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978-1-108-06193-3 - The Archdeaconry of Richmond in the Eighteenth Century: Bishop Gastrell's 'Notitia' the Yorkshire Parishes 1714–1725

Edited by L.A.S. Butler

Excerpt

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INTRODUCTION

The 'Notitia'

THE REASON FOR THE 'NOTITIA'

Under the later Stuarts and increasingly under the Hanoverians it was the practice to promote to the episcopal bench those clergy who were politically sound rather than those who possessed any pastoral gifts or the charisma of spiritual leadership. In the early eighteenth century it was exceptional for a bishop to be appointed to a diocese where he had previously held a succession of offices. This meant that newly appointed bishops needed a handbook to their new diocese. They had to know how many parishes it contained; they would wish to ascertain the rights of patronage and, after 1704, they were legally required to make returns detailing the value of all livings to assist the Privy Council in the dispensation of Queen Anne's Bounty. The bishop would also need to learn which livings lay in his own patronage and would be concerned about which livings were in dispute over patronage, income or status.

A resident bishop would gradually acquire this information either from his registrar and archdeacons or during the course of his primary visitation. If he delegated his visitation to a vicar general or to commissaries, as many did, and if he seldom resided in his diocese but frequented Court and Parliament, then it was much more difficult for him to gain a clear impression of the whole diocese. Although Francis Gastrell did conduct his episcopal visitations in person, he normally lived in Oxford where he was a canon of Christ Church. His visits to his extensive northern diocese seldom occupied him more than two months in any year. He therefore needed information about the pastoral care of his flock, the schools which provided their formal education and the charities which sustained the sick and the needy. However, he also used this notebook for the collection of material about the sequence of patronage and medieval chantries, together with occasional comment on ruined chapels. All this information would provide him with a more complete picture of his diocese as a preliminary to his triennial visitations.

After the Hanoverian succession the twin dangers of recusancy and of nonconformity are reflected in the visitation queries about the numbers of papists, the existence of Presbyterian and Quaker meeting houses and the provision of schools. The 1715 rising gave urgency to the need to assess the numbers of papists. There was a constant need to increase the number of chapels to ensure regular attendance at Sabbath worship and the consecration of newly built churches was a task frequently undertaken by the bishops in the early eighteenth century in the counties west of the Pennines. By contrast even though papists were increasing in strength few new churches were erected east of the Pennines between 1660 and 1836 (see p 9 below).

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THE TEXTS OF THE 'NOTITIA'

Two folio books⁶ forming Gastrell's original notebook now comprise 268 numbered pages, with interleaving and plain endpapers of nineteenth-century date. The folios have been divided at the double page 130–131 in order to make two books. The pages are ruled vertically into a broad margin and two columns on the left-hand page and two columns on the right-hand page. The parish entries run across each double page. The detailed arrangement is discussed below (pp 5–11); the abbreviations are noted at pp 33–7. The pages are divided horizontally by pencil lines into four or more sections to aid neat presentation. An inserted sheet in 371A states that this is the original copy of Gastrell's notes and that a fair copy is lodged in the Registry. The books are bound in brown leather with tooling along the edges; the spine is badly worn. The front carries a black leather panel entitled BISHOP GASTRELL'S SURVEY OF THE ARCHDEACONRY OF CHESTER (371A) . . . OF RICHMOND (372A). These titles are nineteenth-century and post-date the division of the folio into two books. The material in these volumes suggests that the 'fair copy' was made in 1720–1 ie, after the first round of enquiries and the consultation of Torre, Thoresby and Dodsworth, but before the 1722 visitation, the fuller enquiry upon schools and charities and the extensive use of Gale, Stevens and Dugdale (see p 15).

One fine folio book⁷ comprises 370 pages and endpapers, 362 are numbered, ruled vertically into columns as in the original folio. The endpapers include an exchange of letters between Mrs Elizabeth Gastrell, the bishop's widow, and Hugh Speed, the then bishop's secretary, concerning the gift of the 'Notitia' in 1755 to the recently-appointed bishop, Edmund Keene. The book is bound in blue morocco with tooling on front and back and with its spine bearing on a panel BISHOP GASTRELL'S NOTITIA. This spine binding has been renewed more than once. This is the Registry 'fair copy' and is used as the basis of the present edition because it represents Gastrell's final version.

A copy was made in the late eighteenth century using the Registry version. It was probably ordered by Bishop Porteus in 1776–8 in anticipation of his primary visitation. It was prepared in two folio books.⁸ The first book, covering the archdeaconry of Chester, consists of 331 numbered pages with 4 blank pages at either end and an incomplete index (A–N) of 3 pages at the end. The second book, covering the archdeaconry of Richmond, consists of 225 numbered pages with 4 blank pages at either end and with a completed index of 6 pages at the end. The books are bound in brown morocco with tooled edges, gold edge lining and a spine title. The front cover carries a red leather panel NOTITIA ARCHDY OF CHESTER (371B) . . . OF RICHMOND (372B). The books have been extensively annotated throughout with information from Bishop Porteus' visitation of 1779. The front sheets include (in a later hand) lists of the abbreviations employed by Gastrell and by Porteus.

⁶ Chester Cathedral, Jacobson Library: MSS 371A, 372A.

⁷ Cheshire Record Office: EDA 3/3.

⁸ Chester Cathedral, Jacobson Library: MSS 371B, 372B.

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The Richmond Registry copy⁹ comprises 312 pages and endpapers; 310 pages are numbered. All are ruled as in Gastrell's folio and as far as possible follow his arrangement of material. This volume concerns only the archdeaconry of Richmond. In general Gastrell's text is followed, but the scribe or notary uses the later range of abbreviations, and occasionally turns over two pages and has to insert the omitted material. He is also much more careless in the task of transcribing names and figures. A substantial addition in the western deaneries is material from visitations and correspondence of the period 1755–84, inserted as one operation and placed either in the empty columns or in the margins. The 1779 visitation information is not given in this volume. The book was bound in brown leather with tooling on the edges. The front is inscribed B. LEDGER. The 'B' may stand for Copy B, with the implication that Copy A was housed at Chester Registry Office; 'B' might also mean area B ie, Richmond, whereas 'A' meant Chester. It has been rebound since 1978.

METHOD OF CURRENT ENQUIRY

In assembling his material, Gastrell had available to him the enquiry conducted by Nicholas Stratford (bishop 1689–1707); this contained both a valuation of benefices 1704–6¹⁰ and a return of papists 1706.¹¹ This information was brought up to date by a second enquiry to provide the valuation of benefices and sources of income 1716–18,¹² an enquiry into papists 1717¹³ and a return about schools 1716–19.¹⁴ This material was entered into the original 'Notitia' as it came to hand.

At times it is possible to see the registrar or the commissary replying to specific enquiries or attempting to sort out thorny problems of patronage.¹⁵ An attempt was made to supplement the information on parishes by including specific questions in the 1722 visitation.¹⁶ A further enquiry into schools and charities 1723–5¹⁷ sought to fill some gaps in the earlier survey. The 'Notitia' was now transferred to a 'fair copy' in the Registry. The final topic of enquiry in 1724 checked upon the number of townships and the method by which churchwardens were elected.¹⁸ Each of the seven enquiries might produce 76 replies from incumbents and up to 33 from curates. In practice the total was much less because of non-returns, of plurality and of disputed jurisdictions.

⁹ West Yorkshire Archive Service, Leeds: RD/RU.

¹⁰ C.R.O.: EDA 6/1; see also EDA 6/4/39. All the references prefixed EDA are referring to items in Chester diocesan records at Cheshire Record Office (CRO). For Chester archdeaconry nearly all the returns are in Cheshire RO; for Richmond some are at W.Y.A.S. Leeds, if the parishes are now in Ripon diocese, but some are still at Chester or at Preston (the western deaneries) and some are lost. There was also a copy of the 1704 valuation at the Office of Queen Anne's Bounty and the collection of parochial enquiries made in 1705 ('Notitia Parochialis') at Lambeth Palace Library (see Lawton 1842, xi–xii).

¹¹ C.R.O.: EDA 6/2.

¹² C.R.O.: EDA 6/4.

¹³ C.R.O.: EDA 6/5, of 1767; see also note 30 below.

¹⁴ C.R.O.: EDA 6/3.

¹⁵ C.R.O.: EDA 6/10/5 and EDA 6/4/38.

¹⁶ C.R.O.: EDA 6/7; see also EDV 7/2 and pp 159–61 below.

¹⁷ C.R.O.: EDA 6/6.

¹⁸ C.R.O.: EDA 6/8.

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The parochial returns survive in the eastern deaneries for some of these enquiries but there is patchy coverage. The returns are at Cheshire Record Office in Chester or at West Yorkshire Archive Service in Leeds (for Ripon Diocese). A few relevant documents are at Lancashire Record Office in Preston.

The sequence of writing and the different ink of the additions (occasionally dated) in the 'fair copy' shows that the two main operations in Richmond were of 1717–18 and 1722–4. The replies to these enquiries were entered into the 'Notitia' in a digested note form. The sequence of enquiry was that Gastrell's wishes were conveyed by his secretary William Stratford to the registrars in each archdeaconry (Chester: Henry Prescott; Richmond: Thomas Waite); these persons then sent out a list of queries to each rector, vicar or parochial curate. The replies were collated and sent to Gastrell in Oxford; the actual returns remained in the registry office.¹⁹ The bishop's secretary questioned any doubtful points of status with the registrar before he or the bishop entered the information in the folio volume. These questionnaires were intended to ease the path of the bishop at visitations. After 1721 the process was directed from William Stratford in Oxford to Peregrine Gastrell in Chester.

METHOD OF HISTORICAL ENQUIRY

Most of Gastrell's current information came from these parochial returns together with some material held in the archdeaconry registry office. However, to determine parochial status and past patronage Bishop Gastrell needed to seek out a variety of historical sources. The earliest were two archdeacons' registers formerly at Richmond but moved first to Kendal (1709) and then to Lancaster (1718);²⁰ those of Charlton and Bowet were consulted in the original manuscript though now known only in Matthew Hutton's transcripts.²¹ An earlier Richmond register was also consulted but this had only survived in the transcript copied into Bishop Bridgman's Ledger (also in part copied by Gale).²² For details of institutions Gastrell frequently consulted the books kept at Chester from 1540 onwards.²³ Only occasionally was it necessary to consult registers, exhibition books or visitation material.

¹⁹ W.Y.A.S., Leeds: RD/AC/1/5.

²⁰ Gastrell, 'Notitia', p 3 'The Court at Kendal removed to Lancaster in 1718'. It remained there until 1748 and returned to Richmond following a court case brought after the death of Peregrine Gastrell (*The case between the Mayor and Corporation of Richmond and the Principals and Officers of the Consistory Court of the Archdeaconry of Richmond*, 1748); H. B. McCall, *Richmondshire Churches* (1910), xxiv; J. Addy, 'The Archives of the Archdeaconry of Richmond', *Archives*, 7 (1965–6), 25–33, esp. 25–6.

²¹ A. Hamilton Thompson, 'The Registers of the Archdeaconry of Richmond 1361–1442', *Y.A.J.*, 25 (1920), 129–268; inspected by John Burton, *Monasticon Eboracense* (1758), p. x, probably soon after the return of Registers B, C and D to Richmond in 1750–1.

²² Those copied from the Register of Richmond into Bridgman's Ledger Book contain either double letter or triple letter pagination (eg p 15EE, p AAA); it is not clear whether Bridgman took this form of reference directly from the work he copied, but it seems to be the most likely explanation; see also Roger Gale, *Registrum Honoris de Richmond* (1722), 62–77. The extents of the archdeacon's manors are clearly a composite piece of work as they include post-Reformation leases.

²³ The Bishop's Act Books at Chester have a gap 1686–1752, only partly covered by the Register Books; the Ordination Papers do not start after the Restoration until 1698. There are only 9 ordinations in Gastrell's reign, as clergy tended to go to London or York to be ordained; only three of Gastrell's ordinands subsequently served in Chester diocese. Call Books and Subscription Books also survive erratically: eg Call Book of 1691 (note 52 below) and Subscription Book of 1717–25 (L.R.O.: ARR 10/8).

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The second main source was the collections made by earlier antiquaries, those of James Torre (1649–99) at York and those of Roger Dodsworth (1585–1654) at Oxford. Dodsworth was consulted about chantry incomes (available from a York diocesan registry list) while Torre's collections tapped the wealth of archbishops' registers and associated deeds in York. Another frequently-used manuscript (Ms. L) was a list of values of the benefices and their patrons held by the antiquary Ralph Thoresby (1658–1725) at Leeds and derived from the York diocesan records.

The third main source was published material. Although his principal collection of historical material had been made in 1717–20, for the two northern deaneries he made extensive use of Roger Gale's *Register of the Honour of Richmond* (1722) as soon as it was published. For his list of monasteries he made use of Torre and Dugdale (1655–73), together with Stevens' *Additions* (1722–3). A few sources are less explicit but can be tracked down. In each of these works Gastrell was looking particularly for information about the status of the living, its income and the descent of its patronage. The precise use he made of each source will be considered below (see pp 11–16).

ARRANGEMENT OF THE 'NOTITIA'

As with its exemplars of Wake in Lincoln and of Fleetwood in St Asaph,²⁴ the 'Notitia' prepared by Gastrell was arranged in four columns with a broad left-hand margin. In the margin were given the financial details of the parish and the population; in the first column were details of the parish itself, in the second details of the living and historical notes; the third was reserved for schools and the fourth for charities. Only the headings 'schools' and 'charities' are provided by Gastrell; the other three have been supplied by the editor.

DATA

The financial details stated whether the parish was served by a rector, a vicar or a curate, whether it was discharged from payment of first-fruits and tenths because its income was below £50 p.a. and whether it was augmented by Queen Anne's Bounty. Its value in the King's Books of 1535 was given. The current value of the living as certified to the Privy Council in 1705 was noted, and was occasionally revised upwards (see Appendix B, p 39). The sums due to be paid in tithes, triennials and synodals were declared together with any pension due from the living. This last normally originated in the fourteenth century with the establishment of a vicarage by a monastic house and was usually difficult to recover from the lay patron who had acquired the abbey's rights at the

²⁴ R. E. G. Cole (ed), *Speculum Dioeceseos Lincolnensis*, Lincoln Record Society IV (1913); Bishop Fleetwood, 'Speculum Sant Assaviensis': National Library of Wales, Aberystwyth, Church in Wales Records ST.A./MB/57. Archbishop Thomas Lamplugh had a similar 'Book of the Diocese' compiled at York.

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Dissolution.²⁵ A sustained attempt to recover these pensions from the proprietors had been made by the Laudian bishop John Bridgman between 1619 and 1635 but was then not actively pursued at the sixteen churches from which they were due.²⁶

Information had been sought from incumbents about the population of the parish,²⁷ the number of papists and the existence of nonconformist meeting houses, but the returns from the parishes were incomplete. The spread of nonconformist congregations was uneven within the archdeaconry. Dissenters' meeting houses, including eleven Quaker meetings, occur in the major towns and in the remoter settlements of Wensleydale and Lonsdale.²⁸ Four Presbyterian meeting houses included assemblies at Startforth in Teesdale and Ellenthorpe near Boroughbridge.²⁹ Three Anabaptists were noted at Barton Cuthberts. There were a total of 981 papists recorded but only one meeting, that at Leyburn, is mentioned.³⁰ However not all incumbents sent in returns on this enquiry. The margin was also used to record the number of townships within the parish.

PARISH

The details of the parish are generally concerned with the financial resources available to the incumbent rather than any geographical or topographical

²⁵ Pensions were due from appropriated churches at Ainderby Steeple (Jervaulx), Aysgarth (Jervaulx), Clapham (Archdeacon of Richmond), Easby (Easby abbey), Farnham (Beauvale), Great Ouseburn (Eggleston), Little Ouseburn (Precentor of York, succeeding Fountains in 1223), Manfield (Easby), Middleham (Dean of Middleham), Rokeby (Eggleston), Sedbergh (Coverham), Startforth (Eggleston), Well (Hospital of St Michael at Well), Whixley (St Robert's Priory, Knaresborough). Lay patrons paid triennials at Downholme (Coverham), East Witton (Jervaulx), Hunsingore (Ribston preceptory) and Marrick (Marrick priory); other appropriated churches were former priories at Coverham (external chapel) and Nun Monkton (conventual nave).

²⁶ Lay patrons still paid pensions at Ainderby Steeple, Aysgarth, Clapham, Easby, Great Ouseburn, Rokeby, Sedbergh, Well and Whixley. Pensions were lost during the Civil War at Farnham, Manfield, Middleham and Startforth. Bridgman's concern with the rights of the Church are shown by the provision of a new Consistory Court at the west end of Chester Cathedral in 1635: V. C. H. *Cheshire*, III (1980), 192 (illustration).

²⁷ Numbers of 'Families' are given in only 14 parishes: Bedale (385), Goldsborough (50), Hardrow (90 or 100), Hawes (200), Lunds (26), Marton-cum-Grafton (64), Marske (72), Nidd (16), Great Ouseburn (64), Ripley (180), Scruton (65), Stainley (17), Thornton Steward (30 or 40), Thornton Watlass (60) and perhaps Kirby Ravensworth (33).

²⁸ Quaker meetings are recorded at Aysgarth, Bedale, Bentham, Dent, Garsdale, Hawes, Knaresborough, Leyburn, Richmond, Sedbergh and Well. Some of these meetings date from 1665; others are more recent: Bedale (Great Crakehall 1703), Dent (Lone Ing 1701), Garsdale (1703). Meetings at Carleton in Coverdale (1665), Catterick (1689), Gilling (1712), Grinton (1665), Hartforth (1689), Lartington (1690), Masham (1689), Middleham (1704), Patrick Brompton (1701), Rokeby (Lane Head, 1695), Romalldkirk (1689), Smaarber (1689) are not noted by Gastrell or his correspondents. W. Pearson Thistlethwaite, *Yorkshire Quarterly Meeting of the Society of Friends 1665–1966* (Harrogate, 1979), 93–7, 412; J. C. Atkinson (ed), *North Riding Records*, VII (1889), 102, 111, 180, 191, 199, 228; D. M. Butler, *Quaker Meeting Houses of the Lake Counties* (1978), 145–63.

²⁹ Presbyterian chapels are recorded at Boroughbridge (Ellenthorpe), Grinton, Knaresborough and Startforth: Atkinson (as note 28) 103, 120, 161, 164 (Garsdale, 1697); *Fifth Report of Charity Commissioners* (1821), 647–8 (Ellenthorpe).

³⁰ The major families were the Lawsons at Brough Hall near Catterick, the Maires at Lartington, the Messengers at Fountains Hall, the Scropes at Danby, the Trappes at Nidd and the Tancred's at Whixley. At most of these houses there was a Jesuit priest in residence during the early 18th century; the residence of St Michael also served town missions in Richmond and Leyburn; other families maintained chaplains to serve the household and to act as tutors until their sons could be sent to St Omer or Bruges for a Catholic education. H. Aveling, 'Catholic Recusant Families of the West Riding 1558–1789', *Proc. Leeds Phil. and Lit. Soc.*, X (1963), 191–306, esp. 256–67; E. E. Estcourt and J. O. Payne, *The English Non-Jurors in 1715* (1885); E. S. Worrall, *Returns of Papists in the Diocese of Chester 1767* (Catholic Record Soc., Occasional Publ., no. 1, 1980); Summary List in C. R. O.: EDA 6/5.

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comments though these do occur spasmodically. The information upon the townships was of value in establishing the size of the parish or the dispersed character of its settlements. It also indicated tithe obligations where these might be disputed. Another item which was more regularly included west of the Pennines was 'gentlemen's seats'; however, these are mentioned in 13 parishes.³¹ The final item in this section was whether the election of churchwardens was canonically done; if it was irregular the methods of the local peculiarities were given, such as 'by ancient custom' or 'by house row'.³²

PATRONAGE AND STATUS

The major part of Bishop Gastrell's historical enquiry was concerned with establishing the status of the living whether served by rector, vicar or perpetual curate. If it was appropriated to a monastery, then the period (or even the precise date) of the appointment of a vicar was established. The method of his institution was noted. If it was served by a perpetual curate or a parochial chaplain, then the circumstances surrounding the creation and the financial provision for his employment were enquired into. Similarly if the incumbency had been impropriated by a lay rector/owner at the Reformation then the extent of his rights and obligations was established. Of the 75 churches in the three eastern deaneries 32 were rectories, 36 were vicarages and 7 were independent curacies. A further 39 buildings were dependent chapels served by curates regularly appointed by the incumbent of the mother church. The scattered nature of settlement in Lonsdale meant that the four parishes in Yorkshire supported six parochial chapelries. In 13 cases the support for the curate or clerk was dependent on the goodwill or generosity of a local landowner.³³ At Middleham the dean of the college founded by Richard III continued to claim for himself the rights of patronage which were later to become a source of nepotism.

For a bishop newly entering a diocese in which he had not previously served it was desirable to establish which were the disputed cases of patronage and to inform himself of past decisions. The 'Notitia' contains an assiduous combing through the institution books, and occasionally the exhibition books, in order to determine the sequence of patronage and to learn what had happened in cases of lapse. The most stubborn case appears to be that of Burneston while the most complex patronage was the product of a divided fourteenth-century

³¹ Gentlemen's seats are listed in 13 parishes: Burneston, Catterick, Croft, Easby, Gilling, Hipswell, Kirklington, Stainley, Startforth, Thornton Steward, Thornton Watlass, Well and Wycliffe; see also Knaresborough: John Coghill, 1693 (C.R.O.: EDA 2/3, p. 216).

³² Election by 'house row' is mentioned in 10 parishes: Brearton in Knaresborough, Copgrave, Danby Wiske, Farnham, Finghall, Nidd, Ripley, South Cowton, Stainley, West Witton. The possibility that this custom represents the survival of village reorganisation in the eleventh century cannot be ruled out (B. K. Roberts, 'Village plans in county Durham', *Medieval Archaeology*, 16 (1972), 33–56, esp. 36–7, 54), but the election by 'house row' is mentioned in 5 Cheshire and 5 Lancashire parishes (*Chetham Soc.*, VIII, 133, 158 ('town row'), 293, 298, 307; XIX, 39, 44, 45; XXI, 163; XXII, 558 'House row, or as the people call it, Neighbour-row'; also at Netherwasdale (Cumb.) in the unpublished Copeland deanery).

³³ In 13 cases an element of the curate's salary was dependent on 'good will' and could be withdrawn 'at pleasure': Allerton Mauleverer, Arkengarthdale, Askrigg, Aysgarth, Cundall, Hardrow, Hawes, Ingleton, Ingleton Fell (Chapel-in-the-Dale), Lunds, Pickhill, Stainley, West Witton.

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inheritance at Bedale. In contrast to some other dioceses the bishop and the archdeacon held only four livings (the bishop held Kirby Ravensworth and Patrick Brompton; the archdeacon had Clapham and Thornton Steward). A further two were held as prebends of York (Knaresborough, Masham [secularised in 1546]); other corporate foundations were patrons of twelve more livings.³⁴ Additionally the Dean and Chapter of Ripon had held Cleasby and Nidd since 1326; the living of Stanwick St John was held as a prebend of Ripon and this introduces the question of ecclesiastical peculiars and disputed jurisdictions. The Bishop of Chester had inherited the quasi-episcopal powers of the medieval archdeacons but the Liberty of Ripon had always been placed directly under the archbishops. Attempts were made to extend this freedom in proving wills and holding courts to Stanwick; during the sixteenth century the practice of levying mortuaries was abandoned (see p 148 below) and in the succeeding century some secular courts, particularly the Honour Court of Knaresborough, usurped the archdeacon's right of proving wills.³⁵ The views of the Parliamentary Commissioners c1650 about new church-building and the institution of new livings do not seem to have been put into effect in these deaneries or in Ripon Liberty.³⁶

Chantries and Chapels

A further aspect of Bishop Gastrell's collection was his antiquarian notes about chantries and minor chapels. In many cases Gastrell was dependent upon the notes of Dodsworth and Torre, but for the minor chapels he relied upon the observations of local incumbents and these provide a valuable record of the ruined chapels a century before Whitaker and a half-century before Hargrove. From these notes it is possible to gauge the losses caused by the withdrawal of income at the Reformation. Only one parochial chapel, Ribston, appears to have passed fully into lay hands; many others such as Hunton, Thrintoft or Thorlby fell into decay.³⁷ The division of tithes between separate townships

³⁴ Livings held by caputular bodies were: pre-Reformation: Dean and Chapter of York (Aldborough, Burton Leonard, Hornby, South Stainley), Precentor of York [since 1223] (Little Ouseburn), Hospital of St Michael, Well [since 1343] (Well); post-Reformation: Dean and Chapter of Worcester (Thornton-in-Lonsdale), Hospital of St John, Kirby Ravensworth [since 1554] (East Cowton), Trinity College, Cambridge (Aysgarth, Hawes, Masham), St John's College, Cambridge (Marton-cum-Grafton), University College, Oxford (Melsonby). Some of these later patrons succeeded monastic patrons.

³⁵ Proving of wills in the court of the Honour of Knaresborough embraced Burton Leonard, Farnham, Great Ouseburn, Knaresborough, South Stainley and Staveley and the townships of Clint and Killinghall (Ripley) and Coneythorpe (Goldsborough) in Boroughbridge deanery: F. Collins, *Wills and Administrations from the Knaresborough Court Rolls*, I (1902), II (1904) (Surtees Soc., 104 and 110). Other areas of disputed jurisdiction concerned the Dean and Chapter of York's parishes of Aldborough and Hornby, the prebendal court of Masham peculiar and the dean and college's court at Middleham.

³⁶ Material in Lambeth Palace Library (MS 902). Three proposals are noted in Lawton: the creation of separate parishes at Aldborough, Boroughbridge and Dunsforth; the uniting into one parish of Burton Leonard and (South) Stainley; and the uniting of the Ouseburns (Lawton 551–2, 557–8). For Ripon 'the seven chapels should be made into parish churches, and an eighth church be erected at North Stainley and Slensingford' (Lawton 539 n 1).

³⁷ The lost chapels were predominantly chapels at hamlets which had depended for their clergy upon chantry income confiscated at the Reformation (W. Page (ed), *Chantry Certificates for Yorkshire*, I (1892), xiv–xv; II (1893), vii (Surtees Soc., 91 and 92)): Fencotes, Hunton, Lartington, Middleton Quernhow, Newby, Norton Conyers, Norton-le-Clay, Roecliffe, Scotton, Thrintoft, Thorlby. A few losses were at deserted medieval settlements: Mortham and Stapleton. Gastrell does not mention Barforth on Tees of which the ruins still survive, nor does he mention the chapels of Kirkby Malzeard at Middlesmoor and Ramsgill.

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brought new building at Barton with two chapels erected in the same village in the thirteenth century: Barton St Marys to serve that part in Gilling and Barton St Cuthberts to serve that part in Stanwick. Only a few chapels of ease were newly erected in the seventeenth century in contrast to the many consecrated in industrial Lancashire; these were at Stallingbusk (c.1620), Eldroth (c.1630), Lunds and Howgill (1685); some others near the heads of the dales cannot be closely dated.³⁸

SCHOOLS

The confiscation of the chantry income in 1552–3 was only slightly compensated for by the refoundation of grammar schools at Sedbergh (1553), Dent (1553), Richmond (1567) and Bedale (1583). During the next century schools were occasionally founded by clerical generosity as part of more ambitious schemes, as by Dr John Dakyn at Kirby Ravensworth (1556), by Dr Robert Chalenor at Knaresborough (1617) and by Dr Peter Samwayes at Wath (1684). By 1700 there were grammar schools in all the market towns except Boroughbridge and Ingleton. A notable feature was the provision of parish schools in the more populous villages, often with a salary for the master. Anxiety about the lack of educational opportunity in the more remote townships of large parishes led to many new foundations in places such as Garsdale, Muker and New Forest. Although there are schools recorded in forty-three townships, only those ten schools with an annual income of more than £20 p.a. may be considered well funded.³⁹

For the larger schools Bishop Gastrell's enquiry was anxious to establish how the governors were appointed and who controlled the finances and held the statutes. For the smaller schools the question was who appointed the master and who paid his salary. Some donations as at Bowes and Richmond gave exhibitions to support students at Oxford or Cambridge.

The enquiry was not concerned with the actual buildings in which the schools were held. In some cases it would have been within the church in the now superfluous chantry or transept chapels, in the tower or in the gallery. The scarred walls and effigies bear witness to early attempts at letter writing as at Tanfield. Elsewhere a special schoolroom was built as part of the charitable foundation at Austwick, Lartington and Ripley, as an encroachment on the edge of the village green at Bainbridge, or within the churchyard as at Bedale.

³⁸ Old churches were rebuilt in the 18th century at Bowes 1701, East Cowton (nave, post 1707), Cleasby 1716, Bedale (tower, west facade and aisle windows, 1719–24), Leeming 1724, Stallingbusk 1725, Allerton Mauleverer 1750, Rokeby (on new site) 1775. The fabric of Barton Marys, Dent, Keld and Richmond Trinity was in disrepair; for the period 1702–14, see M. Chadwick, 'Richmondshire Presentments in the Reign of Queen Anne', *Y.A.J.*, 40 (1959–62), 371–7.

³⁹ Schools with an income of £20 or more are: Benthall £45; Richmond, Sedbergh £40; Bainbridge £28; Ripley, West Tanfield £25; Fremington £23; Hartforth, Kirby Ravensworth, Knaresborough, Wath £20. The Court of Augmentations recommended that the schools at Boroughbridge and Well should continue after 1548; but no financial provision was made to effect this (Page, *Chantry Certiffs*, II, vii, x).

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Excerpt

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CHARITIES AND ALMSHOUSES

Only one medieval hospital, St Michael's at Well, survived through the Reformation with its revenues scarcely diminished.⁴⁰ The foundation of the house of St John the Baptist at Kirby Ravensworth was created by Dr John Dakyn in 1556, reviving late in Queen Mary's reign the spirit of the medieval religious communities. However, the majority of the acts of charity in the century after the Reformation were generally small-scale gifts in the rural parishes limited to the product of a few acres, the interest upon a donation of a few pounds, or the supply of loaves or coal. In the market towns, such as Richmond, it was more normal to build a terrace of houses, but there were still many cases of modest gifts of land, money and rents. In a few cases, such as at Middleton Tyas, the medieval practice of distributing Christmas alms on the feast of St Thomas ('Thomas' Doles') was still continued. Occasionally the gifts in a large parish were restricted to a particular township or were given the practical aspect of aiding with a loan the honest tradesman who had fallen on hard times or of assisting the young apprentice to embark upon his chosen trade in a distant town.

The purpose of Gastrell's enquiry was to record all these acts of charity in order to ensure that they were well administered and regularly paid. In a number of cases there is a reference to a donor's intent not being put into effect by his executors, or to a benefaction once enjoyed but now lost. In the late eighteenth century parishes were urged to erect 'benefaction boards' to display prominently the past acts of charity. There are no early cases of such boards in this archdeaconry though the flyleaf of the parish register might be used for this purpose. There are many discrepancies between the information on 208 charities collected by Gastrell and that assembled by Lawton in 1842. Some additional 26 or 28 charities are included in Lawton. The reasons for the omissions are not clear. There may be more frequent visitation enquiries after 1778 resulting in better 'book-keeping', but the records at Bedale, Burneston, Richmond and Wensley are already good. In some cases there was deliberate amalgamation of 'The Poor's Lands' and consolidation of the Charity Doles. Also land became known by its location or by the name of its current occupier rather than by its original donor, making accurate identification difficult. Whereas Gastrell relied upon the accuracy of the parish returns from clerks or clergy, the Charity Commissioners (1820–30) could require actual documents to be produced and could cross-examine witnesses.

⁴⁰ The lost medieval hospitals were the subject of an enquiry by Thomas Waite (C.R.O.: EDA 6/4/38), namely the Leper Hospital and St Nicholas Hospital. However by then (1716) both had become secularised: St Nicholas on the eastern outskirts of Richmond had become a private house, and the Leper Hospital at Bordelby in Catterick parish was a farmhouse (L. P. Wenham and C. J. Hatcher, *A Richmond Miscellany*, (1980), (North Yorks County Record Office 25), 57–78). Two other medieval hospitals, that on Stainmoor near the Rey Cross, and the house of St Giles at Brompton Bridge, had disappeared. The hospital at Well had been refounded in 1605 by Lord Burghley (later Thomas, Earl of Exeter), an act of generosity similar to his refoundation in 1597 of the medieval hospital of St John and St Thomas at Stamford (T. Horsfall, *The Manor of Well and Snape* (Leeds 1912), 180–97). The income of the medieval chantry *La Magdalena* at West Tanfield still supported four poor widows.