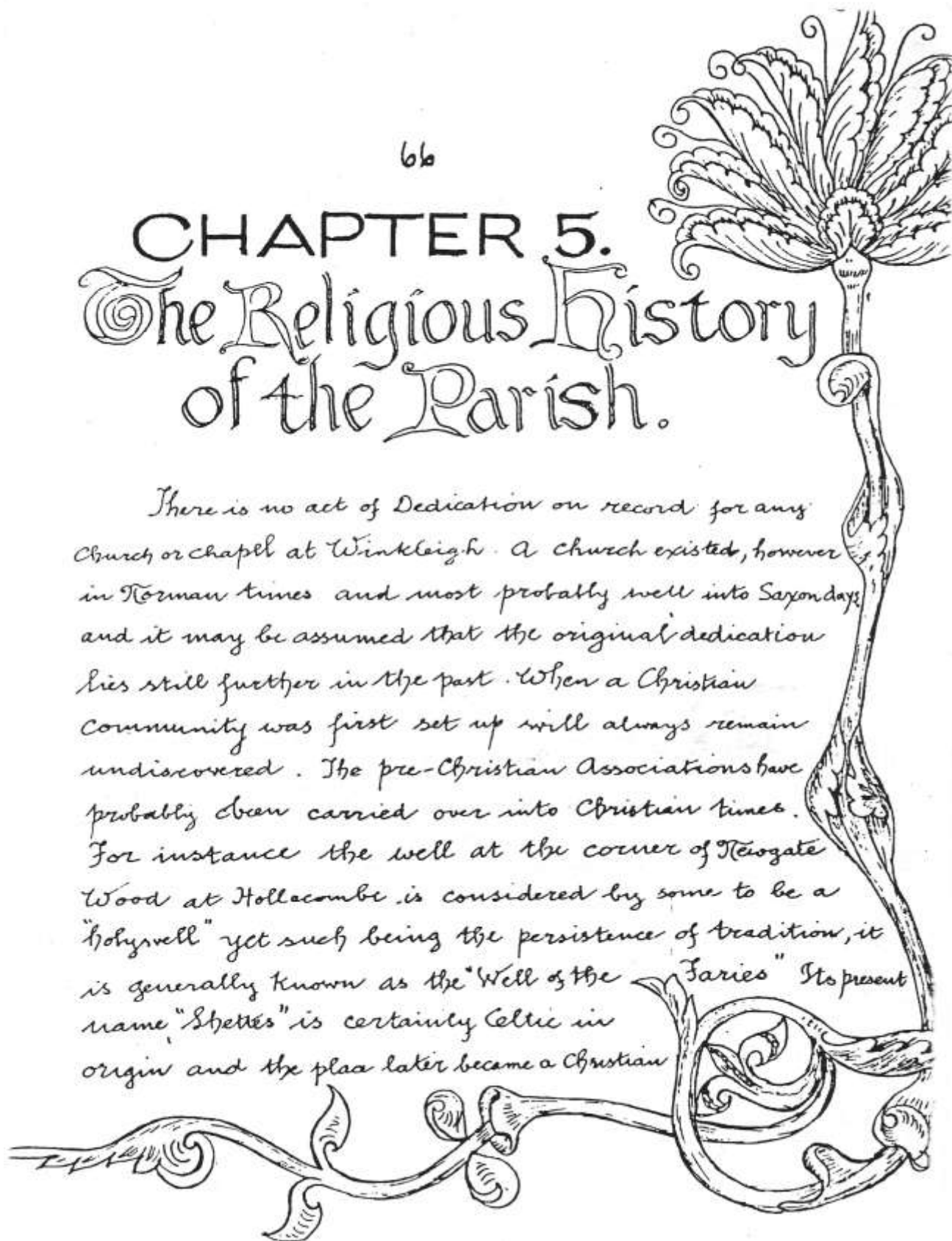


CHAPTER 5. The Religious History of the Parish.

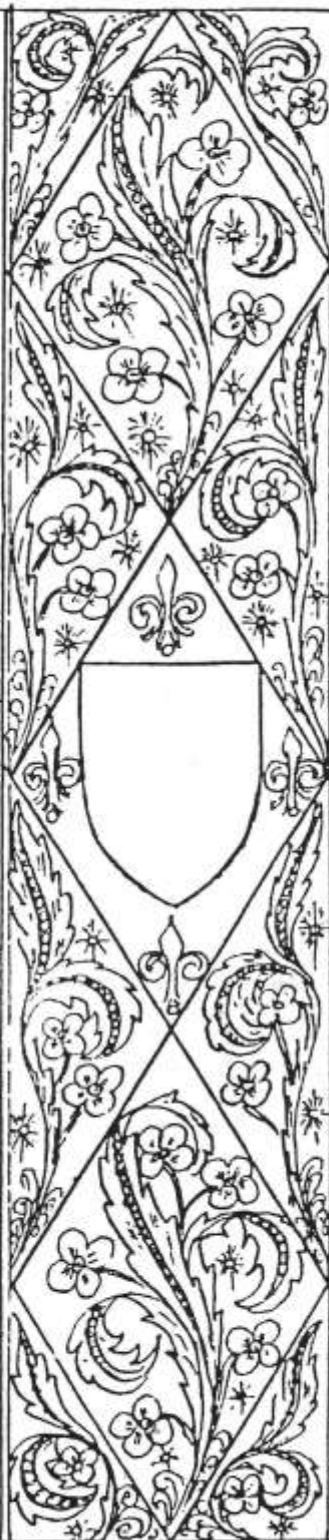
There is no act of Dedication on record for any Church or chapel at Winkleigh. A Church existed, however in Norman times and most probably well into Saxon days and it may be assumed that the original dedication lies still further in the past. When a Christian community was first set up will always remain undiscovered. The pre-Christian Associations have probably been carried over into Christian times. For instance the well at the corner of Teogate Wood at Holacombe is considered by some to be a "holy well" yet such being the persistence of tradition, it is generally known as the "Well of the Fairies". Its present name "Shettes" is certainly Celtic in origin and the place later became a Christian



monument, it was at first pagan. Again on the Western side of Winkleigh Village there is a Holyswell Copse. Since there is no mention of the usual ancient crosses the early religious history can only be presumptions.

Accordingly we are pressed back to documentary evidence which is far too recent to serve the earliest conditions.

We have a list of incumbents ¹ which commence in 1202, of which more will be said later. Perhaps of greater importance is who held the patronage. Risdon and Westcote both relied upon traditional tales for their notes.



The former states that the family of Keynes were patrons of the Church, before one of them finding the parson miscarry himself towards him, gave the sheaf to St Peter in Exon, whereunto it appertaineth. But some suppose it rather by reason that Thomas Keynes married Joan, the sister of Walter ² Stapledon, Bishop of Exeter. But Capt Worthy states "the Keynes family never had anything to do with ³ the patronage of the Church. Yet when in 1176 Bishop Bartholomew of Exeter confirmed to Tewkesbury ⁴ the Church of Winkleigh he mentions that Roger de Winkolega held of the monks of Tewkesbury. It had come into their

hands through gift or sale by either Robert FitzRoy, Earl of Gloucester or by his son and successor, William. Henry I gave it for his own soul and for the souls of his Mother and Father, according to the Confirmation by Edward I in 1300.

Winklesigh did not remain under their proprietorship, however. Bishop Brewer, for the support of the deans of Exeter Cathedral increased the endowments of the Chapter by granting them Winklesigh in 1225⁵. This new position was recognised in the Chancery Proceedings of 1255 when William de Kaignes submitted and gave quit claim in acknowledgement of the rights of the Dean and Chapter. There is

no further trouble recorded in respect of the advocacy of the Church.

The 1242 transfer yielded to the Chapterhouse "free authority serving them" and as the living fell in, the new vicar was appointed by them. It would be no doubt be most illuminating if full records of the presenting of the benefice could be known. For in 1681 the benefice was leased for three lives for a fine of £300, with a condition requiring £10 of the tithes to be applied to augmenting the living. The right of presentation was generally decided by drawing lots or "balls" as they were termed so that each



member of the chapter had several benefices in his gift⁷. Referring to the list of incumbents given in Note 1. it is doubtful whether the first three Rectors (1202 - 1310) spent much of their time at Winklesham. Researches for the purpose of this book have proved rather unrewarding. We may hope that "the good is oft interred with their bones" for the Bishops Registers are far from commendatory reading! In 1384 Richard Troubridge (or Trowbridge) appears to have refused to administer the sacrament of the Eucharist or hear Confessions in the Chapel of St. Michalls. Hollacombe (Barton) Thomas, Bishop of

Exeter, gave him "stout instructions to take pains to administer the Sacraments of Penitence and of the Eucharist or to appear before us in person in our manor at Exst. Again, according to the Patent Rolls, Nicholas Colet (Colcote or Colecote) with others "entered the free warren of Thomas, Bishop of Exeter, hunted therein fished in his several fishery took fish, hares, rabbits, pheasants and partridges and assaulted his servants" Roger Bowden (1572 - 1603) was unsuccessful in a suit with George Vicary of Tarradock, claiming tithes on mares, cows and sheep, milk butter and cheese. The custom, it was alleged, "had been from time out of mind

inviolate. ^{9.} Three of the six children of Walter Teale matriculated at Exeter College Oxford. He was vicar, at the outbreak of the Civil War, and was also Rector of Iddesleigh. He got into trouble through quartering soldiers, plundering etc and was sometimes forced to fly and abscond in woods and furze brakes.

Such details as we have to give life to a bare list of vicars are not always adverse, although we have to rely more upon secondary authorities for our knowledge. Joseph May, son of Joseph May, vicar of St Austell was instituted at Winklesham in 1643, became vicar of St Austell at the Restoration. The memory of the "Sufferings" of Walter Teale may have hastened his departure.



"Pious" Solomon Colling is the only vicar with this descriptive title. Francis Vicary is remembered chiefly by his peculiar "will" in which he leaves his wife £10 and the gift of one featherbed. In the codicil his wife was to have the use of the bed for life and then it was to pass to the executrix (his daughter). The wife predeceased him in the event. William Davery officiated for a very short time, but is sufficiently important to be mentioned at length in chapter 8. One of the sons of John Fisher Turner was a famous Judge in India and there was a stained glass window to his memory in the South aisle of Exeter Cathedral until this was damaged in 1942. Clearly, these

miscellaneous references only serve to show the poverty of our material.

We must now leave our pastors, to enquire into two allied subjects - the question of absentee vicars and the frequent dilapidations of the Church. The latter was mentioned in 1310 and 1333 and again in 1373. The last named is in the form of a complaint of the Bishop of Exeter to the officer of Justice in Devon.

"We have received a serious complaint enumerating the defects in the chancel, books, ornaments buildings and locks(?) and - other things needing repair; which Walter Judd
(the vicar)
left unattended in his time, through heedlessness and neglect. Wishing therefore, in answer to the pressing treaty of the present vicar, to take thought for the timely remedy of these matters we entrust the matter to you (and) we wish you to inform us, after the business of enquiry has been carried through how numerous and of what kind they are and for what price they can be properly repaired and whose concern repairs of this kind are" II.



We cannot lay the fault on the rapidity at which the living changed hands during this century (the Black Death claimed two vicars in the one year of 1349 alone), nor upon the lack of means to keep the Church in repair. For hundreds of years the church had a fair income for this purpose, including several chief rents and a moiety of a farm, East Chapple (Places.)¹² There were also a number of benefactors and of course the church rates, which sometimes amounted to six in one year).

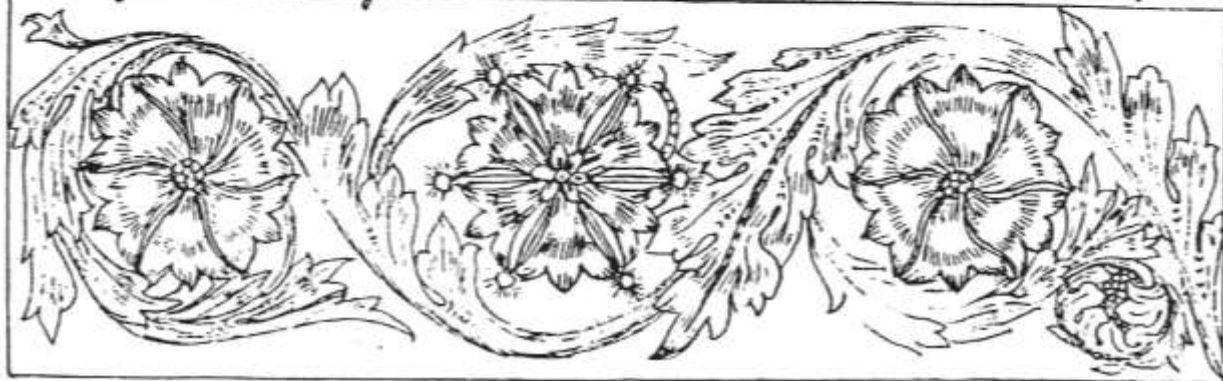
Legally the churchwardens should take their share of the blame for they are chiefly responsible for the fabric. But the most likely cause



for blame is absenteeism. The Church history of Devon will reveal many men who are said to be vicars of Winkleigh at various times and whose names do not appear upon the authenticated list given in Note 1. William Miller is described as the parson¹³ of Winkleigh in 1238 when William Molendinis was rector from 1234 to 1280. Again Walter Judd is cited by Bishop Bratyngham in the complaint given above, whereas William Jordan was vicar at this date. These are cases in point, and we must assume that they refer to curates in charge, although William Miller may have been a layman and incorrectly represented. Indeed, an examination of the registers

reveals other signatures than that of the vicar, but this is not conclusive evidence of absenteeism and most likely is the result of appointing curates. From 1774 to 1788 there is direct record of these curates being in charge,^{H.} although there were altogether ten curates during the vicariate of Rev.^d John Cliff. Since he lived to be 80 and held the living longer than anyone else on record (54 years) there is much to be said in mitigation. This might also be said of Rev William Davy 1826 who was 82 when appointed and had a curate during his short ministry. There were six curates again from 1827 to 1856.

An obituary of the Rev.^d J.P. Bremridge, who was instituted in 1873 and died in 1887, contains a commendation for his sense of duty in re-starting the daily services. Before this time, the Church accounts show that the church gates were locked up week by week. This may be a case of dual offices similar to that of Rev.^d Walter Veale, 1603-43 who was also Rector of Iddesleigh 1616 and appears to have spent most of his time in the neighbouring village. Certainly some time before 1873, Mr Pinckard, a



native of Winkleigh, on his periodical visits to his home, was grieved at the dirty and ruinous state of the parish Church. It was this which led to the Restoration which will be discussed at length in the next chapter.

We must leave our enquiry into the activities of individual clergy and consider the sources of income which the Church enjoyed. Some were hinted at above - the chief rents, the moities, the benefactions, the rates and so on. Let us consider them in more detail.

The high or chief rents of the Church fall into two categories - (a) those which were in the nature of a gift or legacy (b) those which the Church had to pay (to the Lord of the Manor for instance) on buildings for which they

received ordinary rent. In the first category we are fortunate to have the original deed of a fifteenth century legacy (1426) which was discovered in the old parish chest. The manuscript is in a very dilapidated state and certain portions are consequently indecipherable. The text moreover seems corrupt in places ¹⁵. In it Nicholas Bong left various lands and appurtenances on condition that the recipients "also pay and deliver ... the moities of the issues and rents aforesaid beyond reprises save one farthing to the guardians of the parish Church at Winkleigh so that the said guardians may disburse the said moities for the upkeep and benefit of the said Church" arrangements are then made to see that the legatees shall be renewed "from among the

dwellers within the parish of Winklergh aforesaid whom the prebost of the borough and town of Winklergh Ke-ynge for the time being shall appoint." We are also lucky in being able to see this last named provision in operation, for there is a document of 155 $\frac{2}{3}$. The number of trustees having dropped to below the minimum of four, the remainder enfeoffed twelve new ones. ¹⁶ There is a subsequent trust deed of this property at East Chappel dated 1586 and another appointment of trustees in 1800. The last alteration was effected in accordance with a fresh scheme received from the Charity Commissioners in 1873 when the property was granted to the vicar (for the time being) as Chairman, to the two Church wardens, and to twelve other parishioners of Winklergh, in trust, to use the income for the necessary annual expenses of the fabric of the church, inclusive of the tower, but exclusive of the chancel and to keep the accumulations for any extraordinary outlay connected with them. The earliest payment on this amount is the most curious - ^{the chief or high rent of} half a pound of pepper and a glove. It was paid in kind from its inception down to the eighteenth century, at a cost varying from $\frac{5}{16}$ to 3/- after



is period there must have been an arrangement whereby the fixed sum of $\frac{5}{16}$ was paid, for all future entries record this sum. On the other hand the rent of this farm was for hundred of years assessed at $12\frac{1}{2}$ (if we except 1651-3 when it was at $10\frac{5}{6}$). The highest rent was £22.10^s. (1837). Tworthy states that the moiety was rented by auction in 1799 for 21 years at the rent of £20 (large rent due to the boom of the Napoleonic wars). It was afterwards leased in 1819 for £19.10^s and it later fell to £15.

East Chappel is not the only Churchland, but our knowledge of it is more detailed than that of others.

The records regarding Punchardon, Crispin and Greyabridge are incomplete, but a high

rent of $1\frac{1}{2}$ was paid in pre-Reformation times on Punchardon from which the Church received $5\frac{1}{2}$ as ordinary rent and $14\frac{1}{2}$ was received for the rent of Crispin. These entries however disappear after the Reformation. The Church has also received high rents from Church Park ($2\frac{1}{2}$) Cross Park ($1\frac{1}{2}$) Quarry Park ($1\frac{1}{2}$) Water Hays or Waterells ($1\frac{1}{6}$) and Dodman's mere ($1\frac{1}{2}$) dating probably before the Reformation. The Church House, built in 1535 has been let for various sums from $3\frac{1}{2}$ to $5\frac{1}{2}$ in the sixteenth century, to $13\frac{1}{2}$ in the early part of the present century when it was let once a week to a Poor Law Official. The rent of the Church lands in 1826 was given by the Commissioner of Charities as £15.11.3 and

in the report of the Endowed Charities of Devon (1865-7) at £26.15.9. On the other hand churchwardens had to pay 6^d high rent to the Borough Court on the Church House. The three lords of the manor of Wruckley Keynes - Mr Keynes, Mr Escott and Mr Broughton, collected high rents to the end of the sixteenth century where the final entry in the Church accounts, "paid to Mr Broughton for high rent" is left blank in the money column.

The nett revenue from these lands was of course supplemented by the tithe and glebe land. The latter was once considerable but, with the authority of the Ecclesiastical Commissioners, it has gradually been sold, until only four acres remain, bringing in an income of about £4 an acre. Little information has come down to us about the tithes and first record of real interest in this matter is a late one. It is the Apportionment of Rent Charge Lists. Aneurin Owen, aided by a cornishman Henry Badcock as valuer and by a local man, Arthur Friend, as surveyor finished his task on 20th April 1846. Three weeks after the Tithe Commissioners for England and Wales confirmed





the apportionment which had been drawn up. In the words of the enactment

"the clear average annual value of the Tithes of the said Parish, during the seven years preceding Christmas in the year 1835, would not fairly represent the sum which ought to be the basis of a permanent commutation of the said tithes. The Dean and Chapter of the Cathedral Church of Exeter are the appropriators of the Corn and Grain Tithes. The Vicar is entitled to all other

Tithes." He states "I find that the Tithes other than those of Corn and Grain, arising and accruing from the Glebe Lands have been declared to be merged in the said lands, and such declaration of merger has been duly confirmed by the Tithes Commissioners.

Now know ye that I, Arthur Owen, do hereby award that the annual sum of £427 5.7^d by way of Rent charge in lieu of the Corn and Grain Tithes of the Glebe Lands when not

in the occupation of the owner, and a proportionate part of the said last mentioned Rent Charge for any part of the said glebe lands as may, at any time, not be in the occupation of the Owner himself. And the vicar and his successors the annual sum of £ 312 instead of all the unmerged Tithes (except the Tithes of Corn and Grain), of all the lands of the said Parish of Winkleigh."

The quantities and prices of the commodities on which these tithes were based are appended. The prices are those then current.

Wheat	702.31850	Imperial bushels at $7.0\frac{1}{2}^d$ a bushel
Barley	1245.69123	$3.11\frac{1}{2}^d$
Oats	1793.04040	2.9^d

A fluctuating income was therefore exchanged for a relatively high fixed one. Three other facts might be noticed which enhance still further the value of the living at this time: a population which reached its maximum in the decade under review (1650 at the time of the 1841 census); the social habit of general church-going; and the presence in the Parish of only one other Chapel of different persuasion (a United Methodist) which might compete for support. Collections at Church services might well then prove considerable and would increase the ~~to~~ already

generous allowance of Aneurin Owen and his associates.

A comparison with the value of the living at other times is of interest at this point.

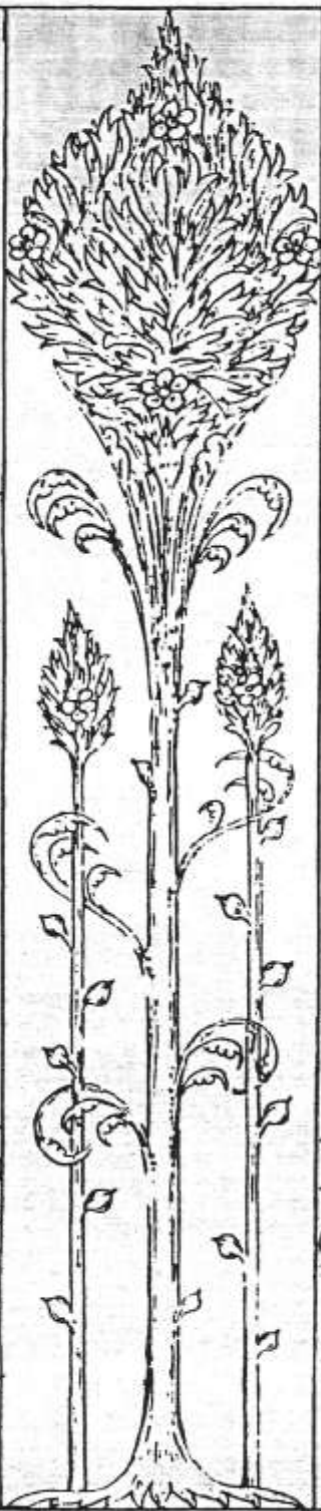
	£ s. d.
1285 (at the Taxation of Pope Nicholas IV)	13. 6. 8
1536 (Valor Ecclesiasticus)	21. 8. 9
1647 (Commonwealth Survey)	50. 0. 0
1831 (Kellys Directory)	215. 0. 0
1713 (under the Pluralities Act) (iica)	350. 0. 0

Owing to the high cost of living following the Second world war, there has been a sympathetic movement by clergy and laity to raise the value considerably, with £400 as a minimum. Earlier the Dean and Chapter of Exeter had notified the clergy that the £350 would be reduced by £15 on the retirement of the Vicar.

Without the Church accounts there would be a very large gap in our knowledge of Winklesigh. The valuable manuscript books include the accounts of the Guild's and the stable's accounts. Considerable references have been extracted in laying the foundation of other sections of this book but there is much to be sifted from the residue. They cover over 400 years but unfortunately only few of the pre-Reformation accounts remain. For 1512 there is the

heading only. ²⁰ Let us see what comments can be made, from the receipts first and then from the expenses.

In 1518 "from the Reeve of Winklergi Tracey VI^d" refers no doubt to some high rent due to the Church and those mentioned above are also recorded. The churchwardens accounted for 29 Sheep and one by bequest, also 8 Sheep in increase, making 38 of both sexes. 12^d was received for putting out to pasture one cow. The Church was clearly an active participant in the life of the village community. "Peters Pence from hylle (Hill) and Lullardesdon (Lusdon)" ¹/₂ and from Holcomb (Hollacombe) ⁴/₄ reminds us of the time when our Churches were contributory to Rome. It was also collected



in post-Reformation times, but there is no record as to the use made of this revenue. In the seventeenth century Peters Farthings occur in several accounts. The purpose of these is not specified, but it is generally understood that these amounts were paid to the Cathedral, Exeter. In 1532-3 is the entry "For the name of Nicholas Hoo sett upon the brother Kethen (sic) boke of Allhowen iii ⁵/_{iii} ^d". This curious entry refers to the entry fee for Guild Membership. In 1535 there was a special account of John Mychell - "rec of divers sommes of money and othere (?) Consyngg and dysyngg of the Church House" (The Church House remains today). When the Churchwardens wished to stress the importance of a particular

account the expression "first in the presens of the hole parish" occurs, as in 1543 and other accounts. The same account has "item of John Heywode for entryng of ij names uppon the Bedroll vi^s, that is names entred on a list, to be prayed for. They were abolished seven years later and prohibited by law. The amount received for ale made in 1565 was $\pounds 3.15.4$. For 1576 is an unusual entry "Recevyd of such as dede at Cirymlseyt, xxiij^d" and this probably marks an accident or riot. In an undated sixteenth century account John Welberlyft $\pounds 5$ for the poor of the parish. The 1641 Inventory of Church Goods reveals nine legacies amounting to $\pounds 24$ for the poor. In 1644 $2\frac{1}{8}$ ^d was received or $\pounds 2$ given to the use of the Church (that is $6\frac{2}{3}\%$) as these amounts do not appear in later accounts it can be assumed that these monies were transferred to the Poor Law Authorities. It would appear from the Constable's accounts that a "rate" was levied for the expenses of the militia, commencing in the reign of Henry VIII but this type of entry disappears again after a few years. In 1827 the Churchwardens borrowed $\pounds 5$ at 4% and in 1830 $\pounds 20$ at the same rate of interest. In 1837 "pursuant to regular notice given in the Church two preceding Sundays, a vestry meeting was held for the purpose of obtaining a church rate for the



necessary repairs of the said church".

The same was refused by a large majority only the two churchwardens being for the rate. There are no church rates after this date. In 1857 Robert Skinner, Lessee of the Sheaf tithes of the parish, left by will £100 to be applied for the improvement of the church by the Vicar and Churchwardens. The money was spent on improvements up to 1862. A subscription list for draining the churchyard was made in 1861 and the cost of £29.7^s oversubscribed by 6^s.

Turning to the expense side of the Accounts, the items

become more varied and interesting.

Some of the earliest expenditure was for cattle given to the Church through the Guilds. In the 1518-21 accounts we have "for pasture of 2 sheep, half year 2^d, for pasture (probably cows) for half year 6^s". "For cleaning an angel 2^d, and 1^d for mending

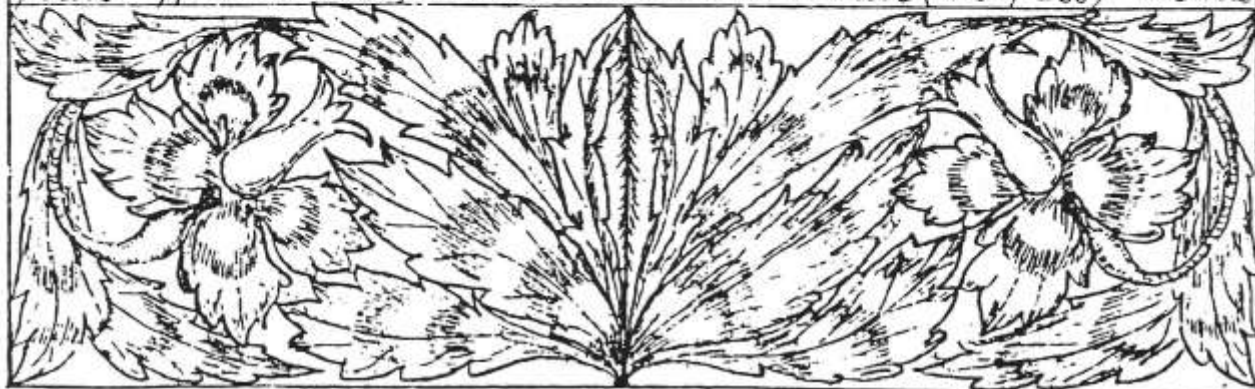
a chalice case" are self

explanatory. A missal cost 13/1^s. "To Sir Philip for the obit

of Robert Trace, 3^d" probably reveals a case of absentee clergy, for Sir Philip was not the incumbent but perhaps Chaplain to the guild and schoolmaster. It should be noted here that the title



"Sir" (Latin, Dominus) was the courtesy title given to priests who were not, as Masters of Arts, entitled to the title of magister ^{style}. "Paid to Sir Philip Paw for his Salary £4 13:4 was probably for the mastership of the School (1523-5) "Paid to the Brelyn for making of a whorone 11j^d is unusual and obscure. From payments of the accounts found during this period entries occur such as "Pd for the fyghty dole of Mr Harvey's lenne 111j^d". It is thought to be a variant of the XV Loole (as written in other parish accounts) meaning fifteenth or fifteen, from Anglo-Saxon fiftha or fifta-dael, "fifth share". "Paid for a cor noia - xij^d". This is understood to represent Quorum Nomina which was a writ from the local officials, acting as a receipt and serving as an additional prerequisite of the King's Tax Collectors. In 1542-3 for the first time we have "Item for making out of the Crests upon the church 11 111j^d" and the Reformation denudation commences with the entry, "for takyng down of the pykters vij^d.... The Hye Goste and other pectys vij^d. Ten years later xij^d was paid for Plokyng down of the ymages and carrying out the anters". "A fyne of suet to the Burg Cort" cost 2 1/2^d. From 1565-7 accounts Winkleigh's priest appears as one of the 223 in the Exeter Diocese (out of 288) who were



on the non-preaching list.²¹

"The wardens did give for a sermon to preche Gods word in the church ⁱⁱⁱ ⁱⁱⁱ ^d is fairly conclusive in this matter.

Another entry "payd for the expenses of ij men at Challeghe ij^s Confirms the supposition that the pronunciation of local names by the inhabitants has not altered for hundreds of years.

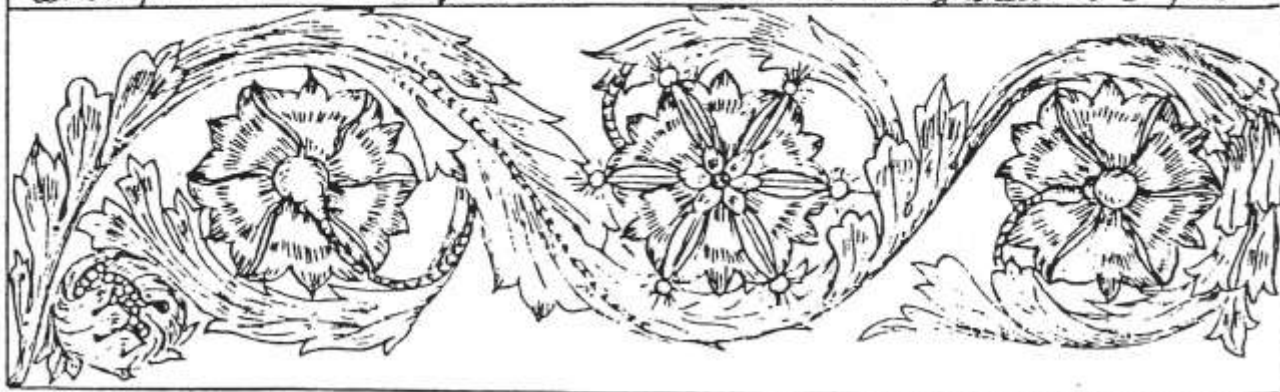
"Challeghe" is still used for Charleige and "morchet" for Morchard Bishop. The 1581 account reminds us when bowling and tennis were played on the North side of the church, with "payd for mending of the Tenes Courte xxiiij^d". "For fower loks and Keys settinge on the same for the parish Chest v^s" refers to the old chest still in the church (Luesdon Aisle). An entry of 1662 is described in rather odd language. "Paid for the Booke of Cannons and

the booke prohibiting marriages(!) ⁵/₄^d" It would appear that daily Services were unknown in 1664 when "Thos Diling was paid ⁵/₄ for keeping the Church gate locked and for opening them on Sundays". The village must have been visited with a great snowstorm in 1669 as Thos Duling was paid ⁵/₆ for makinge cleane of the Church when the great snowe".

Unfortunately there is a break of over 120 years and the 15th Century accounts have probably been lost. The earliest mention of a parish clerk is from the list of obits (undated but probably late 15th or early 16th Century. Early in the 19th Century the records show £5/5/- paid to the parish Clerk. This was paid down to 1897 when Mr Williams (clerk) died, and the post was allowed to lapse. The writer remembers

his stentorian voice, just a fraction of a second ahead of the congregation (showing his authority) with the responses. This period also records "land 2/- for East Chapel". From 1819-27 there are many entries for musical instruments. "Paid for a Clarinet £2/2/- Strings for the Violincello and Violin 12/6 Glueing the Bass 5/- and reeds for the Clarinet 5/-". For 1827 there is a memorandum "Ringers fee for the 5th of November struck off for the future also for Candles". At the 1830 Vestry meeting it was agreed that "the Churchwardens... henceforward receive a fair rent, say ten pounds a year from the parish on account of the Church buildings in front of the Exeter Road so long as the same may be occupied on the Parish. Account by Paupers receiving Parish pay. Ordered also that two upper rooms of the above building be apportioned for a Sunday Schoolroom the Trustees of the School paying Two Pounds a year rent for the same. But in consideration of the said trustees first putting the premises in repair. The expenses of such repairs to be allowed for the rents forthcoming until the said expenses be fairly paid off"

We are reminded of the high rate of postage in 1834. "Postage on a letter $\frac{5}{11}$ ^d. In the same year the Commandments were gilded at 3^d per



word = $\frac{1}{2} \frac{3}{4} \frac{1}{6}$ Lords Prayer
and other words of large size
192 words at 4^d = $\frac{1}{2} \frac{3}{4} \frac{1}{6}$.
apparently there was a great
gale in 1837 for $\frac{1}{6}$ was paid
for collecting the slate after
the storm. In 1847 twelve
years "chief rent" was paid
to Mr Croote for almshouses
to Michaelmas 1846. In 1852
The Church houses were
insured for $\frac{1}{4} \frac{1}{6}$ and in 1874 the
Church for $\frac{1}{2} \frac{2}{10}$ premium, per
annum. In 1856 new charges
on Church Houses include
 $\frac{1}{9} \frac{1}{4}$ for poor rate and $6 \frac{1}{4}$
for Highway rate. In 1866
a new Tower window was
fixed at a cost of $\frac{1}{2} \frac{5}{4}$ and
in 1867 Miss Bear's window
cost $\frac{1}{2} \frac{3}{5}$, the position of which
cannot be ascertained. The
Organ was installed in 1873.
In the following year Mr Luxtons



attendance to the Organ (blowing)
cost $\frac{1}{2}$. There is no entry
for the Organist's salary for a
number of years. Later (1899)
it is accounted for as a
donation from the Vicar (Rev
H. Bremridge) $\frac{1}{2} \frac{5}{4}$. At the 1904
Vestry Meeting Major Dunning
requested the Churchwardens
to represent to the Vicar the necessity
of stopping persons making a
path from the North to the South
gate. Heaps of rubbish intermingled
with weeds, docks etc should
be removed as they were a
disgrace to the Parish. In
1922 the carving of an oak
brackett roof of church, painting
fixing and gilding ... $\frac{1}{8} \frac{1}{6}$. This
refers to a boss which had dropped
to the floor and broken in pieces.
Our last entry is "for William
Mitchell. Hoisting flag (1914) $\frac{1}{3} \frac{1}{6}$ ".
The amounts for the beginning

of the twentieth century are undoubtedly incomplete and are not signed in many cases.

There are several other sources which are of interest although the material they contain is impossible to use within the text. Accordingly they have been placed in the notes, so that their interesting details may not be lost. They include a complete Churchwardens account for 1529-30 (note 23) a specimen list of obits from the 16th century (note 24), a list of public fasts commanded by the King drawn up 1643 (note 25), a subscription list for Bread and wine 1619, names only (note 26) names of church rate payers 1623 (note 27) and 1816 (note 28)

Those who glance at these rather barren annals should pause and consider what they mean. There lies there than meaningless words and names, mere *bric à brac* of a discarded past. These men were our ancestors. Like us they lived and died. Their brief hours were not chronicled as ours today. In the study of history we are too apt to look at the big men and the colourful deeds, touching either with romance or disdain the unadorned documents which have reached us. Here we have an opportunity to put ourselves back into the lives of the small but all important beings who have shaped without rephrase yet truly our society as it now stands. It is in the documents referring to the Church that we may best see them, for as never today, their lives were centred upon it. However, their lasting memorial is perhaps in Stone, in their Church and it is to this that we shall now turn.

