read with interest:—

“Right Honourable my in especial good Lord,

“According to my bounden duty, and the tenor of your lordship's letters lately to me directed. I have sent your Lordship by this bearer, my brother Francis Bassett, the images of St. Anne of Buxton, and Saint Andrew of Burton upon Trent, which images I did take from the places where they did stand and brought them to my own house, within forty-eight hours after the contemplation of your said lordship's letters, in as sober a manner as my little and rude wits would serve me. And for that there should be no more idolatry and superstition there used, I did not only deface the tabernacles and places where they did stand, but did also take away crutches, shirts, and shifts, with was offered, being things that allure and entice the ignorant to the said offering, also giving the keepers of both places orders that no more offerings should be made in those places till the king's pleasure and your lordship's be further known on their behalf.

“My Lord, I have locked up and sealed the baths and wells at Buxton, that none shall enter to wash there till your lordship's pleasure be further known. Whereof I beseech your good lordship that I may be ascertained again at your pleasures, and I shall not fail to execute your lordship's commandments to the utmost of my little wit and power. And my lord, as touching the opinion of the people, and the fond trust they did put in those images, and the vanity of the things; this bearer can tell your lordship better at large than I can write, for he was with me at the doing of all this, and in all places, as knoweth good Jesus, Whom ever have your good lordship in his blessed keeping.

“Written at Langley with the rude and simple hand of your assured and most faithful orator, and as one ever at your commandment next unto the King's, to the uttermost of his little power,

“William Bassett, Knight.

“To Lord Cromwell.”*

* Ward's *Guide to the Peak*, p. 177.

The old chapel of St. Anne stood very near to the well, a little to the east, and it seems probable that the building was completely demolished, in order to eradicate superstitious notions, shortly after Lord Cromwell's receipt of the letter just quoted. It was the foundations of this old chapel that were uncovered, as already mentioned, in 1698. When Dr. Jones wrote about Buxton in 1572, it appears that there was not any chapel remaining, and the crutches and other tokens of restored health were suspended to the walls of the public rooms, adjoining the baths, that had been erected by the Earl of Shrewsbury. When this building was removed and a larger one substituted in 1670, by the third Earl of Devonshire, the whole of these relics, as well as the bath registers, most unfortunately disappeared.

The collapse of the superstitious efficacy attributed to the waters seems to have in no wise interfered with their natural repute, and visitors of all ranks and conditions* continued to frequent the wells and baths. It became requisite that some provision should be made for their spiritual necessities, as the visitors overcrowded the adjacent chapel of Fairfield, and accordingly a plain chapel was built in 1625, in the higher or upper town of Buxton, above St. Anne's cliff.

The Parliamentary commissioners of 1650 describe it as a chapel of ease to Bakewell, and report that "it is thought fitt to be made a parish, and to have united to it Cowdell, and Staddon. Mr. John Jackson, minister, reputed an honest man."

This building seems to have sufficed for upwards of a century-and-a-half, but in 1798 a petition was presented to quarter sessions, signed by the minister, chapel-wardens, and principal inhabitants, praying that a Brief might be granted for the obtaining of funds for a new edifice. The petition states that the chapel of Buxton was a very ancient structure, and greatly decayed in walls and roof, and that in consequence of the increase of population it was incapable of holding half the parish, "several of which are obliged to stay away or go to other places of worship, which is attended

* It was by no means only the wealthy who had faith in the efficacy of these waters during the reign of Elizabeth. So great was the influx of the very poorest, that in an Act of 39 Elizabeth, a special clause was introduced "that none resorting to Bath or Buckstone Wells should beg, but have relief from their parishes, and a pass under the hands of two Justices of the Peace, fixing the time of their return." Short's *Mineral Waters*, p. 42. In the same reign the inhabitants of the adjoining township of Fairfield, petitioned for a grant towards the maintenance of their minister, stating that their poverty arose in part "by reason of the frequent access of divers poor, sick, and impotent persons repairing to the Fountain of Buxton." Robertson's *Guide to Buxton*, p. 25.

with great inconvenience," it was therefore urged that it should be taken down and re-built; Mr. Joseph Smith, "an able and experienced architect," having estimated the cost at £2,413. The Brief was obtained, but its results seem to have been very small, for the work was not undertaken, and the pressure of attendance was relieved by service being read for the visitors in the large room of the hotel in the Crescent; the Crescent having been completed in 1784. Eventually the Duke of Devonshire, in 1811, obtained an Act of Parliament for "building and establishing a church or chapel of ease at Buxton in the county of Derby" at his own expense. The preamble to this act stated that the population of Buxton, situated in the two parishes of Bakewell and Hope, had much increased, that the old chapel was at a very inconvenient distance and difficult of access from the principal part of the town, and that the consent of Dean and Chapter of Lichfield, as patrons of Bakewell and Hope, of Richard Chapman, vicar of Bakewell, and of Stephen Hartley, vicar of Hope, had been obtained for the new church. The act itself provided that the patronage of the new church should be vested in the Duke, as well as that of Baslow (another chapelry of Bakewell), and that the Duke should hand over to the vicar of Bakewell, in consideration of his giving up the advowsons of these two chapelries, the patronage of Tutbury, together with land at Tutbury to the annual value of £95, to be settled on the vicar of Bakewell.*

The chapel which was built in upper Buxton in 1625, still remains. In order to avert superstition, the new chapel was not dedicated to St. Anne, but to St. John.† It is a plain oblong building under a single steeply-pitched roof, and has an area of 56 feet 2 inches, by 20 feet 4 inches. It is lighted by square-headed windows, and over the north door is the date 1625. At the west end is the font, of an unusual oblong shape. On one side is the same date as that over the door, on another is a shield charged with a saltire, on the third the Greek character Ω, and on the fourth, which appears to have been originally fixed against the wall, the initials T. Y.

The roof is open and has five large tie-beams across the walls. On the beam at the west end is inscribed—"This church, dedicated to St. John the Evangelist, was restored by William Spēncer, Duke of

* 51 Geo. III., cap. 69.

† Pilkington, vol. ii., p. 426, says that the dedication was to St. John the Baptist, but in this he is in error.

Devonshire, A.B., 1841; Francis Richard Grey, A.M., Incumbent; Augustin Fowler, A.B., Curate; Samuel Turner, Churchwarden." At the east end is a reading desk of handsomely carved oak, apparently of 17th century work. This was, we were told, constructed from some old chests obtained at Wormhill, by the late incumbent.

From the time of the opening of the new church in 1812 up to 1841, this old chapel was but seldom used for worship, and for the most part served as a school-room. Since 1871, when the new church of St. James the Great was opened, service in the old building has been again discontinued. It is surrounded by a graveyard, the inhabitants having obtained the rights of burial and baptism here in 1625, and is now used as a mortuary chapel and a Sunday School.

In 1715 a vestry was added at the south-east angle of the chapel, and the date carved over the door. On the walls are several plain monumental tablets, the earliest being to the memory of William Wallace, who died in 1788.

The Chapelry of Chelmorton.

THAT there was a chapel of the extensive parish of Bakewell at Chelmorton, with a right of burial attached, very soon after the Norman Conquest, there can be no doubt, if only from the sepulchral remains that have recently been brought to light. In Glover's history of the county it is said that the church was erected in 1111, the date being given on an oak beam of the old roof.* But this cannot be accepted as correct, although the date may approximate to the true one, for Arabic numerals were not then in use, and the whole of the roofs were of late Perpendicular design. The date in question, if authentic, should probably have been read 1511, for the numeral 5 was at that time represented by only a slight wave or inflection from the straight line. Or it may have been a misreading of the monogram IHS., which was formerly on a boss of the chancel roof. A third solution was obtained by a visitor to this church at the commencement of the restorations, who was told that the part of the beam, with the date affixed, was in a well-known local museum at the entrance to Poole's Cavern. But on this collection being inspected no date could be detected on the piece of wood, but merely a carving representing "four pillars supporting the floor of a chamber, or some object of that description." †

There must have been a chapel here, when John gave the church of Bakewell and its dependencies to the Dean and Chapter of Lichfield, but the first specific mention we have found of it is in the early chartulary of Lichfield, from which we have before quoted, under the year 1256. ‡

* Glover's *Derbyshire*, vol. ii., p. 257.

† A paper on this church, chiefly dealing with the sepulchral slabs, was contributed by C. S. Greaves, Esq., Q.C., to the *Archæological Journal*, vol. xxvi., pp. 258-265.

‡ Harl. MSS., 4799. Add. MSS., 6666, f. 39. We conclude that Henry Foljambe, one of the founders of the chantry, was one of the younger sons of John Foljambe,

In that year leave was granted by Roger Molent, Bishop of Coventry and Lichfield, to William and Henry Bawkestones (Buxton), Geoffrey and Nicholas de Kendall, and Henry Foljambe de Standon, all residents at Chelmorton, to found a perpetual chantry in the chapel of Chelmorton, with rights of sepulture in the cemetery adjoining. They bound themselves to find at their own charge for ever, a proper and fit chaplain, to be presented to the Dean and Chapter or to their procurator at Bakewell, who should serve the chantry if found to be sufficient for that purpose. The Chaplain was to swear canonical obedience to the Dean and Chapter, and to give to them all obventions and mortuaries belonging to the mother church. The founders of the chantry also bound themselves on behalf of the inhabitants of Chelmorton, to keep the chapel in repair, to find books and ornaments, to pay both the great and small tithes to the mother church, and to contribute their share towards its repair and towards lamps and candles. If the inhabitants failed in this, the chapel, chantry, and cemetery would all be taken away.

But this arrangement, that bore so hardly on the inhabitants of Chelmorton, was not maintained for many years, for at the metropolitan visitation of Archbishop Peckham in 1280, when the shortcomings of the Dean and Chapter were so severely exposed, it was stated that the ecclesiastical revenues of the chapelry amounted to sixty marks. Owing to the gift of two-thirds of the tithes of his estates to the priory of Lenton by William Peverel the younger, disputes were constantly arising throughout the Peak district between the Priory and the Dean and Chapter of Lichfield, as we shall subsequently see under Chapel-en-le-Frith and Fairfield, but in this instance it appears that the right of the Priory of Lenton to two-thirds of the tithes was undisputed, so that only one-third was appropriated by the Dean and Chapter.* Taking this into consideration, the Archbishop treated the case of the chapel of Chelmorton on different terms to the remainder of the chapelries, and ordained that two-thirds of the expense for providing books and

who died 1249, and is buried in the chancel at Tideswell. He was brother of the first Sir Thomas Foljambe of Tideswell, and was himself bailiff of that town. See *Monumenta Foljambeana. Reliquary*, vol. xiv., p. 239, and Nichols' *Collectanea*, vol. i., p. 99. Sir Thomas Foljambe died seized of certain lands at Stanton (Standon), on which his brother Henry was probably sometime resident. The Foljambes held land for several centuries at Chelmorton. See Nichols' *Collectanea*, vol. i., pp. 337, 339, 341.

* Two-thirds of the tithes of the demesne pasture lands of Chelmorton, Buxton, and Sterndale, and one or two other manors, are specifically mentioned in the foundation charter of Lenton, and it does not appear that disputes arose about these manors, but about others that were supposed to be included in the general gift. Dugdale's *Monasticon*, vol. i., p. 646; Stevens' *Continuation*, vol. ii., p. 18.

ornaments (except the missal and chalice) should be provided by the monks and only one-third by the Dean and Chapter. The Chapter, however, was to provide the Minister, and pay him the yearly stipend of five marks, as the prior had never held the appointment of minister; and the parishioners, as they were excused any share in the payment of the stipend of their own priest, had to find two-and-a-half marks towards the salary of the poorer chapelry of Beeley.*

From the *Valor Ecclesiasticus* (27 Henry VIII.) it appears that the Dean and Chapter of Lichfield were in receipt of a pension of 4s. from the chapelry of Chelmorton. The same record shows that the Priory of Lenton paid at that time 80s. per annum to the minister at Chelmorton. Richard Dowkyn was then minister.

The Parliamentary Commissioners of 1650 reported of Chelmorton that it was a parochial chapelry, "thought fitt to be made a parish and to have united to it Shyworth, Topplehead (sic) Flagg, and King Sterndale." Mr. Willmore, who was then incumbent, is described as insufficient.

The church of Chelmorton, which is dedicated to St. John the Baptist, consists of nave, north and south aisles, south transept, south porch, chancel, and tower surmounted by a spire at the west end. With the exception of a fragment or two of rude mouldings (including a large piece of the dripstone of a circular Norman archway, having a rough chevron pattern, now built into the porch), and a few of the earliest of the incised sepulchral memorials, there is now no trace of the original building of Norman design that undoubtedly at one time occupied this site. These were brought to light during the recent restoration of the church, which extended over several years and was completed in 1874.

It seems probable that the original building was either in decay or required material extension in the latter half of the thirteenth century, and that when Henry Foljambe, and those associated with him, obtained leave for the erection of a chantry, they also rebuilt the whole of the church or chapel. The character of the plain and pointed doorway under the porch, of the two trefoliated lancet windows (now renewed after the old design) in the south aisle, and of the pointed trefoliated doorway in the north wall (now blocked up) are an abundant proof of the extensive nature of the

* Dugdale's *Monasticon*, vol. iii., p. 227, etc., etc.

alterations undertaken at the time when the Early English style was declining, viz., 1250—1275. Though leave was obtained to erect the chantry in 1256 it might very probably not be carried out, as was often the case, till some years later; and in the south transept, which cannot be much earlier than 1270, we most likely have the original building for chantry purposes. This south transept is twenty feet long by sixteen wide, that is some seven feet wider than the south aisle, from the east end of which it opens. Its characteristics are of the commencement of the Decorated period. The south window has three principal lights, the points of which are carried up to the window arch, leaving plain open spaces between them, without any other tracery than the curve of the mullions. The east wall has a plain pointed two-light window of the same description. The nave is separated from the aisles by four arches supported on octagonal pillars on each side. These arches are pointed on the north side but circular on the south. This difference has given rise to a mistaken estimate of the age of the south side of the church. The Rev. J. Hodgson, Vicar of Bakewell, writing to Messrs. Lysons in 1816, says, "the church at Chelmorton is very ancient and the pillars on one side Saxon (Norman work was generally termed Saxon in those days) and on the other Gothic, as at St. Albans."* But whatever may be the case with the arches, the pillars on both sides, as is shown by the mouldings of the bases and capitals, are of Decorated work of the end of the thirteenth century. As to the round arches on the south side, it is just possible that the masonry of the arches of the former chapel proving substantial they were re-erected in a semi-circular form over the new pillars to save expense. It is, however, more likely that it is an alteration of a post-reformation date, as is the case with the rounded arches on the north side of the nave of Duffield Church in this county, where all the masonry is exposed, and a conclusion can be easily reached.

The archway into the tower at the west end of the church is also of a Decorated date, and probably the greater part of the masonry of the basement stage of the tower. *At all events the last wall of the tower over the archway is as old as that period, for the traces of the high-pitched roof which then covered the nave are very obvious. There is a blocked-up window in the west wall of the tower, as can be seen from the interior, though the

* Lysons' *Correspondence*, Add. MSS. 9424, f. 82.

exterior has been rebuilt and supported with iron braces so as to effectually conceal it. The tower is of two stages, and is supported by buttresses at the angles, which only reach to the top of the lower stage. The belfry is lighted by four square-headed two-light windows, and these, together with the battlements, conclusively show that the tower as it now stands was chiefly the work of the fifteenth century, when the Perpendicular style prevailed. The tower is ascended by a turret staircase in the north-west angle, and is surmounted by an elegant octagon spire lighted by a single tier of windows of the usual design. The upper part may possibly have had a second smaller tier of openings, but several feet of the summit were unfortunately blown down in the last century, and the new part is marked by a string-course of square cut stones which could not have formed part of its original design.

The chancel was entirely rebuilt in the late Perpendicular style that prevailed in the third quarter of the fifteenth century, and is a very good specimen of the style. The south side is lighted by two square-headed two-light windows with Perpendicular tracery, between which is a pointed priest's door; the east window is pointed and has three principal lights, a design that is probably after the original one, though previous to the restoration it was simply divided by mullions into three square-headed lights without tracery; the north side is lighted by two windows of the same style as those on the south. The south porch, with its four-centered archway, as well as the old oak roofs of a low pitch, were also of the same date. The roof timbers were found to be so much decayed, that new ones had to be substituted, and there now only remain one or two bosses in the chancel roof to show the style of workmanship. At the time when these roofs of the fifteenth century were added, the walls above the arcades of the nave were raised, so as to form a clerestory above the aisles. Three two-light square-headed clerestory windows were then erected on the south side, but none in the north wall.

A striking peculiarity in this church, which arose to a great extent from the natural slope of the rocky ground to which the architects had adapted their work, consisted in the great difference in the levels; but this characteristic has been much modified in the recent alterations. An account of this church, written just prior to the restoration, says:—"The most peculiar feature is the extraordinary variety of the levels of different parts, the chancel being five feet, more or less, higher than the entrance to the south

porch, and the original base of the north door being nearly four feet higher than the same point. These remarkable variations are met by a step at the south door, and another at the north aisle, in one direction, and by three steps at the chancel arch, and one near the altar, in the other; and a general fall of the floor from north to south, and east to west. The piers also on the north side reach at least a foot higher, and, with the arches, nearly two feet higher than the corresponding features on the south side."*

Of the various details of interest in the interior of the church, we may first note the stoup for holy water in a small niche immediately to the right of the south entrance, within the porch. It is apparently coeval with this inner entrance, and is older than the fabric of the porch. In the east wall, at the end of the south wall, is a plain stone bracket that has served for the figure of a saint, and in the south-east angle of the south transept is a piscina, that was hidden by the pews before the alterations. The removal of the plaster from the walls at that time also disclosed some fresco painting on the wall of the south transept. The chief subject was "The Beatitude"—"Blessed are the pure in heart for they shall see God, Matthew 5 verse 8," in black letter on a zigzag scroll. The face of the ribbon was white, and the back red with gold stars. It was most effectively represented as twined round a stem from which sprang branches of leaves and red berries. More art was displayed in the design of this scroll (a sketch of which is given in the pamphlet from which we have just quoted), than was usual in wall painting of post-Reformation days, but it is absurd to suppose that this text in the vulgar tongue was placed here at any earlier date. Possibly it may be of the days of Henry VIII. or Elizabeth, but it more probably followed on the canonical injunctions of the reformed church in the reign of James I., which ordered suitable passages of Scripture, in addition to the Ten Commandments, to be depicted on the walls.†

Some black-letter inscriptions were also found beneath the plaster at the east end of the north aisle, as well as paintings of figures of various kinds further to the west on the same wall. The latter frescoes appear to have been of pre-Reformation date, but they were all too much damaged to be accurately described.

* *A Description of the Church of St. John the Baptist, Chelmorton*, a small pamphlet of 8 pages, inaccurate in many respects reprinted, from the *Buxton Advertiser*.

† Canon lxxxii., 1604.

Beneath the chancel arch is the unusual feature of a stone screen, dividing the chancel from the nave.* It stands about five feet six inches high, and is divided in the front into panels of tracery, surmounted by an embattled parapet pierced with quatrefoils. It is of fourteenth century work. The entrance between the two partitions of the screen is not arched over, but it seems probable that this has at one time been the case, when the upper part of the screen would be made of wood. An oblong piece of stone, pierced with rather smaller quatrefoils than those on the screen, was found under the pavement where the pulpit now stands, and is built into the south wall of the porch. We do not think that this fragment had any connection with the chancel screen or ancient pulpit, but probably formed part of another screen erected at the same time to shut off the transept from the rest of the church. In the south wall of the chancel are two shallow sedilia, consisting of a stone seat or bench projecting from the wall, for which two panels, carved with tracery in low relief, form the back. With that strange indifference to monumental remains, which characterised other ages than the "Churchwardens' era," the seat of the sedilia actually consists of an ancient incised sepulchral slab. Beyond the sedilia is a small piscina; a third piscina at the end of the north aisle shows that there were at least three, or possibly four altars in this church in pre-Reformation days.† In the upper tracery of the two side windows at the east end of the chancel are a few small fragments of blackened glass, which were found during the restoration in the ground below the windows. These fragments show traces of acorns and foliage that formed a usual pattern on mediæval quarries.

The octagon font, now placed at the west end of the church near the tower archway, is a remarkable example of late Perpendicular. Its height, including the base, is four feet three inches, and its diameter across the top is two feet. It is not, however, remarkable for its proportions, but for the inscription or sculpture, consisting of separate letters or designs on each of its eight faces. This inscription has for a long time puzzled the most astute antiquaries, owing to the sculptor having carved a Greek invocation in Old English letters. The first of these characters we take to be

* Stone screens in parish churches are of very exceptional occurrence. Parker, in his Glossary, only mentions two examples, Broughton in Oxfordshire, and Ilkeston in this county. There were also stone screens at Bakewell, at the old chapel at Monk's Dale (Tideswell), and at Darley.

† There may have been a fourth altar, at the entrance to the south transept, by the stone bracket.

an initial cross, followed by the letters s, eb, s, e, m, n, o, that is $\sigma\epsilon\beta$ $\sigma\epsilon\mu\nu\omega$, or "Reverence the Revered One."*

Below the tower is a parish chest in rather a dilapidated condition, on which is inscribed "Ralph Buxton of Flagg gave this, 1630." The tower contains a peal of four bells, though the framework has been designed to accommodate five. They are inscribed as follows:—

I. "Jesus be our speed, 1621," and the bell mark of George Oldfield.

II. "God save his church, 1681."

III. "God save the churc, 1621," and the bell mark of George Oldfield.

IV. "I sweetly toling men do call

To taste on sweets that feeds the soole."

with the date, 1607, and the bell mark of Henry Oldfield.

The inscription on the last bell is in Old English letters, but those on the three first in Roman capitals.

The church contains no inscribed monuments of any antiquity. When Bassano visited this church in 1709, he recorded that it had been robbed in the year 1696 of a brass plate to Mr. Samuel Swan, of Hurdlow, who died in 1683, and of another to W. Brereton, of Hurdlow, as well as of a Bible and a surplice. He also noted "upon an old seat end Foljambe arms," and that "over the west gates into the chapel yard is cut Robert Meverell, Anno Domini, 1668," from which it appears that there was then a Lych gate.† But the most interesting of his notes records that—"in ye south wall is a little raised tomb, and on ye covering stone is a Pastorall Staff." Of this tomb there is now no trace. The pastoral staff points to the burial of an abbot or prior, and it is reasonable to conjecture that here was interred a former prior of Lenton. From the fact of the tomb being in the wall it was probably to the memory of one who had given largely to the building or rebuilding of the chapel. Lenton Priory drew so large a share of their emolu-

* For this explanation, now for the first time published, we are indebted to the Rev. F. Jourdain.

† The eldest line of the influential family of Meverell, of Tideswell, became extinct in 1626, on the death of Robert Meverell, who is buried at Ilam, in Staffordshire; his daughter and heiress Elizabeth married Lord Cromwell, but Sampson Meverell, father of the above-named Robert, had a brother Nicholas, also of Tideswell. Nicholas Meverell who died in 1628, left two sons, Edward and Robert, the latter being the Robert Meverell who gave the Lych gate to Chelmorton. He also erected a sundial in Wormhill churchyard, which still remains. Pegge's MSS. Collections, vol. vii.

ments from the Peak district, and especially from this chapelry* that we can well understand one of their priors contributing extensively if not exclusively to the erection or restoration of Chelmorton chapel, and requesting that his bones might on that account here find a resting-place.

The porch contains an interesting series of early sepulchral slabs or gravestones. There are about a dozen tolerably perfect specimens, as well as fragments of several others. Several of these stones were discovered, apparently in their original position, about the year 1840, when the churchyard near the porch was being lowered. An outline sketch of two of these is given in Bateman's *Antiquities*;† one of these has an axe across the stem of the cross, and is by him supposed to denote the grave of the village carpenter; but we have elsewhere given our reasons for considering this to be one of the symbols of a knight or man at arms;‡ the other one, with a sword on the sinister side, is the same as is given on Plate III., Fig. 3. Of the three others that were exposed at the same time, two are represented on the same plate (Figs. 1 and 2); and the remaining one is of the same style, but more defaced.§ The remainder of this collection was found, for the most part, in the walls of the church during the recent alterations. One or two of them bear obvious traces of having been cut away to serve for other purposes, as is the case with Fig. 4 on Plate III. This last stone is of the first half of the thirteenth century, and belongs to the fifth of the classes into which we divided the Bakewell stones. There are also other examples belonging to the several divisions of the third of those classes (one almost exactly resembles a Darley slab, Plate IV., Fig. 5.); and the two beautiful specimens, already mentioned, at the top of the plate, belong to the fourth class, and are of the twelfth century.

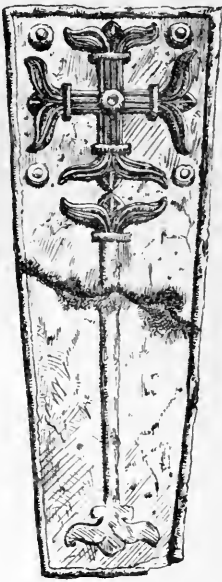
Not far from the porch are the base, and portions of the moulded shaft of the old churchyard cross. The registers commence in 1590. There is an interesting entry, dated 30th August, 1607, relative to absolution from a sentence of excommunication.

* An inquisition of the tithes due to Lenton Priory from the Peak district, taken in 1272, shows that Bakewell paid £3 3s. 4d., Ashford £6, Hulme £5 8s., Nether Haddon £3 8s. 8d., Monyash £1 11s. 8d., Fairfield £8 6s. 8d., various smaller townships £3 12s. 8d., and Chelmorton (including Sterndale, Cowdale, Flagg, Staddon, and Buxton) £27 6s. 8d. Lichfield Chartulary, Harl. MSS., 4799, etc.

† Bateman's *Antiquities of Derbyshire*, p. 197.

‡ *Churches of Derbyshire*, Vol. I., p. 263.

§ There is a good drawing of these three stones, taken when in a recumbent position in the churchyard, in the 1860 Volume of the *Anastatic Drawing Society*, Plate XLI. We still incline to the opinion that these three most probably served originally as coffin lids, and not as mere gravestones. See the account of the Bakewell slabs.



CHEL MORGOR

The Chapelry of Haddon.

THE manor of Haddon, usually termed Nether Haddon, to distinguish it from the adjacent manor of Over Haddon, formed part of the crown estates when the Domesday Book was compiled. Shortly afterwards we find that it was held on the tenure of knight service, by the ancient family of Avenell. On the death of William de Avenell, about the middle of the twelfth century, his estates were divided between his two daughters, Elizabeth, who became the wife of Simon Basset, and Avice, who was married to Richard Vernon.* The manor of Nether Haddon was shared between the two co-heiresses of Avenell, though Vernon appears to have become possessed of the more important half, including the manor house, which was even in this century of great extent and fortified in an exceptional manner.† The Bassets retained their moiety of Haddon till the close of the reign of Edward III., when John Basset was seized of it, but not long afterwards the whole became vested in the Vernons through the purchase of the other portion.‡

The only issue of the marriage between Richard Vernon and Avice Avenell was a daughter, who married Gilbert le Francis, and their son Richard took the name of Vernon on coming into the property, and resided at Haddon Hall. He died in the 25th year

* See the previous account of the manor of Baslow.

† In the reign of Richard I., his brother John (who appears then to have been exercising regal functions, probably during Richard's absence in the Holy Land) issued a patent to Richard de Vernon to fortify his house at Haddon with a wall, to the height of twelve feet, but without battlements; and forbidding him to be disturbed in so doing. The original of this document is in the possession of the Duke of Rutland, and was exhibited to the British Archæological Association when they visited Haddon Hall in 1851. *Journal of the Archæological Association*, vol. vii., p. 296-7. A part of this wall still exists to the east of the chapel.

‡ Inq. post Mort. 32 Edw. I., No. 64; 46 Edw. III., No. 8.

of Edward I.* An outline of the chief points of interest in connection with the subsequent genealogy of the holders of this manor has been already given under Bakewell.

The chapel of Haddon Hall is situated at the south-west corner of the building. It is entered by a doorway in the north side, and consists of a nave with north and south aisles, and a chancel. The north aisle is now very shallow, but was probably wider before the extensive alterations of the fifteenth century. The earliest portion of the building is the circular Norman pillar which supports the two arches between the nave and the south aisle. The mouldings of the base and the capital of this pillar, though the latter has been much cut away so as to fit the pointed arches subsequently erected, are of the middle of the twelfth century. This proves the existence of a chapel in the days of the Avenells that possessed at least one side aisle; and the plain circular Norman font, close to this pillar, also proves that in those days it possessed the rights of baptism, a right never granted to a mere private household chapel. Nether Haddon was at that time, and for a long subsequent period, an extra-parochial district, so far as matters ecclesiastical were concerned, and the chapel was probably not only open to the Vernons and their retainers, but also to those who occupied the half of the "town" of Nether Haddon, that pertained to the Darleys.

Of the Early English style of the next century, there is abundant illustration in the four lancet windows of the south aisle, one in the east wall, two in the south, and a very small one in the west end. At the north angle of the east end of this aisle may be noticed the base mouldings of an Early English detached shaft or column, rising from a large block of stone that has apparently no connection with the surrounding masonry. There are traces in the wall above it of a large bracket that has been broken off at some subsequent period, and it has been suggested that this shaft supported its lower margin. It does not, however, appear to us to have had any connection with the bracket, but rather to have been a component part of a thirteenth century arcade that does not now exist.

* The descent of the manor of Nether Haddon in the reign of Edward I. is somewhat involved. It has been stated that in the early part of the reign a moiety of the manor was held by Robert Darley, and again by his son of the same name—see Inq. post Mort. 4 Edw. I., No. 1; 6 Edw. I., No. 2; 11 Edw. I., No. 10; 25 Edw. I., No. 51—but from the Hundred and Quo Warranto Rolls it would appear that the Darleys held half of the *town* of Nether Haddon, a term that was by no means always synonymous with *manor*.

During the Decorated period of architecture that prevailed at the commencement of the fourteenth century, the present north aisle (except the doorway), with the octagon pillar supporting the two arches, was erected. To this date also belongs the lower window at the west end of the nave with its three principal lights, as well as the two finely carved fragments of the old rood screen, which are still to be seen inside the large chancel pews at their west end.

The chancel,* which is lighted at the west end by a large five-light pointed window, appears to have been thoroughly rebuilt in the Perpendicular period; probably in 1425, when, as we know from inscription, the glass of the window was inserted. At this time also the pointed arches of the south aisle, supported by the Norman pillar, were added; but we think that the square-headed north and south windows of the chancel, and the clerestory of the nave were of a somewhat later date, probably about the year 1455, when the elegant bell turret is supposed to have been erected by William Vernon, who married Margaret Pype. This bell turret is on the north side of the chapel; and on the outer wall, facing the courtyard, the letter *W* is carved in bold relief. The reconstruction of the vestibule or ante-chapel (which involved the building up of the north window of the aisle), and the wide ogee-arched entrance into the chapel itself were most likely effected at the same time.

The roof of the chapel is of a very low pitch. Though some of the woodwork had doubtless belonged to an old Perpendicular roof, it was probably all reconstructed in the days of Sir George Manners, the son and heir of Sir John Manners and Dorothy Vernon. On one of the beams are the initials and date, "G. M. 1624." This, too (with the exception of the low massive benches in the south aisle, which may be a century older) is the date of the high balustraded pews of the chancel, of the pulpit and desk on the north side, of the communion rails, and other woodwork of the chancel and north aisle, all of which appears to have been profusely gilded at the time of its first construction.

Of the features of interest within this chapel not already enumerated, we may first make mention of the stoup or holy-water basin, which is immediately on the right hand side as we enter by the north doorway. It is of exceptional size and construction, as English stoups were, as a rule, projections from, or recesses in, the

* The chancel is of unusual size in proportion to the rest of the chapel. The total length of the chapel is 49 feet, of which the chancel absorbs 23.

wall. But this stoup is a detached piece of sculptured stone, though constructed to stand against the wall, and resembles a small font, being nearly a foot in diameter across the basin. It is of octagon shape, and stands on an octagon base or pillar; the style seems to denote fifteenth century work.

To the left hand of the entrance, behind the pulpit, is a door, now fastened up, leading into the bell turret,* from which a doorway opens, high up in the north wall, that formerly led on to the top of the rood screen. Over this lower doorway in the north aisle is a short flight of narrow wooden stairs, ending in a small platform. This we believe to have been for an organ, but popular tradition absurdly persists in styling it a confessional! Who was first responsible for this legend we know not, but it is now repeated to every party of tourists by the cicerones of the Hall, and it has even found its way into more than one work treating of this ancient building. A small loop-hole or opening in the wall that communicates with the turret staircase of the campanile is pointed out as the orifice through which the sins of the penitent were breathed, the priest taking up an uncomfortable position on the steps on the other side of the wall. If the ridiculousness of the position is not sufficient to disprove the tale, it will surely be no longer accepted when we point out that the wood-work of the stairs and platform inside the chapel is of seventeenth century, and therefore of post-Reformation, date, and Protestant Clergymen did not then act as Father Confessors.

At the west end of the south aisle is a large oak chest of remarkable size, which has probably served as a receptacle for the vestments and other garniture of the chapel. On the front panels are two shields, the one bearing Vernon, and the other a quartered coat of Pembrugge, Vernon, and Pype, thus showing the chest to be of fifteenth century work. Against the east wall of this aisle there is a bracket carved with a grotesque head, which has served as a support for the figure of a saint; and on the floor is the ancient altar stone with the five consecration crosses still plainly incised upon it. Its dimensions are five feet six inches by two feet six, and the edge of the stone is chamfered. A unique squint in connection with this altar was discovered and re-opened in 1859. It consists of a diagonal opening in the south-west angle of the chancel wall, through which the attendant on the top of

* The bell that formerly hung in this turret is now in use at the new church of Rowsley.

the rood-loft would be able to obtain a view of the side altar, and thus know the correct moment for ringing the sacring bell when mass was being celebrated. This side altar was dedicated to St. Nicholas as we learn from the Chantry Roll of Henry VIII. where the chantry is thus described:—

“Haddon. The service of S. Nicholas in the Chapell att Haddon. The incumbent Sir Rychard Rawson was put in by the executors of Sir Henry Vernon. Clere *vjli, xvijs, ij*d**. It hathe a chambre in the manor-place of Haddon by the sufferance of Geo. Vernon, Esq. He occupieth a chaes and other necessities of the said George Vernon.”

Sir Henry Vernon here mentioned died in 1515. He was a favourite of Henry VIII. who made him High Steward of the King's Forest in the Peak, in addition to many other honourable posts. He had two sons, George and John, both of them subsequently knighted. From the younger son, who married the co-heiress of John Montgomery of Sudbury, descended the family of the Lords Vernon. The eldest son, Sir George Vernon, obtained the title of “King of the Peak” from his lavish hospitality, but he is still more celebrated as the father of Dorothy Vernon. “The chambre in the manor-place” appropriated to the chantry priest was the second room from the entrance gateway, on the first floor of the west side of the lower court. It has been for some time divided into two apartments, and is immediately over that part of the building where the pewter dishes, jack boots, and other relics are kept, and which is now erroneously shown by the guides as “the chaplain's room.”

At the east end of the chancel there is also another stone slab raised an inch or two above the pavement. This stone is much larger than that in the south aisle, being over eight feet in length, and of corresponding breadth. There is no doubt that this has been the high altar stone, though, owing to the battered condition of its surface, only one of the consecration crosses and traces of a second can now be discerned. On each side of the east window is an image bracket, and in the sloping sill, three steps or level places have been cut, which are supposed to have served as rests for the crucifix and two principal candlesticks. In the south wall, close to the east end is a piscina, with a single drain in an arched recess or fenestella; the two projecting stones within the recess were used to support a shelf for the elements, *i.e.*, as a credence

table. The sill of the south window of the chancel is unusually low, and was probably used as a sedile.

The stained glass in the windows of the chancel is well worth attention. The glass was releaded in 1858, and arranged, so far as the fragments would permit, after the original design. No new glass was introduced, but several old quarries were taken from other windows and used in completing the groundwork of the large east window. There are fourteen different varieties in the patterns.* In the centre light of the last window is the figure of Christ on the Cross; in the next light, on His right, the Virgin Mary; and in the corresponding light on the left, St. John. Each of the latter figures is mutilated, having lost the head and other accessories; whilst the figures of the two outer lights have quite disappeared. In the small tracery lights of the head of this window are the figures of various Saints in yellow stains, except the centre light, which contains the quartered arms of France and England. Below the three central figures already named, are three shields of arms supported by angels:—*Arg.*, a lion rampant, *gu.* (Stackpole); † *arg.*, fretty, *sab.*, a canton of the first (Vernon), and over it the words, “Ricardus Vernon;” the bearing on the third shield has been lost. Below the outer lights are the fragments of a knight kneeling at a desk, and of an ecclesiastic in eucharistic vestments. At the bottom of the windows is the following black letter inscription on the glass:—

“*Orate pro aīābus Ricardi Vernon et Benedicite uxoris ejus qui fecerunt aīō dñi milesimo ccccxxvii.*”

This Sir Richard Vernon was born in 1391, and died in 1451. He was Treasurer of Calais, Captain of Rouen, and Speaker of the Parliament that met at Leicester in 1426. His wife Benedict, was the daughter of Sir John Ludlow, of Hodnet, Shropshire.

The square-headed north and south windows of the chancel have each three principal lights, with six smaller lights in the tracery above. All the smaller lights contain figures of different apostles or saints. The centre light of the north window contains a figure of Saint Anne teaching the infant Virgin to read. On her left is a spirited rendering of St. George slaying the dragon, and on her right St. Michael trampling on Satan. In the lower part of this window are several fragments of armorial bearings, and over the

* Some of these quarries are etched on the outer title-page of the *Anastatic Drawing Society's* volume for 1860.

† The alliance of this family with Vernon is explained under Bakewell.

centre shield the words, "Richard Vernon." In the south window are the arms of Vernon impaling a missing coat, and those of Pype, *az.*, two pipes in pale and a semee of cross-crosslets, *or*; over the latter coat is a fragment of the original inscription, "Margareta Pype uxo." Not only was the glass in the chancel of this chapel far more perfect till within the last fifty years, but the west window and other parts of the chapel were then filled with early glass, said to have been of exceptional value and richness. About the year 1828 a mysterious midnight raid was made upon this valuable glass; that from the west window was wholly abducted, but the thieves appear to have been disturbed, as other fragments were found laid on the grass ready for removal.* A reward of a hundred guineas failed to detect the culprits, and it was supposed that the booty was shipped to the Continent and there sold. The skill requisite to remove or pack so fragile an article, the great difficulty of transit in those days, and the rarity of purchasers of a style of art then so little appreciated, unite to make this daring robbery as fully inexplicable and strange as the recent theft from Bond Street of the celebrated Gainsborough.

The partial removal of the whitewash from the chapel walls in 1858 exposed mural decorations of various characters and of much interest. The following description we borrow from an excellent account that appeared in a recently-published Guide to Haddon Hall.†

"The oldest fragments are two running patterns of good design. One is on the arches of the north arcade, and of the same date as the stonework on which it appears, *viz.*, about 1310. The other, which seems to be of the same age, is on one of the jambs of the east window of the south aisle, over the altar. In this window there are traces of a figure, now almost entirely destroyed. Over the arches of the nave there are traces of two different designs, one on each wall. Both are much defaced. On the west wall of the nave there is a design consisting of a running pattern of rose branches and leaves, with red flowers of five petals. The stems and leaves are shaded grey and black. Traces of the same design have been found on the walls of the south aisle, and on the jambs

* This robbery is mentioned in Rayner's *History of Haddon*, p. 42; and we have also gleaned additional particulars from local inquiry.

† *Haddon Hall*, by S. C. Hall, F.S.A., and Llewellynn Jewitt, F.S.A. Buxton: J. C. Bates, 1871. This guide book, and its companion to Chatsworth, are the very best books of the description, both in letterpress and illustration, with which we are acquainted.

of its west window. The date of this pattern is probably about 1427, when the glass of the east window of the chancel was put in.

“There is a pattern of green and dull red on the east wall of the chancel, and on the south wall is a very similar pattern, which enclosed four groups of figures, two on each side of the window over the sedilia bench. There is no border surrounding each group, but merely the diaper pattern. They are probably of the same date as the glass in the east window. The figures of these groups are generally effectively drawn, though with occasional exaggeration and distortion. They are in distemper on the plaster, and are black, with the exception of some dresses, which are green. There are scrolls to each group, corresponding with the number of the figures, but without any name. These groups had been much injured before they were covered with whitewash, and the injury appears as if partially intentional. The groups form a series of subjects, and commence with the upper group on the east side of the window. The subject is the presentation of the Virgin in the Temple by Joachim and Anna. The three figures remain. Below this is a group, much injured, apparently Anna teaching the Virgin to read, whilst Joachim stands by.

“The upper group on the west side is a Holy Family. The Virgin holds the infant Jesus in her arms; St. Joseph stands by; St. John the Baptist raises his hands and eyes towards the infant Saviour.

“Below this is a group, much injured, with four scrolls, and apparently four figures. A female figure, probably the Virgin, seems to be carrying a child, whilst a male figure follows behind. There seems to be indications of a fourth small figure. The subject appears to be the flight into Egypt, with, contrary to custom, the figure of St. John introduced.”

There are also remains of colour-wash on the piscina, the altar brackets, and in other parts of the chapel.



HADDON CHAPEL WALL PAINTINGS.

The Chapelry of Harthill.

HARTHILL (or Hartle) is a small township within the parish of Bakewell, between two and three miles to the south-west of that town.

We cannot say at what date a chapel was first erected here, but probably not before the reign of Henry III. The first mention of it occurs in the early chartularies of the Lichfield Chapter. From an instrument dated the 4th of the Kalends of January, 1259, it appears that a dispute had arisen between the Dean and Chapter and Sir Richard de Harthill, with respect to a chantry that that Knight had founded in his chapel at Harthill. The following amicable settlement was mutually agreed upon:—That Sir Richard de Harthill should annually pay to the Chapter one mark of silver, six shillings, and eight pence at the feast of the Purification, and the like amount on the nativity of St. John the Baptist—that the Chapter should receive all tithes of grain and hay that accrued from the whole town and territory of Harthill, with the principal dues and Peter's pence, and all other dues which the mother church of Bakewell had been in the habit of receiving up to the completion of this instrument—that all other dues should remain for the sustenance of the chaplain of the said chapel (that would seem to give to Harthill the lesser tithes)—that the chaplain should be presented to the mother church, and that he should take an oath of canonical obedience to the Dean and Chapter—and, finally, that if the payment of the mark should ever cease to be paid, in part or in whole, by the said Knight or his heirs, the chantry in the chapel would cease to exist.*

The manor of Harthill was held by the family who took their name from that place at an early period. In the reign of Edward I.,

* *Magnum Registrum Album*, f. 93; Harl. MSS. 4799, f. 10; Add. MSS. 6666, f. 37. See Appendix No. II.

Richard de Harthill, the founder of the chantry, married Joan, daughter and co-heiress of Thomas de Edensor by Lucy, co-heiress to her brother William Savage. He seems, from the witnesses to the above-quoted charter, to have had a brother, Robert de Harthill. Their son, Adam de Harthill, married the heiress of Deyville, and died in 1284. They had issue Richard de Harthill, who married Agatha, daughter and co-heiress of William Savage, and died in 1325; whilst their son, another Adam de Harthill, who died in 1337, was the father of Sir Richard de Harthill, who died in 1390, seized of the manor of Pooley, and half the manor of King's Newton, in Warwickshire. These manors, together with the Derbyshire estates, passed, on the death of Sir Richard, to his daughter and heiress Elizabeth, who conveyed them by marriage to Edmund Cokayne of Ashbourn.* Harthill remained with the Cokaynes till 1599, when Edward Cokayne sold the manor to John Manners, from whom it has descended to the present Duke of Rutland.

Mention is made of the chapel of Harthill in the metropolitan visitation of Archbishop Peckham in 1280. The Archbishop decided that, as a suitable sustenance had been provided for the support of the priest at Harthill by the Chapter, it was not necessary for him to make any other order respecting that chapel, except so far as related to the books and ornaments, in which matters the same ordinance as that respecting the other chapels of Bakewell would hold good.†

We conclude that either the Harthills or the Cokaynes neglected to pay the mark to the Chapter stipulated by the agreement of 1259, and that thereupon the chantry fell into abeyance. At all events this chantry was not in existence when the Chantry Roll was drawn up in the 37th year of Henry VIII. The chapel itself seems also to have been suffered to fall into decay at an early period, and even its site is now unknown. It evidently did not exist when the Parliamentary Commissioners of 1650 drew up their report of Bakewell parish, wherein they recommend that the township of Harthill should be united to Youlgrave.

* Inq. post Mort., 19 Edw. II., No. 53; 11 Edw. III., No. 16; 13 Ric. II., No. 28 and 99; 14 Ric. II., No. 27. *Cokayne Memoranda*, by Andreas Edward Cokayne, printed for private circulation, 1873.

† Dugdale's *Monasticon*, vol. iii. p. 227; etc.

The Chapelry of Longstone.



LONGSTONE, usually termed Great Longstone, to distinguish it from the adjacent manor of Little Longstone, was one of the numerous ancient chapelries of Bakewell. The time when it was originally founded is not known, but we believe it to have been extant at the time when King John bestowed the church of Bakewell, with its chapelries, on the Dean and Chapter of Lichfield. When Archbishop Peckham made his metropolitan visitation in 1280, it was arranged that the stipend of the minister of Longstone should for the future be at least five marks, half being paid by the parishioners, and half by the Dean and Chapter.* But in 1315, a different arrangement was made, by which the Dean and Chapter were only to be called upon to supply six marks to the five chapelries of Baslow, Longstone, Taddington, Monyash, and Beeley. Of this sum, fifteen shillings was set apart for the minister of Longstone.†

In our description of the adjacent chapelry of Ashford, we gave particulars relative to the establishment of a chantry there by Griffin, son of Wenunwyn, and various details relative to the family of the founder, and their position in this county. Five years subsequent to the foundation of the Ashford chantry, viz., in 1262, Griffin founded a chantry in the chapel of St. Giles of Great Longstone, and endowed it with two bovates (or oxgangs) of land situate in that township, *for ever*. But the same fate that attended the chantry at Ashford seems to have befallen this later endowment, as no mention is made of any chantry property at Longstone in the roll compiled in the 37th year of Henry VIII.‡

It is, however, rather curious to note that land to the same

* Dugdale's *Monasticon*, vol. iii. p. 227, etc.

† Add. MSS. 6698.

‡ Add. MSS. 6636, f. 43, Harl. MSS. 4799.

amount as Griffin's endowment of the thirteenth century, was again bestowed upon this chapel four centuries later. In the 17th year of James I., the Earl of Devonshire gave two oxgangs of land at Great Longstone, and the common rights pertaining to the curate for the time being of that chapelry. The deed, in order to insure the attendance of the minister, provided that the curate, if he was absent on the Sabbath day, and neglected to find an efficient substitute, should pay five shillings to the chapel wardens for the poor.*

The Parliamentary Commissioners of 1650, report of Great Longstone, that it "Is fitt to be made a parish church, and to have united to it Little Longstone, Hassop, Rowland, and Monsaldale. There is granted by the Commissioners of plundered Ministers, an Augmentation of £43 12s. 8d. unto minister of Great Longstone, Mr. Robert Craven, an able honest man."†

The church, which is dedicated to St. Giles, consists of nave with side aisles, south porch, chancel with north vestry, and tower at the west end. There is no trace of Norman work in the present building, but there is considerable evidence of there having been a church, of much the same dimensions as the present one, in the middle of the thirteenth century when the Early English style prevailed. To this period belong the single-light pointed windows in the east and north walls of the north aisle, the base-ment of the tower, the buttress with a single set-off to the left hand of the porch, and probably the pointed doorway with the plain hood-mould within the porch. The church recently underwent a complete but most careful restoration, being re-opened in 1873, and the stonework of the windows of the north aisle is now new, but we were given to understand that they exactly follow the old design. The church that was erected here in the thirteenth century was probably built by Griffin, the founder of the chantry, in succession to a smaller one of Norman workmanship.

But the next century, when the Decorated style prevailed, also witnessed a considerable alteration in this church. The six narrow-pointed arches on each side of the nave dividing it from the side aisles, with their supporting pillars of octagon design, belong to the Decorated period, as well as the south porch, and the priests' door on the south side of the chancel.

The chancel windows, however, are of the Perpendicular style of

* Add. MSS. 6667, f. 1.

† Lambeth MSS.; Parliamentary Survey of Livings, vol. vi., f. 419.

the fifteenth century. It is lighted on the south by two two-light square-headed windows, and one of the same design on the north side. The east window, which was new at the restoration, is of a five-light obtusely-pointed design, usually attributed to the reign of Henry VII.

The most striking feature of this church—the fine old roofs of chancel, nave, and aisles—must also be attributed to the Perpendicular period, and were probably erected at the same time when the chancel was rebuilt or restored. The roofs of the aisles are of the lean-to description, but of moderate slope, and those of the nave and chancel are of so low a pitch as to be nearly flat. These roofs have throughout been wrought with extreme care, all the purlins and rafters being well moulded, the cornices embattled, and the bosses at the intersection of the beams carved with well executed designs. The wall-pieces running down from the tie beams of the nave and chancel are supported by plain stone brackets. Many of the bosses are carved into the usual patterns of foliage and flowers, and others have armorial bearings, but there are one or two of eccentric design, the most remarkable of which is one towards the west end of the nave. It seems to represent a man stripped to the waist, holding up in his left hand a round cover, apparently taken from off the top of a tall churn-like tub on his right; above is a strange figure, perhaps a devil, that looks as if it had escaped from the tub. Does this represent any incident in hagiology? One or two suggestions have been offered to us, but we have failed to reconcile them with any known legend. The armorial bearings are, in the chancel, a fret, — a plain Greek cross, — on a chevron three annulets, — and *arg.*, on a chevron, *gu.*, between three bundles of rushes, *vert*, banded, *or*, a mullet of the last (Shakerley, the tinctures supplied); in the nave, two chevrons, — one chevron, — a fret, — on a chevron three annulets, — and *arg.*, a fess embattled, counter-embattled, between three leopards' faces, *sab.*, (Levett, the tinctures supplied); and in the north aisle, a cross patee voided, — a bend, — a saltire, — and a chevron.

It would be idle to attempt to assign most of these coats to any particular family, as they are not now coloured, and might belong to so many different persons; but the two coats that we have identified, Shakerley and Levett, help us to give the date of these roofs with more precision. The history of the descent of the manors of both Great and Little Longstone is somewhat involved, and it would be out of place to go into that subject at any length

in these pages, but we know that Walter Blount, Lord Mountjoy, died seized of the manor of Little Longstone in 1474.* Soon after that, probably, immediately on his death, this manor was purchased by Robert Shakerley, of a younger branch of the Cheshire family of that name.

Robert Shakerley married Margaret, daughter and heiress of Roger Levett. His son, Robert, married firstly, Anna, daughter of Thomas Balguy, and secondly, Alice, daughter of Nicholas Bagshaw. By his first wife, he had with other issue, Thomas Shakerley, of Little Longstone, who married Jane, daughter of Hugh Revel, of Higham; and one of the children by the second wife, Grace,† became the wife of Francis, Lord Shrewsbury. On the death of Thomas Shakerley, his eldest son, Leonard, sold the manor, in the reign of Elizabeth, to the Countess of Shrewsbury. The ancient residence of the Shakerleys still exists, though in a rapidly decaying condition, to the south-west of the church of Great Longstone.

At the time when these roofs were added, the walls of the aisles were raised as (is now shown in the masonry), and also the walls of the clerestory; but the clerestory windows, five of two lights on each side, as well as the windows of the south aisle, are of much later date, being destitute of all tracery, and may probably be assigned to the seventeenth century. The tower, also (though the basement stage, with its single-light west window, and possibly other parts of the masonry, are of early English date), shows, by the square-headed belfry opening, and by the battlements and pinnacles, that it has been considerably interfered with in the days of debased architecture. The west belfry window is a modern insertion.

The tower now contains five modern bells, the gift of G. T. Wright, Esq. The three which were here before the recent restoration are thus inscribed:—

I. "Elliss Dickens, Geo. Flint, Chappell Wardens, 1763. Thomas Hedderley, Founder."

II. "God save His Church, 1658," and the bell mark of George Oldfield.

III. "Al glory bee to God on high," and the bell mark of George Oldfield.

* Inq. post Mort. 14 Edw. IV., No. 24.

† Harl. MSS. 5809, f. 17. Possibly it was Robert Shakerley the younger who bought the manor, but, if so, his father, who married the heiress of Levett, must have held it under the Blounts, as he is described in the pedigree as "de Longston parva."

Of details of interest in the interior of the church may be remarked, the small piscina in a pointed niche in the south wall of the chancel, an almary on the opposite side, and the remains of the upper part of another small piscina niche at the east end of the south aisle. The font is of a good octagon design, with four uncharged shields on the alternate panels.

There is no ancient coloured glass left in this church; but the east window, which is now filled with a beautiful modern design to the Wright family, formerly served as a memorial window to the first of the Eyres who resided at Hassop. According to the Visitation of 1611 there were two shields of arms in this window—Eyre and Eyre impaling Everingham (*sab.*, a chevron between three estoiles, *arg.*)—and at the base the following inscription:—"Orate pro bono statu Stephi Eyre et Katherinæ uxoris ejus."* Stephen Eyre of Hassop was the eleventh son of Robert Eyre and Joan Padley; he married Katherine Dymoke, of Kyme, Lincolnshire, and died in 1488. Their eldest son, Rowland, married a daughter of Henry Everingham, of Stainborough, Yorks; and Rowland's eldest son, Stephen, married for his second wife the heiress of Blackwall of Shirley. Stephen, in his turn, was succeeded by a second Rowland, who married Gertrude, daughter and co-heiress of Humphrey Stafford, of Eyam.†

The east end of the south aisle is shut off by an old oak screen so as to form a family pew. It has a finely-carved cornice, and on the north side has the arms of Eyre impaling Stafford (*or*, a chevron *gu.*, between three martlets, *sab.*), and over the door which forms the west entrance to the screen is the well-known crest of the Eyre family—an armed leg. Within this screen, against the wall, is a finely-engraved plate of copper fastened to a slab of black marble. On it are represented the figures of a man and woman kneeling face to face at desks. Between them there has been a large crucifix, but that has been carefully obliterated, though the skull and cross-bones at its base remain. The man is represented with a pointed moustache and beard, and wears a long robe with lace ruffles at the wrists. In his hands, that rest on the desk, is a rosary. The woman has a ruff round her neck, and a long falling veil from the back of the head; she also holds a rosary. They

* Harl. MSS. 1093, f. 72. The same occurs in Harl. MSS. 1486, f. 31—the only distinction being that the Eyre shield bears a crescent for difference—and in Harl. MSS. 5809, f. 33.

† The other co-heiresses of Humphrey Stafford married Savage of Castleton, Bradshaw, and Morewood.

are supposed to be kneeling in a chapel, and there is a pointed Gothic window on each side. The intervention of the Renaissance style is to be found in the two cherubs floating in clouds over their heads, each bearing a crown or chaplet, from the front of which rises a cross. Below the figures is a shield with the Eyre crest on a helmet, and below this again is a long inscription in Roman capitals. The latter part of the last line of this epitaph has been scratched out. There can be no doubt that it contained a prayer for the souls of Rowland and Gertrude, and that it was obliterated at the same time as the crucifix, through Protestant zeal. The Eyres of Hassop, as well as most of the other branches of the wide-spreading family of Eyre, appear to have always remained true to the ancient Catholic faith. It is rather singular that a monument of so essentially a Catholic description should have been admitted in post-Reformation days. Perhaps the great influence of the Eyres as large local landholders secured the requisite permission, and the monument was probably not defaced till the days of the Commonwealth.

The following is the inscription :—

“Here lyeth Rowland Eyre of Hassope Esq., and Gartrede his wiffe, one of the daughters and coheiresse of Humfrey Stafford of Eyme Esq, by whoe hee had twelve children, eight sonnes and fower daughters, whoe hath given unto the Chappel of Greate Longsden for the maintenance of Divine Service there xxs yerely, and to the chappel of Baslowe for the maintenance of Divine Service there xls yerely, to be paid by equall portions at the feasts of the Annuntiation of the Blessed Virgin S. Marie and St. Michaell ye archangel, and also hath given unto the poore of the towne of Greate Longsden xxs yerely, and to poore of Hassope and Rowland xxs yerely, and to the poore of Calver xxs yerely to be paid three days before Christmas and three days before Easter for ever. All which said several sumes are to bee paid by Thomas Eyre, his sonne and heire apparent, and his heiress for ever. To whom I have given all my landes and rents in Tadington and Greate Longsden for ever for ye true payment and performance of ye same,

Soe leavinge the miseries and troubles of this world with desire that all may cease,
I desire that all good Christians that read this will pray

“Anno Dom., 1624.”

Of the twelve children mentioned on this monument we are able, after comparing numerous pedigrees, to give the names of ten; the other two probably died in their infancy. Thomas Eyre, the eldest son, married Prudence, daughter of Nicholas Blackwell, of Ridware, Staffordshire; (2) Gervase, of Horsley Gate, died 1619, s.p., and is buried at Dronfield; (3) Adam, of Bradway, married Elizabeth, daughter of Thomas Barley, died 1634, and is buried at Norton; (4) Robert, who died young; (5) Rowland, who married Hester Hackett, of London; (6) Roger, of Rowtor, who married . . . Gosling, of Attereliff; (7) George, of Holdworth, near Bradfield,

who married Bright, and had two daughters ; (8) Peter, who died young. Of the four daughters we can only ascertain the names of two—Jane, who was married to Christopher Pegge, of Yeldersley ; and Frances, who died a spinster.*

When this church was visited by the Rev. R. R. Rawlins, in 1827, this copper plate was “in a wooden frame against a pillar between the nave and north aisle.” Of the interior fittings of the church, which have now been removed, he says:—“The pews are irregular, of oak, and very old. Against the walls are the achievements of Eyre of Hassop, and Wright of Longstone. On the pulpit and reading desk, with a large family seat, and on some of the pews are ancient carvings.” He also gives the following as the dimensions of the area of the church:—Chancel, 26 feet by 14 ; nave, 56 feet by 18 ; north aisle, 56 feet by 6 feet 3 inches ; and south aisle, 56 feet by 7.

Within the porch, against the east wall, is affixed a narrow oblong stone, on which is incised—“A. H. 1079.” Lest, however, this should deceive anyone as to the date of the church, it may be remarked that the character of both letters and figures prove that the inscription is many centuries later than the date it purports to give. It should read 1679, the upper part of the 6 having been worn away, and has originally served as a foot-stone to a grave, of which there are other similar samples of the same century in the churchyard.

Against the west wall of the vestry, which was added to the church at the recent restoration, is built in an effectively carved Latin cross, about 30 inches by 24, which is supposed to have formerly served as the gable-cross on the chancel. There used also to be a cote for a sanctus bell on the east gable of the nave.

To the south of the chancel is the old churchyard cross. On a pediment of three square steps rests a large base stone, from which rises the tapering octagonal shaft six feet high. It is perfect with the exception of the head, which probably disappeared at the Reformation.

Mr. Sleigh gave a short account of the registers of Great Longstone in an early volume of the *Reliquary*.† He describes them as being in good preservation with the exception of one or two

* Harl. MSS. 1537. f. 6 ; 5104, f. 84 ; 1486, f. 53 ; Egerton MSS. 996, f. 31 ; and Dugdale's Visitation, 1662-3 ; etc., etc. For further particulars relative to the Eyre family, see the accounts of the churches of Hathersage and Hope.

† *Reliquary*, vol. ii., 155.

pages rendered illegible by damp. There are not many entries of interest. A memorandum states "that Griffin Higgs, Doctor of Divinity and Deane of the Cathedrall Church of Litchfield, in his Primarie and Triennial Visitation, celebrated in the Jurisdiction of Bakewell, the xiii and xv of Oct. 1639, did Injoyne the Churchwardens, John Andrew, and Richard White to Repayre the Church house, in all and every place where it was one whit ruinated; And it was executed and donne by Thomas Willyamson and Henry Mellor, the next Churchwardens, and was certefyed to the Dean and Chapter succeeding that it was done, by me Robert Craven, Curate, and William Wright, Gentleman, and others."

After this follows a doleful ditty from the pen of an evidently illused Clerk:—

"Remember well and Bear in mind
 What you have here to doo:
 By never paying to ye Clerk
 What unto him was due,
 Your Congshance it will you pursue
 And trouble much your mind.
 There is a day will Quickly come
 All hidden things will find,
 Yet you are not still satisfied
 But more you will transgress,
 By wronging of ye widdow, allso ye fatherless.
 The things which I before have set—
 It is most certain true—
 Before it hath been worse for us
 Hereafter worse for you!"

We may find place for the three following entries:—

"1651, July 9. Robertus Craven, minist^r de Longsdon et Elizabetha Winscombe de eadem nupti fuerunt.

"1656, Feb. 11. Rowland, ye sonne of Thos. Eyre esquire of Hassope, was buried in templo.*

"1680, Augt. 9. Mr. Richard Spencer, minister of this Towne, was buried."

* Thomas Eyre, mentioned on his father's monument, died in 1637. Rowland, his eldest son, obtained great celebrity by raising a regiment of foot for Charles I., which he commanded in person and maintained at his own cost. When Parliament triumphed this gallant cavalier had to pay the then enormous sum of £21,000, as composition for his estates. But this Rowland lost his life at the siege of Newark Castle in 1645, and the one whose burial is here recorded was a younger brother of the same name.

The Chapelry of Monyash.

AT the time of the taking of the Domesday Survey, 1086, Monyash (Maneis) was one of the eight berewicks into which the extensive royal manor of Bakewell was then subdivided. About the end of the reign of Richard I., Robert de Salocia, and Matthew de Eston, who appear to have been joint lords of the manor of Monyash, obtained leave from the Dean and Chapter of Lichfield, to grant to the mother church of Bakewell, one oxgang of land together with a house in the town of Monyash, on condition of the said mother church finding a chantry priest to serve in the chantry chapel of Monyash three days in the week, viz., on Sundays, Wednesdays, and Fridays. They also ordained, with the common consent of the inhabitants of Monyash, that every messuage in that town should pay a farthing a year for finding lights for their chapel, in addition to the fee that they customarily paid to Bakewell for the same purpose. They further undertook, on behalf of themselves and the inhabitants, that this chapel should not in any way prejudice the various rights of the mother church, and that they would attend service at Bakewell at Christmas and Easter, and on All Saints' Day.*

From subsequent statements, it appears that the inhabitants, at the original foundation of this chapel, bestowed on it twelve acres of fruitful land, and probably their assistance caused the building to be erected on a larger scale than if it had been a mere chantry chapel of the lords of the manor. Very shortly after the grant of land to the mother church by Robert de Salocia and Matthew de Eston, we find that the Dean and Chapter of Lichfield (as Rectors of Bakewell) leased a residence and an oxgang of land at

* *Magnum Registrum Album*, ff. 158, 162. Harl. MSS. 4799, f. 26; Add. MSS. 6666, f. 38. The deed is not dated, but it is witnessed *inter alia* by Roger, dean of Lincoln; Roger de Rolveston was elected dean in 1198, he died in 1223. See Appendix No. III.

Monyash, to one, William Fitz Alan, at a yearly rental of ten shillings, making stringent regulation against his alienating the property, or letting it to Jews or monks.* There can be no doubt but that this was the property granted to Bakewell church in connection with the chantry.

The church of Bakewell, with all its appurtenances and chapels, was given by John, Earl of Morton, shortly before he came to the throne, to the Canons of Lichfield, and this gift, of course, included the chapel of Monyash. The profits of the church being thus impropriated, a vicar was appointed with a stipend of twenty marks, and other provision made for his maintenance, as well as for that of the different chapelries. But these regulations were so ill-observed, that when the energetic Archbishop Peckham made his visitation of the diocese of Lichfield in 1280, he sternly rebuked the Dean and Canons for their gross neglect of the spiritual necessities of Bakewell and its dependent chapelries. In defence, it was urged that it was only by the great favour of the chapter that the inhabitants had been allowed to build these chapels, "to save them the trouble and danger in bad seasons of coming to the mother church." The Archbishop, by his decision, made a compromise, and, so far as respected Monyash, ordained that the chancel should be kept in repair by the inhabitants, who were also to find a chalice and a missal, but that the rest of the fabric, and books, and ornaments, was to be supplied by the Dean and Canons. The inhabitants of Monyash were also to add one mark, in addition to the glebe of twelve acres, to the stipend of their priest, and the remainder to be made up by the Dean and Canons.†

In the year 1315 a composition was entered into between the Dean and Chapter of Lichfield and the parishioners of the chapels of Baslow, Longstone, Taddington, Monyash, and Beeley, by which the Chapter, "desiring to be in amity with all and avoid contention," grants fifteen shillings to the chapelry of Monyash to be paid yearly "for the honor of God and augmentation of his divyne worshippe," and remission of charges for testaments and administrations. They further permitted that "certayne honest and chieffemen of these parishes aforesaid which shall be meete for the bringinge of holye water may be named by the parishioners, and may be presented to the vicars or ministers of the places, and of them in the name of the Dean and Chapter, if they be found suf-

* Harl. MSS. 4799, f. 27. See Appendix No. IV.

† Dugdale's *Monasticon*, vol. iii., p. 227.

ficient, may be thereto admitted." In consideration of all this, and certain other privileges, they are not to require anything for the repair or defence of their chapels, or anything for any order or uses.*

The Chantry Roll, drawn up in the reign of Henry VIII., mentions a chantry founded at Monyash by Nicholas and John Congson. The following is a verbatim copy:—

"The Chauntrye of Moniasshe founded by Nich. Congson and John his brother and nowe patron of the ryght Hon. Erle of Shrewesburye and Humph Stafford, Esq., that a preste shulde day lye celebrate masse and other dyvyne service in the Chappell of Moniasshe in the Hygh Peke, for their souls etc. and to ministre all sacraments and sacramentalls to the townes and hamletts of Monyashe, Flagge, Hordlowe, and Onasshe, which be dystaunte from the parisshe church iiiij or v myles, lxvjs. viij*d.* clere cvij*d.* besydes ijs. v*d.* in rente resolute, and for a yerely obite. Mych. Bredwell Chauntrye priste. It is distaunte from the parisshe church iiiij. myles so that in winter season and other tempestuous wethers the said hamletts cannot be served withowte the sayd Chappell. It hath a mancyon howse or cotage prised at iijs. iii*d.*, by yere. Stock xxxixs. vij*d.*"

Other documents tell us that Nicholas Congson (or Congesdon) and his brother founded this chantry in the reign of Edward III., and endowed it with lands in Sterndale, Chelmorton, and Monyash, producing a rental of five marks.*

It is recorded in the *Valor Ecclesiasticus* (27 Henry VIII.) that the chapelry of Monyash paid the Chapter of Lichfield a yearly pension of 12*d.*

At the time of the Parliamentary survey of 1650, the commissioners reported of Monyash that it was fit to be made an independent parish. One Ralph Roades was then the minister.

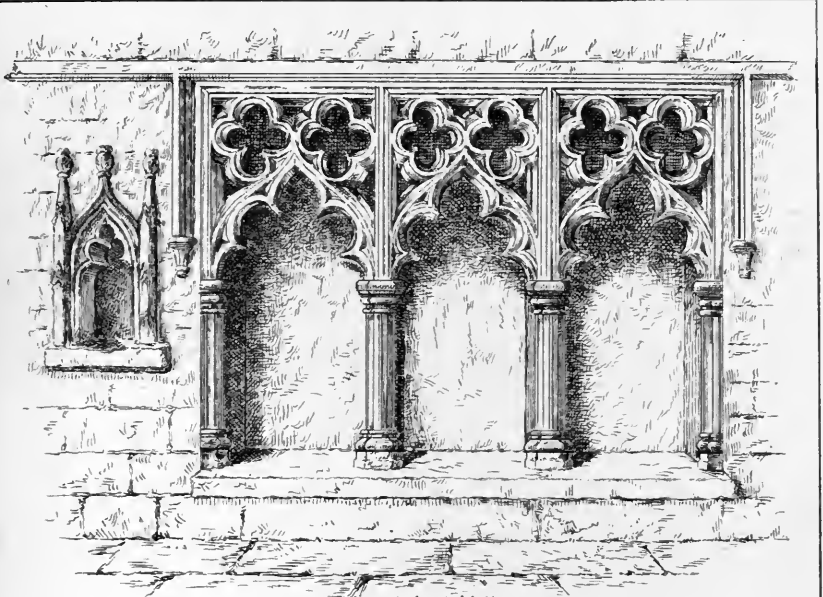
The church of Monyash consists of nave with north and south side aisles, chancel, and tower at the west end surmounted by an octagonal spire. It is dedicated in honour of St. Leonard, though it appears that the feast is regulated by St. Martin's day. At first sight we might fancy that there was none of the original fabric remaining that was erected here by Robert de Salocia and Matthew de Eston about the year 1200, but if we step into the interior a

* Add. MSS. 6698.

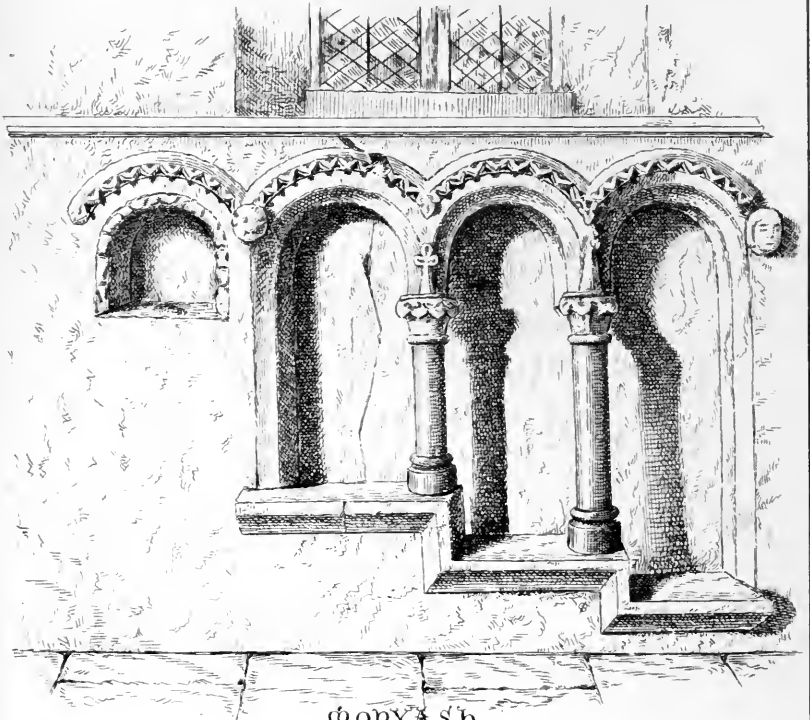
† Inq. post Mort. 22 Edw. III., pt. 2, No. 14; Rot. Orig. 22 Edw. III., rot. 47. See Appendix No. V.

casual glance would convince us of our error. Against the south wall of the chancel are three stone sedilia of different levels, the eastern seat being a step the highest, and the western the lowest. Beyond them, further to the east, and of like construction, is a fourth arched canopy over a now mutilated piscina. The whole style of these sedilia (Plate V.) with the intervening pilasters and capitals, and the semi-circular arches, points to the late Norman period, or rather to the transition from the Norman to the Early English. The moulding of the arches surmounting these niches is carved into the tooth or four-leaved ornament so characteristic of the Early English style, but occasionally met with in the later Norman work, as is the case in parts of Rochester Cathedral. These sedilia are further of interest in showing that the original chapel here erected was of some considerable size, and not merely consisting of a small nave and chancel, as we do not know of a single instance in which a threefold sedilia is found in a building of small dimensions. A careful inspection gives proof of other work pertaining to the commencement of the Early English style. In the north wall of the chancel is a single-light window of the lancet style, but rounded at the top, now blocked up. The chancel on the south is supported by slight diagonally-placed buttresses, of a single set-off, which appear to be of the Early English period. There have also been buttresses of the same style at the end and sides of the south aisle, but only the upper stones are left, as they have been interfered with at a subsequent rebuilding during the Decorated period of the fourteenth century. A string-course of that style runs right through them. The whole of the fabric of the church appears to have been strangely patched and altered at different periods. This is very obvious on the south side both of the chancel, side aisle, and tower.* There is a window of two chief lights on the south of the chancel, which is of Decorated design; the upper tracery seems old, but it is rounded at the top. The small priests' door on the same side has a flat top, but may be of considerable age. The east window of the chancel is of four lights, and is square-topped with plain mullions. Almost all the remainder of the windows in the chancel and both aisles are somewhat similar, and are of the Perpendicular, or later and more debased style.

* When the time for the restoration of this interesting church happily arrives, it will probably be found that there have been both north and south transepts. Careful search should then be made for their foundations.



S W E S W E L L .



M O N Y A S H .

The porch on the south side is in a most dilapidated condition, only the side walls being left standing. On the door within the porch is cut—"Thomas Bateman gave this, 1733."

Besides the sedilia, which has been already described, the interior presents few matters of interest, and it contains no monuments with any pretensions to antiquity. The font, however, which is placed under the archway leading into the chancel, is an exception, as it is of unusual construction. The font itself is of an octagonal shape, six of its sides being destitute of ornament, one bears a quatrefoil, and the other has on a shield the following armorial bearings:—A fess between three saltires engrailed. It is supported on four clustered columns, the capitals of which are sculptured into what appear to be intended for the fore and hind quarters of a lion and a tiger, though one of the four is broken off. It stands three feet in height, and is two feet three inches in diameter across the top. A coat of arms similar to that upon this font was borne by the family of Bovill, which varied much in tinctures, &c., at different periods. The saltires were not usually represented as engrailed, but Sewall de Bovill, Archbishop of York 1256–8, bore them thus. This might represent the possible date of this font, though it may very probably be somewhat later, but we are not aware of any connection between the Bovills and Monyash. Richard Blackwall, of the adjacent chapelry of Taddington, married Griselda, daughter and heiress of Bovill of Northampton, in the reign of Henry VII., but the font is in our opinion of earlier date than the Perpendicular period, nor was Richard Blackwall (a second son) resident in this neighbourhood. The font is covered with a flat lid, on which is inscribed "W. B. R. N. 1733."

The roofs of the chancel, aisles, and nave are all flat and plastered, which is a sad disfigurement to the church. The flat roof of the chancel cuts off a considerable portion of the archway between the chancel and the nave. There is a large gallery at the west end of the church. In the south aisle there is a sort of transept or chantry, marking, probably, the site of the chantry founded by Nicholas and John Congson. Here is a large stone bracket projecting from the wall, two feet two inches in width, and a smaller one carved into two faces. At the end of the north aisle a wide stone projects from the wall, about twelve feet from the floor, which at one time served as a step into the doorway leading to the top of the rood-loft. The outline of the doorway can still be traced.

The entrance to the tower from the church is in the west wall

of the south aisle, which is hollowed into a kind of passage. There is evidence that the roof of the south aisle was formerly a "lean-to," but now the nave and both aisles have gable roofs. The tower has an embattled parapet, and the spire has two tiers of windows. On the south side of the tower is a central buttress, in which is a lancet window, four feet six inches by ten inches in width. Above it is another lancet window. There are also buttresses in the centre of the west and north walls. There can be no doubt that some portions at least of this tower are as old as the Early English period. Indeed, it seems probable that the original building of Robert de Selucia and Matthew de Eston covered much about the same ground as that occupied by the present fabric.

Monyash must have been a place of no little importance in that part of Derbyshire, as not only was a weekly market granted here on Tuesdays, in 1340, but a fair for three days at the festival of the Holy Trinity.*

In W. Wyrley's copy of the Heralds' Visitation of 1569, taken in 1592, mention is made of three escutcheons as being then in the church of Monyash.† One was the coat, already mentioned, on the font, and the other two appear to have been in the windows. These two were—*Arg.*, on a saltire engrailed, *sa.*, nine annulets, *or*; and *arg.*, upon a bend, *gu.*, three escallops, *or*. The former of these is the coat of Leake, of Sutton. Sir Godfrey Foljambe, who married Katharine, daughter of Sir John Leake, held lands at Monyash in the sixteenth century, and hence, probably, the appearance of the Leake escutcheon in this church.‡ The second coat may belong to Tankersley, a Cheshire family, or to one or two other families, including that of Robert Kilwarby, Archbishop of Canterbury, 1272-8, and the immediate predecessor of Archbishop Peckham. If this latter conjecture, and that respecting the coat

* Rot. Chart. 14 Edw. III., No. 41. This grant was obtained by William de Lynford. Another of the same name (probably his father), had died seized of the mineral rights of Monyash and Chelmorton a few years previously. Inq. post Mort. 11 Edw. III., pt. 2, No. 70. It was to encourage the development of the mineral trade that this market was granted. The original holder of the market did not possess it for many years, for a charter of 22 Edw. III. (Rot. Chart., No. 27), ascribes, not only the manor, but the market and fair of Monyash, to John de Wyne. Subsequently, the manor passed into the hands of the Talbots, Earls of Shrewsbury. The miners' courts, that were held at Wirksworth for the Low Peak, were for a long period held at Monyash for the High Peak.

† Harl. MSS. 6592, f. 89.

‡ Nichols' *Collectanea*, vol. i., p. 342. Thomas Foljambe held certain manorial or official rights over the town of Monyash in the reign of Edw. I., of which there are some curious instances recorded in the Hundred Rolls.

on the font are correct, it would be curious to find the arms of two archbishops in this remote country church.

When Bassano visited the church, in 1710, he only noted the arms on the font, and the last of the two mentioned by Wyrley in the windows.

Mr. Rawlins, who was here in 1827, says, that "there are a few pews built round the pulpit and reading-desk, and also towards the chancel, but, generally speaking, the open bench prevails."

The tower contains a peal of three bells, which are inscribed as follows :—

I. "J. Melland, W. Bateman, C. W. John Hedderley made me, 1732."

II. "Sca Maria o.p.n." (Sancta Maria ora pro nobis) At the commencement of this inscription is the founder's mark in a shield. The centre of the shield is charged with a staff issuing from a cross patée in a circle, and surmounted by another cross patée. On the dexter side of the cross is a bell, and on the other side is a double streamer attached to the staff. In chief are the initials T. B.

III. "Glory be to God on high. 1656." The founder's mark is the well-known one of George Oldfield.

The earliest registers now extant at Monyash commence in 1701, and contain nothing of special interest.

Beneath the tower is an old chest of remarkably large dimensions, being about ten feet in length by two broad. It is encircled nearly every three inches with iron clamps, and must be of considerable antiquity. This chest may very possibly be the original receptacle provided upwards of six-and-a-half centuries ago, by the founders of the chantry for the church plate and vestments. It should be compared, so far as size is concerned, with the similar one at Scarecliffe in this county.*

* *Churches of Derbyshire*, vol. i., p. 325.

The Chapelry of Sheldon.

THE manor of Sheldon was for a long period subordinate to that of Ashford, and the chapel seems to have been sometimes regarded as a chapel of ease to the parochial chapelry of Ashford, and sometimes immediately to the mother church of Bakewell. We have not been able to ascertain at what time the chapel was first erected, and, though it is probably not of so early a foundation as the rest of the chapels pertaining to Bakewell, we know that one existed here in the fifteenth century.

The old building was taken down and a new one, on a much more pretentious scale, erected in an adjacent field in the year 1865. The chapel used to stand in the middle of the village street, without any enclosing fence or other protection. It was able to boast of being the smallest ancient chapel in the county, its area being only forty feet by twenty feet eight inches. We never saw the old chapel, but an etching by the Rev. R. R. Rawlins, taken on the 10th of September, 1822, shows that it was then a plain oblong building under a single roof with two two-light square-headed windows in the south wall, and another similar one at the east end. The south doorway had an ogee pointed arch, and there was a plain bell-turret at the west end. Mr. Rawlins says of the interior, "it is regularly pewed with deal, and possesses no monuments." This chapel, like the present church (in the construction of which all the old material was re-used), was dedicated to All Saints.

The Parliamentary commissioners of 1650 recommended that Sheldon should be united with Ashford and formed into a distinct parish; and this advice has been recently followed more than two centuries after the presentation of their report. The Rev. J. R. Luxmore, Vicar of Ashford, was also instituted to the Vicarage of

Sheldon in 1871, and the two places now form a single parish so far as ecclesiastical purposes are concerned.

The Sheldon baptismal registers only commence in 1813, and the burial registers in 1853, when the present burial ground was consecrated. All ecclesiastical duties pertaining to this chapelry used, in post-reformation days, to be performed at Bakewell, but the following remarkable marriage seems to have been an exception to the rule.

“Last Saturday, at the chapel of Sheldon, in the High Peak of Derbyshire, were solemnized the nuptials of a widow gentlewoman of that place, of about 80 years of age, to a young lad (by the consent of his parents) of about 14. As she was rendered incapable of walking, by a complication of disorders, she was carried in her chair from her house to the chapel, about 100 yards distant, attended by a numerous concourse of people; where the ceremony was performed with becoming seriousness and devotion; after which she was reconducted in the same manner, the music playing, by her orders, the Duke of Rutland’s hornpipe before her; to which (as she was disabled from dancing) she beat time with her hands on her petticoats, till she got home, and then called for her crutches, commanded her husband to dance, and shuffled as well as she could. The day was spent with the ringing of the bell and other demonstrations of joy; and the populace (mostly miners) were soundly drenched with showers of excellent liquor, etc., that were plentifully poured upon them.”*

* This is taken from a long list of Derby and Derbyshire events that was copied in 1776 by Mr. Reynolds, of Plaistow, from an old parchment roll, lent him by Mr. Fallowes, an attorney of Derby—“it seemingly was wrote by Edward Brooke, an attorney of the Borough court from its beginning to 1680, and residue by another hand.” Add. MSS. 6700, f. 174.

The Chapelry of Taddington.

TADDINGTON, including the hamlets of Priestcliff and Blackwall, was one of the numerous chapelries contained in the very extensive parish of Bakewell, but under the recent Act it now ranks as a vicarage. The church—which is of rather unusual size, considering the present and what was apparently the past population of the district—consists of a nave, side aisles, chancel, south porch, and tower crowned with a spire at the west end. It is dedicated to St. Michael.

There seems no reasonable doubt that a chapel existed here when John bestowed the mother church on the Dean and Chapter of Lichfield; but the first specific mention of this chapel that we can find is at the time of the metropolitan visitation of Archbishop Peckham, in 1280, when the arrangement as to church books and vestments, that has been recorded under Bakewell, was drawn up, and the minister's stipend of five marks a year equally divided between the chapter and the inhabitants of Taddington.* But the agreement was cancelled in 1315, when the chapter obtained more favourable terms, by which they only contributed fifteen shillings per annum to the minister of Taddington.† The latter arrangement seems to have held good up to the sixteenth century.

According to the *Valor Ecclesiasticus* (27 Henry VIII.) the chapelry of Taddington paid to the chapter of Lichfield a yearly pension of 2s. 6d.

The Parliamentary Commissioners of 1650 reported of Taddington that it is “a parochial chapelry fitt to be made a parish and to have united to it Brushfield, Blackwell, Priestcliffe, and Puttoe (*sic*) hill. Mr. Anthony Mellor ‡ officiates, reputed honest.”

* Dugdale's *Monasticon*, vol. iii., p. 227; etc.

† Add. MSS. 6698. See the account of Beeley chapel.

‡ Anthony Mellor was buried on January 9th, 1679, and is described in the registers as “curate of Taddington.”

No part of the present edifice seems to be of greater age than the fourteenth century. It would appear that it was entirely rebuilt in the later style of the Decorated period of architecture, *circa* 1350. Probably this was carried out by the Cotterell family, who held the manor of Taddington and several adjacent estates during this century.*

The east window of the chancel is a good specimen of the style. It is of some little width, and has five principal lights. The chancel is further lighted by three square-topped windows of the same date, two on the south side and one on the north. The archway into the nave is supported by two large corbels, each carved with two human heads. Four arches separate the nave on each side from the side aisles. The supporting octagon-shaped pillars are slender and of rather unusual height; the capitals are plainly moulded. The east window of the south aisle is also of the same date, but the tracery of the corresponding one in the north aisle shows that it was inserted during the prevalence of the Perpendicular style. At that time, too, the clerestory windows of the nave must have been added. The south doorway affords a nice example of the Decorated period. The series of four deeply-cut mouldings are continued down from the arch to the base of the jambs. The porch over this doorway has an acutely-pitched stone roof, and low stone seats on each side. The weather-moulding on the outside, and other signs, show that this porch is more modern than the doorway, and that the former one had not such a steep-pitched roof. The gable-cross of the porch seems to have belonged to its predecessor.

At each side of the east window of the chancel is a substantial stone bracket about seven feet from the ground. That on the north side may be noticed, as the carving represents three human faces; and that on the south because it still retains, firmly fixed in it, part of the iron rod which, doubtless, once secured the image in its position. There is also another bracket in the north wall about a foot lower. Against this wall, too, is a stone reading-desk or slab, projecting nine inches, and three feet from the ground. It would serve as a rest for one of the altar books during the service of the mass. These reading-slabs are of infrequent occurrence, but two others may be seen in the churches of this county—viz., at Crich and Spondon. In the south-east corner of the chancel is a

* Inq. post Mort. 9 Edward II., No. 8; 19 Ric. II., No. 71.

gravestone raised twelve inches above the floor, but destitute of all inscription or ornament. Above it is the small-pointed niche of a piscina. Against this wall is an ogce-shaped sepulchral arch, the stonework of which projects several inches in relief. It is divided into three panels, as though for the purpose of containing mural inscriptions. Perhaps this marks the founder's tomb, or it may have been merely intended to indicate the spot where the mysteries of the Sepulchre were performed, though this was usually on the opposite side of the chancel. The chancel is raised so much above the outer level, that the priests' door on the south side has four steep steps leading up from it.

At the east end of the south aisle, in the south wall, is a second piscina niche, of more elaborate execution, though of the same date as the one in the chancel. Here, too, are memorials of the Blackwalls, of Blackwall in this parish, pointing out that this was the place where that ancient Derbyshire family was formerly interred. On a dark-coloured marble slab, six feet two by twenty inches broad, are brasses to the memory of Richard and Agnes Blackwall and their family. This stone is now fixed against the wall, but it has formerly been placed in a horizontal position on an altar or table tomb. The two principal figures are very narrow in their proportions, being about two feet in length by six inches in breadth. Richard Blackwall is represented in the ordinary costume of a civilian gentleman at the commencement of the sixteenth century. He wears a long gown reaching to the feet, which is thrown open in front above the girdle, and also slightly below the girdle, exposing to view the lining of fur. The sleeves are loose with large cuffs, and trimmed with fur. The tight fitting under sleeves are shown, and the doublet is also displayed at the neck. From under the right sleeve hangs down the *gypcière*, or pouch, which is attached to the girdle. The head is uncovered, and the hair just rests upon the shoulders. From his mouth proceeds a scroll, bearing the words, "*Fili dei miserere mei.*" The costume of the lady is interesting as it represents a conventual dress. She wears a close-fitting hood, which falls round the shoulders. A plaited barbe or wimple hangs far below the chin, and a long mourning mantle is held across the breast by tasseled cords, which are crossed under the girdle and hang down to about the knee. It seems, at first, rather strange to find a married lady in a dress of this description, but this brass, as we may learn from the omission of the date of her decease, was put

up when she was a widow. Now it was not uncommon for a widow, on the death of her husband, to "take religion," as the expression went, and become a *vidua pullata*, or mourning widow. When this vow of perpetual widowhood was taken, a monastic dress was therewith assumed. William, Earl of Pembroke, in his will, made in 1469, left this direction to his Countess, "that ye remember your promise to me, to take the order of wydowhood, as ye may be the better maister of your owne, to perform my wylle, and to help my children as I love and trust you."* There is another Derbyshire instance of this costume on a brass at Etwall, to the memory of Dame Elizabeth Porte, 1516. There is this peculiarity about the one at Taddington, viz., that the cuffs of the inner sleeves are of fur, a feature that does not correspond to the rest of the dress, and which we have noticed in no other instance. From her mouth proceeds a scroll bearing the words, "*Mater dei memento mei.*" Below the mother are the diminutive figures of five daughters, all clad in close-fitting dresses, cut low at the neck, and with tight long sleeves. They have long hair, and wear no head-dress. Six boys, in long gowns like their father's, are below the effigy of the man.

There are four coats of arms on this slab. One of those at the top bears the arms of Blackwall, of Blackwall in the Peak, *Arg.*, a greyhound courant, *sab.*, collared, chequy *or* and *gu.*, on a chief indented, of the second, three bezants.† The second coat at the top is much defaced, and has been clumsily repaired with lead, but enough remains to enable us to say that it bears the arms of Tunsted—*Sab.*, three doves, *arg.* One of the shields below the figures bears the two coats, already described, impaled; and the other has a chevron between three lozenges. This coat might belong to a large number of families according to the tinctures. The black-letter inscription reads as follows:—"Orate pro aīabus Ricī Blackwall de Blackwall et domine Agnetis uxīs sue qui quidem Ricūs obiit viii die March A. d̄m M CCCCCV et predicta Agnes obiit . . . die . . . A. d̄m Millimo CCCCC . . . quorm aiabus ppicietur deus." This ancient family was settled at Blackwall from an early period. They were on this manor as early as the time of Henry II., but the first of the family whom we know by name as a holder of the manor was Robert de Blackwall, in the 40th

* Haines' *Monumental Brasses*, Introduction, p. lxxxix.

† Lysons gives the arms—"collared, *or*"—but this is an error.

year of Henry III. It is related of his son, Sir John Blackwall, that he was smothered at the coronation of Edward II. The sixth from him, in direct descent, was Robert Blackwall, who in the reign of Henry VII., married Isabell, sister of Sir Robert Litton, of Litton. Their son and heir Richard married Agnes, daughter of John Tunsted, whose monument we are now considering. Of the eleven children depicted on the brass we can only learn the names of the four sons who survived their father, Robert, Richard, Thomas, and Ralph. Richard, the second of these sons, married Griselda, daughter and heiress of Bovill of Northampton, and left an only daughter; Thomas, who resided at Shirley, married Anne, daughter of John Blount, of Blount Hall, Stafford, and left two co-heiresses, Ellen, who became the wife of Thomas Hurt of Ashbourn, and Anne, who was the second wife of Stephen Eyre of Hassop; and Ralph married one of the co-heiresses of Humphrey Stafford of Eyam. From Robert, the eldest son and heir, was descended Ralph Blackwall, who married Anne, daughter and heiress of Richard Wendesley, of Wendesley, about the middle of the sixteenth century. Shortly after the attainder of Anthony Babington, Dethick Hall and manor were purchased by Wendesley Blackwall, the son of Richard. He died in 1634, leaving his estates to his son Sir Thomas Blackwall, who, being a zealous royalist, became greatly impoverished in the civil wars. In the reign of Charles II., his liabilities were estimated at the then very large sum of £130,632 7s. 10d., and he consequently lost the manor of Blackwall, together with the rest of his property.*

Close to the monument of Richard and Agnes Blackwall, but against the east wall, is an alabaster slab, of which the upper portion is missing. On it is rudely incised a figure of a man (minus the head) wearing large trunk hose and clocked stockings, and with a ridiculously narrow waist. This is the costume in vogue about the end of the sixteenth and in the first half of the seventeenth century. The inscription which has once gone round the margin is now altogether obliterated with exception of the letters . . . "kwall" in text hand at the right hand lower corner. This, however, in connection with its position, is sufficient to warrant us in claiming it for one of the Blackwall family, most probably we should think for Wendesley Blackwall, the father of Sir Thomas.

We learn from the registers that the east end of the south aisle

* Add. MSS. 28, 113, f. 4^c; Lysons' *Derbyshire*, p. cxviii; Glover's *Derbyshire*, vol. ii., p. 109.

used to be termed the Blackwall Quire; and a similar position in the opposite aisle seems to have been styled the Priesteliff Quire. Probably, seats were there appropriated to the lords of those two manors, and subsequently to other inhabitants of the same hamlets. In the year 1764, the registers record the burial of (1) "Elizth Wright of ye Herdlow, in Blackw Quire, on ye side of ye allabaster stone tomb;" of (2) "Ralph Greene, going into Presteliffe Quire;" and of (3) "Richard Roberts, with his feet lying to Blackwell Quire, in ye alley."

The only other memorial that we noticed within the church was a long slab of gritstone, forming part of the pavement in the north-west corner of the church, about five feet six long by two broad. On it is incised a large and quite plain Latin cross. It is difficult from its very plainness to hazard anything about the date of this gravestone, but it certainly seems older than the present church.

Near the south door stands the font. It is a plain octagon font, divided into panels, apparently of the late Perpendicular period. Its diameter at the top is two feet, and the depth of the bowl eleven inches. Its shape is unusual, resembling rather an hour-glass, for both top and base taper to a narrow circumference in the middle. The font of the neighbouring church of Chelmorton is of a similar shape, probably from the same chisel. And here we must note the most singular position and use for a church font which it has as yet been our fate to chronicle. We have found one Derbyshire font used by a prudent churchwarden as a salting vat for beef; another, in a farmyard as a trough for cattle; a third, used as a wash-hand basin for the village school; and several, adorning the flower-beds of parsonage gardens, but Taddington can put one and all of these instances in the shade. On the right-hand side, as we enter the field leading to the churchyard, stands a public-house. Fixed to the wall, to the left of the fireplace, and supported on a stone with notched edges, is what we suppose to be the circular bowl of a former font, of the Norman period. On asking what it was, the landlady at once replied that it was an old font; and the only doubt that existed in our mind about it was from the almost oval shape of the interior, but this may be chiefly owing to the wear and tear that it has encountered since it was appropriated to secular purposes. The bowl is fourteen inches high, and about two feet in diameter. It is fitted with a wooden lid, and is used for ordinary culinary purposes. At the time of our visit it contained a slight deposit of the nature of pea-soup. A traveller, who was

present, told us that he had frequently seen the beer-glasses washed out in it when the passengers alighted there in the old coaching days. Surely, this interesting old relic, perhaps the only remnant of the church that existed here in the days of King John, might be rescued from its present incongruous position?

It is noted by Messrs. Lysons, though not recorded in their history of the county, that there was a rood loft across the entrance to the chancel. This would be about the year 1812.*

A small gallery disfigures the west end of the church. When Mr. Rawlins visited this church, on the 18th of January, 1827, he notes that "over the singing gallery is rudely painted on the wall, David playing on his harp, and Time standing with his scythe, at his feet an hour-glass, crown, globe, and sceptre." This wall painting has now disappeared, but we may be sure from the character of the composition, that it was of post-Reformation date. The tower, surmounted by a broached spire, is in good harmony with the body of the church. Some nine or ten years ago it was considered unsafe, and taken down, but we were told that the same materials were for the most part used, and that it was put up in identically the same form as the original one. Owing, we suppose, to lack of funds, nothing but the bare walls were in the first instance re-erected, there not being a single floor or partition all the way up from the base of the tower to the summit of the spire, only here and there a few cross beams.

The bells, therefore, as a matter of course, were not re-hung. They are three in number; and when we visited this church, in 1872, two stood on the pavement of the church at the west end. The third was in the porch, slung across the walls by means of a scaffolding pole; to the clapper was attached a piece of cord, and this primitive form of ringing was the only way for some years by which the parishioners of Taddington were summoned to worship. We expressed our fear as to the result of this style of ringing on the ears of the performer, but were complacently assured by our cicerone that Taddington possessed a deaf and dumb man, and to him the office had been unanimously assigned!

The bells have, however, been re-hung in the tower during the present year (1876). The one that was in the porch is inscribed, "Anthony Meller minister, 1669," and bears the founder's mark of George Oldfield. The second bell has the following inscription, in

* Add. MSS. 9463.

elaborate Lombardic letters of singular beauty :—* “*Custos sanctus nostrarum Michael it dux animarum,*” which may be rendered—“Michael, the holy guardian of our souls, moves on as our leader.” The third bell simply bears “Camp[ana] Sci Michael,” in Old English letters. The dedication of two of these bells to St. Michael, the patron saint of the church, is very interesting.

At the end of the south aisle is the table of old charitable bequests, which is worthy of being here transcribed, if only on account of the quaintness of the spelling :—

“Given by Mr. Roger Wilkson Minister of Wormhill to the poor people of Taddington Chappelry twelve peneyworth of white bread to be dealt every Lord’s day for ever to such as frequent divine service or are aged : paid out of one Close called bothem Close, two beast grasses in prestliff Lees and one yard called Rippton yard, and by the name of Tymin Land.†

“Left by Charles Hayward in the year 1773 Five shillings to the poor of the Liberty of Taddington to be distributed in bread on the 4th of January yearly for ever, and to be paid out of the Housing now in possession of Dorothy Hayward, a croft and garden on the backsid of the saide house, and a croft in the Hades also in her possession.”

The registers of Taddington commence about the year 1640. The following is an inventory of the church plate, taken in the year 1695 :—

“An Account of the materialls belonging to the Communion Table at Taddington—

“One large silver Calice, given by R^d Goodwin, anno 1651.

“One small silver Bowle, with a silver cover.

“One large Flaggon of pewter, one pewter Bason, one large Leather Bottle.

“One Table-cloth for the Communion Table.

“One pewter Dish with an M and an O upon the bottom ; one table napkin of Holland, with an M at one corner, both given as a free gift for the use of the Chappell of Taddington afs^d by Mary the wife of William Oldfield, now minister resident at Taddington afs^d.”

* For engravings of the elaborate lettering on this bell, see the *Reliquary*, vol. xiv., p. 228. The inscription in the text omits the contractions.

† This bequest was made in Mr. Wilkson’s will, dated 4th April, 1714. He was buried at Taddington on the 12th of the same month. By his will he also made munificent provision for a school at Taddington. Not much more than a century after his death the Charity Commissioners reported how seriously this endowment had been misused.—Charity Commissioners’ Reports, vol. xvii., pp. 48–52.

In the churchyard, to the south of the church, is an ancient cross which carries us back to a very early era of Christianity. The more elaborate crosses of Eyam and Bakewell have been often illustrated and often described; but that at Taddington, though not nearly so perfect or so rich in ornament, is, unless we are much mistaken, of greater antiquity, and therefore of greater interest. The upper part of the cross is altogether missing. It is fixed in a pedestal two feet square, raised two inches above the present level of the ground. From it springs a shaft six feet high, and eight and a half inches square at the base. The edges are bevelled, and it diminishes very slightly in size as it gets higher, being seven inches square at the top. On the west side the stone is much splintered and defaced, but appears to have been carved with foliage. The south side has a series of slightly-marked chevrons one above the other, and some idea of the pattern incised on the east and north faces can be gathered from our etching (Plate XII.) After taking considerable care to avoid forming a hasty conclusion, we feel bound to record our opinion that the general character and style of this cross point to a British, or, more correctly, to a Celtic origin. The patterns have a strong resemblance to those often found on Celtic jewellery and pottery, and also have a marked similarity—to mention only two instances—to those on the undoubtedly British cross at Sancreed in Cornwall, and on the ancient sculptured stones at New Grange, Ireland.*

We do not mean to say that we have here a relic of the ancient British Church that certainly existed, in this and other parts of Britain, when we were under Roman domination; † for probably every trace of Christian worship was swept away by the hordes of then pagan Saxons, who rapidly overran and colonised almost the whole of England, including the fastnesses of the Peak, soon after it was deserted by the Romans. But the conversion of the conquering Saxons of the north and midlands of England was due to the zeal of the Celtic Christians of Ireland, aided by the remnants of the ancient British Church, and not, as is popularly supposed, to the energy of St. Augustine and his colleagues.‡ The same year (597) that witnessed the landing of St. Augustine on the shores of Kent,

* *Archæological Journal*, vol. iv., pp. 302-313; Brash's *Ecclesiastical Architecture of Ireland*, Plate IX.

† Deputations of British Bishops sat as representatives of their brethren at the Councils of Arles (314), of Sardica (347), and of Rimini (359).

‡ This is not the place to multiply authorities in support of this assertion; suffice it to say, that we believe it is now accepted as a fact by all scholars, whatever may be their theological predilections.

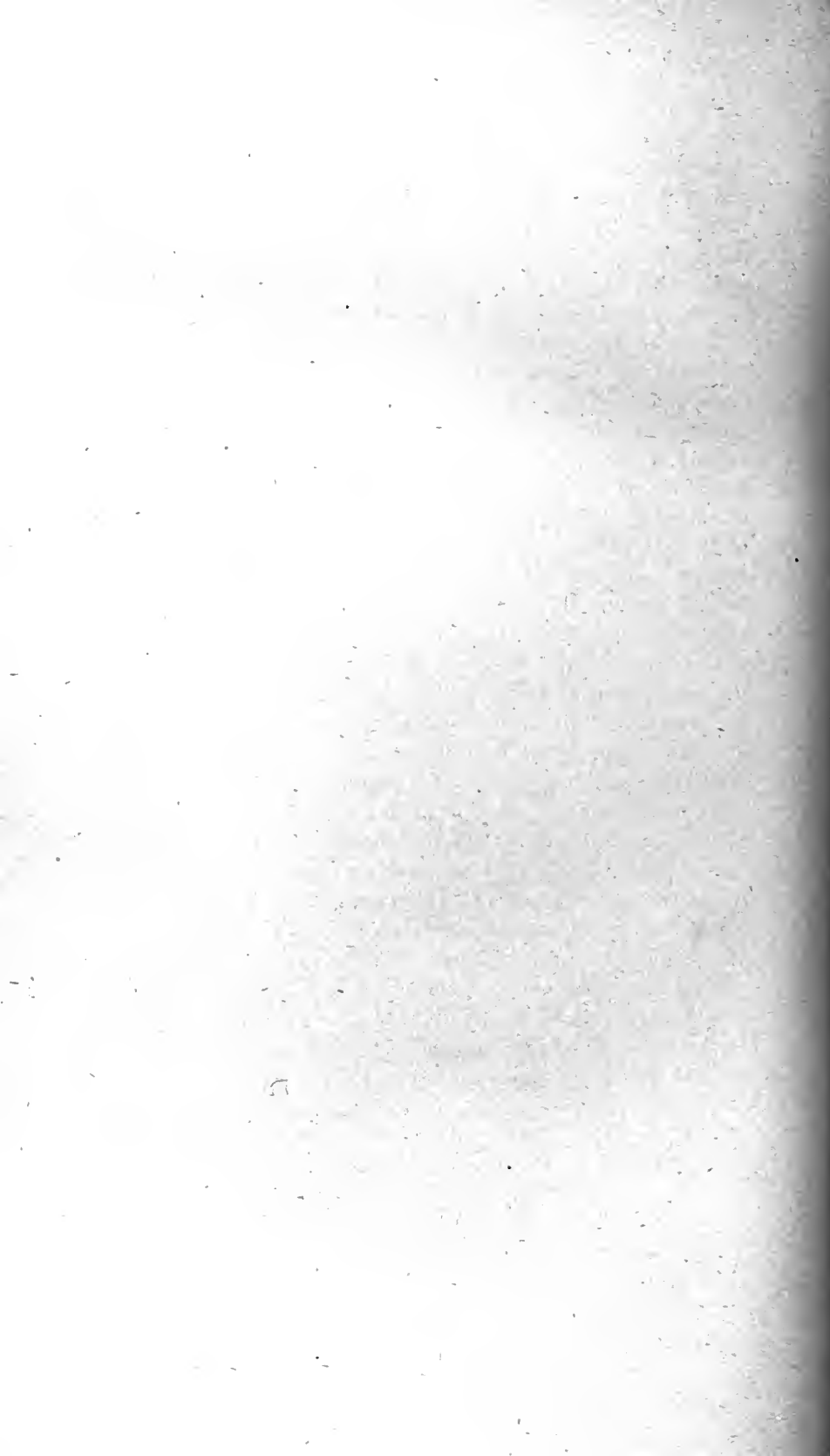
also witnessed the death of St. Columba at Iona. Some thirty years before that date, Columba and his companions left Ireland, "the Isle of Saints," for the south of Scotland, where they founded the celebrated monastery of Iona. It was Aidan, a monk of Iona, and a band of Irish-Scottish monks who in 635 founded the monastery of Lindisfarne, on this side the border, and it was from Lindisfarne that Christianity gradually permeated through the northern and midland districts of England. The Mercian kings Peada and Wulfhere were converted to Christianity, together with the large majority of their subjects, about the middle of the seventh century, by the exertions of these Celtic missionaries; and it is recorded that in 653 four priests were left in Mercia to instruct and baptize the people—Cedd, Adda, Betti, and Diuma. The last of these, who came direct from Iona, was ordained Bishop of the Mercians and Midland Angles, and took up his abode at Repton, in this county, which continued to be the episcopal see for some twenty years, when St. Chad removed it to Lichfield. Diuma, the first Bishop of the Mercians, died in 659, and his successor, Ceollach, also came from Scotland. It is recorded of Diuma that his preaching during his short episcopacy was specially acceptable, and that many, as well of the nobility as of the common sort, renouncing the abominations of idolatry, were baptized daily.*

We would fain believe—and there are excellent grounds for our belief—that this cross at Taddington, adorned by Celtic art, was erected by the Celtic missionaries of the seventh century, perhaps to the memory of one of the first converts to the truth, or, perhaps, to celebrate the spot on which the first Bishop of the Mercians first preached the Gospel in the wilds of Derbyshire.

May this stone long remain a silent witness of the truth to generations yet to come! It is difficult to imagine that any Christians of the future will be found whose zeal can take the form of demolition of the dearest emblem of their faith.

"Yet will we not conceal the precious Cross,
Like men ashamed; the Sun with his first smile
Shall greet that symbol
And the fresh air of incense-breathing morn
Shall woefully embrace it; and green moss
Creep round its arms through centuries unborn."

* Bede's *Eccelesiastical History*; *Anglo-Saxon Chronicle*; Sir Oswald Mosley's *Ancient British Church*; Lingard's *Anglo-Saxon Church*; Hook's *Archbishops of Canterbury*, vol. i.



Castleton.

Edale.




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Favourable reviews have also appeared in the *Guardian*, *Ripley Advertiser*, *Dewsbury Reporter*, *Dewsbury Chronicle*, *Leeds Mercury*, *Derby Gazette*, *Alfreton Journal*, etc., etc.

Castleton.

THE Castle of the Peak, as may be gathered from the Domesday Survey, was built by William Peverel, the illegitimate son of William the Conqueror. This castle, which gave its name to the village lying under its shelter, remained with the Peverel family, together with the adjacent manor, till the reign of Henry II., when the whole of their vast estates were forfeited to the crown in consequence of the poisoning of Ranulph, Earl of Chester. Henry II. bestowed the manor and castle on his younger son John, who subsequently inherited the crown, and they remained part of the royal demesnes until the end of the reign of Edward III., when that king bestowed them on John of Gaunt, and they thus became absorbed in the Duchy of Lancaster.*

There is no mention of a church at Castleton in the Domesday Survey, but there can be no doubt, from the remains still extant, that a church was built here shortly afterwards, either by William Peverel or his son, but probably by the former. Nor can there be any doubt that the advowson of the church was held for many generations by the owner of the manor, or the custodian of the castle for the time being. In fact, so close was this connection, that the church went by the name of "the church of Peak Castle" up to the fourteenth century. During the long and tumultuous reign of Henry III. the post of governor of this castle was frequently changed. We know that it was held in the 35th year of this reign by Prince Edward, but it was in the hands of Simon de Montfort in the 49th year of the said reign. Probably the king

* There are very numerous references to Castleton and the Castle of the High Peak in the various Rolls and Charters of the Public Record Office, but I have not met therein with anything immediately relating to the church earlier than the time when it was given to the Abbey of Derhall. Pegge's *Sketch of the History of Bolsover and Peak Castles*, forming No. xxxii. of the *Bibliotheca Topographica Britannica*, published in 1785, contains the most accurate printed information relative to Peak Castle, but so much more material is now accessible for its history, that it is a pity that no one has yet undertaken another and more extended monograph.

specially conferred the advowson of the church on his son, Prince Edward, during the time he was in charge of this castle, and it remained his after he no longer held the post of governor, for in 1269 that Prince gave the church to the Abbey of Dernhall, in the county of Chester. The foundation charter of Dernhall, which included the gift of this church, is of unusual interest, and is dated from Winchester on the 24th of August. In the preface to this charter it is set out that Prince Edward grants "to God and the blessed Mary, and to the monastery of that same glorious virgin of Dernhall, of the Cistercian order," the various manors and churches which he had recently vowed to bestow when in danger on the sea. This danger arose on the return of the Prince of Wales from his crusading voyage with Louis, king of France, when, as the old chronicler expresses it, he had been "strenuously making war for love of the Crucified One for the extermination of the pagans." The church is herein described as "ecclesia de Castro de Pecke." After Edward had been 27 years on the throne he granted another charter by which the Abbey of Dernhall was translated to Vale Royal in the same county. In this voluminous charter he recapitulates and confirms his previous grants. It therein appears that the special consent of Pope Honorius IV., and subsequently of Pope Nicholas IV., had been obtained for the transference of the advowsons of one church in Lancashire, two in Cheshire, and Castleton in Derbyshire, to the Abbey of Vale Royal, but that some difficulty had arisen about the presentation, and the king specially enjoins his heirs and successors to leave the appointment of the parsons of these four churches peaceably in the hands of the Abbot and convent.*

The Taxation Roll of Nicholas IV. (1291) values this church at £12 per annum, and it is there entered as an "ecclesia," and not a vicarage. But the rectorial tithes, as well as the advowson, were subsequently appropriated to the Abbey, and a vicarage formally endowed.

In 1336 returns of the various possessions of Vale Royal were made in compliance with a Royal inquisition, and the church was then valued amongst the property of the abbey at the same rate as

* Dugdale's *Monasticon*, vol. i., pp. 936-939. There are some transcripts of the old chartularies of the Abbey of Vale Royal in the Harl. MSS. No. 2064. This volume is endorsed on the outside "the copy of the Ledger-bookes of Vale Royall and Standlowe." It was in the possession of Sir Thomas Mainwaring of Peover, in 1662. The account of the foundation of the Abbey, given in the 5th vol. of the enlarged Dugdale is taken from this manuscript.

in 1291.* In 1329 a dispute arose between the Prior of Lenton and the Abbot of Vale Royal. The Prior (in consequence, we suppose, of the old gift of Peverel of two-thirds of all his tithes in the Peak to the Priory of Lenton †) had been selling the tithes of beasts pasturing in Edale, but the Abbot of Vale Royal, as rector of Castleton, supplicated Queen Isabella, then lord of the Castle and Honour of the High Peak, that she should instruct her Bailiff of the High Peak to liberate to the Abbot the tithes of the beasts pastured in Edale, as well as of all domestic animals for the church of Castleton. The Queen thereupon instructed her Bailiff, Ralph de Spaynynge, to make an Inquisition on oath as to the old rights of the Abbot and the church of Castleton, and the result was to upset the suddenly preferred claims of the Prior of Lenton.‡

When the *Valor Ecclesiasticus* was taken (27 Henry VIII.), the vicarage of Castleton was valued at £6 7s. 6d., including 9s. for tithes of lead. Edmund Goldesmythe was then vicar.

After the dissolution of the monasteries, Henry VIII. gave the great tithes and the advowson of the vicarage to the Bishop of Chester, in whose hands they remained till of late years, when a change was effected with the Bishop of Lichfield.

The commissioners of the Parliament, in 1650, reported that the living was worth £40 per annum, and that Mr. Samuel Cryer was the present incumbent. It is added that "the impropriation of Castleton formerly belonged to the Bishop of Chester."

The church of Castleton, which is dedicated to St. Edmund, consists of a nave with a south porch, a chancel with small vestry on the north side, and a tower at the west end. This church has unfortunately undergone so many repairs and restorations during the present century, that but little is left of any part of the structure, except the tower, which can lay claim to a pre-Reformation origin.

Amongst the interesting manuscript volumes of the Rev. Alfred Suckling is one containing notes and sketches of a few Derbyshire churches which he visited in the summer of 1823. Mr. Suckling visited Castleton in July of that year. He says:—Castleton church is a small ancient structure, neatly fitted up. Though the spirit of modern improvement so increasingly extends in barbarising

* Harl. MSS. 2064, f. 242; see also f. 249.

† See the account of the church of Chapel-en-le-Frith.

‡ Harl. MSS. 2064, f. 251.

our southern churches, it appears to rage with almost equal force among the bleak and barren hills of Derbyshire. To such beautifications, as their Gothic projectors term them, this edifice is indebted for the removal of her lancet windows, wretchedly supplanted by others of a nondescript architecture.* The expression "lancet windows," when used by so careful a writer, inclines us to suppose that the main characteristics of this building previous to its "beautifications" were of the Early English period of the thirteenth century, and this view is confirmed by the sketch of the church taken by the Rev. R. R. Rawlins in 1827, which shows three Early English lancets lighting the south side of the nave. The nave, as it now stands, is almost as ugly a piece of church architecture as could well be imagined, whether regarded from the interior or exterior, though it has been improved within the last year by the removal of the "nondescript" windows, and the insertion in their place of pointed windows having two principal lights. There are four of these windows on each side. It certainly does seem monstrous that any one could have been found to plaster the exterior of the nave with stucco, in this region abounding with stone. It must, however, be mentioned to the credit of these church beautifiers that they did not remove everything bearing traces of antiquity, for there is a fine Norman archway between the nave and the chancel, ornamented with the chevron moulding. It is mentioned, in Glover's *History of Derbyshire*, that this archway was rebuilt (probably only strengthened) in 1827, during the churchwardenship of Mr. Elias Needham and Mr. Tym. Glover styles it a Saxon arch, but it is not of that era, and may with confidence be ascribed to the church here first erected by the Peverels. The alterations of this church extended over a considerable period, but the most important work seems to have been done in 1830. An inscription in raised letters, on the lead work of the flat roof of the nave, records that:—"The old roof was laid on A.D., 1633."—"This church much repaired, the lead recast, new porch and buttresses built A.D., mdeccxxx;" "the Rev. Charles Cecil Bates, M.A., vicar; Joseph Hall, solicitor, and George Sidebottom, churchwardens for Castleton and Edall;" and "Robert Hall, Tideswell, plumber, 1830."

Below the window nearest to the chancel on the south side of the nave is a small piscina, blocked up at the bottom, but covered

* Add. MSS. 2064, f. 251.

by a trefoil-pointed niche. This, of course, points to the existence of a side altar at this end of the nave, and also shows that at all events a portion of the old walls of the nave still remain. For we may be quite sure that the Castleton churchwardens were not sufficiently interested in archæology to replace a piscina in a modern wall.

When Mr. Suckling was here (July, 1823) he also noted that "many of the old pews were curiously carved, but, as it was then again under repair, I fear they may have disappeared. I seized, however, the opportunity of drawing some." The drawings and descriptions which follow are chiefly of the names of the occupants of the different pews, boldly cut in oak, and of bands of moulding of Renaissance design. Happily, Mr. Suckling's expectations concerning these fine old pews have not been realised, and we find now every one of the inscriptions and ornaments which he then copied. The following are the principal names and dates:—Samuel Cryer* (vicar) 1661, Thomas Hall 1661, Thomas Creswell 1662, Robert Hall 1663 (twice), John Hall 1676, Robert Hall 1676, and Robert Thornehill (cut away, but still legible). In addition to these names in full, are many initials with dates; but these mark, for the most part, pews of a later period and not nearly such good workmanship; they vary from about 1710 to 1720.

The old font, at the west end of the church, is of an octagon design, and resembles in shape an inverted chalice.

The pointed archway from the nave to the tower is blocked up by a west gallery. The tower is of the Perpendicular period, dating from about the close of the fifteenth century, and was not interfered with by the modern beautifiers, except to make a small entrance on the south side up three steps, so that the belfry might be gained from the outside. The doorway into the staircase from the interior is built up. The tower has no doorway at the west end; but the basement is lighted by an obtusely-pointed window of three lights. The pointed bell-chamber windows have no tracery. The tower is supported at the four angles by diagonally-placed buttresses, and the summit is embattled and further ornamented with eight crocketed pinnacles. Below the parapet are four large gargoyles at the angles, and four smaller ones projecting from the bases of the central pinnacles.

* Samuel Cryer, as we have already seen, held the vicarage during the Commonwealth; but, as we find he was formally instituted to the vicarage in 1662, he was probably one of those who was at first ejected, but afterwards conformed.—Lichfield Episcopal Register, vol. xvii.

An old-established and interesting custom still prevails in this parish on the 29th of May. On that day the ringers and others parade the town, headed by a man on horseback bearing a garland of large dimensions. When evening approaches, the garland is carried below the church tower, and raised to the summit by a pulley. It is then placed on the central pinnacle on the south side (the other pinnacles having been adorned with oak boughs at an early hour in the morning), and there left to wither away till the anniversary of its renewal again comes round. There have been some curious blunders made in taking notes of this ceremony. A writer to *Notes and Queries*, a few years ago,* gravely assured his readers that he had observed something remarkable stuck on the top of the church tower, and on making inquiries of one of the inhabitants, was told that it was a *beehive* (!), and that one was placed in that position every 29th of May." This writer must have met with an unusually facetious inhabitant of Castleton! In the churchwardens' accounts for the year 1749 is the following item:—"Paid for an iron Rod to hang ye ringers garland in, 8d." When Mr. J. B. Robinson sent this item to the "*Local Notes and Queries*" of the *Derbyshire Times*,† the printers perversely rendered "garments" for "garland," and it thus appeared in the whole edition of the paper, to the no small amusement and mystification of its readers.

The tower contains eight bells, none older than the present century. The first and second bells are inscribed "James Harrison, of Barton-upon-Humber, Founder, 1812." The third and fifth have the same inscription, but the date of 1803. The fourth and sixth bells bear "Isaac Hall and Nicholas Tym, Churchwardens, 1803;" and the seventh bell has the following legend:—

"When of departed hours we toll the knell
 "Instruction take and spend the future well.
 James Harrison, Founder, 1803."

The eighth bell has also a rhyming legend:—

"I to the Church the people call
 And to the grave I summons all.
 James Harrison, of Barton, Founder, 1803."

Robert How, by will bearing date, 4th June, 1818, gave to the Churchwarden and Overseer of the poor of Castleton £40 on trust, 20s. of the interest to be annually divided amongst the poor on

* *Notes and Queries*, 4th Series, vol. iv., p. 315.

† *Derbyshire Times*, July 13th, 1872.

St. Thomas' Day, and the remaining 20s. for the ringers of Castleton for ringing a peal on every 19th day of August.*

The chancel is now lighted by an east window of Decorated design, and by two others of a similar style on the south side. Below the east window is a small picture of the Adoration of the Magi, which is locally attributed to Vandyke. The window itself is of stained glass, and is to the memory of the Rev. C. C. Bates, who died in 1853, having been Vicar of Castleton for thirty-five years.

In the vestry rooms, on the north side of the chancel, is a library of some six hundred volumes, and of unusual excellence for a country parish. These volumes, with a few later additions, were left to the parish by a former vicar, the Rev. Frederick Farran, who died in 1819. A large proportion of these volumes are old fashioned works of divinity, but there are a fair number of standard works on general literature, such as Clarendon's *Rebellion*, Johnson's *Works*, and the *Spectator*. Amongst the rarer topographical works we noticed Newcome's *History of the Abbey of St. Alban*, published in 1793. The "lions" of the library, which are shown to all visitors, are two early copies of the English version of the Bible; one of these is of the year 1539, and is that edition commonly known as Cranmer's or the Great Bible, and the other is a "Breeches Bible," of the year 1611. Breeches Bibles are thus termed from the quaint translation of Genesis iii. 7: "They sewed figge-tree leaves together, and made themselves breeches." There is a popular idea that this text was only thus rendered in a single edition, but there are various editions containing this translation, bearing date 1582, 1599, 1618, &c. On the fly leaf of the one at Castleton is written: "This is the most perfect copy of the Breeches Bible that I have ever seen. The Psalms in metre by Sternhold and Hopkins, with the musical notes annexed to this edition, were printed in 1609, and were purchased and bound with it, and repaired, for the use of Castleton Library, by G. J. Hamilton."

In the churchyard is a sundial standing on a shaft and capital, about four feet high, rising from three wide circular steps. The shaft, which is octagonal, is probably part of the old churchyard cross. The metal plate of the dial is thus inscribed: "Lat. 53.21. John Mcquiner fecit. Shefd. Hora Pars Vitæ."

The parish registers only commence in January, 1633, and contain nothing of special interest.

* *Report of the Charity Commissioners*, vol. xvii., p. 234.

The following are the names of four of the fourteenth century Vicars of Castleton with the dates of their institution; they were all appointed on the presentation of the Abbot of Vale Royal.

1307. W. de Essheton.

1362. Thomas de la Peke.

1386. Adam de Barowe.

1388. W. Dryden.*

The Rev. R. R. Rawlins (writing in 1827), says, "The parish choir is celebrated far and near for great accuracy in chanting sacred music; as well as highly gratifying the numerous visitors to the Great Cavern, by singing, if requested, on elevated parts of illuminated rocks, within these subterranean recesses, numerous glees, catches, and trios, with quartettes and other fugitive pieces of modern and popular harmony."

* Lichfield Episcopal Registers.

The Chapelry of Edale.

IN the Domesday Survey, Edale is described as a hamlet of Hope, but it was not long before it was considered to form part of the ecclesiastical parish of Castleton. As such, its tithes were due to the Abbey of Vale Royal, to which the living of Castleton had been appropriated, and they were formally confirmed to it in the year 1329 (as already stated), in consequence of a dispute with the Priory of Lenton. It seems clear that there was not at this time any chapel of Edale, nor can we discover any trace of one in the Chartulary of Vale Royal, or elsewhere in pre-Reformation days.

In the year 1633, Edale chapel was built by Robert Hall and Stephen Bright, gentlemen, by Thomas Hall, Robert Herrington, Frances Howe, Henry Hall, George Howe, Gyles Barber, Thomas Barber, Ralph Creswell, John Hadfield, Roger Hall, and George Lowe, yeomen, and by Anna Shore and Alice Karsington, widows. They furnished a parcel of ground in the Calves Hayes, which was set apart by the Bishop for a burial ground in 1634. The building was consecrated by Dr. Wright, Bishop of Lichfield and Coventry, in the same year on Trinity Sunday, as the chapel of the Holy and undivided Trinity, and the nomination of a minister was to be vested in the co-founders, their heirs and assigns for ever, and they were to pay the minister £10 per annum.*

The Rev. Robert Turie, in 1722, augmented the income of the minister with land to the value of £40 per annum, and £200 in addition.†

This chapel could not have been very substantially built, for about a hundred-and-fifty years after its erection its condition was

* Add. MSS. 28, 111, ff. 101, 106. See also Hope parish registers for 1634.

† Pegge's MS. Collections, vol. v., f. 5.

so bad that the inhabitants applied to Quarter Sessions for a Brief for its repair.

A Brief was obtained in 1795, in which it is stated that Edale chapel was "a very ancient (?) structure, greatly decayed in every part, and much too small to contain the number of persons there who profess the doctrines of the Church of England and who should attend Divine worship there." The remedy suggested was that it should be entirely taken down, enlarged, and rebuilt. Mr. John Bishop, "an able and experienced architect," estimated the cost at £1480 18s. 4d. As an excuse for appealing to the general public, the Brief further states that the inhabitants of Edale were not only chiefly "tenants and labourers burdened with poor," but that they were also chargeable with half of all the moneys expended over the mother church of Castleton. But the result of this Brief was merely to bring in the sum of £134 6s. 11d., and in 1808 another Brief was obtained in which the same prayer was repeated with the addition that the church of Castleton was then undergoing repair, which made their position still harder.* We do not know the exact sum produced by this second Brief, but within a few years after this second appeal the old chapel was taken down and the present plain barn-like structure erected. Against the south wall, over the door, is this inscription:—"Edale chapel originally built A.D. MDCXXXIII. was taken down and replaced by this present edifice A.D. MDCCXXII."

The registers commence with the year of the building of the first chapel.

*The originals of these two Briefs are in the British Museum. Copies of the petitions to Quarter Sessions also exist amongst the County Records, the earliest being a printed sheet signed by John Lingard, minister, and John Champion, chapelwarden.

Chapel-en-le-Frith.



Chapel-en-le-Firth.

THE history of the Royal Forest of the Peak in Derbyshire yet remains to be written. Both Lysons and Glover pass it over in a brief paragraph. But this is not the place to give even the shortest outline of that which might form an interesting monograph. It is sufficient here to note that Peak Forest was held by William Peverel, the illegitimate son of the Conqueror, though probably the whole "Honour of the Peak" was not conferred upon him till the reign of Henry I. Thence it passed to his son and grandson of the same name, the former the founder of Lenton Abbey; but the estates of the third William Peverel were forfeited to the crown in the reign of Stephen, owing to the murder of Ranulph, Earl of Chester. His daughter and co-heiress, Margaret, had married Robert de Ferrers, and he was permitted to hold certain of the lands of his father-in-law. It does not, however, appear that the Peak Forest formed any part of his inheritance, but that it reverted to the Crown, for Richard I., in the first year of his reign, gave the Castle of the Peak and lands pertaining thereto to his brother John.* William de Ferrers, grandson of Robert de Ferrers, the first Earl of Derby, seems to have taken the opportunity of John's wars with the barons to make himself heir of all the Peverel estates without due royal warrant.

The foresters and keepers of the deer became so numerous that about 1225 they purchased a portion of the crown lands held by William de Ferrers, and built themselves a chapel for divine worship, which they called the Chapel in the Forest (firth). William de Ferrers, after his acquirement of the territory of Peverel, had confirmed his grant to the priory of Lenton; it therefore followed that the priory laid claim to the advowson of this chapel and to the title of the new parish of cultivated land springing up around

* Dugdale's *Monasticon*, vol. i., p. 645, etc.; Dugdale's *Baronage*, vol. i, p. 61.

it; but the claim was disputed both by the King and the Dean and Chapter of Lichfield. At the pleas held at Derby in 1241, the Prior of Lenton and the Dean and Chapter of Lichfield had to show cause why the king should not present to Chapel-en-le-Frith, then vacant. The Prior claimed two parts of the greater tithes pertaining to the chapel, and all the small tithes, from the grant made by William Peverel of the tenths of all his lands to the priory of his own foundation at Lenton, of which lands William Ferrers was the inheritor; the Dean and Chapter of Lichfield claimed a portion of the tithes as possessing the church of Hope, within the limits of which parish they asserted that the new chapel was situated; whilst Adam de Eston, who pleaded for the king, contended that William Ferrers had thrust himself into the position of heir to William Peverel at the time when war was raging between the late king and his barons—that no royal warrant had been obtained either by William Ferrers or the Dean and Chapter in connection with the new chapel—and that the lands on which it was situated were waste and uncultivated at the time that William Peverel made his grant to Lenton. The roll containing these interesting particulars is, unfortunately, incomplete; but it was decided that if either party could produce any charter or confirmation from the king it should not be set aside.*

It is clear, however, that the Prior of Lenton eventually succeeded in establishing his claim to the lion's share of the profits, but not to the advowson, which appears to have remained with the Dean and Chapter of Lichfield.

The Chapter registers of a few years' later date give the value of the great tithes of Chapel-en-le-Frith at 20 marks, and the lesser tithes at 10 marks; and they further state that two-thirds of this sum was appropriated by Lenton Priory, and the remainder by themselves.

But this appropriation of the tithes does not seem to have been acquiesced in without protest by the inhabitants as opportunity offered. At an Inquisition held at Fairfield in 1318, the foresters, verderers, keepers, and freemen, to the number of upwards of forty, affirm upon oath, that the chapel had been built by the inhabitants on the king's soil in Henry's reign, and had had rights of burial and baptism conferred on it by Bishop Alexander, so that it is now a parochial church; that the Dean and Chapter of Lich-

* Abbrev. Placit., 25 Hen. III., rot. 25.

field, and Prior and Convent of Lenton, hold the church to their own use; of which advowson and appropriation, if they have a true title or not, they (the foresters) are ignorant.*

Alexander de Stavenby was consecrated Bishop of Coventry and Lichfield at Rome in the year 1224, and died in 1238.

We have on several occasions drawn attention to the various secular purposes for which parish churches were habitually used in

* Inq. ad quod damnum, 11 Edw. II., No. 97; See Appendix, No. VI.

It may be as well to here give a few additional particulars relative to the possessions of the Priory of Lenton in the Peak district generally, and which caused so many disputes, and which are so often referred to throughout this volume. The Chartulary of Lenton, which would have cleared up so many doubtful points, was, unfortunately, amongst those valuable MSS. that were burnt at the fire in the Cotton Library in 1731.

William Peverel, according to the foundation charter, quoted by Dugdale, gave to the Priory two-thirds of the tithes of all things that could be tithed in his lordships of Dunstan, Newbold, Tideswell, Bradwell, Bakewell, Hucklow, Ashford, Wormhill, Monyash, and Hulme; also, two-thirds of the tithes of the pastures pertaining to his lordships in the Peak, including those at Shalcross, Fernilee, Buxton, Chelmorton, Cowdale, Sterndale, and one or two other places that it is difficult now to identify; also, the whole tithes of cocks and hens wherever he had a stable (*haracium*) in the Peak; and the whole tithes of lead and of hunting.

In 1252, an amicable composition was come to between the Priory of Lenton and the Chapter of Lichfield, in order to settle certain encroachments made by the former, upon the rights which had been granted by King John to the Chapter, in the bestowal on them of the churches of Bakewell, Hope, and Tideswell. These rights had been held to override in certain particulars the charter of William Peverel, but this interpretation had not been acquiesced in by the Priory. The Dean and Chapter claimed £60 damages, and 40 marks for expenses, and the quarrel was referred to Rome. Pope Innocent IV. appointed Brother Walter, warden of the Friars Minor of Leicester, and Adam, Archdeacon of Chester, to act as Commissioners. The case was heard in the Church of St. Mary, at Leicester, when Master Walter appeared on behalf of the Chapter, and Master Alan, the Sub-prior, on the part of Lenton. It was then agreed that the Priory should pay to the Sacristan at Lichfield 100 marks as a fine; that all the greater and lesser tithes of Tideswell belonged to the Dean and Chapter, excepting two-thirds of the tithes of lead on the demesnes of William Peverel, of the tithe of the mill of Richard Daniel, and of the tithe of the stables and of hunting; that the Dean and Chapter should pay 14 marks out of the tithes of Bakewell and Hope to the Priory of Lenton; and that two-thirds of the great tithes only should go to the Priory in other parts, and of pastures and places then cultivated at Bakewell, Nether Haddon, Ashford, and Frith. (*Magnum Registrum Album*, f. 119, etc. Harl. MSS. 4799.)

The Lichfield Chapter Registers also contain other compositions between themselves and the Priory, of a few years later date, that slightly vary in terms, and an Inquisition of tithes due to Lenton, taken in 1272, gives the following details:—Bakewell, £3 3s. 4d., Ashford, £6, Hulme, 45 8s., Nether Haddon, £3 8s. 8d., Monyash, £1 11s. 8d., Blackwell, £2 13s. 4d., Chelmorton, etc., £27 6s. 8d., Bradwell, 15s. 4d., Hucklow, 4s., Fairfield, £8 6s. 8d., Shalcross and Fernilee, 11s., Tideswell, £1 6s. 8d., Chapel-en-le-Frith, £20 6s., and other dues in Bakewell, Hope, Tideswell, and Greenlow, amounted to £8.

The Taxation Roll of Pope Nicholas (1291) estimates the annual income of the Priory from the parish of Bakewell "cum membris," at £66 13s. 4d., in addition to £5 6s. 8d. from the church of Glossop.

According to an Inquisition of Edward I., the Priory held the "decima venacionis" of the whole of the Peak district. (Inq. post Mort., 3 Edw. I., No. 37.) A survey of Alien Priories, taken 3 Richard II., may also be consulted; it only assigns £4 of the tithes of the parish of "Capella del Frythe" to Lenton.

The *Valor Ecclesiasticus* (27 Henry VIII.) shows that the property of the Priory in this county, had materially diminished; thus, for instance, the tithes accruing to it from Tideswell were only valued at 11s., and those from Ashford at 8s. This did not include the tithes of lead ore (separately estimated at £6 13s. 4d.), or we could better have understood the fluctuation, but the decrease probably arose in part from leases or grants of tithes made from time to time in a semi-corrupt way, and not subsequently recovered.

See also the subsequent account of the churches of Fairfield and Tideswell.

pre-Reformation days,* but similar instances of a post-Reformation date are very exceptional. This church, however, was thus utilised in the days of Elizabeth, as is shown by the following document:—

“By virtue of Her Majesty’s Commission out of her Highnesses most honourable Court of Chancery to us and others directed for the examination of witnesses touchinge a certain cause in the said court dependinge betweene Thomas Wright, plaintiff, and Richard Harford and William Redfearne defendants. These shall be to wyll and require you and everie of you whose names are wrytten in the liste in Her Majesty’s name most strayghtly to charge and command that you fail not to appear before us and other of our assessors in the church of the Chappell in the Frithe in the countie of Derbye, upon the Saturday, the 8th day of the instant June, by nyne of the clocke in the forenoon, there to speak and declare your knowledge touchinge such matters as shall be laid before you.

Given under our hands and seals 7th day of June, 1591.

Roger Columbello.

Henry Bagshawe.

To Agnes Kirke, Richard Bouden, Thomas Mellor, etc. etc.”†

The Parliamentary Commissioners, in 1650, reported of this place that it was “a parish and donative worth £10 13s. 4d. Mr. Oliver present incumbent and disaffected. Brownside, part of Glossop to be united to Chapel-en-le-Frith, which part of the Peake Forest is not hereinbefore mentioned and not reputed to be in the parish of Castleton, wee think fitt to be united to Chapel-en-le-Frith.”

But two years previous to this report being drawn up, the church of Chapel-en-le-Frith had been put to a still stranger use than in the days of Elizabeth. In 1648 its walls were used to confine a vast number of prisoners of the Scottish army, after their defeat by the soldiers of the Commonwealth at Preston. The record of their sojourn here cannot be better told than in the simple but painful words of the old parish registers. We subjoin several extracts of interest from these registers relative to the church or its ministers, for which we are chiefly indebted to papers contributed by Mr. Henry Kirke to the *Reliquary*.‡

1624. Feb. 20th, Edmund Nickson, B.A., was chosen minister of this church by the consent of the most part of the xxvii. freeholders of our parish.

* *Churches of Derbyshire*, vol. i., pp. 172, 463.

† *Reliquary*, vol. 9, p. 20.

‡ *Reliquary*, vol. 6, pp. 65, 226. The registers are in a perfect condition from 1620 up to the present time.

1631. Sept., Barbara Bradshawe, the wife of Francis Bradshawe, of Bradshawe, Esq., High Sheriff for this Countie this year, was buried in the chancell the xvij day.
1648. Nov., Noe Minister, noe Churchwardens.
1648. March xvij., Mr. Wm. Olliver began this year as Minister.
1648. Sept. 11. There came to this town of Scots army led by the Duke of Hambleton, and squandered by Colonell Lord Cromwell, sent hither prisoners from Stopford under the conduct of Marshall Edward Matthews, said to be 1500 in number, put into ye church Sep. 14. They went away Sept. 30 following. There were buried of them before the rest went away 44 persons, and more buried Oct. 2 who were not able to march, and the same yt died by the way before they came to Cheshire 10 and more.
1651. Dec. 6. Mr. Olliver, Minister, buried in this Chancell.
1652. May 7. Mr. Robert Gee, Minister of this church, buried in the Chancell.
1661. Jan. 17th. The coate of armes belonging to Nicholas Bowden,* of Bowden in ye Countie of Derby, Esquire, being quartered with ye two coates of his two wives, Woodrofe and Barnby, are placed over the seat belonging to Bowden by consent of us,
- | | | | |
|--------------|-------------|---|----------|
| James Hulme, | Henry Kirke | } | Church |
| | John Cooper | | Wardens. |
1661. May 25th. A seat was erected in our church of Chappell joyning to ye font for ye Churchwardens to sit in.
1661. Feb. 7. Mem. That it was agreed between Randolph Brown, of Marsh, and Wm. Barber, of Malcoff, that the sd Randolph hath sould one seate or pewe next adjoyning to his chief seate or pewe in the Chappell Church, for a valuable consideration, in the presence of
- James Hulme, Henry Kirke, John Cooper.
1662. Sept. 22. I am contented yt a seat be set upp in ye Chappell Church within St. Nicholas' Quayre, in ye place adjoynes to Rallph Gee's seat, and belongs to Briggs farm, and that Francis Gee and Dorothy his wife shall enjoy ye same duringe their two lives paying all church dues which belongs for ye seat to pay. Nics. Bowden.

* The arms of Bowden, of Bowden, are—Quarterly, *sab.* and *or.*, in the first quarter a lion passant, *arg.*, langued, *gu.*, Crest, an eagle's head erased. Those of Woodroffe, of Hope, are *arg.*, a chevron between three crosses formèe fitchèe, *gu.* Those of Barnby, of Barnby, are, *or.*, a lion rampant, *sab.*; on the lion escallops, *or.* George Bowden, of Bowden and of Barnby, who died in 1680, and who was probably son of this Nicholas Bowden, was the last heir male of the family. Younger branches settled in Leicestershire.

1662. Feb. Mr. William Higginbottom hired to serve the Cure of Chappell for one year.

1701. The great bell in our steeple was taken down to be cast upon Friday, 27 June, and as it was coming down the pulleys broke, and the bell fell to the ground and brought all before it. The man who was above to guide it was one Ezekiel Shuttleworth, a joiner in this town, he seeing the pulleys break could noways help himself but came after it, a ladder with himself, and a little crow of iron in his hand, and yet by God's great preservation had little or no harm. The great bell was recast at Wigan, 6 Aug. 170. (Another entry relative to the great bell says, that Mr. William Scott was the founder, and was Alderman of Wigan, the same year).

1702. April. Mr. William Bagshaw of the Fford, Nonconformist Minister, was buried in the chancell. Styled "the Apostle of the Peake."*

1715. Feb. 1st. On that day there was an extreme wind. It blew the weathercock off the steeple and brake it in pieces, and a great Ash in the Churchyard, with vast great loss to most people in their houses. Some being blown down.

Bassano visited this church in 1710, but only made a brief note or two respecting it:—"In St. Nicholas Quire at east end of north Iles burying place of Bowden of Bowden—here a low raised alabaster stone for Nicholas Bowden of Bowden."

More elaborate notes were taken by Mr. Reynolds, of Plaistow, fifty years later.† After detailing the hatchment of Bowden already

* William Bagshaw, the author of *De Spiritualibus Peccis*, was born at Litton, near Tideswell, 17 June, 1627. He was educated at Corpus Christi College, Cambridge, and was ordained at Chesterfield on New Year's Day, 1651. Soon afterwards he was invited to Glossop, where he remained till St. Bartholomew's Day, 1662. Thence he went to Ford, where he preached privately in his own house and elsewhere. At last a small chapel was erected at Malcalf, near Ford, which he assiduously served till the time of his death. The chapel register says:—"In the beginning of the year 1702 the Rev. Mr. William Bagshaw of Ford departed this life. His last sermon was on March 22nd, 1702, from Romans viii. 31. On Wednesday, April 1st, he lay in a slumber; towards night he called to have a hymn sung, and after a short prayer, to which he added his Amen, he fell into a slumber and seemed to breathe without difficulty, till, on a sudden he gave a gasp or two, and so quietly slept in Jesus. Having lived an eminently holy and useful life, he had the favour of an easy death. He was buried at Chapell-le-Frith, and his funeral sermon was preached by Mr. John Ashe, from Heb. viii., 7, and afterwards printed with his life and character." Mr. John Ashe, who preached the funeral sermon, was nephew to the apostle of the Peak. The Rev. W. Bagshaw was of a family of considerable repute and position; his brother John Bagshaw, of Litton and Great Hucklow, was High Sheriff of the county in 1696. It was not by his own seeking that William Bagshaw was buried in the chancel. His will, dated 15th October, 1701, says—"And as I hope for the glorifying of my soul immediately after its leaving my body, I believe that at the last and great day, my body (the decent interring whereof I desire, tho' it should not be admitted into a place styled consecrated) shall by divine power and grace be raised and reunited to my soul, that I may be for ever with the Lord."

† Add. MSS. 6701.

described in the extracts from the registers, he says:—"Above the atchievement is a shield of Armes cast in Alabaster for Bowdon only, and over the Armes a crest which I think is a Hawkes or Eagles head erased. There is also a chest tomb of marble near the same (being towards the N. E. corner) upon which is the Armes of Bowdon only, and a crest as above, but no inscription, neither does there seem to have been any, as the said shield of Armes is large and covers above half the said Tomb, and the rest thereof is quite plain and smooth. This church of Chapel in the Frith is also called Bowden chapel, and in the N. E. corner has formerly been a chapel, now commonly called Bowden Quire. Bowden Hall is now the estate of one Parson Pegge.

"Upon a small brass plate affixed to the N. wall not far from the west end is wrote in common round hand—

'Near this place lieth the body of Anthony Bealott, yeoman, who married Susannah, the daughter of Stephen Staly, Gent., by whom he had five sons and two daughters. She died Nov. ye 5th, 1661, aged 42 years, and he died May 20th, 1702, aged 84 years.'

"And a little underneath is written—

'Given by Joseph Bealott, the 3d son, now living in Leverpoole.'

"On ye right hand as you enter the churchyard is a stone coffin placed upon the top of the wall (instead of coping) in the bottom of which, near the middle, is a round hole about four inches in diameter. This coffin is about 6ft. long within. There is another stone coffin like this at the signe of the Thorne Tree in the towne with a hole in the middle like the above mentioned, which said last mentioned coffin serves for a watering trough, being placed under the Pump, and has the said Hole occasionally stopped up with a Plug. Whence these were is not now known, but they have been villainously carried out of the church when the fabrick was built some 30 or 40 years ago. . . .

"This account of Chapel in le Frith was taken by me in May 1, 1760."

Towards the close of the last century the church was rebuilt, when all traces of the quire, dedicated to St. Nicholas, were swept away. It appears from Dr. Pegge's notes, that the necessary funds were collected by a Brief, but we have failed to find any mention of one, either in the County Records, or at the British Museum. He says: "The church here was only newcased by ye brief, for 'tis miserably pewed." He also notes that they had in his days a "rush bearing, which is different from ye Wakes." *

* Pegge's Collections, vol. v., f. 52.

The Rev. R. R. Rawlins first visited this church in June, 1823, when he made note of some old carved pews with dates cut on them, varying from 1621 to 1710; but the church was repewed in 1828, at a cost of £500, when it was unfortunately considered correct to sweep away all the old oak seats.

The church, which is dedicated to St. Thomas á Becket, consists of nave, side aisles, south porch, chancel, and tower at the west end. With the exception of the chancel, and a portion of the north side of the nave, the whole of the exterior of the building was rebuilt at the time when the debased "Georgian" style prevailed. It would be difficult to imagine a more incongruous and unwholesome mixture. The architect has attempted to engraft a barbarised classic style with urn-capped parapets, upon the ground plan and general structure of a Gothic edifice. Glover, in his *History of the County*, describes this church as "a handsome structure," but kindly gives his readers a small woodcut of the building, so that they can form an opinion for themselves as to the discrimination of his judgment; and Rhodes, notwithstanding his exquisite appreciation of picturesque scenery, could actually write of this tower, that it "rose with considerable grace and majesty."*

Of the original chapel that was erected here about 1225, when the Early English style was in vogue, nothing now remains, unless it is a portion of the masonry on the north side. That side of the church was left comparatively untouched during the rebuilding, but we were told that several "lancet windows" were removed from the north aisle to give place to square-headed successors early in the present century.

The chancel, which has an embattled parapet and a single gurgyle on the south side, is lighted at the east end by a pointed Decorated window (circa 1350) of three principal lights, with interlaced tracery. There is also a three-light square-headed window of the Perpendicular period on each side of the chancel, the lower part of the one on the south side being cut away for a doorway. On the north side of the chancel is a protruding vestry of exceptional ugliness. At the east end of the north aisle is a three-light pointed window, also of the Perpendicular period, but the remainder of the exterior of the church is of the Georgian mixture.

The interior of the church proves that it was almost entirely rebuilt in the fourteenth century, during the era of the Decorated

* Glover's *History of Derbyshire*, p. 211. Rhodes' *Peak Scenery*, p. 199.

style. The nave is separated from the aisles on each side by four arches supported by octagon pillars of that period. There is also a fine wide arch into the chancel. In the south wall of the chancel is a small piscina, and over the communion table is a very inartistic representation of the Last Supper, said to be a copy of an old master. The altar rails were given by William White, incumbent of the parish in 1660.

The church also contains the old font, which is of plain octagon construction, and apparently of the fifteenth century. On one side is a shield charged with a quatrefoil.

The old stone coffin, mentioned by Reynolds, still serves as a coping stone on the south wall of the churchyard.

The tower contains a peal of six bells. It will be seen that the great bell that was recast at Wigan in 1701 had not a long life. They are inscribed as follows:—

I. "Peace and good neighbourhood," followed by the initials A. R., between which is the figure of a bell. This is the mark of Abraham Rudhall.

II. "Prosperity to this parish," and mark of Abraham Rudhall.

III. "We were all cast at Gloucester by A. Rudhall, 1733."

IV. No inscription.

V. "Jasper Frith and John Wainwright, churchwardens 1733," and mark of Abraham Rudhall.

VI. "I to the church the living call, and to the grave do summon all, 1733." This bell weighs 11 cwt. 3 qrs.

The Rudhalls had a celebrated bell foundry at Gloucester from the end of the seventeenth century till about the year 1830, when the foundry passed from the hands of John Rudhall to Messrs. Mears of London.*

The freeholders of the parish still retain the nomination of the Vicar in their own hands. There is an inscription in the church recording that the Dean and Chapter of Lichfield presented to Chapel-en-le-Frith in 1747, but the parishioners resisted, and eventually the advowson was again vested in the freeholders, then twenty-seven in number.

A tablet in the church states that Thomas Marshall, by will, August 8th, 1703, gave the sum of £100, the interest to be paid yearly, half to the minister, and half to the overseer of Coombs Edge for putting out poor children as apprentices. The Charity

* North's *Church Bells of Leicestershire*, p. 91.

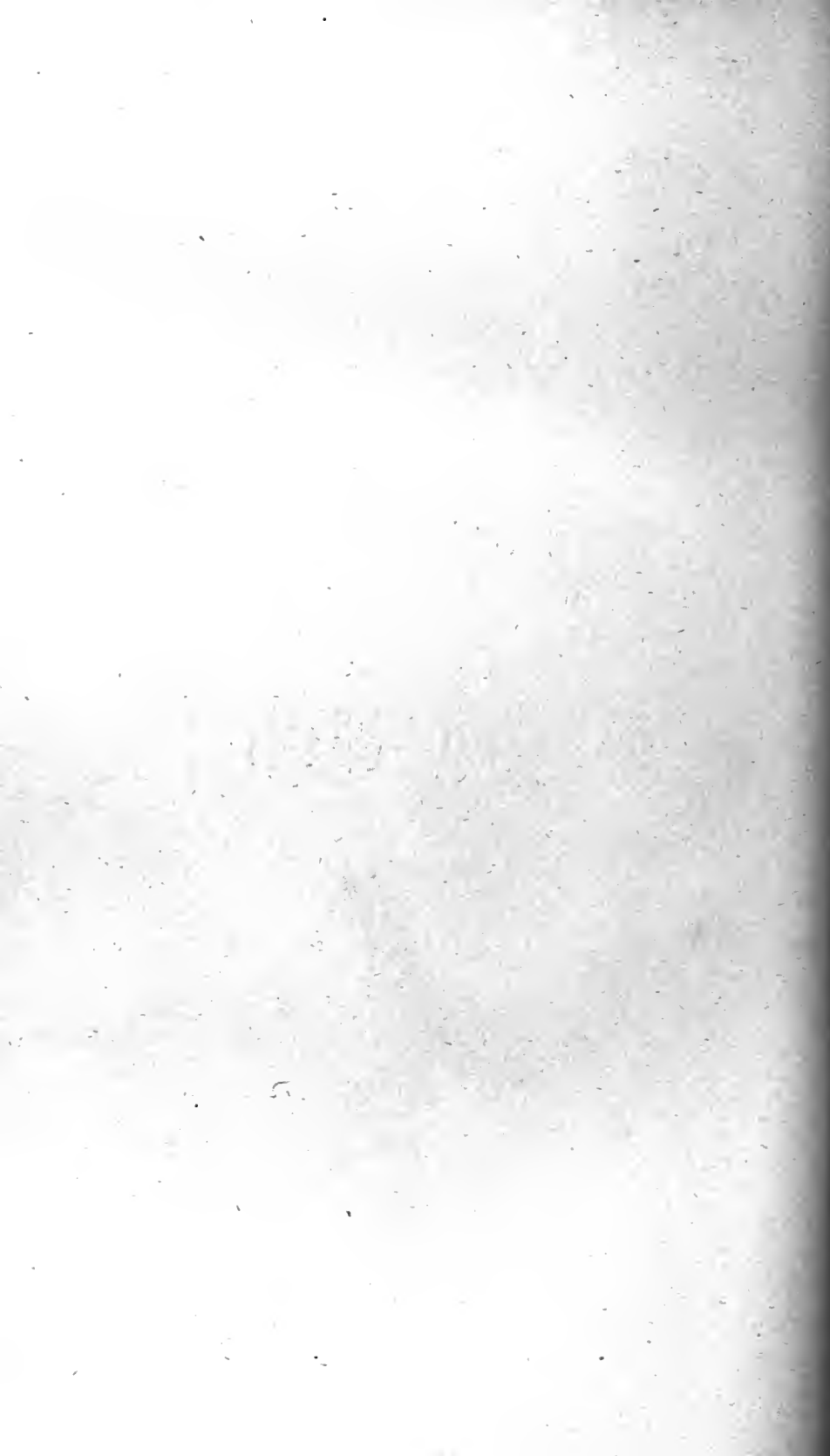
Commissioners (1827) say—"The sum of £100 appears to have been laid out towards building a central gallery at the west end of the parish church, the pews in which are let at rents amounting to £9 a year."

Elizabeth Scholes, by will, October 5th, 1734, left the interest on £52 to be laid out in buying "12 manchets or loaves weekly, to be distributed every Sunday immediately after morning service in the church, to such poor housekeepers and poor children as should attend that service."

Samuel Wood, by will, May 12th, 1763, left the interest on £50 to be spent in wheaten bread, to be distributed every Sunday in the parish Church to poor widows and fatherless children.*

* *Charity Commissioners' Reports*, vol. xvii., pp. 240-250.

Darley Dale.



Darley Dale.

DARLEY was a royal manor at the time of the taking of the Domesday Survey (1086), and it was then possessed of a priest and a church. At a very early date the advowson of the rectory was conferred upon the Cathedral Church of Lincoln, possibly by William Rufus, but of this we have no immediate proof. Not only was the presentation to the living in the hands of the Dean of Lincoln, but he also received a pension of 40s. from the endowments of the rectory. The first mention we have found of this pension of 40s. is in the Taxation Roll of Pope Nicholas IV., compiled in 1291, wherein the total value of the living—"Ecclesia de Derley in Pecco"—is estimated at £18. An Inventory of the Derbyshire possessions of the Dean of Lincoln, taken in 1310, says that the church of Darley was divided into three portions, and that from each portion a mark was yearly due, *i. e.*, £2 in all.* A similar statement as to the pension, and as to the church or rectory being divided into three portions, is also made in like inventories drawn up in 1329, in the reign of Henry VI.†

The early episcopal registers at Lichfield afford many instances of institution to the three different parts into which this rectory was divided, all made on the presentation of the Dean of Lincoln. The first instance occurs in January, 1301, when John de Brentingham was instituted to a third portion of Darley, in the room of Walter de Foderingye, who had accepted the rectory of Matlock, which was also in the gift of the Dean of Lincoln. In 1369 one

* Pegge's Collections, vol. v., f. 196, 198. A dispute as to the patronage of Darley Church was brought into the courts in Easter term, 1285. The king sued the Dean and Chapter on account of a claim to this advowson made by Henry III., but the Dean and Chapter successfully resisted the claim by pleading the length of time that had elapsed since the claim was made. *Abrev. Placit.* 13 Edw. I., Rot. 3.

† *Add. MSS.*, 6666, f. 475. This inventory of the time of Henry VI. (amongst the *Wolley MSS.*) is the original document.

of the three rectors of Darley effected an exchange of benefices with a prebend of All Saints', Derby. But in the year 1393 we find from the same registers, that the Bishop's consent and that of the Dean of Lincoln were obtained to the amalgamation of the three portions into two. This was effected when one of the three portions was vacant through death, and the other two rectors, Richard del Hay and John Sebyston, pledged themselves to the due payment of the whole of the pension.*

When the *Valor Ecclesiasticus* was drawn up, in the reign of Henry VIII., the rectory of Darley was divided into two medieties; the one was held by Robert Gamson, and was estimated at £10 3s. 4d. yearly value, and the other by W. Cretyng, at £9 13s. From each income deductions were made of 3s. 4d. to the Bishop "pro indemnitare ecclesie," 20d. to the Dean and Chapter of Lichfield, and 5s. 3d. for Archidiaconal fees. The pension of 40s. to the Chapter of Lincoln is also entered under the possessions of that Cathedral. Two rectors continued to be appointed until the year 1744, when the medieties were amalgamated into a single rectory.†

The Parliamentary Commissioners of 1650 report of Darley that it is in two medieties, and that it "constantly had two parsons to officiate, each a distinct dwelling. South mediety £70, Mr. Edward Payne, a hopeful minister officiates. North mediety £80, Mr. John Pott incumbent."

This rector Payne is mentioned in a dispute that seems to have caused much litigation in connection with an unenclosed piece of land termed "the walk," attached to the Netherhall manor of Darley. The following account, from a contemporary manuscript, is worth quoting as an illustration of the customs, etc., that prevailed in the Dale in the seventeenth century. John Columbello mentioned herein died in 1637. "Edward Pain, rector of the south mediety, was marcyed at ye court for sending his servants to burne Braken within the walk of Darley Hall, and had a mare taken for distrain. Henry Stevenson, yeoman, his servant, burnt brackin upon your walk, and he was marcyd for it and had a colt taken for distrain, and since yt time H. S. took your walk at £8 a year of John Columbello, Esq., and he should have leasid it but J. C. would not destroy his rapits which did eat his sheep-hay and so he burned it

* Lichfield Episcopal Registers, vol. i., f. 13; vol. iv., f. 40; vol. vi., ff. 82, 83.

† Lysons' *Derbyshire*, p. 99. This, we suppose, was the year in which the two medieties were formally amalgamated, but they had previously been held by one rector, e.g., Rev. John Edwards, who died in 1685.

up, and after J. C. died, Catherine, wife to J. C., was for walling in ye whole bounds of ye walk, and she hired Henry Rows, J. Benit, and others for to get stone and wall it, Widow Chapman, John Taylor, Peter Gladwin, and Roger Soresby to lead stone with their teames at 4s. a day each team, and Mr. John Statham's son of Gamesley, land steward, was to see as ye work was done according to articles and to pay them their wage, and Madame Columbello went to live at Darley, and there she fell sick and died before ye work was begun. Since yt time J. S. took ye walk of Ld. Windsor, who was left in trust to look after Columbello's children, and Tho. Wheeldone should have had half of the walk, and because he held the demean he would pay no rent, and so this J. S. turned it up, and soe since it has been kept of with staff and dog. Henry Taylor and Henry Tipping bought ye Brakin and burned it for several years, some say they gave 50s. and some say £3, but whether I cannot positively tell, and several mens goods have been pounded off ye walk, and John Columbello took up all Weafs and Streafs within ye liberty of ye High Peak in Darly, fellow goods and deadans, and I never knew no heriote paid from Columbello nor from any yt purchast their lands, nor paid no demande to ye Crown for 70 years last past."*

The church, which is dedicated to St. Helen, was thoroughly restored in 1854. It consists of nave with side aisles, south porch, north and south transepts, chancel with north vestry, and tower at the west end. Of the church that probably stood here for several centuries in the Saxon era, and which was extant when the Domesday Survey was compiled, there is nothing now left standing. Nor is there much remaining of Norman work. There is a blocked up doorway of quite plain and late Norman style in the south wall of the chancel, with a simple hood-mould or dripstone over it. This entrance cannot have been used for the last five centuries, as a buttress of the Decorated period hides one of the jambs. It also seems, from the masonry within this doorway, as though a window with a semi-circular head had been inserted here after the entrance had lost its original use, but this also is now filled up. A doorway of a like description, but smaller, opens from the north side of the chancel into the vestry. From the unusual circumstance of the dripstone being on the inner side, it seems probable that it is now in a reversed position to that in which it was originally

* Add. MSS., 6668, f. 463.

placed, and may have been brought here from some other part of the building (*e. g.*, the tower entrance), when the church was being rebuilt in the Early English period. For it is evident from the small lancet window at the east end of the vestry that this adjunct was erected during the prevalence of that style, and there are no instances of a north doorway to a chancel unless leading to a vestry or sacristy. We were told that there was another built-up doorway of this description in the north wall of the north aisle previous to its restoration. An old font, that formerly belonged to this church, and which now stands in the garden of Mr. Alfred Soreby, of the Rookery, Ashford-in-the-Water, was also described to us as being of the Norman period. In the masonry of the south wall of the chancel may be noticed the reversed capital of a small Norman shaft, which probably formed part of the jamb mouldings of the chief entrance to the church in the eleventh or twelfth century.

The church appears to have undergone a thorough renovation when the Early English style was in vogue, about the end of the twelfth century. There are two lancet windows of this date in the east wall of the south transept, one of them built up; there is another of the same style in the south wall of the chancel, and a fourth, already mentioned, in the east end of the vestry. It also appears as if the east wall of the porch was built against another small window of this description, and the doorway to the church, under the porch, is of Early English style, and though entirely renewed in 1854, is of the same design as that which was here previous to the restoration.

To the Decorated period of the fourteenth century, belong the arches that separate the nave from the side aisles. Those on the north side are supported by circular pillars of an earlier date than those on the south, which are of octagon construction. The two narrow-pointed archways at the west end next to the tower are older than the rest. They spring from corbels, which are ornamented with the nail-head moulding, and seem to belong to the Early English style. The large north and south windows of the transepts are good examples of flowing decorated tracery, circa 1330. The south aisle is lighted by two pointed Decorated windows in close juxtaposition; one of these is the old window from the west end of that aisle, and the other is a new one after the same model. The archway into the chancel is also of this period, as well as the external buttresses and general features of that part of the church.

The east window of the chancel is now filled with Perpendicular tracery, and there is a south doorway, with a window over it, of the same character. The north aisle, too, is lighted with windows of the fifteenth century style, but these were inserted at the restoration in 1854. It had previously been lighted with square-headed windows of a debased style and destitute of tracery. There are two clerestory windows above the aisles on each side of the nave, of Perpendicular work; and the tower, though rather eccentric in some of its details, is also of the fifteenth century. The buttresses are unusually shallow for the style. The archway into the tower is now opened and shows the large west window. Below this window was the wide west entrance, but about the year 1820, under the direction of the Rev. S. C. Saxton, this doorway was converted into a window and glazed. It is hid from view in the interior of the church by the organ. The apex of the arch of this doorway is quaintly carved into an animal shape, and a monster of superlative ugliness (Plate VI.) serves as the corbel in the inner north-east angle of the tower, upon which the projection of the turret staircase rests. The summit of the tower is embattled, and adorned with crocketed pinnacles at the angles.

The roof of the nave is a fair specimen of the style of roof that prevailed towards the close of the Perpendicular period. It is not the same roof, or at all events not at the same elevation, as that which covered the nave when the tower was first erected (as may be seen from the weather mouldings on the west front of the tower), and it cuts off a small portion of the apex of the tower archway. The roof is of a low pitch, formed by the curving of the large tie-beams, five in number. The tie-beams have well-carved bosses in the centre, and all the timbers are moulded, whilst the wall plate is embattled. The braces, also, that spring from corbel stones to give additional support to the tie-beams, are handsomely carved. These stone corbels are plainly moulded, except those at the west end, which take the form of a male and female head. The chancel roof was renewed in 1854 and is now of a high-pitch, but the supporting corbel stones are the old ones, those on the south being female heads with square head-dresses, and those on the north, men's heads with curled hair and beard.

The vestry is a narrow oblong building, lighted, as we before remarked, at the east end by a small Early English window. There are now two other windows in the north wall, and from the west end is a communication through the wall into the pulpit. But

these are alterations of modern date. The old vestry, we were told, used to be of much larger size and was of two stories, the lower part being used as a school-room for the boys, and the upper room for the girls. We believe this use was continued till about 1820.

The tower has a peal of five bells, bearing the following inscriptions:—

I. "God save this church. J. Hyden, A. Vickers, Ch. Wardens, 1704."

II. "God save the church, 1618." Bellmark of Henry Oldfield.

III. "God save the church, 1628."

IV. This bell has an ornamented border and various stamps of fleur-de-lis, etc. It also bears the initials R. B. and M. P., and the date, 1628.

V. "Sacra clango, gaudia pango, funera plango. 1710."

The second bell is cracked, and at the time of our last visit to the church (1876) it was just about being removed from the tower, its successor, with the inscription, "James Barwell, Founder, Birmingham, 1876," having arrived in the parish. A sixth bell, inscribed, "Mears and Stainbank, London, 1876," has now been added to the peal.

Before we proceed to the consideration of the interesting monuments contained in this church, it will be well to give a brief outline sketch of the early history of the manor of Darley. Darley, at the time of the Domesday Survey, formed part of the royal demesne. But at an early period it was held under the crown by a family, styled after the manor, de Darley. The first member of this family of whom we have found record was "Andreas de Darley," who died seized of this manor in 1249.* On his death, the manor was divided into two parts, held, as we suppose, by two of his sons, for at the commencement of Edward I. reign, half of Darley was held by Thomas de Darley, and half by Henry de Darley. Both of them are described as holding under the crown, on the service of an annual payment of 13s. 4d., towards the maintenance of Peak Castle.† But within a year or two of this time, Robert de Darley, who we think was the son of Thomas, died seized of a part of the manor; and it seems that this moiety passed to the family of Kendall. William de Kendall died seized

* Inq. post Mort. 33 Hen. III., No. 61.

† Quo Warranto Rolls.

of it in 1309.* William Kendall left a daughter and heir married to Lawrence Cotterell. The history of this moiety here becomes somewhat confused. John de Darley, and his wife Matilda, paid a fine to the King, in 1310, of two marks for holding a mediety of the manor of Darley, which they had acquired of William Cotterell without royal license † This was probably the mediety inherited by Lawrence Cotterell, passed on to his son William, and held for his lifetime by John de Darley. But Cotterell died without issue, and the property reverted to the heirs of the widow of Lawrence Cotterell, who had married Herberjour; for it appears, that in 1391, William Roper conveyed this moiety to Nicholas atte Weld, one of the Rectors of Darley, which had been the inheritance of Margaret his mother, daughter and co-heir of Sir William de Herberjour, of Chaddesden, by Alice, daughter and heir of William Kendall.‡ This conveyance to Nicholas atte Weld seems to have been merely as a trustee, for the same person also had conveyed to him the manor of Ockbrook. But the real purchaser of both these manors was Sir Godfrey Foljambe, who settled them on his wife Avena, and on the heirs of his son Godfrey. The Inquisition taken at his death says, that the moiety of Darley was held by him of John Duke of Lancaster, as of his Honour of the Castle of High Peak, by Knight service.§ Sir Godfrey's son Godfrey had died before him, but his grandson, of the same name, inherited, being then nine years old. This would probably necessitate a renewal of the trust deeds of this manor on his coming of age; for, according to the Inquisition, the manor was previously held (in trust) by William atte Weld, and would thus account for the deed between William Roper and Nicholas atte Weld, in 1391. Sir Godfrey Foljambe the third, left a daughter and sole heiress, Alice, who was married to Sir Robert Plompton, of Yorkshire, who died in 1421.|| The son and heir of Robert and Alice was Sir William Plompton, who also died served of this moiety of Darley in 1480.¶ His son

* Inq. post Mort. 4 Edw. I., No. 1; 3 Edw. II., No. 44.

† Abbrev. Rot. Orig., 4 Edw. II., Rot. 18.

‡ Vincent's Derbyshire. College of Arms; quoted by Lysons, p. 97. Lysons is probably right in thinking Nicholas atte Weld merely a trustee of the property, but he is quite at sea with respect to the Foljambe connection with Darley.

§ Inq. post Mort., 50 Edw. III., No. 24. Abbrev. Rot. Orig., 50 Edw. III., Rot. 47. This Sir Godfrey Foljambe also obtained a grant of free warren over the manor of Darley. Calend. Rot. Chart., 44 Edw. III., No. 15.

|| Sir Robert Plompton was Steward of Knaresborough, and was possessed of extensive property in his native county. An epitaph to his memory, and that of his wife Alice, is still extant in Spofforth church. Nichols' *Collectanea*. vol. i., p. 341.

¶ Inq. post Mort., 20 Edw. IV., No. 88. See Appendix, No. XIV. There is a fairly accurate pedigree of Foljambe, Plompton, Sothill, and Roeliff, of the moiety of Darley, in Glover's *Derbyshire*.

William left the Darley property to his co-heiress, who married Sothill and Rocliff. The former moiety, after changing hands several times, came to the Duke of Rutland, whilst that inherited by Rocliff was purchased in 1507 by Roger Columbelle.

This moiety of the manor of Darley, whose history we have just traced, was distinguished by the title of the Old Hall Manor. The Old Hall stood a little to the north of the church.

In one of the note books of Mr. Reynolds, of Plaistow, that came into the hands of Mr. Wolley, is the following entry:—"9th July, 1771. As I was going to Bakewell, I saw several workmen pulling down the ruins of Darleigh Old Hall (commonly called through mistake Darley Abbey), and others erecting within the area (for it had been moated round) a new Building with the Materials. Mr. Miles, gardener at Haddon, told me the said ruins and close they stand in fell by allotment to the Duke of Rutland, and that by his Grace's order was pulling the same down, and building a barn for the tenant's use with the materials, so that now we may justly say—*Etiam ipsæ periere ruinæ.*"*

It now remains to follow up the history of the other manor, termed Nether Hall, or Whitehall. About 1302, a second Robert de Darley, son of Henry, died seized of this moiety,† and it then seems to have passed for his lifetime, to John de Darley, whom we suppose to have been brother to Robert, for he also is described as a son of Henry. We know that he held this half of the manor (in addition to that half for which he had to pay a fine of 2 marks as already related, from an Inquisition of Edward II.,‡ by which it appears that he also then held the important command of the Castle of the Peak. The date of his death is not known, but Reynolds' notes on Darley church say that he was living in 1321, and we also believe him to be the same John de Darley, who was solemnly denounced (with other ecclesiastical offenders against certain rights of the rector of Whittington), and suspended from entrance to the church, by order of the Bishop, Roger de Norbury, in August, 1322.§ But this ban must have been removed before his death, or he would not have obtained sepulture within consecrated walls. John seems to have left no heirs, and that part of the manor we are now considering reverted to the family of Robert. The following

* Add. MSS. 6707, f. 41.

† Inq. post Mort. 30 Edward I., No. 48.

‡ Inq. ad quod Damnum, 3 Edward II., No. 9.

§ Lichfield Episcopal Registers, vol. iii., f. 4.

account of the succession of the manor is taken from a private manuscript pedigree written about 1650, which is entitled "A true coppie of pedigree of Darley as it hath been in antient writings recorded." (1) "Robert Darley de Darley, Esq. had issue, (2) Sir Henery Darley married to Sir John Vernon's daughter and had issue, (3) Sir Nicholas Darley married to Thomas Harthills daughter of Harthill, Esq. and had issue, (4) Sir Robert Darley married to Sir John Fitzherbert's daughter and had issue, (5) Sir Ralph Darley in ye green close Esq. married Frechvile Baron of Crythes daughter and had issue a daughter a sole heyre and married to Tho. Columbello of Darley Esq.)* This is an error, for Agnes, the wife of Thomas Columbello was *sister* and heir to Sir Ralph Darley,† Sir Ralph Darley died in 1370.‡ The family of Columbello was previously of Sandiacre, but does not seem to have been of much importance prior to the marriage with Darley. The pedigree from which we have just quoted gives four generations previous to Thomas, and adds "but before these was Thomas Columbello who had lands in Codner and deeds without date." The manor of Netherhall remained with the Columbelloes for eleven generations in direct descent, when Roger Columbello, dying without issue, left the estate to his only sister Katherine, who was married to William Marbury, of Marbury, Cheshire. Dying without issue, in 1687, she bequeathed Nether Hall to Gilbert Thacker, who had married her late husband's sister. After passing through several hands (Green-smiths, Beards, etc.), it was purchased by Mr. Richard Arkwright in 1790, and the very ancient manor house of Nether Hall was pulled down some six years later, and the materials used in building a house a little lower down the hill. It had not been inhabited for several years and was incapable of repair.§

* The book containing this pedigree was kindly lent to us by the parish clerk, Mr. Anthony Fearn.

† Abbrev. Rot., Orig. 44 Edward III., Rot. 7. It appears from this document that the old service of 13s. 4d., to the crown was continued by Thomas and Agnes Columbello.

‡ Inq. post Mort., 44 Edward III., No. 22.

§ Add. MSS. 6667, f. 646. Mr. Wolley copied "prickings" or outline sketches of the two Halls of Darley from an old survey of the parish, made in 1677. From these outlines, if they are to be relied on, it would appear that the Old Hall was the more imposing building, having a frontage of three towers with an archway under the centre one. Nether Hall is represented as a square, with buildings on three sides, and an embattled wall in front. This manor house was originally built in 1321. An agreement, 14 Edward II., is still extant among the Wolley MSS. between John de Derlegh and William de Kelstedis, mason (cementarius), for the removal and rebuilding of the hall and chamber of the said John in a place called "Robardyerd." With respect to the survey map of 1677 Mr. Wolley further remarks:—"It appears that the north parsonage and south parsonage stood very near together, the latter standing where the present (1792) parsonage house stands, and the former a little distance to the north, part of which is still standing, as it should seem from a window in an old building behind it."

The oldest monument within the church is that which tradition assigns to John de Darley. This tradition was current more than a hundred years ago, when Mr. Reynolds visited the church (1772), and we see no reason to doubt its accuracy, although the monument is uninscribed; for it exactly corresponds in style with the era in which John de Darley flourished, and there was no one at this period in the history of the Dale of greater eminence than this knight—Castellan of the Peak Castle and lord of the whole manor—whose effigy we should expect to meet with in the church of Darley. Even in the absence of all tradition, we should have ascribed it to Sir John de Darley. The effigy of Sir John now lies in a hollow, which has been cut out for its reception, immediately below the south window of the south transept. This is, of course, not its original position, but it has been there for a long period, probably from the date when pews were first placed in the church. Previous to the restoration of the church, it was difficult to obtain a view of this monument, as it was concealed behind the back of a high pew, and could only be seen by looking down upon it from the gallery that then occupied the south transept.* The knight is represented clad in a surcoat over the suit of mail, with his legs crossed below the knee, a sword before him on the left thigh, and holding a heart between his hands, which are elevated on his breast. The sword is broken and the figure otherwise mutilated, especially about the head. The head is uncovered, and has long curled hair and a short beard. The feet rest on a cushion.

Mr. Reynolds, in describing the monuments at Darley,† speaks of this transept as being “commonly called Columbello’s Quire,” and there is no doubt that this was the part of the church appropriated to the manor of Netherhall, and therefore first in the hands of the Darleys and then of the Columbells. A large alabaster incised slab pertaining to the Columbello family formerly stood in this quire. It was removed during the restoration to the churchyard, where it unfortunately remained exposed to the weather for some time, but it has now found a resting-place against the wall at the west end of the south aisle. It is to the memory of Thomas Columbello and Agnes his wife. The man is represented in a long gown lined with fur, and the head, which is uncovered, has short hair. The woman wears a dress tightly girded at the waist. The

* This gallery was reached by an exterior staircase, which is shown in a spirited etching of this church, drawn by the Rev. Alfred Suckling in 1825. Add. MSS., 18,479, f. 71.

† Add. MSS., 6701.

figures are very indistinct, and quite worn away in places. There is an appearance of children having been depicted below the principal figures. Some parts of the marginal inscription are now gone, and others illegible, but we are able to give it in its complete form from the notes taken by Bassano in 1710. "Hic jacent corpora Thome Columbello et Agnetis uxoris ejus, qui quidem Thomas obiit xi die mensis Octobris MCCCCXXX., quorum animabus propicietur Deus." It does not seem that this Thomas Columbello was one in direct descent, but was the third son of Roger, who died in 1535, by the heiress of Sacheverell. Agnes, his wife, according to the parish registers, was buried at Darley on the 24th of June, 1540.

Reynolds, after describing this monument, says, "following are painted on a pillar in a lozenge, *sable*, three doves, *argent* (Columbell), impaling a cross between four pheons. Crest, on a chapeau, a blackamore's head coupé at the shoulders." The arms that he fails to identify are those of Marbury of Cheshire, granted in the time of Edward II.—*Sa.*, a cross engrailed between four pheons, *arg.* The arms of Columbello in full are—*Sa.*, three doves, *arg.*, with ears of wheat in their beaks, *proper*. The marriage that this coat commemorated has been described in the account of the manor.

Of the early holders of the other moiety of the chief manor of Darley, there are no monuments extant, nor is it likely that any of the Plomptons have been here interred, as their chief seat was in Yorkshire. There are memorials to the Greensmiths and Beards, but of too late a date to warrant our finding space for a description of them in these pages. But that part of the church which was specially appropriated to the Old Hall manor is easily distinguishable, as it is still enclosed by a stone open-work screen of Perpendicular tracery, which seems to be of fifteenth century style. It most probably was erected here by the Plompton family when they succeeded to the estate. This screen shuts off the east portion of the south aisle between the south transept and the main entrance to the church. It was set back a foot or two, to give more room in the aisle in 1854, but otherwise remains as it was before the restoration.

Besides the manor in chief, there were several other manors within the parish of Darley. One of these was the manor of Wendesley, or Wensley, which was a hamlet of the royal manor of Matlock at the time of the Domesday Survey: but in less than

a century it seems to have been included in Darley parish. It was held directly under the crown for about two centuries, but formed part of the estates of Edmund Plantagenet, Earl of Lancaster, in the reign of Edward I.* Before the reign of King John, the tenants of the crown who held this manor, were known by the title of the manor—"De Wendesley, or De Wensley," and it remained with that ancient family till the time of Queen Elizabeth, when the heiress, Anne Wendesley, married Ralph Blackwall of Blackwall. The Visitation pedigrees give four generations previous to Anne Wendesley. Her father, Richard Wendesley (who was living in 1569), married Lettice, daughter of Otwell Needham, of Snitterton. Anne was buried at Darley, 31st August, 1567.† A few years later, this manor was divided into four moieties, and became, by purchase, the property of as many families, one of them being the Columbells. In the nave of the church there was an incised alabaster slab, noted by Mr. Suckling in 1825, on which he read the words, "Richard Wendesley." This stone is now fixed against the west wall of the south aisle, by the Columbell monument. Both inscription and effigy are almost completely erased, but there are traces of a central female figure, with three children below, two boys and one girl. The marginal inscription is in Roman characters, and but little more than "Daughter to Richard Wendesley of Wendesley, Esq.," can now be read. The date, 1603, can also be just made out. According to the register, George Columbell married Cicely Wendesley in 1550. She is not mentioned in any of the pedigrees we have seen; but it seems that she was another daughter of Richard Wendesley, and therefore co-heiress with Anne. This is the more probable as it is stated in one pedigree, that Anne only brought half of Wendesley manor to her husband. It is clear that this tomb must either be to the memory of Cicely or Anne, and as we learn from Mitchell's pedigree of Wendesley that Anne was buried at Darley on the 31st of August, 1567, it may safely be assigned to Cicely, the wife of George Columbell. That the manor of Wendesley was of some importance, appears from the fact that the Wendesleys supported a chaplain of their own at an early date, who probably officiated in a private chapel attached to the manor house. In a charter of Edward II., mention is made of

* Inq. post Mort., 25 Edw. I., No. 51.

† Harl. MSS., 1093, f. 41; 1153, f. 107; 6592, f. 12; Add. MSS., 28, 113, f. 1. For more information respecting this family see the accounts of the Churches of Bakewell and Taddington.

William de Bruggeton, who was chaplain to Roger de Wendesley on his manor of Wendesley.*

Another ancient manor in this parish was that of Little Rowsley. It is said to have belonged to the ancient family of Rollesley or Rowsley, who took their name from this place, as early as the reign of Richard I. The north transept of Darley Church was considered the "Rollesley Quire," and was the burial-place of the family. Against the west wall of this transept there still remain two monument slabs of the Rollesleys, that have formerly served as the upper stones of altar tombs. They are both of considerable interest, and more highly finished, and in better preservation than is usual with incised stones of that date. The lines are filled in with pitch, which renders the designs very distinct. They are faithfully illustrated on Plate VI.

The largest of these has the full length effigies of a man and woman, and below them eight sons and four daughters. The man is clad in a long fur-lined robe, which reaches down to the feet, and a double-linked chain round the neck. The woman wears the diamond-shaped hood or headdress with long falling lappets, and a close-fitting gown with long embroidered girdle. The heads of both rest upon cushions, and are surmounted by Gothic canopies of the same style as appear over window effigies of this date. The inscription round the margin, which is a curious admixture of Latin and English, is to the following effect:—"Hic jacet corpus Johis Rollislei armigi, Elsabeith uxor ejus, the therde dei of Juni, the yere of owre Lorde a thousand v c and thritten (1513)." † Between the heads of the effigies is an impaled coat of arms, Rollesley and Cheney, which has originally been filled up with pigments of the right tincture. John Rollesley, here commemorated, married Elizabeth, daughter and co-heiress of John Cheney. ‡ The arms of Rollesley were—*gu*, a fesse and bordure, *erm.*; and the arms of Cheney—Chequy, *or* and *az.*, a fesse, *gu.*, fretted, *arg.*

The other slab is only about half the size of that already described. It also has a man and woman engraved on the surface with ten sons and two daughters at their feet. The boys are crowded together, only the outline of the heads of those in the background is discernible. The man is clad in a gown or robe

* Abbrev. Rot. Orig., 18 Edw. II., Rot. 25.

† Bateman makes a singular blunder in his transcript of this epitaph by printing "Carolus" for "Corpora;" *Antiquities of Derbyshire*, p. 202.

‡ Add. MSS., 28,113, f. 2.

with wide sleeves, which only reaches just below the knees. The legs are clad in hose, and on the feet are low wide-toed shoes fastened with straps. The gown is slightly open in front and shows the gypciere or pouch-bag attached to the girdle of the doublet. The dress of the woman is similar to that on the other slab, but the gown is square cut at the breast, and the skirt is gathered up in folds in front by two short clasps or fasteners attached to each side of the girdle at a little distance from the centre buckle. The following is the marginal inscription:—“*Hic jacet corpora Johis Rousley et Agnet ux, ejus, hic qui quidem Johes obiit xxvi die aprilis an dni MCCCCXXXV, et predicti Agnes obiit—die—anno dni MCCCC—quorum animabus propicietur Deus, Amen.*” A few words of this inscription are now lacking, but we have supplied them from Reynolds’ copy, taken in 1758. The blanks left for the date of the death of Agnes prove that the monument was erected during her lifetime, and were subsequently omitted to be filled up. The John Rollesley of this monument was the eldest son and heir of the one previously mentioned. He married Agnes, daughter of — Hybalt, of Ipsley, Warwickshire. Between their heads is a shield of Rollesley quartering Cheney, and at their feet on another shield, two lions rampant,* impaling Hybald. The arms of Hybald were, *sa.*, three leopards’ heads, jessant-de-lis, *arg.*

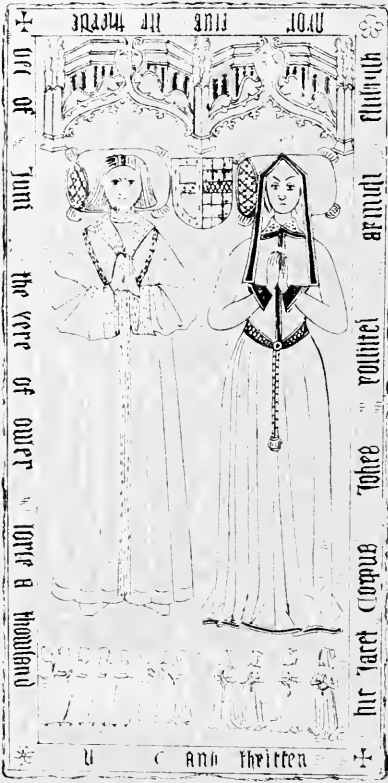
The heir of John and Agnes was John Rollesley, who was buried 16th February, 1557. He had issue, by Elizabeth, daughter of Edward Eyre, of Holme, a son of the same name, who married Margaret, daughter of Robert Shakerley of Longstone, and was buried 18th November, 1562. John and Margaret had one son, who died in his infancy, a few days before his father. On the death of father and son, the only daughter, Matilda, inherited the manor of Little Rowsley, which she brought by marriage to Sir William Kniveton, of Mercaston. Their son, Sir Gilbert Kniveton, who was baptized at Darley, 8th February, 1582, sold the manor to Sir John Manners.†

Against the north wall of the chancel, is a monument of a later date than those we generally notice, but it is sufficiently remarkable and costly of its style to warrant a brief description. Two figures in marble are represented in the centre of the stone, kneeling

* The only explanation we can give of this bearing is that it was possibly an older coat of Rollesley, occasionally used by them.

† These dates are taken from the parish registers. From the same source we learn that Walter Tomlinson married Agnes 2nd July, 1557; she was probably one of the two daughters of John Rollesley by Agnes Hybalt.

DARLEY DALE.



JOHN ROLLESLEY & ELIZABETH.



JOHN ROLLESLEY & ELIZABETH.



WELL OF ST. JOHN IN TOWNE.

opposite to each other, with an escutcheon between them. Below them, in bas-relief, are representations of eight daughters of different sizes, opposite to three sons. Three of the daughters, and one of the sons, are represented as holding skulls in their hands, indicating, we suppose, their decease at the time the monument was erected. At the foot of the monument are two tablets, one of them being blank, and the other bearing the following inscription:—
 “To the pious memory of Anne Millward, daughter of James Whitehalgh, of Whitehalgh, in the county of Stafford, gent., and wife of John Millward of Snitterton Esq., who had issue by her three sons and eight daughters. She departed this life the 20 of June, in the yeare of our Lord 1658. The 49 year of her age.”

The arms on the monument are:—*Erm.*, on a fesse, *gu.*, three plates (Milward), impaling *arg.* a fesse chequy, *gu.* and *sa.*, between three helmets, *proper.* (Whitehalgh.)

The manor of Snitterton, in this parish, was originally held by a family of that name, whose heiress was married to William Sacheverell, of Ible, in the time of Henry VI. The Sacheverells held it for several generations, but it passed in the sixteenth century to a younger branch of the Milwards, of Eaton Dovedale, six generations of whom are mentioned in the Visitation of 1611.* John Milward died without any surviving male issue, in 1670, and his eldest co-heiress, Felicia, brought a moiety of the manor of Snitterton, including the ancient manor house, to her husband, Charles Alderley, who sold it to Henry Ferne.

There was formerly a chapel at Snitterton, but all traces of it are now lost, and whether it was attached to the manor house or an independent building it is not possible now to say. In the year 1397, Roger de Wormhill had the Bishop's licence to celebrate divine service in his oratory at Snitterton.†

In the 3rd year of Queen Elizabeth, Sir Edward Warner sold the chantry lands in Snitterton, Matlock, and Bonsall, that had formerly pertained to the Chantry of Snitterton, to Richard Wendesley, of Wendesley, Esq., and to Ralph Brown, gent.‡ We cannot trace any ancient connection of the Warners with that manor, and probably these lands had been conferred on Sir Edward Warner by the crown a short time previously, on the confiscation of the chantry property.

* See the account of Thorpe Church.

† Lysons' *Derbyshire*, p. 100.

‡ Add. MSS., 6669, f. 28.

Near to the Milward monument is a quaint little brass, about six inches by nine, let into a stone with an ornamental border, upon which is the following inscription, "Maria uxor John: Potts, theol: cujus piam memoriam maritus et liberi celebrare junxunt. Obiit Jan: 12, 1654. F.P. filius natu maxi: pie consecravit." John Potts, as has been already noticed, was Rector of the north mediety of Darley.

A much less durable style of memorial may be noticed in the splay of the Early English lancet window on the opposite side of the chancel, where is painted in black on the whitewash, with a deep funereal border, "John Edwards, Rector, 1685."

The only remnant of old wood carving in the church is an oak "poppy-head," or stall finial, that now forms the end of a bench in the south aisle. It was brought to light in 1854. Another poppy-head from this church is in the Lomberdale Museum, probably the corresponding one.

Within the porch, against the south wall of the church, is the lower half of an alabaster monumental slab of sixteenth century work, showing the drapery of a female, and six girls and three boys below; but only a small portion of the marginal inscription now remains. The following can be deciphered, "...is Edwardi qui qdam Elisabeith obiit xxvij die Septembris." The valuable aid of the early parish registers has enabled us to identify this fragmentary monument, for they contain an entry to the effect that Elizabeth Needham was buried on the 27th of September, 1540.

The Needhams were an ancient family of some repute in North Derbyshire. Lysons makes a mistake in saying that they were an offshoot of the Cheshire family of the same name. The earliest in the pedigree is John Needham, of Needham, co. Derby; *temp.* Edward III. His eldest grandson, Thomas, married Maud, daughter of Roger Mellor, of Thornsett, and his younger grandson, William, settled in Cheshire. Otwell Needham, of Thornsett, of the sixth generation in direct descent from Thomas, married Elizabeth, daughter and heiress of Nicholas Cadman, of Cowley. She brought the manor of Cowley, in Darley parish, as well as certain lands in Snitterton, to her husband. William Needham, the eldest son of this marriage, took to wife the heiress of Garlick of Whitfield, and increased his property in this parish by the purchase of a moiety of Darley (Old Hall) manor. William had no less than eleven brothers and six sisters, the deaths of several of whom are recorded

in the parish registers. The name of one of these younger brothers was Edward, who was buried 25th August, 1562, and we have no doubt that the mutilated slab in the porch is to the memory of his wife.* The Darley estates of the Needhams were sold at the beginning of the seventeenth century to the Seniors of Bridgetown.

Under the shelter of the porch are a large number of interesting specimens of ancient sepulchral slabs and crosses. This number would have been considerably larger, if a good many of those discovered in restoring the church in 1854, had not been removed to the local museum of the late Mr. Bateman.† They are only second in interest to those found at Bakewell, and afford an evident proof of the importance of the church of Darley both in the Saxon and Norman days. Probably the oldest of these relics is the fragment of an upright cross, carved with interlaced knot-work. The fragment is only nineteen inches high, but enough remains to show that it is part of a very large cross of an early type, the medium breadth of the shaft being fifteen inches, and its thickness eleven. This may possibly be as old as the ninth or even the eighth century.‡ This relic is in the Bateman collection, and so also is a piece of a slab with a diaper pattern, and one or two incised stones that may be as old as the cross, together with the lower part of a coped tomb of the twelfth century, and upwards of a dozen other sepulchral slabs, none more modern than the thirteenth century. In the porch there are either portions or complete specimens of about twelve more slabs. One of the most perfect of these crosses has a floriated head, with a sword on the sinister side of the stem, and a bugle horn at the base; it has been engraved in Lysons' *Derbyshire* and copied in several other works. This slab, which is of thirteenth century work, probably commemorated the sepulture of a ranger or other official of the great Forest of the Peak. One of those in the porch, which is simply marked with two incised straight lines forming a plain cross, is probably of Saxon date; the remainder vary from the eleventh to the thirteenth century. The cross with the bugle was here before the restoration, and one small specimen, and a fragment having a quaint quadruped in high relief, have recently been found when digging graves in the churchyard. With

* Flower's Visitation, 1569, Queen's Coll., Oxon, MSS.; Egerton MSS. 996, f. 72 Harl. MSS., 1093, 1537, etc., etc.

† Bateman's *Catalogue of Antiquities*, p. 187, where it is stated that the numerous slabs from Darley Church were "presented by Mr. Joseph Hallows." Mr. Bateman also wrote a short account of those in his possession for the first volume of the *Reliquary*, accompanied by numerous engravings of different specimens.

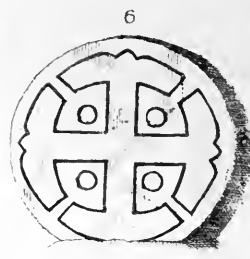
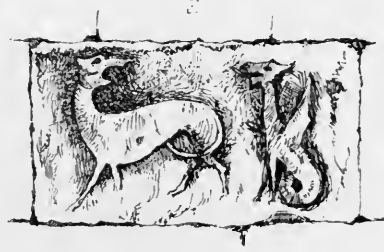
‡ See the account of Bakewell cross, etc., pp. 37, 38.

these exceptions they were all brought to light in 1854. On Plate VII. we have given four of the most characteristic specimens (figs. 1, 3, 4, and 5); their approximate date, etc., may be gathered from the remarks we have already made in connection with the Bakewell slabs.

In addition to those in the porch, there are portions of at least six more of these early sepulchral stones built into the masonry of the church in different parts of the exterior. On one, at the east end of the chancel, can be noted a chalice, the symbol of the interment of a priest. In the slabs, too, that form the lintels of the bell-chamber windows of the tower, are three more specimens, one of them being of that simple early description noted in the porch, and another can be seen in the steps of the winding stairway.

At the west end of the tower, to the left-hand of the old entrance, is a square stone on which are quaintly carved two nondescript animals, described by Mr. Suckling in terms almost as quaint as the sculpture, as a wolf attacked by a "*pelican* or some such bird of prey." This carving (Plate VII. fig. 2), is probably of Norman date, and may have formed part of the tympanum over the Norman doorway. It was probably thought sufficiently remarkable to be preserved and built in here when the tower was reconstructed in the Perpendicular era. When the paving stones round the ancient yew-tree were recently removed, the lower side of one of them was found to be carved after the same fashion, and showed the hind quarters, and intricately folded tail of another nondescript animal. This stone, which possibly formed part of the same sculpture as that by the west doorway, is now preserved in the porch.

Near the south chancel entrance are two stone coffins, each formed of a single block of stone, with hollowed insertions for the head. The smallest of these, which measures (inside) five feet ten and a half inches by one foot six inches at the shoulders, and nine inches at the feet, used to stand near the entrance of the old north doorway to catch the rainwater from the roof. It was removed many years ago from the south transept, and used to be known by tradition as "*John o' Darley's coffin*," and may possibly at one time have been covered by the stone effigy that now rests in the recess under the fourth window of the same transept. The other one, which is of the unusual length of six feet eight inches



BAMFORTHILL

DARLEY DALE

inside, was found in 1854 in the south aisle just in front of the transept chapel.

Against the projecting buttress to the left of the chancel doorway, is fastened a circular stone, four feet in diameter, but only three inches thick. This stone was found about two feet six inches below the surface, on the south side of the churchyard, when preparing a grave in the year 1863. There were two stones of similar size about six feet apart, but the other one broke into fragments when attempted to be moved. On the top of each stone was a considerable amount of charcoal ashes, and the earth was much burnt for some distance around and below. One of the incised slabs now in the porch was discovered at the same time, but nearer the surface. We believe that these circular stones were used by the Romans, to cover up the burnt remains of several bodies that had been placed beneath them in a hollow of the ground. It was not always their custom to place the ashes of the funeral pyre in an urn, and an interment of the nature described, frequently took place when numerous bodies had to be burnt after a skirmish or battle. This cremation probably took place at a not later date than the fifth century. Certain remains of an artificially constructed floor of limestone rubble, found in several places in the south-west corner of the churchyard in 1858, at a depth of six feet, are possibly of a still earlier date. Owing to it being a burial ground, further research was rendered impossible, but we think it likely that this was the flooring of some Romano-British dwelling or temple,* though it has been conjectured that it may have been connected with the Saxon church that formerly stood somewhere about this site.

Some fragments of this paving may be seen in the cottage garden of Mr. Anthony Fearn,† the parish clerk, as well as pieces of ancient querns or hand-mills, also found in the churchyard, and which confirm our supposition of there having been a British dwelling or dwellings on this spot. Here, too, is a most elegant fragment of fourteenth century sculpture, which has, no doubt, formed part of a low stone screen or septum, that at one time separated the chancel from the nave after the fashion of the one now existing in the church of Chelmsorton.

Over the south window of the south transept is a mural sun-dial,

* See Bateman's *Vestiges of Antiquities*, and *Ten Years' Diggings*, passim.

† Mr. Fearn is himself no mean antiquary, and has been most assiduous in giving us all information relative to the parish church.

bearing the date of 1782. In the churchyard, very near the walls of this transept, are several table tombs of the first half of the seventeenth century, which are worthy of notice for the exceptional vigour and originality of the sculptures on their sides. The most remarkable of these is to the memory of a weaver, and the sides are carved with a representation of the old hand-loom, shuttles, etc., of those days.

The churchyard is celebrated for what may be justly termed its magnificent yew tree, said to be the largest in girth and the finest specimen in the kingdom. Rhodes says that the trunk, for about four yards from the ground, measures upwards of thirty-four feet, and that it then assumes the appearance of two separate trees, which rise perpendicularly from the parent trunk, and throw out their ramifications over an area of between seventy and eighty yards in circumference; but since the time when Rhodes penned his account (1817) the tree has been shorn of many of its limbs.* Others have variously estimated its girth from thirty-three to thirty-five feet, the former estimate being mostly in favour. A measurement, however, that we recently took, failed to make the circumference thirty-two feet by a few inches, and this in the widest part, which is about four feet from the ground. Mr. Fearn tells us that there is a cavity in the tree, about half-way up one of the trunks, that will hold seven or eight ordinary sized men standing upright therein.

From enquiries that we have made, through *Notes and Queries*,† and by private correspondence, we have satisfied ourselves that Darley Dale is well within the limits of precise truth, in claiming this tree not only as by far the finest specimen extant in England, but even in the United Kingdom. The Fortingal yew, Perthshire, which used to measure fifty-six feet in circumference, is now a mere wreck, and existed only in fragments so long ago as 1833; and other specimens of even greater reputed girth, such as that at Hensor, Bucks, have disappeared altogether or in part. True it is, that there is still extant in the churchyard of Tisbury, Wilts, a yew tree with a girth of thirty-seven feet, but it is not to be compared with that of Darley in luxuriance or stretch of limbs.

There have been considerable differences of opinion as to the probable age of this venerable tree. Dr. Pegge was inclined to ascribe it to Saxon times.‡ Mr. Suckling, who gives some interesting

* Rhodes' *Peak Scenery*, pt. iii., p. 95.

† *Notes and Queries*, 5th S. v., pp. 308, 376, 476.

‡ Pegge's MS. Collections, vol. vii.

notes relative to the yew, thinks it must be as old as the twelfth century, and compares it with the well-known trees of the same species above Fountains Abbey, under which the monks resided until they built the monastery in 1133. The largest of those trees, in 1776, only measured twenty-six feet in circumference. But surely, if those trees were large enough to afford shelter for the monks in the twelfth century, they must have already attained to a considerable age? We are convinced that Mr. Suckling's estimate errs considerably on the safe side, but we do not possess sufficient confidence in Mr. Bowman's theories as to the age of trees to adopt, without reserve, his conclusion (published in 1837), that its age then amounted to the sum of two thousand and six years.* But, whatever may be its precise age, there can be little doubt that this grand old tree has given shelter to the early Britons when planning the construction of the dwellings that they erected not many yards to the west of its trunk; to the Romans who built up the funeral pyre for their slain comrades just clear of its branches; to the Saxons, converted, perchance, to the true faith by the preaching of Bishop Diuma† beneath its pleasant shade; to the Norman masons chiselling their quaint sculptures to form the first stone House of Prayer erected in its vicinity; and to the host of Christian worshippers, who, from that day to this, have been borne under its hoary limbs, in women's arms to the baptismal font, and then on men's shoulders to their last sleeping-place in the soil that gave it birth. It would be strange indeed, if a tree, that is thus indissolubly linked with an almost unlimited train of sacred and historic recollections, had escaped the offerings of the poet's muse. Pages might be filled with extracts culled from the local rhymsters, who have become inspired beneath its branches, but our readers shall be spared, for most of it is but sorry stuff. As a fair sample of much that has found its way into print, concerning the yew-tree of Darley Dale, the two opening lines of a "poem" of twenty stanzas will be sufficient to quote:—

"Sure all do feel beneath this tree,
How very ancient you must be."

But the muse has been more successfully invoked by others, and

* *Magazine of Natural History*, vol. i., p. 28. Mr. Bowman's theories, as to the longevity of the yew, adopted from the French naturalist, Decandolle, were based on actual sections taken from the trunks of different trees; and we believe that it was his irreverent saw that made the small hole in the tree that is such a disfigurement to it on the north side. Mr. J. R. Jackson, of the Museum, Kew, considers the age of this tree to be correctly stated at about 2000 years.

† See the account of Taddington cross.

the concluding half of a sonnet from the pen of the late John Hulland is worthy of the subject:—

“Surpassing all, in bole of mighty girth,
 In amplitude of thick umbrageous head,
 The Darley Yew o'er consecrated earth,
 Antiquity's strange shadow seems to spread;
 And 'mid the pilgrim's startled pause gives birth
 To thoughts that mingle with some touch of dread.”*

We conclude this notice with the following extract from a letter that appeared in the *Times*, September 13th, 1863, signed “An Old Yew Tree,” and which shows the perils to which this grand old tree has been exposed, though it is only fair to add that the guardianship exercised over it of late years appears to be all that could be desired, and that it has been enclosed within neat iron railings during the present summer (1876).

“I am a helpless and most ill-used individual, and my friends have advised me to make my grievances known to you, as the most able and likely source to supply redress. To make my tale short, I belong to that class of national property which guide books call “objects of interest,” of which this old historic country possesses so large a share; but I am not an old abbey, nor an old tower, nor even an old cairn; I am simply an old tree. My residence is in a churchyard, in a very lovely valley in Derbyshire, called Darley Dale. From the reverence which has been paid to me for more generations than I care to name, and from the admiration which pilgrims from all parts of the world who come to see me bestow upon me, I conceive that I am no common tree. My trunk alone girths 33 feet, but from within the memory of man I have stretched my arms across one entire side of the churchyard, and forty years ago the young urchins of the parish used to climb from the outer wall into my branches, and from my branches on to the church leads. My age is fabulous, and learned naturalists now calculate that I must have been born 300 years before the gospel was planted in this country; in which case I was probably associated with an old pagan building, the foundations of which are still discovered in digging graves in my immediate neighbourhood. If my memory did not fail me of course I could tell all about this better than the naturalists; but age has made me somewhat hazy in this respect, so I must leave my origin to the genealogists to settle. Well, sir, with all these claims to reverence, is it not shameful that in this year of grace 1863, men should cut, break, and mutilate my poor old person in all conceivable ways? Until tourists began to multiply and excursion trains to run, I had scarcely a single scar, older than time and tempest had left, on my body; but now the Snookeses, and Tomkinses, and Jones, have begun to immortalize themselves (as is the fashion of that race) by cutting their names all over my bark, and on Thursday last two fellows of this tribe commenced a still more cruel process. While one of them smoked his pipe and watched, the other drew out a saw, and actually set to work to cut out a great slice of my very flesh, which, but for the lucky intervention of the clerk, he would soon have accomplished. You may believe me, sir, when I tell you that I quite dread the sight of an excursion train: and from all that I hear, I am not alone in these apprehensions. My fellow “objects of interest” are crying out on every side of me and all over the land that the Goths are coming again. Oh, sir, can you not repel these barbarians. The foe of all abuses, will you not make your potent voice heard to put an end to this abuse.”

The parish registers of Darley begin with the burials of 1539, the marriages of 1541, and the baptisms of 1569. At the end of

* We have taken the liberty of changing “both” to “all” in the first line; the previous part of the sonnet compared this Yew with those of Norton and Beeley, but, as we have already said, it may fairly be compared with those of the whole kingdom.

the baptisms in this first volume of the registers (the last one being dated April, 1603) is this entry—"Written by mee John Cantrel Schoolemaster at Darley Anno Domini 1630." It therefore, appears, that the whole of this first book is but a transcript made from the original volume by that peripatetic philosopher, whose condensed autobiography we have quoted in our account of Beeley chapel. In the marriages for 1551 is written—"The sweate was this year," and on referring to the deaths for the same year we find it recorded that "nine persons were buried from the 5th of Julye till the 10th which dyed of ye sweating sickness." The year 1551 was the fifth occasion on which "the sweating sickness" (nearly akin to the plague) visited London and the country in general.

In 1557, Darley was visited by the plague, two deaths occurring in March of that year. Six more deaths from the same cause are recorded in the spring of the following year. Amongst other casualties contained in the parish registers, are the following :—

- 1616. John the sonne of John Ward was buried the 15th day of December. Perished with cold on ye moore.
- 1638. Frances the wife of Robert Haslowe was buryed the eight and twentieth daye of October, perished with colde on ye moore.
- 1648. Elizabeth a maide child of Robt. Gregory's of Frogatt drowned was buried the 13th of September broughte down the River in the flood.
- 1669. William Hogkinson and Robert Sidwell were both buried the thirtieth day of July, both damp in a grove.*
- 1673. Denis Hodgkinson was damp in a groove.* Buried the eight day of July.

With the volume of burials from August, 1678, to March, 1778, is bound up a black-letter copy of the Act of 1678 directing burial in woollen for the sake of encouraging the home trade in wool. There is also an unusually long and perfect list of early Briefs, or official mandates for collecting from church congregations, commencing with a collection for the "Distressed Irish" in 1689, and going down to the year 1730. Under date 7th of October, 1764, is the following entry :—"It having been customary for several years not to make any collection upon Briefs in the Church, but for the Churchwardens to give 1/6 and charge it to the Parish upon each Brief—a Brief being received this day no collection was made, but 2/- having been privately given since, the sum for the Church of Kirk Andrews in Cumberland is 3/6."

On a fly leaf is written :—"A great frost, which began at Martinmas 1676 and continued till January 3, 1677. Ye Derwent was actually frozen and att ye dissolving of the frost was

* The last two entries refer to death by choke damp; "grove" or "groove" was an old term for a shaft or pit sunk to a vein of lead ore.

a great flood, and incredible quantities of ice was brought out of the water banks into tollerable inclosed grounds and up to the churchyard steps. Thomas Mossley, Rector."

The following entries relative to the old Hearth-money or Chimney tax,* and to the ancient Harriot or Heriot * custom, seem also to be worth transcribing:—

Memorandum, That in y^e year 1685. An officer employed for y^e collecting of Hearth mony demanded mony for a hearth in y^e Burley field house which had been for many years used for a barne only, and had not been payd for as haveing no hearth remaining; of which a Certificate was made to exempt it from payment for y^e future, Subscribed by John Edwards, Rector.

Richard Adams, Churchwarden.

George Wagstaff, Constable.

Which Certificate (in behalfe of James Ward then occupant of y^e said house) was allowed by y^e Justices at y^e Sessions at Bakewell, July 14, 1685, and subscribed by

Francis Barker	} Justices of
Robert Ashton	

An account of what Harriotts have become due and have been paid to me Henry Aldrich Rector of Darley by reason of the death of y^e Church tenants or any alienation of the Church lands in Toadhole by the Tenants thereof taken the 2^d day of April Anno D^m 1706.

Upon an Alienation of two Tenements lately in y^e Tenure of John Stevenson; one belonging to the Mediety australe, y^e other to y^e north Mediety of the Rectory of Darley, I marked two Cows, which I afterwards, being Harriotts sold for four pounds to Henry Ferne in Toadhole.

Upon the death of Widow Wheatcroft mother of George Wheatcroft and late Tenant to the North Mediety of the Rectory of Darley I received an Heifer beast for an Harriott.

Upon the death of Dame Catherine Marbury Tenant to y^e two Medietys of y^e Rectory of Darley in two Tenements sometimes inferiorly occupied by one Rowse and Jackson I received for two Harriotts the sum of two pounds.

Upon an Alienation of the last mentioned Tenements made by Gilbert Thacker Esq Executor of the s^d Dame Catherine Marbury I received for two Harriotts y^e sum of two pounds.

Upon an Alienation of part of one of the said Tenements being land lying in Wharney head and that Close of the two belonging there to Henry Wheldon that lies south east made by Greensmiths I received tenn shillings.

Upon the death of Nicholas Davy and his wife in a short time afterwards as may appear by the Register of Burialls tenants successively to one moiety of a Church tenement I challenged or demanded one Cupboard and one Table, which Henry Davie y^e succeeding tenant bought at the price of thirtie shillings.

Upon an alienation of one tenement lately in the possession of George Wheatcroft made by him he paid to me for his best good or chattell as an Harriott the sum of thirtie shillings.

* The Hearth tax was imposed by Charles II., in 1662, when it produced £200,000. It was abolished in 1689, but again imposed and again abolished. Hariot was an ancient custom by which the best cattle (or other property) which a Tenant hath at the hour of his death was due to the Lord. See Cowell's *Interpreter*.

Edensor.

Edensor.

ALTHOUGH the Domesday Survey is silent as to a church on the manor of Edensor, we know that one was here erected not long afterwards, whilst the Norman style of architecture prevailed. The manor formed part of the vast estates given by the Conqueror to Henry de Ferrers, and "the mesne seignory," as Lysons says, "was for several generations, at a remote period, vested in the ancestors of the Shirley family."* The Domesday Book relates that Seswalo (or Sewall) held the manors of Etwall, Hatton, and Hoon, in this county, as well as at Eatington, in Warwickshire, and others in Lincolnshire and Northamptonshire; but there is no direct proof of Sewall or his immediate descendants, holding lands at Edensor until the times of his great-grandson, Henry Fulcher, in the reign of John.† But we have earlier information than this with respect to the church of Edensor. Sewall had two sons, Henry and Fulcher, the former dying without issue; and it seems probable that Fulcher built the church of Edensor, as it is not otherwise easy to understand how he or his sons obtained the advowson. Fulcher left four sons, Henry, Sewall, Fulcher, and Jordan. There is a very curious deed extant by which Henry, the first-born, sells his birthright to his brother Sewall. Amongst other property which he sold mention is made of the church of Edensor. This deed is undated, but it was made in the time of William, Earl of Derby, who lived in the reign of Henry II.‡ There is an-

* Lysons' *Derbyshire*, p. 145.

† Rot. Lit. Claus., 7 John, Memb. 18. "Henry, eldest son of Sewallis de Seyrle attended William Earl Ferrers in the King's army when he sailed into Poitou, which was, as I take it in the 4th of John; and in the 7th of John, by virtue of the King's precept, had livery made to him of the mannour of Ednesowre in Derbyshire, whereof he had been disseized during his absence in that voyage, as it seems." Dugdale's *Warwickshire*. The manor certainly remained with the Shirleys till the time of the great grandson of the above Henry, Ralph de Shirley, who was seized of it in the reign of Edward I. Inq. post Mort., 25 Edward I., No 51.

‡ Dugdale MSS. in Mus. Ashm. Oxon. H. 196—Ex vetusta membrana penes Samuelem Roper ar., anno 1653." *Stemmata Shirleiana*, Appendix, p. 7.

other deed relating to this subject, of the year 1192, between the same Sewall and his nephew Fulcher, the son and heir of Henry, who was then dead. This deed narrates the agreement that was arrived at between these two relatives at the court of William, Earl Ferrers, held at Tutbury, in the presence of the Earl. It chiefly consists of a confirmation of the previous deed, and an admission by Fulcher that he holds under Sewall, the only difference being with respect to the advowson of the church of Edensor, which it seems that Sewall had given back to his brother Henry after the original deed of disinheritance had been drawn up. The clause, being translated, runs thus:—"But when the Church of Edensor shall be vacant, and anyone shall desire to resist the presentation of Fulcher to the same church, the aforesaid Sewall or his heirs shall re-certify to Fulcher and his heirs the gift which the said Sewall had often made to Henry, father of the aforesaid Fulcher.*

From this Fulcher (the third of that name) descended the Iretons of Ireton, but the advowson of Edensor did not continue in his family, as we find it in the hands of another of his uncles, Fulcher II., within a very few years of the date of this second deed. Fulcher II., the son of Fulcher I., by undated charter gave the church to the monastery of Rocester in Staffordshire.† The witnesses to the charter, however, prove that it could not have been later than the reign of John (1199—1216), and probably just at the commencement of his reign. This charter states that Fulcher, the son of Fulcher, gives, concedes, etc., to God and to St. Mary and to St. Michael the Archangel, and to the Abbott of Rocester, and the Canons of Leyes obeying and serving God in the church of the aforesaid Rocester, for the soul of his brother Jordan, and for the souls of his father and mother, and for the soul of his wife Margaret, and for himself and his wife and his sons and his brothers, the church of St. Peter of Edensor, with all that pertain to it, in perpetual alms.

It does not, however, appear that this charter was interpreted for many years to mean anything more than that the emoluments of the living were to be held by the person presented by the Abbot and Canons of Rocester; for, nearly a century afterwards, the Taxation Roll of Pope Nicholas IV., taken in 1291, describes Edensor

* Dugdale MSS. in Mus. Ashm. Oxon. H. 196—Ex ipso autographico penes Samuelem Roper ar. anno 1653." In neither this nor the previous deed is any mention made of the manor of Edensor, so it would appear that this was one of the exceptional cases in which the manor was held by one family, and the church by another, but both of them vassals of the same lord.

† Dugdale's *Monasticon*, vol. ii., p. 268.

as an "ecclesia" worth £10 per annum, and not as a vicarage. But the tithes were subsequently appropriated, and a vicarage formally endowed, and thus it remained till the dissolution of monasteries.

Ralph Higdon was vicar at the time when the *Valor Ecclesiasticus* (27 Henry VIII.) was drawn up, and the vicarage is there estimated at seven marks per annum. The Abbey of Rochester held the tithes of grain and hay, which were then reckoned at the annual value of £11.

The Parliamentary Commissioners of 1650, report the living of Edensor to be worth £40 "given by Earl of Devonshire, who is wholly impropiator. Pillsley Lees and Calton fitt to be united. Mr. Richard Archer incumbent, who hath formerly beene in Prince Rupert's Armye and disaffected." It was also recommended that the parochial chapelry of Beeley should be united to this parish.

The old church of Edensor was taken down a few years ago, and a strikingly handsome structure erected in its place by Sir Gilbert Scott. It was completed in 1867. The old church consisted of a nave, side aisles, chancel, south porch, and square embattled tower at the west end. The exterior was chiefly characteristic of the Perpendicular period, but the east window of the chancel, together with one at the east end of the south aisle, and another near the priest's door on the south side of the chancel, were of Decorated date. In the interior there was much greater antiquity, for the nave was divided from the side aisles by Norman pillars, probably those that were originally erected here by Fulcher.

The new church consists of nave, side aisles, south porch, chancel, and the Cavendish Chapel on the south side of the chancel. The west end terminates in a fine tower surmounted by a lofty broached spire. The whole is of Decorated design. It is not our purpose in these pages to criticise or describe modern churches, but whilst admiring the general effect as well as the careful details of this building, we cannot help remarking, at the risk of being thought presumptuous, that the *coup d' œil* is marred, and the typical character of the east end of the church destroyed, by the rivalry of the south chapel, which is carried out parallel with the chancel, and of equally imposing dimensions.

It is almost needless to state, that as many of the remnants of the old church as could possibly be utilised, were preserved in the new building, for this is a point that never escapes the attention of Sir Gilbert Scott. The nave is separated from the aisles by

four pointed archways on each side. Four of these arches, viz.: the two at the east end and the two at the west end, are those that occupied a similar place in the old church. Several also of the old pillars, of Norman date, are again used. The designs of the Norman capitals of the half-pillar or respond at the west end of the north aisle, and of the third pillar from the west on the same side, are worthy of attention. A small single-light window, about two feet by nine inches in dimension, at the west end of this aisle is also from the old building, and probably coeval with the pillars. Under the south porch is the ancient entrance to the church, consisting of a round-headed doorway, ornamented with a threefold chevron or zigzag moulding, faintly incised. The hood-mould, which has been restored, terminates in two corbel heads having triple crowns or rows of curls. A similar design to this may be noticed in the ancient doorway of the adjacent church of Beeley.

The three-light Decorated window, which now lights the east end of the south chapel, is of the same design as that which was formerly the east window of the chancel, about half of the tracery being of the old material. The design of the former Perpendicular windows can also be gathered from the two-light window in the north wall of the chancel, just clear of the vestry, where the old Perpendicular tracery has been preserved. Another feature of interest from the old building is the bell-cote of the sanctus bell, which still occupies its proper position on the east gable of the nave.

The south porch, with its embattled parapet, is the same as formed part of the old edifice. The pointed doorway has been restored, but several of the old moulded stones remain, including the base on the right-hand side. It has a steep-pitched stone roof, supported in the centre by an arch of the same material resting on corbels. It is of the Decorated period. On the west side of the porch is an ugly gargoyle with a flattened human face, and on the east side is an interesting corbel stone, consisting of an angel, delicately carved, holding on a shield the arms of Leche (*Erm.*, on a chief dancettée, *gu.*, three ducal coronets, *or*). The family of Leche was of Chatsworth, as early as the reign of Edward III., when John Leche was surgeon to the King. The branch of the family that held the manor of Chatsworth became extinct in the reign of Edward VI., by the death of Francis Leche, but he had

previously sold the manor to the Agards.* An ancient sepulchral slab has been built into the east wall of the porch for preservation. It wants about a third of its length at the base, and consists of a cross fleury in slight relief, with a sword on the sinister side of the stem. There is also a fragment of another cross on the same side, and in the west wall is a stone which appears to have been the capital of a Norman shaft.

There are two ancient details in the interior of the church, consisting of the upper part of the niches of the piscinas; one in the south wall at the west end of the south aisle, and the other in the south wall of the chancel, beyond the beautiful modern sedilia. Those, too, who admire modern art, cannot fail to be struck with the splendid font, and also with the pulpit, both of which are constructed of different tinted marbles from the Duke's estates.

With the exception of the early nameless slab in the porch, there are no monuments of pre-Reformation sepulture now in this church, but there are two which must not be passed by unnoticed. The first of these is a singular but very fine monument of its style, which now occupies the west side of the Cavendish Chapel. In the former church it served, very inappropriately, as a reredos to the chancel. The centre figure of this monument is a representation of Fame blowing a trumpet and holding two tablets, on which are inscribed long Latin epitaphs to the two sons of Sir William Cavendish, by his wife, who afterwards became the celebrated Countess of Shrewsbury. Henry, the eldest son, died in 1616, and William, the first Earl of Devonshire, in 1625. In a niche to the right are sculptured the suit of armour, helmet, gauntlets, etc.,—hung in the natural form, but without the body—of Henry Cavendish. A niche on the other side contains in like manner the Earl's coronet and robes of William Cavendish. From the centre projects an open altar tomb, under which are two figures, one a skeleton, and the other in a winding-sheet, but with head exposed. The whole is flanked by two life-sized mythological statues on pedestals, and is surmounted by the Cavendish arms and supporters. This monument may be regarded as a good specimen of the costly but heathenish art that adorned the sepulchres of England's great men, when the purer taste of mediæval days had been driven out by the Renaissance.

Against the north wall of the chancel is affixed a brass plate of

* For pedigree of Leche of Chatsworth, see *Topographer*, vol. iii., p. 317.

considerable interest. This plate, which is about thirty-three inches in height by twenty-four in breadth, occupied the same position in the old church, but was then surrounded by a stone frame with a bold moulding. The inscription in the original Latin can be read on Plate VIII.,* but it may be thus rendered in English:—

“To God the best and greatest and to posterity Sacred; to John Beton, of Scotland, son of that illustrious and very excellent man, John Beton of Authmuty, grandson of David Beton, the celebrated Cardinal of the Holy Roman Empire; great grandson of the most Reverend James Beton, Archbishop of St. Andrews, and most worthy Chancellor of the kingdom of Scotland; educated from an early age by the best of preceptors, both liberally and nobly in polite literature and philosophy, so that he might the more easily enter upon the study of Roman Law (in which he was highly skilled); he endeared himself to all by the gentleness of his manners, by his integrity, by his prudence, and by his constancy, for which he was appointed by the Most Serene Princess Mary, Queen of the Scots and French, first to the office of Taster, afterwards to that of Comptroller to the Household. In conjunction with others he bravely liberated the most Serene Queen from the chains of a most truculent tyrant at the castle of Loch Leven. Having been sent on an embassy to Charles IX., the most Christian King of France, and to Elizabeth, the most serene Queen of England, which he successfully performed with the greatest credit to himself, the fates hurrying on, he was unfortunately removed from the number of the living, in the flower of his age, by the cruel disease of dysentery. The most Reverend James, Archbishop of Glasgow, and Andrew Beton, the former ambassador of the same most serene Queen to the most Christian King, and the latter Comptroller of the Household, his most sorrowful brothers, erected this in perpetual remembrance of the event, at the wish and command of the most serene Queen, his most kind mistress. He died in the year of Salvation, 1570, aged 32 years 7 months, and awaits the day of the Lord at Chatsworth, in England.

Epitaph.

The Fates, oh Beton, envious of thy worth,
 Have snatched thee prematurely from the earth,
 With thee have gone bright genius, judgment sound,
 And we, thy friends, are left in grief profound.”

* For the loan of this engraving we are indebted to the kindness of Mr. Llewellynn Jewitt, the Editor of the *Reliquary*, in which magazine it originally appeared.

DEO OPT MAX ET POSTERITATI SACRVM.

Ioanni Betonio Scoto, nobilis & optimi viri Ioannis Betonii ab Authmwyth filio, Daudis Betonii Illustriff. S. R. E. Cardinalis nepoti, Iacobi Betonii Reuerendiff s. Andree Archiepiscopi et Regni Scotiæ Cancellarii digniff pronepoti ab ineunte ætate in humanioribus disciplinis, & philosophia, quo facilior ad ius Romanu (cuius ipse Consuliff fuit) aditus pateret ab optimis quibusqz preceptorib' & liberaliter & ingenue, educato: omnibus morum facilitate, fide prudentia, & constantia charo: vnde a Sereniff Principe Maria Scotoru, Gallorumqz Regina in prægustatoris primu, mox Oeconomi munus suffecto, eiusdemqz Sereniff. Regiæ, vna cum aliis, evinculis trucu lentiff. Tyranni, apud leuini lacus castrum liberatori fortiff quem post varias legationes, & ad Carolum .9. Galliarum Regem Christianiff & ad Elizabetham Sereniff Anglorum Reginam sceliciter & non sine laude susceptas: fatis properantibus, in suæ ætatis flore, fors aspera immani dy-fenterias morbo, e numero viuentiũ exemit Iacobus Reuerendiff. Glasquensis Archiepiscopus, & Andreas Betonii eiusdem sereniff. Regiæ ille apud Regem Christianiff Legatus hic vero Oeconomus in ppetuam rei memoriã, exvolutate & pro imperio sereniff. Regiæ heræ clemetiff frs mœstiff posuerũt

Obiit anno salutis 1570 Vixit annos 32 menses 7. & diem dñi expectat apud Chathworth in Anglia.

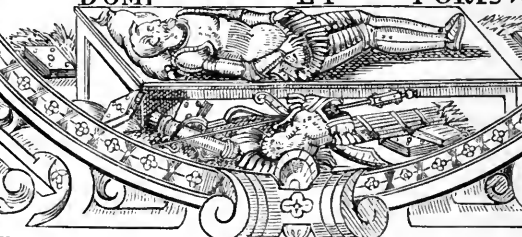
EPITAPHIUM

IMMATVRA TIBI LEGERVNT FILA SORORES.

BETONI, VT SVMMVM INGENIVM SVMMVMQZ PERIRET
IVDICIVM, ET NOBIS IVCVNDVM NIL FORET VLTRA.

AB

DOMI ET FORIS



Above the inscription are the arms of Beton, *az.*, a fess between three mascles, *or*, quartering those of Balfour, *arg.*, on a chevron, *sa.*, an otter's head erased, of the field; the whole surmounted by the crest of a talbot's head. The Balfour quartering was adopted by the Betons in the reign of King Robert II. of Scotland (1370—90), when Robert Beton married the heiress of that family. At the bottom of the plate, surmounted by the words, "Domi et Foris," is a small engraving of an effigy, in plate armour, lying on an altar tomb. The angles and sides of the plate are filled up with groups of flowers and fruits, and other ornaments characteristic of the Elizabethan period. The inscription is signed with the initials A. B., which seem to point to Andrew Beton as the author.

There is also another small brass plate to the south side of the chancel arch. It is to the memory of "Mr. John Phipps, sometime House-keeper at Chatsworth," who died in 1735, aged 73, having been for sixty years in the service of the Dukes of Devonshire.

According to a Visitation of this church, made August 27th, 1611,* there was then a memorial extant to George Leche, bearing the following inscription, "Orate pro animabus (? anima) Georgii Leeche, armigeri, qui quidem Georgius obiit decimo die mensis Martii Anno Domini 1505. Cujus anime propicietur Deus. Amen." There was also the impaled coat of Leche and Babington. George Leche, of Chatsworth, married Anne, daughter of Thomas Babington, of Dethick, by his wife Editha. Anne survived her husband for many years, and married, for her second husband, Roger Greenhaugh, of Teversall, Notts., who was also lord of the manor of Rowthorn, in the parish of Hault Hucknall. She died in 1538, and was buried at Teversall.†

The old tower contained a peal of four bells, cast by Thomas Hedderley in 1766. They were removed in 1867. Three of them were broken up for recasting, and the fourth appropriated to secular uses over the Chatsworth stables. This bell bears, round the haunch, the following inscription, "For Church and King we always ring, 1669."

The present peal, six in number, all have the simple inscription of, "J. Taylor & Co., bell founder, Loughborough, 1867."

On the south side of the churchyard is a sundial, fixed upon a portion of the shaft of the old cross surrounded by four steps.

* Harl. MSS., 1093, f. 96; and 5909, f. 30.

† *Churches of Derbyshire*, vol. i., p. 29, 33.

The dial plate now lacks the gnomon, and has no date, but is inscribed, "Robt. Meller, fecit."

* * *

Chatsworth was an extra parochial hamlet,* but had at an early date a chapel of its own, which was probably attached to the manor. It was, however, at one period considered as pertaining to the vicarage of Edensor, for Dr. Pegge quotes a document in which the church of Edensor is spoken of "cum capella Chatsworth;"† and it is also thus described in Bacon's *Liber Regis*. Shortly after the purchase of the manor by Sir William Cavendish from the Agards, he pulled down the old hall of the Leches; and in the first Chatsworth House, as well as in its successor, a chapel was included within the walls.

* Pilkington erroneously describes it as within Bakewell parish. *View of Derbyshire*, vol. ii., p. 31.

† Pegge's Collections, vol. v., f. 7.

Exam.

Eyam.



THE Domesday Survey of 1086 contains no reference to a church at Eyam, and the earliest historical mention of a church that we have found is in the Taxation Roll of Pope Nicholas IV., which was taken in 1291, when the rectory of Eyam was valued at £13 6s. 8d. per annum. But the fabric itself gives plain proof that there was a church at Eyam many years before the latter date, and one was probably erected here in the reign of Henry I. (1100—1135), when that King bestowed this heretofore royal manor upon William Peverel. The family of Morteynes, whose chief manor in this county was that of Risley, held the manor of Eyam under Peverel, and subsequently direct from the Crown. There seems to have been a temporary alienation of their Eyam estates in the reign of John, on the death of Eustace Morteyne, but with that exception the property remained with that family until the beginning of the 14th century.* The Quo Warranto Rolls of Edward I., taken 1275-6, show that Eyam was then held by William Morteyne.

It may not be amiss to give another item from these returns. The object of these rolls was not only to satisfy the King as to the respective rights of the Crown and other landed proprietors, but more especially to obtain a full return of the grievances and exactions under which his subjects had fallen, during the latter years of the turbulent reign of Henry III. The jury for the Wapentake of the High Peak reported, under the head of exactions, that a certain contention had arisen between Ralph de Calvore and Nicholas de Padley and his two sons at Eyam, and that the younger son of Nicholas struck Ralph on the head with an axe. Whereupon Nicholas de Padley and his two sons were apprehended by William Hally, the bailiff of the lord Roger Extraneus, and

* Rot. Lit. Claus., 17 John, Memb. 14.

Henry the priest of the said Roger, but were dismissed in peace on paying them one mark. This was done when there were hopes of the life of Ralph de Calvore; but Ralph dying on the fifth day, the bailiff and the priest again seized Nicholas and his elder son, and took from them ten marks. Meanwhile the younger son had fled privately out of the county.* It is possible that the priest Henry, who utilised this affray at Eyam for his own and his lord's aggrandisement, was rector of the parish; but this does not of necessity follow, as we find instances of his exactions in other parts of the High Peak, and it also appears that he himself at one time held the office of bailiff of the county of Derby.

William Mortheyne, mentioned in the Quo Warranto Rolls, died in 1284, and the Inquisition at his death specially mentions that he was seized not only of the manor of Eyam, but also of the advowson or patronage of the church. There can be little doubt that the presentation to the church had been held by the lord of the manor since its first erection. †

William was succeeded in the possession of the church and manor of Eyam by Roger Mortheyne, who sold them about the year 1307 to Thomas de Furnival, the third of that name. ‡

Thomas de Furnival, the first Baron, was twice married—his second wife being Elizabeth, daughter of Sir Peter de Montford, and widow of William Montacute. He died in 1332, but he had bestowed the manors of Eyam, Stoney Middleton, Bamford, Hathersage, Bradwell, and Brassington, on his widow as her dowry, and they accordingly remained hers until her death in 1354. § She was buried at Christ Church, Oxford, where her tomb remains.

Thomas de Furnival, the second Baron Furnival, who was 40 years of age at the death of his father in 1332, died at Sheffield in 1339, and was buried in Beauchief Abbey. His son Thomas de Furnival, the grandson of the purchaser of this estate, dying without issue in 1366, Eyam passed to his brother William, the fourth and last Baron Furnival of this house. William died on the 12th of April, 1383, leaving by his wife Thomasia, one daughter, Joan. The inquisition at his death also makes specific mention of the advowson of the church of Eyam. || Joan brought this church and

* Rotuli Hundredorum, 3 Edw. I., memb. 2, xv.; 4 Edw. I., No. 3, memb. 25. The word rendered axe is in one place "ache," and in the other "hacia."

† Inq. post Mort., 12 Edw. I., No. 26.

‡ Inq. ad quod Damnum, 1 Edw. II., No. 42; Inq. post Mort., 35 Edw. I., No. 62.

§ Inq. post Mort., 28 Edw., No. 39.

|| Inq. post. Mort., 6 Richard II., No 41. We give this important Inquisition in full in the appendix, No. VII.

manor, together with her other large estates, to her husband, Sir Thomas Nevill, who was summoned to Parliament as Lord Furnival in right of his wife. Of Joan we have already made mention, when writing of Barlborough Church, where her monument now lies.* Maud, the sole issue and heiress of this marriage, married John Talbot, first Earl of Shrewsbury. This celebrated warrior, styled by Shakespeare "the Scourge of France," thus became lord of the manor of Eyam. He fell at the siege of Chatillon in 1453, and his son John, the second Earl, also fell in battle, at Northampton, a few years later.† When manors or advowsons are in the hands of illustrious families, such as those who held Eyam, there is no difficulty in tracing their history generation by generation in the different inquisitions and other documents, but it would be foreign to our purpose to carry this out in detail, beyond the death of these two earls.

On the death of Gilbert, the seventh Earl of Shrewsbury, without male issue, the church of Eyam passed with the manor to his sister the Countess of Pembroke, and thence to her great nephew Sir George Saville, who was afterwards created Marquis of Halifax. His son William, the second Marquis, died in 1700, leaving no son, and, on the division of his estates between his three daughters and co-heiresses, the manor of Eyam fell to the lot of the Countess of Burlington, but the mineral rights of the manor, together with the presentation to the Rectory, were to be held in common between the three. This tripartite division of the rectory still continues, and the descendants of the three daughters—the Dukes of Buckingham, the Dukes of Devonshire, and the Tufcons of Kent—present in turn as the living falls vacant.

The following list of Rectors of Eyam, with the names of the patrons, and the date of institution, which we have extracted from the original Episcopal Registers at Lichfield, does not profess to be complete, but we believe there are very few omissions.

1317. William Dauntre (Daventry)—Thomas de Furnival I. In 1320 he obtained dispensation for a year's leave of absence.
 1324. Another institution—Thomas de Furnival I.
 1361. Robert de Lamborne—Thomas de Furnival III.
 1362. 3 Kalends of June, John de Connayes—Thomas de Furnival III.

* *Churches of Derbyshire*, vol. i., pp. 57, 58.

† Inq. post. Mort., 32 Henry VI., No. 29; 39 Henry III. No. 58.

1362. 4 Nones of May, Thomas de Sutton, on resignation of J. de C.—Thomas de Furnival III.
1363. 6 Nones of March, John de Connayes (or Cunneys), on resignation of T. de S.—Thomas de Furnival III.
1364. Roger Moysco, on resignation of J. de C.—Thomas de Furnival III.
1384. Another institution—Joan de Furnival.
1432. John Sudbury. This rector was instituted by the Prior of Stowe, Vicar-General, who was then acting for the Bishop—John Talbot.
1439. Thomas More, “in decretis Bacallariis,” on the death of J. S. He was instituted in the person of John Inkyrsell, who acted as his proxy on the occasion—John Talbot.
1441. Another institution by the same patron.
1474. Thomas Thorley, on death of William Thorne—Robert Eyre, Thomas Everyngham, and John Wormhill Knight, feoffees of the lordship of Eyam, for John, Earl of Shrewsbury. (John Talbot, third Earl of Shrewsbury, died at Coventry, 1473.)
1512. William Webbe—George Talbot, fourth Earl of Shrewsbury.
1516. Another institution by the same patron.
1555. William Barrett, on resignation of John Morton—Elizabeth, Countess of Shrewsbury.
1558. John Moreton, on resignation of William Barrett (probably there had been some arrangement for the temporary relief of John Morton from his duties).—Elizabeth, Countess of Shrewsbury.
1569. William Marchinton, on death of Thomas Moreton—George, sixth Earl of Shrewsbury.
1630. Shorelanders (Sherland) Adams,* on death of Robert Talbot.—Philip, Count Pembroke and Montgomery.

* The Rev. Sherland Adams was Rector of Eyam, and also of Treeton in Yorkshire. His numerous and vexatious suits at law with the parishioners of Eyam rendered him extremely hated; and his conduct at Treeton, where he chiefly resided, was no less disreputable. When the war broke out between King Charles and the Parliament, his intolerance and party spirit became ungovernable, and his furious loyalty assumed such an aspect, that he was regarded with disgust. The measures he took in favour of the royal cause excited the notice of the partizans of the Parliament, and he was seized, deprived of his livings, and cast into prison. The charges preferred against him are embodied in a pamphlet, written by one Nicholas Ardron, of Treeton, the only copy of which now known is in the British Museum.

One of the accusations is as follows: Further it is charged against him, that he is a man much given to much trouble and suits at law, as is well known at Eyam in Derbyshire, where he was Rector, where they tasted this his turbulent spirit; that he gave tythe of lead ore to the King against the Parliament, delivered a man and musket against them, and sent a fat ox to the Earl of Newcastle as a free gift to maintain the war against the Parliament. He was amongst the number of gentlemen who compounded for their estates. For a small estate of Woodlathe, near

(1644. Thomas Stanley.* Ejected for nonconformity, 1662.)

1664. 10th August. Gulielmus Mompesson, M.A.—Sir George Saville.

The names of the subsequent rectors will be found in Wood's *History of Eyam*. According to Bacon's *Liber Regis*, Essex, Dorothea, and Maria Saville presented to Eyam rectory in 1717; Lord Bruce in 1738; and the Earl of Burlington and Lady in 1739.

The value of the living in 1291 has been already given. The *Valor Ecclesiasticus*, drawn up 1536, estimates its yearly value at £13 15s. 5d.; "Patricius Chen'" was then rector, and George, Earl of Shrewsbury, is entered as patron. The Parliamentary Commissioners of 1650 report that the living was worth £100 per annum. Thomas Stanley, whose heroic exertions at the time of the plague ought to be equally memorable with those of Mompesson, was then the incumbent, and it is pleasant to find that the Commissioners speak of him as "an honest man." About fifty years later this living increased most remarkably in value, owing to the discovery of the very rich vein of lead ore in Eyam Edge. The local historian of Eyam says:—"The living, on account of the mines, varies in its annual amount. One penny for every dish of ore is due to the Rector, and twopence farthing for every load of hillock stuff. During some part of the last century the living was worth near £1600 a year; and of late its value has greatly increased in consequence of successful mining operations. Should the speculations now (1859) in progress to liberate the mines from

Conisbro', he paid £193, where he resided until the restoration, when he was reinstated in his livings again.

That this clergyman was a disgrace to his order, may be satisfactorily seen from the following evidence. When the Rev. — Fowler, Sheffield, gave up his living for Nonconformity, Adams said that Fowler was a fool, for, before he would have lost his on that account, he would have sworn a black crow was white. How striking the contrast between this compromising hypocrite and the virtuous Nonconformist, Stanley. Adams died, April 11, 1664, and was buried in the chancel of the church at Treeton, where a Latin epitaph commemorates his loyalty, *virtues*, and sufferings. Wood's *History of Eyam* (3d. edit.), pp. 147-8. We believe that a subsequent Rector of Treeton, Rev. Michael Adams, who died in 1680, and whose quaint epitaph is recorded under our account of Brassington Church, was the son of Sherland Adams.

* Thomas Stanley first commenced his labours as a minister at Dore in this county. See *Churches of Derbyshire*, vol. i, p. 218. Sherland Adams was restored to the Rectory of Eyam in 1660, but from that time to St. Bartholomew's Day, 1662, Stanley continued to officiate as his curate. After that day he still lived at Eyam until his death in 1670. He seems to have worked harmoniously with Mompesson in their heroic efforts to stay the spread of the plague which raged in this village in 1665-6, until more than 250 had perished. It is difficult to decide to whom the greater credit is due. We purposely abstain from all other reference to the "memorable woe" of Eyam, and to the sublime and unparalleled conduct of the inhabitants. To cut down this tearful episode—the proudest page in the annals of the county—to a dry sentence or two of statistics, would be a sorry task; and the tale has been already told in powerful prose by William Wood, and sung in tuneful verse by William and Mary Howitt.

water, be carried into effect, this benefice may become as valuable again, or even more so. It is now worth about £400 per annum."*

The church of Eyam, dedicated to St. Helen, consists of nave, north and south aisles, chancel, and tower at the western end. The church underwent a partial restoration in 1868-9, at which time the north aisle was doubled in width, and the chancel to a great extent rebuilt, but the south side of the church has remained untouched. There is nothing of the Norman period about the building, unless it be the ancient font at the west end of the south aisle, which is of a plain circular design. The south side of the chancel is lighted by four lancet windows of the Early English period, and there is a three-light window of the same style at the east end, but the latter was inserted when the church was restored. There are also two lancet windows at the west end of the north aisle, but one of these was added at the same time. From the remarks of Mr. Croston,† who visited the church a year or two before the late restoration, it seems that the characteristics of the north aisle were then chiefly of the twelfth century. Probably the whole of this church was rebuilt in the style then in vogue, about the close of that century, of which some remnants in the chancel and north aisle alone remain. There are now four two-light south windows to this aisle of Decorated design of the fourteenth century, after the pattern of one old one. The pointed arches also, and the capitals that support them, on each side of the nave, are of the Decorated period, as well as the archway into the tower, the small west doorway, and the bell-chamber windows of the tower. The four clerestory windows over the north aisle are fitted with Perpendicular tracery; but the corresponding ones on the south side, together with the windows of the south aisle itself, are square-headed, ugly specimens of debased work of the seventeenth or later centuries, and are glazed with square panes.

The tower has a battlemented parapet, with crocketed pinnacles at the angles, and projecting gargoyles below it. Above the west window is a stone upon which are cut a large number of initials, and also a date, which we believe to be 1615. The initials C. W. are at the head of the inscription, and we have little doubt that the remainder are the initials of the churchwardens, and perhaps of the builder, at the time when certain alterations were made. On our last visit to Eyam we were assured by one cicerone that the

* Wood's *History of Eyam* (3rd edition) p. 152.

† *On Foot through the Peak*, p. 94.

tower was nearly a thousand years old, and that the date of the "Saxon" inscription was 915!*

There is a tradition current in the village that a maiden lady of the name of Stafford rebuilt this tower and other parts of the church, and also presented a peal of bells. A branch of the ancient family of Stafford held an estate at Eyam, independent of the manor, as early as the reign of Henry III. Humphrey Stafford, the last male representative of this family, died in the reign of Henry VIII., leaving four daughters. The eldest, Ann, married Francis Bradshaw, of Bradshaw, near Chapel-en-le-Frith, conveying to her husband the Eyam estate, and her sisters were married to Morewood, Eyre, and Savage. It is very possible that one or more of the daughters of Humphrey Stafford may have been benefactors to the church before their marriage. Rhodes asserts that the estate was conferred on the family by the crown in recognition of certain military services, and that it was held on condition "that a lamp should be kept perpetually burning before the altar of St. Helen in the parish church of Eyam." We have taken considerable trouble to try and test the truth of this statement, and all that we can say is that we have hitherto met with no corroboration. This tradition, whether born of truth or not, was worked up by Mr. Wood into a pleasant, romantic tale, entitled "Madame Stafford; or, the Lamp of St. Helen," though, in order to carry out the idea, he has had to accredit Humphrey with a fifth unmarried daughter, whom he names Margaret.† So cleverly is fact interwoven with fiction, that not only is the pretty legend generally accepted as striking truth in the neighbourhood of Eyam, but it has been actually quoted as historical in descriptive guide-books.

There is but little of interest in the interior of the church, and what there was appears to have been materially lessened at the late restoration. There was formerly a piscina at the east end of the north aisle, and also an oblique opening in the pillar at that angle, forming a "squint" for obtaining a view of the high altar in the chancel, but these have both disappeared during the enlargement of this aisle. A good many wall-frescoes were brought to light during the alterations, but they were not of a nature to withstand exposure. The roof of the nave still retains its old tile beams and bosses, but the roof of the chancel is now of a high pitch, in accordance with what it must have originally been in the

* There is a fac-simile of this inscription in the *British Magazine* for 1832.

† *Tales and Traditions of the Peak*, by William Wood, pp. 1—33.

Early English period. On one of the cross-beams of the former chancel roof, a talbot or hound was carved. The talbot was the crest of the Earls of Shrewsbury, who, as we have already seen, were patrons of the church.

We do not intend to imply that the restoration of this church did not achieve great and necessary improvements, such as the removal of the different galleries, etc., but that it is unfortunate that more of the ancient details were not preserved.

There are now no ancient monuments in this church; but mention may be made of two, in consequence of remarkable incidents connected with them. In the chancel is an inscription to the memory of Ralph Rigby, curate of Eyam twenty-two years, who was buried on April 22nd, 1740. Three clergymen from Yorkshire who had attended his funeral were lost on Eastmoor in the snow, whilst returning home the same evening. A shepherd found one of them on the following morning, when animation was with difficulty restored; but his two companions perished. A stone in the corner of the vestry, at the end of the north aisle, records the death of Joseph Hunt, rector of Eyam, who was buried December 16th, 1709, and of his wife Ann, who died six years previously. His wife, according to Mr. Wood, was the daughter of a village publican, whom he had been obliged by the bishop to marry, in consequence of his having gone through a mock ceremony with her in a drunken freak. This caused an action for breach of promise of marriage by a Derby lady, to whom he was previously engaged. "Some years passed in litigation, which drained his purse and estranged his friends; and eventually he had to take shelter in the vestry (which some say was built for that purpose), where he resided the remainder of his life, to keep the law-hounds at bay. He died in this humble appendage to the church, where his bones and those of his wife lie buried."

We find from the notes of the late Mr. Mitchell, of Sheffield,* that the pews were all repaired in July, 1822, by the surplus money of the enclosed land that was set out in 1809. He also tells us that in the "Stafford or Bradshaw quire," Mr. Thomas Birds had put in a painted glass window, which was blown out by a storm on the 5th of December, 1822. On the pew, where this quire or enclosure formerly stood, there was the inscription "J.B., 1595, F.B.;" the letters being the initials of John Bradshaw, and Francis Bradshaw. Francis Bradshaw, who married Ann Stafford,

* Mitchell's Collections, Add. MSS. 28, 111, f. 93.

was the head of his family and subsequently High Sheriff of the county. Perhaps the "J.B." may be for John Bradshaw, his great grandfather, and the first of the family mentioned in the visitation pedigree.

There is a brass plate in the chancel to the memory of Bernard, son of Bernard Wells, who died March 16th, 1648. We have noticed the brass to his father in our account of Bakewell Church.

The tower contains a peal of four bells. They are thus inscribed:—

1. Jesus be our speed, 1659.
2. God save his Church, 1658.
3. Jesus be our speed, 1658.
4. Jesus be our spede, 1623.

The first three bells have the founder's mark of George Oldfield, but the fourth has no ornament or mark whatever.

Over the south entrance to the church is an elaborate mural sundial, on which the parallel of the sun's declination for every month in the year, the scale of the sun's meridian altitude, the azimuthal scale, the points of the compass, and a number of meridians, are all delineated.

The churchyard is singularly rich in interesting and truly poetical epitaphs, but the chief attraction is the old Saxon cross close to the tomb of Catharine Mompesson, which is one of the finest in the kingdom (Plate XII). We believe it to be of the ninth or tenth century, but we need not here repeat the comments that we made on the date of these early crosses when treating of the one at Bakewell. The following extract relative to this interesting cross is taken from Rhodes' *Peak Scenery*, first published in 1818.

"The churchyard of Eyam was the next object that attracted our attention. The traveller fond of antiquarian research will dwell with rapture on the rare relique it contains. Near the entrance into the chancel of the church stands an old stone cross, which, according to village tradition, was found on some of the neighbouring hills. It is curiously ornamented and embossed with a variety of figures and designs characterised by different symbolic devices, and its sides are liberally adorned with Runic and Scandinavian knots.

"Were the value of this antique specimen of the workmanship of former times more accurately appreciated, it might easily be made a more engaging object; as it now appears, the earth covers a portion of its shaft; no part of which should be so obscured; lifted from its present bed, a distinction which it eminently deserves, it would not only be a valuable fragment, rich with the uncouth sculpture of former times, but an ornament to the churchyard and village of Eyam. This cross has suffered dilapidation from the culpable neglect of those who ought to have felt an interest in its preservation. About two feet of the top of the shaft is wanting, as may be seen by referring to the engraved sketch which was taken in the year 1815. The present sexton of the church, who is an old man, well

recollects the part now missing being thrown carelessly about the churchyard as a thing of no value, until it was broken up by some of the inhabitants, and knocked to pieces for domestic purposes.

“The cross at Eyam is probably indebted for its present appearance to the circumstances of its having, about 30 years ago, attracted the attention of a man who had spent the ripest years of his existence in mitigating the horrors of a prison, and ameliorating the condition of a forsaken and friendless class of his fellow-creatures. When the benevolent Howard visited the village of Eyam he particularly noticed the cross, even though at that time the finest part of this vestige of antiquity was laid prostrate in a corner of the churchyard, and nearly overgrown with docks and thistles. The value this hitherto unregarded relique had in the estimation of Howard, made it dearer to the people of Eyam; they brought the top part of the cross from its hiding place, where it had long lain in utter neglect, and placed it on the still dilapidated shaft, where it has ever since remained. Condemning, as I most cordially do, the little attention which has been paid to the cross at Eyam; it is, nevertheless, some gratification to know that its owes its present state of preservation to the intervention of no less a man than Howard.”*

Since Rhodes' visit the cross has been firmly established on a low base stone or pedestal, and now stands about eight feet high. The east side of the shaft is ornamented with elegant scrolls like those at Bakewell, and on the arms of the cross are figures of four angels holding crosses and blowing long trumpets. On the west side of the shaft, above some interlaced knot-work, is a seated figure holding a bugle-horn, and above it the Virgin and Child, whilst on the arms of the cross are four more angels holding crosses. The other sides of the shaft are closely covered with knot-work.

The registers begin in the year 1636. Under date December 30th, 1663, is the following entry of reputed longevity:—“Buried Anna the traveller, who, according to her own account, was 136 years of age.”

* Rhodes' *Peak Scenery*, Part i., p. 57.

Glossop.


Charlesworth.

Hagfield.

Mellor.



Glossop.

HE Cistercian Abbey of Basingwerk,* in the county of Flint and diocese of St. Asaph, was founded in the year 1131. In 1157, King Henry II. gave to this Abbey the manor and church of Glossop, with all its appurtenances.† Glossop was part of the royal demesne, being a parcel of the lordship of Longdendale at the time of the Domesday Survey. It was subsequently granted to William Peverel by the Conqueror, but on the attainder of his grandson it reverted to the crown.

There had been no endowment of a vicarage when the Taxation Roll of Pope Nicholas IV. was drawn up in 1291. At that date the "ecclesia" or rectory of Glossop was valued at £34 13s. 4d.

The ordination of a vicarage probably took place not many years subsequently, but there seems to have been some doubt as to the right of impropriation possessed by the Abbey. During the energetic episcopate of Roger de Norbury (1322—58), Bishop of Coventry and Lichfield, the Abbot of Basingwerk was cited to show title to the impropriation of the rectory of Glossop; and the title was exhibited to the satisfaction of the Commissioners and of the Dean "de Alto Pecco," in the church of Glossop, on the 5th of the Ides of October, 1325. †

Bishop Stretton instituted Robert de Rosyndale to this vicarage, on the presentation of the Abbot, in April, 1362.§

* The Chartulary of Basingwerk that used to be with the Cottonian MSS. was unfortunately destroyed in the fire that burnt so much of that valuable library in 1731.

† Dugdale's *Monasticon*, vol. i., p. 720. The actual words of the charter are—" *In liberam et perpetuam elemosinam decem libratis terræ, in Longedenedale, scilicet Glossope cum ecclesia quæ ibi est, cum omnibus terris et rebus ad eam pertinentibus sicut Willielmus Peverell eam plenius habuit tempore regis Henrici avi mei.*" Mention is also made of this "x li. terr" in Longdendale, with the Church of Glossop and its appurtenances, as being the property of the Abbot of Basingwerk, in a charter of the reign of Henry III. *Calend. Rot. Chart.*, 30 Hen. III., memb. 12.

‡ Lichfield Episcopal Registers, No. iii., f. 17^b.

§ Lichfield Episcopal Registers, No. iv., f. 34^b.

In 1494, John Talbot, A.B., was instituted to the vicarage, on the death of William Waynwright. The patrons for this turn were "Dns John Pole et Dns Geoff. Talbot milites," by leave of the Abbot and Convent of Basingwerk.*

The *Valor Ecclesiasticus* (27 Henry VIII.) gives the clear value of the vicarage at £12 18s. 8d.; Thomas Poynton was then vicar.

At the time of the dissolution of the monasteries, Henry VIII. gave this manor, with the rectorial tithes and advowson of the vicarage, to Francis Talbot, fifth Earl of Shrewsbury. In 1551, Ralph Bower, on the death of his predecessor, Thomas Poynton, was appointed vicar, on the presentation of Francis, Earl of Shrewsbury.† It thence passed into the Howard family, through one of the co-heiresses of Gilbert, Earl of Shrewsbury, who died in 1616. When the Parliamentary Commission visited Glossop in 1650, they reported that the vicarage was worth £30, but it had an augmentation of £50. The Countess of Arundel was the impropiator of the whole parish, but was under sequestration. The improprate property was thought to be worth £350. There was then "noe minister for the present."

On 27th January, 1663, John Sandiforth, M.A., was instituted to Glossop Vicarage, on the presentation of Honourable H. Howard and Arthur Onslow. On 25th February, 1673, William Wagstaffe, B.A., was instituted to Glossop, the appointment having fallen to the Bishop through lapse of time.‡

There are but very few traces left of the old Church of All Saints, at Glossop. From what we can learn, the church consisted of nave and side aisles, chancel, with chapel on the north side communicating with the north aisle, and tower surmounted by a spire at the west end.

Application was made to Quarter Sessions on the 5th of August, 1823, for sanction to obtain a Brief for this church's repair. The petition states that "the parish church is a very ancient structure, and is, by natural decay and length of time, so very ruinous, and in so great danger of falling down, as to render it very unsafe for the parishioners to assemble therein for the worship of Almighty God, and, notwithstanding your petitioners have expended large sums of money yearly in supporting the church, it has become necessary to take down the whole of the roof and walls, and rebuild

* Lichfield Episcopal Registers, No. xii., f. 153.

† Lichfield Episcopal Registers, No. xiv., f. 56.

‡ Lichfield Episcopal Registers, No. xvii.

the same." The estimated expense was put down at £700, but they say that in addition to the above sum, it was necessary "to new pew the church, or repair the old pews where that can be done, and also to erect new galleries in order to make sittings for the poor, and for the accommodation of the increased population of the parish." The Brief was obtained, but it only brought in a fraction of the estimated sum, so that it was not until 1831, as we learn from a stone over the porch, that this "necessary" work was accomplished.

This rebuilding of the body of the church was carried out in the unfortunate pseudo-Gothic that then prevailed. A single wide-ceiled roof now covers the whole span of the church, formerly occupied by nave and side aisles, whilst wide galleries run round three sides. All that we have been able to gather of the appearance of the old church, beyond what is stated in the Brief, is from the notes of Mr. Rawlins, who visited it in 1826, when the nave was being rebuilt. He says—"This edifice is recorded to have been very humble in its appearance." In 1835, Mr. Rawlins took a south sketch of the exterior, which shows the present nave; a tower surmounted by a broached spire, with two tiers of windows, like those of Baslow and Hope in this county; and a chancel with a pointed priests' door between two three-light pointed windows of Decorated tracery. He also makes mention of a small chapel, called St. Catharine's Chapel, at the end of the north aisle, having an area of seventeen feet five inches by twelve feet five, "from which you depart through another pointed arch into the chancel, where, against its sustaining wall, is fixed a tablet—Henricus Bray, Ludi-magister, 1795." The Hague monument, the story of which we give under Hayfield Chapelry, was then against the north wall of the chancel.

The chancel was rebuilt some years later by the Duke of Norfolk, the lay impropiator of the tithes.

The only part of the old fabric now standing is the pointed archway into the chancel with its quaint bracket heads at the capitals of the jambs, and the archway, supported by corbel heads at the east end of what was the north aisle, leading into St. Catharine's chapel, now occupied by the organ. These arches are of the Decorated period of the fourteenth century.

There are also a few of the central bosses of the old oak roof of the nave in the centre of the present ceiling, but cut into two parts to accommodate themselves to their new position.

Against the west wall of the church, in the gallery, are six

tablets of benefactions to the parish which were formerly in the old church, and in the vestry is the parish chest with the date 1758 and the initials W.G. I.D. marked on it in brass-headed nails.

On the north side of the exterior of the church may be noted two old corbel heads worked into the new corbel-table just below the roof.

In the churchyard, on the south side are two pillar sun-dials, but both now lack their plates. One of these stands on the two octagon steps that have doubtless formed part of the old churchyard cross. The other pillar, about four feet high, is near the chancel doorway, and has on it "1758. G. W. fecit. R. W., B. B. C. W. (churchwardens)."

The old tower and spire were taken down in 1853, and a new one erected by the late Duke of Norfolk. In the spandrels of the west doorway of the tower are the arms of Howard, carved in the stone:—*Gu.*, on a bend between six cross-crosslets fitchy, *arg.*, an escutcheon, *or*; therein a demi-lion rampant, pierced through the mouth with an arrow, within a tressure, flory counter-flory, *gu.*

The tower formerly held a peal of six bells, but there are now eight, the two smallest having been added when the new tower was built. The first and second bell are inscribed "C. and G. Mears. Founders. 1853;" the third "James Harrison, of Barton-upon-Humber, Founder, 1815;" the fourth "James Harrison, of Barton, Founder, 1816;" the fifth, sixth, and seventh, "James Harrison, of Barton-upon-Humber, Founder, 1816;" and the eighth, "Rev. Christopher Howe, Vicar. John Knott and Samuel Bray, Churchwardens, 1815." The eighth or tenor bell weighs 15 cwt.*

In the belfry is a tablet, of the date 13th March, 1858, telling of the successful ringing of a peal of Kent Treble Bob Majors, of 7040 changes in four hours five minutes. Also another tablet commemorating the Lord Mayor of London, Alderman Cubit, Chairman of the Cotton Famine Committee. He died 7th November, 1863, and a peal of Kent Treble Bob Majors of 5280 changes, was rung to his memory in three hours nine minutes.

Rhodes gives us a pleasing account of the now almost extinct custom of Rush-bearing, as it formerly prevailed in this parish.

"We visited the village church, a plain and lowly structure, and as little ornamented in the interior as it is without. Here we observed the remains of some garlands hung up near the entrance into the chancel. They were the mementos of a

* The eight bells at Castleton were also supplied from the same foundry.

custom of rather a singular nature, that lingers about this part of Derbyshire, after having been lost in nearly every other. It is denominated 'Rush bearing;' and the ceremonies of this truly rural fête take place annually, on one of the days appointed to the wake or village festival. A car or waggon is on this occasion decorated with rushes. A pyramid of rushes, ornamented with wreathes of flowers, and surmounted with a garland, occupies the centre of the car, which is usually bestrewed with the choicest flowers that the meadows of Glossop Dale can produce, and liberally furnished with flags and streamers. Thus prepared, it is drawn through the different parts of the village, preceded by groups of dancers and a band of music. All the ribbons in the place may be said to be in requisition on this festive day; and he who is the greatest favourite among the lasses is generally the gayest personage in the cavalcade. After parading the village, the car stops at the church gates, where it is dismantled of its honours. The rushes and flowers are then taken into the church, and strewed amongst the pews and along the floors, and the garlands are hung up near the entrance into the chancel in remembrance of the day. The ceremony ended, the various parties who made up the procession retire, amidst music and dancing, to the village inn, where they spend the remainder of the day in joyous festivity."*

That part of Rhodes' *Peak Scenery*, containing the above extract, was originally published in 1822, so that he must have visited Glossop Church a few years after the visit paid to it by Lysons, when compiling his volume on Derbyshire. When Lysons was here in 1810, he noted two of these garlands hung up in the church, one from Glossop proper, and another from a different township in the parish, which had been carried during the preceding summer in front of the rush-bearing carts. Of one of these he gives a pencil sketch in his manuscript notes.† It was chiefly formed of gilt and coloured papers, with glass balls sparkling here and there, and a bird crowning the top. It seems to have been the custom to leave these garlands in the church until the next rush-bearing came round, when the new ones took their place.

In order to avoid again referring to this interesting old custom of rush-bearing, once so prevalent in Derbyshire, we will here quote from Farey's *Survey of Derbyshire*, published in 1815.

"An ancient custom still prevails in Chapel-en-le-Frith, Glossop, Hayfield, Mellor, Peak Forest, and other places in the north of the county, I believe, of keeping the floor of the church and pews therein, constantly strewed or littered with dried rushes; the process of renewing which annually is called the *Rush-bearing*, and is usually accompanied by much ceremony. The Rush-bearing in Peak Forest is held on Midsummer Eve in each year. In Chapel-en-le-Frith, I was informed, that their Rush-bearing usually takes place in the latter end of August, on public notice from the Churchwardens, of the rushes being mown and properly dried, in some marshy part of the parish, where the young people assemble, and having loaded the rushes on carts, decorate the same with flowers and ribbons, and attend them in procession to the church; many of them huzzaing and cracking whips by the side of the rush carts on their way thither; and where everyone present lends a hand in carrying

* Rhodes' *Peak Scenery*, Pt. III., p. 38.

† Add. MSS. 9463.

and spreading the rushes. In Whitwell, instead of rushes, the hay of a piece of grass land, called the Church-close, is annually, on Midsummer Eve, carted to and spread in the church."*

This custom no doubt arose in former days, when the floors of the churches were rarely, if ever, paved, and its general prevalence throughout the kingdom is testified to by the entries in numerous Churchwardens' accounts.† It was usually the habit to use straw in the winter months and rushes for the summer. An instance of straw being annually provided for the church of Scarecliffe in the winter months has been already published.‡ The custom still obtains in a few villages of Cheshire, Lancashire, and Westmoreland, notably at Grasmere, in the Lake District.

* Farey's *Survey of Derbyshire*, vol. iii., p. 625.

† See the Churchwardens' accounts for the chapelry of Hayfield.

‡ *Churches of Derbyshire*, vol. i. p. 474. For particulars and full details respecting this custom, see Brand's *Popular Antiquities*, vol. i. p. 437; Hone's *Year Book*, pp. 552-6; Chambers' *Book of Days*, vol. i. pp. 505-6. Nor was it only in churches, but also in houses that the practice prevailed. The nobles vied with one another in the number of times that they replenished their carpeting of rushes. In the *Festival*, (1528), f. 77, when describing the extravagance of Thomas á Becket, occurs the following passage: "He was also manfull in his household, for his Hall was every daye in somer season strewed with green rushes, and in wynter with clene hey, for to save the Knyghtes clothes that sate on the flore for defaute of place to syt on." It would have been well if Englishmen had been generally thus particular in renewing their carpeting. Erasmus, writing to a friend, and trying to account for the fearful prevalence in England of the "sweating sickness" in Henry VIII. days, says: "The floors are in general laid with a white clay, and are covered with rushes, occasionally removed, but so imperfectly that the bottom layer is left undisturbed, sometimes for twenty years, harbouring expectorations, vomitings, the leakage of dogs and men, ale-droppings, scraps of fish, and other abominations not fit to be mentioned. . . . I am confident the island would be much better if the use of rushes were abandoned."—Brewer's *Letters and Papers*, vol ii., p. 200.

The Chapelry of Charlesworth.



HARLESWORTH formed part of the Crown Lands when the Domesday Survey was compiled. In 1294 Peter de Charlesworth died seized of certain lands in this township, and elsewhere in the parish of Glossop, which he held for the Abbot of Basingwerk.* In 1308, Robert de Charlesworth gave to the said Abbot eighty acres of arable land in Charlesworth, in addition to smaller endowments in Simondley and Chunall.† This gift caused the monks of Basingwerk to establish a farm or grange, managed by those of their own order, on their newly-acquired possessions, and a chapel was erected, dedicated to St. Mary Magdalen.‡ The Abbot of Basingwerk, in 1329, in order to increase the value of his property, obtained royal permission for the establishment of a market at Charlesworth on Wednesdays, and a yearly fair to be held on the festival of the patron saint of the chapel.§

In the early part of the reign of Henry VIII., William Wolley, of Riber, in the parish of Matlock, left certain lands in Chesterfield, Newbold, Tapton, and Dronfield (which lands had been given to him by Ralph Heathcote, bell-founder of Chesterfield), to provide a priest to say mass for his soul, and for the souls of his benefactors in

* Inq. post Mort., 22 Edw. I., No. 114.

† Inq. ad quod damnum, 1 Edw. II., No. 59; 2 Edw. II., No. 82; Abbrev. Rot. Orig., 2 Edw. II., No. 10.

‡ "A chapel was built at Charlesworth, it is said, by a native of Ireland, who when travelling from Manchester to London, became fatigued on the side of the hill. Unable to proceed, he lay down, and made a vow to the Virgin Mary that, if she would help him on his journey, he would build a church to her honour on the spot upon which he rested. A shepherd passing by opportunely assisted him, and he was spared to perform his vow, and dedicated the edifice to Saint Mary. It is still called by her name."—*Church Management*, by Rev. G. Purcell, p. vii. But this is a legend, the foundation of which it would be difficult to discover. The tale is quite wrong, for there is no doubt whatever that the original chapel was dedicated to Mary Magdalen (Pegge's Collections, vol. v., f. 8); and we suspect that it has been unwittingly transferred by Mr. Purcell from another place, in the same way as the well-known story of the Staffordshire Pottery manners is made to do duty at p. 11 of the same book for the natives of Charlesworth.

§ Chart. Rot., 2 Edw. III., No. 90.

the chapel of Charlesworth. The land was of the clear annual value of £3 13s. 0d., and was left by William Wolley to Otwell Needham, of Thornsett, and to Thomas Poynton,* vicar of Glossop, as trustees of the chantry.

Perhaps, owing to the lateness of this endowment the chantry escaped entry in the Chantry Roll prepared by order of Henry VIII., in the 37th year of his reign, with a view to the confiscation of their property; but in the 2nd year of Queen Elizabeth this land was taken from Charlesworth chapel, and conferred *inter alia* upon Sir George Howard.† Sir George Howard, knighted in Scotland by the Duke of Somerset in the reign of Edward VI., was the second son of Lord Edmund Howard.‡ Dying without issue this property reverted to the elder branch of the Howards, who, as we have already stated, had inherited the rectorial manor and other property in Glossop through the Earl of Shrewsbury.

It seems probable that no trouble was taken, but rather the contrary, to keep up the structure of the chapel of St. Mary Magdalen, or to supply it with services in the first century after the Reformation. This was often the fate of the smaller chapelries that had fallen into the hands of landowners who still adhered to the ancient faith. The people in those cases still clung for the most part to the rites that were then forbidden under pain of cruel penalties; they went in stealth to hear mass in the impromptu chapels of the great houses that were served by the disguised Jesuits, and suffered the ancient building, where these ceremonies could no longer be performed, to fall into decay.

When the Parliamentary Commissioners of 1650 visited Charlesworth, they reported that the chapel was fit to be disused and the place united to Glossop. We gather from the expression "fit to be disused" that the building was then occasionally used for service, which would of course be after the Presbyterian form at that time in our national history. And this seems the more likely as the Commissioners mention that there was an Augmentation of £50 to this chapelry, paid out of the impropriate tithes of the Howards, which were at that time sequestered to the State. §

* Thomas Poynton died in 1551, Lichfield Episcopal Registers, No. xiv., f. 56.

† Add. MSS., 6667, f. 307.

‡ Collins' Peerage, vol. i., p. 11.

§ The whole of these sequestered tithes of the old rectory of Glossop were devoted to the augmenting of poor livings in the county. "The Honourable Commissioners for Plundered Ministers" granted therefrom, by a decree of the 3rd of November, 1648, £50 to Charlesworth, £40 to Mellor, £40 to Stony Middleton, £50 to Chesterfield, £30 to Ockbrook, and to three of the Derby churches, All Saints', St. Peter's, and St. Werburgh's, £70 collectively.—Bateman's MS. Collections.

Not long after the Restoration of the monarchy we find that the chapel was allowed by the Howard family to remain in the hands of the Presbyterians, and it seems probable that a license for a Presbyterian minister to preach in this chapel, was obtained at the time when the "Indulgence" was granted to the Nonconformists in 1672. Many of the old Presbyterian congregations became gradually blended with the Independents soon after the ejection of 1662, and before the close of the century we believe that this building was in the hands of the Independents.

When the official list of non-parochial registers was gathered together about 1840, the return of the "Denomination and Date of Foundation" of this chapel is entered as—"Independent, time out of mind." The register of births and baptisms, then placed in the custody of the Registrar-General, extended from 1786 to 1837.*

According to the Charity Commissioners for 1827, John Bennitt, by will dated 8th February, 1716, left, amongst other legacies to the different townships of Glossop, £20 for the use of Charlesworth chapel, the interest thereof to go to the minister that preached there; and directed that if at any time there should be no dissenting minister preaching there, the said £20 should go to the poor.† Similar legacies with a like stipulation were also left by Lawrence Rowbotham and by Damaris Hibbert to the dissenting minister of Charlesworth, which are recorded on a benefaction board at the east end of the chapel.

The Rev. M. Olorenshaw, minister of Mellor, writing to Mr. Lysons (when he was preparing his Derbyshire volume of the *Magna Britannia*) under date 16th September, 1816, says of the Independent chapel at Charlesworth that it "was a very ancient chapel in the form of a church, which ye Dissenters were allowed by ye Norfolk family to possess. Of late it has been rebuilt much in ye dissenting form."‡

A stone let into the west front of the chapel is inscribed—"C. C. 1797." This appears to be the date at which it was so thoroughly rebuilt that no trace of the ancient chapel of St. Mary Magdalen now remains. The chapel occupies a commanding position on the side of the hill above the village. It is surrounded by an extensive burial-ground, where at one time all the village folk appear to have been buried. The oldest tombstones that we noticed go back about a hundred years.

* *List of Non-Parochial Registers and Records*, p. 14.

† Charity Commissioners' Report, vol. xvii., p. 256.

‡ Add. MSS., 9425, f. 1; see also Add. MSS., 9448, f. 243.

The history of this ancient chapel is of peculiar interest, for we do not believe that there is another instance in the kingdom in which a parochial chapel or church has remained in Nonconformist hands for upwards of two centuries.*

* Though we cannot prove it as an absolute fact, it seems almost certain that the Episcopalian form of worship was never heard within the old parochial chapel from the days when the Commonwealth was established. Indeed it seems very probable that the Established Church service was never read within its walls, as it is not unlikely that it stood empty from the time of the Reformation until the temporary establishment of Presbyterianism. It is only fair to state that the Rev. G. Purcell, the vicar of the new church built here in 1849, writes to us—" thirty years ago I met a man named William Cooper, who, a little more than seventy years before then heard the church service in the chapel." But it is difficult to avoid coming to the conclusion that Mr. Cooper's memory had played him false, for the benefactions to the dissenting minister which have been uninterruptedly his since 1716, would then have been forfeited to the poor. Very possibly some portions of the church service may have been read by a Nonconformist.

The Chapelry of Hayfield.

HAYFIELD was one of the chapelries of the far-reaching parish of Glossop, and as a component part of that church, its tithes were appropriated by the Abbey of Basingwerk, in Flintshire. It is said that the chapel was built in the year 1386, and there was formerly a tradition, which has not yet died out, that the chapel was at that date removed here from the neighbouring township of Kinder, where it occupied a site still known as the Kirksteads. Information has reached us from several sources that the date MCCCLXXXVI. was on the walls of the old chapel, and it is possible that the building was commenced in that year, but discontinued in the troublous times which prevailed in the latter part of the reign of Richard II. That the building was in progress in the 6th year of the reign of Henry IV. we know from the registers of the Duchy of Lancaster, where we learn that the king in that year issued orders to the custodian of his royal forest of Whitlewoode, to deliver to Sir Roger Leche,* and other of his lieges of the parish of Glossop, six oaks suitable for building purposes, to be used in the erection of a chapel at Hayfield-in-the-Peak. A similar order for a like number of trees was served on the custodian of the forest of Thornsedbank. †

In "Philipp Kynders booke" it is stated in notes to the Kinder pedigree, that—"A.D. 1420. Robt. of Kynder built ye church of Heyfield att his owne charges upon his owne ground, & his father's before him. As may appeare by a record out of the Registraie of Leichfeild." This rather vague note leaves it doubtful whether it was

* Sir Roger Leche was of the ancient family of Leche of Chatsworth. He had large possessions in the Peak, but his chief seat was at Belper. He was Lord High Treasurer of England in the reign of Henry V.

† Regist. Ducat. Lanc., 6 Hen. IV., pt. 2, f. 4. Thornsett and Whittle are now the names of two hamlets in the adjacent chapelry of Mellor.

Robert Kinder "or his fathers before him" that built the church, but a subsequent note makes it rather clearer—"A.D. 1428. Robert of Kynder gave ye ground so yt our Ladies chappell at Heyfield was built on, weh was approved to be his father's land, and after by inheritance his, for ever away."* This Robert Kinder was the son of John Kinder, and flourished in the reigns of Richard II., Henry V., and Henry VI.

As a chapelry of Glossop, the appointment of the minister at Hayfield would be vested in the Vicar of Glossop, subject to the approval of the Abbot of Basingwerk, up to the time of the Reformation; but after that date the appointment came into the hands of the resident freeholders, with whom it still remains.

Hayfield is described by the Parliamentary Commissioners of 1650, as "a parochial chapel, fitt to be made a parish with these hamlets—Great Hamell, Kinder Hamell, Far Side Hamell, and part of Thornesett Hamell, £8 10s. There belongeth to the minister of Heafield five pounds per annum, being an antient customage payd from the inhabitants. Also there is five pounds per annum being a guift given to the minister of Heafield. Augmentation, £50. Noe minister for the present."

The Commissioners also reported of Beard, "a township within this chapelry, that it was fitt to have a church built for it, which the inhabitants are willing to att their own charge;" but this recommendation was not carried out.

In the year 1814, the inhabitants obtained a Brief for the restoration of the chapel. In this document, the original of which we have consulted, it is stated that the chapel is "a very antient structure, erected in or about 1386, now ruinous, and on that account as well as the roof being very low it has been necessary to take down the roof and part of the walls, and to rebuild and raise the same higher, erecting new galleries to provide for those now without sittings." The Brief further states that "Thomas Bradbury and John Rangeley," able and experienced workmen, have estimated the necessary outlay at £762 2s.

The funds obtained by this Brief were eventually used towards the complete rebuilding of the edifice, which was finally accomplished, as stated on a stone at the east end of the church, in the year 1818. The building now consists of nave with side aisles, chancel, and tower

* Bodleian Library, Ashm. MSS., 788, f. 163b. This volume—Phillipp Kynders booke—contains miscellanies de omnibus rebus, astrology, Milesian fables, "a theological discourse written at the age of 19," the Kinder pedigree, and "The Historie of Derbyshire."

at the west end, carried out with the general lack of taste that prevailed at the time in question. It has wide galleries on the south, north, and west.

The ancient chapel, then dismantled, appears to have possessed several interesting features. Lysons tells us that the rood-loft, between the nave and chancel, remained entire, though the upper part had been modernised. On the front of it was the picture of the crucifixion, with St. Peter and St. John, which bore the date of 1775.*

Bassano, who was here about 1710, describes "above chancel *gules*, cut on wood, and nailed thereto—A griffin in bend with wings expanded, and bushe tailed." There was also an escutcheon carved on the inside of a pew, between the church and chancel, bearing—"Arg. Three pine apples, with long shanks in a shield, supported with two sea monsters."

We have little or no doubt that the first of these coats was intended for the remarkable arms of Ashenhurst, who bore—*Or*, a cockatrice, the tail nowed, with a serpent's head, *sab.*, the comb, wattles, and head, *gu.*; in his beak a trefoil proper.

The manor of Beard, in this chapelry, belonged to the Beards, of Beard Hall, from an early date. About the end of the sixteenth century Beard Hall was transferred to Ashenhurst by marriage with the eldest of three co-heiresses.

If the second coat described by Bassano is rightly given, it belongs to Appleton, but we are not aware of any connection of that family with Derbyshire. In all probability Bassano mistook three heads of garlick (the arms of Garlick) for pine apples, for, though so contrary in nature, the rude art of the heraldic carver gives them a similar appearance.† The Garlicks possessed landed property on the adjacent manor of Whitfield in the fifteenth and sixteenth centuries. The heiress of Garlick married William Needham, of Cowley and Thornsett.

At the east end of the south aisle of the present edifice, over a large pew in the gallery, is a mural monument bearing the following inscription:—

* Lysons' *Derbyshire*, p. 167; but in Lysons' MS. Church Notes (Add. MSS. 9,463) which we may be sure are correct, as they exist in the pencil form in which they were taken on the spot, it is said—"At the back of the gallery facing the nave is a painting of the Crucifixion with St. John and St. Peter. This is said to have been painted 1775, but probably from an ancient one which had remained undisturbed at the time of the Reformation." But query, does he mean by gallery, the gallery on the top of the rood-loft?

† We were led to this conclusion by the curious incident of a friend, by no means unversed in heraldry, reading the quartered coat of Garlick, as tricked by Flowers in the Visitation of 1569, "three pineapples," thus committing the identical mistake made by Bassano.

“ Sacred to the Memory

of Joseph Hague Esq.; whose virtues as a man were as distinguished as his character as a merchant. Favour'd with the blessings of Providence he enjoy'd the fruits of his industry at an early period, and by the most indefatigable pursuits and extensive connections in trade acquired an immense fortune, which he distributed amongst his relatives with such liberality as to give affluence to all in his own lifetime. He was born at Chunall in this parish in the year 1693, and in 1717 settled in London, where he married Jane, the only daughter of Edmund Blagge, of Macclesfield in Cheshire, by whom he had 10 sons and 2 daughters who all died in their minority. He built and endowed the Charity School at Whitfield in the year 1778, and died at Park Hall in this parish on the 12th day of March 1786, aged 90 years, leaving the annual interest on £1000 to be laid out in clothing 12 poor men and 12 poor women out of the eight townships of Glossop Dale for ever; besides other charities bequeathed to Glossop and the chapelry of Hayfield.”

The monument is a handsome one of its style, and is surmounted by a most admirable bust of Joseph Hague, executed in white marble, by the sculptor Bacon. It is said to have cost £420. But we should not have noticed in these “Notes” a monument of so late a date had not a remarkable history attached to it. It will be noted that the inscription speaks of “this *parish*,” when Hayfield was then only a chapelry, but this apparent error is accounted for by the fact that the monument was originally erected in the parish church of Glossop. When the chancel of that church was being rebuilt, the various monuments were, of course, removed to what were considered places of safety. Alarmed, perhaps, lest so valuable a monument as that to Joseph Hague should be stolen, the good folk of Glossop confined it in the lock-up! But on the completion of the church the monument still remained in durance vile; neither its intrinsic merits, nor the memory of a munificent benefactor being apparently appreciated by those in charge. One night its occupancy of the lock-up was shared by a drunken man, who, out of very wantonness, attacked and disfigured his silent companion. This discreditable assault getting bruited abroad, reached the ears of Captain White, of Park Hall, near Hayfield, who was heir to a considerable share of the Hague property. He promptly rescued the monument from its ignominious position, and caused it to be erected in the chapel at Hayfield, refusing to restore it to the church that had allowed it to be treated with so much

contempt. The memorial still bears not a few traces of the assault it suffered when in the lock-up. But the strangest part of the story yet remains to be told, and is a singular instance of the power of conscience. It was recently related to us by the parish clerk of Hayfield. About two years ago, an elderly stranger sought admittance to the church, and immediately on entering asked for the Hague monument, at which he gazed long and earnestly, expressing his satisfaction at seeing it well cared for. The clerk, thinking he might be a connection of the family, began to tell him the above narrative, but the stranger interrupted him by saying—"Nobody knows that better than myself. I was the drunken man who knocked it about in Glossop lock-up. I have since been abroad for many years, and have only just returned to England. The damage I did to that monument has often troubled my conscience, and I determined that as soon as I set foot in England again, I would at once journey to Derbyshire to see what had become of it; and now I am satisfied."

The conduct of those who were in charge at Glossop, towards this pious founder, is the more discreditable, as he left by his will the balance of a certain sum of money as an annual payment for keeping his vault and monument in decent order. When the Charity Commissioners visited this district in 1826, 15s. 6d. was being paid for this purpose. What has now become of this money? If any one has a claim to it, surely it is the parish clerk of Hayfield.

We have often had occasion to comment in these pages on the various secular uses to which churches were put, both before and after the Reformation, and Hayfield affords a remarkable instance at the commencement of the seventeenth century. John Hyde, of London, by his will, bearing date 8th September, 1604, left certain trust property, out of which £10 yearly was to be paid "to the minister of the Gospel, of Hayfield, in Derbyshire, keeping a Grammar School *within the chapel*," and the Grammar School appears to have been thus kept within the church or chapel for more than a century after John Hyde's death, when subsequent donations rendered it possible to hold it in a separate building.*

Mention is made of this gift on a quaintly-worded tablet relative to the various endowments of the minister. It was removed from the old building, and is now fixed, with several others, against the wall of the staircase leading up to the galleries.

* Charity Commissioners' Reports, vol. xvii., p. 261.

“Imprimis, there is £10, left for ever by one Mr. John Hyde, one of the worshipful Merchant-Taylor’s-Hall, London, to a reading minister keeping a Grammar School in the Chapel of Hayfield; also the use of £60 left for ever to a licensed schoolmaster, by John Hadfield, of Ludworth, deceased, teaching pettyes (*i.e.* petty things, or as we should now say, “elementary education”), as well as others more proficient, at our Chapel of Hayfield; also we have undertakers, who were agents and instruments in erecting and building of our chancel at our Chapel, who had assigned to them each a place or seat in the chancel, according to their degrees, paying to the minister or curate, each of them, one old hoop of oats or 2 sh. in money; also there is annually due and payable, on March 25th, to the curate, from those persons, church wages, according to their estates and seats in the Chapel, of which some pay 3 sh. other 2 sh., some less, according to the plot-form which gives a particular account of every place within the Chapelry.” The sum is £4 14s. 4d. The surplice fees are 6d. every burial, and 6d. for the thanksgiving of women after child-birth. (Dated) July 10th, 1774.”

The “plot-form” of the old chapel is given on two other large tablets, one of which gives the ground plan, and is dated 1735, and the other the plan of the south and west galleries, and is dated 1741. From the ground plan, it appears that the Communion table and chancel rails only occupied the north side of the chancel; the south side, right up to the east wall, being appropriated as “Mr. Ashenhurst’s pew.” The names, acreage, and annual payment of the occupant are marked in each pew, an explanatory note saying:—“It is to be noted yt the sumes of money sett down in each man’s seate in numerall letters do shew what money they usually have paid towards hiering a Curate, and ye figures do shew what acres yey hould, and after ye same rate do pay their usuall payments towards ye upholding and maintenance of ye Chapell of Heyfield.” On the gallery plan it is stated that “every person on the south side paid sixpence, and every singer upon ye organ loft 4d. a year.” The first plan is signed by John Hadfield and Thomas Beard, Chapelwardens; and the second by John Badily, Minister. The Rev. John *Badley*, as his name is spelt on a stone at the west end of the north aisle, died in 1764, aged 58.

On entering the basement of the tower by the west doorway, for there is no communication with the church itself, it is evident that the old pointed archway that formerly opened from the tower into

the nave was not taken down at the rebuilding in 1818, but simply built up. This is the only part of the old church of 1386 that is now standing above ground, as the tower itself, with the exception of this part of the west wall, was built afresh at the same time as the body of the church.

The tower contains a peal of six bells. The following are their inscriptions :—

I. "Peace and good neighbourhood. 1793."

II. "These bells were cast by Jno. Rudhall. 1793."

III. "Thomas Drinkwater and Jno. Collier, Chapelwardens. 1793."

IV. "Fear God, Honour the King. 1793."

V. "Prosperity to this parish. 1793."

VI. "I to the church the living call

And to the grave summon all. 1793."*

We were nearly leaving this church under the impression that we had seen all that was left of the old building in the tower archway, when our attention was directed to a low doorway on the north side of the church, over which is cut the year "1386," as a memento of the date of the original building. Entering this, we found ourselves in a low crypt or cellar extending under the whole of the church—body, chancel, and tower. This "crypt" is popularly supposed to have been the burial-place beneath the old church; and we were assured that it was the fashion in those days to let the coffins through the flooring of the different pews of the church above, into this receptacle; in the dim light, the possibility of this place—which is only some four or five feet high—having been a crypt, was for a moment entertained, but on a light being procured, its true nature was at once apparent. The roof of this cellar was quite flat; the wooden floor of the church above, resting on long timber joists, being supported on short octagon stone pillars, with bases and capitals of early Perpendicular work, corresponding with the date at which the old building is said to have been erected. The fact is, that this is the ground floor of the old church; the new one having been raised on the same foundations, but on a level several feet higher. The pillars that supported the arches, three on each side, dividing the nave from the side aisles, were shortened to serve as props for the timbers of

* The Rudhalls were celebrated bell-founders of Gloucester, from the end of the seventeenth century till about the year 1830. There are several of Abraham Rudhall's bells in the belfries of North Derbyshire, but we have not noted any of John Rudhall's (the last of the firm) elsewhere in the county.

the new floor, the old capitals being re-imposed to give them greater width. The basement of the tower archway that remains in the wall above is here open to view, and the extension that was made to the chancel during last century (between 1735 and 1775, as is shown by the old tablets already quoted) can also be traced. Almost the whole of the flooring consists of gravestones; but none of them appear to be of any considerable age, being chiefly of last century.

A reason for thus raising the level of the church is to be found in the fact that two mountain streams meet immediately to the west of the tower, and the old building had on several occasions been subjected to floods.

The church is dedicated to St. Matthew. The registers commence in 1662.

In the Library at Lomberdale House there is a volume of the Hayfield Churchwardens' Accounts, from 1763—1794,* endorsed on the back, "John Allen and Joseph Hadfield, Churchwardens, 1763." Rev. George Roe was then the Minister. From it we take the following extracts:—

	£	s.	d.
1766. Paid for two men's Dinners and ale 3 Sacrament Days	0	3	0
Upon the account of the Rush Cart†	0	5	0
For cleaning Snow out of the Chapel	0	2	0
Paid for cleaning the Chapel at the Wakes	0	1	0
1767. Be it remembered that the Churchwardens of Hayfield did give, by the consent of the Freeholders the sum of £2 5s. being the full cost and charge of making a Front Seat on the old Loft for the sole use of those singers that join in Chorus and those only	2	5	0
1768. At a Vestry about the Bonehouse, and spent with G. Leech	0	3	0
Spent when the Bones were buried out of Bonehouse	0	3	0
Gave Ashton singers	0	8	0
1769. For flagging Chancell and Alleye	0	5	6
1771. Paid to Glossop churchwarden	1	8	3
Besoms, Wiskets, and Mellor Singers	0	1	7
1772. Spent with Singers when new Bazoon came	0	2	6
Spent when Vicar (of Glossop) came to preach	0	1	0
For two Tankards Chainging	0	7	8
Charges when the Bassoune came.....	0	3	6
For rushes for church†	0	2	6
1773. To the ringers when Mr. Rains (new minister) Licence came ...	0	2	0
At Smiths when Mr. Rain was voted in	0	7	6
1776. A horse for the Minister from Chesterfield.....	0	1	0
1777. Candles for the Fifth of Nov ^{br}	0	0	7
1779. For repairing the Bassoon	0	1	6
1780. For four Branches of Candlesticks	0	6	6
1781. Whitewashing and painting the Pillars	0	15	1

* Mr. T. W. Bateman has kindly given us permission to publish these extracts.

† There are entries relative to the Rush Cart under almost every year to the end of the volume. On the subject of Rush-bearing, see the account of the mother-church of Glossop.

1782.	To the Ringers when the peace was signed.....	0	2	0
	Warrants and Charges belonging the Quaker (for not paying Church rate)	0	16	5½
1783.	Expences concerning the Quaker	0	14	3
	For reeds for the Bassoon.....	0	3	0
1784.	Exchanging the silver Cup	0	12	0
1788.	For the Thanksgiving of the King's Recovery	0	4	0
1790.	To repairing the little Bell	0	4	6
1793.	(This year the tower seems to have been rebuilt. There are a large number of entries for carting stone and sand, and other incidental expenses).			
	Architect's expenses when drawing the plan of the Steeple.....	0	3	0
	Expenses attending taking down the old Bells and weighing	0	5	0.
	Saml. Hyde's expenses for delivering the Bells at the Old Quay...	0	2	0
	Spent at laying the first stone.....	0	2	0
	Spent at Rearing the steeple	0	5	0
	Paid John Line for a Hautboy.....	1	1	0

The Chapelry of Mellor.



HE Chapelry of Mellor formed part of the extensive parish of Glossop. It is said that a chapel was first erected here in the reign of Stephen (1135—1154), but very little can be gleaned of its early history as it was subservient to the vicarage of Glossop, and its tithes went to swell the income of the Abbey of Basingwerk, in Flintshire, whose Chartulary does not now exist.

Of the old fabric of the chapel of St. Thomas, nothing now remains but the tower. The chief features of the tower are undoubtedly of the Perpendicular style that prevailed in the fifteenth century, though possibly some of the masonry is of a far earlier date.

When Bassano, the heraldic painter of Derby, visited this church in 1710, there was the following quartered coat, in stained glass, in the north window of the chancel. "1st *Arg.* 2 bendlets, ragule, *gules*; a lambeaux of 4 points, *gules*.—2nd *Arg.* 2 martlets, 2, 1, *sab.*—3rd vert, a broad arrow.—4th as ye 1st. Crest, upon a Torce, a bull's head eraz'd, collared and lingued, *gules*, horned, *or.*" The first of these coats, together with the crest, is that of Radcliffe, of Mellor, more usually expressed—*Arg.*, two bends engrailed, *sa.*, a label of three points, and a crescent, *gu.* Crest:—A bull's head erased, *sab*, armed, *or*, ducally gorged and charged with a pheon, *arg.*

The second coat is that of Mellor, more correctly written—*Arg.*, three blackbirds, Proper.

The third coat we have not been able to identify, but there is no doubt that it was an ancient alliance of Mellor, for it is also

quartered by Needham, of Needham, who married Maud, heiress of Roger de Mellor, of Thornsett, in the reign of Edward III.*

The Mellors were descended from a younger son of Simon de Staveley, who settled at Mellor in the reign of Henry III., where they held a subordinate manor. The co-heiresses of the elder branch of Mellor, married Radcliffe, Stafford, and Ainsworth, about the middle of the fourteenth century. A younger branch of this family was of Idridgehay as early as the time of Henry VII. Robert Radcliffe, who married the eldest co-heiress of Mellor, was a younger son of the Radcliffes, of Ordeshall, Lancashire. Ten generations of the Radcliffes of Mellor, are given in the Visitation of 1611.† The heiress of Peter Radcliffe, mentioned in this Visitation, married Horsfall, and the ancient seat of the family was purchased in 1686 by James Cheetham.

The appointment of the minister seems to have pertained to the holders of the Mellor Hall estate from the time of the Reformation, but the Cheethams sold it about 1787, and the estate a few years later. The purchaser of the appointment was Mr. Thornton, of Clapham. Over a pew on the north side of the present chapel is a board inscribed as follows:—"In 1809, this pew was purchased by S. Thornton, Esq., M.D., together with the right of burying within the Communion rails, to be from thenceforth for the use of the Minister of Mellor for the time being."

The Parliamentary Commissioners reported in 1650 of Mellor, that it was a parochial chapelry of Glossop, "thought fitt to be made a parish church with hamlets of Whitell, Hamell, part of Thornsett, Ludworth, and Chisworth," and worth £12 10s. 0d., £8 of which was customary from the inhabitants to the minister, together with an augmentation of £40 from the sequestered rectory of Glossop.

The Rev. M. Olorenshaw, who was then the minister at Mellor, writing to Mr. Lysons, under date 5th October, 1816, says:—"Less than 100 years ago the perpetual Curate of Mellor had no endowment except £7 paid for ye antient seats, and Burial and Baptism dues. About 60 or 70 years ago this was somewhat augmented by ye erection of a gallery, and 32 years ago by additional galleries, all of which are the property of the minister."‡ We can gather from this letter how disfigured the old church must have been.

* Flower's *Visitation of 1569*, MSS. of Queen's Coll., Oxon.; Add. MSS., 28, 113, f. 44; Egerton MSS. 996, f. 72.

† Harl. MSS., 5809, f. 39.

‡ Add. MSS., 9425, f. 1.

At the Quarter Sessions held 4th April, 1815, the Churchwardens and principal inhabitants of Glossop petitioned in due form to obtain a Brief for the general collection of subscriptions towards the repair of Mellor chapel. It is therein set forth that the "church or chapel of Mellor is a very ancient structure, and now in a very ruinous decayed state, although in the year 1783 and since £300 has been expended,* that the walls and foundations are bulged out and supported by temporary props of wood and therefore unsafe." The petition went on to say that it was necessary that the greater part of the church should be taken down and rebuilt, and the floor, seats, and pews renewed. Immanuel Wils and Abraham Olorenshaw, "able and experienced workmen," had prepared an estimate at £676 16s. 4d.

But Briefs, from their frequency, were beginning to fail as a means of procuring funds, and only £96 18s. 11d. was the result of this appeal. The inhabitants again had recourse to Quarter Sessions, and obtained another Brief in the year 1820, stating that the front (south) wall had been taken down and rebuilt; but the chancel yet remained to be done, and various other parts, for which £580 was required. This second Brief only brought in another £90, and in the fourth year of George IV. they obtained a third Brief, with which, we suppose, they had to be satisfied. To the prayer to Quarter Sessions for this last Brief a communication received from Archdeacon Butler was attached, in which the chapel-wardens are ordered to immediately take down and rebuild the chancel, and finish the other work specified. It is also stated in this last petition that the mother church of Glossop was at that time being repaired, and that the share which the inhabitants of Mellor were obliged to pay amounted to £200.†

The money thus collected was expended in gradually adding to the Gothic tower a building as thoroughly inharmonious—with its wide nave and chancel—as can well be conceived.

* On a blank leaf of one of the registers is the following entry.—"The church of Mellor was in part rebuilt, and the south and east galleries erected in the year 1783, at the expense of £200 or upwards, which sum was contributed by Thos. Chetham, Esq., Patron, the Revd. M. Olorenshaw, Minister, the inhabitants of the chapelry, and others." It is also stated that new pulpit and desks, (doubtless those now in use) were made and put up in the same year. The church was seated throughout in 1735. For these and other particulars, we are indebted to the Rev. M. Freeman, the present incumbent, and owner, by purchase from the Thorntons, of the advowson.

† The three original Briefs, as granted by the Lord Chancellor, are now in the British Museum; and the petitions to Quarter Sessions, together with the injunction of the Archdeacon of Derby, are with the County Records.

Over the entrance to the south porch (which has a room above it, through which there is access to the galleries) is a stone inscribed—"R. Ferns, G. Cooper, churchwardens, 1815." A stone let into the north wall bears—"Matw. Freeman, minister; Thomas Stanney, Benjamin Ratcliffe, James Yates, churchwardens, A.D. 1829," in which year, we suppose, the rebuilding was at last completed.

The interior arrangements of this church are probably as remarkable and unecclesiastical as any in the kingdom. Against the north wall, about the centre, is placed a lofty "three-decker" pulpit, reading-desk, and clerk's pew; whilst round the remaining three sides of the church extend wide galleries. It thus comes to pass that the east gallery extends over the whole of the chancel, and is used as the organ loft. There are, however, two very interesting relics of the early church. The oldest of these is the font at the west end of the church, which stands three feet nine inches high, but the actual font is only two feet two in depth, and two feet three in diameter. The font is circular, and is ornamented with three quaintly-incised figures of strange proportions. The one in front represents a man riding on a bridled horse. (Plate XVI.) Mr. Bateman has suggested that this was designed to represent the entrance of Christ into Jerusalem. But this notion must be erroneous, as the figure wears a helmet. It is not likely that these figures represent anything more than the caprice of the artist, whose eccentricities in the Norman period were specially expended on fonts, and on the two jambs of doorways. This font should be compared with the one at Tissington. Its date must be coeval with the original erection of a church here in the days of Stephen.

The other relic is outside the communion rails on the north side of the chancel, and is of exceptional interest, as it is probably a unique example of an ancient pulpit cut out of a solid block of oak. It is four feet eight and a half inches high, and two feet eight inches in diameter at the top. It is of hexagonal shape, with one side cut out to form a narrow entrance. One of the five panels is plain and smooth, showing where it stood against the wall, but the other four are ornamented with tracery, the style of which assigns it to about the middle of the fourteenth century.*

* Contrary to the usual opinion, the earliest pulpits were of wood. They were generally movable, and kept in corners until required for use, like that still preserved at Hereford. This, no doubt, is the cause of their present rarity. Pulpits, as distinct from choir desks or lecterns, were first introduced into France by the mendicant friars

The Rev. R. R. Rawlins, who visited this church in 1835 mentions this old pulpit as being then in the belfry. In fact, both the pulpit and font had been treated as mere lumber, until the incumbency of the Rev. M. Freeman, when he replaced the font at the west end of the church, and the pulpit by the communion rails.

Mr. Bateman, who has several notes respecting this church in his *Antiquities of Derbyshire*,* says that when the north wall of the church was taken down, several holes hewn in the rock were discovered, which had evidently been the foundations for the pillars of a more ancient building. In a hole in the wall, stopped up with plaster, a rosary was found, cut out of hard thorn wood. One of the beads was worm-eaten and the string decayed, but with these exceptions the rosary was in good condition.

The tower is evidently of the work of the fifteenth century, when the Perpendicular style was flourishing, but the tracery of the west window has been renewed at rather a later date, probably in the next century. It is supported at the west angle by diagonally placed buttresses of three set-offs, which reach up to the first stage, and the parapet is divided into battlements, and ornamented with eight low crocketed pinnacles.

Entrance to the tower is gained by a west doorway, the archway through into the church being blocked up, and in the bell chamber are three bells.

I. "Jesus be our spede, 1639," in Lombardic capital letters.

The bell founder's mark is a shield divided into four; in the upper quarters are the initials P.H., and in the lower, sprigs of foliage.

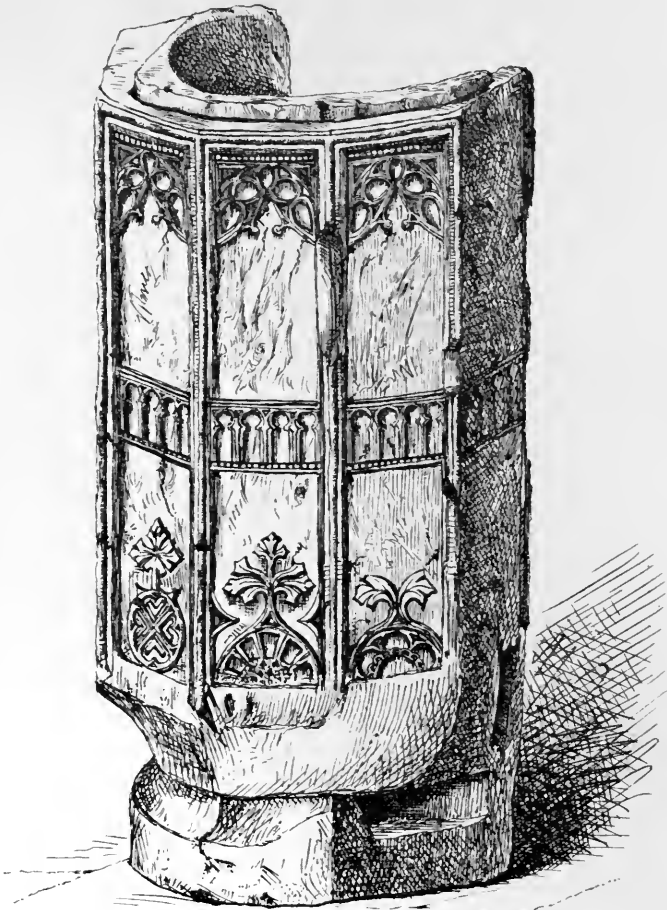
II. "Jhesus be our spede."

III. "Jhesus bee our speed, 1615." From the style of lettering (Lombardic capitals) on these two last bells, as well as from the peculiar cross-stamp after the inscriptions, we have no doubt that they were cast by the Oldfields of Nottingham.

In the bell chamber there is also a small "ting-tang" bell, called the Parson's bell, which is rung immediately before the commence-

in the thirteenth century, and this was probably also their origin in England. Parker, commenting on ancient wooden pulpits, says, "few if any of these are older than the Perpendicular style." Mackenzie Walcott instances sixteenth century wooden pulpits at Sudbury, Southwold, Hereford, and Winchester, and states that the oldest one is at Fulbourne (Cams), circa 1350; and Jules Corblet, Viollet-le-Duc, and other continental archæologists can tell us of none older than the sixteenth century. We consider the date of the Mellor pulpit to be not later than 1330-40, and therefore claim for it the high position of being the oldest wooden pulpit in England, if not in Christendom. Parker's *Glossary*, p. 299; Walcott's *Sacred Archæology*, pp. 431-3; *Manuel d'Archéologie Nationale*, par L' Abbé Jules Corblet, p. 286, etc., etc.

* Bateman's *Vestiges of the Antiquities of Derbyshire*, pp. 215-6.



Wooden Pulpit, Mellor

ment of divine service. It is thirteen inches in diameter at the mouth, and has no mark or inscription.

There is another curious matter with respect to this church, or rather churchyard, which is worth noting. Within two or three yards of the south-east corner of the church, and within the limits of the churchyard, a free grammar school was erected in accordance with the will of Thomas Walklate, who died in 1639. The school was rebuilt in 1806 (which date is over the door), but on the same foundations. It will shortly be pulled down, and re-erected outside the churchyard.

On the north of the church is a stone pedestal, supposed to be the remains of an old cross, now surmounted by a sundial. A gravestone in this churchyard records the burial of a man and his five wives, the first one being only sixteen at the time of her death!

The church is dedicated to St. Thomas. The registers date from the year 1624. In one of them is a list of churchwardens from 1623 to 1759, with a hiatus from 1642 to 1649. There is also a list of seventeenth and eighteenth century ministers in the autograph of Rev. M. Olorenshaw.



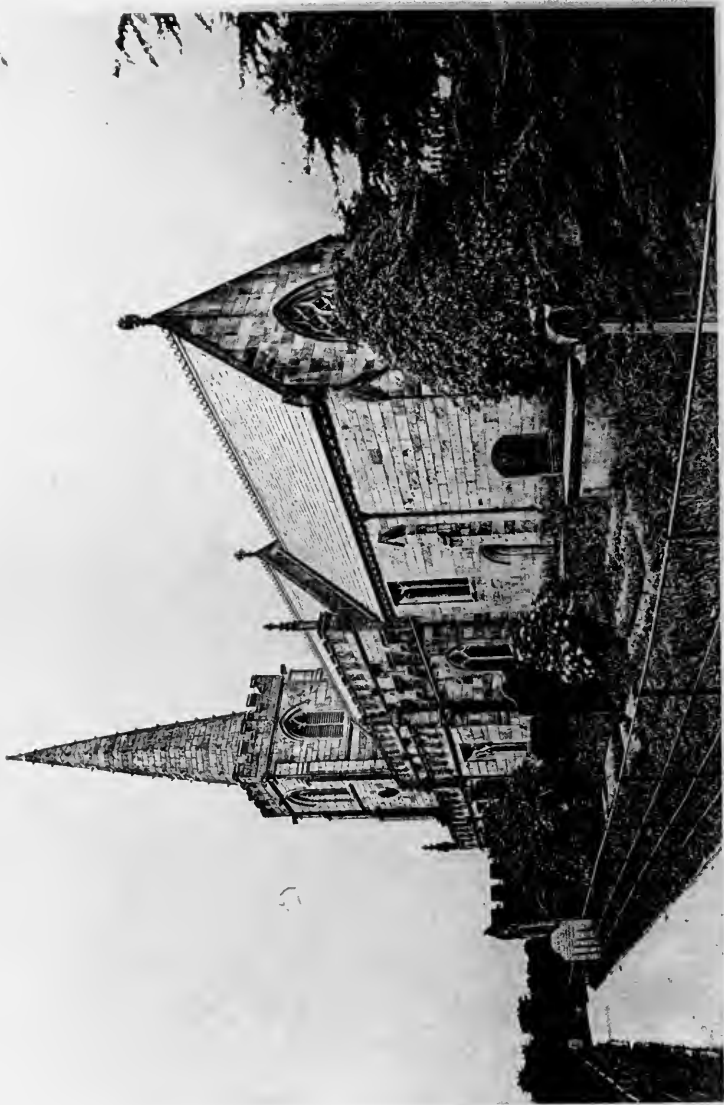
Katharsage.

Derwent.

Stony Middleton.

Padley and North Lees.





HATTERSAGE, S. C.

Hathersage.

THE manor of Hathersage was held by Ralph Fitzhubert at the time of the Domesday Survey, but the earliest mention of a church occurs towards the close of the reign of Henry I. About the year 1130, Richard Basset, in conjunction with his wife Maud, founded the Priory of Launde, in Leicestershire, and endowed it with the advowsons of no less than seventeen churches, one of which was Hathersage.* Maud, the wife of Richard Basset, was the daughter and heiress of Sir Geoffrey Ridel, and brought him the manor of Drayton, in Staffordshire, as well as other large estates. It seems probable that certain lands at Hathersage, if not the manor itself, may have been held by Sir Geoffrey Ridel, for we know that he possessed a considerable share of the lands in Derbyshire, that pertained to the Honour of Peverel; and Sir Geoffrey may himself have been the original founder of this church, which his son-in-law subsequently bestowed upon the Priory of Launde. Thurstan Basset came over with the Conqueror, and his son Ralph Basset was Justice of England. Richard Basset, the third of Ralph's four sons, from whom descended the divergent branches of the great family of Basset, also held the important post of Justice of England in the reigns of both Henry I. and Stephen.†

But if the manor of Hathersage was ever held by the Bassets, it did not long remain with them, for in the reign of Henry III. the lords of that manor were termed "De Hathersage," and the co-heiresses of Hathersage towards the end of that reign married

* Dugdale's *Monasticon*, vol. ii., pp. 90, 91. It appears from the Charter of Confirmation granted by Henry I. that the Priory was founded with special regard to the soul of his father, William the Conqueror. Dugdale also gives a second Confirmation by Henry II., in both of which the church of Hathersage is mentioned.

† Rot. Lit. Claus. 9 John, Memb. 9; Dodsworth's MSS., vol. 96, p. 40; Wyrley's *True Use of Armorie*, p. 15.

Goushill and Longford. From that date the manor was held in moieties. The moiety of Longford remained in the same family for more than two centuries.* There seems, however, to have been considerable change with respect to the Goushill moiety; it was probably that part of the manor of which Elizabeth, wife of William Montacute, and, secondly, of Thomas Furnival, died seized, in 1355.† Lysons also thinks that it was this moiety that belonged to the family of Thorp in the reign of Henry VI., with remainder to Robert Eyre and his heirs.‡

The church of Hathersage was valued in 1291 (Pope Nicholas' Taxation Roll) at £15 6s. 8d. per annum. It was then still a rectory, the advowson being held by the Priory of Launde, together with a pension of £2 a-year, but the great tithes were subsequently appropriated to that establishment, and the living converted into a vicarage.

The Chartulary of the Monastery of Launde, by which we might discover what were the original endowments of the Vicarage of Hathersage, is unfortunately not extant, but the *Valor Ecclesiasticus*, compiled 27 Henry VIII., shows that the vicarage was of the clear annual value of £7 0s. 5d. (including £4 3s. 4d. as tithes of lead), whilst the appropriate rectory of "Athorsey, alias Hathersedge," was only valued at £11 6s. 8d.

The Episcopal Registers, however, enable us to state this living did not become a vicarage until the beginning of the fifteenth century. Institutions made to this church in 1328, 1360, 1361, 1381, and 1382, all specify the incumbent as rector. In 1391, Bishop Scrope *collated* to this benefice (that is, appointed without the intervention or presentation of a patron) through lapse of time. The Prior of Launde resisted this action, and in 1393, a Commission was appointed on the question, who finally instituted Richard Skelton to the rectory, on 7th September, 1394, on the resignation of William Selby. In the following year Skelton retired in favour of John Beresford. In 1422, we find that one John Rolf was vicar of Hathersage; he effected an exchange with John Masson, vicar of Wirksworth. §

* Inq. post Mort., 47 Edw. III., No. 22; 3 Hen. IV., No. 32; 21 Edw. IV., No. 52. In Dodsworth's time there was "in le window" of this church—"Paly, arg. and gu. on a chief, az., a fesse dancettie, or, (Hathersage.)" Add. MSS., 28, 111, f. 109.

† Inq. post Mort., 28 Edw. III., No. 39.

‡ Lysons' *Derbyshire*, p. 177.

§ Lichfield Episcopal Register, *passim*.

The Parliamentary Commissioners of 1653, report that "Hathersitch" is a vicarage and a parish of large extent. The Commissioners suggested that the hamlet of "Bamford, Outtsetts, Bancks, Boothe, and Over Padley" should continue to be part of the parish. The vicarial tythes amounted to £10, and an augmentation was granted of £30. Mr. Robert Clarke was then the incumbent.

The church of Hathersage, dedicated to St. Michael, is not only one of the most picturesquely situated churches of Derbyshire, but is also one of the best examples of ecclesiastical architecture that the county possesses. It consists of a nave with side aisles, chancel with north aisle or chapel, south porch, and an embattled tower surmounted by a lofty spire. In 1851-2 the church underwent a thorough restoration, when a considerable portion of the external masonry was renewed, but we believe that every care was taken to interfere as little as possible with the original character of the building. Its general design, and most of its features, connect the present church with the first half of the fourteenth century, when the Decorated style prevailed.

The roof of the chancel is now of a high pitch, but the parapets of the nave and side aisles are embattled, and ornamented at intervals with crocketed pinnacles. The buttresses that support the exterior of the building are throughout of Decorated design, and to the same period belong the windows throughout the building, with the exception of the east window of the south aisle, those of the north chancel chapel, and the west window of the tower, which are later insertions of the Perpendicular style.

Below the battlements of the porch, over the entrance, are four shields carved in stone, and a four-leaved rose. The first of these shields (commencing on the left) bears a bend, the second is nearly illegible, the third on a chevron three quatrefoils (Eyre), and the fourth a chevron between four trefoils slipped.* There are various quaint and well-defined gargoyles both on the south and north of this church; on the south side may be noticed a muzzled bear, and the face of a tiger, and on the north a Turk's head.

The nave is separated from the side aisles on each side by four pointed arches, supported by octagon columns, having clearly

* According to Ashmole's notes, taken in 1662, the first of these shields was quarterly over all a bend, and the second bore six billets in an orle. The fourth coat, which also appears on the font, has puzzled various gentlemen well skilled in heraldry and genealogy, who have kindly endeavoured to assist us in the matter. On the whole we are inclined to think that this was the old coat of Padley, who for the most part adopted the coat of Bernake, as the more honourable of the two, after the marriage with the heiress of that family.

cut capitals of varying design. The archway into the tower is worthy of notice, as the capitals of the jambs are of an unusual character, and have by some been attributed to the Early English period, though we believe them to be of the commencement of the Decorated style.

There are two doorways of plain Decorated design—now blocked up—one on the north side opposite the porch entrance, and the other on the south side of the chancel.

Of the interior of this church it is not very long since it was remarked that it was “in the most despicable order, the ‘Commandments’ are broken, the pavement is damp and dislocated, the monuments are ill kept, and the very whitewash appears of the earliest ‘Gothic’ application.” But all this was completely changed at its restoration in 1851,* under the auspices of the Rev. H. Cottingham, the then vicar, and the exact contrary would now be nearest the truth, for it would be difficult to meet with a church in better order throughout. There are several objects of interest within its walls. At the east end of the south aisle is a small niche which has formerly, we conclude, served for a piscina; and the presence of a former altar here is placed beyond doubt, by the two corbel brackets for images which project from each end of the base of the east window.

One of the corbels that supports the obtusely-pointed arch opening from the chancel into the north chapel is exactly similar to these brackets, thereby indicating that various repairs were done to the church, such as the insertion of the east window of the south aisle, at the time when that chapel was built.

In the upper tracery of one of the windows of the north aisle are some remains of old stained glass, chiefly of a yellow colour. Amongst the fragments may be noted an ape seated, an owl, a griffin, and an eagle’s head and wings. These fragments came from Dale Abbey in this county, and were given to the Rev. H. Cottingham by the late Miss Wright, of Brookfield.

At the west end of the church is a fine octagon font of the Perpendicular period, of a chalice-shaped design.† The font has three shields, and other designs, on the eight sides of the upper

* The church was re-opened for Divine Service on the 15th April, 1852.

† There is an engraving given of what purports to be Hathersage font in Bateman’s *Antiquities*, p. 211; but it is in reality a sketch of the font of Stony Middleton, as is shown by the grass growing at its base. The font at Stony Middleton closely resembled the one at the mother church of Hathersage. It unfortunately no longer exists. It was doubtless carved by the same hand, and presented by the same donor as the one at Hathersage.

portions. Two of these shields bear the arms of Eyre and Padley respectively, and betoken that it was the gift of Robert Eyre, the third son of Nicholas Eyre, of Hope, who married Joan, daughter and heiress of Robert Padley.* It is generally supposed that he had much to do with the repair of this structure, and the probable date of the Perpendicular portions of the church would bear out this supposition; but the rumour, which connects him with the building of the church as it now stands, is clearly at fault, for it is at least a century earlier. This marriage brought to the Eyres the manor of Upper Padley in this parish, and as a moiety of the manor proper of Hathersage came to the Eyres in the reign of Henry VI., the family at once assumed a leading position in the district. The third shield on the font bears the same arms that are on the fourth shield on the porch.

On the south side of the chancel are three elegant sedilia of equal height, with carved stone canopies; beyond them is a small piscina of good design (Plate XXIII).

On the north side of the chancel is an altar-tomb under an elaborate stone canopy. On the top are the effigies, in brass, of Robert Eyre and his wife Joan aforementioned, and their fourteen children, Robert, Nicholas, Roger, Richard, Rauff, Hugh, Philip, Henry, Edmund, Stephen, Jane, Elizabeth, Joan, and Margaret.† The man is represented bareheaded, with his hair cropped close, in plate armour, having a gorget of chain mail covering the throat, armed with a long sword suspended diagonally in front of the body, and a dagger, and having a lion under his feet.‡ The lady wears a double-peaked head dress with falling lappets, and a close-fitting gown trimmed with fur at the neck and wrists. Below them is the following inscription:—

"Hic jacet Robertus Eyr armiger, qui obiit xx die mensis, Marcii anno millimo CCCCLIX, et Johna uxor ejus que obiit ix die mensis

* The chief pedigree of the Eyres at the College of Arms (Vincent, 146, f. 153) makes this Robert the grandson of Nicholas Eyre, another Robert intervening; but this is an error, as is proved by comparing it with the Eyre pedigree given under the Reresbys of Yorkshire (Vincent, 110, f. 189), and with Harl. MSS., 1093, f. 70; Egerton MSS., 996, f. 32; and Add. MSS., 28, 113, f. 63. For further particulars of the Eyre family, see the account of the churches of Hope, Longtone, Baslow, etc. The Eyres were originally of Hope, where we know that they were possessed of considerable landed property as early as the reign of Henry III.

† There is a brass to the memory of Philip Eyre in the church of Ashover. See *Churches of Derbyshire*, vol. i. p. 23. There was another Robert of this family, the eldest son, but he died in his infancy, making fifteen children in all.

‡ For the various characteristics of the armour of this effigy, peculiar to this particular period, see Haines' *Monumental Brasses*, vol. 1, p. 193-4.

Marcii anno dni millimo CCCCLXIII, ac pueri eorundem quor' animabus ppicietur Deus. Amen."

There is now only a single shield, that of Padley, on the top of the tomb, and it is placed above the heads of the effigies. The two other shields, as we find from the Visitation of 1662, were Eyre, and Eyre impaling Padley.

Bassano, describing this tomb, says "here are two coats stolen, but on one in sinister corner is 3 barnacles" (Padley). The whole monument was restored by the late Earl of Newburgh, a lineal descendant of Robert Eyre and Joan his wife. A small brass plate let into the east end of the tomb records this restoration.

"Annorum serie dirutum, stirpis non immemor avitæ monumentum hoc Franc. Com. de Newburgh restituit. Ao. Dni. MDCCCLII."

On a shield carved in the stone on the south side of the monument are the quartered arms of Eyre and Padley.

Ralph Eyre, of Offerton in the parish of Hope, the sixth son of Robert Eyre and Joan Padley, married Elizabeth, daughter and co-heiress of — Oxspring, of Oxspring Hall, Yorks. There are two brass effigies to their memory, formerly on an altar tomb in the north chapel, but now let into a slab of black marble and fixed in a high position against the south wall of the chancel. The man is in plate armour, bareheaded, and with the sword girt diagonally in front, after the fashion of his father's brass; the woman's head-dress has falling lappets, but fits close to the head, whilst the long cuffs of the gown are turned down over the hands. Above them is a brass plate, with the following inscription, which is not coeval with the figures, but of much later workmanship:—

"Orate pro animabus venerabilis viri magistri Radulphi Eyr, quondam de Offerton in com. Derby generosi, et Elisab. uxoris ejus, qui quidem Radulphus obiit Anno Dni. 1493."

The original inscription is given by Ashmole, and corresponds with the present one, except that it has the day of the month (31st January), and concludes with the usual formulary invoking God's mercy. This plate also bears an impaled coat, the dexter side bearing the arms of Eyre, but the sinister left blank. The sinister side formerly bore the arms of Oxspring—*Ary.*, on a fess between three church-bells, *gu.*, as many cross crosslets of the field. The altar tomb of gritstone, from which these figures were removed, was standing in the centre of the chapel as late as 1823, when the church was visited by Mr. Rawlins.

Robert Eyre, of Padley, the eldest surviving son of Robert and

Joan, married Elizabeth, daughter of Thomas Fitzwilliam of Mablethorpe, Lincoln. Brasses to their memory were formerly against the wall in the north chapel, between the two north windows. They are now affixed to marble under the canopy at the back of the altar tomb to Robert and Joan. Both figures are kneeling, the man in plate-armour, with long hair, and on his surtout the quartered arms of Eyre and Padley; the woman with a pointed head-dress with falling lappets, and on the sinister side of her mantle the arms of her husband, with her paternal coat just showing on the dexter side. The arms of Fitzwilliam of Mablethorpe are—Lozengy, *arg.*, and *gu.*, in fesse a fleur-de-lis of the second, within a bordure, *sab.*, bezantee.

From the man's lips proceeds a scroll, bearing—" *Sancta Trinitas unius Deus miserere nobis;* " from the woman's—" *Pater de celis Deus miserere nobis.* " Behind the man are four boys kneeling, respectively inscribed, John, Enstoner,* John, and Thomas. There were seven sons to this Robert Eyre, and probably there were effigies of all of them when this monument was complete. The other sons were—Robert, who married Cicely, daughter of Nicholas Wortley, of Derby; a second Robert, and a second Thomas, who probably died in their infancy (as well as the second John). John, who lived at Throwley, in Staffordshire, died without legitimate issue; and Thomas married Catherine, daughter of John Ap-guilliam, by whom he had numerous issue. There were also two daughters, Jane, who married a Meverell, and Elizabeth, who married a Draycott, but their effigies do not appear behind their mother. We know that at one time they occupied their proper position, and they are mentioned in Haines' work on Brasses. But at the time when the church was restored they were not forthcoming, and their place is unfortunately occupied by another brass plate to which we shall shortly allude. Two small kneeling female figures, which are probably the missing ones, are now fixed against the south chancel wall, in the centre niche of the sedilia. They were brought back to the church by Lord Newburgh, after a sojourn of some years at Hassop.

Of the remaining sons of Robert Eyre and Joan Padley, in addition to the two Roberts and Ralph, already mentioned, we have gathered the following brief particulars:—

Nicholas, the 3rd son, was of Nether Hurst, near Hathersage;

* The pedigrees are unanimous in styling this son *Christopher*, but *Enstoner*, as given in the text, is certainly the reading on the brass.

he married Elizabeth, daughter of Peter de St. Andrew, of Gotham, Notts.

Roger, the 4th son, of Holme, married Elizabeth, daughter of Robert Whittington, and cousin and heiress of Henry Bakewell.

Richard, Hugh, and Henry, the 5th, 7th, and 9th sons, died without issue.

Philip, the 8th son, was rector of Ashover.

Edmund, the 10th son, of Brookfield, married Agnes, daughter and heiress of Edmund Ashurst, of Reaton, Notts.

Stephen, the 11th son, of Hassop, married Katharine Dymoke, of Kyme, Lincoln.

On the south side of the chancel, above the sedilia, are the brass effigies of a knight and his lady, kneeling at desks, on which books are lying. The knight is in plate armour, bare-headed, and has the quartered coats of Eyre and Padley; the lady is in a close-fitting pointed cap, and on her mantle, in addition to her husband's arms, are the arms of Plompton, of Yorkshire—*Az.*, five fusils in fess, *or*, each charged with an escallop, *gu.** From the mouth of the knight proceeds a scroll, bearing "*Sea Trinitas uni Deus,*" the sentence being concluded on the scroll of the lady, "*miserere nobis.*" These brasses represent Sir Arthur Eyre, of Padley (grandson of Robert Eyre and Elizabeth Fitzwilliam), and his first wife. The following lengthy inscription is below the figures, and is remarkable, for the sculptor not having calculated the space with accuracy, has necessitated the addition of the last two words on a separate little strip of metal:—

"Thys Sr Arthure Eyre was sone of Robert, sone of Robert, sone of Robert (otherwyse called Robenet), who maryed Johan Padley, which Sr Arthure had three wyves, Margarett ye daughter of Sr Robert Plompton of Plompton in Yorkshire knight was his first wyffe, Alyce daughter of Thomas Coffyn of Devonshire Esq^r the 2 wyffe, and Dorothe daughter of Homfrey Okover of Okover in the countye of Staffordshyre was his 3 wyffe. By Margaret he had yssewe three sones Robert Harrye and Edmond and iiii. daughters Katheryn Margarett Anne and Johan, and by Alyce one sone nanyed George, whych sones and daughters dyed yn there tender age, all but Anne whych after was maryed as daughter and sole heyre of Arthure to Sr Thomas Fitzherbert knyghte, sone and heyre of Anthony Fitzherbert knyghte, one of ye Kings Justices of hys cheif benche."

Behind Elizabeth Fitzwilliam, at the back of the altar tomb on the north side of the chancel, where her two daughters ought to be, is a small brass plate bearing an inscription and a quartered coat of arms. The inscription is as follows:—

* These are the correct tinctures of the coat of Plompton, of Plompton. The Plomptons, of Darley (see the account of Darley church), bore the same arms, but differently coloured.

“*Depositum Robti Eyre, Filii primog, Robti Eyre de Highlow Armig., obiit in collegio Trinit. Cantab., vicesimo Sexto die Junii, Ao. Dni. 1656, ætatis autem suæ vicesimo.*”

This Robert Eyre was sixth in direct descent from Thomas Eyre, of Highlow, by Katherine Ap-guilliam (mentioned above), who was himself the grandson of Robert Eyre and Joan Padley. The father of this young Robert Eyre, who died a bachelor, was Robert Eyre, of Highlow, High Sheriff of the county in 1658; and his mother was Anne, daughter and co-heiress of Bernard Wells, of Holme Hall, Bakewell.* Above the inscription is the quartered coat—1st and 4th Eyre, 2nd Padley, 3rd *erm.*, on a canton, *sub.*, a buck's head cabossed, *or* (Wells); over all a label of three points.

The chancel contains yet one more monument to the highly interesting and wide-spread family of the Eyres, though it is in a place where it might easily escape attention. Under the communion table, on a dark coloured slab, is the following inscription in Roman capitals:—

“*Hic jacet Rob' filius primogenit' Gulielmi et Katarinæ Eyre de Highlow in agro Derbiensi, puer egregia forma et indole, parentum amor et delicia. Vixit 3 annos mense uno decemque diebus. Placide Deo animua (? animam) reddidit iiii. Junii, An. Dom. 1675. ON ΦΙΛΑΕΙ ΘΕΟΣ ΑΠΟΘΝΗΣΚΕΙ ΝΕΟΣ.*”

William Eyre, of Highlow, was brother of Robert Eyre who died at Trinity, Cambridge.

There are no other monuments of age or special interest in the church, but one may be noticed in the churchyard, on the south side, near a small weeping ash-tree, as it was formerly within the sacred walls. This stone—which is to the memory of Mary Clarke, who died in 1628, the daughter of Robert Clarke, a former vicar of Hathersage—was found in the north aisle of the church at the time of its recent restoration.

At the same time several fragments of ancient sepulchral slabs were found in the clerestory walls, having portions of crosses incised on them, but they were too much injured to be worth any attempt at preservation. One fragment, which was found under the flooring of the church where the old pulpit stood, has been preserved, and is now fixed in the ground against the east wall of the churchyard, near the entrance gates. It consists of the upper half of a wide sepulchral slab, having double marginal lines incised

* See the account of Bakewell; there is a brass to the memory of Bernard Wells in the chancel of that church.

round it, and the head of a floriated cross with fleur-de-lis terminations; there are also small shields in each of the upper angles. The stem of the cross passes between the Roman initials "L. J." These initials are of much later date than the cross, which we consider to be of early fourteenth century work, and show that the stone has at some time in its history been appropriated to commemorate a second interment. Popular ideas, ever ready to fasten on the smallest detail to corroborate a favourite tradition, were eager to associate this stone, at the time of its disclosure, with Little John, and pointed with triumph to the initials of his nickname!

There is a legend, firmly believed in by the good folk of Hathersage, that this village was the birthplace of Robin Hood's most celebrated companion, and that in this graveyard he found his last resting-place. No inquiry or research has been spared by us in endeavouring to test the truth of this tradition, but we have ascertained little more than that this tradition was generally accepted more than two hundred years ago. Yet there certainly appear to be better reasons for its acceptance, than for its dismissal to the realms of fiction. Dr. Spencer Hall, in his *Peak and the Plain*, has well summed up the arguments bearing on Little John's history. When he visited Hathersage, about thirty years ago, the small cottage near the church, that went by the name of "Little John's house," was still standing. The cottage was then occupied by one Jenny Sherd, 70 years of age. Her father had died, at the age of 92, twenty years previously, and he had received assurance of Little John having died in that cottage and been buried in the churchyard, when he entered on his tenancy. He also recollected that his predecessors had received a similar assurance sixty years previously, and thus from mouth to mouth had the tradition descended.

The grave of Little John is to the south-west of the church, and is distinguished by two small upright stones about ten feet apart. These stones were yet further apart some years ago, but it is said that their position has been more than once tampered with by mischievous youths.

"Jenny well remembered, she said, when Little John's grave was opened by Captain James Shuttleworth, and a great thigh-bone brought from it into the cottage and measured upon her father's tailoring board, when it was found to be *thirty-two inches in length*; and though decayed a little at the ends, it was thick throughout in proportion to that length. Two shovels had been broken in digging the grave, and the bone had been broken near the middle by the third shovel striking it; but she declared that the parts corresponded with each other exactly, and that there was no artifice or deception in fitting them together. The name of the sexton who opened the grave was Philip Heaton, and the great bone was

taken by Captain James Shuttleworth to the Hall; but his brother, Captain John, was so offended at him for having it exhumed, and he met with so many severe accidents—two of them in the churchyard—while it was in his possession, that at the end of a fortnight he had it replaced. Some years after, however, being with his regiment in garrison, at Montrose, in Scotland, he sent to her father, promising him a guinea if he would take it up again and send it to him in a box; but her father would not comply with the request. When she was about twenty years old, a party of 'great folk' from Yorkshire had it re-exhumed, and took it with them to Cannon Hall, near Barnsley. Up to that time *Little John's cap* was kept hanging by a chain in the church, (as it is said his bow had done till within the last century), but even this the tasteless and foolish party in question also took with them. Jenny said she remembered all this very well; and, with every other old person in the village, had a particularly distinct recollection of the green cap that hung in the church, and which 'everybody knew' to be Little John's.*

Nor was Little John's cap the only relic of Robin Hood's companion formerly kept in this church. A memorandum, taken by Mr. Elias Ashmole, states that this hero's bow was suspended in the church in 1652.† A contributor to a Derbyshire journal recently gave some further information relative to the subsequent history of this bow:—"It may not be generally known that the identical bow of Little John, the companion of Robin Hood, now hangs up in Cannon Hall, near Barnsley, where it has been more than a century. Previous to that time it was in Hathersage Church, Derbyshire, when it was removed by Mr. John Spencer, of Cannon Hall and Hathersage, whose mother, Miss Ashton, was heiress of that property, which descended to the present Mr. Ashton Shuttleworth through his grandmother, Miss Spencer, the eldest co-heiress of that family."‡ It thus appears that both bow and cap found the same resting-place.

There are various extraordinary instances of the property of the soil in preserving dead bodies in the north of Derbyshire, and this property appears to be shared to some extent by the graveyard of Hathersage. The corpse of Mr. Benjamin Ashton, who had been buried fifty-six years before, was exhumed on the 31st of May, 1781, when digging a fresh grave, and was found to be congealed as hard as flint. Jenny Sherd, mentioned above, "saw it reared upright in the church, whilst the grave was preparing for its re-interment. It fell, however, along the aisle, when its head broke off. Her father tried to cut a piece out of its back with a saw, to preserve as a relic; but the saw would not make the slightest invasion."§

* *The Peak and the Plain*, pp. 30—36.

† Pilkington's *Derbyshire*, vol. ii., p. 387.

‡ Local Notes and Queries, *Derbyshire Times*, Sept. 28th, 1872.

§ *The Peak and the Plain*, p. 293. See also Gough's *Camden*, and the *Reliquary*, vol. v., p. 120.

The latest contribution to the history of Little John's Bow, as well as to the peculiar qualities of the churchyard soil, was recently published in a note to the new edition of Hunter's *Hallamshire*, by the late Rev. Charles Spencer Stanhope, and dated 5th October, 1865. It is as follows:—

“There is a bow at Cannon Hall said to have been the bow of Little John, bearing on it the name of Col. Naylor, 1715, who, tradition said, was the last man who bent it and shot a deer with it. There was also a cuirass of chain mail and an arrow or two which were said to have belonged to Little John, but these were lost in repairs of the house about 1780; but I have heard my father say that the cuirass had been much reduced by people stealing rings from it for memory. Hathersage in Derbyshire was an estate formerly belonging to the Spencer family, and was left by the last Spencer to the son of his eldest daughter, John Ashton Shuttleworth, Esq. In this churchyard was the head and foot stone of the grave of Little John, and his bow, arrows, and cuirass, according to Ashmole, as I am told, used to hang up in the chancel of Hathersage Church. From thence they have long disappeared, and a bow, etc., are found at Cannon Hall, a seat of the Spencers, who were also owners of Hathersage, and this bow was always known by the name of Little John's bow. It is of spliced yew, great size, and about six feet long, though the ends where the horns were attached are broken off. The late James Shuttleworth, who died about 1826, had the grave opened, I fancy about 1780, and the only bone which was found beyond what instantly crumbled to dust was a thigh bone of the extraordinary length of twenty-eight-and-a-half inches. I remember in the year 1820 when Sir Francis, father of Sir Charles Wood, Bart., of Hickleton (now Lord Halifax), was at Cannon Hall, on my recounting this anecdote, sending up for the old woodman, Henchcliffe, who told it me, and he took a two-foot rule out of his pocket and extending the little slide, showed the exact length. He mentioned besides that he was the gravedigger's son, and was present at the disinterring of the said bone, and another anecdote which it is of no importance to relate. After a discussion about making a grave for one of the family, the Major said, ‘Break up the grave of my uncle Benjamin Ashton, he has been dead above 50 years.’ This was done, but the body was found entire and sound, as he said, as heart of oak. He was an immensely fat man, and no part had disappeared but the feet and hands, for he had died of gout; so antiseptic, it appears, is the soil of this churchyard.”*

It will be seen that this account clashes in some particulars with that given by Dr. Spencer Hall, but as it is the more likely to be correct, coming from one of the family, we have thought it best to give it at length. It will be noticed that the Rev. C. S. Stanhope makes no allusion to Little John's cap. If this “Cap” had been still extant, it would have been of much value in testing the question of the position held by its owner, and of more worth than the bow as to comparative antiquity; but a letter addressed to us by Walter Spencer Stanhope, Esq., M.P., the present

* Hunter's *Hallamshire*, Dr. Gatty's edition, page 3. It has been suggested that this bow probably belonged to one of the warriors of the Eyre family, and had no connection with a mere marauding forester; and this suggestion is favoured by the statement that the bow, with the other relics, formerly hung over the altar-tomb of the first Robert Eyre, of Padley. Nicholas Eyre, of Hope, the father of Robert, took part in the battle of Agincourt, and it has been further conjectured that this was the weapon he there used. But though this may have been the case with the cuirass (an unlikely accoutrement for a forester), surely the bow was not then used by any but the rank and file, and did not come within the category of knightly weapons.

owner of Cannon Hall, dated 2nd June, 1876, says:—"I never heard of any cap having been part of the relics of Little John which were brought to Cannon Hall, neither is there any such article now preserved here." Our own inquiries, made at different times at Hathersage, convince us that a green cap did formerly hang in the church, and the tradition respecting the cap seems even more vivid than that of the bow, as is only likely to be the case, owing to its later removal. On the whole, the evidence warrants us in assuming that a portion of the weapons and accoutrements peculiar to a forester were hung up in this church, that the said forester (both from the bow and grave) was of exceptional stature, that both weapons and grave were popularly assigned to Little John more than two centuries ago, and that the said weapons, etc., must have belonged to a man of extraordinary fame, or they would not have found such a resting place.

This being the case, the opponents of the accuracy of the tradition seem to us to have far more difficulties with which to contend than those who accept it.

On the south side of the church is the wide base of the old churchyard cross, with about four feet of the ancient shaft. On the top is fixed a metal sundial inscribed—"Daniel Rose, Darwent, 1811."

The tower, surmounted by a lofty octagon spire, enriched at the angles with crocket work, contains a peal of six bells. They are thus inscribed:—

1. "E mero motu hic habitantium," in Roman capitals.

II. "Ex dono Tho: Bagshaw * Arm: Cujus insignia," followed by the family crest, an arm coupé at the elbow, and erect, holding a bugle horn.

III. "Gloria in exselsis Deo, 1659;" crest of Eyre, a human leg armed coupé at the thigh spurred, between the initials R. E.; followed by the ornate initials ^{W.}
I. S.

IV. "Nos ab ruina salvet Virgo Katerina," in old English letters, with ornate Lombardic initials.

V. "Tuo nomine dulcidina vocis cantabo, C. W..G. E. 1657." Below the date are the initials ^{W.}
I. S. and on each side are the initials R. E. below the Eyre crest.

* Joan, daughter and heiress of Nicholas Eyre, of Nether Hurst, 3rd son of Robert Eyre and Joan Padley, married Henry Bagshawe, of Ridge. Hence the connection of the Bagshawes with Hathersage.

VI. "Ihc. Gloria in excelsis Deo, 1617," followed by the founder's initials—P. H.

There is also a very interesting Sanctus bell of the fifteenth century, inscribed with a prayer for Robert Eyre and Joan Padley—"Orate pro animabus Robert Eyr Johanne uxoris ejus." Over the word "animabus" are the arms of Eyre, and over "Johanne" those of Padley.*

Several feet of the top of this beautiful spire have been lately renewed, as it suffered much in the gale of December, 1872.

It should also be mentioned that a small piece of carved oak tracery, part of a former screen of Perpendicular style, and a piece of Purbeck marble, well carved with quatrefoils from Hathersage church, are preserved at the museum at Lomerdale House.†

The earliest registers commence in 1627, but they contain no entries of special interest.

*The following ringers' rhymes, circa 1660, which were formerly on the south wall of the belfry at Hathersage, are taken from Mr. Rawlins' MSS., vol. i, p. 179:—

" You gentlemen that here wish to ring,
See that these laws you keep in every thing;
Or else be sure you must without delay,
The penalty thereof to the ringers pay.
First, when you do into the bellhouse come,
Look if the ringers have convenient room,
For if you do be an hindrance unto them,
Fourpence you forfeit unto these gentlemen.
Next if you do here intend to ring,
With hat or spur do not touch a string;
For if you do, your forfeit is for that,
Just fourpence down to pay, or lose your hat.
If you a bell turn over, without delay
Fourpence unto the ringers you must pay;
Or if you strike, misscall, or do abuse,
You must pay fourpence for the ringers' use.
For every oath here sworn, ere you go hence,
Unto the poor then you must pay twelve pence;
And if that you desire to be enrolled
A ringer here, these orders keep and hold.
But whoso doth these orders disobey,
Unto the stocks we will take him straightway:
There to remain until he be willing
To pay his forfeit, and the clerk a shilling."

† Bateman's *Catalogue of Antiquities*, pp. 187, 269.

The Chapelry of Derwent.

ABOUT the close of the twelfth century, John, Earl of Mortaigne, in the reign of his brother Richard, bestowed a large tract of land in this part of the parish of Hathersage, on the Premonstratensian Abbey of Welbeck. It is described in the charter as the pasture of Crookhill, the woods of Ashop up to Lockerbrook, and from Lockerbrook up the valley of the Derwent, even to Derwent-head. This grant was confirmed by King John in the 16th year of his reign, and again by Henry III.*

A family, who took their name from the manor, held, as we have seen, the manor of Hathersage, and its appurtenances seem to have stretched up the valley as far as Derwent. On the death of Matthew Hathersage, towards the end of the reign of Henry III., these estates were divided between two co-heiresses. Oliver, son of Nigell de Longford, whose mother was Cecilia, co-heiress of Matthew de Hathersage, gave to the Abbey of Welbeck the remaining lands at Derwent, on which the Grange itself was erected, and which is now known by the name of "the Abbey," or Abbey Farm. A Taxation Roll that was taken of the possessions of the Abbey of St. James, of Welbeck, in 1299, gives the value of their estates at Crookhill at £7 17s. 4d.†

The same Chartulary tells us, that in the reign of Edward III., the Grange "in pecco," commonly called "Cruchill," in Hope parish, obtained an exemption, by the authority of the Pope, from the payment of tithes of the newly-tilled lands which they had

* For several particulars in this account of Derwent Chapelry, we are indebted to papers contributed to the *Reliquary* (vol. X.) by Mr. Benjamin Bagshawe, and the Rev. F. Jourdain. The latter gentleman—Vicar of Derwent-Woodlands—has also most kindly given us much information with respect to his own and adjacent parishes, which has not hitherto been published. The Chartulary of Welbeck Abbey is amongst the Harl. MSS., No. 3,640. The grants relative to Crookhill occur at ff. 218, 219.

† Harl. MSS., 3,640, f. 64.

planted with vegetables with their own hands, of the increase of the animals, of the gardens, and of the orchards. It is also specially mentioned in this place that the Grange was not subject to the jurisdiction of the Dean of Lichfield.*

It appears that there were at one time no less than four chapels on this extensive monastic estate, all doubtless served by the monks of Welbeck. It is not necessary, however, to suppose that regular daily service was carried on in all of them, any more than is now the case with the multitude of small chapels in certain districts of Roman Catholic countries, where only occasional masses are said. According to the change of the season, labour would be most in demand now in one part, and now in another of their domains; and probably the monks were anxious to have a chapel for the devotions of themselves and their dependents near to the immediate site of those practical good works of fertilising the ground, to which the Premonstratensians were specially addicted. But be this as it may, the four chapels were thus situated:—

I. At Derwent, near the site of the present church; this was probably the most important, as it was by the old water-mill, near to which a small colony would be sure to be in permanent residence.

II. At the Abbey Grange, some three miles higher up the stream on the same side of the water; a portion of this ancient grange is still standing, and inhabited as a farm-house, whilst the foundations of the more extensive establishment can be readily traced. The chapel seems to have stood immediately to the south of the present building.

III. On the opposite side of the river, communicating with the Grange by a bridge, the semi-artificial piers of which can still be seen on each side of the bank; this chapel, in the township of Woodland, was near the present farm buildings, between Birchin Lee and Marebottom, that are now approached by a road called Chapel Lane.

IV. In the Woodlands, by the side of the old Roman road, near where the present "Pillar"† stands, which was in all probability an ancient wayside cross; a wood near Ashopton is still known by the name of Friars' Walk.

At the dissolution of the monasteries in the reign of Henry VIII.,

* Harl. MSS., 3,640, f. 271.

† Up to a very recent date it was customary to affix all notices relative to the township of Woodlands to this pillar, though at some distance from any habitation.

all these chapels would naturally suffer from neglect and desuetude. Probably the first to perish would be the one on the high ground by the Pillar, and, secondly, the chapel that formed part of the Grange, whose new owners would only care to preserve such of the old buildings as would suffice for farm purposes. We know that the chapel on the other side of the water, opposite the Grange, lasted longer, for it is marked on Saxton's Map of Derbyshire (1557), on Speede's (1610), on Marden's (c. 1710), on Bowen's (c. 1750), and on Ellis' (1777), under the title "New Chappel." This name would seem to imply that it was built subsequently to the one attached to the Grange, and hence its cognomen, which would cling to it even when it had itself become venerable with age.* The chapel at Derwent itself, which was dedicated to St. James, remained, and was probably served from time to time by a curate, who was supplied by the purchaser of the monastic estates. In an account of lands sold in the reign of Queen Mary, the property at Derwent is mentioned, and "the leade, bells, and advowsons," are excepted from the sale.† The Parliamentary Commissioners of 1650, describe "Darwent" as a parochial chapelry in the parish of Hathersage, with an income of £8. They recommend that it should be made a parish church.‡ One Mr. Burdyes was then the incumbent.

In 1688 we find the Earl of Devonshire paying through his agent, Mr. Greaves, of Rowlee, £5 as a gratuity to the Rev. Mr. Nicholls, "for his services at Derwent Chapel." In the month of February, 1707, there is an entry in the parish registers of Hope, among the list of *Septulti*, of "Dom. Phil. Hutton. Curatus de Darwent." From a board of bequests in Hope Church, we learn that Henry Balguy, who died in 1685, and whose monumental brass is described in our account of that church, left the sum of £20 to "an orthodox and conformable Minister of Darwent Chapel." The Rev. Robert Turie, curate of Eccleshall, and assistant-minister of the parish church of Sheffield, bought back the alienated Abbey Farm, and it was eventually added to the living of Derwent in 1722.§

* On several maps, at the commencement of the present century, the same site is termed "Old Chapel."

† Harl. MSS., 608, f. 1^b. From the word "advowsons" it would seem as if the presentation to more than one chapel was implied.

‡ From this recommendation, when we compare it with similar suggestions of the Commissioners, it seems fair to assume that it was a building of some little magnitude, at all events of superior proportions to that which was built in 1757.

§ Rev. Robert Turie appears to have become interested in this district through his intimacy with the Balguys. He was a Scotchman by birth. He also improved the livings of Edale and Dore, and by his will, dated 19th February, 1720, left educational endowments to Derwent, Edale, Dore, Stony Middleton, Bamford, and other places.

The ancient family of Balguy, who, up to the middle of the seventeenth century, appear to have chiefly resided at Rowlee, built Derwent Hall in 1672, and in the same year gave the font to the adjacent chapel, and probably other benefactions. The font, which is of a simple but good octagon design, bears the date 1670, the Balguy arms, and the name "Henery Baugey," phonetically spelt. It now stands in the new church, but up to a recent date it served as a geranium-pot in the Hall gardens.

In 1757, the pre-Reformation chapel having become dilapidated, it was pulled down, and another one built upon a small scale. From a south-east view of this chapel, which was taken by the Rev. R. R. Rawlins in 1824, and from a north-west view given in the *Reliquary* to illustrate the Rev. F. Jourdain's paper, we can gather a good idea of this ugly little building, with its round-headed windows and square bell-turret at the west end. Its area was only thirty-five feet ten inches by twenty-three feet four. In 1867 this mean edifice, which had neither antiquity nor beauty to recommend it, was happily removed, and a church of admirable proportions (to which a handsome tower and spire were added in 1873) erected in its place. It would be foreign to our purpose to describe the new building, but it may be mentioned that the old foundation-stone, bearing the date "1757," which was then found face downwards, is built into the east wall of the chancel; and that numerous plainly-moulded stones of fourteenth century work that were found in the walls of the smaller edifice were again used in the masonry. The sundial that was on the walls of the 1757 building still stands in the churchyard, near the south entrance, affixed to the remains of a fourteenth century beam of the old chapel. On the dial is the motto, "Mors de die accelerat." This was the work of Daniel Rose, a native of Wales, who lived for many years in the dales of Woodland and Derwent. He was clerk of Derwent chapel, and manufactured sundials whilst teaching in the old school at that place. The dials at Hathersage, Hope, and other churches and halls in the county, are of his workmanship. His mother, who died in 1819, lived to the age of 105.

There is a tradition current in the neighbourhood, according to which certain Scotch rebels were imprisoned and starved to death within the walls of the old chapel. This tradition has been connected with the expedition of the Young Pretender into Derbyshire in 1745; but it seems much more likely that it should refer to the

transit of the Scotch army through the county in 1648, when they were being conducted as prisoners to London. We know that 1500 of them were imprisoned for sixteen days in the church of Chapel-en-le-Frith, during which time no less than forty-four perished from one cause or another;* and it is very likely that other sections of the prisoners were temporarily quartered, with probably an insufficiency of food, in adjacent churches.

Nor should we omit to notice that this church possesses a very fine silver-gilt chalice, beautifully engraved with figures emblematic of the elements. The hall-mark proves it to be of the year 1584-5. The church plate also includes a silver paten of the date 1763-4, on which is inscribed "Chapel of Darwent, from Dr. Denman." The patronage of the chapel had been sold by Mr. Balguy to Joseph Denman, M.D., about this date. He was the father of the first Lord Denman. The advowson subsequently passed into the hands of the Newdigates, and now rests with the Duke of Devonshire.

* See the account of Chapel-en-le-Frith church.

The Chapelry of Stony Middleton.



HERE is but little left of the old Chapel of Stony Middleton, nor can we glean much of a satisfactory nature in connection with its early history. We may take it as proved, that the Romans had a bath here in connection with the mineral waters, and it is highly probable that the waters did not fall into disrepute, but were held in esteem both in early Christian and mediæval days. These healing springs* were dedicated to St. Martin, and, doubtless, a well-chapel, under the patronage of the same saint, would be erected near the margin of the waters, after the same fashion as the ancient chapel of St. Anne, at Buxton. Probably, too, such a chapel stood on the very site of the present church, which now bears the name of St. Martin; † for the bath is very near to the church, and Dr. Short describes in 1734, “three perpetual bubbling warm springs, close by the west side of the churchyard.”

At what time this well-chapel first gave way to one on a larger scale, and more suited for the general body of worshippers, we know not, but from the present tower, and other incidental particulars, it may be safely concluded that a fair-sized chapel was certainly erected here in the fifteenth century.

The Parliamentary Commissioners of 1650 describe Stony Middleton as “a parochial chapel thought fitt to be made a parish church.

* For a full account of the nature of these springs, see Short's *Mineral Waters* (1734), pp. 94–101; also Pilkington's *Derbyshire*, vol. i., p. 232.

† Pegge's *MS. Collections*, vol. i., f. 8. Dr. Pegge gives the dedication of the church, and no other particulars relative to it, but we may perhaps be excused re-producing the following anecdote relative to the extreme steepness of the street where are all the old houses of Stony Middleton: “The hill in this town is so steep, that it is said when Mr. Ashton was Sheriff in 1664, he had no coach, the Judge asked him why he did not bring one, he replied—‘There was no such thing as having a coach where he lived, for ye town stood on one end.’”

. . . . Mr. Thorpe present incumbent scandalous for drinking." They estimated the income at £45 per annum.*

The present Vicar, the Rev. Urban Smith, writes to us—"When I entered upon this living in 1834, I found this inscription on a board in the church, under the Royal Arms, 'Restored 1759. John Hallam, Saml. White, Churchwardens.' There is no tradition about the shape of the old church nor of its date, but diggings in the churchyard seem to indicate that it was of the usual shape, with oblong nave and small chancel." The architect of 1759 adopted a singular octagon design for the body of the church, and the effect of uniting this building to a low square tower of Perpendicular style is most incongruous. It is said that the same architect also designed the stables at the back of the Crescent at Buxton, the stables at Chatsworth, the rectory at Eyam, and Stoke Hall. We cannot help wishing that he had confined his attention exclusively to secular work.

The timber used in the re-building of the church in 1759, was taken from the old edifice. It gradually became so rotten that a new roof was put up in 1861. At the same time a new west doorway and windows were inserted in the tower, but they are, unfortunately, after an earlier pattern than the tower itself, which is certainly not prior to the 15th century.

When Mr. Rhodes visited Middleton, some sixty years ago, he remarked "an old stone font, of a very elegant form, and carved in a good Gothic style. It stands in a corner of the churchyard, overshadowed by some light trees. It is difficult to conjecture why so graceful a piece of workmanship should be cast, like useless lumber, into an obscure corner, rapidly to moulder away, when, by being removed into the interior of the church, it might be long preserved, an ornament to the building that gave it shelter." † This ancient font was unhappily destroyed at the time of the alterations in 1861, but from an accurate drawing of it, taken a few years previously, we gather that it was of octagon shape and of excellent design, very closely resembling the one at the mother church of Hathersage.‡ From the notes of Bassano, taken in 1710, we learn that it bore the arms of Eyre, as is also the case with

* £40 of this sum was an augmentation from the sequestered rectorial tithes of Glossop. See the account of Charlesworth chapelry.

† Rhodes' *Peak Scenery*, pt. i., p. 31.

‡ *Anastatic Drawing Society's* vol. for 1858, plate xxii. The woodcut of a font given in Bateman's *Antiquities*, p. 211, and there attributed to Hathersage, is also in reality that of Stony Middleton.

the one at Hathersage. There can be no doubt that this fine old font was given to the church by Robert Eyre, who married the heiress, Joan Padley. The Padleys inherited property in this township, through marriage with the Bernakes, and it is very possible that Robert Eyre, on his alliance with Padley, not only gave the font to the church, but built the present tower, as well as the body of the church that was swept away in 1759. Robert Eyre (as we have already stated under Hathersage), died in 1459, and his wife in 1463.

There are no monuments in the church of an earlier date than the eighteenth century. The registers only commence with the year 1715.


The following are the inscriptions on the three bells in the tower :

I. "Daniel Hedderly cast us all in 1720."

II. "Tho. Froggat, Rob. Sheppard, C:W."

III. "Benjamin Ashton, Esq., Jonathan Rose, curate."

The Domestic Chapels of Padley and North Lees.*

HE manor of Upper Padley, in the parish of Hathersage, came to the Eyres in the first half of the fifteenth century, by the marriage of Robert Eyre with the heiress, Joan Padley. In this beautiful situation the Eyres built a large mansion, which was the most considerable in this part of Derbyshire. A son and a grandson of the same name (Robert) resided here in succession, and then Sir Arthur Eyre, whose brass recording his three marriages has been fully described under Hathersage. By his first wife, Sir Arthur had a daughter and heiress, Anne, the only survivor of all his issue. She married Sir Thomas Fitzherbert of Norbury, eldest son and heir of Sir Anthony Fitzherbert, the celebrated judge, and he seems to have resided during his wife's lifetime at Padley, preferring it to the mansion on his paternal estate. The Fitzherberts, like the Eyres, remained true to the ancient faith in the days of Elizabeth, and suffered much persecution.

In George Talbot, sixth Earl of Shrewsbury, who was at that time Lord-Lieutenant of Derbyshire, the Protestants seem to have found an apt instrument of oppression. We have elsewhere given instances of his harsh treatment of Catholic Recusants,† and he appears to have been specially severe with the household at Padley Hall. In the year 1587 John Manners and Roger Columbell inform the Earl that on Candlemas Day, early in the morning, Mr.

* There are further particulars to be gleaned relative to these two domestic chapels from various sources, in addition to those given in these pages; but it would scarcely accord with the design of a work on parish churches to enter into any fuller details respecting them. I hope, however, that the Rev. F. Jourdain, vicar of Derwent Woodlands, in conjunction with myself, will shortly be able to publish a small monograph on the interesting remains of the chapels of Padley and North Lees, together with an account of other Jesuit missions of which there are some traces in the parish of Hathersage.

† *Churches of Derbyshire*, vol. i., p. 186.

Columbell went himself with sixteen or twenty men to Padley, "where he found Thomas Fitzharbert's wife,* Anthony Fitzharbert, two of his sisters, and about twenty persons besides, seeming to be of their household; and made diligent search for Mr. John Fitzharbert, but could not find him." It is further stated in the same letter that "Padlaye maye be doubted much to be a house of evil resort and therefore, my Lord, there will be no good redresse there, in our simple opinyons, in those matters, unless that some may be resyant there that will be conformable, and some preacher placed amongst us, here in the Peake, to teache the people better." In the following year Padley Hall was again suddenly searched by the Earl in person, and two Roman Catholic priests, Nicholas Garlick and Robert Ludlam, were discovered in concealment. Sir Thomas Fitzherbert, writing in May, 1589, to the Earl of Shrewsbury about the grievous burdens that he had to bear in consequence of his recusancy, says that the presence of the "two semy-naries was there all unknowne unto my brother, as was confessed at their deathe, and is well approved since by good testimony." †

Nicholas Garlick, who was of a good family in the parish of Glossop, had acted as schoolmaster at Tideswell for seven years. He was ordained priest at the English College at Rheims in 1582, appointed as an English missionary in January, 1583, imprisoned, and then banished in 1585, but returned in the same year.

Robert Ludlam was born near Sheffield. He was ordained priest at Rheims, and came to England in 1582. They were apprehended between the Lent and Summer Assizes, and consequently confined for some time in Derby jail. There they found a third priest, Richard Sympson, who had been committed at the Lent Assizes; but his life had been spared, as he was supposed to be converted to Protestantism. But the influence of Ludlam and Garlick was sufficient to cause him again to recant and to brave martyrdom. The three were hung, drawn, and quartered at Derby on the 25th of July, 1588. An eye-witness says that they met death "with much constancy and Christian magnanimity, without the least sign of fear or dismay." They were drawn on hurdles to the

* This could not be Anne, wife of Sir Thomas Fitzherbert, for she died in 1576 (Harl. MSS., 1093, f. 70). It may either have been the wife of an uncle or a nephew of Sir Thomas, the owner of Padley, as he had both then living of the name of Thomas. Anthony Fitzherbert may be either his brother or nephew; and Mr. John Fitzherbert, for whom special search was made, was the next brother and heir of Sir Thomas, for he had no children. See the *Topographer*, vol. ii., p. 225.

† This correspondence is taken from the Talbot papers, as quoted by Lodge in his *Illustrations of British History*, vol. ii.

place of execution. Garlick, noticing that Sympson, who first approached the ladder, seemed frightened, stepped forward, kissed it, went up before him, and so "with remarkable joy and alacrity finished his course." When Robert Ludlam was on the ladder and just ready to be cast off, "looking up towards heaven with smiling countenance, as if he had seen some heavenly vision of angels, he uttered these last words, as speaking to saints or angels appearing to him—'Venite benedicti Dei' ('Come, you blessed of God'); and with these words he was flung off the ladder, and so went to enjoy their happy company." The heads and quarters of the three martyrs were set upon poles in different places in and about the town of Derby; and "the penner of this their martyrdom (who was also present at their death), with two other resolute Catholic gentlemen, going in the night diverse miles well armed, took down one of the heads from the top of a house standing on the bridge, and a quarter from the end of the body; the watchman of the town seeing them (as was afterwards confessed) and making no resistance. These they buried with as great decency and reverence as they could. Soon after the rest of the heads and quarters were taken away secretly by others."*

The following are some stanzas from a local ballad, descriptive of the death of the three priests:—

"When Garlick did the ladder kiss,
 And Sympson after hie,
 Methought that then St. Andrew was
 Desirous for to die.

 When Ludlam looked smilingly,
 And joyful did remain,
 It seemed St. Steven was standing by,
 For to be stoned again.

 * * * *
 And what if Sympson seemed to yield
 For doubt and dread to die,
 He rose again and won the field,
 And died most constantly.

 His watching, fainting, shirt of hair,
 His speech, his death, and all,
 Do record give, do witness bear,
 He wailed his former 'fall.'

The old chapel, with the offices below it, is the only part of Padley Hall now standing, with the exception of certain barns and outbuildings. It seems that the principal part of the Old Hall, or Manor House, consisted of an enclosed quadrangle, the south side

* Challoner's *Missionary Priests*, pt. i, pp. 111-114.

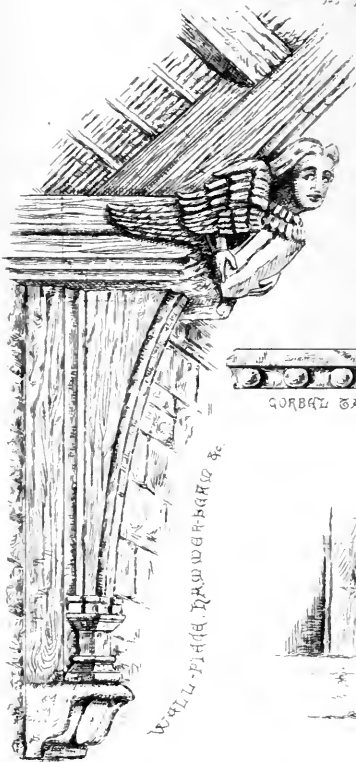
of which was formed by the chapel. Access to this court or quadrangle was gained by an arched passage through the lower storey or ground floor of the building containing the chapel. Plate XI. shows the north or inner side of the chapel, with the arched entrance to the court-yard built up. It should also be remarked that the ground on this side has been raised several feet above its former level, by the accretion of the ruins of the remainder of the hall. The chapel occupies the upper part of the building, the floor level being indicated on the plate by the base of the two narrow doorways closely adjoining each other, just over the arch-way. Access to these doorways must have been gained by stairways (perhaps of wood), that have now been removed. We see from the interior of the chapel, that a substantial screen divided the building between these two doorways, and it seems probable that the one nearest the east end was the entrance for the family, and the other for the household, retainers, or neighbours. There was a third entrance (scarcely shown on the plate) at the extreme east of this north side, into that part of the Hall which there adjoined it, and there can be no doubt that this was the private door for the priest, communicating directly with his chamber. There was also an external entrance to this angle of the chapel on the east side, now hidden by a modern lean-to, which would enable the priest to quit the Hall or chapel without going through any other part of the building. On the south side there is no entrance to the chapel, but the full size of the arched passage to the court can there be seen, and the two large buttresses, one on each side, which were ingeniously contrived by the architect to serve as chimneys. The offices on the ground floor are now used as cow-houses and stables, and the upper storey or chapel as a barn for hay and other farm produce. The whole is much dilapidated. The main timbers of the roof are in fair preservation. There are four finely-carved hammer beams, with wall pieces rising from stone corbels; the two at the west end bear simple shields, but those towards the east end have well-designed shield-bearing angels, one of which is given on Plate XI. When looking at these "carved angels, ever eager-eyed," we received from our cicerone a curious piece of information as to their identity. "They do say," said he, "that one of 'em be a Cherubim and the other a Seraphim." We are unable to say which it is that our artist has drawn!

The chimneys of this building are pointed out as the lurking places of poor Robert Ludlam and Nicholas Garlick, but we are

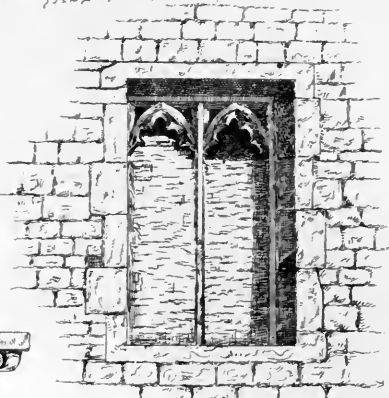
PADLEY.



PADLEY CHURCH IN VIEW.



WOODWORK OF CHURCH DOOR.



CHURCH WINDOW.

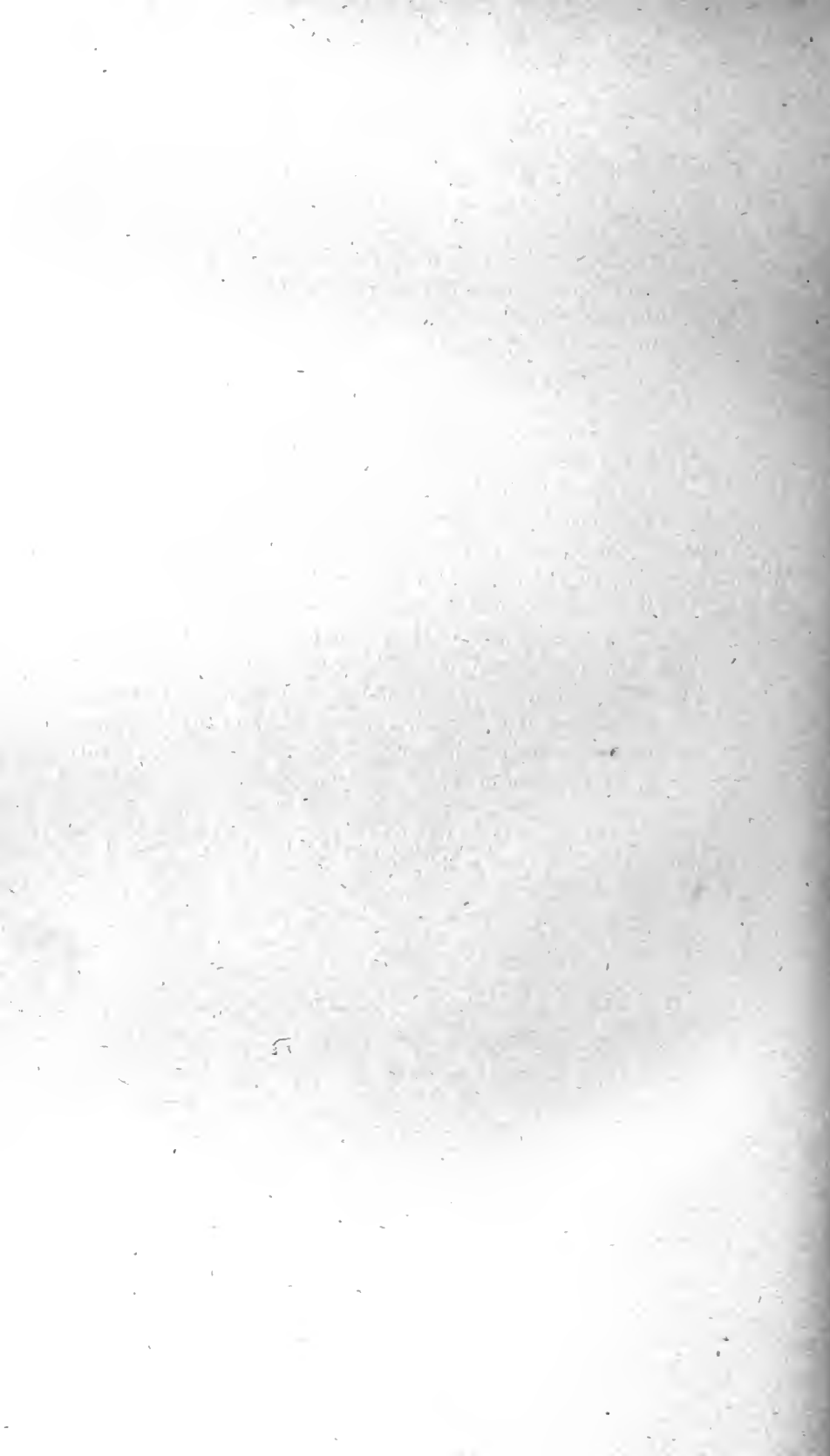


WOODWORK OF CHURCH WINDOW.

inclined to think that some other part of the manor-house would probably offer a less obvious place of concealment.

NORTH LEES, about a mile from Hathersage, was another of the residences of the wide-spreading family of Eyre. Nicholas Eyre, of Hope, (the father of Robert, who married Joan Padley,) had four sons. His second son, William, was the first of the family who lived at North Lees. It would not accord with our intentions to give any description of the interesting old Hall, which is still in a fair state of preservation; but a little distance below the house, partly concealed in a small plantation, are the ruins of a small chapel, dedicated to the Holy Trinity. The Eyre family obtained permission to build this chapel in the first year of the reign of James II. (1685), for the purposes of Roman Catholic worship, but it was only used for two or three years, for at the time of the Revolution in 1688, "it was demolished by the neighbouring Protestants, who assembled for that purpose of their own accord."* It is a small building, having an area of about thirty feet by fifteen. The west wall is still standing, with its round-headed doorway, and the arch of the east window is also erect, but the stones of the latter were picked out of the ruins and re-erected only some five-and-twenty years ago, for the sake of the picturesque effect.

* Pegge's MS. Collections, vol. v., f. 187. At the same time another Protestant mob sacked the ancient Roman Catholic Chapel at Newbold, near Chesterfield; see *Churches of Derbyshire*, vol. i., p. 179.



Hope.

Fairfield.



Hope.



THE royal manor of Hope was of considerable extent at the time of the Domesday Survey (1086), and had seven hamlets or berewicks within its limits, including that of Tideswell. There was at that time a priest, and a church, to which pertained one carucate of land, and there can be little doubt that this Saxon church occupied the same site as the present one.

On the death of Henry II., much of the royal demesnes and royal patronage passed to the hands of John, and whilst he was yet Earl Mortaigne, viz., in 1192, he bestowed the church of Hope, with its chapel of Tideswell, on Hugo de Novant, Bishop of Coventry and Lichfield, and his successors. After John had come to the throne he confirmed this grant, in 1207, to Hugo's successor, Godfrey de Muschamp, who held the bishopric from 1199 to 1203.* The next Bishop, William de Cornhill, who died in 1223, made over the whole of his episcopal rights in various churches, viz., two parts of that of Bakewell, and twenty marks out of the income of the church of Hope, to the common use of the Cathedral church of St. Mary and St. Chad at Lichfield, that is to say to the Dean and Chapter. By a subsequent charter, he conferred on the Dean and Chapter the whole of the church of Hope; a grant that was confirmed by his successor, Alexander de Savensby, and it has remained in their patronage to the present day.†

It was during the episcopate of Alexander de Savensby (1224—1238) that the vicarage of Hope seems to have been formally

* *Calend. Rot. Chart.*, 7 John, memb. 8 dors. Vide Appendix No. VIII.

† *Magnum Registrum Album*, and various original charters at Lichfield; *Harl. MSS.*, 4799; Dugdale's *Monasticon*, vol. iii., pp. 229, 233, 234. King John, when confirming this grant of the church of Hope, affixed his gold ring with a turquoise stone in it to the silk string that fastened the seal to the charter, with this expression, "Non solum sigilli mei impressione sed proprii anuli appositione roboravi."—Dugdale's *Warwickshire*.

ordained. We find from an early Chartulary of the Lichfield Chapter that the vicar held the Easter dues, the greater and less oblations, the mortuary, marriage, and purification fees, the dominical pence (*denarii dominici*), and certain lesser tithes, such as those on pigs, poultry, and calves, giving him a total income of £9 10s. 0d.*

It is a curious fact that there is no mention whatever of Hope or Tideswell in the Taxation Roll of Pope Nicholas IV. (1291), from which it seems fair to conclude that these churches had obtained some special exemption from passing over the tithe of their incomes to the Bishop of Rome.

The *Valor Ecclesiasticus* (27 Henry VIII.), gives the value of the vicarage of Hope at £13 13s. 4d. Nicholas Heys was then vicar.

It further appears from this *Valor* that there was a chantry in the church of Hope, but no mention is made of it in the Chantry Rolls.† The following is the entry relative to it:—

“Hoope Cantar.’

Dns Thurstan Townend cantarista, non comparuit et valet cantar’ ut apparet in libris episcopi £4.”

The inventory of the possessions of the Dean and Chapter of Lichfield, taken at the same date, gives the value of the rectorial tithes of corn, hay, and minerals at Hope as £21 4s. 6d.; the tithes of wool and lambs of Bakewell, Hope, and Tideswell are given in the aggregate sum of £105; and the site of the rectory at Hope, with glebe and lands, at £5 0s. 10d.

The rectory manor of Hope was granted by the Dean and Chapter, in the reign of Edward VI., to Ralph Gell, of Hopton.‡

The Parliamentary Commissioners of 1650 proposed to make a thorough re-arrangement of the hamlets of the extensive parish of Hope. The following are their suggestions:—

“Hamlets to be continued to it (Hope), Bradwell, Smaledale, Hasselbadge, part of Pindall End, Abneye and Abneye Grange, Little Ashop, Cockbridge, Thornehill, Ashton, Brough, and the two Shattones. Vicarial tythes from these places £20. Thomas Bocking present incumbent formerly in Armes against the Parliament and reputed scandalous.

“Fairefeild, parochial chapelry of Hope, fitt to be made a parish

* Harl. MSS., 4799; Add. MSS., 6666, f. 43.

† This chantry was probably dedicated to St. Nicholas; Edward Eyre, by his will, dated 1559, directs his body to be buried “in the parish church of Hope in Sainte Nicholas Quere.”

‡ Lysons’ *Derbyshire*, p. 183.

church and these hamlets following (being members of Hope) to be included. Pigtor, Cowlow, Foolow, Baylie Flatt, and Lowfall. Vicarial tythes £10. Thomas Nicholson, minister, reputed an honest man.

“Rest of hamlets of Hope, Woodland, Darwent, and Shawcross to Chappell in the Fryth.

“Hyelow, East side of Grindleford Bridge, Neather Padley, and Callow fitt to be united to Hathersitch.

“Stoake, and Colecliffe to Stony Middleton.”

“Windmilne Home, two Hurdlovs, and Greenelow, and part of the forest extending to a place usually called Wormhill Peeke, to Tideswell.

“Wardlowe to Great Longstone.

“Gorsyehead and Brownehill to Buxton.”

The church, which is dedicated to St. Peter, consists of nave, north and south aisles, south porch, chancel, and tower surmounted by a spire at the west end.

The chief characteristics of the exterior of the church are of the Perpendicular style of the fifteenth century. To this style belong the whole of the windows of the north and south aisles, and the chancel, as well as the eight clerestory windows. The embattled parapets relieved by crocketed pinnacles are also of this date, with the exception of those on the chancel, which are of a debased design. The exact date of the latter alterations can be learnt from an inscription cut on a stone in raised letters on the east wall of the chancel, near the apex of the east window. The inscription runs—“Repaired by the D. & C. of L. 1620,” and on another stone the initials, “W. L.” The Dean and Chapter of Lichfield, as impropiators of the rectorial tithes, were, of course, responsible for the good condition of the chancel. The initials, “W. L.,” are probably those of one of the churchwardens. They do not belong to the then Dean of Lichfield, as has been generally supposed, for William Tooker then occupied that office.

The small priest's door on the south side of the chancel (now disused), and the south porch, are also of the Perpendicular period. Over the entrance to the porch is a small canopied niche that formerly sheltered a figure of St. Peter,* and on each side of it

* Within the memory of man the fox has been hunted in this district, and the body hung up as a trophy in the niche formerly occupied by St. Peter, circa 1820-30. The foxes of this neighbourhood seem to have been specially destructive. In the winter they were so numerous and hard set that they seized lambs from the fold. At Twothornfield and Crookhill, during one season, fires were kept blazing round the folds all night, but Reynard even rushed through the flames to his prey. This being

is a small single-light window, which gave light (in addition to a window on the west side) to a room over the porch. This room, termed a "Parvise," contains a fire-place. It was probably occupied by the sacristan or custodian of the church in pre-Reformation times, and in later times possibly by the schoolmaster. The steps in this turret have also been continued on to the roof of the aisle; but the top of the turret has at some time been injured and not restored, and it now remains level with the parapet.

There are several uncouth gargoyle heads round the building; but there are two serving as rain-spouts to the south aisle, which are specially large and hideous, projecting fully three feet from below the parapet. One of them, of a really revolting design, has been not unhappily mutilated of late years, and the other one reminds us of the mediæval designs of devils in illuminated manuscripts, possessed of heads or faces in impossible parts of the body. So far as we are acquainted with gargoyles—and our acquaintance is an extensive one—these two at Hope easily bear the palm for general monstrosity and ugliness; but perhaps this is in part owing to their comparative nearness to the spectator, instead of being placed at the top of a tower, as is usually the case.

It can plainly be seen on the west side of the porch, that that part of the building has been added to the older wall of the south aisle, probably taking the place of an earlier porch. This strengthens our supposition that a good deal of the masonry of the outer walls is of an earlier date than the Perpendicular period, although they have been subsequently pierced with windows of that style. The mouldings of the south doorway into the church, under the porch, show that it is of the Decorated style of the early part of the fourteenth century. To that date, too, belong the arches (four on each side) that separate the nave from the aisles, supported on lofty octagon columns with plainly-moulded octagon capitals. The three sedilia, and the single piscina in a trefoil-pointed niche, on the south side of the chancel, are also of the Decorated period. The sedilia do not, however, display any richness of design, but are simply separated from each other, and arched over with a single bold rounded moulding. The seats are of unequal height, graduating, as is usual, from west to east. In fact

the case, we need not be surprised to find the numerous entries in churchwardens' accounts of sums paid for the carcases of foxes (see the account of Youlgreave). The churchwardens of Hope probably placed the body in this conspicuous position as a visible proof to the parishioners of the righteous use that they were making of the parish moneys. For this information, as well as for several other particulars relative to Hope, we are indebted to the Rev. F. Jourdain.

the whole of this church, including the tower and spire, appears to have been entirely rebuilt about the commencement of the fourteenth century; the only remnant of an older building, being the piscina in the south wall of the south aisle, the niche of which is ornamented with the tooth moulding, and may probably be attributed to the Early English work of the previous century.

The archway into the tower from the west end of the church is now blocked up with galleries. The basement is used as a vestry and a low pointed modern window has been opened in the south wall. There is no doorway in the west wall of the tower, but there is a narrow pointed window, with two principal lights, of excellent design. The bell-chamber is lighted by four pointed windows of two lights, but having the apex of the arch unpierced. There is a course of four similar windows standing out from the spire, and above them another course of a single light each. There is no parapet to the tower, the spire rising straight from its wall with angles bevelled off, after the fashion that is termed "broached." The spire loses all dignity from a lack of height; in short, the inelegant term "squat" is the best that can be applied to it.

The weather-moulding stones of the high-pitched roof that formerly covered the nave in the Decorated period can be seen on the east wall of the tower, both within and without the church. The present nearly flat roofs of the Perpendicular style, both in the chancel and body of the church, are entirely concealed in the interior (except the ends of the beams resting on the corbel stones), by plastered and white-washed ceilings. This barbarity, described by a euphemism as "beautifying," was probably accomplished in 1730, and they who did the deed, have handed their names down to posterity, on a tablet fixed to the south wall of the chancel:—"This chancel was beautifyd in 1730. The Revd. Mr. Thos. Hayes, vicar. The Revd. Mr. Thomas Wormald, curate, since vicar. Robert French, Matthew Chapman, Hugh Bradwell, Churchwardens. Elis Woodroofe, clarke." When the day comes, as it surely must, for removing this incongruous plaster ceiling, we should not be surprised if it were found that the "beautifiers" had therewith concealed much handsomely carved timber.

The font, under the west gallery, is of a massive octagon shape with octagon base, and is probably of fourteenth century work.

In the north wall of the chancel is an oblong recess that has served as an almy, and which has at a later date been divided by wooden partitions into a double cupboard, but the doors are now

wanting. Within the communion rails are three old fashioned oak chairs, all apparently of the 17th century. The largest has the date 1664, and the following Latin aphorism:—" *Ex torto ligno non fit Mercurius*,"—i.e. "An Apollo cannot be made out of a gnarled log." It is said that this used to be the chair of the schoolmaster of the Endowed Free School of Hope,* and the motto perhaps bore comfort to the heart of the village usher when inclined to wax impatient with the density of his material. The pulpit on the south side of the chancel arch is of well carved oak, and it is inscribed:—"Thos. Bocking, teacher; the Churchwardens this year Michael Woodhead, Jarvis Hallam, John Hays, 1652." We may gather from this inscription that Mr. Bocking was not removed owing to the unfavourable report of the Parliamentary Commission, and we may also infer, from his acceptance of the title of "teacher," that he was inclined to fall in with the ways of the new regime.

Though there are no monuments in the church of any antiquity, the remains of heraldic glass in the windows, and of heraldic carving on the old seats, are of much interest and worthy of a detailed description. We have not found any notice of the heraldic bearings in Hope Church in the Visitations of the 17th century, but there are some notes respecting them in Bassano's MSS.† taken about 1710, in the Rev. A. Suckling's MSS.‡ compiled in the summer of 1823, and in Mr. Mitchell's Collections,§ who visited the church a few years later. From these various entries, we find that several coats have disappeared from the windows of late years. The arms of Eyre quartering Padley used to be in the east window of the chancel; these are not there now, but in the east window of the south aisle is the quartered coat—1st and 4th Eyre, 2nd Padley, 3rd —. This blank quartering was Wells (*erm.*, on a canton, *sab.*, a buck's head cabossed, *or*), as we learn from Mr. Suckling's notes. The marriage of Robert Eyre, of Highlow, in this parish, (descended from Thomas, one of the sons of Robert Eyre and Joan Padley) with Anne, daughter and co-heiress to Bernard Wells, of Holme, in the parish of Bakewell, has been already mentioned under Hathersage, in which church there is a small brass to their eldest son, who died in his youth. Robert Eyre, the husband of Anne Wells, died on the 14th August, 1662, aged 44.

* The Free School of Hope was endowed by Thomas Stevenson, 7 Chas. II. See Charity Commissioners' Reports, vol. xviii., p. 79.

† Bassano's Church Notes, at the College of Arms. Bassano describes the rood-loft as existing at Hope at the time of his visit.

‡ Add. MSS., 18, 478, f. 87.

§ Add. MSS., 28,111, f. 101.

In the same window, and immediately above this coat, is a roundlet of glass, containing—per pale, *sab.*, and *or.*, a talbot, *arg.*—but we cannot give any satisfactory explanation of its presence. The crest of Wells was a demi-talbot, *ermine*s. There used also to be in the windows of this aisle, a single coat of Eyre, and another of Padley.

The north wall of the chancel is now panelled with various fragments of carved oak of different design and date, which formerly formed parts of old pews in the chancel, or in the body of the church. Here may be noticed the Eyre and Padley quartered coat, the same impaling Reresby (*gu.*, on a bend, *arg.*, three cross crosslets fitchee, *sab.*), and an elaborate shield of Reresby quarterings—Deincourt, Normanville, Gotham, etc. These quarterings of the Reresby family have been already described in our account of the churches of Ashover and Chesterfield.*

The words "Eyre and Padley," "R. Ayr," "Ayre and Reresby," and the dates "1581" and "1652," are also carved on different parts of the woodwork.

The connection of the Eyres and Reresbys may be thus explained. Christopher Eyre, of Highlow (grandson of Robert Eyre, of Padley), had by his first wife, Alice Sanderson, four sons and three daughters. The eldest of these sons, Thomas, who died in the lifetime of his father, married Anna, daughter of Lionel Reresby, of Thribergh. The third son, Robert, married Jane, sister of the said Lionel Reresby.†

The second son of Christopher Eyre, and heir of his brother Thomas, was George Eyre, of Highlow. He married Elizabeth, daughter of Thomas Balguy, of Aston, Hope. The Balguys were an ancient Derbyshire family, and held large landed property both in Hope and in Hathersage. Their chief seat was at Aston Hall, and subsequently at Hope Hall, and Rowlee, all in the old parish of Hope. In the seventeenth century they purchased Derwent Hall, in the parish of Hathersage. Against the north wall of the chancel is a small brass, about nine inches by fifteen, quaintly engraved with a full-length figure in pointed hat, doublet, and breeches, having a pen in the right hand and a book in the left.

* *Churches of Derbyshire*, vol. i., pp. 35, 159.

† There had been a previous intermarriage between the Reresbys and another branch of the Eyres. Edward Eyre, of Holme, Chesterfield (grandson of Roger Eyre, 4th son of Robert Eyre, of Padley), married for his first wife, Elizabeth, daughter of Ralph Reresby, of Thribergh, and widow of John Bosvile, of Newhall. From this marriage were descended the Eyres, of Newbold.

In the centre is the following curious inscription, with the arms of Balguy—*or*, three lozenges, *az.* two and one—on a shield above:—

“A mundo ablactans oculos tamen ipse reflecto

Sperno flens vitiis lene sopore cado.

Wained from the world, upon it yet I peepe,

Disdaine it, weepe for sinne, and sweetly sleepe.

“Hic jacet Henricus Balgay qui obiit decimo septimo die Martii Anno Domini 1685.

“Anno ætatis suæ septuagesimo septimo. Cujus peccata per Christum condonantur. Amen.”

On the panelling on the same side of the church is carved “Henry Balgay, A.D. 1632.” On the other side of the chancel; is a hatchment of the Balguy family, on which are represented the arms of Balguy quartering Brailsford (*or*, a cinquefoil, *sab.*); Leigh (Barry of four, *arg.* and *sab.*, a bend, *gu.*); and Leche (*erm.*, on a chief dancettee, *gu.*, three ducal coronets, *or*).*

There are various other names and dates on the panelling of the chancel, which have formerly been on the pews of the respective owners—^{16H90}_{TM}—1679—Ralphe Bocking 1658—Edmund Poynton.

Against the north wall of the chancel, painted plainly in black on the whitewash, are the arms of Woodroffe—*arg.*, a chevron between three crosses formée fitchée, *gu.*), with the crest (a woodpecker russet) above, and the motto—*Quod transtuli, retuli*—below it. The Woodroffes, of Hope, were a family of considerable antiquity. Their pedigree can be traced back with precision to the reign of Edward IV. In 1634 Ellis Woodroffe, the last heir male of the eldest branch, died leaving five daughters as co-heiresses, one of whom married Peter Foljambe.† This coat was probably painted here in the time of this Ellis Woodroffe.

* Two of the alliances claimed by these quarterings occurred as early as the twelfth century. Robert, a grandson of Thomas Balguy, of Aston, who died in 1104, married Anne, daughter and heiress of Sir John Brailsford, of Norton. His great-grandson, Sir John Balguy, married Anne, daughter and co-heiress of Sir Thomas Leigh, of Cheshire. The pedigree of Balguy, is given in full, Add. MSS., 28, 113, f. 41, but the early part of it is condemned as “very suspicious and made up” by such eminent genealogists as Mr. Wolley, and Mr. T. N. Ince. There is, however, no doubt of the great antiquity of the family in this part of the Peak; and probably neither Mr. Wolley nor Mr. Ince were aware that the same quarterings as are now in the church, were in Hope Hall two centuries ago (Bassano MSS.), at a time when imposture in heraldry was rather at a discount. The alliance with an heiress of a younger branch of Leche is of a later date, and can be satisfactorily proved.

† Add. MSS., 28, 113, f. 4b. The marriage between Peter Foljambe and Jane, eldest daughter of Ellis Woodroffe, was solemnized on the 19th of September, 1642; Hope Registers.

In the upper tracery of the east window of the south aisle is a small shield, on which are the arms of Gell, of Hopton—Per bend, *az.* and *or.*, three mullets of six points in bend, pierced and counter-changed. This coat of arms was doubtless placed here in the time of Edward VI., when Ralph Gell obtained the lease of the rectorial manor of Hope. Ralph Gell, grandfather of Sir John Gell, of Parliamentary fame, died on the 7th of June, 1564.

No notice of the interior of this church would be complete without an allusion—but it shall only be an allusion—to the four full-length portraits that adorn its wall. In the chancel are Moses and Aaron; in the north aisle are allegorical figures of Time and Death, the latter a grinning skeleton. These works of art appear to be rather more than a century old, and probably are a component part of the “beautifying” of 1730.

There are six bells in the tower of this church, bearing the following inscriptions:—

I. “N. W. Clark. Daniel Hedderly made us all in 1733.”

II. “Jarvis Bawgey great benefactor, 1733.”

III. “Soli deo gloria in excelsis, 1733. W. Hattersly, C.W.”

IV. “Tho. Wormald Vic: R: B. W: H. N: C. Churchwardens, 1733.”

V. “Daniel Heddely, Founder, 1733.”

VI. “Our sounding is to each a call

To serve the Lord both great and small. 1733.”

On the waist of this bell are the arms of the Duke of Devonshire, three stags' heads, cabossed.

From articles of agreement between Daniel Hedderly, of Baltry, in the county of York, bell founder, and John Hawksworth, of Stunyserlow, in the same county, lead merchant, of the one part, and Robert Bocking, William Hattersley, and Nicholas Chapman, churchwardens of the parish of Hope of the other part, drawn up in the year 1733, it appears that the four old bells being “very much decayed and out of tune,” it was agreed for a new bell to be added, and the old peal recast, the total weight of the five bells to be between forty-five and forty-seven hundredweight, and the payment to be at the rate of 20s. per cwt.* These bells were paid for by the parish, and it would seem probable from the arms on the sixth bell, that the last of the peal was given by the Duke of Devonshire, and therefore is not named in the agreement.

* *Reliquary*, Vol. XIV., pp. 33—35.

The churchwardens' accounts for 1734 contain various entries relative to these bells and the contingent expenses.

	£	s.	d.
Pd. W. Hawsworth for ye bells due from us	45	19	5½
Pd. Will Butcher for making ye frame.....	26	0	0
Pd. for ye Bell Clapers at Bawtrey	4	5	6
Pd. for waying ye old Bells in money and ale	0	7	9
Pd. Mr. Eddearly for coming to sine ye last article.....	1	1	0
My charges four days and what I paid for Mr. Parsons and both horses when we went to way ye new Bells and tune them at Bawtrey ...	0	18	2
Gave to Mr. Ederly to help to load ye Bells and ye workmen	0	3	10
For four days my horse and myself going to Bawtrey	0	8	0
Spent in taking down ye old Bells and helping up ye new Bells and all charges about em.....	4	18	10
Pd. George White for carriage of ye bells and going to his house	7	1	0

In front of the porch is a small stone mural sundial, about a foot square. It seems to be about two centuries old, and many of the figures are illegible. Not far from the porch is the range of six octagonal steps that have formerly supported the churchyard cross. On the summit there is now a short column with an horizontal metal sundial, inscribed—"Daniel Rose, Darwent, 1805."

The antiseptic qualities of the soil in certain parts of North Derbyshire have been already noticed when writing of Hathersage, and a remarkable instance that was detailed in the *Philosophical Transactions*, and has since been copied into various guide books, occurred on the moors of Hope parish. It seems that in 1674, a grazier of the name of Barber and his maid-servant were lost in the snow, and remained covered with it from January to May. When discovered, the bodies were so offensive that the Coroner ordered them to be buried on the spot. Twenty-nine years afterwards some countrymen, aware of this incident, and of the extraordinary property of the soil, had the curiosity to open the ground, and found the bodies in no way altered, "the colour of the skin being fair and natural, and their flesh as soft as that of persons newly dead." They were exposed for sight at frequent intervals, to gratify an unwholesome curiosity, for upwards of twenty years, when the unseemly exhibition was put a stop to, and the bodies removed to Hope churchyard, chiefly through the intervention of the man's grandson, Mr. Barber, of Rotherham. We are able to give the original description of this strange occurrence, contained in a letter from Mr. Wormald (curate and subsequently vicar of Hope), to the well-known antiquary, Dr. Pegge, which has not hitherto been published.

"With regard to the dead people found upon ye moss I know



H O P E .



G A B D I N G T O N .



B A K E W E L L .



E Y A M .

that when I lived at Darwent, in the year 1724 or 5 I am not certain whether, they were taken up and brought to Hope to be buried, and I (at the request of Mr. Hayes, who was then Vicar) buried them. I also was a spectator when they were taken up and put into their coffins, and I do affirm those parts of ye body that had never been exposed to ye air were as entire and firm as when they were lay'd in, the other part of ye body that was exposed to ye air by opening so often were putrified and gone, only the bones and joynts hung together. They had lain there in the moss 28 years, it was said, before they were ever looked at, and after yt time they were exposed to ye view of people who came every summer out of curiosity to see them for the space of 20 years longer, which makes in ye whole 48 years. Therefore they were layed in ye moss 23 years at least before I was born, and yet I buried them. This is a matter of fact and you may rely on it as such from

“Your faithful friend and very humble servant,

“S. WORMALD.”

Dr. Pegge adds to this letter the following memorandum:—“Mr. W., when he wrote this, was 63, and told me by word of mouth that the joynts were pliable, and ye hands and nails perfect.”*

In the Vicarage grounds at Hope there is the lofty stem of an ancient cross. This cross, which has a strong resemblance to those of Eyam and Bakewell, is profusely carved with interlaced knot work and foliage, and bears upon one side two draped figures holding a staff between them. It was, doubtless, standing at Hope at the time when it was visited by the Domesday Survey Commissioners, and may possibly be a century or two older. We imagine that this cross, when perfect, was finished at the top after the fashion of that at Bakewell, rather than that at Eyam. On taking down the old school buildings at Hope, about the year 1858, the lower part of this cross was discovered forming a lintel over a door; the upper part was afterwards found built into one of the walls. It is of red sand-stone and now stands about seven feet high. †

The parish registers commence in the year 1559. The following entries are perhaps worth reproducing:—

1630. John Manners, of Haddon, Esquire, grants liberty to install a seat, in the

* Pegge's Collections, vol. v., f. 153.

† There is a sketch of this cross in the volume of the *Anastatic Drawing Society* for 1860, plate lxii.; there is also another sketch in the second volume of the *Facsimile Society*, plate xix.

place belonging to the house at Hazlebadge, in Hope Church, during pleasure of Thomas Eyre at Southwinefield, gent.

1636. Began the great death of many children and others by a contagious disease called the children pock and purple pock.

A considerable trade in body-snatching was carried on between Hope and Manchester some fifty or sixty years ago. One of the entries of Burial has this additional note—"Body removed same night."

There was formerly a chapel on the manor of Grindlow in this parish. Almost all that is known of it is contained in the roll of church goods drawn up in the first year of Edward VI., wherein is the following entry:—"Holoppe. Chapell of Grenelow, j chalyce with a patten of sylver and parcell gylt—a vestment of a albe—a lyttyl bell—j corporas—a cope of black velvet—ij aulter clothes." In all probability this chapel was attached to the Grange that here pertained to the Augustine monks of Lilleshall. Matthew de Stokes, in the last half of the twelfth century, bestowed the manor of "Grenelawe in Peco" on the monastery of Lilleshall, in Shropshire, and King John confirmed this grant in the first year of his reign.*

In the year 1250, an agreement was made between the Dean and Chapter of Lichfield, and the Abbot and Convent of Lilleshall, concerning the greater and lesser tithes of this Grange. It was arranged that the Abbey should pay to Lichfield twenty shillings a year, and should then be free of greater and lesser tithes, as well as of the tithes of all animals feeding in the three parishes of Tideswell, Bakewell, and Hope, or that were stalled on the aforesaid Grange according to immemorial custom.† Edward VI. granted it, in 1552, by the name of Greenlow Grange, to Sir William Cavendish.

* Rotuli Chartarum, 1 John, memb. 16. Lysons makes the mistake of ascribing the gift to John, who, however, merely confirmed it. The chartulary of Lilleshall, from which additional particulars might have been gleaned, is either non-extant or in private hands.

† *Magnum Registrum Album*, f. 99.

The Chapelry of Fairfield.



WHEN Messrs. Lysons were compiling their volume of the *Magna Britannia* relating to Derbyshire, a Fairfield correspondent wrote:—"It seems that a chapel and chantry was founded at Fairfield soon after the discovery of the warm springs at Buxton by the Romans." But such an improbable and unauthenticated supposition did not, as we might expect, find a place in the volume in question.

So far from having any claim to so venerable an age, it does not even seem as if Fairfield possessed a chapel in 1206, when King John gave the church of Hope, with its chapel of Tideswell, to the Bishop of Coventry and Lichfield.* Fairfield was then within the parochial limits of Hope, and if a chapel had been then extant it would probably have been mentioned in this charter, which, however, expressly limits Hope to its single chapel of Tideswell.

But between this date and 1255, Fairfield chapel appears to have been erected, for in the deed of confirmation of the Lichfield Cathedral property, granted in the latter year by Archbishop Boniface, mention is made of "Hope cum ejus capellis." Tideswell† is named separately having then become a distinct parish, and we conceive that the chapels alluded to were those of Fairfield and Grindlow.

Though we can only fix the date of the foundation of this chapel within a year or two, we are able to give the precise year when a chantry was here established, together with the name of the founder of both. An early Lichfield Chartulary tells us that in the year 1260 the Dean and Chapter of Lichfield gave leave to William Gretton, Lord of Fairfield, to found a chantry, dedicated to the Virgin, in the chapel there erected by the said William, as

* Charter Rolls, 7 John, memb. 8 dors.

† Dugdale's Monasticon, vol. iii., p. 224.

the inhabitants could not well go to Hope Church, to be served by a priest at the expense of the inhabitants.*

It is rather surprising to find anyone termed "Lord" of Fairfield, for there were no manorial rights or manor of Fairfield, over which to be lord in the usual acceptance of the term. Fairfield formed part of the royal Forest of the Peak, and there are numerous documents extant, relative to the pasture lands of Fairfield, in the reigns of Henry III., and Edward I.† These pasture lands seem to have been of some celebrity in the neighbourhood, and to have been common to all the rangers, foresters, and freeholders of the adjacent townships, upon payment of certain royalties to the King. The King had also power to grant rights of pasturage, etc., at Fairfield, to others than the residents, and we find Henry III., in the seventh year of his reign, granting pasturage for three hundred sheep and twenty-four other animals to the prioress and nuns of St. Mary's Convent at Derby, from April to Michaelmas day; and still more extended grants on several occasions to the Abbey of Merivale in Warwickshire. William Gretton had probably some especial privilege conceded him over these royal pastures, but one that seems to be unrecorded in any extant document.

In the year 1323 one of those frequent disputes between the Priory of Lenton and the Dean and Chapter of Lichfield, that have been fully explained in our account of Chapel-en-le-Frith, occurred in connection with the tithes of Fairfield, two-thirds of which were being claimed by Lenton. The matter was finally referred to the decision of Pope John XXII. The Pope appointed the Prior of Charley (acting for the Abbot of Gerendon) to hear the case as his Commissioner. Several interesting documents connected with this dispute have been preserved. The first is a citation to the Prior of Lenton to appear before the Prior of Charley, in the church of St. Margaret, at Leicester, "on the fourth legal day next after the day of St. Kenelim next ensuing." This document is dated July, 1324. On the 10th of the following month the Prior gives his decision in favour of Lichfield, and in September of the same year the Archdeacon of Stafford issues a mandate to the Vicars of Bakewell, Hope, and Tideswell, informing them of the decision and ordering them to see to its due observance.‡

* Harl. MSS., 4799; Magnum Registrum Album, f. 158; Add. MSS., 6666, f. 38.

† Rotuli Litterarum Clausarum, 7 Henry III., memb. 2, 5, 13; 8 Henry III., memb. 8; 10 Henry III., memb. 23; Inq post Mort., 13 Edward I., No. 114; 30 Edward I., No. 125, etc., etc.

‡ See Appendices Nos. IX., X., and XI.

When the *Valor Ecclesiasticus* was drawn up (27 Henry VIII), the chapelry of Fairfield was considered to be of the clear value of £10 10s. 0d. per annum. The Parliamentary Commissioners of 1650 valued its "vicarial tythes" at £10. They reported in favour of its being made a separate parish in unison with several of the adjacent hamlets. Thomas Nicholson was then the minister, "reputed an honest man." Mr. William Naden, who succeeded him, was ejected for Non-conformity on St. Bartholomew's Day, 1662.

At the Derbyshire Quarter Sessions, on 17th October, 1815, it was represented by the humble petition of the minister and chapel-wardens and inhabitants of Fairfield, that "the chapel is a very ancient structure, and so greatly decayed in every part that the whole fabric is in very great danger of falling, notwithstanding the expenditure of considerable sums; and also much too small, there being no gallery, and no vestry, which renders it very inconvenient to the officiating minister." It was, therefore, considered expedient to take the whole down and have it rebuilt, and Mr. John Worrall, "an able and experienced architect," estimated the cost at £2,432 5s. 2½d. The result of this petition was that a Brief was obtained for the rebuilding of the chapel in 1817; but the funds thus raised appear to have been wholly insufficient, and it was not until 1838 that the old building was finally taken down. A south view of it, drawn by Mr. Rawlins in September, 1835, shows that it had a square tower at the west end, a plain pointed porch, a nave, and chancel. Its general appearance seems to point to the late Perpendicular period, so that the tradition that the old church was rebuilt in the time of Queen Elizabeth may be correct. A small pointed window, however, to the left of the priests' door in the chancel, if correctly drawn, appears to be of the Early English period, so that part of the church or chapel originally built here by William Gretton, seems to have remained until the rebuilding of the present century. Both the roofs are represented in the drawing as high-pitched, but the nave is slated, and the chancel covered with lead. Mr. Rawlins gives the dimensions of the nave as forty-seven feet by seventeen feet ten inches, and of the chancel as twenty-four feet five inches by thirteen.

The present church is a plain oblong building, with a tower at the west end. It has a flat plaster ceiling. Over the south door (the only entrance) is the date 1839. It contains various

mural monuments; the oldest, which is under the west gallery, being to the memory of Leonard Troughear, of Aspatria, Cumberland, who died in 1721. On the north wall is a monument to Edward Dakin, 1809, on which it is stated that his "forefathers for very many centuries were interred in the chancel of the old church standing on this site." A large monument to his grandson, William Dakin, merchant, of London, who died in 1848, is against the east wall; below the inscription is the singular motto of this ancient family*—"Strike Dakin, the Devil's in the Hemp."

There is a large plain octagon font under the gallery, which probably came from the old church. On a rocky mound to the west of the church, is a pedestal of a sundial, about four feet high, the plate of which is now wanting. This pedestal has formerly served as the stem of the old churchyard cross.

The following is an extract from an interesting letter, written by Mr. Mounsey to Mr. Lysons in 1816, relative to the endowments of this church:—

"As the inhabitants of Fairfield were not permitted to assemble in the church for public worship, nor suffered to bury their dead in the churchyard during the reign of Queen Mary, Thomas Dakin, who was a great and successful opponent of that furious Biggot (*sic*) protected the inhabitants in the performance of their religious rites and ceremonies, near to his house at Bailey Flatts, where they also buried their dead. It is probable that the church has been stript of its possessions and left without any privileges, as Thomas Dakin, who enjoyed a considerable share of royal favour in the reign of Queen Elizabeth, obtained Letters Patent to incorporate the Alms Houses and Church, and from that time the Alms Houses ceased and the endowment thereof became the endowment of the church and so continues."† Mr. Mounsey adds that this information was obtained from Mr. William Dakin. Mr. Dakin was one of the six resident governors in whom the appointment of the minister rested pursuant to the Letters Patent of 37 Elizabeth. He was a lineal descendant of Thomas Dakin who founded the Almshouses in the reign of Henry IV.

The tower contains six modern bells, having the following inscriptions:—

I. and II. "Taylor and Co., Bell Founders, Loughboro."

* There is a good account and pedigree of the family of Dakin or Dakeyne in Glover's *Derbyshire*, under Darley Dale.

† Add. MSS., 9,424, f. 293.

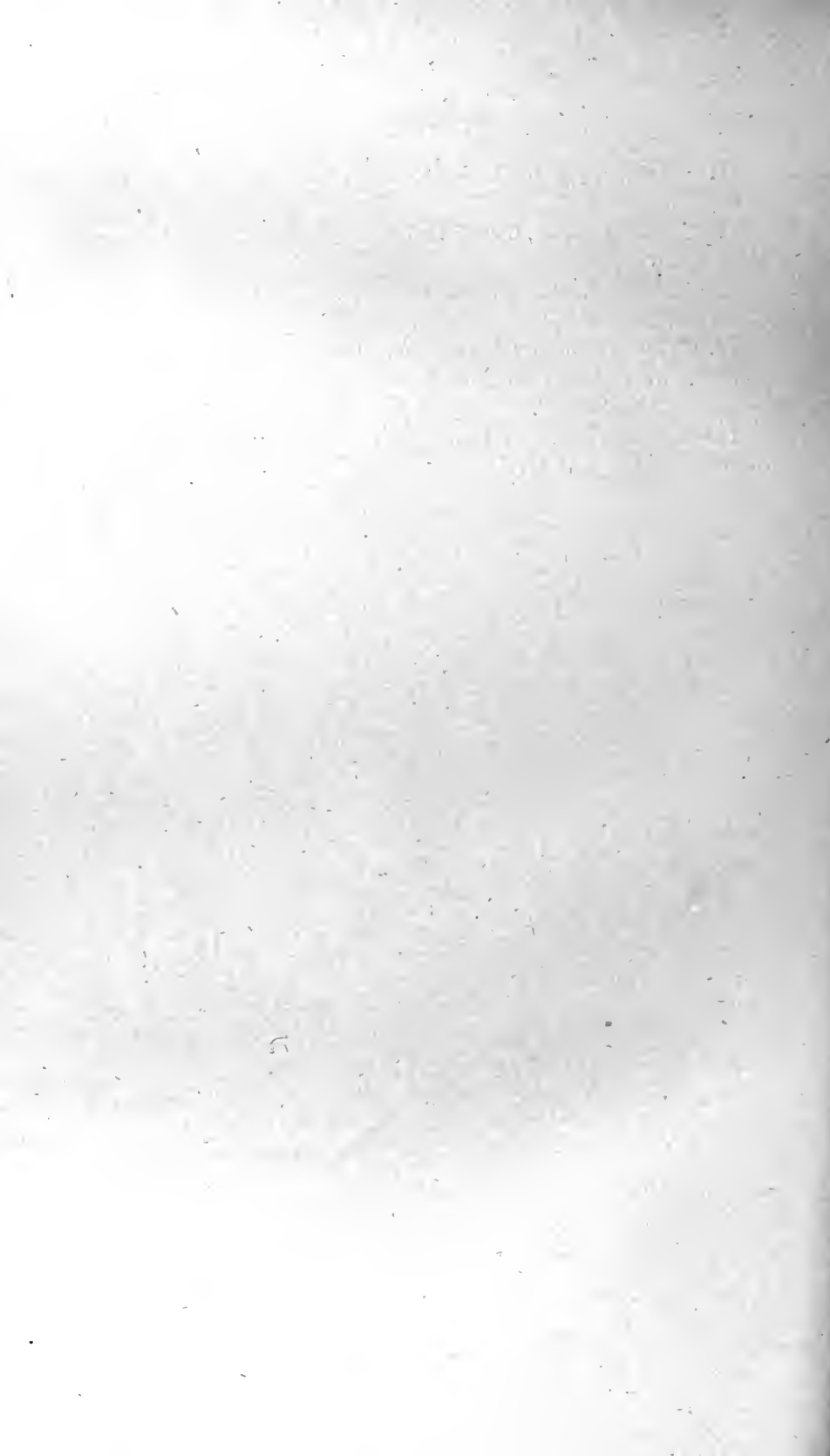
III. "Prosperity to our benefactors. Taylor & Co., Bell Founders, Loughboro."

IV. "William Barker, Churchwarden. Taylor & Co., Bell Founders, Loughboro."

V. "Charles Smith, Incumbent, 1867. Taylor & Co., Bell Founders, Loughboro."

VI. "This peal of bells was procured chiefly by the exertions of Matilda Wainwright and Miss Jane Flint. Taylor & Co., Bell Founders, Loughboro."

The church is dedicated to St. Peter. The registers only commence with the year 1738.



Peak Forest.



Peak Forest.

IN the centre of the Peak district, about half-way between Tideswell and Chapel-en-le-Frith, lies the extra-parochial chapelry of Peak Forest. Here a chapel was erected in the seventeenth century. Bassano, writing in 1710, says:—"This chappell is dedicated to Charles the Royal Marter, 'tis a chappell donative and built by Elizabeth Lady Shrewsbury." But Bassano is here in error, for the celebrated Countess of Shrewsbury died in 1607. The following entry in one of the early registers gives the real date of its erection, that part in brackets being in a later hand:—

"Mem^d. That the Chapel of St. Charles Kinge and Martyr,* was erected in the year of our Lord God one thousand six hundred and fifty seven. [and the porch in 1666 that is to say 9 years after]."

For our own part we have no doubt that this chapel was built by Christian, Countess of Devonshire. She was the only daughter of Edward Lord Bruce, and connected with the royal Stuart dynasty. Shortly after the accession of James I., she became the wife of William, second Earl of Devonshire, but was left a widow in 1628. The Countess ever showed the greatest and most constant devotion to the cause of the monarchy, and lost her second and favourite son, Charles Cavendish, at the hands of the Parliamentarians in 1643. But even the Dowager Countess of Devonshire, notwithstanding the great influence of her family in these parts, would not have been daring enough to dedicate a chapel to Charles, King and Martyr, in 1657; and it seems probable that the building was not completed, and certainly not dedicated, until after the

* We only know of one other similar dedication—viz., the chapel of Newton, in the parish of Wem, Shropshire.

Restoration. She died in 1674, and left by her will, according to an inscription in Hault Hucknall Church, a bequest to the poor of Peak Forest.*

This chapel was not only extra-parochial, but also extra-episcopal, and was, in fact, subject to no external jurisdiction whatever. The technical title of the minister appears from the registers to have been—"Principal Official and Judge in Spiritualities in the Peculiar Court of Peak Forest." Amongst other privileges, the minister was his own surrogate, and had the right of granting marriage licences without any let or hindrance. For this, amongst other purposes, the chapel was furnished with a seal. This seal is remarkable both for the rudeness of the design and the obscurity of the legend. It is a small piece of hard wood, round at one end, and oval at the other. The engraving on the round end has been carelessly cut, so that it can be read straightway from the seal itself, and this has, of course, the effect of reversing the lettering of the impression. The legend is—"✝ PECV: IVRS: APVD PEAKE FORREST. CAP: ADMC." That the first part of this implies, "The Peculiar Jurisdiction of the Chapel in the Peak Forest" is obvious; and the best explanation that we can give of the last four letters is that they stand for "Anno Domini," and that the engraver had not left himself space to put in more than the first two letters of the correct date intended to be expressed in Roman numerals. The centre of the seal is occupied by a quartered shield, most rudely cut, apparently bearing in the first quarter a plain cross; in the second, a cross pattee; in the third, two nondescript animals (? pigs seeking pannage in the forest); and in the fourth, on a bend two mullets.

The oval end of the shield, which is equally rudely carved, bears in the centre the same two animals, impaling a square diagonally intersected and three roundlets in base.† Below this is the date "1665" in Arabic numerals. The legend, which is in parts indistinct, seems to be as follows:—"SIGIL. IVR. STI. CA. MARAD: RAMLMFRP." Here again the first part is quite clear as being "The Seal of the Jurisdiction of St. Charles the Martyr," but the

* For an account of Christian, Countess of Devonshire, see Grove's *Lives of the Earls and Dukes of Devonshire* (1764), pp. 9—15.

† Several conjectures might be offered as to the meaning of these devices, but they would all be so vague that it is scarcely worth while to produce them. On the whole, after submitting them to several gentlemen well skilled in heraldic lore, one of whom is an official in the College of Arms, we are inclined to think that they merely represent the caprice of a clumsy artist, or else that he has so misinterpreted that which he had to copy as to render it nonsensical.

rest is a puzzle, attributable, we can only suppose, to the ignorance of the provincial carver. The stop : seems to have been placed after instead of before "A.D.," and several of the remaining characters are not quite clear, especially the two given in italics. The most likely suggestion that occurs to us (but we readily admit that a better may be found) is, that it should read in full after "MAR"—*Ad (or apud) Cameram in Foresta Regia Pecci—i.e.,* at the Chamber (camera) of the Royal Forest of the Peak. This explanation involves the idea that the engraver omitted the first half of the word *cameram*, instead of the last, as is usual in contractions. This particular spot was long known as the Chamber of the Peak, and is thus marked in sixteenth, seventeenth, and eighteenth century maps of the county. It was here that the king or his representative held a court in connection with his royal forest, and we have met with the expression *camera*, etc., in several early Latin charters.

Several attempts seem to have been made by the Dean and Chapter of Lichfield—who were the rectors of all the adjacent parishes, with the exception of Castleton—to interfere with the peculiar jurisdiction of this chapel, but all to no purpose. The following spirited rejoinder that was made to their pretensions by the Rev. Mr. Oldfield,* who was minister at the close of the seventeenth and commencement of the eighteenth centuries, is to be found on the fly-leaf of one of the registers:—

Mr. Oldfield Answer to y^e Dane and Chapters Officialle as to their pretensions to y^e
Peak Forest.

Sir,

I have a due veneration for y^e Dane and Chapter as y^e Dignitaries of ye Church. But y^e reason why I cannot comply wth them as to their Invasion on y^e Liberties & Immunities of y^e Peak Forest are as Followeth (viz.)

When first I came to y^e place it was given me to observe by Mr. Bullock and Mr. Wheeldon Senior the late Dukes chief Agents, y^t y^e place was extra parochiall & had no dependency on Litchfield for it was a Church donative, & founded on y^e Crown Land—neither must I pay any appearance at their visitations, & so it was acknowledged by y^e Famous & Learned Bishop Hacket at his Primary Visitation in open Court at Chesterfield, immediately after y^e King's Restauration.

Secondly, 'tis well known y^t y^e Dane & Chapter have a peculiarity in y^e High Peak, & as well known y^t that peculiarity is made up of four Parishes (viz.) Bakewell, Tideswell, Hope, Chapel en le Frith, & a small place towards Ashburn called Knivington & never more known by any man now living—But they not content wth their antient Devidend as their Predicessors formerly have been to enlarge their jurisdiction, w^d fain push y^e forest, w^h was always extra parochiall into some of y^e fore named Parishes w^{ch} to any rational, & un biased man w^d seem a prodigious push.

3ly It is well known y^t never any of my Predecessors. in y^e place ever since y^e

* Bassano mentions a gravestone against the north wall of the chapel, to Maria Oldfield, the wife of this minister. She died in 1699.

Church was founded & built did pay any common appearance, or took out any Licence for y^e place at their Court, neither have they any President for their proceedings.

4ly As to Probates of Wills etc. If they can destroy a Register of above three score years standing w^{ch} would seem very strange, I presume there is a Court calls itself Prerogative to yo^rs perhaps may take cognizance of those things.

5ly As to yo^r further proceedings against me you cannot justly charge your Significavit wth any notorious Heresie, Schism, Symony, Perjury, Usury, Incest, Adultery, or any other gross immoralities, & if so then it must be pro contumacia only, & in y^t there will be found a case de meo et tuo so must be further inspected, for he y^t is chancellor in his own cause y^e world would think it a wonder if he does not carry it.

6ly It is well known y^t never any of my Predecessors paid any appearance at their Visitations nor took out any Licentia procurato for y^e place.

These are some of y^e reasons why I cannot comply wth the Deane & Chapter in their Invasion upon the Liberties & Immunities of y^e Peak Forest, especially since it hath been so carefully & nobly defended by his Graces Noble Progenitors from all former invasions ever since it flow^d from y^e Crown to y^t Noble Family. Though now the invaders write it y^e Peak Forest intra nostram jurisdictionem wth as much confidence as ever Jezabel gave Ahab Naboths Vineyard w^{ch} was none of her own to give. Whereas it hath always appertained to his Grace & Noble Progenitors to put in a qualified man there to Preach and to visit.

As the knowledge of the peculiar powers possessed by the minister of this out-of-the-way chapel spread, it gradually became the resort of runaway couples and those desirous of contracting hasty marriages, from all parts of the kingdom. There are numerous proofs of this in the earliest registers, which commence in 1665, though in a very fragmentary condition. In the year 1728, so much had this practice extended, that a separate book for their entry was provided, which is endorsed "Foreign Marriages." It contains simply the names of the contracting parties, without any other particulars. We struck an average from a large number of years at the commencement of this volume, and found that it exceeded sixty per annum. At the commencement of the volume is written:—"Register book bought for use of the peculiar of St. Charles in ye Peake Forrest. 1728. Jonathan Rose, Minister." This book ends in 1754. The traffic in these marriages was materially interfered with by an Act passed in 1753, the immediate object of which was to put a stop to the scandalous Fleet Street marriages. But it continued in a modified form to a much later date. Another entry says—"Here endeth the list of persons who came from different parishes in England & were married at Peak Forest. This was a great priviledge for the minister, but being productive probably of bad consequences was put a stop to by an Act of Parliament. Hugh Wolstenholm. July, 1804." The minister stated at the time these marriages were checked, that he lost thereby £100 per annum.

In a review in the *Gentleman's Magazine*, for 1833, of Burn's *Fleet Register*, occurs the following paragraph:—"If it were possible to obtain similar accounts of obscure chapels in the country at which clandestine marriages were wont to be celebrated, such for instance as the Chapel of St. Charles the Martyr in the Forest of the Peak in Derbyshire, he would add to the obligations," etc., etc.*

We are able to give a copy of the form of certificate given to his patrons by Rev. J. Rose, from the original in our possession.

"These are to certifie whom it may concern that William Ollerenshaw of y^e parish of Glossop, and Mary Greenham of y^e parish of Yolegrave Com: Derb: were Canonically married in the Church of St. Charles in y^e Peak Forrest upon Sunday the 26th of August 1739. by
"Jon: Rose."

The certificate is on a piece of paper about six inches by nine, and bears two sixpenny Government stamps embossed on it, but there is no impression of the seal.

That the faculty of issuing marriage licenses to those living within the radius of the jurisdiction of Peak Forest still remains to the minister there cannot be the slightest doubt. Such a right was repeatedly exercised by the late incumbent, Rev. A. T. Field, and the licenses he issued were stamped with the seal of the Peculiar. We understand that some scruple has arisen as to the exercise of this right at the present time, but it would be much to be regretted, as well as detrimental to succeeding holders of the living, if an interesting historical right of this description (which must be now wholly innocuous to all, excepting the gatherer of Diocesan fees), should be allowed to lapse by desuetude.

The chapel is a plain oblong building, with a bell turret at the west end. It is of the debased style that we might expect from the time in which it was built, and does not call for any special remark. Over the porch is the date. 1666, between the initials R. I. and R. B. It also bears a sundial, dated Dec. 22, 1807, and having the motto—*Cursum peregi*. There is an older dial on the south of the bell turret. The chapel was lengthened at the east end, as is stated on a board, by Mary Bower, in 1780. She was the daughter of Robert and Harriet Needham, of Perreyfoot, and died in the following year. There is a large monument to her memory against the south wall; and we learn from a table of be-

* *Gentleman's Magazine*, 1833, pt. 2, pp. 430—432.

quests, that she left her harpsichord to the chapel, with an endowment for the player.* At the west end, under the gallery, is an octagon font of good but plain design.

Against the south wall we noticed a wreath of many-coloured everlasting-flowers suspended, and attached to it the funeral card of "Jonathan Rogers, 6 May, 1872, aged 29." We make mention of this as it seems to be a relic of the now extinct custom of funeral garlands. His tomb is in the churchyard.

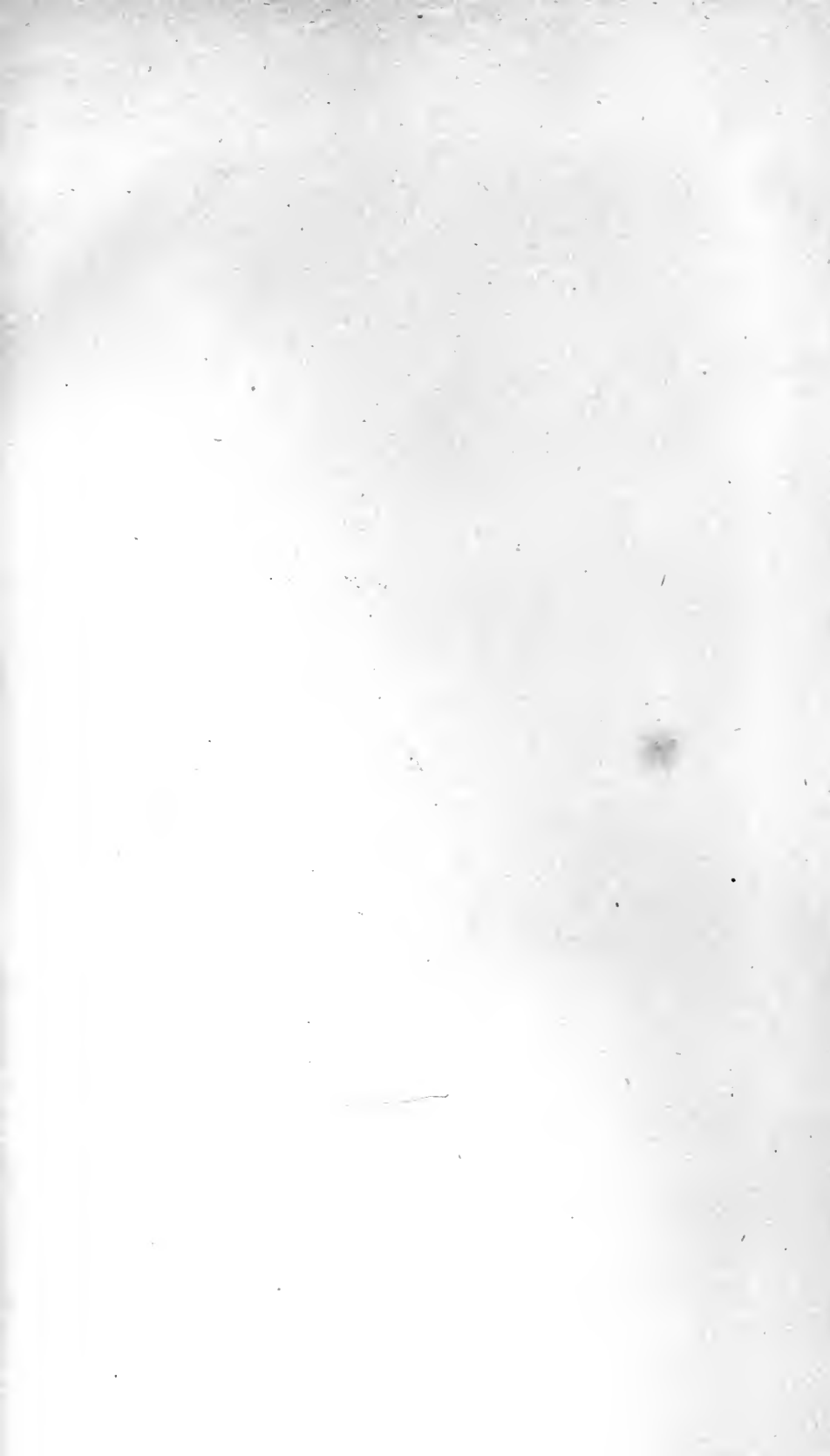
A new church, of far finer proportions, is now rising immediately to the west of the present building, which is to be taken down as soon as its successor is completed.

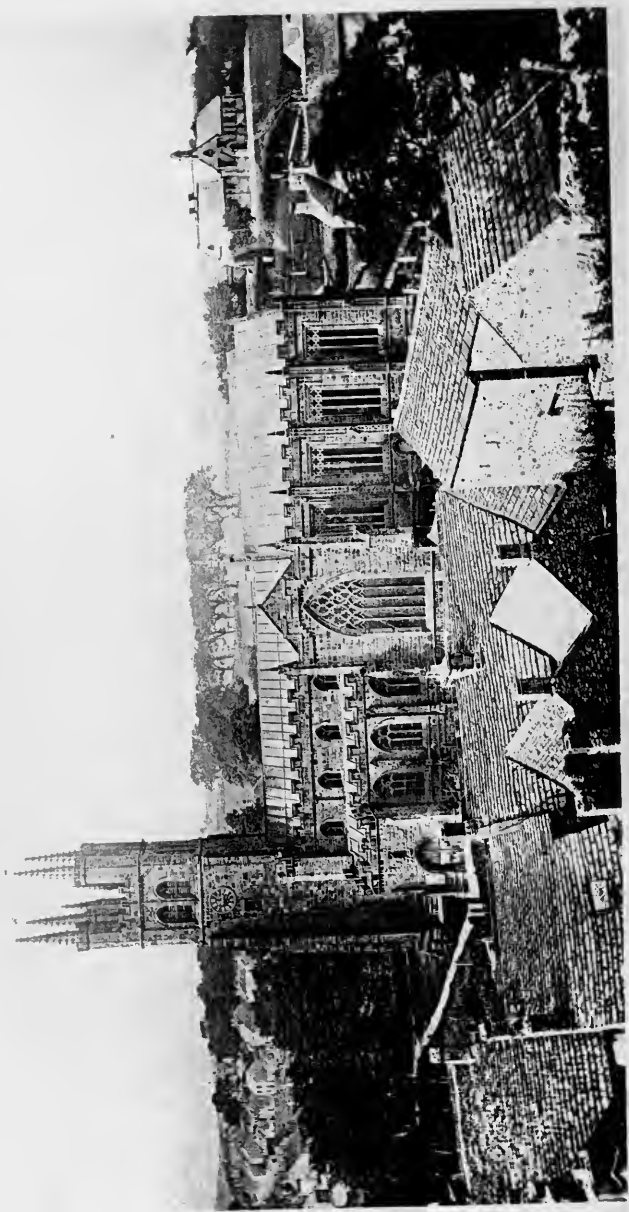
* This endowment has been mistakenly transferred in Glover's *Derbyshire* to Chapel-en-le-Frith.

Gideswell.

Wormhill.







TIDESWELL. S.

Tideswell.

FOR the brief mention of Tideswell as a Chapel of Hope, when the latter church was given by John to the Bishop of Coventry and Lichfield, and when it was handed over, together with Hope, a few years subsequently to the Dean and Chapter of Lichfield, we must refer the reader to the account of the then mother church.

It appears that it was not until the episcopate of Roger de Weseham (1245—1256) that Tideswell was constituted as a separate parish and an independent vicarage. From an old chartulary of the Lichfield Chapter, we gather that the specific endowments of the vicar of Tideswell were ordained in July, 1254.* To the vicar belonged the lesser tithes (except the tithes of wool and lambs) with the oblations of the altar, that is the tithes of milk of the whole parish, the tithes of two mills, the tithes of swineherds and gooseherds, of flax, hemp, vegetables, honey, and gardens, and also St. Peter's pence, and the plough-fees annually given by custom through the whole parish, viz., one half-penny for each plough, and the tithes of hay for the townships of Litton and Wheston. The Vicar was also to hold a certain mansion, or vicarage-house, in Tideswell, and, in return for the various emoluments, he was to officiate in person in the church, and to maintain, at his own cost, a priest and sub-deacon to assist him. The Vicar was also responsible for maintaining a lamp burning in the church; but the repairs of the chancel, and the providing of books and vestments, were part of

* *Magnum Registrum Album*; Harl. MSS., 4,799, f. 42b; Add. MSS., 6,666, f. 41; See Appendix No. XII. The composition arrived at in 1252, between the Dean and Chapter of Lichfield and the Prior of Lenton about the tithes of Tideswell and other parishes (to which reference is made at the end of the Ordination of the Vicarage) has been already detailed in our account of Chapel-en-le-Frith, p. 141.

the duties of the Dean and Chapter. Alan de Luceby was then Vicar of Tideswell.*

There is no mention of either Tideswell or Hope in the taxation roll of Pope Nicholas IV. (1291), which seems to imply some special exemption of these parishes from the papal impost.

The *Valor Ecclesiasticus* (27 Henry VIII.) gives the clear value of the vicarage at £7 0s. 6d.† Edmund Eyre, the vicar, was non-resident and living at Gryn' (? Grindon), in Staffordshire. The same Commission valued the rectorial tithes of corn, hay, and minerals, belonging to the Chapter of Lichfield, at £43 18s. 4d., and the site of the rectory, with glebe and lands, at £2 15s. 1d. The tithes of wool and lambs of the three parishes of Bakewell, Hope, and Tideswell, are only given in the aggregate sum of £105 0s. 0d.

The Parliamentary Commissioners of 1650 valued the vicarage at £20, with an augmentation of £30. The impropriate tithes, which were then farmed to several persons, were estimated at £300 per annum. Mr. Ralph Heath was the incumbent.

A chantry was founded in this church in the reign of Edward III. by John Foljambe.‡ John Foljambe was the eldest son of Thomas Foljambe, by his second wife, Alice, daughter and heiress of Darley, of Darley. The following is the entry in the Chantry Roll (37 Hen. VIII.):—

“TYDDESWELL.—The Chantry founded by John Fulljambe by license of K. Edw. III. and confirmed by K. Rich. II. for ij prysts to say Masse at or Ladye alter there and to mayntayne God's Service, and to pray for the sowl of K. Rich. II., the founders sowles and all Crystyan sowles ixl. ixs. iiijd., besyds rent resolute of wh is employed uppori in almesse xijs. Christ. Lytton and Christ. Synderbye chauntrye prysts. It hath a mancyon pryshed att iiijjs by yere. Stock liiis. xjd.”

The eldest son of the above-mentioned John Foljambe was Roger; and Roger Foljambe, by his wife Eleanor, had issue James.§ James Foljambe, in conjunction with other inhabitants of Tideswell, obtained leave from Richard II., in the seventh year of his

* Dns. Alan, Vicar of Tideswell, was witness to a deed of about this date, by which John Daniel of Tideswell gave to Thomas, son of Roger Foljambe of Wormhill, half the mill of Fairfield.—Nichols' *Collectanea*, vol. i., p. 98.

† For particulars see Appendix No. XIII.

‡ Inq. post Mort., 38 Edward III., 2nd pt. No. 1.; from which it appears that John Foljambe left 200 acres in Tideswell, Wormhill, and Litton, for two chaplains.

§ There is some little confusion in the Foljambe pedigree of this date, and it is not quite clear whether there were not two John Foljambes, father and son; but the statement in the text commends itself the most to Cecil G. S. Foljambe, Esq., whom we have consulted on the point. The wife of John Foljambe, the founder of the chantry, seems to have been named Margaret. The John Foljambe who married Joanna Frecheville, was of Elton, and nephew of John Foljambe, of Tideswell.—Nichols' *Collectanea*, vol. i., p. 107. There is a mistake on this point in the pedigree, given in vol. xiv. of the *Reliquary*, by Mr. Foljambe.

reign, to refound this chantry of his grandfather, and to endow it, together with a guild, with large landed property.* The following is a full translation of the charter relative to this chantry and guild, which was finally drawn up in 16 Richard II. :—

“To all the sons of holy mother Church who shall see or hear these presents, Nicholas Stafford, Knight, James Foljaumbe, Robert Joweson, of Tunstedes, Henry Alisaandre, Chaplain, Robert Sharp, Chaplain, Robert Machon, of Tideswell, and Henry Townsend, of Litton, send greeting in the Saviour of all men. Among other offices of piety it is not doubted, but that is one of the chief that holy mother church by an ever new Increase of Ministers diligently attending upon her and labouring in the Lord's Vineyard, should be rendered fruitful to the end, that under the authority and guidance of God, she may, from the manifold seed of her Ministers, see Fruit produced in her Members an hundred Fold. We, therefore, desiring according to the ability given us from on high, and by the mediation of the Author of all good things that divine Worship may increase and flourish more abundantly in the parish Church of Tideswell, in the diocese of Coventry and Lichfield, by the License of the most illustrious Prince and Lord our Lord Richard, by the Grace of God, King of England, first had, who of his special grace, hath by his Letters Patent, granted us power to give and assign Three Messuages, Sixty and two acres and one Rood of Land, with the appurtenances in Wormhill, and also seven Messuages, ninety and eight acres of Land, with the appurtenances in Tideswell, and also one Messuage, thirty and five acres of Land, with the appurtenances in Litton, to two Chaplains to perform divine services for the soul of Edward, late King of England, for the soul of King Richard himselfe, and for souls of John Foljaumbe, of John, the son of Henry de Monyash, and of John Alisaandre, and for the souls of all faithful people, deceased at the Altar of blessed Mary, in the Church of St. John the Baptist, of Tiddeswell, aforesaid, and for the healthy state of the same King Richard and ours, and of the others while we shall live, and for the souls of them the same King Richard and ours when we shall depart this life, and for the souls of all faithful people deceased at the Altar aforesaid, in the aforesaid Church, according to our Ordinance hereafter to be made. TO HAVE AND TO HOLD to

* Patent Rolls, 7 Rich. II, pt. 1, memb. 8. There are copies of this and two later charters of the same reign in Wolley's *Collections*—Add. MSS., 6,667, nff. 383—395. For the extended translation of one of these, given in the text, we are indebted to a Supplement to the *Tideswell Parish Magazine*, for May, 1868.

the same Chaplains and their successors, to performe divine service every day for the state and souls aforesaid, at the foresaid Altar in the foresaid Church, as according to our Ordinance, leave is given for ever, the Statute that religious men, or others, may not enter upon another's Fee without License of the King, and of the capital Lord of whom that thing is immediately held notwithstanding.

“Know ye that we are under Pretext of the Premises, and of the License of the capital Lords who are interested in this respect, have given, granted, and by this our present Charter, have assigned to John Smyth and John Redymon, secular Chaplains for the endowing and sustaining of the same. To HAVE AND TO HOLD all the aforesaid Lands and Tenements with the appurtenances to the aforesaid John Smyth and John Redymon, secular Chaplains, and their successors who shall celebrate divine service at the foresaid Altar in the foresaid Church, for the state and souls aforesaid, and for the healthy state of Anne, Queen of England, of John, Duke of Aquitain and Lancaster, and of his noble Consort, of William de Aston, Chancellor of the same Duke, of Elizabeth, the wife of the foresaid Nicholas de Stafford, of Roger Foljaumbe, Knight, of John de Stafford the elder, of Thurstan o' Boure, and Margaret his wife, and Margaret, mother of the same Thurstan, and of all the Brethren and Sisters of the Gild of the Blessed Mary, of Tideswell, and of all the benefactors of the foresaid Gild who are or who for the time shall be, while they shall live, and for their souls when they shall depart, and of all faithful people deceased for ever, and for all those by which or whom the foresaid Gild may be supported, or in anything assisted. And for the soul of Margaret Foljaumbe, and for the souls of the parents of the said Elizabeth, and of all the forementioned, and for the soul of Maud, wife of the said John Alisaundre, to be held of the Capital Lords of that Fee by the services due therefrom, and of right accustomed according to our Ordinance which we have thought proper to be made in manner and form following.

“First we will and ordain that the Gift and Endowment be called the Chantry of the Blessed Mary of Tideswell, and that the Chaplains aforesaid, and their successors, be “*secular*” and not “*religious*” * Chaplains, nor Chaplains of Honour, who shall possess the Chantry aforesaid in form hereafter following, and that the said

* Parish priests were called “seculars;” those living in monasteries were called “religious,” or regulars.

Chaplains have the Custody of the said Altar, and of the books, chalice, and other ornaments for the said Altar appointed by Indenture tripartite, to be thereof made between the Vicar of the foresaid Church, two Aldermen of the foresaid Gild, and the Chaplains of the same Chantry, of which we will that one part remain in the power of the Vicar, another in the power of the said Aldermen, the third in the power of the Chaplains aforesaid, which for the time shall be. Also we will and ordain that the foresaid Chaplains, and their successors, say one Mass with the Note of St. Mary at the Altar aforesaid, once in the week—viz. Wednesday, except when full service of the same is performed in the Quire the foresaid day, and except also double festivals, infirmities, and other reasonable causes. Also we will and ordain that the foresaid Chaplains and their successors be in the Quire in their Surplices and black Copes as the Vicar of Lichfield, namely, at Mattins, at Mass, and at other Hours of the day when the Vicar or his parochial Chaplain are in the Quire, and say divine services with the note reasonable causes excepted. And if it happens that either of them omit through negligence the foresaid service, he shall give a penny for Alms for the souls of all the foresaid persons. Also we will and ordain, that the foresaid Chaplains and their successors say once in the year Placebo, and Dirige, solemnly with the Note with the Mass de requiem on the morrow, in the same form at the foresaid Altar, namely, on the day and morrow of All Souls, and after the second mass aforesaid, the foresaid Chaplains shall pay forty pence to be distributed among the Poor for the souls of all faithful people deceased. Also we will and ordain, that if it happen that the foresaid Chaplains live dishonestly contrary to the order of Priests and the state of holy Church, the Vicar of the Church aforesaid, for the time being, with the consent of the Aldermen of the foresaid Gild, and their successors, may then well remove the foresaid chaplains from the Chantry aforesaid, and substitute and put other fit secular Chaplains in the place of them or of him so behaving ill.

“Moreover, we will and ordain that the Chaplains aforesaid who for the time shall be, be fit, and that they shall be put into the Chantry aforesaid by Nicholas Stafford, and Elizabeth his wife, and by two Aldermen of the aforesaid Gild, or by their attorney, without making any presentation to any Ordinary during the life of the foresaid Nicholas and Elizabeth, the foresaid Chaplains are to be chosen to the said Chantry when it shall happen to be vacant by

the Vicar of the Church aforesaid, for the time being, and by the foresaid Aldermen shall be peaceably placed in the same Chantry without any sort of presentation and Institution. And if it happen that the said Chantry be vacant and the foresaid Nicholis and Elizabeth, and Aldermen shall for more than forty days from the time of the same vacancy defer to appoint one fit Chaplain, then after that the appointment and provision of Chaplains of this sort be devolved to the Vicar of the foresaid Church, and to the Aldermen of the foresaid Gild for the time being for that time and turn. And if those same Vicar and Aldermen for the time being shall for forty days from the time of the same devolution, for that turn so devolved to the foresaid Vicar and Aldermen, defer to appoint fit Chaplains to the said Chantry from that time, that the appointments and provision of Chaplain of this sort be for that time and turn devolved to the Dean and Chapter of the Cathedral Church of Lichfield.

“Also we will and ordain, that the providing and ordering of a Chaplain of this sort to the said Chantry when it shall happen to be vacant after the decease of the foresaid Nicholas and Elizabeth, remain to the Vicar of the foresaid Church, and to the Aldermen of the foresaid Gild, and their Successors for the time being for ever. So that if it happen that the said Chantry, after the decease of the said Nicholas and Elizabeth be vacant, and they the said Vicar and Aldermen for the time being, shall for forty days from the time of that same vacancy, defer and be negligent to appoint the said fit Chaplains to the said Chantry, then after that the ordering and providing of Chaplains of this sort be for that Turn devolved to the Dean and Chapter of the Cathedral Church above-said. Yet so that if it should happen that they the foresaid Dean and Chapter shall for forty days from the time of such devolution of the Chantry for that time devolved to the aforesaid Dean, defer to appoint the said fit Chaplains to be chosen to the said Chantry, from and after that time the ordering and providing of Chaplains of this sort be for that time devolved to the said Vicar and Aldermen, and so alternately for ever, saving always for the time to come the Rights and Powers of the patronage itself of the foresaid Chantry to the foresaid patrons, in the foresaid form of ordering and providing things when the case shall demand and require. Also we will and ordain, that if the same Chaplains and their Successors, both or either of them receive other ecclesiastical Benefice, with cure or without, or other annual or perpetual offices, or any

Annual Stipend, and they or he shall possess them or it for the Half of one year, from that time the foresaid Chantry be in very deed said to be void of that Chaplain or those Chaplains, and that the said Chaplains or Chaplain be removed from the same, and other fit Chaplains or fit Chaplain be put in his or their place, in manner and form abovesaid. Also we will and ordain, that every Chaplain to be chosen to the said Chantry, before he shall obtain the corporal possession shall take a corporal oath, laying his hand on the Holy Gospels in the presence of the Vicar and Alderman abovesaid which for the time shall be, that he will well and faithfully observe and fulfil all and every the ordinances, and that he will make his corporal and continual residence in the foresaid Chantry in form abovesaid, and if he shall absent himself without licence of the Vicar and Aldermen for the time then being, or without reasonable cause, for a week, then upon that very thing that the foresaid Chaplain be removed from thence, and other fit one shall be put therein in his place. Also we will and ordain that the foresaid Ordinances be once in the year, namely, on Good Friday, publicly read in the parish church aforesaid.

“IN WITNESS whereof we have put our seals to these presents, dated at Tideswell on the Lord’s day next before the feast of St. Michael the Archangel, in the 16th year of the reign of Richard the Second, after the Conquest, and in the year of our Lord One thousand three hundred and ninety-two.”

There is not a little perplexity about the exact descent of the manor of Tideswell, but at this time there is no doubt that it was held by Sir Nicholas Stafford and Elizabeth, his wife.* The altar of this chantry was in the north transept of the nave.

We have also found the record of another small endowment of this chantry altar. Robert de Beyley gave various lands at Litton to Ulfeton de Litton, and his heirs, on condition of payment of two shillings annually to the altar of the Blessed Mary, in the church of St. John the Baptist, in Tideswell. Ralph de Sempringham (described as rector of Tideswell), Robert Clericus de Wormhill, William Daniel, and John Foljambe, are among the witnesses to this deed.†

The present grandly proportioned church of Tideswell is almost

* Rot. Pat., 3 Hen. IV., pt. 1, memb. 6. The King confirms to Elizabeth Stafford, widow of Nicholas Stafford, the manor of Tideswell, and divers other mills, lands, and tenements, conceded to Thomas Armiger by charters of 9 John, and 11 Henry III., and confirmed to Richard Daniel by 33 Edw. I., and confirmed to Nicholas and Elizabeth Stafford by 1 Rich. II., on an annual payment of £7.

† Harl. MSS., 4799, f. 37.

exclusively of the Decorated, or later Decorated style, that prevailed in the first half of the fourteenth century. We may be sure that the erection of so large a building, in a comparatively poor district like that of the Peak, was extended over many years, and, though it may have been commenced about 1320-30, it was probably not finished till 1360-80. The tower would naturally be left to the last, so that we need not be surprised to find it partaking of the characteristics of the next period, and with a large west window of undoubted Perpendicular design.

This fine church consists of a nave eighty-two feet six inches in length, having a width, including the side aisles, of fifty-six feet three inches; of north and south transepts projecting sixteen feet beyond the aisles; of a south porch twelve feet two inches square, with a parvise or upper chamber over it; of a handsome west tower, having a ground plan of sixteen feet eight inches by sixteen feet; and of a chancel of unusually large dimensions, being sixty-two feet six inches in length and an average of twenty-six feet in breadth.*

We must trust to the heliotypes, (Plates XIII^a. and XIII^b.) rather than to any poor words of our own, to give some idea of the delicacy yet boldness of the mouldings, of the effective character of the buttresses, of the grace of the tracery (especially of the transept windows), of the finish of the parapets, and of the proportion of the component parts, that all combine in the production of a building of singular beauty, and one which it would be no easy task to equal by any of like size in the kingdom. But it has suffered, with exceptional severity, both from sluggish neglect, and from the barbarising hand of the churchwarden "beautifier."

Writing in 1781, Dr. Pegge speaks of Tideswell Church as a beautiful building that will speedily be in a ruinous condition if not repaired.† A striking account of the neglected appearance of the interior of this church was given by Mary Sterndale, in a small work published in 1824.‡ It is there stated that—"Tideswell Church possessed a noble organ, the large pipes of which were removed to Lichfield; and so lightly does the mother church regard this her beautiful offspring, that report, I trust misrepresentation, has asserted it has been in contemplation to apply its valuable roof

* These dimensions we take from a ground plan of the church drawn by the Rev. Samuel Andrew, vicar of Tideswell, to whom also we are indebted for other particulars relative to the church.

† Pegge's MS. Collections, vol. vii.

‡ *Vignettes of Derbyshire*, pp. 59-78.



of lead to the funds of Lichfield Cathedral, and substitute one of slate in its place. . . . The tabernacle work, that is broken and strewed around in the neglected transepts, evince how richly the stalls, chapels, and screens were once ornamented. In a corner of the transept is an ancient font; it is now regularly used by the workpeople to mix their colours in, when they *beautify* the church with blue and mahogany paint. . . . Indifference and insensibility have suffered the decorations and designations of this fine edifice to fall into decay—a species of destruction fatal in its ultimate effects as the ravages of the Goths and Vandals; the building of such churches was a matchless proof of high devotion that is now waxed cold; and their neglect of them is a reproach upon posterity, that ought most sacredly to be avoided.” Happily, this reproach is now being rapidly removed under the direction of the present Vicar.

As we enter the south door of the church, which is dedicated to St. John the Baptist, the consecration crosses should not escape notice. These crosses, marked on the walls at the time of consecration, have been clearly and distinctly cut on the moulded shafts in the jambs of the doorway, and are some six inches in length, the ends being bi-furcated. It is most exceptional to find consecration crosses extant at the present time, or, at all events, so clearly marked as at Tideswell.*

There is much of interest in the interior of the church. When this church was in its pristine condition, it must have contained four other altars, in addition to the high altar in the chancel. The innermost bay of the south transept was “the De Bower chapel,” as it is now called. In the south wall, to the east of the beautiful south window, is a high canopied niche, below which is a piscina ornamented with crocketed work and a finial. This chapel, like its fellows in this and the opposite transept, was formerly separated from the nave and the rest of the church by a wooden *parclose* or screen. Much of the material of these beautiful screens remained in the church within the memory of man, and it is said that “cartloads” of fine wood tracery were removed. The *parclose* of the De Bower chapel has recently been restored, in exactly the

* “Antiently, when a Church was built, it would not be omitted to have a cross, or the figure of a cross, placed near or on the front, or over the entrance into the Church.”—Staveley's *History of Churches*. The Bishop himself marked or cut the crosses at the entrance, and on other parts of the fabric of the church, but the Consecrator merely marked them with holy oil, or incised them slightly with a knife (*cultro*), and, if it was desired to make them permanent, they were subsequently coloured, or carved to a greater depth.—Vide *Durandus*, and the *Pontificale Romanum*.

same position that it previously occupied. The adjoining chapel, that forms, as it were, a continuation of the south aisle, belonged to the manor of Litton, and to the celebrated family who took their name from that manor. Here, in the east wall, is another piscina, which, though mutilated at the lower part, and shorn of the hood-mould which formerly encompassed it, is a good example of Decorated work. On the south side of the respond adjoining this chapel, there is a very small plainly pointed niche; it has been conjectured that this was the place for keeping the chrism or holy oil.

That portion of the opposite transept which corresponds with the Litton chapel has no piscina or immediate trace of an altar now remaining, but there is little doubt that this was a chapel appropriated to the manor of Wheston, for it is in this part of the church that seats pertaining to that hamlet are now claimed. The north transept proper, however, was the Lady Chapel, for it was here that the altar of St. Mary stood, that is mentioned in the account of the chantry and guild already quoted. In the east wall is a piscina of plain description, and there are also traces in the masonry of the exact height of the ancient altar. This altar-stone was found some few years ago below the boarded floor of the transept, where it still remains. It is not perfect, but there are two, if not three, of the consecration crosses remaining.

Vignettes of Derbyshire (1824), from which we have already quoted, says—"A curious stone pulpit, on the north side of the nave, is an immovable testimony of having been a part of the original structure; but as if in determination to degrade the beauty of the longitudinal view, a most impertinent gallery, of modern erection is made to rest upon it." But alterations, that were commenced in the very year in which this was published, made light of this "immovable" pulpit, and all that now remains of it are some fragments under the flooring, used in supporting the joists. This ancient pulpit stood in the nave, immediately against the north base of the chancel arch, and from the description just quoted, it is clear that it served as one of the supports for a small gallery (termed "the Hucklow loft," as it was used by people from that hamlet) that was erected over the chancel screen, at an early period in the eighteenth century. This loft disappeared at the same time as the pulpit, though happily the original chancel screen, except a portion of the top, mutilated when the Hucklow loft was erected, yet remains.

We find from the Churchwardens' accounts, that at a vestry meeting, held on February 22nd, 1824, it was resolved to pull down the gallery (west) and make a new one, to re-pew the church, and "to underdraw with lath, plaster, and other requisite materials, the roof of the church." The former part of this resolution was carried out, and to it is owing the present large gallery that blocks up the west end of the church; but most fortunately the determination to lath and plaster the roof fell through, probably from lack of funds. The high-pitched roof of the nave is the original one, and the timbers are in a fair state of preservation. It forms a good specimen of the vigorous roof designs of the Decorated period, but few of which are still extant. The roofs of the side aisles, though of a plain lean-to description, have some well-moulded timbers. Both of them appear to have been rebuilt during the Stuart period. On one of the beams of the north aisle is the date 1635, with the initials of the churchwardens. Many repairs seem to have been done to the interior of the church about that period. On the woodwork at the west end, under the gallery, is the date 1632.

As soon as we enter the chancel, we are struck with its large, almost conventual, proportions, most unusual in an ordinary parish church. The establishment of the Guild of St. Mary, which was of the nature of a small collegiate establishment, probably led to the construction of the chancel on this striking scale. We do not believe that the present chancel was part of the original design of the building; and the weather-moulding of the steep pitched roof of the former quire seems to be indicated on the east wall of the nave, as seen from within the chancel.* Perhaps the chancel of the original design, which would surely be smaller and more in keeping with the rest of the building, was never actually completed, or, if it was, could not have remained standing for many years; for the whole character of the mouldings of the present chancel, as well as its noble windows, point to the end of the Decorated period, in the third quarter of the fourteenth century. This would just coincide

* The Vicar (Rev. S. Andrew) writes to us on this point:—"I think the great architects would differ with you as to the present chancel not being part of the original design. It is considered that the marks on the eastern side of the chancel arch, showing the existence of a former chancel, were purposely put there to provide a small chancel during the progress of the large choir, and the large choir or chancel built over this smaller chancel so as not to interrupt too long the services of the church. The plan of so large a chancel harmonizes entirely with the rest of the church, and was not uncommon at that particular period. Heckington, Nantwich, Cobham, and some others might be named."

with the time when John Foljambe (38 Edw. III.) left the large landed endowment to the chantry and guild. It is our opinion that the foundation of this chantry, at a time when the parish church was being constructed, or had already been in the main completed, led to a remodelling of the chancel on its present grand scale.

In the south wall of the chancel, near the east end, are three stone sedilia of most handsome design (Plate V.). Immediately beyond this is the piscina, the niche of which is ornamented with crockets in a similar manner to the one in the De Bower chapel. Opposite to the sedilia, in the north wall of the chancel, are two slightly projecting low arches. They afford little or no recess beneath them, for they scarcely project further than an ordinary string-course or moulding. One of these arches probably served, from its position, as the *Sepulchre*, beneath which at Easter-tide a representation of our Saviour's entombment was placed.* The second arch seems to have been constructed to mark the place of the founder's tomb. Close to it is the monument of John Foljambe, which we shall shortly notice.

The great peculiarity of this chancel is its stone *reredos*, or screen for the back of the altar. This extends across the whole width of the east end, and has a door on the north side leading into the Sacristy, or vestry. It is placed nearly six feet from the east window, and is adorned on each side with a large tabernacle, or niche for a saint, which are enriched with elaborate canopies, surmounted by crocketed pinnacles, similar to those on the exterior of the church. With the exception of being embattled on the top, the reredos is not otherwise ornamented, and would probably be covered with rich tapestries or hangings at the time of celebration. It is just of sufficient height to allow of a clear view of the east window, which also possesses on each side two equally large niches. Nor must we omit to notice the small bracket at the back of the reredos, placed exactly in the centre, a few inches below the top, on which would be placed the crucifix. It has been supposed that this reredos was an after-thought, in order to provide a vestry, but we scarcely see the necessity of this supposition, for the string-

* Occasionally an actual effigy of our Lord was constructed, but the usual course was to remove the crucifix over the high altar on Good Friday, placing it under the Sepulchre, where it was constantly watched till Easter morn. It was then replaced upon the altar with great ceremony. In our smaller churches the Sepulchre was usually a wooden erection, but in larger ones we often find them of stone, and most elaborately decorated.

course, or moulding on the wall, terminates in front on each side about three inches from the screen.*

The roof of the chancel has recently been renewed in a most effective manner, stained glass of a graceful design now fills the fine tracery of the large east window, several of the monuments have been restored, and stalls introduced of handsomely-carved oak. To make room for the latter, the remains of the old stalls, five on each side, of a plain but massive description, have been removed to the nave. It is intended to place them eventually in the Lady chapel.

At the west end of the church is the ancient font, which Mary Sterndale noted as standing in the north transept for the mixing of colours. The alterations that immediately followed her visit, removed the font to a heap of rubbish in the churchyard, from which ignominious position it was rescued by the present vicar, and restored to the church. It is of octagon shape, and has various devices, including a chalice and an open book, incised on its different faces.

The tower, which is crowned with a remarkable combination of turrets and pinnacles, possesses a fine peal of six bells. The following are their respective inscriptions:—

I. "Cantate Domino canticum novum. 1705." Beneath the inscription is the mark ("S. S. Ebor" in a shield) of Samuel Smith, bellfounder, of York.

II. "God save his church. 1659." Mark of George Oldfield.

III. "All glory bee to God on High. 1659." Mark of George Oldfield.

IV. "Missi de celis habeo nomen Gabrielis." The lettering on this bell is in old English with Lombardic capitals. It is one of the most interesting bells in the county, and we have little or no doubt that it is coeval with the erection of the church. As the church is dedicated to St. John the Baptist, the inscription on this bell—which is but a paraphrase of Gabriel's announcement of himself to the parents of St. John—is specially appropriate.

V. "Tho. Middleton, Geo. Bouer, Tho. Redfearne, Wardens. 1659."

VI. "Soli Deo gloria in excelsis. 1741. Daniel Hedderly, founder." On the waist are the initials of the churchwardens—"R. N. . R. L. . T.N."

* Stone screens were not so unusual in buildings of this date, though they have been subsequently moved in almost all instances. At Arundel, in Sussex, one still exists seven feet from the wall, and there is also a passage behind the altar at Brilley (Hereford), and at Michaelchurch (Radnor). The will of King Henry VII., as to the chapel at Eton, directs that there shall be a space behind the altar of eight feet.—See Parker's *Glossary*, vol. i, p. 305, and Walcott's *Sacred Archæology*, p. 499.

There is also a small Sanctus bell, about eighteen inches in diameter, without any inscription, in the belfry. Its former position was, doubtless, in the small bell-cote that used to be on the gable at the east end of the nave, where they not unfrequently remained fixed long after the Reformation. This plain bell-cote, apparently of seventeenth century construction, was removed at the time when the chancel roof was restored, and has given place to a large and pretentious successor, which we think is somewhat out of proportion with the rest of the building. Nor do we like the gurgoyles that project from the gable of the new bell turret. Surely gurgoyles should always carry out, at all events, the semblance of water-shoots; but it would be impossible for that to be their object in this situation.

Against the north wall of the belfry are a set of rhymed bell-ringing laws; but as they do not greatly vary from those quoted under Hathersage, we will not reproduce them.

It now only remains to describe the monuments contained in this church, taking them in the order of their antiquity. The earliest are two stone effigies now in the north transept, where they have recently been removed from the south transept. They are both female figures, and are boldly carved without much detail, so that it is impossible to assign them with certainty to any definite date. The largest of them is evidently the oldest, and seems to have had one side built-in against a wall. It may possibly be of as late a date as the very commencement of the fourteenth century, but more probably, we think, of the latter half of the thirteenth, and is, therefore, older than any part of the present fabric. The second figure, wearing a veil and wimple, with her feet resting on a dog, is probably circa 1375. It would be idle to waste words in conjecturing the names of the ladies that might possibly be memorialised by these effigies, as nothing is even known of their original position in the church, and tradition is silent.

In an interesting account of the various memorials of the Foljambe family, recently written by Cecil G. Savile Foljambe, Esq., the following particulars are given of the interment of members of this celebrated family at Tideswell:—

“The chancel of this church was probably the burial-place of the Foljambe family from the time of their first settlement in the parish, soon after the Conquest (for John Foljambe, who died in 1249, desires to be buried in the chancel of the church at Tides-

well,* *with his forefathers*), and it was used as such by them until the extinction of the male line of the elder branch by the death of Roger Foljambe in 1448. There is not much left at the present time of their memorials; but there are said to have been three brasses existing in the early part of the seventeenth century, which have since disappeared—one to Sir Thomas Foljambe, who died in 1283, and Margaret (Gernon) his wife; one to Sir Thomas Foljambe, who died in 1298, and Catherine (Eyre) his wife; and a third to his son and successor, another Thomas Foljambe, who died in 1323, and Alice (Furnival) his wife. The only memorial now remaining is a slab on the north side of the chancel, which has had a brass let into it, but this has long been despoiled, and the only record as to whom it commemorated is a piece of brass, which was placed here by one of the family some two hundred years ago, and which is fixed where the breast of the former brass figure had been, with this inscription upon it, beneath a shield with the arms of Foljambe (*sab.*, a bend between six escallops, *or*):—

Tumulus Johannis filii Domini Thomæ Foljambe qui obiit quarto die Augusti Ano Domini Millesimo trecentesimo quinquagesimo octavo, qui multa bona fecit circa fabricationem hujus ecclesiæ.

The brass has evidently been the figure of a man in armour, with pointed helmet, and his feet on a lion; a riband with an inscription above his head, and an inscription around the edge of the slab.”†

Since writing the above, Mr. Foljambe has caused the brass effigy of his ancestor to be restored. The inscription round the margin is simply a more classical rendering of that given above, with the addition of the date (1875) of its restoration. The old inscription is now on another stone at the head of the brass. The fine east window is also due to Mr. Foljambe's munificence.

In the south transept are the effigies of Sir Thurstan de Bower, and Margaret his wife. The same writer, from whom we have already quoted, says (1824)—“In the extreme corner of the same transept, hid by the sides of a dilapidated pew, and covered with dust, cobwebs, and the splashings of the whitewasher, are two recumbent figures, in alabaster, whose names as handed down by traditional evidence, are ‘Sir Thirlstone a Bower and his lady:’

* This would, of course, refer to the chancel of a church prior to that now existing.

† *Reliquary*, vol. xiv., p. 237.

though mutilated by ill-usage and neglect, their remains are worth the notice and preservation of the antiquary.* Shortly after this was written, these figures were removed to the south-west angle of the chancel, and there boxed up in the Vicar's pew. But on the advent of the present Vicar, they were replaced in their original position, and in 1873 the tomb, as well as the whole of the transept, were worthily restored by a descendant of the knight and his lady. The monument consists of a large slab of stone supported on handsomely carved blocks of alabaster, the majority of which have had to be renewed. On the top, rest the delicately chiselled, but much mutilated effigies. They are clad in the armour and costume that distinguished the close of the fourteenth and the commencement of the fifteenth centuries. The knight wears the collar of SS. Round the margin is the following inscription :—

This monument of Sir Thurstan de Bower and the Lady Margaret his wife, and this southern chapel in the south transept of Tideswell Church, where this monument was in the early part of the fifteenth century erected, were restored in honour of their memory, by their kinsman J. Bower Brown, Esq., J.P., of Woodthorpe Hall, near Sheffield, in the year of our Lord MDCCCLXXIII. The above-named Sir Thurstan was living in 7 Ric. II., MCCCXCII.

It does not seem possible to learn much concerning this family. They do not appear to have had any immediate connection with the manor or parish of Tideswell, unless it was of a temporary nature. From the special mention of Margaret, the mother of Sir Thurstan, in the account of the Guild of St. Mary, it is not unlikely that his connection with Tideswell arose from his mother (or perhaps his wife) being a Foljambe or a Stafford. Probably he was related to Robtus de Boure, who died, seized of landed property in the adjacent parish of Glossop, towards the end of the reign of Edward III.† The same family were also landowners in Staffordshire at this period.

The history of the descent of the manor of Tideswell yet remains to be written, but it may here be simply remarked, that it was given by King John to Thomas Armiger,‡ from whom it passed by female descent to the Bamptons, thence to the Daniels, and thence by three co-heiresses to Meverell, Marchinton, and Turvill. Elizabeth, wife of Thomas Meverell, died seized of a moiety in the

* *Vignettes of Derbyshire*, p. 70.

† Inq. post Mort., 45 Edw. III., No. 8. The Vicar has a MS. note, about eighty years old, which states that Sir Thurston de Bower was lord of the manor of Little Longstone.

‡ Rot. Chart., 9 John, memb. 3.

reign of Edward III.* A market was granted at Tideswell, together with a fair, in 1250, to Paulinus Bampton, confirmed to Richard Stafford about 1391, and to Sampson Meverell in 1432.†

In the centre of the chancel is a large altar tomb to the memory of Sir Sampson Meverell. The top is formed of a slab of Purbeck marble, having various brass plates let into it. That in the centre, is a symbolical representation of the Trinity, consisting of the First Person of the Trinity, seated beneath a canopy, holding a crucifix in front of Him, on which rests a dove. At the corners are the symbols of the four evangelists, bearing scrolls with the following legends:—

St. Matthew. "*Ego sum Alpha et Omega primus et novissimus.*"

St. Mark. "*Qui baptizatus fuerit salvus erit.*"

St. Luke. "*Qui perseveraverit usque in finem salvus erit.*"

St. John. "*Quos Deus conjunxit nemo separet.*"

There are also four shields in brass, one of which is blank, and on the others the separate coats of Meverell—*Arg.*, a griffin segreant, *sab.*, beaked and legged, *gu.*; Daniel—*Az.*, a bend between six escallops, *or.*; and Brampton, *Az.*, a lion rampant, *or.* A fifth shield has the same quartered. Another plate records how these brasses, having been sacrilegiously stolen, were restored at the expense of John Statham, of the same family. But it appears that a portion of them are original. The evangelistic legends are obviously part of the restored work, from their singular inappropriateness. Round the symbol of the Trinity is the same inscription as on St. Matthew's scroll. The margin of the stone bears a brass riband, with the following lengthy inscription:—

"Under thys stone lyeth Sampson Meverell, whych was borne in Stone in the feaste of St. Michael the Archangell, and there christened by the Pryor of the same hous, and Sampson of Clifton, Esq., and Margaret, the daughter of Phillip Stapley, in the yeaere of our Lord ^{XX}MCCCIIIIVIII, and so lived under the service of Nicholl Lord Audley and Dame Elizabeth his wife, the space of xviii years and more; and after, by the assent of John Meverell, his father, he was wedded in Belsor (Bolsover), the King's manor, to Isabel, the daughter of the worshipful Knight, Sir Roger Leche, the xvii day of Pasche, and after he came to the service of the noble Lord John Montegu, Earl of Salisbury, the which ordeyned the said Sampson to be a capityne of diverse worshipful places in France; and after the death of the said Earl, he came to the service of John Duc of Bedford, and soe being in his service, he was at xi great Battayles in France within the space of two years, and at St. Luce the said Duc gave him the order of knighthood; after that the said Duc made him Knt. Constable, and by his commaundement he kept the Constable Court of this land till the death of the said Duc; and after that he abode under the service of John Stafford, Archbyschop of Canterbury, and

* Inq. post Mort., 11 Edw. III., No. 21.

† Rot. Chart., 35 Hen. III., memb. 11; 15—17 Ric. II., memb. 13; Rot. Pat., 11 Hen. VI., pt. 1, memb. 16.

soe enduring in great worship, departed from all worldly service, unto the mercy of our Lord Jesu Christ, the which divided his soul from his body in the feast of Mar . . . in the yeare of our Lord MCCCCXLII, and soe his worde may be proued, that grace paseth cunning. Amen. Devoutly of your charity say a paternoster with an ave for all Christian soules, and especially for the soule whose bons reste under this stone."

There is a mistake in this inscription in saying *John Montague*. It should be *Thomas*. Perhaps the mistake arose when the brass was restored. *John Montague*, Earl of Salisbury, though he was engaged in wars in France, died in 1399; but it was his son *Thomas* who was the distinguished general. *Thomas*, Earl of Salisbury, was shot in the year 1427, at the commencement of the siege of Orleans. It is said of him "he was the greatest hero of his age, and by many noble acts and great achievements became the darling of his country. In the reign of King Henry VI. his name was terrible to the French; and had he lived it is more than probable, by the progress he made, that he would have entirely subdued the kingdom."* The two years, when Sir Sampson Meverell was engaged in eleven battles, would be the years 1429-31, when so many engagements took place in the neighbourhood of Orleans, under the instigation of the celebrated Joan of Arc. The Duke of Bedford was uncle to the young King Henry VI., and Regent of France. He died in 1435. *John Stafford* was Primate from 1443 to 1452.

Thomas Meverell, of Throwley, Staffordshire, married (temp. Edw. II.) *Elizabeth*, daughter and heiress of Sir *William Daniel*, of Tideswell. An earlier generation of *Daniel* had married the heiress of *Brampton*, and hence, we believe, the lion rampant on the tomb. *Sampson Meverell*, was the great grandson of *Thomas* and *Elizabeth Meverell*.†

The sides of this altar tomb have for a long time consisted simply of wooden bars; but these have recently been exchanged for some boldly-carved tracery in alabaster, in the spirit of the original design. Through the openings is to be seen the effigy of an emaciated corpse, wrapped in a winding-sheet, carved in stone. The head is supported by two angels.

We have advisedly spoken of this tomb as an *altar tomb*; for though this term is often erroneously used when "high tomb" or "table tomb" would be more appropriate, the five crosses, roughly chiselled in the marble, at once prove that this tomb has been

* Collins' *Peerage*, vol. i., p. 183.

† Add. MSS. 28, 113, f. 26.

used, at all events occasionally, as an altar—probably for masses for the repose of the soul of its occupant. This being the case, it is a singular circumstance that the tomb should be placed lengthways in the chancel, that is, parallel with its side walls, and there is no appearance of it having been moved from the place where it was originally erected.

The northern part of the south transept formed the chapel, as has been already stated, attached to the manor of Litton. The ancient family of Litton or Lytton, held that manor as early as the reign of Henry III. On the floor of the aisle of this chapel is a well-preserved brass to the memory of Sir Robert Lytton, and his wife Isabella. Robert Lytton is dressed in a long robe faced with ermine, and from his mouth proceeds the legend—*Filius Dei miserere mei*. The dress of his wife also has cuffs of ermine, and the legend from her mouth is—*Mater Dei miserere mei*. There have formerly been two shields above the figures, but the matrices only are now left; the following inscription is at their feet:—

Orate pro animabus Robti Lytton de Lytton et Isabella uxoris, hic quidem Robertus obiit sexto die mensis May anno dni millimo CCCCLXXXIII. et predicta Isabella obiit xv die Octobris anno dni millimo CCCCLVIII, et pro aiabus om̄n fidelium defunctorum, quorum animabus propicietur Deus.

Recent excavations showed that the lead coffins of Sir Robert and his wife are immediately below the brass. Sir Robert Lytton was Under-Treasurer of England in the reign of Henry VI. He purchased the manor of Knebworth, Hertfordshire, which became the principal seat of the family. Litton Hall, however, remained in the family till 1597, when it was sold by Rowland Lytton to John Alsop.

On the pavement immediately west of the Foljambe tomb in the chancel, is a fine brass to the memory of Bishop Pursglove. During the recent restoration of the chancel, it was placed level with the rest of the pavement, though when we first saw it, it was raised about a foot from the ground. But we then noted, from the appearance of the edges of the slab, that it had been originally designed for the position it now occupies. In the centre of the stone is a full-length well-engraved effigy of the Bishop, and his vestments are somewhat remarkable, when we consider the date of his interment. He is represented in Eucharistic vestments, mitre, amice, albe, dalmatic, chasuble, stole, jewelled gloves and sandals, but without the maniple, and with the pastoral staff over his left shoulder. (Plate

XIV.)* At the foot of the figure is the following inscription on an oblong plate:—

“Under this stone, as here doth ly, a corps sumtime of fame,
 In Tiddeswall bred and born truely, Robert Pursglove by name;
 And there brought' up by parents care, at schole and learning trad,
 Till afterwards, by uncle dear, to London he was had,
 Who, William Bradshaw hight by name, in Paul's which did him place,
 And y'r at schole did him maintain full thrice 3 whole years space;
 And then unto the Abberye was placed as I wish,
 In Southwark call'd, where it doth ly, St. Mary Overis.
 To Oxford then, who did him send, into that colledge right,
 And there 14 years did him find, wh Corpus Christas hight.
 From thence at length away he went, a clerke of learning great,
 To Gisburn Abbey streight was sent, and plac'd in Prior's seat.
 Bishop of Hull he was also, Archdeacon of Nottingham,
 Provost of Rotheram colledge too, of York eak suffragan.
 Two gramer schools he did ordain with land for to endure;
 One hospital for to maintain twelve impotent and poor.
 O Gisburne, then with Tiddeswall town, lement and mourn you may,
 For this said clerk of great renoun lyeth here compast in clay.
 Though cruel death hath now down brought this body we here doth ly,
 Yet trump of fame stay can he nought to sound his praise on high.
 Qui legis hunc versum crebro reliquum memomeris,
 Vile cadaver sum, tuque cadaver eris.”

This doggrel epitaph is of later date, as is betokened both by the style of verse and by the colour of the brass, than the rest of the monument. It was probably put in subsequently, to replace one that had been removed or defaced from a too great leaning to the unreformed faith.

The corners of the slab are inlaid with the symbols of the four Evangelists, somewhat similar to those on the Meverell tomb, whilst round the margin is this further inscription:—

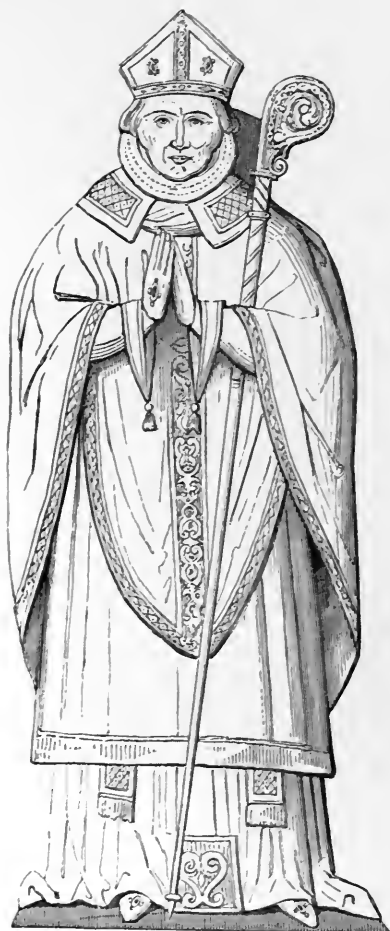
“Crist is to me, as life on earth, and death to me is gaine.
 Because I trust through him alone, salvation to obtain.
 So brittle is the state of man, so soon doth it decay,
 So all the glory of this world must pass and fade away.”†

“This Robert Pursglove, sometye Bishoppe of Hull, deceased the 2 day of Maii in the yeare of our Lord God 1579.”

There is not much to add to this biographical epitaph. Pursglove was consecrated Suffragan Bishop of Hull in 1552, and Archdeacon of Nottingham in 1553, but on the oath of supremacy to Elizabeth being offered to him, he refused to take it, and was

* For this woodcut we are indebted to Mr. George Markham Tweddell, who had it prepared for his *Popular History of Cleveland*. There is a good engraving of the whole of this interesting plate in the *Gentleman's Magazine* for 1794 (pt. ii., p. 1100); also on a larger scale in the *Tideswell Parish Magazine* for 1869; and in *Cambridge Camden Society's Illustrations*, I. p. 19.

† These four lines appear to have been favourites. They are also found on brasses at Egham, Surrey (1576); at St. Laurence's, Reading (1584); at Wilton, Wilts (1585); at Wormley, Herts (1598); and at Orford, Suffolk (1605).



BISHOP PURSGLOVE.

FROM THE SEPULCHURAL BRASS, TIDESWELL.

deprived of his archdeaconry and other spiritualities. He then retired to the neighbourhood of Tideswell, where he remained till his death. Though consecrated as a Protestant Bishop, under Edward VI., he seems to have been a vehement Papist under Mary, and was appointed, in 1557, one of a commission to inquire after heretics, etc. This Commission is regarded by Burnet and other writers as a mere preliminary to establish the Inquisition in England. Letters Patent were granted to him in the 2nd and 3rd of Elizabeth, to found the Grammar Schools of Tideswell, and of Gisburne, in the North Riding of Yorkshire. The pension awarded to Robert Purslove on the suppression of the Priory of Gisburne (alias Guisborough), in 1540, was £166 13s. 4d. It is said, in a contemporary MS., that "the pryor lived in the most sumptuous style, being served at table by gentlemen only." He was seventh and last Provost of Rotherham College, which was dissolved about 1550.*

Against the south wall of the south transept is a monument to the memory of Thomas Statham, and two escutcheons of that family. The monument is thus inscribed.

THOMAS STATHAM, son and heir of the loyal gentleman Statham, of Edenstall and Tansley, captain of a troop of horse, which he raised at his own charge, for the royal King Charles I., and was afterwards a patient sufferer of the tyrannies and sequestrations of those impious regecides; lineally descended from the ancient and loyal family of Statham, lords of Morley in this county, and of Statham and Barton in Cheshire. Three of his ancestors, Sir John, Sir Nicholas, and Sir Robert, were judges. He married three wives: 1 Barbara, daughter and heir of Cromwell Meverell, of Tideswell, near kinsman of Thomas Cromwell, Earl of Ardglass, lineally descended from Francis Meverell, of Throwsley, by Anne, daughter and co-heir of Sir John Deuham, who had by the said Barbara three sons—Sir John Statham, his heir, Thomas, a captain, and Charles, a merchant; and one daughter Barbara. His second wife was Mary, relict of Nicholas Shirtcliffe M.D., by whom he had one son, William and three daughters, Mary, Elizabeth, and Frances.

Thomas Statham, son of Captain John Statham, claims by this monument to be descended from the Stathams of Morley, but this descent has not been satisfactorily proved.† His eldest son, Sir John Statham, married Bridget, a co-heiress of Wigley, of Wigwell, near Wirksworth, where he resided. Sir John's two sons, Wigley and John, both died without issue.

Francis Meverell, mentioned on the monument, was the fourth in direct descent from Sir Sampson Meverell, whose tomb is in the chancel. Francis' eldest son, Sampson, held the manor of Tideswell, but that branch of the family became extinct in the heiress,

* See Wood's *Athenæ Oxonienses*, and Brett's *Suffragan Bishops*, p. 61.

† Sir John Statham's pedigree (Add. MSS. 28, 113, f. 27.), drawn up in 1757, only goes back to Henry Statham, grandfather of Thomas, but he is stated to be of Edenstall and Morley.

Elizabeth, who married Thomas, Lord Cromwell. Her cousin, Cromwell Meverell (grandson of Nicholas, who was a younger son of Francis Meverell), had three children, Obadiah, Barbara, and Rachel. Obadiah and Rachel died without issue, and Barbara, who married Thomas Statham, became sole heiress. Thomas died in 1702, and his wife in 1682.*

Immediately below the monument is the vault in which many of the Statham family were buried. Mr. Rawlins relates that Thomas Statham was buried in a "tinned coffin, the which he had by him for many years. It had thirty-six locks upon it, all locked with one key, which, accordingly to his request, was cast away after his interment." Mr. Rhodes, writing about sixty years ago, says—"A chapel and dormitory, on the south side of the church, still retain the name of this family (Statham)." We do not think it at all likely that there ever could have been a separate chapel standing in the churchyard or close at hand, to which Mr. Rhodes could be referring, but we rather suppose that he alluded to the chapel in the south transept of the church, and possibly by the "dormitory" to the room over the south porch. †

The earliest register book commences in 1636, and ends with 1674. The next volume extends from 1675 to 1746. The first of these volumes is much damaged, and a considerable portion quite illegible. At the end of the year 1639 the name of the vicar, Ralph Heathcott, is subscribed, followed by the names of the three churchwardens—Robbert Heywood, William Cleaton, and Robert Bagshaw. To the signatures of these three officials the vicar has added—"But from all such officers God deliver every Church!" There are not many interpolations or entries of interest in these registers, but the following may be copied as affording proof of the large area covered by confirmations at that sluggish period in the Church's history:—"1693. The fourth day of July, the Reverend Father in God, William Floyd, Lord Bishop of Lichfield

* Add. MSS. 28, 113, f. 26.

† The Wolley Collections contain many particulars relative to Sir John Statham and others of the family (Add. MSS., 6667, etc.). Amongst other details are the bill of fees paid to the Queen's servants when he was knighted, amounting to £85 11s. 6d., and the following proposed epitaph to himself in his own hand-writing:—

"Under this stone there lies a knight,
With cares and sorrows kill'd outright.
His thred of life was not quite run,
He died by a graceless son.
Parents beware! and take his word,
That grieffe will kill without a sword."

Sir John died in 1759. The graceless son alluded to was his second son John, who was his heir; for Wigley, the eldest son, died in 1736, the year after he was High Sheriff of the county.

and Coventry, came to Tiddswell about 11 o'clock and preached, and after Sermon did confirm four hundred ninety and five persons."

About the year 1812 an ancient chapel, that had stood for many centuries in Tideswell, was unfortunately demolished. It has been supposed by Rhodes, and others, that it was the old church or chapel of Tideswell (at the time when Tideswell was a chapelry of Hope), which was given by John to the Chapter of Lichfield. But the description of the architecture shows that it was later than the Norman or even Early English styles, and it is most probable that the older church or parochial chapel of Tideswell stood on the same site that is occupied by the present fabric. We know, too, from the will of John Foljambe (1249) already quoted, that the old church had a chancel, and it is tolerably clear that the building destroyed in 1812 was not of a size to possess any part that could be termed a chancel. Our own opinion is, that it was a building erected at the end of the fourteenth century, in connection with the Guild of St. Mary. We have not been able to glean any further particulars respecting it, beyond what has been already printed in the two following accounts (published respectively in 1818, and 1824):—

"The most interesting specimen of antiquity which Tideswell possessed was a stone chapel, or oratory, which stood on the left of the road, on the entrance into the town from Middleton. This structure was apparently much older than the church, and it was probably erected before the reign of King John; but its antiquity could not preserve it from being taken down, and sold to the best bidder. When it was unfloored, and dug up, at the time of its demolition, many human bones were found within it. Two large Gothic windows, of two compartments each, occupied the ends of this building, one of which looked upon the road, and the other faced the eminence called the Cliff. These windows were formed by three equal pilasters, which were surmounted with heads—one male and two female—that were sculptured in stone; and a pointed Gothic arch, rising from slightly-ornamented buttresses, composed the porch or entrance into this old structure. Such a place in such a country, must necessarily have something supernatural attached to it; it was accordingly peopled, by village superstition, with the visionary beings of another world. From this place so long as it existed, unseen choristers were sometimes distinctly heard hymning the sweetest strains, as they seemed to pass in slow procession along the vaulted passages of the chapel to the chancel

of the church, where the sounds gradually died away. This ceremony, whenever it happened, indicated the approaching death of some of the most important personages in the place; and no Gospel truth was ever more religiously believed, than was the occasional occurrence of these supernatural sounds. Persons whose veracity on other occasions could not be doubted, have solemnly averred this pretended fact. This place, of which no trace now remains, was probably 'the chapel which King John gave to the Canons of Lichfield for their common provision of bread and beer.'* †

"On the south side of the churchyard under the high cliff below Litton, an old oratory, or chapel, was standing some very few years ago of more early erection than the church. It was a very curious relic of ancient architecture, and full of the quaint devices of early times; its walls were a yard thick, of limestone, supported by buttresses that would have kept their station, if unmolested, as long as the rocks from whence they were taken. But I will give the relation I have received from one who resided within its ancient walls, as best suited to the subject. 'It was said to have been built in King John's days, who made this town a market by his charter, dated the first of his reign, and granted it to Meveril, who was lord of the fee; it afterwards belonged to the Foljambes, and then to the Allens, and lastly to the Middletons, who sold the same to Colonel Gisbourne. My sister Middleton, who lived in the house, says, when the kitchen was new paved, many human bones were found; and that a very curious stone basin, supposed to be for the holy water, was broken up for sand by a servant-maid; that an arched passage went through the house, with a door at each end, and that against the death of any of the family there were always heard voices singing psalms in the ancient tongue; that the voices passed through the archway, and continued singing very sweetly till they reached the church porch, when the sounds died away; affirming she herself heard them a few days before her husband's death, Mr. Allen Middleton, who died in 1746; also that a picture of one of the Allens always slid from its frame previous to the death of any one of the family.' †

Within this parish, on the Tideswell side of the valley that is

* Rhodes' *Peak Scenery*, pt. i., p. 103.

† *Vignettes of Derbyshire*, pp. 74—76.

still known as Monk's Dale, it seems that the monks of Lenton had an establishment, where they probably gathered together that portion of the tithes of this district to which they were entitled by the gift of William Peverel. The outline of the foundations of the chapel attached to this Grange can still be seen when the herbage is scant in dry weather. All that remains of it above ground are the beautifully-carved stones of the low septum, or stone screen, that divided the chancel from the nave. They are of fourteenth century work, and exactly correspond to those that still occupy a similar position in the church of Chelmorton.

The Chapelry of Wormhill.

IN the year 1273, Ralph de Sempringham,* Dean of Lichfield, gave leave, as rector of Tideswell, to the inhabitants of Wormhill to erect a chapel, and to find at their own expense a chaplain, under the same conditions as have been already given in detail under Chelmorton. The inhabitants were also enjoined to repair to the mother church at all the great festivals. John Daniel's name is given as a witness to this deed.† The chapel was dedicated to St. Margaret.

The following curious document, without date, but assigned by the editor of the *Reliquary* to the fifteenth century, relates to this chapel:—

“The entente, cause, and effect, of y^s present dede is y^s, Whereas, hyt is soe y^t Robt. Harrison, of Tydd: and Thomas son and heyr unto the sayd Robt. haff resseyved of Wyllm Gretrakes and Wyllim Palfreyman, fefeos of ye chapell of Wormhyll, xxs as for a stoke, and the s^d Robt. or Thomas, y^{er} heyr, or y^{re} assignes, be agreabull and content to pey unto the s^d fefeos, or eyr being for the tyme, on Ston Wull (one stone of wool) every yer, such as is abull wull and Chapmans ware, at the Feast of the Translation of Saynt Thomas of or within xl dayes after at the uttermost, and to uphold the stoke of xxs. Provyded allwey that the sd Robt. and Thomas are all their Liberty and choice when they wyll pay in the s^d stoke of xxs., so that hyt be payd before the feast of the purification of our Lady in that year that they be advysed to pay it in, and to the performance and payment of the yearly rent with the stoke, the said Robt. Harrison and Thomas his son, haff given and delivered possession and seisin in and of an acre of Land where hyt lyse, unto certaine Feoffnits, whose names be within this Dede, annyxed unto this present wrytyng, made betwixt and freewyll. And it is so agreed, that if the s^d Robt., or Thomas, or their heyr, do not wyll, consent, and pey, every year on Stun Wull at such times as is before specified; Then hyt is so covenanted, that Robt. Harrison, and Thomas his son, or their heires, or their assygn, caused to be payd of fefeos being for the time xiijs. iiij^d. to the of the stoke, for to make the full payment of xxiijs. iiij^d. for the and the 2^d fefeos for to stond in full possession and estate for evermore. To the behoofe of the Chappell of St. Margaret of Wormhyll.” ‡

* Ralph de Sempringham held the Deanery from 1254 to 1280.

† Add. MSS., 6666, f. 40; being an extract from Harl. MSS. 4799. This agreement also appears in the *Magnum Registrum Album* at Lichfield, and there are several early deeds, relative to the cemetery attached to the chapel of Wormhill, etc., amongst the Chapter muniments.

‡ *Reliquary*, vol. iii., p 51.

The Parliamentary Commissioners of 1650 describe Wormhill as a parochial chapelry, but recommend that it should be made a separate parish, "with hamletts of Hill, Horgate, Wall, Tansted, Over Greatrix and Neather Greatrix Meadow, and Fairbancke. Smaldale to same." It was not, however, till 1859 that Wormhill was constituted an ecclesiastical parish.

The church was restored, or rather rebuilt, in 1864, and though it is a picturesque building as it now stands, the work was unfortunately carried out in such a way as to obliterate almost every trace of the ancient chapel. From a south view of this church, taken by Mr. Rawlins in 1835, we gather that the old building had a high-pitched roof to both nave and chancel; a south porch; a debased square window to the nave; a priests' door to the chancel (Decorated period), with a small pointed window on one side, and a square-headed one of two lights on the other. Mr. Rawlins gives the dimensions of the nave as thirty-two feet four inches, by twenty-one feet three inches; and the chancel twenty-seven feet seven inches by sixteen feet six inches. He also says—"The pews are regular and built with oak," and they bore dates varying from 1682 to 1717. Over the door of the porch was inscribed—"P. H. . . C. W. 1746." The font he describes as "plain and circular," but it also seems to have disappeared at the restoration (?) in 1864, for there is now a small modern octagon font in the church.

There is a small tower at the west end of the nave, which is probably the same that was erected here in 1273. It is represented with a gabled top in Mr. Rawlins' drawing, but it was raised in 1863 (as is stated on a stone over the west belfry window), and each of the four walls are now gabled, terminating in a steep-pitched spire-like roof. This is said to be copied from the well-known Saxon tower at Sompting, Sussex, and, though picturesque, is highly incongruous.

Until 1863 there was only one bell in this tower, but it now contains a peal of six. "These six bells are the largest of a peal of eight cast by Taylor and Son on speculation, with the intention of hanging them at their foundry, for the purpose of illustrating church bell-work. They are believed to be, in point of size and weight, by far the smallest peal of church bells in existence."*

* *Reliquary*, vol. xiv., p. 104.

Each bell is inscribed "J. Taylor & Co., Loughboro, 1863," except the sixth, which bears the date 1864, for it was recast in that year, being found defective.

To the south of the church are the remains of the old churchyard cross, -consisting of two sets of square steps, a large base stone, and a portion of the shaft about three feet high. On it is fixed a dial-plate, inscribed—"The Gift of Robert Meverell,* Gent. G. R. fecit 1670."

The registers commence in 1670. They do not contain much of general interest, but the following entry is perhaps worth recording:—"1674, Nicholas Bagshawe, clerke and schoolmaster, for want of a better."

* This same Robert Meverell also gave a Lych Gate to Chelmorton churchyard. For his connection with the Tideswell Meverells, see the account of Chelmorton.

Youlgrave.

Elton.

Wingter.

Rowtor.





YOULGRAVE.S.E.

Youlgreave.



ONE of the two Saxon owners of the manor of Youlgreave in the time of Edward the Confessor was, according to the Domesday Survey, named Colle. The church of Youlgreave, with its chapels, lands, tithes, and all things pertaining, was given by Robert, the son of Robert, the son of Colle, to the Abbey of St. Mary of Leicester, in or before the reign of Henry II. (1154-1189). This gift is mentioned in a charter of Henry II., confirming the various donations to the Abbey, the date of which seems, from the names of the witnesses, to be about the commencement of his reign.* The Abbey of Leicester was founded in 1143.

The confirmation charter of Henry II. does not make mention of the chapels of Youlgreave church by name, but, from several entries in the old chartulary of Leicester Abbey, we find that they were five in number, Gratton, Middleton, Stanton, Elton, and Winstor, of which only the two last remain.†

The church of Youlgreave was worth thirty marks (£20) per annum, according to a valuation taken of the property of the Abbey in 1220, and a similar return was made in the Taxation Roll of Pope Nicholas IV. (1291); but this estimate did not include a deduction of ten marks that was made every year in favour of

* Dugdale's *Monasticon*, vol. iii., p. 315; Nichols' *Leicestershire*, vol. i., p. 281. The various gifts to the Abbey, including Youlgreave church and chapelries, were also confirmed by Pope Innocent IV., circa 1250.

† Cottonian MSS., Vitell. F. xvii., ff. 22, 36, etc. This is a voluminous ancient chartulary, but a considerable part of it was destroyed or rendered illegible, by the fire that consumed so much of the Cotton Library, in 1731. There is also a smaller chartulary of the same Abbey in the Bodleian Library (Laud. MSS., H. 72); this latter has, for the most part, been printed in Nichols' *Leicestershire*.

the Sacristy of Lichfield Cathedral, so that the real income of the rectory was thirty marks.*

The formal ordination of the vicarage of Youlgreave took place in 1224, in the first year of the episcopacy of Alexander Stavenby. The Bishop appropriated to the Abbey the church with its chapels, and all the tithes, lands, and appurtenances of the same, with the following exceptions as an endowment for the vicarage. The vicar was to have all the oblations and altar dues (except the tithes of lambs, wool, and minerals); all the tithes of corn and hay in Gratton; and two-thirds of the tithes of corn and hay in the township of Smerril. In consideration of this income, the vicar was to defray all the customary expenses of the church, and further to associate with himself, at his own cost, two chaplains and one deacon.†

According to the *Valor Ecclesiasticus* (27 Henry VIII.), Youlgreave vicarage was worth £9 4s. 5d. per annum. Hugo Heape‡ was then vicar. The same return gives the total annual value of the possessions of the Abbey of Leicester in this parish at £68, but far the largest portion of this is from lands at Meadow Place, etc., which were absolutely the Abbey's by an independent gift, and to which allusion will subsequently be made. The rectorial tithes of Winster are estimated at £1 13s. 4d., and those of Middleton at £4.

The Parliamentary Commissioners of 1650 valued the vicarage at forty marks per annum. There was "noe minister." It is added that "(Stanton) Lees is a member of Yolgrave, but by reason of distance thought fitt to be united to Derby (? Darley)."

We have gleaned a few particulars relative to former vicars of Youlgreave from the Episcopal Registers. In 1312, William de Billesdon was vicar, and he was succeeded by Hugo de Lekeborne. In 1456, Roger Capellanus was instituted vicar, on the free resignation of John Rosyngton, rector of one half of Darley. In 1546, John Wilson, A.M., succeeded to Hugo Heyre as vicar, on the presentation of Andrew Lowe, Anthony Lowe, and John Cathewell, for that turn patrons, by leave of the Abbey of Leicester. This is curious, as the Abbeys were suppressed in 1539, and it is still more

* We do not know when this gift was originally made to the Lichfield Chapter, or by whom. The first mention we can find of it is in a confirmatory charter of Archbishop Boniface, 1255. Dugdale's *Monasticon*, vol. iii., p. 225.

† Harl. MSS. 4,799, f. 44; Add. MSS. 6,666, f. 42. See Appendix No. XIVa.

‡ It is thus spelt in the published copy of the *Valor*, but from the Episcopal Registers it seems that *Heape* is a misreading of *Heare*, or *Heyre*, i.e. *Eyre*.

so to find the institution of Richard Knyveton to the vicarage, on the resignation of John Wilson, five years later (*i.e.*, in the reign of Edward VI.), entered as presented by the same Abbey.* Perhaps the last Abbot of Leicester continued to present until other arrangements had been made respecting the advowson.

In the following year, by indenture dated 15th June, 1552, Edward VI., granted the rectory, together with the advowson of the vicarage, of Youlgreave, for certain considerations, to Sir William Cavendish and his heirs, and it is to the present time vested in the Duke of Devonshire.

The following is a list of subsequent vicars :—Hugh Mann, 1581; Thomas Swetnam, 1605; Stephen Moore, 1624; Edward Pole, 1647; Samuel Coates, 1650; John Gilbert, 1655; William Bromsgrove, curate 1661, vicar 1663; Thomas Palfreyman, 1665; Thomas Wilson, 1666; John Jacques, 1676; John Edwards, 1684; Jonathan White, 1685; Edward Moore, 1701.†

About the close of the fifteenth century, Thomas Vernon, John Vernon, and others, founded a chantry in this church at the altar of the Blessed Virgin. Thomas Vernon was the second son, and John Vernon the fourth son (according to the pedigree) of Sir Henry Vernon, of Haddon, by his wife, Anne Talbot. In the *Valor Ecclesiasticus* (27 Henry VIII.), this chantry is valued at £5 per annum; it is there described as “ex dono Hen. Vernon,” and “Dns Edmundus Boweman” entered as chantry priest. In the Chantry Roll, drawn up ten years later, preparatory to the confiscation of that kind of property, it is thus described :—

“Yolgryffe —To fynde a secullar preste att o^r Ladye's alter by feoffment of Thos. Varnon, John Varnon, & other. Cs. clere. vj*li*. vjs. ij*d*. with Cs. employed upon Rychard Machyn prist, & the residewe uppon purposes thought good by the reves at Yolgryffe. It hath a mancyon prised at iiijs. by yere. Stock iiij*li*. vjs. iii*d*.”

The church of Youlgreave, dedicated to All Saints, consists of chancel, nave, north and south aisles, south porch, and large embattled tower at the west end. Although it presents a bold and uniform appearance on a general view, it will be found upon closer examination, especially of the interior, that this church as it now

*Lichfield Episcopal Registers, *passim*. Besides the institutions noted in the text, which will be found under the respective years, we have also noted institutions to Youlgreave, in No. ii., f. 78, and No. iv., f. 41.

† This list is compiled partly from the parish register, and partly from the Bateman MSS.

stands is composed of a most interesting complexity of styles, varying from the Norman work of the twelfth century, down to the debased alterations of the seventeenth century.

No mention is made of a church at Youlgreave at the time of the Domesday Survey, and, judging from the style of the Norman work now remaining, it was originally erected here by Robert Colle between the years 1130—50. It is evident that this church was of some size, as is shown by the circular Norman pillars supporting the arches that separate the nave from the side aisles. Probably the original plan of the church only included one side aisle, viz., that on the south side, as the style of the pillars and the carving of the capitals is of rather earlier date than the corresponding ones on the north side. But both aisles, when first completed, were of less width than they are at present. The older Norman masonry can still be plainly traced at the east end of the south aisle, thus clearly showing its former width. The arches, springing from the pillars on the south side, are circular and of Norman workmanship, but those on the north side have given way to pointed ones of a later date.

The south aisle seems to have been widened in the third quarter of the thirteenth century (1250—1275), when the Early English style was beginning to give way to the Decorated. It is lighted on the south side by three characteristic pointed windows of good design, respectively of one, three, and two lights. The south entrance to the church, under the porch, as well as the smaller north doorway in the north aisle, are also of the same date. Probably the north aisle was similarly widened and rebuilt throughout at a like period, but it has undergone more extensive alterations than its fellow, at subsequent dates.

The wide pointed chancel arch is of simple character, but, judging from the style of mouldings on the imposts, it may safely be assigned to the Decorated period, circa 1300—1320. Up to that date the original Norman chancel had probably sufficed. At the same time that this arch was inserted it seems that the Norman arches, on the north side of the nave, were removed to make way for their pointed successors.

In the fifteenth century considerable alterations were made in the fabric, after the Perpendicular style, as it is usually termed. The chancel appears to have been then rebuilt throughout, various windows inserted in other parts of the building, the whole of the church re-roofed, the nave considerably lengthened at the west, and

the grand tower with which it terminates erected.* The ground plan of the church as it now stands is the same as it was in the fifteenth century. The area of the chancel is about thirty-seven feet by twenty-three. The aisles vary not only in width, but slightly in length. The south aisle is forty-four feet nine inches, by eleven feet seven inches, and the north aisle forty-three feet one inch, by fourteen feet eight inches. Up to the fifteenth century, we believe that the chancel was of less length, and that the nave was of no greater length than the side aisles. But at that time an unusual feature was added to the west end, by extending the nave (but not the side aisles) some twenty-seven feet in that direction, and then building the west tower, which has an area of seventeen feet by sixteen. This gives a grand total of over one hundred and twenty-five feet from the tower entrance to the east end of the chancel.†

Though, doubtless, clerestory windows were inserted when the Perpendicular roof was placed on the nave (if they had not existed previously), the character of those that now remain are of a later debased date, and were probably inserted about the commencement of the seventeenth century. These windows, of which there are six on each side, are square headed, and are all of the same pattern, having three circular-headed lights. Two on each side light the upper portion of the extended nave. This part of the church is also lighted on the south side by a three-light Perpendicular window, square-headed, but with pointed tracery at the top.

In 1746, we find from the churchwardens' accounts that "a loft for singers" was erected at the west end, access to which was gained by a stone staircase within the building. This had the effect of blocking out the light from the large west window, and, to remedy the defect, two openings were cut in the side walls of this part of the nave.

In 1869—70, this church was most admirably and carefully restored by R. Norman Shaw, Esq., A.R.A.‡ It is almost needless

* It is absurdly stated in the *Journal of the Archaeological Association*, vol. vii., p. 328, that this tower was rebuilt as it now stands in 1614. We believe that this error originated with Mr. Stephen Glover, who had no great knowledge of ecclesiology, though a most praiseworthy and indefatigable worker in various paths of antiquarian research. In his unpublished portion of the History of Derbyshire (amongst the Bateman MSS.), there is a statement to this effect, and it was the late Mr. Bateman who drew up the account of this church for the Archaeological Association, when they visited this county in 1851.

† All the measurements are of the interior dimensions of the church, exclusive of the walls.

‡ We omitted to mention, when describing Longstone, that this also was the work of Mr. Norman Shaw. The genuine spirit of conservative restoration has been duly

to state that the singing loft was speedily cleared away, and the modern windows built up. The restoration involved a new east window to the chancel, the old one being of a debased style, and in bad repair (described by Mr. Shaw as "decidedly the poorest part of the whole building"), two new windows in the north wall of the north aisle, and also new windows at the west end of both the aisles. This was the chief structural alteration, but the restoration involved new flooring, new seats, repairs of roof, heating apparatus, etc., etc., until from first to last, to the credit of the parish, no less a sum than £4650 were spent on the substantial repair and permanent benefit of this fine old fabric.

The tower is a particularly fine and massive specimen of early fifteenth century work. It is supported at the angles by well-proportioned buttresses of eight stages, and its summit is embattled and crested with eight crocketed pinnacles. Its general features, such as the west window and the bold pointed belfry windows, two on each side, remind us of the tower of North Winfield, in this county, which was probably the work of the same architect, or at all events at just the same period.* But the tower at Youlgreave is of finer proportions, and possesses the additional interesting feature of a projecting stair-turret at the south-east angle, which runs up to the first two stages of the tower, and terminates in battlements of its own. With the exception of All Saints, Derby, which is a celebrated example of ornate Perpendicular of a later period and on a far larger scale, Youlgreave can boast of the best tower in the county.

This tower formerly possessed five bells, which were thus inscribed:—

- I. "John Bowman, John Lowe, Churchwardens 1762.
Thomas Hedderly founder."
- II. "God save His Church, 1685."
- III. "Jesus be our Spede. 1623."
- IV. "I sweetly toling men do call
To taste on meats that feeds the sole. 1623."
- V. This bell simply bore the monogram I.H.C., and the founder's mark of P. H.

We do not know what the inscriptions were on the predecessors

observed in both these churches. Youlgreave and Longstone have been more carefully and artistically treated than any other churches in the county, and are models of what *restoration* should be.

* See plate of North Winfield Church, *Churches of Derbyshire*, vol. i., p. 415.

of these bells, but various particulars about the first bell, which was recast at the Heathcotes' foundry, at Chesterfield, in 1614, and about the second and third, which were recast by the Oldfields at Nottingham, in 1623, are given in the subsequently quoted Churchwardens' Accounts. That part of the accounts relating to 1685 is missing. There is a Sanctus bell-cote over the east gable of the nave, but the bell which was in the tower at the time of the restoration, has not been yet replaced, as it is somewhat defective. It bears no inscription, but does not appear to be earlier than the seventeenth century, when it was probably recast. These bells, as we have elsewhere remarked, were not unfrequently used as "sermon bells" in post-Reformation days, and the parish accounts of Youlgreave, from the various entries of new ropes, etc., that were provided for it, prove that it did not remain idle. In the year 1617 is an entry—"Iron chain for little bell hanging over chancel."

At Easter, 1870, the present new peal of bells, eight in number, the gift of Mr. and Mrs. Thornhill, of Stanton Hall, were hung. As Mr. Jewitt truly remarks—"They are remarkably musical and tuneable, and are among the best in the county." The weight of the tenor is one ton six cwt. The whole of the metal of the old bells was re-used in the casting. The first six bells have similar inscriptions:—

"Mears & Stainbank, Founders, London. Easter, 1870."

The seventh—

"Mears & Stainbank, Founders, London. William Malam, M.A.,
Vicar. John Archer, Thomas Kenworthy, Wardens, Easter,
1870."

The eighth—

"Mears & Stainbank, Founders, London.
I call the living, mourn the dead,
I tell when days & years are fled,
For grief & joy, for prayer & praise,
To heaven my tuneful voice I raise.

This peal of 8 bells given by William Pole & Isabella Thornhill of Stanton-in-Peak, Easter, 1870."

The condition of the interior fittings of the church previous to the restoration can be best described by quoting from the original report of Mr. Norman Shaw, dated 23rd of February, 1869:—
"The whole of the church has been fitted up with cumbrous and ill-arranged pews—partly made up of what has been some fine old oak seating—partly of more modern work in oak, but the

great bulk in mean deal of little or no value." His advice with respect to the new wood-work, which has been followed with most happy effect, is so conclusively put, and is so much needed in these days, when it is the fashion to reseat even our oldest churches with cheap pine, which is sticky and glossy to begin with, and dull and dirty in a year or two's time, that we make no apology for quoting it. Let us keep the French-polisher and veneerer as far as possible from the House of God, and, however simple the work, let it be genuine and the best of its sort. Mr. Shaw says—"The whole of the church requires re-seating; some old ends remain, and these should be used as a guide for the general design, and must be re-fitted as far as they will go. There are also several old linen-fold panels of good design, and these, with whatever remains of the old backs and rails, should be worked up in the new framing. The whole of the seating ought decidedly to be of oak; with such a fine spacious church, with oak roofs throughout, it would be a great pity to have recourse to common deal varnished seats. It is not that rich, handsome, carved seats are wanted—on the contrary, it matters little how plain they are, provided the material is good—but there is something very mean-looking about the varnished deal that is so often to be seen now-a-days, and which could not fail to strike any one as being very inferior to the excellence of the rest of the church."

The roofs throughout the church have been carefully restored. They are good examples of the low-pitched roofs of the Perpendicular period. The roof of the nave has some remarkably well carved bosses at the intersections of the principal timbers. On the boss at the east end is carved a fret, no doubt intended for the arms of Vernon. At the west end of the roof of the south aisle are the newly carved arms of the Duke of Rutland. Up to the time of the recent restoration, this aisle was considered as appropriated to the tenants of the Duke of Rutland, and the pews bore his name. To commemorate this the arms were carved on the roof. This south aisle was no doubt the Lady chapel, where the chantry altar to St. Mary stood, founded by the Vernons. About the close of last century the fine old screen or parclose, erected round the east end of this aisle, was removed, the monument of Thomas Cokayne, as well as the mural one to the Gilberts (both of which were at that time at the end of the south aisle) boxed up in wooden cages, with sliding lids that were occasionally removed to expose them to the gaze of the curious, and this part



图 11 巴黎圣母院内部。图 12



of the church appropriated to the use of the children. To compensate the Duke of Rutland, who had previously had pews or seats within the old screen, the pews further down in the same aisle were set apart for his tenantry. At a later period (we believe about 1835), a fresh arrangement was made, by which the east end of this aisle was used as a vestry; the Cokayne tomb removed into the chancel on the south side; and the Gilbert monument built into the north wall of the same part of the church.

There is now no screen across the chancel arch, though it is in contemplation to replace one modelled on the mutilated remains of the lower part of the old one of Perpendicular design, which were removed at the time of the restoration, but have been carefully preserved. It will be seen, from the Churchwardens' accounts, subsequently quoted, how rudely this screen or partition was treated in 1604, and those entries are of more than ordinary interest, as they serve to disprove the prevalent notion that chancel screens were always regarded with abhorrence in the early days after the Reformation. Though the good folk of Youlgreave sadly disfigured the old screen at the commencement of the seventeenth century, they were evidently determined to do their best to maintain it as an efficient "partition."

There were, doubtless, at one time, three altars in the church of Youlgreave, the two side altars at the east ends of the aisles, and the high altar in the chancel. In the east wall of the north aisle are the mutilated remains of a piscina, and in the south wall of the south aisle is a square-headed piscina, the drain stone of which is sculptured with the rude representation of a female face. This latter was removed from the chancel in 1869. Though there is no trace of the original piscina belonging to the Lady altar, there is in the north-east angle of this aisle, behind the pier of the chancel arch, a large-sized hagioscope or *squint*, for obtaining a view of the high altar. It is now closed up at the chancel end, as the opening would interfere with the new stall work, though the original idea of Mr. Norman Shaw, as expressed in his report, was to leave it open for the organist, who would have been able to utilise it for the direction of his choir.

In the north wall of the nave, close to the most western pier, is a niche containing a small figure of a female carved in the stone, in long drapery, and holding a staff. It has been suggested that it represents a pilgrim, but we think it more likely to be intended for some ancient saint, and has probably at one time occupied a

position over a former porch, or in some other part of the older building, as it seems to us to be of greater antiquity than that part of the masonry where it is now built in, which is only of the fifteenth century.

We now come to the most interesting feature of this interesting church. The font, which now stands by the most western pier of the south side of the nave, is of remarkable character. It is sculptured in porous red sandstone, having a smaller stoup cut from the same block on one side, which is held, as it were, in the mouth of a dragon, carved in relief upon the larger vessel. There is an accurate etching of it on Plate XVI. It is there represented as it now appears, with the four small shafts restored. Previous to 1869 only the upper part of these shafts remained, projecting a few inches from the bowl. This font has been more than once described as "undoubtedly Saxon," but there is nothing distinctively Saxon about it, and we have little hesitation in giving its date as *circa* 1150—1200. The stoup, which is attached to it, and formed out of the same block of stone, has given rise to several theories to account for its position. The chief of these theories (putting aside one or two of an absurdly improbable character) are three in number—(1) for the reception of the chrismatory, or vessel containing the holy oil or chrism with which persons were anointed after the ancient rite of baptism; (2) for affusion during the ceremony; and (3) for a holy water stoup, as the font itself would be conveniently placed near the entrance door. The first of these theories has hitherto received the most support, and has been adopted by authorities such as Rev. Edmund Tew, and Mr. E. B. Ferrey.* Against this theory, which seems to us the most improbable, it may be urged that the vessel holding the chrism was usually a narrow tall cruets of glass or metal, such as we have frequently seen in use, or in the sacristies of Roman Catholic countries; and, whatever may have been the shape of the ancient vessel in use at Youlgreave, it is almost impossible to imagine one of the shape or size that could find a convenient resting-place in the stoup attached to the font. There is more reason in the suggestion that it was used when the water was sprinkled on the head of the infant; but in the fonts on the Continent, where an appendage of this description is attached to the font itself, it will be found (as at Chirens, Isère) that the subsidiary font also possesses

* *Notes and Queries*, 5th series, vol. iv., pp. 169, 211, 236, 260.

a hole communicating with the soil, so that the sprinkled water may at once find its way into the ground. Though of unusual occurrence, we have ourselves noted several instances of early fonts in Brittany, to which a stoup is attached that does not communicate with the ground; but in each case, so far as we recollect, it is not now used for any purpose whatever.* On the whole it seems to us fairly conclusive (and this is the view taken by the present Vicar) that the stoup on the font now at Youlgreave, was constructed and used for holy water, at a time when the font was close to the entrance. We believe it to be an absolutely unique example, so far as English fonts are concerned; a few others, such as Pitsford, Northamptonshire, have small projecting brackets or ledges, but these are not hollowed, and are supposed to have been used as supports for a crucifix, or as a place to which to attach a book stand.†

The possession of this remarkable font has lately become a bone of contention between the church of Youlgreave, and its former chapelry at Elton. It is said that this font was discarded from the church at Elton, when that church was rebuilt at the beginning of the present century; that it then remained in Elton churchyard for some years; that in 1833 it was brought thence to adorn the Youlgreave parsonage grounds by Vicar Pidcock; and that in 1838, it was placed within the walls of Youlgreave church by Vicar Wilmot. At that time, the old font of Youlgreave was placed behind the "William IV." in the village, but was afterwards allowed to be taken away to Warslow Church, Staffordshire, whose incumbent was Mr. Pidcock, a son of the former Vicar. A few years ago, a great effort was made by the good folk of Elton to recover their once despised font; but we confess we are not sorry that they failed to remove it from the harbour which it had found within the walls of the mother church, at a time when irreverence and carelessness with respect to the most hallowed or most ancient

* In one of these churches, near Auray, we saw the rite of baptism celebrated. The stoup attached to the font was certainly not used to hold the chrismatory, which was taken by the server out of a locker in the wall at some distance from the font, handed to the priest, and immediately returned to the same receptacle. The font was not in its original position, and there were large *benitiers*, of a renaissance date, at the entrance.

† See Markland's *Remarks on English Churches*, p. 92, where there is an engraving of this font; Paley's *Fonts* (Introduction), p. 29; *Archæological Journal*, vol. vii., p. 328; Bateman's *Antiquities of Derbyshire*, p. 241. See also Corblet's *Manual d' Archéologie*, p. 282, and Viollet-le-Duc's *Glossary*. The dragon or Salamander on this font (which is considered by Paley as a symbol of baptism) is of unusual occurrence, but there are two other examples in Derbyshire—Ashford and Norton; there is an engraving of the latter in *Churches of Derbyshire*, vol. i., p. 292.

objects connected with religious observances, were so generally prevalent. At the same time we are bound to admit that the allegations of the Elton folk as to their original possession of it appear to be fully sustained; and we have met with a striking corroboration of their view, in the notes of Mr. Rawlins, who visited Youlgreave church in 1827, and commented on the then font as "plain and circular," expressions which it would have been impossible for him to have employed with respect to the one that is now in the nave. Mr. Thornhill generously soothed the suddenly aroused jealousies of Elton, by presenting them with a facsimile of the ancient font, very carefully modelled.

Low down in the south wall of the nave, a few feet above the ground, is a built up rounded archway, that has evidently been inserted after the wall had been originally constructed. It is said that it was necessary to insert this strengthening arch, owing to the following up of a vein of lead ore beneath the church.

Over the south door of the chancel is the head of an incised cross fleury, with a design similar to the circular one at Hartington, figured on Plate XXIII. This is a portion of a coffin lid, said to have been found *in situ* over a coffin in the churchyard some years ago; it was intended to have placed it in the flooring of the restored chancel, but a fall of one of the roof beams accidentally broke it, and the mutilated fragment was built into its present position, in order to preserve it. In the masonry on the east side of the porch, is the floriated head of another incised cross, and also a portion of the stem.*

The oldest monument, in the interior of the church, is the stone effigy of a cross-legged knight, holding a heart in his clasped hands, wearing the quilted gambason of the period, and with a cross-hilted sword on his left thigh.† It now rests on a substantial stone base against the north wall of the chancel; but it has hitherto been a wanderer within the sacred precincts. In 1710 it was at the east end of the south aisle, subsequently it occupied another position in the chancel, and when we first saw it, it was beneath the tower. Tradition says that the effigy represents Sir John Rossington, and we see no reason to doubt its accuracy. The Rossingtons were of some importance in this neighbourhood

* For the probable age, etc., of these stones, we must refer the reader to the account of the slabs at Bakewell.

† There is an engraving of this effigy in the *Journal of the Archaeological Association*, vol. vii., plate XXIX. On the subject of cross-legged effigies, see *Churches of Derbyshire*, vol. i., p. 431.

at an early date. They appear to have originally come from Rossington, near Doncaster. The elder branch became absorbed into the Cokayne family by their marriage with the heiress, and at a later period Gilbert, *alias* Kniveton, married the heiress of a younger branch of Rossington. The date of this monument is usually assigned to the twelfth century, but we believe it to be of the commencement of the thirteenth.

The gem of the church, so far as monuments are concerned, is the small altar tomb of alabaster, three-and-a-half feet in length, on which is a man in armour, beautifully sculptured with great fidelity and skill. His head rests upon a helmet, surmounted by a cock, the crest of the Cokaynes, round the neck is the Yorkist collar of suns and roses, with the white lion of March appendant, and the feet rest on a lion. The body is clad in the plate armour of the period, with gorget and skirt of chain mail. It was considerably mutilated, especially about the legs, but it was faithfully restored, by present representatives of the family, in 1873. The sides and ends are composed of slabs of alabaster, with shield-bearing angels carved in relief. When Bassano visited this church, about 1710, he took the following notes of this monument:—

“In y^e east end of y^e south ile is a large faire Quire called Gilberts Quire—in y^e north of which between 2 pillors is a raised Tombe of alibaster, & upon y^e covering stone is y^e proportion of a man in armour a cap a pe, with his hands elevated as in praying posture with Gauntlets on y^m. On y^e side has been 2 shields of armes painted—on one is a quartered coat 1st 3 cocks *g.* for Cokayne. 2^d 2 barrs *vert.*—y^e 3^d as y^e second—y^e 4th as y^e first—impaling a frett, or frette, *sa.*”

Since that date all traces of these arms had disappeared, but the proper coats are now (November, 1876) happily restored to this tomb, so that its history can be again read, by G. E. Cokayne, Esq., Lancaster Herald, in the following order:—At the west end, (1) Cokayne and Harthill, quarterly, differenced by a label, impaling Barley; on the south side, (2) Harthill impaling Astley; (3) Cokayne impaling Harthill; at the east end, (4) a shield of seven quarterings, Cokayne, Harthill, Deyville, Savage, Rossington, Edensor, and *arg.*, three stags, *sab.*; and on the north side, (5) Cokayne and Harthill, quarterly, impaling Shirley, and (6) Cokayne and Harthill, quarterly impaling Vernon.*

* These arms are, Cokayne, *arg.*, three cocks, *gu.*; Harthill, *arg.*, two bars, *vert.*; Barley, *arg.*, three bars wavy, *sab.*, a chief per pale, *erm.*, and *gu.*; Astley, *az.*, a

The monument is to the memory of Thomas Cokayne, who died in 1488.* The arms we have just detailed on the tomb give the immediate pedigree. The first is the arms of himself and wife, Agnes, daughter of Robert Barley, of Barlow. The second the arms of his great-great-grandparents, Sir Richard de Harthill (died 1389), and his wife Alice, daughter of Giles Astley. The third, the arms of his great-grandparents, Edmund Cokayne (slain at Shrewsbury, 1404), of Ashbourn, and his wife Elizabeth, daughter and heiress of Sir Richard de Harthill. The fifth, his grandparents, Sir John Cokayne, of Ashbourn and Pooley (died in 1447), and his second wife Isabel, daughter of Sir Hugh Shirley. The sixth, his parents, John Cokayne, of Ashbourn (died in 1505), and his wife Agnes, daughter of Sir Richard Vernon, of Haddon. The seventh shield represents the early quarterings of the family that came through the heiress of Harthill, and which will be described under Ashbourn, where the same coat appears.

This Thomas Cokayne had three children, Thomas, his heir, who married Barbara, daughter of John Fitzherbert, of Etwall; Henry, who married Elizabeth, daughter of Thomas Meverell, of Throwley; and Margaret, who became the wife of Humphrey Lowe, of Denby.

Thomas Cokayne, on his marriage with Agnes Barlow, probably had Harthill Hall assigned to him for a residence; both Ashbourn and Pooley Halls being usually reserved for the head of the family. "At Pooley, doubtless, Thomas was visiting his parents when he met with his untimely death. The Cokaynes were intimately connected by friendship with the Burdetts, who had a seat near Pooley (Bramcote Hall)—indeed Thomas Cokayne's granddaughter Elizabeth married into the family, becoming the wife of Robert Burdett. Thomas Burdett was probably visiting at Pooley, when, as it is recorded, he and Thomas Cokayne quarrelled and fought on their way to Polesworth church—at all events the quarrel occurred in Pooley Park, and Thomas Cokayne fell (by an accident, owing to the inequality of the ground, it is

cinquefoil, *erm.*; Deyville, *or*, on a fess between four fleur-de-lis, *gu.*, two fleurs-de-lis of the field; Savage, *arg.*, six lions rampant, three, two, and one, *sab.*, langued, *gu.*; Rossington, *arg.*, a fesse between three crescents, *gu.*; Edensor, *arg.*, a chevron between three horse shoes, *sab.*; Shirley, paly of six, *or* and *az.*, a canton, *erm.*; Vernon, *arg.*, fetty, *sab.*, a canton, *gu.*

* The *Archæological Journal* made the blunder of ascribing this tomb to Sir John Cokayne, who died in 1505. This mistake was detected and a true account given by Mr. Andreas E. Cokayne, in his privately printed *Cokayne Memoranda*, p. 199. It is to his kindness that we are indebted for a full account of the shields now on this tomb.

said) mortally wounded."* He was taken to Youlgreave for burial, and this beautiful tomb erected over him.

Against the east end of the north aisle is a remarkable monument, which previous to the restoration was in the chancel; at an earlier date it was against the south wall of the south aisle, as described by Bassano; but it was originally designed (as we believe) to form a memorial reredos at the back of the chantry altar of the Lady Chapel in the latter aisle. This mural monument has twenty-one small figures carved in relief in alabaster. In the centre is the Blessed Virgin crowned, with the Child in her arms. To her right kneels a man with his seven sons behind him, to her left kneels the wife with their ten daughters behind her. Round the margin is the following inscription in rather illegible black letter:—

"Hic jacet sub lapide corp' Roberti Gylbert de Yolgreff generosi, et Johæ cosortis sue, que Joha obiit, ii^o die Novembris A^o dni MCCCCLXXXII, qui quid' Robert clausurâ hujus capelle fieri fecit in A^o [superadict], et idem Robert' obiit."

The word in brackets is now missing, a piece of the marble having been cut out, but we have supplied it from the copy of the inscription taken by Bassano. The date of the death of Robert was never recorded. The meaning of the latter part of the inscription is, that Robert Gilbert erected in 1492, a screen, or *parclose*, round the east end of the south aisle, so as to form a chapel. Below the figures are three shields, (1) Statham (*gu.*, a pale fusilly, *arg.*, with a crescent for difference); (2) Statham impaling Rossington (*arg.*, a fesse between three crescents, *gu.*); and (3) Rossington.

The first of the Gilberts, of Youlgreave, mentioned in the Visitation pedigrees, is Robert Kniveton, *alias* Gilbert, who married Elizabeth, daughter of Thomas Maple, of Mapleton. His son, Nicholas Gilbert, married Margaret, daughter and co-heiress of Sir John Rossington (a descendant of the Sir John Rossington whose effigy we have described). Their eldest son and heir was Robert Gilbert, who, by his wife Alice, daughter of Nicholas Cooper, had issue Robert, commemorated by this monument. This Robert Gilbert married Joan, daughter of John Statham, of Horsley. The Gilberts, of Youlgreave, whose own arms were—*gu.*, a bend vaire, *arg.* and *sub.*, seem to have for the most part adopted the arms of Rossington, as the more honourable family, after their

* *Cokayne Memoranda*. Polesworth, in which parish is Pooley Hall, is a village of Warwickshire, about four miles from Tamworth. The Cokaynes obtained that property through the alliance with the heiress of Harthill.

alliance with that heiress. It should also be noted that a careless blunder of the original sculptor has reversed the arms on the monument, and has made Statham impale Rossington (*i.e.* Gilbert), instead of *vice versa*. Of the various children here depicted, we are only able to give the name of the eldest son and heir—Robert Gilbert, who married Elizabeth, daughter of Henry Columbello, of Darley.*

On the floor of the south aisle is a small brass effigy of a lady in the costume of the commencement of the seventeenth century. The hair is brushed back high from the temples; the skirts of the long sleeved gown, which is cut very low in front, project abruptly from the hips, and are left open in front to show the arabesque pattern on the petticoat. Below the figure are the following lines:—

“Fridswide Gilbert to the grave
Hath resignd her earthly part,
Her sovele to God, that first it gave,
On angels wings went with her hart.
A vertvovs maide she livd and died,
Hvrtful to none but good to all,
Religious, modest, hating pride,
These vertves crowne her funerall.

John Gilbert, marchant taylor of Londo, brother to her.”

No date is given on this inscription, but, on looking in the registers, we find this entry—“Fridesweda Gilbert, y^e daughter of Francis Gilbert, spinster, buried 8 Augt. 1604.” Sir Francis Gilbert, her father, was great-great-grandson of Robert Gilbert commemorated by the mural monument. He married Joan, daughter of William Longford, of Longford. They had a large family, of whom Fridswide seems to have been the third daughter, and John, the London merchant, the third son. The elder sons, Nicholas and Francis, continued to reside at Youlgreave.

Against the north wall of the north aisle is a characteristic monument to Roger Rowe and his wife, of Alport in this parish, that has been richly coloured. The centre of the monument is occupied by figures of the husband and wife kneeling beneath an arched recess, with this inscription between them:—

* For pedigree of Gilbert, *alias* Kniveton, see Egerton MSS., 996, f. 23; Harl. MSS., 1537, f. 76; and Add. MSS., 28, 113. The Gilbert who married the heiress of Rossington is named Nicholas in the Harl. MSS., 1537, 6592, 2134, 886, and elsewhere, but he is named Richard in Egerton and Add. MSS. We suppose that the Knivetons of Youlgreave, originally sprang from the ancient family of Knivetons, of Kniveton, and changed their name to Gilbert through alliance with an heiress of that family. But younger branches of the Knivetons, of Youlgreave, retained their patronymic. The Youlgreave registers contain various entries of Kniveton, both in the sixteenth and seventeenth centuries.

"Hic jacet Rogerus Rooe de Alport, Armiger, qui obiit 30 Aprilis, An. Dni. 1613."

The desk between them also bears this coat—*Gu.*, on a bend between three garbs, *or.*, as many crosses patée fitchée of the field (Rowe), impaling, *arg.*, a fret, *az.*, on a canton, *sab.*, a lion rampant, *or.* (Cotes).

The man is dressed in the late plate armour of the period, but wearing an incongruous ruff, and bareheaded; his wife also wears a ruff, and on her head is a quaint high hat. Below them are the small effigies of six boys and two girls, all wearing ruffs.

Roger Rowe was the eldest son and heir of John Rowe, by Mary, daughter of George Beresford, of Bentley. He married Katharine, daughter of John Cotes, of Esilton, co. Leicester. The pedigree gives the names of four of the sons, and of the two daughters—John, Roger, George, Francis, Grace, and Agnes. The eldest son, John, was only twelve years old at his father's death.*

Under the tower, against the north wall, is a stone (which was formerly in the chancel) thus inscribed:—

"Hic jacet Raphaelis Bradbury de Youlgreave, qui obiit vicesimo primo die Aprilis, Anno Dni. 1685."

Above the inscription are the arms of Bradbury—*Sab.*, a chevron, *erm.*, between three round buckles, *arg.* This family seems to have originally been of Youlgreave (so far as their settlement in this county is concerned), but a younger branch, who bore the same arms with a crescent for difference, were of Ollerset, as early as the reign of Henry VI. We find from the registers that Raphael, the son of Francis Bradbury, was baptized 22nd of February, 1602.

There is now no ancient stained glass in this church, but when Bassano was here, about 1710, he noted, in the head of the three-light south window of the south aisle, the arms of Clare, Earl of Gloucester (*or.*, three chevrons, *gu.*), and in the three main lights, Rossington, Harthill, and Erdeswick (*arg.*, upon a chevron, *gu.*, five bezants).

We do not as a rule notice in these pages any modern monuments or modern work, but we are sure that we are amply justified in making an exception in favour of the east chancel window of Youlgreave. This window has just been filled (1876) with a genuine work of art by Messrs. Morris & Co., after designs by Mr. Burne Jones. The centre light is occupied by a figure of the

* Harl. MSS., 1537, f. 44.

Saviour, who is represented as holding the orb of the world in His left hand, and blessing it with the uplifted fingers of the right. The anxious care and exquisite pathos of the features, directing their loving gaze upon the world, the scene of His Passion, which is still held in the hollow of His hand, are simply inimitable, and the high spiritual symbolism of the design is beyond all praise. The four evangelists are represented in the subsidiary lights. They are all characterised by the masterly expression of the countenances, by the bold lines of the drapery, and by the natural but vigorous attitude of the whole body. Admirable as they all are, perhaps the most successful is St. Matthew. The base of the window is of the richest crimson, whilst a green tint predominates in the upper tracery. The colouring of the central figures is sober and dignified, and the result is that the eye returns again and again with renewed pleasure, to rest upon the general design, and is attracted, as it were unconsciously, to linger with growing love upon the Divine humanity of the chief figure, and not startled into a momentary recognition, as is so often the case, by the glitter of the nimbus, or the gaud of the apparel. If it is ever possible to rise from the contemplation of a picture with purer and more ennobling feelings, it certainly seems to us to be the case with the east window of Youlgreave.

The praise bestowed upon this window may possibly seem to some excessive. The strict adherent to medieval traditions may regret the absence of the canopies and other accessories, and that stiffness of outline and formalism of features, which it is customary to associate with the stained glass of the Perpendicular period; but it should be remembered that this window is in every way new, that it does not pretend to be a reproduction or restoration of past tastes, that even the ecclesiastical artist of the middle ages scorned to abstain from altering the style and improving the design of his pictures on glass when art advanced with the growth of the centuries, that slavish imitation is baneful to true culture, and that "the arts cannot be called liberal in the hands of those who want spirit to think for themselves." We have confidence that no real lover of art, who may be induced by our words to see this window for himself, will have any cause to regret our eulogy of one of the finest examples of modern art in the county.

To the south of the church, near the porch, are the steps of the old churchyard cross, and a large basement stone of unusual pat-

tern. It now supports the metal plate of a sundial, on which is engraved "Mr. Joseph Smedley, Churchwarden, 1757. Sam. Ashton, Tideswell."

The registers and parish books of All Saints', Youlgreave, are the most complete and interesting in the county. The registers begin in 1558, and are for the most part in excellent preservation, and legible. The churchwardens' accounts are exceptionally perfect for a long period. They commence in 1604, and are continued in two volumes (interspersed from 1702 downwards with the constables' accounts) to 1755. From that date, these accounts were kept for a considerable time on separate sheets of paper, but we have recovered those between 1772 to 1786 from a store of waste paper in a chest beneath the tower. The constables' accounts, subsequent to the date when they were kept in the same book with those of the churchwardens, are in a separate volume, and extend from 1759 to 1829. Another volume contains the accounts of the overseers of the poor from 1713 to 1754. All these volumes have been most carefully bound, and preserved from further destruction by the present vicar, the Rev. R. C. Roy. A large number of orders of settlement, and indentures of parish apprentices, with the names and seals of the Justices, together with various other papers of local interest, chiefly of last century, have also been classified, and put in order.

The future historian of this parish will find a vast stock of material ready to hand, and if such a work was ever accomplished it would once more be seen how the history of even a remote village is but the history of the nation in little; how national victories were announced on the church bells, and national disasters by the proclamation of a form of prayer; how local self-government became gradually developed in the office of justice, constable, and overseer of the poor; how the press gang worked its cruel way to man the ships and fill the regiments of the Georges; how the good folk of Youlgreave sent forth a spy to watch the movements of Charles Edward in 1745; and how they prepared to defend themselves by giving their constable a new bill-head, and repairing his old one; how unmerciful was the treatment of lunatics; and how free was the consumption of ale, on the smallest possible provocation, at the parish's expense;—these, and a thousand other minutiae, all of them possessing some point of interest, can be gleaned from these annals of a parish, to say nothing of the perfect

genealogy of every family, together with an account of their varying circumstances, that might be constructed by their aid.

The following are some of the entries of interest that we have extracted from the registers:—

1601. Uppon the 8th day of this moneth of Februarii being Septuagessima was the conspiracy by the Earles of Essex, Rutland, and Southampton with their confederates in London.
Uppon the 19th day being thursday, Essex and Southampton were arraigned at Westminster and found guilty by the peiares of this land for high treason. The 25th day of the said moneth of Feb. being the first day of Lent, was Robert earle of Essex executed within the tower of London.
1602. March 23. Our most gracious soveraigne Lady Elizabeth quene of Englande, France, and Ireland, departed this lyffe uppon Wednesday, after she had reigned most peacably 44 yeares, 4 moneths, 11 daies.
1602. March 29. James King of Scotland was proclaimed Kinge of England, France and Ireland at Baunkewell uppon Monday. Whom the Lord preserve.
And a gallant King and Queen
Was they and happy in their Reigns.
1614. A Latin entry, entitled "Hyems Nivosa" is in the Registers, and the following extended translation in the Churchwardens' accounts—

A MEMORIALL OF THE GREAT SNOW.

Begininge Jan. 16.	This year 1614'5 Jan. 16 began the greatest snow snow (<i>sic</i>) which ever fell uppon the earth, within man's memorye. It covered the earth fyve quarters deep upon the playne. And for heaps or drifts of snow, they were very deep; so that passengers both horse and foot, passed over gates, hedges and walles. It fell at 10 severall tymes and the last was the greatest, to the greate admiration and feare of all the land, for it came from the fowre p ^{ts} of the world, so that all entryes were full, yea the South p ^{te} as well as these mountaynes. It continued by daily increasing until the 12th day of March (without the sight of any earth, eyther uppon hilles or valleyes) uppon w ^h day (being the Lorde's Daye) it began to decrease; and so by little and little consumed and wasted away, till the eight and twentyth day of May for then all the heapes or drifts of snow were consumed, except one uppon Kinder's Scowt, w ^h lay till Witson week and after.
An elne deep uppon the playn ground.	
East, West, North, South, March 12.	
Sabboth.	
End 28 Mail.	

HYNDERANCES AND LOSSES IN THIS PEAKE CÜTRY BY THE SNOWE ABOVE SAYD.

1. It hyndered the seed tyme. A very cold spring.
2. It consumed much fodder (multitude of sheep, cause, continuance of cold wether).
3. And many wanted fewell; otherwyse few were smothered in the fall or drowned in the passage; in regard the floods of water were not great though many.

"The Name of our Lord be Praysed."

"The spring was so cold and so late that much cattell was in very great danger and some dyed.

"There fell also ten lesse snowes in Aprill, some a foote deep, some lesse, but none continued long. Uppon May day, in the morning, instead of fetching flowers, the youthes brought in flakes of snow, w^h lay above a foot deep uppon the moores and mountaynes. All these aforesayd snows vanished away and thod with little or no rayne."

"1615—A DRY SUMMER.

There was no rayne fell uppon the earth from the 25th day of March until the 2nd day of May, and there then was but one shower; after which there fell none tyll the 18th day of June, an then there fell another; after y^t there fell none at all tyll the 4th day of August, after which tyme there was sufficient rayne uppon the earth; so

that the greatest p^t of this land, specially the south p^{ts} were burnt upp, both eorhe and hay. An ordinary Sumer load of hay was at 2*li.* and little or none to be got for money.

“ This p^t of the peake was very sore burnt upp, only Lankishyre and Cheshyre had rayne ynough all the Sumer ; and both corne and hay sufficient.

“ There was very little rayne fell the last winter, but snowe onely.”

The churchwardens' accounts are also interspersed with occasional interpellations, of which the subjoined are specimens. On pages 218, 219 of the first volume, are lists of persons excommunicated between 1677 and 1693 for such offences as clandestine marriages, having bastard children, and non-payment of Easter dues ; it is added in another hand—“ all remitted after the death of Queen Mary, Anno 1696.” There is also a list of briefs, with the amount collected for each, extending from 1609 to 1719.

1614. July 8. M^d. That Thomas Swetnam, Vicar de Yolgrave, hath cawsed a seat to be made ex impensis suis within the chancell of the sayd psh. church on the north syde thereof, by the hand of Thomas Stone and Richard Halley, of Gratton, in the sayd psh., husbandmen, to and for the use and uses hereafter following, namely, for the use and behoofe of his wyfe now being during his naturall lyfe, and after his decease, to descend for the use of the wyfe of the next incumbent, and so to continue successively, ex dat the eight day July, A.D. 1614. (Signed by the Vicar, the two workmen, and the three churchwardens, as witnesses).

1708. Mem^d. That it is agreed at this meeting that the stocks and pinfold for ye future by every respective Hamlett be repaired, and not charged in the township's accounts.

1731. May 14. There was given two salvers for bread and two stoops for the wine, all made of pure silver, and weighing by averdupois five pounds and half an ounce altogether, by Mrs. Mary Hill of Woodhouse, during her life-time to the Parish of Youlgreave, with her name engraved thereon only to prevent its being imbeziled away: In testimony of wch I have hereunto set my hand.

Dan^l Hardinge, cur^t of Youlgreave.*

1746. April 30. Whereas several Robberies have been committed within the Liberty or Hamlet of Youlgreave, and the people Rob'd have been from their poverty unable to prosecute the offenders, it is agreed at this general meeting of the Inhabitants that for the future when any such poor Person shall be robbd, the Overseer of the Poor shall defray the expense of prosecuting, etc.

Signed (*inter alia*), Bache Thornhill.

(Inventory from the first page of the volume containing the accounts.)

A Memoriall of all ye Bookes belonging to ye Parish Church of Yolgrave,
ut infra:—

One Byble of the largest volume.

One Communion booke.

Paraphrasis Erasmi.

Cannons and Constitutions.

An old register booke in parchent.

A new register booke in parchent.

A defence of the right of Kings made by King James I.

A booke of Homilies (in folio) 1637.

Another in quarto.

* There is a similar entry, in a slightly varying phraseology, under the same date in the Baptismal Registers.

A table of Affinity and Consanguinitie.

This booke containing all accompts.

Jewels worke.

A discovery of ye new-founde land, written by Captaine Richard Whitbourne.
Mason de Ministerio Anglicano.

IMPLEMENTS.

One Communion cup of silver, with a cover of silver. One carpet for the table. A linen cloth for the same. One surples. One quishen for the pulpit. Six loose and two great formes. Three coffers. One hack, one spade, one beere. A decree or definitive sentence betwixt the psh church and the two chappells, Elton and Winstre. A rate or lay for the buylding of the steeple. An agreement indented betwixt the psh church and the chappell of Elton, all which are in the custodie of Nicholas Gilbert, gent. A frame to cast lead in. A little instrument of yron to shoot belropes withall. Three formes made of ye old Communion table. One flaggon given to the church by Mr. Christopher Fullwood, Esq., of Myddleton.*

CHURCHWARDENS' ACCOUNTS.

	£	s.	d.
1604. Item to the ringers on the Coronation day (James I.)	0	2	5
„ for mending the Bels agaynst that day.....	0	1	0
„ to the maymed souldiers †.....	0	4	4
„ for the boke of canons.....	0	0	8
„ given to Robert Walton for whipping dogs ‡.....	0	1	4
„ to the workmen when the chancel gates were boarded over	0	1	0
„ for fatchinge the great bell yoke at Stanton hall	0	0	6
„ for fatchinge boords and timber at Stanton hall which are over the chancell gates	0	1	6
„ boords & timber which made windowes for the steeple	0	1	8
„ to Nicholas Hybert for making the partition betwixt the church and the chancell §.....	0	10	0
1605. Item for payntinge the church	2	11	9
„ for amending a lock and making a key	0	0	4
„ for a rope for a little bell.....	0	0	5
„ for a prayer booke 	0	0	6
„ to the plumber for amending the leads	0	6	8
1606. „ at a court holden at Yolgreave	0	0	8
„ at a Visitation holden at Yolgreave	0	3	6

* The two last items of this inventory are in a later hand.

† Similar entries occur annually throughout the greater part of the volume. It seems that this payment for wounded soldiers was of the nature of a regularly collected rate or tax. We have met with it in various Churchwardens' accounts of this county and elsewhere.

‡ The salary of the dog whipper is specified nearly every year down to the present century. In some years his duties are described more fully—*e.g.*, “for whipping y^e dogges forth of y^e church in tyme of divyne service.”

§ The above items for 1604 are taken from the accounts of George Byrde, one of the three Churchwardens. Each of his co-churchwardens, Francis Hallowes, and Francis Garrett, also enter their separate expenses, from which it appears that it was the custom to divide the parish proper of Youlgreave into three parts, or *lays*, a portion being allotted to each churchwarden. For certain expenses they all collected like amounts; thus, the total collection for the “maymed souldiers” in 1604 came to 13s., but other expenditure was divided on a different principle, Francis Hallowes paying 12s. towards the partition between the nave and chancel, and Francis Garrett only 3s. 2d. It is noted at the time that these accounts were passed, that the inhabitants of Callinge, Lowe, Elton, and Winstre, did not contribute to that year's rates. The total expenses for the year ending April, 1605, amounted to £7 0s. 8d. For this year, and throughout the volume, entries are made of the names chosen as Overseers of the Highways, two each being appointed for Youlgreave, Stanton, Birch-over, Gretton, and Middleton..

|| This would be for the fast-day for the plague, which raged this year both in England and Ireland.

		£	s.	d.
	Item fyve li. of flocke to stuff the s ^d quishen.....	0	2	0
1623.	” the casting of two bells and the overplus metall (in all) . . .	8	6	8
	” the carriage of the s ^d belles to and from Nottingham (in all)	1	8	0
	The old least bell waighed 7 cwt. except 19½ lb.			
	The second old bell waighed 10 cwt. except 12 lb.			
	The least new bell waighed 8 cwt. 12 lb.			
	The second new bell waighed 9 cwt. 11 lb.			
	” to the ringar at the return of Prince Charles from Spayne...	0	0	6
	” to a pore boy which had his legg cut of.....	0	1	0
1624.	” for ringing Nov. 23 at his M ^{ties} contract with the Lady of France.....	0	0	6
	” for prayer books set forth in the sickness tyme*.....	0	0	7
	” to a Groetian having a letter patent.....	0	1	0
	” at Chapel le frith about y ^e recusants	0	0	4
1625.	” for changing y ^e old Communion cupp and cover for y ^e new Chalic (in all).....	1	19	9
1626.	” for Mr. Masons booke de Ministerio Anglica	0	7	6
	(this year the church porch repaired; much lead stolen from the roofs.)			
1627.	” halfe a fodder of lead, four stones overweight, and y ^e car- riage of it	4	19	4
	” boardes and nailles for y ^e north door	0	3	3
1631.	” layd down toward y ^e new bell and y ^e caraying of it	6	1	0
	” for carying a letter to y ^e bell-founder of Chesterfield	0	0	4
1632.	” Spent at Chesterfield when we went to entertain y ^e new Bishop	0	3	0
	” Spent when we went to pay the gathering for Paul’s church	0	1	6
1634.	” for timber for y ^e Bell frames (in all)	5	10	0
	” for making y ^e Bell frames (in all).....	8	0	0
	(Various other expences connected with the new frames, such as “drawing them up into the steeple,” etc.)			
	” to y ^e Ringers upon the Kings Holy-day.....	0	2	6
1636.	” for sweeping y ^e snow out of y ^e church windows	0	0	2
	” given to an old minister	0	1	0
	” to the Apparitor for bringing the Bysshopps orders concern- ing the seates in the church.....	0	0	6
	” for glazing the south side of the church ..	0	6	8
	” for Rails envrioning the Communion rails (in all).....	2	11	6
1637.	” for a Hooode for y ^e minister	1	0	0
	(This year the tower roof was new leaded).			
1639.	” for killing of foxes†	0	2	8
	(Here a gap, during the Civil Wars, until 1653.)			
1653.	” P ^d for a warrant against the Inhabitants of Elton and Winster for refusing to pay their levies	0	1	0
1654.	” Paid to Mr. Angell, minister, for preeching 2 Lord’s dayes ...	0	1	0
1655.	” 5 Nov. Paide for belles (and) to make a bonfire at Stanton... (Several leaves cut out, a gap to 1661).	0	1	6

* Upwards of 35,000 persons perished of plague in London only in the year 1624-5.

† This is the first entry for killing foxes; the first entry for killing ravens is in 1666; and the first for hedgehogs in 1687. At a meeting held in June, 1712, it was agreed that “no money be allowed in futurity for hedgehogs, Ravens, or Urchins within y^e respective hamletts belonging to the church of Yolgreave by reason y^e parish hath been grossly abus’d and impos’d upon in y^t respect.” But this agreement did not hold good for long, like payments were again made within a few years by the churchwardens, and occasionally by the constables and overseers of the poor. The amount of vermin thus killed was very considerable. Between the years 1724 and 1734, 16 foxes, 65 hedgehogs, and 80 ravens, were paid for by the parish. The price paid for a single fox varies from 1s. 6d. to 6s. 8d. On the subject of damage done by foxes in the Peak District see the account of Hope church.

	£	s.	d.
1661. Item. Ringing on the Coronation day	0	3	0
,, Edward Statham for 3 hinges for y ^e Chancell gates, and for amending the great bell.....	0	2	0
(Various other repairs to church, including battlements and pinnacles.)			
1666. ,, for Killing of two Ravens	0	8	0
,, for two Houre Glasses	0	2	8
1668. ,, Pd to y ^e Painter for Coulering y ^e pulpit.....	0	11	6
,, Pd to y ^e Joyners for Altering y ^e pulpit	1	12	0
,, Bestowed in glew for y ^e canopye of ye pulpit	0	0	4
1674. ,, By consent it cost mee of Mr. Jaques y ^e first Lords day y ^t he preached at Yolgreave	0	1	3
2s. from y ^e right honourable John Earl of Rutland for 3 seats in Yolgreave Church belonging to Hartle Hall.			
1687. ,, Pd for 35 Hedgehogs.....	0	5	10
,, Pd to Ralph Mather for mending the clock and a cord for the watch	0	5	0
1688. ,, Pd for a Booke of prayers for the prince of wales	0	2	6
,, Given to the Ringers for the (seven) Bishops delivery forth of Tower.....	0	8	0
,, Pd to the Clarke for Ringing Eight a Clocke Bell half y ^e yeare, 4 a Clocke Bell in Lent, and looking to the Clocke and Watch and dressing the leads	1	5	4
1703. ,, Spent upon the parson of Edensor when he preached here	0	1	6
,, Spent upon the curate of Elton when he preached	0	1	0
,, Pd for a Book and a proclamation of a general fast*	0	1	6
,, For a Prayer Book for y ^e eighth of March	0	1	0
,, To the Ringers on the s ^d day of Thanksgiving	0	4	0
,, For writing y ^e 10 Commandments, Sentences, and other Ornaments in y ^e church.....	2	16	0
,, Ale to y ^e Vicarage after evening service upon palm Sunday	0	0	9
1706. ,, Given to the ringers upon y ^e newes of y ^e Victory at Ramillies	0	2	6
,, To the ringers upon y ^e Thanksgiving Day for the Victory at Ramillies	0	10	0
,, To John Smith for a new Church Gate and Stoops, and Railes for y ^e Ewe Tree	0	10	0
1708. ,, To Francis Swindal for a Churching Seat	0	7	0
1709. ,, making a rail about y ^e Yew Tree	0	8	9
1711. ,, To y ^e ringers upon y ^e news of y ^e victory over y ^e Spaniards	0	2	6
1716. ,, To Robert Strutt for his advice about the clock	0	2	6
,, Spent upon y ^e Company at y ^e same time	0	9	6
(On page 291 is an agreement by which R. S. Whitesmith, of Bakewell, binds himself to keep the Clock in efficient repair for 4s. per annum).			
,, To Robert Strutt for mending the Clock	5	0	0
1719. ,, To William Carson for pruening y ^e Yew Tree	0	1	0
,, Spent upon the parsons when Mr. Moore was ill. Upon Mr. Mortcliff 2s., Mr. Mank, 1s., Mr. Lomas, 1s., Mr. All- ridge, 2s., Mr. Cooper, 2s. 6d., Mr. Nichols, 1s.	0	9	6
1721. ,, Spent at Mr. Ward's at y ^e subscribing for y ^e Qu: Bounty.....	1	15	0

* The object of this fast was—"For the Imploring of a Blessing from Almighty God upon her Majesty and her Allies, Engaged in the present War, as also for the Humbling of ourselves before Him in a deep Sense of His heavy Displeasure, shew'd forth in the late Dreadful Storm and Tempest: and in order to the Obtaining the Pardon of our Crying Sins, the Averting of His Judgments, and the Continuance of His Mercies and, in most especial manner, that of the Protestant Religion, to us and to our Posterity." From an original form of this Prayer (44 pages 4to.) in our possession.

		£	s.	d.
	Item. Pd for a book on y ^e acct of the Plague	0	2	0
1726.	„ to Francis Staley for a fodder of Moring Lead	15	0	0
	„ to 5 days work to get up y ^e lead to cover y ^e South Isle	10	14	5½
	„ to William Castle a year's wages and dressing y ^e Yew tree... ..	2	11	0
1729.	„ to John Wilde for setting up a pillar at y ^e church.....	0	0	4
1730.	„ to Will. Ratcliffe for mending y ^e Church walls and setting up y ^e Balls on y ^e Stoops several times	0	1	6
	„ for wood, stoops, nails, and workmanship about y ^e yew tree	0	3	0
	„ a Piggin and two Potts to wash y ^e church	0	0	6
	„ Washing and plaistering y ^e church	5	7	6
	„ to Barthia Newman for mending surplice and setting a neck on	0	0	1
	„ to Tho. Sheldon for carrying earth to Level at Back and Chancell doors	0	1	8
1731.	„ a new Bible for y ^e Church	5	10	0
	„ to Richard Dale for ye Communion Rails.....	11	17	0
1732.	„ In exchange between an old Silver Cup and Salver for a Silver Plate	0	3	2
1739.	„ for doing the Weather Cock	0	2	0
1740.	„ to Mr. Vincent for Writeing the Creed and Lord's Prayer on two tables in y ^e Chancel	3	15	0
1741.	„ to Mr. Vincent for drawing the King's Arms	3	3	0
	„ for fitting ye bench about y ^e Elm tree (in the Churchyard)... ..	0	0	6
1746.	„ to the Ringers by order on the Thanksgiving Day for sup- pressing the late Rebellion	0	5	0
	„ for Building a Loft for the Singers	3	1	1
1749.	„ for an Act of Parliament relating to y ^e Distemper in Horn'd Cattle	0	2	0
1751.	„ gave Ben. Jones to buy Reeds for y ^e Basoon*	0	3	0
1752.	„ Mr. Ashton for a Sundial	2	0	0
	„ In Ale to the people who assisted in unloading the Faunt and setting it up	0	3	0
	„ Mr. Castle, clerk, for his care of the Yew Tree	0	1	0

CONSTABLE'S ACCOUNTS.

1702.	Spent in going to Chapel le frith to pay in Palphrey money†	0	1	6
1703.	Spent at Tideswell and sending out a Hue and Cry	0	1	10
1706.	For a warrant to raise souldjers	0	0	6
1707.	For a new pair of Stocks	0	14	0
1708.	Spent in raising Carriages for ye souldiers that marched thro Winster	0	0	6
1710.	Spent in search for Soldiers.....	0	1	6

* From a loose sheet of paper that we found in an old chest in the church, it appears that in 1785, a "Base Voile" was acquired by the parish, and it was decided at a vestry meeting that it should be appropriated solely to the use of the church, "and not be handled about to Wakes or any other places of profaneness and Diversion," excepting the club feasts of Youlgreave, Elton, and Winster. The basoon was a favourite instrument of church music in the eighteenth century; it is not unfrequently now used on the continent, in the place of an organ to lead the responses on Good Friday, and other days of mournful service.

† The Constable's accounts for 1719 include "a Catalogue of Palfrey Silver Due and Payable within the Hamlet of Youlgreave, with the Names of the Persons that pay it, etc." The total is 5s. 5d., and the highest amounts are "Mr. Whittaker's house, 8d., Mr. Franc Staley's, 6d., Youlgreave Hall, 6d." This palfrey money seems to have been of the nature of a small house duty on the principal residences. The name originated with a customary fee payable on certain estates to the lord of the manor for shoeing his horses (palfreys). It is also mentioned in the accounts of Darley Dale.

	£	s.	d.
Given to Valentine Greaves who received a wound by Jer. Gregory when he was about seizing him for a soldier.....	0	0	6
Ditto ditto ditto	0	5	6
Spent in seizing James Ward, Sam. Nuttall, senr, Sam. Nuttall, junr, and making search for others.....	0	19	6
Spent in searching all Youlgreave for Bradshaw, Gregory, and Adams.....	0	4	2
Spent in going through ye township to give ale keepers notice to take licenses	0	1	6
1712. Spent abt Thomas Holland when he occasion'd a disturbance in ye night time	0	1	4
1713. To the man for Whipping David Wright.....	0	0	8
1711. Spent at a Meeting at Bakewell about papists and nonjurors (when the names were given in to the Commissioners of forfeited estates after the Rebellion of 1715)	0	4	6
1722. Spent at Mrs. Wards with ye persons I took with me to search for fire arms at John Goulds pursuant to Mr. Boothbeys warrant My charges to Ashbourn with to case of pistols and a sword taken from John Gould and carried to Mr. Boothbey	0	1	8
1729. Charges about ye two deserted soldiers for taking them up	1	1	0
For a Gaurd over them three nights	0	3	0
Pd to a man to guard ym betwixt Nottingham and Derby.....	0	2	6
Pd for puting ye men into ye Gazet and printing a hundred papers	0	5	0
1736. To a maymed Souldier with a pass	0	0	4
To Strutt for a Staff for the Constables Use	0	12	6
1740. At Winster when I put the Kings Proclamation on the Cross	0	0	10
For two Watch bills	0	7	6
1744. Spent with pressing 3 men for his Majesties Service	0	1	4
Pd two men for attending them one day	0	1	4
Pd three men for attending them that night	0	2	0
Pd the High Constable for the Press Warrant	0	1	0
Spent at several times going thro ye Township to press men	0	2	6
1745. 18 Dec. Pd to G. Toft when he went to Enquire about the Rebels	0	0	6
Gave to a Souldier yt was sick yt came from Carlile	0	0	6
Gave a Soulders wife comeing from Scotland	0	0	6
Gave two poor Seamen taken by the Furks	0	0	6
For a new Watch Bill and repairing the old one	0	4	6
1748. Giving notice for a meeting of the Commissioners about the Horn'd Cattle	0	0	6
To the Inspectors charges	0	8	0
For inspecting the market by the Commissioners orders .. .	0	2	0
(Numerous other heavy charges in connection with the Inspection of Horned Cattle ordered by the Commissioners owing to the plague.)			
1756. Spent with serching for Sealors at ye Ale Houses	0	2	0
1759. Spent on giving notice to the Headborough of a Warrant to impress Seafaring Men.....	0	0	6
1760. Spent with seizing W. Tomson a Stroler for abuse.....	0	1	0
Pd Jermy Grayham for meat and drink for the s ^d W. Tomson and guards.....	0	10	5
1767. Gave a Malitia man and wife and son with a pass, who staid all night, the son being ill ..	0	0	10
1772. Pd to seven men we took to offer themselves at the meeting to serve in the Militier	1	11	0
1773. My expenses to Cromford to attend the Justices on the account of some Miners quareling about their wages	0	4	0
1775. Spent with the Headboroughs of Winster and Birchover with numbering the Publick Houses to be laid before the Justices	0	1	0
1779. At ye inquist of Bette Gregore, expenses of ye Jure	0	8	0

	£	s.	d.
For Careidge of y ^e Corpes onto Stanton More*.....	0	2	6
To ale and bread and chees to ye men that went with y ^e corps ...	0	2	0
Paid to Stanton Officer for y ^e grave making and sum ale and eating	0	2	0
Spent with giving ye Headborous Notis to bring in thear Balited men to be sworden before y ^e Justises	0	0	6
1780. Paid for a new pair of Stocks and painting	0	8	6
1793. Paid last Sessions order at 8 shillings a Trained Soldier	2	8	0
1794. Paid the High Constable for Trained Soldiers	21	6	0
Paid the Train Soldiers Money	6	13	0
1799. P ^d postage of a Double letter from Mr. Leaper Distributor of Stamps respecting y ^e Licences to wear Hair powder	0	0	10

OVERSEER OF THE POOR'S ACCOUNTS.

1713. Payd two womin for wakeing one night and tenting Ellin Leey two days	0	2	4
Paid for fillicking to Bind her arms.....	0	0	3
Payd for a Cord to Bind her Down in Bed	0	1	4
Payd for a Stable (staple) to Locke her two	0	0	1
1717. Given to John Wards daughter while she was Learning to Spin... Given to Mary Ward, while her daughter learned to Spin soft Jarsey†	0	2	0
To Thomas Sheldon this winter season too load of Coals	0	2	4
1726. Spent about Hellen Ley being Lunatick† on y ^e men that assisted George Clark to break y ^e door being fast bolted on y ^e inside supposing she had been dead	0	1	6
For ale and meat for her y ^t night	0	0	6
For ale to make her a Caudle when she fainted	0	0	3
To Dr. Wooley for bleeding Hellen Ley	0	0	6
1729. P ^d to William Roberts for Hunting y ^e fox by y ^e consent of y ^e Gentlemen	3	6	7½
1733. P ^d for repairing the Pinfold and Sheepwash	0	3	0
P ^d to John Smith for repairing The Town's Stocks.....	0	4	1
1740. P ^d Doctor Morrise for Curing Anthony Chappell	5	10	0
1741. P ^d for seeds and plants for the poorhouse gardin	0	1	6
P ^d Jacob Clark for fetching the Wheelles from Tidswell to the Poor House	0	2	0
Bought 22 pounds of Beef at 1½ per pound for poor house.....	0	2	8
1742. P ^d for a straight Bodyed Coate, and a Quilt, three Caps, 2 pair of Stockings for Mary Bagshaw	0	5	0
1744. P ^d Anth. Hancock for Wintering Mary Dale's Cow.....	1	2	0
1745. Recv ^d of George Wall, Constable, for the use of George Guys Children, he being prest for a souldier.....	1	19	0
1746. Goods in y ^e Workhouse. One iron pot, 1 water kit, 4 stools and pot hooks. Parlor—a pair of Bedstocks, a new (spinning) wheel, ten pounds and ½ of linnen yarn.			

* Probably a case of suicide, buried at cross roads on the Moor.

† One Peter Clowes, of Wirksworth, "a jarsay spinner," removed about this time to Youlgreave. Articles of agreement, dated February, 1716, are extant between him and the parish of Youlgreave, by which he undertakes to teach those chargeable on the parish spinning, to provide wheels at five shillings a piece, and to pay the spinners at the rate of eightpence to two shillings per pound, according to the coarseness or fineness of the jersey.

‡ There are several other entries relative to the rough treatment of lunatics, or "melancholy" persons as they are usually termed.

	£	s.	d.
Chamber over y ^e house—one pair of Bedstocks, a chaff bed, 2 boulders, one Blanket, a coverlid, one wool wheel, and two boards.			
Kitchen—One Doccan, a Backsprittle,* one tub, 2 barrels, a Ladle, one chest, and one old tub.			
Wheels belonging to the Town—Two at Mary Taylors, 3 at Mary Beards, one at Martha Smiths, one at Eliz: Pickerings.			
For 2 lb. of wool for y ^e use of y ^e Poor	0	0	10
For spinning 16½ lbs. of wool	0	6	0
1747. For y ^e Window Act, and fetching it from Chesterfield	0	1	9
1751. September 24. Thos. Worrel died possesst of One Cubbord, one seat, on Iron pot, one old Form, one old box, a pair of Blankets and Do Sheets, and his wearing apparell: now in Custody of Margert Saunt and to be disposed of as the Town shall think meet.			
1752. Given to Rich ^d Swindell that day he had his finger cut of	0	2	0
1753. Paid Mary Hollingworth for Ingredients and trouble used about Staton's eyes.....	0	2	0

Of the five Chapels of Youlgreave, that were possessed by that church, when it was bestowed in Henry II. reign on the Abbey of Leicester, only two—Elton and Winster—remain. Of two others—Gratton and Stanton—it seems impossible now to even determine the site. Nor can we say more than a word or two of the fifth, which was situated at MIDDLETON. Robert Colle not only gave the tithes of Youlgreave and its chapelries to the Abbey, but also a large tract of land at Middleton, which remained in its possession until the dissolution of the Monasteries.† In the *Valor Ecclesiasticus* (27 Henry VIII.) the tithes of Middleton are valued at £4, and the lands at “Middleton More” at £28 per annum. The manor of Middleton was held by the Harthills in the thirteenth and fourteenth centuries; thence it passed, with the heiress, to the Cokaynes in the reign of Henry VI., and it was purchased from them by Francis Fullwood about the year 1602. From the Fullwoods it came into the hands of the Batemans, the present owners. It is said that the masonry of the old tower of Youlgreave, taken down in 1614, was used by Mr. Robert Bateman in building Middleton Hall in 1626; and that this discovery was made when taking down the Old Hall in 1823. It is further added that much of this old material was used in building the New

* Doccan and Backsprittle were at one time literally “household words” in Derbyshire, though it is very exceptional now to meet with those who understand them, nor can we find the terms in the provincial dictionaries of Halliwell and others; the former word is the small wooden implement by which the oatcakes are turned, and the latter is the heated iron plate on which they are baked.

† See the remains of the Abbey Chartulary *passim*.

Hall almost on the same site, the foundation stone of which was laid on Easter Monday, 1824.* The museum of the late Mr. Bateman contains—"A crowned female corbel head of good work, from Middleton," and "a few architectural fragments, such as heads of narrow lancet windows, etc., from Middleton; probably (with the last article) from Youlgreave church."† There is also in the collection a small cross in the form of a quatrefoil, with a rose in the centre, cut from a thick piece of sandstone, which was found in a wall at Middleton, in 1828. The tale about the rebuilding of the tower of Youlgreave in 1614, has, as we have already stated, no foundation, beyond the fact that some slight repairs were done to the church in that year. We have no doubt that these various details, instead of coming from Youlgreave church, were parts of the old chapel of Middleton. Foundations of extensive buildings, as well as a vaulted passage, have quite recently been disclosed in the grounds of Middleton Hall. They have probably all belonged to the large monastic Grange which formerly stood there, with which the chapel would be connected.

There was yet another chapel in this parish which is not mentioned in the gift of Robert Colle, as it formed part of an independent donation to the Abbey of Leicester. At the time when William Peverel endowed the Priory of Lenton with two-thirds of the tithes of diverse lordships in the Peak, Haddon, Monyash, and MEADOW PLACE, were held under him by William Avenel (ancestor of the Vernons), and were specially included in the charter.‡ But though this share of the tithes of Meadow Place (amounting to 3s., temp. Henry VIII.) belonged to Lenton, the land itself, in conjunction with the adjacent hamlet of Conksbery and its water-mill, together with twenty acres of land in Over Haddon, were given by William Avenel to the Abbey of Leicester.§ This gift formed a valuable addition to the property of the abbey, and we find that Meadow Place (Meadow-pleck) is valued in the *Valor Ecclesiasticus* at £22 13s. 4d. per annum. Edward VI., in 1552, granted the manor of Meadow Place to Sir William Cavendish,

* Bateman MSS.

† Bateman's *Catalogue of Antiquities*, p. 186.

‡ Dugdale's *Monasticon*, vol. i., p. 646.

§ Dugdale's *Monasticon*, vol. ii., p. 313; and Leicester Abbey Chartulary. Avenel also gave the Grange of Oneash to Roche Abbey, Yorkshire. Dugdale, vol. i., p. 839.

from whom it has descended to the Duke of Devonshire. There is a tradition that there was a clause in the gift of William Avenel, by which the holders of the Meadow Place estate were bound to maintain all the poor in the parish of Youlgreave; but very possibly this tradition is merely founded on the hospitality and care of the poor, that were practised by the monks of Leicester at this their principal Grange.* Attached to the Grange was an ancient chapel, which was most unfortunately demolished in October, 1856, though it had long been merely used for farm purposes. The only views that are extant of this old building, are two careful sketches that were taken for the late Mr. Bateman, just before it was pulled down. From these we gather that the chapel had on the south side (in addition to some modern openings) a round-headed Norman doorway, and two small lancet windows of unequal size; the east end had a wider pointed window, all of which had been built up except a square opening; and there was also a doorway at the west end, with a lancet window on each side.

* Meadow Place consists of 731 acres.

The Chapelry of Elton.

ELTON was one of the chapels of Youlgreave, which were given, together with the mother church (as already stated), to the Abbey of Leicester, in the reign of Henry II. by Robert Colle.

The manor of Elton, at the time of the Domesday Survey, belonged to Henry de Ferrers. In the reign of Edward I. it was held by the Foljambes, and remained with that family till the reign of Elizabeth.*

In the year 1358, Godfrey Foljambe and William de Sapurtone obtained the royal license to assign two oxgangs and a half of land, in Gratton, to the warden of the altar of the Blessed Margaret in the chapel of the Blessed Margaret of Elton, for the celebration of daily mass for the healthful state of the said Godfrey and William whilst they lived, and for their souls when they had departed this life. The jury declared this land to be of the annual value of 19s.† This Godfrey Foljambe was the son of Sir Godfrey Foljambe and Avice Ireland, whose monument is described in the account of Bakewell Church.

Besides this chantry at the principal altar of the chapel of Elton, there was also another chantry at the altar of the Virgin Mary. We do not know exactly when it was founded, but it was

* Inq. post Mort., 11 Edw. I., No. 33, etc., etc. The Foljambes originally held it under the Tibetots, as lords paramount, by the service of a pair of gilt spurs.

† Inq. post Mort., 32 Edw. III., pt. 2, No. 56. Vide Appendix, No. XIV^b. The Foljambe MSS. (Nichol's *Collectanea*, vol. i., p. 338) erroneously put the date of this gift in the 45th year of Edward III., a mistake followed by Pegge (Collections in College of Arms, vol. v., f. 201). Lysons (*Derbyshire*, p. 305) gives the date right, but attributes the gift to Godfrey Meynell instead of Godfrey Foljambe. There is no doubt that St. Margaret is the true dedication of this chapel, though Dr. Pegge in another place assigns it to All Saints (Collections, vol. v., f. 8), but he was probably confounding it with the mother church of Youlgreave. Bacon's *Liber Regis* also ascribes the dedication to All Saints, so that in this instance modern Directories may be pardoned for their blunder.

evidently also connected with the Foljambe family, for Sir William Plompton died in 1480, seized of the nomination of a chantry priest to serve this altar.* His father, Sir Robert, had married Alice, heiress of the third Godfrey Foljambe.

The following is the entry in the Chantry Roll (37 Henry VIII.) relative to this second chantry, at which time the endowment of the chantry at the altar of St. Margaret seems to have lapsed, or become amalgamated with the other one, as no mention is made of it:—

Stipendarie of Walton founded by Ser Godfrey Fuljambe Knt for a preste to saye masse at the Chappell of Elton durynge his naturall lyfe, clere lxxvij^s, with lxxiiij^s out of lands in Elton et Gretton to Thos. Borowes Stypendarye. It is a Chappell dystaunte from Yolgryffe ij mylles, to the w^{ch} resorte iiij^{xx} howselynge people and there is mynstred all Sacraments. It hath a mancyon prised at iiij^s. No chalys and other ornaments otherwise than [is] borrowed from the towne of Elton.

In the Inventory of Church Goods, taken in the reign of Edward VI.—“Elton chapell in Yolgrave parishe, Rich. Ruyston vichar,” was credited with “ij bells—j sanctus belle—j sacryng bell—j handbell—j sute of vestments of Sey and lynyen clothes.”

In the time of Henry VIII. the clear value of Elton was £3 per annum, and when the Parliamentary Commissioners of 1650 drew up their report, they found the value of the small tithes of Elton to be only £1 6s. 8d. Mr. Cantrell was then minister, and the Commissioners credit him with being “scandalous and inefficient.”

After the Reformation, there appears to have been much difficulty in keeping the cure supplied, owing to the smallness of the income. At the close of the seventeenth century, the freeholders complained to the Bishop, that “whereas there were eighty families poor farmers and miners, who had an antient chapel, two miles distant from the Parish church, of three aisles, three bells, and a right to bury and administer sacrament, but now by poverty (there being but only the chapel yard farmed at 6s. 8d. per acre, belonging to it) become destitute of Divine Service, and whereas the cottage rents, heretofore dormant and not claimed by the lord of the soil but sent to benefit of said chapel, are now claimed by the lord, so that they had not got a minister to officiate, therefore they pray the Bishop’s assistance, setting forth that there was a vein of ore found in their town street and is all or great part enjoyed by persons that lived in London, and does appear by its

* Inq. post Mort., 20 Edw. IV., No. 88. See Appendix No. XIV^c.

position to go through the north side of ye chapel yard, it being also contrary to custom of the myne here for the owners thereof to pursue or work said vein of lead oar in the chapel yard, therefore they pray his lordship to admit and impower their chapelwardens to delve in the chapel yard to seek for said vein for benefit of chapel." This document is signed by Richard Lomas and Richard Shipman, chapelwardens, and several other freeholders, amongst whom may be named—Thomas Eyre, of Rowtor, Robert Setliffe, Vicar of Bradbourne, and Jacob Cresswell, Curate of Brassington. To this request the Bishop replied on the 20th of June, 1695, giving leave to three of the inhabitants to dig for ore, and taking a bond for £400, pledging them to apply all the proceeds to the chapel. It is supposed that the lead mining thus sanctioned injured the foundations of the old buildings. Lead is even now being worked below the church, but at a considerable depth.*

The Vicar of Youlgreave was patron of this chapelry up to the year 1725, when the appointment was vested in the hands of the freeholders, in consequence of the subscription of £200 got up by Mr. R. Marpley, and others.† The living was further augmented by £200 Parliamentary grant, and £200 from Queen Anne's bounty; an Act was passed in 1809 for enclosing lands in Elton and Winstor, when fifty acres were allotted to the Incumbent of Elton in lieu of tithes.‡

In 1805, application was made to Quarter Sessions to obtain their sanction for a Brief to procure subscriptions for the rebuilding of the church. The petition states that it is "a very antient structure greatly decayed; that the steeple thereof, which for a long time has been held together by cramps, gave way on the 28th of February last and fell to the ground, that in consequence of this accident the body of the church (the walls and pillars of which were before several inches out of the perpendicular) was so materially damaged, as that it cannot by repairing be made safe to assemble in." The petition further states that it is altogether so ruinous that no other course but taking it down and rebuilding it remains, and that an estimate for the same has been obtained at £1,100 12s. 10d. The petition is signed by "B. Pidcock, Minister; Henry Watts and Joseph Clayton, Chapelwardens."

* Pegge's *Collections*, vol. v., f. 202.

† Pegge's *Collections*, vol. v., f. 8.

‡ Bateman's MSS.

The Brief was obtained, but it only brought in £153 18s. 9¼d., and a second application was made in 1808. A third application was made in 1816, from which we learn that the church was taken down and rebuilt in 1812, and since completed at a cost of £1,227 14s. 5½d., but that £882 1s. 7d. of that sum still remained due and unpaid.*

The old church consisted of nave and side aisles, south porch, chancel, and tower with a low broached spire at the west end. Its successor is a plain parallelogram with an equally plain western tower. This building, with its round-headed windows, was possessed of all the worst characteristics of the time in which it was built, but in 1869 the flat ceiling of the roof was removed, a pointed east window inserted, and the windows on the south side "Gothicised." There is no porch, but on the key-stone of the south entrance is the date 1808. When the east window was inserted, several fragments of the old chapel were found built into the wall. Some of these are now in the Vicarage garden, where we noticed stones that have formed part of the jambs of two doorways. One of these stones shows the clearly cut capital of an Early English shaft of the thirteenth century; whilst another fragment of a shaft with a fillet running up it was of the Decorated period of the next century. In the same place is the fine base stone or pedestal of a large cross, with the angles chamfered off, which was recently found in a wall on the other side of the street. It appears to be too large for a churchyard cross, and has probably at one time stood in the centre of the village. This garden also contains the small modern font, which the execrable taste of the past generation thought preferable to that unique relic which was in the old chapel, and which has now found shelter at Youlgreave. At the time when this church was lately improved, a strong effort was made to induce the authorities of Youlgreave to restore the old font. But the effort was vain, and the lord of the manor, the late Mr. Thornhill, caused an exact facsimile of the ancient font to be sculptured, which now stands in the church of Elton.

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

- I. "God save the Church, 1638." In Roman capitals.
- II. "God save the Church, 1603." In Roman capitals.

* County Records.

III. "Jesus be our Spede," and the initial letters H. D. This inscription is in ornate Lombardic letters.*

From the appearance of some broken-off corbel-stones in the north wall of the tower, a little above the level of the floor of the belfrey, we are led to believe that this is a portion of the wall of the old tower, though there is no appearance of age on the exterior.


In the churchyard, leaning against the north wall of the church, is a curious hollowed stone, which is said to have been unearthed when the old building was taken down. It is about five feet long, by three feet wide, in the centre, but tapers considerably to each end. It is hollowed to a depth of six inches, having an internal measurement of three feet nine by two in breadth at the widest part. These dimensions seem to preclude all possibility of its being a stone coffin, but popular tradition accounts for its shape by saying that it was used for the interment of twin children! Another hypothesis is that it once served as a font for immersion; but, though in other countries we do occasionally meet with early Christian fonts shaped like a parallelogram and other unusual designs, yet its shallowness, and the very rough and uneven condition of its underside are quite sufficient to disprove both theories. We believe it to be a stone that has been roughly hollowed out for some domestic or agricultural service, and, having served its original purpose, has been subsequently utilised as a foundation stone.

In the interior of the present building, there may also be noted a royal hatchment, at the west end of the church, of the reign of George III., bearing the name of "J. Clayton, Chapelwarden," and an oak chair within the Communion rails, inscribed "Joseph Conaway, 1637."

The registers commence in the year 1690.

* The initial letters H. D. are specially fine and ornate. Within the H. is a lion's head, and within the D. are the smaller letters M. H. There is an engraving of these letters in the *Reliquary*, vol. xiii., Plate 11.

The Chapelry of Winster.

WINSTER was one of the five chapels given, with the mother church of Youlgreave, to the Abbey of Leicester, by Robert Colle, in the reign of Henry II. There are occasional brief references to it, in the mutilated chartulary of the Abbey, which has been mentioned in our account of Youlgreave.

At the dissolution of the monasteries, it appears that Winster chapel, with much more of the confiscated ecclesiastical property of Derbyshire (including the chantry lands of Snitterton), was granted to the Warner family. A deed of the 23rd October, 3 Elizabeth, is extant, by which Sir Edward Warner conveys to Richard Wendesley, of Wendesley, Esq., and to Ralph Brown, gent., "all my chapel and scite and chapel-yard called Winster chapel." Subsequently the appointment of the minister of Winster became vested in the resident freeholders, in whose gift the living still remains.*

The Parliamentary Commissioners of 1650, recommended the uniting of the two chapelries of Elton and Winster in a single parish. They report the small tithes of Winster as being worth £5 per annum; "noe minister at Winster."

Mrs. Ann Phenny and Mr. Henry Fenshaw, in 1702, gave the fourth of the tithes of hay and corn in this township to the minister, and the living was shortly afterwards augmented £200 by Queen Anne's Bounty, £400 by subscriptions from the inhabitants, and £300 by a Parliamentary grant. At the inclosure, in 1809, 37a. 1r. 27p. were allotted to the incumbent.†

Vain human nature has always desired to leave mementoes of itself to succeeding generations, and when the law of the land, and the change of the national religion, forbad the endowments of

* Add. MSS., 6669, f. 28,

† Bateman's MSS.

chantries, various expedients were resorted to for this purpose. The charities of Winster give evidence of this desire to live before posterity. Robert Oates, by will dated 7th May, 1717, left to the minister of Winster, ten shillings per annum for a sermon to be preached on the day of his burial, twenty-four wheat loaves to be distributed to a like number of poor persons present at the said sermon, and two shillings to the ringers for a funeral peal. Elizabeth Buxton, by will dated 11th July, 1720, left ten shillings per annum to the minister for a sermon on the anniversary of her burial, twenty shillings to be given to forty poor inhabitants, and five shillings to the ringers for ringing on the like occasion. She also made precisely similar threefold bequests for the anniversary days of the death of her aunt and of her mother. These four memorial sermons were preached, and the four peals duly rung on the appointed days, when the Charity Commissioners reported of this district in 1827, and, for aught we know, they are still continued.*

The church, which is dedicated to St. John the Baptist, was entirely rebuilt, and considerably enlarged, so as to provide 294 additional sittings, in the year 1842. The tower only remained standing, and that is but a century and a half old, as we find from a stone on the western face which is inscribed:—"Christopher Bagshaw and Robert Staley Ch. W. 1711."

Fortunately we can give a few particulars relative to the old building. A south east drawing of this church was taken by Mr. Rawlins, in 1825. From it we gather that there were, on the south side, two dormer windows in the roof, which were probably later insertions to light galleries, and three square-headed plain windows of a debased style, one of three lights, and the others of two each. The priest's door was Norman, with a projecting dripstone.† The south porch had a high pitched roof with a niche over the entrance; the doorway being evidently Early English, with a triple row of jamb shafts. Near the priest's door, was the shaft of an ancient cross, some five or six feet high. Mr. Rawlins gives the dimensions of the nave as sixty-five feet six inches, by sixteen feet one inch; and the north aisle as forty-three feet, by sixteen feet five inches. The north aisle was separated from the nave by three pointed arches, resting on circular columns. He adds—"as there is no chancel, the Communion table is placed at the end of the nave."

* Charity Commissioners' Reports, vol. xviii., p. 93.

† In Lysons' Church Notes (Add. MSS., 9463) is a small pencil sketch of this richly ornamented hood mould.



WILSBER.



YOULCREAVE.



DELLOR.



BAKEWELL.

The interior was choked up with galleries. When Rhodes visited this place about 1815, the church seems only to have caught his attention from its smallness. He says:—"Whilst at Winster we visited the church, a small structure which appeared to us not of sufficient capacity for the place and the neighbourhood around. The churchyard too is a contracted spot, and the graves seem crowded together in a manner very unusual in a small country town; two sides of it are bounded with a plantation of spreading limes, and several fine yews grow near them." Mr. Rhodes also comments on the musical tastes of the inhabitants, alleging that a wealthy gentleman of the neighbourhood had given them the choice of an abundant water supply, conveyed from a well a mile distant, or of an organ for the church, and that they preferred the latter.

There is one object of considerable interest within the church, viz., the old font. (Plate XVI.) The font itself is circular, but it rests on an octagonal base, that reminds us of one in the Rectory garden at Matlock. Both font and base are rudely sculptured, but with much vigour, and the whole is in good preservation. The former has a cable moulding running round the margin, and the circumference is divided into six sculptures. The one facing east, is of two children holding a book, two of the others have the monogram "Ihc," and another the more unusual but older monogram of the two first letters of the Greek rendering of Christ. Three sides of the octagon base are plain, two have a lily springing from a pot (one of the emblems of the Virgin), another the Virgin and child, another a head out of folds of drapery, and another, a half-length nude figure in a font. The characteristics of this font are contradictory as to age, but on the whole we think the balance of opinion is in favour of its being of late Norman or Transition design, circa 1200.

There are five bells in the tower, bearing the following inscriptions:—

- I. "Jesus be our speed, 1751. Thomas Hedderley, Founder."
- II. "R. Bagshaw, C. Staley, C:W:1711."
- III. No inscription or mark.
- IV. "Daniel Hedderley, Founder."
- V. "Devonshire and Rutland Benefactors. Joseph Heathcote and John Sellors, Churchwardens 1860. Recast by John Warner and Sons London." On the waist are the Royal Arms.

The old Curfew custom is still kept up at Winster. The 4th

bell is rung throughout November, December, January, and February, at eight o'clock every work-day evening, except on Saturdays, when the hour is seven. A six o'clock morning bell is also rung daily from 25th March to 25th September.

The registers commence with the year 1661.

The Chapelry of Rowtor.

THE Chapel at Rowtor, in the township of Birchover, was built by Thomas Eyre, Esq., who died in 1717. It is not quite clear when the Eyres became possessed of the Rowtor estate. One pedigree describes Stephen Eyre, of Hassop, who married the heiress of Blackwall, as being also of Rowtor; but there is no doubt that his grandson Roger, one of the younger sons of Rowland Eyre, by the co-heiress of Stafford, owned the estate and resided at Rowtor. Roger Eyre, by his wife Elizabeth Gosling, had two sons, Adam and Thomas.* Adam dying without issue (being killed by a fall from his horse) the property passed to Thomas, who was a barrister of Gray's Inn.

Thomas Eyre died on the 30th of November, 1717. By his will, dated 2nd of September, of the same year, he leaves his body to be buried "in my chappell lately by me erected near my mansion house of Rowtor."† He made his kinsman Henry Eyre, second son of Gervase Eyre, of Rampton,‡ his heir, on condition of constantly residing at Rowtor Hall (which had just been rebuilt) where he was to maintain "a good house of sober hospitality." He also left an endowment of £20 a-year to be paid to "an orthodox minister, as a chaplain residing there or thereunto, for y^e continual service of my said chapell, who shall read and use y^e service of Common Prayer by law established in y^e Church of England in my said chapell twice every day, and administer the Sacrament every Sunday or Lord's Day in y^e year."

* Harl. MSS., 6,104, f. 82; Dugdale's Visitation, 1662—3, College of Arms.

† Add. MSS., 6,669, f. 96.

‡ The Eyres, of Rampton, were descended from Roger Eyre, of Holme, fourth son of Robert Eyre and Joan Padley; the Eyres, of Rowtor, were descended from Stephen Eyre of Hassop, eleventh son of Robert Eyre and Joan Padley.

In the chancel at Youlgreave is a plain brass to the memory of Catherine, daughter of Gervase Eyre, of Rampton, who died in 1723, aged 30, and of her sister Dorothy, who died in 1719, aged 19 years. From their interment in this parish, it would seem that they had come to reside with their brother Henry, at Rowtor Hall.* The estate of Rowtor was sold by the Eyre family to John Bradley, of Birchover, who left it to his illegitimate son, Joseph Hodgkinson.† Eventually it came into the hands of the late Mr. Thornhill, when both chapel and hall, which had been desolate for some years, were rebuilt.

Amongst the Wolley papers is a letter from Mr. John Fletcher, on behalf of the Bishop, dated 16th of January, 1769, remonstrating with the Rev. Mr. Mason, of Winster, for baptising in the "private domestic chapel of Rowter in the parish of Youlgreave," as the said chapel had only been consecrated for the convenience and ease of the Rowtor family.‡

The endowment of the minister by the will of Thomas Eyre, was charged upon an estate at Great Rocks, Wormhill. In 1832, there were some further episcopal enquiries respecting this chapel, and Mr. W. Bateman, as the owner of the estate, answered them on behalf of the Churchwardens of Youlgreave. He stated that one marriage had been solemnised, and three interments taken place within its walls, but he could not hear of any baptisms. He also expressed his confidence in it having been consecrated, a fact which is proved by the previous letter of 1769.§

Mr. Rawlins took a drawing of this chapel in 1823. The entrance was then on the south side, between two square-headed windows of two lights each, and there was no chancel. He considers its dedication to be All Saints. Its area was thirty feet by eighteen. About 1869 a chancel was added to the east end, the doorway inserted in the west wall, a pointed window inserted in the place of the south door, and the upper part of the two square-headed windows altered to harmonize with it. It is rather curious that there should be no memorial within its walls to Thomas Eyre,

* Henry Eyre, of Rowtor, was high sheriff of Derbyshire in 1723. He married firstly, Elizabeth, daughter of Sir Hickman Willoughby; and secondly, a daughter of Rowland Cotton. By his last marriage he had no issue; and by his first, only one daughter, Elizabeth, who became the wife of Clotworthy Skeffington, Earl of Massareene. His eldest brother, Anthony, of Rampton, had a large family. Henry Eyre, Esq., of Rampton Manor, is his lineal descendant, and to him we desire to express our obligations for the use of his certified family pedigree.

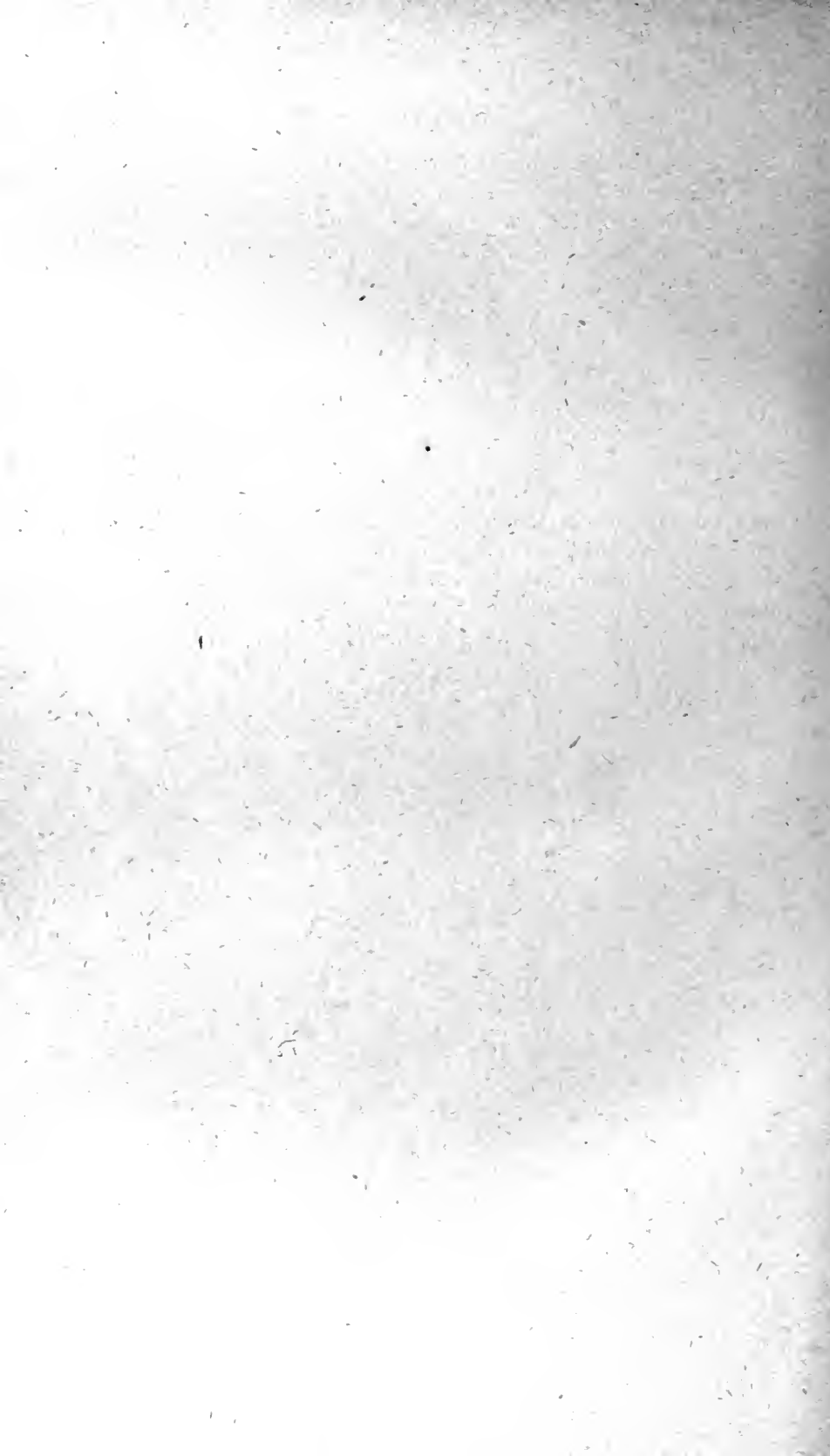
† Bateman MSS.

‡ Add. MSS., 6,668, f. 933.

§ Bateman MSS.

but the only two that we could find was one to "Rev. John Gresley, late minister of this chapel, and Rector of Aller, Somerset," who died in February, 1795; and another to "John Bradley, gent., late of Rowtor, Patron of this chapel," who died in April of the same year.

About a mile from this chapel, at the base of the Cratcliffe Rocks, is a hermitage, consisting of a shallow recess or cave, the entrance protected by a low wall, and partially concealed by a well-grown yew tree. To the right hand, as you enter, is a large crucifix, boldly carved in the solid rock, about four feet high, and, with the exception of the face, in a fair state of preservation. From the stem and arms of the cross are small crockets of budding foliage, which incline us to attribute this laborious work to the thirteenth century. By the side of the crucifix is a small niche, probably intended for a lamp, and near it is a seat, also hewn out of the rock. Major Rooke gave a drawing and description of this anchorite's cell in the *Archæologia* for 1780.



The Hundred of
Birksworth.



Mishbourn.

Misop.

Parwich.

Hulland.







ASHBURN. S.

Ashbourn.

THE Domesday Survey records that Ashbourn possessed a priest and a church. William Rufus gave the churches of Ashbourn and Chesterfield, together with those of Mansfield and Ossington, in Nottinghamshire, to the Cathedral Church of St. Mary, of Lincoln, and to Robert Bloett, Bishop of that See, by a charter that is undated, but which recites that it was signed on the day after Archbishop Anselm did his homage.* This enables us to give the precise date as December 5th, 1093. The charter also secures to the Cathedral the chapels in all the berewicks pertaining to these manors, and all the tithes, lands, etc., which they possessed in the days of Edward the Confessor.

About the year 1200 Roger,† Dean of Lincoln, on the resignation of Geoffrey, Vicar of Ashbourn, granted the Vicarage to Nicholas de Esseburn, to possess it with all its revenues and those of its chapels, on payment of 100s. yearly as a pension.‡

At that time, it seems that the Dean was in the habit of striking as good a bargain as he could with each successive Vicar; but in January, 1240, Hugh Pateshull, Bishop of Coventry and Lichfield, with the consent of the Dean and Chapter of Lincoln, ordained with respect to the church of Ashbourn and its chapelries, that the Dean should for the future receive an annual sum of fifty marks as a pension from the Vicar; that the Dean should present

* Dugdale's *Monasticon*, vol. i., p. 260. The original of this deed does not appear to be extant, but it is recited in several of the early Chartularies of the Chapter muniments of Lincoln. Amongst the same archives, is the original Royal Charter of Henry II., of the year 1164, confirming the grant of these four charters.

† Roger de Rolveston was Dean from 1195 to 1223.

‡ This, and several of the following particulars are taken from an ancient Chartulary at Lincoln, entitled—*Carte tangentes Decanatu Eccleie Beate Marie Lincoln.* It is a volume relating chiefly to Derbyshire. The folios pertaining to Ashbourn and its chapelries extend from 18 to 37.

suitable persons to the Bishop for institution to the six chapelries of Kniveton, Mapleton, Thorp, Bentley, Bradley, and Edlaston, (reserving the customary pensions due to the Dean from the chapelries), as they fall vacant, as well as to the vicarage of Ashbourn; that the Vicar should have all the emoluments, both greater and lesser tithes, oblations, rents, and other dues pertaining to the church of Ashbourn and the chapelries of Parwich and Alsop (except the fifty marks due to the Dean; that the Vicar should discharge all the expenses of the church and of three chapels of Parwich, Alsop, and Hognaston, and that he should serve personally in the church of Ashbourn with two chaplains, a deacon, and a sub-deacon, and appoint men duly qualified for the discharge of hospitality, and the celebration of Divine worship at the said chapels.*

Hugh Pateshull was consecrated Bishop on July 1st, 1240, at Guildford, and died on December 8th, 1241.† It is rather remarkable that he should be styled Bishop in the document just quoted, which was drawn up some six months before his consecration. His predecessor, Alexander Stavenby, had died in December, 1238, and Hugh Pateshull appears to have been chosen by the Chapter sometime before his consecration.

Bishop Pateshull was again called upon to interfere in the internal administration of the parish of Ashbourn in October, 1241. A dispute had arisen between John de Brecham and Walter de Keyiam; priests, who had been presented at different times to the vicarage of Ashbourn, and after the altercation had lasted a long time, it was referred, by the consent of the Dean of Lincoln, to the arbitrament of the Bishop. He ordered that John should have the cure of souls at Ashbourn on the payment of the annual pension to the Dean of fifty marks, and that Walter, having resigned the vicarage, should receive an annual sum of thirty marks for life at the hands of the vicar of Ashbourn for the time being, the due payment of the same being secured by a fine of three marks for delay.‡

From an incidental entry in the Annals of Dunstaple, we learn that the value of the living of Ashbourn at this time was two hundred and fifty marks, and that the vicar had the whole of this income, with the exception of the annual pension to the Dean.

* See Appendix, No. xv.

† Dugdale's *Monasticon*, vol. iii., p. 218; *Registrum Sacrum Anglicanum*, p. 41.

‡ See Appendix, No. xvi.

On the death of John de Brecham, in 1260, Henry III., who was not troubled with many scruples as to the legality of his acts, claimed that advowson, and appointed one, Peter de Wintonia, to the vicarage. The Dean and Chapter, becoming alarmed at the seizure of this valuable benefice, offered, in accordance with the spirit of the times, a thousand marks to the king to forego his claim, and a pension of a hundred marks to the clerk that he had presented. It seems, however, that the king carried his point, notwithstanding the existence of several charters, granted by his immediate ancestors, confirming the gift to Lincoln.*

† In 1269, Henry's son, Prince Edward, on his return from the crusades, gave various manors and churches to the Abbey of Dermhall (subsequently termed Vale Royal), including the church of Castleton, in accordance with a vow made when in peril from the sea.† Ashbourn just at this time again fell vacant, and Henry III. completed his injustice to the Lincoln chapter, by bestowing the benefice on Vale Royal Abbey, by charter dated February, 1270. Edward I. restored this benefice to Lincoln in the sixth year of his reign,‡ and we also know that it was again in their hands during the time that Philip Willoughby held the Deanery (1288-1305), for the original deed of confirmation of the restitution to that Dean and his Chapter of the patronage of Ashbourn, by the Dean and Chapter of Lichfield, is still extant amongst the Lincoln muniments, though in a damaged and imperfect condition. The restitution appears to have been thorough, for it is described in the deed as "*redditum et restauratum omnino, cum omnibus suis appendiciis et pertinenciis.*"

From that date, until legislation of the present reign gave it to the Bishop of the Diocese, the patronage of Ashbourn vicarage remained with the Lincoln Chapter, and in the year 1290, Roger Longespée, Bishop of Coventry and Lichfield, gave his consent to an ordination of the vicarage, that still regulates the income of the vicar, by which, to the great detriment of Ashbourn, a very considerable share of the emoluments was made over to the holder of the patronage. It was thereby decided, that Robert, who was then vicar, and his successors, should have a site for a vicarage house at a place, bounded on the one side by the road leading from the

* Annales Prioratus de Dunstaple. The living was recovered to the crown under a quasi legal process termed an assize of Darrein Presentment.

† Supra, p. 128.

‡ Rotuli Chartarum, 6 Edw. I., Nos. 10 and 14; Add. MSS., 6671, f. 569.

churchyard to the bridge, and extending on the other side from the wall of the churchyard and the rector's fishpond up to the conduit of the "Scolbrooke;" that the necessary buildings should be erected at the expense of the rector; that the vicar should have all mortuaries (except horses), the tithes of flax and hemp (if there be any), the tithes of pigs, geese, fruits, gardens, colts, and calves, and also all Lent dues and offerings, whether in money or kind, the tithes of the mills of the whole parish, the tithes of corn and hay of Little and Great Clifton; the tithes of hay of Methley, Longdoles, and the Earl's Meadow, and half the tithe of corn of Methley; and that the Rector should receive all the remaining tithes throughout the parish and its hamlets, in return for which he was to pay all the archidiaconal charges, and other burdens of the vicarage. The Bishop reserved to himself and successors, the power of adding to or altering this ordination in accordance with the change of times, or for other legitimate causes.*

There are also documents extant, of nearly the same date as this ordination, by which fresh arrangements were come to with respect to the chapelries of Mapleton and Kniveton. Further allusion will be made to these in our subsequent account of these churches, but it may here be remarked, that Mapleton was constituted a rectory in 1290, and that the Dean and Chapter of Lincoln seem shortly afterwards to have attached it to the Vicarage of Ashbourn, as some compensation for the large share of the tithes of Ashbourn, which they were now, for the first time appropriating.

The Taxation Roll of Pope Nicholas IV. (1291) gives the income of the rectory of Ashbourn at £66 13s. 4d., and of the vicarage (exclusive of Mapleton) at only £5 per annum. A valuation of the possessions of Lincoln Chapter, taken in 1310, estimates their total income from the tithes, manors, and pensions of Ashbourn and its chapelries at £103 11s. 4d. Another one, drawn up by the order of Dean Anthony Bek, some twenty years later, shows an increase of £15 2s. 11d.† There is also a further slight increase shown in

* This Ordination of the Vicarage is given in the Wolley Collections (Add. MSS., 6,671. f. 573), and it is there stated that it was copied in 1805 from an old transcript of the date of Elizabeth or James I. lent to Mr. Wolley by Rev. W. Webb, Vicar of Ashbourn. Mr. Wolley conjectures that it was copied from a Lichfield Chartulary now lost. He adds that there were still some pieces of land called the Methleys, half-way between Ashbourn and Hanging Bridge.

† Pegge's *Collections*, vol. v., f. 198.

a fourth valuation of the same property, taken in the reign of Henry VI.*

The *Valor Ecclesiasticus* (27 Henry VIII.) enters the annual collective value of the rectories of Ashbourn and Wirksworth at £78. The vicarage of Ashbourn was then valued at £5 18s. 8d., the income of Lawrence Horobyn, who was then Vicar, being derived from the following items:—a house with two acres of glebe; Easter dues; tithes of hemp, flax, pigs, and geese; certain oblations made on four yearly occasions, termed "Offering Dayes;" tithes of grain at Mapleton; and tithes of wool and lambs.†

On the 20th of March, 1560, Sir Thomas Cokayne obtained, at the hands of Francis Mallet, Dean of Lincoln, a lease for eighty years of the rectories of Ashbourn and Wirksworth (excepting the advowsons of the vicarages), at a rental of £71 6s. 8d.‡ This lease must have been renewed to his descendants, for his great-grandson, Sir Aston Cokayne, is described, in the Royalist Composition Papers, under date 25th of December, 1646, as "interested in the remainder of a term for thirty-one years, if he should so long live, after the death of Anne Cokayne," of certain tithes belonging to Ashbourn Rectory, valued at £30, and in other closes and tithes belonging to the same rectory, at Parwich and elsewhere, valued at £95 13s. 4d.§

At an Inquisition held at Ashbourn, on June 10th, 1650, by the Parliamentary Commissioners, it was stated that Ashbourn—

"Is a vicaridge of large extent a market towne and populous and hath these seuerall Churches and Chapells of the seuerall valves and fitt to be generally disposed of as follows (vizt)

"Clifton Compton, Stackhous fenton, Mappleton, Offcoate, and Underwood are fitt to continue still as members of Ashburne and are really worth thirtye pounds per annum the church att Mappleton fitt to be disused.

"Item Bradlye Ash an appertenance to Ashburne fitt to be vnited to Thorpe the vicarall duetyes tenn shillings per annum also that parte of Thorpe that is now apperteyning to Ashburne is fitt to be vnited to Thorpe the profitts about tenn shillings per annum.

* Add. MSS. 6,666, f. 475.

† See Appendix, No. XVII.

‡ Add. MSS., 6,669, f. 473.

§ *Royalist Composition Papers*, 2nd series, vol. 41, f. 819.

“Item Newton Grange lyes remoute from Ashburne and may conveniently be vnited to Tyssington the vicarall tythes being about six shillings eight pence per annum.

“Item Parwich is a parochiall chappell ffoure myles distant from Ashburne the ffarmers of the Rectoryes of Ashburne and Wirksworth vnder the Deane of Lincolne have vsually procured the cure supplied the salarye payed hath beene six pounds thirteene shillings and ffoure pence per annum, the place voyde.

“Item Alsop in the Dale is a chappell of ease ffoure myles distant fitt to be disused and that parte of it that apperteynes to Ashburne to be vnited to Parwich and the chappell att Parwich made a parish church.

“Item Yeldesley and Halland two hamblets members of the same butt remote thense may conveniently be vnited to Bradlye in the hundred of Appletree.

“Item Painters lane and Ladyes hole members of the same tuo myles distant wee conceave fitt to be vnited to Osmastone in the hundred of Appletree.

“The impropriacon of Ashburne is ffarmed by S^r. Aston Cokayne of the late Deanes of Lincolne and about thirte yeares yett in being three score and eleaven pounds six shillings and eight pence reserued to the Deane. Mr. William Wayne is viccar att Ashbourne.”*

A Survey of the rectory of Ashbourn was taken in October, 1698, wherein it is described as “late belonging to the Cathedral Church of St. Mary, Lincoln.” The tithes of corn and hay “payable to the lessee out of the parish and townships” are valued at the annual rate of £83. “Memorandum—The vicarage of Ashborne hath no endowed vicarage within the manor of Ashborne, but small and petty tythes, with the Easter-book, worth communibus annis £16. There is also annexed to the said vicarage, a gift of an advowson of Mapleton hamlet, worth communibus annis £30. Tythe of Fruit, questionable whether due to the Parson or to the Vicar; paid to neither.”†

In the same year the following terrier of the glebe lands of the vicarage was taken:—

“Imprimis—A little croft of about one acre and half of ground, or two acres, butting east upon the church-lane towards a little croft, commonly called Shefton’s croft, and west upon the Vicar’s

* *Parliamentary Survey of Livings* (Lambeth Palace MSS.), vol. vi.

† Add. MSS., 6,675, f. 36.

close, and north upon the Churchyard, and south upon the School-brook, towards the Keeper's meadow, upon which stands the Vicarage-house, consisting of three bays of building, and one by the barn of about two bays of building near the School-brook, and another barn and stable about the same bigness adjoining to the churchyard pales, with two little gardens taken out of the said croft, the one about the middle of the croft, and the other going along by the church-lane beforementioned. Item—Clifton Chapel-yard, ten shillings per annum, given to the Vicar by Anthony Etrick, Esq., tenant to the Dean of Lincoln."

The singular desire for exchange of benefice, which seems to have attached in a remarkable way to the holders of the Lincoln Chapter livings, and on which we have commented in the *Introduction*, made the vicars of Ashbourn for a long period little more than birds of passage. Especially was this the case in the fourteenth century. Taking one period, we find that the vicarage changed hands in 1361, 1362, 1363, 1364, 1371, 1373, 1379, and 1380.*

There were two chantries in the church of Ashbourn, one founded in the reign of Richard II., and the other about one hundred years later, in the reign of Richard II.

The first of these was founded by Henry Kniveton, rector of the neighbouring parish of Norbury, in the year 1392. He endowed it with a messuage and a house, two-and-a-half acres of arable and two acres of meadow land, situated in Ashbourn, Offcote, and Norbury, and subsequently with one hundred shillings rental from five tenements at Coventry.† For the royal license to bestow these lands on the daily chantry at the altar of St. Mary, he had to pay no less a sum than forty marks.‡ The *Valor Ecclesiasticus* (27 Henry VIII.) describes this chantry as founded by Nicholas Kniveton, and possessed of lands and gardens to the annual value of £4. Thomas Russel was the chaplain. The following is taken from the Chantry Roll, compiled some ten years later:—

The Chantrye of Nycholas Knyvton founded by Nycholas Knyvton Esq. to synge masse at the alter of the Holy Cross and to distribute at an obite vs. amongst the prysts of the Church and the Pore, the foundacon dated in Festo Nat. B. Marie xvi. Regis Ric. II. Clere value iiij*li.* ix*d.* besyds vs. viij*d.* rente resolute. Thos. Russells Chauntre pryst. At Ashebone is viij^e howselyng people.§ Stock ojs. viij*d.*

* Lichfield Episcopal Registers, No. IV.

† Inq. post Mort., 15 Ric. II., Nos. 89 and 149.

‡ Patent Rolls, 15 Ric. II., pt. ii., memb. 2.

§ That is, eight hundred "howselyng people." This was a term used to signify those of a fit age to communicate, or above fourteen years; from *housele*, an old word for the Eucharist or Host.

It seems from the Chantry Roll that this chantry was transferred from the altar of St. Mary to that of the Holy Cross. We believe that the altar of St. Mary, or the Lady Chapel, was in the north transept, and that of the Holy Cross in the nave. The apparent contradiction in the name of the founder of this chantry probably arose from the fact of Nicholas, the elder brother of Henry Kniveton (or Nicholas his nephew), having assisted him in founding it, or perhaps having bestowed some separate endowment on it, but of which we have no record. The earliest member of this ancient family, of whom we have satisfactory evidence, is Matthew de Kniveton, who held the manor of Bradley, in the reign of Edward I. He had issue, two sons, Henry and Matthew. Matthew (2) had also two sons, Thomas and William (of Ashbourne); the latter of whom had, by his wife Margery, six sons—Nicholas, William, Thomas, Henry (rector of Norbury), John, and Robert (vicar of Dovebridge).*

The second chantry is described in the *Valor Ecclesiasticus* as founded by "John Bradborne de Hough and Anne his wife," and possessed of four tenements, respectively situated at Longnor, Over Haddon, Birchover, and Kirke Ireton, an inclosure at Boyleston, and a garden at Bakewell, giving a total income of £5 4s. 10d. From this total deductions were made of 8d. annual rent to the King, and 3s. 4d. as a gift to the poor on the Wednesday next after the feast of St. Luke, that they might pray for the souls of the founders. Robert Hasilhurst was the chaplain. The following is the entry in the Chantry Roll:—

The chauntre of Assheborne founded by John and Anne Bradborne to the honor of God and S. Oswalde, to mayntayn Godd's Service and praye for the founders souls *cs.*; clere *ciiij.s. xd.* for the keping of an obitt *iijs. iiijd.* To the parish church belongeth M houselinge people. Stocke *lxxvs. jd.*

The precise date of the foundation of this chantry, as given in another roll, is 1483. John Bradborne, the founder, was the son of Henry Bradborne, who was grandson of Roger the first of the old family of Bradborne, of Bradbourn, who took up his residence at Hough, *alias* Hulland, in the parish of Ashbourn. Anne, the wife of John Bradborne, was the daughter of Sir Richard Vernon.† John and Anne Bradborne also founded a chantry at Hough, to which we shall subsequently refer.

* Collins' *Baronetage*, vol. i., p. 218, etc., etc.

† Harl. MSS., 1,537, f. 4.

The Inventory of Church Goods, which was drawn up in the first year of Edward VI., contains the following full and interesting particulars relative to Ashbourn:—

Asheburne. Sept.-30. Ser Laur. Horobyn vicar. j vestment of blew welwet with ij tunicles of all thyngs belonging—iij copes of blew welwet—ij old copes of Sarsenet—j cope of wyte damaske—j holde cote for the roode—j vestment of wite damaske with ij tunicles and all thyngs belongeyng—j vestment of blew velvet with appurtenaunces—j of blewe russett with the appurtenances—ij hold vestments with albes—j vestment of yelow saten with appurtenances—ij vestments of blake russett—vij old vestementes—iij old tunicles—j hangynge afore the alter of saten of Bruges—j of the same to hange over the aulter—a vestment of redde damaske with that belongeth thereto—j hold vestment of dornex—j hold herseclothe of Saten of Bruges—j canabe clothe of dornex with fryngs of crule—x aulter clothes of lynen—iij of dyaper—iij chalices of sylver—iij belles in the steeple—j clocke upon j of them—j broken bell—j lyttle bell called a sanctus bell—ij handbelles—ij holy water stopes of bras—ij saeyng belles hangyng before the aulter of grene—vij corporeses—iij corpores cases—j holde albe stollen forth of a cofer in the churche the locke being pyked, and ij holde frocks of no valewe beyng lent to disguyse persons at the bryngyne in of a Maii game.

The church is built in the form of a cross, and consists of a chancel, north and south transepts, and nave with a south side aisle, or, as it is sometimes expressed, a double nave. From the centre piers rises a bold tower, surmounted by a spire, which attains to an elevation of two hundred and ten feet. Some idea of the general proportions of this fine church may be gathered from a statement of its principal dimensions. The chancel is sixty-five feet, by twenty-five feet; the total length of the church, one hundred and eighty feet; the transepts, which are double, being divided by piers and arches, are eighty-five feet, by forty feet; and the height of the nave is fifty-five feet.

There are no remains of the Norman church which was given to Lincoln cathedral, by William Rufus. The edifice seems to have been rebuilt throughout in the first half of the thirteenth century. It is but seldom that ecclesiologists are able to give the date of a particular building with so much precision as is the case with Ashbourn. Against the south-east pier of the tower is a small brass plate, framed in marble, having the following inscription in Lombardic characters, from which it appears that the church was dedicated to St. Oswald, in 1241:—

“Anno ab incarnatione Domini MCCXLI, viii kl. Maii” dedicata est hec ecclesia et hoc altare consecratum in honore sancti Oswaldi regis et martiris a venerabili patre domino Hugone de Patishul Coventrensi episcopo.”

Some doubt was at one time cast upon the genuineness and antiquity of this inscription, but we cannot discover the slightest

reason for suspecting its authenticity. In the seventeenth century, this plate was at Ashbourn Hall, where it had doubtless been taken from the church at the time of some repairs or alterations.* About, however, the commencement of the eighteenth century, it was restored to the church, as we learn from the following entry at the commencement of the register book, 1702-1739, written above a transcript of the brass :—

“A copy of an antient inscription on a gilded brass plate, fastened with ten silver pins in a small black frame of wood, to which is fastened an iron handle wth an hole in it, by which it hangs upon the side of one of y^e pillars of the steeple within the Church, directly over against the Reading Desk, and it relates to y^e Consecration and Dedication of the Church at Ashburn.”

Oswald, king of the Northumbrians, whom Bede styles “the most Christian of kings,” was slain in battle by Penda, the heathen king of the Mercians, in the year 642. The site of this battle is generally supposed to have been at Oswestry. The place where his body fell is said to have been discovered a few years subsequently by a traveller whose horse was suddenly taken ill. The beast, after rolling about in extreme agony, happened to come to the very spot where the aforesaid king perished, and immediately recovered. The traveller, convinced of the singular sanctity of the ground, remounted and sought his inn. Here he found his landlord’s niece ill of the palsy, under which she had long languished. By the guest’s advice she was carried to the spot where his horse had recovered, and, it is needless to add, was instantly cured! From that time Oswald was held in peculiar esteem, and was judged to be of the rank of saints. This truly pious king, who died with a prayer of forgiveness of his enemies on his lips, has been specially unfortunate in the number of absurd legends with which his memory has been encrusted. The *Acta Sanctorum* give twenty closely-printed folio pages of these tales, but those we have already quoted will suffice. His relics were distributed in various

* Harl. MSS., 1486, f. 49. It is there described as “written in old Saxon characters in brass in Mr. Cokayne’s house.” Copies of this brass were given in the *Gentleman’s Magazine* (1772), vol. xlii., p. 416, and in the *Bibliotheca Topographica Britannica* (1790), vol. vi., p. 32, and in both occurs the mistake of giving the letters RE instead of KL. The latter account is by Dr. Pegge, the Derbyshire antiquary. It is curious that he should have fallen into this error, as eighteen years before he had corrected the mistake in the *Gentleman’s Magazine* (vol. xlii., p. 573), under his usual signature of “T. Row.” This pseudonym was obtained by using the initials of one of the livings which he held and where he chiefly resided—Whittington, *i.e.*, *The Rector Of Whittington*. It is most amusing to find Mr. Mosse, in his work on Ashbourn church, scolding Dr. Pegge for not availing himself of the erudition displayed by “T. Row!”

churches, and several times translated, but the greater portion of them eventually found a resting place at Gloucester.*

It is singular that Hugh Pateshull should be styled on this plate simply "Bishop of Coventry." When the diocese of Lichfield was originally founded, it was called the Bishopric of Mercia. It was subsequently changed to that of Lichfield, and so remained till 1088, when Robert de Linsey removed it to Coventry. It thus continued for exactly a century, when, after much opposition, it was brought back to Lichfield. The title of the See on each new accession formed a bone of contention, and many prelates to avoid it styled themselves Bishops of Chester, which did not become a separate diocese till 1541. In the prelacy, however, of Alexander de Stavenby, 1224 to 1238, the difficulty was arranged at a meeting of the two Chapters, whereat it was decided that the style should henceforth be "Coventry and Lichfield." It is therefore surprising to find that one of his immediate successors should be called simply "Coventry." Perhaps an explanation of this may be found in the great jealousy that existed in this part of Derbyshire between the Chapters of Lincoln and Lichfield, owing to the large share of valuable benefices owned by the former in the diocese of the latter. Probably the dedication plate was engraved from a copy supplied by the Dean of Lincoln, as rector of Ashbourn. Hugh Pateshull, who was a Canon of London, and son of Simon Pateshull, Chief Justice of England, was elected Bishop quite unexpectedly, as a compromise, in order to avoid the disputes that were arising between the nominees of Lichfield and Coventry.†

The date 1241, when this church had been sufficiently built to warrant the Bishop in consecrating it, was about the time when the Early English period of ecclesiastical architecture had reached its perfection. Parker, in his invaluable *Glossary of Gothic Architecture*, assumes that the rebuilding of this church was commenced in 1235.‡ The presbytery of Ely Cathedral, the west front of Peterboro' Cathedral, the church of St. Neots, in Huntingdonshire, and the choir of the Temple Church, London, were all erected within the margin of these dates, and though the church of Ash-

* Bede's *Ecclesiastical History*, vol. iii., c. 12; *Acta Sanctorum*, die 5th Augustii, p. 91; Butler's *Lives of the Saints*, vol. viii., p. 100. St. Oswald is twenty-fifth on the list of Saints, in whose honour the greatest number of ancient English churches were dedicated; there are forty-three dedications in his name.

† Wharton's *Anglia Sacra*, vol i., p. 439.

‡ Parker's *Glossary*, vol. iii., p. 85; where there is an accurate fac-simile of the dedication plate.

bourne may not possess the elaboration of design which distinguishes these master-pieces of the art, still enough remains to convince us of the elegance of its harmonious outline when Hugh Pateshull, with all the pomp and ceremony of our ancient church, dedicated it to the glory of God, and the memory of St. Oswald.

It seems probable that most of the external walls, with the exception of the nave and south aisle, are the identical ones that were erected in the Early English period, though now in many parts pierced with windows of a later date. On each side of the chancel are six lancet windows, whilst some of a similar design at the west side of the south transept are partially blocked up by the south side aisle, which is of an obviously later date. Two beautiful windows of this style, the triple-lancet, are to be found in the north transept, and one in the north side of the nave. Besides these indications of the original structure, there is a fine doorway, ornamented with the characteristic tooth ornament between the side shafts of the jambs, which gives admittance to the south transept, and also another one of smaller size on the same side of the chancel. When, in addition to these features, we have mentioned the font,* which, though possessing a circular top, is clearly from its base and general character of Early English date, we have come to the end of those portions of the church that can positively be said to correspond with the date of the brass tablet on its walls. The peculiar grace and beauty of the old portions of this church have frequently excited the admiration of those well qualified to express an opinion, and they obtained an appreciative notice, that is well worth reading, when the *British Archaeological Association* visited Derbyshire in 1851.†

Of the next period—the Decorated—there is abundant evidence in this building. We would venture to offer as a conjecture that at the time when this church was consecrated by Hugh Pateshull, neither tower nor spire were built. This is often the case with our modern churches, where the least necessary part of the building is rightly left to be completed till ample funds flow in. We may still further conjecture, that when it became possible to complete the structure, viz., about 1300 to 1330, (or, to put it in

* This font, which is three feet four inches high, and two feet eleven inches across the top, is engraved in Paley's *Illustrations of Baptismal Fonts*. It is a good specimen of the style, and should be compared with that in the adjacent church of Bradley.

† *Journal of the Archaeological Association*, vol. vii., pp. 339-343. There are illustrations of the sedilia in the chancel, and of one of the triple-lancets in the north transept.

round numbers, about one hundred years after its consecration) it was not only deemed expedient to complete the erection of the tower and spire, but also to add the south side aisle of the nave, and to re-pierce the walls in many places with the expansive windows of the Decorated period, which gave such a far greater scope for the display of the beauties of the coloured designs on the windows, which were then attaining so great a success throughout the ecclesiastical edifices of Christendom. It would be at this time, that the elegant arches which separate the nave from the south aisle, and those that divide the transepts, were erected; it would be at this time, also, that the two Decorated windows at the western end of the chancel were inserted, as well as the north windows of the nave, and the west one of the south aisle, which are of similar design. The four windows on the south of the south aisle are also of this period, and of a good design; one of them, however, is a modern imitation, and supplies the place of the porch which was pulled down during the alterations in 1840. Above the doorway in the south transept, already mentioned, is an admirably devised window of this elaborate style, of seven lights, but rather wanting in length, owing to its position. Much of the tracery of this window has been recently renewed, after the old design. The north transept also possesses two large Decorated windows on its northern side, of a somewhat different date.

Of this period, too, as we have already remarked, are the tower and spire. The tower, with its fine belfry windows, rises of itself to some considerable elevation above the building. It is ascended by a turret staircase in the south-eastern angle, which is surmounted by an elaborately crocketed pinnacle. The parapet of the tower is handsomely and effectively pierced with a trefoil pattern. From these battlements springs the octagonal spire, which attains the elevation of 212 feet, and has been justly described as the "Pride of the Peak." It is of extremely elegant proportions, and is rendered remarkably light and graceful by being pierced with twenty windows, in five tiers of four each; the angles are all ribbed by strings of the ball-flower ornament.

This beautiful spire—

"Like Wisdom's finger pointing up to Heaven"—

has often suffered from its exposed position. It was severely

damaged by a gale of wind in February, 1698.* In 1873, it was re-pointed, and otherwise carefully repaired.

During the Perpendicular period much was done to disfigure this church. In the fifteenth and sixteenth centuries, the old high-pitched roofs (the former outlines of which are plainly shown by the weather-mouldings on each side of the tower) were most unfortunately removed, the walls raised several feet on all sides, ranges of incongruous windows inserted above the older ones in the north transept and in the clerestory of the nave, and the whole church supplied with almost flat roofs of the Perpendicular style. At the earlier part of this period, a large east window, of seven principal lights, was inserted in the east end of the chancel, and though it is not a bad specimen of the style, it is so thoroughly inharmonious, that it is much to be regretted that it should ever have been allowed to take the place of the triple-lancet, surmounted by a small circular light, which, doubtless, formed part of the original design. Of nearly, if not precisely, the same date, is the large Perpendicular window of the south transept, which is also of seven lights. Probably it was inserted by the Bradbornes over their quire, at the time of the foundation of their chantry in 1483. The west window of the nave is of a specially stiff and poor design, being crossed by horizontal transoms. It could not have been placed here, judging from its style, earlier than the first half of the sixteenth century. During the alterations of 1840, a west doorway† of Decorated date was taken away, and this window was rendered still more unhappy-looking by being elongated. The north transept doorway is modern.

Considerable repairs were done to the church at the beginning of the eighteenth century. We have copied the following from the registers :—

“Mem^d. In this month (September, 1706) was finished the Church Roof in the middle Isle, having all been made new both Timber and Lead from the Steeple to y^e great western window, the lead by William Pidcock of Ashburn, the woodwork by Francis Butcher carpenter in Scarsdale. Churchwardens—Mr. Alexd Taylor and Mr. Charles Chancey.”

During the years 1839-40, very considerable alterations and im-

* Pegge's *Collections*, vol. v., f. 41.

† This doorway was not precisely below the window, but rather to the south. It is plainly shown in a west view of this church that appeared in the *European Magazine*, for 1792.

provements were made in the fabric and interior arrangements of the building. This was chiefly owing to the energy of the Rev. E. Tenison Mosse, at that time curate of the parish. It was re-opened on the 5th of June, 1840, after an expenditure of about £4,000. So much that was bad in taste, and poor in conception, was put into practice by the architect, who then had control over the "restoration," and so much damage and capricious removal of monuments occurred (some even of considerable value disappearing altogether), that we are apt to forget, that, after all, the alterations of 1840 were, on the whole, a considerable improvement on the former state of affairs. It is only fair to Mr. Mosse to let him speak for himself, from the preface to his work on Ashbourn Church,* which was published very shortly after this restoration was completed. He says:—

"I became curate of this parish in 1838. The church was then cold, and damp, and decayed, and deformed. The two elegant Early English windows to the east of the monumental chapel, and all the lancet windows on the north side of the chancel, were closed up with masonry. Many of the pillars supporting the various arches were mutilated to receive tablets, and their bases broken in hewing out sepulchres for the dead. The chancel was completely cut off from the nave and aisles, by a coarse screen of lath and plaster encompassing the organ; and eleven different flights of steps led to as many cumbrous lofts, one of which on the north side of the nave, the late learned Bishop Ryder called 'the sixpenny gallery.' The approach to this was extremely grotesque; a viaduct of brickwork was constructed on the outside, and those who came to worship entered through the upper part of a handsome window, the mullions forming the casement of the door."

No one, after reading this, can deny that the condition of the church was genuinely improved by Mr. Mosse's efforts, though we may deplore the lack of taste at that time displayed, and may be inclined to cordially agree with a writer in the *Archæological Journal* for 1852, who points out how the ponderous projecting galleries of the nave cut every window in two, and adds, that "a

* *Archæological and Graphic Illustrations of Ashbourn Church, Derbyshire*. This is a work in elephant folio, illustrated with seven lithographs from drawings by S. Rayner. The letterpress chiefly consists of transcripts of the inscribed monuments. There are two plates of Ashbourn church in *Ashbourn and the Valley of the Dove*, which was published just before the alterations of 1840 were commenced. One of them gives a south view of the church, showing the porch that was then pulled down, and the other gives an interior view of the chancel. A large number of small engravings and woodcuts have been taken at different times, to illustrate magazines, etc., but none of them call for special mention.

real barbarism has been committed in the western gallery, which has been brought out so far as to intersect entirely the western-most pier and a portion of the arch."

At our last visit to this church (October, 1876), we found the chancel in process of restoration. This restoration is being accomplished at the expense of G. H. Errington, Esq., the present holder of the great tithes.* As the architect is Sir Gilbert Scott, it is quite superfluous to say a word as to the scrupulous care with which the work is being carried out. At the same time it is, in our humble opinion, much to be regretted that Sir Gilbert Scott could not see his way to adopt the almost unanimous wish of the parish with respect to raising the roof of the chancel to its original pitch, even if it should have been thought desirable to retain the present east window.† There is scarcely a church in the kingdom that suffers so much in general effect from the removal of the high-pitched roof, as is the case with Ashbourn. Notwithstanding all its beauties, there is a general air of incompleteness, and lack of harmony of outline, that can never be obviated whilst the roofs remain at their present level. The grace and effect of the tower and spire, considerable as they may now be, would be immeasurably increased if the ancient roof-level from which they originally sprung was faithfully restored. This decision with respect to the chancel is specially unfortunate, as repairs to the nave‡ and transepts will before long become a necessity, and it will then be most difficult and unsightly to avoid following the example set in the restoration of the chancel. The high blank walls that kill the grace of the lancet windows on the north and south sides of the chancel seem now, alas, doomed to remain, and a golden opportunity, for initiating a general return to the original outlines of this fine old building, has passed away beyond recall.§

* *The Post Office Directory* for the current year says, that the vicarage of Ashbourn, with the consolidated rectory of Mapleton, is of the gross annual value of £340, and that the rectorial tithes, held by Mr. Errington, as lessee under the Ecclesiastical Commissioners, are of the yearly value of £1,425.

† Might not this window be with advantage removed to the west end of the nave, and the original lancets re-inserted in the chancel?

‡ The nave of the church leans many inches out of the perpendicular towards the north. The cracks in the apex of the west window and elsewhere show the serious extent of the subsidence. But it is said not to have got any worse during the last two or three years.

§ The letter addressed to Mr. Errington, begging him to reconsider his determination about the pitch of the chancel roof, was signed by the vicar, churchwardens, and upwards of a hundred of the principal inhabitants of the town. Sir Gilbert Scott, in refusing to follow their wishes, characteristically observes that "my experience gives me a right to speak, and gives my opinion a right to be considered, rather than that of a promiscuous number of those who have not thought much upon the subject, or whose thoughts are rendered of little value by their want of training on the subject." But the whole tenor of the statement of the petitioners showed that they had given the most careful attention to the subject, and that they (or at all events those who drew the petition) were evidently possessed of sufficient know-

In the south wall of the chancel, are three sedilia with pointed arches, supported by slender clustered pillars, that are clearly coeval with its erection in the first half of the thirteenth century. Four feet below them, is a label moulding corresponding with the width of the arcade. Their present height from the ground precludes the possibility of their being used as seats, and they are about to be lowered to what was their original level. Beyond these, low down in the wall, is a small piscina, with a plain trefoil niche over it. An interesting discovery had just been made, when we were last at Ashbourn, in the north wall of the chancel, below the centre one of the three pair of lancet windows with which that side is pierced; and it the more deserves a brief note, as it will probably have been built up, at all events on the exterior, by the time these words are in print. In renewing certain portions of the masonry, a small doorway was found here, the splay of which slopes outwards instead of inwards, thus clearly indicating that it could not have been used as an outer doorway, but was probably designed for communicating with some small building on that side of the church. Anyone who has studied ecclesiology, need not be told how very exceptional are doors in the north of a chancel. We found that popular fancy had already determined that it was "a leper's doorway," by which those infected with that loathsome complaint might find a separate entrance when they went to mass; but all notions of that description seem to be at once disproved by the very construction of the doorway, which, as we have already pointed out, could never have been used

ledge and taste to justify a respectful consideration of their views. We extract from the memorial the following summary of their objections to the erection of a *new* low-level roof, objections which appear to us unanswerable, and which at all events have not yet been answered:—

"(1). That a flat roof is not in character with the Early English windows.

"(2). That the original wall plate is plainly visible about eight feet below the present parapet of the side walls.

"(3). That the stone weather mouldings on the tower, which exactly correspond in position with the old wall plate, plainly show that the original roof was pitched.

"(4). That the high blank walls above the old wall plate are evidently of a very much later date than the rest of the building, being of a different kind of stone, and a different colour, and entirely out of character and proportion with the original design.

"(5). That there could not have been a flat roof on the old wall plate, as the east window rises much higher, and must have been in the centre of the high gable of a pitched roof.

"(6). That although the side walls have been so much raised, in order to carry the present flat roof, the beams obstruct the interior view of the upper part of the east window, and spoil the effect of the pointed arch of the window; as the timbers of the flat roofs of the two transepts also do as regards the upper portions of the two fine windows over the north and south doors."

The decision of Sir Gilbert is all the more singular, as he was responsible for raising the flat roof of the nave of Wirksworth church to a pitch even higher than it had ever been before; and we could point out to him scores of instances throughout the country where he has done away with a Perpendicular roof, substituting one of high pitch. Yet the demand for a high roof on the score of architectural propriety, at Wirksworth, and elsewhere where he has thus acted, was not half so strong and just as at Ashbourn.

as a means of communication with the outer world. It does not appear from the outer walls or foundations as if any building of the nature of an excrescence, even of the smallest size, had ever occupied this site; nor is the doorway of an earlier date than the present chancel. The most likely supposition that occurs to us is, that the doorway was inserted with a view of communicating with a small vestry or sacristy for the altar furniture, but that this idea was subsequently abandoned.

Sundry fragments of old paving tiles, both encaustic and incised, have been found during the alterations. Some of the latter form parts of a most effective pattern, which was, doubtless, the original flooring of the Early English Chancel.

In the south wall of the south transept, where the vestry now is, are the piscina and almery which were used in connection with the Bradbourn chantry. At the east end of the nave, against the pier which separates it from the south aisle, is a tall canopied niche. This niche must formerly have been occupied by the figure of a saint, and points out, as we conceive, the site of the altar of the Holy Cross.

In the north wall of the north transept, is a curiously-carved stone bracket of Early English date, with a face and frontlet of an Egyptian character. On this bracket used to stand an image of St. Modwin. Sir Thomas Cokayne, in his will dated 4th of April, 1537, leaves—"my Soul to God and the Lady Marye and all the company of heaven, and my body to be buried in the church of Hassheburn in my Lady's choir before the image of St. Modwin.*

It is in the eastern half of this north transept that the fine series of Cokayne monuments are found, enclosed by a handsome screen or parclose of Decorated design. In describing these monuments we have ventured to borrow very largely from the privately printed second series of the *Cokayne Memoranda*, wherein is a most careful account of these tombs, written subsequent to their recent restoration and to the repainting of the heraldry.†

* St. Modwin was an Irish nun, the daughter of a King of Connaught. King Egbert hearing that she healed all diseased persons repairing to her, sent his son Arnulph, who was a leper. The holy woman healed him, and was invited by Egbert out of gratitude to England, and established at a Nunnery at Polesworth, Warwickshire, the first Abbess of which was his daughter Edith.—Dugdale's *Warwickshire*, p. 797. Pooley Hall, the other seat of the Cokaynes, being in the parish of Polesworth, would account for the veneration of that family for St. Modwin, as it would be through their instrumentality that an image of this little-known saint found its way to Ashbourn.

† We should not have borrowed so largely from the work of another, had we not had the express and courteous permission, nay, we might say, the request of the author, to thus use his diligent labours. Mr. Andreas E. Cokayne has conclusively

The ancient family of Cokayne were settled at Ashbourn about the middle of the twelfth century, where they resided and flourished without intermission till towards the close of the seventeenth century, possessing large estates elsewhere in the county of Derby, in addition to other considerable property brought into the family by their various marriages. The earliest ancestor of the family, who can be traced with certainty, is John Cokayne of Ashbourn, c. 1150. His son, Andreas Cokayne, 1154 to 1189, was father of William Cokayne, whose wife's name was Sarah; their son William married Alice de Dalbury, and had issue Roger, who was father, *inter alia*, of William Cokayne, of Ashbourn, 1299 to 1323; his eldest son, John, 1305 to 1332, married a daughter of Sir William Kniveton, of Bradley, by whom he had issue, John Cokayne, of Ashbourn, 1357, M.P. for the County of Derby; the son and heir of the aforesaid John, was Sir John Cokayne, also M.P. for the county several times. This brings us to the earliest of the Cokayne monuments now extant. He married Cecilia, who afterwards became the wife of Robert Ireton, of Ireton, and died in 1372. Their eldest son was Edmund, and from their younger son John descended the Cokaynes, of Cokayne-Hatley, Bedfordshire.

The first monument in point of date, an altar-tomb of excellent character, is that of John and Edmund Cokayne, whose effigies are recumbent thereon. The tomb itself is of freestone, the effigies of alabaster. John Cokayne, the elder of the two, is represented as an old man, in the costume of the fourteenth century; the tight-fitting tunic, buttoned down the front, and girt about the loins with the high hip-belt, from which hangs the ornamental gypciere, or purse; the long chausses or hose, show beneath the short tunic; and the mantle, fastened on the right shoulder, falls loosely over the left in graceful folds, and reaches down to the feet, which rest on a lion.

His son, Edmand Cokayne, by his side, is represented in the knightly dress of the same period—the pointed bascinet, far more admirable than its stunted successor's in the next century, the tippet of mail (or camail), which bears thereon a plain shield, remarkably if not uniquely placed, and the tabard displaying the three cocks, the arms of the family. Edmund Cokayne was en-

cleared up many doubtful points in connection with these monuments, which had previously received very insufficient treatment at the hands of Lysons, Glover, and Mosse, and others who have pretended to correct them. We have collated the whole of Mr. Cokayne's account with the monuments themselves.

gaged on the King's side in the battle of Shrewsbury in 1404, where he fell, and his body (tradition says) was brought to Ashbourn for burial.

Round this tomb are decorated mouldings and quatrefoil panels, alternately enclosing stone shields. All these quatrefoils were originally painted,* as appeared from the faint traces of emblazonment lately discernible, and it is satisfactory to find that wherever such remained they accorded with the description and order as taken by the Herald in his Visitation made over two centuries ago. The shields on this tomb are thirteen in number: (1) Erdeswick—*arg.*, on a chevron *gu.*, five bezants. (2) Vernon—*arg.*, fretty, *sab.*, a canton, *gu.* (3) Shirley, paly of six, *or* and *az.*, a canton, *ermine*. (4) Astley—*az.*, a cinquefoil, *ermine*. (5) Pembruge—barry of six, *arg.* and *az.* (6) Pype—*az.*, a fesse, *or*, between six crosses crosslet, *arg.* (7) Cokayne and Harthill quarterly. (8) Stafford—*or*, a chevron, *gu.* (9) Ferrers—Vaire *gu.* and *or*. (10) Basset—*or*, three piles, *gu.*, a canton, *vaire*. (11) Longford—paly, *or* and *gu.*, a bend, *arg.* (12) Cotton, *alias* Ridware.—*az.*, an eagle displayed, *arg.*, armed, *gu.* (13) Poleswell or Hartington—*arg.*, a stag's head caboshed, *gu.*, between the horns a fleur-de-lys.

The second tomb clearly marks a later era in the style of monumental sculpture. It is entirely of alabaster, and is enriched with plain shields and recumbent effigies of Sir John Cokayne (eldest son of Edmund of the first monument), who died in 1447, and of his first wife Jane, who was a daughter of Sir John Dabridgecourt, of Strathfieldsaye, in Hampshire.† His second wife, the mother of his

* The term "originally painted," as applied to these arms in the text, wants qualifying, for it is obvious that several of the coats relate to alliances that occurred after the erection of the tomb, and they must have been painted thereon with much lack of judgment, after these alliances took place. But we know that they now appear precisely as they did in 1611. The connection of Erdeswick, of Staffordshire, (1), with Cokayne, cannot be explained; from its appearance with Harthill, etc., in an ancient window at Youlgreave, it is probable that it came to them with that alliance. Cokayne and Harthill quarterly (2) represent the marriage of Edmund Cokayne with the heiress of Sir Richard Harthill, by which alliance they became entitled to various ancient quarterings, such as Astley (4). The remaining coats refer to the marriages of Edmund's son with the daughter of Sir Hugh Shirley, ancestor of the Earls Ferrers, and of his grandson with the daughter of Sir Richard Vernon, of Haddon. All heraldic canons have been strangely set at nought by these emblazonments. There is a plate of the two effigies on this tomb, as well as of those on the second tomb, in vol. vii. of the *Journal of the Archaeological Association*.

† We place great reliance on Mr. Cokayne's judgment in assigning this tomb to Sir John Cokayne and his wife Jane, but it is only fair to state that it has been by others attributed to his uncle, Sir John Cokayne, of Cokayne-Hatley, Bedfordshire, Chief Baron of the Exchequer, who died in 1429, and his wife Ida, daughter of Reginald, Lord Grey, of Ruthin. Mr. Mosse (*Ashbourn Church*, p. 22) says—"The following inscription in brass letters, ran round the edge of the tomb till within a few years ago—*Johannes Cokain primus capitalis Baronis de Saccario, deinde unius Justiciarum de Commi Banco sub rege Henrico IIII.—accurata effigies*. Certainly

eldest son and heir, was Isabel, daughter of Sir Hugh Shirley; she survived him, and was eventually buried in her native county, namely in the church of Polesworth, in Warwickshire, where there is a fine altar tomb, with her effigy thereon. Sir John affords us a good specimen of the armour of the reign of Henry V. and VI. There is no tabard or surcoat, and round the neck is the collar of SS. His wife has all the characteristic costume of the first half of the fifteenth century—the sideless surcoat, with its full skirt surrounding the tightly fitting kirtle, girdled over the hips—the mantle with its lace and tassels—and the horned or pointed head-dress, with its reticulated covering for the hair.

In the drawing given in the *Archæological Journal*, there appears near the feet of the lady, a shield resembling that of Harthill. Some antiquaries have attributed considerable importance to this, and have inferred therefrom that the female effigy was that of Elizabeth Harthill, wife of Edmund Cokayne (he of the former tomb), and who would, being an heiress, be entitled to use those arms after her marriage. Mr. Planché, in his paper read before the British Archæological Association, in 1851, refers to this. But it is a mistake; and it is curious how such a mistake could have been made, from the simple fact that *no such shield exists*, nor does there appear any probability of its ever having been on the tomb at all. Mr. Errington is certain that it has never been there in his time, and it is equally certain that there is no place where it could have been, as shown in the drawing. This is the more remarkable, as the plates are in other respects accurate.

The next monument in order of date, is an inscribed slab of alabaster, to the memory of the grandson of Edmund Cokayne, once doubtless “a thing of beauty,” but now mutilated. In 1872 it was in the floor of the chapel between two of the Boothby monuments, to make room for the base of one of which the inscription round this slab has been cut away; the intruding monument just destroyed half the letters all round the slab, thus rendering the whole illegible, with the exception of a few letters at one corner. But here our invaluable friend Heraldry steps in and tells us for whose memory the slab was erected. On it still remain two shields, bearing the quartered arms of Cokayne and Harthill impaling those of Vernon. We, therefore, know that it is to

the last two words of this inscription read as if it had been an after-thought, and we have not been able to learn whence Mr. Mosse got his information. But Chief Baron Cokayne is said to have been buried in the nave of Polesworth Church, Warwickshire.—*Lysons' Bedfordshire*, p. 92.

be attributed to Sir John Cokayne (the eldest son of John Cokayne, to whom the last-mentioned tomb is dedicated), who married Agnes, daughter of Sir Richard Vernon, of Haddon Hall, and who died an old man in 1505. This slab, being in the centre of the floor of the chapel, has been much walked upon, and the shields were rapidly being worn away; it has, therefore, been taken up, and one-half of it being quite blank—quite worn bare, it has been (in deference to the wish of Mr. Errington) dimidiated, and that portion on which the shields remain has been fixed into the eastern wall of the chapel, and thus preserved.

The eldest son of John Cokayne, and his wife Agnes, was Thomas Cokayne, who was buried at Youlgreave. His tomb has been already described in the account of that church.

The memory of his eldest son, one of the most celebrated of his family, is perpetuated by an altar tomb of Purbeck marble in the corner, a stone nearly resembling granite, but of a less durable nature. In scroll lines, on its alabaster slab, are drawn the effigies of Sir Thomas and Dame Barbara Cokayne. This "worthy knight" received knighthood from King Henry VIII. "on the field of battle, namely, at the siege of Tournay, in France," and he was, likewise, one of the attendants of the same monarch at that splendid display of chivalry, "The Field of the Cloth of Gold." He was author of a curious book, now extremely rare, "A Treatise on Hunting," a copy of which is in the British Museum. Sir Thomas is represented in a suit of complete plate armour; the sword hangs by his side, attached to a belt which passes over the taces below the breast-plate. The lady's long robe falls to her feet; the pedimental head-dress, peculiar to the earlier part of the sixteenth century, with its long pendent lappets, adorns her head. She was one of the Fitzherbert family. On the slab is this inscription:—

"Here lieth Sir Thomas Cokayne
 Made knight at Turney and Turwyne
 Who builded here fayre houses Twayne
 With many profettes that remayne
 And three fayre parkes impaled he
 For his successors here, to be
 And did his house and name restore
 Whiche others had decayed before
 And was a knight so worshipfull
 So vertuous wyse and pitifull
 His deeds deserve that his good name
 Lyve here in everlasting fame
 Who had issue iii sonnes iii daughters."

In addition to this, it is recorded that formerly "on a tablet hung up against the wall, over this tomb, are the following verses:"—

"Here chested in this Tombe, and closed in this clay
 Doth lye S^r Thomas Cokain Knt, and must till judgement day.
 This martiall man so bold and eke This worthy wight
 At Turwyn and at Turney seige was dub'd a worthy knight.
 Two goodly houses he did build to his great praise and fame
 With profite greate and manifold belonging to the same.
 Three Parkes empaled eke wherein to chace his deere,
 Aloft the Lodge within this Parke he also builded heere.
 He did his house and name renew and eke his land restore,
 Which others had by negligence decay'd in tyme before.
 This marshall knight had yssue male 3 sons of manly port,
 And eke three daughters verteous, all married in this sort.
 The eldest unto husband had a knight of worthy fame,
 Sir William Basset, Lord of Blore, and so was called by name.
 To Vincent Loe, of Denby Squire, the second married was,
 The third to Robert Burdet Squire, all this he brought to pass.
 This knight he was so witifull, so verteous, and so pittifull,
 His deeds deserve his noble fame may live in everlasting name."*

A brass plate, inscribed with these lines, has therefore been replaced where it is believed formerly to have been fixed, namely, against the north wall over against the tomb.

Built against two outer walls, this tomb has suffered much from damp. Four brass escutcheons, engraved with the following arms, have been replaced round the side and end of the tomb: viz., (that in the centre) quarterly—in the first quarter, Cokayne quartering Harthill; 2nd quarter, Rossington; 3rd, Edensor; 4th, three stags; the whole impaling Fitzherbert *arg.*, a chief vaire, *or*, and *gu.*, over all a bend, *sab.*, a crescent for difference, being the arms of Sir Thomas Cokayne and his wife, Barbara Fitzherbert. On dexter side Cokayne, quartered as above, impaling Barlow (barry wavy of six, *arg.* and *sab.*, a chief per pale, *ermine* and *gu.*) being the arms of Sir Thomas Cokayne's parents; on sinister side Fitzherbert impaling Babington (*arg.*, ten torteaux, four, three, two, and one, in chief a label of three points, *az.*), being those of the parents of Lady Cokayne. At foot of tomb: Cokayne quarterly of seven, viz., 1st quarter, Cokayne; 2nd, Harthill; 3rd, Deyville; 4th, Savage; 5th, Rossington; 6th, Edensor; 7th, three stags.

The will of Sir Thomas Cokayne, dated 4th April, 1537, orders—"a tomb to be raised over me according to the discretion and advice of my wife and executors; the sum of £8 to be expended on the same, so that it be all of marble, and if that sum be not sufficient then I will that more be expended thereon."

* We have given in the text the version of Elias Ashmole, 1662 (Bodleian Library), which differs only in orthography from that of Dugdale, 1666.

The eldest son of Sir Thomas Cokayne was Francis, who only survived his father by a single year.

The handsome altar tomb of Francis and Dorothy Cokayne, under the north window, was, until lately, in bad condition. Being, like that of his father, Sir Thomas, of Purbeck marble, and against an outer wall, it had yielded in a great degree to decay, to say nothing of the hard usage it had experienced from sacrilegious hands in Puritan times. The brasses which adorned it, the effigies, the canopy, the shields, the inscriptions, were all partially destroyed; the shields entirely. These, however, have all been renewed, as in the case of the monument of latest date, at the expense of a descendant of Lord Cullen. The ten stone shields about the tomb are as follows: (1) Cokayne, (2) Harthill, (3) Rossington, (4) Edensor, (5) three stags, (6) Cokayne and Harthill quarterly, in the first quarter, quartering firstly Rossington, secondly Edensor, and thirdly three stags, and the whole impaling Marrowe quartered with Brome, Riche, and Arundell. (7) Cokayne and Harthill quarterly, quartering Rossington, Edensor, and three stags; (8) Marrowe quartering Riche, (9) Marrowe impaling Brome, (10) Riche impaling Arundell.

The inscription in brass round the slab is:—

“Here lyeth the Bodie of Frauncis Cokayne Esquire and Dorothy his wife which Frauncis deceased ye v day of August Anno Domini MCCCCXXXVIIJ.”

Francis Cokayne married Dorothy Marrowe, daughter and heiress of Thomas Marrowe, serjeant-at-law, and died in 1538. His effigy is drawn in armour, with tabard or surcoat decorated with the arms of Cokayne, his bare head resting on a helm with its mantling, etc., surmounted by his crest. The lady appears in a long graceful robe, with jewelled girdle, frilled sleeves, etc.; her head, adorned with the pedimental head dress, resting on a cushion. Above their heads is an ornamental canopy, supported by twisted shafts. On the slab are also, in brass, two escutcheons, the one engraved with the arms of Cokayne and Harthill quarterly, quartering Rossington, Edensor, and three stags, the other with the same quartered coat, impaling Marrowe quartering Brome, Riche, and Arundell.

The latest of these monuments is that recording the memory of Sir Thomas Cokayne, son of the last named Francis, and his wife and children, a stately mural monument of marble, in the Renaissance style. In 1840, it was moved from what is believed to be its original position against the eastern wall of the chapel, and placed outside, under the north window, between the oak screen

and the north door, when certain alterations were made in the church. Regardless of its beauty, and heedless of its preservation in moving—so little was the respect shown to it—it was half buried, its base being placed two or three feet below the floor of the church, thus rendering it liable to decay, and damp—silent relentless enemies that steadily did their work. However, thanks to the liberality of a member of the family, it is now lifted from its degradation; the decayed panels restored, the destroyed pinnacles replaced, the inscriptions recut, and the arms repainted.

There is a shield of eleven quarterings in the centre of the monument, of the following coats—Cokayne, Harthill, Deyville, Savage, Rossington, Edensor, three stags, Marrowe, Brome, Riche, and Arundell. Besides this there are about the monument eight other shields: viz., Cokayne, Marrowe, Ferrers (*gu.*, seven mascles conjoined, three, three, and one, *or*), Freville,* of Tamworth (*or*, a cross fleury, *gu.*), Marmion, of Tamworth (*vair*, a fess, *gu.*, fretty, *arg.*) Botetourt† (*or*, a saltire engrailed, *sab.*), Harthill, and Rossington (*arg.*, a fess between three crescents, *gu.*); of which Freville, Marmion, and Botetourt are quarterings of Ferrers.

Dorothy, the wife of Sir Thomas, was daughter of Sir Humphrey Ferrers, of Tamworth.

The arms of the knight and his lady appear respectively over their effigies, which are in kneeling attitude towards a reading stand, on the front panel of which is this inscription:—

“Hic jacent Sepulta Corpora Thomæ Cokaini Militis et Dom. Dorotheæ Uxoris Eius. Christi Mors Nobis Vita.”

There are effigies, too, of their sons and daughters, on each side a panel, inscribed thus:—

“Nomina Liberorum Thomæ Cokaini Mil. Et Dom Dorotheæ Uxoris Eius—Franciscvs Thomas Edwardvs Florentia Dorothea Tabitha Johanna Johanna Jana Maud.”

This inscription, also, is said to have been upon this tomb:—

“Thomas Cokaine, Miles, Filius et Hæres Francisci Cokayne Armigeri, et Dorothea Uxoris Ejus Filie et Hæredis Thomæ Marrowe, Servientis-ad-Legem De Berkswell In Com Varvicensi Qui Thomas fuit Creatus Miles per Comitem Hertfordiæ Tempore Captionis Edyngborough In Scotia 2 do Die Maii 1544 Anno 36 Hen. 8.”†

With this monument ends the fine series of Cokayne monuments. There are few families that can boast of so uninterrupted a series of memorials. The memorial of each successive head of the family

* One of the Frevilles married a co-heir of the last Lord Botetourt; another co-heir married a Berkeley, from whom Narbourne Berkeley, Lord Botetourt, who died in 1764, descended, and from his sister and heir, the Duchess of Beaufort, the present Duke of Beaufort (who is Lord Botetourt) descends.

† Harl. MSS., 5809, f. 23.

(including Thomas Cokayne, 1488, at Youlgreave), from John Cokayne, 1372, to Thomas Cokayne, 1592, are all extant.

Sir Aston Cokayne, the great-grandson of Sir Thomas and Dorothy, became impoverished from his devotion to the cause of Royalty, and sold the Ashbourn and other Derbyshire estates in 1671.

In the south transept was the burial place of the Bradborne family. At the restoration of the church in 1840, the Bradborne tombs were most wantonly treated. Up to that date, there were three altar tombs within the Bradborne quire, which was separated by a screen from the rest of the transept. The most perfect of these has been carried across the church to the opposite transept, being much injured in the process. The remaining two were absolutely knocked into one! Lest it should be thought that we are libelling these church restorers, we will quote from Mr. Mosse's own account:—

“Proceeding from the chancel to the south transept, we enter Bradburne choir, within which, on the left hand, *was* an old altar-shaped tomb of alabaster, enriched on the sides with Gothic tracery, and figures of angels holding shields; on it lay the mutilated effigies of a man in armour, with straight hair, and his lady in a close gown and mantle, and a rich head-dress and necklace of pendants. This monument had no inscription, but is supposed to belong to some of the Bradburnes, as being within their cemetery. Close to the last monument *was* another altar-tomb, without any ornament except the Bradburne arms on a lozenge at the head; it was covered with a plain slab, on which are the words ‘Jane Sacheveral,’ and the arms Sacheverell impaling Bradburne. *To obtain room during the recent alterations, these two monuments were removed to the south of the transept, and now appear as one tomb.* The plain slab supports the two recumbent figures; one side, with the Gothic tracery and figures of angels, has been made good with the assistance of the other, which was similar, and lies close to the wall; and the Bradburne arms are preserved at the head.”*

Godard de Bradborne, who was living on his manor of Bradborne, or Bradbourn, in the reign of Henry III., is the first of this ancient family mentioned in the pedigrees. His great-great grandson Roger, became connected with the parish of Ashbourn by purchasing an estate at Hough, or Hulland. His

* Mosse's *History of Ashbourn Church*, p. 33.

great grandson, John, seems to have made Hough the chief residence of the family, where he rebuilt the manor house, and founded a chapel. This John (as we have already mentioned), in conjunction with his wife Anne, daughter of Sir Richard Vernon, founded a chantry in the parish church of Ashbourn, and the graceful though mutilated effigies in the south transept are probably to their memory. Their eldest son was Humphrey Bradborne,* who by his wife, Margaret, daughter of Sir Nicholas Longford, had issue John Bradborne, who married Isabella, daughter and co-heiress of Richard Cotton, of Ridware, Staffordshire.† Sir Humphrey Bradborne, the eldest son of this marriage, took to wife Elizabeth, daughter of Sir William Turville, of Newhall, and it is their elaborate monument which was removed to the north transept, where it now stands, just outside the parclose of the Cokayne chapel. On the top are the effigies of Sir Humphrey and his lady, with their hands clasped on their breasts, holding missals, in the attitude of prayer. Sir Humphrey is in plate armour, with the incongruous addition of wide ruffs round his neck and wrists; he wears a sword on his left side, and a dagger on his right; his feet rest on a lion, and by the side of his right foot are his gauntlets; he wears a pointed beard and moustache, and has a double chain round his neck. The lady is clad in a long robe, with a short mantle, and a ruff round her neck; on her head she wears a close-fitting diamond-shaped cap, with the curious falling lappet of the French hood at the back.‡

At the west end of the tomb is a shield of the six quarterings of Bradborne impaling the four quarterings of Turville, surrounded by a garter bearing the same motto, repeated in old French and English—"In Dieu his poier—In God is my trust." This shield is flanked by single shields of the same quarterings. These, and the other arms on the tomb have all been emblazoned, though the colours in some instances are now worn off.

The quarterings of Bradborne are:—

(1) *Arg.*, on a bend, *gu.*, three mullets pierced, *or* (Bradborne).

* Humphrey Bradborne, was buried at the church of Bradborne, though there is now no remains of his tomb.

† Harl. MSS., 1,537, f. 4.

‡ The lappet of the French hood, that prevailed from Henry VIII. to James I. was intended to be worn at the back of the head, or turned back over the top so as to form a shade for the eyes, according to the taste or inclination of the wearer. The adjacent tomb of Dame Dorothy Cokayne, represents it after the latter fashion.

- (2) *Az.*, an eagle displayed, *arg.* (Ridware).
- (3) *Gu.*, three swords erect, *arg.* (Waldeshof).
- (4) *Arg.*, three falcons, *gu.* (Falconer).
- (5) *Az.*, two bars, *arg.* (Venables).
- (6) *Arg.*, a bend, *sab.*, between three pellets (Cotton).

All these quarterings came to Sir Humphrey through his mother, a co-heiress of Cotton of Ridware. The second coat was adopted by Cotton as their own, after the marriage of William Cotton with Agnes, daughter and heiress of Walter de Ridware, in the time of Edward III.; the sixth coat was the ancient bearing of the Cottons.

The quarterings of Turville, as here given, are:—

- (1) *Gu.*, three chevrons, *vair* (Turville).
- (2) *Or*, fretty, *sab.* (Champaine).
- (3) *Or*, on a fesse, *gu.*, three water bougets, *arg.* (Bouge).
- (4) *Arg.*, a maunch, *az.* (Flaville).

Richard Turville, of the second generation recorded in the Visitation pedigree, married the daughter and heiress of Sir William Flaville, of Aston. Richard Turville, the third in descent from last named Richard, married Margaret, daughter and heiress of Baldwin Bouge, who himself quartered Champaine. Their eldest son, William, was the father of Elizabeth, the wife of Sir Humphrey Bradborne.*

On the north side of the tomb are representations of the four eldest sons, clad like their father, and holding shields with a blank impalement for the arms of their wives. Beyond them, on the same side, are two small figures in long black gowns and ruffs, and beyond them again, are three children swathed in their *chrysoles*,† to signify their death in infancy. The six sons, whose names are given in the pedigree, are William, Francis, John, Hugh, Nicholas, and Anthony.

On the south side are the four eldest daughters, with the respective quarterings of their husbands impaling the Bradborne quarterings. The eldest daughter, Anne, married Humphrey, son and heir of John Ferrers, of Tamworth; the second, Elizabeth, married Sir John Cotton, of Landwade, Cambridgeshire; the third, Jane, married Henry Sacheverell, of Morley; and the fourth was

* Harl. MSS., 6,592, f. 7; Hill's *History of Gartree Hundred*, p. 57.

† The chrysoles have been here incorrectly painted red. The chrysome was a white cloth in which infants were invested immediately after their baptism. If the child died before it was a month old, its chrysome served as its shroud.

Martha, who married Christopher Duckett, but not until after the erection of this tomb, so that the dexter side of her shield is left blank. Beyond them are two younger daughters, whose names are not known, and who probably died in childhood.

Round the margin of the tomb is the following inscription:—

Here lyeth the bodyes of Sir Humphrey Bradburne, Knight, which deceased the xvij of April in the year of our Lorde God 1581, and Dame Elizabetha his wyffe, daughter of Sir William Turvyle of New hall in the Countye of Leicester, Knight; who deceased the day of in the yeare of our Lorde God

Over the composite altar tomb, which still remains in the south transept, is a stone bearing this inscription:—

Here lieth the body of Jane Sacheverell, Widow, daughter of Sir Humphrey Bradburne, Kn^t and Dame Elizabeth his Wife, and late Wife of Henrie Sacheverell, of Morley, Esq. She had issue by her said Husband 4 Sons, viz., Jacinth, Jonatban, Victorin, and Oswawld, and 4 daught. Elizabeth, Abigall, wife of Humphrey Pakington, of Harrington in 'y^e County of Worcester, Esq., Jane, and Omphela. The said Jane Sachev. died y^e 14 of March, 1624, *Ætatis suæ* 67. The said Abigall her daught. and Thomas Milwarde her Kinsman and Executor caved this Monument to be erected.

In the north wall of the chancel, opposite the sedilia, is a sepulchre tomb, with a richly ornamented arch and crocketed pinnacles. Mr. Mosse says that, up to a few years before the restoration of 1840, there was an inscription on the slab covering the tomb, but he was unable to give any particulars of it. It is said to be the tomb of Robert Kniveton, of Underwood Grange, son of John Kniveton, who held the manor of Bradley, and descendant of Nicholas, the elder brother of Henry Kniveton, the founder of the already-mentioned chantry. He died in the year 1471. A handsome monument, of graceful design, was erected, just beyond this sepulchre-tomb, a few years ago, to the memory of Christopher and Mary Harland, by their surviving children. Christopher was, through his mother, the last representative of the ancient family of Kniveton.

In the south transept, with the Cokayne monuments, are many memorials of the family of Boothby, who purchased Ashbourn Hall of the Cokaynes in the reign of Charles II. The earliest of these is to the memory of Francis, eldest son of Sir William Boothby, who died in 1684, but it would not accord with our purpose to give any detailed account of these comparatively modern monuments. Exception, however, must be made with regard to the monument of Penelope, the only daughter of Sir Brooke Boothby. The sculptor was T. Banks, R.A., and it derives an additional interest from the fact that Sir Francis Chantrey designed his world-renowned group

of the two sleeping children, of Lichfield Cathedral, in an Ashbourn inn, after a visit to the monument of Penelope Boothby. This exquisite work of art has been often described, but by no one more successfully than by the Rev. D. P. Davies, in 1811, and we prefer to use his language to any of our own. He says—

“Nobody ought ever to overlook this tomb, as it is, perhaps, the most interesting and pathetic object in England. Simplicity and elegance appear in the workmanship; tenderness and innocence in the image. On a marble pedestal and slab, like a low table, is a mattress, with a child lying on it, both being cut out of white marble. Her cheek, expressive of suffering mildness, reclines on a pillow; and her little fevered hands gently rest on each other, near to her head. The plain and only drapery is a frock, the skirt flowing easily out before, and a ribbon sash, the knot twisted forward, as it were, by the restlessness of pain, and the two ends spread out in the same direction as the frock. The delicate naked feet are carelessly folded over each other, and the whole appearance is, as if she had just turned, in the tossings of her illness, to seek a cooler or easier place of rest. The man whom this does not affect, wants one of the finest sources of genuine sensibility; his heart cannot be formed to relish the beauties, either of nature or art.”* The inscriptions round the monument are in English, Latin, French, and Italian. The English has:—

I was not in safety, neither had I rest, & the trouble came.

TO PENELOPE

Only child of Sir Brooke Boothby, and Dame Susannah Boothby.

Born April 11th, 1785, died March 13th, 1791.

She was, in form and intellect, most exquisite.

The unfortunate Parents ventured their all on this frail Bark,
and the wreck was total.

There was formerly a great deal of heraldic glass in the church windows of Ashbourn. Elias Ashmole gives the following list of the coats that were noticeable here in 1662:—

“*England.*

Lancaster.

Zouch. Gules iv Besants a canton ermine.

Montgomery. Or, an eagle displayed ar.

Longford. Per pale or & Gu. a Bend ar.

* Davies' *Derbyshire*, p. 424. To alleviate his grief, Sir Brooke Boothby composed various sonnets on the loss he had sustained. These he published in 1796, under the title *Sorrows Sacred to the Memory of Penelope*—a volume illustrated with an engraving of the sculptured tomb, with a symbolical frontispiece by Fuseli, with well-finished vignettes of Ashbourn Church and Hall, and with an exquisite engraving of Penelope, done by Kirk, from a painting of Sir Joshua Reynolds, which is a most perfect picture of childish grace and beauty.

Ferrars. Varry or & Gules.

Shandos. Arg. a pile Gules a dove of the first.

Greisly. Varry ar and Gules.

Dethick. Arg. a fesse varyr or & Gu. betwixt 3 Water Budgets G.

Annesley. Per pale arg. & az. a bend gules.

Bradburn. Arg. on a bend gules 3 Mulletts or.

Lathbury. Arg. 2 Barrs or on a canton of the same a falcon or.

Mackworth. Per pale indented Arg & Sa. a cheveron Buttony g. & o.

Pole. Arg. a cheveron betwixt 3 Cressants gules.

Blunt. Undee or & Sa.

Francis. Arg: a Cheveron betwixt 3 eagles displayed Gules.

Vernon. Sable Frete arg. a Canton gules.

Brailesford. Or. a Cinqz fayle Sable.

Ireton. Ermin. 2 Bends Gules.

Findern. Ar. cheveron betw. 3 crosses fitche Sab.

Curson. Arg. on a bend Sable 3 poppingeys or.

Twyford. Arg. 2 Barrs sa. on a Canton of the 2d a Cinque fayle or.

Okeover. Ermyn on a Cheife gu. 3 Besants.

Cockfield. Gu. 6 flours de luces 3. 2. & 1. arg.

Audeley. Gu. Fretty or Canton Ermyn.

Kniveton. Gu. a fesse varyr arg. & sa.

Sacheverell. Arg. on a Saltier az. 5 Water-Budgetts or.

Louell. Unde or and gules.

Cockain. Argent 3 cocks gules.

Leech. Ermyn on a cheife gu. 3 crownes or.

Freshwill. Ar. a Bend betw. 6 Escalops or.

Foljame. Sa. a bend betw. 6 Escalops or.

Shirly. Per pale or and ar. a canton ermyn.

Leake. Arg. on a Saltier sable. 5 annulets or.

“In the lower window of the South Isle towards the west end—
Paly over all a bend.

“In the greate West window of the said church a man in armes kneeling, having these coats quartered upon his Surcoat:—*

“Cokayne and Harthill quarterly, Rossington, Edensor, and the Three Stags.”

In the east window of the chancel there are still many coats remaining, eighteen, we believe, in number. England, Lancaster, Annesley, Lathbury, Ferrers, Cotton, Pole, Blount, Francis, Blun-

* Ashmolean MSS., 854 (Bodleian Library). Some of the coats are given somewhat incorrectly, and we are not quite confident that the identification of all of them is correct, but we thought it best to reproduce the description just as it is given.

dell, Grey of Codnor, Findern, Fitzwarren, Basset of Colston, Kniveton, Champagne of Duffield, Darley, and Okeover.*

In the large Perpendicular window of the south transept are two coats. One of them—chequy, *or* and *az.*, on a canton, *gu.*, a lion rampant, *arg.*—Earl Warren, has been reversed by the ignorance of the glazier; the other is Longford impaling Bradburne. In the upper part of the same window are some fragments of old yellow-stain glass, including a small crucifix, with the legend *INRI* over the head.

The upper windows of the north transept, in addition to some more modern glass, have an impaled coat of Cokayne and Fitzherbert.

The tower is mounted by a staircase in the south eastern pier, which is entered by a curious and original door, formed of a solid block of oak. Immediately over the arches of the tower is an ambulatory or passage, running round the four sides in the thickness of the walls, and communicating with the centre of the tower by twelve low arches, three on each side. On the old peal of six bells, that were removed in 1815, were the following inscriptions:—

I. "Amici multi numerantur, 1705."

II. "Sweetly to sing men do call

To feed on meats that feed the soul."

III. "God save our Queene. 1590."

IV. "Ecce Ancilla Domini." (No date).

V. "God save the Church, 1632."

VI. "Ut tuba sic sonitu Domini convoco cohortes. 1592."

The first bell weighed 8 cwt. 14 lbs., and the tenor 17 cwt. 17 lbs.†

The new peal are eight in number, though they are said not to be so sweet in tone as their predecessors.‡ These are their legends:—

* Some of these coats are damaged. We have given in the text that which we deemed to be the most likely identifications, though two or three of them are borne by more than one family. We saw them also to disadvantage, for at the time we took our notes, the window was much blocked up with scaffolding.

† Mosse's *History of Ashbourn Church*, p. 40.

‡ Yet it was when listening to the melody of the newly hung peal, that the poet Moore wrote the well-known strains—

"Those evening bells! Those evening bells!"

The last stanza says—

"And so 'twill be when I am gone;
That tuneful peal will still ring on,
While other bards shall walk these dells,
And sing your praise, sweet evening bells!"

But, so far as we know, no other poet has as yet been moved to song by their music unless we except a passing reference by Edwards, in his *Tour of the Dove* (stanza xvii.), published in 1821.

- I. "Give no offence to the church."
- II. "William Dobson, Founder, Downham, Norfolk. 1815."
- III. "William Dobson fecit, Downham, Norfolk. 1815."
- IV. "Peace and good neighbourhood."
- V. "Prosperity to the town of Ashburn. 1815."
- VI. "The order for this peal was given in May, 1815, by Sam^l Carrington and J^{no} Tunnicliffe C^h W^{ds}."
- VII. "Cast in the year 1815, in which the great battle of Waterloo was fought."
- VIII. "These bells were completed in August, 1815. John Hobson and Tho^s Hartwell C^h Wardens."

Above the bell-chamber, beneath the spire, and exposed to the inclemency of the weather through its unglazed windows, is the "Sanctus" bell, by the ringing of which, the elevation of the Host, at the time of the celebration of the mass, was announced to the worshippers; its proper place was immediately over the eastern end of the nave, and, as the tower of this church is in the centre, we here find it in its ancient and correct situation; it is about eighteen inches or more in diameter, and bears upon it no other inscription than the letter "S," followed by an equal limbed cross, three times repeated. The founder's mark, containing the initials "T. N.," may also be deciphered. It is certainly of greater age than any of the peal that were removed in 1815.

The earliest of the Ashbourn registers is endorsed 1547—1622, but it really commences with the year 1538 (the first year in which parochial registers were ordered to be kept), though the commencement of the book is in a fragmentary condition. This volume is, however, all in one hand, and has evidently been copied from the original. The oldest original portion is from 1604—1615. Another volume extends from 1629 to 1640, and another from 1655 to 1679. This latter one contains numerous entries of marriages during the Commonwealth, which are rarely met with in parochial registers, as they had to be celebrated in the presence of the civil magistrate. The names of the attesting Justices that most frequently occur are—Edward Manlove and Edward Pegge. In the volume that extends from 1702 to 1739, there are numerous interpolations by the hand of Nathaniel Boothouse, M.A., of Emanuel College, Cambridge, who was instituted to the Vicarage of Ashbourn (from the Rectory of Carsington) on May 5, 1705. The following are specimens of his Chronicles of a Parish:—

"16 August 1707. Mr. Charles Chancey, Physician and Apothecary, and one of the Church Wardens of this parish. A man of good knowledge learning and experience in Physick, Pharmacy, and Chyrurgery; of a lepid and satyricall kind of conversation, but of great Integrity and good nature, and so helpfull and usefull to all sorts, that his loss was universally deplored, and his Corps was mett some miles from the Town, for he died at Darby in his return from visiting a Patient in Leicester, the Gout (with which he was much troubled) striking up to his stomach, and that occasioned (as was supposed) by eating cowcumpers and fruit. He was sorrowfully (yet voluntarily and without invitation) attended to his grave by multitudes of the whole neighbourhood.

"8 April 1708. Nathaniel, son of Nathaniel Boothouse and Hannah his wife, vicar of this parish, who was born at Carsington (where his father was then rector) June 22, 1704, and died here at Ashburne on Easter Tuesday the 6th of this instant month. A child he was of exceeding sweetness and prettiness both in person and temper, and of wonderfull quickness of apprehension and parts, far beyond his years. His death drew tears from many more eyes than those of his own Parents. He lies buried in the east end of the churchyard, his father esteeming Churches and Chancels to be too good to lay dead bodies in.

"The Lord gave, and the Lord hath taken away, blessed be the name of the Lord.

"He was a flow'r of Sweetness, might have grown
In age and kindred to perfection,
But God's resistless Hand, by Death's surprise,
Transferred him to th' Heavenly Paradise.

"Verba hæc (Lectores) mæsto indulgete Parenti.

"7 April, 1710. Buried old George Wood aged about eighty years, a person of good health and activity for his years and one that frequented the Prayers and Sacraments at Church continually. On Wednesday the 5th of this month having eaten his dinner well he came down to Evening prayers, and entered the Church with a lively fresh colour in his face, and went into the seat y^t is just opposite to y^e Reading Desk, laid down his staffe and gloves on y^e bench, and stood up leaning his arms on the side of the seat, when the sentences of Scripture and the Exhortation were read, but just as that was ended, and before y^e Confession began, he fell down on the floor of the seat, and in two minutes time was taken up dead and carried home on a pillow upon the Bier. Matt. 24th 42-46.

"10 May, 1710. Henry Valentine of Leicester first brought hither the great Organ, and some days after began to work at it towards fitting it up.

"The great Organ being sett up and almost compleated on Sunday the 6th of this month (August, 1710) Thomas Cook of Trusley Esq and his servant and M^r Richard Bassano came in the afternoon, and after evening prayers and sermon ended they first plaid a grave Sonata as Voluntary, then M^r Bassano before the Church full of people sang the 121 Psalm—'I will lift up mine eyes'—as an Anthem.*

"September, 1710. The great Organ in the Church being now compleated and put in tune, and y^e iron standard Rods and curtains of the Organ loft being sett up it was opened and dedicated in the manner following. On Sunday (16th) the Vicar preached from Psalm 92—1, 2, 3 (here follows an abstract of the sermon, and an account of the part taken by the organ in the services). But in the afternoon M^r Matthew Haines, one of the singing men of the Quire at Lichfield, gave a fine long anthem just after the Italian manner. The anthem has much variety of musick in it, and is contrived with intermixture of frequent Symphonies or Returnalles, which Returnalles were touched and plaid upon two

* Mr. Richard Bassano was for some time of the Quire at Lichfield Cathedral. He was a brother of Francis Bassano, the heraldic painter, of whose Church Notes, now at the College of Arms, we have so often availed ourselves in these pages. The Bassanos were a musical family by inheritance. Anthony, a native of Italy, the first of this family who settled in England, was of the Royal Band of Music of Henry VIII. and his successors; his sons, Arthur, Andrew, and Mark Anthony, were of Queen Elizabeth's Band; and his grandson, Anthony, grandfather of Richard, the singer of the anthem at Ashbourn, was organist to James I. and Charles I.

Violins by two gentlemen who stood behind the curtain in the Organ loft. This performance was very fine as well as grave and solemn.

"(But the grand performance was on the following Wednesday, when there were many voices and instruments, of which a full list is given, and an audience of five thousand people.) Mr Rathbone of Nottingham played the Organ, and M^r Henry Valentine, who made the Organ, stood by him with a trumpet. At night in the great parlour of the Blackmore's Head they made a fine concert both of Instrumental and Vocal Musick, and so concluded the musick of the day.

"11 May, 1712. James Dawson and Susannah Osbaston both of Derby. This was a fraudulent and wicked marriage. Dawson came to Ashbourn fair May 10th and applied himself to old Mr Hardistee the Surrogate for License, who having examined him upon oath (as the Canon requires) the perjured wretch swore y^t there was no pre contract or other legall impediment against his marriage, so he obtained a license and was married next morning being Sunday May 11th. But before noon I discovered that his first wife was living at Southampton.

The Mapleton registers from 1704, are also kept at Ashbourn.

Several portions of the early Ashbourn registers, that contained entries of special interest, have been stolen within recent years. The parts that were stolen included an entry, in August, 1645, of Charles I. having visited the church, "and talked with Mr. Peacock," the vicar, and a most painful entry, April 20th, 1650, relative to a case of premature interment. It is also said that Charles I. wrote his autograph in the registers.

About the year 1631, an endowment fund for a lecturer at Ashbourn, independent of the vicarage, was raised by private subscription. The appointment of lecturer has given rise at different times to much dispute and litigation; recently it seems to have been held, as is most appropriate at the present time, by the vicar, but during the last few years, as we are informed, the trustees have thought fit to withhold the endowment, and the lectureship is in abeyance. Under these circumstances, which are attracting a good deal of attention in the parish, we think it well to give some account of its foundation and of the early litigation connected with it; more especially as the particulars we have been able to glean, contain several interesting details relative to the state of society and religion in the seventeenth century. Our chief source of information is from the Brief of the Attorney-General, who was retained on behalf of Thomas Goodread,* vicar of Ashbourn, and William Hand, who had been licensed to the lectureship, in a suit against the trustees, Sir Philip Gell and others, and their nominee, Henry Aldrich.† From this document we take the following abstracts.

* Thomas Goodread was instituted to the vicarage on 31st December, 1639, on the resignation of Thomas Browne.—Lichfield Episcopal Registers, vol. xvii.

† Add. MSS., 6,692, f. 23-38.

The information sets out that the vicar of Ashbourn being only endowed with Easter reckonings and surplice fees, not exceeding £15 per annum clear, that that cure, till about 1634, was but meanly served, few persons of learning being ready to accept so small a preferment, so that though the parish was large and populous, yet was there no preaching there.

That several gentlemen of the town and neighbourhood of Ashbourn, in conjunction with several citizens of London who had estates or relations thereabouts, taking notice thereof about 1631 or 1632, did by voluntary contributions, raise £400, to purchase an annuity of £40, to be settled on six citizens of London and five inhabitants of Ashbourn, as trustees, "to the Intent that there might for ever bee mainetained an able pious painfull learned and orthodox preacher of the sacred word of God, who should preach two sermons or Divinity Lectures every weeke in the said Towne of Ashborne, or, in case of interrupcion there, then att some convenient Towne in the county of Derby not above five miles from Ashborne, and if any interrupcion or disturbance shall happen soe as the same shall bee discontinued or prohibited, then the Annuity dureing such discontinuance should bee employed towards the releife of the poor of the parish of Ashborne or to that effect."

That the trustees originally purchased a rent-charge of £40 out of the impropriate Rectory of Ragby, Yorks., which was subsequently exchanged for a similar annuity on certain lands and tenements at Walton-on-Trent.

That up to 1689, a lecturer was maintained at Ashbourn and paid the annuity, and the vicar and patron of the church allowed him to preach every Sunday, the vicar usually preaching or using Divine service at Mapleton, and the lecturer reading service and preaching twice at Ashbourn.

That on the death of Mr. Leeke* (the lecturer), in June, 1689, all the original contributors to the charity being dead, and not having appointed any new trustees, the lectureship was vacant for three months; whereupon the parishioners requested William Hand to take upon him the office.

That after Hand had been settled in the place, the defendants, Sir Philip Gell, John Moorewood, Hugh Bateman, and others,

* Samuel Leeke, B.A., was licensed by the Bishop to this lectureship, 20th October, 1671, on the nomination of Sir William Bateman, of Castlebar, Middlesex, and of John Hieron, of Loscoe, Derbyshire, clerk.—*Lichfield Episcopal Registers*, vol. xvii.

acting as new trustees, none of them of Ashbourn, "combined to disturb Hand in the execution of the place and sett up the other defendand Aldrich in his place."

That the matter was debated and laid before the Bishop of Lichfield and Coventry, who duly licensed Hand, but that Aldrich procured a provincial license and preached out of the parish, and that the defendants refused to pay Hand the annuity, "arrogating to themselves the election of the Lecturer whereas itt belongs either to the parishioners of Ashborne for whose benefitt the Lectures were designed or else by Law is devolved upon their Majesties."

Sir Philip Gell, and the other defendants, then explained how by heirship they had become trustees and had the right of appointment, but their chief point appeared to be to attack the character of Hand. They believe that he does not preach there to the good likeing of one half of the parishioners of Ashbourn, that his license was gained of the Bishop by surprise, and not heard with the solemnity it required, and that Sir Philip Gell had heard Hand declare in the reign of the late king James that he had been at mass and would read mass if the king demanded it of him. They also stated that they appointed Aldrich to the lectureship, and on the refusal of the Vicar of Ashbourn* to allow him to lecture there, he had preached at the parish church of Kniveton, two miles from Ashbourn.

The evidence was very voluminous and every whit as conflicting as in modern suits; a great deal of weight was evidently attached to the inclination or otherwise of Hand towards Popery. The parish clerk of Hognaston, where Mr. Hand had been sometime minister, testified that he was a learned, orthodox, right well-principled divine, and not in the least "inclineable to Popery," and that he declined to read King James' declaration for Liberty of Conscience. Godfrey Meynell deposed, that Hand had told him that he had been out of curiosity to the late King's chapel, but "did ridicule the Popish religion and service and termed itt a profit play." Rowland Okeover deposed that his father, Sir Rowland Okeover, presented Hand to the living of Atlow, which

* Thomas Goodread, one of the defendants in this action, was Vicar of Ashbourn thirty-three years, and died in 1702, as is recorded on a wooden mural monument to his memory in the church. The inscription concludes with the verse—"The memory of the just is blessed." Dr. Pegge states (*Collections*, vol. v., f. 198) that Goodread was suspended on the 14th of July, 1696, on articles presented by the churchwardens and parishioners; but that on the 29th of the same month, at the request of Sir William Boothby and others, and on a bond of Goodread's to repair his houses, and on his promise not to be seen in any public house at Ashbourn or Mapleton, his suspension was removed.

he would not have done if he had been Popishly 'inclined. John Marriott deposed, that he had known Hand for twenty years, that about the latter end of Charles II.'s reign, he found him "in his own house with a case of pistols in his hands, who then asked him what he intended to doe, and hee answered he believed he should have occasion to use them against the papists, and that there would be occasion both for the deponent and himselfe to goe against them, and the said Mr. Hand did not read the late King James' declaration, but is a very good and charitable person."

On the other hand, the defendants brought witnesses to support Sir Philip Gell's statement. George Milward deposed that, in July, 1687, he had heard Hand say, at Sir Philip Gell's table, that he had been at mass at the King's chapel, in London, and "had kneeled there untill his knees were soare, and that if there were any life in Christianity t'was in the Romish Religion, or it seemed to bee among the Papists, and if the King commanded him to read mass he should not scruple to doe itt, and unsulingly declared he believed the King would in a short time bring others to a like compliance." This statement was supported by several witnesses. Elizabeth Jackson heard Hand say in an alehouse in Hognaston, words to the like effect, adding that "if 't was possible for him to gett a horse to carry him to London once a day he would goe to mass every day, and if the King should command him he would read mass in Hognaston church where he was then Minister." He was also accused of specific instances of drunkenness and debauchery.

The names of the holders of the lectureship, previous to this dispute, were as follows, being given in the order of their appointment—Messrs. Hieron, Loundes, Machion, Tomlinson, Kelsall, Mercer, and Leeke.

There was anciently a private chapel, dedicated to St. Mary, attached to Ashbourn Hall. Sir John Cokayne, who died in 1477, charged his manor of Budsley Endors, Warwickshire, with seven marks a year to be paid annually to a priest at this chapel, for singing masses for his soul and for the souls of his family.* This chapel stood near the Hall gates. It had long been secularised, and for many years used as a malthouse, but was finally taken down by Sir Brooke Boothby about the year 1785.

* Dugdale's *Warwickshire*, p. 809.

At the village of Clifton, about a mile-and-a-half to the south-west of Ashbourn, there was a chapel, also dedicated to St. Mary. It seems to have fallen into disuse after the Reformation. The chapel-yard, valued at ten shillings per annum, was given, as we have already seen, to the Vicar of Ashbourn in the seventeenth century. In 1750, the chapel was pulled down, and much of the material used in the repair of the chancel of the mother church. The present church of Clifton, built in 1845, was erected on the site of the ancient chapel.

In 1240, as has been already stated, there were six chapelries of Ashbourn—Kniveton, Mappleton, Thorpe, Bentley, Bradley, and Edlaston, in addition to three which were of more dependent nature, and might be termed chapels-of-ease—Parwich, Alsop, and Hognaston. All of these, except Alsop and Parwich, speedily attained to a greater or less degree of independence, and will be treated of under their own heads. Bradley and Edlaston, not being in Wirksworth Hundred, will be described in our next volume. It remains then, under the head of Ashbourn, to give a brief account of Alsop, Parwich, and the domestic chapelry of Hulland.

The Chapelry of Alsop-in-the-Dale.

AT the time of the Domesday Survey, *Elleshope* and *Eituu* (Alsop and Cold Eaton), were berewicks to the manor of Parwich. Alsop, as part of the crown demesnes, was granted to William de Ferrers, Earl of Derby, who, in the reign of John, granted the manor to Gweno, son of Gamel de Alsop. This family held it for seventeen generations, when it was sold by Anthony Alsop, in 1688, to Sir Philip Gell. The Beresfords afterwards held the manor, and thence it passed by marriage to the Milwards. The subsequent changes of ownership have been very frequent.

John Alsop, lord of this manor, great-grandfather of Anthony, the last owner, has obtained some celebrity for giving hospitality to Becon, the Reformer, when he was seeking obscurity in the days of Queen Mary.

Thomas Becon, who was born about the year 1511, was ordained in 1538, and shortly after obtained preferment in Kent. But his outspoken writings soon brought him into trouble, and he was deprived of his benefice. He then thought it prudent to travel, and try to obtain pupils amongst the provincial gentry, and, in the course of his wanderings, lighted on Alsop-in-the-Dale, where he tarried about a year. Many incidents of his life are detailed in *The Jewel of Joy*, a lengthy religious dialogue, dedicated to the Princess (afterwards Queen) Elizabeth. The *dramatis personæ* of this treatise are Philemon, Eusebius, Theophile, and Christopher; Philemon being the pseudonym under which his own personality was veiled:—

“*Chris.* : You have not declared to us in what counties ye have been here in England, since your departure from hence.

“*Phil.* : After I departed from you, and had taken my leave of my most sweet mother, and of my other dear friends, I travelled into Derbyshire, and from thence into the Peak, whither I appointed my books and my clothes to be brought.

"*Eus.* : Into the Peak? Lord God, what made you there? That is a marvellous and a barren county, and, as it is thought, such a country that neither hath learning, nor yet no spark of godliness.

"*Phil.* : Mine intent was, by exercising the office of a schoolmaster, to engraft Christ and the knowledge of Him in the breasts of those scholars whom God should appoint unto me for to be taught.

"*Theo.* : I think you found there very peakish people.

"*Phil.* : Not so; I confess to you that I found there very good wits, and apt unto learning.

"*Chris.* : But how favour they Christian religion in those parts?

"*Phil.* : I will tell you. Coming into a little village, called Also*p*-in-the-Dale, I chanced upon a certain gentleman called Also*p*, lord of the village, a man not only ancient in years, but also ripe in the knowledge of Christ's doctrine. After we had saluted one another, and taken a sufficient repast for that present, he shewed me certain books which he called his jewels and principal treasures.

"*Eus.* : I pray you, what books were they?

"*Phil.* : To rehearse them all by name I am not able; but of this am I sure that, among all other, there was the new testament, after the translation of the godly learned man Myles Coverdale, which seemed to be as well worn by the diligent reading thereof as ever was any portass or mass-book among the papists.

"*Chris.* : A rare thing and almost a miracle to find an old man, namely in those parts, where Christ, I think, as yet was never truly preached, to be so well affected toward the reading of the sacred scriptures.

"*Phil.* : I remember right well that he had many other godly books, as, 'The Obedience of a Christian Man,' 'The Parable of the Wicked Mammon,' 'The Revelation of Anti-christ,' 'The Sum of Holy Scripture,' 'The Book of John Frith against Purgatory,' all the books published in the name of Thomas Becon, with divers other learned men's works. In these godly treatises this ancient gentleman among the mountains and rocks occupied himself both diligently and virtuously.

"*Chris.* : I would not lightly have believed that such a man could have been found in so barbarous and rude a country, nor that so fruitful works had been placed in so unlearned a region.

"*Eus.* : Truth it is; but to return unto the Peak, of what sort, I pray you, are the people concerning Christian religion?

"*Phil.* : When I was there, all their religion consisted in hearing matins and mass, in superstitious worshipping of saints, in hiring soul-carriers to sing trentals, in pattering upon beads, and in such other popish pedlary . . . While I was in the Peak, I learned that R. Wisdom was in Staffordshire. Desiring greatly to see him I bade my friends in the Peak farewell, and made haste toward him.

"*Eus.* : How savoured the people Christ and His doctrine in those parts (Staffordshire), when you were there?

"*Phil.* : Not altogether unlike the people of the Peak, but that they were not in all points so commonly superstitious; they savoured somewhat more of pure religion. This, I think, came to pass through certain English books that were among them, and through travellers to and from London."*

The chapel of Also*p*-in-the-Dale, from the date of its first foundation in the twelfth century, down to comparatively recent times, was a dependency of the mother church of Ashbourn. It is mentioned in the Charters of 1240 and 1290, by which the endowment of the Vicarage of Ashbourn was settled, and the Vicar was bound

* Becon's Works, *Parker's Society Publications*. We are not aware that these extracts have ever yet appeared in any book of Derbyshire topography; and as they relate to the religious feelings of the inhabitants at a most interesting epoch in our history, we may, perhaps, be excused for introducing them into a work on the *Churches* of the county.

to find a fit chaplain to serve it. In post-Reformation days it attained to the dignity of a parochial chapelry, and the appointment of the minister became vested in the freeholders in consequence of their augmenting the stipend.

The inventory of church goods, taken in the reign of Edward VI., gives the following brief list of the goods at Alsop:—"Allsoppe in Ledalle, Ashebourne parishe. Laur. Howrobyn Vicar. j chalice with a paten—ij vestments—j albe—j amyse—ij bells—j hanbell—j sacryng bell—j awlter clothe—j surples—j censer—j corporas."

The Parliamentary Commissioners of 1650, as we have already seen, recommended the disuse of this chapel, and its being united to Parwich.

This little chapel, dedicated to St. Michael, is another instance of an early Norman foundation. Mr. Rawlins gives its dimensions as—nave, thirty-two feet one inch, by fifteen feet ten inches; and the chancel as twenty feet four inches, by the same width as the nave. The frequency of chapels and churches, all showing traces of twelfth or, perhaps, of late eleventh century work, in this particular part of Derbyshire is remarkable, and points to the comparatively large population that once inhabited it, at a time when its mineral resources were being first developed. It is a small building, consisting simply of a nave and chancel, and a bell-turret at the west end. The most interesting feature is the Norman doorway on the south side. The jambs are not ornamented in any way, but round the head of the doorway is an effective and unusual moulding, consisting as it were, of two rows of the chevron or zigzag moulding, placed face to face, and producing an effect like that of the dog-tooth pattern of a later style. The windows, like those of Parwich, are for the most part mere square-headed openings of the debased or "Churchwarden" era, but in the south wall by the pulpit is a small Norman window, and the remains of another on the same side at the west end. The archway into the chancel is pointed, but the jambs appear to be of plain Norman construction. To the same period belongs the font, which is circular in shape, tapering slightly towards the base, and two feet four inches in diameter across the top. In the chancel wall is a small piscina, in a pointed niche fourteen inches high, but the niche is arched in such a rude manner that this detail, also, may be part of the original structure. The chapel has now a flat plaster ceiling, but the old stone corbels of the first roof show below in the nave. The walls

are very massive for the size of the building, being about three feet thick throughout, and are probably in much the same condition as when first erected, except where they have been cut away to admit of the insertion of later windows. On the north side are two of these late windows, one above the other, and on the slab that supports the masonry above the lower one, may be noted the parallel lines of the stem of an incised cross ; so that here, as well as at Parwich, and in many other Derbyshire churches which we have described, the architect of a more recent date has not hesitated to avail himself of the conveniently-shaped sepulchral stones of the earlier population. The pews on the north side of the church are marked with a monogram of the initials C. P., and the date 1703.

There are several small mural monuments, but none of an earlier date than last century.

The solitary bell in the turret has no inscription or bell-founder's mark.

The registers only date from the year 1701.

The Chapelry of Parwich.

PARWICH (the Pevrewic of the Domesday Survey) was originally a Chapelry of Ashbourn. The manor, which formed a portion of the ancient crown lands, passed with Ashbourn to the Earls of Derby, and to Edward, Earl of Lancaster. It was conveyed to the Cokaynes in the reign of Edward III., with whom it remained till the commencement of the seventeenth century, when it was conveyed to Thomas Levinge, from whose family it was purchased in 1814 by Thomas Evans, of Allestree.*

In the post-Reformation days, the appointment of the minister seems generally to have rested with the lord of the manor, but in early times it was undoubtedly in the hands of the Vicar of Ashbourn. The first definite mention that we have found of the chapel of Parwich occurs in the Endowment Charter of the Vicarage of Ashbourn, made in 1240, wherein it is stipulated that the vicar is to supply a fit chaplain for Parwich.† There are numerous early charters still extant at Lincoln, relative to lands and tithes at Parwich, which formed part of the possessions of the Dean and Chapter of that city in connection with the rectorial manor of Ashbourn.‡

When the inventory of Church goods was taken in the reign of Edward VI., Parwich was visited on the 19th September, and the

* Inq. post Mort., 25 Edw. I., No. 51; 16 Hen. VI., No. 40, etc., etc. Certain lands were also held in Parwich by the families of Sutton, Segrave, and Foljambe. See Inq. post Mort., 16 Edw. I., No. 8; 33 Edw. I., No. 56; 19 Edw. II., No. 91; Rot. Orig., 18 Edw. III., No. 38.

† Add. MSS., 6,671, ff. 565 to 575.

‡ These are to be found in an ancient Lincoln Chartulary relating to the chapter estates, ff. 62—70.

following report drawn up :—“ Parwyche. Thomas Underwood, curat. A chalis wyth ye paten—ij vestments, j ys grene silke, ye odor broken sylke—ij albs with their amyssis—j corporas—ij towells ij bells—j payx of tyn—j coupe of yelow sylke—j surples—j hand bell—ij banner clothes—j cruyt—j crosse of wood and plate—j holly water pott of bras.”

At the diocesan registry at Lichfield is preserved the will of Thomas Levinge of Parwich, dated 15th January, 1639. He directs that he is “to be buried in the chancell att Parwich as neere unto my late deere wife as convenient may be.” It is a lengthy and curious document; and the following extract relative to an increase in the very insufficient salary of the minister may be of interest :—“ And whereas I am lawfully possessed of all the Tythes and Tenths of Parwich, Cold Eaton, and Alsop-in-the-Dale, together with some glebe, and Easter Dole, oblations, abvencions, and convencions (except wool and lambe) for diverse years yet to come and unexpired, if Edward and William, the sonns of Michael Jesson deceased, or either of them shall live, yeilding unto them £18 yearly, and towards the maintenance of a minister at Parwich £6 13s. 4d., which is neere the full valew of the same—yet in respect that it is a very small maintenance for a minister, and I have often laboured with my neighbours that they should have joined mee in the augmentation of the same, which they have refused to do, and whereas there is yearly paid 14s. 2d. for tyth hay which I conceive to be onely for the Antient Math meadows, and my neighbors and I having made many several incomes of the Common fields for which no tyth hay is paid neither are they willing to pay any for the same, whereas I consieve wee do wrong, I do therefore give and bestow toward the better maintaining of a minister there in lieu of such tyth hay as I ought to pay the said 14s. 2d. yearly, and all such Tyth hay as is or shall be dew unto mee in Parwich during all such tearme as I have therein, humbly praying the Rt. Revd. Father in God, the Lord Bishop of this Diocese that now is, and his Chancellor, and their successysrs, that they will be pleased to take the same into their due consideration, and from time to time place there an honest discreet preacher, that there may be delivered the word of God amongst them who have great need thereof, and also to take such order for the maintenance of a minister from time to time as they shall think fitt—Provided always that when my neighbours of Parwich shall be constrained

to allow and shall yearly pay 2s. for every oxgange towards the maintenance of a minister there, that so long my gift of Tyth hay shall only cease."*

At the time that the Inquisition into the state of the benefices was undertaken by Parliament in 1650, the following report was made by the Commissioners sitting at Ashborne on 10th June of that year:—"Parwich is a parochiall chapell foure myles distant from Ashburne, the farmers of the Rectoryes of Ashburne and Wirksworth under the Deane of Lincolne have usually procured the cure supplied, the salarye payed hath beene six pounds thirteene shillings and foure pence per annum, the place wyde." The Commissioners recommended that Alsop should be united to Parwich, the latter being made a parish church.

Bassano visited this church in 1707, but found no heraldic display or ancient monuments to chronicle. He contents himself with mentioning, at the east end of the north aisle, a monument to William Beresford, 1699, in "Buckley's Quire," and that "the present Dean of Lincoln is charitably inclyned to ye curate of Parwich to ye sume of £6 6s. 8d. per annum out of ye tythes."

William Beresford left certain lands in Parwich, the rents of which were to be used "for the performance of Divine Service and preaching one or more sermons in the church of Parwich, according to the Protestant religion, with certain stipulations as to how the proceeds should be applied if any other religion, other than the Protestant religion, should be established or exercised in the Parish Church.†

The old church of Parwich, much of which had stood the wear and tear of more than seven centuries, was pulled down in 1872 to make way for a more commodious structure erected on the same site. Fortunately, we had taken some rough notes of this building in the previous year, which enable us to give a brief description of the church as it formerly existed. The church, which was of

* Add. MSS., 6671, f. 261, where there is a full transcript of this will. The document abounds in curious particulars; *e.g.* "Two poor women to occupy two little houses in Linchiffe croft and to receive on 1st of every month one gallon of oatmeale by the measure now used in Ashborne." Amongst the numerous bequests, he leaves to his son his armour, "the armour to remain in my house as heire loomes unless it shall please God that there shall be occasion to use any of it in the defence of the Kingdome;" to Mrs. Ann Cokayne, widow, "a watch which was my old Lady Cokaynes, and to her worthy sonne Mr. Aston Cokayne a scarlett nightcapp laced down with gold lace;" and to his nephew, Simon Pecke, parson of Grindon, he left "fortie shillings in gold and a paire of white long gloves faced with changeable Tafata, and I do desire him to preach at my buriall at Parwich, and at his convenient leasure after at Ashborne and All Hallowes in Derbie."

† *Charity Commissioners' Reports*, vol. xix., p. 75.

very limited size, was dedicated to St. Peter, and consisted of a nave with a north aisle, a south porch, chancel, and low tower at the west end. Its dimensions, as given by Mr. Rawlins, were as follows:—Nave, thirty-six feet eight inches by nineteen feet ten inches; north aisle, thirty-seven feet by eight feet; and chancel, seventeen feet eight inches by fifteen feet four inches. The edifice was thickly shrouded in ivy, or, otherwise, the late square windows and generally debased style of the exterior, would not have redeemed it from the charge of ugliness. Entrance was gained through a clumsy south porch of last century design, surmounted by a square mural sundial; but the porch covered a good Norman doorway of effective design. The archway into the chancel was also Norman, ornamented with the chevron or zigzag mouldings, the jamb shafts having their capitals carved in the cable-pattern. The two rounded arches that separated the north aisle from the chancel, were also of this period. The only sign of antiquity on the exterior, was the row of small, quaintly-carved corbel heads under the eaves of the chancel, ten on each side, though those on the north side were nearly hidden by the ivy. All the windows were of the debased style that succeeded to the Perpendicular, and need no comment; and the south side of the church was rendered still more uncouth by an exterior staircase built against the wall, which led by a doorway into the gallery. The tower, too, had been similarly spoiled at a comparatively modern date, and the summit was crowned with a plain parapet and four equally plain pinnacles.

Of the objects of interest inside the church we noticed two pointed niches in the north wall of the chancel, utilised as cupboards; and a sepulchral incised slab, that had been built in at the top of the west window of the north aisle, ornamented with a cross fleury and a sword.* The font, too, is somewhat remarkable, being a Norman one of a very unusual shape. The stone itself is two feet six inches in depth, and two feet three inches in diameter across the top, where it is quite circular; but, after some twelve inches of this dimension, it tapers down and is divided into sixteen sides or surfaces. The stone is not pierced through the centre of the base according to the usual practice, but a spout comes out at the side, just where it begins to taper. On the font is the date

* This slab was engraved in Lysons' *Magna Britannica*, and also on a smaller scale in Bateman's *Antiquities*.

1662, which was probably carved on it to commemorate its restoration to the church, from which it had doubtless been ejected during the Commonwealth.

Besides the large incised slab just mentioned, two smaller ones of a similar description, about two feet six inches by one foot, were found in the masonry when the church was pulled down, and fragments of several others. A piece of a churchyard head-stone, with a cross incised, was also found at the same time, and is of interest, as crosses of that description are so rarely met with. It closely resembles one in the Bakewell collection. These various incised slabs point to an extensive sepulture here at an early date, and are all of them at least coeval with the oldest portions of the late structure, in the first half of the twelfth century. But the most interesting discovery was in connection with the tympanum, or semi-circular stone, that filled up the upper half of the north doorway (Plate XIX.) This had been so coated with plaster and whitewash that it presented a plain surface, but, upon being cleansed, was found to be covered with rudely incised grotesque figures, after the fashion of these on stones in a similar position at Hault-Hucknall, Hognaston, and other churches of the county, or like those on the font at the adjacent church of Tissington. The centre figure is intended for a stag with branching horns; to the left a horse with a cross having a circular head in front of it; to the right a wolf with a strangely foliating tail; in the upper portion a boar, and a bird with a long beak; and at the base two serpents with intertwined heads.

It should be mentioned that the old north doorway and chancel arch have been happily preserved in the tower of the new building.

There is one bell, inscribed "Smith and Co., Chesterfield, 1804," and on the sound bow the initials B. T. rudely scratched.

The first legible entry in the Parwich registers is under the year 1640.

The Domestic Chapelry of Hulland.

THE ancient family of Bradbornes, of Bradbourn or Bradborne, held lands at Hulland, a small township four miles to the east of Ashbourn, for upwards of three centuries. In 1296, when Edmund, Earl of Lancaster, died seized of this manor of Hulland, the Bradbornes were one of three families who held freehold estates there under him.*

About the year 1463 (some years before the founding of their Ashbourn chantry), John and Anne Bradborne obtained leave from Edward IV. to found a chantry at the chapel attached to the manor house of Hough or Hulland. It has usually been assumed that this was the first foundation of a chapel at Hulland, but we are able to prove from ancient documents at Lincoln, that a chapel existed more than two centuries before that date. In the reign of Henry III., Sir Robert de Esseburn (Ashbourn) obtained leave from Roger, Bishop of Coventry and Lichfield, and from Henry, Dean of Lincoln (as Rector of Ashbourn), to establish a chantry "*in manerio meo de Holendo*."† The precise way in which Sir Robert de Esseburn held this manor, we have not been able to ascertain, but from other documents at Lincoln, we learn that he also held the manors of Kniveton and Newbiggin, and probably that of Ashbourn itself under the Earl of Lancaster. On the granting of a charter to the town of Uttoxeter, 36 Henry III., Robert de Esseburn was a principal witness, and either this same Robert, or an immediate descendant of the same name, represented the county of Derby in three several Parliaments of Edward I.‡

* Inq. post Mort., 25 Edw. I., No. 51.

† *Chart. Decani*, f. 20. This is the Chartulary of Lincoln Chapter that relates to the possessions of that body in Derbyshire. The date of this particular deed is not given, but it can be put down approximately at 1250; for Henry de Lexington was Dean from 1245 to 1253, and Roger Wexham was Bishop of Coventry and Lichfield from 1245 to 1258.

‡ *Ashbourn and the Valley of Dove*, p. 88. For further particulars relative to Robert de Esseburn, see the Hundred Rolls, temp. Edw. I.

The *Valor Ecclesiasticus* (27 Henry VIII.), gives the name of the chaplain at Hulland as Thomas Parker, and describes the chantry as possessed of lands and tenements to the yearly value of 100 shillings.

The following are the particulars relative to this chantry as given in the Chantry Roll, which was drawn up some ten years after the *Valor* :—

Chantre of Howghe. Founded by Jo. Bradborne and Anne; for a pryste to saye Masse and Godd's service within the manor place of Howgh distaunte iij myles from the parisshe church, foundacon dated A^o. iii Regis Ricardi III; Clere value cixs. xid. whereof iijjs. iiijd. for a yerely obit. Sir Thos. Parker Chantry Pryste. It is iij mills from the Parisshe church and there comyth to yt lx howselynge people. There is a mancyon howse and lyttell croft of the yerely rente of vs. There is no chales nor other ornamente otherwisse than Sir Humfrey Bradborne dothe lend unto the incumbent sayeing service in his house.

The following indenture, dated 1st of April, 1480, that is seventeen years after the foundation of the Bradborne chantry at Hulland, contains so many particulars relative to it, that we make no excuse for reproducing it *in extenso* :—

Indenture between John Bradburne of Hoghe, Co. Derby, Esq. and Ann, his wife of the one part, and Sir Nicholas Longford, Knt., Henry Vernon, Esq., Nicholas Montgomery, Esq., John Cokayn, Esq., Richard Knyveton, Esq., John Fitzherbert, son and heir apparent of Rauff Fitz Herbert of Norbury, Rauff Okeover, son and heir apparent of Philip Okeover, John Kniveton of Underwoode, Humphrey Okeover, son and heir apparent of the said Rauff Okeover, Robert Bradshawe of Wyndeley, Sir Henry Prynce, parson of the Church of Norbury, and John Northampton, vicar of the Church of Assheburne, feoffees in certain lands &c. to the use of said John and Anne—Witnesseth that John and Anne at the desire &c. of Anne have caused Sir Nicholas &c. to be enfeofed of a messuage and 8 oxgangs of land in Lytteel Bradburne and of all other lands &c. which were some time of John de Pole of Hertynton, in the town &c. of Lytteel Bradburne and of anr messe and 2 oxgangs of land in Lytteel Bradburne and of certain lands in Kirk Ireton Newbigging and Boylston, Co. Derby. and of a tenement and close in Bigging and of a messe and a croft there, And had surrendered to the feoffees in the King's Courts of Duffield and Wirksworth Copyhold estates in Kirk Ireton and Belper to the uses after mentioned ssaid John and Anne charge the feoffees that conable preest be kept and had to say divine service in the Chapel of our lady edified in the Manor of Hoghe in Co. Derby. abovesaid to pray for the good estate of said John and Anne while living, and for their souls when dead, and also for the souls of Henry Bradburne and Margery his wife,* father and mother of said John, And also for the souls of Sir Richard Vernon, Knt. and Dame Bennet his wife, father and mother of s^d Anne, and for the soul of Roger Vernon, brother of said Ann to whom she was executrix, and by whose goods part of said lands were purchased, And for the good estate of Humphrey Bradburne, son and h^r of said John and Anne, and of Margaret, wife of said Humphrey daughter to Sir Nicholas Longford and sister to Sir Nicholas Longford, Knt. that now is and for their souls when dead, and for the good estate of Rauff Okeover, son and heir apparent of Philip Okeover, and of Ann wife of said Rauff eldest daughter of said John Bradburne and Anne, and of Isabell Bradburne second daughter of said John and Anne, and for her husband as God will pro-

* Margery was the daughter of Sir John Baggott, of Blithesfield, Staffordshire.

vide,* and of John Fitzherbert son and heir apparent of Rauff Fitzherbert of Norbury, and of Bennet his wife 3rd daughter of said John Bradburne and Ann, and for their souls when dead, and for the souls of all the children of said John Bradburne and Sir Richard Vernon and for all the souls of the feoffees when dead and for their good estate while living. And the said John Bradburn and Ann willed that the priest should have all the profits of said lands, and the priest was not to be otherwise attendant on the inheritor of the Hoghe for the time being, but only in divine service, and that he be resident as a Vicar in his vicarage in a tenement in Holland, late in the holding of Henry Harper, and after of Tho. Key, and he was to perform daily service according to the ordinale so that he say his mass in said chapel at Hoghe, and to say on every week *placibo dirge et commendacion de Requiem*, and on the friday mass of Ihu and sometime of the Cross, And daily at his mass, or (ere) he go to his lavatory after the gospel, to say in open voice for the souls of John Bradburne and Anne his wife founders of the mass and all Xten souls *De profundis* with the Collect *Incline &c. ut animas famulor' tuor' fundator'*; and the Chapel was to be repaired at the charge of the heirs of the inheritance of Hoghe, and the prieste was to do no injury to the parish church of Assheburne in Offerings or otherwise, And after the decease of John and Anne the heir of the house of Hoghe and the Vicar of Assheburne together should have the nomination of the Chaplain, but if they disagreed the Abbat of Darley was to have the appointment and the priest was to make an Obit at his own Cost in the church of Ashburne on the day of the death of said John B. the said obit to be done by the Vicar of Ashburne, the said priest and the priests and clerks of Ashburne, &c.†

In 1594, the Bradbornes sold their estate and residence (including the chapel) to Sir Humphrey Ferrers, and it subsequently passed to the family of Borrow.

There are now no remains of the chapel. It seems that it was not destroyed at the Reformation, but used occasionally, even as late as last century, as a chapel-of-ease to the mother church of Ashbourn.

In Wolley's MS. *History of Derbyshire*, written about 1712, it is stated, that there is at Hulland "a piece of ground moated about in Mr. Burrows grounds, which was said to be y^e scite of a house of Sir Humphrey Bradbourne. It now mostly belongs to Isaac Burrow Esq. of Derby, whose father John Burrow bought it. . . . Here is a chappel of ease, but little used."‡

The precise time at which this chapel was demolished is not known, but it is believed to have taken place prior to 1750. A new district church, dedicated to Christ, was erected here in 1837.

* Isabel, the second daughter, subsequently married Hugh Willoughby, of Risley. Some pedigrees make out that another daughter, variously termed Isabel and Agnes, married John Okeover; if so he must have been a brother of Ralph Okeover, but we believe that it is a confusion with the match of the eldest daughter, Anne. There was, undoubtedly, a fourth daughter, Beatrice, not mentioned in this document, who married Henry Columbell, of Darley. See Harl. MSS., 1,537, f. 4; Add. MSS., 28,113; Pegge's *Collections*, vol. vi., f. 114, etc.

† Add. MSS., 6,671, f. 68.

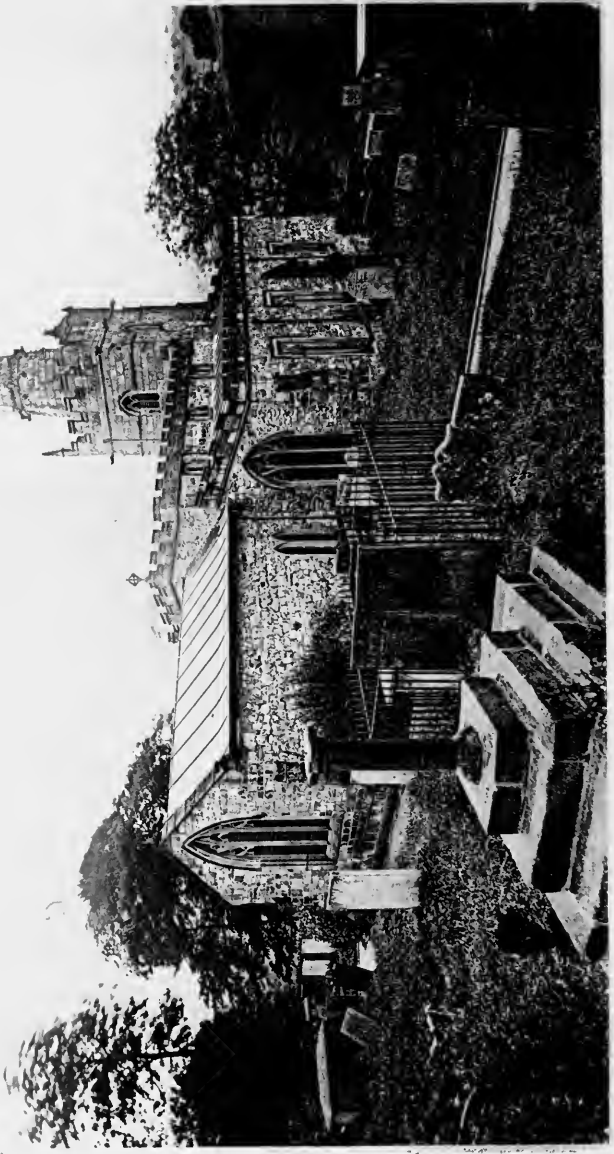
‡ From the original copy at the College of Arms.



Bonsall.







Bonsall.

BONSALL (Bunteshale) was not a distinctive manor at the time of the Domesday Survey, being a hamlet of the royal manor of Mesteforde. There is no mention of a church either here or at Matlock, and it seems probable that at that time the minster for the whole of this district was the ancient church of Wirksworth. Shortly after the incursion of the Normans, as the lead trade developed, and this neighbourhood became more populous, various other churches were built, Bonsall probably being amongst the number. But the first distinctive mention that we have met with of the church of Bonsall is in the Taxation Roll taken by order of Pope Nicholas IV., of the year 1291, when the rectory of Bonsall (Bondeshale) is described as being worth £10 per annum. We have also found this church mentioned in a manuscript account of the possession of the Deanery of Lincoln, taken a few years later. The rectory of Wirksworth had been given to the church of Lincoln by Henry I., and the advowsons of the adjacent churches, which were to a certain extent tributary to Wirksworth, appear to have passed into the same hands. In 1310 the patronage of the church of Bonsall (Bondesdale) was in the hands of the Dean of Lincoln, as rector of Wirksworth, to whom also it paid a pension of five shillings a year. A similar sum is also mentioned as being paid in the year 1326, when Anthony Beck, who had just been appointed to the Deanery, caused an inventory of his official property to be taken.* The patronage remained in the hands of the Dean of Lincoln until recent legislation transferred it to the Bishop of Lichfield.

* Pegge's Collections, vol. v., ff. 196, 198. There is also an original document amongst the Wolley MSS. of the reign of Henry VI., giving an account of the Derbyshire possessions of the Dean of Lincoln, in which the pension of 5s. from Bonsall is also mentioned; Add. MSS., 6666, f. 475.

† Lichfield Episcopal Registers, vol. iv., f. 34.

But it seems that the Dean and Chapter of Lincoln occasionally made merchandise of this living, even as early as the fourteenth century; for, in 1361, Nicholas Bassett was instituted to the rectory of Bonsall on the presentation of John de Strelley, who had probably purchased the presentation for that turn.

That this benefice shared in the peculiarity attaching to the Derbyshire livings in the patronage of Lincoln—rapid changes in incumbents—is evident from the institutions to Bonsall recorded in the episcopal registers. Thus in 1375, the living of Bonsall was exchanged with that of Blontsham (Lincoln), in 1378, for Grantsden (Ely), in 1379, for Woodham Water (Essex), and in 1381, for Buddesden (Rochester).* Changes were also very frequent in the fifteenth century.

According to the *Valor Ecclesiasticus* (27 Henry VIII.), the rectory of Bonsall was worth £10 8s. 8d. per annum. The rector at that time was Thomas Lylliton. An annual pension of 7s. 7d. was due to the Dean of Lincoln. Lylliton was a pluralist, for, according to the same return, he also held the rectory of Matlock. Pluralities were rather the rule than the exception in those days. In 1553, William Inskip, who held the distant rectory of Clown in this county from 1528 to 1582, was instituted to the rectory of Bonsall.†

The inventory of Church goods, taken in the first year of Edward VI., has the following entry relative to Bonsall:—"Bountisall—Sept. 30, j chalez with ye paten—j albis with iiij copes per- teyning to hyt—ij towells—ij auter cloths—iiij small bells—j sanctus bell—iiij bells in stepull—ye holy water tunicle—j crosse of brasse overgyld—ij vestements, on for a deykun, and anoder for subdecon, all be in ye keyping of on Jhon Nauton—ij candelsticks with a sylver sponse—j candylstyeke of yrne afore ye sepulchre. The same Jhon Nauton dyd come on Sunday last and dyd take from ye tabull ij corporas with the case violent in so much as yesterday ye persons dyd not minister for lacke of them, the Comunion boke was takyn away vyolenter by Henre Bowne."

The Parliamentary Survey of Livings, made in 1650, says of Bonsall:—"It is a parsonage really worth ffoure score pounds per annum, noe chappell apperteyning. Mr. Edward Pole is Incumbent, a man able and of good conversason."

* Lichfield Episcopal Registers, vol. iv., ff. 43, 44, 44b, 45.

† Lichfield Episcopal Registers, vol. xv. There is an account of William Inskip's monument at Clown in *Churches of Derbyshire*, vol. i., p. 196.

The church, which is dedicated to St. James, consists of chancel, nave with north and south aisles, south porch, and tower surmounted by a spire at the west end. The building is now in good repair and admirable condition throughout, having been restored about thirteen years ago from a grievous state of decay. Over the doorway within the porch is a stone upon which are incised the following particulars :—

“ This church was re-opened for divine service by the Right Revd. the Lord Bishop of the Diocese, August 4th, 1863, having been restored and enlarged by public subscription for the sum of £1627 13s. 7d. At the same time the chancel was restored by the rector at a cost of £340 18s. 6d. inclusive of allowance for dilapidation ; total cost, £1968 12s. 1d. The pulpit was given by Robert Clay, Esq., the reading desk and Communion table by the Revd. Samuel Prince, the chairs by the Revd. G. Bagot, M.A., the Clock by Mrs. Elizabeth Ashworth.

“ Evan Christian, Esq., Architect.

“ William Francis

“ Solomon Fox

} Contractors.

“ Rev. Isaac Bickerstaff, B.D. Rector.

“ J. Broxup Coates, Esq.

“ R. Clay, Esq. } Churchwardens.”

It appears that every care was taken during this restoration to preserve as much as possible of the old fabric, and the general features of the church are the same as they have been for upwards of five centuries. The enlargement was carried out by lengthening the aisles at the west end, so that they are now continued almost square with the west wall of the tower. We have been favoured with a sight of a sketch of the church previous to the alterations, in the possession of Mr. Coates, which gives a good idea of certain of the debased modern windows that then disfigured the building, such as those at the east end of the south aisle. This sketch also shows that there was formerly an exterior staircase on the south side to reach one of the galleries which blocked up the interior.

If a church was erected here during the years when the Norman style prevailed, there are now no traces of it, though illustrations may be found of all the subsequent styles. There was undoubtedly a church here in the Early English period, during the first half of the thirteenth century, as is shown by the pillars which separate the south aisle from the nave. These pillars are formed, as it were, of four columns grouped together, and the capitals are ornamented with cable moulding. The bases are peculiar, and raised considerably above the level of the present floor. The lower part of the base has evidently been inserted under the older pillars, in the next century, when the floor of the nave was lowered, the chancel being now gained by six steps, an unusual number for a church of these

dimensions. The floor of the tower has apparently been at one time lower than its present level, as the base stones of the tower archway are partly concealed by the paving. The fabric itself is built on the slope of the hill, the ground at the east end being considerably the highest, and it seems probable from the step-like courses of the outer plinth, that the tower, nave, and chancel were intended to be paved in ascending stages, at the time when the church was reconstructed in the fourteenth century. The upper part of a plain pointed niche of a piscina, which still remains in the south aisle, may be of the Early English period, but the only other portion of the building that can with certainty be assigned to that style, is the double lancet window in the north wall of the chancel. These traces of early Gothic do not belong to the commencement of the style, but may probably be assigned to about the middle of the reign of Henry III. (1216—1272).

The small but elegant piscina in the south wall of the chancel appears to be of the reign of Edward I. at the commencement of the Decorated period, and perhaps one or two other minor details; but almost the whole of the remainder of the structure was obviously rebuilt later on in the same period, during the reign of Edward III., probably between the years 1330—50. The octagon pillars, with plainly moulded capitals, which separate the nave from the north aisle, as well as the archways leading from the nave into the chancel and tower respectively, are of this date. On the bevelled angle at the base of one of these pillars, is a quaintly carved nondescript animal of the unicorn type. Several of the windows previous to the restoration were of the most debased post-reformation style, and many others were and are of Perpendicular design, but one or two still show the original tracery of the time of Edward III. The tracery in the east window of the chancel was inserted at the restoration; but a considerable portion of the archway and base of the window is as it was originally constructed. The three-light window at the east end of the north aisle contains the old tracery of this date. This window is worthy of note, as it presents the unusual feature of an acutely pointed hood-mould over it in the interior. The south doorway into the nave is of this date, and so also is the one which opens into the west end of the north aisle; the former is protected by a hood mould, which almost looks as if a porch had not been contemplated when it was constructed, but yet enough remains of the old

porch to show that it also may be attributed to the Decorated period.

The most characteristic feature of this style is however to be found in the tower, together with the spire, which have happily not been interfered with to any material extent in later times. The tower is supported by diagonally placed buttresses, which reach nearly to the parapet, of the same design as the buttresses at the angles of the chancel and aisles. There is a pointed doorway in the west wall, and over it a two-light window, of good late Decorated design, giving light to the base of the tower. The belfry is lighted by four windows of like construction, and the hood-mould over them is continued horizontally round the tower as a string course. The tower is surrounded by an embattled parapet, which has crocketed pinnacles at the four angles, except at the north-west, where the summit of the stairway intervenes. Below the parapet are some large and far-projecting gargoyles in a fair state of preservation. From the summit of the tower springs a spire of unusual but beautiful design, and far more richly ornamented than is generally the case with those pertaining to small village churches. The spire is of octagon shape, and is gorged (to use an heraldic expression) with three crowns or encircling bands of ornament, which stand out from the slope of the rest of the masonry. The lowest of these is pierced with a continuous row of quatrefoil openings, and crowned with a battlement of fleurs-de-lis. The middle one is similar, but immediately above it, in a hollow moulding surmounted by a series of uncharged shields, is a row of the flat four-leafed flower peculiar to the latter half of the Decorated period. The topmost crown, only a few feet from the summit, consists simply of the shields and four-leafed flowers repeated. It appears that the spire was formerly of a rather greater altitude than it now attains.

During the close of the Perpendicular period, the walls of this church appear to have been for the most part pierced with windows of that style. There is a good example of the style of Henry VII., (1485-1507) in the obtusely-pointed window on the south side of the chancel; and the old tracery of the same date, in the square-headed window of the south aisle nearest the porch, still remains. It is after this pattern, that the new windows, inserted in the north and south aisles at the restoration, were designed. It would seem, too, that during this reign the present clerestory walls, and perhaps the battlements of the church, were added.

There are now three clerestory windows on each side; one of three lights on the south side is of the date of Henry VII., and the remainder are later insertions.

Of the objects of interest within the church, in addition to the two piscinas already mentioned, special attention should be drawn to the very small window, richly ornamented, over the tower archway, which gives a view of the interior of the church from the belfry, and which probably served as a squint, whereby the attendant would know the right moment, during the celebration of the mass, at which to ring the *sanctus* bell. The font, which stands under the tower archway, is of octagon shape, and has a chalice-like appearance in its general design, for the base-stone expands almost equally with the font itself. It is about three feet three inches high, and is of Perpendicular workmanship. Of monuments in the interior of the church, there are but few, and hardly any of those of sufficient antiquity to come within the scope of these notes. At the end of the north aisle, on the top of the wooden framework that forms a double door to the entrance at that part of the church, is a large iron helmet surmounted by a crest. From what we could gather, this helmet appears to have been suspended over the monument to Henry Ferne, previous to the restoration of the church, and we hope that it may eventually be replaced in a position to which it is justly entitled.

The Fernes held property at Parwich in the fifteenth century, and Bassano's Church notes describe in the chancel at Wirksworth the tomb of John Ferne and his wife Agnes, daughter of Thomas Beresford of Fenny Bentley, who died in 1509. But this elder branch appears to have become extinct, and a separate grant of arms was made to Robert Ferne of Bonsall, in the seventeenth century, both arms and crests differing slightly from those of Ferne of Parwich. Lysons implies that this was the first settlement of the Fernes at Bonsall, but this is clearly an error, for a Henry Ferne, of Bonsall, compounded with the King's Commissioners for the confirmation of his customary estate in 1620, and the grant of arms to Robert was probably only a confirmation. The crest granted to Robert Ferne (a mount of fern, proper, thereon a garb [wheatsheaf], *or*, banded, *gu.*), appears constructed in wood, on the spike of the helmet of which we have spoken, and we are much mistaken if the helmet is not of greater age than the grant of arms, *viz.* of the latter half of the sixteenth century. Henry, the son of Robert Ferne, was Receiver General

of the Customs in the reigns of William III., Anne, and George I., and died in 1703. His chief seat was at Snitterton. He had one son who died without issue, and three daughters, Elizabeth, Isabella, and Frances. Elizabeth died in 1763, and her daughter, in accordance with her mother's will, erected the white marble monument which is now affixed to the north wall of the north aisle. The presence of this helmet in the church points to an earlier sepulture of the Fernes at Bonsall, of which, however, there is now no trace. Henry Ferne's wife was Elizabeth, co-heiress of Nicholas Dayrel, of Southampton, and their arms were formerly emblazoned at the foot of the mural monument. The painting has now disappeared from the marble, so it may be as well to mention that it formerly bore—Quarterly, 1st and 4th, per bend indented, *arg.* and *gu.*, two lions heads erased, counter changed, crowned, *or* (Ferne); 2nd and 3rd, *az.*, a lion rampant, *or*, crowned, *arg.* (Dayrel).

Against the south wall of the chancel is a brass plate in a wooden frame bearing this inscription:—

"In memoriam Henrici Hopkinson, generosi quondam Hospitii Lincolnensis, Jurisperiti, qui ex uxore sua Dorothea (filia Anthonii Allsopp, de Allsopp in le Dale Armigeri) tres filios suscepit, Anthonium, Gulielmum, et Johannem, et obiit quarto die Decembris anno Domini 1634.

A Barrester, a Bachelor of Arte,
 A practiser that chose the better parte;
 That pleaded more for just defence than gain,
 That for the poore and common good took pain,
 That councelled peace, for hee did plainly see
 Too much decrease by suites that trivial bee;
 That knewe the lawe, yet soe lov'd neighborhoode,
 Noe man did know him sue, or to be sued;
 He's burried here, his soule in heaven doth rest,
 Without all feare; for peacemakers are blest.

Amici Amantes debentes, et dolentes amoris hoc monumentum possuerunt."

The Hopkinsons, of Bonsall, were at one time a family of some substance. They held a considerable estate, both freehold and copyhold, in the parish as early as the reign of Henry V. Dorothy, the wife of Henry Hopkinson, was one of the nine children of Anthony Allsopp by his wife Jane, daughter of Richard Smith, of Combebridge, Stafford.

At the time of the restoration of the church, certain very interesting memorials of early sepulture were discovered amongst the masonry, and though they are in a place of perfect safety, in the garden now attached to the fine old manor house, the residence of Mr. Coates, who was churchwarden at the time of the alterations, still we feel sure that that gentleman will agree with us in think-

ing that the most suitable place for these mementos of the dead is as near as possible to the place where their remains were deposited. Although our ancestors of the fourteenth century showed but little reverence for their predecessors, by utilising their memorials as building materials, it becomes us to show a different spirit, by not only treating these stones, now that they have again come to light, with a respect then denied them, but by retaining them at all events within that consecrated ground where they were first deposited. One of these memorials is an incised slab that has doubtless served as a coffin lid, and is now broken in two pieces. It bears an incised cross with an elegant floriated head, and has on the dexter side a sword, and on the sinister side what we take to be a warrior's mace, or *martel de fer*, a design that we have not before met with on the large number of incised slabs that we have seen in this county and elsewhere. Its date is of the thirteenth century. Of the same century, though of different design, and probably of a slightly different period, is the floriated head of another cross. In this instance the design appears within a circle, and is thrown into relief, by cutting away the remaining part of the stone within the border to the depth of about half an inch. The third memorial is of still greater interest, on account of its rarity, though it may belong to the next century. This is a small headstone cross, so few of which now remain. The stone is rounded at the top, and has a cross patée cut upon each side of it. Instances of headstone crosses of pre-Reformation date are of very unfrequent occurrence, and still more so when the design appears on both sides. In the same garden are one or two of the beams of the old roof of the church, on the boss of one of which we noticed an estoile or wavy star, which had probably some heraldic significance, as a badge or otherwise. There are also several fragments of the old Perpendicular tracery, and some carved stone corbels which have formerly served as supports for the roof.

The tower contains a peal of six bells. No records remain of the inscriptions upon the old bells, recast by Mears in 1841. The first, second, and fourth bells bear simply—"Thomas Mears, Founder, London, 1841." The third—"God save his Church, 1656," and the founder's mark of George Oldfield. The fifth—"Laus Domini nostra mobilitate viget, 1731." The sixth—"Ihc. Gloria in Excelsis, Deo, 1609," and the founder's mark of a fylfot cross below the initials G.H.

The registers, now extant, only commence in the year 1719.

Bradbourne.

Ætlow.

Ballidon.

Brassington.

Cissington.



Bradbourne.

THE manor of Bradbourne, at the time of the Domesday Survey, formed part of the lands of Henry de Ferrers, and even at that early date was possessed of a priest and a church. It was soon afterwards held, under the Ferrers, by the family of Caus or de Cauceis. In the reign of King John, the manor of Bradbourne was conveyed to Godard de Bradbourne by Sir Geoffrey de Cauceis,* and it was held by that family till the end of the reign of Queen Elizabeth, when it was bought by Sir Humphrey Ferrers, who had married Jane Bradbourne.† Sir Geoffrey de Cauceis did not, however, allow the church to go with the manor, but presented the advowson in 1205 to the celebrated priory of Dunstable, in Bedfordshire, and the gift was confirmed by William de Ferrers, Earl of Derby, as the chief lord of the fee. But though the presentation to the living of Bradbourne was then given to the priory of Dunstable, it was not until 1278 that the rectory—*i. e.*, the greater tithes—were appropriated to that establishment.‡ This appropriation of the rectory and its four chapelries was confirmed by the Bishop in 1294.§ A vicarage was specially endowed here about the year 1330. At the time when the church was given to the priory, it had a rector and two vicars. Shortly after the Reformation, these rectorial tithes, which had been granted to Rogers and Fetherston, were purchased by the several land-owners of the parish, and the rectory-house and glebe lands were

* We find from the Patent Rolls (16 John Memb. 17) that Sir Geoffrey was a priest. Probably he held his own living of Bradbourne, and was rector as well as lord of the manor.

† The Bradbourns also held the manor under the Ferrers, for it is mentioned in the reign of Henry III., as forming part of the dower of Margaret de Ferrers, Countess of Derby; Inq. post mort., 39 Henry III., No. 31.

‡ Chartulary of Dunstable, Cott. MSS. Tiberius, A. x, a volume of 190 folios, but very much damaged by fire.

§ Harl. MSS., 4799; Add. MSS., 6666, f. 37.

purchased by George Buxton, of the ancient family of Buxton, of Buxton. This family subsequently reverted to the older spelling of "Buckston."

The old parish of Bradbourn was of considerable extent, and embraced within its limits the four chapelries of Atlow, Ballidon, Brassington, and Tissington, as well as the township of Aldwark. From Pegge's Collections, and from the Annals of Dunstable, we make the following extracts relative to Bradbourn, giving them in chronological order.* It was the custom of the priory, before the vicarage was formally endowed, to send one or more of their canons (usually two) to reside at Bradbourn. They were styled *custodes* or wardens, and it was their duty to account to the prior for the profits, and to provide for the cure of the church and its chapels.

1214. The prior had a suit in the court at Rome with the rector and vicars, with a view, as is supposed, of displacing them. It was alleged that Robert, the rector, was a son of Godfrey, the former rector; that Henry, one of the vicars, was son of John, his predecessor, in one mediety of the vicarage; and that William, the other vicar, kept a concubine publicly, and went a hunting, forsaking his tonsure and clerical duties.

1223. The prior received the first crop from "Balidena" and "Tiscintuna," two chapels of Bradbourn.

1248. In this year no less than eight hundred sheep died at Bradbourn, of the flock belonging to Dunstable Priory.

1278. Roger, Bishop of Coventry, confirmed to the Priory "ecclesia de Bradbourne cum omnibus capellis suis;" and for this episcopal act the Priory granted, as fee to the Bishop's almshouse, two hundred marks, raised from the chapels of Atlow and Brassington.

1282. Radulphus de Harewold died at Bradbourn, and was there buried. Probably he was one of the *custodes*, or wardens.

1284. In this year the Priory possessed a flock of sheep at Bradbourn numbering twelve hundred, "by the great hundred."

1287. The prior was here on a visit.

1291. The rectory was valued at sixty marks.

1295. The Priory, in consequence of the poverty of Bradbourn, granted to their brothers, the canons resident, their wool and all

* Pegge's MS. Collections, vol. i. *The Annals of Dunstable* were first published by Thomas Hearne in 1733; they have since been republished in the Master of the Rolls' Series.

other profits except the tithes of Brassington for that year, for which the priory was to receive seventeen marks to be appropriated to the clothing of the convent.

In 1305 the Prior complained that Roger Bradbourn, lord of the manor, and five others, had mined for lead, and taken away ore to the value of one hundred shillings. Roger contended that this was according to the invariable custom of the Peak; but the Prior replied that Geoffrey de Cauceis had not only given to Dunstable the church of Bradbourn and its chapels, but also all lands and liberties pertaining thereto. The court decided in favour of the prior, and Roger Bradbourn and his heirs were forbidden from ever again disturbing the soil, or mining for lead, on the church lands of the Prior.*

About the year 1330 the Priory of Dunstable petitioned Roger de Norbury, who held the See of Coventry and Lichfield from 1322 to 1358, to present one secular vicar to serve the church of Bradbourn, instead of keeping two of their monks or canons on the spot. When this petition was granted, it was arranged that the vicar should have for immediate habitation the close of land belonging to the Priory at Tissington, with the house upon it, together with two bovates of land at Tissington tithe free. The Priory also undertook to cause a hall and other new buildings to be erected for the vicar, in a close belonging to them on the south side of the church of Bradbourn. The further endowment of the vicar was eventually settled by his taking the tithes of corn, and hay, and lambs, at Tissington, of the mills throughout the parish, and all the small tithes, mortuaries, and altar dues throughout the parish and chapelries. In return for this income, the Vicar was to undertake the due administration of divine service at his own expense at all the chapels, as well as at the mother church.†

We gather from the institutions to this vicarage, recorded in the episcopal registers at Lichfield, that the Priory usually presented one of their own canons to this benefice. The following vicars of Bradbourn are all entered as canons of Dunstable:—Gaffridus de Merston (1297), Willielmus de Holurn (1316), Thomas Lewes (1365), Johannes Aston (1398).

The *Valor Ecclesiasticus* (27 Henry VIII.) estimated the annual value of this vicarage at £8 3s. 4d., which sum included a pension

* *Placitorum Abbreviatio*, 33 Edw. I., rot. 30.

† Lichfield Episcopal Registers, vol. iii., ff. 73, 126; Add. MSS. 6671, f. 521. See also *Episc. Registers*, vol. v., f. 45, for an arrangement made in the year 1362.

from the abbot of Dale of 6s. 8d., and a further sum of £4, being an annual payment from the prior of Dunstable. The altar dues and oblations then averaged 20s. "Dns. Johes Barret" held the vicarage. The same return estimates the annual value of the rectorial manor, held by the Priory, at £24 10s. 0d.

When the inventory of "Church Goods" was being taken by the Commissioners of Edward VI., with a view to the sale or appropriation of those connected with superstitious uses, Bradbourn was visited on the 30th of September, 1554, with the following result:—

"iij vestments with all things—iij aulter clothes—ij towells—j coope—ij surpleses—ij cruetts pewter—j senser off bras—j crosse off wodd—j bucket of bras* j candelstye off iron—j pyxe of bras—j cannabe (canopy) covering—j corperas case†—iij bells—j sanctus bell—ij hand bells—ij sakeryng bells—j chalice with a paten parcell gilte.

"Thos. Swetnam, Curatt."

After the dissolution of the monasteries, the advowson of this vicarage came into the hands of the Cavendishes, and the rectorial tithes were dispersed into various hands.

In the reign of Charles I. there was a suit in Chancery about the liability of Atlow to contribute to the repair of the mother church, which affords some interesting particulars relative to Bradbourn and Atlow. On the 10th of February, 1629, Thomas Buxton and Vincent Sexton, Churchwardens of Bradbourn, complained against William Cokayne, Valentine Jackson, and four others living at Atlow, declaring it an ancient custom for all parishioners to pay for the repair of the parish church, and that, whereas Bradbourn church was from April to September, 1627, "in greate decay in the rooffe, tymber, lead, windowes, and bells thereof soe as the same could not be in any reasonable sorte repaired with a lesse charge or some of money than sixe and fortie pounds," defendants declined to contribute, stating that the inhabitants of Atlow had only for time immemorial been bound to repair "one peece or parte of the churchyard wall of Bradbourne which peece or parte of the churchyarde was one and twentie yards or thereabouts and was commonly called by the name of Atlowe parte;" also that "there neither was nor ever had been anie place in the said church of Bradbourne allotted or apointed for the inhabitants of Atlowe and the waies were very foule and in a could countrie soe as they the

* This "bucket of brass" may probably have served as a vessel for the conveyance of holy water to the different chapelries: see the account of Bakewell church.

† Corporas cases were vessels of precious metal suspended by a chain under a canopy, and used for the reservation of the Sacrament for the sick.

Defendants thought there was great reason to discharge ye inhabitants of Atlowe of any tax or contribution to Bradbourne." They further alleged that "Atlowe was a very ancient chappell and tyme out of minde of man had used to have Divine Service there and Christening of their children and churchwardens of their own and that they did bury their dead with their own minister sometimes at Hognaston, at Knyvton, at Ashborne, at Bradley, at Mugginton, and sometyme at Bradbourne untill such tyme as their own church yard was consecrated, and since at their own church." The Court decided, in the following year, that the inhabitants of Atlow were to pay 5s. 6d. an oxgang to Bradbourn church for repairs, but not to be charged with any of the levies in arrear. They were also to contribute in future to the repairs of the mother church, and to keep up the wall of the churchyard between the churchyard gate and a pasture called Newe Close.*

The Parliamentary Commissioners of 1650, reported that Bradbourn "is a vicarage endowed, really worth fortye pounds per annum. Mr. Thomas Miles is vicar, a man of good repute."

Mr. Miles was one of those ejected for Nonconformity at the Restoration. The Lichfield registers describe the institution of Samuel Trickett, his successor, as made "per cessionem sive dismissionem Thomæ Myles." William, Earl of Devonshire, was then patron of the vicarage. To Samuel Trickett succeeded Richard Ensor in 1667, and John Hopkinson in 1669.†

The church, which is dedicated to All Saints, consists of nave, with south aisle and porch, chancel, and tower at the west end. Though of considerable antiquity, there is no part of this church of sufficient age for us to suppose it to be the same building which was standing here when the Domesday Survey was taken in 1086. The ancient Saxon church must have speedily fallen out of repair, for it is evident that a new one was erected about the close of the reign of Henry I. (1100-1135), or at the beginning of Stephen's. Judging from the tower, the Norman church was of considerable size. The tower is a massive square building, of greater height than was usually the case with those of Norman date, and contains a turret staircase in the north-east angle. It is comparatively unadorned, except on the south side—the side from which the church would be usually approached. The circular south doorway of the tower is adorned with three belts of mouldings, the

* Add. MSS., 6,673, ff. 249 to 258.

† Lichfield Episcopal Registers, vol. xvii.

first consisting of that known as the beak-head moulding, and the two others of birds and nondescript animals. The jambs of this doorway have been restored at a comparatively recent date. Of the four bell-chamber windows, the one on the south is embellished with the chevron, and alternate-billet mouldings, and divided by a circular shaft into two lights; the others are of similar construction but plain. The parapet to the tower is slightly indented at wide intervals—the intervals being so wide as hardly to warrant the application of the term “embattled.” Parapets, being more exposed to the weather than any other portion of a building, are the first to be repaired, and are but seldom met with of any great age. Norman parapets are almost unknown (the keep of Rochester Castle being an exception); but we are inclined to think that the tower of Bradbourn may be added to the very small list of exceptions, or that this parapet is, at all events, after the original design. Below the parapet runs a corbel table of small human heads.

The south porch, which is entered by a plain round archway, and the doorway that it shelters, of the same construction, are other remnants of the Norman church.

A small lancet window on the north side of the nave, and another like it on the north side of the chancel, point to a reconstruction of that part of the building when the Early English style was in vogue, about the commencement of the thirteenth century.

The east window of the chancel is of the Decorated period, *circa* 1320. It consists of three principal lights, the upper tracery being divided into three quatrefoils. It is surrounded by a hood-mould with head terminals. On the south side of the chancel are two windows, and a small priest's door with a pointed arch. One of these windows, also, though square-headed, is of Decorated design, but the other shows Perpendicular tracery.

To this latter period may also be attributed the two south windows of the south aisle, the three clerestory windows above them, the remaining window on the north side, and the battlements of the nave. A small pointed doorway on the north side was blocked up during the last alterations.

The objects of interest in the interior are not numerous, as there is a singular paucity of monumental remains. When Bassano visited this church, about 1707, he mentions “Buxtons quire” at the end of the south aisle, as though some portion of the church was then railed or screened off for the peculiar use of the Buxton

family; but as this was hardly ever done in post-Reformation times, the probability is that this was the old quire of the Bradbourn family, appropriated by the Buxtons in 1609, when they purchased the rectory-house and glebe-lands. Mr. Rawlins, who visited this church in March, 1827, says—"The pews are regular in their construction, and one, which belonged to the Bradbourn family at an early period, hath its panels, which are of oak, embellished with some ancient carvings of quadrupeds, flowers, heads, and various rude devices." Mr. Meynell, who was here about the same time, describes this pew as being at the end of the south aisle, and calls it "Buxton's pew." "He gives drawings of four of the grotesque human heads, which appear to be of fifteenth or sixteenth century work. He also noted "I. B.," and "W., 1642" on other parts of the same pew. Bassano (1710), mentions an alabaster tombstone in the chancel near to the altar, "the inscription not to be taken," and he also describes in a south window of the chancel, the following coats of arms:—*Arg.*, on a chevron, *sa.*, 5 (seemingly to be), pears, *or*; and *Arg.*, between a fess, 3 horse-shoes, *sa.*" The former coat is more correctly described by Mr. Rawlins, as—" *Arg.* on a chevron, *sab.*, five drops, *Guttè d' or*, which is the arms of Athill: the latter coat pertains to the family of Edensor. This glass was probably put in by Richard Ensor (Edensor), who was vicar in 1667, as the arms of himself and wife. In the seventeenth century, two other coats were noted in the windows of this church, which have now disappeared—Okeover impaling Bradbourn, and Bradbourn impaling Longford.* This glass still remains.

The font, immediately on the right as we enter the south door, is of unusual shape and construction. It is formed of a single square block of stone, being two feet four inches square. The basin, which is circular and lined with lead, measures about a foot in depth. The sides are ornamented with circles enclosing quatrefoils. Square fonts on plain square bases are very uncommon, except in a few instances of rude Norman work. It is not easy to give the date of this font, good authorities consider it to be Early English in style, but we are more inclined to attribute it to the commencement of the Decorated period, about the years 1280—1300. †

* Dodsworth MSS., Bodleian Library, as quoted in *Reliquary*, vol. xii., p. 220. The alliances commemorated by these coats have been explained in an account of Hulland chapel.

† This font is engraved in Paley's *Illustrations of Baptismal Fonts*, it is by him termed Early English.

The tower contains a peal of five bells, thus inscribed :—

I. On the haunch, the date 1736, and a border of fleurs-de-lis.

II. and III. “J. Taylor and Co., founders, Loughborough, 1863.”

IV. “Te pater alme canam. W. Buxton, D. H. 1708,” which may be rendered “Thee, bountiful Father, will I sing.” On each side of the initials D. H. is the impression of the obverse of a half-crown of Charles II., with the legend *Carolus II. Dei Gratia*.

V. The fifth bell bears a Greek legend signifying “Glory to the only God,” and “R. Dettliffe, I. B.”

Mr. Rawlins says (1827)—“The floor on which the bells in the tower are rung is considerably raised from the pavement, and thus forms a room which is fitted up as a Sunday school, and ceiled over.”

In the churchyard may be noted a large stone coffin, six feet six inches long, placed under the south wall of the chancel, where it is utilised as a receptacle for water.

A very interesting memorial also here exists, though unhappily now in fragments, and fast perishing through the friction incidental to its utilitarian position. We allude to the fragments of a fine and very ancient cross, part of which is used in the gateway leading to the vicarage, and another portion in the stile that opens on the footpath leading to Ballidon. Even as late as 1816, we find, from Lysons' MSS., that the cross was standing.* It is by him described as ornamented with two rude figures with an angel holding a book on the west side; with the crucifix on the east side and two figures, one holding the spear and the other the sponge; and on the other sides with interlacing foliage of the same description as that on the cross at Bakewell. The precise date when this cross was broken up we failed to ascertain; but Glover, writing in 1833, mentions “part of an old cross now converted into a gate post.” These relics possess even more of interest in connection with the early spread of Christianity in this county than any portion of the church itself, for there can be no doubt that this cross was standing here as a symbol of the faith, many a year before the days of De Ferrers and the Normans. Would it not be possible to rescue these fragments from further maltreatment?

The registers do not go further back than 1720; they have been very badly kept, and there is nothing of interest in them.

* Add. MSS., 9463, f. 8. Mr. Meynell took a sketch of this cross (circa 1820), which corresponds with the description given in the text.

Henry de Ferrers, according to the foundation charter, gave to Tutbury Priory, in the eleventh century, the tithes of his lordships of Brassington and Tissington.* The Taxation Roll of 1291, states that the prior of Tutbury received an annual income of £16 from the church of Bradbourn; but probably some arrangement respecting this was arrived at shortly afterwards between Tutbury and Dunstable, for there is no mention of any tithes from Bradbourn in an inventory of the property of the former priory, taken in the reign of Edward II.†

Lysons states (and he has been followed by different county compilers), that Robert de Ferrers "founded an oratory, with a cemetery, at Aldwark, of which there are scarcely any traces." This is a mistake. It is true that Robert de Ferrers gave the monks of Darley six acres of land at Aldwark, in the twelfth century, but the oratory and cemetery, mentioned in the same charter, pertained to his lordship of Osmaston, and not of Aldwark.‡ The monks had a grange at Aldwark, and possibly a chapel connected with it, but there was never any cemetery there, or we may be sure it would obtain specific mention in the chartulary of the Abbey,* as a direct infringement of parochial rights would be thereby involved.

* Dugdale's *Monasticon*, vol. i., p. 354.

† Mosley's *History of Tutbury*, p. 353.

‡ Dugdale's *Monasticon*, vol. ii., p. 331.

The Chapelry of Atlow.



ATLOW was undoubtedly one of the chapels of Bradbourn, when that church with all its dependencies was bestowed on the Priory of Dunstable in the year 1205. And it also seems probable that a chapel existed here about a century prior to that date. The first explicit mention made of Atlow in the ancient Chronicles of Dunstable occurs in the year 1278, when Roger, Bishop of Coventry, confirmed the church of Bradbourn and all its chapelries to that institution, and received for his charter the sum of two hundred marks from the tithes of Atlow and Brassington. It further appears from an entry in 1291, on the feast of St. Mary Magdalen, that the tithes of these two chapelries had been farmed for a rental of two hundred marks, for the space of thirteen years, which had then expired, to one William de Hamelton.*

The manor of Atlow was held by Eleuric under Henry de Ferrers at the time of the Domesday Survey. He is supposed to have been an immediate ancestor of the ancient family of Okeover, of Okeover, in Staffordshire, and of Atlow and Mappleton, in Derbyshire.†

Up to the Reformation, the appointment of the minister of Atlow was in the hands of the Vicar of Bradbourn; but subsequently, when it attained the semi-independence of a parochial chapelry, the advowson became vested in the Okeovers as lords of the manor. An interesting account of a suit of the seventeenth century relative to the liability of Atlow to pay to the repairs of the mother church, has been already given under Bradbourn.

* *Annals of Dunstable* (Thomas Hearne, 1773); *Pegge's Parochial Collections*, vol. i.

† There is an elaborate pedigree of Okeover in Glover's *Derbyshire*, commencing in 1100, but it is incorrect in several particulars.

Rowland Okeover, in the year 1716, gave the tithes of hay and corn towards the augmentation of the vicarage, and subscribed £500 towards a like purpose. Owing to the restoration of these great tithes, the living from that date is fairly entitled to be called a rectory.

Atlow was the first benefice in Derbyshire that benefited by Queen Anne's bounty.*

The Commissioners for taking the inventory of Church Goods in the first year of Edward VI., visited the chapel of Atlow in October, when Thomas Parker was curate. They found—

“i challes with a paten of sylve—j pyxe of tyne with a cover—ij vestments j of blewe sylke and the other of grene dyed sylke—ij albes—ij amesses—ij aulter clothes—j corporas—j towell—ij cruets—j Sanctus bell—j sacryng bell—j surples.”

The Parliamentary Survey of Living, taken in 1650, reports that—“Attlowe is a chapell apperteyning to Bradburne. The heires of Mr. Okeover receive the profitts, and their predecessors possessors of the said Impropriation have procured the cure supplied. The value of the Impropriation is thirtye pounds per annum. Mr. Massey is curate and has ffoure shillings a week salarye, a man unfitt and a drunkard. Attlowe lyes remote from Bradburne, and maye conveniently be united to Hognastone.”

The old chapel was almost entirely rebuilt about the middle of last century, nothing being left of the old fabric beyond a portion of the foundations and walls. In 1874 a new church was built on a site immediately above that of the former building, which has been entirely removed. We visited the older building some four years ago, and, from the notes that we then took, are able to give our readers some idea of what is rightly described in Glover as “a plain humble structure.” It was a small barn-like building, having an area of forty feet by fifteen.† The windows were all square-headed ones of the last century, and there was a gallery at the west end, entered by a flight of exterior steps. There was a plain pointed doorway on the south side, just six feet high, and a small unassuming porch, in the east side of which was a window that may have been used in the older building. The oldest and best part of the masonry was at the west end, which was supported by a central buttress of three stages. In the interior of the church, against the south wall of the chancel, about three feet from the

* Lyson's *Derbyshire*, p. 61.

† Mr. Rawlins, who was here in 1823, gives the exact dimensions as forty feet three inches by fourteen feet eight inches.

ground, a small stone bracket projected a few inches, which was hollow in the top, and may have served for a piscina, though we did not observe any trace of a drain. In the east wall close adjoining was a small recess about a foot square. The roof was flat, with a plastered ceiling, though three of the old tie-beams, roughly curved, showed below. The font was modern.

The earliest register is a small quarto parchment book, beginning—"A register of births, marriages, and burials, in the parish of Atlow, in the county of Derby, from the year 1685, truly extracted from an old and ruinous paper register by W. Wilson, curate, 1762." According to an entry in this book, the singing-loft, desk, pulpit, and many other improvements and ornaments were added to the chapel of Atlow in 1761.

The old chapel was dedicated to All Saints. The new church has been dedicated to St. Philip and St. James. We know not why this change was made; but it seems to us an ill-judged thing thus to alter the ancient sequence.

The Chapelry of Ballidon.

BALLIDON, at the time of the Domesday Survey, was part of the possessions of Ralph Fitzhubert. In the fourteenth century the manor was held by the Harthills,* and early in the next century it passed, by the marriage of Elizabeth, sister and heiress of Sir Giles Harthill, to Edmund Cokayne, of Ashbourn, a younger branch of which family resided at Ballidon for several generations. In the reign of Elizabeth, the manor was sold by Sir Edward Cokayne, and passed in severalties into the hands of Trott, Milward, Hurt, and others.

Up to the time of the dissolution of monasteries, the chapelry of Ballidon remained in the possession of the Priory of Dunstable, when it passed to the Cokaynes, thence to the different holders of the manor, and eventually the advowson became vested in all the freeholders of the township.

The building itself gives unmistakable evidence that a chapel existed here in the days of the Normans, prior to its subjection in 1205 to the Priory of Dunstable, as one of the chapelries of Bradbourn. The chapel is a small building standing in a field, with no chapel-yard round it. The dimensions of the nave are thirty feet by seventeen feet seven inches, and of the chancel sixteen feet by twelve feet nine inches. It is dedicated to All Saints.

The south doorway to the nave is of plain Norman character, but has been renewed of late years. Another round-headed doorway on the north side has been blocked up. The chancel is raised four steps above the nave, and is entered by a semi-circular Norman archway of a plain description, like that in the adjacent chapel of Alsop. At the west end under the bell-turret is a tall

* Richard de Harthill died seized of this manor in 1326; Inq. post Mort., 19 Edw. II., No. 53.

lancet window, but it is of modern construction. The two-light pointed east window, and the two square-headed windows on the south, giving light to the chancel and nave respectively, are of Perpendicular style, and apparently of late fifteenth century work. The roof is of a high pitch and covered with stone, but there are flat plaster ceilings inside, both in the nave and chancel. The roof was open up to 1822, when the chapel was "restored." The walls up to that date were covered with what has been described to us as "pen and ink frescoes," which, in the opinion of the Churchwarden who plastered them over, made the chapel look like "a bad place." Up to that date the floor was annually strewn with rushes, there being no pews.

The font is in the chancel, and is built in, as it were, into the pavement behind the south jamb of the chancel arch. It stands three feet in height, and is two feet six in diameter. The diameter of the bowl, from which the lead has been taken, is twenty-two inches, and about a foot in depth. The font is of octagon shape, and both the upper panels and the base are carved with various figures and designs, but they are much choked up with plaster and whitewash.

The chancel also contains an old pre-Reformation seat, about three feet long, of oak, much worm-eaten. It has had two "poppy-head" terminals, one of which is now broken off.

Occasional mention is made of the chapelry of Ballidon in the Annals of Dunstable. An entry is made under the year 1223, that the Priory then received the first crops of Ballidon and Tissington. In 1227 mention is made of the death of one John de Tattenhulle, and of the consequent recovery of the Priory to their own use of half the chapelries of Ballidon and Tissington, from which we infer that John de Tattenhulle had a life lease of half the tithes of these townships. In 1287, certain of the parishioners of "Baldene in Pecco," who were tenants of Dame Ellen, who held the manor as part of her dower, brought into cultivation a certain meadow, a corner of which meadow had been held by the Priory in lieu of tithe. In the time of harvest the Priory sought for tithes on the whole of the newly-cultivated area, but only three or four sheaves were rendered. This led to a dispute which was at last referred to the mediation of William de Meynell, and other friends of both parties resident at Atlow, who decided that the sheaves already rendered should suffice as tithes for that occasion,

and recommended that the meadow should for the future remain uncultivated to avoid other disputes!*

On the 19th of September, in the first year of Edward VI., the chapel of Ballidon possessed—

“j chalice with a patent silver and gylte—ij vestments of saye with ij albes and ij amyse—j surplice—ij corpus with their cases—ij alter clothes—j hangyng of lynen clothe—ij towells—ij bells with j hand bell—j sacringe bell.”

An indenture, dated 10th of November, 1614, between Baptist Trott of the one part, and Nicholas Hurt and John Milward of the other, recites that the King had granted to Gervase Rogers and Ralph Featherstone, by letters patent dated at Westminster, 6th November, 1607, “all that church chappell and churchyard in Ballidon in the county of Derbyshire with the appurtenances, and all tythes, tenths, oblations, obventions, fruits, profits, lands, tenements, &c., &c., being or reputed to be part or parcel of the Rectory of Bradborne.” A third portion of this right in the chapel had passed to Baptist Trott, who “by this indenture grants it to Milward and Hurt.”†

The Parliamentary Commissioners in 1650 say of Ballidon—“Ballington is a chappell apperteyning (to Bradbourn), Mr. Thomas Miles is viccar, a man of good repute. Mr. W. Alsop serves the chappell at Ballington, a man unfitt for the ministry and scandalous.”

* *Annals of Dunstable* (Thomas Hearne, 1733); *Pegge's Parochial Collections*, vol. i.

† Add. MSS., 6,697, f. 284.

The Chapelry of Brassington.



HE Manor of Brassington (Brazinctune) is mentioned in the Domesday Survey, when it was held by Siward, under Henry de Ferrers. This manor was subsequently divided into two; one portion remained with the Ferrers, Earls of Derby, and hence eventually forming part of the Duchy of Lancaster, was granted by Charles I. to Charles Harbord; the other portion was given in frank marriage by one of the first Earls of Derby to an ancestor of the Furnivals, from whom it passed by marriage to the Nevilles and Talbots, and on the death of Gilbert, Earl of Shrewsbury, to his three daughters.*

But none of these noble owners had, so far as can be ascertained, anything to do with the church of Brassington. Brassington was but a chapelry of Bradbourn, and for a long time in every way subject to the mother church, though it eventually obtained the semi-independence of a parochial chapelry. Thus when Sir Geoffrey de Cauceis presented the church of Bradbourn to the Priory of Dunstable, the chapelries went with it as a natural sequence. There can be no doubt that the church or chapel of Brassington is fully as old as the most ancient part of the mother church of Bradbourn; but the first distinctive mention of it, of which we are aware, occurs in the year 1278, when the fee, required by the Bishop of Coventry, for the confirming of the church of Bradbourn "cum omnibus capellis suis" to the Priory of Dunstable, was paid by the chapelries of Brassington and Atlow. There are other references to the chapelry of Brassington in the Annals of Dunstable, but none of sufficient importance to be worth reproduction.

* Information relative to the earlier descent of these manors will be found in the following *Inquisitiones post mortem*—38 Hen. III., No. 34; 25 Edw. I., No. 51; 19 Edw. II., No. 91; 28 Edw. III., No. 39; 6 Richard II., No. 41; 32 Hen. VI., No. 29; 38 Hen. VI., No. 58; 13 Edw. IV., No. 52.

When the inventory of Church Goods was taken by the Commissioners in the reign of Edward VI., the following was the report of Brassington :

“Brassyngham * Sept. 30, Edw. Bennett Curate:—j chales sylver parcel gylte with a patente—j vestment with alb & amyssse—j surples—j towell—ij aluter clothes—j corporas Case—j corporase clothe—ij bells—j sanctus bell in the stepull—j handbell—j sacering bell.”

The rectorial tithes of Brassington continued in the possession of Dunstable Priory until the dissolution of the monasteries, and shortly afterwards was held by the Gale family. Robert Gale, citizen and vintner of London, by his will, dated in 1612, charged the inappropriate rectory of Brassington, and an estate he held in Lincolnshire, with the annual payments of £20 to Christ's Hospital; £20 to Corpus Christi College, Oxford; £22 to Chippenham, in Wiltshire; £22 to the City of Lincoln; and £20 to the Vintner's Company.

The Parliamentary Commissioners of 1650 report that, “Brassington was heretofore an appertenance (to Bradbourn), an antient Chappell, Mr. George Lawcocke of Nottingham and his heires receives the tythes and profitts which are really worth fifty pounds per annum, and he and his predecessors possessors of the said Tythes, have found the cure supplied as they could agree. Mr. Thomas Alsop is curate and scandalous.”

This ancient church consists of nave, south aisle, chancel, tower at the west end, and southern porch. Of the original Norman fabric there are extensive remains. The very narrow south aisle, only six feet in width, is separated from the nave by three semi-circular arches, supported by very massive round pillars with boldly carved capitals. A south aisle to the chancel extends from the east end of the aisle to the nave through a round headed doorway. It is divided from the chancel by two smaller Norman arches, the centre pillar of which is of octagon shape, and its capitals, carved into well-defined foliage, point to the latter period of the Norman style. There is also a fine round archway into the tower at the west end, but this is unfortunately blocked up by a gallery. The tower is thoroughly Norman in all its chief characteristics. Though it has now an embattled summit, the indented cornice underneath it is clearly of Norman design, and so also are the buttresses, which are of some little width, but very slight pro-

* The final syllable of this place-name was occasionally given as *ham* instead of *ton* from an early date. The first instance we have met of the spelling *Brassyngham* is in an Inquisition of the reign of Edward I.

jection. The rounded heads to the set-offs of the buttresses on the south side are of comparatively modern date. The bell-chamber windows are of semi-circular shape, and divided into two lights by a rounded shaft with a square capital. The west doorway to the tower is also semi-circular, and surrounded with three rows of moulding, but it is of modern design. The window above this doorway is divided, like those of the bell-chamber, by a central shaft, but the head of each light is of a trefoil pointed shape, proving it to be a later insertion, probably of the commencement of the Early English style, at the beginning of the thirteenth century. The outer doorway of the porch has a Norman arch, but the whole of the fabric of the porch is in a piecemeal and patched condition, and this doorway has, at some time or another, been reset in a clumsy manner. A small pointed window to the porch on the east side has been blocked up, and the stone seats broken and carried off. Inside the porch, is a plain pointed doorway opening into the church, surmounted by a corbel head.

Of the Decorated period of Gothic architecture which prevailed in the fourteenth century, there is some evidence in the chancel. The high pointed archway leading from the nave to the chancel is of that date and style, and so is the elegant two-light window on the north side of the chancel. The large east window also contains some good flowing tracery of this period, but it has been restored within recent years.

The church probably underwent further alterations and repairs, when the Perpendicular style prevailed; but alterations of a much later and more debased period have effaced all this, with the exception of three clerestory windows—two on the south and one on the north—and a south window of the chancel. The remainder of the windows are conceived in the worst possible taste, and are a striking deformity in the general appearance of the church. Over the entrance to the porch is a mural sundial, bearing the initials "W. T.," and the date "1751," and this is probably about the time when these ugly windows were inserted. The roof of the church is a plain one and nearly flat; but there are indications from corbel stones within, and from traces on the tower without, of the older and higher pitch.

The objects of interest inside the church are not numerous. The old Norman font still remains in the south aisle, built into the wall. The font itself—which is circular, and destitute of ornament

or moulding—is nineteen inches high, twenty-seven inches in diameter, and the unlined basin is eleven inches in depth; but it is raised on masonry to a further height of about three feet. This font is certainly as old as any portion of the present church; but there is a quaint relic of old days in the walls of the tower, which we are inclined to consider more ancient. This is to be found in the west wall of the inside of the tower, just above where the joists of the second floor have been. It is a stone about twelve inches by ten, built in flush with the rest of the masonry, and on it is rudely carved in high relief, the three-quarter length naked figure of a man, with one hand on his heart. It would be idle to speculate at any length as to the purport or antiquity of this figure; but two things appear tolerably clear in connection with it—first, that this is not its original position, and secondly that it is of greater age than this Norman tower, and was probably built in here to preserve it, when the tower was first erected. Of course it is just possible that it may have been the silly freak of some mason long after the tower was erected; but this is very unlikely, and the figure had never been noticed by our cicerone—who had been acquainted with the church for many years—until we pointed it out. There might be a worse conjecture than that it formed part of the old cross before the present church was erected.

On the south side of the chancel is a recess in the wall, about a foot square, which has formerly served as the almy for the sacred vessels. On the opposite wall is a brass plate, eighteen inches by twelve, bearing an inscription, which, though of no great age, contains so quaint a conceit, that we make no apology for here reproducing it in its original dress, as well as attempting a literal rendering:—

“ Siste, viator, gradus paulisper, et viatoris obitu cujusdam illachrymandu obiter saltem defle—viz.: Michaelis Adams S: T: B: Divi olim Johannis Collij Cantab:., dehinc Collij Xti Manestr: Socii, una et Eccls: de Treton in agro Ebor: Rectoris; Quem forte hinc itinerantem, dum rigor foris seviebat Hiemalis savior arripuit intus febris calor inextinguibilis, et igneo (ad instar Elijæ) vehiculo ad sedes Domini evertit procul dubio: Quippe qui vir bonus uxore relicta: liberos 7 pulchros reliquit, quorum unus Michael alter, 3 annos nat: die Aseptionis proxime sequenti descensens, una hic recumbit, felicem una expectans resurrectionem. Obiit 27, 10 bris, Anno Ætatis 43, annoque Domini 1680.”

“Pause, traveller, for a while, and drop at least a passing tear for the lamentable death of a certain traveller, one Michael Adams, B.D., formerly of the College of St. John the Divine, at Cambridge, and subsequently fellow of Christ's College at Manchester, and at the same time Rector of Treton, in Yorkshire; whom perchance travelling hence, when a fierce winter was raging without, the more raging heat of an inextinguishable fever seized within, and carried him without a doubt to the mansions of the Lord in a chariot of fire, like unto Elijah; and this good man left his surviving wife seven fair children, one of whom, another Michael,

three years old, dying on the Ascension Day next following, lies here with him, in the like expectation of a happy resurrection. He died on the 27th of December, in the 43rd year of his age, and the 1680 year of the Lord.*

Bassano, who visited this church about 1710, gives this inscription, but we are not aware that it has ever yet been printed. Bassano also notes that there were various arms carved on "the Buxton pew," as well as in the house of Mr. Buxton, at Brassington. The Buxton pew, as well as the pulpit, is still adorned with effective post-Reformation carving. On the former may be read the arms of Buxton of Brassington:—*Sa.*, two bars, *arg.*, on a canton of the second, a buck trippant of the field; and also the crest on a helmet—a pelican vulning itself, *or*. The arms of Buxton of Bradbourn were the same, with the addition of three mullets, *arg.*, between the bars. The family of Buxton—as we have already mentioned under our notice of Bradbourn—came originally from Buxton; and the first of the name who can be traced, is said to be Henry de Bawkstones, alluded to in a deed of the year 1256. The Visitation of 1634 describes the family as having resided at Buxton for four generations, when the representative of the elder branch removed to Brassington, in consequence of the marriage of Richard Buxton with the heiress of Lane. It was a younger branch of this family that settled at Bradbourn; Henry Buxton, of Bradbourn, being a younger brother of William, the father of Richard just mentioned. At the end of the south aisle is a stone affixed to the wall, on which is recorded;—"Given unto the poor of Brassington 20s. per annum for ever by Ann, daughter of German and Jane Buxton, who dyed Dec. 23d. 1674, and whose body is under here intered." There were many charitable donations from the same family during the seventeenth century.

The tower contains a peal of three bells, of which the first bell is now destitute of any inscription, though there are traces of former lettering round the haunch. Bell inscriptions were occasionally defaced for two reasons, one being through the instrumentality of the bell founder, when handing over a bell that had formerly done service elsewhere, and whose inscription was of a local nature; and the other, through Protestant zeal to destroy superstitious legends. A correspondent who has examined this bell thinks that he finds traces of "Ave Maria," and classes it amongst the bells defaced at the time of the Reformation, but our own

* Michael Adams was the son of the Rev. Sherland Adams, who held the rectory of Eyam in this county, as well as that of Treton in Yorkshire. See the account of Eyam church.

examination inclines us to think that "Ave" is only part of the word "Save," having once borne a like legend to one or other of its fellows. The second bell is rudely inscribed with "God save the King, 1677," and the third "God save his Church, 1743. Tho. Hedderly, Founder."

The registers only commence with the year 1716.

The church is in reality dedicated, like the adjacent chapels of Atlow and Ballidon, to All Saints,* but modern Directories have chosen to assign it to St. James.

* Rawlins' MSS. The dedications given by the Rev. R. R. Rawlins we have found to be invariably accurate, whenever we have tested them by ancient chartularies or other absolute authorities.

The Chapelry of Tissington.

THE Church of Bradbourn was given by Sir Geoffrey de Cauceis, in the year 1205, to the Priory of Dunstable, in Bedfordshire, together with all the chapels pertaining to the mother church. Amongst the chapelries was that of Tissington, which was always regarded as a parochial chapelry of Bradbourn, until the ecclesiastical legislation of recent years. It still continues to pay a modus to the tithe-owners. The ancient Annals of Dunstable, which were first published by Thomas Hearne, in 1733, contain one or two allusions to Tissington. Under the year 1223, it is mentioned that the Prior received the first crop from the two chapelries of "Balidena et Tiscinctuna." In 1227, the death of J. de Tattenhulle is recorded, and mention is made that on his death the Priory recovered for their own use the half of the chapelries of Ballidon and Tissington, from which it would appear that a portion of the tithes accruing from these places had been let on a life lease, which was not unfrequently the case in those days. But though these two notices are the earliest historical record that we have of the existence of a chapel here, there can be no doubt, even from the present remains of the structure, that one was built upon this site. about a century before it was made over to the Priory of Dunstable.

When the inventory of Church Goods was made in the first year of Edward VI., the Commissioners visited Tissington on the 9th of September, and the following is the list they made:—

"j chaly with a paten of silver and gylt—ij bells—j cross of tyne—j vestment of worsted with j albe and amyse there unto belonginge—j coope of redd worsted ij awlter clothes—j surples—j handbell—j sacreng bell—j tovel—j corporas case—j cruet of pewter—j corporas clothe."

The Parliamentary Survey of livings, drawn up in 1650, says—
 "Tyssington is allso a member of Bradburne and a parsonage

really worth fortye pounds per annum. Mr. William Bott is curate, a man disaffected."

The church, dedicated to St. Mary, is a small structure, but until recently was of still smaller dimensions. Its dimensions, as taken by Mr. Rawlins in 1833, were—nave forty-three feet ten inches, by nineteen feet nine inches, and chancel sixteen feet eleven inches, by sixteen feet three inches. In a carefully-compiled local volume, published in 1829, we read:—"Tissington church is most picturesquely seated on the brow of a gentle eminence, nearly opposite the mansion. It bears evidence of having been originally constructed in the early Norman style. . . . Like many other village churches of small dimensions, it consists of a nave and small chancel, without supporting pillars or side aisles, and having a square tower at the west end."* To this account it may now be added that the church was thoroughly restored in 1854, when a new aisle was thrown out on the north side.

Of the architecture of the church it may be observed, that the fabric, including the chancel arch, was of the original construction till 1854, except the chancel, which had been rebuilt in the eighteenth century, and the porch, which only dated from 1817. Sir William Fitzherbert tells us, that "the old north wall contained a round-headed doorway opposite to the south door, but blocked-up, and a long window had been inserted." There is a modern porch on the south side, but under it is an early Norman doorway with a semi-circular arch. The tympanum of this doorway retains, in tolerable preservation, the quaint carvings of that date. There is a small full-length human figure, with arms a-kimbo, on each side of the stone, and the centre is geometrically incised with a number of squares, two or three being crossed by converging lines. The tower, which is low and massive, the walls being about four feet thick, is also of Norman date, though Early English buttresses have been added, and the roof altered in the thirteenth century. The entrance to the tower is original, over it there is a discharging arch, visible on the inside. One of the small original windows may be seen on the south side. The rounded archway, that opened the interior of the tower to the body of the church, is still blocked up. The tower contains no stairway, but the belfry has to be gained by a ladder. The chancel is of a higher level than the rest of the church, being gained by three steps, and the archway into it is of a simple rounded character, with plain jambs.

* *Ashborne and the Valley of the Dove*, p. 118.

The font is an object of much interest, being ornamented with those eccentric figures, half foliage half animal, which are often to be seen on early Norman tympana, such as those of Parwich, Hognaston, and Hault Hucknall in this county, but most rarely upon fonts. This font was happily recovered and placed again in its old position at the time of the late restoration. It stands two feet high, and is two feet three inches in diameter. The bowl, which is circular and eight inches in depth, is rudely incised on the exterior with a multiplicity of figures, including a bird, a wolf, two men, and a nondescript boar. Tradition says that the font at the adjacent church of Thorpe was formerly ornamented in a similar way.

The church contains no monuments of any great antiquity, and was probably not used for sepulture in the early days of its dependence on the mother church of Bradbourn, but it abounds with memorials of one of the most ancient of all Derbyshire families—the Fitzherberts. It will only, however, come within our scope to give a description of the earliest of these. The Fitzherberts did not come into possession of any part of the manor of Tissington until the latter half of the fifteenth century.

The manor of Tissington formed part of the vast estates of Henry de Ferrers at the time of the Domesday Survey, and passed from that family to the Savages in the reign of Henry I. The co-heiresses of Savage brought the manor in moieties to Meynell and Edensor in the reign of Henry III.* Of the former moiety Philippa de Meignall died seized in the time of Edward I., and her grandson, Hugo de Meignall towards the end of the reign of Edward III.† Ralph Meynell, of Meynell Langley, etc., grandson of Hugh, had only female issue, and his daughter and co-heiress, Joan, carried the moiety of Tissington to her second husband, Sir Thomas Clynton. Their only daughter and heiress, Anne, married Robert Francis, of Foremark. Cicely Francis, daughter and heiress of this alliance, became the wife of Nicholas Fitzherbert, second son of John Fitzherbert, of Somersall. Thus half of the manor of Tissington came to the Fitzherberts through the respective heiresses of Savage, Meynell, Clynton, and Francis.‡

* William le Salvage, the last heir male, died seized of this manor 1258-9. Inq. post Mort., 43 Henry III., No. 39.

† Inq. post Mort., 13 Edw. I., No. 6 ; 37 Edw. III., No. 49.

‡ See pedigree of Meynell in Hill's *History of the Hundred of Gartree*, p. 91, which is, however, incorrect in some particulars, for it makes Cicely marry William Fitzherbert.

The other moiety of the manor passed by marriage from Edensor to Harthill, and from Harthill to Cokayne; but in the reign of Elizabeth it was purchased by Francis Fitzherbert, and thus the manor became again united.*

Nicholas and Cicely Fitzherbert had several children; the eldest, Robert, who died in 1535, married Grace, daughter of Roger Eyre, of Holme. Their son George, married Anne, daughter of Humphrey Berresford, of Slaton Grange, who had issue Humphrey (who died childless), and Robert. Robert Fitzherbert married twice—(1) Elizabeth Cotes, and (2) Jane Bassett.†

To the memory of this Robert and his two wives, there is a small brass, about two feet by one, fixed to the south wall of the chancel. It is divided longitudinally into two parts; the impaled arms of the first and second marriages preceding the respective inscriptions. The arms of Robert Fitzherbert and his first wife are:—Quarterly, 1st and 4th *gu.*, three lions rampant, *or*, a crescent for difference (Fitzherbert), 2nd *arg.*, on a chief, *az.*, two mullets, *or*, a crescent for difference, over all a label of three points, (Clynton), 3rd, Vaire, *arg.* and *sa.* (Meynell), impaling *ermine*, a cross, *gu.*, (Cotes). The arms of the second marriage are:—Quarterly, 1st and 4th Fitzherbert, 2nd Clynton, 3rd Meynell, impaling *or*, three piles meeting in base, *gu.*, with a crescent for difference, a canton, *ermine* (Bassett). The inscription is as follows:—

“Here underneth lie buried the bodies of Robt. Fitzherbert Esquier and Elizabeth his wife, one of the daughters of John Cotes of Woodcote, in the countie of Saloppe Esquier, which Elizabeth died the viith of Julie 1545, and the sayd Robt. died the xxixth day of March, 1595.

Had issue

Willm., Thomas, Robt., John, Frances, George, and John, their sones. Johane, Maude, Jane, their daughters.

“Jane one of the daughters of Thomas Bassett of Hince in the countie of Staff. Esquier, which Jane died the xxviiiith day of October, 1574, and lieth buried in St. Marie's Church at Oxford.

Had issue

William, Thoms. Rafe, Hoffry, and Samson, their sones. Anne, Elizabeth, and Dorothe, their daughters.

“Fr: Fitzherbert hoc. fieri fecit 1595.”

Close adjoining this brass is another plate about half the size, also put up by Francis Fitzherbert in the same year, upon which appear three coats of arms. The first of these is Fitzherbert

* Lysons' *Derbyshire*, p. 63.

† The early pedigrees of Fitzherbert are somewhat conflicting. We have collated several, but the statements in the text are chiefly from Harl. MSS., 5,809, f. 59, which seems the most reliable. The *Topographer* makes several errors in quoting this pedigree.

impaling Quarterly, 1st and 4th *arg.*, a chevron between three eagles displayed, *gu.*, Francis, 2nd Clynton, 3rd Meynell. By the side of this escutcheon are the initials N.F., and at the base "Obiit 1472." The second shield bears the quartered coat of Fitzherbert, Clynton, and Meynell, impaling *arg.*, on a chevron, *sa.*, three cinque foils, *or*, Eyre, the initials R.F., and at the base "Obiit 1535." The third bears the same quartered coats impaling *arg.*, three fleurs-de-lis between six cross crossletts fitchy, *sa.*, Beresford, the initials G.F. and "Obiit 1515." These three shields represent the respective bearings of the great-grandfather, grandfather, and father of Robert Fitzherbert.

Francis Fitzherbert, who erected these two brasses, is himself commemorated in the lower half of a most elaborate and lofty monument, which reaches nearly to the roof of the building. In the upper compartment of this same monument are two figures, kneeling over a tablet inscribed to Sir John Fitzherbert,* who died in 1642, and who was the son of Francis and his first wife. Francis Fitzherbert is represented as kneeling with two other figures, over a tablet, bearing the following quaint epitaph:—

"Francis Fitzherbert Esq., departed this life the 4th of January, *Ætatis suæ* 80, Anno Domini 1619.

Love, justice, honoure here
 All at once in one appeared;
 Let the reader silent be,
 And do homage on his knee,
 To this Reverend Esquire
 Y^t hath now his full desire;
 Of that peace he ever loved
 In his life and death approved:
 Laid here with his two loyall friends,
 Most renowned in their ends."

Francis Fitzherbert married (1) Elizabeth, daughter of John Bullock, and (2) Jane, daughter of Hugh Armstrong.

The following épitaph to Lady Elizabeth Fitzherbert, wife of Sir John, was copied in this church by Ashmole, in 1662, but it is not now to be seen:—†

"The vertuous Lady Eliz. Fitzherbert departed this lyfe the 15th of Feb. *æt. suæ* 29 a^o Dni. 1630.

Reader doest thou enquire who here doth lye
 One that may teach thee both to live and dye
 Elizabeth Fitzherbert called by name

* Sir John Fitzherbert, of Tissington, married Elizabeth, daughter of Sir Anthony Fitzherbert, of Norbury; the two families bearing different arms, and having a totally distinct ancestry.

† Ashm. MSS., 854, Bodleian Library.

Whome Fame makes live in death, and Death in Fame.
 To neighbours, Love; to Needless, Almes, she brought:
 Early and late the house of God she sought
 Sweete Children five a Husband deare she left
 Of Wife is he, of Mother they bereft.
 He mournes for her, for them, o greivous cross
 Their sight, her absence, aggravates her loss.
 A loss for such a Lady none can finde
 'Mongst all the fairest that are left behinde
 Death hasted not for nothing, who comes forth,
 That punctually can praise her to her worth,
 Lead, Marble, Stone, and Brass are all but pelfe
 On earth she was, in Heaven she is her selfe.
 Best lov'd best known, best welcome to her Maker
 With whome she sleepes in peace who dare awake her.
 If monuments consume they are to blame
 Who make a tombe for her whose tombe is Fame
 Whose blessed Fame shall never be forgotten
 When Trophies, Pictures and Monuments are rotten."

Upon the south side of the same monument, he also records this inscription:—

"Elizabeth youngest daughter of Sir John Fitzherbert late of Tissington dyed at Ludham in Norfolke and there lyeth interred.
 "She deceased the 25th of July an^o Dni 1649.
 And was aged 18 years and 6 months."

Bassano, who visited this church about 1710, makes mention of "a loft, and upon ye face formerly was written:—

Sir John Fitzherbert, noble knight of fame,
 Reader if thou enquire did make y^s same
 Religion, more of worth yⁿ life deserveth praise,
 For which God send him many and happy dayes."

Below this stanza were the Fitzherbert arms and crest, together with the date 1694, and the motto *Vivo et Vivam*.

The tower now contains three bells, the inscriptions on which are as follows:—

1st "William Dobson, Downham, Norfolk, Founder, 1815."

2nd the same as the first with the omission of the date.

3rd "Edward Buxton, Humphrey Goodwin, Churchwardens."

There is no date on the third bell, but it appears from the registers that Buxton and Goodwin were the churchwardens about the commencement of last century.


On the bell frame is "H. B. 1719." The registers date from the year 1658.



Carsington.



Carsington.

ARSINGTON, at the earliest period of its ecclesiastical history, was a parochial chapelry of the mother church of Wirksworth. Together with several of the neighbouring churches, it was included in the gift of Wirksworth to the Cathedral Church of Lincoln by Henry I. It thence came to pass that the patronage of this living remained for centuries with the Dean of Lincoln, until recent legislation gave it to the Bishop of Lichfield. The tithes were, however, never appropriated, like those of Wirksworth, to the Dean and Chapter, and it has, therefore, always remained a rectory since the time that its independence of Wirksworth was secured.

We do not know the precise date when its independence was obtained, but it was probably in the reign of Henry III. The Taxation Roll of Pope Nicholas IV. (1291) gives the annual value of the rectory (*ecclesia*) of Carsington at £5. We also find it mentioned in inventories of the Derbyshire possessions of the Dean of Lincoln, of the years 1310 and 1329, as paying a yearly pension of 13s. 4d. to Lincoln.* This pension is also entered in the *Valor Ecclesiasticus* (27 Henry VIII.), where the clear annual value of the rectory is entered at £5 1s. 10d. Hugo Sheldon was then rector.

The Inventory of Church Goods, taken in the first year of Edward VI., gives the following with respect to this church:—

“Carsyngton, Sept. 30. Hugh Sheldon rector. j vestmente of tynsell saten with a crosse of green—j vestment of whyt fustyan with a cross of rede—j chalice with a paten—ij altar clothes—j corporasse with j casse—j forfront—for ye steeple ij handbells—j surples—j crewett—j candylstyke—ij towells.”

The Parliamentary Commissioners of 1650 say of Carsington that

* Pegge's MS. Collections, vol. v., f. 196, 198.

it is "a parsonage really worth fiftye pounds per annum, noe chappell apperteyning. Mr. John Olefield Incumbent, able and honest."

With respect to the successive rectors of Carsington in early days, we can glean some particulars from the Lichfield registers; and here we are again struck with the frequency with which they resigned and exchanged for other livings at different periods. In 1311 Hugo de Warkenham was instituted to the rectory of Carsington; in 1313 he was succeeded by John de Veynes; and in 1315 John de Veynes resigned, and was followed by John de Campaina, who is described as an acolyte, and who was admitted to the three grades of sub-deacon, deacon, and priest in a single day.* In 1322 the rector obtained a dispensation for a year's leave of absence.† In 1364 Henry de Assheton exchanged the rectory of Carsington for the vicarage of Tideswell.‡ In 1421 Richard Whitelombe rector of Kedleston, exchanged benefices with Richard Smythe, rector of Carsington; and in 1435 Whitelombe resigned for a mediety of Darley; there was another resignation in 1428, and yet another in 1429.§ The intervention of the Bishop had to be sought in 1451 in a dispute between Thomas Porter, the late rector of Carsington, and Richard Smyth, who then held that office, as to the payment of the pension to the Dean of Lincoln, which was payable in two severalties—viz., on the feasts of St. Michael and the Annunciation. The Bishop's decision was in favour of Thomas Porter recompensing his successor by paying to him the whole amount—13s. 4d.|| A change was effected in 1465 between the rectors of the adjacent parishes of Carsington and Kirk Ireton, and in 1489 John Northampton exchanged the vicarage of Ashbourn for this rectory.** In 1563 Thomas Heydocke was instituted to Carsington on the death of Hugo Sheldon.††

John Oldfield, an eminent Puritan divine, occupied this benefice, as we have already seen, during the Commonwealth. His successor, Robert Stones, was instituted on the 8th of October, 1662, the rectory being vacant by the dismissal of Oldfield, as the Episcopal registry expresses it, for not subscribing according to statute. He died in 1682, and was buried in the church of Alfreton.‡‡

* Lichfield Episcopal Registers, vol. i., ff. 72-74.

† Ibid., vol. ii., f. 63.

‡ Ibid., vol. iv., f. 36.

§ Ibid., vol. ix., ff. 73, 78, 80, 81.

|| Ibid., vol. x., f. 47.

** Ibid., vol. xii., ff. 65, 80.

†† Ibid., vol. xv., f. 38.

‡‡ See *Churches of Derbyshire*, vol. i., p. 8, where we have given some account of this minister and his writings.—Lichfield Episcopal Registers, vol. xvii.

The church of Carsington, which is dedicated to St. Margaret, is of small dimensions and simple construction, being a parallelogram, with an area of forty-nine feet six inches by twenty feet. There are no traces of Norman or Early English work in the present building. The fabric seems to have been chiefly erected, much as it now stands, in the first half of the fourteenth century, as the buttresses partake of the Decorated style that then prevailed. There is a good east window of this period, *circa* 1320, of three principal lights. The upper half of another pointed Decorated window of two lights, with a quatrefoil in the apex, now gives light to the west side of the vestry. The vestry is a small adjunct at the north-west angle of the building, and was probably placed there, and this window removed from some other part of the fabric, in the seventeenth century. On a mural sundial in the south wall is the inscription—"Reedified, 1648. W. I." The large square-headed windows in the north and south walls would, perhaps, be then inserted, and the battlements added, though they are in better taste than usually prevailed at that period, and if it had not been for the inscription, we should have attributed them to sixteenth-century work. The higher pitch of the old roof can be traced in the masonry over the east window.

At the west end of the roof is a small bell turret, containing a single bell, which bears the date "1704."

Inside the church is a good octagon font standing three feet high, and two feet in diameter at the top. The chamfered angles at the base are carved into four small heads. The mouldings prove this to be of fourteenth century work.

On the floor of the aisle is a worn tombstone with the following inscription in capital letters:--

"Malin Harrabim and four of his dear children, Mary, Suzanna, Winifred, and Elizabeth, who was for some years vicar of Laneham in Nottinghamshire, and after for some years rector of this parish church of Carsington. He died 13 day of November, in 42 year of his age, and of our Lord 1687."

At the west end of the church is a gallery, on the front of which is the following inscription:--

"This loft was erected at the onely charge of Sir Philip Gell, Baronet, Anno Domini, 1704, by consent of the Parishioners at a meeting at Carsington, for the use of his tenants in Hopton."

The church was repaired and re-roofed in 1854, and in 1874. was reseated with open benches, and a south porch built.

The first register book begins in 1592, and ends with 1639. There is a blank of some years between this and the next volume,

which extends from 1653 to 1683. There then occurs another blank to the year 1688, but from that downwards they are perfect. The registers contain several entries of interest and curiosity, especially during the incumbency of Nathaniel Boothouse, whose lucubrations in the Ashbourn registers we have already noticed.

"1637. In this year was the parsonage house built.*

"1638. The Yew tree† was sett in the Churchyard of Carsington by W^m Thorpe rector, Thom. and Raph Gell, and Edward Valenc, upon the feast day of Simon and Jude.

"1688, May 30th. Nathaniel Boothouse inducted (Samuel Mower, rector of Kirk Ireton, and Ellis Farnworth, vicar of Mickleover, being among the witnesses of the ceremony).

"1688, September 29th Sarah Tissington, a poor young woman, born into the world without any hands or arms, yet was very nimble and active in the use of her feet, with which she could not only take up things from the ground, and play at most childish games with her play fellows when she was a child; but also, when grown up, she could knit, dig in the garden, and do divers other services with her feet; she was aged 24 or 25 years, and departed this life the day and year aforesaid; born and buried at Carsington.

"1688—9, February 23^d. Sir John Gell of Hopton, Baron^{ty}. died att London Feb. 8, and buried at Wirksworth 23^d. Vir bonus et non titulo solum et sanguine, sed vera etiam pietatis justitia et charitate insignis. †

"1696, December 8th. after a long and costly suit att law begun in y^e year 1692, between Nathaniel Boothouse parson of Carsington compl^t and Robert Hayward of Carsington defend^t. The said defendant using a multitude of falsehoods and tricks and delays in y^e suit, and y^e compt^r all the while from first to y^e very last day offering and desiring to accept a reference of the s^d suit to the arbitration of any honest indifferent person, but was always denied or frustrated in that by y^e defend^t. Att last on y^e day aforesaid att a hearing before the Lord Cheife Baron Ward and the rest of the Hon^{ble} judges of the Court of Exchequer then sitting at Serjeants Inn in Fleet Street, London, a finall decree was made to compell the s^d Robert Hayward to pay 2 shillings p^r pound for Tythe Herbaye decreed to be due to the said Nathaniel Boothouse for all lands pastured with dry, barren, and unprofitable cattle. §

* This parsonage house, or rectory, is still standing. It is a well-built gabled house, with small stone-mullioned windows, on the opposite side of the road to the church.

† By this must be intended the Yew tree. There is a well-grown yew in the churchyard, to the south-east of the church, which is doubtless the one planted in 1638.

‡ Sir John Gell, who died in 1688—9, was the second Baronet and son of the celebrated Parliamentary General. He was a man of little or no repute as compared with his father, who died in 1671. During the recent restoration of Wirksworth church the coffin plate of the second baronet was found near the basement of the church on the exterior of the Gell chapel. It was thus inscribed:—"S^r John Gell Baro^{ty} Knight of y^e sheare for y^e county of Darby, one of y^e members of this Hon^{ty} Convention, dyed y^e 8th day of Febr^y 1688; in y^e 76 years of his age." Even Homer nods, and the learned editor of the *Reliquary* presented his readers with a coloured fac-simile of this plate as pertaining to "the great Parliamentary leader, and one of the most notable of Derbyshire worthies!" *Reliquary*, vol. xi., p. 134.

§ Rector Boothouse did not always use the pen of the ready writer with charity or discretion. His adversary, Robert Hayward, died on June 11, 1701, and was buried at the Presbyterian chapel that he had founded at Wirksworth in the previous year. Mr. Boothouse could not resist chronicling this death in the Carsington registers in a satirically-worded Latin entry, in which, though admitting that he was the chief founder and benefactor of this chapel—*nova Presbiterionorum synagoga*—he sums up Robert Hayward's character, as rich but stingy—*dives sed nequaquam generosus*. The offence of preferring to worship after his own conscience, and objecting to tithes on "unprofitable cattle," seems to have warped Mr. Boothouse's judgment. This chapel was pulled down about 1865, and a new one erected in its place. A lead coffin was found at the entrance, and was generally supposed to have contained the corpse of the first minister of the chapel, but we have little doubt that it pertained to Robert Hayward.

Fenny Bentley.



Penny Bentley.

PENNY BENTLEY, as we have already seen under Ashbourn, was considered one of the numerous chapelries of that church as late as the year 1240. But soon after that date, it obtained independence as a distinctive rectory, though the advowson or right of presentation remained in the hands of the Dean of Lincoln. In common, however, with several of the adjacent churches, a small token of its previous connection with the mother church of Ashbourn was continued, in the payment, on the feast of St. Oswald, of a pension of 13s. 4d. to the Dean of Lincoln, as rector of Ashbourn. We find this pension specified, in two inventories of the Derbyshire property pertaining to the Lincoln chapter, drawn up respectively in the years 1310 and 1329.*

It must have attained independence in 1291, for in the Taxation Roll of Pope Nicholas IV., drawn up in that year, Bentley is entered as a rectory (ecclesia) of the annual value of £6 13s. 4d.

From the Lichfield registers we give the names of two of the fourteenth century rectors of Bentley, both of them presented by the Dean of Lincoln:—Ricus de Hasilbech, instituted in 1318, and Roger de Ballidon, instituted in 1361.†

Stephen Bynney, was rector of Bentley, when the *Valor Ecclesiasticus* (27 Henry VIII.) was taken. The benefice was then estimated at the clear value of £6 12s. 10d.

In 1561, Stephen Bynney died, and his successor, Nicholas Bamford, was instituted on the 12th of September of that year, but on the 21st February, 1564, Robert Nedeame was instituted to this rectory “on the deprivation of Nicholas Bamford.‡

* Pegge's Collections, vol. v., f. 193.

† Lichfield Episcopal Registers, vol. i., f. 82; vol. iv., f. 33.

‡ Lichfield Episcopal Registers, vol. xv., ff. 38, 39.

The Parliamentary Commissioners of 1650, merely say of Fenny Bentley, that it "is a parsonage really worth fortye pounds per annum. Noe chappell. Mr. John Hollingshead Incumbent."

A chantry was founded here in this church in the year 1512, by James Beresford. The *Valor Ecclesiasticus* states that it was endowed with lands and tenements in Bentley, Aldwark, Shirebrook, Hope, Winster, and Chelmorton, to the annual value of £9 5s. 4d., out of which sum Edward Hyll, who was then the chaplain, received £4 13s. 4d., thirty shillings to Richard Bestow and his successors, to pray for the soul of the founder, and the remainder in charity. The Chantry Roll, drawn up ten years later, gives the following particulars:—

"The Chauntrye of our Blessed Lady founded by James Bafford (Beresford) foundacyon dated xvi Oct. A. iij Regis nunc iiij*li*. xijs. iiij*d*. clere value ix*li*. viijs. for an obitte vjs. viij*d*. to a bedeman. xxxs. to the pore to pray for the founder's soule xxxiijs. iiij*d*. Ser Will. Taples cxlviijs. chauntrye Pryste. There is a mancyon house att vs. by yere. Stock iii*li*. xiijs. j*d*."

The Wolley papers give additional particulars relative to this chantry in the following transcript from the original foundation charter:—

"James Beresforde, bachelor of laws, canon residentiary of the Cathedral church of Lichfield, and prebend of the prebendary of Prees in that church, by his deed poll or instrument dated at Lichfield 1512, and sealed with his prebendal seal (by license of King Henry VIII.) founded a chantry for one secular priest at the awter of our blessed lady the virgin, St. Katheren, and St. Anthony, in the parish church of St. Edmund King and Martyr of Fenny Bentley in county of Derby, to pray for the King and Katheren his wife, and for James Beresforde, also for George Earl of Shrewsbury, Anne his wife, and their children, also for Jeffrey Blyth bishop, Master Ralph Chantrell doctor of the decrees, Laurence Beresforde, Godfrey Beresforde, and Edward Beresforde, sons of Denys Beresforde, and all brothers, sisters, cousins, and friends of founder." The founder further ordains that, after his decease, Laurence and Godfrey Beresford should have the advowson of the chantry, then to Aden Beresford and his heirs male, and in default of issue to the Abbot and Convent of Our Lady of Combermere and their successors, the proprietors and holders of Newton Grange.* The founder also gives by this charter, to Sir Thomas Fletcher, chantry priest, for

* Robert Earl of Ferrers gave Newton Grange, in the parish of Ashbourn, to the Abbey of Combermere.—Dugdale's *Monasticon*, vol. i., p. 766.

the support of the said chantry, all his lands and tenements at Fenny Bentley, Shirebrook, Pleasley, Winster, Offerton in Hope parish, Chelmorton, Flagg, and Aldwark.*

We have noticed two institutions to this chantry in the Lichfield registers. In 1531, Edward Hyll was instituted on the presentation of George Beresford, owing to the death of Thomas Fletcher. The chantry is there styled the chantry of St. Mary, St. Katharine, and *St. Nicholas*. In 1539, William Toples was instituted, on the death of Edward Hyll.†

James Beresford was one of the sixteen sons of Thomas Beresford, whose monument in this church we shall shortly describe. Lawrence and Godfrey, to whom he left the advowson of the chantry, were two of his younger brothers, and Aden was his eldest. Denys, or Dionysius, was his youngest brother, and lived at Cutthorpe. James Beresford seems to have been a domestic chaplain to Sir John Leake at Sutton Hall, as we have elsewhere explained; ‡ subsequently (1497) he accepted the rectory of Matlock, which he resigned in 1503 in favour of the Vicarage of Wirksworth.

This church is generally supposed to be dedicated in honour of St. Mary Magdalene; but unless some authority of which we are ignorant can be produced, it must now be admitted to belong to St. Edmund, King and Martyr. For it is impossible to suppose that James Beresford, who was born and brought up at Bentley, and whose ancestors had lived there for several generations, could have made a blunder as to the dedication of the parish church in which he was founding an important chantry.§

The church now consists of nave, south porch, north aisle, chancel, and tower surmounted by a spire at the west end. The fabric underwent extensive repairs, and considerable enlargement, in the year 1850. The high-pitched roofs of dark oak are of that date, and the present tower and spire, as well as the north aisle were then added. Mr. Rawlins, who visited this church in July, 1833, gives the following as its dimensions—nave forty-four feet by

* Add. MSS., 6,671, ff. 243-5.

† Lichfield Episcopal Registers, vol. xiii., f. 43; vol. xiv., f. 28.

‡ *Churches of Derbyshire*, vol. i., p. 369. There was formerly a window to his memory in the church of Sutton Scarsdale.

§ We have taken considerable trouble to try and find any ancient record mentioning St. Mary Magdalene as the patron saint, but we cannot find this dedication mentioned earlier than Bacon's *Liber Regis*. Possibly this may be a case of re-dedication at some time of rebuilding or extensive repairs. See on this subject *Churches of Derbyshire*, vol. i., p. 433-4.

seventeen feet two inches ; chancel twenty-four feet eleven inches by eighteen feet five inches. From a drawing taken by Mr. Rawlins, and one of a few years earlier date by Mr. Meynell, we find that it had a low square tower at the west end, with an embattled parapet. The roof of the nave was nearly flat, but there were the weather-mouldings on the tower, of an earlier roof of steep pitch.

There are no traces of Norman or Early English work about the fabric, unless it be in the plain round-headed doorway within the south porch, which may be Norman. The whole building appears to have been re-constructed in the Decorated style of the first half of the fourteenth century, probably in the rectorship of Richard de Hazilbech. In the south wall of the nave is a fine pointed window of three principal lights, which is a good specimen of Decorated work, of a pattern of infrequent occurrence. The large five-light east window of the chancel is of exactly similar design. One of the south windows of the chancel, of three lights, has also a tracery of excellent design, partaking of the flamboyant character. There are two other windows to the chancel, one on the north and one on the south, as well as a south priests' door, which are all of this date.

At the west end of the church is the ancient font, which is of an earlier date than the general fabric of the building. Its height is three feet six inches, and the diameter across the top two feet three. Both the font itself and the base are circular ; but the font, which is of a red gritstone, is channelled into six panels of varying size, and the base, which is of a grey gritstone, has six channels or deep flutings cut into it, the one facing east having some foliage growing from a pot carved in it.

There is a beautifully-carved oak screen across the chancel. The upper portion is expanded so as to form a rood loft. The cornice, with its flowing pattern of vine leaves and grapes, is very finely wrought. It is of the late Perpendicular style, *circa* 1500, and was, we believe, considerably restored in 1850. An old bench in the chancel is worth notice, as it bears some carving of the Decorated date. The south-east angle of the nave, immediately in front of the screen, is shut off by a screen, or *parclose*, of the same design as that across the chancel. Probably it was erected by James Beresford, to enclose the chantry altar that he founded here in 1512. The flooring inside this *parclose* is composed of encaustic tiles, but much worn. Several of them have armorial bearings, amongst which may be noticed the arms of the diocese.

Mr. Rawlins, when he was here in 1838, noted "in the chancel windows some fragments of glass, presenting no connected history, nevertheless what remains is brilliant in colouring." All this has now disappeared. He also observed — "On the pavement are numerous remains of alabaster slabs, having all their figures and inscriptions nearly obliterated through age and with individuals so frequently passing over them in a long series of years." Mr. Meynell also noted these slabs on the floor and the glass in the windows, and further chronicled the curious fact, that "the chest serves as a communion table."

These alabaster gravestones seem to have disappeared in 1850. But there is on the north side of the chancel a remarkable, if not unique monument, which demands our attention. It is to the memory of Thomas Beresford, who died in 1473, and his wife Agnes, who died in 1463; but the style of the monument plainly shows that it could not have been erected till at least a century after their death. About the middle of the sixteenth century, a custom began to prevail, of representing the corpses of deceased persons on their monuments in shrouds tied at the head and foot. These representations are, fortunately, for the most part confined to brasses; but we have here, on the top of an altar-tomb of alabaster, the recumbent effigies of Thomas and Agnes Beresford tied up in shrouds fastened above the head and below the ankles, so that no portion of the human figure appears. The effect is most repulsive and ghastly, and we should think the idea must have occurred to a sculptor who wished to conceal his lack of skill in chiselling the human face or figure. Shrouded representations of the sixteen sons and five daughters, tied up in a similar manner at head and foot, are incised on the south side and east end of the tomb. Along the cornice of three sides of the tomb is incised an ornamental string of warlike instruments—breastplates, helmets, shields, gauntlets, halberds, swords, banners, trumpets, and drums. In front of the tomb is the quartered coat of Beresford and Hassall—First and fourth, *arg.*, a bear rampant, *sab.*, muzzled, collared, and chained, *or*; second and third per chevron, *arg.* and *or*, three pheons, *sab.* The bear rampant also appears twice as a crest. The following inscription and Latin epitaph extend over the south side and two ends of the tomb:—

"Here lyes the corps of Thomas Berisforde Esqviere the Sonne of John Berisforde late Lorde of Berisforde in the covntie of Stafford Esqviere and Agnes his wife the daughter and heire of Robert Hassall in the covntie of Chester Esqviere

who had issve XVI sonnes and five davghters Thomas departed this life the XXth day of March in the yeare of ovr Lord God 1.4.7.3. and Agnes departed this life the XVI day of Mrch in the yeare of ovr Lord God 1.4.6.7. here alsoe lyethè corps of Hewghe third Sonne of the sayd Thomas and Agnes.

“As yov now are soe once were wee
And as wee are soe shall yoe bee.

“Quem tegat hoc marmor si forte requiris amice,
Nobile Beresford tv tibi nomen habes.
Lvce patrvm clarvs, proprio sed lvmine maior,
De gemina merito nomina lvce capit.

“Largvs, doctvs, amans, alvit, colvit, recreavit,
Mvsas, ivs, vinctvs, svmptibvs, arte, domo.
Militiæ Excellens, strenvvs dvx, fortis, et avdax,
Francia testatvr, cvria testis Agen.

“Nunc tacet in tvmvlo resolvvtvs pvlvis in isto,
Lvtvm, bvlla, fvsvs, pvlvis, et vmbra svmvs.
Dvm loqvimur moriamvr svbito vanescimvs omnes,
Si sapiens homo sis, disce memento mori.”

There are also four tablets to other and later members of the Beresford family on this side the chancel, and three on the other. The only one that we shall here transcribe is the following, which appears on an alabaster slab against the south wall, the lettering filled in with lead:—

“Under this neat stone lyeth the body of Hewghe Beresforde Gentleman, 3rd sone of Thoas and Agnes. This Hewghe departed this lyfe ano dom 1516, and Laurec departed this lyfe February the 2nd Ano Dom 1577. He is interred in St. Peters chancel in Altonsfeld: Also by Laure lyeth his sonne John Beresforde Gentlema. He was borne ye 9th Maye Ano Dni 1539. He departed this lyfe Sept. 17th Ano 1607.

“No epitaph need make the just men famed
The good are prayed who ye be only naed.”

In the reign of Henry VI., a younger son of John Beresford, of Beresford, by Elizabeth, daughter of Bassett of Blore, settled at Fenny Bentley. He is said to have raised at his own expense a troop of horse, consisting of his sons and their retainers, to assist in our wars against the French. He specially distinguished himself at Agincourt (Agen), in which battle his second son Thomas (who married the heiress of Hassall), also took a prominent part, according to his epitaph. Thomas Beresford must have been of a ripe age at the time of his death, as Agincourt was fought in 1415. The names of the sixteen sons of Thomas and Agnes were—Aden, Thomas, Hugh, John, Robert, William, Roger, Edward, Laurence, George, Godfrey, Ralph, Ralph, James (the founder of the chantry), and Dionysius.*

* Harl. MSS., 1093. f. 49; Glover's *Derbyshire*, vol. ii., p. 44.

There are three bells in the tower, inscribed thus:—

I. "C. & G, Mears. Founders, London, 1850."

II. "God save his church, 1654." Mark of George Oldfield.

III. "God save our church, 1617." Mark of Henry Oldfield.

The registers date from about the commencement of the seventeenth century. There is a break from 1642 to 1660.

"1604. Bartholomew Griffin, rector of y^e church of Fenny Bentley, was married y^e 25th day of May."

"1608. Sir John Stannehop, Knight, was married to y^e lady Elliner his wife (daughter and heire of Edward Beresford Esq.) uppon y^e feast day of St Michael y^e Archangell."

"1638. Sep. Bartholomew Griffin, rector, Jan. 12."

It appears from voluminous Latin entries, that William Bott was inducted to this rectory on April 10th, 1642, but that owing to the Commonwealth, "*rébellione factissima*," he was dispossessed of the living until the Restoration. He married for his second wife, Elizabeth, the daughter of Bartholomew Griffin, his predecessor in the rectory. He further records that he spent at least £50 on the repairing and adorning of this church, according to a vow made by him when in adversity.*

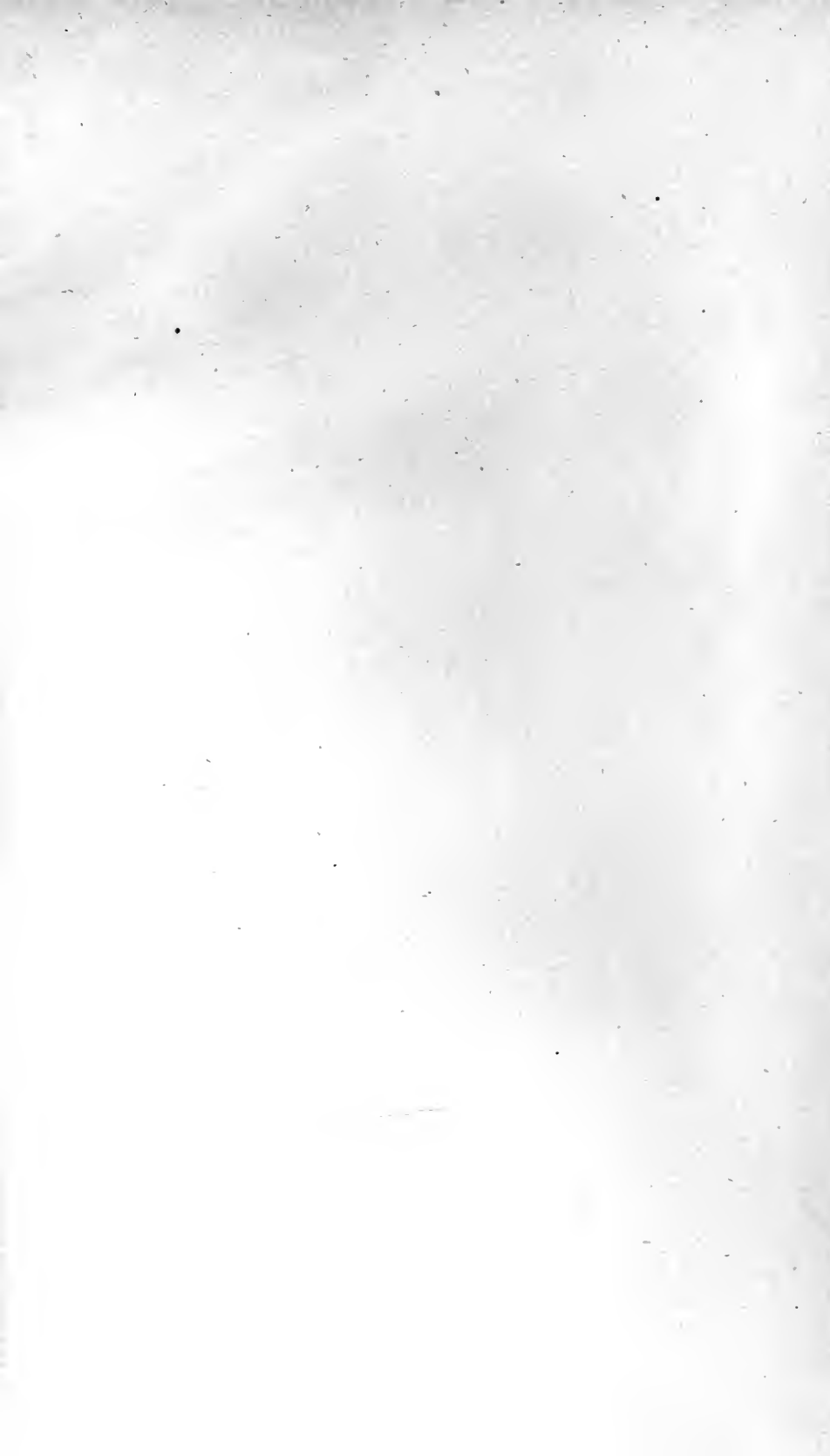
* See a paper on the registers of this church, by Mr. Sleight, *Reliquary*, vol. vii., p. 104.



Hartington.

Carl Sterndale.








HARTINGTON. S.

Hartington.

HE old parish of Hartington is one of very considerable extent. It has been for several centuries divided into four quarters, known as Town Quarter, Middle Quarter (including East Sterndale Chapelry), Nether Quarter, and Upper Quarter. From the south-east extremity to the north-west it extends sixteen miles in length, and is in some parts five miles in width. The Domesday Survey (1086) makes no mention of a church in this wide-spreading district, but the manor of Hartington was then held by the noble family of Ferrers, and we have no doubt that one was erected here in the next century, if not at the end of the eleventh. Hartington was a town of sufficient importance, in the reign of King John, to obtain a license for a market, and for a three days' fair. These rights were obtained by William Ferrers, Earl of Derby, in 1204, and the fair was regulated by the festival of St. Giles, who was the patron saint of the church.*

During part of the subsequent reign the manor was held under Ferrers by William Marmion, who also held Matlock, Brassington, &c.† It appears that the Ferrers, during the time they held Hartington, kept the advowson of the church in their own hands. But they somewhat lessened the area from which the rector would otherwise have drawn his tithes, by bestowing certain lands in the parish upon the monks of Garendon in Leicestershire.

This Cistercian monastery was founded by Robert, Earl Leicester, in the fifteenth year of Henry II., and the Ferrers family endowed it, so far as this parish was concerned, in the first instance with the hamlet of Heathcote, and subsequently with a message of

* Calend. Rot., Chart, 5 John. memb. 5—195, 196.

† Inq. post. mort. 38 Hen. III., No.

twenty acres of land, and half their appurtenances, in New Biggin, Wolfstoncote, and Hartington, together with a meadow in the town of Hartington called "Gotheboldesick." *

But on the attainder of Robert de Ferrers, Hartington was granted to Edmund, Earl of Lancaster, brother of Edward I., who had a capital mansion or castle at Hartington. The manor remained annexed to the Duchy of Lancaster till the commencement of the seventeenth century.

Edmund, Earl of Lancaster, married Blanche, Queen of Navarre. She built and endowed on the Tower Hill, London, a nunnery of the order of St. Clare (a branch of the Franciscans), generally termed the Minories without Aldgate. Stow, in his Survey of London, says:—

"From the west part of Tower Hill towards Aldgate, being a long continual street, amongst other smaller buildings in that row, there was sometime an Abbey of Nuns of the order of St. Clare, called the Minories, founded by Edmund, Earl of Lancaster, Leicester, and Derby, brother to the King Edward I., in the year 1293;" &c., &c.† But there is some mistake in this date, for although it is true that the king's charter licensing the founding and endowing of this nunnery is of the year 1293, as stated both by Dugdale and Stevens,‡ we can prove by reference to the Church of Hartington that the nunnery was originally founded two years previously.

The church of Hartington, with all its profits, was bestowed upon the Minoresses, by Edmund, as their earliest endowment; and in the Taxation Roll of Pope Nicholas IV., compiled in 1291, we find the rectory (ecclesia) of "Hertingdon" valued at the then very large sum of £26 13s. 4d.; a note stating that it is appropriated to the "Minorissi extra Alegate." This shows that the Minories was already founded, and the church of Hartington given to the Nuns. The church was probably not termed a vicarage, but entered on the Roll in the way we have described; as neither the foundation of the Nunnery, nor the appropriation of the rectory

* Dugdale's *Monasticon*, vol. i., p. 772.

† Stow's *Survey of London*, p. 118. Stowe, in the continuation to the *Monasticon*, objects to the use of the terms Abbey, and the subsequent term Abbess, "because those of this order never use those names; but, be this as it may, both expressions are used in the foundation charter of the minories by Edward I., which is surely a sufficient authority." The "Minories" otherwise "Minoresses" was a title showing their connection with the Franciscans, whose distinctive appellation was Grey Friars, or *Friars-Minors*. St. Clare, their foundress, was a native of Assissi in Italy, and a zealous disciple of St. Francis.

‡ Dugdale's *Monasticon*, vol. i., x, p. 772.

had yet received royal assent. According to this same Roll the church of Hartington then received, in addition to its local income, one pound from the church of Radbourn, in the Deanery of Castelar. The manor and church of Radbourn were then held by the Staffords, but under Edmund, Earl of Lancaster. It had also previously formed part of the Ferrers estate, but the origin of this pension from one church to the other cannot now be traced.

Edmund died seized of the manor of Hartington, but the Inquisition taken at his death mentions the church of Hartington as held in fee under him by Thomas Touchet (of Markeaton).* As the church had been already formally appropriated to the Minresses four years previously, we can only conclude that Touchet had obtained a lease of the lands and tithes of this church, paying so much a year definite income for the enjoyment of the same, and that this lease had not expired at the time of the appropriation.

The appointment of Vicar of Hartington was shortly afterwards in the hands of the Minresses, as an institution of the year 1335, at their representation, is recorded in the Lichfield Registers.†

From an Inquisition of the year 1375, we gather the name of one of the Chaplains of Hartington in the reign of Edward III.—Ricns del Hilla. He increased the emoluments of the Minresses in this parish, by bestowing, in conjunction with Symon Handyman, upon the Abbess and her successors, two messuages and twenty acres of arable land, with their appurtenances in Hartington.‡

In 1509, William Bray was instituted to this Vicarage on the death of William Cockys; and in 1528, Richard Comberford was instituted on the death of Bray, under a papal dispensation, on account of his youth.§

When the *Valor Ecclesiasticus* was taken, in the 27th year of Henry VIII., Hartington still remained appropriated to the Minresses. Robert Morton was then the Vicar, and the endowment of the vicarage consisted of three houses (mansions); the Easter dues; the oblations made at marriages, funerals, and the purification of women; and the tithes of pigs, ducks, geese, and hemp; the whole bringing in an average income of £10. The Nunnery of the Poor Clares was dissolved three years later, when its property was valued at £418 8s. 5d., by Elizabeth Savage, the last Abbess.

* Inq. post Mort., 25 Edw. 1., No. 51.

† Lichfield Episcopal Registers, vol. ii., f. 73.

‡ Inq. ad quod Damnum, 49 Edw. III., No. 2; *Archæologia*, vol. xv., p. 202.

§ Lichfield Episcopal Registers, vols. xiii. and xiv.

The following entry occurs in Bishop Lee's register, under date February 4th, 1541-2 :—"Gervase Alen admitted to Vicarage of Hartington, vacant by death of Robert Moreton, presented by Francis Earl of Shrewsbury in virtue of an assignment made to his Father, by the Abbeys of the now dissolved House of Minorites extra Aldgate, and confirmed by the Kings Court of Augmentations."

The Commissioners appointed by Edward VI., to take an inventory of all the Church Goods, in the first year of his reign, visited Hartington on the 30th of September. They found there—

"ij chalics—iij belles—j sanctus bell—j cope—j sute accordyng of flowred silke—iij vestyments, j of ym is of blewe velvet and y^e other iij of silke—ij albes—j broken crosse, coper and gylte—ij candylstycks of brasse—y^e sencers were put by the churchwardens towardse the makyng of a bell stoppe—ij hande belles—a payre of organs*—ij towells—j grene vestyment in y^e hands of Grace Hide, widowe."

The Parliamentary Survey of Livings, undertaken in 1650 by order of the Commonwealth, says of Hartington :—"It is a parish and vicarage of large extent, usually divided into four quarters. The two neather quarters are thought fitt to be continued to ye parish church. The whole vicarage is worth £19 10s., whereof £10 aryseth out of the gleabe and the two neather quarters. Earl Sterndall is a chapel of Ease in the parish of Hartington, a member of the middle quarter, which is thought fitt to be made a parish church, and these hamletts of middle quarter, Harlee, Glutton, Doewall, Crowdicote, Wheeldontrees, Needham, Graunge, Hurdlow, Cronkston, and Sterndale, £2. The upper quarter (excepting Earles Booth which is fitt to be united to the middle quarter) £2 10s. ; though fitt by reason of its great distance from its parish church to be united to Buxton.

"Mr. Thomas Honeye is vicar of Hartington, reputed scandalous."

The church, which is dedicated to St. Giles, is of a cruciform shape, consisting of nave and side aisles, north and south transepts, chancel, and tower at the west end.

With the exception of certain fragments of inscised slabs, etc., built into the walls, and which may possibly point to an earlier sepulture on this site, there are no traces in the present building

* "The larger organs are often called 'a pair.'" Walcott's *Sacred Archaeology*, p. 415. But we believe that in this, as in other instances, "a payre of organs" signified a small organ on each side of the quire, which were used alternately in the antiphonal chanting of the psalms, etc.

of a church of prior date to the first half of the thirteenth century, temp. Henry III. There are sufficient remains of the Early English period in the chancel, and the north transept, to justify us in the surmise that there was a complete cruciform church here, of much the same dimensions as the present one, at the commencement of the reign of Henry III., *circa* 1220—1230. On the north side of the chancel are two lancet windows of this date, and one of the same character in the west wall of the north transept. There are also indications of the Early English style in the detached shafts against the chancel wall at the east end of the nave.

The two east windows of this transept (of two lights each) and the one of three lights in the north wall, are of the period of transition from Early English to Decorated, which prevailed in the last quarter of the thirteenth century. These alterations would accordingly be effected just about the time when this church came into the hands of Edmund of Lancaster, when we might naturally expect that the building should be put into a state of repair, previous to its being presented to the Minorettes of London.

But the main characteristics of the building are of a rather later date—viz., of the Decorated style that was in vogue during the first half of the fourteenth century. The nave is separated from the north and south aisles by three archways on each side, supported by pillars, formed of four clustered columns with a fillet moulding running down the face of each, and these are of Decorated design.

The various features, too, of the south transept, though of slightly differing date, are all of this period. This transept is divided into two unequal parts by two archways running south and north, supported by an octagon pillar in the centre and two similar pilasters against the walls. The smaller or more western part of this transept is lighted on the south by a small pointed window of two lights, and the other part by a five-light window of good design on the same side. In the east wall of this transept there is also another good window of this date, the centre light of which contains a fragment of the old glass, consisting of a roundlet of yellow and white glass, bearing a design of two triangles and a rose. The roof of this transept, which has some well-carved bosses on the tie-beams, is nearly flat, and partially conceals the apex of the large south window, being a later addition of the Perpendicular period. The large east window of the chancel, of five lights, with

simple intersecting tracery, is of that style of Decorated which is usually attributed to about the year 1320. There are also windows of the Decorated period in the south wall of the chancel, and at the west end of both north and south aisles. The exterior, too, of the chancel, with its diagonal buttresses at the east end, and high but narrow priest's door on the south, with a widely-projecting drip-stone, proves that this portion of the church, in common with the remainder, was rebuilt in the fourteenth century.

The same century also, we conceive, saw the tower erected. The weather lines on the western face of the tower show that there was a higher and more acute pitch to the roof of the nave at that time, proving that the present clerestory windows were of a later date. An alteration that apparently affected the whole of the roof of the different parts of the church, necessitating the erection of the present handsome battlements, was probably brought about early in the Perpendicular period. A considerable alteration was also made at the west end of the south aisle, subsequent to the general rebuilding of the church in the Decorated period, by the addition of a porch of considerable dimensions. But this seems to have been built—to judge by the doorway and other distinctive features—before the advent of the Perpendicular style. There is a staircase in the west wall of this porch leading to a chamber above it; but this is now built up, and so also is the lower of two windows in the porch, on the same side. The south front of the porch has over the entrance a well-carved niche for the patron saint, now tenantless. On each side of this niche are two small shields cut in the stone. That on the Dexter side, bears a fret, and that on the sinister, a fess between two chevrons. These coats of arms are noted, in the very brief account given by Bassano of this church, about the year 1710.

We cannot associate these arms with any borne by the principal landowners of Hartington, but have come to the conclusion that they were carved here in honour of two custodians of the Peak Castle, who, by virtue of their office, exercised certain important rights over the whole of the Peak district. Richard, son of William de Vernon (*arg.*, a fret, *sab.*) had the custody of the Peak Castle, 47 Henry III. ;* and Bryan de l'Isle (*or*, a fesse between two

* Pegge omits his name from the list of Castellans given in his *History of the Castles of Bolsover and the Peak*. We give it on the authority of the *Vernon Collectanea*, in Lord Vernon's possession.

chevrons, *sab.*) held a similar position for a long period during the earlier part of the same reign.*

This will be the best place to mention three other coats of arms, that were in the church of Hartington in the sixteenth century, but which have long since disappeared. We quote from William Wyrley's copy of Flower's Visitation of 1569, with additions taken by himself in 1592. "Hartington in the high peake in Darbieshier, sometime to the famelie of Hartington belonging, by whose daughter and heyr it came to the Poles, being an auncient race of gentlemen in thes countries. Having devided themselves into manie branches of which this of Bradbourn that married Hartington's heyre is the eldest. In the church thes thre escocchiones. It is placed near the ryver of Dove."

(1). *Gu.*, a fess between six cross-crosslets, *or.*

(2). *Gu.*, three lions of England passant gardant in pale, *or.*, a label of three points, *az.*, each charged with two fleur-de-lis, of the second.

(3). *Arg.*, Six cross-crosslets fitchee, *sa.*, on a chief, *az.*, two mullets pierced of the first.

The first of these coats is that of Beauchamp, the second that of the Earls of Lancaster of royal blood, and the third belongs to Clinton, Earl of Huntingdon. Both the Beauchamps and Clintons were allied to the Earl of Lancaster, who bestowed this church, as we have already seen, on the Minoreesses of London.

A square-headed window of three lights in the north aisle, and another of similar design in the south side of the chancel, were inserted during the Perpendicular period. A late illustration of that style, of the reign of Henry VII. may also be noticed in the wide blocked up doorway of the north aisle, with its obtusely pointed arch.

The interior of the church presents several details of interest. The transepts afford proof of there having been at least four subsidiary altars in this church, in addition to the high altar in the

* The following particulars relative to Bryan de l'Isle are chiefly taken from Dugdale's *Baronage*, vol. i., p. 737. Bryan de l'Isle was a person of great note in his time. In 3 John, Bryan paid 120 marks and a palfrey for the wardship and marriage of the heir of W. Briton (*Rot. Pip.* 3 John.), and, in 6 John, married Maude daughter and heiress of Thomas, son of W. de Seleby. (*Claus.* 6 John, m. 10). In 9 John he was Governor of Bolsover (*Pat.* 9 John m 2); 17 John, he held the honours of Peverel and Bolsover (*Rot. Pip.* 17 John); 18 John, commanded to fortify Bolsover against barons, and if he could not hold it to demolish it. (*Pat.* 18 John m. 8.). In 7 Henry 3, he had his trust in castles of Peak and Bolsover renewed (*Pat.* 7 Hen. III. m. 5); 9 Hen. 3, he was joined in Commission with Hugh de Nevill to inquire by oath of bounds of Forests, &c.; 13 Henry 3, and 16 Henry 3, he was confined in Peak Castle; 18 Hen. 3 (*Pat.* m. 15), he was once more made Gov. of Bolsover. But in that year he died. Hugh de l'Isle was probably his son.

chancel. In the south transept there is a plain piscina in a niche, and a square almyer or cupboard in the wall, the holes for the hinges of the door being still discernible. In addition to these, there is on each side of the window in the east wall a stone bracket, upon which the images of saints have formerly stood. The one to the left is supported by an elegant tapering corbel, and was restored at the time of the restoration of this church. On entering the north transept, there is a piscina in the east wall, immediately to one's right, in a niche with a trefoil arch, and near it is a bracket with Early English dog-tooth moulding. Between the two windows in this wall, is another piscina of the same description as the last, but having another line of moulding round the niche. There is also a corbel head, projecting below the further window.

Three steps lead up into the chancel from the nave. The piscina in the south wall was repaired at the time of the restoration. The communion table is a good specimen of the woodwork of the seventeenth century, though it is now supported on straight legs which have undoubtedly replaced the original rounded ones. The name of "Ralph Stearndale" is carved in large raised letters on the front margin of the table, and the other sides bear the names of Henry Lomas, Robert Bagshawe, and Bennit Highton, the four churchwardens at the time of the table being placed in the chancel.

When this church was restored in 1858, various fragments of incised memorial slabs were found in the walls. Two of the most perfect of these are now in the porch. One of them, which had been cut to form the splay of a window, consists of the circular head, and part of the stem, of an incised cross. The effective disposition of the lines differs from the patterns we have noticed at Bakewell, and Chelmorton, and elsewhere in the county, nor is there a similar one figured in Cutts' *Manual of Incised Slabs*.* It is of the 13th century. The other fragment is the lower part of an incised slab, having flowing lines carved on each side of the stem. In the exterior masonry of the north aisle that blocks up the Tudor doorway, are two more heads of incised crosses; one of these is a good geometrical design within a circle, and the other of an unusual pattern, closely resembling that in the porch, the segments of the circles being turned inwards (Plate XXIII). In the side

* There is a small woodcut of this stone in the *Reliquary*, vol. i., p. 123; also in the 1858 volume of the *Anastatic Drawing Society*, plate xxiii.

of the east window of the bell chamber of the tower, may also be noticed the stems of two incised crosses. But the stone that has the greatest claim to antiquity is one in the wall of the north transept, about twelve inches by nine. It is carved into an interlaced knot-work pattern, and is certainly as old as the eleventh century. This fragment may very possibly carry us back to the time when there was a church here in the Anglo-Saxon days, but which appears to have been destroyed before the taking of the Domesday Survey (1086). Such a church would probably be of wood, but the graves of the more prominent persons might be marked with stone memorials carved after this fashion.

In the churchyard, against the south side of the chancel, is a large stone coffin with a lid. It is six feet eight inches in length, and two feet seven inches in breadth at the head. The angles are bevelled off, and it does not otherwise present the appearance of any great antiquity. We could not learn how long it has stood in its present position. It is thus described by Mr. Bateman, in 1848:—"Near to the chancel door of the church is a very large stone coffin, with a thick and heavy cover, upon which has been sculptured a cross fleury, now almost obliterated by the effects of the weather. The size and form of the coffin indicate that it has not been intended to be placed beneath the ground (?), and the many furrows which it exhibits, arising from atmospheric causes, show that centuries must have elapsed since the occupancy of its present position. It is probable that many may in turn have occupied this narrow house, as several initials of a modern style of letter are engraved upon the lid; and from information afforded by the sexton, it appears that some years since, the cover being removed, the stone coffin was found to inclose an inner one of wood, upon which there were initials, done in brass nails, but no date. This would certainly be of much later date than the outer coffin, as the custom of using brass nails appears to have been most prevalent during the seventeenth century."*

There is a singular absence of tombs of any antiquity within the church, especially when we consider its size and importance. Under the large south window of the south transept, is a canopied recess of Decorated design, which appears to have been intended for the repose of the founder of this part of the church in the fourteenth century. We were told by the custodian of the

* Bateman's *Antiquities of Derbyshire*, p. 209.

church, that on making a vault for the burial of the Rev. B. Hope, vicar of Hartington, who died in 1814, nineteen skulls were found beneath this recess. The recess is now occupied by a monument or sepulchral slab of the semi-effigial character. The opening at the upper end of the slab shows the sculptured head and shoulders of a female, holding a heart between the clasped hands; and a small opening at the lower end exposes the feet. It bears a striking resemblance to the similar monument of Matilda le Caus at Brampton church, who died in 1224, and is undoubtedly of the same century, though of rather later date. This slab was found, during the restoration in 1858, about a foot below the pavement at the east end of the nave. The surface is much worn, as though at one time it had been level with the floor. The stone is a little over six feet in length, by about two feet in breadth, at the head, but tapering considerably to the feet. It may fairly be concluded that this monument marked the sepulture of a person of considerable consequence. May it not belong to one of the Ferrers family? On the attainder of Robert de Ferrers, Earl of Derby, as already mentioned, the manor of Hartington was granted to Edward, Earl of Lancaster; but it appears from the Hundred Roll (1273) that Margaret, Countess of Derby, held it for her life, probably by right of dower. We would therefore offer it as a conjecture that this may be the tomb of Margaret de Ferrers.

Bassano says (1710):—"To ye north west of ye cross building of ye church is an old tomb of stone, covered by alibaster, on which has been ye portraiture of a man and woman; arms and inscription illegible." Of this tomb there is now no trace.

At the west end of the church is an octagon font, one face of which is against the wall, on two others are uncharged shields, and on the remaining five is pointed tracery of different designs.

Various remnants of old fresco painting came to light on the walls during the restoration, but they were not capable of being preserved. Previous to that time, framed illustrations representing the twelve tribes had hung against the clerestory walls. They were then removed to the north transept, but at the time of our visit when the roof of that transept was being repaired, they were placed in a pile with their faces to the wall, at the end of the north aisle. They do not appear to possess any artistic merit, and are, we believe, the work of last century.

On the south wall of the porch may be noticed a mural sundial, bearing the semi-heathenish inscription, "So marches the God of day."

The tower contains only three bells. The first bears the legend, "*God save this Church, 1667,*" and the bell mark of George Oldfield; the second "*I.H.S. Nazareus Rex Judeorum fili Dei miserere, H.G., V.W., Wardens, 1696,*" and the third, "*Dei sonitum plenum Jesus et modulamen amanum, 1636,*" and a bell mark of a shield divided into quarters, having the initials P.H. in chief, and sprigs of foliage in the base.

There are very unusual ornaments cut in the external jambs of the west window of the tower, of the style that is sometimes seen on incised slabs—viz., an open book on the one side, and a chalice with the wafer rising from it on the other.

In the very extensive museum, formed by the late Mr. Thomas Bateman, at Lomberdale House, are two interesting objects connected with the Church of Hartington.* One of these, which unfortunately was removed from the church, is an oaken box, twenty-four inches long, strongly bound with iron straps, and is described in the catalogue as having been intended for the security of the papal dues termed Peter's Pence. The other is an ivory seal of a Dean of Hartington, bearing round the edge the inscription—" *Sigil. Thom. Harvey. Deconi. de. Hartington. cum. membris,*" The handle of the seal forms a salt-cellar, and the face, which is of pointed oval shape, is engraved with the following singular devices:—At the top is the sun, a little lower on the dexter side is a crescent to indicate the moon; on the sinister side is a hand, issuing from the clouds, holding a pair of balances; beneath the clouds are seven stars. Under the balances is a label extending across the seal, inscribed "*Vincit qui patitur;*" and lowest of all is a shield, bearing in chief six crescents, and in base an arm in armour holding a dagger. It appears from the Hartington registers, that Thomas Harvey was vicar of the parish from 1635 to 1648.

The present seal of the Dean has an oval face of brass (two inches by one-and-a-half), engraved with the figure of a dean in his canonicals, holding a pair of balances in his left hand. Round the seal is the simple legend—*The Dean of Hartington.* The handle is of turned ivory. From the style of the costume, and general

* Bateman's *Catalogue of Antiquities*, pp. 175, 271.

character of this seal, we are not inclined to ascribe to it a greater antiquity than 1750-1800.

With respect to the Dean of Hartington (an office of post-Reformation origin), Lysons tells us (1817) that Sir Hugh Bateman, who had purchased the rectorial estate of William Lygon on the inclosure of the Commons in 1798, was patron of the deanery of Hartington; and that the Dean held the ecclesiastical jurisdiction of the parish, the probate of wills, etc., it being exempt from the authority of either Bishop or Archdeacon.* But the parish is now under both episcopal and archidiaconal supervision. The office of Dean, however, still exists, and is held by the Rev. John Bateman, rector of West Leake, near Loughborough. He was appointed to the office in 1852, by the trustees of his late uncle, Sir Hugh Bateman. The present Dean, in a letter that he wrote to us in September, 1876, says:—"My duties as Dean were to grant Marriage Licences, Probates of Wills, and Letters of Administration." Only the first of these privileges now remains to the Dean, and that not exclusively, as the late vicar of Hartington was a surrogate.

The Hartington registers now commence with 27th of April, 1610. They are in very bad condition up to 1700, and many leaves missing. In 1791 an earlier register, beginning at least as early as 1554, was extant. It appears to have been used by Mr. Bigland, the Herald, while compiling the pedigree of Sir Hugh Bateman in that year.†

* Lysons' *Derbyshire*, p. 176.

† Bateman's MSS. Writing in 1829, Mr. Bateman seems to think it was still extant, but adds, "It is not known at present where it is deposited." Possibly this notice may even now bring it to light. More than one instance occurs to us, in which a parish register has been recovered, after lying unnoticed for a long period of years among private papers.

The Chapelry of Earl Sterndale.



OF the early foundation of this chapel to Hartington, we know nothing. The first mention of it, with which we are acquainted, occurs in the Inventory of Church Goods, taken in the reign of Edward VI:—

“Sternedall Chappell—Sept. 30. Rich. Frost, priest. j bell—j broken bell—j vestymēt of Blewe scamell—j albe—j amys.”

The Parliamentary Commissioners of 1650 recommended that Earl Sterndale should be made a separate parish, but it was not till the reign of Victoria that their recommendation was carried out.

In the year 1819 a Brief was granted to obtain funds for the rebuilding of this church. The preamble of the Brief runs as follows.—“Whereas it hath been represented by humble petition of the minister, chapelwardens, and inhabitants of Earl Sterndale, by certificate of the justices at Quarter Sessions assembled that it is a very ancient structare, and, through length of time greatly decayed and so ruinous that the inhabitants cannot assemble therein for the public worship of Almighty God without great danger”—it was therefore considered necessary for it to be taken down and rebuilt. Hugh Hartley, “an able and experienced workman” estimated the cost at £1700, exclusive of old material. The trustees for the funds collected were the Bishop, Pache Thornhill, Henry Pache Thornhill, Samuel Frith, Marmaduke Middleton, Philip Gell, and Charles Hurt, etc., etc.

But this appeal had not much effect, for in 1824 a second Brief was issued, in which it is stated that only £136. 10s. 11¾d., had been collected. The fabric certainly seems meanwhile to have been in a wretched plight. Mr. Rawlins, who visited it on the 16th of June, 1823, describes it as in a dilapidated condition, roof broken, and wind and rain penetrating. He gives its dimensions

as nave forty-seven feet, by twenty feet three inches, and chancel seventeen feet two inches, by fifteen feet two inches. Mr. Meynell, who visited Earl Sterndale a few years previously, describes the church as in a very ruinous state, although repaired in 1793. He adds that at the east end was "a Saxon window," but that those to the south were of 1793 date. However, Mr. Meynell took a south-east sketch of the church, and from that it appears as if the Saxon window was merely a square-headed one of the Perpendicular period. In 1828 the rebuilding of the church was at last accomplished.

Mr. Rawlins says—"There are no monuments whatever save one, which, although it consisteth not of sculptured marble or plate of brass, yet speaketh and telleth greater things, inasmuch as good for the mind, and directions for attaining eternal life and happiness, is contained in a small cupboard library on the south side of the altar; having above its folding doors this inscription, "Master James Hill, His Gift, 1712." The names of the books, twelve folio and twelve quarto, were painted on the doors of the cupboard, and included the Homilies, Clark's Martyrology, Eusebius' Ecclesiastical History, Theopolitica, etc. "The font," says Mr. Rawlins, is plain, "and placed upon a square pillar."

The old chapel had merely a bell cote on the west gable, but a small embattled tower was given to its successor in 1828. Three bells were hung in this tower in 1866, all of them bearing the same inscription—"J. Taylor & Co., Loughborough 1866." Previous to that, the tower had only held a single bell, cast by the same founders in 1851, which had in its turn succeeded to one cast in 1792.

The church is dedicated to St. Michael; its registers only begin with the year 1768.

Hognaston.



Hognaston.

HOGNASTON was one of the six parochial chapelries of Ashbourn when that Vicarage was endowed in 1240, and it occupied the same position in 1290. At an earlier date, it was probably not possessed of the semi-independence of being a *parochial* chapelry, but was simply a chapel of ease to the mother church.* The Dean and Chapter of Lincoln were appropriators of the rectorial tithes, out of which they subsequently paid, at the time when the independence of Hognaston was further assured, an income of 20 nobles to the incumbent of Hognaston, who appears to have been usually termed the vicar, though he still owed a certain allegiance to the church of Ashbourn. The appointment of the minister was in the hands of the Dean of Lincoln, but it appears that in the sixteenth, if not in the fifteenth century, the presentation was sold to the lord of the manor, and eventually the advowson.† In post-Reformation days there were several disputes as to the real nature of this incumbency—whether it was a rectory or vicarage.

Hognaston, as a hamlet of Ashbourn, formed part of the early demesnes of the crown. It was included in the royal grants to the Ferrers family, and subsequently came to Edmund, Earl of Lancaster.‡ The later history of the manor of Hognaston, or Hokenaston, as it is usually termed in the old charters, is somewhat involved, for it changed hands frequently, and became intermixed with the manor of Wirksworth, which extends into this township.

The inventory of church goods, taken in the first year of Edward VI., contains the following:—"Hognaston, Sept. 20. Thos. Haydocke curate. j chalice with a paten—ij vestments with albe

*Add. MSS. 6671, ff. 565—575.

† Pegge's Collections, vols. i. and v. In addition to the great tithes, the Dean of Lincoln also held landed property here at an early date, numerous charters relating to which are still extant in several of the Lincoln chartularies.

‡ Inq. post Mort., 25 Edw. I., No. 51.

and amesse—j surples—j corporas—ij alter clothes—j towel—j payr of censors—j crosse of wodde covered with plate—ij bells—a saka-rynge bell.”

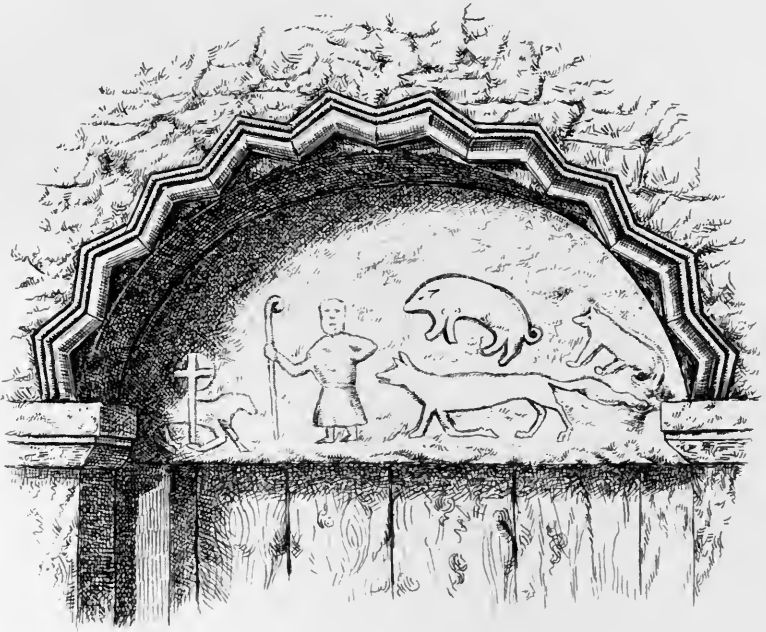
In 1561 Sir Edward Warner sold to Richard Wendesley and Ralph Brown certain lands at Hognaston, the rent of which had been used in pre-Reformation days for maintaining lights in the church.* The Commissioners appointed by parliament in 1650 to survey the livings, report that “Hognastone is a church or chappell parochial, the proffits three pounds six shillings and eight pence per annum. Mr. Roger Cooke, curate, honest but weake.” The survey of the possessions of the Lincoln chapter at the same date shows that the rectory of Ashbourn even then received certain tythes from Hognaston.

There was considerable dispute as to the tithes of Hognaston in the seventeenth century, one Richard Barker, “doctor of phisicke” having laid claim to them as the impropiator of the rectory. A judgment of Sir Matthew Hale’s, 21 Charles II., dismissed the plaintiff’s case on technical grounds, without prejudice to a new trial. Dr. Barker brought an action, in 1668, against John Slater and ten other defendants, all landowners in Hognaston, asserting that he had been for ten years past the holder of the impropriate rectory of Hognaston, but that the defendants had conspired together to deprive him of all tithes of corn, grain, hay, wool, and lambs, although they were possessed of “great flocks of sheepe and lambs, and clipped wool, and had great quantities of wheate, meslin alias blendcorne, rye, barley, pease, beane, and oates.” The defendants in reply acknowledged that there was a rectory of Hognaston, of which the King was patron, but that such rectory was held by the parson for the time being, and that to such parson they had always paid their tithes.†

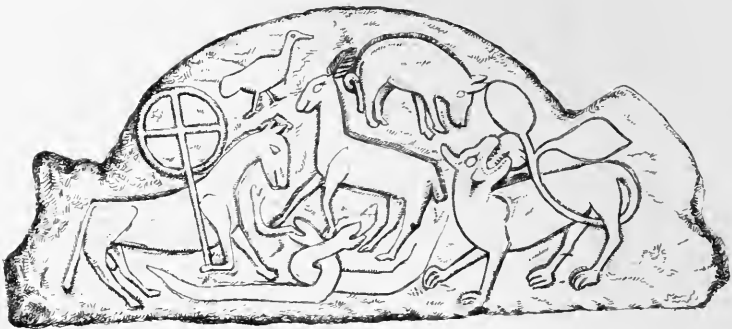
Certainly the living had for a long period been considered to be in the king’s gift, and during the Commonwealth had been appointed to by Richard Cromwell, as Lord Protector. At Lambeth Palace Library are preserved the original letters patent, dated from Westminster, April 30, 1652, and signed by “Hastings, Lord Keeper of the Great Seale of England,” by which Richard Cromwell presents “Robert Cooke, clerke to the Rectory of Hognaston, in the countie of Darby, now lawfully and of right void, and to our presentation of full right belonging.” Dr. Barker’s claim to the

* Add. MSS., 6669, f. 28. The exact words are—*ad mauntenendum diversarum luminarum in ecclesia de Hockenaston.*

† Add. MSS. 6671, f. 581.



HOEDASTON.



PARWICH.



rectory dates from about this period. Perhaps he hoped that an appointment by Richard Cromwell, during the interregnum, would be considered null and void.*

The church, which is dedicated in honour of St. Bartholomew, must have been erected here a very short time after the incursion of the Normans. It consists of chancel, nave with south porch, and low tower at the west end. Though of small dimensions † and in poor repair, it possesses several points of interest in the diversities of style that may be here recognised. Inside the south porch is the original Norman doorway, the mouldings of which are still in tolerable preservation, though coated with several layers of whitewash. The jambs of the doorway are ornamented with the beak-head moulding, and the rounded arch with the usual zigzag or chevron pattern. The tympanum, or stone which fills up the semi-circle of the arch, is rudely incised with quaint figures, after the fashion that prevailed at other Norman churches in the immediate district, such as the tympanum at Parwich and the font at Tis-sington. The centre figure is a man in a tunic, holding in his right hand a staff with a pastoral hook. To the right is a wild boar, a fox, and a wolf; whilst to the left is a quadruped, probably intended for a lamb, in front of which rises a cross with a circular top. The whole is, perhaps, intended to typify the protection afforded to the flock by the pastor or bishop from the attacks of wild beasts.‡ The porch itself has been compounded at some subsequent period, chiefly of materials not intended, we imagine, for its construction. The jambs and capitals are roughly carved; and from them springs a low but acutely-pointed arch, moulded after the Early English fashion, and not now in its original position. The other Norman detail is the font, which is about four feet in height and two in diameter. The base upon which it rests, consisting of three grouped pillars, is modern; but the font itself is a circular piece of gritstone, channelled into a series of circular-headed arches.

The lower part of the tower is undoubtedly of thirteenth century work, of the Early English style. It is entered from the church by a pointed archway, now blocked up by the west gallery. The

* Lambeth Palace MSS., 947, No. 53.

† Its area, as given by Mr. Rawlins, is—Nave, thirty-five feet five inches by seventeen feet seven inches; chancel, fourteen feet three inches by eleven feet nine inches.

‡ The Rector of Hognaston, the Rev. Thomas O'Grady, writes to us:—"I read the tympanum to represent a bishop or preacher (who with the left hand presses a book—the Word of God—to his heart, and with the right hand extended forward holding a pastoral staff) leads the hogs of Hognaston to a knowledge of the Agnus Dei, represented by a lamb holding in his paw a cross encircled with the globe—*orbs mundi*."

three other sides of the tower, on the ground floor, have each been lighted by a lancet window widely splayed in the interior, that at the west end being now filled up with masonry, and supported on the outside by a large buttress which conceals it. The walls are massive for the size of the tower, being fully five feet thick. The next stage is also lighted by four small lancet windows; but the upper stage, pierced with two-light square headed windows, and surmounted by battlements with a small crocketed pinnacle and gargoyle at each angle, is of late Perpendicular, and may even have been altered subsequently to the sixteenth century. The windows, also, to the body of the church, on the south and north, are square-headed, and comparatively modern productions. The pointed archway into the chancel, with its plain capitals, is indicative of yet another period, and is attributable to the Decorated style of the fourteenth century. The pointed east window of the chancel, which has apparently been cut down from its original proportions, is also of the same date. The first Norman chancel probably lasted longer than the remainder of the building, and did not require rebuilding till the days when the Decorated style prevailed. The bases of this archway into the chancel are partially concealed, as the chancel is raised above the nave, some eighteen inches, by a wooden floor. This floor was, we think, put in at the same time with the west gallery, which is thus inscribed on the central panel:—"This gallery was erected by subscription for the use of the choir. A.D. 1790." A flight of exterior steps leads into this gallery from the south side of the church. The inside of the roof is flat and plastered, and the woodwork which does show is coated with whitewash. One of the beams blocks up the upper portion of the chancel archway. On the north side of the church a second doorway has been built up, and on the south side are several corbel heads projecting from the wall, which give some idea of the angle of the roof in earlier days. The roof of the Early English period, as is shown by the weather-moulding on the tower, was about two feet higher in pitch than it is at present.

The restoration of this church has been for some little time in contemplation, subscriptions to the amount of nearly £2,000 having been promised.

The tower contains two bells. One, which is of a tall, narrow shape, and fifteen inches in diameter across the mouth, is destitute of all inscription; and the second bears—"H. Bueston, N. Bradley 1670." We have little doubt that the uninscribed bell is one of those enumerated in the inventory of the time of Edward VI.

The earliest date in the registers is for the year 1661.

Kirk Ereton.



Kirk Ireton.

THE Church of Kirk Ireton, in the earliest days of its existence, was in the position of a chapelry of Wirksworth, and was therefore included in the gift of the mother church to Lincoln Cathedral by Henry I. But in course of time it obtained independency of Wirksworth, and was constituted a separate rectory. We do not know the exact date when this took place, but Kirk Ireton is entered as a rectory in the taxation roll of Pope Nicholas IV., compiled in 1291, and was then estimated to be worth £6 13s. 4d. per annum. The advowson, or presentation to the living, remained in the hands of the Dean of Lincoln. The *Valor Ecclesiasticus* (27 Henry VIII.) gives the income of the benefice at £7 12s. 8d., from which there were deductions of 1s. 6d. for sinodial dues, and 4d. "pro Chad-fardyngs."*

The list of church goods, drawn up in the first year of Edward VI., contains the following long entry relative to this church:—

"Church of Ireton—Sept. 25. Ralphe Holme curat. iij bells in the steeple with j sanctus bell—j handbell—j sacring bell—j clocke—j chales wyth a paten—j cruett—iij copes, ij of saten of brygges, the threds of other sylke—vj vestiments w^h be outworne—iij albes veray course— v aultar clothes veray course—j flaxen

* There was an ancient payment to the Bishop for the honour of his See, due from all the diocesan clergy, which was generally paid throughout western Christendom as early as the twelfth century, termed the *cathedraticum*. In later times this fee obtained different names in different dioceses, thus it was in some districts termed "Pentecostals," in others "Smoke farthing;" at Chichester "St. Richard's pence," and at Lichfield "Chad farthings," or "St. Chad's pence." See Mackenzie Walcott's *Sacred Archaeology*, p. 122. An entry, however, in the common place book of Roger Columbelle, of Darley, who died in 1665, gives a different explanation:—"A dewtie belonging of oulde tyme to the churches—Every house pay^d at Easter for small tythinge 2½d., one garden penny, one glebe penny, one farthyng called a wap-farthyng, and an other called a *chadd farthinge*. The wap farthinge for lyght of the alter; the chadd farthinge to hallow the fonte for christening of children and for oyle and creame to anoyle sycke folkes wyth. The parson had the garden penny for tythinge, and the bishop the 1½d., then the parson's charge was to fynde Bread and wyne to sarve with at Easter of hys pasteroule, and the parish by to fynde every Sondaye in the yere 1 peny white lofe for holy breade and a halfpenny for wyne to receyve with, and this is to be provided." Add. MSS., 6702, f. 91.

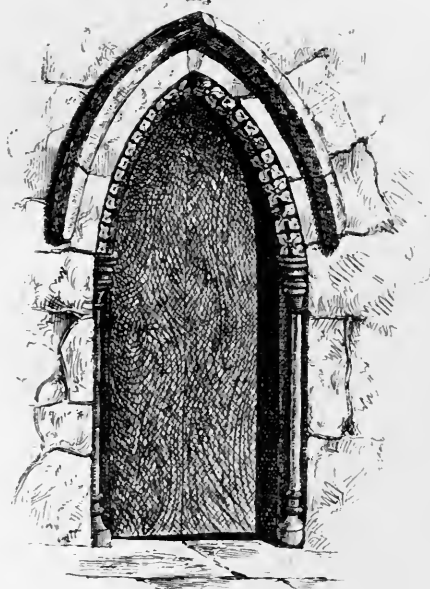
shete—j kercheff—j syrples with certen stoles fanancs and barretts of albes*—ij frunts of anne handbrod (one handbreadth), j blacke velvet, j blewe damaske y^e thred tawnie sylke—j corporacs & ij cases . . . on the Table—j lytyll cowver—j crismaterie on standing box of copper whyche was for y^e canape—ij cootes (coats) of ymagys of leuen cloth, & j of sylke—ij candylstyks of brasse—ij crosses of copper, j old & broken, the other somwhott newer and gylt—j old dyeapur towell conteynng iiij yards—j old sencer of copper stuffe sold iijs.”

Of Kirk Ireton, the Parliamentary Commissioners of 1650 report that it “is a parsonage really worth thre score pounds per annum. Mr. Peter Watkinson, incumbent, able and godlye.”

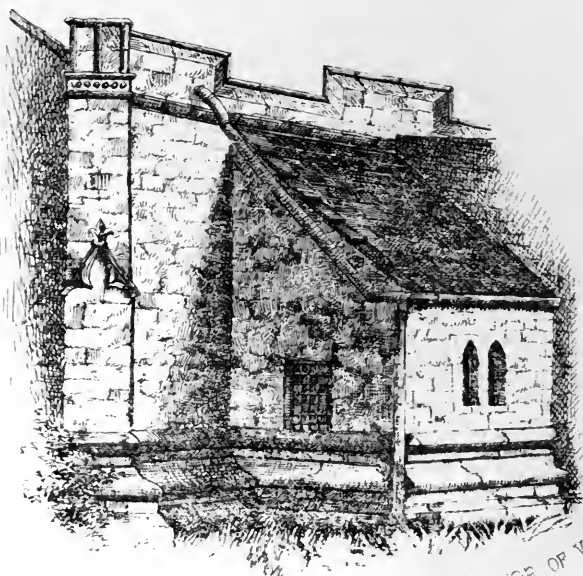
The church, which is dedicated to the Holy Trinity, consists of nave with aisles, chancel with north vestry, south porch, and tower at the west end. There are considerable remains of the church that existed here in the twelfth century, when the massive Norman style prevailed. Within the south porch is a plain, circular-headed Norman doorway, though a pointed arch of later date has been built up inside it. The narrow aisles are separated from the nave by round Norman arches, supported on circular pillars having boldly-carved capitals. A low rounded archway communicates with the basement of the tower, all the lower stage of which is of Norman date. The basement of the tower is lighted on the south side by one of the original windows.

Considerable alterations were made in this church in the first half of the fourteenth century, at the time when the decorated style of architecture prevailed. At that date the south porch was built, the pointed doorway inserted within the previous Norman entrance, a well-carved doorway, with a hood-mould having head terminals, opened into the south wall towards the east end of the aisle, the chancel entirely re-built, and the upper stage, with its effective pointed windows, added to the tower. The chancel is of a specially good design. The nature of the buttresses, the wide battlements, and the bold moulding of the wall-plates, can be gathered from the etching on Plate XXI. The lower drawing gives a view of the small vestry, which formed part of the original design. It will be noticed that the window in the east wall is a debased addition. Vestries of the nature of an adjunct to the chancel are of the very rarest occurrence of a pre-reformation date. There is another instance in the county of a similar style, at Whitwell; indeed it has so many features in common with it, that it seems almost certain that the same architect designed both. The doorway out

* *Fananc* (fanon or phanon) was another name for the maniple or kerchief fastened to the left arm of the priest, when in his eucharistic vestments; *barrett* was another term for the “apparel” of the albe, which was the embroidered work at the cuffs and edges.



DOOR INTO VESTRY



WESTION OF VESTRY

KIRK TRESTON.

of the chancel into this vestry (also given on Plate XXI.) is a genuine architectural gem. It is of small dimensions, being scarcely six feet high to the apex of the arch, by twenty-two inches in width. The four-leaf flowers within the moulding of the arch are cut with a precision and skill that are rarely met with in the sculpture pertaining to parish churches. The chancel is lighted by a pointed window of good tracery at the east end. There used to be another of like pattern in the south wall, but later alterations caused it to be built up. During the recent restoration, the mullions and tracery were found to be perfect behind the masonry, and they can now be seen from the interior of the church. There is a small piscina in the south wall. The archway into the chancel is well proportioned, and has a series of effective mouldings of the usual Decorated type; but it is rather strange, and detracts from the interior effect of the chancel, that it should have been built on a somewhat lower level than the Norman nave. Another detail of this date must also be noticed, viz. :—the small doorway in the north aisle, exactly opposite the porch. It is now built up, but it can be seen from the exterior that it has an archway of an acutely-pointed ogee shape.

At a later period, either in the fifteenth century or beginning of the sixteenth, both the aisles were lengthened towards the east, and two low four-centred arches opened from them into the chancel. This was an unfortunate way of enlarging the church, as it interfered with the window on the south side of the chancel, and brought the end of the north aisle up to the west wall of the vestry. High up in this wall is a small trefoil opening, which must formerly have communicated with the outer air, possibly for the ventilation of the vestry. There are, of course, the usual absurd whispers, as to confessionals and communicant lepers, in connection with this opening! Square-headed Perpendicular windows were also inserted in the north and south walls at the same time. The walls of the nave were probably then raised, clerestory windows inserted, and a flat roof substituted.

The present clerestory windows—two on each side, and one over the east gable of the chancel—are, however, of a much later and debased character, and cannot be of an earlier date than last century. One of the same style also gives light to the north aisle. Probably they are of the year 1741, as that date is incised over a doorway, now built up, which was then opened over the archway into the tower, as a means of obtaining access to the large west

gallery that used to block up that end of the church. The porch also seems to have been interfered with at that time. Over the entrance are the initials, "I. B. . H. H." followed by "C. W." for churchwardens.

This church has been recently most carefully restored in the interior, and re-seated with open benches throughout. A stone at the west end is thus inscribed—"This church was restored A.D. 1873."

There is a large new font of Perpendicular design that at once catches the eye on entering by the south porch. It is to the memory of a late rector, and is good of its sort, but strikingly out of keeping with the prevailing architecture of the church. A small pedestal font, its immediate predecessor, is now below the tower. There used, however, to be a plain massive font of Norman date. There is a sketch of this ancient font in Mr. Meynell's Church Notes. He describes it (*circa* 1820) as "now used to catch rain water near the chancel door." Unfortunately, within recent years, a pagan-minded plumber lighted a fire under it to melt some lead, and, of course, split it to pieces. Surely this should be a warning to all lovers of antiquity and respectors of hallowed observances, to see that our ancient fonts, even if not in use, should be preserved *within* the walls of the church. Nine instances occur to us, in which Derbyshire fonts are, at the present moment, standing desolate in the churchyards.

There are no monuments of any special age in this church, but there are one or two of sufficient interest to warrant our giving an account of them. One of these is a small brass let into one of the piers of the north aisle. It is to the memory of Agnes, wife of Robert Mellor, of Idridgehay. The Mellors of Idridgehay were descended from a younger branch of the ancient family of Mellor, of Mellor.* The brass is thus inscribed:—

" Memento mori.

" Hic in resurrectionis spe requiescit corpus Agnetis filiæ Robti Madocke, uxoris vero Robti Mellor filii et hæredis Thomæ Mellor de Idrichehaye, qui quatuor filios, viz. Robtū Edoardū Johem et Henricū: et totide ex ea suscepit filias, viz. Helenam nuptam Jolū, filio et hæredi Jacobi Cokerham; Aliciam quæ obiit

* There is a pedigree of Mellor, of Idridgehay, in Glover's *Derbyshire*, which we believe to be fairly accurate. According to the records in the College of Arms, John Mellor, a barrister, of this family, obtained a patent of arms in the reign of Queen Anne, claiming a traditional descent from the Mellors, of Mellor. He obtained the same arms—*Arg.*, three blackbirds, proper,—but with a chief dancettee, *sab.*, for difference. The Rev. T. Vernon Mellor, vicar of Idridgehay, is the seventh in direct lineal descent from Robert and Agnes Mellor.

infans; Graciam primo nuptam Rico filio et hæredi Johis Alton, et postea Johi Rowlande; et Agnetem nuptam Alkemūdo Leighes."

"Obiit xi die Februarii A.D. 1580, Quū pie religioseque quinquaginta et sex complevisset annos."

Below the east window, and concealed by the Communion Table, are two stones, on which are inscribed the following inscriptions:—

"Under these two stones on the north side of this stone and adjoining to it lye the bodies of Thomas Catesby of Ireton Wood of this parish and Elizabeth his wife. He dyed the 19th of August and she the 22nd October both in the year of our Lord 1663."

"On the south side near the wall lyeth the body of Ellen Mellor, wife of Robert Mellor, of Idridghay, daughter of Tho. Catesby and Ellen his wife, and grandmother to the above-named Ellen Leacroft, aged about 71 at her death, which was 3rd day of December."

"The above named Ellen" used to be commemorated by a stone fixed above these two, and forming a sort of reredos. It was removed at the recent restoration of the church, and is now loose in the vestry:—

"Here lies the body of Ellen Leacroft, Elder daughter of Mr. T. Leacroft and Ellen his wife, of Wirksworth in this county. She was born 5th March, 1685, and died 11th August, buried 14th August, 1700.

Here lies a virgin innocent and mild,
A loving sister and obedient child—
Ev'n in whose tender years you might descry
The early marks of blooming piety.
She to her parents strict obedience paid,
And liv'd belov'd of all, yet dy'd a maid.
She was a flow'r of sweetness almost grown,
In youth and beauty to perfection;
When God's resistless hand by death's surprise
Transplanted her to th' heav'nly paradise.
In vain her freinds her sad fate bemoan,
She sleeps in hope of resurrection.

—
Stir not this stone the mother now does crave
Till she or some dear friend partake ye grave."

The Communion Table is an effectively carved specimen of Charles II. period. In front it bears the name and date—"Thomas Haywood, 1679." In the old west gallery there were some good oak benches, on which were texts of Scripture boldly carved in capital letters, such as—"Dreadful is this place; this is none other but the house of God, and this is the gate of heaven"—"Go and sin no more," etc., etc. We were very sorry to learn, when visiting this church after its restoration, that all these old carvings had been sold by auction with the rest of the former fittings.

The bells are three in number: One of them has no inscription, on another is "God save his Church, 1699," and on the third "Thos. Ward, Will. Harrison, C. W." In addition to the three principal bells, there is also a small uninscribed bell, which is rung immediately before the commencement of the service. It is probably the successor of the old Sanctus bell, which, as we have more than once mentioned, was occasionally recast or used in its old form, in post-Reformation days, as a sermon or service bell.

The tower is strongly braced with iron clamps on the west side. This became necessary in consequence of a violent whirlwind or tornado, that stripped the lead off the roof, and flung much of it over the top of the tower, on Sunday, May the 12th, 1811.

The earliest register book contains this entry:—

"The Register Booke belonging to the Church of Kirk Ireton was begunne Ano Domini 1572, which being defaced and rent, was (copied) into this boke January 19th, 1652. Peter Watkinson (registrar).

"The first leafe being rent halfe out, we could only read these names following which are accordingly here imperfectly entered.

"1574. From this place till July 1576 the old booke was so rent that one name during the said Interval could only be transcribed.

"1647. Richard Spicer, who had been Rector of Kirke Ireton for the space of 43 years, viz., from ye _____ of the year of our Lord 1605 till the end of the year 1647, was buried the 19th day of January."

By indenture, dated 20th May, 1590, between the master, wardens, and commonalty of bakers of the City of London of the first part, the bailiffs and burgesses of Derby, of the second part, and John Storer, of the third part. John Storer, a native of Kirk Ireton, gave to the bailiffs and burgesses of Derby £52, to the intent that they should annually distribute 52s. as follows,—viz., that they should provide a godly sermon, to be made on Trinity Sunday, in the parish church of Kirk Ireton, in the afternoon, by a sufficient preacher; that they should give to such preacher for his pains 10s., besides 12d. for his dinner, and 12d. for the dinner of such one of the said bailiffs or burgesses as should accompany the preacher; and after such sermon should distribute 40s. amongst the poorest of the parish. There were also strict injunctions that some of the bailiffs or burgesses of Derby should be present to see that the money was paid. This bequest still continues, though the attendance of any of the Derby Corporation has lapsed for some time. But for many years this was strictly observed, as we learn from the old accounts of the charity, the

earliest entry in which is dated 1658. In that year Peter Watkinson (of Kirk Ireton) preached "by the appoyntment of the maior of Derby." Thomas Goodwin and John Allen, chamberlains of Derby, were present, as well as the churchwardens, Thomas Mellor and John Cockain. But more frequently the minister of another church was brought over to preach.

"Mem^d. that the 21 day of May 1665, being Trinitie Sunday, Mr. William Osborne, Vicar of St. Peters Church in Derby, was brought to preach a sermon at and by the direction and appoyntment of the Maior and Burgesses of Derby.

"1700. The sermon was by ye Chamberlains of Derby appointed to be preached by Mr. Anthony Blackwall,* Mr. of Arts, Vicar of Elvaston, Head Mr. of ye Free School, and Lecturer at ye church of All Saints in Derby, but Mr. More opposed ye said Mr. Blackwall, and denyed him ye use of his Pulpit.

"Pd to Mr. Blackwall for his attendance and preparing to preach ye sermon 10s.

	£	s.	d.
"1663. To y ^e preacher	0	10	0
For ye dinner of preacher	0	1	0
For ye dinner of one of Chamberlains	0	1	0
For ye minister of Iretons dinner	0	1	4
His clarke	0	0	8
Churchwardens and y ^r wives	0	3	0"


* Anthony Blackwall was a native of Kirk Ireton, being of the ancient family of Blackwall, of Blackwall in this parish. He was born in 1674, and educated at Emanuel College, Cambridge, where he took his M.A. degree in 1698, and was then appointed head-master of the Derby Free Grammar School. He published various works, his most important being *An Introduction to the Classics*, and *The Sacred Classics Defended and Illustrated*. In 1722, he was chosen head-master of the Grammar School of Market Bosworth, and was subsequently presented to the rectory of Clapham. But in 1729, he resigned Clapham and retired to Market Bosworth, "where his abilities and convivial turn of mind rendered him generally respected." He died at the school-house, on 8th April, 1730.—Chalmer's *Biographical Dictionary*.



Kniverton.



Kniveton.

NIVETON was originally one of the chapelries of Ashbourn, and was therefore included in the gift of that church to Lincoln by William Rufus. It was still a dependent chapelry in 1240, as has been already mentioned under Ashbourn; and on the appointment of Peter de Winton, the nominee of Henry III., to that important benefice in 1260, the rectorial tithes of Kniveton were a component part of the living. Ashbourn was, however, restored to the Dean and Chapter of Lincoln in 1288; and we find from the ancient Lichfield Chartulary that the arrangement then arrived at between the king and the two chapters, included the confirming of Peter de Winton for his life in the rectorial tithes of Kniveton, and the handing over of that chapelry to the Dean and Chapter of Lichfield, as a return for their good offices with the king, in securing the restitution to Lincoln of the church of Ashbourn. The charters relating to this transaction are three in number, and will all repay a careful perusal.*

The first of these is dated 6th April, 1289, by which Philip de Willoughby, Dean of Lincoln,—grateful for all past favours of the Bishops of Coventry and Lichfield, and especially to Bishop Roger de Molent (*alias* Longespée) for freely allowing the Chapter of Lincoln to appropriate the church of Ashbourn, now restored to them, to their own use,—places the chapels of Kniveton and Mapleton, which pertain to Ashbourn, at the absolute disposal and ordination of the said Bishop.

The second, dated 16th October, 1290, is from Roger de Molent,

* See Appendices No. xvii., xviii., and xix. There are also a large number of deeds relative to property at Kniveton, otherwise than tithes, which pertained to the Dean of Lincoln, in another ancient chartulary of that Chapter. They extend from f. 43 to f. 60, and commence with a transfer (temp. Henry III.) from Robert de Esseburn to Matthew de Kniveton.

granting the chapel of Kniveton, with all rights pertaining thereto, to Peter de Winton, as rector for his lifetime; but after his death or resignation, to the Dean and Chapter of Lichfield, reserving to himself, and succeeding bishops of the see, the vicarial rights—*i. e.*, the lesser tithes.

The third simply consists of a confirmation of the previous deed, executed by Oliver Sutton, Bishop of Lincoln, and by Philip de Willoughby, the Dean.

From this time Kniveton became an independent rectory in the patronage and peculiar of the Deans of Lichfield; so that we do not find any institutions to this living in the Episcopal Registers. In the Taxation Roll of Pope Nicholas IV. (1291) it is entered as a rectory of the annual value of £8. In a list of the Derbyshire possessions of the Dean of Lincoln, in the year 1310, is the following entry:—"Knyveton, olim de patr' Decani et solvebat pens' 12^d, sed jam annexa sit capitulo de Lichfeild."* According to the *Valor Ecclesiasticus* (27 Henry VIII.) the value of this benefice to the Chapter of Lichfield was £5 per annum.

The following is the entry, relative to this parish, in the Inventory of Church Goods taken in the reign of Edward VI. :—

"Knevorton or Knoton Sept. 23. Wm. Platt curat. a challs with y^e paten—ij vestments, ye j ys grene silke, ye odur broken sylke—ij albs with their amyssis—j corporas—ij towells—ij bells—j pyx of tyn—j cowpe of yellow sylke—j surples—j handebell—ij baner clothes—j cruyt—j crosse of wood and plate—j holly water pott of bras."

Almost immediately after the taking of this inventory, the Dean and Chapter disposed of their tithes, etc., in this parish, reserving only their ecclesiastical jurisdiction and patronage of the perpetual curacy, as it then became. By this deed, dated 1st July, 1549, the Dean and Chapter of Lichfield grant to Thomas Gell, son of Ralph Gell, of Hopton, "ye mansion house of ye Rectory of ye parrish church of Knyveton and all glebe lands to that rectory belonging, and all tithes oblations, &c.," for £5 per annum.† In 1796 this estate was sold by the trustees of Philip Gell to Mr. Evans and others, and the tithes were shortly afterwards sold to the respective landowners.

The Parliamentary Commissioners of 1650 report of Kniveton, that it "is a parsonage impropriate, hath a glebe and tythe worth really threescore and twelve pounds per annum and S^r John Gell receives the profitts, and he and his predecessors, possessors of the

* Pegge's Collections, vol. v., f. 193.

† Add. MSS. 6689, f. 440.

said Impropr̄iacōn, have procured the cure supplied, it is destitute att present.”

The true dedication of this church is to St. John the Baptist, as Dr. Pegge states in his Collections, and as we are assured in the *Liber Regis*; but modern directories (from Bagshawe's, published in 1845, down to the last edition of the *Derbyshire Red Book*), seem determined to insist upon St. Michael as the patron saint; and the notice-board in the porch, when we visited the church, was headed “St. Michael.” We know, of course, that occasionally there are instances of doubtful dedications, where a church has been re-dedicated on its restoration or rebuilding; but unless there exists some special information with which we are unacquainted, there can be no doubt as to the error of the modern directories and gazetteers.

Kniveton wakes are held on the first Sunday after the 11th of October (Michaelmas day, old style). Probably this gave rise to the idea that the church was dedicated to St. Michael; but it is in reality no proof whatever, as a large number of provincial wakes were altered at the time of the Reformation to St. Michael's day and to All Saints' day, in order to avoid the multiplication of holydays.

The church, which is a small building, consists of nave, chancel, south porch, and a low tower at the west end. The porch is entered by a plain semicircular arch, and the doorway under it into the church, is also of the same shape, and of Norman design. There is a large corbel head in the centre, and two rude carvings at the terminals of the hood-mould. Another trace of the church that was here in the period of Norman architecture is, perhaps, to be found in a circular stone, about a foot in diameter, which was discovered at the time the church was re-pewed in 1842. This stone, upon which is carved in relief a very rude crucifix, is now let into the south wall, and preserved from further injury by being covered with a sheet of glass.

To the next period—the Early English—may be assigned the font, which stands upon a clustered group of eight columns. The font itself is circular, being two feet in diameter, and has a tasteful border carved round the margin. On the top is the date “1663;” but there can be little doubt that the font itself is of thirteenth century work, and that the date merely records the year in which it was restored to the church on the revival of episcopal doctrine.*

* It is stated in Mr. Rawlins' notes that round the edge was graven—“This font was erected at the charge of Mr. Thomas Gaunt 1663.”

The three-light pointed window at the east end of the chancel is of Perpendicular design, but the remaining windows are of much more modern and debased construction. There is a small priest's door on the south of the chancel, which is also of the Perpendicular period.

The chancel roof is nearly flat, and so also is that of the nave, which is ceiled between the beams. In the south window of the chancel is a quartered coat of arms of old glass, but it seems as if it had been put together in a clumsy way, probably at the time of the re-pewing.

The 1st and 4th divisions of the escutcheon are—*Arg.*, a chevron, *gu.*, but the chevron is reversed; the 2nd and 3rd divisions are—*gu.*, a chevron vaire, *arg.* and *sa.* The first of these coats was borne by several families, Acton of Cheshire, Barlow, Bolton, &c., and the second are the arms borne by the baronets of the Kniveton family.* This ancient family was originally of Kniveton, from whence they took their name, but in the reign of Edward I., the elder branch settled at Bradley, and the younger one at Mercaston in the parish of Mugginton. There are also a few fragmentary pieces of old yellow-stain glass, including a female head. When Bassano was here, circa 1710, he noted, Christ on the cross in the centre of the east window, with the Virgin Mary and Mary Magdalene in the side lights. The escutcheon just mentioned was then below the crucifix. He adds that "the Lady Francis Kniveton gave to y^e church a silver flaggon and chalice with cover, which cost £50."

The small tower at the west end has an embattled parapet, and is crowned with a very short spire.

It contains two bells. The first is inscribed—"God save the King, 1665," and has the bellmark of George Oldfield; the second has round the haunch three Lombardic capital S's alternating with three crosses fleury, and the bellmark generally attributed to Richard Mellor, an opulent bell-founder of Nottingham, who was Mayor of that town at the commencement of the sixteenth century.

The registers date from the year 1591, and are in fair preservation. They contain numerous early entries of the Hurt family, as well some relative to the Gells, Pegges, Gilberts, etc., and would prove of value to the county genealogist.

*Probably this escutcheon is intended for the quartered coats of Kniveton and Grey. Sir Gilbert Kniveton, the first baronet (high-sheriff of Derbyshire, 21 James I.), married Mary, daughter and coheirress of Andrew Grey, of the counties of Hertford and Essex.

Mapleton.

Mapleton.

FOR nearly eight centuries, the rectory of Mapleton has been consolidated with the vicarage of Ashbourn; but as it is a rectory, and not a chapelry, it is more in accordance with our plan to give it a distinctive notice, rather than to classify it under Ashbourn.

It has already been recited under Ashbourn, how Mapleton was originally a chapelry of that church; and it has further been recited under Kniveton, how in 1289 the chapels of Kniveton and Mapleton (on the restoration of the living of Ashbourn to the Dean of Lincoln) were given by Lincoln to Roger de Molent, Bishop of Coventry and Lichfield, for him to dispose of as he thought fit. In the same year Roger de Molent gave back the chapelry of Mapleton to the Dean and Chapter of Lincoln, on condition of its being annexed to Ashbourn; the Dean and Chapter to enter into possession of all its emoluments, immediately on the death of Peter de Winton, who then held its greater or rectorial tithes, on the usurped presentation of Henry IV. In the ancient Lincoln Chartulary, from which we have several times quoted, is preserved the charter of the Dean of Lichfield, dated October, 1290, in which he confirms to Lincoln the grant of the Bishop.*

In the Taxation Roll of Pope Nicholas IV., taken in the subsequent year, the Church of Mapleton is entirely separated from the vicarage of Ashbourn, and is described as worth £6 per annum, the vicarage itself being only worth £5.

But, a few years later, it appears that Mapleton still had to render certain dues to the Dean of Lincoln, for in a record of the temporalities of that deanery taken in the year 1310, it is stated

* Appendix, No. XX.

in doubtful terms that—"Mapleton cum capella cui facit deservire per capellanum ad voluntatem et reddit Decana ultra servitium suum xij mares."*

The inventory of church goods, taken in the reign of Edward VI., enters under Mapleton:—

"ij bells ye prisse iij li. vjs. viij*d*—j browken chales xxxs—ij westmentts with albes—ij corporas vjs. viij*d*—j cowpe vs—vij scheples (surplices) xij*d*—ij hathere-clovsse (altar clothes) ijs—j handbell xij*d*."

The Parliamentary Commissioners who sat at Derby on the 8th June, 1650, under the presidency of Sir Samuel Sleight, estimated the value of Mapleton, in conjunction with other hamlets, at £30, and reported of the church itself that it was "fitt to be disused."

But we know, from the account given of the Lectureship under Ashbourn, that this church was certainly not disused. On the contrary, the Vicar of Ashbourn seems for some period to have not only resided but habitually officiated here, leaving the services at Ashbourn for the most part to the Lecturer.

The fabric itself, however, fell into great dilapidation, so that it became necessary to entirely re-build it, and a new church was erected about the middle of last century, in the hideous style that was then considered suitable for ecclesiastical edifices. It is thus described in *Ashbourne and the Valley of the Dove*:—"Mapleton Church is a small oblong building, surmounted by a dome and a lantern," and we do not think it merits a description of any greater length. Its dimensions, as given by Mr. Rawlins, are 52ft. 9in. in length, by 17ft. in width. There are three round-headed windows on each side, and one at the east end, whilst the west end is occupied by an organ gallery. There is but little to connect this building with the older edifice that for so many centuries occupied the same site. The work from which we have just quoted mentions that there is in the floor of the aisle an alabaster slab, having round the edges some traces of an inscription in old English characters, illegible. The church has a flat wooden roof, supported by five large beams, very slightly gabled, and we are inclined to think that they may have served as tie-beams to a "perpendicular" roof of the older building. In the centre window, on the north side, are some fragments of coloured glass (yellow and white), which are certainly older than the present church, and which we suppose to have been placed here out of the old windows. On one fragment, about 3 inches by 5, is a church tower and spire with a tree; on

* Pegge's Collections, vol. v., f. 198.

another apparently the nave of the church; on a third is the lower half of a crucifix, the feet crossed and pierced with a single nail; whilst a fourth fragment is a skull with a thigh bone in the mouth. In black letter are the words "Thome Prince."

The earliest Mapleton register is a small oblong folio (kept at Ashbourn), commencing with December 3rd, 1704—"Ecclesia vacante, Richard Williamson, Churchwarden." In May, 1705, Rev. Nathaniel Boothouse, whose entries in the registers of Ashbourn and Carsington we have already described, was instituted at this rectory in conjunction with the vicarage of Ashbourn. The pen of this ready-writer was frequently at work in the Mapleton registers, from which we take the two following entries:—

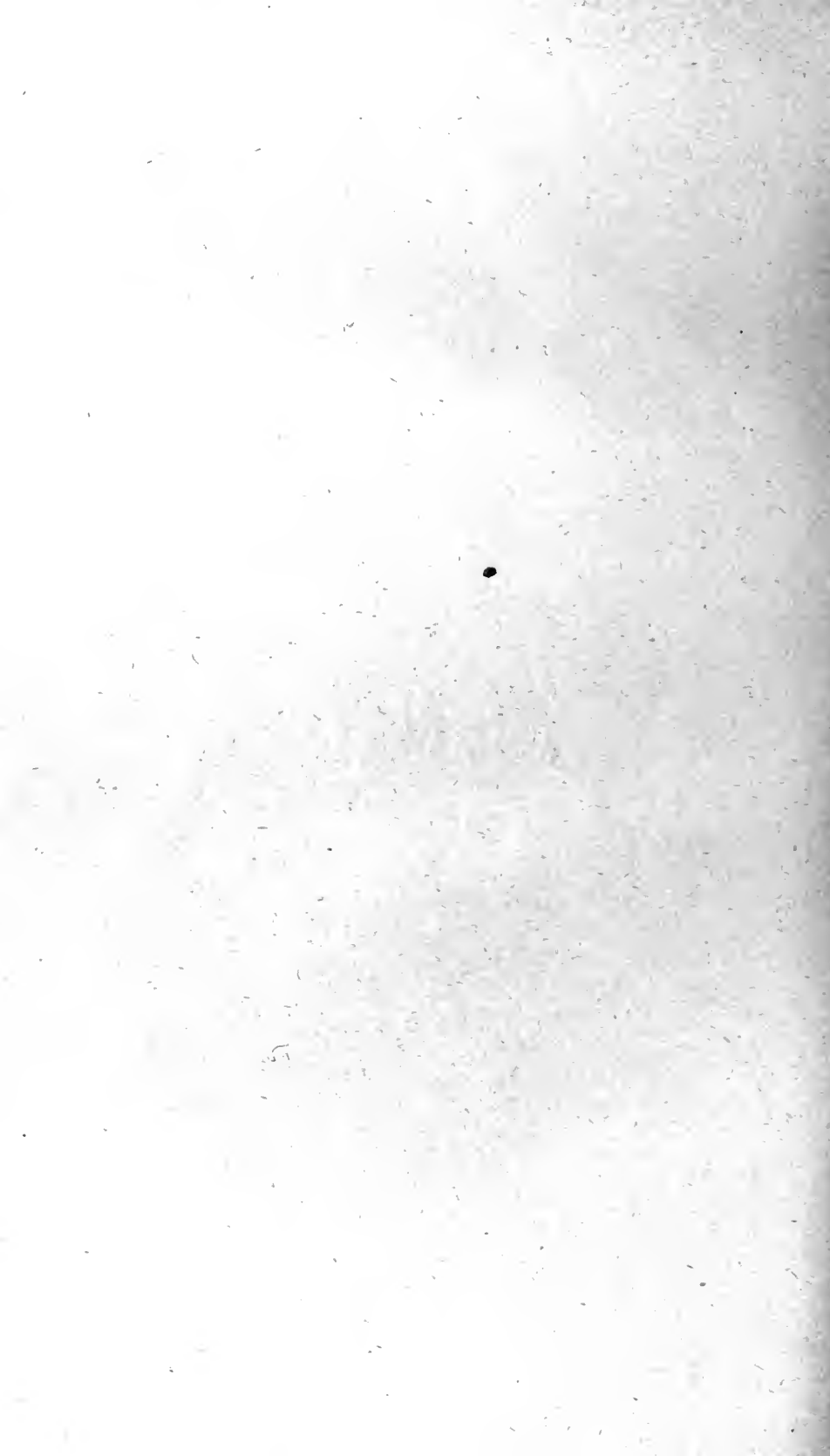
"William Mawkin, a poor old man, being long troubled with fitts of spitting and vomiting up blood and being oftentimes brought very near to deaths door by these fitts, was att last on ye 26 of October found dead in a field not far from Okeover the same day that Elizabeth, wife of Rowland Okeover, Esq., was interred at Okeover. The said William Mawkin was buried at Mapleton, on Sunday, the 28th of October, 1705."

"Dec. 8, 1707. Buried George Holmes butcher Butterton in Staffordshire, who was found dead on Mapleton Calow on Sunday morning last, viz. Dec, 7, having been at Ashbourn market on Saturday ye 6th, and being lost in a most violent storm of wind and rain on Saturday night."

The church is dedicated in honour of St. Mary.



Matlock.



Matlock.

THE Domesday survey does not make mention of any church at Matlock, but we know, from the remnants of Norman architecture, that there must have been one at Matlock not many years subsequently. It was probably first erected in the second quarter of the twelfth century. We gather from Dr. Pegge's manuscript notes concerning Matlock, that that eminent antiquary was of opinion, that the church of Matlock was originally no more than a chapel of ease to Wirksworth. In support of this opinion, he contends that Matlock has been immemorially in the patronage of the Dean of Lincoln; that William Rufus granted only Wirksworth to the church of Lincoln in these parts; and that Matlock, like Bonsall and other adjacent places, was merely a berewick of the important manor of Wirksworth. In process of time, however, the Dean thought proper to leave to Matlock its own tithes, and it thus became a Rectory.* Dr. Pegge in these surmises forsook his usual accuracy, and we are unable to see any reason for accepting his theory of Matlock having been a dependent chapelry of Wirksworth. We believe on the contrary, that Matlock, like Darley, was always an independent rectory. In the first place it may be remarked that the church of Wirksworth was given to Lincoln by Henry I.† and not by his brother William, though that has no immediate bearing on the subject; and we further find from the Domesday Survey that Matlock (Mestesforde)‡ was then

* Add. MSS. 6667, f. 263 etc. There is comparatively little relative to Matlock, amongst Pegge's Collections in the College of Arms, but Mr. Wolley appears to have secured the Doctor's writings on his native parish, as many of the notes in the Wolley MSS. are in Dr. Pegge's autograph.

† Dugdale's *Monasticon*, vol. 3, p. 264

‡ Mestesforde, or Nestesford, I believe to have been near what is now called Matlock Bridge, which was formerly a ford. "Nestes," "Nestus," or "Nesterside" are names of the mountain now known as the "Heights of Abraham," on which is situated the Nestor Mine (now called the Rutland Cavern), which is undoubtedly a Roman mine, and was probably the one alluded to in the Domesday Book as "one lead work." The little village at the foot of the hill near Matlock Bridge has always been known by the name of Nestes or Nestus.—Jewitt's *Domesday Book of Derbyshire*, p. 3.

an independent manor, and, instead of being a berewick of Wirksworth, had the berewicks of Matlock Bath, Snitterton, Wensley, Bonsall, Ible, and Tansley attached to it. Both Matlock and Darley were royal manors, and the patronage or advowsons of the rectories appear to have been bestowed at an early date on the Dean of Lincoln, though no deeds relative to the gift of the former of these churches are known to us to be extant.* Henry I. gave Wirksworth church about the commencement of his reign, and it seems probable that Matlock church was not then erected, but was both built and presented to Lincoln in the reign of his successor Stephen.

The rectory of Matlock was valued at £10 in 1291, when the Taxation Roll of Pope Nicholas IV. was compiled. An account, drawn up in 1310, of the Derbyshire possessions of the Dean of Lincoln, mentions the church of Matlock as being in the Dean's patronage, but owing no pension or dues to the Dean and Chapter. A similar survey drawn up in the time of Henry VI. gives a like account of this church.†

The *Valor Ecclesiasticus* (27 Henry VIII.) records that Thomas Lyllylowe was then rector, and that he held a mansion, and glebe lands adjoining, of the annual value of 33s. 4d.; the various tithes brought up the total value of the living to £11 12s. 0d.

By will dated 23 January, 1524, Thomas Blackwall of Wirksworth, left 10s. towards the repairs of Matlock Church.‡

When the Inventory of Church Goods was compiled throughout the kingdom, in the first year of the reign of Edward VI., the following was the report with respect to Matlock:—

“Matloke, Sept. 19. Nicholas Walker curat, j chalice with a patent of silver and gilte—iij vestments of saye—ij albe and threi alter clothes—ij towells—j cope of fustyan—j senser of brasse—ij smaule candellstikes of brasse—iij bells—j handbell—j sacringe bell. Edw. Walker, Edw. Madden iij *li* at changinge of the bells.”

The Parliamentary Commissioners, of 1650, report that Matlock “is a parsonage really worth foure score pounds per annum. Mr. Thomas Shelmerdine, Incumbent, able and honest.”

In 1636 the church underwent considerable alterations, and a new south porch was built.

In post-Reformation days pews in the parish churches not unfrequently came to be considered the freehold property of the

* We do not wish to say now that there are no such deeds at Lincoln, but we failed to find them.

† Pegge's Collections, vol. v. f. 196.

‡ Add. MSS. 6666, f. 475.

holders. A deed of 1742 speaks of the rights of Timothy Spencer to "a seat or sitting for one person in the great seat against the pulpit, the upper or head end or moiety of the Woman's seat in the body of the church on the south side of the pulpit, and two sittings in a seat at the bottom of the north isle of Matlock church"* An exterior flight of stone steps was constructed to lead to this loft.

On April 1st, 1760, Peter Nightingale, jun., George Evans, John Wilkinson, Edmund Hodgkinson, Adam Wolley, John Sowter, and John Kirkland, gentlemen, obtained a faculty to rebuild the wall of the south aisle of Matlock church, 45 feet long, and rebuild a loft over the same of the same length and 12 feet broad.† It was probably at the time when this aisle was rebuilt, that the old clerestory windows were removed, and cast-iron pillars substituted for the ancient stone piers of the arcades between the nave and aisles.

The manor of Willersley in this parish, was purchased of Thomas Hallett Hodges in 1782, by Richard Arkwright. The holders of this manor appear to have had certain claims over the north aisle of the parish church, where the manorial pew was situated. In the year following his purchase of the manor, Mr. Arkwright took down the north aisle and rebuilt it, with a gallery over it, containing eighteen seats or pews ranging from the west to the east end of the church. On March 16th, 1784, Mr. Arkwright obtained a faculty for the confirming of these proceedings.‡

The general appearance of the church, after these barbarisms had been committed, can be gathered from a small woodcut, giving a south-west view of the church, in Glover's *Peak Guide*,§ and also a plate, giving a north-east view, in Lysons' *Derbyshire*. From these it appears that the south side of the church was lighted with square-paned square-headed windows; that a flight of steps led up to the gallery on the right hand side of the porch, and another flight at the west end of the south aisle; that the north aisle was lighted with a double row of square windows, giving it the appearance of a barrack or factory; whilst the tower, and the three-light east window of the chancel (seemingly of Decorated design), were

* Add. MSS. 6666, f. 49.

† Add. MSS. 6694, f. 46.

‡ Add. MSS. 6667, f. 82. "The manor of Willersley was held in the reign of Henry VI. by Roger Minors, who conveyed it to Sir Roger Leche. Rot. Parl., vol. iv. p. 363. It subsequently passed through many hands. See Lyson's *Derbyshire*, p. 298.

§ Glover's *Guide to the Peak*, p. 106. The same engraving also appears in Adam's *Gem of the Peak*, p. 86.

the only unmolested portions of the ancient fabric. Some fifty or sixty years ago, during the curacy of Mr. Gell, the church was repewed, and a pulpit erected on a platform over the middle gangway, supported by four posts rising from the pews.

The chancel was rebuilt in 1859, as is recorded by a slab on the inner side of the south wall:—"This chancel was rebuilt A.D. 1859. W. R. Melville, M.A., Rector. John Knowles, Knowleston Place; Nathan Statham, Matlock Green, Churchwardens." The level of this church had been so interfered with by divers alterations, that there was actually a descent of a step or two from the nave into the chancel, until 1859.

About five years ago the whole of the body of the church was taken down (as "restoration" was found to be out of the question after the shameful way in which it had been treated in the last century), and rebuilt after the designs of the late Mr. Wilson, architect, of Derby. The work appears to have been carried out with care and taste. The general style of the new buildings is that which prevailed early in the fourteenth century, and is usually termed geometrical Decorated.

The church, which is dedicated to St. Giles, now consists of chancel, with vestry and organ chapel on the north side, nave with north and south aisles, south porch, and tower at the west end. The south aisle is built on the old foundations, but the north aisle is double the width of its predecessor.

On taking up the old floor in 1871, and laying bare the rock, several graves were found, cut out of the solid limestone, barely the size of a coffin. In them there were a few remains of bones, and over them rude slabs of limestone.

The tower is the only portion of the old building now standing. It is a good example of the perpendicular style at the commencement of the 15th century. The three-light west window, and the door below it, are now thrown open to the body of the church, as there are no galleries to block up the archway leading into the tower. It is supported by diagonally-placed buttresses which run up nearly to the parapet. The summit is embattled and ornamented at the four corners by handsome crocketed pinnacles. In the south-west angle of the basement, is a small pointed doorway to the winding stairs which lead to the summit. The door itself is worthy of notice, as it seems to be coeval with the date of the tower. In the basement of the tower may also be seen, fixed

against the south wall, the five panels removed from the front of the old west gallery, on which are full details of the different parochial charities.

The tower contains a peal of six bells; a large number for the dimensions of the bell-chamber, but the two smallest are hung above the larger ones. The following are the inscriptions:—

I. "The Revd. Geo. Holecombe, Rector: R. Mason, W. Godward, C. Wards: G. H. 1791." G. H. are the initials of George Hedderley, the founder.

II. "Jno. Woolley and Jno. Wood, Ch. Wardens. Lester & Pack of London fecit 1767."

III. "Remunerabit calum benefactoribus meis, 1718." This round the haunch, and below—"F. Walker: R. B.: C. W.: D. H." D. H. implies Daniel Hedderley, the founder.

IV. "Jesus be our speed, 1626," in small Lombardic capitals.

V. "Sca Maria Magdalena o.p.n.." The last three letters are an abbreviation for "ora pro nobis," i.e. "pray for us," thus at once giving a pre-Reformation date to this bell. Mr. Llewellynn Jewitt says, "this is evidently one of the oldest, as well as most interesting bells in the county. The mark, with fylfot cross, is of great rarity."*

VI. "I unto those that liveth well,
Do toll their welcome passing bell.
G. Hedderley fecit, 1791."

The body of the church contains no object of interest, except an old chest of small dimensions, which is placed on the ground at the east end of the south aisle. It is a strong chest, and has the staples for three padlocks with which to fasten it. Rivetted to one end of the interior, is a light chain about four feet long, and it is supposed that the other end of this chain was formerly fastened to the parish Bible, when first deposited here in the sixteenth century. There is another small but massive oak chest, in the organ chapel.

There are no traces of a piscina in the chancel; but in the north wall, near the vestry door, is an arched recess, about a foot in depth, and four feet in height. That this recess has formerly been fitted with a door, is obvious, and it doubtless served in early days as an almy for the sacred vessels.

From the roof of the vestry, are suspended six of those Funeral Garlands of which we have spoken at some length in our descrip-

* *Reliquary*, vol. xv., p. 115.

tion of the church of Ashford-in-the-water. In the *Gem of the Peak* we read, "on entering the church by the porch, on the right hand, will be seen suspended from a beam of the gallery some relics of an ancient custom, now obsolete here, that is crowns and garlands made of paper. These were always hung up at the funerals of young persons, chiefly maidens." There were formerly eight of these garlands, but two now form part of the museum collected by the late Mr. Bateman at Lomberdale House. They are all formed of white paper, with the exception of one, which has the centres of the rosettes of yellow paper.

The same account of this church in its unrestored condition, from which we have just quoted, says, "On the ceiling are some rude, but interesting specimens of what we may be allowed to call Village painting; one figure, Death, seated on the half-opened tomb is very striking." Mr. Rawlins, who visited this church on January 26th, 1827, says:—"In the centre of the ceiling of the nave are painted the four Evangelists writing their gospels, attended by their symbols. On the wall over the singing gallery is a fresco painting—David and harp, attended by two angels, one holding a scroll of music, and the other blowing a trumpet; behind them Death and Time. Over the pulpit two winged figures, on the left Christianity holding in left hand a church, in right a Bible, and trampling on the Crescent and Koran; on the right, Faith with cross in right hand, a Bible in left, trampling on Triple Crown and missal." He also noted in the east window, "a perfect portraiture of a female saint."

In the chapel that connects the north aisle with the chancel are various monuments to the Woolley family. This family is of considerable antiquity in the county, being mentioned amongst the county gentlemen enumerated by the Commissioners in the time of Henry VI. Two branches of the family were settled at Ryber and Allen Hill in this parish. The oldest of these monuments is an altar tomb to the memory of Anthony Woolley of Ryber and his wife. It is now under the north window of this chapel, but formerly stood under the east window of the north aisle. The upper slab is of alabaster, and on it are incised figures of Anthony, his wife, and their offspring. The man is represented clad in a gown, lined with fur, reaching to the feet. It has long hanging sleeves, through which the arms were never passed. The woman also wears a long robe (with hanging sleeves of the same style) open down the front, but fastened by ties at regular

intervals; on her head is a close-fitting cap. Both these figures are worthy of notice, as affording instances of a style of costume that only prevailed for a short period. The six children are represented below, four boys and two girls, with these initials:—"J. W., E. W., A. W., T. W., A. W., J. W." (John, Edward, Anthony, Thomas, Anne, and Jane). Round the margin of the tomb runs the following inscription:

"Here lyeth the bodies of Anthonie Woolley and Agnes his wyeffe wch Anthonie dyethe iij daye of September in the yere of our Lorde m^od^olxxvij (aged) lxxij on whose soules God hath taken mercy on."

On a plain black marble slab on the wall above this tomb is inscribed:

"Near this place were interred the remains of Adam Woolley, of Allen Hill, in this parish, and of Grace his wife; he was born in the year 1558, married at the parish church of Darley on the first day of October, 1581, and, after continuing in wedlock with his said wife for the long period of 76 years, died in the month of August, 1657, in the hundredth year of his age. She was born in the year 1559, and died in the month of July, 1669, aged 110; and for the purpose of recording so extraordinary but well authenticated an instance of longevity and long continuance of the state of wedlock, their great, great, great, great grandson, Adam Woolley of this parish, gentleman, caused this memorial to be erected in the year 1824."

Adam Wolley, who erected this monument, was the well-known collector of materials for a history of Derbyshire, who bequeathed his valuable collections to the British Museum. Another slab records his death in 1827, and that of his wife in 1849. His eldest daughter and co-heiress, Mary, married the Rev. John Hurt, who assumed the name of Wolley, and there is a handsome mural brass to her memory.

Besides these monuments now extant to the Wolley family, several others have disappeared from the north aisle during the various alterations of the building. Of the oldest of these Mr. Wolley gives a rough sketch in one of his manuscripts. It was a slab of freestone six feet long, and having incised on it a plain Latin cross, various initials, and the date "iiiv of Juen 1587." Mr. Wolley says:—"It was covered with rubbish for many years, and about 1776 was discovered and made clean. On the church being new paved in 1812 it was covered over by the new pavement. I suppose it to have been for John Wolley, the first of the family at Hill."* At the time of this repaving there were two other slabs unearthed at the east end of the north aisle, bearing the following inscriptions:—

* Add. MSS., 6667, f. 451.

"Susanna uxor Willi Wolley de Riber, gen. sepult xxiii Novembris 1642."

"Here lyeth the body of Elizabeth Wolley, widow, wife to Adam Wolley, of Riber, who departed this life 19 April 1658."*

These stones were afterwards laid over some graves and covered by the new pavement. It does not appear that they were again brought to light at the recent rebuilding. An achievement with the arms of Wolley (*Sa.*, a chevron vaire, *or* and *gu.*, between three maidens' heads coupled, proper, crossed of the second) is placed over the archway from the organ chapel to the chancel.

Against the south wall of the chancel is a small brass plate about six inches square, to the memory of a former accomplished rector:—

"Hic jacet Henricus Smith quondam istius ecclesia rector. qui mortem obiit Anno Dom 1640. Divinus, Medicus, Musicus."

There is also a small mural brass to the memory of another rector, Joseph Fern, who died in 1717, his wife, and their eleven children.

There is a third brass plate, on the floor of the chancel, to Lawrence Whittaker, curate of St. Mary's, Nottingham, who died at Matlock Bath, 1769.

In the south-east corner of the chancel pavement, is an ancient incised cross, with a sword on the sinister side of the stem. We believe this to be of twelfth century work—nearly coeval with the original erection of a church on this site. This slab was brought to light during the rebuilding of the chancel in 1859. In the Rectory garden there are fragments of two incised crosses—each also having a sword by the side of the stem, denoting the sepulture of a knight or man-at-arms—as well as a small piece of the head of a foliated cross of the thirteenth century. There are also a large number of fragments of Gothic window tracery, both of Decorated and Perpendicular design, in the Rectory garden. One of the most perfect is evidently the head of a clerestory window of Perpendicular date, and we understand that this, with many other fragments, was found some years ago during the alteration of stables attached to the Rectory. The porch has now found a resting-place in an angle of the same garden, having been carefully put together again stone by stone; and the slab, bearing the date "1636" and the initials "T.B. D.W." (probably the then churchwardens), is now built in to the right hand of the entrance.

In the stable yard are two interesting relics of the original church of Norman design—viz., two of the massive capitals of the

* Add. MSS., 6667, f. 258.

pillars that separated the nave from one or other of the side aisles. The character of these capitals inclines us to attribute them to the reign of Stephen (1135-1154) or thereabouts. There are also, in other parts of the garden, portions of a Norman pillar, formed of four clustered columns, several pieces of moulded stones characteristic of the Early English style of the thirteenth century, and parts of the jambs of a doorway of Decorated work of the following century, thus proving that the church of Matlock underwent various restorations and rebuildings during all the different periods of ecclesiastical architecture.

But the relic of greatest interest in the Rectory grounds is the fine old font. The Rector had the good fortune to discover it some time ago, buried, in an inverted position, in a heap of stones and other rubbish. It is of large size and octagon shape, having a scalloped border, carved round the margin; but tapers down towards the base. The font, when discovered, fitted over an octagon stone that had a hole bored through the centre, and upon which it now stands; but we do not think that this stone was its original base, as it seems to be of a different date and design to the font itself, which we believe to be of the Early English period. There are some curious carvings on this base stone, but much defaced, one of which may possibly be intended for a priest in his robes, with chalice in one hand, and paten in the other. A post-Reformation marble basin was displaced at the recent rebuilding for a handsome font, given by Mr. Arkwright; but we cannot but regret that the ancient relic now in the Rectory garden was not restored to its original position.

The following is a list of the rectors of Matlock, extracted for the most part from the Episcopal Registers at Lichfield:—*

Walter de Fodringeye, instituted 4 Kal. September 1300.

Ralph de Ergom, inst., on the death of his predecessor, 17 Kal. November, 1315.

Robert de Brydelington, inst., on the resignation of his predecessor, 3 Ides February, 1316.

Richarde Bargrave, inst. 11 Kal. February, 1328.

Michael, son of John de Hayelton, inst. 3 Kal. March, 1332.

Henry de Wichiner, inst. 15 Jan., 1361.

* A list of Matlock rectors is given in the Wolley Collections (Add. MSS., 6667, ff. 260, 263), but we have added to it and amended it very considerably, by comparison with the Lichfield registers.

Hugh Hykeling, rector in 1366, and had leave of absence from his church for two years' study.

William de Loundey, inst. 1372. Exchanged Precentorship of Crediton, Devon, with his predecessor, for this living.

Lawrence de Sundrish, inst. 2 Kal. May, 1373. He was only an acolyte at the time of his institution, and was admitted to the rectory "in persona Henry de Foston."

John de Assheburne.

Richard de Stepull, inst 9 Kal. June, 1387.

John Tekyll.

Robert Conyngham, inst. 15 January, 1423, on the death of his predecessor. This presentation was made by Brothers Simon and Henry, monks of Darley and Dale Abbeys, patrons for this turn by concession of the Dean of Lincoln.

William Egge, inst. 1 May, 1435. Exchanged with his predecessor the living of Brailsford for Matlock.

William Lowthe.

Henry Anse, inst. 29 December, 1459.

Oliver Dynham, M.A., inst. 26 October, 1467.

Thomas Reynald, inst. 1482.

James Basford, alias Beresford, B.L., inst. 31 August, 1497; resigned 12 August, 1504, and accepted the Vicarage of Wirksworth.

Thomas Lyllylowe, held the rectory 27 Henry VIII.

Robert Horne, inst. 23 March, 1545, on the death of his predecessor.

Edmund Wyld, inst. 10 May, 1554.

Christopher Grange, inst. 10 December, 1560.

Peter Hart (Strype's Memorials, iii, 108).

Henry Smith, obiit. 1640.

— Thorpe succeeded Smith; was rector for about two years.

Thomas Shelmerdine, A.M. In 1656 he was "minister and registrar" of Matlock. He was ejected for nonconformity in 1662.*

John Chapell, prebend of York, inst. 7 November, 1662. Obiit circa. 1688.

Joseph Fern, A.M., came here from the Peak, November, 1688; obiit 1716.

* The registers of this church, which commence in 1637, contain the following—
"Memorandum, that upon the 26th day of January 1654 Mr Thomas Shelmerdine was chosen Registrar for the Parish of Matlock before me John Spateman one of the Justices of Peace for the County of Derby.

"(Signed) Jo. Spateman."

Thomas Hinckeyman, vicar of Chesterfield, inst. 19 July 1717, and held it with Chesterfield, where he died 1739.

Charles Cartwright. He exchanged for Charborough, Notts, 1753.

Benjamin Burrow, A.M., inst. 1753; held it with Morton, and died 1779.

G. Holcombe, D.D., inst. 1780; made chaplain to Prince of Wales 13 March, 1789; died in 1836. Dr. Holcombe also held the living of East and West Leake, Notts., where he resided.

William Job Charlton Stanton, inst. 1836.

W. R. Melville, inst. 1839.*

The Registers only commence in the year 1637.

* * * * *

According to a compendium of English travels, published in 1746, there was formerly a hermitage in the rocks on the top of the High Tor, not far distant from the parish church. But it cannot now be descried, nor can we gather any traditionary recollection of it. The traveller says:—"By being at the Pains to clamber on Hands and Knees almost to the top of it (the High Tor), may be viewed an Hermit's Cell hewn in the Rock, with a most dreary prospect before it. At one end is a Crucifix and a little Nich, where the Anchorite placed his Saint."†

* To the Rev. W. R. Melville, the present rector, we desire to express our obligations for the assistance he has given us in this account of Matlock church.

† *The English Traveller* vol. i., p. 261.



Горь.

Thorpe.



THORPE, as we have already noticed, was considered a chapel of Ashbourn in the thirteenth century. It was probably still only a chapelry in 1291, as it does not obtain any distinctive mention in the Taxation Roll of Pope Nicholas IV., drawn up at that date; but between 1291 and 1310 it was constituted an independent rectory. In the latter year, Thorpe is entered in a list of Derbyshire livings in the patronage of the Deans of Lincoln.* It was completely independent of its former mother church of Ashbourn, for it did not pay any pension to the Dean as rector, a course which was insisted on with respect to Bradley, Bentley, and Edlaston. Lysous makes a careless blunder (a blunder repeated by numerous guide-book writers and compilers) with respect to this church, stating that it was appropriated to the Priory of Tutbury, thereby confusing it with Thorpe in Leicestershire.†

The following are the names of some of the early Rectors of this church, all instituted on the nomination of the Deans of Lincoln. Radus de Cressi, instituted 1299; Nicholas de Benteley, instituted 1364, on the resignation of John Crech; Thomas Jackson, instituted 1466, on the death of William Watson; and Anthony Draycott, instituted 1557.‡

The *Valor Ecclesiasticus* (27 Henry VIII.) mentions Alanus Prowdlove as rector, and gives the clear annual value of the living at £6. 1s. 6d.

The Inventory of Church goods, drawn up in the reign of Edward VI., contains the following entry relative to this parish:—

* Pegge's Collections, vol. v., f. 193.

† Dugdale's *Monasticon*, vol. i., p. 354.

‡ Lichfield *Episcopal Registers*, vol. i., f. 12; vol. iv., f. 36; vol. xii., f. 65; vol. xv.

"Thorpe. Sept 20. Alen Prodelove, person. j chalice with j patent silver and gilte—two vestments of saye with ij albes and j anayse—ijj bells—ij hand bells—j sacringe bell—j surplice—j towell—ij alter clothes—j corpus with the case."

The Parliamentary Commissioners of 1650 report that "Thorpe is a parsonage really worth fiftye pounds per annum. Mr. Francis Topham incumbent."

The church, which is a small plain building, half buried in ivy, is dedicated to St. Leonard. It consists of a nave, chancel, south porch, and tower at the west end. The dimensions of the nave are 20ft. 10in., by 16ft. 8in.; and of the chancel 23ft. 3in., by 14ft. The tower is the oldest part of the present edifice, being of the Norman style that prevailed in the reign of Stephen, *circa*. 1150. The west door of the tower has the rounded arch, which is surrounded by a plain hood-mould. The windows of the bell-chamber are also semi-circular, and are divided into two round-headed lights by a central pier or shaft within the arched recess. The parapet at the top of the tower is relieved at wide intervals by small battlements. It has every appearance of being the original one, and deserves, if this be the case, the close attention of the ecclesiologist, for instances in which Norman parapets remain, that are otherwise than perfectly plain, are extremely rare.* A winding staircase in the north-west angle of the wall leads up to the tower, as far as the first stage or story. This staircase is very narrow, and about the rudest that we have met with; it almost appears as if it had been an after thought to make it, for it goes right through the rough rubble stone, which is not cased, as is usual, with any masonry of a better finish.

The pointed window at the east end of the chancel is a plain three light specimen of the early Decorated style, *circa*. 1320. In the south wall of the nave there is also a two-light window of similar design and date. There are also two square-headed windows of the late Perpendicular period, on the south of the chancel; but the remainder of the windows are of a much more modern description, and lack all tracery. The south porch has a plain pointed doorway, and a similar one inside with a hood-mould.

Inside the church, the chief object of interest is a table tomb in the north-east corner of the chancel. It is much mutilated, and

* This parapet should be compared with that on the neighbouring tower of Bradbourn. See our account of that church. From a sketch, however, of this church, taken by Mr. Rawlins, in 1833, when it was much freer from the trammels of ivy, it certainly looks as if the parapet were of later work than the Norman corbel table that was then visible below it.

the communion rails are fastened to it with iron clamps! The upper slab, which measures six feet four inches, by three feet three, is scratched over with initials. There is no trace of it having been originally incised with figures or inscription, and we are inclined to think that it originally bore a sculptured effigy or effigies. At the west end of this slab is a shield of arms bearing—*Erm.*, on a fesse, *gu.*, three plates (Milward) impaling Barry, nebulee of six, *or* and *sab.* (Blount).

In the centre of the south side of this monument is the inscription. Lysons, in his *History of Derbyshire* (1817), says that the inscription is gone; and certainly, at first sight, the space occupied by the inscription does appear to be perfectly blank. The letters have been very faintly incised, and are destitute of any remnant of colouring matter. But a close inspection rewarded us, for we were able, one by one, to put together the letters, till the following complete, and, we believe, accurate copy was made:—

“Here lieth the body of John Millward Esq: who married Mary daughter of William Blount Esq: who had issue two sons and two daughters, wh: John died 23 of Januy 1632 his age 82.”

On the one side of this inscription are the small figures of his two sons, and on the other those of his two daughters. The sons wear moustaches and small peaked beards, and are dressed in close-fitting doublets, short cloaks, breeches with fringed ends, and wide-topped boots, whilst over their shoulders falls the characteristic broad band or collar. The daughters wear embroidered bodices with pointed waists, and the skirts of their dresses open slightly in front, showing the petticoat. Round the neck is worn a crescent-shaped jewel.

The manor of Thorpe was purchased of the Cokaynes, about the end of the reign of Elizabeth, by John Milward, of the ancient family of Milward, of Eaton Dovedale, and subsequently of Dovebridge. He also held lands at Bradley Ash, where he resided. He married Mary, daughter of William Blount, of Osbaldeston, sister to Sir Thomas Pope Blount.*

One of the sons, whose effigies we have just described, was Robert Milward, a celebrated soldier. Bassano, in his MS. volume of Church Notes, taken about 1710, relates on the authority of the then rector of Thorpe (Mr. Hamilton) that he engaged in single combat with a Spaniard when serving in Spain. “He and his

* Harl. MSS., 5809; also family Memoranda of T. A. Milward, Esq., of Wolverhampton. See the account of Darley church, p. 165.

adversary were first to fight with the quarterstaff, in which he was wounded; they then betook them to sword and dagger; the Spaniard hereby soon lost the use of his left arm, and afterwards his life." The second male effigy on the tomb represents the younger son, John, who was also, like his brother, a soldier. He purchased the manor of Snitterton, in the parish of Darley, and served as a colonel with the Royalists in the time of Charles I. He died in 1670, leaving only female issue surviving. His eldest daughter, Felicia, brought the manor of Thorpe and a moiety of Snitterton to her husband, Charles Adderley.

Against the south wall of the chancel, is a small well-finished piscina, of the same date as the east window. One of the windows on the south side of the chancel contains a few fragments of old heraldic glass. Mr. Meynell's notes, taken about 1820, mention, in the chancel window, the arms of Longford, and *arg.*, a lion rampant, *sab.*

Besides these details there are no other objects of interest in the church, except the font at the west end. Its total height is two feet three inches; the height of the upper portion being seventeen inches, its diameter twenty-four, and the depth of the bowl eight. The font itself is circular in shape, and tapers slightly towards the base. It is incised round the centre with two parallel lines. The base is evidently modern. We sought out and found "the oldest inhabitant," from whom to make inquiries respecting this font. This was his story:—He could remember the font being in the church some fifty or sixty years ago, for he used to sit close to it when a boy. It was then covered with rude figures of queer-shaped animals with long tails and horns, as well as a good deal of foliage. In short, he described to us a font almost exactly similar to the remarkable one now standing in the adjacent parish church of Tissington. We thought that our informant might be confusing it in his mind with that one; but he assured us that he had never been in Tissington church in his life, or ever heard talk of the font. At the time, he added, when the church was re-pewed, this old font was removed by one of the churchwardens, near whose house it stood for many years, and served as a drinking-trough for the cattle. The action of the frost and weather peeled off the surface of the stone that bore the quaint figures, so that they had almost disappeared when it was pointed out to the late Rector. The Rector had it scraped and cleansed, and then restored

to its original position. The two parallel lines were at that time incised, according to our informant.

The roof of the church is ceiled and plastered both in the chancel and nave, though in the latter, judging from some protruding beams, it seems as if the old timber roof still existed. At the west end of the church is a gallery, erected in 1841. Under it is a round-headed archway, with plain jambs, leading into the tower.

The tower contains three bells, which bear the following inscriptions :—

I. "Jesus be our spede." This inscription is beautifully wrought in Lombardic characters, and below it are the initial letters "H. D.," most elaborately finished, like one in the belfry at Elton.

II. "Campana Beate Marie Virginis." This inscription is also in Lombardic characters, but of a smaller and much older description than those on the first bell.

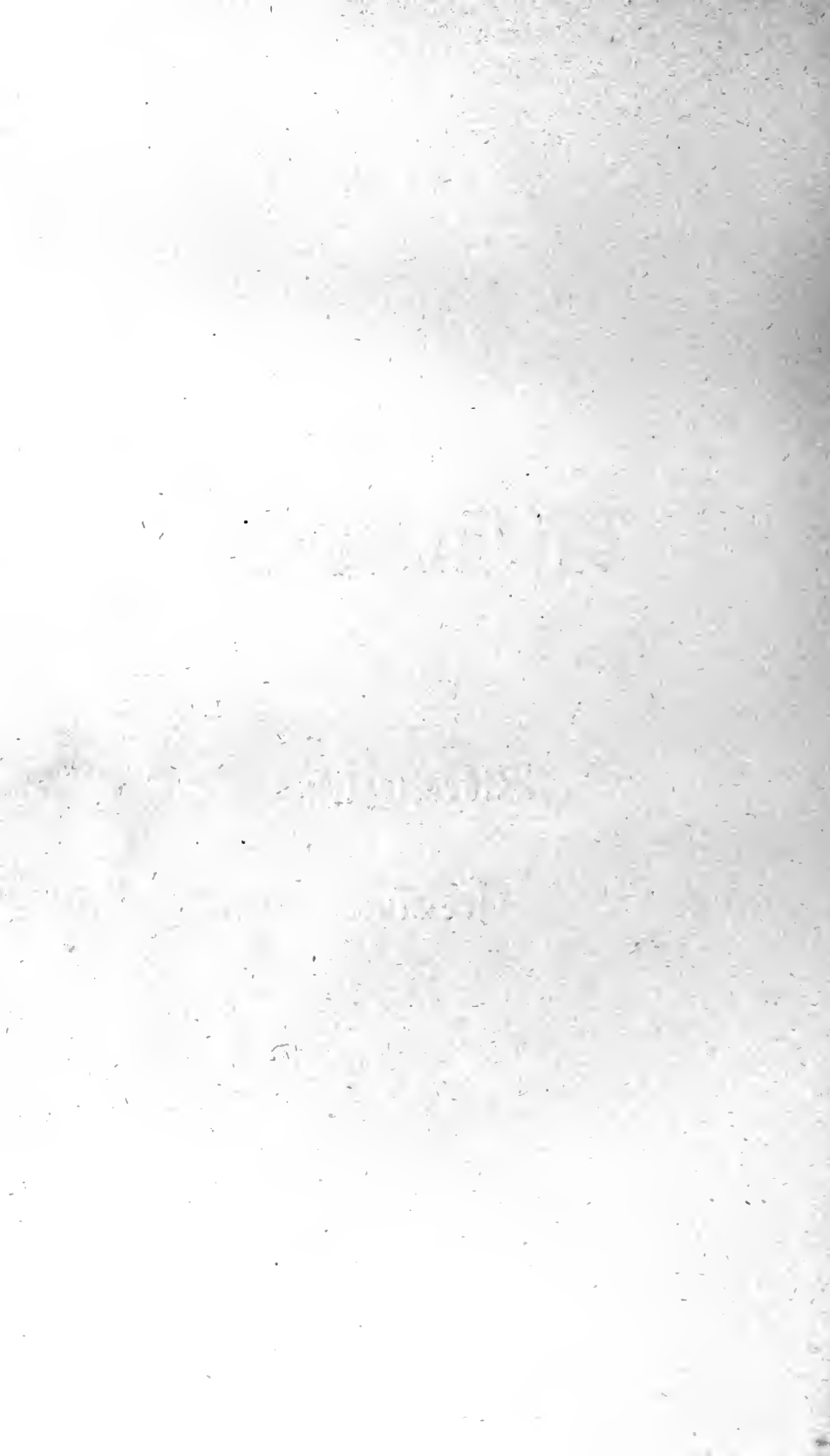
III. "C. and G. Mears, founders, London, 1845."

The registers date from the year 1538.

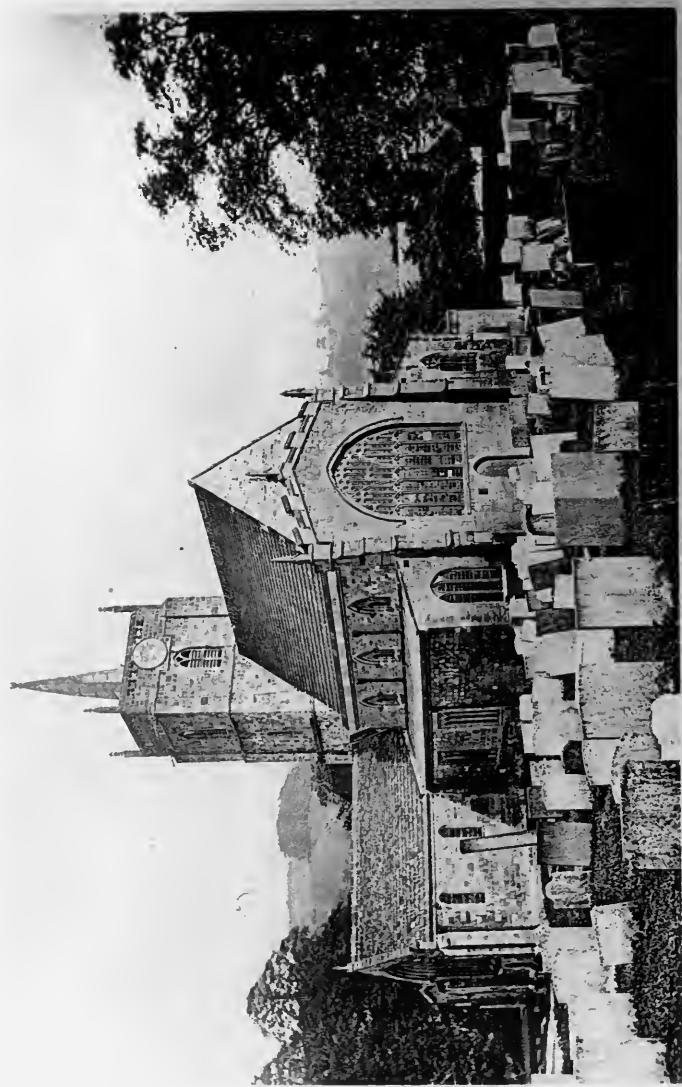
Birksworth.

Ælderwagleg.

Grumford.







WIRKS WORTH. N. W.

Wirksworth.



THE Domesday Survey (1086) records that Wirksworth at that time possessed a priest and a church, and we also gather from the Charter by which Henry I bestowed this rectory, with all its appurtenances, on the Cathedral Church of St. Mary, of Lincoln, that a church was extant here in the time of Edward the Confessor. This Charter was confirmed by the donor's grandson, Henry II., about the commencement of his reign (1154).*

It was not until 1272 that there was any formal ordination of the Vicar of Wirksworth, at which time, it is said, that the tithes of lead, in addition to other small tithes and offerings were set apart for his income. Up to that date the church had been served by a chaplain or chaplains appointed by the Dean of Lincoln, these chaplains probably receiving the majority of the income of the benefice, and paying a certain pension to the Chapter.

There is a good deal of information in the early deeds of Wigwell Grange, relative to the history of this church.† Certain lands at Wigwell were given to Darley Abbey, *circa* 1200–1225, by “Vincent the Chaplain, of Wirksworth,” Henry Braund his brother, Ranulph the son of Walter, the “Priest of Wirksworth,” and divers other persons, and remained in the possession of that Abbey until the dissolution of the monasteries. According to the Lincoln Chartularies, a controversy arose between the Abbot of Darley and the Dean of Lincoln, soon after this gift was made, with respect to the tithes of Wigwell, and of five acres of land, also in the parish of

* Dugdale's *Monasticon*, vol. iii., pp. 264, 268. These Charters are also recited in full in the *Registrum Antiquissimum* ff. 6^o and 21) of the Lincoln muniments. Another Lincoln Chartulary (*Carte tangentes Decanatu*, ff. 33–46) also contains copies of various ecclesiastical ordinances relative to Wirksworth.

† These deeds have recently been published by Mr. Jewitt, in the *Reliquary*, vol. xvii., No. 66.

Wirksworth, that had been presented to the Abbey by William de Ferrers. In 1249 this dispute was settled on the following terms:— that the Abbot should pay to the church of Wirksworth for sheep and lambs at the rate of three shillings per hundred, for every cow with a calf one penny, within the octaves of the Holy Trinity; that he should pay twelvecence a year as composition for the small tithes; that the tithes of fruits and vegetables (*curtilagium*) should be remitted to the Abbot; and that the tithes of corn, hay, and mills should belong to the church of Wirksworth.

But after the ordination of the vicarage of Wirksworth (1272), this controversy broke out afresh, between Nicholas de Oxton, the first vicar of Wirksworth, and Abbot Henry of Darley. At last, on the Feast of Blessed Pope Gregory, in the year 1275, the contending parties agreed to a composition almost precisely similar to the one adopted in 1249, and this composition was confirmed three years later by William Godman, who was the successor of Nicholas de Oxton in the vicarage of Wirksworth. In the year 1285, on the Feast of the Purification, these deeds of composition were officially confirmed by Roger de Molent, Bishop of Coventry and Lichfield.*

The Taxation Roll of Pope Nicholas IV. (1291) gives the annual value of the rectory of Wirksworth at £46 13s. 4d., and of the income actually received by the vicar at £10 0s. 0d. But besides appropriating the greater tithes, the Dean of Lincoln at this time also received certain dues, which had once been settled on the vicar, to the annual value of £13 6s. 8d. We believe that this latter appropriation arose from the increase in the value of the tithes of lead, which in the original ordination of the vicarage had been appropriated to the vicar, but which, from the unexpected increase, became a fruitful source of dispute and litigation, and led to the imposition of this pension of twenty marks (£13 6s. 8d.) on the vicar's income.

We know, however, that in 1310 the Dean had all the tithes of lead and iron, as well as those of corn and hay. He also held a certain inferior manor (*quoddam manerium debile*), sixty acres of land pertaining to the church of the annual value of fifty shillings, tenants who paid 8s. 10d. a year, as well as certain suit and service done at the court of the lord (*sectu curia*) of the average value of ten shillings. The vicar, in addition to various altar dues, Easter

* References to this dispute are also to be found in the Chartulary of Darley Abbey (Cotton MSS. Titus, c. ix.), and the subject will be again referred to when treating of Wigwell Grange, under Darley Abbey, in a subsequent volume.

offerings, and oblations, held the tithes of wool, lambs, and water mills, but had to pay out of his income, as already stated, a pension to the Dean of twenty marks. The Dean also received various small sums from the different hamlets of Wirksworth, as well as certain pensions from some of the churches which had formerly been under the jurisdiction of Wirksworth, giving him a total income, in the year 1310, from this district only of £62 18s. 2d.*

It seems that in the twelfth century, the churches of Bonsall, Carsington, and Kirk Ireton, and possibly Matlock, were in the position of parochial chapelries dependent on Wirksworth, but they had obtained their independence, and become distinct rectories some time prior to 1291.

An account of the possessions of the Dean and Chapter of Lincoln, in the county of Derby, taken in the reign of Henry VI., states that the tithes of the township of Wirksworth had been leased to one Nicholas de Hungerford for £10 per annum, and the tithes of hay for 20s. The tithes of most of the hamlets of Wirksworth had also been leased to different persons at varying sums, those of Callow being valued at six marks, those of Hopton at nine marks, those of Idridgehay at eleven marks, etc., etc.†

The *Valor Ecclesiasticus* (27 Henry VIII.) attributes to the vicarage a house and garden worth 6s. 8d.; Easter dues averaging £8; tithes of wool and lambs £15; oblations 76s.; tithes of geese, pigs, eggs, hemp, and flax 8s.; and tithes of lead (?)‡ £30; giving a total of £57 10s. 8d. But from this had to be deducted the pension to the Dean and other small charges, leaving to the vicar a clear income of £42 7s. 9d. Anthony Draycott at that time held the vicarage. The joint value of the rectories of Wirksworth and Ashbourne were at the same time entered as £78.

In the following year, the Dean of Lincoln, George Heneage, demised to Rowland Babington, of Atlow, Esq., these two rectories, reserving only the advowsons of the vicarages, for a lease of thirty-one years, at a rental of £71 6s. 8d., to commence on St. Mark's Day, 1542.§ These rectories were subsequently leased to Sir Aston

* Pegge's *Collections*, vol. v., f. 196; Lincoln Chartularies.

† Add. MSS., 6,666, f. 475.

‡ *Decima delij* is the expression used in the *Valor*; it also occurs under Bonsall and Matlock. The glossaries of Du Cange, Du Fresne, and Carpenter have been searched in vain for an explanation of this term. Under the circumstances it seems almost certain—as kindly suggested to us by Bishop Hobhouse—that it is glossarial Latin for some local miner's term, and is therefore probably equivalent to lead ore.

§ Pegge's *Collections*, vol. v., f. 196.

Cokayne, for a like rental. But it appears that they were then of a considerably greater value than the rent, as the property produced for him a clear annual income of £124 10s., after paying the stipulated sum to the Dean and Chapter.*

The following is a list of the Church Goods found in the parish church of Wirksworth, when a general inventory was made in the first year of Edward VI. :—

Wirksworth—Sept. 30

j whole sewte of blewe velvett—j sewte of taunay velvet—j wholle sewte of whyte damaske—j whole sewt of grene sylke—j wholle sewte of blacke wolsted—j vestemete of whyte satten burgeis—j vestement of whyte fustian—j olde cope—ij vestements lackynge all thyngs therto belongynge—ij frutes of velvett—iij table clothes—j coverynge for the Table—j corporasse—j kerchief & ij cases—ij chalyces sylver & gylte—ij longe towells—j monstraunce of sylver & gylte—iij old Vele for Lente—j paxe of copper & gylte—ij crosses of brass—ij payre of censers—j cupp for the sensers—j pyllowe for the Table—ij lytle candelsticks of latten—iij bells—j sanctus bell—ij handebells & j lytle belle in the quyre—j cruet of pewter—j crismatorie of tynne—j pyxe—ij payre of organes—ij cofers—j longe boorde—j old clocke.

The Parliamentary Commissioners, at an Inquisition held at Ashbourn, June 10th, 1650, reported that—

Wirksworth is a vicaridge having divers hamblets and two chappells appertayning and is really worth fifty-nyne pounds three shillings and foure pence per annum, viz Wirksworth itself fiftye pounds.

Alderwasley is a chappell apperteyning and lyes near may be conveniently disused.

Item Ible and Embrooke Grange are members two myles distant really worth three pounds tenn shillings per annum may conveniently be united to Bonsell.

Item Hopton a member of the same a myle distant and adjoynd to Carsington the profitts being about fortye shillings per annum is fitt to be united to Carsington.

Item Alton and Newbugings are members of the same distant three myles maye conveniently be united to Kirke Ireton they lying neare and are worth two pounds three shillings and foure pence per annum.

Item Idrichaye an appurtenance three myles distant really worth thirtye shillings per annum, fitt to be united to Turneditch in the hundred of Appletree. Mr. Martin Topham is viccar able and of good conversation.

From a Terrier of all the glebe lands, houses, tithes, etc., pertaining to the vicarage of Wirksworth, exhibited at the Visitation of the Bishop at All Saints', Derby, on the 20th of June, 1693, we abstract the following relative to Easter dues, mill tithes, and surplice fees :—

EASTER DUTIES.

Item Every person of the age of sixteen pays one penney for his offeringe for every three pence. For a Cow 1d. for every Calf three half pence. For every foal a penny, for every swarme of bees a penny, from every person for his trade

* Royalist Composition Paper, quoted in *Cokayne Memoranda*, p. 143. Sir Aston Cokayne had thirty-three years of this lease unexpired in 1646.

† Add. MSS., 6,671, f. 298.

four pence From every man servant six pence and maid servant four pence for their wages. Itm The Tyths of wool and Lamb throughout the whole parish (except hereafter is excepted) are paid in kind. But if the pishoner hath but five Lambs or five fleeces then hee settts the rate and the Vicar either gives or takes at his choice. And if there is above five Lambs or fleeces but under ten then the Vicar has one allowing a halfpenny to the pishoner for evy one under that number. Itm. The tyth or tenth dish of all lead oar gott within any part of the parish after it is cleans'd and wash'd from the rubbish. Itm for every Hen, one Egg and for evy Cock, two—but if they have no Eggs then the Parish ioner pays to the Vicar, one penny for three hens and for two Ducks Eggs one penny and for evy Turkey Egg one penny. Itm. The tithes of Piggs and Geese are paid in kind after the same manner with wool and Lamb.

Mills within the Parish pay as followeth—

Itm. For Biggin Mill, fourpence. For Hopknowle Mill, two shillings six pence. For Grange Mill, one shilling. For Wirksworth Mills, thirteen shillings fourpence. For Cromford Mill, one shilling. For Wigwall Mill, one shilling. For Alder Swagslee Mill two shillings eight pence. For Alton Mill six shillings, eight pence and for Whalley Mill four pence. Itm Imbrook Grange pays a modus of Ten shillings p ann for the Tythes of wool and Lamb.

Surplesse fees are as followeth.

Itm for every Buriall sixpence, for every Churching, sixpence. But if they go out of the Parish to be buried or churched, or if they come out of another Parish to be buried or churched, then for every such Burying or Churching there is due to the Vicar of this Parish twelve pence. Itm for every Marriage with Banns Published, one shilling and for every Wedding with a Licence two shillings. Itm Mortuaries are paid according to the Statute. Itm. for every grave made in the chancell six shillings eight pence to the Vicar.

Will: Browne Vic : de Wirksworth.	} Churchwardens.
Sam: Buxton	
Sam: Wall	
William Bamford	
Francis Eaton	

There have been innumerable disputes in connection with the payment of the lead-ore tithe to the Vicar of Wirksworth. In the time of James I., the Vicar was decreed to be entitled to every tenth dish, on paying a penny to the miners for dressing it. This decision was disputed in the 18th James I., but was confirmed by the Court of Chancery two years later. In the 21st of James I., February 19th, the Derbyshire miners proposed a bill in Parliament to abolish tithe of lead ore in that county, which bill was twice read, committed, and reported, but on May 12th was thrown out by the House of Commons. The Wirksworth miners submitted to the decree of 20th James I. for five years, but then questioned it. Whereupon the Vicar, Richard Carryer, in the 4th of Charles I., exhibited another bill, and the decision of the Lord Keeper, Sir Thomas Coventry, was in his favour, and confirmatory of the decree of the previous reign.*

Shortly after the Restoration vigorous efforts were made by the clergy of the county to place the whole subject of tithes of lead

* Glover's *History of Derbyshire*, vol. i., chap. 2.

ore on a general and uniform basis, as very different customs prevailed in different parishes, and their rights, whether real or supposed, were being constantly resisted. In this they did not succeed. A scarce broadside, in our possession, entitled "*The Case relating to the Bill for Preventing Vexatious Suits, and Ascertaining a certain customary Tyth in the County of Derby,*" gives a good summary of their arguments, and of the general historical aspect of the question. They urged :—

Firstly, that though the payment of tithe on lead-ore was not found in ordinary tithing tables, nor due of common right, still it was not novel, for the ancient kings of this realm did usually reserve and provide a tenth for the church, as appeared by grants of mines made 11 June, 8 Ric. II., 9 Feb., 7 Henry IV., 24 Feb., 5 Henry VI., 23 March, 15 Edward IV., etc.

Secondly, that it is equitable for the miners to pay tithe, as they have the privilege of digging or turning up any man's ground, in search for lead-ore, whereby vast quantities of pasture and arable land were made barren, which would otherwise yield good tithe of another kind.

Thirdly, that the miners have more than once, on their oaths, acknowledged the duty of paying tithes, as might be seen by two Inquisitions, 20 Sept., 3 Edward VI., and 3 May, 3 & 4 Philip and Mary, both taken at Wirksworth.

Fourthly, that no less than twenty thousand miners from all the mineral districts of Derbyshire, subscribed to a petition presented to Parliament in the reign of Charles I., in which they acknowledged the payment of this tithe to the church.

Fifthly, that decrees, orders, and verdicts, in all the Courts of Law or Equity, and orders of the Star-Chambers and Council Board have been made in favour of the proprietors of this tithe, whenever their right was denied, but the plaintiffs in these suits having "multitudes of adversaries and some of them rich," were put to vast expense (one of them expending above £1500 in recovering his third part of the tithe in three parishes), which was wholly insupportable to the four or five poor parsons and proprietors, who only in all the county were then denied this duty.

Sixthly, that the parsons and vicars of the mineral parishes of Derbyshire pay first-fruits, and yearly tenths to the king expressly for their tithe of lead-ore.

Seventhly, that a bill was once offered in Parliament against this tithe, but was rejected upon the reasons given by the ministers and

proprietors, who proved their right from many ancient deeds and records of the reigns of Edward II., Edward III., Richard II., Henry VI., Edward IV., Henry VII., Henry VIII., and Edward VI.

The petitioners therefore appealed to the two Houses of Parliament, "as the common patrons of their injured and despoiled churches," to establish by law a general right for the whole county of Derby.

A recent writer, describing the great activity of the lead mines at Wirksworth about a century ago, says:—"The produce of the mines at that time was immense, the vicar's tithe alone being said to have been worth £1000 per annum."* By an agreement made 10th of August, 1778, between the vicar, the Rev. Richard Tillard, and the proprietors of the mines, the former consented to receive "one fortieth part of all ore to be got and raised within the said parish, in full discharge of his tithe ore, reserving nevertheless to the said Richard Tillard, the tenth dish of ore on every new freeing."

A chantry was founded in the parish church of Wirksworth by Sir Henry Vernon in the latter half of the sixteenth century. Sir Henry Vernon, of Haddon and Tonge, married Anne, daughter of John Talbot, second Earl of Shrewsbury, in 1466, and died on April 13th, 1515. He was buried at Tonge, in Shropshire, but there was also a memorial to him, as we shall subsequently note, in his chantry at Wirksworth. The *Valor Ecclesiasticus* describes this chantry as possessing one tenement or hostelry, called "The Swanne," with certain lands pertaining, of the yearly value of 53s. 4d., and of three other tenements, one of them situated in "Peyteyate" (? Petergate), making it of the clear annual value of £5 4s. 8d. The Chantry Roll, drawn up about ten years later (37 Henry VIII.) gives the following details:—

The Rode Chantrye founded by Sir Hen-Vernon Knt for a preste to saye masse & to praye etc. ciiij viij*d*, clere ciiij viij*d*. besyds xiijs. iiij*d*. rente resolute to the Kyng. Rich. Thomlynson Chantry Preste. It hath a mancyon howse prised on the rentall. Stocke xliis. ix*d*.

There was another chantry, dedicated to St. Helen, which was founded in 1504 by Richard Smyth, Vicar of Wirksworth. The *Valor Ecclesiasticus* mentions William Weyley as being the chaplain. It then possessed three messuages in Kirk Ireton, tenanted by Robert Wood; two messuages in Wirksworth, tenanted respectively

* *Wirksworth and Five Miles Round*, p. 64. The vicar's tithe in 1852 was about £1,200 from a single mine, but we are told that it has never reached more than £600 or £700 per annum since that time.

by John Plonte, and Thomas Nawton; a fifth in Alderwasley, in the occupation of Roger Lyndope; and two others in the same township, respectively occupied by Robert Aleyn, and Robert Aleyn de Grene. The total annual value of this property was £4 1s. 8d. The following are the particulars afforded by the Chantry Roll:—

The Chantry of S. Ellin founded by Rych. Smythe sumtyme Vicar for a pryste to syngre masse & to praye for his soule etc. by foundeyn A^o. Dni. Mdiiij^e iiiijⁱ. xs. viiiij^d. clere, besyds xxvjs. ij^d. rents resolute. Rych. Wyilson Chantrye Priste. There is V^o howselynge people. Stock xlvs. vij^d. Antony Lowe gent hath taken away ij tenements in Alderwasley the rent amounting to xxvjs. viij^d. & Rych. Hudson of Workeworthe hathe taken a howse with ix acres of meadowe.

Edward VI., in the third year of his reign, granted to Richard Venables, and John Maynarde, of London, Esqrs., certain messuages in Wirksworth, being part of the possessions of the suppressed chantry of the Holy Cross.* An Inquisition, taken in 1601, on the death of Anthony Lowe, mentions amongst other property, "*decem acre' past' in pochia de Wirkesworth nuper in ten' Johis Spenser, nuper parcell' poss' cantar' Sca Crucis infra eccl' de Wirkesworth pdcta modo dissolut'.*"†

Both these documents also prove the existence of a third chantry at Wirksworth, which is not mentioned either in the *Valor* or the Chantry Roll. Edward VI.'s grant to Richard Venables and John Maynarde included a certain tenement, formerly belonging to the late chantry of the Blessed Mary within the parish church of Wirksworth; Anthony Lowe died seized of lands that had belonged to the chantry of St. Mary; and Richard Wigley, of Middleton, by his will, dated 9th August, 1540, leaves 3s. 4d. "to Our Lady's priest at Worksworthe to pray for me."

The church of Wirksworth is dedicated to St. Mary; it consists of nave with side aisles and south porch, north and south transepts each with an aisle on the east side, chancel with short north and south aisles or chapels, and a tower in the centre. Its proportions are unusual, as there is a greater space eastward than westward of the central tower.

The manor of Wirksworth, and its valuable lead mines, belonged to the anciently-established abbey of Repton—probably even from its first foundation in the seventh century. In 714 Eadburga, Abbess of Repton, sent a leaden coffin for the burial of St. Guthlac

* Add. MSS., 6,667, f. 77.

† Add. MSS., 6,666, f. 115.

of Croyland, which was doubtless obtained from these mines; and in 835 the Abbess Karewara granted to Humbert her estate at Wirksworth, on condition that he annually gave as rent, to Archbishop Ceolnuth, lead to the value of three hundred shillings, for the use of Canterbury Cathedral.* If we consider, then, that for several centuries prior to the Norman Conquest, Wirksworth was owned by a religious house, and must have been possessed of a considerable mining population, it is fair to conclude that there was a church here during that period of the Saxon sway; and we know, as has been already stated, that there was one here in the days of Edward the Confessor. Of this Saxon church—the one that was standing when the Domesday Survey was taken—there are now no traces, unless it be in one or two quaintly-carved stones.

Of its Norman successor, although there is no part now standing, sufficient remains were discovered during the recent restoration to prove that it was a building of some size, of a cruciform shape, and lavishly ornamented with the various effective mouldings that characterised that style about the middle of the twelfth century.†

In the thirteenth century, when the Early English style prevailed, this church was rebuilt throughout, and covered much the same ground-plan as it does at present. The works of this period can be traced throughout its whole length, in a more or less obvious way. The chancel is lighted by two lancet windows on each side, and there are also two lancet windows in the west walls of both the north and south transepts. The detached shafts in the respond of the arcade of the south chancel aisle, and similar work in other parts, is of this date; so, too, are the beautiful clustered piers of the central tower, bearing fine pointed arches.‡ The first stage of the tower, above the piers, is also of thirteenth century work; and traces of an arcade work of pointed arches, that formerly ran round its four sides, were found when it was recently repaired. The roofs of this church were of a high pitch, and had no clerestory. The weather-line moulding of this roof can be seen

* Dugdale's *Monasticon*, vol. i., p. 83; Pilkington's *Derbyshire*, vol. i., p. 99; Bigsby's *Repton*, p. 19.

† Numerous fragments of mouldings of the beak-head, alternate-billet, and other patterns, as well as heads of small shafts and other details, that were found in the masonry, have now been built in in different parts of the interior of the church, where they can easily be seen, especially in the north wall of the nave, and in the south and west walls of the south transept.

‡ The north-east pier is built on the moulded base of the pier of the preceding tower, as can be seen in the present pavement.

against the west face of the tower (within the present roof), and is continued down against the west walls of the transepts, so as to form a single roof over both nave and aisles.

Just below the pitch of the present roof can also be seen another weather line, showing the elevation to which the roof was raised in the Decorated period, at the commencement of the fourteenth century, when the arcades that separate the nave from the aisles were rebuilt, and the walls over them raised, so as to admit of the insertion of clerestory windows. At this date the upper stage of the tower, with the belfry windows, and the parapet pierced by quatrefoils, were built. There were doubtless, too, at this time, many Decorated windows inserted; but they had all, at a later period, to give way to Perpendicular or debased successors, with the single exception of the pointed two-light window that gives light to the west end of the south aisle.

In the Perpendicular style that prevailed throughout the fifteenth and the commencement of the sixteenth centuries, various alterations were made in the fabric of the church, consisting, for the most part, in the insertion of large pointed windows at the ends of the transept, in the east end of the chancel, and at the west end of the nave. The walls of the nave and transepts were raised, to admit of higher square-headed clerestory windows, the old pitch of the roofs destroyed, and almost flat ones substituted; whilst the walls were finished with embattled parapets and small crocketed pinnacles. The clerestory windows that were recently removed, though probably in the same frame as those placed here in the fifteenth century, had had the mullions renewed, and the tracery removed, in the seventeenth century; so that there certainly had been three different styles of clerestory windows, prior to those placed here in 1873.

Judging from the Churchwardens' accounts, and other sources of information, there are, we should think, very few parish churches, in post-Reformation times, on which so large sums of money have been continually spent, and which have at the same time been grievously maltreated, both within and without. On the 28th of July, 1611, a court was held at Wirksworth, presided over by the "official," Mr. Robert Bamford, attended by Mr. Toby Stoyte,* vicar of Wirksworth, Mr. Richard Warde, vicar of Duffield, and Mr. Richard Brandreth, a Proctor of Lichfield, to procure a rate of £20 towards

* Tobias Stoyte, M.A., Fellow of Magdalen College, Oxford, married Ann, daughter of Michael Harrison, the previous vicar of Wirksworth, who died in 1608.

“the reparation of the church and casting of the first bell.” In order “to avoyde all controversies which for the moste parte had hapened in former tymes,” it was then agreed that the rate should be levied on the different townships after the following proportion in the pound:—Wirksworth, 4s. 8d.; Alderwasley, 23d.; Ashleyhay, 24d.; Idridgehay, 23d.; Biggin, 18d.; Middleton, 18d.; Cromford, 18d.; Hopton, 23d.; Callow, 19d.; Ible, 18d.*

The Churchwardens' accounts, which are very perfect from 1658 downwards, enter a payment of 8d., in the year 1662, to one Christopher Wall for “fitting up of a Saw pitt in the churchyard,” which was doubtless used by the local carpenters, for the frequent refittings and alterations of the interior that took place from time to time. In 1664 a considerable sum was spent over the church, as may be gathered from the following entries:—

	£	s.	d.
Payed to y ^e Painters for Beautyfieng of y ^e Church and for drawing with Lime and hair where there was need	18	13	4
Payed to Ralph Richinson for goulding of y ^e wethercock	1	1	0
Payed to Thomas Woodcock for timber and workmanship about the spire and roofof the steeple †.....	21	16	0
Payed in part for y ^e buylding of one bay of the Church next to the Steeple; that he is to have 12 <i>li.</i> for by bargain.....	1	3	8
Payed to Gervis Clee for covering the spire and the Roofof the steeple and for Covering y ^e east bay of the Church with Lead, and for one Sheet of Lead Layde over Mr. Loes quire and for sodering of some places where there was needs the some of	54	0	0

In 1724, the necessary repairs to the church were considered to be so much in excess of the means of the inhabitants, that a Brief was obtained to procure contributions throughout the country. The estimated cost was set down at £1,900, but we have not been able to find a copy of this Brief, and are therefore, unable to say for what particular work ‡ about the church the money was required.

* Add. MSS., 6,704, f. 210.

† From this it is evident that there was a spire of timber covered with lead on the tower two centuries ago; that it was somewhat higher and far better proportioned than the present “extinguisher” (as it is locally termed), being broader in the base, is also evident from the engraving in Lysons' *Derbyshire* (1817), and from older drawings that we have seen. The present “extinguisher,” whose days we hope are numbered, only dates from the year 1821. It is quite possible that this tower was originally crowned with a spirelet of timber and lead in the fourteenth century, for, strange to say, the builders of the Decorated period did occasionally thus disfigure even their master-pieces.

‡ There is no copy of this Brief at the British Museum, or in the Lambeth Palace Library, nor is there any reference in the Orders of Sessions of the Derbyshire County Records to Briefs of so early a date. Possibly there may be some collection of early Briefs, printed or otherwise, but we have failed in every effort to find it. Should any of our readers know of such a collection, they will be conferring a favour by communicating with me. The Churchwardens' accounts contain several items connected with the preliminary expenses of obtaining this Brief, but no entries as to the manner in which the money that came in was spent. But this is not surprising, as the money would pass through the hands of specially appointed trustees.

But it seems likely that it was chiefly for the repair of the roofs, and that it was the money then obtained that plastered and ceiled over the roof of the chancel. A small brass plate below the large west window of the nave, says—"This window rebuilt in the year 1813, Revd. John Chaloner, Vicar, Rev. Nathan Hubbersty, Curate. R. Toplis, E. Griffin, G. Frost, W. Bradshaw, Churchwardens. W. Maskrey, Architect." This window is a poor imitation of its Perpendicular predecessor. Mr. Maskrey, who here arrogates to himself the title of architect, was, as we have been told, only a stonemason of Gorsey Bank. His plan for attempting to copy the old tracery was certainly original. The nave was at that time, as it always seems to have been up to 1873, nearly free from sittings, and Mr. Maskrey taking advantage of a bright afternoon, soon drew the outlines of the shadow of the window in chalk upon the floor. His son, Bartholomew, as was stated on another brass plate, was the "architect" of the large south window of the south transept in 1819; but a new window has now been placed there.

In 1820—1, this church suffered most barbarous innovations and alterations, though the object was a good one, as it was intended thereby to give larger church accommodation for the population, and it seems to have been considered idle to attempt to utilise the nave. The east walls of both the transepts were taken down, and rebuilt so as to enclose a much wider area. This had the effect of completely destroying the proportions of the side aisles, or chapels, of the chancel; and, in order to complete the barbarism, the centre pillar of the arcade, dividing these aisles from the chancel, was removed on each side, and a wide semicircular arch of a single span substituted. That portion of the architecture of this end of the church, which was not interfered with, was concealed and disfigured by ponderous galleries, the effect of which can be more easily imagined than described. In 1855, considerable alterations were made in the church. The south porch was rebuilt, and new windows inserted in the south wall of the nave. But the chief alterations were in the chancel, which was unwarrantably divided into two parts by the insertion of a new arch; eastward of this a new roof was put on, whilst the western portion, with its plaster ceiling, was left untouched. A new east window, filled with stained glass, to the memory of Francis Edward Hurt, Esq., was also inserted, the walls of that part of the chancel raised, and the parapets restored.

It was not, however, until 1870 that anything worthy of the

name of restoration was commenced. On the 21st of May, of that year, the necessary Faculty for commencing the work was obtained. This Faculty empowered the Churchwardens "to thoroughly restore and repair the parish church, to take down and remove the present pews, seats, and sitting places, Pulpit and Reading Desk, to take down and remove the present galleries in the north and south transepts," and it further declared, in accordance with the resolution of a Vestry Meeting, that "all sittings should be wholly free and unappropriate." The work extended over several years, under the direction of Sir Gilbert Scott, and cost nearly £10,000. A very considerable portion of this sum had to be expended in undoing the mischievous alteration of the ground plan of the transepts effected in 1820. The transepts and side chapels of the chancel were restored to their old proportions; the pillars removed in 1820 replaced, and the arcades rebuilt; the debased clerestory of the nave was taken down, and one of Decorated design, with a high-pitched roof, substituted; the raised walls of the transepts were lowered, and high-pitched roofs made to spring immediately above the lancet windows; the roof of the western portion of the chancel restored; new windows inserted in the north, south, and west walls of the transept; and the whole interior and exterior of the church most carefully and scrupulously renovated. Wirksworth can now venture to place herself in comparison with some of the finest parish churches in the country. The proportions of this church are, however, still marred by the shortness of the nave, and the blank unfinished appearance of the west front. It was part of Sir Gilbert Scott's plan to lengthen the nave (now only of three bays) by two additional bays; and we have little doubt that this would be in accordance with the original design of the building, even if it be not found that the foundations still exist beneath the surface. But this work, together with the raising of the chancel roof to an uniform level (and, we should hope, the extinguishing of the "extinguisher"), has been for a brief time deferred.

Of the objects of interest within the church, we must first notice the ancient font of early thirteenth century design. There is only the large circular bowl now remaining, with the capitals of the four shafts upon which it originally stood attached to it. It is of unusual size, being two feet ten inches in diameter, and two feet in depth. It now stands in the north-west corner of the north transept. Probably it was mutilated and ejected from the church

in the time of the Commonwealth. Its successor, on the Restoration, stands in the opposite transept, and is of octagon design, and ornamented with patterns of unusual style, having more resemblance to Egyptian art, than anything that pertains to either Gothic or Renaissance. On one face is the date 1662, and on the remainder are the initials T. B., I. B., I. A., A. W., W. W., E. T., and T. B.* We have found the following entries relative to the setting up of this font, in the Churchwardens' accounts for 1662:—

	£	s.	d.
Pd y ^e Joyner for y ^e Cover of y ^e funt	1	15	0
Pd John Ashmore And y ^e Carrier and Ashmore's man for settinge up y ^e funt and other worke	4	7	0
Pd W ^m . Greene for painting y ^e funt, etc.	0	11	0
Pd Christopher Wall for dressinge the Church yard 6 <i>d</i> . And for Ale at the hanginge up of y ^e funt cover 6 <i>d</i> . &c.	0	1	0

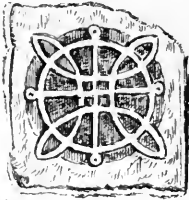
In the south wall of the chancel is a large piscina with a double drain, and opposite to it is the recess for the almy. There is also a small piscina, pointing to the situation of one of the subsidiary altars, at the east end of the south chancel aisle.

Mr. Rawlins relates that the alterations of 1820 brought to light two encaustic tiles, bearing the arms of Beauchamp and of Lancaster. The recent restoration also disclosed a great number of fragments of encaustic tiles (including a few perfect specimens), as well as one or two incised tiles of an earlier date. Of the heraldic tiles the following have been identified, in addition to other instances of Beauchamp and Lancaster:—England and France quarterly, Cantelupe, Solney, Warren, Alfreton, and Ferrers. A remarkable tile, bearing a ram, and the lettering *Sol in ariete marcū*—being one of a series having the signs of the zodiac, an alphabet tile, as well as numerous foliated and geometrical patterns, were also brought to light, and have been fully described and illustrated by the editor of the *Reliquary*.†

It now remains for us to consider the ancient sepulchral memorials and monuments that still remain within this church. The most remarkable of these is a curiously-sculptured stone, found in 1820-1, when removing the pavement in front of the altar, two feet below the surface, with the carving downwards. It was over a

* The churchwardens for 1662, were, Thomas Bradshaw, John Ballerhous, William Wall, and Edward Toplis. Anthony Weston was also sidesman for the township of Cromford, in the same year, and the churchwardens' accounts also mention John Ashmore and Thomas Blackwall as office-bearers about that time.

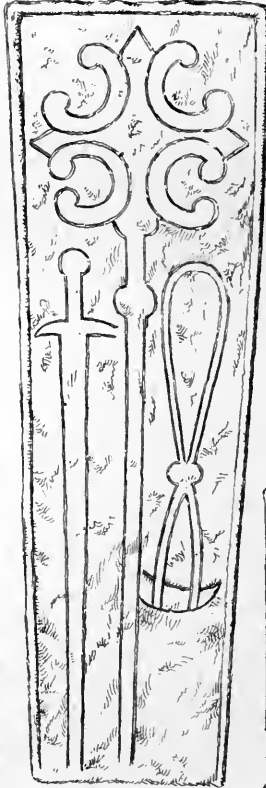
† *Reliquary*, vol. xi., pp. 129-134. It is unfortunate that these interesting old tiles were not retained within the church, instead of being allowed to form part of private collections.



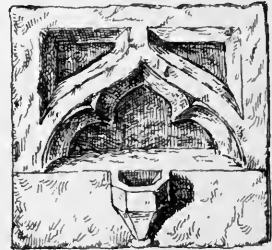
HARINGTON.



HARINGTON.

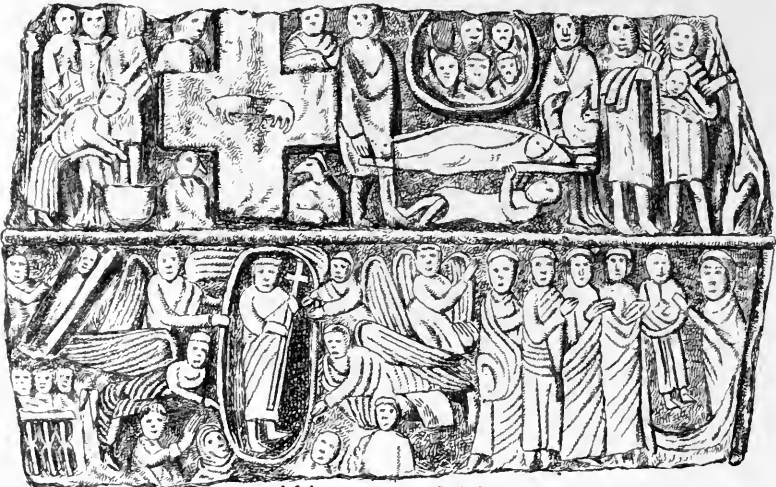


WIRKSWORTH.



HATHERSAGE.

WIRKSWORTH.



WIRKSWORTH.

stone-built vault or grave, containing a large perfect human skeleton. The Rev. R. R. Rawlins (from whose manuscript notes we have so often quoted in these pages) was present at its discovery, and was the author of the drawing and description of this stone that appeared in the *Gentleman's Magazine* of that date. We cannot do better than quote his ingenious explanation of this sculpture (Plate XXIII.), premising that it commences at the left-hand extremity of the upper row:—

“First, there is a representation of Christ washing the disciples' feet, of whom three appear; near the basin lies the towel; secondly, the cross, on which is the lamb, emblematical of our Saviour. The figures above the cross are supposed to be intended for St. John and St. Peter; St. John on the left, from the head leaning towards the cross; that disciple being the beloved one, is always represented reclining on Christ; beneath the cross are two birds, apparently cocks. The third scene represents the entombing of Christ, wherein He is figured lying on a bier, as in the act of being carried by Joseph of Arimathea and his attendants to the sepulchre. The figure beneath, in a recumbent posture, is significant of the victory obtained over Death and the grave by Christ's passion; the foot of the bier seems to retain Satan captive, by being placed through his body, and thus pinning him to the earth. The faces in the centre, over the body of Christ, are intended for the guard placed by the Chief Priest and Pharisees at the sepulchre, to prevent the abduction of the body by the disciples; fourthly, we see the presentation in the temple. The figure with the palm-branch in its hand denotes the Christian's joy at being rescued from sin and misery, by the appearance of Christ upon earth.

“The first group of the lower range of figures is intended to show the Nativity. The busts beneath and the person pointing towards the infant signify the wise men from the East. The next group exhibiting the ascension, where our Saviour, bearing the cross, in token of having fulfilled his Father's will, is borne triumphant by angels to His heavenly home.

“The subject of the last division appears to be the return of the disciples to Jerusalem after the ascension.”

This stone, which measures five feet in length, by two feet ten inches in breadth, was, at its discovery, fixed against the north wall of the chancel; but it will now be found against the north wall of the north aisle of the nave. Below it is a small brass plate, thus inscribed:—

“This ancient piece of sculpture was discovered, underneath the chancel when the interior of the church was newly arranged in the year 1821. Vide *Gent. Mag.*, Nov. 1821.”

Mr. Bateman, and others, have considered that this stone was an altar-piece, or reredos, of the ancient church; but it is to us quite obvious that it has served as a coped tomb, as it slopes down slightly, on each side, from the ridge in the centre. It may reasonably be conjectured, from its dimensions, that this coped stone originally stood upon a larger flat stone, and did not form by itself the immediate lid of the coffin. It was probably raised some little height above the pavement, after the fashion of the tomb of

William II., in Winchester Cathedral. We have no hesitation in saying that this is a piece of Saxon art, and was most likely executed to cover the remains of the Saxon convert, or, possibly, of the Celtic missionary priest,* who first built a church at Wirksworth, but whose name history has failed to embalm. It was the habit of the conquering Normans to do all in their power to disassociate the names and memories of revered Saxons from the minds of the people whom they had subdued; and what more likely than that the Normans, on re-building the church of Wirksworth, should reverse this tomb, and bury it beneath the pavement?

Various fragments of incised sepulchral crosses of the twelfth and thirteenth centuries were found in the masonry, during the recent restoration, and have been now built into the walls, so that they can easily be discerned. None of them call for special notice, except the large slab, now against the west wall of the north transept, which bears a boldly incised cross, a sword, and bugle-horn, with belt attached. (Plate XXIII.) Probably this covered the coffin of a chief forester of the ancient royal forest of Duffield Frith.

We had occasion, more than once, to remark in our first volume on the sad destruction of monuments that has taken place within the past century and-a-half; a destruction that is usually attributed in the popular mind to Cromwell and his troopers, but which, in reality, is far more due to that gloomy period of English church history, when an unholy traffic in boxed-off portions of the sacred area not only caused the memorials of the past to be treated with wanton indignity, but drove the poorer classes in despair from her doors. Wirksworth has been specially unfortunate in the treatment of her monuments. Possibly the Civil Wars may be responsible for the spoiling of the fine sepulchral brass from the large slab in the north transept, and of the smaller one against one of the pillars in the same part of the church; but we have distinct documentary evidence of the damage, and wholesale destruction, of historical monuments in this church, at a far later date. In Bassano's Church Notes, taken about 1710, mention is made of the Vernon Chantry at the east end of the south aisle (of the chancel), "in which was a raised tomb, lately taken down by order of the present Dean, Dr. Willis, to give more sitting room; y^e covering stone now lies flat in the same place, with portraiture of a man armed and coat of arms, fretty *arg.* and *sab.* (Vernon)—

* Vide supra, p. 123.

"*Hic jacet Rogerus Vernoun, armiger, qui obiit undecimo Novembris A.D. millesimo sexagesimo octavo. Cujus anime propicietur deus, Amen.*"

There was then, too, in the east window of this chapel, the arms of Vernon, and underneath the fragmentary inscription—"*Vernon fundatore Canteriæ.*"* In addition to various monuments which are still extant, Bassano described the following, of which there are now no traces. In the north transept was "the Alton quire," then used as a vestry, where were three alabaster stones, one of which was defaced; on the second was the portraiture of a woman and this inscription:—

Hic jacet Elizabetha Wigley filia Ric. Blackwall, que obiit tricessimo die Martii, Anno Dom. Millesimo quingentesimo Cujus anime propicietur deus, Amen.

And on the third, under the north window, the portraiture of a man and this inscription:—

*Hic jacet Johannes Blackwall, filius Johannis Blackwall, qui obiit Vigelia an-
nuncionis Beate Maria A. D. MCCCCXX. Cujus anime propicietur Deus, Amen.*

The quire, corresponding to the Alton quire, in the south transept, Bassano considered to be that of Callow, but it had no inscriptions. "In the great quire, at the west side of the steeple, are also two little quires, (one) dedicated to St. Catharine, in which she is painted, founded by ye Wigleys of y^e Gate house in Wigley, and y^e quire on the north side founded by Lords of Ible, but no traces of antiquity, now belongs to Sir John Statham, defaced in warrs, and parishioners have made stairs here into steeple." In the chancel he noted an alabaster slab with the effigies of a man and woman, and the remains of an inscription—"Hic jacet Johannes Ferne obiit A.D. MCCCC"—with the quartered coat of Beresford and Hassall, and the initials "J. F." and "A. F." (John and Agnes Ferne).†

* From Wyrley's copy of Flower's Visitation (1569), with additions taken by him self in 1593. (Harl. MSS. 6,592, f. 93^b), it appears that the words *Henricus Vernoun miles et Anū ur*, with Vernon quartering Camville, Stackpole, Pembrugge, and Pype (see Bakewell Church, p. 23), were either in this window or else on a separate monument. There was also another inscription—*Ricardus Vernon et Margareta uxor*, which would relate to Sir Richard Vernon, of Haddon, son of Sir Henry, the founder of the chantry, and his wife Margaret, who was the daughter of Sir Robert Dymock. But it does not appear that any member of the Vernon family was buried here, except Roger, mentioned above, and whom we believe to have been a younger son of Sir Richard Vernon, by Benedicta Ludlow, and therefore uncle to Sir Henry. Wyrley also noted in the glass of this church the following arms:—Frecheville, Swynerton, Lancaster, Venables, Mackworth, Normanville, Fitzhugh, Heriz, Beresford impaling Hassall, and Blackwall impaling Rolleston.

† Agnes Ferne, by will, dated 1574, devised a house and garden in Wirksworth, on trust, to the intent that if, after her decease, there should happen to be a free school in the town of Wirksworth, the trustees should cause five marks out of the profits of her lands to be conveyed to the said school for ever. She also directed 40s. yearly to be paid to the poor folk in a bede house in Wirksworth, and devised £1 6s. 8d. out of lands in Kirk Ireton and Idridgehay to be expended in clothing for the most necessitous.

Mr. Rawlins' notes, written a few years after the completion of alterations in 1820-1, explain how some of these monuments disappeared. He says that two altar tombs of alabaster were taken down and put away in chests to be re-erected; "but, from some unpleasant misunderstanding between the Gell family and the overlooker of the works, that intention was not completed until several years afterwards," and adds that other tombs of similar design "were taken away, greatly injured, and never replaced."

The oldest inscribed monument now in the church, is a Blackwall brass against the north wall of the north chancel aisle. When Bassano wrote, there were then within it two brasses pertaining to this family. One of them had two effigies with scrolls—that from the woman being "*Jhu filii dei miserere mei*," and that from the man, "*O mater dei memento mei*." Below their feet was a brass inscription, "rent off," and below that again were representations of eight sons and ten daughters. The other brass had two more effigies, and between them a scroll—" *Jhu filii David miserere nobis*." Below them was the following inscription:—

"Of yo charite pray for the soule of Thomas Blakewall, late of Wirksworth and Maude his wyfe which Thomas deped forthe of this worlde y^e xxvii day of Marche y^e yer^e of o' Lord MVXXV. o whos soules ihu have mey. Ame'."

Below this inscription were six boys and one girl, and at the head of the stone the arms of Blackwall (*arg.*, a greyhound courant, *sab.*, collared, chequy *or* and *gu.*, on a chief dancettée, of the second, three besants), and also an impaled coat which had been rent away.

These two different monuments have been amalgamated into one, probably in 1820. At the top of the stone are the eight sons and ten daughters, immediately above the figures of Thomas and Maud, who were not their parents; whilst the six sons and one daughter are placed close to the heads of the other two unknown Blackwalls, at the bottom of the slab. In the centre is the inscription to Thomas and Maud, as given by Bassano.

Thomas Blackwall, by his will dated 23rd January, 1524, gives to a priest to say mass for him, for his father and mothers' souls, and for the soul of his brother Henry, at St. Edmund's altar, and at our Lady's altar in Wirksworth church (one week at the one, and the other week at the other), for three years from his death, £10. He also left money towards the building of the north aisle or transept, and that is the reason why the arms of Blackwall are over the west window of the transept. It was probably also in

this window that there was the impaled coat of Blackwall and Rollesley, noticed by Wyrley. From the will, we also find that his daughter, Elizabeth, had been married to Henry, son of John Bothe (or Booth), of Arlston, who was a ward of Thomas Blackwall's, and not then 14 years of age; that he had a son Richard, whom he leaves to the management of Dr. Ralph Cantrell, a son John to Mr. Anthony Babington, a son Ralph to Thomas Rolles-ton, his brother-in-law, a son Rowland to Sir Hugh Heyre, vicar of Youlgreave, and a son Thomas to his wife.* His wife was Maud, daughter of James Rolleston, of the Lea.

There is some contradiction, and ambiguity, in the pedigrees of the ancient family of Blackwall, so that it is difficult to give the exact parentage of Thomas Blackwall of this brass. Lysons suggests that there was no connection between the Blackwalls of Blackwall, near Taddington, and the Blackwalls of Blackwall, in Kirk Ireton parish, and also of Wirksworth; but there is no doubt whatever that he is wrong, as is sufficiently proved by the similarity of the arms, for both branches bore the same in the sixteenth century. We believe that Thomas, who married Maud, and died in 1525, was a younger brother of Richard Blackwall, whose brass we have described at Taddington, and therefore son of Richard Blackwall and his wife Isabella, daughter of Sir Robert Lytton.

From John Blackwall, the son of Thomas and Maud, the Blackwalls, of Blackwall, Kirk Ireton, are descended. John's eldest son was William Blackwall, who married Mary, daughter of Ralph Sacheverell, and died in 1597. It appears probable that they gave their name to the manor which they held in Kirk Ireton in the sixteenth century, and not *vice versa*.†

Near to the Blackwall brass, at the east end of the south chancel aisle, are the monuments of the Gell family. The oldest of them—to John Gell and Margery his wife, who died in 1521—has long ago disappeared. It was extant when Wyrley visited the church in 1593, and probably down to 1820.—John Gell, who was apparently the first of that family who resided at Hopton, died in 1526. The monument to his eldest son, Ralph, is still extant. It is an altar tomb of alabaster, having the figures of Ralph between his two

* Add. MSS., 6,666, f. 49.

† Add MSS., 28, 113, ff. 1, 17, etc. We also desire to express our acknowledgments to J. B. Evans Blackwall, Esq., of Biggin, eldest son of the Rev. Charles Evans, by Emma, sole surviving daughter and heiress of John Blackwall, of Blackwall, for the loan of valuable family memoranda, prepared by his brother, the late William Evans.

wives incised on the upper slab. He is represented bare-headed, and wearing a long gown with falling square-cut sleeves. His wives wear similar circular caps, and dresses tied down the front in a succession of bows, but girded after a different fashion. Round the margin of the tomb runs—

“Here lyeth Raff Gell of Hoptun, sun of John Gell of Hoptun, and Godythe and Emme his wyffes, which Raff deceased ye viiith day of June Anno Dmi M^v’LXIII.”

The following stanza is at their heads :—

“This body whych of kynde wee have . . . to earth it must
A gostly bodye shall at length be raised out of dust
What harme at all receyveth man by yeldyng uppe his brethe
Synce he unto a duryng lyffe hath passage thorough the dethe
God of his mercy meer us those in a lyves booke us writ
Dy must thou onces then yelde thyselfe and dred not deathe a wyt.”

At the head is an uncharged shield in a wreath, held by a small male figure; but the east end, which nearly touches the wall, is blank. On the north side are the figures of three sons and five daughters; whilst on the south side are five more daughters and one boy, as well as another uncharged shield. Ralph’s two wives were (1) Godeth, daughter of Nicholas Ashby, of Willoughby-on-the-Wolds, and (2) Emma, daughter of Hugh Beresford, of Newton Grange. By his first wife he had Anthony, the eldest son, who died a bachelor; Thomas, heir to his brother, who married Millicent, daughter of Ralph Sacheverell, of Stanton-by-Bridge; and Ralph, who died in 1601, and is buried at Kniveton. By his second wife he had Elizabeth, married to Henry Wigley, of Wigwell Grange; Helena, married to John Wigley, of the Gate-house, Wirksworth; Mary, married to Thomas Hurt, of Ashbourn; and Lucy, married to Edward Lowe, of Alderwasley. The other children carved on the tomb probably died in their youth, as we cannot find any others mentioned in the pedigrees we have seen.

Close to this tomb is the altar tomb of Anthony Gell, son of Ralph and Godeth. The effigy on the top is beautifully sculptured, and represents him in a long gown, with ruffs round his neck and wrists. He wears a pointed beard and moustache, but the face is somewhat mutilated. On the sides of the tomb are epitaphs both in Latin and English.

In obitum Antonii Gelli armigeri.

Antonius Gellus sapiens jurispr’ peritus,
qui quondam patriæ flosq’ decusq’ fuit,
Hic jacet ob dolor, o, nihil est mortale perenne,
quam cito qui vigit mor(s) ruiturus obit.
Hoc tuus indoctos erudit lacte minervæ,
vivendi o felix hæc tibi cura fuit.

Ædes pauperibus pulchras et dona reliquit,
sit christum in membris pascit in æva suis.

Ultimum Vale.

Dixit vita vale, dixit valeatis amici,
dixit et eximo pectore vita veni,
Vita veni sine lave insors sine fine penis,
absq' labore quies absq' dolore salus.

Amicorum responsum.

Vale in Christo Jesu, vir ornatissime,
nihil mali tibi accidit in morte,
Si quid accidit nobis occidit.

An Epitaph.

The corpse of Antonie Gell, Esquire,
entombed as you see
Lye here, his soul y^e everlasting joyes
posses undoubtedlye.
His lyfe, his deathe, his faith, his hope
are testimonies sure
God grant us many lawiers such
in cuntrie to endure.
By wrongful means he hurted none
but wished all men good
And helpinge was to such as nedde
yf in his power it stood.
By upright lyfe he learned to die,
by deathe to lyve agayne,
Though earth to earth by course convert
his soule for aye doth raiyne.
Mori lucrum.

At the foot of the tomb are the Gell arms*—Per bend, az. and or, three mullets of six points in bend, pierced and counter-changed, and the motto *Diligentia et Studio*. Against the east wall, immediately above this tomb, is a tablet with the following inscription:—

Heere yn this tombe lyethe buried the Bodye of Anthonye Gell, late of Hopton Esquire, and somtyme one of the worshipfull companie of the benche in the Innar Temple, in London. Hee at his onlye coste and charges founded a free Grammar Schoole and an almshouse in this towne of Wirkesworthe. And hathe geven lande worth by yeare tenne poundes for ever for the mainteynance of the said schoole, and hathe lykewise charged his manner of Wirkesworthe, called y^e Holland lande, with a rente of xx poundes by yeare towards the mantenance of five poore aged and impotent psons, in y^e sayd almshouse for ever. He dyed y^e xxix day of June an^o di. 1583.

Against the same wall, with its base on the pavement, is a tablet to the memory of the celebrated Parliamentary General, and first baronet, Sir John Gell.† He was the son of Thomas Gell

* "Anthoni Gell of Hopton new made esquier, 1581, then taking frō the Heraūdes this escocion under (as above), before whos tym they had not any to this house of Gell."—Harl. MSS., 6,592, f. 94.

† The letters on this monument have been gilded, but are now nearly worn off and almost illegible. Sir John Gell does not appear to have been a man of whom even his own party could have been very proud, but he was one of the most remarkable historical characters Derbysshire has produced, and it is unfortunate that this tablet should be so neglected.

(brother and heir of Anthony), and was born in 1593, the year of his father's decease.

Sacrum memoria.

Johannis Gell Barronett qui duxit ux. Elizab. filiam Percivalli Willughby militis per quam progeniem habuit Millicent, Bridget, Johannan, Gulielm, Elizab, et Elianor. Obitt xxvi die Octobris, Anno Dom. MDCLXXI. Ætatis suæ LXXIX.

Above the inscription are the arms of Gell impaling Willoughby (*or, fretty, az.*). The monument only mentions his second wife, but he was first married to Mary, daughter of Sir John Radcliffe, and relict of Sir John Stanhope.

There is also a monument to his grandson, Sir Philip Gell* (1719), the third and last baronet. Sir Philip left no surviving male issue, and the property went to his daughter Katherine, who was married to William Eyre, of Highlow, and Holme Hall. Their son, John Eyre, assumed the name of Gell, on succeeding to the Hop-ton estates in 1730.

In the chancel, against the south wall, is an altar-tomb to Anthony Lowe, with an effigy of the deceased in armour, having his helmet on, with the vizor up, and his feet resting on a skull. On the wall behind it are the royal arms and this inscription:—

Here lyethe Antonye Lowe, esquyer, servante to Kyng Henry the VII., Kyng Henry the VIII, Kyng Edward the VI, and Queene Marie y^e I, buried y^e XI of Decemb. a.d. 1555.

On the front of the monument is a coat of arms, the quarterings of which are curiously marshalled, and somewhat difficult of explanation. A coat of three, (1) three roses, (2) a fess engrailed between three crescents, (3) a stag trippant, over all a label of three points, impales a quartered coat, 1st and 4th, three pales wavy, 2nd and 3rd, on a fess between three annulets, as many mullets.† Anthony Lowe was third son and eventual heir of

* On the 16th Oct., 1716, Sir Philip Gell obtained leave from John Inett, Vicar, and a parish meeting, to wall out a small piece of land, lying north of his quire, "containing in breadth five yards and a half northward, and in length seven yards betwixt east and west, for a burial place for the said Sr Philip Gell and his family."—*Churchwardens' Accounts.*

† With regard to the arms of the Lowes of Alderwasley, there exists some difficulty. From an early period the family bore—*gu.*, a wolf passant, *arg.*—which arms appear upon the chapel at Alderwasley and elsewhere, and are appropriated to the family in the Derbyshire Visitations. Yet, upon the monument of Anthony Lowe an entirely different coat appears, viz., *az.*, a hart trippant, *arg.*, which coat was borne by the Denby branch of that family. Now it is very difficult to understand how this latter coat came to be borne by any of the Lowes, for the wolf has for centuries been the cognisance of that family. Why the Denby Lowes bore a different coat to the Alderwasley Lowe is hard to understand, for, according to Wolley,

Thomas Lowe, who settled at Alderwasley, after his marriage with Joan, daughter and heiress of Thomas Fawne, of that place. The father of Thomas Lowe was Lawrence Lowe, who married for his first wife the heiress of Rossell, of Denby, and for his second, the co-heiress of Mylton, of Gratton. Anthony Lowe, married Bridget, daughter of Sir John Fogge, of Richbury, Kent.* At the foot of the monument is a large finely-chiselled rose, and at the head a representation of five girls and two boys, in a kneeling attitude, with an open book on a reading-stand between them. The only children, whose names we know, were Edward, son and heir, Anne, Susanna, and Barbara.

John Lowe, of Alderwasley, the great-grandson of Edward Lowe, died in 1677. His eldest son, John, died unmarried in 1690, and having no surviving brothers, the estates of Alderwasley were conveyed by his sister Elizabeth, in marriage, to Nicholas Hurt, of Casterne, in which family they have remained to the present time. This is recorded on a mural monument against the north wall of the chancel, the arms on which are, Lowe (*gu.*, a wolf passant, *arg.*) quartering Fawne (*arg.*, a bugle between three crescents, *sab.*, each charged with a besant).

To perpetuate the memories of John Low, son of John Low, Esq., lord of y^e Mannor of Alderwaslee and Ashleyhay in this parish, w^{ch} John y^e son dyed unmarried y^e 17 day of June, 1690 aged 37. And of Elizabeth relict of Nicholas Hurt, of Casterne in Com. Staff. Esq., sole sister and heir of y^e s^d John Low, y^e son, who dyed y^e 20th day of April, 1713, aged 62.

This monument is erected by her gratefull son and heir Charles Hurt, Esq., A.D. 1719.

Upon John Low, Esq.

Great soul, for whom death would no longer stay,
But sent in haste to snatch thy life away;
O cruel death, to those thou takest more kind
Than to the wretched mortals left behind:
Here beauty, youth, and noble virtue shin'd,
Free from y^e clouds of pride that shade y^e mind;
Inspired verse may on this marble live,
But can no honour to thy ashes give.

Alleluja!

Great everliving God to thee
In essence one, in persons three:

Thomas Lowe, who married the heiress of Fawne, was elder brother of Lawrence Lowe, who became possessed of Denby through his marriage with the heiress of Rossell; though I understand that Mr. Drury Lowe, of Locko, maintains that Thomas Lowe, of Alderwasley, was the son of a younger brother of Lawrence Lowe. At any rate they were nearly related, and there seems no reason why the two branches should not have borne two entirely distinct coats. And it is still more difficult to understand why Anthony Lowe should have the arms of the Denby branch on his tomb, or the arms of Rossell, for according to more generally accepted version of the pedigree, he was not descended from the Rossells in any way. The arms of Rossell are placed first, and the marshalling of the whole shield is very peculiar."—From a letter written to us by Captain A. E. Lawson Lowe, of Highfield House, Nottingham, a well-known genealogist, to whom we have already expressed our indebtedness for other information.

* Sir Thomas Fogge, great-great-grandfather of Sir John mentioned above, married Jane, daughter and heiress of Valence. The arms of Valence were *or.*, three pales, *gu.*, which were afterwards quartered by Fogge, and occasionally borne instead of the paternal coat. Harl. MSS., 1548, f. 117.

May all thy works their tribute bring,
And every age thy glory sing.

Amen.

Above this last-mentioned monument, and at a height that renders it quite illegible from the pavement, is a monument to the last of the Wigleys, of Wigwoll, the inscription on which it may be well to reproduce in full, as it relates to a family of considerable antiquity and importance in this district, whose earlier monuments have long since disappeared.

"Sacred to the memory of Henry Wigley of Wigwall in this parish, Esquire, son of John, son of Richard, who was second son and heir of Henry Wigley of Middleton in this parish, gentleman, who lies interred under the table monument, lineally descended from John de Wigley, temp. R. S. John, who bare upon his coat armour Paley of eight peices, embattled argent and gules, which achievement his successors have continued to bear to this time. The first above-named Henry Wigley was honest, brave, hospitable, and charitable. He lived honoured and beloved by his neighbours and friends. Et omnibus ille bonis flebilis occidit 27 die Jan. 1683, aged 41 years; lyeing under interred—

"His short life did a pattern give
How neighbours, husbands, friends, should live.
The virtues of a private life
Exceed y^e glorious noise and strife
Of battles won. In those we find
The solid interest of mankind.
Approved by all and loved so well,
Though young, like fruit that's ripe he fell.

"He married Mary the sister and at length coheir of John Spateman, of Road nooke in this county, Esq., who survived him and left issue by her, Henry, his son and heir who died an infant, 4 die Jan. 1690, aged 13 years, & lies interred by his father; and three daughters, coheirs, viz. Ann married to Jarvis Rossell, Esq., Bridget to Sir John Statham, Knight, and Mary to Michael Burton, Esq., who to perpetuate the antiquity of their ancient race & the memory of their worthy father have erected this monument An. Dom. 1714."

The Wigleys were originally of Brampton, in this county, but in the fifteenth century they were of Wirksworth and Middleton. Henry Wigley, of Wirksworth, who married Elizabeth, daughter of Charles Blount, also possessed lands at Scraptoft, in Leicestershire, where he was buried in 1553. His eldest son settled at Scraptoft; his second son, John, was of the Gate-house, Wirksworth, and was father of Francis, who married Elizabeth, daughter of Richard Blackwall, of Blackwall, who died in 1596, and whose monument used to be (according to Bassano) in the north transept of Wirksworth church; and a younger son, Henry, of Middleton, who married Elizabeth, daughter of Ralph Gell, is the one mentioned on the monument as the ancestor of Henry, the last of the Wigleys, of Wigwell Grange.*

* Pegge's *Beauchief Abbey*, p. 181; Nichols' *Leicestershire*, vol. ii., p. 787. Richard Wigley, of Middleton, by will dated 9th August, 1540, left his body to be buried "in the church of Wirksworth before the St. Katherine Queene." He also bequeathed to "our Lady prieste to pray for me 3s. 4d.," and "to every Priste that doth continewe at Worksworth to pray for mee 4d." Add. MSS., 6,670, f. 423.

It may here be remarked that Bassano noted the arms of Blackwall, carved in stone, over the north window of the north transept, a position which they still occupy, and the quartered arms of Beresford and Hassall over the porch. The latter coat probably pointed to the re-building of the porch by James Beresford whilst he held this vicarage from 1504 to 1520. In addition to what has been said of him under Fenny Bentley, it may be added that he founded two fellowships and two scholarships at St. John's College, Cambridge. This stone may now be seen in the interior of the church, close to the entrance through the porch.

The small quaint figure of a miner with his pick and "kibble," that is etched on Plate XXIII., came originally from Bonsall church, but was built into the wall at the east end of the south chancel aisle to preserve it from destruction. It was brought to Wirksworth, from Bonsall, by the late Mr. Marsh, the high bailiff, who was a native of the latter place.*

The tower contains a peal of six bells. On the four first is simply inscribed "P. W. 1702;" on the fifth bell, "Thomas Mears, Founder, London; Rev. J. Harward, Vicar; Daniel Wilson, John Williamson, William Ogden, Joshua Ford, Church Wardens, 1839;" and on the sixth, "Michael Burton, John Wingfield, John Morton, Henry Gregson, Ch. Wardens. Made by Philip Wightman, London, 1702." On the waist of this last bell is a shield, bearing the arms of Michael Burton, being the quartered coats of Burton of Holmsfield and Lindley, with the arms of Wigley on an escutcheon of pretence.

It has already been noted that the first bell had been recast in 1611, and we have taken the following entries from the churchwardens' accounts, relative to recastings of a later date:—

		£	s.	d.
1659.	3 April to Mr. Fort upon the Bell	6	17	0
	more paid for the Bell	8	3	0
	allowed more to Mr. Fort as by his acct.	2	0	6
1684.	Payd John Storer of Heage for Carridge of the great Bell			
	40s & for the toule 4d.....	2	0	4
	Payd Mr. William Noone for new casting the Tennor Bell.....	24	6	10

The churchwardens' accounts for 1872 also contain very full particulars relative to the cost, etc., of the new peal. It appears that the old peal consisted of five bells, and weighed 42 cwts., and the new peal of six weighed 64 cwts. Mr. Wightman charged for the new bells at the rate of 1s. 2d. per pound, making a total of £418 12s. 7d., and allowed £235 14s. 0d. for the old ones, at 7d.

* The preservation of this curious piece of sculpture is due to Mr. George Marsden, of Wirksworth, the indefatigable Hon. Secretary of the Restoration Committee. To him we desire to express our great obligations for the information and assistance he has given us in preparing this account of Wirksworth Church.

per pound. There were also additional charges of £115 3s. 9d. for carriage, frames, clappers, &c.*

The following are a few of the more interesting details of other expenditure from the churchwardens' books:—

	£	s.	d.
1658. Paid to Wolly for 6 hedgehogs†	0	1	0
to old Bonsall of Alderwashe for a fox head †	0	1	0
Aug. 8 to Henry Wigley for 5 quarts Claret for Communiõ ...	0	4	2
Nov. 6 for 5 quarts wine to H. Wigley.....	0	4	2
1660. March 25 for a quart sacke to 2 ministr ^{rs} preacht y ^t day	0	2	0
May 24. Given to the Ringers upon a Thanksgivinge Day for restoringe a Kinge & continueinge y ^e Gospell	0	5	0
1661. Pd Mr. Johnson the painter for his coming & spent in bargain- ing w th him	0	2	6
Given him in earnest same time	0	2	6
paid Mr. Johnson for drawing the Kings Armes 16 th Sept. 1661	9	17	6
paid P. Maners for making frame for Kings Armes	0	4	6
1662. p ^d Mr. Heape for the Church Byble.....	2	13	4
p ^d for a Puter flagon for the Communion Table	0	7	4
p ^d for an hower glass for y ^e Church.....	0	0	10
1663. Layd downe for ale at y ^e viccarage	0	0	6
p ^d to Thomas Smith for worke about y ^e Lieche gate & for a new stile at Lieche gate & for mending ye north stile... ..	0	12	6
1666. Payd to Mr. Anthony Bunting for the Pullitt Cushion	5	15	0
1663. for oyle for the bells & 2 lb of candells when hee rung the 5 a Clock bell	0	2	3
for a Green Carpet for the Communion Table	1	5	0
1669. pead off the Carpenters bill	12	9	0
pead to Mr. Wigley of Wigwall for timber and leading it to Church	11	16	0
1670. Payed to Francis Mathon for makeing of a new Clocke	7	0	0
1673. spent upon labrors for helping to load and unload y ^e great Pinacles & y ^e waying of y ^e lead	0	0	6
1675. p ^d to Thos. Waterfall for proclameing the fast	0	0	6
1677. p ^d the Carpenter for mending the Chyme Loft	0	2	6
p ^d for putting barrs into the window and pointing where the Chyme stands	0	1	6
Disburst by Mr. Archdeacon for a pewter flaggon	0	6	9
three pewter plats.....	0	6	0
1679. Paid to Edward Milward for 31 quarts of wine at 14 ^d a quart for 4 Communion days.	1	16	2
1688. June 14 for Ale to ringers at y ^e birth of y ^e Prince of Wales... ..	0	9	0
1688 ⁵ . Feb. 16 & 19. p ^d to y ^e ringers when King Willm & Queene Mary proclaimed	0	7	0
1689. for cherges of a warr ^t for Antho: Willmott for pulling down y ^e Church Stiel	0	1	0
1692. John Green for 7 yards off Holland for making a Communion Table Clothe and 3 napkins	1	1	0
1693. paid for Wine & bringing it when the Bishop was heere... ..	1	2	0

* The accounts relative to these bells were printed in full in the *Reliquary*, vol. xiii., p. 3-7, where there is also an engraving of the arms on the tenor bell.

† The slaughtor of hedgehogs, ravens, and foxes in the parish of Wirksworth was in some years very great, and must have seriously interfered with the economy of nature. In 1688 sixteen foxes were killed; in 1710 ravens were paid for at 3d. a head to the number of 191; and the following were the years most fatal to hedgehogs, with the respective numbers of the slain:—64 in 1672, 62 in 1711, 103 in 1720, 123 in 1721, and 161 in 1725. See the previous extracts from the churchwardens' accounts of Youlgreave and Hope.

	£	s.	d.
1695. for a proclamation & form of prayer when the King should have been murdered	0	2	0
1696. pd Mrs Heathcoate for 18 Quarts of wine for Michas & Xmas Comunions & the carriage.....	1	9	0
And for 6 Gallons of wine at Easter.....	1	16	0
1699. A proclamation against swearing and curseing	0	0	6

In the churchyard are two stone coffins, and there is the plain lofty shaft of a cross, about ten feet high, to the north-west of the church, which shows itself above the tombstones on Plate XXII. Against the buttress at the north-west angle of the church is a small tablet, bearing an inscription so quaint that, though of modern date, no apology is needed for transcribing it.

"Near this place lies the body of Philip Shallcross, once an eminent quill driver to the attorneys of this town, he died the 17 of Novr. 1737: aged 67. Viewing Philip in a moral light the most prominent and remarkable features in his character were his real and invincible attachment to dogs and cats, and his unbounded benevolence toward them as well as toward his fellow creatures.

To the Critic.

Seek not to shew the devious paths Phil trode,
Nor draw his frailties from the dread abode.
In modest sculpture let this tombstone tell,
That much esteemed he liv'd, and much regretted fell."

The registers begin with the year 1608. The entries are almost entirely confined to the briefest chronicle of births, deaths, and marriages, but there must have been some singular wedding festivities in connection with the nuptials of Thomas Hall and Ann Shee, in 1619, as it is stated—" *Multa alia dicta et facta fuerunt, quæ narrare pudet et piget.*"

Biggin is a small village between four and five miles south-west of Wirksworth. For at least four centuries and a half, it has been regarded as part of Wirksworth parish, but at an earlier date it was within the limits of the then chapelry of Kniveton and subservient to Ashbourn. In the thirteenth century, Robert de Esseburne obtained permission from William, Dean of Lincoln, as rector of Ashbourn, and Alexander Blundus, chaplain of Kniveton, to establish a chantry within his chapel of New Biggin, within the parochial chapelry of Kniveton, on condition of its not injuring the mother church of Ashbourn, and on condition of the grantee and his family attending the mother church twice in the year, viz., at the feast of the dedication, and at the feast of St. Oswald, king and martyr.*

Even the site of this ancient chapel is not now known.

* A Lincoln chartulary, entitled *Carte tangentes Decanatu, etc.*, f. 20; Add MSS., 6675, f. 27.

The Chapelry of Alderwasley.

NO mention is made of any distinctive manor of Alderwasley in the Domesday Survey, and it was in all probability included in the great tract of forest-land contained in the wide-spreading manor of Duffield. At a subsequent period, we know that it formed part of Duffield forest or frith, anciently possessed by the family of Ferrers, and afterwards attached to the Earldom and Duchy of Lancaster. At an Inquisition taken in the 39th year of Henry III., Alderwasley (Arlewashele), together with Ashleyhay and Bradbourne, are ascribed to "Margaret de Ferraries Comtissa de Derby pro dote sua;" and a subsequent Inquisition of the 25th year of Edward I. assigns "Allerwale" to "Edmundus frater Regis comes Lancaster."* Besides the manor proper, Alderwasley contained a separate estate, generally known as the Shining Cliff, and this was granted by the above-mentioned Edmund, in the 13th year of Edward I., to William, son of William Fawne (or Fowne), and continued in the male line of that family to the time of Edward IV.† On the death of Thomas Fawne, the estate passed to his daughter and heiress Joan, who was married to Thomas Lowe in the year 1471. Of the issue of this marriage, Anthony Lowe, the third son, eventually became heir, and to him was granted, by Henry VIII., in the year 1528, the manor of Alderwasley, which had up to that time belonged to the Duchy of Lancaster. Anthony Lowe was standard-bearer and gentleman of the bed-chamber to three of our monarchs, Henry VIII., Edward VI., and Queen Mary. He married Bridget, the daughter of Sir John Fogge, of Kent, and died in 1555. The manor eventually came to the family of Hurt, by the marriage of the heiress, Elizabeth Lowe, the fifth in descent from Anthony, with Nicholas Hurt.

* Inq. post Mort. 39 Hen. III., No. 31; 25 Edw. I., No. 51.

† See Glover's *Derbyshire*, where Blore's account of this manor is quoted in full.

Alderwasley was a hamlet in the parish of Wirksworth. It is mentioned in an inventory of the ecclesiastical property pertaining to the Deanery of Lincoln, taken in the year 1310, as contributing the pension of tenpence a year to the church of Wirksworth.* At that time it seems clear it was not possessed of a chapel. According to Lysons and Glover, a chapel was not erected here till the reign of Henry VIII., but the will of Joan Lowe, from which we shall shortly quote, makes it quite manifest that an older building existed on the same site. This first chapel was probably erected as a domestic oratory by the Fawnes sometime in the fourteenth century, and suffered perhaps to fall into decay when that family seem to have become embarrassed in their circumstances at the end of that century. For in the 7th year of Henry V., John Fawne enfeoffed Ralph, son of Peter de la Pole, in the Shyning Cliff, and he granted it to John Sacheverell for life, with remainder to Thomas Fawne, the father of Joan.

The following interesting indenture with regard to the repairing and endowing of the chapel of St. Margaret at Alderwasley, by Thomas Lowe and others, is now for the first time published. It is rather singular that the year of the reign is not given:—

“Thys indenture made ye fyrst day of March ye yere of the reygne of Kyng Henry the Eyght, wytneseth whereas the townshype of Alderwasselegh and of Asssheleyhey lye and stand farfrome parysh church so that the inhabitants of the same in wynter tyme and many other seasons of the yere cannot come in conveyent tyme to ther seyde parysh church to have the devyne servyce as Crysten peple oght for to doo, wherefore the inhabitants of the sayde townshype by the assent and agreement of the ordinary and curate, and for that they may more perfectly serve God by supportacyon and helpe of good crysten peple of the contre repayed and mayd new a chapell in the honor of seynt Margaret in Alderwaslegh, and for the sustentacon and fynding of a preste there syngynge continewally as well the inhabitantys of the sayde townshype as many other gud masters nere adjoyning have gyffen of their holiness and granted to the same intent sume of a yerely rent, sume money, and sume catell, ytt ys agreed by the assent and agreement of all ye seyde inhabitantys yt all the lands rentes guds and catels and whatsoever there be gyffen or in tyme comyng shall be gyffen to ye seyde behove of fyndyng of the seyde preste in ye seyde chapell of sent Margaret shall be gyffen to

* Pegge's Collections, vol. v., f. 196.

Tho. Lowe, Henry Bradshawe, John Ward, Richard Legh, Robt. Alsope, and Rye. Newton of Alderwaslegh and to Will. Beighton, Richard Spencer, and Tho. Wynfeld of Hassheleyhey, to ye intent that these persons shall lymot seyt and assigne ye seyde landes rents guds and catels as shall by thowght to ye most profeyt for ye fyndyng of ye seyde preste and to see yt he have his wages payd. Also the inhabitants of the seyde towneshype be agreed yt Tho. Low of Alderwaslegh, ye vicar of Wyrkesworthe for ye tyme being, and Ric. Blakwal shal be overseers that yff any of ye seyde persons thus beyng infeoffed in tyme comyng be neglygent and do not their trew dilygans forye most perfeyt and avayle which such lands and other guds for ye countynance of the seyde preste then that it shal be lawfull for ye seyde Tho. Lowe, &c., to put in another person in hys stede.”* -

Thomas Lowe must have died before 1531, which gives us the approximate date of the indenture, as the will of his wife Joan, made in 1531, gives instructions as to being buried by the side of her husband. There is a special allusion to the endowments of this chapel in the will, which thus commences:—

“In the name of God, amen, the yer of our lord God a thousand fyve hundred thyrtyte and one, and the xvij day of Auguste, I Johan the lat wyff of Tho Lowe, of Aldewasleyle, in the parysh of Werksworthe, with an hole mynde aud perfecte remembrance make my will and testament in this maner or forme hereafter folowynge—fyrst I bequaithe my soul to God almighty to our ladye Sainte Marye and to all the holly company of heyven and my body to be buried in the roode quire of Werksworth, nyght unto the sepulchare of my husband Tho Lowe. Also I bequaythe unto my mother churches of Coventre and Lychefeld eder of them iiijd. Also I will and straytely charge myne executors that the stock of the chapell gudds be forthe comyng to the behove of maynteyning of a prest servyce in Alderwasleyh and oder devyne servyce ther.” The remainder of the will mentions a large number of bequests, including tweldepence to each of the tenants on the estate, and “two shelyngs” to each of the household servants. It appears also from the will that two of her sons were priests.†

Thomas Blackwall, of Wirksworth, by will dated 23rd January, 1524, left 40s. to the chapel of Alderwasley.‡

* Pegge's Collections, vol. vii.

† Add. MSS., 6,666, f. 227.

‡ Add. MSS., 6,666, f. 49.

When the Parliamentary Survey of Livings was made in 1650, the Commissioners reported, under the head of Wirksworth, that, "Alderwasley is a chappell apperteyning and lyes near, may conveniently be disused."

In 1850 a new church was built at Alderwasley, just within the park-gates, and a few hundred yards below the old building, which has however been still suffered to stand, though the fittings and windows have become sadly dilapidated.

The old chapel of St. Margaret is a plain barn-like building under a single roof, and the bell turret that formerly existed at the west end has been pulled down. Otherwise the walls and general external appearance must be almost precisely the same as when it was "repayred and made new" in the sixteenth century. Its dimensions are 50 ft. 8 in. by 20 ft. 10 in. There are two doorways on the south side, one into the nave, and the other the priest's door into the chancel. On the same side are three two-light windows of late Perpendicular design, and one on the north side, which half fills up a space that was formerly a third doorway. At the west end are two windows and a doorway leading into the gallery without the aid of steps, as the church is built on a considerable declivity. At the east end is the singular arrangement of two three-light square-headed windows, one above the other. Through these, numerous lengthy tendrils of ivy find their way into the interior of the building. Above the south door are various geometrical designs cut in squares, but arranged with much irregularity. On this side, too, of the church, are several corbel heads protruding, which can have served no purpose in the present building, and are doubtless relics of the older chapel. Nearly over the south door is a stone escutcheon projecting from the surface of the wall, upon which is rudely carved what may be intended for three roses (Rossell for Lowe) impaling three pales wavy (Valence for Fogge). Over the priest's door, in a recess protected by a wire guard, but much injured by the weather, is a square block of white alabaster, having the following quartered coat carved in relief upon it:—1st and 4th *qu.*; a wolf passant, *arg.* (Lowe); 2nd *arg.* a bugle, *sa.*, between three crescents of the last charged with a besant (Fawne); 3rd, *or*, on a fesse between three annulets, *sa.*, as many mullets pierced of the first (Fogge). The crest above the coat is a wolf's head erased. This proves the final erection of this chapel at a time subsequent to the marriage of Anthony Lowe with the heiress of Fogge.

The interior of the church, which still retains the pews and other fittings, is in that condition which twenty-five years of disuse is sure to effect. The pews are continued up to the end of the chancel, just leaving space for a small Communion table still *in situ*. The large manorial pew in the north-east corner used to be kept warm by its own fire-place, the brick chimney of which can be seen on the north side. In the north wall is a large recessed archway of brick, of comparatively modern date, apparently put in to strengthen the fabric. The pulpit, of a sexagon shape, and surmounted by a ponderous sound board, stands against the south wall. The roof, which is covered with stone, is plastered on the inside, and, though preserving its pointed shape at the east end, is flat over the nave. Three of the old tie-beams, however, with moulded edges, but well white-washed, still stretch across from wall to wall.

The Chapelry of Cromford.



CROMFORD formed part of the estates of the Crown at the time of the Domesday Survey. In 1297, the manor was held by Edmund of Lancaster, the brother of Edward I.* In 1350, Edward III. granted the right of free warren at Cromford to Hugh de Meynell, and the said Hugh was seized of the manor at his death in 1364.† In 1403, Sir Hugh Shirley was seized of a messuage at Cromford,‡ which may possibly have come to his family in the fourteenth century, when there was a marriage between Sewal de Shirley and a co-heiress of the Meynells. Subsequently, in the sixteenth century, the manor of Cromford was purchased by Sir William Cavendish, the second husband of "Bess of Hardwick." It afterwards passed to Henry Talbot, that lady's fourth son by her fourth husband, George, Earl of Shrewsbury. Henry Talbot, who also held the adjacent manor of Willersley, left no male issue, and the manor descended to Mary, Lady Armyne, who was the founder of the Cromford almshouses for six poor widows. Subsequently it changed hands several times through purchase, and was eventually bought by Sir Richard Arkwright in 1789.

Though the history of the manor of Cromford can be traced with tolerable completeness, from the days of the Conquest downwards, we are unable to give a similarly satisfactory account of the ancient chapel. It was situated within the wide-spreading parish of Wirksworth, and, as no mention is made of the chapel

* Inq. post Mort., 25 Edw. I., No 51.

† Inq. post Mort., 37 Edw. III., No. 49. This Hugo de Meynell resided at Winster.

‡ Inq. post Mort., 4 Henry IV., No. 12. There are various other charters relative to mills, messuages, etc., at Cromford, in the Public Record Office, but it would be foreign to our purpose to recapitulate them here at length, as it is not the history of the manors that we are now writing.

in various documents of the twelfth and commencement of the thirteenth century, relative to the ecclesiastical jurisdiction of Wirksworth, we are led to conclude that it did not then exist.

That there was a chapel, however, at the very commencement of the sixteenth century, can be abundantly proved, and also that it was then considerably out of repair, so that it is reasonable to conjecture that it was founded early in the previous century.

The first direct mention of the building that we have met with occurs in the will of Richard Smyth, Vicar of Wirksworth, who died in 1504.* The will of Thomas Blackwall, of Wirksworth, dated 23rd January, 1524, leaves special bequests for masses for his soul to the parish church of Wirksworth, as well as certain sums of money to other churches in the neighbourhood, but to the chapel at Cromford he leaves—"a fodder of lead, as well in discharge of old reckonings, as towards the maintenance of divine service."† As money gifts were left to all the other churches, there can be no doubt that he intended the gift to be applied to the restoration of the roof. This church was also mentioned in a third will of the same century. Richard Wigley, of Middleton, by his will, dated 9th August, 1540, leaves his body to be buried "In the church of Worksworthe before the St. Katharine Queere," etc., and two shillings "to chappell at Crumford."‡

In the Inventory of Church Goods, taken in the reign of Edward VI., Cromford makes rather a mean appearance, as the register stands thus;—"Crumforde chapel—j lytle bell without a clapper —j vestment."

This chapel is not noted in the *Valor Ecclesiasticus* of the time of Henry VIII., nor does the report of the Parliamentary Commissioners in 1650 make any direct mention of it, though it speaks of the parish church of Wirksworth and its two chapels, Alderwasley being the one, and Cromford doubtless the other.

On the 8th of June, 1753, Mr. J. Reynolds, the local antiquary of Plaistow, visited Cromford, and noted the following arms in the window of the chapel—"Quartered coat of Lord Talbot. 1st and 2nd, *gules*, lion rampant within bordering, *or*, borne by Talbots ever since Gilbert Talbot, who died in 1274. (He married Juliana,

* Pegge's *Collections*, vol. v., f. 197.

† Add. MSS., 6,666, f. 49. The fodder or fother of lead was equivalent to nineteen cwt., and was worth about £5 at the time when this will was made. The old lead at the dissolution of Repton Priory in 1539, was sold for £4 the fother.

‡ Add. MSS., 6,670, f. 423.

daughter of Rhese-ap-Griffith, Prince of South Wales, relinquishing his own arms). 3rd quarter, antient arms of Talbot, bend of ten, *argent* and *gules*; 4th quarter, arms of Roger de Montgomery, first Earl of Shrewsbury.* This coat may have been placed here by Henry Talbot, mentioned above in our account of the manor. He died in 1596.

To later notes in the same volume of Mr. Wolley's MSS. we are indebted for the following brief account of the old building. He says—"The chapelry of Cromford stood adjacent to the south-east end of Cromford Bridge; just below it in the meadows. It had for a considerable length of time been diverted and converted into two small dwelling-houses, which were taken down, under the direction of Richard Arkwright, Esquire, their owner, in the year 1796. Before the building was demolished, it had a Gothic arched doorway to the south, a few paces from the bridge foot, and a large Gothic window facing down the meadow towards the east."†

But the building was not so completely destroyed as this paragraph implies. Down a few steps, immediately to the left of the bridge, is the "Gothic arched doorway" still standing in a portion of the south wall of the chapel. The mouldings of the doorway (which is barely six feet high) show it to be of fifteenth century work. This fragment of the old chapel is now used as an outhouse to the adjacent cottage. Tradition has it, that this was an oratory for the use of those who were about to cross the ford of Cromford, and that fees were paid to the priest-in-charge by the travellers.‡ It is possible, though not very probable, that there may have been an ancient oratory or chapel on this site in the days when the river was crossed by a ford, but there is no doubt that there was a bridge at Cromford some time before the foundations of the ruins of the chapel now extant were laid.

The fine collection of Derbyshire views, in the possession of J. C. Arkwright, Esq., of Cromford, includes a beautiful water-colour drawing of the old village, taken in the year 1786. This drawing shows the west gable of the old chapel, and proves that it had been conveniently situated for the population. For the chief part of the village of Cromford is therein shown on the far side

* Add. MSS., 6,670, f. 392.

† Add. MSS., 6,670, f. 426.

‡ Currency has been given to this tradition in *Wirksworth and Five Miles Round*, p. 141; but the paragraph relative to Cromford Bridge is thickly strewn with blunders.

of the bridge, where the entrance gates to Willersley now stand, and the site of the present chapel is occupied by smelting mills,* with tall brick chimneys, in front of which passed the old road to Matlock Bath.

The endowment deed of the new chapel at Cromford, by Richard Arkwright, under date 20th September, 1797, sets forth that owing to the extensive manufactures, the village of Cromford had become very populous, that it was distant two miles from the parish church of Wirksworth, that Sir Richard Arkwright (father of this Richard Arkwright) shortly before his death erected a chapel on a parcel of land called the Smelting Mill, containing in length, within the walls, from east to west, seventy-two feet, and in breadth forty-one feet two inches within the walls; that he had intended to have it endowed and consecrated, but that he died before its completion, leaving instructions for its endowment, etc., etc. The charges paid by Richard Arkwright for consecrating the chapel amounted to £65 3s. 6d.†

The new chapel is dedicated to St. Mary, and it is said that it herein followed the dedication of its predecessor, but of that we have no satisfactory proof.

The chapel, or church as it may now be termed, when originally erected by Mr. Arkwright, partook of the plain characteristics of that time, and was destitute of a chancel. It was lighted by a double tier of five windows, circular-headed, and having cast-iron frames. In 1858-9, it was greatly improved and "gothicised," by cutting down the two rows of windows into one, and dividing them with stone mullions and tracery. At the same time a new chancel was added, the west portico built, and the galleries and flat ceiling of the interior removed. The extent of these alterations, although the ground plan and walls of the 1797 chapel still remain, may be gathered from the fact that they cost the late Peter Arkwright, Esq., the sum of £3,000.

The small tower over the west portico contains a single bell, which is inscribed:—

"Edward Arnold fecit. Leicester, 1796."

* In a book published in 1746, it is said of these smelting mills, that "the bellows are kept in continual motion by running water," which accounts for their erection so near the stream.—*English Traveller*, vol. i., p. 250.

† Add. MSS., 6,666, ff. 355, 357.

Æddenda.



A D D E N D A .

BAKEWELL.—p. 11.—Sir William Plompton was not seized of the advowson of Bakewell Church, but merely of the chantry of the Holy Cross within that church. The mistake is made in the Record's Commission volume. See the Inquisition given in full, Appendix, No. XIV^c.

p. 14.—Considerable repairs were done to the tower and spire in the year 1722, when money was collected by Brief for the purpose.

p. 19.—After a careful search through the valuable and extensive collection of Vernon pedigrees and family documents at Sudbury, we have no doubt that the monument in the chancel is to the eldest son of Sir Henry Vernon, who died in his youth. Sir Henry Vernon married Anne Talbot in 1466, so that the John Vernon of this monument could not have been more than ten years old at his death.

The will of Sir Henry Vernon, dated 18 Jan., 1513, and proved 5 May, 1515, directs—"Item, to buy timber for the Belfry and floors of Bakewell Church, as mine executors think most for the same expedient"—"Item, I bequeath to y^e church of Bakewell and to y^e making of the Rood loft 6*li*." (Vernon Collectanea, vol. vii. f. 175).

p. 30.—Savile brass, "on a raised alabaster monument two feet high" (Meynell MSS., circa 1820).

p. 35.—The second line of the inscription on the coped slab in the porch, should end with *pietati*, not *pietatis*. MMS is an abbreviation for *monumentum memoriae sacrum*, and being twice repeated may perhaps imply that the stone commemorates a double interment. The line implies that the person or persons commemorated yielded to no one in piety. For this explanation we are indebted to the Rev. F. Jourdain.

ASHFORD.—"There is cut upon the altar rails (circa 1820) 'Tho. Cheney, Richard Whitby, Churchwardens, An. Dom. 1715.'" (Meynell MSS).

CHELMORTON.—"There is an adage in the village, that when the church floor is damp it will rain in four hours The Comunion plate consists of a silver cup and a very small plate, and a pewter Tankard, and the woman who attended said it was mostly used to warm Ale in at Funerals There is also in this church a chest for Books, the gift of Michael Buxton, of Manchester, Woollendraper, 1657. The Books, now four in number, are rotten." (Meynell MSS.)

HADDON.—The will of Sir Henry Vernon, proved 5 May, 1515, says—"Item, I will that all the chapel stuff in Haddon shall remain except I will give any away Item, I will that there be a priest perpetually singing and there abiding in Nether Haddon according to y^e will of my grandfather to serve God St. Michael and St. Anne, and to pray for my soul, etc., taking for his wages all those lands and tents which Sir J. Smyth, otherwise Sir J. Peneston, lately had during his life." Sir J. Peneston was one of the executors of the will of Sir William Vernon. (Vernon Collectanea, vol. vii., f. 175).

LONGSTONE.—p. 101.—Everingham, Yorks, usually bore *Gu*, a lion rampant *vaire*, but the arms in the text were those of an ancient alliance of Everingham, and occasionally assumed by them. Wyrley's notes, taken in 1593, give also the single coats of Eyre and Hartington as being then in these windows: Lytton, and a quartered coat, that appear from the manuscript as if they belonged to this church or Monyash, really belong to Tideswell. (Harl. MSS., 6592).

SHELDON.—p. 113.—The date of this remarkable marriage was January 8th, 1753.

TADDINGTON.—The nave of Taddington Church was restored in 1847, at an expense of £350. The chancel was left untouched and very much dilapidated, it being supposed that the holders of the great tithes were bound to repair it. This entailed a law-suit between the Dean and Chapter of Lichfield, owners of the great tithes, and the Duke of Rutland, their lessee. Ultimately this suit lapsed, the Dean and Chapter referred back to Archbishop's Peckham's ordination, directing the inhabitants to repair the whole building, and the inhabitants were unable to refute this or prove that the repairs of the chancel had ever been executed by the Chapter. An appeal for funds was issued in 1852, signed by Richard H. Kirby, incumbent, and John Braddock and James Buxton, chapelwardens, embodying these statements. (Bateman MSS.)

p. 116.—The Blackwall brass, at the end of the south aisle, was on "a raised altar-tomb," about 1820. (Meynell MSS.)

p. 118.—The account of the children of Richard and Agnes Blackwall is probably not quite accurate. Various disputed points in relation to this pedigree have not yet been cleared up. See the account of the Blackwall brass in Wirksworth church.

CHAPEL-EN-LE-FRITH.—p. 141.—We have to admit a blunder in the second paragraph of the note relating to Lenton Priory, with respect to the rendering of *pullorum et pullarum*, which we have given as "cocks and hens," according to the natural meaning. But in glossarial Latin these terms are used for the young of any animals, and, taken in connection with *haracium* (stable), should be here undoubtedly rendered "colts and fillies."

p. 145.—A Brief was issued for collecting funds for the rebuilding of this church, in 1731.

DARLEY DALE.—p. 165.—Third paragraph, for "Sixteenth century" read "seventeenth"; for "Alderley" read "Adderley." The connection of the Milwards with Snitterton is better explained under Thorpe church.

p. 169.—In the last line but three, for "septune" read "septum."

EYAM.—pp. 189-190.—Bishop Hobhouse has kindly supplied us with the names of three rectors omitted in our list.

May, 1325. Philip de Blancfront, inst. on resignation of William de Baudrey, his predecessor, presented by Thomas de Furnival I.

Jan. 31, 1384-5. John Redefer, inst. on the death of Roger Moyser, his predecessor, presented by Joan de Furnival.

March 20, 1441-2. William Thowre, inst. by proxy in the person of his predecessor, Thomas More, presented by John Talbot.

pp. 190-191.—The note relating to Mr. Adams should be in inverted commas, as Mr. Wood is responsible for the statements and reflections therein and not ourselves.

p. 192.—The present value of the living is £300 per annum.

p. 196.—Mr. Peter Furness, of Eyam, whose opinions are entitled to great credit, says—"The cross has occupied the same position for upwards of 100 years. The Howard restoration is a myth. The cross was elevated and restored in 1828 or 1829. I believe the Rector and a few other gentlemen defrayed the expenses." The present Rector, the Rev. John Green, writes to us, under date Oct. 17, 1876,—“The interest of the cross arises not only from its antiquity, but from its most probable connection with the principal cross at Iona. The kingdom of Mercia was Christianised by the

Monks from Landisfarne, who went thither from Iona. It is very natural to suppose that they not only brought their Christianity, but also the pattern of the cross then erected here, from the same place, and it was probably erected when they preached to the inhabitants in those days. I visited Iona about two years ago, being curious to ascertain whether there might be any resemblance between the Eyam cross and the cross there, and without any difficulty I could trace at least five points of resemblance in the working of the two crosses, although the Iona cross, being made of a more compact stone, did not require to be so massive as ours. If the stone that is missing in the Eyam cross, between the shaft and the shoulders, could be replaced, it would then be about the same height as the Iona cross."

HATHERSAGE.—p. 234.—The certified pedigree of Henry Eyre, of Rampton, gives a 12th son John, to Robert and Joan Eyre, who died in his infancy. Of the four daughters, two died unmarried, but Elizabeth became the wife of Ralphe Leche, of Chatsworth, and Joan was married to Stephen Thorpe, of Holderness. The arms of this last alliance used to be in the west window of the tower.

p. 237.—The date of Ashmole's note respecting little John's bow is 1625, and not 1652. (Meynell MSS.)

FAIRFIELD.—p. 270.—The rights of this chantry were confirmed by John, Dean of Lincoln (1280-1319), with the sanction of Robert de Hassop, who then held the vicarage of Hope, but with full power of revocation if there was any infringement of the prerogatives of the Dean (as rector), or of the vicar. (Harl. MSS., 4799, f. 40.)

TIDESWELL.—p. 298.—With respect to our criticism on the gargoyles of the new Sanctus bell turret, the vicar appositely points out, that "there are two gargoyles, one of somewhat extensive projection, on the gable buttresses of the south transept, which were never intended as water-shoots, but only as ornaments."

p. 299.—Wyrley's Church Notes, taken in 1593, give the inscription on the brass of John Foljambe (before it was despoiled) in much the same words as are given in the text, but with the important difference of the date being 1388, instead of 1358; it also seems from Wyrley's description as if there had been the impaled arms of Foljambe and Neville on this tomb. If this is correct there must certainly have been two John Foljambes, father and son, between Thomas Foljambe IV. and Roger Foljambe. See note, page 286.

p. 300.—An unfortunate blunder has been made in the dates on the restored monument of Sir Thurstan de Bower; for the year 1392 corresponds to the 16th year of Richard II., and not to the 7th as stated on the monument.

p. 301.—Wyrley says (Harl. MSS., 4799, f. 99)—"At Tydswall in the Peake in Darbyshier is a fayr Church wherein be thes monimentes, it shold seme to have bene the place of buryinge of the family of the Meverels, whos it is." In his days (1593) the large Meverell brass had not been despoiled, and the escutcheon now left blank bore—*Erm.*, on a canton, a chevron (Middleton). The quartered coat also had these arms in the second quartering, and over all were the arms of Leche on an escutcheon of pretence. It is to be hoped that these bearings will be restored. The inscription given by Wyrley differs considerably in phraseology from the present one, though not in sense, with the exception of *Belper* being the king's manor, and not Belsor (Bolsover), where Samson Meverell was wedded.

Wyrley also noted in the windows of this church, the arms of Stanley, Daniel, Foljambe, England, Francis, Meverell, Darley, Warren, Frecheville, and Thorold.

p. 302.—The vicar writes to us:—"I regard the five crosses on the tomb as an indication of the struggle of parties at the reformation—when the old chief altar was by law removed—and yet when there may have remained some warm friends of the ancient form of worship in the chantry priests, and probably in Bishop Pursglove and his relatives, then still living. The crosses are evidently insertions long after the erection of the tomb, and are rudely and irregularly introduced. The position of the tomb, lengthways, would give (if this conjecture is true) an appearance of obedience to the law, even in the very act of its contravention. That this tomb has a history of contention belonging to it, in connection with the reformation, I have no doubt in my own mind."

The episcopal registers at Lichfield do not contain institutions to Bakewell, Tideswell, Hope, or Chapel-en-le-Frith, as they were in the Dean's Peculiar, but Bishop Hobhouse has found a single institution to the vicarage of Tideswell, in April, 1369, when William de Hanley was instituted, on the collation of the Dean and Chapter of Lichfield. This is noted in the Bishop's registers, because the Vicar of Tideswell exchanged for a Staffordshire living which was under episcopal jurisdiction.

YOULGREAVE.—From a settlement deed of the time of Richard I., it appears that half the manor of Youlgreave, etc., etc., and whatever right Fulcher, the son of Lewallis, had in *the church of Youlgreave*, formed the dowry of the wife of Jordan, one of the sons of Fulcher. *Stemmata Shirleiana*, p. 11, see the account of Edensor.

p. 343.—Our explanation of the terms "Doccan" and "Backsprittle," in the note is not correct; the former was the vessel in which the leaven for the outcakes was made, and the latter the wooden implement with which they were turned. *Wanderings of Memory*, by A. G. Jewitt, p. 118.

ASHBOURN.—p. 365.—In addition to the several charters relative to this church, preserved at Lincoln, from which we have quoted, the Chancellor of Lincoln has been good enough to send us particulars of two deeds from the chartulary relating to their Derbyshire livings (ff. 27 and 37), which have reference to the temporary alienation of Ashbourn from that chapter. The first is a deed by which the Abbot of Vale Royal gives back the advowson of Ashbourn to King Edward, their founder, and his successors; and the second is an *Inspecimus* of Edward I., which states that King William had given Ashbourn to the Dean of Lincoln *quosque Henricus pater noster in curia sua apud turrim London per considerationem ejusdem curia sua per breve ultime presentationis recuperasset presentationem suam ad eandem ecclesiam de Esseburn versus episcopum et decanum et capitulum ecclesie Lincolnensis*—then Henry, our father gave the advowson to us, Edward, and we gave it to the church of Vale Royal, which is of our foundation, etc.

We are in error in saying that Ashbourn was vacant, when Henry III. bestowed it on Vale Royal, for we find that Peter de Winton was living several years later, and in possession of the rectory. See the accounts of Kniveton and Mapleton churches.

p. 369.—The ordination and confirmation of the Kniveton Chantry, by the Bishop, is given in full in the episcopal registers at Lichfield (vol. vi., f. 92), from which we find that Thomas Daubyn was the name of the first chantry priest. The immediate object of the foundation was to pray for the souls of Robert de Kniveton (vicar of Dovebridge), of William de Kniveton, son of W. de K., of Bradley, of John, Dean of Lincoln, of William de Kniveton, the founder's father, of Margaret his mother, and of Nicholas, William, Thomas, and John, his brothers.

It was William de Kniveton, the father of the founder of the chantry, who, some forty years previously, had to undergo a severe sentence of marked publicity for adultery. The episcopal registers record (vol. iii., f. 104) that William de Kniveton, having confessed to a long course of adultery, was to receive six floggings (*sex fustigationes*) on six consecutive Sundays round Lichfield Cathedral, and as many through the Market-place on market-day, *corum processione solemnitis faciend'*. The writ is addressed to the Archdeacon of Stafford, who was to "fustigate" once in person. The writ is followed by a ban of excommunication against all hindering this sentence. But now-a-days, everything is made pleasant for the adulterer, and after an hour or two's interview with Lord Penzance, he can appeal to the Church to repeat the ceremony that he has violated. A return to ancient discipline, at all events in certain cases, would be most salutary.

The endowments of the Kniveton chantry were increased in the year after its foundation by rents to the value of 100 shillings from the manor of Mercaston, in the names of Sir John Cokayne, John de Kniveton, Roger de Bradburne, and Richard Cokayne. The priest was directed to pray for the good estate of Joan, wife of Nicholas de Kniveton, Henry de Kniveton, Robert de Kniveton, and William de Hyde, chaplains, and for the souls of Nicholas de Kniveton, William de Kniveton, his wife Margaret, and Thomas de Kniveton. As the chantry priest was directed to sing at the altar of the Holy Cross, it was probably a separate chantry to the one founded by Henry de Kniveton, but it subsequently was amalgamated with it. (Inq. ad quod damnum, 16 Ric. II., pt. i., No. 136.)

Appendix.



APPENDIX.

No. I.

ORDINATION OF BAKEWELL VICARAGE.

OMNIBUS CHRISTO FIDELIBUS presentes literas inspectur, Johannes Yotton, Decanus, et CAPITULUM LICĒ. ECCLIE, SALUTEM IN DNO SEMPITERNAM, NOVERIT UNIVERSITAS nos Ecclesie parochiale de Baukewelle in Pecco, Coven et Lich Diocēs Patronos et Rectores oculis pietatis considerantes Vicarie ejusdem perpetue dotaconem et proventis, soloōdo, pro idonei Curati in eadem sustentatione—mimo esse sufficientes; nec non, et devotionem venerabil viri Henrici Vernon, milit, ac aliorum parochianorum nostrum ibidem, qos ut filios carissios in Dno amplexamr;—predicti, ad cultum dī vbi ampliand, aiarque saluti ipsorum parochianor nostrum consults providentes pro vicarie ejusdem sustentatione uberiori imperpetuum obtinenda,—pro nobis et successoris nostris sic duximus ordinand; IMPRIMIS, qud nullus ad dictam Vicariam sūe Ecclesiam admittat, nisi sacerdos hoste conversationis et literature competent; et qud quivis sic admissus ad Vicariam predicta, antiqua inductr in ejusdem aliqualem possession, jrabit, tactis sacrosanctis Evangelijs, qud in vicaria predicta, corporal et personlit residebit continue, nisi ex causa legitima, per Decanum et Capitulum Lich pro tempore approbanda, et lic sb pena privacionis dicti beneficij seu Vicarie,—quam penam ipso facto incurrat.

Jurabit etiam, qud mutuam amore et concordiam inter Decan et Capitulum Lich et parochianos de Baukewelle, pro viribus conservabit et procurabit,—erit qud obediēs dictis dnis, Decano et Cao, ac eorum successoribus, in omnibus canonicis licitis qui mandat.

Omnibus autem vicariis sic admissis, juratus, et induct. Vic. suo percipiēt imperpetuum, omnes oblationes de dicta Parochia provenientes, tam in fest. majoribus qum minoribus, sponsalibus, purificationibus, piis defunct., cum ceragio et candelis diei purificationis, et denarios Scti Pet.

Item decimas lini, cannabi croci, herbarum, pomorum, ovorum, porcellorum, anserum, apportata et oblata ad crucein, in die paracephes, et vig. pasche, et die pasche.

Habebit, etiam, idem vicariis omnes decimas garbarum et feni provenientes de Villa de Burton, pro quibus antecessors vicarii de Baukewelle, Decano et Capitulo predictis pensione annuam XL. s. dum terre ibid culte erant, solvere tenebant, actualiterque solvebat. Id etiam Vicariis in singulis nupcijs solet here ix d., et po missis omnium nupciar, alios iii. d., ex consuetudie antiqua. Item de quovis fovente domicilium, i. d. veniente ad Ecclia, Anglice, *an halybrede halfpeny*, et *ā wex halfpeny*. It. *an offeringe peny*. It. in die Omnium Sctorum, recipere solet de quibs parochian oblat suis i. d., silicet in Die Natal Domini, i. d. It. in die pasche de eisdem solet i. d. Habeat etiam Vicariis ibidem, ut solito fundum vl solum, quod ol fut. Roberti, Clerici, cum domibus, gardino, et clausura adjacent., ad. uss. suos, et Capellanor et Diacanor et Subdiaco quales ibi esse solebant, Do et Ecclesie servientiu. CUMQUE oli. instituebat, ut sufficies psalleriu et exhibico cujuslibt presbiteri, ut qot stipendiarij ibidem sma V.

marcar annuatim, in toto; et stipendium Diaconi annuatim, ad unam marcā taxabit, et subdiaconi ad decem solidos, ultra mensam tenē cum. Vico obtinendam; nostri predecessores, Decanus et Capitulum Lichfeldenses, considerantes quarum pro utilitate parochiōrum villarum ibidem, longe lateq̄ a Matrice Ecclesie de Baukewelle, et a semicē distantium, ceperunt diversi capelli infra prociunctum dicti parochie de Baukewelle multiplicari, ad instantem et humilē petitionē dictorum parochiōrum concesserunt et in partipē subsidim quinque capellanor, vizt.—apud Basselow, Longsden, Tadington, Moniash, et Bylegh, sive prejudici deē Matris Ecclesie ministrantium honorifice in Divinis, sex marcas annuas, imperpetuum, concesserunt Vicario apud Baukewelle, cum unico Sacerte, ac unico Clerico interim inserviente omnesque parochia ibidem per suos procuratores p. se, suisque, heredibz et successoribz. quibus cunque, concesserunt et promiserunt q̄ de cetero Decanū et Capitulum Lichfeldes tamquam suos dictos Rectores et Pates spirituals in omnibus recognoscet, et illis in partibus de Pecco segatos et devotos cognoscet, et in omnibus exhibunt, et qud de cetero, nihil oīo ultra predictas sex marcas occasione alicujus oneris eisdem Capellis incumbent, petere, exigere possint, aut etiam vindicare, et qud consuetudines hactenus usitat su modo Decimandi ibidem observer. debet precipue incipiendi. Decimationes agnorum et lane, singul. añ in festo Sancti Barnabe Aplī. ac circa mortuarior prestacionem modum solitum fidelit. observabunt; renuciaverunt etiam dicti Procuratore nomine omnium parochiōrum, specialiter et expresse, omniis aliis petitionibz, et demandis, ac litibus, pretemptat; volentes et concedentes procuratorio nomine q̄ supra, et si aliquod premissorum omiserint, vel in aliquo contravenerint, tunc omnes gracie et concessiones eis facte pro nullis perts. Heant concesserint qud dicti Decanus et Capitulum pro se, ac dicti procuratores pro se et communitati predca, heredibus et successoribz suis quibuscunque, qud judex a sede Aplica delegats, Prior de Canewell, qui pro tempore fueit, cujus jurisdictionem expresse prorogabunt, in hac parte dictas partes imperpetuum compeller possit de plano, sine strepitu et figura judici, ad observationem omnium premissor per censuras Ecclesiastis qualescunque. Ad quorum omnium et singulorum articulorum observacionem, dicti procuratores pro se et parochian. predictis, in animabus suis et alior, corporaliter presterint juramentum.

QUIBZ OMNIBZ NON OBSTANTIBZ, quarumvis vicaria predicta de Baukewelle per dictos quinque capellanos in mult suo onere allevietur, et hucusque Decanus et Capitulum circa eorū sustentac in sex marc, ultra solitum continue remanserūt onerati ipsi tamen paternali affitione suis parochianis, et Vicarie deē Matris Ecclesie de Baukewelle ulterius confitentes et ad instancias speciales prenobī vri Henrici Vernon, milit, concedunt pro se suisque successoribz, qud de cetero vicarij de Baukewelle futuri omnes et singuli, in forma premissa admissi. jurati, et inducti, ultra obvenciones eis debitas ut predictas, etiam recipient alias obvenciones dicte Ecclesie infra totam parochiam de Baukewelle, que dict. Decano et Capitulo Lich a tempore cujus contrarij memoria homī non existat continue pertinuerit, et hucusque solute sunt jur. dicti Eccleie que specialiter hic exprimuntur, vizt.—*a laughton peny* de quovs habente hortum. Item *a ploughe peny* de quovs. tenente aratr infra totam parochium. It. *a shrifte peny*. Item pro quovs vacca et vitulo i. d. ob. Item pro omni pullo equō. It. pro lacte omnium XX ovium matricu ii d. It. *an hand peny*, de quovs serviente. Pro hijs a vicariis predictis recipiend., que antea Decano et Capitulo Lich continue pertinuerit, omnes vicarij ibidem futuri solvet annuati, imperpetu, sex marcas quinzque capellan, sacerdotibz, in dict. Capellis sie prejudicio matric Ecclesie congrue in divins servientibz; viz.—Capellano Capelle de Basslow, quindecī sol. Capellano Capelle de Longsden, quindecī sol. Capellao Capelle de Tadington, quindecī sol. Capellano Capelle de Moniash, quindecī sol. et Capellao Capelle de Beighley viginti sol. debūt teris, viz.—infeste purificationis Be Me Virginis, et Natalis Bi Johan Bapti, per equales pociōnes, in plenam deonarcōem dictorum, Decan et Capituli, et solutionem qusilbt dictis quinque Capellan ulteris faciendā, juxta qud in eorum admissis ipsi Vicarii primitis juravert aut jurat, si istas nobis Ordinacoēs debuerint, que etiam Vicarii si aliquū ad hoc jurati, admissi fuerent ad predicta supplenda omnia, omni tempore futuro per censuras ecclesiasticas ad juramenta, pari forma compellāt per dictos Decanum et Capitulum. Et qud etiam duos Capellaos et dicos. Cler. oī vocatos diaconi et subdiaconi, secum commensales exhibebunt, in testimonium invenr clerical amce honestat et luīaria Ecclesie ibid, ac panes, missales, unum, solita sustinebit.

Ut he ordinacões nostre Decan̄ et capituli Lich̄ imp̄m̄. stabil̄. permanet̄, in confirmacoe ejusdem perpetuam, supplicavims humiliter reverend. patrem et Dominum, Will. Di Gra, Coven. et Lich. Ep̄us, tanquam omnia premissa confirmantem suo concensu et auctate sigillum apponere; et dictum nobile vir Henricum Vernon Militem etiam suum sigillum apposuit, et nos Decans̄ et Capitell̄m Lich. anti dicti, cum omni alacrite spiritui ad omnium id. parochianor̄ carissimor̄ commodum et pofectum, sigillum nostr̄ communē presentib̄ et apponi fecim̄ in vicarie prefate perpetuu robr, stabil, et incolumie.

Dat. Lich. in Domo nostre Capitellari, Anno Dñi Millesimo, quadringestimo, et nonagesimo quarto — die Mensis Junij. [From a document in the church chest at Bakewell. The above is a corrected copy that appeared in the *Reliquary*, vol. iv., No. 16. We were not able to find the original of this at Lichfield.]

No. II.

CANTARIA APUD HERTHUL IN PAROCHIA DE BANKEWELL.

NOVERINT universi ad quos presens scriptum pervenerit quod cum contencio mota fuisset inter dominos Decanum et capitulum Lichfeld' ex una parte et dominum Ricardum de Herthull militem ex altera super cantariam in capella ejusdem militis apud Herthull', habendam, dicta contencio inter Decanum et capitulum et militem prenomatos amicablem conquievit in hunc modum. Videlicet quod idem miles solvet annuatim de camera sua matrici ecclesie de Bancwell' unam marcam argenti apud Bancwell', scilicet in festo purificationis beate Marie sex solidos et octo denarios, Et in festo nativitatis beati Johannis Baptiste sex solidos et octo denarios. Idem etiam miles de loco certo a dictis Decano et capitulo approbandum infra biennium vel triennium ad ultimum providebit, ubi dicta marca solvi poterit perpetuo. Dicti etiam Decani et capitulum omnes decimas garbarum et feni de villa et toto territorio de Herthull provenientes cum principali legato et denariis beati Petri et omnibus aliis que dicta matrix ecclesia de Bancwell habere consuevit in confeccionem presentis instrumenti plene percipient. Cetera vero omnia de dicta villa proveniencia ad sustentacionem cappellani in dicta capella ministrantis de cetero remanebunt. Idem vero capellanus necnon omnes homines de dicta villa de Herthull dictam matricem ecclesiam de Bancwell et ejusdem ecclesie capitulum sequitur sicut consueverunt. Et dictus capellanus pro cura dicte matricis ecclesie presentabitur. Et dictis Decano et capitulo Lichfeld canonicam obedienciam repromittet et sacramentum fidelitatis prestabit. Si vero contigerit dictum militem vel heredes suos in solucione dicte marce in toto vel in parte aliquando cessare Cantaria dicte capelle, ex tunc cessabit. Et omnes decimas tam majores quam minores necnon et omnia alia spiritualia dedicta villa proveniencia dicta matrix ecclesia quousque sibi plenarie satisfactum fuerit sine omni diminucione percipiet, ut ante omnia premissa perpetue firmitatis robr optineant tam dicti Decanus et capitulum quam dictus Ricardus miles presenti scripto ad modum cirograffy confecto sigilla sua alternatim opposuerunt, Actum in Ecclesia Cathedrali de Lichfeld' iij^{to} Kalendas Januarii, Anno gracie M.CC quinquagesimo nono in presencia magistrorum Petri de Radenovere (?) Radulfi de Chaddesden thesaurarii Lichfeld', Ricardi de Mepham Archidiaconi Stafford', et Henrici de Wyschawe, domini Roberti de Herthull, militis, Rogeri de Draytone, clerici, Henrici de Thoye et aliorum.—[Harl. MSS., 4799, f. 10. *Magnam Registrum Album*, f. 93^a.]

No. III.

CANTARIA DE MONIHACS TER IN SEPTIMANA.

UNIVERSIS Sancte matris ecclesie filiis ad quos litere presentes pervenerint Robertus de Salocia et Mattheus filius Odonis de Estone eternam in domino salutem. Noverit universitas vestra nos dedisse et concessisse matrici ecclesie

de Bancwell in puram et perpetuam elemosariam unam bovatom terre cum uno tofto in villa de Moniassch cum omnibus pertinenciis et asiamentis et cum omni libera communia liberam et quietam ab omni seculari servicio et exaccione, predicta vero ecclesia de Bancwell inveniet cantariam capelle de Moniassche per proprium capellanum ter in ebdomeda scilicet die dominica et die mercurii et die Veneris. concessimus etiam communi assensu hominum ejusdem ville quod quod libet mesuagium predicte ville de Moniassche dabit unum obolum singulis annis ad luminare inveniendum in capella de Moniassche preter luminare quod matri ecclesie de Bancwelle dare consuevit. Nos etiam et homines nostri de Moniassche affidavimus in manu domini Galfridi Coventrensis episcopi quod prefata ecclesia de Bancwell occasione hujus cantarie in decimis vel devencionibus vel aliis consuetudinibus nullum pacietur detrimentum, omnibus autem festivitibus anni scilicet die nativitatibus domini et die Pasche et die omnium sanctorum homines de Moniassche matricem ecclesiam suam de Bancwell prout alii parochiani adhibent ut autem hec nostra concessio rata et inconcussa permaneat eam sigillorum nostrorum opposicione roboravimus. Hiis testibus, magistro Rogero decano Lincoln', magistro Roberto, Archidiacono Salopie, magistro Radulfo de Esseburne, magistro Ascelino Roberto filio Radulfi, Ricardo de Hurthulle, Adamo de Edenesoner, Ricardo de Peccó, Willelmo porcario, magistro Waltero Malet.-- [Harl. MSS., 4799, f. 26., *Magnum Registrum Album*, f. 153.]

No. IV.

ALIENACIO TERRE DE MONIASCHE INTERDICTA.

OMNIBUS Christi fidelibus presentes literas inspecturis Willelmus filius Alani, salutem in domino. Noverit universitas vestra quod cum viri venerabiles Radulfus, Decanus et capitulum ecclesie Lich' mihi et heredibus meis concessissent et dedissent in feodum et hereditatem unum mansum et unam bovatom terre cum pertinentiis in manibus tenenda et habenda de sis et eorum successoribus per liberum servicium decem solidorum annorum (sic), Ego ex certa et expressa ac fidei pactione obligavi me et heredes meos eidem decano et capitulo et eorum successoribus in perpetuum quod nec ego nec heredes mei dictum tenementum particulatim unquam possimus diminueri nec per partes in aliquem vel aliquos transferre, sed illud in perpetuum integrum conservabimus et indivisum. Hiis quibus de gradu in gradum jure debetur hereditario nec illud integrum judeis aut viris religiosus seu cuicumque alteri dare, vendere vel invadiare aliquando possimus nisi de eorumdem et successorum suorum assensu expresso. Et si per me aut aliquem heredum meorum secus in aliquo circa dictum tenementum actum fuerit, aliquando irritum sit et inane et viribus penitus careat quicquid in hac parte actum fuerit, liceat ex tunc predictis decano et capitulo et eorum successoribus dictum tenementum libere ingredi et in suo pacifice dominico tenere absque mei seu heredum meorum aut cujuscunque per nos in toto vel in parte inde feofati reclamacione. In cujus rei testimonium huic scripto pro me et heredibus meis sigillum meum apposui. Hiis testibus, domino Radulfo ecclesie Lichfeld', decano, Thoma de Wimondham, ejusdem ecclesie precentore, magistris Petro de Radenovere, et Willelmo de Attleberge dominis Willelmo de Stausted, Willelmo de Neutone, Johanne de Sparham, Walkelino pretacte (? predicte) ecclesie canonicis, et aliis.—[Harl. MSS., 4799, f. 27. *Magnum Registrum Album*, f. 162.]

No. V.

ORIGINALIA ROLL. 22 EDWARD III. ROLL 47.

In compoto R. Thoresby }
de Hanaperio Anno xxijº }

NICHOLAUS DE CONGEDONE et Johannes frater eius finem fecerunt cum Rege per centum solidos solutos in Hanaperio suo pro licencia

habenda quod ipsi quinque marcas redditus exeuntes de omnibus terris et tenementis ipsorum Nicholai et Johannis in Stenerdale Moniassh et Cheilmardoue concedere possint et assignare cuidam Capellano Habendum ad manum mortuam. Teste Rege apud Westmonasterium tercio die Julii.

No. VI.

INQ. AD QUOD DAMNUM; 11 EDWARD II. No. 97.

INQUISICIO facta in quadam placea vasti infra forestam de Pecco que vocatur Feirfeld die Lune proxima ante festum Sancti Luce evangeliste Anno regni Regis Edwardi filii Regis Edwardi vndecimo. coram Philippo de Say et Johanne de Thwayt per literas patentes dicti domini Regis assignatis ad inquirendum de vastis in foresta predicta vnde dominus Rex poterit appropriari, Et de dominicis terris alienatis, Et de feodis militum, Et advocacionibus Ecclesiarum ad Castrum de Alto Pecco pertinentibus, per Walterum Waldeshof custodem foreste predictae, Et per Thomam filium Thome le Ragged, Rogerum de Melner, Ricardum le Ragged de Chiseworth, Ricardum Broun, Thomam Foleiaumbe, Ricardum Danyel, Ricardum le Archer, Nicholaum Foleiaumbe, Adam Gounfrey, Willelmum Hally, Petrum de Shattone, Robertum le Heire, et Nicholaum de Baggeshaghe Forestarios de feodo in foresta predicta, Et per Philippum de Stredleghe, Willelmum de Grattone, Robertum le Ragged, et Willelmum del Haghe, Viriarios foreste predictae, Et per Ricardum de Paddeleghe, Johannem de Smaleghe, Robertum del Cloghe, Robertum de Wardelowe, Ricardum de Buckestones, Alanum del Halle, Benedictum de Shakelcros, Alanum del Halle (sic, a second time), Johannem Broun, Johannem de Bradewell, Robertum de Baggeshaghe, Radulfum filium Nicholai, Regardatores foreste predictae, Et per Willelmum de Stafford, Hugonem de Bredbury, Ricardum del Cloghe, Willelmum le Ragged de Rouworthe, Ricardum de Baggeshaghe, Galfridum filium fabri, Willelmum on le Kyrkeyerd, Robertum le Taillour, Johannem filium Tele, Johannem de Chinley, Nicholaum de la Forde, et Thomam Martyn probos homines Juratos et super sacramentum suum oneratos in premissis, Qui omnes predicti Jurati dicunt super sacramentum suum quod dominus Rex habet quoddam vastum in Feirfeld in foresta predicta quod continet in se Mille et quingentas acras terre Et quod dominus Rex potest se appropriare de Quingentis acris vasti illius et valet quelibet acra vasti illius. ij. solidos ad ingressum et. vj. denarios per annum ad arentandum. Et quod dominus Rex habet vnum vastum in Longedendale quod vocatur Maynestonesfeld et quod dominus Rex potest se appropriare de centum acris vasti Et valet quelibet acra. xij. denarios ad ingressum et iiij. denarios per annum, Et quod in Longedendale dominus Rex habet centum acras vasti in diversis locis de quibus Quinquaginta tres acre arentate sunt ad vltima placita foreste ex licencia et voluntate ballivorum de Alto Pecco tunc temporis sine warranto, Et de residuis que sunt Sexaginta septem acre dominus Rex potest se appropriare Et valet quelibet acra. xij. denarios ad ingressum et quatuor denarios per annum, Et quod in Campana dominus Rex habet viginti quatuor acras, vasti que arentate sunt post vltima placita foreste in comitatu Derbicensi, ex licencia Ballivorum qui pro tempore fuerint sine waranto Et quod dominus Rex Johannes fuit verus advocatus Ecclesiarum de Bachequell Tydeswell et Hope cum capellis ad easdem Ecclesias annexis que quidem Ecclesie appropriate sunt decano et capitulo Licheffeldensi et Priori de Lentone et conventui eiusdem de quarum advocacione et appropriatione, idem decanus et capitulus Licheffeldensis Prior et conventus de Lentone dicunt se habere cartas progenitorum Regis nunc sed si habeant ignorant Dicunt etiam quod dominus Henricus Rex avus Regis nunc appropriavit se de quadam villa que vocatur Bondone in qua plures sunt Hameletty, Et quod post appropriamentum huiusmodi factum quedam capella fundata fuit in solo predicti Regis Henrici per homines tunc temporis habitantes Et vocatur Capella del Frithe Et postea per quendam Episcopum Conventriensem et Licheffeldensem Alexandrum nomine concessa fuerunt eidem Capelle Sepultura et Baptistarium tempore eiusdem Regis, Et modo est Ecclesia parochialis Et quod Decanus et capitulus Liche-

ffeldensis et Prior de Lentone et conventus eiusdem Ecclesiam illam tenent in Proprios vsus de qua advocacione et appropriacione si habeant verum Titulum an non ignorant, Et quod de feodis Militum et de dominicis terris vsurpatis et occupatis nichil sicut, In cuius rei testimonium omnes predicti Jurati huic Inquisitioni sigilla sua opposuerunt.

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No. VII.

INQ. POST MORT. 6 RICHARD II. No. 41.

Memb. 3.

INQUISICIO capta apud Tiddeswall xvj die Junij anno regni regis Ricardi secundi post conquestum sexto coram Willelmo de Sallowe Escaetore domini Regis in Comitatu Derbiensi virtute brevis domini Regis eidem Escaetori directi et huic Inquisitioni consuti per sacramentum Nicholai del Leghes Stephani Martyn Johannis del Tunstede Thome Amot Johannis de Prescluf Willelmi de Bagsbaghe Thome de Kyndur Ricardi de Stauedone Nicholai de Wardlaw Thome filij Alani Johannis Hebbe et Ricardi filij Thome de Lyttone . Qui dicunt super sacramentum suum quod Willelmus de furniuall Chiualer obiit seisitus coniunctim cum Thomasia vxore eius iam superstita de quadragesima parte vnus feodi militid que Nicholaus de Padley Johannes de Stafford Nicholaus filius Willelmi de Nether Padley et Nicholaus de Stauedone tenuerunt inter eos de predictis Willelmo et Thomasia vxore sua iam superstita que valet per annum ij. s. vj. d. vt de Manerijs de Eyum et Mideltone in comitatu predicto . Item dicunt quod predictis Willelmus et Thomasia vxor eius coniunctim feoffati in aduocacione ecclesie de Eyum cum pertinencijs assignata Johanne que fuit vxor Thomè furniuall in dotem que valet per annum x. Marcas. Et dicunt quod non sunt plura feoda militum nec aduocaciones ecclesiarum pertinentes predictis Willelmo et Thomasie in comitatu predicto In cuius rei testimonium predicti Juratores huic Inquisitioni sigilla sua opposuerunt Data loco die et anno supradictis.

Memb. 28.

INQUISICIO capta apud Eyum octauo die Maij anno regni regis Ricardi secundi post conquestum sexto coram Willelmo de Sallowe Escaetore domini Regis in comitatu Derbiensi virtute brevis domini Regis eidem Escaetori directi et huic Inquisitioni consuti per sacramentum Stephani Martyn Johannis del Tunstede Nicholai del Leghes Nicholai de Wardlave Thome Amot Henrici de Padley Ricardi de Leghetun . Nicholai de Rossyngton Nicholai de Baumford et Ricardi de Stadun Juratorum Qui dicunt super sacramentum suum quod Willelmus de furniuall Chiualer defunctus nulla tenuit terras nec tenementa in comitatu predicto de Rege capite die quo obiit set dicunt quod idem Willelmus cum Thomasia vxore eius modo superstita coniunctim feoffatus est ex feoffamento Edmundi del Claye . Maneria de Eyum Midelton Baumford et Brassyngton cum pertinencijs suis in dominico suo vt de feodo die quo obiit videlicet Manerium de Eyum de Duce Lancastrie vt de honore de Alto Pecco . Et est ibidem quidam situs manerij qui valet per annum vj. d. Et sunt ibidem due bonate terre que valent per annum xx. s. Et est ibidem quoddam Molendinum aquaticum quod valet per annum . . . et tenementa in manibus teuencium ad voluntatem et reddunt inde per annum centum solidos ad terminos sancti Martini et Pasche equaliter Et dicunt quod placita et perquisita curie . . . de Willelmo de Cheddworthe per seruicium vnus sparvarij . Et est ibidem vna bonata terre que valet per annum xij. s. iij. d. Et sunt ibidem terre et tenementa in manibus teuencium ad voluntatem et reddunt inde per annum ad terminos sancti Michaelis et Pasche equaliter . Et dicunt quod placita et perquisita curie ibidem valent per annum vj. d. Et dicunt quod terre et tenementa in manibus teuencium in Baumford tenentur de . . . annum et reddunt inde per annum centum solidos ad terminos sancti Michaelis et Pasche . Et placita et perquisita curie ibidem valent per annum viij. d. Et dicunt quod terre et tenementa in Brassyngtone . . . teuentur

de Duce Lancastrie per seruicium xij denariorum per annum et reddunt inde per annum centum solidos ad terminos [sancti] Michaelis et Pasche equaliter . Et placita et perquisita curie ibidem valent per annum .

Willelmus de ffurniall nulla alia terras nec tenementa tenuit in dominico nec in servicio de Rege nec de aliquo alio in comitatu predicto die quo obiit . Et dicunt quod predictus Willelmus obiit duodecimo die Aprilis vltimo preterito . Et dicunt quod Johanna filia predicti Willelmi vxor Thome de Neuille propinquier heres eius est et etatis xv. annorum et amplius . In cuius rei testimonium predicti Juratores huic Inquisitioni sigilla sua apposuerunt Data die loco et anno supradictis. [*Much of this Inquisition is illegible.*]

No. VIII.

CHARTER ROLL, 7TH JOHN (1206), No. 7, MEMB 8 DORS.

JOHANNES, Dei gracia etc, Sciatis nos concessisse et has carta nostra confirmasse venerabili patri nostro G. Coventrie Episcopo et successoribus suis in perpetuum elemosinam ecclesiam de Hoppe cum capella de Tydeswell et cum omnibus aliis ad ecclesiam vel capellam pertinentibus et decimis et oblacionibus et omnibus obventionibus in terris & pascuis et omnibus aliis cum jure scilicet advocacionis & cum omni alio jure quod in ecclesia illa vel capella seu eorum pertinentiis integritate & libertate in perpetuum possidendas ut secundum dispositionem ejusdem Episcopi et omnium successorum suorum omnibus futuris temporibus ecclesia illa & capella sui vel quibus voluerint personis debent in perpetuum assignari vel in prebendam vel in honorem alicujus ecclesiarium suarum vel Coventrie vel Lichfeldie vel in alios usus pro voluntate ipsius Episcopi Que omnia concessimus bone memorie Episcopo Hugono predecessori prenominati Episcopi G. dum essemus Comes Moreton sicut carta nostra quam tunc ei inde fecimus quam habent rationabiliter testatur Quare volumus etc, quod predictus Episcopus G. et successores sui habeant & teneant predictam ecclesiam cum capella & omnibus pertinentiis eorum & cum omnibus aliis predictis bene et in pace libere & quiete integre & honorifice in omnibus locis & rebus cum omnibus libertatibus & liberis consuetudinibus ad ea pertinentibus sic predictum est.

Testibus, Dominis W. Londoniensis, J. Norwici, Episcopis, G. filio. Petri Comitiss Essexie, W. Marc Com Pembroc, W. Com Sarr, Alberc de Veer, Com Oxoniae, Roger de Lascy Constabulario Cestrie, Saho de Quency, W. de Briwerr, Simone de Pastesh. Data per manus H. de Well Archidiaconi Wellæ apud Augr. die Augusti anno etc, vij.

No. IX.

CERTIFICACIO DE PRIORE LENTONE CITATO.

RELIGIOSO viro Priori de Charleya Lincoln' diocesis Religiosi viri domini Abbatis Monasterii de Gerdone dicte Lincoln' diocesis Judicis unici sub forma infra-scripta a sede apostolica delegati commissario sive subdelegato, officialis domini Archidiaconi Stafford' salutem, obedienciam, reverentiam et honorem. Mandatum vestrum recepi sub eo qui sequitur teneri Prior de Charleya Lincoln' diocesis Religiosi viri domini Abbatis monasterii de Gerdone dicte Lincoln' diocesis Judicis unici sub forma que sequitur, Johannis Episcopus servus servorum dei, dilecto filio Abbati monasterii de Gerdone, etc. ut supra . A sede apostolica delegati commissarii, Discreto viro officiali domini Archidiaconi Stafford salutem in auctore salutis, auctoritate qua fungimur in hac parte vobis committimus et firmiter injungendo mandamus quatinus citetis seu citare faciatis preemptorem priorem et conventum de Lentone Eboracensis diocesis quod compareant coram nobis in ecclesia Sancte Margarete Leycestrie quarto die Juridico proxima post diem sancti Kenelmi proximo futurum dominis Decano et Capitulo Ecclesie Cathedralis Lichfeld super eo quod omnes decime tam majores quam minores et precipue decime

garbarum de quodam loco qui vocatur Fayrefeld infra fines limites seu decimates ecclesie parochialis de Hope quam iidem dominus Decanus et Capitulum cum suis juribus et pertinenciis in usus proprios optinuerunt a diu etc. et adhuc optinent nomine Ecclesie Lichfeld' antedictae notor' constitutas quatitercumque provenientes quas quidem decimas garbarum de dicto loco proveniencium dicti prior et conventus per se et suos occuparunt et disportarunt minus juste ut asseritur ad ecclesiam de Hope predictam et ipsos Decanum et Capitulum ipsius ecclesie nomine de jure communi ab olim pertinuerunt et pertineant in presenti ut pretendunt. Necnon super eo quod dicti prior et conventus dictos Decanum et Capitulum et ecclesiam suam predictam possessionem vel quia juris percipiendi dictas decimas garbarum de dicto loco provenientes, spoliarunt spoliari ve mandarunt aut spoliacionem hujus nomine suo factam ratam habuerunt pariter et acceptam de justitia responsuri ulterius que facturi et recepturi in premissis et premissa contingentibus quod justitia suadebit. Et quid inde feceritis nos dictis die et loco certificetis per literas vestras patentes. Harum seriem continentes. Datum apud Carleye xij Kalendas Julii anno domini m^o.ccc.xx iij^o. Quod quidem mandatum vestrum in omnibus reverenter sum (sic) executus. Datum Lichfeld xij Kalendas Augusti anno domini supradicto.—[Harl. MSS., 4799, f. 50.]

No. X.

MISSIO IN POSSESSIONEM DECIMARUM DE FAIRFELD.

Prior de Charleya Lincoln' diocesis religiosus virus domini abbatis monasterii de Gerndone dicte Lincoln' diocesis Judicis unici sub forma que sequitur, Johannes Episcopus servus servorum dei dilecto filio abbati monasterii de Gerondone etc. ut supra a sede apostolica delegati Commissarius discreto viro Officialis domini Archidiaconi Stafford, salutem, in auctore Salutis, cum nos in causa que coram nobis auctoritate nobis in hac parte commissa vertitur seu verti speratur inter dominos Decanum et Capitulum Ecclesie Cathedralis Lichfeld' ecclesiam parochiale de Hope inproprios usus optinentes ex parte una et Religiosos viros priorem et Conventum de Lentone ex parte altera occasione decimarum tam majorum quam minorum et precipue decemarum garbarum de quodam loco qui vocatur Fairfield infra fines limites seu decimaciones dicte ecclesie parochialis de Hope quam iidem Decanus et Capitulum cum suis juribus et pertinenciis sibi optinuerunt a diu etc. Nomine suo et ecclesie sue Lichfeld' et adhuc optinent canonice ut dicitur appropriari constituto que quidem decime de dicto loco de Fairfield ad ecclesiam de Hope predictam et ad ipsos decanum et capitulum ipsius ecclesie nomine de jure communi ab olim pertinuerunt et pertinent ipsis Religiosis priore et conventu ante dictis easdem ad se pertinere pretendentibus de quo quidem loco de Fairfield ante dicto, iidem Religiosi decimas garbarum minus juste ut asseritur per se et suos perceperunt rite et legitime procedentes dictis priore et conventui coram nobis ad certos diem et locum in dicta causa legitime citatur et nullo modo comperentibus perce dictorum decani et Capituli coram nobis sufficienter et legitime eisdem die et loco comparent et contumaciam dictorum Religiosorum non comparencium ut premititur acensante et in penam contumacie eorundem dictos dominos suos in possessionem decimarum de dicto loco de Fairfield mitti causa rei servande a nobis cum instantia postulante dictoque negocio summatim examinato facta que nobis fide que de Jure requiritur in hac parte. Super hiis que juxta juris exigenciam ad hujus modi missionem faciendum requiritur in hac parte ac petitionem partis dictorum decani et capituli juri consonam attendentes dictos decanum et capitulum et eorum procuratorem ipsorum nomine propter prefatam contumaciam dictorum Religiosorum coram nobis contractam ut premititur in possessionem decimarum de dicto loco de Fairfield causa rei servande miserimus et mittendos fore decreverimus justitia sua dente nobis auctoritate qua fungimus in hac parte committimus et firmiter in jungendum mandamus quatinus dictos decanum et capitulum seu eorum procuratorem ipsorum nomine in possessionem dictarum decimarum causa rei servande mittatis seu inducatis vel mitti seu in-

duci faciatis contradictores et rebelles per quascunque censuras ecclesiasticas suspensionis et excommunicationis compassendo. Et quid indefeceritis nos cum partem dictorum decani et capituli congrue fueritis requisiti reddatis ceriores per litteras vestras patentes harum seriem continentes. Datum Leycestriam decimo Kalendas Augusti. Anno domini M^occc^oxxiii^o.—[*Harl. MSS.*, 4,799, f. 51].

No. XI.

MANDATUR DE EXEQUENDO MISSIONEM.

OFFICIALIS domini Archidiaconi Stafford' discretis viris vicariis ecclesiarum de Bancwell, Hope, et Tyddeswelle, salutem, in omnium salvatore. Literas Religiosi viri domini prioris de Charleya Lincoln' diocesis nuper recepimus quas vobis et cuilibet vestrum sub sigillo suo mittimus exequendas vobis firmiter injungentes quatinus in ecclesiis autedictis et earum capellis necnon locis aliis quibus et quando videritis expedire solempniter ipsas publicetis et cuilibet vestrum publicet et dictum mandatum in omnibus suis capitulis omni favore ammoto contra impediendes exequamine legitime et exequatur. Datum Lichfeld' vij Idus Septembris anno domini M^occc. vicessimo quarto.—[*Harl. MSS.*, 4,799, f. 52].

No. XII.

ORDINACIO VICCARIJ DE TIDESWELLE.

MEMORANDUM quod mense Julii Anno gracie M.CC. quinquagesimo quarto taxata fuit perpetua vicaria in ecclesia de Tiddeswelle auctoritate Decani et Capituli Lichfeld, ad quorum communam spectat ipsa ecclesia et ordinatum est quod consistat in minoribus decimis, oblacionibus proventibus et obvencionibus altaris qui inferius exprimuntur preter decimam lane et agnorum cum pertinentiis, videlicet decima albij totius parochie, decima duorum molendinorum cum utroque principali legato oblacionibus totius anni, decima stipendiariorum porcellorum et aucarum, lini, canabi, cartilagii, mellis et gardinorum et eciam denariorum beatri petri et carucagio quod datur annuatim de consuetudine per totam parochiam scilicet de qualibet caruca duos denarios et obolum, et eciam in decima feni villularum de Littone et Whestone, et habeat vicarius illud mansum quod Radulfus solnet aliquando tenuit in Tiddeswelle de ecclesia et predictis porcionibus contentus ministrabit vicarius qui pro tempore fuerit in propria persona in officio sacerdotali et habebit secum semper unum presbyterum et unum subdiaconum exdoneos quos suis sumptibus exhibebit. Et ministrabit lumen in ecclesia honeste quia alteragium percipiet ad onera autem ecclesie ordinaria vel extraordinaria reparacionem cancelli librorum aut vestimentorum preter predicta onera ministrandi et lumen in veniendi non tenebitur vicarius nec ad ea contribuet nisi velit nec procurabit Decanum in aliquo in sua visitacione nec tamen ad ecclesiam ob aliam causam declinaverit, majoribus fructibus, possessionibus et ceteris bonis ad predictam ecclesiam spectantibus cum decima lane et agnorum ut premissum est cum omni moda jurisdictione parochiali in manibus dictorum decani et capituli semper salvis. In predictorum memoriam huic memorando privatum ecclesie signum est appensum. Datum Lichfeld in crastino octavo Sancti Laurentii anno supradicto procrastino collata fuit predicta vicaria infra supradicta domino Alano de Luceby presbytero consimile memorandum remansit tunc in ecclesia sub signo precentoris et debet inde copia fieri vicario decima molendinorum supradictorum taxatur salva monachis de Lentone parte ipsos contingente et stante compositione inita inter ecclesiam et easdem, salva Decano et Capitulo decima minere.—[*Harl. MSS.*, 4,799, f. 4^b].

No. XIII.

TIDDESWALL VICAR'.

Dns. Edmundus Eyre vicarius ibidem manet apud Gryn' in com Stafford;
habet commibus annis.

In rotlo paschali	iii	x	
In diebus oblationarum		xxx	
In casualibus		x	
In decimis feni		x	
In decimis molendin'		x	
In decimis minutis		vj	vij
In duabus rodīs glebe cum mansione	iiij		
Unde resolut. dno pro cap. red.			ij
		<hr/>	
De claro	vij	...	vj
Xm inde		xiiij	

TIDDESWALL CANTAR'.

Her' Johis Foljambe et Nich. Stafford Mil. Patroni.

Dns. Xpofer. Litton & Xto, Syndaeby, cant^d. B. Marie £9 9 4

No. XIVA.

ORDINACIO VICARIE DE YOLGREVE PER EPISCOPUM FACTA.

UNIVERSIS sancte matris Ecclesie filiis ad quos presens scriptum pervenerit, Alexander miseracione divina conventi et Lichfeld' ecclesiarum minister humilis, et eternam in Christo salutem. Ad universitalem vestram volumus pervenire quod nobis dilecti in domino filii Abbas et conventus Leycestrie ordinationem ecclesie de Yolgrave quam quidam predecessorum nostrorum eis concessit in usus proprios possidendam plenarie nostris manibus commisissent. Nos in decessorum nostrorum vestigiis inherentes collaciones et confirmaciones quas a predecessoribus nostris de predicta ecclesia noscuntur habere nequaquam duximus irritandas animo pietatis et caritatis intuito potius confirmandas. concedentes eisdem ecclesiam memoratam cum capellis decimis et terris et aliis rebus omnibus ad eam de jure spectantibus in usus proprios perpetuo possidendam. Salva tamen ejusdem ecclesie vicaria competenter (sic) quam quidem fecimus sic ordinari de consensu dictorum Abbatis et conventus, videlicet quod vicarius qui pro tempore fuerit habeat omnes oblationes et proventus alteragii ecclesie de Yolgrave, decimis tamen minere, lane, et agnorum exceptis. Habebit etiam idem vicarius omnes decimas garbarum et feni de villa de Grattone et duas partes decimarum garbarum et feni de villa de Smerehul, sustinebit, etiam, idem vicarius omnia honera dicte ecclesie debita et consueta et associata (sic) sibi sumptibus suis duobus (sic) capellanos et uno (sic) diaconus in predicta ecclesia personaliter ministrabit. Ne autem super possessione dicte ecclesie de Yolgrave possit quovismodo dubitacio suspicari supradictos Abbatem et conventus induci fecimus exhabundanti per archidiaconum loci in possessionem ejusdem ecclesie corporalem. Salvo nobis et successoribus jure pontificali et parochiali. Salva etiam Conventr' et Lichfeld' ecclesiarum auctoritate. Et ut nostra confirmacio futuris temporibus perpetuo robor optineat firmitatis eam presentis scripti munimine et sigilli nostri appositione duximus roborandam. Hiis testibus, domino W. Lichfeld' ecclesie Decano et aliis.—[Harl. MSS., 4799, f. 44.]

No. XIVB.

CHANC. INQ. 32 EDW. III. (2 NRS) NO. 56.

INQUISICIO CAPTA APUD BAUKEWELL CORAM PHILIPPO DE LYTTELEYE ESCAETORE DOMINI REGIS IN COMITATU DERBIENSI VII^{to} DIE AUGUSTI ANNO REGNI REGIS EDWARDI TERCIJ POST CONQUESTUM ANGLIE XXXI^{to} SECUNDUM TENOREM BREVIS HUIC INQUISICIONI CONSUTI PER SACRAMENTUM WILLELMI DE BOROUGH HENRICI POUTEREL JOHANNIS BONIOUR WILLELMI FLEECHE WILLELMI DE ALDEPORT WILLELMI DE ASSOP RICARDI LE WEBSTERE RICARDI LE SMYTHE WILLELMI DE MELBOURNE STEPHANI MEAN EDWARDI LE PLOMMER ET ALEXANDRI LE TAILLOUR JURATORUM QUI DICUNT PER SACRAMENTUM SUUM QUOD NON EST AD DAMPNUM NEC PREJUDICIUM DOMINI REGIS NEC ALIORUM LICET DOMINUS REX CONCEDAT GODEFRIDO FFLIAUMBE ET WILLELMO DE SAPURSTONE QUOD IPSI DUAS BONATAS TERRE ET DIMIDIAM CUM PERTINENCIJS IN GRATSTONE DARE POSSINT ET ASSIGNARE CUSTODI ALTARIS BEATE MARGARETE IN CAPELLA BEATE MARGARETE DE ELTONE PRO SALUBRI STATU IPSORUM GODEFRIDI ET WILLELMI DUM VIXERINT ET PRO ANIMABUS SUIS CUM AB HAC LUCE MIGRAUERINT ET ANIMABUS PATRUM ET MATRUM AC ANTECESSORUM SUORUM AC OMNIUM FIDELIUM DEFUNCTORUM IN CAPELLA PREDICTA SINGULIS DIEBUS CELEBRATURO HABENDUM ET TENENDUM EIDEM CUSTODI ET SUCCESSORIBUS SUIS IBIDEM SINGULIS DIEBUS IN CAPELLA PREDICTA SICND PREDICTUM EST CELEBRATURIS IMPERPETUUM ET DICUNT QUOD PREDICTE DUE BONATE TERRE ET DIMIDIA TENENTUR DE THOMA DE SHIRLEYE PER SERVICIUM III^{to} SOLIDORUM PER ANNUM ET VALENT IN OMNIBUS EXITIBUS IUXTA VERUM VALOREM EARUNDUM VLTRA SERVICIUM PREDICTUM. XIX. S. PER ANNUM. ET DICUNT QUOD PREDICTUS THOMAS DE SHIRLEYE EST MEDIUS INTER DOMINUM REGEM ET PREFATOS GODEFRIDUM ET WILLELMUM DE PREDICTIS DUABUS BONATIS TERRE ET DIMIDIA ET DICUNT QUOD QUADRAGINTA LIBRATE TERRE ET REDDITUS REMANENT EISDEM GODEFRIDO ET WILLELMO APUD ASSOP CLIFSTONE ET SAPURSTONE IN COMITATU DERBIENSI VLTRA DONACIONEM ET ASSIGNACIONEM PREDICTAS ET TENENTUR DE HENRICO DUCE LANCASTRIE ET RICARDO DE HERTHULL CHIUALER PER SERVICIUM MILITARE. ET DICUNT QUOD PREDICTA TENEMENTA EISDEM GODEFRIDO ET WILLELMO VLTRA DONACIONEM ET ASSIGNACIONEM PREDICTAS SIC REMANENCIA SUFFICIUNT AD OMNES CONSUETUDINES ET SERVICIA TAM DE PREDICTA TERRA SIC DATA QUAM DE ALIJS TERRIS ET TENEMENTIS EISDEM RETENTIS DEBITA FACIENDA ET AD OMNIA ALIA ONERA SUSTINENDA PROUT IN BREVI DOMINI REGIS PLENIUS REQUIRITUR IN CUIUS REI TESTIMONIUM HUIC INQUISICIONI PREDICTI JURATORES SIGILLA SUA APPOSUERUNT.

No. XIVc.

INQ. POST MORT. 20 EDWARD IV. NO. 88.

INQUISICIO CAPTA APUD DERBY IN COMITATU DERBIENSI DECIMO NONO DIE MENSIS DECEMBRIS ANNO REGNI REGIS EDWARDI QUARTI POST CONQUESTUM ANGLIE VICESIMO CORAM EDMUNDO PERPOUNT ESCAETORE DOMINI REGIS IN COMITATU PREDICTO VIRTUTE BREVIS DICTI DOMINI REGIS EIDEM ESCAETORI DIRECTI ET HUIC INQUISICIONI CONSUTI PER SACRAMENTUM HENRICI COLUMBELL DE DERLEY GENTILMAN HENRICI TYKHULL DE CHADDSDENE GENTILMAN GALFRIDI PYLYKYNSTONE DE STANTONE GENTILMAN JOHANNIS ASSHEBY DE CHELESTONE GENTILMAN JOHANNIS SMALLEY DE ALWASTONE GENTILMAN WILLELMI FRAUNCES DE PARUA CHESTER GENTILMAN ROBERTI TYKHULL DE DALE GENTILMAN JOHANNIS STAPULFORDE DE ALWASTONE NICHOLAI AUGER DE CHADDSDENE NICHOLAI BRADSHAWE DE WYNDELEY WILLELMI CONDY DE LUTCHURCHE ROBERTI LÖKKE DE SPONDENE NICHOLAI LÖKKE DE EADEM GEORGIJ LYSYTER DE PARUA CHESTER WILLELMI MORY DE CHILLASTONE ET THOME TYKLYNG DE KYRKLONGLEY QUI DICUNT SUPER SACRAMENTUM SUUM QUOD WILLELMUS PLOMPTONE MILES IN DICTO BREVI NOMINATUS DIU ANTE OBITUM SUUM FUIT SEISITUS DE MANERIIS DE OKKEBROKE CHADDSDENE DERLEY STAYNTONE EDYNSORE PYLLESLEY HASSOPPE WORMYLLE CHILMARDONE CASTILSTONE ROWLONDE CALTONE LEYS FLAXFILDE WARDLOWE BAKEWELL BELY TWYFORDE LOKHAWE CUM PTINENCIIS IN COMITATU PREDICTO AC DE DUOBUS MESSUAGIIS CUM PERTINENCIIS IN SPONDENE IN COMITATU PREDICTO AC DE VNO MESSUAGIO CUM PERTINENCIIS IN BROUGHTONE IN COMITATU PREDICTO AC DE DUOBUS MESSUAGIIS ET DUOBUS GARDINIS CUM PTINENCIIS IN TYDESWALLE IN COMITATU PREDICTO AC DE VNO MESSUAGIO CUM PERTINENCIIS IN NEWBOLDE IN EODEM COMITATU

Ac de aduocacione sine nominatione vnus Cantarie Sancte Crucis in ecclesia de Bakewell in Comitatu predicto Ac de advocacione sine nominatione vnus alterius Cantarie beate Marie in ecclesia de Eltone in eodem Comitatu ac eciam de aliis terris et tenementis in Onestone Martynside Combes Bottfelde et Hurdelowe in eodem Comitatu Et sic inde seisitus per cartam suam indentatam Juratoribus predictis super capcionem huius inquisitionis in euidentis ostensam dedit et concessit predicta Maneria Messuagia terras et tenementa vna cum dictis aduocacionibus sine nominacionibus Cantariarum predictarum cum pertinenciis Magistro Ricardo Andrewes Decano ecclesie Cathedralis Eboracensis Willelmo Enre Clerico Johanni Nortone Militi Ranulpho Pygott Johanni Ardyngtone de Ardyngtone Godfrido Grene et Ricardo Knarsboroughz Habendum et tenendum prefatis Magistro Ricardo Andrewes Willelmo Johanni Ranulpho Johanni Godfrido et Ricardo heredibus et assignatis suis imperpetuum quo pretexto iidem Magistri Ricardus Andrewes Willelmus Johannes Ranulphus Johannes Godfridus et Ricardus fuerunt inde seisiti in dominico suo vt de feodo et sic inde seisiti predicta Maneria Messuagia terras et tenementa vna cum aduocacionibus sine nominacionibus Cantariarum predictarum per eorum cartam indentatam Juratoribus predictis super capcionem huius inquisitionis in euidentis similiter ostensam tradiderunt et dimiserunt prefato Willelmo Plomptone habendum et tenendum eidem Willelmo Plomptone ad terminum vite sue absque impetitione vasti Et post decessum eiusdem Willelmi Plomptone omnia predicta Maneria Messuagia terre et tenementa vna cum dictis aduocacionibus sine nominacionibus Cantariarum predictarum cum pertinenciis remanerent Roberto Plomptone filio Juniori predicti Willelmi Plomptone et heredibus de corpore ipsius Roberti exeuntibus Et si contingat ipsum Robertum Plomptone sine herede de corpore suo exeunte obire quod tunc omnia predicta Maneria Messuagia terre et tenementa ac predicta aduocaciones sine nominaciones Cantariarum predictarum cum pertinenciis remanerent rectis heredibus predicti Willelmi Plomptone imperpetuum quo pretexto idem Willelmus Plomptone fuit seisitus de dictis Maneriis Messuagiis terris et tenementis cum aduocacionibus sine nominacionibus predictis cum pertinenciis in dominico suo vt de libero tenemento Et de tali statu inde obiit seisitus remanere inde in forma predicta Et vltcrius dicunt. [Here follow particulars of lands at Ockbrook, Chaddesden, Spondon, Edensor, Hassop, Chelmerston, etc., etc.] Et vltcrius iidem Juratores dicunt super sacramentum suum quod dictus Willelmus Plomptone in brevi predicto nominatus nulla alia sine plura Maneria terras seu tenementa tenuit de dicto domino Rege nec de aliquo alio in Comitatu predicto die quo obiit Et dicunt vltcrius quod predictus Willelmus Plomptone obiit quintodecimo [die] Mensis Octobris Anno dicti domini Regis nunc vicesimo Et quod Margareta vxor Johannis Roclyff et Elizabeth vxor Johannis Sothill sunt consanguinee et heredes propinquiores eiusdem Willelmi Plomptone Militis videlicet filie Willelmi Plomptone Armigeri filii predicti Willelmi Plomptone Militis Et quod predicta Margareta est etatis vnginti et vnus annorum et amplius Et quod predicta Elizabeth est etatis nouemdecim annorum et amplius In cuius rei testimonium tam predictus Edwardus Perpount Escaetor quam predicti Juratores sigilla sua huic Inquisitioni apposuerunt Data die et anno supradictis.

No. XV.

ESSEBURN IN PROPRIOS USUS DECAN' LINCOLN' APPROPR', ETC.

NOVERINT universi quod cum venerabilis in Christo pater H. dei gratia Convent' et Lichfeld' Episcopus de assensu Capituli Lichfeld potestatum suam ordinandi de Ecclesia de Esseburn cum capell' et eorum pertinentiis discretis viris dominis W. Decano Lichef' et W. precentori Linc' ecclesie commisserit ut ipsi vice sua Decani et Capituli Linc' Ecclesie concurrente consensu ordinent et statuunt depremissis prout eidem Domino viderint expedire. Ipsi auctoritate pontificali suffulti et predictorum capitulorum consensu muniti invocata spiritus santi gracia in premissis negotio ordinando in hunc modum salubriter. Procedendo statuerunt videlicet Quod Dominus Decanus Linc' qui pro tempore fuerit

quinquaginto marcas ad duos terminos videlicet viginti quinque marcas infra octabas Pentecost' et viginti quinque marcas infra octabas Sancti Martis de ecclesia de Esseburn apud Esseburn per manum vicarii de Esseburn nomine Pensionis percepiet annuatim Decanus etiam Linc' qui pro tempore fuerit et ejus successores ad sex capellas, videl' de Kenivetou de Mapleton de Torp de Bentley de Bradeley de Edolveston loci Diocesano cum eas vacare contigerit personas idoneas presentabuunt tanquam earumpartium Salvis pensionibus dictarum capellanarum quas Decanus Lina' consuevit precipere de eisdem Decani etiam Lincoln qui pro tempore fuerint personas idoneas ad Vicariam Ecclesie de Esseburne cum eam Vacari contigerit Domino Conventr' et Lichfeld Episcopo presentabuunt, ita quidem quod Vicarius presentatus et admissus et ejus successores presentati' et admissi proventus et obventiones omnes Ecclesie de Esseburne et capellanarum de Peverwich et de Aleshopp tam in decimis majoribus et minoribus quam in oblationibus quibuscunque tam in terris et tenementis quam in firmis terrarum et Homagiis, tam in exitibus quam eschaetis et omnibus aliis comoditatibus in perpetuum percipient nomine Vicario, Salvis quinquaginta marcis quas institutus Vicarius et ejus successores instituti et admissi sub Juramenti astrictione Decanus Linc' qui pro tempore fuerint in Institutione sua facienda persolvent terminis statutis Vicario de Esseburne et ejus successores omnia onera Ecclesie de Esseburne et trium capellanarum supradictarum imperpetuum tam in spiritualibus quam in temporalibus sustinebit In Ecclesia de Esseburne per se ipsum personaliter cum duobus capellanis et uno Deacono et uno Subdiacono honorifice deserviendo et honeste et in tribus capellis videlicet Peverwich, Hokenastun, et Aleshope per capellanos idoneos tam in hospitalitate secunda apud Esseburne quam in divinis officiis in dicta matrici Ecclesia et ejus tribus jam dictis capellis salubriter sustinendis. Et ut hec eorum ordinatio auctoritate majori suffulta futuris mane at temporibus inconcussa presentem paginam sigillorum venerabilis patris domini H. Coventrens' et Lichfeld' Episcopi, nec non et Decani Linc' et etiam Capitulorum Linc' et Lichfeld' Ecclesiarum suorumque appositione signorum roborari fecerint. Actum quinto Idus Januarii in majori Ecclesia Lichfeld'. Anno gracie millesimo ducentesimo Quadragesimo.—[*Carte tangentis Decanatus ecclesie beate Marie Lincoln' f. 22; Add. MSS., 6,671, f. 565.*]

No. XVI.

ORDINACIO SUPER VICARIA DE ESSEBURN.

UNIVERSIS sancti matris ecclesie filiis ad quos presens scriptum pervenerit Hugo miseratione divina Coven. et Lich. ecclesiarum minister humilis, Saltem in Dmni sempiternam, ad universitatem vestre notitiam volumus pervenire quod cum contentio mota fuisset inter Johaannem de Brecham et Walterum de Keyiam presbiteros diversis temporibus ad Vicariam ecclesie de Essshebourn presentatum iidem tandem per diutinas altercationes inter ipsos habitas de volantate et assensu Decani Lincoln se nostre ordinatione absolute in omnibus subjecerunt, jurantes in verbo domini, inspectis evangeliiis, quod gratanter acceptarent quicquid nos in predicto negotio duceremus inter ipsos ordinare. Nos autem de concilio Capituli nostri Lichfeld' rata manente ordinatione auctoritate nostra facta per Decanum Lichfeld et Precentorem Lincoln, de quinquaginta marcis memorato Decano Lincoln' annuatim de eadem ecclesia nomine Pensionis solvendis. In nomine domini ordinamus ut predictus Johannes ecclesia predicta cum cura animarum, nomine perpetue vicarii obtineat, predictas quinquaginta marcas solvendo ut omnia alia onera ejusdem ecclesie ordinaria ex extraordinaria plenarie sustinendo habito . . . etiam respectu ad jus quod pefatus Walternus (sic) in eadem vicaria obtinuit quod gratis in manus nostras resignavit, ordinamus eidem Waltero xxx⁶⁰ marcas de eadem ecclesia annuatim nomine simplicis beneficii percipiendas per manus Vicarii qui pro tempore fuerit ibidem medietate scilicet ad festum beati Michaelis, et alia medietate ad Pascham, apud Essebourn itaque quotienscunque cessatum fuerit in solutione predictarum xxx' marcarum, terminis statutis solvat cessans tres marcas nomine pene predicto Waltero, unam princ' debito rata

nihilominus manente ordinacione, salvis nobis et successoribus nostris Ecclesia jure pontificali et parochiali et Sacrosanctis Ecclesiis Coventren' et Lichfeld debita obedientia et reverentia. Est autem hec ordinantio perpetue firmitatis robur optineat eam presentis scripti pagina et sigilli nostri Testimonis roboravimus. Datum apud Stoke in crastino Octabe Apostolorum Petri et Pauli, Pontificatus nostri anno secunda.—[*Add. MSS.*, 6,671, f. 569.]

No. XVII.

SUBMISSIO LINCOLN' SUPER ECCLESIIS DE KNIVETON ET MAPILTONE.

In dei nomine amen presenti pagina pateat universis quod nos Philippus de Wiluby Decanus Lincoln' et capitulum ejusdem ecclesie Cathedralis ad beneficia multa multipliciter graciosi, que venerabiles patres domini Coventr' et Lichfeld' Episcopi nobis temporibus retroactis munifica largitate fecerunt et maxime que pius pater dominus Rogerus de Meulent nunc Coventr' et Lichfeld' episcopus de ecclesia de Esseburne in propriis usus Decanatus Lincoln' libere deinceps relabenda nobis contulet IIIis diebus, affectione magna respectum habentes et insuper attendentes quod nei sua liberalitas esse copiosa debeat vel dampnosa auctoritate venerabilis patris nostri domini Oliveri nunc Lincoln' episcopi ac unanimi consensu omnium nostrorum et voluntate communi nos et capellas de Knivetone et de Mapeltone que sunt de spectantibus ad ecclesiam predictam de Esseburne et ad nos ratione ejusdem ecclesie ac omne jus quod habemus in eisdem capellis cum omnibus suis juribus et pertinentiis dispositioni et ordinacione predicti domini nunc Coventr' et Lichfeld' episcopi sponte pure et absolute submittimus per presentes. Ita quod quicquid idem dominus episcopus de eisdem capellis de Knivetone et de Mapeltone cum omnibus pertinentiis suis sive pro indemnitatis cujuslibet conservacione sive pro honoris adieccionem que sibi et ecclesie sue Lichfeld' grata vicissitudine offerimus pura mente alte et basse pro sue voluntatis beneplacito uno modo vel alio duxerit ordinandum id totum per omnia et singula ratum habebimus et acceptum que omnia nos fideliter observare et in nullo contravenire in verbo veritatis et sacerdotii solemniter promittimus per presentes beneficio (sic) restitutionis integrum ac omni excepcioni supplicacione inpetracioni quarumcumque literarum in quacumque Curia appellacioni et omni utriusque juris remedio si quod fors nobis competere posset contra aliqua depredictis renunciantes expresse. In cujus rei testimonium commune sigillum capituli nostri Lincoln' una cum sigillo venerabilis patris nostri predicti presentibus duximus apponendum. Datum et actum in capitulo nostro Lincoln' viij Idus Aprilis, Anno Domini M^o CC, octogesimo nono hanc ego, etc.—[*Harl. MSS.*, 4,799, f. 45.]

No. XVIII.

ORDINACIO EPISCOPI LICHFELD' DE ECCLESIA DE KNIVETON.

ROGERUS permissione divina Coventr' et Lichfeld' episcopus dilectis in Christo filiis Decano et capitulo ecclesie nostre Lichfeld' predicte Salutem, gratiam et benedictionem. Cum reverendus in Christo pater dominus Oliverus dei gracia Lincolnensis episcopus ac venerabiles viri Phillipus decanus et capitulum ecclesie ejusdem se et capellam de Knivetone nostre diocesis que ad ecclesiam de Esseburn quam idem Decanus ratione sui decanatus in usus proprios openit spectare consueverat, ac etiam totum jus quod ipsis in eadem quo quomodo competere potuit ordinacioni et dispositioni nostre sponte, pure et absolute totaliter submiserunt, promittentes firmiter per suas literas patentes in verbo veritatis et sacerdotii se gratum et acceptum in perpetuum habituros quicquid de eadem ordinandum duximus prout in literis submissionis hujus sigillis suis signatis plenius et expressius continetur nos prefate ecclesie Lichfeld' sponte nostre in Christo karissime sicut tenemur in crementa prospera affectantes attendentes

eciam onera gravia que vobis in eadem residentibus imminet que diei et estus pondera sustinetis et in eadem tanquam cultores agri dominici deo jugiter deservitis ut onera ipsa supportare facilius valeatis ac divine laudis organa nostris temporibus in ecclesia eadem quod intimis visceribus cupimus augeantur capellam de Knivetone predictam cum omnibus Juribus et pertinentiis ad eandem in augmentum commune vestre vobis concedimus magistro Petro de Wintone in rectore ejusdem cedente vel eciam decedente perpetuis temporibus possidendam Et quid usibus vestris futuris temporibus taliter applicetur virtute submissionis predictae disponimus ac etiam tenore presencium ordinamus. Itaque quod post decessum vel cessionem P. nunc rectoris predicti liceat vobis possessionem ingredi capelle ejusdem consensu nostro vel successoris nostri cujuscunque super hujus (sic) minime requisito, Salva tamen vicaria in capella eadem per nos aut successores nostros juxta vires et facultates ipsius in ceteris porcionibus ordinanda. In cujus rei testimonium sigillum nostrum presentibus est appensum. Datum apud Tatenhulle, xvij^o Kalendas Novembris, Anno domini M^o CC. nonagesimo et Consecrationis nostre xxxij^o. [*Ibid.*]

No. XIX.

CONFIRMATIO EPISCOPI ET CAPITULI LINCOLN' DE ORDINATIONE ECCLESIE
DE KNIVETONE.

UNIVERSIS Sancte matris filiis presentes literas inspecturis vel auditoris, Oliverus, permissione divina Lincolnensis Episcopus, Phs [Philippus] Decanus et capitulum ejusdem loci Salutem in domino sempiternam, literas venerabilis patris domini R. dei gracia Coventr' et Lichfield' Episcopi inspeximus in hec verba, Rogerus permissione divina etc. ut supra in mediate continetur nos igitur hujus concessionis applicationem et ordinacionem rata habentes pariter et acceptas ea unanimi consensu sigillorum nostrorum munimine roboramus. Datum quo ad nos episcopum Linc' predictum apud Bugeden vj Idus Novembris, Anno domini supradicto. Et quo ad nos Decanum et capitulum Ecclesie predictae Lincoln' tercio. Idus Novembris anno domini prenotat hanc habentem in se formam et tenorem Prioris litere vidi Ego, etc. [*Ibid.*]

No. XX.

UNIO CAPELLE DE MAPLETON AD ECCLESIAM DE ESSEBURN.

UNIVERSIS Sancte Matris Ecclesie filiis presentes literas inspecturis vel auditoris J. decanus Ecclesie Lychefeld et ejusdem loci capitulum, salutem in domino sempiternam noveritis nos literas venerabilis patris nostri domini R. dei gratia Coventr' et Lych' Episcopi inspexisse, sub eo tenore qui sequitur. Rogerus permissione divina Coventr' et Lych' Episcopus dilectis sibi in Christo Philippo, decano, et Capitulo Ecclesie Lincoln', salutem, in auctore salutis, cum nuper Ecclesiam de Asseburn nostre dioc' decanatu Ecclesie vestre Lincoln in usus proprios Canonice ab antiquo concessam et perpetuo appropriatam, quam Ecclesiam decani Ecclesie vestre qui pre tempore fuerant per appropriationem hujus modi inquiete possederant temporibus dintius post mortem domini Petri de Wynton, qui Ecclesiam ipsam ad presentationem bone memorie Henrici quondam illustris regis anglie aliquamdui tenebat ut rector, Decano vestre Ecclesie Lincoln' ab eadem Ecclesia de Asseburn per nostram sententiam aut alterius indicis Ecclesiastici non amoto statum vestrum ac Decanatus vestri in hac parte redintegrantes et decuit quatenus de facto immutatus sue interruptus extiterat, vobis et vestro Decanatu Linc' de cetero rehabendum concesserimus, libere et quiete vos ad id et cetera beneficia tam per nos quam per nostros antecessores vobis impensa respectu habentis super Capellam de Knyveton et de Mapilton quorum jus patronatus ad Ecclesiam de Asseburn ante dictam, et ad vos ea ratione spectare dinoscitur, et super toto jure ad vos seu vestrum Decanatum super eisdem Capellis spectante, nostre ordinacioni et

dispositioni venerabilis patris domini Oliveri nunc Lincoln' Episcopi ad hoc in erveniente consensu pure sponte ac libere submisistis promittentes vos ratum habituros et firmum quicquid per nos super capellis eisdem fuerit ordinatum. Nos igitur submissionem hujus modi admittentes vestrumque considerantes affectum, Quem zelo in time caritatis ad Ecclesiam nostram Lychfeld' hactenus habuisse comperimus vestrum honorem et commodum in hac merito affectamus, pensantes itaque una cum vestre gratitudinis maritis onerosa dispendia que occasione dicte presentationis et ad missionis dicti Petri de Wynton ad Ecclesiam ante dictam sustinuisse dictim in quod que tamdiu commode ejusdem Ecclesie caruistis aliis que legitimis causis existentibus que ad infra scripta merito nos inducent dictam Capellam de Mapelton cum omnibus suis juribus et pertinentiis Ecclesie supradicte de Asseburne a vobis vestroque Decanatu ratione ipsius Ecclesie perpetuo annectimus, et unimus, ac in usus proprios futuris temporibus possidendis, auctoritate pontificate concedimus, ac etiam confirmamus Statuentes, ordinantes, disponentes et etiam concedentes, ut, cedente vel decedente Rector' ipsius Capelle de Mapelton, liceat Decano vestre ecclesie qui pro tempore fuerit aut vobis ipsis forsitan tunc Decanatu vacante, Capellam ipsam de Mapleton et ejus possessionem per dictam appropriationem, concessionem, et annexionem cum omnibus suis juribus et pertinentiis, libere ingredi et tenere nostro aut cujuscunque alterius consensu minime requisito. In quorum omnium Testimonium, Sigillum nostrum presentibus est appensum. Datum apud Crokesle, tertio Kalen' Novembris, anno domini millesimo ducentesimo octogesimo nono. Et pontificatus nostri tricesimo secundo. Nos igitur premissa rata habentes et firma ea presenti scripto cum sigilli nostri appositione confirmamus. Datum Lych' ij idus Octobris, anno domini millesimo ducentesimo nonagesimo.—[*Carte tangentis*, etc., Lincoln' ff. 32, 33; Add. MSS., 6671, f. 577.]

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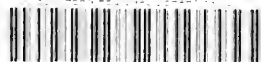


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