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Newland in the Middle Ages

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NEWLAND IN THE MIDDLE AGES

by

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NEWLAND is a quiet and somewhat remote village, between the Wye and the Forest of Dean. It possesses a large and finely proportioned church, whose tower, surmounted with a pierced parapet and five elaborately decorated pinnacles, is a notable feature of the landscape from several points of view. It contains two priestly effigies (one of them of very early date), a fine altar tomb temp. Edward III, and some interesting medieval brasses. At the Reformation it had three endowed chantries and a flourishing school. In the churchyard there is a recumbent stone effigy of 1457 with a still legible contemporary inscription and, in a field near by, is an ancient oak, one of the largest in girth (48 feet) in the kingdom. Unlike most parishes, it had its origin within historical times and, though for several centuries it has enjoyed the inestimable blessing of comparative obscurity, in its early days it was in the sunshine of royal favour and was the recipient of unusual privileges and benefits.

THE THREE GREAT RECTORS

The first three rectors were, in their several ways, remarkable men—memoirs of two of them, Walter Giffard, who was afterwards a leading statesman and archbishop of York, and John of London, historian of Edward I, are in the *Dictionary of National Biography*.

THE FOUNDER

'The Church of Newland is of the gift of the Lord the King and Robert of Wakering holds it by gift of King

John'.¹ This finding of a jury in 1221 is the first spot of light that falls upon the name of Newland in authentic history. It takes us back at least as far as 1216, when king John died, and probably rather further. Before that all is darkness. In 1219, 1220, 1221 and 1223, a few other flashes further illuminate the scene, using its earlier name of Wellington. They tell us² that Robert of Wakering had lately built a church there and that the king gave him six acres of land in a suitable place, near it, to be cleared and cultivated, and two more for farm buildings, also two oaks and six fallen oaks for the work of his church and even (already?) for its repair. He is called 'our well beloved' and 'parson' (persona), *i.e.*, rector, of the church, and, finally, in December 1232, the king (at St. Briavels) gives him a sound trunk (robur) 'for his fire'. By that time he must have been over 50 and perhaps rheumatic. Let us hope the gift made him comfortable. This is the last we hear of him. The light is turned off. By 1242 he is gone and his successor appointed.

But we must now go back a little. There is no mention of Newland nor even of St. Briavels in the Domesday Survey: at that date they were still forest—the haunt of the hart, the boar and the wolf.³ The Romans worked the iron ore on a large scale at Bream⁴ and on a smaller scale at Clearwell, where they also had a villa—two Roman busts have been dug up in the garden of Clearwell castle and are now mounted on pedestals there. They

¹ 'Ecclesia de Nova Terra est de donacione domini Regis et Robertus de Wakerle illam tenet ex dono Regis Johannis. Assize Roll 272, Glos. 5 Henry III. Pleas of the Crown: Forest of Dene, m. 13 (11). Printed in *Pleas of the Crown for the County of Gloucester, 1221*, ed. F. W. Maitland, 1884, p. 48, case 191.

² For extracts from the Calendars of Rolls see appendix, p. 229f.

³ J. C. Cox, *Royal Forests of England*, p. 25.

⁴ Bream and Clearwell were parts of Newland parish till 1834 and 1856 respectively.

left traces of pavement at both ends of Newland village, but after their departure it gradually relapsed into a wild state.

The first of the new settlements seems to have been at Clearwell—the official name of the parish in the earliest records being Wellington—doubtless in allusion to the copious perennial stream that issues from the hillside in the middle of that village and flows past Stank farm (Stank is an old word, akin to the French estang or étang, meaning a pond or water course) by Scatterford, Mill End, and Tan House down 'the Valley' and into the Wye at Redbrook. By 1221 the new lands had evidently become more important than the old ones and the erection of Wakering's church among them further accentuated this predominance. 'Newland' thus became the popular name of the parish, while 'Wellington' was still its official title. After 1223 'Wellington' disappears altogether, except as a tradition. Sir Robert Atkyns, writing in 1712, says of Clearwell that it was 'anciently called Wellington'.

Clearing and cultivation probably followed the course of the stream and, by the time of king John the pioneer cultivators of the new lands had presumably penetrated as far as the present Newland, thus collecting a population which called for a church and a clergyman. With a little imagination brought to bear on the few facts which have been recorded, we can picture pretty clearly what probably happened. Our Robert of Wakering is recorded as far back as 1204 making a payment of 100 marks⁵ to

⁵ Close Rolls, I, 15. As to the value of money the mark was thirteen shillings and fourpence, so 100 marks would be £66 13 4—a large sum in those days. 'We may perhaps consider any given sum under Henry III or Edward I as equivalent . . . to about 24 or 25 times their nominal value at present' (Hallam, *Middle Ages*, 1834, III, 448). Since Hallam wrote prices have risen to at least double what they then were, thus making the multiplier 50 instead of 25, and turning Hugh Nevill's 100 marks into £3300 of our money—a good deal to carry about in a disturbed country where there were few roads and no police.

the king on behalf of Hugh Nevill and again as having a safe conduct while collecting Hugh Nevill's rents in 1219.⁶ This Hugh Nevill was one of John's most trusted advisers, and Robert de Wakering as his secretary would probably have been well rewarded for his services and so become possessed of considerable means. What better arrangement could be suggested than that Wakering should build a church and that the king should present him to the rectory of the new parish?

What sort of a man, then, was this Robert of Wakering,⁷ our first recorded rector and first builder of our church? It so happens that he is not the only person of the name who appears in the records of the period. There was also a Peter of Wakering, apparently his junior by a few years only, and probably a brother or other near relation to Robert. Their Christian names indicate that that they belonged to the dominant Norman stock. They were both members of the large body of clerics who at that time, as secretaries and general confidential agents to the king and to the leading nobles, conducted much of the internal administrative work of the government. Robert, as we have seen, attached himself first to Hugh Nevill and only came into the king's service later. But Peter—reaping perhaps where Robert had sown—was admitted into the king's service at an earlier stage in his career. We consequently know much more about his employments than we do about those of Robert, which however we may pretty confidently assume were very much of the same character. The records⁸ show that Peter had control of large sums of money, that he made catering arrangements for the king on his journeys to distant parts of the kingdom, that he occupied Taunton castle for six years during a vacancy in the bishopric of

⁶ Patent Rolls, 1201-16, p. 172.

⁷ Great and Little Wakering are near Southend.

⁸ Close and Patent Rolls.

Winchester (whose principal residence it then was), that he carried out sundry legal odd jobs in which the king was concerned, and that finally he had charge for several years of the household of the future king Edward I (then aged 6) and other royal children at Windsor. The last included superintendence of building operations and auditing of accounts. His reward for these varied services consisted of no less than seven benefices in different parts of the country (one of which he resigned in favour of a relation), several oaks and (in common with all the king's clerks) exemption from a subsidy to the Pope. From duties similar to, if not identical with these, Robert came to take up the development of Newland, building a church, clearing and cultivating his glebe and spending the last twenty years of his life as a resident country parson—and no doubt giving his parishioners the benefit of a certain amount of worldly wisdom acquired in the more mundane occupations of his earlier days. Probably both Robert and Peter, had they lived in our time, would have entered the Civil Service by competitive examination and left it, Peter as a K.C.B. and Robert, let us say, as a modest knight bachelor.

One thing about our founder is certain. He had a good eye for a site. The position he chose for his church is ideal. A square level space of nearly three acres on the shoulder of a hill, commanding (until partly blocked out by the barbarians of the 17th century) a lovely view of a winding and well-watered valley. On the south the ground slopes precipitously away from it, giving it from that quarter a soaring and elevated appearance. Sheltered on the east by a wooded hill, whence its tower seems to peep out modestly from a sylvan glade; on the north, from the heights of Staunton, it appears as the centre of a broad and fertile plain.

For reasons which I will give later, under 'Effigies' (see page 215 f.), I firmly believe that our founder was

buried in the church he had built, in a tomb placed against the north wall of the chancel, surmounted by the effigy which now lies in the chapel at the east end of the south aisle. As will be seen from my sketch, p. 214, the execution is rough and primitive, but the face is a striking one, with wrinkled forehead, high cheekbones, thin lips and pointed chin, suggesting a keen, rather ascetic, exact and scrupulous character. It is hard to believe that the sculptor was not working from recollection of the actual features of the deceased.⁹

THE PRELATE

In strong contrast to the ascetic, residential, and probably to some extent 'self-made' de Wakering, his successor Walter Giffard (also a king's clerk) was a man of inherited wealth and position, lavish in expenditure, a thorough man of the world, and, finally, an archbishop and one of the leading statesmen of his time. It is also on record that he was genial and handsome and even that in his later years he was fat.

The story of his appointment furnishes a curious little sidelight on history. Henry III had two weaknesses. One was indecision and the other an unpopular habit of bestowing English benefices on his Poictevin friends. The present case illustrates both. The king, having first presented Walter Giffard, afterwards, *viz.*, 14 October 1242, presented one Ralph of Gorges.¹⁰ There is no

⁹ About two centuries later another clerical de Wakering had a similarly varied and successful career. After being a clerk and master in Chancery, chancellor of Lancaster, keeper of the rolls, archdeacon of Canterbury and canon of Wells, deputy lord chancellor and lord privy seal, he was appointed in 1415, bishop of Norwich. After this he was an ambassador to the council of Constance, deputy to a conclave, and accompanied the body of Henry v from Dover to London. He was not often in his diocese, but presented many jewels to the cathedral. He died in 1425. (D.N.B.).

¹⁰ Cal. Patent Rolls, Henry III, vol. 3, 330, and see Appendix, p. 230.

Gorges in England (so far as I can discover) but there is a town of that name in Poitou, about 15 miles south of Nantes. It would seem that this appointment was not liked, for, on 19 November 1242 the undecided king returned to his former choice and ordered the archdeacon and officials of Hereford to admit Giffard notwithstanding the intermediate presentation of Ralph.¹¹ This order was obeyed.

Walter Giffard¹² was the son (probably the eldest) of Hugh Giffard and Sybyl, coheirress of Walter de Cormeilles, a town in Normandy on the Calonne about 10 miles northeast of Lisieux. While still rector of Newland he became canon and archdeacon of Wells and one of the Pope's chaplains. In 1256 he and his mother received the king's licence to dwell in their castle. He probably (like our friend Peter de Wakering) held other livings as well as Newland. It may perhaps be doubted whether, considering the many duties of his position, he found much time to spend in the parish, but it is quite possible that he may have devoted some of his emoluments to enlarging the church by building the aisles and south porch. The income of the rectory was a considerable one: in 1248¹³ it was recorded as being 40 marks—equal (see p. 193, note) to about £1300 of our money—and he held the office for 22 years.

On 28 May 1264 Giffard was appointed bishop of Bath and Wells and resigned the benefice.¹⁴

Though not strictly within our subject, his subsequent distinguished career throws at least a reflected light upon

¹¹ Patent Roll, Henry III, vol. 6, appendix, 718, and see Appendix, p. 230.

¹² The greater part of the information here given is from the article in D.N.B.

¹³ 'The church of Newland is of the gift of the king and Walter Giffard holds it of the gift of the king and it is worth by the year xl marks'. Pleas of the Crown, co. Gloucester, 32 Henry III. Forest of Dean. Assize roll, 274, mem. d.

¹⁴ Patent Rolls, Henry III, vol. 5, 319 and see Appendix, p. 230.

it. Within about a year of his elevation to episcopal rank he had so offended the barons by siding with the king that they ravaged all his manors; he had excommunicated the Earl of Leicester; he had been made chancellor at 500 marks (£16000 at present-day values) a year and had been appointed archbishop of York. He at once entered into a dispute (apparently never settled) with the archbishop of Canterbury on the important subject of the angle at which his cross was to be carried when in the southern province, on which he appealed to Rome—an expensive luxury, which, coupled with his lavish liberality and mode of living, landed him in debts amounting to 1600 marks in Italy and 550 marks in Paris. These may of course have been for accommodation while abroad only, but they give an idea of the general scale on which his finance was conducted. He was a strict and fearless reformer of abuses. On the death of Henry III, he became first lord of the Council (Canterbury being vacant), and was one of the three governors of the kingdom pending the new king's return from the Crusade. He was also one of the guardians of the kingdom during the king's absence in 1275. He was evidently a believer in a united family, appointing his younger brother Godfrey an archdeacon when only in deacon's orders¹⁵ and under a suspicion of being unlearned; he also made him a canon of Wells and rector of Mells, and gave him various preferments in York. (Later, in 1268, this Godfrey became bishop of Worcester which see he administered with great vigour—and pugnacity—for 33 years). On one occasion he broke off a visitation at Bromsgrove because the convent demurred to supporting his 150 horses. Walter, our quondam rector, died in 1279 and was buried in York cathedral.

¹⁵ In this he followed a family precedent—that of William Giffard who was appointed, temp. Henry I, a bishop when only in deacon's orders and was ordained priest the day before his consecration.

THE MONK

Newland's third rector, John of London, was summoned neither from the desk, like Wakering, nor from the castle, like Giffard, but from the cloister. The name sounds a vague one and there were at least three persons at that period answering to it.¹⁶ One was a celebrated mathematician, a pupil of Roger Bacon. Another, nick-named 'the Beaver', was a monk of Westminster. The third was a minor canon of St. Paul's. The evidence available points clearly to the second of these—the monk of Westminster—as being our man. Not only are the known facts of his life consistent with this view, but the entry in the Close Rolls shortly after his death¹⁷ is almost conclusive on the point. As to his nickname of the beaver, the phrase 'busy as a beaver' rises to the mind: it is not inconsistent with what we know of his life and character. I am aware that modern writers of authority sometimes call him John Bever, as if Bever were his family name, but the contemporary texts¹⁸ have 'dictum le Beuere' and 'dit le Beuere' which look much more like a nickname than a patronymic.

The monks of Westminster happen to be a well documented body and there are several entries relating to John of London in the Abbey records. From these, coupled with those in the Hereford diocesan registry, an outline of his somewhat eventful career can be fairly certainly traced. It included a sequestration, two ex-communications, and an imprisonment in the Tower. Emboldened by these experiences, he ventured, late in life, into the dangerous trade of authorship. Furthermore, though there are several indications that he had been originally a person of substance, and had, besides Newland,

¹⁶ See D.N.B.

¹⁷ Cal. Close Rolls, 4 Edward II, 287, see p. 203.

¹⁸ Westminster Abbey Muniments, 6047 and 6679.

at least one other living¹⁹, it seems more than probable that at the time of his death (as in the case of many another good man) his liabilities exceeded his assets.

His record begins with 30 May 1264, his 'presentation to the church of Newland, void by the resignation of Master Walter Giffard'.²⁰ In 1275 he is a witness at Westminster. In 1277 a sequestration of the rectory of Newland (neither the date nor the cause of its imposition is recorded) is released conditionally on the correction of the defects which had occasioned it. In 1279 the release is made absolute.²¹

In 1283 John of London received an apparently very unusual mark of royal favour, namely the gift of the tithes of Whitemead (which was not in the parish) and of all the king's new enclosures and assarts made *or to be made* within the Forest.²² The motive of this has been attributed²³ to a possible desire of the king to increase the value of the manor (which belonged to him) but the wording of the gift appears to show that it was a personal favour to John himself, inasmuch as no mention of successors occurs in it. (Until 1926 a gift to a corporation sole conferred a life interest only unless successors were mentioned). When, in 1305, John of London having resigned, and the rectory having been (under licence) appropriated by the bishop of Llandaff, the king desired to attach the same privilege to the bishopric, he made a fresh grant²⁴ (which would not have been necessary if the original one had been effective to attach the tithes to the rectory as such) and in it he expressly included

¹⁹ Fering, Essex, see p. 201.

²⁰ Cal. Patent Roll Henry III, v, 319.

²¹ Register of Thomas de Cantilupe, 1275-82, p. 210. (Canterbury and York Society, 1907.)

²² Cal. Close Rolls, 1279-88, p. 219, see Appendix, p. 231.

²³ Nicholls, *Forest of Dean*, 16.

²⁴ Cal. Patent Rolls, 1301-7, p. 319 (see also p. 313), see Appendix, p. 231.

successors. The point is of some importance, as evidence of a personal friendship between John of London and his royal patron, and strengthens the former's otherwise rather doubtful claim to the authorship of the well known lament on Edward's death which we shall examine presently. This gift of tithes was in fact so unusual and so favourable to the grantee that later²⁵ its validity was contested by the parsons of most, if not all, the other parishes surrounding the Forest. In 1284 John of London is again at Westminster as a witness and in 1295 at New Windsor in the same capacity. His tenure of the rectory ended after 38 years, in 1302 (when William of Monmouth was instituted), and he seems to have become more engrossed in the affairs of the monastery and of the royal family. His return to Westminster was at an unfortunate moment. In October 1302 the king, with an idea perhaps of expediting the wheels of justice, imprisoned the abbot, 32 monks (of whom our late rector was one) and about as many laymen, in the Tower to answer an indictment for complicity in a daring burglary of the king's treasury within the abbey precincts.²⁶ How long they remained there or how they obtained release is not recorded, but an eloquent and still extant account of their sufferings while in captivity is attributed to John of London's pen.²⁷

In 1303 and 1305 two deeds,²⁸ conveying land to the church of St. Peter at Westminster were executed which show that John of London was a person of substance. In the first, land at Fering in Essex is described as formerly belonging to John of London, a former vicar. In the second, a conveyance of land at New Windsor

²⁵ See *post* p. 228.

²⁶ For a full account see Westlake, *Westminster Abbey*, II, 430-46 and E. H. Pearce, *Walter de Wenlok*, chap. 9.

²⁷ See *Flores Historiarum* (Rolls Series), III, 115-7.

²⁸ Westminster Abbey Muniments, 1032 and 4577.

(where, as we have seen above, he was in 1295) he is the actual grantor. This latter deed even suggests the possibility that Windsor was his home and that his friendship with Edward I began when the king was there as a boy, under the care of Peter de Wakering.

In 1307 his original patron, Edward I, died and he wrote for the widowed queen an appreciation of Edward's life and work entitled *Commendatio Lamentabilis in Transitu magni Regis Edwardi Quarti*,²⁹ of which several medieval manuscripts are extant. It is dramatic in form and attained great popularity in its day. All sorts and conditions of men, from the pope and the kings down to the common herd, pay in turn their tribute of admiration to the dead king's life and work. The several characters are well sustained and the work as a whole is an interesting study of the prevalent thought and feeling of the age and of Edward's contribution to its religious, social and political developments.

In the same year (1307) it seems to have been discovered that John of London and sundry colleagues had incurred a formal excommunication pronounced by St. Dunstan and other worthies against all who should alienate certain lands given to the church. To obtain absolution for this offence they had to apply to Rome. It appears from the document, signed at Poitiers by a cardinal, providing the means of absolution that these alienations had been made under pressure from the abbot and even of the king, sometimes agreeably, sometimes threateningly applied. In the result the matter is left to the discretion of the abbot of Bermondsey, if the alienations are as far as

²⁹ Edited by bishop Stubbs in *Chronicles of the Reigns of Edward I and Edward II*, II, 3-21. (*Rolls Series*, 1883). The reckoning of 'quarti' includes the three Saxon Edwards. Henry III had made a new departure in favour of the English by naming his two eldest sons Edward and Edmund after Saxon kings instead of the French ones till then exclusively used. This seems to have been followed up at first by including the Saxon Edwards in the numbering also.

possible revoked, to assign suitable penances and to restore the offenders to the exercise of their ministerial functions, which had been suspended. In 1308 John joins the prior (Hadham) and five others in unsuccessfully opposing the election of abbot Kedlyngton—an opposition which appears to have been justified by the incompetence of the successful candidate when in office³⁰—and in 1310 he is again in trouble, being again excommunicated for failing to appear before the Commissary General of the arch-deacon of London on an accusation of crime. What crime he was accused of does not appear, nor how, if ever, he was absolved. It is notable that in two documents relating to this matter, his nickname of the Beaver is referred to.

But the shades were by this time closing in upon him. In September 1310 he entered the infirmary. In February 1311 a certain remedy costing eighteen-pence is recorded to have been purchased for him—after which he is heard of alive no more. But in the Close Rolls a significant entry occurs of a letter addressed to the king's collector of arrears of a tenth, to the effect that he is not to trouble about arrears 'due from John of London late parson of the Church of la Newelond in the Forest of Dene when he was parson there as the King [Ed. II] considers it right that he alone should be charged therewith as all the goods and chattels of the said John of London were immediately after his death taken into his [the king's] hands for certain purposes'.³¹

From this it seems probable that the king had continued his favours to John of London by lending him money which was still owing at the date of his death. Furthermore, this entry, coming just about the date when John the monk of Westminster, drops out of view, is pretty

³⁰ Pearce, *op. cit.*

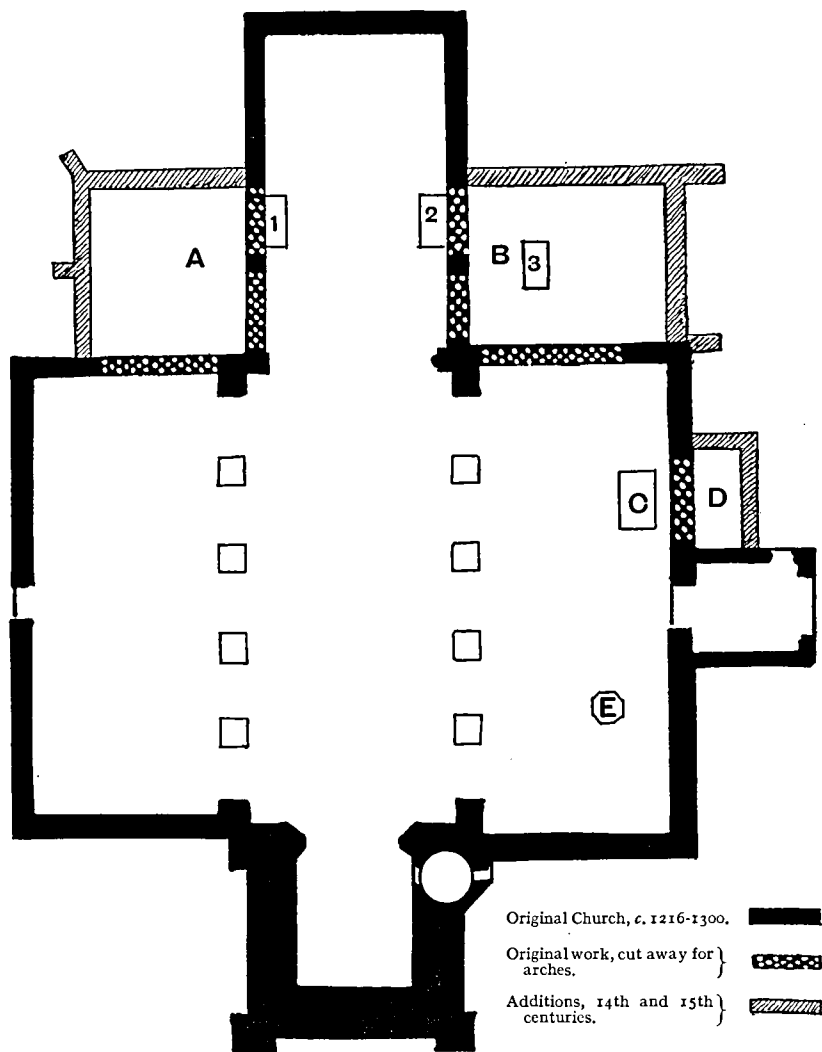
³¹ Close Rolls, 4 Edward II, 287.

clear evidence (when coupled with other minor indications) that the monk of Westminster and the rector of Newland were one and the same person. He was succeeded by William of Monmouth and Walter of Colne who held the office for about two years between them, after which, under a licence issued in 1305, the rectory was appropriated by the bishop of Llandaff.

THE CHURCH

The church is dedicated to All Saints. The first record of the name is in a grant, 20 March 1305 (Patent Roll, Edward I, vol. 4, 319), to ' John bishop of Llandaff and his successors, for the improvement of that bishopric and in aid of the maintenance of a chaplain celebrating divine service daily for the souls of the king and his ancestors in the church of All Saints, la Newlande, within the Forest of Dene, which the bishop holds appropriated to himself and his successors, of all tithes of assarts newly assarted or to be assarted within that forest, to appertain for ever to the said church '. As shown in the sketch plan, the original building conformed to the typical Early English model, of which Garsington (Oxford) is a still unaltered example—a long chancel without aisles, aisled nave, western tower and south porch. At Newland the aisles are unusually wide—almost as wide as the nave—a feature which adds greatly to the spaciousness of the general effect. The actual dimensions are—length of nave 57 feet ; of chancel 43 feet (total 100 feet) ; breadth of nave 29 feet ; of aisles 26 feet ; of chancel arch 20 feet.

The style is Early English, which, when de Wakering built, had been in vogue for a considerable time, and was in fact the prevailing style of the period. In a remote country parish the more ornamental features of the style—the clustered pillars, the foliated capitals and the elaborate and deeply cut mouldings of the arches,



- A. Chapel built by John Chinn (who died in 1416) for the chantry of 'Our Lady's Service' which he founded.
 B. Chapel built probably by Sir John Joce (who died in 1349) dedicated to St. John Baptist and St. Nicholas and afterwards endowed with the Robert Greyndour chantry.
 C. The Joce tomb.
 D. Chapel of the chantry of King Edward's Service, founded in 1305.
 E. Font (1661).
1. Probable position of the tomb (with effigy) of the founder, Robert of Wakering, who died in or before 1242.
 2. Probable position of the tomb (with effigy) of a priest unknown.
 3. Pavement slab with brasses of Robert and Joan Greyndour who died in 1444 and 1485 respectively.
- N.B.—The pillars of the nave are octagonal, mounted on square bases.

were of course not to be expected, but the general Early English character is plainly discernible, especially in the acutely pointed arcading of the south aisle and the impressive lancet arch, in three orders, without capitals, opening into the western tower.

The arcading of the north aisle is evidently of a later date, as to which see p. 209.

The almost entire absence of ornament renders the interior rather severe. The building makes its appeal by means of fine general proportions and a spacious and solemn dignity which impresses itself powerfully.

By 'original church' I mean the portions that appear to have been built by Robert of Wakering and his immediate successors Walter Giffard and John of London, both of whom were men of independent means—namely the chancel, nave, aisles, base of tower and south porch. I learn on good authority that even these portions were probably not built all at once. Robert de Wakering's church would probably have consisted of chancel, nave and base of tower only. The aisles and porch would have been added later. It seems fairly certain however that the south aisle and porch were completed before 1305, because the chapel of King Edward's Service, founded in that year, is clearly an adjunct to them. The three windows of the north aisle, whose exterior decorations (six corbel heads and a fragment of ball flower) appear to be still in their original state, may very well have been inserted at the same period—thus completing the original ground plan as indicated in my sketch.

Only the lower portion of the tower was completed. It was carried up so far as was needed to close the western end of the nave and to provide a low belfry. The difference in the stone used and in the character of the masonry employed in the lower and upper portions is very marked. A temporary floor, resting on corbels still visible about 9 feet above the ground level, was inserted for the ringers

and was probably not removed till the completion of the tower a century or two later. But the founder provided for the completion, which he could hardly have hoped ever to see, by making the lower walls 6 feet thick.

About 1242, as I believe,³² the founder was buried in the church, in a tomb against the north wall of the original long chancel, which tomb remained there until, some two centuries later, it was rather ungratefully removed when the wall itself was pierced to make the double archway leading into the north side-chapel.

In 1305 Edward I added the small chapel adjoining the south porch and founded the chantry known as that of 'King Edward's Service'.³³

Some time after this an unknown benefactor, probably Sir John Joce, owner of Clearwell castle temp. Edward III, added the large and well lighted side chancel which forms the continuation of the south aisle and dedicated it to St. John the Baptist.³⁴ The tall five-light window of this chancel, though plain in its detail, is shown, by the interlacing of the mullions above the lights, to be of the Decorated period.

On or soon after the deaths of Sir John Joce and his wife, which occurred in 1349 and 1362 respectively, the handsome table tomb of the knight and his lady which adorns the south aisle was erected, and probably not long afterwards that of the unknown priest commemorated by the other effigy now in the south chancel. The latter appears to have been a projection from the south wall of the centre chancel, opposite the founder's tomb on the

³² For reasons, see p. 215 f.

³³ See p. 220.

³⁴ There is no precise record of this dedication. A century later the chapel was called of St. John the Baptist and St. Nicholas. The second patron seems likely to have been added by the Greyndours, who founded a school (see p. 222) while the first would fit in very well with Sir John's christian name and probable choice in saintly patronage.

north side and, like that tomb, to have been removed when the double archway into the adjoining side chancel was made.

Late in the 14th century, or early 15th, one John Chinn, believed to have been an owner of Highmeadow—afterwards the residence of the Halls and later of Lord Gage—built the north side-chancel in the Perpendicular style and on his death in 1416 endowed it with various gifts. (See p. 221, chantries). Incidentally we learn from his will that there was at that time a 'high rood' in the church. It is also mentioned in the will (1546) of Robert Naylor of Coleford, who desires to be buried in the middle of the church 'before the Rode there'.³⁵ The steps which formerly led up to it may still be seen in the massive pier which supports the chancel arch on its north side.

Robert and Joan Greyndour,³⁶ owners of Clearwell castle, who were on sufficiently friendly terms with the above mentioned John Chinn for the latter to appoint the former one of his executors, further beautified and adorned the south chancel and probably, in connexion with the 'partly free' school which they founded, added St. Nicholas (the patron of children—'Santa Klaus' of Germany) to St. John the Baptist as a joint patron of the chancel. In 1444 Robert Greyndour died and was buried in this chancel and fine brasses of himself and his wife Joan (Rigge) were placed over his grave (see p. 218).

At some period, not very easy to discover, the two side chancels were connected with the central one by substituting a pillar and two arches for the original wall on each side of it. It was probably this operation that

³⁵ Hockaday Abstracts: Newland, 1546. (Gloucester Public Library).

³⁶ In 1424 they were granted an indulgence by the pope to have a portable altar and, in 1427, plenary indulgence at the hour of death (on certain conditions). Hockaday Abstracts: Newland 1424 and 1427.

involved the removal of the two priestly tombs, the recumbent effigies of which are all that now remains of them. Considering that one is almost certainly that of the founder, Robert de Wakering, this seems very unfortunate and one cannot help hoping that some future benefactor may be found who will provide for their replacement as near as possible in their original positions on each side of the main chancel.

The arches on the south side of the nave are much more acutely pointed than those on the north. The curvature of the latter is practically the same as those of the side arches of the chancel, suggesting the inference that they were put in at the same period. It is also to be observed that each of the pillars on the north side has a narrow course of about 5 inches in depth immediately under the capital, whereas all the other courses, on both sides of the nave, are of irregular depth and much more than 5 inches thick. On measurement it is found that the pillars on the north side are 5 inches taller than those on the south.

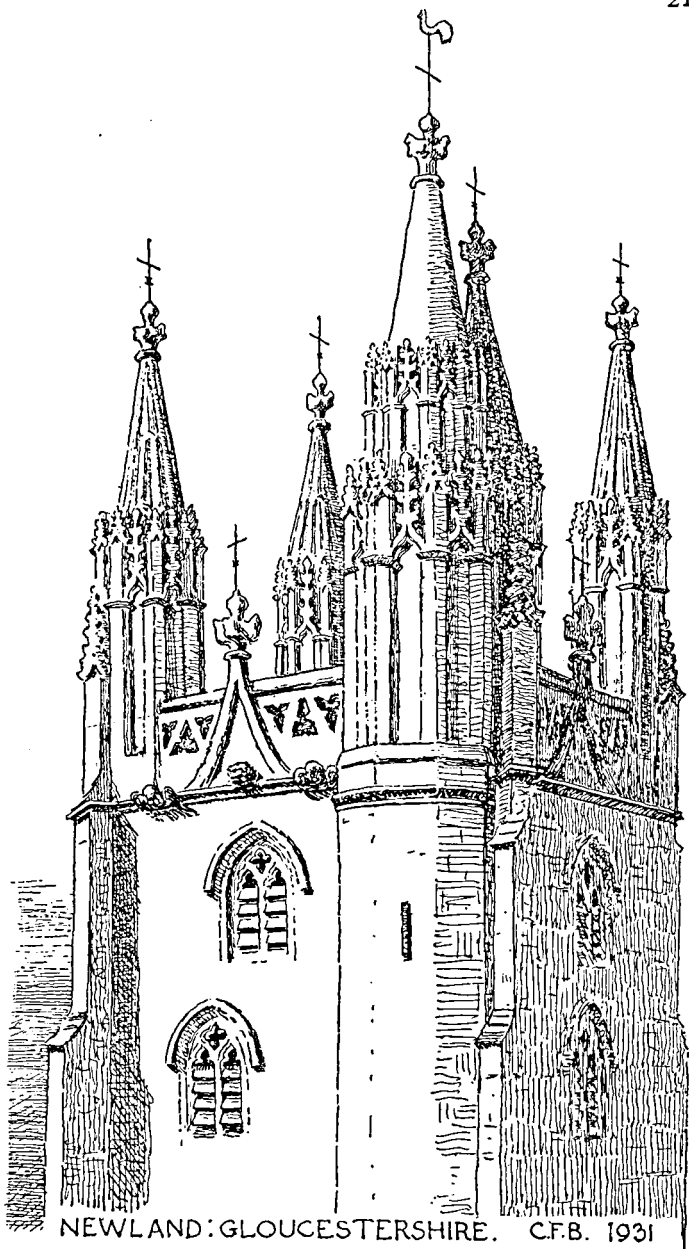
Putting these facts together it seems probable that the pillars and arches on both sides of the nave were originally of the same height and shape, and that when the new arcading on the north side was determined on it was found that the pillars were in good condition and could be left standing but that unless they were heightened the new arches, being more curved, would be lower at the apex than the old ones and would thus give the nave an uneven appearance. To obviate this, the ingenious device was adopted of inserting 5 inches of masonry under each of the capitals on the north side and so bringing the apex of the new arches to nearly the same level as that of the old ones. The device is completely successful. Few people notice the difference in shape of the arches, and so far as I know, no one has hitherto

noticed the raising of the pillars, or suggested the inference to be drawn from it.

In the absence of any record or other indication of the reason why the north side of the nave should have been rebuilt it can only be supposed that it either collapsed or showed signs of impending collapse—(the north side was the weak side architecturally—in 1863 the wall of the north aisle had to be entirely re-built and two buttresses added) and that the opportunity was taken to carry out the improvement of the chancels and the reconstruction of this side of the nave at the same time. As this cannot have been done till after the completion of the north chancel (*i.e.*, early in the 15th century) we get an approximate date for the whole set of operations—which probably also necessitated the destruction of the two wall tombs and the displacement of their superincumbent effigies. Perhaps we are fortunate in that these were not destroyed.

THE TOWER

The tower is 85 feet high. As already stated, it was at first only carried up to the height needed to form the end of the nave, that is to say, the two lower floors. This is plainly seen from the inside of the church, in the abrupt change in the stone used and in the style of masonry adopted in the upper portions, above the slanting lines where the original roof of the nave joined the tower. (The roof was heightened in 1862). But the builder, with an eye to future requirements, made his walls 6 feet thick, so when, towards the end of the Decorated period, a generous (but alas unrecorded) donor provided the means, there was ample support for two more floors and the five lofty and beautifully ornamented octagonal pinnacles and pierced parapet, which are the principal glory of the edifice. It will be noticed that while the spires of the four corner pinnacles are elaborately fluted, that over the belfry staircase is plain—an instance of admirable



NEWLAND: GLOUCESTERSHIRE. C.F.B. 1931

restraint, greatly enhancing the general effect. So well was the work carried out that when, in 1861, the rest of the church was in an almost ruinous state the tower was in perfect condition and repair.

THE JOCE TOMB

In the south aisle there is a very handsome altar (or 'table') tomb stated by Sir Robert Atkyns (1712) to be that of Sir John Joce, owner of Clearwell temp. Edward III, and his lady. They died in 1349 and 1362 respectively. The tomb is panelled all round, each panel, 22 in all, having a richly carved canopy and containing a shield on which doubtless a coat of arms was originally painted.

The knight is in armour, similar to that of the Black Prince in Canterbury cathedral—that is to say, bacinet (or inner helm) from which a camaille (originally of chain mail) falls to defend the neck, a hauberk or shirt (of the same) covered by a jupon or sleeveless tunic (made of leather) with scalloped border. The arms and legs are protected with plates over the mail. A horizontal jewelled belt supports (or rather once supported) a long sword. The jupon and camaille are now smooth, but traces of chain mail may be seen at the armpits and just showing below the edge of the jupon and at the backs of the knees. The jupon probably once showed the knight's coat of arms. The hands, once in gauntlets, have been reduced by the attrition of centuries to mere stumps. The head of the knight rests on a helm carrying an immense Saracen's head with flowing hair and beard and jewelled chaplet as a crest. The lady's head rests on a cushion, supported by fragments—to wit the toes—of two angels. The feet of both the figures are resting on lions.

The knight's helm and crest have been heavily and (at first sight) rather mysteriously mutilated: the top of the Saracen's head has been sawn off just above the chaplet,

but still projects a little over the parapet, while the helm has been entirely cut away from just below the eye slits—see my sketch, p. 214. I say advisedly 'at first sight' because, on a closer inspection of the tomb as a whole, the mystery tends to disappear. First it may be observed that the two lions on which the feet of the two figures rest are carved in different styles—the knight's being more primitive and conventional than the lady's (notice especially the manes and paws). Next, that the two figures are on separate slabs, and, that the helm and crest, if reconstructed in their original forms, would just about fill the entire width of the monument. The inference from these indications when taken together seems to be fairly clear, namely, that originally the knight lay alone in solitary state along the centre line of the tomb and that the addition of the lady (who died 13 years after her husband) was an afterthought—room being made for her by the somewhat procrustean method of taking off the upper part of the crest and the lower part of the helm and pushing the thus attenuated Sir John a little to his left. Of course this is only a conjecture, but if correct it explains what is otherwise rather obscure.

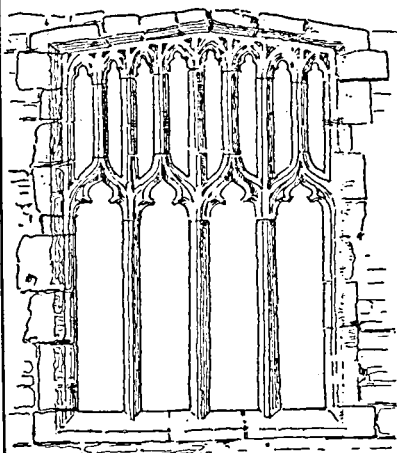
The story of the renovation of the tomb in 1863 is a sad one but seems worth relating. The whole of the panelling round the sides, except a portion which had been protected by the jamb of an arch against which it stood (the position of the tomb seems to have been altered on its reconstruction), had entirely perished, and it was felt that it ought to be reinstated. Mr White, the careful and accomplished architect of the restoration, tells us that these protected panels 'were in perfect order for reinstatement and they were such as to show the spirit and character of the work for the reproduction of the remainder. They were clean bright and fresh as they came from the workman's hands'.³⁷ He carefully

³⁷ W. White, *Newland Church*, 36, 37, see p. 225, footnote.

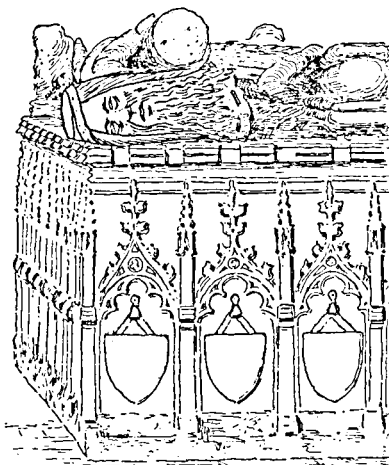
Feet

6
5
4
3
2
1
0

PRIEST: early 13th Century:
Possibly Robert de Waking:
Builder and first RECTOR.



East Window of North Chancel.



Part of the JOCE Tomb,
showing the mutilated Helm
trace of Mantling and
Saracens Head Crest

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C.F.B.
May, 1931.

removed them for protection and restoration, but (perhaps somewhat incautiously) absented himself for some months. On his return he found that the work of restoring the tomb ' had been committed to a stone cutter who actually recut the surface of the effigies to give them a freshness of finish . . . leaving . . . scarce a particle of the original spirit. He had also renewed the whole panelling of the tomb ' but unfortunately in a manner that did not in Mr White's opinion reproduce the rich and clean undercutting of the original. In fact there is no undercutting at all. What became of the original reserved panels nobody knows.

THE EFFIGIES

There are three detached recumbent effigies in the church. The two most important now lie side by side in the south chancel, supported on iron framework, about two feet above the floor. The slabs on which they are carved are chamfered at top and bottom and on one side—the left in one case and the right in the other. From this it seems probable that they originally lay against two opposite walls. The original chancel had two long walls, where there would have been plenty of room for them. When and why were they moved? The most likely answer is that they unluckily happened to be in those portions of the old chancel walls which were cut away to make the double archways leading into the side chancels. Thus deprived as it were of their anchorage and mural support they became wanderers and were several times moved about to suit the prevalent ideas or practical needs of those from time to time in authority. I have myself known of two such removals.

A most cursory glance at the two figures suffices to show that they are poles apart in treatment and probably in date. The one shown in my sketch is stiff, angular and primitive, but not without the impressiveness often observable in genuine primitive work. The features are

of an uncommon type, almost suggesting a rough attempt at portraiture. The other is well rounded and admirably composed in a lifelike manner, the drapery is gracefully arranged, especially about the feet, which rest on a small dog of the greyhound type, beautifully modelled. Curly hair falls on each side of the face. It is clearly the work of an experienced sculptor at an advanced stage of the craft. But there is little, if any, character in the face and it may be doubted whether the artist had ever seen his model.

Now for identification. Let us take the primitive one first. Judging by its general style, it would seem to belong to the earliest period of the church's life—the 13th century. As we have seen, there were in that century only three rectors: Robert of Wakering, founder and first rector, who died about 1242, Walter Giffard, who resigned in 1264, and John of London, who left in 1305. Of these the first is by far the most probable candidate. The second, Giffard, became archbishop of York and was buried in the cathedral, so it cannot be he—besides which he would not have been represented as a mere priest. The third, John of London, retired to his monastery of Westminster and did not die till 1311. He had no particular claim to a monument at Newland and moreover, by 1311 the art of sculpture had advanced considerably, and if he had had one it would probably have been in a much less primitive style. For it should be remembered that the people of Newland in the 14th century were not backwoodsmen nor anything like it. They were a well off and, for that time, highly cultured community. They had lately arcaded the nave of their church and added the lordly aisles and the porch: they built the large south chancel: they constructed, in 1349, the Joce tomb, with its two excellent effigies of knight and lady: they added two storeys (in foreign stone) to the tower and adorned it with the beautiful pierced

parapet and five elaborately decorated octagonal pinnacles: possibly too the other priestly effigy—technically quite at the peak of figure sculpture—belongs to the latter portion of this period. In the following century they continued their upward course: they built and endowed the elegant Perpendicular north chancel and chantry of 'Our Lady's Service': they endowed the Robert Greyndour chantry in the south chancel and 'half free' school and in 1445 put in the Greyndour brasses, which for graceful form and fine detail would be hard to beat anywhere: finally, in 1457, they erected the Wyrall tomb in the churchyard, with its recumbent forester, the work of a by no means incompetent hand.

Thus it would seem that at no time later than the 13th century would those in authority at Newland have been likely to set up a work of this character in their church. Admirable as it may appear to us as a specimen of early work, it would have been entirely out of keeping with their ideas of the seemly and of the ornamental.

If this surmise is correct, a fairly strong *prima facie* case for Robert of Wakering would seem to be maintainable.³⁸

If it is difficult to dogmatize about the primitive effigy, it is still more difficult to do so about the other one. Accepting Miss Roper's suggestion of *circa* 1365,³⁹ we should find a probable candidate in Richard de Lodebrok (Lydbrook?) who was vicar from 1356 to 1387 (other incumbencies about that time were much shorter). He seems to have been a man of character and means, for he petitioned the pope, reciting that he had been litigating about the vicarage for five years at

³⁸ I have abstained from discussing details of the figure, dress &c., a number of which can be cited in favour both of an early and of a late date and of no date at all. Complete certainty is of course unattainable.

³⁹ *Monumental Effigies of Gloucestershire and Bristol*, p. 449.

great expense⁴⁰—what for and with what result does not appear.

THE BRASSES

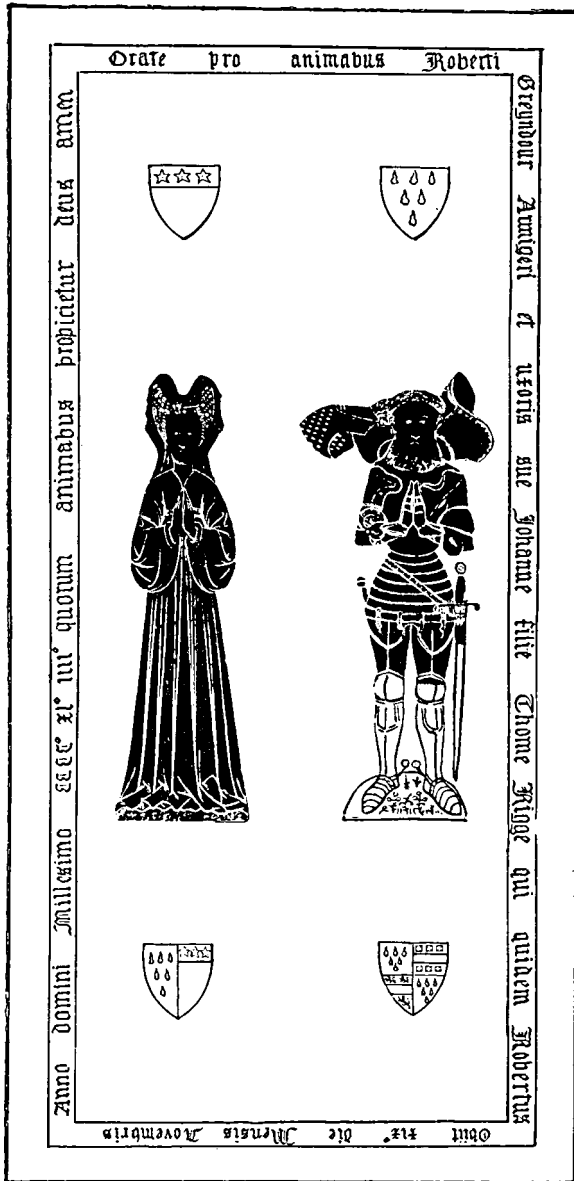
On the death of Robert Greyndour in 1444 handsome brasses of himself and his wife were placed over his grave in the south chancel.

The husband's brass shows him in armour, but the head, instead of being, as then usual, enveloped in bacinet and camaille, is bare, showing a well tended and rather luxuriant beard. This departure from the prevalent mode I like to regard as a touch of wifely affection. Another somewhat rare feature is the pauldron, an extra plate covering the left shoulder and elbow, used in tilting instead of a shield. The pauldron had holes in it, through which staples, fixed to the inner armour, protruded: through the loops thus made small pins or pegs were pushed and so kept the pauldron in position. The pauldron and two pegs are plainly shown.⁴¹ Most unfortunately the original inscription, on a brass border, and the four shields above and below the figures are gone and the only name now appearing on the slab is that of Sir Christopher Baynham, a great great nephew of Robert Greyndour, who died in 1557.⁴² There is also (to add to the confusion) a separate brass plate, of later insertion, showing a helmet and mantling, with the figure of a miner, as a crest, with hod and pick and in his

⁴⁰ Hockaday Abstracts; Newland. (Gloucester Public Library)

⁴¹ A very full and careful description of this monument by Sir John Maclean is given in *Transactions*, 1882-3, VII, 119-21, with a drawing showing how the pegs worked. The recent exhibition of English Art at Burlington House contained a fine example (the Duke of Cumberland's, 1591) of the pauldron attached in a slightly different manner.

⁴² *Transactions*, VII, 122. This has been supposed to indicate that Sir Christopher was buried under the same slab, but I hesitate to accuse the Baynhams of such a clumsy desecration of their ancestors' grave. The absence of date and all particulars is also against this supposition. It seems to me much more probably to have been the work of a later hand, after the original inscription had been lost, following a current but erroneous tradition.



Restoration
(partly conjectural)
of the
Greyndour Brasses
in their
Original Form.

The Inscription
(which follows the
almost invariable
form in general
use at the
Period) may be
translated as
follows :-

Pray for the Souls
of Robert
Greyndour
Esquire and
Joan his Wife
daughter of
Thomas Rigge
the which Robert
died on the 19th
day of the month
of November
in the year of
Our Lord
one thousand
cccc:xl:iiii:
on whose Souls
may God have
mercy. Amen.

The Arms
(left to right)
are 1. Rigge
2. Greyndour
3. Greyndour
impaling Rigge
4. Greyndour
quartering Joce
and Abenhall.

The black figures
represent the
actual brass as
now existing;
the remainder is
conjectural only.

Scale of Feet



mouth a candle. The origin of this is unknown. The Baynham crest was a lamb.⁴³ I append a sketch (incorporating, with permission, a photograph by Mr W. A. Call of Monmouth) of a conjectural restoration of the entire slab, in its original form (for authorities, see appendix, p. 232).

In the same chancel is a portion of a slab showing the matrix of the lower limbs of another brass which must have been rather similar to that of Robert Greyndour, but the brass itself has entirely disappeared.

THE CHANTRIES

At the time of the Reformation there were found to be three endowed chantries in the church, namely of King Edward's Service, of our Lady's Service, and Robert Greyndour's. We will describe each in turn.

I. KING EDWARD'S SERVICE

As already stated, this chantry was founded by Edward I in 1305 and its chapel is in the south aisle, adjoining the porch. In the return of the Commissioners appointed 14 February 37 Hen. VIII this chantry is described as supporting a priest, his stipend of 106s 8d to be paid by the bishop of Llandaff.⁴⁴ The original foundation consisted of the grant of 20 March 1305.⁴⁵ A further Commission, appointed 14 February 2 Ed. VI, added as to this chantry that the priest was also to assist the vicar⁴⁶ and curate in times of necessity. In this chapel are many tablets to members of the Probyn family, who formerly owned Newland House. The east end of it is entirely occupied by a monument, with portrait bust, of Chief Baron Probyn, who died in 1742.

⁴³ Cotton mss. Claudius c. 3, p. 94. (British Museum).

⁴⁴ Chantry Certificate 21/24.

⁴⁵ See *ante*, p. 204.

⁴⁶ Chantry Certificate 22/70. See *Transactions*, VIII, 293.

2. OUR LADY'S SERVICE

This chantry was reported by the Commissioners appointed 14 February 2 Edw. VI as having been founded by 'persons not known, to support a priest called the Morrow Masse priest, celebrating at the altar of Our Lady and bound to go from one smith to another and from one mining pit to another twice a week to say them Gospels'.⁴⁶ The morrow mass was a specially early mass for travellers and those engaged in early morning duties.⁴⁷

Tradition assigns the north chancel (which is an extension eastward of the north aisle) to this endowment. The remains of the former east window of the unextended north aisle are still apparent at the side of the entrance arch. The date of the building and the name of the founder may be inferred without much doubt from the will of John Chinn (believed to have been of Highmeadow) who died in 1416. His will⁴⁸ directs his burial in 'My new chapel in the Church of All Saints of Newland', mentions 'My Chamber over the gate of Newland' and provides three chaplains to celebrate for him in the said chapel for five years and a chaplain to 'celebrate for the soul of William Mitchell for one year before the High Rood in the said church'. The will also provides gifts to 'the altar of my chapel aforesaid'—vestments, missal, chalice, &c. The 'High Rood' has disappeared,⁴⁹ but the stairs which led to it are still visible in the north pier of the chancel arch. The 'Chamber over the Gate' seems to refer to a parvise or small room over the south porch of which there are clear indications. The east window of this chancel (see sketch, p. 214), and exterior parapet and pinnacles are Perpendicular in style and would accord with the date of Chinn's will.

⁴⁷ *Transactions*, VIII, 292. See letter to *The Times* 19 March 1931, under heading 'the pancake bell'.

⁴⁸ Hockaday Abstracts: Newland. (Gloucester Public Library).

⁴⁹ Though we know it lasted at least till 1546—see p. 208.

3. GREYNDOUR'S OR GRYNDOUR'S CHANTRY

This chantry was founded under a licence in Mortmain in 1445⁵⁰ issued to Joan, widow of Robert Greyndour Esq. to found a perpetual chantry at the altar of St. John Baptist and St. Nicholas.⁵¹ It provided originally one chaplain to celebrate for the souls of several named relations and was to be called Robert Greyndour's chantry. The endowment was finally established by the will of Joan Greyndour (who had meanwhile become Lady Barre) dated 3 February 1485 and included £12 a year for a school, to be 'half free' and for daily masses for the souls of the founders and several of their relations. It contains curiously minute directions as to the masses and as to the lady's funeral.⁵²

The Commissioners of 1547 found (certificate 31/24) that this chantry was 'to find a priest and a grammar school, half free, and to keep a scholar sufficient to teach under him continually: value in all £15 4s 9d a year'. The Commissioners of 1549 (certificate 22/70) further found that 'half free' meant that he was to take of scholars learning grammar 8d the quarter and of others quarterly 4d and to celebrate at the altar of St. John Baptist and St. Nicholas for the soul of the founder for ever, and that the then master was 'a man of honest conversation and good learning, wholly giving and applying himself in the

⁵⁰ *Transactions*, VII, 117-8.

⁵¹ I have hazarded the conjecture (p. 208) that the original patron was St. John Baptist only and that St. Nicholas was added by the Greyndours, as being the patron of children, in connexion with the foundation of their school, which probably preceded the formal deed of gift.

⁵² P. C. C. Logge, 16. Generally as to the Greyndour endowment and the school see Frank H. Harris, *Bell's Grammar School, Coleford* (Coleford: Bright and Grimwade, 1926), published on the occasion of the tercentenary in 1926, from which these notes are partly taken.

virtuous bringing up of the same scholars, whereof are at this present good store and the school very well haunted, to the great commodity of the country thereabouts'. Notwithstanding this good character the school was disendowed in 1554 but was re-endowed about 1580 by Edward Bell, who built a new school house for it, still standing at the west end of the churchyard, with his inscription and coat of arms on it. In 1875 the school was removed to Coleford.

About 1887 Mr Eveleigh Wyndham, then the owner of Clearwell castle, placed in this chancel some hatchments containing the arms of members of the family of Wyndham-Quin and interesting particulars as to the devolution of that estate, ending in the late Countess Dunraven, the builder of Clearwell church and donor of several other generous benefactions to the neighbourhood.

This chancel has lately been adorned with a reredos, painted by my sister, Eleanor Fortescue-Brickdale, in memory of our mother, representing the Virgin and Child, St. Elizabeth, St. John the Baptist and Saint Anna. The side curtains are portions of the hangings of Westminster abbey, at the coronation of King George v.

In this chancel also are placed the two priestly effigies already mentioned, one of which may (as I have suggested above⁵³) be a contemporary portrait of the founder of the church, Robert de Wakering.

In the floor are a few fragments of tile, showing (*inter alia*) a chained swan (the Bohun badge)⁵⁴, the crowned M, the Beauchamp arms (a fess between 6 crosses crosslet).

⁵³ Pp. 196 and 215 to 217.

⁵⁴ 'Thomas Woodstock duke of Gloucester, son of Edward III, used from about 1385 a lovely seal with the stock of a tree standing within a grating and surrounded by water on which float two chained Bohun swans, for his wife Eleanor Bohun' &c. W. H. St. John Hope, *Heraldry for Craftsmen*, 1913.

The piscina remains in the south wall and the communion table has been fitted with one of the disused altar slabs found in the church at its restoration in 1862.

THE CHANDELIER

Though not strictly within my period, I venture to add a paragraph on the handsome twelve-light brass chandelier which hangs in the centre of the nave.

It bears no inscription, nor is there any record of its date or donor, but it seems highly probable that it was the gift of some member of the Coster family whose mural monument, with long Latin inscription, and several sepulchral slabs are in the south aisle near the door. The Costers lived at Coleford and at Upper Redbrook where, in the first half of the 18th century they started and for many years afterwards worked a copper and brass foundry. They were also largely concerned with copper mining in Cornwall and with the copper trade of Bristol. One of them, Thomas Coster, was M.P. for Bristol from 1734 to 1739 and has a monument at the upper end of the north aisle of Bristol cathedral. The mural tablet at Newland was put up by him and claims that his father John Coster (who died aged 71 in 1718 and was buried in the church) was 'a restorer of the art of brass working in England'.⁵⁵ This no doubt alludes to the revival, at the end of the 17th century, of the copper mining and smelting and brass working industries, which (originally brought from Germany under the Tudors, with a number of German workmen to give it a start) had had a rather chequered history—finally disappearing altogether in the troublous period of the civil war. With the revival of industry a fresh start was made about 1690 and in the 18th century big fortunes were made in it. The earliest appearance of the family in the parish registers is in November 1682—

⁵⁵ 'Ærariae inter Britannos Restaurator Artis'.

the baptism of John, son of James and Dorothy Coster of Whitecliff.

The chandelier itself is of the well known Dutch pattern—a large central globe at the base with a graceful vase-like ornament surmounting it. From these, two tiers of six branches each radiate to hold the candles. There are also, at the two choir reading desks, similar branches of the same material and form, doubtless part of the same donation.

THE RESTORATION

In 1861-3 the church underwent the critical but absolutely necessary operation of restoration. The word has a sinister sound, and at once suggests the questions—How much of what we now see is true medieval work? How much of true medieval work was lost or destroyed in the process? Was the work really necessary and in what general spirit was it performed? I will answer the last question first. The entire fabric, except the tower, was in a deplorable state. Roof timbers everywhere rotten, walls slanting and decayed, the chancel arch and two arches in the south aisle unsafe, pillars, mullions, traceries going to ruin. Fortunately the work was entrusted to a careful and considerate architect, Mr William White, F.R.I.B.A., who in a paper read to the Institute on 30 November 1863⁵⁶ gave a full account of everything that was done. He tells us that his object was to do only what was absolutely necessary and in all renewals to reproduce as nearly as possible the forms that were there before. The only exceptions to this self-denying ordinance were the east window and the clerestory. The east window was so decayed that it had to be entirely reconstructed. It was clearly not the

⁵⁶ *Notes on Newland Church, Gloucestershire*, with remarks on church restoration and arrangements. Papers read at the Royal Institute of British Architects, session 1863-4, pp. 29-42, 2 plates—plan and the church as restored. 1868.

original one, being Perpendicular in style and not very good. So the question arose whether it would not be better to make the new window conform to the general style of the church—Early English. This was eventually decided on and a large six-light window, with tracery very similar to that of the great west window of Tintern abbey, was designed by Mr White and worthily takes its place among the notable features of the building.

The clerestory was a more debatable matter. The original church apparently had none. About 1600 (as is believed) a rather poor one was introduced and was in very bad condition. Mr White took the courageous and (as I think most people have since agreed) commendable course of putting in a wholly new and high clerestory, greatly improving the lighting and adding several feet to the height of the nave. He also added buttresses at several points where the walls had suffered owing to the want of them. With these exceptions, the present general aspect and detail of the church both inside and outside may be safely taken to represent its condition at the end of the Middle Ages—the period of which this paper treats.

Of course this remark applies to the architecture only. Of the stained glass, only a small royal arms (in the tower window) and a few disjointed fragments (assembled in the upper tracery of the south aisle east window) remain. The rood is gone and all the furniture of the chancel and three chantries, which would seem to have been of a costly and perhaps even magnificent order, is gone likewise. Since the restoration efforts have been made to regain something of these lost glories by reinstating two of the side altars and adorning the high altar with appropriate ornament. Eight of the windows have been filled with stained glass; the east window given by Mrs Palmer is by Clayton and Bell and that in King Edward's chantry given by Stanley Dighton is by Kemp. My own family gave three in the south aisle.

The restoration brought to light the interesting and rather unusual Perpendicular east window (see my sketch) of John Chinn's chapel 'of our Lady's Service' which had been completely blocked out by a comparatively modern vestry erected against it, which was at the same time removed. The vestry is now in the ground floor of the tower.

PAROCHIALIA

I. THE ADVOWSON, RECTORY AND VICARAGE

We have seen that originally the advowson was in the king's own hands but in 1286 Edward I granted it to William de Breuse, or Braose, bishop of Llandaff and his successors and, in 1305, issued a licence for John, bishop of Llandaff, to 'appropriate' the church also—that is to say to take the rectorial tithes. The last actual rector, William of Monmouth, resigned the benefice shortly before this licence was issued. Thenceforward the duties have been performed by a vicar.

The first mention of the vicarage is in 1279—the year in which the sequestration of John of London's rectory was released (see *ante* p. 200). Whether the two events had any connexion does not appear, but it seems not unlikely. The record is a memorandum in the Hereford register that Richard de Acton was 'instituted to the church of Newland near Monmouth of which he had possession on the presentation of the Master and Knights Templar in England'. If the 'defects' which caused the sequestration of the rectory were due to the rector's absence (at Westminster or elsewhere) without proper provision of a vicar to take charge, it may very well be that this institution of Richard de Acton was the means whereby the position was regularized and the defect corrected. The next institution is in 1310, when John de Hanbury, priest, is instituted on the presentation of the bishop of Llandaff, on whom apparently the advowson of the vicarage had in the meantime devolved in addition

to that of the rectory. After 1310 a regular succession of presentations by the bishops of Llandaff is registered at Hereford.

The advowson was transferred by the bishop of Llandaff to the bishop of Gloucester and Bristol in 1861. The rectorial tithes (less considerable portions that had been annexed in 1871 to the vicarages of Newland, Coleford, Clearwell and Bream) and 64 acres of rectorial glebe near Inwood are now (1934) vested in the Ecclesiastical Commissioners, the estates of the see of Llandaff having become vested in them in 1882.

2. EXTRA PAROCHIAL TITHES

As already stated (*ante* p. 200) King Edward I in 1283 added to the revenues of the church the tithes of all clearings then made or thereafter to be made in the forest, provided they were not in already existing parishes—a most unusual grant. As its effect remains to the present day, it may be of interest to note that under this grant over twenty widely detached pieces of land all round the ancient boundaries of the forest, some of them ten or eleven miles away from the church, and comprising in all about 2000 acres, pay tithes to Newland. It seems that the rectors of the parishes adjoining these clearings made a good deal of difficulty about the matter, which came to a head in the years 1306 to 1308 when legal proceedings had to be taken by the bishop of Llandaff as rector against the parsons of Lydney, Westbury on Severn, Ruardean, English Bicknor, Staunton, Mitcheldean and Awre,⁵⁷ for impeding him in collecting his tithes on the new assarts—the contention of the parsons being either that the assarts in question in each case were already within their respective parishes and so expressly excluded by the proviso to the grant, or that the king had no power to make such a grant at all. The

⁵⁷ Hockaday Abstracts : Newland. (Gloucester Public Library):

matter was finally decided in favour of the bishop after an inquisition by Hugh the Despenser by the oath of foresters and ministers of the forest and others, and an order was issued (18 November 1308) to the keeper of the forest to aid the bishop and his men and not to allow anyone to injure or molest them in collecting the tithes in question.

It appears from the tithe apportionment map of the parish⁵⁸ that this grant still affects lands in or near English Bicknor, Ruardean, Flaxley, Little Dean, Abenhall, Hope Mansel, Lea, Longhope, Pastor's Hill, Whitecroft, Ellwood, Whitmead and Bream.

APPENDIX OF ORIGINAL AUTHORITIES

(except where quoted in full in the text)

The earliest records relating to Newland are the following :—

1219, 20 June. 'Of land in the Forest of Dene.⁵⁹ The King to John de Monmouth [constable of St. Briavels and Warden of the Forest⁶⁰] know ye that we have granted to Robert de Wakering⁶¹ parson of the Church of Welinton [the old name of Clearwell] 12 acres of land in our Forest of Dene in a suitable place near that church to be cultivated and assarted [cleared] until we come of age [*i.e.* 1226], outside the covers of that forest'.

1220, March 9.⁶² 'Land granted to Robert de Wakering for building. The King to John de Monmouth. Know ye that we have granted to our well-beloved Robert de Wakering, Clerk, 2 acres of land in Welinton,

⁵⁸ To be seen at the Bd. of Agriculture's Office, 7 Old Bailey, E.C.

⁵⁹ *Rotuli Litterarum Clausarum* 1833, I, 393.

⁶⁰ Rudder, *Gloucestershire*, 31.

⁶¹ Great Wakering is near Southend, in Essex.

⁶² *Rotuli Litterarum Clausarum*, 1833, I, 413.

near his church, which he hath newly built there, until we come of age, so that he may build houses⁶³ there'.

1221, September.⁶⁴ 'Gift of Oaks. The King to John de Monmouth. We charge you to have two Oaks in our forest of Dene delivered to Robert de Wakering to make a wood stack (*rogum*) for carrying on the work of his church of Welinton'.

1223, January 21.⁶⁵ 'Gift of oaks. Mandate to John de Monmouth to have delivered to Robert de Wakering the King's clerk, 6 fallen oaks in our forest of Dene in a place as near as may be to his church of Welinton, for the repair of the said church'.

1232, 19 December. Robert de Wakering is given 'one sound oak for his fire of the King's Gift at St. Briavels'. *Calendar Close Rolls*, 1231-34, p. 175.

1242, October 14. Royal presentation of Ralph of Gorges to the church of Newelaund directed to the archdeacon of Salopshire and Master Alexander le Seculer. *Calendar Patent Rolls*, Henry III, vol. 3, 330.

1242, November 19. Mandate to the archdeacon and officials of Hereford to admit Hugh Giffard, king's clerk, to the church of Neuland, notwithstanding that after that the king first presented him thereto, he presented to them another to the same church. *Ibid.* vol. 6 (appendix), 718.

1264, May 28. Signification to B., archbishop of Canterbury of the royal assent to the election of master Walter Giffard, canon of Wells, to be bishop of Bath and Wells. *Ibid.* vol. 5, 319.

1264, May 30. Royal presentation of John of Lond' to the church of Newland (*Nova Terra*), void by the resignation of master Walter Giffard; directed to P., bishop of Hereford, or his official. *Ibid.*

⁶³ 'Domus'—probably barns or cattle sheds. 'Mansio' is the usual word for a dwelling house.

⁶⁴ *Rotuli Litterarum Clausarum*, 1833, 1, 469.

⁶⁵ *Ibid.* 530.

1283, October 1. The King has granted to John of London parson (*persona*) of the church of Newland the tithes of the meadow of Whytemede together with all the tithes of the King's new enclosures and assarts made and to be made within the King's Forest of Dene &c. *Calendar Close Rolls*, 1279-88, p. 219.

1286. May 10. For the bishop of Llandaff, concerning the advowson of the church of la Neweland. The King to the Archbishops etc. Greeting. Know ye that we have given granted and by this our charter confirmed to the venerable father William de Breuse bishop of Llandaff the advowson [*advocationem*] of the church of La Newelande of our patronage to have and to hold to the same bishop and his successors bishops of the same place with the rights liberties and all other things pertaining to the said church for ever &c. &c. *Calendar Charter Roll*, 1257-1300, p. 337, m. 1. (no. 7).

1305, March 20. (First mention of All Saints : Institution of King Edward's service and grant of tithes of assarts made or to be made). For the Bishop of Llandaff. The King to all to whom &c greeting. Know ye that for the improvement of the bishopric of Llandaff, which is well known to be too poor as well as for assisting the maintenance of a certain chaplain celebrating divine service for our soul and the souls of our ancestors daily and for ever in the church of all saints Newland within our Forest of Dene, which (bishopric) the venerable father John, Bishop of the sd. bishopric, holds appropriated to him and his successors We have granted to the sd. Bishop for us and our heirs so far as is in us that he and his successors Bishops of the same place may receive and hold all the tithes of assarts newly assarted and to be assarted within the said forest for his said church of Newland which (tithes) we wish for ever to pertain to the same church, without hindrance or impediment of ourselves our heirs or our servants whosoever Provided that the said assarts are outside the

boundaries of any parish. In witness whereof &c. Witness the King at Westminster xx day of March. *Patent Roll*, 33 Edward I, m. 14, and see *Calendar*, 1301-7, p. 319.

In 1485 the will of Sir Richard Ivy, clerk, bequeathed 'to the parish church of Alhalowen in Newland within the Forest of Deane, a chalice of silver and gilt which was his Awnte's to pray for his soul and the soul of his Awnte and all Christian souls'. Hockaday Abstracts: Newland, 1485 (Gloucester Public Library).

APPENDIX B

Heraldry of the Greyndour brass

In my conjectural restoration of the four shields in the Greyndour brass (see p. 219) I have taken the Greyndour coat (of which there are various versions given in Burke's *General Armoury* and elsewhere) from that shown in the third quartering of the standard of Robert Greyndour's great nephew and successor at Clearwell, Sir Christopher Baynham, who died in 1557. The standard is depicted in *Transactions*, VI, 180, in a paper by Sir John Maclean, citing the Cotton MS. Claudius III (British Museum). The same coat is shown as a quartering in the funeral certificate (Heralds' College) of a later descendant, Sir Baynham Throckmorton, who died in 1666. It is vert, six guttae, or, in pale, two two and two. I have taken the liberty of rearranging them a little, to suit the shape of the shield.

The arms of Rigge I have taken from the fifth quartering of the standard above referred to, namely, azure, on a chief argent, three mullets gules. I have been led to this, for want of a better guide, by observing that five out of several versions of Rigge, Riggely and Rugge given in Burke contain mullets. But I must admit it to be highly conjectural.

No less than nine varieties of the Joce coat are given in

Burke. I have selected the one that most closely resembles the sixth quartering of Sir Christopher Baynham's standard, namely argent, a fess between six crosses patee sable.

Abenhall, in Burke, is given as or, a fess gules. To this I have added the three lions, also gules, needed to make it agree with the fourth quartering of Sir Christopher Baynham's standard.

The right of Robert Greyndour to quarter Joce and Abenhall is clearly shown by the pedigree in Sir John Maclean's paper already referred to.