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# TEMPLE NEWSAM:

## ITS HISTORY AND ANTIQUITIES;

COMPRISING

AN ACCOUNT OF THE ANCIENT PRECEPTORIES OF KNIGHTS TEMPLARS THERE AND AT TEMPLE HURST, THE BARONIAL HOUSES OF DARCY, LENNOX, STUART, AND IRWIN;

TOGETHER WITH AN

## ACCOUNT OF THE MODERN MANSION,

AND

A CATALOGUE OF THE MOST CELEBRATED PICTURES.

BY

W. WHEATER,

*Author of "The Historic Mansions of Yorkshire," &c., &c.*

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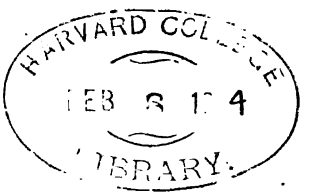

# TEMPLE NEWSAM:

## Its History and Antiquities.

*'Twas there the warrior's hand did gain*
*The rents, and the long vassal train*
*That conquest gave.*

WITHIN three miles of Leeds, and on as pretty a spot as can be found at so short a distance from any busy manufacturing town, stands the time-honoured mansion of H. C. Meynell-Ingram, Esq., at Temple Newsam. A noble park, studded thickly with venerable and majestic trees, grand in their superb growth, and attractive in their verdure, rises from the bank of the river Aire, and is skirted by undulating hills, whose various aspects combine to form a sylvan scene all-potent in alluring the townsman from his dingy streets whenever the relaxation of business permits him. The delightful picturesqueness of that part of the Vale of Aire is unquestionably the charm that gathers together the throng of pleasure-seekers who—thanks to the

generosity of its owner—may often find at Temple Newsam so pleasant a retreat from the distracting commotion of a manufacturing town. The present huge red-brick house, contrasting so unfavourably with the Gothic buildings of the old preceptory of Knights Templars which it has replaced, is, externally, utterly incapable of exciting interest in those who love to linger over the time-worn ruins of antiquity; the present fame of Temple Newsam rests solely upon its superior landscapes. But that park and mansion have historical associations; and although the owners of the "many twinkling feet" that now tread the soft sward on a holiday afternoon, to the seductive tune of a merry waltz, may, in the delirium of their pleasure, forget that the past has a history; yet, in their sober moments they will not fail to perceive that those gnarled oaks and stately elms—from the profusion of which in the earliest days of our country's history, the ancient kingdom of Elmete is said, rather fancifully, to have taken its name—are precious relics of days long since fled. Unlike Kirkstall Abbey, the favourite place of resort on the western side of Leeds, Temple Newsam does not offer us a quiet ramble among hoary old ruins; for, although it has once possessed a vast influence, little short of that of its modern rival, nothing now remains to us to suggest its former celebrity, except the first component word of its name. Monarchs swept away the Corporation that gave Temple Newsam its historical pre-eminence, and since

then the sure hand of time has removed, by inevitable decay, whatever edifices may have been raised by those who then possessed it. The proud steed of the valiant soldier-monk no longer caracoles upon the springy turf; the mock strife of the tournament no longer entices high-born dames to gather together in all their beauty to praise the prowess and reward the devotion of each combatant who strives for victory solely to gain the name of a true knight, and the gratifying prerogative of proclaiming the superior beauty of his "ladie-love." The soldier-priests have gone, have died in battle and have occupied unknown graves, or have brought their weary limbs home to leave them to the bitter hostility of slander and envy; their successors have gone also, to be forgotten in the wreck of an exploded civilization. The days of chivalry are passed, that is, the chivalry of secular knighthood, which fed upon pomp and ceremony; and it is for the purpose of recording the history of the stoical Monks, as well as of the men who clung tenaciously to its pageants, when they are said to have forgotten or ignored its precepts, that this task is in part undertaken.

Temple Newsam, or, as it was anciently called, Newsam, Newsholm, Newhus, Newhusum, or Newbiggin, like the many villages in its immediate neighbourhood, is of unquestionable antiquity, although the words comprising the latter part of its name suggest a later foundation than most of the villages surrounding it

If the name is to be taken as a sufficient indication, it is probable that Newsam is of Norse origin, and was an offshoot by some colonist of that nation from his victorious comrades, who had seized the Angle villages north and east of it. Yet, even if this be the case, Newsam may be an ancient seat of population, for the circumjacent villages are of the greatest antiquity, and have been of the highest political importance. I may mention that the western boundary of the township of Newsam is one of the Roman roads, which is also the boundary of the adjoining parish of Swillington, an Angle Clan-station, and therefore one of the earliest of the foundations of that people. It has been held that this Roman road was probably the route of the army of Penda, the pagan king of Mercia, who was slain hereabouts at the battle of Winwidfield in 655. That statement, not devoid of probability, I must, however, leave as I find it. Thoresby, in his *Ducatus*, expresses his belief that Leeds was the capital of the old kingdom of Elmete, which retained its independence as a British settlement after the Angles had subdued and colonized the surrounding districts; indeed, it is contended that Leeds, before the advent of the Romans, was one of the 28 chief cities of the island, and Bede tells us that the royal *villa* or residence of the Kings of Northumbria was in the country called "Loidis" —*in regione quæ vocatur Loidis.* There is on the declining hills of which Newsam occupies a part, a remarkable series of place-names—Leeds, Ledston,

Ledsham, and lastly, at the crossing of the river Aire by the Roman road, the once fortified station of that people Legeolium, the modern Castleford. The name *Leod* is held to mean "the people," that is to say, the Celts, *native people*, and by this interpretation the sequence of names becomes remarkable. These names all occur north of the river; on the south of it there is no such a singularity.

It was about the year 616 that Edwin, King of Northumbria, as one of his earliest deeds on ascending the throne, conquered the British territory of Elmete, then existing as an independent State. Edwin was the first Christian monarch of Northumbria; he was the most magnificent prince of his age, and it is he who is said to have erected a royal palace in the neighbourhood. Osmundthorpe is allowed, with every appearance of truth, to have been the site of the *villa regia* spoken of by Bede as being near Leeds, and the home of the early Anglo-Saxon Kings. Temple Newsam may be nearly contemporary with the introduction of Christianity and the erection of a church at Whitkirk; but as that church and village are not distinctly mentioned in the Doomsday Survey, it cannot be conjectured by whom or when the church was founded. Halton, the halig-tun or holy town, has given the name to the settlement, although the village is now a subordinate member of the parish of Whitkirk. Its name of Whitkirk—derived from the

circumstance of a *stone*, or "White" church, as such fabrics were called in contradistinction to the *wooden*, or "Black" church, being built there—leads us to suppose that it was not founded anterior to the middle of the ninth century, the period when stone edifices were beginning to be erected.

Whatever may have been the date of the foundation of the Angle or Norse village of Newsam, years, perhaps centuries, elapsed before the period when we have authentic accounts of it, the first being furnished by that invaluable compilation, Doomsday Book. From this source we learn that, along with the whole tract of land as far as the eye can reach in every direction, Newsam passed from its early possessors into the hands of the Norman Ilbert de Laci, the mighty baron of Pomfret, who was the first of the Norman leaders to carry Norman supremacy into the wild, hilly districts of Yorkshire and Lancashire. As a reward of his success he received from the Conqueror a grant of the whole district between Pomfret and Blackburn in Lancashire, a district which, at the present day, includes nearly the whole manufacturing industry of England, and a very considerable portion of her mineral wealth.

Ilbert de Laci was lord of Bois l' Eveque, near Darnetal, in Normandy, but his Norman influence and possessions were utterly insignificant as compared with

those in England. He built Pomfret Castle as the seat of his barony, and the *Regio Loidis* became a part of those vast domains he soon parcelled out among his many followers. In "Sceltune" he possessed three carucates of land; in Caldecotes, two carucates; in Colleton, two carucates; and in Ossethorpe (Osmundthorpe), four carucates. In Newhusum, Dunstan, and Glunier, two Thanes, both men of great war fame, had possessed eight carucates of land in the time of Edward the Confessor, 1041-66, and had there four ploughs. But when the Norman became its owner he subinfeudated the manor to a vassal, named Ainsfrid, who kept eight villanes and two sokemen, with three ploughs. This signifies considerable opulence. There were but ten carucates and six oxgangs to be taxed in Leeds, though that town was held by seven Thanes. The whole manor of Newsam at that period only contained three acres of meadow-land, but it had an expanse of wood-pasture half-a-mile long and half-a-mile broad. Its value in King Edward's time had been 60*s.*; when the conquest was completed the effects of war had reduced it to 6*s.*

Other townships in the neighbourhood, now in the parish of Whitkirk, had suffered in an equal or greater extent. In "Halghton" (Halton), a native named Morfar had possessed six carucates of land, on which he maintained three ploughs; now it was waste and worthless. In "Cipeton and Coleton" (Gipton and

Colton), Cospatric, a Saxon noble, who was banished for his share in resisting the Normans, had possessed four and a half carucates of land that were liable to taxation, and on which he maintained three ploughs.* When it fell into the hands of the Normans it was a wilderness, rated at 2*s.*, although in King Edward's time it had been worth 40*s.* No meadow or pasture-land is mentioned, except wood-pasture; but we are told that then there was a church upon the manor, and it is not improbable that it was the "White Kirk" around which the village so named is now gathered.

After the Norman Conquest, Temple Newsam appears to have descended from the Lacies, the chief lords of the Honour of Pomfret, to a Norman family of the name of Viliers, whose tenure was doubtless that of military service. It remained with them for about a century, when, through the gift of William de Viliers, it became one of the possessions of that afterwards famous fraternity, the Knights Templars, from whom it received its prefix, *Temple*. The exact date of the establishment

* It may be that we discover, in the fact of Cospatric owning so large a portion of the lands in the neighbourhood of Leeds, strong grounds for the inference that the Saxon kings held the *Regio Loidis* as their demesne until the very end of their rule. He was an offshoot of the royal house, and at the time of the Conquest was one of the most popular and daring of the patriot leaders. After the subjugation of Yorkshire, in 1069, although he had been the most prominent of the assailants at the siege of York, and had taken part in the insurrection in which Robert de Comine had fallen, he made his peace with William,

of the preceptory has not been positively fixed by contemporary writers. It is certain, however, that it took place in the inheritance of Henry de Laci, the founder of Kirkstall Abbey, for he ratifies the gift of the site. We know it had occurred before 1181, for Laci's charter of confirmation is addressed to Roger de Pont l'Eveque, archbishop of York, who held the see from 1154 to 1181, when he died. After the date of the great survey of the possessions of the order, 1185, the Templars possessed in Nehus sixteen carucates of land by purchase from William de Viliers, and by confirmation of Henry de Laci, of which six carucates and three bovates (say 765 acres) were in domain. This vast farm, thus early under their own cultivation, is the key to their polity; they were rearing and equipping soldiers and not raising rents.

Thus the simple Newhusum of the former Thanes became Temple Newsam, the site of a preceptory of warrior monks, whose valour was to astonish the world, and whose power and riches were to excite the envy and

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yet the Conqueror could not efface from his mind the fact that he was an Englishman who had been mighty in arms against him, and had triumphed over the defeat and destruction of his armies. With the consolidation of his power, William perfidiously deprived him of his lands and honours. Cospatric then quitted England for ever, and settled in Scotland, where his family long endured, honoured and opulent. Earl Edwin, the brother-in-law of Harold, chief of Northumbria, and one of the claimants of the Crown after Hastings, also owned lands in the neighbourhood of Leeds; he had the manors of Kippax and Ledstone.

hatred of all other corporations, monastic or military. Like the order of Knights Hospitallers, the Templars had their origin in the Crusades, being instituted in 1119, by nine Christian knights, for the protection of pilgrims, whose devotions led them along the dangerous roads of Palestine. The eloquent historian of the Crusades says, "There was not an illustrious family in Europe which did not send at least one knight to the military orders of Palestine. Princes even enrolled themselves in this holy militia, and laid aside the insignia of their dignity to assume the red coat of arms of the Hospitallers, or the white mantle of the Knights of the Temple. In all the nations of the West, castles and cities were bestowed upon them, which offered an asylum and succour to pilgrims, and became auxiliaries to the kingdom of Jerusalem. As monks, as soldiers of Christ, they were remembered in every will, and not unfrequently became the heirs of monarchs and princes." Subsequently, the object of the order became the protection of the faith generally, but more particularly the preserving of the Holy Sepulchre from the grasp of Infidel Saracens.

Their name, Templars, arose from the circumstance that their house in Jerusalem was an abode given to them by King Baldwin II., on the east side of the Jewish Temple. Although intrepidity and military prowess were ever the virtues most esteemed in each of the brethren, yet, to the last days of the order, they

were mindful of religious exercises, and how free from all florid decoration their worship was maintained, the equipments of the Chapels of Newsam and Hirst proved on the day when they were seized by the King. In that respect, at least, they were the opposite of the monks. Their soldierly piety was administered to with soldierly simplicity; it had never been mixed up with the pruriency of image-allusions, and the erotic striving for feminal devotees. From the day of the confirmation of the order by Pope Honorius II., in 1128, to the time of its suppression by false and envious culumniators and avaricious sovereigns, the highest, noblest courage of the warrior, coupled with the piety of the priest, were the characteristics of the Templars. Like canons regular, they took the vows of chastity, obedience, and poverty; but unlike canons regular they maintained their vows to the end of the life of their order. We often find that vagabond monks are prohibited from mixing with the laity, and from nightly visits to convents of nuns; we also find that nuns are not to drink ale in public taverns, and frequent the resorts of gay young men; but we nowhere find such prohibition against the brethren of the order of the Temple.

At the period of their first establishment the knights subsisted upon the charity of the Christian lords in Palestine. Then after the devotion of the first members of the order had been proved, and their

undaunted courage had spread a bright lustre over the military qualities of the Christian soldier, the famous St. Bernard of Clairvaux, with all the enthusiasm he was capable of discovering, recommended to every true Christian a society which prayed for and fought for the tomb of our blessed Lord. The eloquence of Bernard, prompted by chivalrous feelings derived from a long line of noble ancestry, and emanating from a zealous and true Christian, was of the most vital service to the newly-formed order: it won them that respect from the church which their astounding valour had gained from the secular powers. Numbers of knights and nobles accepted service under the banner of the Cross, and brought with them large donations of lands and wealth to enrich the fraternity into whose ranks they deemed it the highest honour to be allowed to enter. The greatest patrons of the order were the warlike Mowbrays, their donations in Yorkshire and North Lincolnshire were simply magnificent. Both the Knights Hospitallers and Knights Templars held themselves most bound, above all their benefactors, to Roger de Mowbray, to whose heirs and descendants they granted peculiar privileges.

On the 31st January, 1128, the Master of the Templars, Hugh de Payens, appeared before the Council of Troyes, consisting of the Archbishops of Rheims and Sens, ten Bishops, and a number of Abbots, among

whom was St. Bernard himself, and presided over by the Cardinal of Albano, the papal legate. The Master having given an account of the principles and exploits of the Templars, the assembled fathers approved of the new order, and gave them a new rule, containing their own previous regulations, with several additions drawn from that of the Benedictines, and chiefly relating to spiritual matters. The validity of this rule was made to depend on the approbation of it by the Holy Father and by the Patriarch of Jerusalem, neither of whom hesitated to confirm it. By the direction of Pope Honorius, the Synod appointed a white mantle to be the distinguishing dress of the brethren of the Temple, that of those of the Hospital being black. This mantle was plain, without any cross, and such it remained till the pontificate of Pope Eugenius III., who in 1146 appointed the Templars to wear a *red* cross on the breast, as a symbol of the martyrdom to which they stood constantly exposed: the cross worn on their black mantles by the knights of St. John was *white*. Henceforth the terrible symbol of the Templar became a tower of strength to his friends, a mark of shame and confusion to his enemies: and although in later years kings and priests in combination could destroy an order whose qualities each might emulate, they could not destroy the traditions which long after their suppression surrounded the memory of the knights with a halo of glory. In the 16th century Spenser remembered their valour with gratitude and their virtue

with a Christian's pride, as is clear from his description of the "Gentle Knight":—

> "And on his brest a bloodie crosse he bore,
> The deare remembrance of his dying Lord,
> For whose sweete sake that glorious badge he wore,
> And dead, as living, ever him adored;
> Upon his shield the like was also scor'd,
> For soveraine hope, which in his helpe he had.
> Right faithfull, true he was in dede and word;
> But if his cheere did seeme too soleinne sad;
> Yet nothing did he dread, but ever was ydrad.
>
> *Faerie Queene.*

At first, the members of the order were divided into three classes—knights, squires, and servitors; all of whom were of the highest nobility, and of these only such were admitted as were most distinguished for their courage and piety. In 1172, as the order increased in numbers and wealth, and became established in different countries and different parts, an extension was made by the admission of purely spiritual members, who officiated as priests, chaplains, and clerks. All wore a badge of the order—a girdle of linen thread to denote their vows of chastity; the clerical members having white, the servitors grey or black gowns. The knights wore, besides their armour, simple white cloaks, adorned with octangular blood-red crosses, to signify that they were to shed their blood in the service of Holy Church, whose teaching at that period was most warlike. By the

popular preachers, men's minds were filled only with the idea of

> Founding in Palestine a purer reign,
> Where piety may rest, and peace recline
> In full security, and none restrain
> The free-born pilgrim, passing o'er the brine,
> From offering holy vows at meek Messiah's shrine.

And the consequence was, that every act or every institution having for its avowed object the deliverance of the Holy Sepulchre, received prompt patronage from those whose martial and religious zeal had been formed and nourished by their spiritual advisers. Nor could the results of such teaching be peace ; so the war then looming in the not remote distance became a holy war, and the military orders, by their peculiar constitution, received the greatest amount of applause and support. The chivalry of England and the West, obeying the impulses of a training which especially fostered military intrepidity and love of adventure, entered into them with a celerity that gratified the priest whose fervent harangues had known no other object than the liberation of the Holy Sepulchre. Under the influence of these doctrines, and in expectation of that crusade when Cœur de Lion "led his mail-covered vassals to Palestine's shore," three preceptories of Knights Templars were established in the immediate neighbourhood of Leeds. The first was that of Hurst, now called Temple Hurst, founded by Ralph de Hastings in 1152 ; the second was

Temple Newsam, founded in the reign of Henry II., and *ante* 1181, most probably in 1155, by William de Viliers, who gave, along with the manor, other estates in the neighbourhood, together with the church of Whitkirk, which became the church of the preceptory, and remained in the patronage of the Master of the order until its suppression; and the third was Ribstan, founded by Robert Lord Ros in the latter part of the reign of Richard or the beginning of that of John.

We have the means of restoring the structures which formed a preceptory of Knights Templars. It was not a sumptuous edifice like those of the monastic orders. Their houses were built of timber, so the Mowbray charters plainly tell us. In the main it may be described as a manor house fitted amply enough, but with rigorous economy. Its outline was entirely domestic; its adjuncts wholly rustic. The idea of its use was never permitted to be lost sight of; it was a cavalry depot, and as such was maintained. The fabric afforded sufficient accommodation for man and horse; the husbandry of the estate was chiefly bent towards supporting the knight and his charger. Stables and stable utensils on the one hand were abundant, on the other the accommodation of the knights was restricted to mere sufficiency. The flocks and herds of the Temple were mean as compared with those of the Monastery. The granaries were well filled; at Newsam

they contained oats to the value of £39 3*s.* 4*d.*, while the wheat was only worth £12 16*s.* 8*d.* The farrier's shop was well supplied, but the kitchen, the brew-house, and the dormitory were scanty enough in their appointments. At the dissolution of the Order, the furniture in the hall at Newsam was worth four shillings; at Hirst three-and-ninepence,—and this sybarite equipment administered to the luxury of a brotherhood lost in pride and personal indulgence! The inventory of the goods then catalogued at these two preceptories is the most eloquent defence of their sustained severity of life that the knights could by any means put forward.

The founders of the order of Templars were, as we have seen, either knights descended from the highest houses, or prelates of a rank and distinction sufficiently exalted to ensure for their *protégés* every respect and consideration. It would be a pleasing, if somewhat laborious task, to trace the development of the Order of the Templars in Yorkshire, where they were more liberally patronised and more strongly posted than in any other part of England. That, however, the limits of this work entirely preclude, though they do not prevent me giving a fixed date as to the foundation of another of the preceptories. At Rouen, on the 25th June, 1203, King John grants to the Templars the gift of Guy de Bouvaincurt of all the town called Westerdale, which Hugh de Balliol confirmed. This same Guy (or his

father) was the founder of the nunnery of Basedale. They were apparently tenants of the Balliols. The magnates of the land had allied themselves with the newly-formed order, and the prosperity which such patronage ensures speedily followed. No sooner does William de Viliers appear to have ceded his interest in the Manor of Newsam, than his superior lord is invited to ratify the gift. The then representative of the house of De Laci was Henry de Laci, founder of Kirkstall Abbey, and, as might only have been expected from one whose generosity towards religious corporations, if uncontrolled, which, however, appears to be quite impossible, was equal to his unbounded opulence, the ratification of the transfer was speedily made. It may, however, be that stronger influences than mere approbation of their valour, prompted him to assist the Templars. As we see from the charter of confirmation, at a date antecedent to Viliers's gift of Newsam, De Laci had given to the Templars lands in "Nieulond," and the gift clearly indicates his desire to establish a perceptory upon his fee; but, as in the case of Kirkstall, the first site may not have been eligible, or suitable to his views, and another was chosen which did not remain wholly in his hands. The change of the *locus* of these two institutions was certainly not a mere fortuity. Why Barnoldswick should have been deserted, in the case of the Abbey, and the site at West Headingley chosen, is

perhaps sufficiently apparent. The first appropriation of Barnoldswick can be proved to have been a pure fraud. The land which the monks said De Laci gave to them was not his to give; it belonged to Hugh Bigod, Earl of Norfolk, then absent from the country, but who, on his return home, promptly drove both the monks and their *protégé* out of the place by process of law. That was a sufficient reason why they should leave Barnoldswick, and the unscrupulous greed which took them there accompanied them without shame on their exit. The wealth of the town of Leeds, and the conveniences the neighbourhood would offer, I take as the motive for choosing that site; but such a motive hardly presents itself in the case of the preceptory. In a worldly sense, the monks had every thing to gain by an approach to a larger population; and it might be argued that in touch of such a population their religious influence would be the more powerfully felt. But that was not the case with the Knights. They were not the teachers of the populace either by art or influence, nor were they recruited from the populace; they had therefore nothing to gain from contact with it. The change then was due to the other reasons, perhaps now beyond discovery.*

* According to the records Newland, which was in Normanton, went to the Hospitallers, and this is what they say of it:—Newland, in the deanery of Pontefract. The manor of Newland being given to the Knights Hospitallers by King John, they established here a preceptory of their order, to which, in the next reign, Roger le Peytevin,

There was this similarity in the circumstances. Practically the two refoundations occurred at the same date, and both were obviously due to one work, that of the chief lord of the fee. It was William Pictavensis, of Headingley, who gave the site of Kirkstall to the abbot, although at the instigation of Henry de Laci, his superior lord; it was William de Viliers who sold the manor of Temple Newsam, at the instigation of De Laci, who may therefore be regarded as the virtual founder of the preceptory. His cause for making the grant in the first instance may not have been religious enthusiasm alone.

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lord of Altofts, was a great benefactor. It was valued, 25 Hen. VIII., at £129 14s. 11½d. yearly as Dugdale; at £223 19s. 7½d. as Le Neve's MS.; and at £203 3s. 8d. as another MS. Valor; and granted, 36 Hen. VIII., to Francis Jobson, Andrew Dudley, &c. But I find a charter of King John, given by the hand of Mag. Richard de Marisco at Roffham, 8 June, 1213, which says—Know ye that we have granted and given of our gift and by this charter have confirmed to the brethren Militiæ Templi the land of Niweland with its appurtenances, which William de Braus held of them at ferm, and which was taken into our hands with the other land which the said William held; having to them and holding in free and perpetual alms. Wherefore we wish and firmly enjoin that the brethren may have and hold the said land well, &c., as aforesaid. Witnesses, the lord H., Archbishop of Dublin, Galf. FitzPeter, Earl of Essex; Wm., Earl of Pembroke; Wm. Brievere; Robert de Ros; Thos. Basset; Warin Fitzgerold.—*Rot. Chart.* 193. Roger le Peytevin was of the above family. By charter dated 1256 Roger le Peytevin, lord of Altofts, son and heir of Thomas le Peytevin, gave to the Knights Hospitallers of Newland with his body which is to be buried in the church of the brethren at Newland, or in the cemetery of the church, and for the health of his soul and those of Thomas his father, Isabella his mother, his wife, ancestors and successors, the whole advowson of the church of Normanton, which advowson Matilda, Emma, and Isabel, daughters and heirs of Walter le Morkar, acknowledged to be his right. See *Hist. Sherburn and Cawood*, p. 181.

The commander of the Christian forces at the battle of the Curdes, in 1163, is said to have been a Templar named Gilbert de Laci, and it was probably for his kinsman's sake, temporal as well as spiritual, that Henry became so large a benefactor to the newly-formed preceptory It is no great stretch of the imagination, then, to regard Gilbert de Laci as the first preceptor of Temple Newsam.* The charter of confirmation, which we have quoted, is as follows :—

"*The* CHARTER *of* HENRY DE LACI, *confirming the* DONATION *of* WILLIAM DE VILIERS *of* NIEUHUS, SCHELTUNE, CHORLETON, *and* WITECHIRCHE.

"To our venerable father in God, Roger, Archbishop of York, and to all the other sons of holy church, as well in the present as in the future, Henry de Laci sends greeting. Be it known to all, that I give, and by this my charter, confirm, to God, to Holy Mary, and to the brethren of the Temple of Solomon, the land which William de Viliers gave to them in perpetual alms, to wit, Nieuhus, and Scheltun, and Chorleton, and Witechurche, with all their appurtenances, in wood, plain, meadows, pastures, waters, mills, fisheries, footpaths, in the way and out of the way: and know ye that I give to them this land in exchange for the land of Nieulond, which I first gave to them; and these brethren have returned to me that land of Nieulond, which, in the same way, I gave to Wadon de la Val. But I have given this land to the aforesaid brethren in free and perpetual alms, and free from all

* Gilbert was a doughty knight; it was he who attacked Noureddin in his tent and totally defeated him. For particulars of the action see James's *Cœur de Lion*, and Littleton's *History of Henry II.*, vol. 3, p. 281. We need not pile up conjecture, but if it is true that Newsam was founded in 1155, and the Templar Gilbert de Laci distinguished himself as above, it is not an improbable thing that Gilbert's entrance into the order was signalised by the foundation of this preceptory.

secular exaction and service, as free and as clear as they hold any land freely and clearly. And know ye that I and my heirs guarantee the land to the said brethren against all men: and I did this for the good of my soul, and the souls of my father and mother and all my friends, as well living as dead, that it may give life to us for many years. And this convention was made in the presence of the king. These are witnesses—William de Vesci, *Jordan Foliot*, *Robert Pictavensis*, Ralph de Tielli, *William de Reinevil*, Ote de Tielli, *Henry Foliot*, Richard Bacod, *Henry Walensis*, Robert Barbo, Henry de Clai, William de Rie, William de Badli, *Thomas, son of Peter* (de Birkin), &c."*

The above expression "this convention was made in the presence of the King," may lead us to the actual date of the charter. The witnesses are all Yorkshiremen, holding of the De Laci, and from the number of

* The men whose names are printed in italics were witnesses to Henry de Laci's dedication of the church of St. John the Evangelist in Pomfret. The text of the original charter to the Templars is printed in the Monasticon Anglicanum, vol. vi., p. 840. We may here dwell with pleasure on the name of one of the witnesses, Ralph de Tielli. He was of the Doncaster family, and seneschal of the Archbishop of York. He was the prime hero of the unsuccessful assault on Acre in December, 1190; it was he who cut the ropes by which the Saracens had grappled the scaling ladders when our people were repulsed. A powerful Yorkshire contingent was serving at this siege, among whom was Robert le Venur del Pumfrait, who died there. He was presumably one of the family afterwards Hunt of Carlton, and the record of his death is all the more valuable as it informs us that the "vulgar" name Pomfret is the old expressive name of the place that superior culture has since dubbed Pontefract. See *Historic Mansions of Yorkshire*, i. pp. 136, 148. I could dwell at much greater length upon these men and their children. For instance, as to the connexion of the Vescis and the Tillis—in 1200 Eustace de Vesci sought against Gaufrid de Saucensmar and Matilda, his wife, the town of Rotherham in right and heirship. Galfrid said he claimed nothing in that land except through his wife, whose dowry the land is of the gift of William de Tilli, formerly her husband, whose heir is Ralph de Tilli, his brother.

* As the Foliots, a
more interesting as it con
for their patronage of th

Brian I

Ralph.

Jordan Briset, Kt.,
St. John of Jerus
the chapter house

Sir Henry Foliot
as first husband.

Sir William Folio
mill of Norton
contemporary of
Ilbert).

Sir Richard Foliot, K

At a later period
Notts. In the reign
she died in 1349.

them we may assume that the charter was made in the neighbourhood, say at Pomfret. If that were so, the charter would be made in January or February, 1155, in which months King Henry II. visited York and Scarborough, and the western parts of England, returning from York to Nottingham in the latter month. He does not appear to have been again in Yorkshire until the 10th August, 1175, when he was at York for a few days, or perhaps weeks. He was probably not in this county again until after the date of the Survey, 1185.*

This charter made the Templars lords of the manors of Newsam, Skelton, "Chorleton," and Whitkirk, and we may be sure they were not slow in implanting themselves upon their newly-acquired territory. The first unpretending edifices would rise with the despatch of necessity, and the first batch of brethren, when they took up their quarters there, and viewed the fair lands then belonging to them, would dwell upon the names of the noble donors with feelings of the deepest gratitude and devotion. The extent and appearance of the preceptory in its original form are unknown to us, for, alas! no vestiges of the buildings remain, upon which conjectures might be raised. The men alone who inhabited it can now be dealt with, and they, being strictly historical personages, can be revived with sufficient exactness to

*I rely for this Statement upon the "Outline Itinerary" published by Dr. Stubbs in his edition of the *Chronicle of Benedict of Peterborough.*

reproduce a picture of the strange times in which they played their wonderful and varied parts. Though the land of Newsam was from Viliers, as the land of Kirkstall was from Pictavensis, yet, in the case of Newsam, as in that of Kirkstall, the real founder was De Laci himself. The transference of the preceptory from Newlond to Newsam is also a very interesting fact. From it we may perhaps antedate the foundation, and consider it nearly contemporary with that of Hurst.

There is still much about the career of the early Lacis which is doubt and darkness, notwithstanding the research expended upon it. This may be attributed to the revolt by Robert de Laci, the second Baron of Pomfret. Ilbert de Laci, Robert's son, fled with his father to Normandy. He also returned to England, and fought at the battle of Lincoln in the cause of King Stephen, by whose side he was taken prisoner in 1141. "He was a man of prudence, and cautious and indefatigable in military undertakings," one of the principal leaders at the battle of the Standard. The exact time of his death is not known. In his charter, granting Hambleton to Selby Abbey, he confirms what "Hilbert de Laci, my grandfather," gave. He also confirmed the grants of his ancestor to Pomfret Priory about 1140. Ilbert's death took place between the years 1141 and 1147. His wife was Alice, daughter of Gilbert de Gant. Adliz de Gant gave lands towards the building of Fountains

Abbey, witness, "Robert, my son, who consented to this gift, and bore it upon the altar." After the death of Ilbert, Alice married Roger de Mowbray, who confirms the charter of Alice, his wife, giving Ingolvesmelles to the priory of Pomfret. Alice de Gant, wife of Roger Mowbray, also gave Brimeham to Fountains, "as it is contained in the charter of the aforesaid Lord Roger de Mowbray, and in the charters of my sons Nigel and Robert. I make this concession to the said church after Easter, to wit, 4th Ides (10th) April, 1176, that year in which the towns of Trex (Thirsk), and Malesart were overthrown, and in witness and reminder of the same the monks gave me a gold ring."

Ilbert de Laci is said to have died childless, the sons above mentioned being those of Mowbray. He was succeeded at his death by his brother Henry, the sole male representative of the Laci line, although Henry had a sister Albreda, said to have for some years been married to Robert de Lizours; their descendants afterwards assumed the name of Laci, and inherited the lands. This Henry is the founder of Kirkstall and Newsam. It is worthy of note, that in the confirmation charter to Kirkstall of King Henry II., we find the gift of Hugh (Bigod), Earl of Norfolk, of Barnoldswicke, with the assent and petition of Henry de Laci; and in the charter of foundation, Henry gives the place of Kirkstall "for the souls of my wife, of Ilbert my grandfather, and

Hawise his wife, of my brothers and sisters, and of Matilda, my father's sister." This puts a new complexion on the received pedigree of the family. Hugh Bigod had power over the lands during De Laci's lifetime; and there were, or had been, brothers and sisters, of whom doubtless that Walter of the Temple, mentioned in another of De Laci's charters might be one, and Gilbert of the Temple, if not the same person, another brother.

The first of the above charters gives half a mark of silver of the rent of Cliderhow every year, for a lamp burning by day and by night before the altar, in the presence of the holy body of God, in the church of Kirkstall, to be paid on the Assumption of St. Mary (15th Aug.), in autumn. The second gives to the abbey of St. Mary de Kirkestall, a mark of silver of the rent of Cliderhow every year, for the clothing of the Abbat; and the witnesses to this charter are Brother Walter of the Temple, Wm. de Hallai, Osbert the Archdeacon, Wm. the Almoner, Wm. de Clerfai, Adam son of Suain, *Robert Paytefin, Wm. de Rainvil, Otto de Tilli, Jordan Foliot.*

Of these witnesses it will be seen that those whose names are in italics are also witnesses to the gift of Newsam; the two transactions have been nearly contemporary. As to the Brother Walter of the Temple, we may remark that Walter was then a surname in

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the family, and it will not be forgotten that Walter de Laci was the only one of Stephen's Knights slain at the battle of the Standard. A Walter of the Temple, with Philip prior of Holy Trinity, York, witnesses the confirmation of Nigel de Mowbray "de omnibus" to Fountains.

Henry de Laci is said to have died in 1187, when the inheritance fell to his son Robert, who, dying childless in 1193, the male line expired. The estates then went to the descendants of Albreda, Ilbert's sister, who had married Robert de Lizours, by whom she had an only daughter named after herself. This daughter, as the heiress of both Laci and Lizours, obtained the two properties. She married Richard Fitz Eustace, son of Eustace Fitz John, who, with his brother, Nigel Fitz John, was a witness of the charter of Henry I. to Nostell; she married secondly Wm. Fitz Godric. By her first marriage she had John Fitz Eustace, Constable of Chester, who died in 1190 at the Crusade, leaving a son, Roger; by her second husband she had Wm. Fitz William, from whom came the present Fitz Williams. Between the families of these two half-brothers she divided her great inheritance. Roger, her grandson, became the lord of the honour of Pomfret; Wm. Fitz William founded the line of Sprotborough.

In considering the influences which operated upon the foundation of the two preceptories of Newsam and

Hirst, as well as upon the foundation of Kirkstall, it will be well to draw a table of the descents of the first line of the Lacis.

The establishment of a preceptory of Knights Templars presents no features exactly similar to those which attend the establishment of a corporation of monks. In the history of the former there are no periods of interminable labour, no demonstrations of grand design and skilful execution, such as occur in the erection of those noble old monastic edifices whose ruins yet remain to bespeak the skill and perseverance of their architects. The profession of arms was by very nature averse to such enterprises; it has ever been ruinous to habits of toilsome and persevering industry; the feudal system encouraged a contemptuous disregard alike for those who lived by bodily labour and for the labour which supported them. And as the Templars were recruited from the highest ranks of the feudal nobles, among whom education had made but little way, it is not to be expected that the results of studious application are to be discovered in their works. They never forgot that they were *Fratres Militiæ Templi in Anglia* and not mere monks; that their commander was a *Præceptor*, or *Magister*, and not an *Abbat*. The time came when they were taunted with pride, but their only pride was that of a soldier, well-earned; those who taunted them being sunk in sloth and ease, earned by the most degrading of

methods. They never appear to have cared for raising magnificent buildings; their preceptories, as far as we can judge from the few remains of them, as for instance, at Temple Hurst, were unostentatious.* This remark will not apply to some of their churches, but they form the rare exception, and not the rule. Indeed, the military orders were composed only of *professional* soldiers, each of whom eagerly learnt such acquirements as taught him to be

> —— No carpet-knight, so trim;
> But in close fight, a champion grim;
> In camps, a leader sage;

but all of whom systematically neglected letters, and, to a large extent, despised men of learning and taste. It

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* Temple Newsam has been so completely razed to the ground that we have not the smallest actual evidence as to the grandeur or design of the fabric. To the last of its days the house was very probably the timber mansion of the native tenant Ainsfrit; built, perhaps, by him as the later Nehus. That is most likely the history of the home as a residence. But have we not in the fact that it was necessary to sweep it away at the beginning of the seventeenth century some proof that no portion of it was worthy of preservation, which experience shows us has not been the case with monastic buildings. It is said Scott had Temple Newsam in his mind's eye when he described Templestowe in "Ivanhoe." There is, however, no evidence to show that Scott ever was at Temple Newsam, and, if he were, the description is not sufficiently faithful to lead us to believe that it is the original of Templestowe. We shall quote his description to disprove the story, and to show that Scott could say little in favour of Temple buildings:— "This establishment of the Templars was seated amidst fair meadows and pastures, which the devotion of the former perceptor had bestowed upon the order. It was strong and well fortified, a point never neglected by these knights, and which the disordered state of England rendered

was no part of their mission to erect matchless fabrics; their duty was to form themselves into a powerful and well-consolidated body, ready to meet the emergencies of war, which might call for their combined action at a moment's notice. The least fallible system of internal organization was, therefore, the chief object which they must strive to attain, and the order when fully developed, and before superfluous riches had combined with a career no longer possible in the sense of its first organization to sap the virtues of the members, exhibited such steadfast adherence to self-imposed regulations, and fervid regard for the sacredness of their plighted troth, as ever mark the man of noble soul, and are perceptible in none but him. The admission of a brother into the order of

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peculiarly necessary. Two halbardiers, clad in black, guarded the drawbridge, and others in the same sad livery glided to and fro upon the walls with a funereal pace, resembling spectres more than soldiers. The inferior officers of the order were thus dressed ever since their use of white garments, similar to those of the knights and esquires, had given rise to a combination of certain false brethren in the mountains of Palestine, terming themselves Templars, and bringing great dishonour on the order. A knight was now and then seen to cross the court in his long white cloak, his head depressed on his breast, and his arms folded. They passed each other, if they chanced to meet, with a slow, solemn, and mute greeting; for such was the rule of their order, quoting thereupon the holy texts. *In many words thou shalt not avoid sin, and life and death are in the power of the tongue.* In a word, the stern ascetic rigour of the Temple discipline, which had been so long exchanged for prodigal and licentious indulgence, seemed at once to have revived at Templestowe under the severe eye of Lucas Beaumanoir." Had Scott drawn his description from Temple Newsam, its landscape would have enabled him to paint a much finer and bolder picture.

the Templars was a matter of much ceremony and deliberation on the part of the initiated, and self-examination on the part of the candidate. Before he was considered eligible as a probationer he must be a knight whose reputation and soldierly achievements were

"Blazed in the roll of martial fame;"

and that *sine quâ non*, the secular qualification of each of the brethren, prohibited all, except those of approved valour and recognized social pre-eminence and worth, from entering a fraternity whose every brother was considered a model of virtue and bravery. In the early days of the order the simply-expressed desire of an eligible candidate was insufficient to obtain his admission into the society; then a novitiate formed an essential part of the course of admission; but in their later and more prosperous days the brethren neglected this wise regulation, and this omission was afterwards made one of the charges against the order. It had been enacted so that the candidate might become practically acquainted with the mode of life of the society into which he desired to enter, and also to give him an opportunity of discovering whether he was capable of conforming with the severe regulations under which he placed himself;—for the maintenance of the strictest discipline of the monastery, as well as the due performance of the arduous duties of a true knight, were then alike the professions and practices of a Templar. The novice, who vowed to

fight in God's name, and for God's service, as long as the Red Cross Banner waved o'er a stricken field, vowed also never to strike or wound a Christian; never to swear; nor to receive any service or attendance from a woman, except by the permission of his superiors; never, on any account, to kiss a woman, even though she was his mother or sister; and never to behave uncourteously to any man; divine service he was to attend punctually; he was to be frugal at board; and his demeanour was to be that of a devout priest, as well as a Christian soldier and gentleman.

The deeds of the Templars on the field of battle are those of a regiment and not of individuals; it is therefore difficult now to name the man who made the war fame of the order. Their skill and courage in Cœur de Lion's crusade were surpassing, and as in that campaign the men of Norse descent—Northumbrians in other words—were the greatest patrons of the Templars, we may cite their records as reflecting the individuality of the Temple brotherhood. One of the grand feats in that crusade was the siege of Acre in 1190. Richard was beleaguering that great city. On the third day after the feast of St. Michael (14th October), about 4,000 armed Saracens sallied forth from Acre, and burnt four of the stockades with Greek fire; but they were manfully repulsed by the soldiers of the army, and lost 20 Turks who were slain, and many wounded. After this, at the feast of St.

Martin (11th November), the Saracens again made a sortie and attacked the Christians, who manfully withstood them. Baldwin de Carun, Walter de Oyri, and Baldwin de Dargis valiantly withstood their assault until Count Henry and Geoffrey de Lusignan came up with the Templars, and compelled the Pagans to give way with such a mighty charge, that they lost in their flight 40 Turks who were slain. Afterwards, between the feast of St. Andrew (30th November), and Christmas, the whole army of the Christians was in arms for the purpose of making an assault upon Acre, and the Germans and English drew their scaling ladders to the trenches, that they might place them against the walls, on which the Pagans went out of the city by the postern gates, and took their scaling ladders from the Germans, and drove the English away from the trenches. They then fastened ropes to the scaling ladder of the English, with the intention of drawing it into the city, but Ralph de Tilli, Humphrey de Veilly, Robert de la Lande, and Roger de Glanville mounted the English ladder, and four times extinguished the Greek fire that was thrown down. Ralph de Tilli coming nearer than the others, cut asunder the ropes with his sword, and so rescued the scaling ladder from the hands of the Pagans. Shortly after, and before Christmas day, famine began in the army of the Christians, and continued until the Purification of St. Mary.

Yorkshire may therefore claim no little honour even in this repulse. The list of dead during the crusade should be religiously held in mind. Henry de Braeley died at Cataine, Ralph de Glanville, justiciary of England and of Coverham, died during the siege; Richard de Clare, Ralph, parson of Croxebi, Richard de Lexbi and Berenger his brother, Robert le Venur del Pumfrait (Pomfret), Robert Scrope of Bartun, Ralph de Tange, Henry Pigot, seneschal to the Earl of Warren, Walter Scrope, Walter de Kyme, son of Philip de Kyme, John de Lamburne, Walter de Ross, brother of Peter de Ros. In the third year (1191) Ralph de Aubeni died at Acre, Nigel de Mowbray and Simon de Wale died, apparently, at sea, for they were each "projectus in mare;" Richard de Camville died at Acre, William de Camville "projectus in mare," Gilbert Pipard at Brandiz, he was Sheriff of Lincolnshire in 1190; Drogo fitz Ralph at Acre, Reiner, Sheriff of York, in the island of Cyprus; Osmund de Stuteville, at Jaffa, Robert Wacelin, clerk, at Acre. John constable of Chester, died at Tyre. Among those who were slain were William, Earl of Ferrers, Ingelram de Ferrers, Hugh de Oiry, and who died at the siege, Gilbert de Tileres, Robert the constable (of Burton Constable), seneschal of William de Mandeville, Earl of Albemarle; William de Pratelles, one of the household of the King of England, was taken prisoner at Joppa, and Reginald his comrade slain; the king only escaped capture through his prowess. This list is very important as to the

leaders of the troops; the hosts of men from knights downwards were not mentioned; the minor leaders of the English armies who died at their duty, were left in oblivion; their successors were not recorded five hundred years later, during Marlborough's campaign.

It was to enable them to meet such emergencies as these, that the brethren of the Temple were trained—not as monks but as knights. The preceptory provided each knight with all necessaries, as well clothes, arms, and equipments, as the food upon which he was to subsist. Within its walls must lie the workshop and the farm, and within the ranks of the brethren must be found the craftsman and the mechanic, for military efficiency demanded that every emergency should be anticipated and provided against. For the menial occupations the servitors had been provided; the knight devoted himself only to the military duties. His arms were a shield, sword, lance, and mace; his dress was a long white tunic, bearing a red cross on the back and front of it, and under this he wore a girdle and linen shirt. But although a professed monk, and trained to accept the monk's idea of humility, the Templar never forgot that he was a warrior and a nobleman born under the influence of the feudal system, and by it taught to consider himself incapable of performing menial service. Such a state of affairs exhibited some inconsistency in their system; yet, considering the objects for which

the Templars were organised, and the peculiar nature of their duties, we cannot, on that account, pass upon them an unmitigated censure. As much as the secular knight needed the services of an esquire, just so much did the Templar; and if the servitors whom we have already mentioned as introduced into the order for that purpose, were of plebeian birth, which prevented their advancement and perpetuated their serfdom, it resulted in a desire to preserve the order from jealousy and bickerings that would inevitably have arisen in a mixed body. These servitors were, then, not only the esquires who attended to the charger and military trappings of the knight; they were also craftsmen capable of producing everything required by the brethren. A perfectly-organised community would, therefore, be found at Temple Newsam when in the zenith of its efficiency. The smith, the baker, the farmer, the herdsman, the farrier and armourer, as well as the host of brethren-in-arms or esquires, the chaplains and the knights—formed the *personnel* of the preceptory: the *matériel* is not so easy to describe. Besides the house in which the brethren lived, and the offices connected with it, the numerous quantity of outbuildings, required for all purposes, would raise the preceptory into an establishment of some magnitude.

It was their custom to cultivate their own lands rather than let them out to tenants paying a fixed

rent; and this they were enabled to do by their servitors and the cottagers whom they maintained upon their estates.* This system necessitated the erection of an establishment of a somewhat incongruous species. The minute inventory of the effects of the preceptory taken December 1st, 1311, gives us a list of the chief buildings and their uses as well as contents. We thus find noticed a chapel, a kitchen, the dormitory, the brewhouse, the furnace, and the hall, the "pistrina" (which may have included both the apothecary and farrier's drug store), and the dairy. As in the case of monastic buildings generally, the grange occupies a prominent place in the description of the establishment, but like the grange of the abbey, the grange of the preceptory occupied another, and often widely separated site. The grange of the preceptory of Newsam was at Skelton†, and at the present day there remains a farm house yet bearing its name, and carrying us back to the very dawn of

* The rent-roll of Ribstan shews that the tenant farmers occupied a toft and croft and a bovate of land. This in modern language means a farmstead, a croft, and fifteen acres of plough land, for which they paid 7*s.* yearly, and had in addition "common of pasture" in the unenclosed lands. We need hardly dwell on the value of such a perquisite when the township was mainly unenclosed.

† These old place-names are even yet beautifully illustrative of the extending occupation of the country as pushed from the first seats of population. The Norse word *Skali* means a log-hut; the centre from which some quasi-squatter commenced the labour of reclamation.

English history amid the primeval woods where the axe of the first colonist rang.

The return of stock from Newsam shews the magnitude of the establishment. There were 44 plough oxen, 14 plough horses, 454 sheep (valued at 1*s.* each), 335 wethers (at 1*s.* 3*d.*), and 247 lambs (at 8*d.* each). The tithe at Whitkirk, which was in sheaf, is valued at £33 6*s.* 8*d.* Temple Hurst, the sister preceptory, was inferior to Newsam in live stock, but had a large acreage in crops of grain. In both establishments the kitchen appears to have been well furnished with pans, pots, pickling-tubs, and cooking apparatus generally. In the chapel their vestments were few, their altar cloth was of fustian (strange contrast with the "developments" of the present day!), the number of their books did not reach a dozen, and of those two were of legendary lore, and one was a martyrology; and, with the exception of a sacramental cup, which appears in all the valuations, there is no mention of plate. In the grange they had 32 quarters of wheat (valued at 3*s.* 4*d.* per quarter), 280 quarters of large oats (valued at 1*s.* 4*d.* per quarter), and 410 quarters of small oats (valued at 1*s.* per quarter). Not the least singular entry is that which shews them to have kept at the grange six wagons for the king's wars, with two pair of "shelvings" for each. Arms, chargers, and military equipments are not mentioned; they were no doubt taken possession of when the Templars were

arrested. Their farming stock at the preceptory is estimated at £95; but, to arrive at that value, the plough oxen are only estimated at 16*s.* each; the cows at 10*s.* each; their horses are valued at 8*s.* each; and the solitary ass which they possessed is considered to be worth 3*s.* A tolerably accurate valuation of the whole effects of the preceptory may be made out from the inventory, which is printed *postea* from the *Gentleman's Magazine* for 1857, part 2, p. 523.

## TEMPLE-HIRST.

THE story of the foundation of the Preceptory of Templars at Hirst includes one of the latest features in the colonisation of Airedale. The method adopted by the Angle in his occupation of the valley from Coniston and Cononley in the west, to Knottingley, Kellington, and Pollington in the east is still discernible. The names of his clan-stations are the most trustworthy evidences of his method. They occur at regular intervals on the south bank of the river, telling us who were the chieftains from Coniston—Coningston, the settlement of the King's children—to Pollington, the settlement of the Pollings, or perhaps Bollings (see Bowling, anciently Bolling)—and telling us also that in his advance from the south, to drive forward the Britons when he had determined to dispossess them, the invader made the line of a river his new frontier. The development of his occupation from these stations may also with fair accuracy still be traced, and the state of the opposite country determined with some minuteness.

It is with the lower Aire, the portion watched from the clan-stations at Knottingley, Kellington, and Pollington, that our story is concerned. From Knottingley to Pollington there is a river frontier some twelve miles in length, without including the sinuosities of the stream. Between these stations, which indicate the first garrisons, we have subordinate stations at Smeathalls, Beaghall—*Beag-hal*, the "hall of crowns or garlands;" Rowal—Hensall—Edwin's hall, and Gowdall, the line of occupation terminating at Snaith, in the midst of water and morass. The terminal syllables, hall, all, al, and ale, the equivalent of the Saxon *heal*, signify in the Saxon polity an edifice in which courts of justice are held and rule maintained: and although somewhat disguised by the change of custom and manners, the word still retains its original meaning. The hall of the village—yet often called the *Hall*-house, was and is the manor house, not so much the residence of the squire as the place where the courts were held for the tenants, and where feudal law was administered. The Hallmote (Saxon, *Healgemote*) was the assembly composed of citizens in public hall, and so became the lord's court held within the manor. In the Westminster Hall of the nation, and the Town Halls of our Towns and Boroughs, we have the use of the Saxon hall perpetuated.

The long chain of posts, then, with names ending in *all*, on the south bank of the river, indicates a debatable

land, a line of unsettled territory, where strife has yet to be waged before order succeeds. And this line is precisely co-extensive with the bank of the river, north of which not a single place ending in it occurs. We begin with Byram-cum-Poole; we end with Carlton, until very recently a township in the parish of Snaith. Between these extremes, following the bank of the river, we have but two places—Haddlesey and Brayton which have assuredly had an existence in the Saxon times. The Briton has lingered on the north bank after the Angle had established his rule on the south, and if we may but consider matters a century later we shall find that in Brayton—Bretune in *Domesday*—the town or enclosure of the Brets or Celts, we shall find a touching point of the two nations where they could linger into the period of assimilation. This is not the only evidence of the halt of the Angle and the mingling of his speech with that of the Celt. In the name of Snaith we have a plainly marked footstep in the eastern march of the invader. Pollington is his most easterly clan-station; Snaith is one of the most easterly of his foundations. Beyond Snaith we get to Cowick and the marshes of Don. Cowick bespeaks a Danish origin, and therefore land unoccupied by the Angle. The modern word Snaith, in *Domesday* Esneid, is most likely derived from the Saxon verb *Snithan*, to cut off, to lop. The Esneid may have been, therefore, a piece of early reclamation—cut off from the waters; or it may have

been, as the town is on a slightly superior elevation as to the surrounding land, a patch occasionally cut off by flood from what we may call the mainland. Anyhow, the condition of the country in the early Angle days becomes apparent; its watery state gave him the designation of his secondary settlement. The place-name of Haddlesey has the same origin; anciently Hathelsey, it is but a corruption of the words that in Saxon-speech mean the "beautiful-water," and the beauty of the scene has been enhanced by the rays of the eastern sun shimmering on the waters between the the foliage of the woods, where timber and pasture intermingle*—the *kyrst* of the Angle—forming the veil that

* I make this statement with some doubt; the word may mean the Athel's or nobleman's water, and it will then refer to a territorial arrangement which I cannot at present explain. The medieval history of this district is not the less interesting because the district was frequently favoured with the presence of the Kings during their hunting excursions. We can catch a fair glimpse of Edward III.'s visit from the provision of wine that Stephen de Abyngdon "delivered for the King's private uses," to the manor houses in the neighbourhood during the years 1339-42. At the manor of Sandhall, parish of Howden, there was delivered by Richard de la Pole, two tuns; in the "Tour" of York, 6 tuns; in the houses near the Mills there, two tuns; in the manor of Hathelseye, seven tuns in 1341, and other four tuns in 1342; in the manor of Thorne, six tuns; in the manor of Conwyk, seven tuns; and in addition there was delivered to the Earl of Athelas, at Ledes, one tun, in 1341. What the event was which sent the wine to Leeds, history has not recorded, and now we may perchance never know. But from the fact that in the same year, 1341, Edward consumed seven tuns of wine at Hatheleseye, "for his own private uses," we may infer a long sojourn there, and high feasting throughout the whole lower valley of the Aire, of which the baronial mansions of Hurst and Newsam could not fail to enjoy a share—*See Rot. Parl., ii., 384.*

separated his settlement at Kellington from that at Pollington. Longfellow must have seen such a Hathelsey in the great land of the West, a thousand years later, when he wrote of the "Shining Big-Sea-Water"—

> Dark behind it rose the forest,
> Rose the black and gloomy pine-trees,
> Rose the firs with cones upon them ;
> Bright before it beat the water,
> Beat the clear and sunny water,
> Beat the shining Big-Sea-Water.

That as to the north bank of the river the *hyrst* had had no distinctive cognomen until the Norman times, and was but a "wood" we have documentary evidence to show. Birkin, the only riparian settlement of the Saxon, also tells its history and its name. It is a creation of pastoral habits, not the necessary and immediate result of a settlement of population. Its designation was pastoral, as well as its use. It was the meadow which was distinguished from other meadows by its association with birch trees. Such designations are not uncommon, or peculiar to one people, they are natural and obvious; but they are such sure indications of a later foundation than the *hams*, *tons*, &c., about them, of which they are the necessary outgrowth. In the neighbouring Gateforth we have "Stocking," and "Lund," the solitary farm-house, that tells of an oasis in the early forest—the "land" as distinguished from the wood; and in the township of Carlton, where the

Dane came, we have "Eskholm," which in his speech is the meadow distinguished by the Ash trees.

Brayton may be cited as an allotment given over to Celts under the Angle supremacy. North of the Aire, as soon as we have passed Carlton and Camblesford, which by their names are distinct but subordinate Angle allotments, we get to the modern Barlow—anciently Berelay, the bere or corn district—an outlaying spot where agriculture was pursued, but ownership not claimed. Just west of this we have the modern Brayton, Brettune of old, the allotment of the Brets or Welsh, having their name from the Norseman, and not from the Angle, in whose days the Celts had not been controlled. North of Berelay we have Selby, the Selja-by, or residence at the cattle huts. The name of Berelay is Angle; those of Brayton and Selby are Norse, the allotment to the Brets not having been a fixture until the Norsemen prevailed. The marsh-pasture at Selby, where only the Norse herdsman lived, was that given to the monks, easily spared, apparently, for it was no man's land, and became *terra regis*, as did most of the Celtic allotments. And so the picture completes itself. North of the corn lands, where the Celts had been wont to roam, the Norse herdsman might allow his kine to wander into the marsh. The cultivated Berelay—named from its purpose and not from dedication—was also most probably due to Celtic industry,

for it is yet a member of the parish of Brayton. One of the old lanes on the southern fringe of Berelay is still called Thief-lane, a memorial, doubtless of long forgotten border marauding.

Before the Conquest Birkin can scarcely have had an individual history. The land is reported to have belonged to Snaith, at least for religious purposes. It certainly had not a church, and was not a parish. It was an isolated nook, practically severed from its mother church by the great "hyrst" that extended from Haddlesey to Carlton, and ran northward to Burn and Barlow up to Selby. It was the possession of one Aluric,* to whom succeeded Gamel, either by death or the disruptions of the Conquest. Its territorial extent was some nine or ten miles long by a mile or so broad. Its cultivated extent was "in the demesne one plough and four villanes and two bordars with two ploughs; and one mill of three shillings; two acres of meadow; wood-pasture one mile long and half broad"—a mere insignificant fragment of the total area. The rest may therefore be set down to the "hyrst." In fact, so far as the main features of the Norse civilization are concerned, Birkin may be considered to be a lost portion of the great border parish of Brayton, the debatable land

* See *postea* for the donations of Adam, son Swaine, son of Aluric; the connection therefore with the ante-conquest owner is clear and indisputable.

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Roger de Birkin, who, in 1206, sought against Roger Paytefin, the town of Towton. Roger de Birkin died in 1227. = Alice, widow of Robert Paytefin.

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between solid Angle occupation south of the Aire and the wilderness of morass enclosed in the peninsula formed by the Selby dam, or even perhaps the river Wharfe, the Ouse, and the Aire; one where the herdsmen might roam with their brousing cattle, but otherwise so largely composed of wood and water as not to be worth seeking.

The first noteworthy event in the new life of Birkin, after the conquest, was the erection of its church and the formation of the parish. It is not known who erected the church; nor who was the mesne tenant of the land at the time of the erection. The most that is known is that the church which still remains is a very grand and early structure; some portion of it, perhaps, not later than the end of the eleventh century. The erection has been attributed to Gamel; if correctly so he must have been a very old man at the date of its foundation. It is probable that Gamel's line ended in an heiress, or co-heiresses.* The probability is favoured by the fact that in 1152 Ralph de Hastings was mesne lord of Birkin, and there was then another family settled there who had assumed the patronymic De Birkin. However, be the date of the erection and the name of the patron what they may, it is certain that the present church of Birkin is largely represented by the very fabric that was first erected.

* See *postea* where heiresses are traced in an account taken from the *Mon. Ang.*, but it is certainly not to be relied upon.

The second noteworthy event in the history of Birkin was the establishment of the Preceptory of Knights Templars at Hirst by Ralph de Hastings in 1152. It was one of the earliest Temple foundations in Yorkshire, earlier than its greater sisters at Newsam and Ribstan. Ralph's charter of donation is lost; so we have not his description nor the extent of the territory conveyed; but its confirmation by the chief lord of the fee, Henry de Laci, remains, and the gift is there described as "my land of Hurst" *(terra mea de Hursta)*. These words seem to be of sweeping comprehension. The confirmation was made at "Bruge," in the presence of Brother Richard le Hastings, a very prominent Templar, enjoying the royal confidence, as we shall see a little later on; in whom we most probably have the first preceptor. The names of the witnesses throw some light on the story; many of them appear to have been the officials of the great baron of Pomfret—Ralph the *dapifer*, son of Nicholas; Roger de Tilli; Adam, son of Peter (de Birkin, of whom anon); Roger, son of Turstan; ——de Malnvir (? Hamo, father of Hamo de Meinfelin, a donor to the Templars, and husband of Agatha Trussebut, whom he left a young widow, and who was late in life one of the founders of Ribstan); Robert *Camerarius;* Robert the baker *(pistor)*; W. de Vilers (founder of Newsam three years later); Hugh the abbot; W. the cook *(cocus)*; Alan the chamberlain *(camerarius)*.*

* The Charter is printed in the *Mon. Ang. VII., p.* 841; the following is a translation of it—Confirmation of Henry de Laci of his

In this gift there is no mention of Birkin; in the presence of Adam, son of Peter (de Birkin), there is evidence that Gamel's territory was now split into at least two portions (see also the adjoining Camblesforth, which scarcely concerns us); and what came to be the present townships of Temple Hurst and Hurst Courteney went to one heiress, while the Birkin end went to another. In Adam, son of Peter de Birkin we find the Adam de Birkin who married Matilda, daughter and heiress of Robert de Cauz, Lord of Lexington, Notts.

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land in Hurst. To the archbishops and bishops and to all the sons of holy church as well present as future, Henry de Laci health and faithful discourses in Christ. Be it known that I for the health of my soul and for the souls of my father, mother, of my kinsfolk and ancestors, have given to the brethren of the Temple of Soloman that donation which Ralph de Hastinges made to them of my land of Hurst. Wherefore I wish that they may hold that land as freely and quietly, with all its appurtenances, as they hold any alms in England freely and quietly; and as their charter which they hold from Ralph witnesses. And this charter was made in the presence of Brother Richard de Hastinges at Bruge. Witnesses, Ralph, son of Nicholas, his dapifer; Roger de Tilli; Adam Fitz Peter; Roger, son of Turstan; ——— de Malnvir; Robert the chamberlain; Robert the baker; W. de Vilers; Hugh the abbot; W. the cook; Alan the chamberlain. The singular attestation of this charter is another evidence of the irregularities which have been practised with respect to the lands of the Laci fee, and a support of the doubt of Henry de Laci's mental or political responsibility. Had the gift been made openly by a great baron, such as De Laci should have been if in his uncontrolled power, it would have been made with *é-lat*, and not witnessed by grooms and menials, having the name of "Hugh the Abbot" mixed with them. The charter must be looked upon with suspicion, and so the transaction is left in obscurity.

This Adam, son of Peter and Matilda his wife, were donors to the Priory of St. John the Evangelist in Pomfret. He was a witness to the charter of dedication of the church by Henry de Laci, at or about the time of the dedication of Newsam. Matilda died, apparently an old woman, in 1224, and was the mother of the line of de Birkin that terminated in Isabella, her great-grand-daughter, who married Robert de Everingham, ancestor of a knightly family who owned the village far into the sixteenth century, and one of whose last offshoots, Henry Everingham, of Gateforth, gentleman, had three daughters, Katherine, Helen, and Elizabeth, baptised in Brayton Church, the last on the 29th December, 1620.

Whatever may have been the title of the de Hastings to Hurst, they were a generous and chivalrous race, whose pious donations, not less than their acts of valour, have handed down their name. Their arms, *Or a maunch gules,* are still blazoned in Selby Abbey Church, as they have been in many other churches, a memorial of generosity and worth. About the armorial badge—a maunch or sleeve—to which they clung with desperate tenacity, the ancient romance of the *Morte d'Arthur* gives a passionate legend in connection with a knight about to enter the lists and a damsel despairing of his love, that may describe an act of them, or perhaps have suggested to them the adoption of the badge. She says in her anguish—

Sith I of thee ne may have more,
As thou art hardy knight and free,
In the tournament that thou would bear
Some sign of mine that men might see.

And he thus answers her:—

Lady, thy sleeve thou shalt off shear,
I wol it take for love of thee;
So did I never no lady's ere
But one that most hath loved me.

Tennyson has also given us the legend with the tinctures of the Hastings Shield; but his verse entirely lacks the force and passion of the old version:—

Suddenly flashed on her a wild desire,
That he would wear her favour at the tilt.
She braved a riotous heart in asking for it,
"Fair lord, whose name I know not—noble it is,
I well believe the noblest—will you wear
My favour at this tourney?" "Nay," said he,
"Fair lady, since I never yet have worn
Favour of any lady in the lists.
Such is my wont, as those who know me know."
"Yea so," she answered; "then in wearing mine
Needs must be lesser likelihood, noble lord,
That those who know should know you."
And he turned
Her counsel up and down within his mind,
And found it true, and answered, "True, my child:
Well, I will wear it; fetch it out to me—
What is it?" And she told him, "A red sleeve
Broider'd with pearls," and brought it.
Then he bound
Her token to his helmet with a smile,
Saying, "I have never yet done so much
For any maiden living," and the blood
Sprang to her face and filled her with delight.

Ralph Hastings was not the only donor to the Temple, he and William de Hastings gave Temple Hurst and Wyxham, with their appurtenances, and William gave the brethren a meadow near Hackney, called "Hastingmede." We have very early evidence of the Templars at the baronial court of Pomfret. In the Charter of Jordan Foliot, one of the witnesses to the foundation of Newsam, giving, with the consent of Beatrice his wife, the mill of Norton to the priory of St. John the Evangelist, Pomfret, we have the names of Robert de Pirou, and brother William de Hurst; the former was celebrated as a Templar, and I would fain read the latter as William de Hastings.*

* Roger de Hoveden mentions Pirou in 1161. When the King of France was assaying to marry his two daughters, Margaret and Alice, to the two sons of Henry II., it was agreed that he should deliver the castles of Gisors and Neafle into the hands of the Templars for safe custody, until such times as the daughters should be married to the English princes, and it should be further arranged with them and with Robert de Pirou and Tostes de St. Omer, that when the Princess Margaret had been married to Prince Henry, they should deliver both the castles to King Henry. Shortly after this period the marriage took place, "although they were as yet little children crying in the cradle," when Robert de Pirou, Tostes de St. Omer, and Richard de Hastings, the Templars who had custody of the castles, immediately surrendered them to the King of England. In consequence the King of France was extremely indignant at them, and banished those Knights from the kingdom of France, upon which the King of England received them, "and rewarded them with many honours." There is at this period another circumstance which may have some bearing upon one or both of these preceptories. In 1163 Henry returned from Normandy, "and King Malcolm of Scotland having recovered at Doncaster from a severe illness, a solemn treaty of peace was made between him and the King of England"—but where? According to Dr. Stubbs's Itinerary, at Woodstock, on the 1st July.

Of the material history of the preceptory very little is known. The brethren do not appear to have acquired any land in Birkin, at least in the early period of their establishment in the parish; and it is not a little singular that they never had any right in the parish church of Birkin; that of Kellington being given to them for their public religious duties. This noteworthy fact may have some bearing upon the history of Gamel's immediate descendants and the division of the Birkin estates. The possessions of the brethren in the neighbourhood, according to the general inquisition of their lands in 1185, were—at Kellington, of the gift of Adam Suane,* eight bovates; Raymond having one bovate for 4*s.* and 4 hens and 40 eggs; if these shall be pasture, and they shall have hogs (the feeding of) 5 hogs (shall be deemed equivalent) for 1 hog, &c. The church of Kellington is of the gift of Henry de Laci, which John

* Adam Fitz Swaine was a man of great territorial power. He was one of the early donors to the Priory of St. John of Pomfret. I, Adam, son of Swaine, son of Ailrich, give the church of Silkeston, with land in the same town, the chapel of my father at Calthorne, which my father had previously given to them, with two parts of the tithes of my domain lands in Calthorne, Kesburght, Gunulthwaite, Penyngston, Wyrkesburgh, Carleton, Neuhale, Brerelay, Walton, Manesthorp, Wrangbruk, Midelton, to wit, of the sheaves and with all belonging to them. Moreover I, Adam, son of Swaine, devote, and with a joyful mind grant, give and subject to the said church of St. John of Pomfret, that place of the Blessed Mary Magdalene of Lund, which I founded for religion in my patrimony. The progeny of this Swaine are given in the *Mon. Ang.*—Swaine, son of Alrick, enfeoffs the house of Pomfret; and from him came Adam his son; and of the said Adam came Matilda and Anabilla; and of Matilda came Roger de Munbegun, Mabilia and

de Kellington holds, returning nothing thence to the brethren—so it would seem that it was the donation of John, whose rights could not be interfered with during his lifetime. Two mills at Hurste are in demesne. At Fenwick (the ancestral home of the de Hastings), of the gift of Jordan Foliot 40 acres, which they held; Alexander, pistor, 5 acres for 15*d.*, &c. Of the gift of Oto de Tilli, 8 acres, which Walter holds for 30*d.* Also of the gift of Oto de Tilli, 8 acres, which Ralph, son of Leofric, holds for 2*s.* Also of the gift of himself, 4 acres for 12*d.* Of the gift of Oto Bond, 20 acres for 5*s.* Cæsar, the clerk, 12 acres for 3*s.* At Norton, of the gift of Jordan Foliot, Roger Plumer, one acre for 14*d.*; William Man, 6 acres for 2*s.* At Fareburn, of the gift of Adam, son of Peter de Birkin, 4 acres; and of the gift of Adam, son of Peter de Preston (? de Swillington) 10 acres, which Simeon de Fareburn holds for half a mark. At Burgh (Wallis) a mill which Robert le Walensis holds for 20*s.*

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Clementia de Lungvilers; of Clementia came John de Lungvilers; and of the said John came another John de Lungvilers; and of this John came Mabilia, and Margaret, wife of Galfred de Neovilla; and of Matilda came William Delamare; and of Wm. Delamare came the other Mabilia; and of that Mabilia came Hugh de Neovilla; and of Anabella, daughter of Adam, came Sarra; and of Sarra came Thomas de Burgo; and of Thomas another Thomas de Burgo and John; and the said Thomas died without heir, and of John came Thomas de Burgo who now is. This statement is certainly not to be implicitly relied upon. In his charter to Monk Bretton, Adam himself mentions his sons Alexander and Richard. See the Monk Bretton Charters for much biographical information.

The written evidences of the Templar occupation, so far as have been discovered, are scanty. Dodsworth has preserved some in his collections now in the Bodleian Library, vol. 8, fol. 180, &c., de Templo de Hurst; fol. 234, de magistro et Fratribus de Hurste; and he gives more concerning them in vol. 38, fol. 56. The "Monasticon Anglicanum" contains a copy of two documents, of which the following are translations.

"CHARTER OF JOHN DE CURTNEY OF LANDS IN EST-HYRST.

"To all seeing and hearing these letters, John de Curtney greeting in the Lord. Know ye all that I, for the health of my soul and that of Emma, my wife, and those of all my ancestors and survivors, have given, granted, and by this my present charter have confirmed to God, the Blessed Mary, and to the brethren of the soldiery of the Temple, all the land in the territory of Est-Hyrst, according as the dyke (fossatum) of the brethren runs and extends from the boundaries of Carlton up to the arable land of Hyrst; and (much being comprehended in short and distinct speech) all the land in length and breadth in all manners and senses as the dyke of the brethren extends and includes; to have and to hold to the brethren of the soldiery of the Temple all the land with all liberties and easements which can be made to them freely, quietly, entirely, and peacefully; returning to me and my heirs annually ten shillings at two terms, viz., 5*s.* at Pentecost and 5*s.* at the Feast of St. Martin in winter, for all service and secular exaction. Moreover I have given, granted, and quit-claimed to the same brethren of the soldiery of the Temple all common which I and my heirs or my men of Hyrst have or may have in the wood of the brethren, that the brethren may endow their wood or essart at pleasure; and to the greater profit of them from any claim or damage of me, my heirs, or my men. And for this my concession and quit-claim the said brethren of the soldiery of the Temple granted to me and my heirs, and quit-claimed all the common which they or their men have or may

have in my wood, viz., that I may enclose or essart my wood at my pleasure, and to my greater profit from any claim of the brethren or their men. And I and my heirs will warrant, acquit, and defend to the brethren for ever for the aforesaid service all the land according as it is said. And as this my donation, concession, confirmation, and quit-claim shall endure "ratæ et illæsæ," I have confirmed the present writing with my seal. Witnesses—Sir Adam de Bella-aqua, Henry de Bellaqua, Jordan de Insula, Simeon de Rupe, Alan de Smitheton, John son of Helias, Ralph de Rohale, and many others."

This charter has been given *ante* 1227; it is followed by a "final concord" dated in 1234.

"A FINE RAISED BY JOHN DE COURTENEY AND EMMA HIS WIFE UPON THEIR LANDS IN EST-HYRST.

"This is the final concord made in the court of our Lord the King at York, on Tuesday nearest after the feast of St. Hillary, 19th Hen. III., in the presence of Roger Bertram, Robert de Ros, Adam de Novo-Mercato, William York, and Jollan de Neville, Justices itinerant, and other lieges of our Lord the King, between Brother Robert de Stanford, Master of the Soldiery of the Temple in England, seeking, by Robert de Almanthorpe, his lieutenant, and John de Curteney and Emma his wife, opposing of 60 acres of land with their appurtenances in Est-Hyrst, whence a plea "*warrantæ cartæ*" was summoned between them in the same court, viz., that John and Emma should admit all the said land with its appurtenances to be the right of the master and brethren, as that which the master and brethren have of the gift of John and Emma, to have and to hold, to the said master and his successors and the brethren, of John and Emma and the heirs of the said Emma for ever. Returning thence annually 10*s.* sterling at two terms of the year, a moiety at Pentecost and a moiety at the feast of St. Martin, for every service and exaction. And John and Emma and the heirs of the said Emma, warrant, &c., to the Master and his successors and to the brethren the said land, with all its appurtenances, for all services, against all men for ever. And moreover the said John and Emma

remit and quit-claim for themselves and the heirs of Emma, to the Master, &c., all right and claim they may have in the common of the wood of the Master and brethren of West-Hyrst for ever, as in herbages and in other things; therefore the master and brethren may enclose and essart as much as they will of the wood at their convenience without hindrance from John and Emma and her heirs for ever. And for this recognition, warrant, remission, quit-claim, fine and concord, the Master remits and quit-claims for himself and his successors to John and Emma and to the heirs of Emma, all the right and claim they may have in the common of the wood of John and Emma at Est-Hyrst for ever, in herbages as in other things; therefore John and Emma and her heirs may enclose and essart of the wood as much as they wish at their pleasure without impediment from the said Master, &c."

John Curteney was a Brayton man, a part of whose ancestral estate is now Brayton Glebe; but who was Emma his wife? Evidently she was an heiress, who brought the lands of "Est Hyrst"—so soon and henceforth for ever to be called Hirst Courteney—to her husband, for it is *her* heirs who have to be parties to the deeds. Was she a Hastings? Was she the mother of Robert Courteney of Brayton, who gave to Selby Abbey a few years later one oxgang of land and a toft in Brayton, which William, his son, confirmed? There is a conspicuous want of knowledge regarding the early members of the Hastings family, whom Hunter describes as inferior to none in splendour of descent and alliance. The contemporaries of the transition days have left us, by their pious acts, some knowledge of themselves which seems to prove they were of native descent. Humfrid Hastange and Leceline his mother gave the churches of

Witeness and Hesel to Nostal in the time of Archbishop Thurstin. Atropus, son of Humfrid de Hastang, gave the churches of Lamenton or Lemington, Chebesai, Newbold, and Seldford or Salford to Nostal; and Torfin, *alias* Torphin de Alverstain, son of Uctred son of Gospatric, gave to Whitby the Church of Crosby Ravensworth, which was confirmed by Alan, son of Torphin, about 20th Hen. II., 1173, and by Thomas de Hastings, brother of Nicholas and Thomas, son of Thomas de Hastings, grandson of the said Alan. William, son of Baldwin de Alverstain, gave the messuage, &c., in Alverstain to Yeddingham, which Ralph Hastings, Lord of Alverston, confirmed. Later Sir Ralph Hastings, by will proved 1397, orders his body to be buried in Selby Abbey.

But even less than this seems to be known of the Courteneys, who are apparently of the Devonshire stock. Yet Hirst Courteney still bears their name, and at a period antecedent to 1348 they were owners in Brayton, for we find that on the institution of that vicarage 23 acres of land, "vulgarly called Courteney's land," were allotted to the Vicar. Moreover at a period not dated, but presumably between 1225-50, Robert Courteney, of Brayton, confirmed to the Abbot and Convent of Selby 4d. rent per annum, given by John Beaver, of Brayton, the gift being witnessed by two Brayton men, Richard Basset and Hugh de Mar. Hugh de Mar is known to

have married Agnes—and to have had a son Adam de Mar, who also married Agnes. Hugh was contemporary with Walter Basset and John Reygate (*circa* 1260), son of Robert the Cook, of Brayton, who had a wife Alice. Mar was the place which in 1276 belonged to Ralph de Wilgheby, who was pulled up by the King for claiming warren and other feudal rights and his lands quit from toll there, and who excused himself from proving the legality of his claim on the ground that a charter given to Robert, his grandfather, had been accidentally burnt in his house at Mar. Robert Courteney, of Brayton, gave to Selby a toft and one oxgang of land in Brayton and threepence annuity, which William, his son and heir, confirmed. The gift is witnessed by Richard Basset, of Brayton; which Richard gave his share of Brayton Bargh, as much as belonged to 16 oxgangs of land. The gift is witnessed by Godfrey de Alta Ripa, who lived *circa* 1230-40. Sir Miles Basset is buried in Selby Abbey; he lived *circa* 1250. There had been intermarriages in these families, which are all now extinct.

Curteney's charter tell us all about the woods in Hirst—the Hyrst that had remained practically untouched from the days of the Celt, divided only by geographical expression—and how the thrifty Templars, with a great administrative as well as executive burden upon their shoulders, the supply of soldiers to defend the Holy Sepulchre, thousands of miles away from their

bases, managed to obtain the means of breaking into them with their enclosures and their essarts, to raise corn instead of acorns and beech-mast, food for men—warriors and their war companions the horses—in preference to food for hogs and a stay-at-home peasantry.

Of the family De Birkin, who were associated with Hurst, we have an account at least coextensive with the continuance of the Preceptory. Thoroton, in his History of Notts, speaking of the family of Calz, who "lived in that dark period between the Conquest and the reign of King John," shows a Walter, a Robert, a second Walter, and a second Robert in lineal succession, whilst Dodsworth appears to have been ignorant of any Walter in the line. Neither do they agree in respect of the heiress. Thoroton represents Matilda, daughter of Robert de Calz, as married first to Ralph Fitz Stephen, Chamberlain to Henry II., and secondly to Adam, son of Peter de Birkin; while Dodsworth shows Matilda, wife of Adam, son of Peter de Birkin, as aunt and co-heir (with Constance, wife of Thomas de Ledes) of Matilda, the wife of Ralph the Chamberlain. Both, however, agree that the representation of the family of Calz was in the descendants of Adam and Matilda. Dugdale says of Robert, father of Matilda, that he was forester of the counties of Nottingham and Derby by inheritance, and that he had twelve knights' fees. Adam Fitz-Peter, who married the heiress, is denomina-

ted De Birkin, rather that Birkin was the place of his abode than that it was his hereditary name. The foundations of his ancient mansion are still to be seen, where till about the beginning of the last century was the principle residence of one branch of the descendants of Adam and Matilda. Near to the mansion was the church, a singularly beautiful little edifice with a circular east end, a feature perhaps peculiar to the church of Birkin of all the churches of the West Riding. The Lords of Birkin were also Lords of Stainborough, which is within the limits of the Deanery of Doncaster. Adam and Matilda had John de Birkin, father of Thomas and Isabel. Thomas died without issue. Isabel married Robert de Everingham, and died 36th Henry III. It was by this marriage that the Everinghams, an East Riding family, obtained the large possessions which they enjoyed on the other side of the Ouse. Previously they had little more than their old manor of Everingham, which they held of the Archbishops of York. The service on which they held it was the performance of the part of butler on the day of the Archbishop's enthronisation; so nearly did ecclesiastical state in those days approach to regal. But this marriage with the heiress of Birkin, Calz, and Alseline raised them to the rank of tenants-in-chief of the Crown, and enabled them to claim or subjected them to the duty of summonses to serve in parliament among the barons. Robert de Everingham had Adam, father of another

Robert, which Adam died 9th Edward I. An account of this family may be read in Dugdale. The branch in which the barony and paramount interest at Cantley inhered became extinct 11th Richard II., on the death of Sir Adam de Everingham, Knight, who left two grand-daughters his co-heirs, viz.:—Joan, who married Sir William Ellis and John de Waterton, and Catherine, wife of John, son of Sir Thomas de Etton. Both had issue, and the barony was never taken out of abeyance.

It has been mentioned that Kellington was the church used by the Templars, although their Preceptory at Hirst was in the parish of Birkin, and the present beautiful Norman church at Birkin was in existence before the establishment of the Preceptory in very much the condition in which it exists to-day. The only reason to be assigned for the alienation of Birkin is the fact that Henry de Laci gave the Knights the Church of Kellington, while the Birkins held tenaciously to the patronage and freedom of their mother church; and it was perhaps from this very tenacity that de Laci was moved to give the brethren the neighbouring church.*

* This theory of course assumes that De Laci maintained the just power of his position during his lifetime. As I have shown, the events of his career tend in the opposite direction. Whether Henry de Laci was an imbecile or a man *compos mentis* is uncertain, but it is tolerably clear that he was a tool of the churchmen, and it may be that this arrangement was the result of an intrigue between the De Birkins and the churchmen. There can be no doubt that Kirkstall Abbey owes its existence to such an intrigue.

Yet it is certain that Birkin Church was no stranger to their ceremonies of worship; and it is not the less pleasing in this nineteenth century to stand in the chancel or within the apse of Birkin in the certainty that we are surrounded by the very stones, in undisturbed position and appearance, that the Templars knew and looked upon. There yet remains in Birkin Church a recumbent stone figure in a mural shrine of what is said to be a Knight Templar. That it is contemporary with the existence of the order is certain, but whom it represents we cannot say. The nominal roll of the brethren is so extremely faulty that we cannot ascertain whether any of the Birkins or their successors, the Everinghams, entered the order; but it is not unlikely that some of them would do so, and therefore this figure may possibly represent one of them, All this, however, is mere supposition. The one thing certain is that both the Birkins and Everinghams, notwithstanding some little foibles on the part of the latter, were a pious and generous race. Their donations in the neighbourhood were many and far-reaching in years. Adam Birkin son of Peter, and Matilda de Cauz, his wife, gave to the monks of Pomfret half the mill of Stainburgh; and the same Adam gave to the same monks half a bovate of land in Fairburn to find wine for the celebration of mass, his brother Roger, Robert the the Steward (Dispensator) of Henry de Laci, the donor of Kellington, and Robert, his butler, being witnesses of

the gift. John, the son of Adam, gave to the Priory 12 acres in Smethale, two oaks in his wood of Birkin every year, a buck from his park at the feast of St. John Port Latin, and half his mill of Stainburgh; these he gave for the health of his soul, and the soul of his wife Johanna, *Et pro sospitate corporum suorum.* Adam, son of Peter, gave the monks of Rievaulx his new essart in Stainburgh; this gift was soon followed by another from John Malherb and Joan his wife, who were of the family of Ailric Swain and Adam, who gave them two acres in Wirkesburc, upon the banks of the Dearne, opposite their house at Stainburg, which Adam Fitz Peter had given to them. John de Birkin had a son Thomas, who died without issue, leaving Isabel, his sister and heir, who married Robert de Everingham. This was in the reign of Henry III., and was the marriage above spoken of as the one that made the greater fortune of the Everinghams. Adam Everingham came of age and recovered seizin of his lands on the 12th August, 1252; he was succeeded by his son Robert. To Robert succeded his son Adam de Everingham, who had four sons, Robert, Adam, John, and Thomas, among whom he divided his property and died in 1280. On the 7th Kal Apl. (26th March), 1289, the Archbishop presented Magister Hugo Sampson to the Rectory of Birkin, because the patron Adam was under excommunication for laying violent hands upon F. de Eyton, clerk; but he shortly afterwards received letters of absolution,

and on the 4th Kal. Jan. (29th December), 1289-90, he presented Magister Hugo de Colville, who held the Rectory until after the dissolution of the Order of the Templars, vacating it by death or resignation in 1318.* To chastise a priest seems to have been a mania in the family. On the 26th February, 1362, a Commission was issued to absolve a later Sir Adam de Everingham, Knight, who had been excommunicated for laying violent hands on Richard de Halghton, rector of a moiety of the church of Darfield. Sir John Everingham succeeded

* There is some confusion in the matters of this family at this period, which I am not able to clear up. In the 15th Edward I., 1286-7, there is an inquest after the death of Robert de Everingham; Adam de Everingham is son and nearest heir, and is of the age of 7 or 8 years. The issues say that Adam de Everingham, father of the above Robert, gave the manor of Sherburn, with its appurtenances, to Robert, and Alice de la Hyde, his wife. By reason of the idiocy of Wm. Walraund, Edward I. seized all his lands, and directed inquisitions to be made as to the heirs. Alan Plunkenet claimed on the one hand, as did Alice Everingham and others on the other. Both parties agree to an inquiry, when the judicial return is in favour of Alan Plunkenet, in 1309. The jury declare that Wm. Walraund, the grandfather, procreated no other offspring of Isabella his wife, than William, Robert, Alice, the mother of Adam Plunkenet, and another daughter similarly named Alice, who was a nun and abbess of Romesey, who died professed and without offspring. In 1288-9 there is a presentation to the church of Birkin; the issues say that the presentation does not belong to the King at present, because the lady Isabella de Everingham gave the manor of Birkin, with all its appurtenances, and with the advowson of the church, to Sir John de Everingham her son; and he, Sir John, last presented to the church Robert de Everingham his brother, from the presentation of whom Walter de Grey, then Archbishop of York, admitted the said Robert de Everingham to the church, and instituted him in it, who held it for the whole of his life. Isabella Everingham died in 1251, when Sir Adam Everingham was found to be her son and of full age.

Adam, and presented in 1349; Thomas Everingham having the next presentation in 1364, and was dead in 1371, when the presentation was in the hands of Robert Leventhorpe and three other executors. It returned to Sir John Everingham, who presented in 1394. By this time, however, Temple Hirst had passed into secular hands, and the order of men who had changed it from a primeval wood to a cultivated township was for ever dissolved.

The Knights, who had been brought together from all the northern counties of York, underwent examination from April 27th to the 4th May, 1310. They were only 25 in number, and their names reveal the fact that they were almost entirely Yorkshiremen. Among them were the Preceptor of Ribstan, William de Grafton; the Preceptor of Faxfleet, William de la Fenne; the Preceptor of Newsam, Godfrey de Arches, apparently a member of the pious family De Arches, of Thorparch, the founders of Nun Monkton Priory. The Preceptors of Newsam and Faxfleet and several of the knights were examined touching the ceremonies of initiation and the power of absolution, but nothing of a criminal character was elicited from them. Matter of graver accusation against the Yorkshire Templars had meanwhile been obtained by means of the inquisitorial proceedings carried on in London. John de Nassington, a priest who knew them well, for he had served with

them under Edward in Scotland, although he sought for their defamation, could only say that Milo de Stapleton, of Carlton, and Adam de Everingham, of Birkin, had told him that they had once been invited by the Grand Preceptor of Yorkshire to a great feast at Temple-Hurst, where they were told (it was not said by whom) that the knights assembled there to worship a calf. John de Eure, Sheriff of Yorkshire, said that before the seizure of the Templars, and before any scandal respecting them was in circulation, William de la Fenne, Preceptor of Westerdale, had been invited to his house, and that after dinner he took a book from his bosom and gave it to the Sheriff's lady. She, who must have far surpassed most of her sex in that age, both in letters and theology, found in it a paper containing very heretical propositions concerning Christ and the Christian faith. She handed it to her husband, who, when he had read it, questioned the Preceptor about its contents. William de la Fenne smiled, and said the man who wrote it was a great ribald, but he would not part with the book. William de la Forde, Rector of Crofton, swore that a deceased priest of the Augustine Order had told him that Patrick de Rippon, a Templar, had revealed to him in confession that the knights were guilty of horrid blasphemy and crimes. Being questioned when he heard these things, he said in the city of York, since the seizure of the Templars. Robert de Oteringham, a minorite, swore that after returning thanks, the chaplain of Ribstan

rebuked the brethren, and told them that the devil would burn them, or words to that effect. The threat was not undeserved, if his subsequent account of the indecencies committed by them were true. He had seen at Ribstan a crucifix laid upon an altar, and said to a Templar that it was disrespectfully placed, and should be raised up, to which the Templar replied, "Put the cross down and leave it in peace."

Of such stuff was the indictment against the order drawn. It is well to remember that the proceedings were tolerated by Edward II., and that the prosecutors were the Pope and the King of France. Edward stated, and published the statement in his *Acta Publica*, that he did not believe in the reports of the evil lives of the Templars, yet the miserable imbecile bowed to the demands of the Church, and the prosecution was carried out. Canon Raine observes how bitter was the hostility of the Mendicant Friars to the Templars; and Mr. Kendrick truthfully supplements the remark by the observation that the Templars were the aristocrats, the Mendicants the plebeians. The dregs had to be used to pollute the cup; they were very freely used, and their pollution was effectual unto death.

He fell before their malice,
For they told his life in shame;
Kings robbed him of his glory,
And priests falsely tinged his name.

But his deeds were done for heaven,
And his soul was pure and bright;
Hence the truth has since been given
To the dauntless Red Cross Knight.

The distribution of the Templars among the monasteries followed their condemnation. John de Nassington, the relator of the above idle story, was appointed their penancer. This mode of disposing of them is a strong evidence that the Archbishop did not believe the more serious charges against them, and his view is vindicated by the fact that nothing in their conduct while relegated to the monasteries justified the imputations against them. We know that they were annihilated under the pretence that they were a luxurious, effete, and immoral brotherhood, whose virtues had been stifled by wealth and indulgence. We also know that the charges against them were false and malignant, many proofs of which have been established, but the clearest is in the inventories of goods found in their preceptories when taken possession of by the King's officers.

THIS INDENTURE witnesseth that Adam de Hoperton, custodian of certain manors of the Templars and of the Bishop of Chester, in the county of York, handed over to Sir Alexander de Cave, knight, and Robert de Amcotes the custody of the Manor of Neusam (Hirst in same form and manner) with all the goods and chattels of our lord the King found there, viz:—

| NEUSAM. | £ | s. | d. |
|---|---|---|---|
| 44 plough oxen, each 16*s.* | 35 | 4 | 0 |
| 13 Scotch bullocks ... | | | |
| 11 cows, each 10*s.* ... | 5 | 10 | 0 |
| 5 steers (*bovettos*) and 2 three-year-old whys (*juvencas*), each 6*s.* 8*d.* | 2 | 6 | 8 |
| 3 steers (*boviculos*), 3 whys (*juvenculas*), two-year-old, each 5*s.* | 1 | 10 | 0 |
| 4 calves (*vitulos*), each 18*d.* ... ... | 0 | 6 | 0 |
| 2 boars, each 4*s.* ... | 0 | 8 | 0 |
| 5 "sues," each 20*d.*... | 0 | 8 | 4 |
| 5 porkers (*porcos*), each 20*d.* ... ... | 0 | 8 | 4 |
| 25 young hogs (*hogettos*), each 12*d.* ... .. | 1 | 5 | 0 |
| 6 cart horses, of which 4 are "Masculos," each 8*s.* ... ... | 2 | 8 | 0 |
| 14 plough beasts, oxen or cart horses (*affros carucarios*), each 6s. | 4 | 4 | 0 |
| 1 two-year-old colt ... | 0 | 4 | 0 |
| 454 ewes (*oves matrices*), by the lesser hundred, each 12*d.* ... | 22 | 14 | 0 |
| 335 wethers (*multones*), by the lesser hundred, each 15*d.* ... | 20 | 18 | 9 |
| 247 lambs, by the lesser hundred, each 8*d.*... | 8 | 4 | 8 |
| 1 ass ... .. | 0 | 3 | 0 |

| HIRST. | £ | s. | d. |
|---|---|---|---|
| 29 oxen, each 12*s.* ... | 17 | 8 | 0 |
| 12 Scotch bullocks ... | | | |
| 11 cows and 1 bull, each 9*s.* ... ... | 5 | 8 | 0 |
| 9 two-year-old steers, of which 2 are "Masculos," each 5*s.* | 2 | 5 | 0 |
| 4 calves, each 18*d.*... | 0 | 6 | 0 |
| 1 boar ... ... | 0 | 3 | 0 |
| 4 "sues," each 20*d.* | 0 | 6 | 8 |
| 12 porkers (*porcos*), each 15*d.* ... .. | 0 | 15 | 0 |
| 10 young hogs (*hoggetos*), each 8*d.* ... | 0 | 6 | 0 |
| 4 cart mares, each 10*s.* | 2 | 0 | 0 |
| 4 three-year-old fillies, of which 1 is a mule, each 5*s.* .. ... | 1 | 0 | 0 |
| 5 plough beasts at Kellington, each 4*s.* | 1 | 0 | 0 |
| 1 colt and 2 fillies, two years old, each 4*s.* 6*d.* | 0 | 13 | 6 |
| 2 roadster colts (*pullanos de exitu*), each 20*d.* .. ... | 0 | 3 | 4 |
| 226 ewes (*oves matrices*), by the lesser hundred, each 12*d.* ... | 11 | 6 | 0 |
| 288 wethers (*multones*), by the lesser hundred, each 11*d.* ... | 13 | 4 | 0 |
| 130 lambs, by the lesser hundred, each 8*d.*... | 4 | 6 | 8 |

## In the Chapel.

| | £ | s. | d. | | £ | s. | d. |
|---|---|---|---|---|---|---|---|
| 2 vestments | | | | | | | |
| 1 dominicale | | | | 1 dominical vestment... | 0 | 8 | 0 |
| 1 feriale and 1 manutergium for the sexton | | | | 1 feriale vestment, with 2 manutergiis and frontale ... ... | 0 | 10 | 0 |
| 2 albs | | | | | | | |
| 1 tunic | | | | | | | |
| 8——(*tualia benedicta*) | | | | | | | |
| 2 superpellicia | | | | 3 superpellicia } | | | |
| 1 rochet | | | | 1 rochet } ... | 0 | 2 | 6 |
| 2 altar clothes of fustian (!) | | | | | | | |
| 1 velum quadragesimale | | | | | | | |
| 1 missal, 2 legends, 1 antiphonarium | | | | 1 Portiforium (breviary) in 2 volumes ... | 0 | 6 | 0 |
| 2 psalters, 1 gradale, 1 ordinale, 1 epistolare with antiphonarium of double feasts and (*tropario*), 1 martirlogium and 1 chalice, price 5 marks, 1 textbook (textorium) and 1 ship for the thurible | | | | 1 psalter .. ... | 0 | 2 | 0 |
| | | | | 1 chalice ... ... | 0 | 13 | 4 |
| | | | | 1 thurible, 1 ship ... | 0 | 1 | 0 |
| 2 dishes, 1 copper cross, and 1 censer ... | 0 | 2 | 0 | 1 crucifix, 2 candelabra, and 1 pix ... ... | 0 | 2 | 0 |
| 2 iron candelabra .. | 0 | 1 | 6 | | | | |
| 2 phials (*phiolas*) ... | 0 | 0 | 2 | | | | |
| 2 corporialia ... ... | 0 | 0 | 8 | 1 chest (*cista*)... ... | 0 | 1 | 0 |

## In the Kitchen.

| | | | | | | | |
|---|---|---|---|---|---|---|---|
| 4 brass pots, of which one is called "Morel," price ... ... | 1 | 10 | 0 | 1 brass pot ... ... | 0 | 10 | 0 |
| | | | | 3 smaller brass pots ... | 0 | 12 | 0 |
| 2 little water pitchers (*arciolas*) ... ... | 0 | 1 | 4 | 1 little water pitcher (*urciolum*) ... | 0 | 1 | 0 |
| 2 brass dishes, price ... | 0 | 6 | 10 | 2 brass dishes ... | 0 | 1 | 6 |
| 1 tripod ... ... | | | | 2 tripods ... ... | 0 | 0 | 8 |
| 1 gridiron (*craticulam*) | 0 | 0 | 3 | 1 meat boiling pot (*cacabum*) ... ... | 0 | 2 | 6 |

| | £ | s. | d. | | £ | s. | d. |
|---|---|---|---|---|---|---|---|
| 1 frying-pan (*frixorium*) 3 forks, and 1 mortar | 0 | 1 | 6 | 1 mortar with pestle ... | 0 | 0 | 9 |
| 1 washing basin (*lavatorium*) ... ... | 0 | 1 | 0 | 2 butcher's or carving knives (*cultellos*) ... | 0 | 0 | 3 |
| | | | | 1 large dish or pot (*cathenam*) of iron .. | 0 | 0 | 2 |
| Large tubs, hogsheads (*dolea*) ... ... | 0 | 4 | 0 | 1 great tub or hogshead with 6 barrels ... | 0 | 4 | 0 |
| | | | | 1 pair of mills for salt meat (*molarum pro salsimentis*) ... | 0 | 0 | 6 |
| 2 tablecloths or napkins (*mappas*), 1 manutergium ... ... | 0 | 1 | 3 | 1 saltbox (*salsarium*) "de peutreo" ... | 0 | 0 | 2 |
| 3 mazer-bowls (*cipher mureos*) ... ... | 0 | 6 | 0 | 1 tankard bound with iron, and 2 tankards not bound... ... | 0 | 0 | 6 |
| | | | | 3 handbaskets ... | 0 | 0 | 6 |
| | | | | 2 (*algeos*) for salt meat | 0 | 1 | 0 |

IN CAMERA.

| | | | | | | | |
|---|---|---|---|---|---|---|---|
| 4 boxes (*archas*) 1 kist (*cista*) ... ... | 0 | 5 | 0 | 1 box (*archa*) for alms | 0 | 0 | 6 |
| | | | | 2 boxes in dormitory ... | 0 | 4 | 0 |
| | | | | 3 kists (*cistas*) .. ... | 0 | 3 | 0 |
| | | | | 1 cloth screen (?) (*pannum*) for ventilation. | | | |

IN THE BREWHOUSE.

| | | | | | | | |
|---|---|---|---|---|---|---|---|
| 2 lead vats (*plumba*) | | | | 1 algeum plumbatum pro brasii funderacione | 0 | 13 | 4 |
| | | | | 3 "measures" and 1 "pek" ... ... | 0 | 0 | 8 |
| | | | | 6 (kymelia) ... | 0 | 3 | 0 |
| | | | | 4 forks... ... ... | 0 | 1 | 8 |
| | | | | 2 leaden vats "in fornace" | 0 | 10 | 0 |

IN THE FURNACE.

| | | | | | | | |
|---|---|---|---|---|---|---|---|
| 1 "maskfat," 5 barrels (*cuvas*), 1 table, 3 large tubs (hogsheads), and 10 (*algeas*) | | | | 1 great barrel (*cuva*) 3*s.*, and 2 smaller 3*s.* ... | 0 | 6 | 0 |
| | | | | 1 lead-vat (*plumbum*) | 0 | 4 | 0 |
| | | | | 3 ,, (*algeos*) ... | 0 | 1 | 6 |

| | £ | s. | d. | | £ | s. | d. |
|---|---|---|---|---|---|---|---|
| In ... ... | | | | 3 great vats (*algeos*) ea. 18*d.* | 0 | 4 | 6 |
| | | | | 1 dormitory table ... | 0 | 0 | 8 |
| 1 —— (*formulam*) ... | 1 | 10 | 0 | 1 large tub (*discum*), for bolting flour ... | 0 | 1 | 0 |
| 1 "gaueloc" ... ... | 0 | 1 | 0 | 1 lead-vat, in dairy ... | 0 | 1 | 0 |
| | | | | 1 *serranam* (measure for liquids), in dairy ... | 0 | 0 | 3 |
| 3 mattocks (*vangas*) ... | 0 | 1 | 0 | 1 measure ... ... | 0 | 0 | 4 |
| 7 ploughs, with all gear (*attilis*) each 10*d.* | 0 | 5 | 10 | 6 ploughs, with all their gear ... ... | 0 | 12 | 0 |
| 5 carts, of which 3 are old and worn (*debilis*) | 1 | 6 | 8 | 2 carts, of which one is old and worn ... | 0 | 13 | 0 |
| | | | | 1 hand-cart, with harness ... ... ... | 0 | 3 | 0 |
| 10 harrows (*hercias*) ... | 0 | 1 | 8 | | | | |
| 6 sacks ... ... | 0 | 3 | 0 | | | | |

### In the Hall.

| | | | | | | | |
|---|---|---|---|---|---|---|---|
| 4 Tables ... ... | 0 | 4 | 0 | 2 Tables, with "tristellis" ... ... | 0 | 2 | 0 |
| 5 dung waggons, 5 corn waggons, each 18*d.* | 0 | 15 | 0 | 2 bedroom tables (*tabulas dormitarias*) ... | 0 | 1 | 9 |

### In the Forge.

| | | | | | | | |
|---|---|---|---|---|---|---|---|
| Utensils in the Forge... | 0 | 6 | 0 | 1 anvil, 1 pair of bellows, 2 pairs (*tauxcarum*), and 1 curved anvil | 0 | 10 | 0 |

### In the Granary and the Granges.

| | | | | | | | |
|---|---|---|---|---|---|---|---|
| 32 quarters of wheat in sheaf, by estimation, per quarter, 3*s.* 4*d.* | 5 | 6 | 8 | 38 qr. wheat, per qr. 4*s.* | 7 | 12 | 0 |
| | | | | 46 qr. wheat (*mixtilis*), per qr. 3*s.* 4*d.* ... | 7 | 13 | 4 |
| 50 qr. white wheat (*siligo*) by estimation, per quarter, 3s. ... | 7 | 10 | 0 | | | | |
| 280 qr. great oats, per qr. 16*d.* ... ... | 18 | 13 | 4 | 132 qr. great oats, by the lesser hundred, per quarter, 18*d.* ... | 9 | 18 | 0 |
| | | | | 10 qr. of great oats at Kelyngton, per qr. 18*d.* ... ... | 0 | 15 | 0 |

| | £ | s. | d. |
|---|---|---|---|
| 410 qr. small oats, by the lesser hundred, by estimation, per qr. 12*d.* ... | 20 | 10 | 0 |
| 10 qr., by estimation, of peas in sheaves. | | | |
| 45 acres of wheat sown, per acre 5*s.* ... ... | 11 | 5 | 0 |
| 60 acres of white or winter wheat (*siligo*) sown, per acre 4*s.* | 12 | 0 | 0 |
| All the hay of the manor is worth ... ... | 13 | 0 | 0 |
| All the tithes of Whitkirk, included in the manor, and worth, by estimation in sheaf, 50 marks ... ... | 33 | 6 | 8 |
| 4 (*aucas*) each 3*d.* | | | |
| 5 waggons, for the King's wars, with 3 pairs of shelvings (*clayæ*) for same. | | | |
| 56 qr. small oats, per qr. 12*d.* ... ... | 2 | 18 | 0 |
| 35 qr., by estimation, of small oats in sheaf, at Potterlawe, in the Grange, per qr. 12*d.* | 1 | 15 | 0 |
| 22 qr. small oats at Kelyngton, per qr. 12*d.* ... ... | 1 | 2 | 0 |
| 6 qr. of barley, per qr. 3*s.* ... ... ... | 0 | 18 | 0 |
| 57 acres wheat sown, per acre 6*s.* 8*d.* ... | 19 | 0 | 0 |
| 14 acres white wheat (*siligo*) per acre 6*s.* | 4 | 4 | 0 |
| 27 acres of white wheat per acre 5*s.* ... | 6 | 15 | 0 |
| 16 qr., by estimation, of *siligo*, in sheaf, per qr. 3*s.* 4*d.* ... | 2 | 13 | 4 |
| Stacked hay (*intratum*) of the value of ... | 16 | 0 | 0 |
| 2 old boats on the banks of Ayre. | | | |
| 3 old nets. | | | |
| 2 waggons ... ... | 0 | 5 | 0 |
| 3 dung forks, 2 (*vangas*) | | | |
| 4 spades or spuds (*tribulos*), 4 wheat forks ... ... | 0 | 1 | 0 |

In witness whereof we have set our seals to this Indenture. Given at Newsam (and also on the same day at Hirst), this 1st Dec., 1 Edward II., 1311.

Temple Hirst, like Newsam, was not given to the Hospitallers, and therefore we have not an inventory of its lands. The two manors are each returned as worth

180 marks. The church of Kellington was returned as the Temple Church, and at its proper uses was worth £20 a year. Nevertheless it was demised to Dom. Robert de Silkeston by Brother Leonard for one penny paid into his hands, and to return nothing up to the Feast of the Nativity of St. John, which shall be in the year 1340. In 1290 Kellington Church, of which the vicar was a Templar, was, according to the old taxation, valued at £8; in 1870, according to Crockford's "Clerical Directory," the tithe impropriator received on its account £1,067 5*s*., with the rent of 111 acres of glebe; the vicar received an income of £359 per annum, and had 38 acres of glebe. The six centuries that have intervened between Dominus Robert de Silkeston and the Rev. Joseph Mann, M.A., have indeed wrought a wonderful change!

Among the records of the Remembrancer of the Exchequer in the Public Record Office we have the following documents referring to Hurst:—In a bundle marked T. G. 41156, first file, Nos. 7, 11, 15, 17, Inventories made at Neusom, Wetherby, Rybbestan, and Hyrst; the original Inquisition claimed by William Const, of Ireland, out of the house of the Temple of Hyrst, Wednesday after the Epiphany, 3rd Edward II. In the roll endorsed "Ebor. Prime extente per Vic" No. 3, Inquisition of lands in the wapentakes of Osgoldcrosse and Barkeston, dated at Potterlowe, Sabbath, 2nd

March, 1st Edward II. No. 5, Inquisition of lands, &c.' in the wapentake of Clarhow—viz., the church of Husingovere, lands in North Dighton and various other places, the names of which in the margin are damaged and obscure; dated at Werreby (Wetherby), Sunday after Ash Wednesday, 1st Edward II. No. 9, Original writ directing the Sheriff to deliver to Miles de Stapleton the manor of Temple Hirst and the Templars' lands there, also at Birne, Esthirst, Westhathelsey, Middlehathelsey, the manor of Kellington with the church there, the grange of Potterlowe, &c. No. 10, Indenture containing a long inventory of goods at Temple Hirst, some at Potterlowe and at Kellington, dated on Wednesday in Easter Week, 1st Edward II. In a roll marked H. C. H. 3399, the original writ of Privy Seal directing the Sheriff of Yorkshire to deliver to Adam de Hoperton the Templar manors, with all goods and chattels therein, dated 15th July, 3rd Edward II., with the indenture made accordingly. A file of writs marked H. C. H. 6826, relative to the estates.



# THE TEMPLARS IN THEIR GRANDEUR AND DECAY.

*They all were mortal; and the breath*
*That flamed from the hot forge of death*
*Blasted their years;*
*Judgment of God! that flame by Thee,*
*When raging fierce and fearfully,*
*Was quenched in tears.*

*But ye, brave knights, whose hands have poured*
*The life-blood of the Pagan horde*
*O'er all the land;*
*In heaven shall ye receive, at length,*
*The guerdon of your earthly strength*
*And dauntless hand.*

WE have now traced the history of the order of Knights Templars from its foundation; we have shown how its ranks were recruited, and have endeavoured to give a picture both of the fabric, the various inmates, the internal government, and military discipline of a preceptory; it now remains for us to give the landed possessions of the order in and around Temple Newsam, to ascertain as far as it is possible the manner in which they were obtained, and to show the position of the master as a landed proprietor.

At the time of the Inquisition (1185) the order possessed at Newsam sixteen carucates of land, which had been obtained from William de Viliers, and as we have seen, confirmed to them by Henry de Laci. Six of these carucates and three bovates were in demesne. At Newbiggin they possessed thirteen bovates, held by these men—Baldwin, one bovate for 2*s.* 6*d.*, and two hens, and twenty eggs, and four boon-days* in autumn, with one man, and also to wash the sheep on one day, and shear them on the other. Bertram and Osbert, for one bovate, paid 30*d.*, and the said service, &c.; and all the cottars ought to sow seed, aid and assist to gather the crops, to wash and shear sheep, and to drain the marshes, the same as those who hold a bovate. At Sceltune there are four carucates, held as follows:—William de Granteville has three bovates, for no service; Humphrey has two bovates for which he pays 4*s*, and four hens, and forty eggs, and eight boon-days, with one man in autumn to cut and lead the crops, twice to plough and harrow, also to wash and shear sheep, and to work in the mill. At Pennel, they had two carucates of land by the gift of William Fitz Henry, which they have in

* The old convenience of boon-day labour still continues in the district. I believe it is now mostly extended on the occasion of the change of tenants on a farm. When the new tenant enters, each or many of his neighbours will send a man with a plough and team of horses to plough him the land that, without such aid, might not be brought into readiness for cropping. And with the labour the designation still endures, which is said to have had its origin in the speech of our Saxon ancestors.

demesne. At Ċutun, they had six carucates by the gift of Ralph Cambord, four of which are in demesne, and two held by their men. Ralph Tait, one bovate for 5*s.*, and two hens, and twenty eggs, and four boon-days; Galfrid, his son, one bovate for 5*s.*, and similar service. At Levinthorpe, by the gift of John Hingelram, a toft and a bovate, which Richard held for 12d., free of all service; a toft, the gift of William de Hocclum, which the said Richard holds for 12*d.*, with all service. At Alwarthorp, by the gift of Richard Morvile, six carucates, one in demesne, and five are farmed by his men; William de Hispania holds two carucates for 6*s.* 8*d.*, and all service; Siward, two bovates of land for 5*s.*, and two hens, and four boon-days, two to cut corn, and the services of two men as long as they shall be engaged with the crops; Walter Belamy held a bovate for 30*d.* and the aforesaid service. They also possessed in Newsam, by the gift of Peter de Osmundthorpe, thirty acres of land, which William de Osmundthorpe held for 2*s.*, with all service. By the gift of Thomas de Hoveringham, a certain manse in Herdeslau, which Durandus de Midelton held for 3*s.* with all service. By the gift of Rainer Flamang, a bovate in Daltune, which Cole held for 2*s.* with all service; and a certain manse, held by William de Skipton for 2*s.*, with all service. By the gift of Henry Flandrensis, they possessed twenty acres of land at Skipton, which Hugh held for 3*s.*, and all service. By the gift of Osbert, the archdeacon (who

in the charter of Jordan Foliot giving the mill of Norton to Pomfret is called the archdeacon, then dapifer of Hugh de Tilli; ? Osbert de Baines, archdeacon of the West Riding, 1150—1174*), a certain essart which

* The career of this priest, if it could be traced, would reveal a deep, intriguing, and unscrupulous churchman. He at least was the man who moulded the religious life of Henry de Laci, and he appears as witness to many of the Laci charters of benefaction. I have little hesitation in saying that he was the forger of most of them. His domestic connection with Tilli, an official of the Archbishop of York, and a possible recipient of some of the Laci estates, should that line fail, affords a motive for his intrigues. The story of the foundation of Kirkstall is certainly untrue; I have herein pointed out many doubtful circumstances touching the foundation of the preceptories. Kirkstall and Hurst are said to have been founded in 1152. The lying monk who wrote the chronicle of Kirkstall, informs us, with a stupidity almost incredible, that in the year 1152, "while Stephen reigned in England, *and Roger being Archbishop of York*," the convent of monks came forth from their first seat at Barnoldswick, already reduced to a grange, to the place now called Kirkstall. Roger was not Archbishop of York until the 10th October, 1154, and other circumstances abundantly shew that it was in that year when the monks were driven out of Barnoldswick. Stephen died on the 25th October of that year, and then came the day of punishment for his friends. Local disturbances were everywhere at their height; and friends had turned their swords against friends. Paynel, lord of Leeds, of whom William Paytefin, lord of Headingley, was sub-tenant, had been in rebellion against Stephen, as also had Ilbert de Laci. In the summer of this very year, 1154, Paynel had had his castle of Drax destroyed by Stephen, and in the nature of things the Laci estates would be in forfeiture. In all probability, by the very operation of the feudal rule, Paytefin would be involved with his chiefs. It would be a facile thing, then, in the grave crisis which events display, for a church which could forge charters and occupy lands by perjury and fraud—as at Barnoldswick notoriously—to steal these remote nooks of land in West Headingley and the woodland district of Hurst. The theft, for it was undoubtedly a theft in the case of Kirkstall, condoned by Paytefin's necessities at a later time, must have occurred in that period of the year when the local distractions were at their height, and that would be about the time of the fall of Drax Castle. This possibility, moreover, will account for the extraordinary list of witnesses

Aliz de Gingelia held for 2*s.*, and all service. This probably corroborates the assumption that Newsam was founded in 1155, as it precludes the alternative date 1175. The circumstances which I have related below render it very probable that Hurst was also founded in the same year.

The church of Whitekirk is in demesne, except the altar which Paulinus, the priest, holds for three marks. There are fields at Knosthorpe yet known as Pauline Flatts, said to have taken their name from this very priest.* At Newhus, two mills are in the demesne, the

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to the confirmation "at Bruge" of the land of Hurst—Roger de Tilli, an interested person, and a following of irresponsible grooms and menials (see *ante p.* 50).

* The above statement must be received with due caution. In an assize, Hilary term, 1205, Maurice de Gant claims against the prior of Holy Trinity, the third part of the advowson of the church of Leeds. The Prior said the assize ought not to be made, because the third part is not vacant, for he and his convent are the parsons from old time, that is, from the time of Ralph Paynel, grandfather of Maurice, who gave it to them in pure alms to have to their own uses, and confirmed by his charter; and William his son afterwards confirmed the gift by his charter, which the prior showed, setting forth the confirmation of our Lord the King, and of Thomas, formerly Archbishop of York, and of Thurstan and of Roger. He showed the letters of Thomas, witnessing that he at the presentation of the prior and convent admitted T. clerk in that third part without any reclaim. The judgment was that the assize may not proceed because Maurice does not contradict the confirmation of William Paynel, his predecessor, there to be made after the confirmation of Ralph Paynel, nor can he contradict that Roger, the former Archbishop, did institute Paulinus at the presentation of the prior, nor can he deny the confirmation of the four Archbishops which they have produced.

one a corn mill, the other a fulling mill. There is another mill at Neuhus, which the men of Scelton hold for 20*s*., and all service.

At Kellington they have eight bovates, by the gift of Adam Suane; Raimund holding one bovate for 4*s*., and four hens, and forty eggs. If there was a pasture, and it contained pigs, one pig out of five would have to be rendered. The church of Kellington is in the gift of Henry de Laci, which John de Kellington holds, and pays nothing. It seems that in each case the priest who had held before the donation of his church still survived, and was not displaced. Subsequently the church of Kellington must have belonged to the Templars, for in 1338 it reverted to the Hospitallers, who succeeded to the Temple estates generally, and was then worth £20 per annum. In the fourth of Edward I. (1275), the Templars of Newsam possessed in Kellington three bovates of land of the gift of Walter de Kellington, and

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This note opens up ground for a very curious speculation. Who was Paulinus, the clerk instituted by Archbishop Roger? The era is that of Paulinus de Ledes, master of the hospital of St. Leonard of York, a clerk whom Henry II., in 1186, wished to promote to the Bishopric of Carlisle. I have not the slightest evidence that Paulinus de Ledes was Paulinus, the above priest of Leeds, but it is well to note the matter for further investigation. The proof may yet, however, be forthcoming that he was a member of the territorial family De Ledes; he was one of the Chaplains of Henry II., and certainly had brothers, who received the king's favours. These circumstances support the supposition that he was of territorial rank, that is, of the family De Ledes, of North-hall.

four bovates of the gift of William de Somerville. William de Somerville died before the 25th June, 1243; for on that day the King transfers the lands which William de Somerville, defunct, held in Seacroft by Knights service to Walter de Tremblay, the cousin and nearest heir of the said William.*

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* I am not clear as to the origin of these Somervilles. Among the donors to the chapel of St. Clement, within the Castle of Pomfret, we find Robert de Somerville, who gave in the time of Robert de Laci the third part of a carucate in Seacroft. This is most probably the Robert Fitz Ilbert who lived in and about 1120. There was also an East Riding family of that name. In 1290 the Jury say that six carucates of land and a messuage in the town of Hasthorpe was one body, and held of Robert de Stoteville for the service of half a knight. The said Robert had three daughters, Alice the eldest, Agnes, and Beatrice the youngest. Isabel, the wife of Robert de Somerville, and John de Craystock are heirs of the said Alice. Roger de Coleville is son and heir of Beatrice, and he gave her part of the said tenure to Alice his sister. And of the said Alice came Matilda, daughter and heir of Alice, married to Wm. de St. Quintin. Agnes, the middle-born, gave her purparty of the service aforesaid to Alexander de Hasthorpe, her son postnato. Matilda and also Wm. de St. Quintin complaining were in seizin of two parts of the service, to wit, of the custody of the heir of Wm. de Hasthorpe, and similarly of the custody of two parts of the said tenements, until Wm. de Craystok and Isabella his wife, and Robert de Somerville and Isa his wife, ejected him, Wm. de St. Quintin, and Matilda his wife. The said William and Matilda were ordered to recover their seizin. There had been previous litigation. In 1286, Robert de Somerville and Isabella his wife, one of the daughters and heirs of Roger de Merlay, who held in capite, impleaded William, son of Thomas de Creistok, who married Mary, eldest daughter of Roger, and one of his heirs, and John, son of William and Mary, for his purparty of the manor of Morpath. William came and said that partition had first been made, and that the manor of Wytton and the wood of Schaldefen and Estpark had been delivered to them for her purparty, and it was worth more than the other purparty.

Whitkirk Church was the church appropriated to the preceptory, and the one in which the chief services were performed. It descended to the Knights by gift of William de Viliers, and was consequently one of their earliest possessions. After the year 1162 they appointed its priests and continued to do so until the dissolution of the order. The first recorded instance we have of the appointment of a priest by the master of the Temple to Whitkirk is that of Dominus Roger de Thorpe,* archpriest, who was appointed by Robert de Turvill, Magister Militiæ Templi in Anglia, on the 13th Kalends Dec. (Nov. 19th) 1288. In the *Taxatio Ecclesiastica* of Pope Nicholas, made in 1291, the church of Whitkirk, "the Vicar of which is a Templar," is valued at £5 yearly. In 1324, the prior of St. John of Jerusalem presented to the vicarage. The order of the Templars was then dissolved.

Beside the church of Whitkirk the brethren maintained a chapel in their preceptory at Newsam, as is shown by the following charter. This chapel continued to exist down to the period of the Reformation.

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* It seems highly probable that he is referred to in the following vague extract given by Whitaker in his *Loidis et Elmete*. Walter de Diton, Preceptor de Newsome, and Roger, their chaplain, are witnesses to a deed before dates were inserted. The family of Diton seems to have been connected with the military orders in Yorkshire. In 1285 John de Diton held three bovates of land of the Hospitallers in Rolsea, par. Hutton Cranwick.

"CHARTER *of* HAWYSA DE GRANTEVILLE *of a* BOVATE *of* LAND *in* SCELTUNE, *and of a* TOFT *in* WYNHILL.

"Be it known to all, that I, Hawysa de Granteville de Sceltune, in my lawful widowhood gave, and with my body granted and quitclaimed, and by this my writing confirmed to God and the blessed Mary, and to the brethren the knights of the Temple of Solomon at Newsome worshipping, for the sustentation of a light to the blessed Mary, in the chapel of the said place, for the good of my soul and the souls of all my ancestors and successors, in free, pure, and perpetual alms, one bovate of land, with a toft and its appurtenances, in the town and territory of Scheltune, worth to the brethren 4*d.* rent annually. I also give to the said brethren, and grant, and for me and my heirs quitclaim whatever I had in Wynhill; therefore, neither I, nor any in my name, can, by any right or claim, demand anything afterwards in the said bovate of land, with the toft in Wynhill. In testimony of which I have put my seal to these presents. Witnesses—Robert de Stapleton, Jordan de l'Isle, Alexander de Ledes, Richard his brother, Thomas Hethe, William de Alverton, Thomas de Secroſte, William Scott de Neuton, and others."

The date of this charter may be approximately ascertained, that is to say, it may be included within the years 1250—1284. The name of the first witness authorises this conclusion. Robert de Stapleton, of Thorpe Stapleton, parish of Whitkirk, a hamlet adjoining to Temple Newsam, was a man of some importance in the middle of the thirteenth century as one of the high officials of the Honor of Pontefract. It was he who gave to the preceptory the town of Osmundthorpe, which they held in 1275. Whether he was alive or dead in that year we do not know, but in 1284 when Kirkby's Inquest was taken he was certainly dead, for his heirs

held his property. The arms of the Stapletons—*Argent, a lion rampant Sable*—were in the East window of the middle quire of Whitkirk Church.*

* The present church is of late construction, not earlier than the middle of the fifteenth century. No traces of the Templars are to be found in the structure, nor were there any when Dodsworth visited it. The history of the former church is rather curious. Whitkirk is not mentioned in the Domesday Survey; but in its stead we find mention of the manor of Cipeton, with its berewick Coleton, the possessions of the great Norse chieftain Cospatric. There was then a church there, evidently in the manor of Cipeton. The two places were in the soke of *Chipesch* (Kippax), "The Barterer's Ash," from the Saxon *ceapian* to barter, and Æsc, the Ash. This soke, extending from the Roman Ridge to the very township of Leeds, and including Osmundthorpe, was the possession of the great Earl Edwin and of royal rank. The adoption of such a derivation is no violence to the customs of that age, and I take it, arose from a custom of the Roman days, consequent upon the spirit of trade, which, during the Romano-Celtic days, had made Britain the granary of Europe. The district to the west of this selected Chipesch was in all probability held from the Roman era throughout the whole Angle domination, and largely cultivated, by a Celtic population almost free from denationalisation and living a practically independent life. The use this Chipesch may have been put to is therefore a very luminous glimpse of the old colonial days of Britain. So near to the Roman road, which the Angle troops would of necessity hold, especially in the earlier days when their conquest was least secure and their efforts martial, it might mark a convenient point of rendezvous where trade should prevail and be peacefully carried on. Such reserved points were not uncommon in the Angle polity of the earliest days, being necessary for the lucrative export traffic the Romans had created. From this establishment of trade the step to the establishment of a church was by obvious knowledge of clerical advances, necessarily short. The church of Kippax is of the oldest of our structures, and dedicated to All Hallows, which of itself is a mark of the earliest Angle foundation. At a much later period—that of the advent of the Norseman probably—the other of those trade-posts, Cipetun, was established, not at a tree, but at a town, and it also was on a Roman road, that leading from Swillington. The circumstances which I have applied to the Chipesch may certainly apply to the Cipetun, down most probably to the raising of the church in the wake of

It is not an easy thing, if it be not now impossible, to recover the names of the Templars who died on service in the Holy Land. Of the barons who were their comrades we do occasionally catch some glimpses. The crusade of 1241 was fatal to many of our neighbours. William de Fortibus died then, on his pilgrimage to the Holy Land; he was taken ill in the Mediterranean, and being unable to eat, endured protracted sufferings for eight days, until the Friday next before Easter, when he died. There died also in this campaign Peter Maulay, Hugh Wake, Robert Marmion, Peter Brus, Eustace de Stuteville (who was succeeded in his inheritance by the wife of Hugh Wake), Baldwin de Bethune, Gerald de Furnival, and many others while fighting in the Holy Land, but of the Templars, regimented and lost as to their individuality, there is no mention. This obscurity, the mark of humble devotion, but little accords with the pride, arrogance, and self-seeking with which the order was so soon to be charged.

It is in the last quarter of the thirteenth century that we find the alleged signs of the corruption which was

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accumulating wealth. There is, however, this difference between the two circumstances. The church of the Chipesch has the earliest of all forms of dedication, that at the Cipetun, being dedicated to St. Mary, carries with it comparative youthfulness of foundation. Thorpe-Stapleton, hard by, is probably a relic of this trading. The Stapleton was the place where men stood to sell goods; the Saxon word *Stapel* having the meaning of standing at a market pole or cross.

said to have begun to debase the knights of the Temple, and degrade them from the proud position their military virtues had raised them to, and which in the military sense they certainly retained. The pride of the chivalry of the West, the favourites of fortune, and the heirs of all men, when envy had singled them out for the attack of the invidious, and wealth and ease are said to have sapped the rigorous discipline once maintained by poverty and complete devotion to their self-imposed duties, the shortcomings their enemies upbraided them with rendered them open to the infamous attacks now often made upon them. Their enemies strove to prove that they were corrupt; but in doing so they were compelled to ignore the standard of morality of the times, and resort to the high standard laid down by the first ascetic founders of the order, and even then they failed completely as against the order. We cannot deny them the right so to judge the Templars; but when every society in the kingdom, religious and temporal alike, shewed signs of the debasement wrought by increasing riches, and the luxurious habits they inevitably develop, we may maintain that such a course was excessively ungenerous, and proceeded from the most base of interested motives. Moreover, we must not forget that the very era when hostility to the Templars most inflamed the churchmen, those churchmen had to be severely taken in hand by the King for their own shortcomings. The statute of Mortmain is to-day an evidence of their dishonour.

In the beginning of his reign, Edward I. sent commissioners throughout England to enquire into the mal-practices of the barons and chief landowners, and the extent to which the people were illegally oppressed by them. Their story is a sad one; but it shews that grasping cupidity and the lust of power were as frequently found in the abbey of the Cistercian monk or the hall of the baron, as in the preceptory of the Templar. In 1275, their report for the wapentake of Skyrack is made. It accuses the Templars of having appropriated to themselves free warren in Halton, Colton, and Newsam; and, in them, this was a crime, for hunting with either hawk or hound was a game prohibited by the statutes of their order.* This, however, is not the

* Hawking was absolutely forbidden to the Templar in the early days, probably on account of the high price of hawks, and because it was the favourite amusement of the secular knights. The reason assigned by the statutes is—"Because it is not seemly in the members of an order to play sinfully, but willingly to harken to the commands of God, to pray often, and daily in their prayers before God to bewail their sins with weeping and tears." A Templar might not even accompany one who was going out a-hawking. Moreover, as shouting and bawling were unseemly, he might not go out a-hunting in a wood with bow and cross-bow, nor accompany anyone thus engaged, except to protect him against the heathen. But this stern decree was found not to be able to endure with the changes of the time, and the Templars were compelled to seek its relaxation, which they did at the hands of the King. The charter of their minor privileges of free warren. the original of which is at Ribstan, were granted to them on the 2nd June, 1284; it gives to brother Robert de Maunford, master of the soldiery of the Temple in England, free warren in all his domain lands of his manors of Newesum, Wetherby, Rybestan, Hyrst, Wythel, and Westerdale, co. York, and nobody shall hunt therein without the leave of the master and brethren, upon forfeiture of £10. In this charter there is

worst accusation, and the sin of it is mitigated by the company they kept; the Archbishop of York is charged with the same monopoly at Otley. They had in addition to the above backslidings, acquired a carucate of land in Newton (Potternewton), of the gift of William Scott, and a bovate of land called "Okeles Oxegange," but of the latter the jurors could give no satisfactory account. In Mickelay, they had seized (*intruserunt se*), three oxgangs of land, of which the jurors knew nothing, and they were accused of omitting to pay the wapentake fines for the villages of Halton, Colton, and Osmondthorpe, and the land in Mickelay. At the same time their rivals, the Hospitallers, were also shewn to be

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no concession beyond the ordinary right to hunt and the penalty. This was at a time when scores of lords, temporal and spiritual, had to be summoned before the King's Justices for abusing this very right of hunting; and the obtaining of such a privilege, with its penalty, was in those times and under their circumstances a mere matter of prudence on the part of the Templars. Without it they might have expected to see their lands overrun by bishops who flew hawks, or archdeacons who roamed the country with packs of dogs, and even lower than that in the ranks of the *haut ton*, parish priests and curates who kept greyhounds, and associated with park-breakers, to say nothing whatever of the tribe of barons *et hoc genus omne*, who paid no regard to the rights of those over whom they could domineer. And even in this very matter of hunting, they were not as rapacious as his Reverence the Abbot of Kirkstall. That simple mortal had obtained a charter, 21st Hen. III., 1236, which prohibited anybody entering his lands to take or chase brown or fallow deer, hares, foxes, or other beasts, without the licence of the Abbot and monks. As to Newsam, fancy then the position. Leeds, with its unwarranted as well as warranted sportsmen, was between the highly preserved Kirkstall lands, and those unprotected of the chase-restricted brethren of the Temple.

guilty of similar larcenies. They held four bovates of land in Coldcotes, but it was not known from whom; and in Parlington, they had appropriated to themselves four "loca elemosinata" which were wont to do service to the King. In the enumeration of the estates belonging to the Hospitallers, in 1338, we find they possessed 120 acres of land in Coldcotes. These are said to have belonged to the Templars, and from them the Hospitallers paid 40*s.* per annum to Sir Thomas de Sibthorpe, as a pension. As we have seen, they held three carucates of land in Seacroft, of the gift of William de Somerville; but they were not the sole lords of that town, for in 1275 the prior of Holy Trinity, York, is returned as holding there two bovates of land and a half, also of the gift of William de Somerville.

It was thus, either by favour or by force, that the order of the Templars continued to increase in riches and distinction for more than a century and a half. When the Templar found himself

> Courted and caressed,
> High-placed in hall, a welcome guest.

his enviable reputation and influence, as well as the boundless wealth of his fraternity, did not fail to arouse an inexorable enmity in the breasts of those who feared his valour and envied his wealth. Their social standing is marked by the preference of one of the brethren of

our own neighbourhood. In 1246, brother Robert de Sykelinghall was the King's treasurer of the New Temple, London, where the "moneta" of the King was deposited. With princely revenues, and well nigh absolute power, needy monarchs trembled beneath the Templars' threats, sometimes loudly heard; but if the impotency of kings by chance compelled them for a time to suffer the defiance, they only awaited the moment when they could combine for the purpose of annihilating a body whose martial skill they could not emulate, but whose power they could not endure. Where they knew force would be of no avail, they determined to accomplish their end by cunning. In January, 1308, the king sent a writ to the sheriff of Yorkshire, Sir John de Creppinge, of Middleton, commanding him to summon twenty-four discreet and faithful knights to be at York on the morrow of the Purification, the day appointed for the capture of the Templars. In their presence he was to open the sealed orders, in the execution of which they were to assist: the motive of this secresy is obvious; it was desirable not only to seize the persons of the knights, but to prevent concealment or transfer of their property. The Templars were seized, and placed in custody in various parts of the country. The most monstrous accusations of blasphemy and heresy were made against the order; false priests and traitorous knights perjured themselves to secure its downfall; and the betrayed Templars, deprived of that

unity of action which would have refuted the slanders, and defied the open force of their accusers, found themselves held up to the scorn and abhorrence of the whole Christian world, and their destruction already decreed. Attempts were made, by means of mock examinations, and confessions wrung from them by the keenest tortures, to cause the knights to inculpate themselves, by admitting among the brethren the practice of certain crimes and the existence of secret compacts with the enemies of Christendom. But violent means, sooner or later, ever fail by reason of their own violence. Those knights who sank beneath the fierceness of their agony, and in the extremity of their weakness and suffering confessed to the assertions of their tormentors, afterwards revoked their confessions, and denounced the monsters who extorted them. Their shouts of rage and indignation found a very audible response in the bosoms of the people of all classes. But this was all too late: the dissolution of their society was decreed, and it was only left to them to suffer.

On the 12th of August, 1309, the Pope, the creature of Philip of France, the bitter enemy of the Templars, sent two bulls to the Archbishop of York. The one was a general denunciation of the accused, especially those within the province of York; the other was simply a command to institute an official inquiry, which commenced on the 28th of April, 1311, and ended, in

chagrin and disappointment to the inquisitors, on the 4th of May. Twenty-five Templars, who had been confined in York Castle since 1309, were examined as to the immoralities perpetrated in their preceptories. William de Grafton, Senr. Preceptor of Ribstan, Godfrey de Arches,* the Preceptor of Newsam, and their companions, boldly asserted the orthodoxy of their faith; but their assertion availed nothing with men who were predisposed to condemn them. They *were* condemned; yet the nation refused to accept the justice of the sentence of their enemies. The Templars found a few impartial judges in high places, and their impartiality converted them into friends, lukewarm it is true, but still friends.

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* Of this once potent family, almost all knowledge is now lost. Osbern or Osbert de Arches gave land in Popelton to St. Mary's, York, in or before the reign of Rufus. The next whom we can fix was William de Arches, *temp.* Stephen; he and his wife Ivetta founded the priory of Monkton; he also gave the chapel of Tockwith to Nostel. Gilbert de Arches witnessed Wm. Percy's charter to Whitby; before 1199, he and Thomas de la Rivère were donors to Wellebeck Abbey. In a plea between Henry de Arches and William of London, the jury say that between Thomas of London, father of William, and Gilbert, brother of Henry, they ought to divide the land of Catesline, and Hay should go to Thomas, but Henry disseised him while he was in the castle of Tickhill. Ivetta de Arches, daughter of the above William, married Roger de Flameville, and secondly Adam de Brus—see the controversy about the cell of Tockwith, between Ivetta and the canons of Nostel. Hubert de St. Quintin married Agnes de Arches; she gave the church of Kelynge to the nuns for the souls of her lord, and of Walter and Alan her sons. She married secondly Walter de Fauconberge, and thirdly William Foliot. It is from this period, the close of the twelfth century, that the obscurity begins. The exact position in the pedigree of the preceptor Godfrey I do not know.

To condemn the accused on such worthless evidence as had been adduced, in opposition to the conviction of the whole nation, which pronounced them innocent of the graver charges, was a proceeding too hazardous to attempt. More evidence of a condemnatory nature must be adduced, and in the hope of securing this evidence, on the 20th June, 1310, Archbishop Greenfield appointed members of the clergy to examine the menials at the several houses of Newsam, Ribstan, Wetherby, and Hirst. This inquiry was fruitless: the servants exonerated their masters: but the death-knell of the order had been tolled. Avarice and envy had laboured conjointly to bring about its suppression, and their labours terminated in complete success. The Templars were driven out of their homes and prisons, and the neighbouring monasteries were commanded to receive the fugitives; yet that command appears to have been obeyed tardily, and with much reluctance. The power of the order was gone; their services, being no longer required, were forgotten, and the Knights were calumniated as an impious and heretical fraternity. William de Grafton, the Preceptor of Ribston, was sent to Selby Abbey, where he stayed some time, afterwards being permitted to enter upon a secular pursuit.*

* This is what we read of the permission, and it appears rather incomprehensible as coming from the "Master of the Temple."—1330-31 the Master of the Temple, with the assent of his brethren, absolved from his vow William de Grafton, one of the brethren of the order, and granted that having laid aside the habit of the Temple, he may be allowed to turn himself to the secular state, which King Edward II. and the present King have confirmed.—*Cal Rot. Pat.* 109.

Henry de Kirkby and Robert Langton turned monks; the former, on the 29th September, 1320, taking the vows at Selby; the latter, on the 18th December, 1319, entering the Convent of Gisburgh. Kirkstall Abbey and Nostel Priory received others of the outcast Knights, who were glad to fly into such quiet abodes, and so escape the persecutions of their malignant foes.

And thus fell for ever the celebrated Order of Knights Templars, and with it the Preceptory at Temple Newsam:

> They perished, in one fate alike,
> The vet'ran and the boy,
> Where'er the royal arm could strike
> To torture and destroy;
> While darkly down the stream of time,
> Devised by evil fame,
> Float murmurs of mysterious crime
> And tales of secret shame.
>
> LORD HOUGHTON—*Persecution of the Templars.*

More than five hundred years have now rolled away since the Templars were annihilated, still their memory abides fresh in the minds of men. Immortality of reputation is the reward of the brave! But the record of their actions is not all that remains even yet to testify to their existence. The town of Leeds still retains traces of the ancient privileges of the Templars of Newsam, some houses, on land said to have belonged to them, being marked with their cross, as a sign of

exemption from the obligation to grind at the Soke Mill. Timble Bridge, leading from Leeds to Newsam, is said by Thoresby to be a corruption of Temple Bridge. In the days of the later Plantagenets this bridge marked one of the most thriving districts of the town. In 1379, John of Tymbill, smith, resided there, and was one of the four richest tradesmen in the town. Saving Thoresby's statement, Tymbill's position would almost allow us to regard him as the builder of the bridge and author of its name.



# TEMPLE NEWSAM AS A BARONIAL HALL.

*Oh, they were great!*
*The pride of ancient lineage treasured up,*
*Trophies of war and ornaments of pomp,*
*These won by valour, those with honour worn,*
*Favours of monarchs, and the gifts of Heaven,*
*The relics of a glorious ancestry,*
*Are, with the mansion of their great forefathers,*
*A heap of ashes now!*

THE decree which declared the Order of Knights Templars to be for ever abolished in England was promulgated by Archbishop Greenfield from Cawood on the 14th August, 1312. Previous to the promulgation, and indeed immediately after the seizure of the Knights, their estates had been taken into the possession of the crown, and custodians appointed to them. Adam de Hoperton was the first custodian of Temple Newsam; he was appointed immediately after the seizure of the Templars' goods, and his term of office expired on the 1st

December, 1311, when he placed his charge in the care of Sir Alexander de Cave and Robert Amecotes. But now the king's troubles were about to commence; he had shorn, or rather flayed, the sheep, and how must he dispose of the fleece? Avarice prompted him to retain it for his own uses, but there were many potent reasons in this case why the appeals of avarice should not be harkened to. Courtiers were clamouring for a share of the spoil, and clamorous courtiers were persons whose demands Edward II. was always incapable of resisting. Sir Robert Holland, "a poor Knight," who owed his advancement to Thomas, Earl of Lancaster, whose secretary he became, obtained the manors of Temple Newsam, Halton, Temple Hurst, and a host of others (see the list in *Rot. Parl.*, vol. 2, p. 29) of the king. As a military adventurer Sir Robert was for a time eminently successful. He had been made justiciar of Chester (1307) and custodian of the Castles of Chester, Rothelan, and Flint; and the county of Flint, with all its rents and other appurtenances, except the lead wrought from the mine of Englefield and the King's interest in wards, was given to him to hold during the King's pleasure, paying annually therefor 1,000 marks. This grant was renewed in 1311. Besides the acquisition of enormous estates Sir Robert was created a baron on the 29th July, 1314, and afterwards had a licence to make a castle of his manor house of Bagworth, in the county of Leicester. When his old patron Lancaster

broke into rebellion, Sir Robert gave, or at least promised, him his support; but it was either so feebly given, or entirely withheld, that through him is traced the cause of Lancaster's overthrow in 1322. By this his duplicity he lost the King's favour and confidence and rendered himself odious to the nation. His estates were confiscated after the rebellion had been put down, and the sheriff of York, and the sheriffs of other counties, were ordered to seize his lands and hold them until further orders. Sir Robert surrendered himself to the King, hoping to escape the reward of his treachery, but he was beheaded on the 7th October, 1328, after vainly petitioning to have his lands restored to him.

After the confiscation of Sir Robert's estates, Temple Newsam remained for a short time in the King's hands. In 1323 the King appointed Humphrey de Waleden and Richard de Ikene seneschals of the castles and towns of Tykehill and Scarborough, and keepers of the park of Heywra and the Manors of Faxflete, Cowyke, the town of Snaith, the manors of Pollington, Carleton, Hachelseye, Temple Hurst, Barleye, Sandhall, and Temple Newsam, with their respective appurtenances, in the county of York, together with many other manors in other counties. These manors all belonged to the Templars, and such an arrangement seems to indicate, that, when it was made, none of them had fallen into the possession of the Hospitallers.

Next year, however, they had certainly obtained possession. On the 5th August, 18th Edward II., 1324, Thomas Larchier, the Prior, and the brethren of the Hospital of St. John of Jerusalem, restore by charter* to the King the manors of Temple Hirst, Temple Newsam, Flaxflete, Deneye, in the County of Cambridge, and Strode, near Rochester, with all their appurtenances, which formerly belonged to the Templars, to have and to hold to the said King all and singular, saving always to the Hospitallers and their successors such churches within the limits of the said manors as were appropriated to the Templars. This concession is immediately followed by the King's notice to the sheriff of Yorkshire to take seizin of the manors under the terms of the concession, omitting the churches which the charter excepted; and shortly afterwards Thomas de Deynill was appointed custodian of the manors and towns of Cowyke, Snaith, Pollington, Carleton, Hachelseye, Temple Hurst, Temple Newsam, and Barleye, with the command that he shall pay the rents and issues therefrom into the King's exchequer.

After the suppression of the Templars, and not later than 1338, the Hospitallers had become possessed of Wyte-church, with 40 marks yearly; but the precise period when the church fell into their hands we are

* Printed in *Rot. Parl.*, vol. 2, p. 78.

ignorant of. On the 14th November, 1311, the king appointed William de Hillum, clerk, to receive all the fruits and obventions belonging to the church, then in the King's hands, the appointment to be held during the King's pleasure.

It was Edward III., in the first year of his reign, 1327, who gave the Temple Newsam estate to the Countess of Pembroke. The deed states that he gives to "his dear kinswoman" Mary, who was the wife of Adomar de Valencia, late Earl of Pembroke, the manor of Temple Newsam, in the county of York, which, with its appurtenances, was worth £70 per annum, and the manor of Temple Hurst, with its appurtenances, worth £30 per annum. She was to hold the manors in capite for the term of her life; the reversion, after her death, was granted to Sir John Darcy, knight, and his heirs male, in default of whom the reversion went to the king.

Mary de St. Paul, the widow and third wife of Aylmer de Valence, second Earl of Pembroke, was the daughter of Guy de Chastillon, Earl of St. Paul. Her husband, who occupies a prominent position in the military annals of the reigns of Edward I. and Edward II., died childless; he was slain in France 27th June, 1323, at a tournament held in honour of their nuptials. His widow received Temple Newsam, &c., from Edward III. in exchange for the castles and towns of Hertford

and Haverford, and the manors of Higham Ferrers, Monmouth and Hodenak, with their respective appurtenances (*Rot. Orig.*, vol. 2, p. 7). Her widowhood seems to have been perplexed by that refinement of chivalry which treated a woman as a chattel, and gave a widow in marriage at the King's will or convenience. In 1328 the King granted to Roger, son of Roger Mortimer, Mary who was the wife of Aylmer de Valence, late Earl of Pembroke, and at the same time the forfeiture belonging to the king of the said Mary should she marry without leave. She seems, however, to have escaped this adversity, and at the same time to have continued high in the King's favour. We possibly have a significant explanation of this in 1333, when John de Brittania, Earl of Richmond, is allowed to grant to Mary de St. Paul, Countess of Pembroke, for her life, divers castles, manors, lands and tenements, because she gave to the King all the goods, jewels, and other chattels of Aylmer de Valence, Earl of Pembroke, late her husband.

The Countess was the great-grandaughter, maternally, of King Henry III., and is favourably known as the munificent foundress of the College of Mary de Valence in Cambridge, now called Pembroke Hall*, and the Abbey of Deneye, co. Cantab., where she established

* 1348 Mary de St. Paul may found a house of scholars in Cambridge, and a warden and 30 scholars or more.

a corporation of Nuns of St. Clare, enjoining the fellows of her college to be constant in their visits as the ghostly counsellors and instructors of the Nuns. After the sad accident which made her, as Fuller says, "a maid, wife, and widow, in one day," she is said to have retired from the world, and devoted her life and great means to charitable purposes. This, however, can scarcely be true, for she was certainly mixed up with some of the territorial, if not political arrangements of her day. She died in 1377 (51st Edward III.), and was buried in her own Abbey of St. Clare of Deneye.

Before the death of the Countess of Pembroke, Edward III. had found a future owner for Temple Newsam. When William de Bohun, Earl of Northampton, and Robert de Ufford, Earl of Suffolk, went to France in 1337, to treat with Philip of France touching the right of Edward to the crown of that realm, they were accompanied by John Darcy, the Constable of the Tower of London. After his return "the King granted (11 Edw. III.) to John Darcy, *the cousin*, steward of his household, for his good service, the manors of Temple Newsam and Temple Hurst, with their appurtenances, in the county of York, and the manor of Torkesay, with its appurtenances, in the county of Lincoln, which Mary de St. Paul, Countess of Pembroke, now holds for the term of her life; to hold to the said John and his heirs male after the death of the same countess." Upon the

accession of Edward III., Sir John had been appointed Sheriff of Yorkshire, Governor of York, and was re-constituted Justice of Ireland, to which latter post, with the government of the country, he was attached for many years. He was a man of military renown, to whom the King in 1331 confirmed the manor of Werke, in Tynedale, formerly belonging to John de Balliol. He was created a baron 27th January, 1332.

John Darcy was the founder of the line of Darcy of Temple Newsam, as well as the Darcys of Ireland, whom the large estates given to him by Edward III. enabled him to settle in opulence. On the 1st March, 1340; "Know ye that whereas lately in recompense of 200 marks a year which we have granted to our beloved John Darcy, the cousin ('because they usually called him cousin;' he was the same John Darcy *le père*), for term of his life for his fee, for his retinue with us, &c., we have granted the manors of Albie and Folesham, which belonged to William Marshall, deceased; we have given to him also the manors of Lowther and Balingary, and all other lands, &c., in Ireland, which belonged to the Earl of Eu." In the 18th Edw. III. 1344, the King permitted John Darcy, *le père*, to impark his woods of Temple Newsam and Temple Hurst, and in the same year he granted him free warren in all his demesne lands in those manors. Sir John married twice — firstly, Emeline, daugher and co-heiress of Walter Heron, of

Hedleston, co. Northumberland; and, secondly, on the 3rd July, 1329, Joane, daughter of Richard de Burgh, Earl of Ulster, and widow of Thomas, Earl of Kildare. He died 30th May, 21st Edw. III., 1347, and at an inquisition held after his death the jurors stated that the aforesaid John, *le père*, held the day that he died the reversion of the manor of Temple Newsam with the appurtenances to him and his heirs male, &c., in form underwritten, viz., that the manor was sometime in the hands of the Templars as the right of those Templars, who held it of the Honor of Pomfret, in pure and perpetual alms, and after the deposition of those Templars, Edward, late King of England, father of the King that now is, seized into his hands the manor aforesaid, with the appurtenances *salvo jure*; and afterwards, by composition between the said lord, the King, and the prior and freres of St. John of Jerusalem in England, and it was agreed and granted that the said lord the King should hold that manor with the appurtenances for ever; and that afterwards Edward, late King of England, granted the aforesaid manor to Mary de St. Paul, Countess of Pembroke, yet living, during all the life of the said countess, the reversion to the aforesaid John Darcy and his heirs male of his body begotten, &c. Also, they say that John Darcy Knight, son and heir of the aforesaid John and Emelina, his wife, is of the age of thirty years, and that John Darcy, *le père*, died on the 30th of May last.

His son and successor, John Lord Darcy, distinguished himself highly as a soldier during the lifetime of his father, and obtained his father's position in the confidence of the King. He was one of the proud band of warriors who at Cressy, in 1346, manifested with such signal success

> The fire that has renowned the English name,
> And made it such as every age to come
> Shall strive to emulate.

In the same year the King granted him £200 per annum to be received out of the exchequer "till he found land to the same value to him and his heirs; he was promoted at the same time to the rank of a banneret." On the 1st October, 1343, the King had appointed him the King's Escheator in Holderness, and then gave him the custody of the manor of Brustwyk; after the death of his father he was made Keeper of the Tower of London for life; but in the 26th Edw. III., 1352, John Beauchamp, of Warwick, was made keeper "for the treason of John Darcy." According to Lord de Ros, *Memorials of the Tower of London*, John Darcy, the son, was the 63rd constable, and was succeeded by Bartholomew de Burgersh, though the date of the succession is not given. He married, as his second wife, Elizabeth, daughter and heiress of Nicholas Meynill, Lord Meynill; she was born at Wherleton, co. York, 15th October, 5th Edw. III. (1331), and was baptised in

the church of Holy Cross of the same town. It was from this marriage that much of the influence and importance of the Darcys afterwards arose. John Darcy died in 1356; his widow married again, after an elopement which caused some little stir at the time, and died in 1368,* leaving as heir to the conjoint properties her second son Philip, who assumed the title of Baron DARCY AND MEINILL.

It is not probable that either of the above barons held Temple Newsam in fee; indeed it is not clear that, notwithstanding the licences granted to John Darcy, *le*

* Her second husband was Peter Maulay of Mulgrave, of whom I have elsewhere had occasion to say:—"This gay Lothario, then fresh to his estates, was hurrying himself into that species of trouble which has ever afflicted his race. He eloped with Elizabeth, widow of John Lord Darcy, a kinsman of the above Earl of Pembroke, and so far incurred the King's displeasure thereby that in 1357 we find him giving £100 to frater John de Wooderove, the King's confessor, for the use of the prioress and sisters of the order of the preachers of Derteforth, for the forgiveness of the transgression he had made by this marriage without the King's leave. However he may have acquitted himself as a lover and a benedict, he appears to have been no contemptible soldier, for in 1367 the King appointed him Governor of Berwick-on-Tweed, to hold the office during the King's pleasure." See *Historical Mansions of Yorkshire*, i. p. 44. Her death is thus recorded.—42nd Edw. III. The jurors say that Elizabeth, who was the wife of Peter Mauley (the sixth), held the day that she died jointly with John Darcy, late her husband, the manor of Yarm in Cleveland, the manor and lordship of the town of Asselby, the manor and castle of Wherleton, the manors of Earlby, Hoton near Rudby, Greenhow, Semer, Boynton, and Aldwerk, of her inheritance as daughter and heiress of Nicholas Meynill, Knight, deceased, her father; the aforesaid Elizabeth died 42nd Edw. III., and Philip, her son, is her next heir, and is of the age of 15 years and upwards.—*Harl. MS.* 805.

*père*, the manor did not remain in the hands of the Countess of Pembroke, who survived them both. As we have seen, she died in 1377, and in that year we find the first formal transfer of the property to the Darcys.

In the 51st Edward III., John Bygod, the King's escheator, was commanded to give to Philip Darcy, Knight, the son of John Darcy, the manors of Temple Newsam and Temple Hurst, which were held of the King by knight's service. Both these manors were held *in capite*, the former by the service of half a knight's fee, the latter by that of a quarter. Philip Darcy's possession was resisted by the Hospitallers in 1379-80. He thereupon petitioned Parliament to confirm his tenure. His petition enumerates the gift of the manors to Mary de St. Paul for the term of her life, and afterwards, by patent, the grant to his ancestor, John Darcy, *le père*; he also placed before Parliament the charter, sealed with the common seal of the Hospitallers, witnessing the gift of the manor by the Prior, Thomas Larchier, to King Edward II. Thereupon it was decreed in the Court of King's Bench that the manor indisputably belonged to the heir male of John Darcy, *le père*. Again, on the accession to the estates of John Darcy, son and heir of Philip, Henry Crounale, one of the confreres, commenced a new suit in the name of the Prior of St. John, in the 4th Henry IV., 1402, at a time when John Darcy was performing military service in the

county of Oxford in aiding the King to suppress the rebellion. Advantage was taken of Darcy's absence in the hope of obtaining judgment by default, but the decision of the court was in favour of him. This John married Margaret, daughter of Henry Lord Grey de Wilton; it was from his second son that the line of Darcy, of Temple Newsam, descended into the sixteenth century. The two preceptories continued to be the residences of the family to the end of their line. In 1467 George, Archbishop of York, and others, obtained, apparently in trust, the manors of Temple Newsam and Temple Hurst, for the life of Joan, late the wife of John Lord Darcy.

The last of the line of Darcy, of Temple Newsam, is an historical personage of no small importance. He was a veteran who had grown grey in the service of his country. In his youth he had accompanied the Earl of Rivers, who commanded an English expedition into Spain in 1488, which reflected the greatest glory upon the splendid military reputation of England's yeomanry. His conduct on this occasion seems to have won him the royal favour, for he was created a baron, and in after-life we find him continually employed about the person of his sovereign. When the great crisis of the Reformation came, Lord Darcy was one of the first to step into a prominent position upon the troubled scene. His name will be recollected as one of the chief leaders of that

abortive conspiracy—"The Pilgrimage of Grace." It is not, however, within the province of our present purpose to give an account of the conspiracy; we refer the curious to Froude's *History of England*, vol. 3, where the fullest and most interesting narrative is to be found. And yet we shall not scruple to extract the following, as it gives concisely the praise and blame which must attach themselves to his reputation:—"Lord Darcy, of Templehurst, was among the most distinguished of the Conservative nobility. He was an old man. He had won his spurs under Henry VII. He had fought against the Moors by the side of Ferdinand, and he had earned laurels in the wars in France against Louis XII. Strong in his military reputation, in his rank, and in his age, he had spoken in Parliament against the separation from the See of Rome; and though sworn like the rest of the peers to obey the law, he had openly avowed the reluctance of his assent--he had secretly maintained a correspondence with the Imperial court." In June, 1537, he was arraigned at Westminster before the Marquis of Exeter, then High Steward, and found guilty of high treason. Although he pleaded that for fifty years he had served the King and his father, his plea was of no avail, for he was beheaded on Tower Hill, and his lands confiscated.

After the death of Lord Darcy, the King presented Temple Newsam to Matthew Stuart, fourth Earl of

Lennox, who, in 1570, became Regent of Scotland. The earl married Margaret Douglas, daughter of Archibald, Earl of Angus, and Margaret Tudor, his wife, Queen Dowager of Scotland, and sister of Henry VIII. It was thus within the walls of

The antique pile by mail-clad Templars raised

at Temple Newsam, in 1545, that their eldest son Henry, Lord Darnley, afterwards the husband of Mary Queen of Scotland, was born. His unfortunate career forms one of the most sorrowful chapters in the history of England. Through Darnley, Temple Newsam again reverted to the Crown of England, in the person of his son, James I., who, at the commencement of his reign, on May 14th, 1603, appointed Henry Pott to the office of keeper of the manor-house and park of Temple Newsam for life. This arrangement, no doubt, indicates the King's intention of maintaining Temple Newsam as a royal manor; his mind was, however, soon changed, for, on the 6th August, 1603, he authorises the Lord Treasurer and the Chancellor of the Exchequer to draw up a grant to Lodowick, Duke of Lennox, of the manors of Setterington, Temple Newsam, and Wensley-dale, county of York, and of £600 per annum for life from the lands of the late Earl and Countess of Lennox. Lodowick died without legitimate issue in February, 1624, when his English honours became extinct, those of Scotland devolving upon his brother, Esme Stuart, Lord

D'Aubigny, who then became possessed of Temple Newsam. He did not long retain it in his possession; he sold it to Sir Arthur Ingram, the son of Hugh Ingram, of Thorpe-on-the-Hill, parish of Rothwell, a wealthy draper of London, who purchased also the manors of Leeds, Kirkgate-cum-Holbeck, Altofts, Warmfield-with-Heath, and lands in Hatfield, Halifax, Birdsall, &c.



## TEMPLE NEWSAM IN MODERN TIMES.

The modern history of Temple Newsam commences in the career of Sir Arthur Ingram; it therefore becomes our duty to describe his rise, and with it the circumstances which put him into possession of the ancient manor and mansion. He was one of the sons of Hugh Ingram, a native of Thorpe-on-the-Hill, who, in the reign of Elizabeth, sought his fortune in London as a draper, and found it. This statement, however, requires confirmation, it is copied from the genealogists, but there is a want of evidence to support it. In the very loosely-compiled pedigrees of Hopkinson, Eleanor, daughter of Henry Gascoigne, Esq., of Thorpe, is said to have married Arthur Ingram, Esq., groom of the privy chamber to Charles II., and to have died without offspring.

Of the two sons, Sir Arthur was the younger; the elder, Sir William Ingram, LL.D., was Secretary to the Council of the North, and a person of some importance; he died on the 24th July, 1623. Although Arthur followed the mercantile pursuits of his father, they enabled him to monopolise the King's steady friendship and patronage, and so attain to political consideration. Before 1604 he had been appointed Comptroller of the Customs within the port of London, and on the 21st October, 1607, that office was bestowed upon him for life. To him, James was a generous patron, for whatever may have been his deserts, emoluments were not denied to him. The customs furnished him with the means of enjoying an ample revenue. But, notwithstanding this liberality, adversity reached him. In November, 1611, we find that "Arthur Ingram, the great undertaker, has broken for large sums." In 1612, he obtained the office of Secretary and Keeper of the Signet in the North of England, for life; and in 1615 he was appointed Cofferer of the King's household. This appointment brought him into hostility with the other courtiers, whose envy, perhaps, may have induced them to abandon that decorum of conduct and delicacy of language which their position is supposed to guarantee. "The officers of the Green Cloth, and even the Black Guard, objected to the appointment, violently pleading the King's promise that places should pass in succession, and that they would rather be hung

than have such a scandalous fellow over them. The King promised redress; but though the Queen and Prince took their part, the King confirmed the office to Ingram. Reasonably or unreasonably, his removal was determined upon, "the household being so bent to have him out." In spite of much resistance, he was at last removed, but not until ample recompense had been provided. He was sent to Yorkshire as manager of the King's alum mines, and even there his conduct did not escape sharp censure, and the charge of peculation. He was clearly not a person of high character, this Sir Arthur Ingram, who begged his victuals at the court though his grip on the taxes never relaxed. The "allam business" was one which cast much dirt upon his reputation.

There can, however, be no doubt that much of the obloquy showered upon him was merely the slanderous accusations of disappointed courtiers. Their reason for opposing him is discovered in Lloyd's *State Worthies.* "Sir Arthur had wit in Italy, where he was a factor, and wealth in London, where he was a merchant, to be first a customer and then a cofferer to the King. So pragmatical a person as this gentleman was necessary among the Custom-house men, who were about to engross all the wealth of the kingdom, and as useful among the Green Cloth men, who shared amongst themselves vast concealments." He is said to have

been discreet, modest, and affable, but wary, watchful, and discriminating; and when the courtiers called him a "mean fellow," they denounced him because of his plebeian birth, and not because his morality was at all inferior to theirs. In point of ability it was acknowledged that he was their superior.

Sir Arthur was the representative of the City of York in the last Parliament of James I., and the two first of Charles I. In York, he built himself a splendid house, with gardens extending to the city wall, near the north-west end of the Minster, and when Charles I. visited York, in 1642, he was Sir Arthur's guest. He also entirely re-built Temple Newsam, intending to fix in Yorkshire the future residence of his family; and though Thoresby has perpetuated the story that the room in which Darnley was born yet remains, we shall discredit it under the belief that no fragment of the original house was allowed to stand when the erection of the present fabric was commenced. One of the most curious features of this celebrated building is the singular battlement, which, running round the sides of the house within the quadrangle, forms the following quaint but pious inscription:—ALL GLORY AND PRAISE BE GIVEN TO GOD THE FATHER, THE SON, AND THE HOLY GHOST ON HIGH. PEACE UPON EARTH, GOOD-WILL TOWARDS MEN. HONOUR AND TRUE ALLEGIANCE TO OUR GRACIOUS KING. LOVING AFFECTION AMONG HIS SUBJECTS. HEALTH AND PROSPERITY WITHIN THIS HOUSE.

The exact date of the erection of the mansion we are not able to give. We know, however, that it was finished before 1635, and as Sir Arthur purchased the property of Esme Stuart, Duke of Richmond, the transfer must have taken place before 1624, when that nobleman died. Whitaker* says:—It appears that as soon as Sir Arthur Ingram became seized of Temple Newsam he pulled down the old house, which was probably become ruinous, and began to build a uniform and magnificent fabric of brick, the shell of which remains nearly entire. The old house, however, was not completely demolished, for Thoresby asserts that the identical apartment in which Lord Darnley was born remained in his time, and was distinguished by the name of the King's Chamber. It is now forgotten, nor can a vestige of any portion of the building earlier than Sir Arthur Ingram's work be discovered. After Thoresby's time, however, an ancient cup was found here, which had evidently belonged to the Templars, the motto on which, if I perfectly understood it, though very indecent, served to vindicate the knights of this house from the most odious charge preferred against them. I should not have mentioned this circumstance, but as a matter of evidence in favour of an oppressed and calumniated fraternity.

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* *Loidis et Elmete.*

Not many years after Temple Newsam was finished a fire broke out, which, according to a paragraph in one of Strafford's letters, burnt it nearly to the ground.* This, however, was merely a flying and exaggerated rumour, for the general repair made by the late owner, Lady Viscountess Irwine, proved from the cessation of all marks of fire on the wood work, that the mischief had not extended beyond one wing. This house, of which the original appearance has been judiciously preserved in several successive repairs, is built of brick, and forms three sides of a large quadrangle. Its whole appearance, which bears every characteristic mark of its age, the inscribed battlement, the embayed and spacious windows, and the deep projecting wings, on the whole much resembles a college, and would have resembled it more had not the chapel been converted into a kitchen. In the windows of this room is a long and curious series of armorial bearings from the Lacies, the first lords of this place, down to the Ingrams. Degraded as their situation now is, they might perhaps with more propriety be inserted in the windows of the hall. Within it would have been inconsistent with modern habits to have retained the original form or finishing of the apartments.

* On Shrove Sunday, 1635, Dr. Mainwaring was consecrated Bishop of St. David's. About that time half of my Lord of Dorset's house was burnt down at Knowl. Also Sir Arthur Ingram's house, Temple Newsham, by York, is almost burnt to the ground, household stuff to the value of £4,000 all consumed and lost.—*Letters of Thomas, Earl of Strafford*, vol. i., p. 525.

Still, however, there is an air of solemnity about the interior of Temple Newsam strikingly different from the garish lightness of a modern palace. Perhaps there is not a great house in the kingdom where so much attention has been paid to domestic comfort. Here a visitant never feels himself shivering in the midst of cold and comfortless magnificence, never forgets that he is traversing an abode of human beings.

The collection of paintings at Temple Newsam is very valuable. The series of family portraits, from Sir Arthur Ingram to the present generation, besides the intrinsic merit of several as works of art, forms an excellent study of English costume for more than two centuries. But there are many works of a higher order, from Guido to Reynolds, on which every visitant of taste or science will dwell with delight till he forgets the ordinary measures of time assigned to such enjoyments.

The library is a very handsome room, divided by Corinthian pillars. It is 24 feet square. In the chapel is an altar piece—THE LAST SUPPER—bad both in design and execution. The figure of Christ has the countenance of a clown, the group is wretched; one of the apostles is in a tye-wig, and another's hair would do exceedingly well for a bag.

## IN THE BREAKFAST ROOM

32 feet by 27 feet, are—

A BACCHANALIAN PIECE. The attitude of the naked woman in the foreground is fine; the figures are well designed.

AN ASTROLOGER. A very fine and effective picture.

A DUTCH MARKET. By *Van Helmont.*

LANDSCAPE. By *Asselin.*

ST. MARGARET. By *Guido.*

## IN THE BED CHAMBER.

THE DUCHESS OF GRAFTON,* a portrait. The very first sight of this picture will extort the exclamation—

> "Grace was in all her steps, heaven in her eye;
> In every feature dignity and love."

The whole figure is excellent. The attitude is astonishingly spirited and elegant; the pose of the head, the beauty of the face and hair, inimitable.

LANDSCAPE, WITH FIGURES. The woman in white is good, but the water very bad.

## IN THE DRESSING ROOM.

LARGE LANDSCAPES. They are very fine.

DEAD GAME. The painting excellent.

LANDSCAPE. We apprehend by *Bassan;* the expression is strong, but ugly.

SEA PIECE. Fine.

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* The Hon. Anne Liddell, daughter and sole heiress of Henry, Lord Ravensworth, from whom the Duke was divorced by Act of Parliament in 1769. She was one of the leaders of fashionable society, a great encourager of *loo*, and a particular friend of Horace Walpole.

## IN ANOTHER DRESSING ROOM.

A LANDSCAPE. A curious picture; the rocks and everything are green.

A STORM. A fine picture, worthy of close observation.

A LARGE BATTLE PIECE. The general expression of the picture is strong and vivid; supposed to be by *Borgognone.*

GROUP OF HORSEMEN, WITH ROCKS.—A splendid picture, possessing many of the wild and weird charms of *Salvator Rosa.*

LOT AND HIS DAUGHTERS. The colouring is good, and the attitudes very fine.

BATTLE PIECE.—Full of bold execution; *Borgognone.*

ANOTHER BATTLE PIECE. Of less worth.

SLEEPING WOMAN; SATYRS, &C. Good; possessing much of the style of *Rubens.*

LANDSCAPE. Indifferent.

## ANOTHER DRESSING ROOM.

BOYS. Charity and her three children introduced; the brilliancy of the colours is exceedingly fine; the boys full of animation.

CEPHALUS AND PROCRIS. An excellent production.

TWO BATTLE PIECES. Round ones; each of them amazingly spirited.

TWO PIECES OF DEAD GAME. Inimitable.

TWO SMALL PIECES ON COPPER. In one a decollation by a female figure, with a scimitar in her hand; perhaps Holophernes. The colour and finishing are alike exquisite.

LANDSCAPE: A waterfall. Very fine.

GROUP OF BOYS. Full of beauty, both in design and execution.

SEA PIECE.

TWO SMALL PICTURES. Groups of horsemen. Perhaps by *Salvator* or *Borgognone*, as each picture shews traces of their masterly style.

A CALM. A very pretty sketch.

A LARGE LANDSCAPE. The rocks and trees are rather dark, but expressive.

## IN THE GALLERY.

(A very fine room, 128 feet by 28 feet.)

TWO LARGE BATTLE PIECES.—Exceedingly fine, and suggestive of the horrors and misery, as well as the excitement of war.

LANDSCAPE, under one of the above; a calm evening; very fine. The boor on an ass is exquisitely done; the colouring natural, the expression and attitude of the figures and cattle excellent.

LANDSCAPE, companion of the above. The figures, rocks, and broken trees are admirably delineated.

GROUP OF HORSEMEN ON A BRIDGE. The lights are rather strong, but the expressions faithful and spirited.

ANOTHER GROUP; its companion, in merit as well as subject.

STORM AMONG ROCKS, and its companion.

FRUIT.

A BAPTISM. The colouring is excellent.

DESCENT FROM THE CROSS. This is in the style of *Albert Durer.* The minute expression resulting from high finishing is amazing; but the draperies, except the gauze, are dreadful.

BATTLE AT SEA.

TWO ROCKS, WITH FIGURES. Very wild and dark, but nobly touched; if they are not by *Salvator* they are worthy of him.

LARGE PIECE OF BIRDS. Spirited; the colours are excellent.

A STORM AMONG ROCKS and a RAGING TORRENT. Two large pictures.

HOLY FAMILY. In the style of *Carlo Maratti;* the infant is an admirable effort; the countenance of the Madonna is good, but her draperies are heavy and inelegant.

A LARGE LANDSCAPE. A Dutch picture; the light through the trees and on the woman is finely wrought out, but the general blueish cast of the picture renders it somewhat unnatural.

HUNTING THE WILD BOAR. A very fine picture.

TWO PIECES OF FRUIT, &c. Exquisite, both in drawing and painting.

TWO LANDSCAPES. Probably by *Nicholas Pousin.*

ST. JOHN IN THE WILDERNESS. By *Guido.*

LANDSCAPE, with rocks and buildings. The tree on the left side exquisite; the keeping fine.

LANDSCAPE, its companion. The trees and buildings equally excellent.

PROMETHEUS. *Vandyke.*

A LARGE SHIPWRECK. Amazingly spirited in the figures; the general horror of the situation is nobly expressed—

> Down on the vale of death, with dismal cries,
> The fated victims shuddering cast their eyes
> In wild despair; while yet another stroke
> With strong convulsion rends the solid oak.
> Ah heaven!—behold her crashing ribs divide!
> She loosens, parts, and spreads in ruin o'er the tide.

A WATERFALL. The figures, trees, and general wildness of the scene are brought out with exceedingly great power.

A LANDSCAPE, under the above. A brilliant picture; the general effec of the calm majesty of the scene, the spirit of the figures, architecture, &c., is incomparable; the painting is worthy of the pencil of *Poussin.*

PORTRAIT (of a Scotch gentleman).

MARTIN BUCER, invited into England by Cranmer, during the reign of Edward VI., and appointed Theological Professor at Cambridge in 1549, where he died two years afterwards. *Titian.*

PORTRAIT of Mr. Scarborough (afterwards Sir Charles), physician to Charles II.

PORTRAIT of Mrs. Scarborough, aged 21, date 1615.

PORTRAIT of a man writing. Great expression. The style is that of *Rembrandt.*

FRUIT SHOP. Excellent.

JANE SHORE. The minute expression given to the naked parts of the figure and the gauze drapery is astonishingly beautiful; the finishing of the breasts and limbs remarkable.

EUROPA. The style is that of *Rubens*, and the picture is worthy of him

A SUPPER. Probably painted by *Schalken.* The lights are fine.

MOSES STRIKING THE ROCK. The colours are bad; the group and figures Dutch.

SHADRACH, MESHACH, AND ABEDNEGO.

TWO BOYS' HEADS. The turn, attitude, and expression are exceedingly beautiful.

TWO PIECES OF HORSES.

PORTRAIT OF THE EARL OF HOLLAND. By *Vandycke.*

HOLY FAMILY. A large picture in the style of *Rubens.* Nothing can be finer than the boys, the principal one especially. The head and face of the Virgin are exquisite. A very capital picture.

REMBRANDT'S PORTRAIT. By himself.

MAURICE, Prince of Orange. By *Meervelt.*

DUCHESS OF ORLEANS, Sister of Charles II.

SIR EVERARD DIGBY, who suffered for being concerned in Guy Fawkes' plot.

SMITH, one of the Reformers. By *Holbein.*

TWO SMALL BATTLE PIECES.

THE DEAD CHRIST. Exceedingly beautiful.

TWO SEA PIECES.

ARCHITECTURE. An arch and a landscape through it. The arch is particularly good.

ST. FRANCIS (?) holding a crucifix.* An excellent picture. by *Guido.*

JOSEPH AND OUR SAVIOUR.

RACHEL, JOSEPH, AND BENJAMIN.

ARCHITECTURE AND FIGURES.

CHRIST PRAYING IN THE GARDEN. The colouring and attitude inimitable, but the lights unnaturally diffused. Probably of the school of *Carraccio.*

A FIGURE PRAYING, its companion. The drapery is vile, but the rest of the picture very good.

ISABELLA, Marchioness of Hertford, by *Sir J. Reynolds.* Ingram, Isabella, Marchioness of Hertford, eldest daughter of Chas. Ingram, 9th Viscount Irvine, of Temple Newsam, near Leeds; died 1836. Exhibited at Kensington in 1867. Full length; in a garden, holding fan in right hand; white skirt over yellowish dress. Canvas, 94in. by 58in.

LORD IRWIN. A very good portrait, by *Wilson*, of Leeds.†

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* This is probably the picture that Thoresby's remark applies to:—Aug. 21st, 1702. Took the opportunity to wait of my Lord Irwin and Mr. Machell (a noted member of Parliament), his grandfather, after dinner to view the hall and gardens. Some pictures in the gallery are considerable, particularly St. Francis, said to be worth £300.

† During one of his visits to Yorkshire, after he had settled in London, and at the houses of Sir George Savile, Lord Mexborough, Lord Scarborough, Lord Irwin, and others, Wilson painted as many portraits as produced him £600.—Life of *Sir Robert Wilson*, vol. i., p. 26.

DANCING BOYS. The group is finished with a glow and brilliancy beyond expression; the attitudes exquisite; the colours and landscapes charming; but the lights rather strangely diffused.

DIANA. Clumsy, as ever *Rubens* painted.

SIR ARTHUR INGRAM. This portrait was exhibited at Leeds. The portrait is good, but the attitude wretched. Died 1655.

A FRUIT PIECE.

A SMALL PICTURE OF MANY FIGURES. It somewhat resembles the manner both of *Borgognone* and *Bassan*.

A WOMAN READING. Dutch, both in figure, drapery, and idea.

CATTLE PIECE. Very ably treated.

ARCHITECTURE. Very fine and bold.

Since the time of Sir Arthur Ingram, Temple Newsam has had no history, except that of a baronial hall, where opulence reigned and trouble never reached. By letters patent, dated 23rd May, 1661, Charles II. rewarded his second son with the Scotch Viscountcy of Irwin, for his adherence to the royal cause. Edward, Lord Ingram, fourth Viscount, was lord-lieutenant of the East-Riding, and died in May, 1714. Richard, Lord Ingram, fifth Viscount, married Lady Anne Howard, third daughter of Charles, third Earl of Carlisle. She was a poetess of some repute, but greater ambition; she published a poetical essay on *Pope's Characters of Women*, for which her ladyship received a flattering notice in Duncombe's *Feminead*. Her husband was governor of Hull, colonel of the Body Guards, and was appointed

governor of Barbadoes, but died a few weeks before he should have set out for that island. Henry, Lord Ingram, seventh Viscount, M.P. for Horsham, commissary for the stores at Gibraltar, and lord-lieutenant of the East-Riding, died without issue. Charles Ingram, colonel of the 2nd Regiment of Foot Guards and Adjutant-General of the Forces, and M.P. for Horsham till his death, in 1778; he married in 1756, Miss Shepherd, a lady of large fortune, by whom he had five daughters, who all bore the additional surname of Shepherd. Charles Ingram, tenth Viscount Ingram, died at Temple Newsam, 27th June, 1778, when the property went to the Marquis of Hertford, who took the name of Ingram, and at his son's death to the representative of the family of Meynell, whose ancestor had married Elizabeth, third daughter of the tenth Viscount. It is still in the possession of their descendant, Hugo Charles Meynell Ingram, Esq., who has so hospitably entertained the Prince of Wales during his recent visit to Leeds. Mr. Ingram succeeded his father, the late Hugo Meynell, Esq., in 1801, as heir of his mother. Hugo Meynell and Elizabeth, his wife, had issue, besides the above—Henry, rear-admiral, late M.P. for Lisburn; Francis Adeline, married in November, 1841, to William Beckett, Esq., M.P. for Leeds.

It is a remarkable circumstance that the last Prince of Wales should also have been a guest at Temple

Newsam. On the 28th September, 1806, their Royal Highnesses the Prince of Wales and the Duke of Clarence arrived at Ledstone Hall on a visit to Michael Angelo Taylor, Esq. During their short stay the Prince paid a morning visit to Lady Irwin at Temple Newsam, but was prevented, by indisposition, from accompanying his royal brother to Leeds. The Duke, however, reached the town, and, with Lord Dundas and Mr. Taylor, viewed the extensive manufactory of Messrs. Wormald, Gott & Co., the Cloth Halls, and other principal buildings, with which he expressed great satisfaction.

Within more recent days Temple Newsam has again extended its hospitality to the royal family. On the 19th May, 1868, Albert Edward, Prince of Wales, as the representative of the Queen, opened the National Fine Arts Exhibition at the New Infirmary, Leeds. The Prince was then the guest of Mrs. Meynell-Ingram. The occasion of this visit was a great one both for the town and county, and the proceedings, which covered two days, were of much magnificence.

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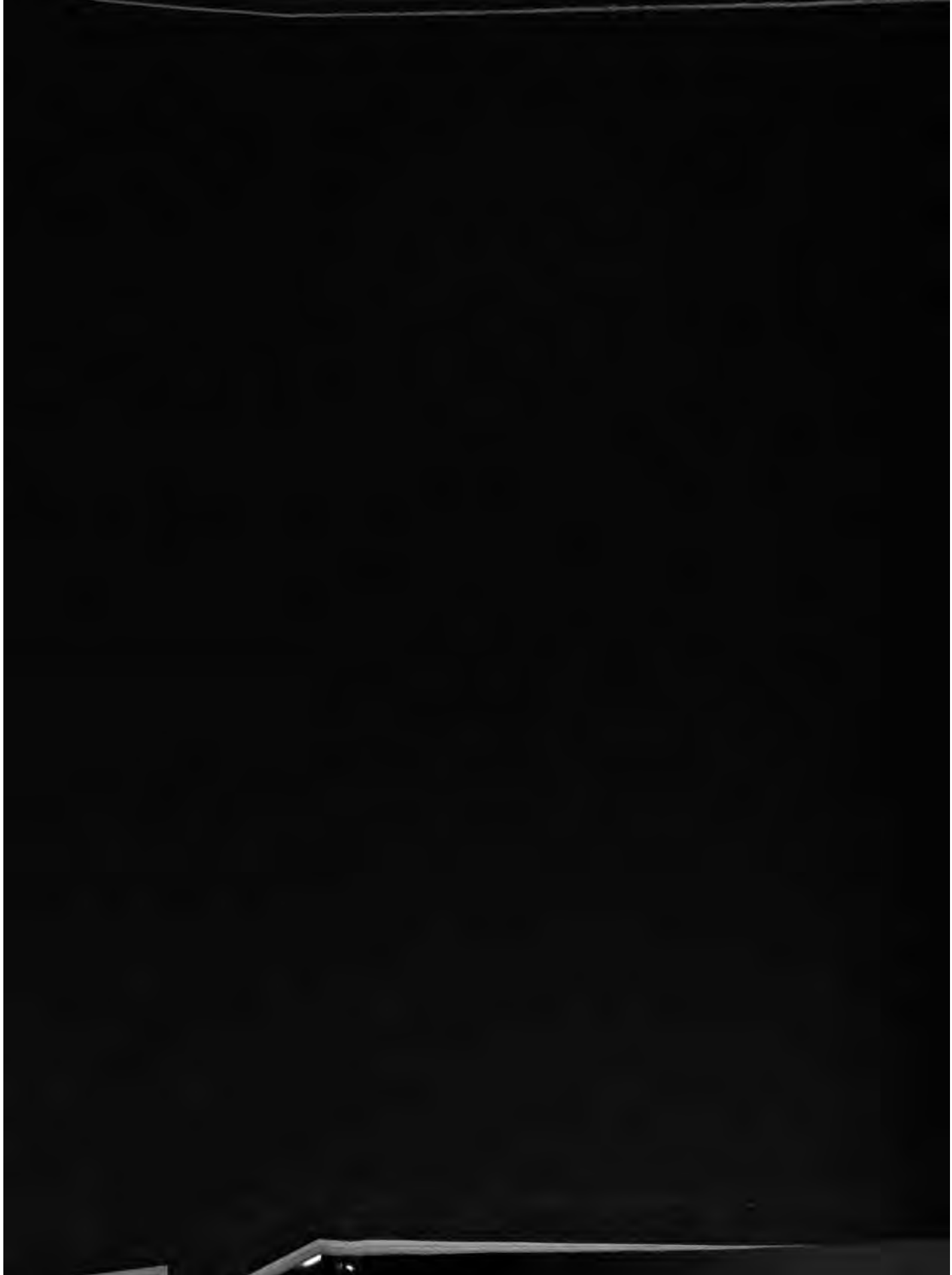

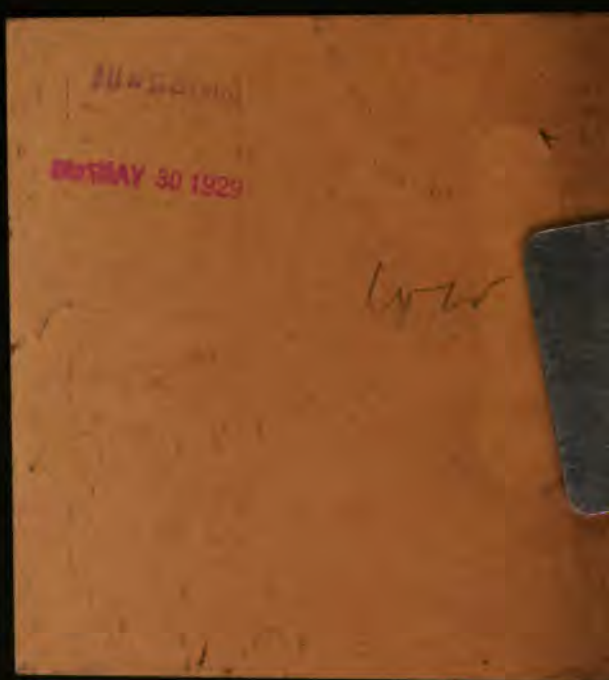
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