



Cookham Church

A VILLAGE LECTURE

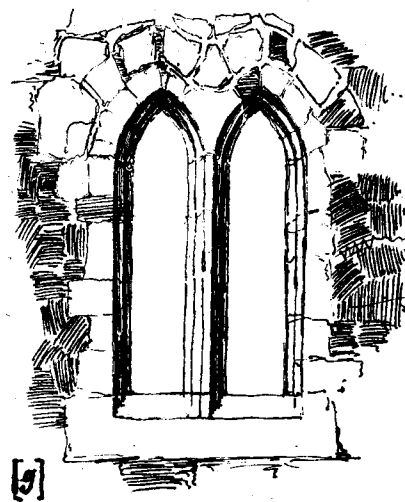
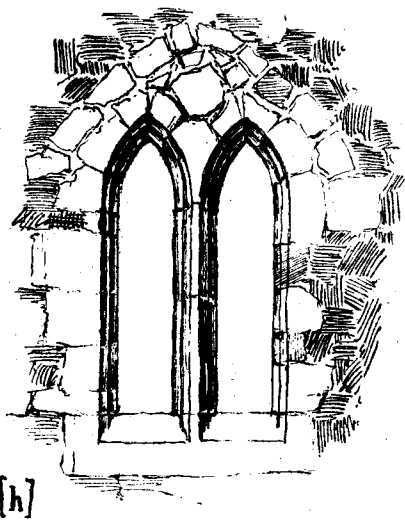
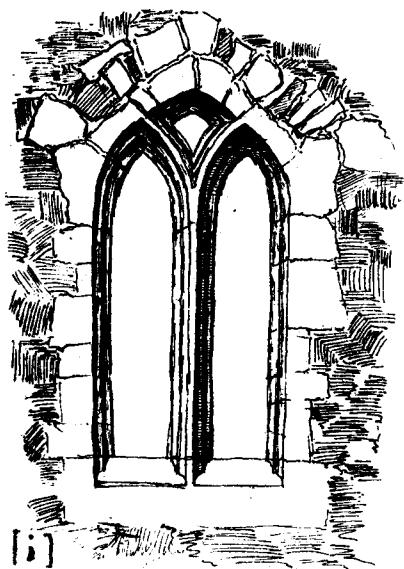
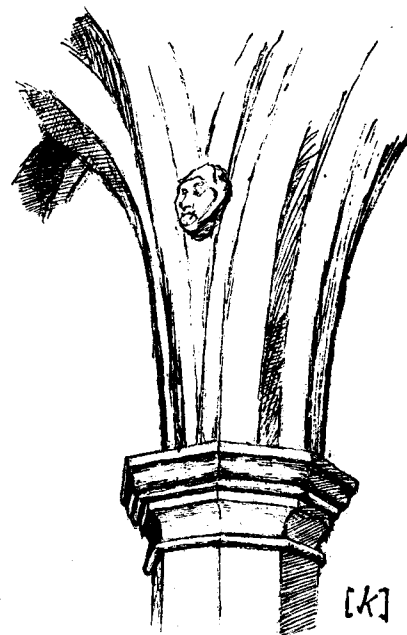
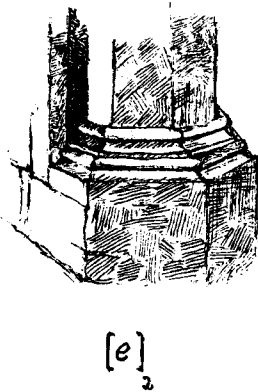
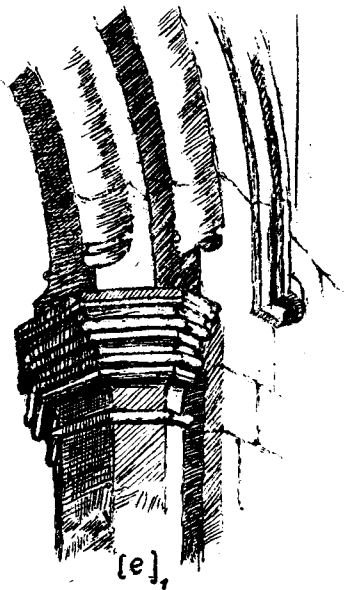
(Continued from Vol. 6, Page 118.)

PERPENDICULAR PERIOD—THE CHANCEL

The east ends of churches are generally the most difficult to explain because of the successive enlargements in that direction. I think Cookham Church must have had three chancels in succession: the first Norman, probably west of the present chancel arch; the second Early English, on the site of the present chancel, but extending not so far east. Of this nothing traceable remains, except the capital of the pillar forming the western respond of the arcade that divides it from Saint Clement's Chapel; in this the mouldings correspond with those of the great south arcade; but I am not sure that they have not been restored. The roof, now panelled in oak and plaster, is later than that of the nave and aisles. This chancel must have been enlarged long after it was first built, in the Perpendicular style—that of the third period of Gothic architecture, say 1400—1600—corresponding to the reigns of the Lancaster, York, and Tudor monarchs. The central east window was restored in 1860 with Edwardian tracery, which fits it badly; the form of arch and the two little windows in the north and south walls belong to the Perpendicular period. How the chancel was fitted to the side chapel on the south is problematical. As we can ourselves remember it, the easternmost of the two arches was half built up with a thin wall, which had in it three rectangular openings. These were no doubt awmries, or cupboards to hold vestments, or the bread that was given in alms. When this wall was pulled down, the eastern respond was restored to correspond with the western respond, not with the Edwardian pillar. The new chalk used in this work has much decayed.

The wall on the north of the chancel is now pierced with a nondescript arch of Norman profile, but of a strange splayed form,

Cookham Church



with mouldings not very characteristic, and a nail-head ornament ; this has been set down by Alexander Nisbet, in the Parker Notes quoted above, as "Transition Norman" : and undoubtedly it is either that, or a late imitation of Transition Norman ; but if the first, it seems impossible to account for it in its position. I incline to the view that when this arch was pierced, the builders adapted some Norman fragments they found lying about to serve as mouldings, and carved others to match. There was no hood moulding on either side before 1860, and the angles of the wall below were previously unadorned with the sunk roll which now graces them.

THE LADY CHAPEL

At the time when this wall was pierced, the north-eastern chapel must have been built. William Norys of Cookham, gentleman, by his will dated 1493, desires to be buried "in the north syde of the Chapell of our Ladye in the parish church of Cookham," and appoints Robert Hewster vicar of Cookham his overseer, or executor. No doubt a mural tomb is intended ; and as there is no north wall in the south-eastern chapel for a mural tomb, and as the north-east is the usual place to be selected for a Lady Chapel, I conclude that this chapel was so dedicated. The raised platform of the altar, now used as a vestry, is mentioned in the Parker Notes to have been paved with old tiles as recently as 1849.

Its east window has perpendicular tracery, not beautiful, but most remarkable ; for the mullions are not of stone, but of moulded brick. Mr. Ferrey classed this among the earliest specimens of such brickwork in England, and ascribed it to the time of Edward IV., say 1460. We owe much gratitude to Mr. Ferrey for the preservation of this "ugly" window, which he absolutely refused to "restore" out of existence. It has been said that behind the College dining-hall at Eton may be read in one wall the history of the Wars of the Roses. There is the lower wall, costly and magnificent, in Caen stone, reminding us of the piety of Henry VI., and of his kingdom of Western France. Above, the building is of brick, solid, but inexpensive ; it tells of long delay, of small favour from Yorkist sovereigns to a Lancastrian foundation ; of the loss of France, and of reviving wealth when the civil wars were over. Moulded bricks came to us, I am informed, at this time from Holland. Now, in our ugly window we may read the same chapter of our national history. How foolish it would be to break down this historical record, merely to put up a modern copy of some

other sort of window, which we happen to think more tasty! In the last century the two small windows in the north wall were blocked up, and a modern window opened in the wall between. This has now been undone; but I think the restored windows, in place of Early English lancets, should have been perpendicular trefoils, like those in the chancel. The tie-beams in this chapel are beautifully moulded—it is the one thing left to us of beauty in the work of these our latest builders, and we notice it accordingly with gratitude. But their building was not so solid as that of their predecessors; the north wall of this chapel settled outwards, in spite of the buttresses, and has had to be underpinned with some ugly brickwork outside.

THE TOWER

Not long after the third chancel, and perhaps contemporary with it, I should place our noble tower. It is not so well placed as that at Bray, nor has it the same effective courses of chalk, but in compensation it has its magnificent ivy-tree, said to be the finest in England. It is pure Perpendicular, built early, I think, in the fourteenth hundreds. It was probably finished before the Wars of the Roses began. The tower arch is, I must admit, unsatisfactory; but with this exception the completion thus effected of the edifice is in every way worthy of it. The less familiar aspect of it from the north-east is worth walking round the church to see. The two shabby brick sheds lately erected against the church walls ought to be removed.

THE PATRONS OF THE LIVING.

We have now completed our survey of the building of the church, and turn to the persons connected with its administration. The patrons, I can hardly doubt, down to the Reformation, were the Abbot and Canons of Cirencester, succeeding in this respect to Reimbold, the Dean of the older foundation. Mr. Gorham supposed that Cookham, like Bray, was till 1300 in the gift of the Crown, *i.e.*, of the Lord of the manor, whether the king himself or the queen or other tenant for life to whom he granted it. This has been copied by Kelly's Directory as if it were a fact. But it rests on no authority, and is contradicted, I think, by the express statement of Domesday Book, differing significantly, as above noticed, from the corresponding statement as to Bray. I have searched the list of the Abbots of Cirencester for a Cookham name, but with

indifferent success. John Hereward was one of the proctors for Bray in the great arbitration as to the Maidenhead Chapel described by Mr. Gorham, and appears by the Cookham Court Rolls to have also been a landholder in Cookham. We find a Richard Hereward, Canon of Cirencester, mentioned in the same Court Rolls, which begin 1358. William Hereward was made Abbot of Cirencester in 1334; *i.e.* in the reign of Edward II.; he, at all events may have been a Maidenhead man, but I cannot connect him with any part of the building of Cookham church. At the Reformation the advowson was granted to Thomas Weldon, whence it passed early in the last century to the Plumer family, by whose representative it was sold about 1836 to Mr. Rogers, of Riverhill.

THE VICARS

The list of the Vicars of Cookham, compiled by Mr. Gorham from the Salisbury registers, the Court Rolls, and elsewhere, begins with Henry de Driffeld in 1317. Driffeld was one of the Rectories belonging to Cirencester. In 1382 Thomas Gernon exchanged livings with John Dray, of Bray, but Dray only stayed with us for nine days—I do not know the reason. Thomas Gernon was a large proprietor in Cookham. (See *Calend. Inquis. post mortem*, 12 Richard II., p. 107, No. 108.) He had been in 1340 chaplain of a Chantry in Bray. In 1440 Robert Manfeld or Manfield left us for Bray. In 1504 Edward Stoketon became vicar. His gravestone in the church, now lost, described him as Pilgrim of Jerusalem and Canon professed of the House of our Lady of Gisborn in Yorkshire. The last of the Cirencester presentees to Cookham must have been Evan Wykes, appointed 1534. His name I have found in the Register of Wills of the Archdeaconry of Berks given as "Evan Weekes, vicar 1553." He was succeeded, 1554, by Simon Alleyn, presented by Thos. Weldon, to whom the Rectory had meantime been granted by Henry VIII. out of the spoils of the Abbey. He was at the same time Vicar of Bray, and is supposed to be the subject of the famous story in Fuller, of the turn-coat vicar, but as we have recently been reminded by Mr. Challenor Smith (*Home Counties Magazine*, July, 1900), the story is hardly justified by what we know of him. There must have been many clergymen who, appointed in the reign of Edward VI., but not being zealous protestants, could conform both under Mary and Elizabeth, without singularity. The well-known song, which transfers the joke to the times of the Revolution, is a later invention.

Mr. Gorham's list of the Vicars, with the necessary supplements, is as follows :—

- 1317. Henry de Dryfeld (Driffild).
- 1322. Henry de Borughton (Burton).
- 1368. Thomas Gurnon (Bray, 1382)
- 1382. John Dray.
- 1382. John Kelnish.
- 1393. William Bedford.
- ? John Goter.
- 1435. Richard Wyngwycke.
- 1438. Robert Mansfeld (Bray 1440).
- 1438. William Brampton.
- 1453. Thomas Halle, B.D.
- ? John Ferryman.
- 1456. John Knyght.
- 1457. John Caldbeck.
- 1476. John Carter.
- 1493. Robert Hewster (mentioned in the will of Robert Norys, 1493)
- 1503. Elisha Ruthyn.
- 1504. Edward Stoketon.
- 1534. Ewan Wyke.
- 1553. Simon Alleyn, or Dillin (Bray, 1551?). Mentioned in the will of Thomas Allen, of Stevenage, as "Vicar of Cookesom and Braye," 1558. Presented by Thomas Weldon.
- 1565. William Weyte (mentioned in the will of Richard Hartwell, who was married 1566).
- ? William Moile or Myles.
- 1574. Matthew Hayton, presented by Anne Weldon.
- 1575. Thomas Shilborn, do do.
John Leese.
- 1600. John Vernon, presented by George Weldon, of Cookham.
- 1627. Richard Hawes, presented by Humfrey Newbury *pro hac vice*.
- ? "Mr. Bowen," mentioned in the Maidenhead Corporation Records.
- ? Francis Crawley, mentioned in a terrier, Cookham Court Rolls, and in an Act Book of 1668 in Lambeth Library.
- 1693. John Bailey, presented by Jane Weldon.
- 1723. Thomas Aleyn, B.A., presented by Walter Plumer.

1746. Hon. George Hamilton, presented by William Plumer.
(Bray, 1768).
1769. George Berkeley, LL.D., do. do. do.
(Bray, 1759).
1793. Thomas Hambly, LL.B., presented by William Plumer.
1797. Thomas Whately, B.A., do. do.
1837. John Foyster Grantham, M.A., presented by John Rogers.
1857. Joseph Thomas Brown, M.A., do. do.
1864. Reginald Wellford Rogers, M.A., do. do.

THE CHURCH AT THE REFORMATION

The principal change that took place must have been the removal of the partitions whereby the several chapels were divided off. A good deal of destruction of detail occurred, through indolence or carelessness, in the troublous times. The requirements of the Romish worship, moreover, with its increasing corruption, had led to the introduction of a good many special features in churches, which were rightly removed. Traces of some of these have been discovered, and it is well to preserve them now, as historical curiosities. Two hollows, visible on the outsides of the great piers, high up, mark the passage through which, in days when the congregation worshipped in the nave, and the clergy performed mass in an enclosed chancel, the officiating priest came out upon the rood-screen to exhibit the sacred elements for purposes of worship. Four bits of old oak-carving, found in 1860 in the partition under the tower arch, and now worked into a cupboard door in the Vestry, are thought to have come from the rood screen. The hagnoscope or "Squint," a slanting hole in the north wall of the chancel, was cut to allow a worshipper before the altar in the north chapel to become aware of the moment of elevation of the host at the high altar. The oldest piscina I have already noticed. The remains of four in all were discovered in 1860, and all have been restored except that in the chancel; but only the very fine one in the south chapel preserved any traces of ancient moulding. In the oldest of them, that in the back of the great north pier, the hole is left open that shows it was, in fact, a sink. All these and a good deal more were destroyed at the Reformation. Reforming zeal carried people a little too far in some respects; thus the great stone slab of the altar, with its four crosses at the corner, was broken, and turned upside down, and placed as a threshold at the north door, so that people coming in might tread on it. There it was found, with two of the

metal crosses still remaining, in 1860, and it was more suitably worked into the pavement at the north side of the Communion Table. One of the metal crosses is now fixed to the wall of the vestry, and should be, I think, replaced in the stone.

THE CHURCH UNDER THE STUARTS AND CROMWELL.

The elder among us can probably remember that before 1861 there was a date painted on the plaster over the closed wooden porch, of 1631, if I am not mistaken. At that time, no doubt, this porch was built; but we have no records to show what more the date was intended to commemorate. About this date the Communion Table was provided, which it is the custom at the present day to hide with very stiff drapery. Soon after this the dates of the present bells begin; if there were any before the Reformation they must have been melted down in the time of Edward VI. They are inscribed—(in order of time, not of size): 1.—Fear God, 1638. 2.—Hope in God, 1638. 3.—Love God, 1639. 4.—R.L.: R.S.: Bryanus Eldridge me fecit, 1650. These four may have been bought all at the same time, viz., in the days of the Commonwealth, which would account for there being no vicar's name on either of them. They remind us of the Civil War, and of Cromwell, who had just become Lord Protector. As to the Vicars, the Sarum Registers are deficient, of course, for the times of the Commonwealth. 5.—The big bell is of later date; it is inscribed "John Baly, M.A., Vicar; Richard Brown, Gyles Ree, Churchwardens. Richard Phelps made me, 1717." Baly was Vicar when Elias Ashmole went round, good man, and copied our inscriptions. 6.—The treble is a still later work: "The Rev. Dr. George Berkeley, Minister; John Aldridge and Richard Poulton, Churchwardens. 'I mean to make it understood that though I am little I am good.' Pack and Chapman, of London, Fecerunt, 1777." The little bell on the top of the tower has T.S., W.W., H.K., 1669. The "T.S." appears to show that there was some Vicar at that date, whose name has not been recovered by Gorham.

THE CHURCH FIFTY YEARS AGO

Of what was done to the church after this date to the renovation of 1860, we cannot speak with praise. The Royal Arms were put up over the chancel arch; they stand now more suitably over the tower arch. The pulling up of the old red and yellow tiles, which were utilized to slope off the sills of the lancet windows, was a great

pity. A few of them were recovered in 1860, and were arranged by myself under Mr. Ferrey's direction in a pattern for the space within the Communion-rails, but I am sorry to say I was obliged to return to Cambridge before they were fixed, and the workmen did not fix nearly all that I had collected. Mr. Whately turned the west end of the south aisle into a comfortable parish vestry-room, and a singing gallery was built across the west end of the nave. Lastly came the pews. There was a faculty purchased by my ancestor in 1780, in virtue of which he fortified for himself a large square space in the centre of the best part of the church. His neighbours, without obtaining faculties, built pews also, and when people were short, and the man in front of them had made the back of his seat high, they raised the floor of their pews so as to look over his fortification, which he thereupon raised in height, like a stockade; and as others did the same, the church gradually assumed the curious aspect which some of us can remember, when Bishop Wilberforce refused to come to hold a confirmation in it again till we had removed the pews: on the ground—surely a reasonable one—that he could not see to charge the candidates. What your committee—of which I am one of the few survivors—did for the church in 1860 you can now partly appreciate. The pews, the vestry room and the gallery were removed; the roofs were opened up; the church in its true proportions, of height and length, was thus restored. The sills of the windows were cleared, the pillars were mended, the broken mouldings pieced, and the accumulations of whitewash scraped away. All features of the work of the Norman and Gothic builders, as we found them, whether early or later, were carefully preserved; as I have noticed, two or three mistakes were made as to what should be put in, enough to show what difficulties beset the work of "restoration"; but I do not think anything of value was obliterated. The closed wooden porch of 1631 was found to be ruinous, and was replaced by the present pretty porch, with open sides. For this work our debt is greatest to the then Vicar, the late Canon Joseph Thomas Brown, of Laggan House. It is perhaps the chief of his many titles to our grateful recollection. To the late Benjamin Ferrey, the architect, much is also due; and much to Mr. Skrine, the Lord of the Manor, who introduced Mr. Ferrey to us, and induced us to employ him. The difference between a loving and intelligent restoration such as this was, and a restoration on modern fashionable lines, can best be appreciated by comparison, such as is in our power to make, between

the present state of Cookham Church, and the smart new appearance presented by that at Bray; from which the traces of history, as I have endeavoured to depict them for Cookham, have been effaced almost beyond recovery.

THE MONUMENTS

The principal inscriptions were copied about 1700 by Elias Ashmole*; but some of them are since lost. Others were moved, when the church was re-seated, but a record was preserved of their original positions, which I have reproduced in the Ground Plan, with references. The earliest recorded was to the Rev. Arnold de Pinkney, Rector of Tyrington, in Norfolk, 1402. This is lost. The series of the Babham monuments comes next in date, the earliest being 1458, John Babham and Muriel, his wife. On the north wall close by is (1527) Richard Babham, and on the south wall the alabaster tomb of Arthur Babham, with his wife and six children, kneeling at a family altar, 1561. His will is in the Archdeacon's Registry. The verses on the monument are very quaint.

1561. 6 Aprilis.

To christall skies let Fame resound the vertuous praise aright
Of Arthur Babham here depict in Alabaster bright
Of ancient race he did descend and there to as you heare
He tooke to wyfe a worthy dame, Alice the daughter deare
Of Sir John Brome in Oxfordshire, a knight of worthie fame,
Of whom six children did proceed as herein this dothe name.
John the first deceased is Christopher next the Heire
Elizabeth and Colubree Ursula and Eleneere.

For this Dame Alice hath erect this work in costly stone
For her sweete Arthur Babham's sake, though he be dead and gone.
Farewell, renowned, true Esquire, my Husband and my friend,
I hope in Heaven to meete with thee, when all things here have end.

Of this family, my predecessors in the ownership of what is now Formosa, was Thomas Babham, one of the original members of the Guild of St. Mary Magdalene and St. Andrew at Maidenhead, founded 1452, to keep up the Maidenhead Chapel and the Bridge. The Babham wills are particular in bequeathing "my game of Swannes." John bids his wife "of every three sygnetts that she shall yearly have she shall mark out one in my mark, but if one of them be not marked the game will decay." A daughter of the house married Ralph Moore (gravestone 1577), of whom it records that he purchased White Place, Bullocks and Shafris, and there are

* *Antiquities of Berkshire*, Vol. II. pp. 448-462, Ed. Hearne, 1723.

some pretty verses on his tomb, which can be read in Ashmole, but not upon the grave, the end of all the lines having been broken off.

Who pass this place in peace, and well will view this grave,
To thinke on Moore, to know himself, occasions good may have.
Whose Lyfe untimely death bereft, his wyfe doth it lament,
His neighbours need not joy thereat, the poore are not content.
By Course and kinde of Nature's Law, by league and promise past,
All flesh is grass, and shall consume, and nothing long shall last.
So here behold in clods of clay, in grave doth here remaine,
By Nature borne, by sickness dead, by God to live again.
His Wife with care did cause his corps to be interred here,
To shew the duty and the love she bore unto her deere.

The Monkeden brass, which enabled Mr. Gorham to identify St. Catharine's Chapel, is of a lady and her two husbands—Margaret, married William Andrew and John Monkeden. William died 1503. The brass of Agnes Mylles, wife of William Mylles and William Pywall is dated 1500. The great monument within the rails is to Robert Pecke, master clerk of the Spicery to King Henry VI., and Agnes his wife, 1517. He is the "father" by whom Sylvester Pecke above noticed desired to be buried. With this should be compared the monument at Shottesbrooke to Richard Gill, sergeant of the Bakehouse to the King, and Bailly of the Seven Hundreds of Cookham and Bray in the Forest Division (1571). The "Spicery" means the preserving of fruits. There is next a considerable group of the Weldons' monuments, and their connexions the Sivedalls. "She was wise as a serpent and harmless as a dove and the world was not worthy of her." "The gift of God Wel don." So end two of their inscriptions. The Weldons, besides the rectory or great tithes of Cookham, had the chantry of Shottesbrooke as a present from the Crown. John Poole, 1638, has some rather harsh lines on his gravestone. But the best poetry is to be found in the epitaph on Edward Woodyore, 1615, which is very much in the style of Ben Jonson. This is now fixed against the Norman wall.

His Soule discharged from Bodies buisy thrall
Heere Edward Woodyore wait's th' Archangell's call
Whose Piety to God devoutly bent
Whose Pity prone to succour th' Impotent
Whose honest plaine sinceritie of minde
Whose native mildnesse towards all Mankinde
Whose Temper loth to give or take offence
Whose Gratitude as apt to recompense
Whose Fashion gentle and whose dealings just
Whose constant Friendship and whose faithfull trust
In lyfe and death made Woodyore trebell dear

To God, and Man, and to his loving Pheer ;
 Who (turtle-like) unto his love still debtor)
 Intomb'd him heer, but in her Heart far better.
 He de- { Dec. } An { Sal. 1615 } She { Mar. } An { Sal. 1611
 ceased { 8 } { Œtat. 59 } { 10 } { Œtat. 60.

One of these dates must be wrong.

Somewhat later there is an interesting group of monuments of the Farmers of Bradley, an old Catholic family, formerly all within the communion rails. A mural tablet to John Farmer, 1657, records in Latin how stedfastly he kept the ancient faith, and how he gave £1,000 to the poor. Upon the gravestone of Maria, his wife, you will see a line and a half chipped out by the Protestantism of the age so that Ashmole could not read it, but I think the erased words are, without doubt,

“Cujus animæ suffragante Deipara propicietur Deus.”

“On whose soul at the instance of the mother of God may God have mercy.”

The last and most interesting of the series records how Anthony Turberville, whom the heiress of the Farmers had married, was slain in a skirmish at Warmester in Wilts, in December, 1688, that is to say fighting as a gentleman of King James II.'s Life Guards against the victorious advance of William III. A few days later William passed through Maidenhead ; whether helped by the valour of the people of Maidenhead, who are said to have frightened away the guard on the bridge by rattling their warming-pans out of window in the night, we may believe or not as we please. There was a branch of the Turbervilles at Cirencester, and another at Bere Regis, where a remote ancestor of mine was in some way connected with them. With the life of the poor guardsman ends the long era of religious civil strife, the traces of which we have found in Cookham Church during 134 years. Of the modern monuments, that by the celebrated Flaxman to Sir Isaac Pocock is a beautiful piece of sculpture, and the tablet with the head of Frederick Walker, A.R.A., by Mr. Armstead, is a model of what such a tablet ought to be.

In the churchyard there is but one monument of great antiquity. It is that of an ecclesiastic, as indicated by the floriated cross carved on it, and possibly of a Vicar of Cookham ; but no inscription is decipherable. It was found in fragments, in 1860, about eighteen inches below the sod, north of the Lady Chapel ; and was restored by Mr. Brown, and re-erected at his expense, on the same spot, out of respect for the memory of a possible predecessor. This monument may possibly have stood once within the church, and have

been broken open, destroyed and thrown out in the days of Edward the Sixth.

I copy, as an "awful example," the Pullen inscription (1813), which I think rivals a more famous one in Harrow churchyard, said to be "the worst epitaph in the world."

Scarce does the sun each morning rise and close his evening ray
Without some human sacrifice, some tragic scene display
A shocking accident occurred, alas with grief I tell
The youth who now lies here interred to death a victim fell.
Well could he drive the coursers fleet, which oft he'd drove before,
When turning round a narrow street he fell to rise no more.
No one commanded more respect, obliging kind and fair,
None charged him with the least neglect, none drove with greater care.
He little thought when he arose, the fatal fifth of June,
That morn his life's career would close, and terminate so soon
Though snatched from earth, we hope and trust he's gone to heaven above
Virtues like his so pure so just ensure celestial love.

The following is a rather interesting form of an inscription often repeated :

The world's a city full of crowded streets
Death is the market place where all men meets
If life were merchandise that men could buy
Rich men would live and poor men only die.

MODERN ERRORS

There are two matters in which we moderns have, I think, been somewhat to blame ; first, we have disfigured the church a good deal by our monuments. This is not altogether to be remedied ; no one should destroy a monument once erected ; but a good deal of improvement could be effected if the horrid black borders of the mural slabs were whitened over. I make this suggestion in good earnest. What right have we to put the parish church into perpetual mourning for our relations ? The old hatchments were worse while they lasted, but at least they crumbled to pieces in the end. These white slabs with borders like sheets of black-edged note paper are simply hideous. Secondly, we have allowed the church to be far too much darkened by stained glass, not always ugly in itself, but quite out of place at Cookham. Mr. Ferrey warned us against allowing stained-glass windows in the south aisle. Since 1861 the two ends and two of the most important south windows have been so darkened, and now we cannot see to read small print at mid-day without candles. People suppose it is all right because Milton wrote some pretty lines about—

"Storied windows richly dight
Casting a dim religious light."

Now Milton was a great poet, but he was a Nonconformist, who did all the injury he could to the Established Church in his day. We have forgiven him for that, but I wish he had not suggested to good church-people, some of them not worshipping at Cookham, the fancy to come and darken our church by putting into its small Early English windows dark stained-glass only suitable to the vast clerestories of the Perpendicular style. There were some ugly modern dormer windows in the roof of the nave, which we were glad to spare, when we lightened the church of pews. But really, if the stained-glass goes much further, we shall have to open the dormers again. At Bray, whenever a stained-glass window was offered them, they made a bargain that new mullions should be inserted in place of the decayed Edwardian work, to hold the glass; and so they got a new set of Bath-stone windows, of which, I believe, they are proud. Perhaps we might stipulate that whenever one of our windows is to be darkened, a new one should be opened for us to see by; or, better still, that the new one should be darkened, and the old one let alone.

I conclude with one word of caution, not necessarily of disapproval, in regard to the modern fashion of decoration in our churches. So long as it is confined to fittings and furniture, we should incline to be tolerant of what is given by others, whether we think it in good taste or no. When any addition or alteration becomes necessary for the purposes of worship, let it be as simply carried out as possible, in the best material. With these exceptions, let the church alone; repair it, cherish it, do not alter it. It is not very likely that anything we can now do will add to its beauty; it is certain that any invasion we make on its antiquity will tend to deprive us of it as a historical treasure.

