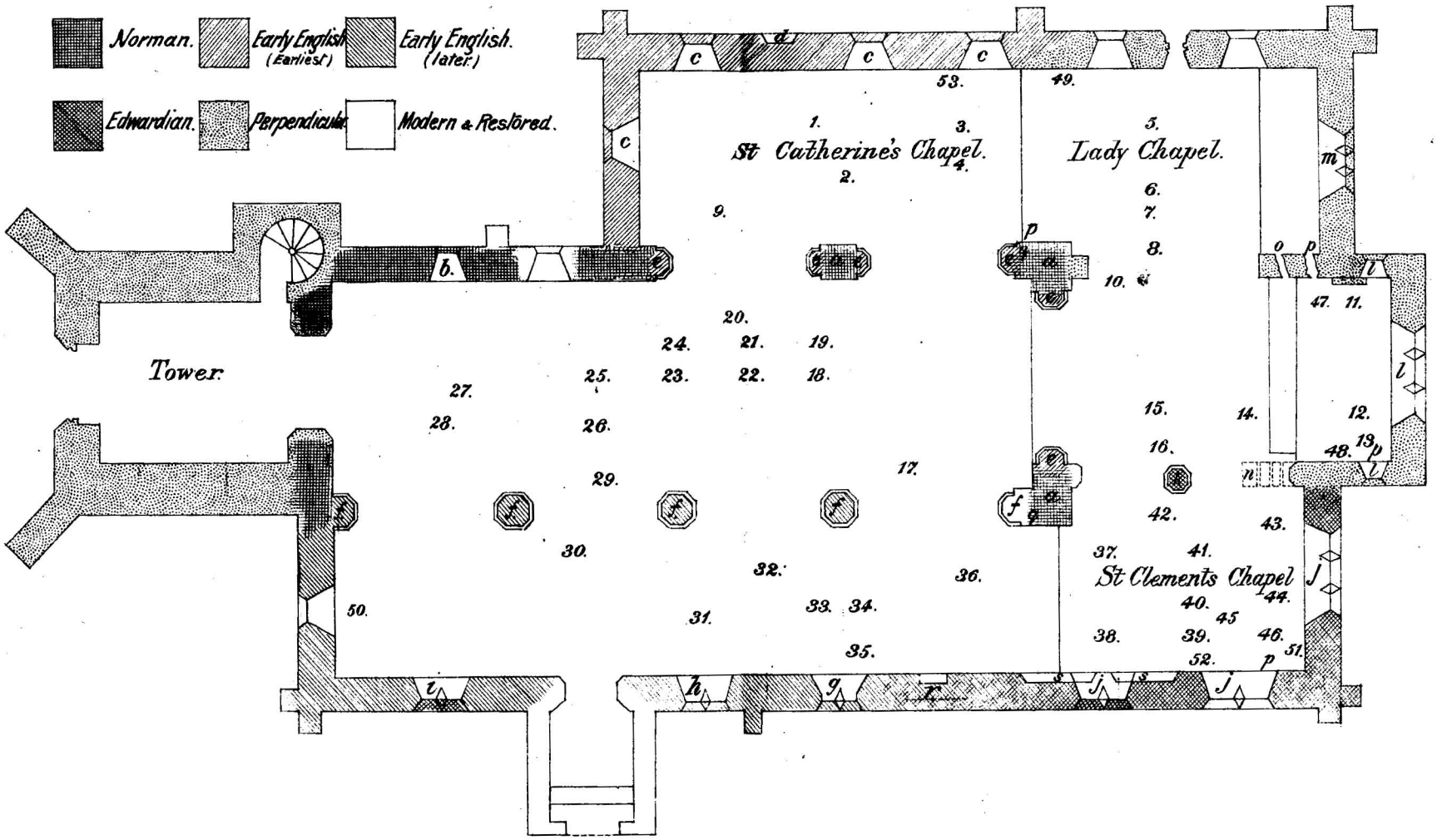
Cookham Church

A VILLAGE LECTURE

By Sir George Young, Bart.

A LECTURE upon some subject of universal and perpetual concern is an interesting thing, if the lecturer possesses the necessary ability. A lecture upon some remarkable circumstance or experience which has happened to the lecturer himself is interesting, even if simply told. But, in order to render subjects interesting which appeal in a special way both to the lecturer and his audience, and to them more than to the rest of the world, one need neither be very clever nor very lucky. In a country village there are many such subjects to be found. Our local affairs, our parish history, our geology, our flowers, our insects, our magnificent river, even our drainage, are all subjects well worthy of treatment, and full of interest—at all events to us. Of such the subject of my lecture to-night is perhaps the most attractive of any. We have among us, we own, and we use, a building, a house consecrated to the worship of God, more vast, more beautiful and more ancient, beyond comparison, than any of the houses in which we live; common to us all, rich with noble forms and lovely hues; rich also in memories of the past, associated with all that is dearest to us in the present; the symbol of our belief in an eternal future. There is just so much of the unknown about it as to give us problems to investigate; and yet we know it so well that we can all follow the investigation. Cookham Church—Who built it? When was it built? How did it come to be such as we see it now? What ministers have served it, and what is worthy of notice in what we know about them? What is recorded for us of those who have worshipped in it, been baptized, married, and buried in its shelter or shadow? What place does it hold among the similar buildings which adorn all the parishes of old England? How does its history blend with and illustrate the history of our English race? Some of these questions I will try to answer.



CHURCH OF THE BLESSED TRINITY, COOKHAM.

References to the Plan.

a. Great piers, supposed remains of Norman Church.
b. Norman window.
c. Early English Lancet windows.
d. Early English door, now closed.
e. Early English pillars and pilasters, earliest.
f. Early English pillars and pilasters, later.
g. Earliest double Lancet window.
h. Later ditto, with bearing arch in wall.
i. Window shewing transition to tracery.
j. Edwardian windows.
k. Edwardian pillar and corbel.
l. Perpendicular windows.
m. Ditto, with mullions in moulded brick.
n. Site of wall now removed, shewing awmries.
o. Hagioscope.
p. Piscinas.
q. Openings to rood-loft.
r. Old South door, long closed, date uncertain.
s. Recesses for mural tombs, date uncertain.

Sites of Tombs before 1860 (slabs).

1	Babham ..	1458	16	Pitt	1811	32	Leycester ..	1838
2	Monkeden ..	1503	17	Wells	1844	33	Dodson ..	1730
3	Montague ..	1790	18	Ferrer ..	1569	34	Harwood ..	1679
4	Montague ..	1762	19	Barnard ..	1711	35	Wilts	1827
5	Pocock ..	1810	20	Barnard ..	1691	36	Baker	1757
6	Moore ..	1597	21	—	—	37	Payn	1867
7	Buckingham and Willimott	1823	22	—	—	38	Davers ..	1793
			23	Wildey ..	1711	39	Weldon ..	1659
8	Coney	1842	24	Ray	1705	40	Sivedall ..	1655
9	Milner ..	1848	25	Ray	1733	41	—	—
10	Poole	1638	26	Turner ..	1737	42	Bever	1755
11	Turbervile ..	1688	27	Gibens ..	—	43	—	1698
12	Farmer ..	1657	28	—	—	44	Weldon ..	1616
13	Farmer ..	1654	29	Woodyore ..	1615	45	Young ..	1810
14	Clinton ..	1710	30	Watson ..	1848	46	Mylles ..	—
15	—	—	31	Rashley ..	—			

Principal Mural Monuments.

47 Large mural tomb, Peck.
48 Mural tablet, Farmer.
49 The Pocock Monument, by Flaxman.
50 The Walker Monument, by Armstead.
51 A Weldon tablet, with flower border carved in stone.
52 The Babham Monument, in alabaster.
53 Babham mural brass, 1527.

Cookham in Domesday Book

In Domesday Book, the great survey of the lands of England, made about A.D. 1085 by order of William the Conqueror, the record as to Cookham runs as follows:—"The king holds Cookham in demesne," that is, as part of his own royal estate; not as land which has been granted to him to hold as tenant of some one else; not by escheat or forfeiture. "King Edward held it" before him; King Edward the Confessor; the Conqueror ignores King Harold, whom he affected to consider as a mere usurper and trespasser; "it is in the Hundred of Bene." Bene, or Barnersh, or Beynhurst, we find all three forms; there is a Hundred of Cookham, but it is now limited, oddly enough, to the parish of Binfield; thus Cookham was once in the Hundred of Bene, and Binfield is now in the Hundred of Cookham; a very pretty puzzle, but we are not now concerned to solve it. "Tenants in chief, twenty hides." The hide is a variable quantity and represents a Saxon farm; there were twenty of these in the parish in Edward's time, and the farmers held in chief, that is directly, of the King, "but they were never assessed." Happy farmers! Truly we can understand that the "good days of Edward the Confessor" had a meaning to the people of Cookham in those days. This was now to be altered, you may be sure of that! "The land consists of twenty-five carucates." Carucate, or plough-land, is the Norman farm, believed to be equal to 120 acres. "There are thirty-two villeins, and twenty-one cottagers, with twenty carucates; and there are four serfs, and two mills worth twenty-two shillings and sixpence, and two fisheries worth thirteen shillings and fourpence, and fifty acres of pasture." There is enough matter for a lecture here, to explain all this; but I must get on: "There is also a wood, enough for a hundred pigs, and other medietas (? mesne land). It is part of Windsor Forest. The whole in the time of King Edward was worth fifty pounds, and afterwards fifty shillings; of late, thirty-six pounds; and only pays forty-five pounds rent." That is, to the King. As I told you, things were not to be left under the Conqueror as they were in the good days of King Edward. But what has this to do with Cookham Church? Wait a little. "Of the twenty hides Reimbald has of the King one hide and a half in alms," or as we should say, by way of endowment. "And the church of the said Manor, with eight cottagers and one carucate and fifteen acres of pasture, worth (in all) fifty shillings." It takes our breath away, does it not? to find our village, its lands, mills, fisheries, and commons, and even its church,

all in existence more than eight hundred years ago! Our woods are gone, and no wonder; and our pastures, or common fields, were divided up among the several owners fifty years back; and the land-endowment of our church, most of it, has long past into other hands; but the church remains to us, and is ours at the present day —not Reimbald's, nor any other man's, but our own.

Before we come to the church, we must ask ourselves one question which arises out of the Domesday Book record: Who was Reimbald? The answer is, one of the principal men of the kingdom, Chancellor (*i.e.*, seal-bearer or secretary) to Edward's Council. He was a priest, the Dean of an important collegiate church at Cirencester, close to the sources of our Thames; which in those days must have been a great highway of communication throughout the South of England. In the reign of Henry VIII., Leland, the English Antiquary, saw his monument, a white cross, in the great Abbey Church there which is now destroyed. He held lands in half-a-dozen counties, and owned about sixteen churches, or, as we should say, rectories; among his lands we find the endowment of the church of Bray, which we shall have to consider in many respects as the sister church of Cookham, but not, as it would appear, the church itself. Mr. Freeman sets Reimbald down as a Norman, and takes his Chancellorship as one proof among others of Edward's Normanizing tendencies; but this seems a guess; the name is not more Norman than English.

To finish the Domesday record:—"Two other clergymen have there half a hide and two cottagers, with two carucates and eight acres of pasture." It is possible that they were prebendaries of the church at Cirencester; by prebendaries we mean members of a college of priests where each of them has lands separately; whereas canons hold the lands of the Chapter in common, like a Corporation. But we cannot be sure that they had anything to do with Cookham Church.

The Earliest Church in Cookham

There was, then, in Edward the Confessor's time, a church at Cookham. From what we know, indeed, of England in Saxon times, we may guess that there had long been one; nay, that like other churches in Saxon villages, it may have been there for centuries. But we have no idea where it stood, nor, except from conjecture, what it was like. It was almost certainly built of wattle, or at best of wood. If we accept Mr. Darby's interesting guess at the original location of the Cocking Settlement, the church may also

have been in Upper Cookham, at the foot of the Cockspur or Cocksborough Rise, and very likely in the immediate neighbourhood of the only institution we have that rivals if not surpasses the church in antiquity, I mean the Pound. There is no reason to think that the present church or any part of it existed in Reimbald's time; on the contrary, there is strong reason to believe that it was begun soon after, as I shall now proceed to show.

The Present Church

Let us now turn to the church as we have it; let us walk round it and examine it inside and out, let us question its venerable stones, and force them, if we can, to disclose the secrets of their history. Of the two great classes into which all old buildings may be divided, it does not belong, as a first glance will show, to that of buildings reared upon a single plan—buildings like Stewkley Church or Salisbury Cathedral; like Shottesbroke Church or St. George's, Windsor, or St. Paul's, London; it proclaims itself at once as an agglomeration of the work of many ages, put together upon different plans, in many styles, by many architects. It is all the more interesting, perhaps not the less beautiful, for that. After admiring its ivy-clad tower, its picturesque chequer-work of chalk and flint, and within, the purity of its noble white arcades, the first point that excites an intelligent curiosity is the group of three huge piers in the centre, one evidently the remains of a wall, which has been pierced for the two northern arches of the nave, the other two less easy to interpret, at least until we go round them, and regard their N.E. and S.E. corners respectively. We then see that we are looking at a church within a church. These piers are really its outside corners; had they been intended for internal piers, they would have surely been less massive, and there would have been bearing-arches north and south, to make the thrusts of the roofs balance each other internally, The oldest outside walls, all but the pier first mentioned, for the whole length of the southern, eastern, and more than half of the northern sides have disappeared; but the corners, as is natural, remain; they could not have been touched without consequences involving a re-building, rather than an enlargement. We naturally say "this must have been the original church; all outside the nave—the northern aisle, the three eastern chapels, and the southern aisle—to say nothing of the tower, was probably an addition, or a series of additions." This is almost as certain, without going any further, as that the outer rings of timber in the trunk of a tree represent accre-

tions to the original stem. Now let us return to the western part of the nave, where, as we have noticed, a small part of the north outside wall remains intact. Here are two small windows, of which we pass over the eastern or right hand one, because we can remember ourselves when it was put in, in the place of an ugly window of modern date, *i.e.* in 1860. The other—look well at it—not only is unlike its neighbour, but is like nothing else in the whole church. It has a round arch; all the other window-lights have pointed arches; those in the tower have square lintels over, but the lights themselves are pointed. Again, all the arcades, both of the nave and of the eastern chapels, are pointed. In one word, while the rest of the church is built in the style which we call Gothic architecture, this window alone is built in the style which came before Gothic, which we call Norman Romanesque. Now it is true that there are exceptional instances of pointed arches built shortly before the Gothic style was established; it is true also that round arches of various sorts have been built in all ages, ever since the Romans invented them. Thus the south door of Bray Church is round; yet nobody would take it as it stands for Norman work, though I think it may have been altered from a Norman arch in older work. But these exceptions do not help us; this window is a Romanesque window of the Norman period, and no other, and the rest of the windows and arches are as unquestionably Gothic of the various ages that followed the Norman age. I will note one other mark of Norman work, to add to that of the roundness of the arch. Come outside, and you will see a small projecting hood-moulding, four inches from the arch of the light, and concentric with it. That is a Norman moulding. You would not find it, for instance, in a church like the small Romanesque Cathedral at St. Andrews in Scotland, built about the same time, but after an Italian model. You do not find it over the south door of Bray. Now, of course, the mere fact that we find a bit of one style in a large church of another style might not be enough of itself to convince us that we are looking at the work of two separate ages; but when it does not stand alone, when it fits like a hook to an eye, when it comes by way of answer to the question already raised, "What means this appearance of a church within a church?" then I say this little window is enough to carry conviction. Here is a historical fact, elicited from the inarticulate stone. Cookham Church was once a Norman building, extending from the tower arch probably to the chancel arch, measuring 60ft. by 20ft.; it consisted, therefore, of three squares in dimensions, of which probably the easternmost was occu-

pied by chancel, and the other two by nave. Round this church, on the southern, eastern, and two-thirds of the northern sides, has been built a Gothic church of much larger dimensions, 100ft. long by 64ft. at its greatest width.

First Building of the Present Church
Norman Period

The date of all Norman work must be looked for between 1041 and 1189, either in the reign of Edward the Confessor, or of Harold or William I. or II., of Henry I. Stephen or Henry II. As above said, it is unlikely that a stone church was built before the Conquest. Cookham was a little out of the way. Moreover, the great test of date, as between earlier and later Norman, is the width or narrowness of the spaces between the stones. Fine-jointed masonry was introduced shortly after 1100, and Roger of Salisbury, Bishop of this diocese 1115—1139, was a great promoter of it. In our Norman wall we have, as far as I can make out, blocks of chalk, roughly squared, with very wide joints, but the window, both jambs and arch, is composed of blocks beautifully fitted, with joints as fine as can be made. I should incline to place the building accordingly about the middle of the eleven hundreds, and I find in books a circumstance which I think confirms this view. I learn from Dugdale's Monasticon that Henry I., called Beauclerk, who reigned 1100—1135, had for his Confessor an Augustinian monk called Adelwald, at whose instance he founded very many monasteries, of the type called Colleges of Augustinian Canons Regular. Among these, in 1117, was begun to be built a great Abbey at Cirencester, in the place of the College of Prebends above noticed, and in 1132 was granted to it by the King all the landed property that was Reimbald's the Priest, and among the rest: "In Berks . . . in Cookham the church, with the land, and the chapels and tithes and all things to the church pertaining." The words are general words, and we find them promiscuously applied to church after church so given. I do not think we can conclude that there must have been in existence in Henry's time chapels, either separate from or part of the church. Probably the land of the two other clerks, if prebends of Cirencester, passed under the charter as Reimbald's. Note "tithes," which are not mentioned in Domesday Book; the fact is, this is about the time when tithes, which had long been growing into a customary charge on land, became recognised throughout Christendom as a matter of legal obligation. Thus the

great or rectorial tithe does not appear to have ever gone to support a resident minister at Cookham. It is curious to observe that the distinction in Domesday, by which Bray church was not, and Cookham church was, Reimbald's property, while the landed endowment of both was his, has now disappeared. It is possible that this is due to our having, not the original charter of Henry I., but only a recital of it, by way of "inspeximus," of the time of Edward III. The effect of this charter, then, was to substitute a non-resident College of Canons, holding the church and its endowment in common, for a non-resident dean, who held it for his own benefit. A new broom sweeps clean; and the Cirencester Canons, when their own church was finished, would appear to have promoted the building of stone churches, wherever they found themselves in possession of a rectory. They would not, perhaps, be able to afford to build entirely in the new fine-jointed masonry, but they would use it for the jambs and heads of windows, especially in Bishop Roger's diocese; and among others, between 1133 and 1189, the present church of Cookham I suppose thus and then to have come into existence. Landing from the river, the monks could not but notice the little knoll, the highest land in Lower Cookham; and on it they built their church, which has since been expanded beyond its southern and eastern slopes. It was dedicated to the Blessed Trinity. Such at least has been the common tradition among ourselves, and it is abundantly confirmed by directions in wills of the sixteenth century (copied by Mr. Darby), for the burial of the testator "in Trinitie churchyard at Cookham" (will of John Norys, of Cookham, husbandman, 2 Oct., 1558), or "in the highe chauncell before the picture of the Blessed Trinity, by my father" (will of Sylvester Pecke, 1541). See also the will of R. Osborne, 1531.

In supposing that the Church was built, or its building promoted, by the Canons of Cirencester, I am aware that differing views are held, as to the share of monks in the building of parish churches. Canon Jessop has stoutly maintained that the Archdeacon and the church rate were the sole agencies concerned. Someone should go round and visit all the churches known to have been owned by Cirencester or any other monastery, and compare the architecture of each with that of others in the same ownership, and in the same neighbourhood. Till that has been done, no sweeping or over-confident assertions should be hazarded.

The Abbots of Cirencester during this period were named Serlo (1117), Andrew (1147), Adam of Bradney (1176), Robert (1183), a

second Robert (1183), and Richard (1187). One of them may probably have been our founder. The next, Alexander Neckam (1213), was a famous scholar, some of whose works are noticed in my Cambridge Essay on the History of Greek Literature in England; but for that same reason he is none so likely to have been a building Abbot, and besides, he comes too late. Many notices of the property and interest in Cookham belonging to the Abbey of Cirencester may be found in the Cookham Court Rolls, and in the various Rolls published, of Plantagenet times, by the first Record Commision. But I have found little that throws any light upon the church. There seems reason to believe that from the time of Richard I. the landed interest in Cookham of the Abbey of Cirencester was growing fast. Leland notices that Richard gave them the Courts and perquisites of seven hundreds, which he supposed to have been in Gloucestershire; but I cannot doubt that the "seven hundreds of Cookham and Bray" are meant, and that what was given to the Abbey was the stewardship of the Seven Hundreds—*i.e.*, Beynehurst, Bray, Rippesmore, Wargrave, Cookham, Sonning and Charlton. I have also found that in the reign of Henry III. the Abbot held the common pasture called Wychbrook, and the pig pasture called Cockmarsh, with other privileges—the very same commons over which Queen Elizabeth in so friendly a spirit abandoned her manorial rights, real or supposed, for our benefit.* A similar entry in the time of Edward III. shows a further growth of these privileges.

The Enlargement of the Church
Early English Period

Gothic architecture in England is divided into three periods, or styles, with transitions, more or less ill-marked, between them. The first is Early English, from 1189 to 1277 or 1300. The second is Edwardian or Decorated, from 1277 or 1300 to about 1400. The third is Perpendicular, and lasts till 1580 or 1600. The Gothic

* In the British Museum [MS. Lansdowne, 1056 f. 170 (172)] is an interesting Report on the King's rights in respect of the Manors of Cookham and Bray, of a date subsequent to 1748, but before the death of George II. (1760) From this I gather that in ancient days the inhabitants turned out their cattle on the wastes or open country, and by degrees obtained a prescriptive right, whilst the Officers of the Forest still contended that the herbage as well as the soil remained in the Crown. This came at last to a sort of compromise, and Queen Elizabeth granted Withbrook and Cookham Marsh, containing about 180 acres, to trustees for the use of the inhabitants of Cookham, at rents of 41s. and 13s. 4d.

work at Cookham, roughly speaking, is of the first and third periods; that in Bray Church, which we know from an entry discovered by Mr. Gorham in the Bray Court Rolls to have been in progress in 1293,† is principally of the second, or Edwardian, and the third. With this to guide us, let us now examine the first series of additions, the Early English work at Cookham. It consists (1) of the exterior walls and windows in the north and south aisles; (2) of the roofs; (3) of the nave arcades and chancel arch. There is too much variety of detail in these portions to allow us to suppose that they were all built at once, and on one plan. If our north and south aisles were not built at once, we should expect to find that the north aisle came first; it is more likely that our builders began by breaking holes in the north wall of the Norman church, and throwing out a chapel, than that after pulling down the whole south wall and replacing it with an arcade, and after building a long south aisle, they would have contented themselves with a partial extension on the north side. This speculation is confirmed by the architecture. The short north aisle, as far as the pulpit pier, shews in every particular earlier work than the south aisle, while both shew work decidedly earlier than that produced by the Edwardian builders in the sister church at Bray.

Take first as proof of this the windows. In the western part of the north aisle we have four lancets, single, without tracery or other ornament; this is a characteristic "earliest" form of Gothic. (N.B. —The two eastern lancets of this north aisle are restorations, and have no authority binding on our belief. So also the lancet by the side of our Norman window, which Mr. Ferrey regretted, when it was too late, he had not made a Norman window like the other; and the large lancet at the west end of the south aisle, which was re-opened at the restoration). In the middle of the south wall you find two old windows composed of a pair of grouped lancets, with an internal

† I subjoin a translation of this interesting entry. "In the twenty-first year of Edward I. it was given to be understood by the undertaker for the building of the Church of Bray (of which our Sovereign Lady the Queen is patron) that a certain rate was lately made by the consent of the whole body of parishioners for the said building, and that very many tenants of Our Lady the Queen who have been rated for the said building refuse to pay that rate, whereby the said work of the church aforesaid is delayed. And because our Lady the Queen is bound to aid and maintain the said Church, by reason of the patronage aforesaid, therefore it is ordered to the beadle that he diligently go with the said undertakers to levy the said rate on those who refuse to pay it." (Gorham, Account of the Chapel Chantry and Guild of Maidenhead, in Collectanea Topog. et Geneal. Vol. vi. Nichols.)

splayed arch, and a double hollow, beautifully executed, for external moulding. This shews an advance on the single lancet, and comes next to it in date. Of these two windows the easternmost has merely a rudely shaped triangular stone by way of spandril, but the other has a regular bearing arch, covering both lancets, in the wall. A further development is noticeable in the western-most window of the south wall, where tracery of the simplest kind is first introduced; the two lancets are completed by a single arch, and the space above pierced, but without cusps. Here we have an important stage in the development of Gothic architecture, the introduction of tracery, as it were set out before our eyes.

Take secondly the wooden roofs, with their tie-beams, king-posts, struts and rafters. Those of the north aisle and nave have straight struts, those of the south aisle curved struts, *i.e.*, later work. The king-posts in the nave have bases and capitals, in the south aisle these have disappeared; later work again. At Bray, in spans of the same size, they have learnt to dispense altogether with tie-beam, king-post and strut; this is the latest form of the three.

Take thirdly the interior arches. That between the north aisle and nave, with which we must class the chancel arch, has for hood-moulding a roll, fillet and hollow, very beautifully finished; the southern arcade has on the nave side a boutell moulding, not manifestly later, but on the south side it has the scroll-moulding characteristic of the end of the twelve hundreds and of the Edwardian period, and universal at Bray. Within the arches you find, on the north and in the chancel arch, two large hollows, separated by a re-entering angle, each springing from a peculiar leaf-shaped impost moulding; on the south, two plain chamfers have replaced the hollows, a later form; at Bray there are two sunk rolls, which is latest. In the capitals, the scroll appears in the abacus of our southern pillars only, but is universal at Bray. The bases at Cookham, north, consist of two rolls and a wide hollow, which is an ancient Greek form, adopted by the first Gothic architects, almost without alteration. In the south aisle you find the hollow replaced by a third roll, narrower than the others, a later introduction. In considering the bases, no attention need be paid to any of them which (as in the great piers of the chancel arch, and elsewhere) are of Bath stone: they are all restorations. Fortunately a few of the originals, in chalk, remain.

Lastly, in the north wall is a fine Early English door, with square profile, elaborate roll and hollow mouldings, small separated

shafts, with stiff-leaved foliage in the capitals, all characteristic early work.

The evidence is irresistible that the Early English work at Cookham was done by degrees, extending over from 50 to 100 years, that it began with the short north aisle, the two excavated arches and the chancel arch, and that it was continued by the pulling down of the south wall and the building of the great arcade and new south wall of the south aisle.

St. Catharine's Chapel

It is clear that at first the north aisle did not extend beyond the pulpit pier, for there is a piscina in the back of this pier belonging to an Eastern altar, which must, therefore, have stood where the step is now. There is also a buttress outside, which belongs to the original eastern wall. This short north aisle accordingly formed a chapel with separate altar, which we can say with certainty was dedicated to St. Catherine; for I find recorded in a MSS. note by Mr. Gorham, written on the margin of the copy of his work which he presented to the British Museum, that John Monkeden, whose gravestone with brasses of himself, his wife and her second husband lies about the middle of the present north aisle, directed by his will, which Mr. Gorham found among the muniments of Eton College, that he should be buried at Cookham "before the altar of St. Catherine."

The finest of our Early English work is in this chapel of St. Catherine. The grandest thing we have is the great south arcade—in detail, inferior, but in its proportions I think nothing less than perfect. How well our Cookham builders judged their exquisite material! How grandly they arranged their lights and shadows! How beautifully the grey blue veins, more delicate than those of marble, set off the dazzling whiteness of the stone! Where could they have got this chalk, and how did they make it stand frost and wear? It is the opinion of my friend Mr. Walter Morrison that it was brought down the river from Wallingford, where the chalk beds are of more solid texture than in our neighbourhood.

Further Enlargement of the Church
Edwardian Period; St. Clement's Chapel

The east end of the south aisle forms a second chapel, which had its separate altar, as is denoted by the piscina in the southern wall, the only one of the four in which any traces of ancient mouldings were found for the purposes of restoration. This chapel had

a door of its own in the south wall, long ago destroyed and blocked up. Of its two windows on the south the westernmost is a short light, placed high, so as to leave room in the interior for the two arcaded spaces, in each of which there must formerly have been a tomb, probably with recumbent figures, but of these no trace now remains. It consists of two lights and a defaced opening from which the cusps have disappeared. The other was restored in 1860 with a quatrefoil, which was unfortunately executed in Bath stone. We are here fairly launched in the Second Pointed, or Decorated Period, which I prefer to call Edwardian. We are not obliged, for this conclusion, to rely upon the vanished tracery of the windows; their exterior moulding, the sunk roll, is enough to establish the fact. This moulding is prevalent at Bray, in the decorated windows and in the arches of the nave. The east window of this chapel was noticed by Sir Stephen R. Glynne in 1849,* as having a "centre light curiously flattened." This was found to be merely a settlement. The window was restored by Mr. Ferrey with geometrical tracery of the period. Note the differences between the detail of this window and that of the Early English north door; the shafts are not separate from the jambs; the capitals, indeed, are of Early English "bell" form, like those of the same style in Westminster Abbey; but the mouldings of the arch above are the scroll and two sunk rolls, like the work at Bray. This chapel is divided from the chancel by an arcade of two arches, of which the central pillar has a capital of characteristic late Edwardian design; that is to say it contains the ogee, or figure of S moulding, and is surmounted by a corbel, consisting of a head of a monk, beautifully carved in chalk. For the dedication we must again have recourse to the Wills, which leave us to choose between a "Lady Chapel" and one dedicated to St. Clement; and as I shall shew reason further on to place the Lady Chapel elsewhere, I conclude that this was the spot indicated by John Vaprice, who in his will dated 1532 desired to be buried "before St. Clement at Cookham." Between 1265 and 1268 Clement IV. was Pope; he had lived long in England as Papal Legate, was the patron of Roger Bacon, and had taken part with the Crown during the Barons' War; on his becoming Pope, his patron saint would naturally become popular in the dedications of new chapels. I conclude that this part of the church was built, like Bray Church, between 1277 and 1300.

* Ecclesiastical and Architectural Topography of England, Pt. 2, Berks, No. 87 (Parker).

(To be continued).