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Notes on the Manor and Church at Daglingworth -2

by W. Bazeley
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Down even to the Dissolution the abbey had an interest in the parish, for an annual customary rent of nine shillings, as well as £3 a year from the ferm of pasturage, at Daglingworth, are included in the "Computu Ministrorum" (*Dugdale*, Vol. IV. p. 182).

The other charters are, No. 3, confirmation by Walter Bloet of his brother's gift of Daglingworth (the name of Duntlesborne is henceforth dropped): No. 5, confirmation by Mauger, Bishop of Worcester (1200 to 1212), of the charters of both Ralph and Walter: No. 4, confirmation by William Bloet of Daglingworth, of the Church of Daglingworth, as given by his uncles Ralph and Walter. This must have been executed after the final concord in 9th Henry III. (1225), between William and Felicia Abbess of Godestow, a copy of which is entered later on in the register, the original still remaining among the Gloucestershire Fines at the Record Office. (*Pedes Finium*, Glouc., No. 80)

The only other document is an agreement between an Abbess of Godestow and John de Gundeville, Clerk, who is to serve the Church of Daglingworth for a stipend of one bezant and two shillings; but in case he relapses this agreement is to be void, and the Abbess is free to revive all the complaints she had before against him!

This shows that the nuns did their best to administer the patronage properly, and renders it probable that they still had a Cell at Daglingworth.

H.B.

THE ADVOWSON.

The Advowson of the Church was held by the nuns of Godstow for many centuries before the dissolution of the monasteries. Since that time it has been held by the crown. At the time of the visit of the British Archaeological Association to Daglingworth in 1869, the following extract was read by Mr. Blashill from a MS. in the Bodleian Library (*Rawlinson MS.*, B. 408, fol. 152 b):—

“A final accord made between William Bloet and Felice, Abbess of Godstow, for the avowry of the church of Dalynsworth. The sentence is, that a final accord was made in the King’s Court of Westminster from the day of Easter, the ninth year of the reign of King Henry, the son of King John, afore Martyne of Pitishall, Thomas of Muleton, Thomas Heydoun, Robert Lexyn-toun, Geoffery Sauvage, and other true men of the King’s, there at that time being present, between William Bloet axer, and Felice, Abbess of Godstow, deforcere, by Absaloun Chapleyne put in her stead to get or to lease the avowry of the church of Dalynsworth ; whereof it was pleyed between them in the same court ; that is to say, that the foresaid William (? confirmed) the avowry of the said church to be the right of the same abbess, and to their church at Godstow, and released it and quit-claimed of him and his heirs to the same abbess and abbesses the which should succeed to her and to her church of Godstow for ever ; and for this recognition, release, quit-claim, fine and accord, the same abbess received the same William and his heirs in all benefits and prayers that should be afterward in the church of Godstow.”¹

The nuns behaved very generously to the Benefice ; for although its annual value (as given in the Taxation of the Pope Nicholas) was £5 6s. 1d. per annum, they appropriated only 2s. a year to the use of their abbey ; and so it continued to the Dissolution.

It is stated in the Taxation of Pope Nicholas that the Prior of Monmouth had a portion of the living amounting to 3s. 6d.²

The nuns of Godstow are said by tradition to have had a cell at Daglingworth, to have built the church and to have used it for worship.

The Lords of the Manor do not seem to have resided at Daglingworth later than the middle of the 14th century ; and the arches now standing in the village may well be the ruins of a conventual dwelling built in the 15th century.

¹ Journal of the British Archæological Association, Vol. XXV., p. 301.

² In the Valor Ecclesiasticus, the benefice is rated at £8 6s.

There must have been a church at Daglingworth long before the advowson was given to Godstow ; but there is every reason for believing that the nuns, as patrons, made considerable alterations in the original fabric, and added the tower at the west end.

The threefold division of the church by two arches—the chancel arch and the arch which was destroyed in 1845, makes it more than probable that one portion of the sacred building was allotted to the nuns who dwelt in Daglingworth.

In the letters relating to the Suppression of the Monasteries, edited for the Camden Society by the late Mr. Thomas Wright, M.A., F.S.A., are two (Nos. cxi. and cxii.), which throw some light on the last days of the Abbey of Godstow.

Catherine Bulkeley, the last abbess, surrendered the abbey to the King, and received a pension of £50, a large income for a single lady 350 years ago.

I have had no recent opportunity of consulting the Episcopal Registers at Worcester ; the following is therefore a very imperfect list of the Incumbents of Daglingworth.³

1561. Richard Saunders	1753. Joseph Chapman.
1616. Anthony Haviland.	1776. Joseph Chapman, D.D.
1624. Robert Humphrey.	1797. John Chapman.
1676. Nathaniel Gwynne. ²	1823. G. W. Freston.
1723. James Kilner.	1838. C. W. Pitt.
1729. Joseph Harrison.	1841. Henry Charles Raymond Barker.

THE CHURCH.

The Church of the Holy Cross, Daglingworth, consists of a chancel with a small vestry on the north side, a nave with an aisle on the north side, a porch on the south side, and a low massive tower at the west end.

The nave aisle was added by the present Rector in 1845.

³ Camden Society's Pub., Vol. XXVI., 1843.

² A monument in the church to Nat. Gwynne says he died in 1723, aged 83, having been rector 48 years.

Prior to this date the nave was lighted on the south side, as at present, by two 15th century windows, and on the north side by a small circular-headed window flush with the wall outside and deeply splayed within. This window, when the north aisle was built in 1845, was given to the Rector of Barnsley, and was inserted in the walls of his church. There are remains of a similar window on the south side between the porch and the tower. This window, the jambs and archivolt of which are visible on the exterior, was blocked up, it would seem, when the 15th century window near it was inserted. There are no traces left of it inside.

A very curious feature of the church was unintentionally destroyed in 1845. The arch which spans the north aisle was built in 1845 to resist the thrust of an arch of very early character which spanned the nave where the font now stands.

This accounts for the block of masonry in the new arcade where we should have expected to find a fourth arch.

From a drawing of this nave arch, which was made by the late Mr. Joyce, we conclude that it was originally semi-circular, but that it had dropped from the sinking of the foundations, or the giving way of the abutments. The imposts were oblong with the lower edge chamfered, and rested on square edged jambs of plain masonry.

When the masons began to operate on this arch, with the intention of repairing it, the stone work was found to be in such a crumbling state as to necessitate taking down and rebuilding. The Rector had intended to preserve it ; but when it was removed he thought the church would be much better without it. It was not therefore rebuilt.

High up in the wall above this arch, though not over the centre, but to the left of it, and facing west, was a Norman altar supported by two circular detached shafts having capitals with inverted cone mouldings. Above the altar was a semi-circular headstone or tympanum. The bases of the shafts appear to have been on a level with the wall plate. It is a matter of regret that when the members of the British Archaeological Association visited Daglingworth in 1869 they do not seem to have been aware of

the previous existence of this arch and altar, but to have mistaken Mr. Joyce's drawing for a representation of an earlier chancel arch.¹

Mr. Blashill noticed the thickening of the south wall of the nave opposite to the font, and said very truly that it indicated the existence of a tower resting on the walls of the nave at its west end, as at St. Michael Penkivel, in Cornwall.² But nothing was said about the Norman altar and the chapel or parvise which must have existed in this tower. This tower was no doubt destroyed in the 15th century, when the present tower was built at the west end of the nave. The walls were taken down as far as the wall-plate and a roughly-constructed roof placed on them. The floor of the chapel, which now became a mere loft, was allowed to remain, as may be gathered from an entry in one of the old parish registers.

Nathaniel Gwynne, Rector of Daglingworth after the Restoration of the Monarchy, made an entry under date 1676 that he found the following inventory of Church Goods in an old parish book :—

<p>“ One Bible A Silver Communion Cup A cover of the same Two Register books A linen Carpet A Surplice A Pulpit Cloth Cushion A Booke of Canons. An old grate flaggon Erasmus his paraphrase Bishop Jewel's Works The seconde book of Homilies A Communion Book in 4to A booke of Injunctions A Woolen Carpet Several prayer Books</p>	}	<p>These are in being An^o Dn' 1677 Sara Grogan.</p>
<p>Erasmus his paraphrase Bishop Jewel's Works The seconde book of Homilies A Communion Book in 4to A booke of Injunctions A Woolen Carpet Several prayer Books</p>	}	<p>Loft.</p>

¹ Journal of the Archæological Assoc., Vol. XXV., p. 302.

² Ibid., p. 302.

A large brasse pott	}	Sold.'
A large brasse pan		
Two brasse Candlesticks		

I think we may gather from this evidence that the priest who served the church had his chamber or parvise in the tower before a rectory house was built.

It is difficult to account for the position of the altar, which was not over the centre of the arch, but much nearer the north wall of the church. This altar now serves as a credence table on the north side of the sanctuary.¹

There is certainly one consecration cross on this altar stone. There are usually five.

The roof of the nave on the east side of the old arch would always have been in sight. This is no doubt why it is much more carefully constructed than the roof on the west side.

Low down in the south wall of the nave, near the pulpit, is an ancient corbel, which has a history of its own if we could only read it. It represents the head of a lady at the close of the 15th century, and must therefore be part of the work which was done when the present tower was built, and the windows were inserted in the south wall. I thought, when first I saw it, that it had been placed where it is to hold an hour glass: but the Rector tells me the pulpit was removed from the middle of the nave to its present position in 1845. This corbel may have supported part of the rood screen. A groove has been cut in the top of it.

On the outside of the nave the south wall and porch remain as they were before the changes in 1845. I am told there is a sun-dial over the entrance to the porch; but it is concealed by the ivy.

The long and short quoins at the south-east angle of the nave appear to have been taken down and carefully rebuilt. At the south-west angle they have remained undisturbed. These quoins are grooved, which, I believe, is unusual.

¹ Mr. Henry Medland, who has very kindly made some suggestions for these notes, thinks that the lower part of this structure may have been a window, and the upper part an aumbry, or cupboard, for the sacred vessels.

The chancel arch, with its deep abacus and bead moulding, must certainly be as early as the latter part of the 11th century.

A very interesting discovery was made when this arch was reset in 1845 or 1850. The jambs were found to be partly composed of sculptured stones turned face inwards and worked on the back.

These sculptured stones, with a very slight attempt at restoration, have been inserted over the arch on the chancel side, and are thus preserved. One naturally inquires when these sculptures were thus hidden.

Was it in the 11th century when the Norman builders thought them too sacred to be destroyed but too rude to remain in sight : or more probably in the 16th century when iconoclasm was rife, and this was the only means of preserving them ?

The sculptures represent :—

1. The Crucifixion of our Lord at that period of His sufferings when he He said " I thirst."—*St. John xix., 28, 29.*

One of the soldiers holds a spear, the other has in his left hand an earthen vessel, and in his right a sponge on the stalk of the hyssop. The figure of our Lord is very much larger than the figures of the soldiers. This is an early conventional mode of giving importance to the principal personage of a group.

2. The Saviour sitting in Judgement, blessing the righteous.—*St. Matt. xxv, 34.*
3. St. Peter, holding a key in his right hand and a book in his left.

There is fourth sculptured stone embedded in the external east chancel wall also representing the Crucifixion. It was pointed out at the time of the visit of British Archaeological Association that the tunic worn by our Lord and the other figures, the uncrossed legs of the suffering Saviour, the moustache and beard, the form of S. Peter's keys, the Greek cross in our Lord's hand, and the Greek nimbus, are all characteristics of Saxon rather than of Norman art.

It has been suggested that the proper place for these sculptures in a church dedicated to the Holy Rood would be above the chancel arch on the west side.⁴

⁴ This suggestion was made by Mr. H. Medland.

The chancel prior to the present one, which was rebuilt on the old foundations in 1850, had an aisle on the south side with a lean-to roof. This aisle is said to have been of a very debased style, and therefore was not replaced.

At the east end of the chancel was a plain round headed window without mouldings, belonging to the *Churchwarden-Gothic* period of architecture. Above this was a small window with two narrow round-headed lights cut in a single stone, flush with the wall outside, and deeply splayed within, forming one round-headed opening.

This window is now in the vestry which has been added on the north side of the chancel. Between the two lights of this little window, on the exterior, are several letters which the late Mr. Joyce, the author of the very excellent Monograph on the Fairford windows, very cleverly deciphered. The stone, in which the two lights have been cut, is a Roman altar, the inscription on which was as follows :—

D D
MATRIBVSET
GENIOLOCI
JUNIA

Junia dedicated this to the goddess mothers and to the genius of the place.

Half the letters are cut away, and the inscription is upside down.

Above this little window, in the external chancel wall, was the sculpture which is still there.

On the north side of the chancel was a small pointed lancet window of early date, and beside it a niche with a pointed arch, which was probably an aumbry. The small lancet window is now in the vestry.




The original long and short quoins at the south-east and south-west angles of the chancel have been reconstructed in the present building.

The 15th century tower at the west end of the nave is exceedingly well built. The Romans mixed pounded brick with the lime which they used for mortar. Here the joints of the masonry have oyster-shells imbedded in the mortar.

On the south side of the tower is a well-defined consecration cross—a cross *crosslet*.

There are eight sculptured heads on the top of the tower.

The four bells in the belfry are inscribed as follows :—

		HEIGHT.
1. PEACE AND GOOD NEIGHBOURHOOD	A  R 1757	26½
2. PEACE AND GOOD NEIGHBOURHOOD	A  R 1720	28
3. BLANK.		
4. MR. GYLES HAYNES CIL. WARDEN	A  R 1720	35

The initials show that three of the bells at least were cast by the celebrated bell-founders at Gloucester, the Rudhalls.

Pooley in his *Gloucestershire Crosses* thus describes the Church-yard Cross at Daglingworth, which stands on the south side of the church :—

“Two heavy steps, on which is set a socket with moulded fillet running round its base. The shaft is square, having the angle chamfered, and is mortised into the socket. The whole is massive in character and much weather-worn. It is supposed to be of great antiquity, perhaps coeval with the church, which is said to be Anglo-Saxon.”¹

I am rather surprised at the last remark of Mr. Pooley, as the cross appears to be of a similar character to many other crosses in the county which he describes as of the 15th century.

There are three old Register Books :—

1. 1561-1672. 1st entry “Joan Haynes bap^d 21 Aug. 1561.”
2. 1674-1747
3. 1745-1781. Last entry, “Timothy husbordn of Eliz. Webb bur^d Jan. 8, 1748-9.”

The following entries are of some interest :—

1600. “The Farmer’s wife was merced for plowing the Downs and paid 4^d in consideration that she should never plow it any more.”

1654-1697. Thomas Padger & wife Mary were stubborn Ana baptists in M^r Gwynne’s time. He would not “bury” either of them when dead, but entered their names in the register as

¹ Notes on the Old Crosses of Gloucestershire, p. 38.

“interred,” Mary on Dec. 15, 1684, & Thomas on Feb. 27, 1697. After the latter entry is the word “Excom^d.”

1706. “Mem. That upon the 21st day of June, A.D. 1706 M^{rs} Mary Hancock of London (born in the parish & baptized the 19th day of July 1664) presented the parish of Daglingworth with a new pulpit cloth having on it the cipher of her name, and a cushion of very fine green cloth with a yellow silk fringe.”

The Church Plate has been described as follows by M^r Wilfred Cripps :—

“The Paten is of Irish make, having been stamped in 1743 ; and was intended from the first for Church use as it has no excise stamp. The old Daglingworth Chalice (the larger one) is of London make ; marked at Goldsmith’s Hall at the beginning of Elizabeth’s reign, probably in 1565.

The smaller Chalice, purchased at Bath, with Paten, in 1850 by the Rector, is also London make, and is stamped. The date is 1583. The covers were intended to be used as Patens.”

I must express my acknowledgments for very much of the above information to the Rev. Canon Raymond Barker, Rector of the parish.

