

THE APPROPRIATED CHURCHES OF THE ENGLISH WHITE CANONS

PART II. THE CARE OF SOULS

The catalogue of appropriated churches shows that immediately before the schism the English White Canons held to their uses from 139 to 141 parish churches ; the uncertainty arising from the fact that Bayham Abbey was suppressed three years before the dissolution of the lesser monasteries and therefore the possessions of that house were not entered in the *Valor Ecclesiasticus*. In addition to the 139 churches certainly held by the White Canons, there were two others in which they were portionists.

Appropriated churches in the first instance were like estates, simply sources of revenue, and are no indication of the extent of the influence of their possessors. Apart from the districts round the monasteries, that influence would in the main be confined to those places where the religious not only held the rectory, but also exercised the care of souls. And it can not be denied that there are indications that in England there was, at any rate at times, a strong feeling against churches being served by regulars. This need not be laboured : it will suffice to refer to one incident. The Canons of Newhouse obtained permission to serve their churches from Alexander IV (1254-1261), but a century later or thereabouts, in 1350 to be precise, they complained to Clement VI that Pope Alexander's indult had been of no service to them and asked not only for permission to place canons in the vicarage of their appropriated churches, but also that the bishop of Lincoln should be required to institute their presentees. Pope Clement granted an indult for six churches ²¹⁶).

The reason for this antipathy may in some cases have arisen from a

²¹⁶) *Cal-Pet.* i, 205.

deep-set feeling that regulars of all kinds, canons included, were unsuitable for parochial work ; and some justification might certainly have been found for this in the action of a couple of bishops who were themselves canons regular, Black Canons, and therefore presumably competent judges of what was suitable for members of their order. These prelates were both of them bishops of Carlisle, Ralph Ireton, sometime prior of Guisborough, and his successor John Halton, who before his promotion was a canon of the cathedral priory of Carlisle. The earlier of the two, Ralph Ireton, in 1287 confirmed to Shap abbey the appropriation of the parish churches of Shap and Brampton which had been made by his predecessors, with permission to serve each church, as heretofore, by three or two canons of whom one was to be presented to the bishop as vicar, « ita tamen quod in qualibet ecclesia habeant unum capellanum secularem qui confessiones audiat et alia faciat quae per ipsos canonicos decenter expedire non poterunt et honeste » ²¹⁷). So his successor, who in 1307 appropriated the parish church of Warcop to Shap with permission for a canon to be vicar : « qui quidem canonicus et vicarius resideat permanenter in eadem oneraque ordinaria sustineat ac ipsi ecclesie per presbiterum secularem honeste et laudabiliter deserviat in divinis » ²¹⁸). Another cause may have been the divided authority which resulted from the appointment of a regular. There is a recorded instance of the friction caused by this in the diocese of Coventry and Lichfield in the latter part of the fourteenth century ²¹⁹). In 1371 the Abbot of Hales Owen, for disciplinary reasons recalled one of his canons who was vicar of the appropriated church of Walsall ; the bishop, Robert Stretton, objected and the matter was only settled by the abbot producing a copy of the bull of Honorius III, authorising his action. The bishop had a copy of this bull entered in his register. Yet another cause may have been a doubt as to whether the interests of the faithful were always the prime factor in the choice of the vicar ; and as a couple of facts will show, there may have been reason for such doubt. When Redman visited West Langdon in 1488 he found that one of the canons was unable to live at peace with his brethren : he therefore ordered the abbot to give him a care of souls ; « a consorcio eorum eum sepa-

217) Reg. John. Halton (C & Y) i, 39, 40.

218) *Ibid.* pp. 292, 293. (Salt Soc. X (2)) p. 135.

219) Reg. Rob. Stretton.

rare procuret curam aliquam dicte ecclesie ei commitendo » ²²⁰). What Redman ordered seems to have been the common practice of the Arrouasian canons of Dorchester, as at a fifteenth century visitation the bishop of Lincoln, or his commissary, was told that the six or seven churches belonging to the abbey were useful for freeing the canons of the company of those who did not get on with their fellows.

Whatever may be the truth in regard to the episcopal attitude, there is no manner of doubt as to the feeling of the laity certainly at the end of the fourteenth and the beginning of the fifteenth century. Their prejudice against regular vicars was so strong that the legislature has to take notice of it. In the fifteenth year of Richard II (1391-1392) it was enacted that for the future upon the appropriation of a church the bishop should take care that a suitable amount, proportionate to the value of the benefice, should be given to the poor parishioners. This is the keynote to the situation : the preamble to the statute recited that parishioners often suffered from the effects of appropriation.

The fear of this was shown when some half a dozen years later, in 1398, Boniface IX gave the Black Canons of Launceston, in Cornwall, an indult for the appropriation of the vicarages of three of their churches with permission to serve them by members of their convent or by secular priests removable at will. The parishioners protested and in the course of the next four years his Holiness first of all annulled his indult ; then cancelled the annulment and reaffirmed the indult ; and finally being as he stated, better informed once more cancelled it ²²¹). The parishioners fearing yet another change petitioned parliament to help them : they feared not only that should there be a canon-vicar, he would be non-resident, and in consequence that there would be a general restriction of divine service, and in particular difficulties regarding baptisms and burials, but also that there would be an end of the hospitality exercised by the resident vicars. In reply to their petition they were informed that Parliament was dealing with the whole question ²²²).

This was done by a statute of Henry IV (1402-1403) which re-enacted the statute of Richard II and enlarged its provisions, by enacting that henceforth every church appropriated should have a

220) *Collectanea Anglo-Premonstratensia* (ed. Gasquet) iii, 6.

221) *C. P. L.* v, 156, 357, 358, 391.

222) *Rot. Parl.* 4 Henry IV no. 74 (Record Commission Edition iii, 505).

secular vicar. This question of vicarages entered into the concordat of 1419 between Martin IV and Henry V, it being agreed that no appropriation of a vicarage should be made by the Pope *motu proprio*, but that in every case the petition should be sent to the bishop of the diocese for investigation ²²³).

On the other hand there probably was in some cases a disinclination on the part of the canons themselves to serve their appropriated churches, in spite of their having gone to the trouble and expense of obtaining a papal indult to do so. Torre for example obtained two indults, and a confirmation of the second, for the service of six churches : Bradworthy, Buckland Brewer, Hennock, Shebbeare, Skidbrooke and Tounstall. The first was given by Martin IV (1281-1285) with the proviso that two canons should be placed in each church ²²⁴). During the next century the only evidence there is, that of the Exeter diocesan register, gives the names of only three churches as having been served by canons ; that of Buckland Brewer in 1333, that of Bradworthy in 1373 and 1382, and that of Tounstall in 1374 ; of these the institution of a canon at Buckland Brewer appears to have been a solitary instance, but the admissions of canons at the other two churches at the dates just mentioned were followed by others. The second indult was obtained from Boniface IX in 1390 ; and in 1458 they obtained a confirmation of this, with exemplification of Boniface's brief, from Callixtus III ²²⁵). Skidbrooke was far away, on the other side of England, but the other five churches were in Devonshire and not far from home : yet when Redman made his visitation in 1478 there was only one vicar (he does not name the church) and 1482 there was apparently no church served, as no canon being noted as a vicar. This in spite of an injunction to the abbot in 1478 as follows : « Domino Abbati injungimus ut augeat numerum canonicorum, et totis viribus labore et laborari faciat ut canonici monasterii habeant promociones ecclesiarum ad monasterium suum appropriatarum secundum statuta et privilegia nostri ordinis. » This was followed up in 1482 by the following : « Domino Abbati mandavimus ut canonicis suis beneficia monasterii sui tradere et exhibere procuret et non presbyteris secularibus sub poena depositionis ». Yet in spite of all the only churches noted as being served during the subsequent eighteen years

223) Wilkins *Concilia* (London 1737) iii, 391.

224) Noted in *Brantyngham's Register* (ed. Hingeston-Radolph) p. 28.

225) *C. P. L.* XI, 343.

(during which Redman held five visitations) are Bradworthy and Tounstall 226). Titchfield gives another example. In 1282 the abbot and convent obtained an indult from Martin IV, allowing them to serve two of their churches 227) : one of the two, Titchfield, they did serve but there is no evidence of their having served the other. West Langdon, too, in 1387 was, on account of its poverty, given permission by the archbishop of Canterbury, Thomas Arundel, to serve such of its churches as were near the abbey : there is however nothing to show that they made much use of the permission.

But it is time to set down what is actually known, in regard to the service of their churches, of each abbey. For the period 1143-1209 we have no information — there being for that period no diocesan registers in existence ; — for the period 1209-1279 we know all that we are ever likely to know as the existing registers have been printed ; the same might be said for the period 1279-1300 but for the fact that the important Lincoln registers for those years have still to be printed, but it is very unlikely that they will contain anything of interest regarding this matter. For the period 1301-1474, very little is known, and for information we must await the printing of the diocesan registers ; they are our chief source of information, but they vary considerably in the fullness of the record of institutions, as may be seen by a comparison of the register of Canterbury and Exeter which are both practically completely available, thanks to the labours of Ducarel and Hingeston-Randolph, — names to be held in honour by all students of English ecclesiastical history. For the period 1475-1503, we know more than we shall ever know of any period, thanks to the preservation of Redman's visitation register — though even this is not complete. For the final period 1503-1535, we are in much the same position as for the period 1300-1474 ; the only dioceses for which all the registers are available are those of Canterbury.

The best plan now will be to set out under each abbey a summary of Redman's visitation notes regarding the services of churches, putting in brackets after each church the dates of a vicar being noted. And then after the summary of Redman's notes to add any earlier, or later, notices of services which may have been found.

226) At the visitation of 1491 one canon was noted as vicar of Dermothe, but this was really Tounstall of which Dartmouth was a chapelry.

227) *Reg. Joan. de Pontissara epi Winton.* (C & Y) p. 273.

ALNWICK.

Possessed 7 churches.

Served Chatton (1478, 1488, 1497, 1500).

Lesbury (1478, 1488).

Shilbottle (1478, 1488, 1497, 1500).

The canons also served the chapels-of-ease of Alnwick and Alnmouth. At the visitation of 1491 there were three vicars of places not named.

BARLINGS

Possessed 5 churches.

Served Market Stainton (1475, 1478, 1488).

Scothorn (1478, 1488).

At the visitation of 1482, there were two vicars of places unnamed; in 1491 & 1500 one, of a place unnamed; in 1494, 1497 and 1503 there is no mention of a vicar.

BAYHAM

Possessed 3-5 churches.

Served Pembury (1491, 1494, 1500).

In 1475, and 1488, one vicar was noted of a place unnamed; in 1478, and 1497 none was noted, but the vicar of Pembury in 1494 was still in the list and he was still vicar in 1500.

In 1445 a canon of Bayham was admitted vicar of Hellingley ²²⁸).

BEAUCHIEF

Possessed 4 churches.

Served Norton (1478, 1482, 1488, 1494, 1497, 1500).

Offerton (1478, 1482, 1488, 1494).

Wymeswold (1478, 1482, 1488, 1494, 1497 1500).

In 1491 there is no note of a vicar.

In 1360 a canon was instituted to the vicarage of Offerton in Succession to another: and on his death another was instituted in 1368 ²²⁹).

²²⁸) *Bishop Praty's Register* (*Sussex Record Society*) p. 135.

²²⁹) *Reg. Stretton Salt. Soc.* X (2) pp. 70 & 83.

In 1370 & 1381 canons were instituted to the vicarage of *Norton* ²³⁰).

BELEIGH

Possessed 3 churches.

Served none.

BLANCHLAND

Possessed 4 churches.

Served Bywell St Andrew (1497).

Kirkharle (1497).

Heddon-on-the-Wall (1497).

In 1491 three were noted as vicars but no place was named.

In 1355 B. William de Norton, vicar of Bywell, was elected abbot of Blanchland, and after an official inquiry into the right of patronage another canon was instituted ²³⁰).

COCKERSAND

Possessed 2 churches.

Served both — vicars noted at all of Redman's visitations (1489, 1491, 1494, 1497, 1500).

COVERHAM

Possessed 5 churches.

Served Coverham (1475, 1478, 1482, 1488, 1491, 1494, 1497, 1500).

Downholme (1475, 1478, 1482, 1491, 1494, 1500).

Kettlewell (1475, 1491, 1494, 1500).

Seabergh (1475, 1478, 1491, 1494).

Downholme was probably served from the time of its appropriation in 1300, as it was then decreed that it should be served by a canon ²³¹).

CROXTON

Possessed 6 churches.

²³⁰) Ibid pp. 86, 98.

²³¹) *Reg. Palat. Dunelm.* (Rolls Series) ii, 726, 727.

Served Croxton (1488, 1491, 1497, 1500).

Melling (1484, 1488, 1491, 1497, 1500).

Sproxton (1497, 1500).

Tunstall (1484, 1488, 1491, 1497, 1500).

For 1488 the list of canons is incomplete ; and in 1494 no vicars were noted.

DALE

Possessed 3 churches.

Served Heanor (1478, 1488, 1491, 1494, 1497).

Ilkeston (1475, 1478, 1482, 1488, 1491, 1494, 1497, 1500).

Kirk Hallam (1475, 1478, 1482, 1488, 1491, 1494, 1497, 1500).

Canons of Dale were instituted to the vicarage of Kirk Hallam in 1360 & 1380 ^{231a}).

DUREFORD

Possessed one church, Rogate, which a canon was serving at each of the visitations of 1494 & 1500.

EASBY

Possessed 2 churches, Easby and Mansfield.

Served both. So found at all the eight visitations between 1475 and 1500, both inclusive.

EGGLESTON

Possessed 3 churches.

Served Great Ouseburn (1491, 1497, 1500).

Rokeby (1488, 1491, 1494, 1497, 1500).

Stratford Over (1488, 1491, 1494, 1497, 1500).

At the visitation of 1478 three canons were noted as vicars but their churches were not named.

HAGNABY

Possessed one church, Hannay.

231a) *Reg. Stretton Salt Soc.* N. S. X (2) pp. 17 and 98.

At the visitation of 1478 one canon is noted « vicar » but no place is named : at that of 1488 we find one « custos ecclesie de Hannay », and in 1491 one noted as « curatus de Hannay ».

HALES OWEN

Possessed 3 churches.

Served all (Clent, Hales and Walsall) : vicars of these are found at every visitation from 1475 to 1497, seven in number.

Institutions of canons as vicars of Hales were made ²³²⁾ in 1283 and 1286 ; and in 1363 it was proved to the satisfaction of the diocesan that Walsall had been served by a canon of the abbey from time immemorial ²³³⁾ — canons were admitted in 1360, 1366, 1371, 1375, 1376 ²³⁴⁾.

LANGLEY

Possessed 9 churches.

Served At the visitation of 1482 vicars ²³⁵⁾ of the following churches are noted : Kirby Bedon, Langley, Limpenhoe, Loddon, Rushall and Thrigby : at that of 1488, five canons are noted as vicars without mention of their churches : and in 1494 only one vicar without mention of his church.

LAVENDON

Possessed 4 churches.

Served Lavendon (1478, 1494, 1500).
Shotteswell (1494).

At the visitation of 1482 one canon is noted as vicar without mention of his church ; and at that of 1491 two are noted without mention of their churches.

LEISTON

Possessed 5 churches.

²³²⁾ *Reg. Godf. Giffard* (Worcestershire Hist. Soc.) pp. 172 & 287.

²³³⁾ *Reg. Stretton* Salt Soc. N. S. viii p. 122.

²³⁴⁾ *Ibid.* pp. 106, 120, 135, 141, 143.

²³⁵⁾ Only one is described as « vicarius », the rest have the note « presbiter parochialis ».

Served : At the visitation of 1482 one canon is noted as «custos» of Leiston and another as «custos» of Middleton.

NEWBO

Possessed 3 churches.

Served : vicars of all three (Acaster Malbis, Kneeton and North Thoresby) were noted at the visitations of 1482, 1497 and 1500.

NEWHOUSE

Possessed 6 churches.

Served : Kirmington (1478, 1482, 1491, 1494, (?) 1497).

In 1503 one is described as vicar of Halton — no such church belonged to Newhouse, but Halton may be a mistake for Haddon (East Haddon).

It is worth noting perhaps that in 1478 and 1482 one canon is entered as «rector» of Broclesby, a church of which the abbot and convent held one third part.

ST. RADEGUNDE

Possessed 6 churches.

Served : Postling (1497).

River (1494, 1497).

Shepherd's Well (1494, 1497).

In 1475 and 1491 one canon is noted as vicar ; in 1488 & 1502, there were vicars of two places unnamed.

In the Canterbury register, admissions are entered to River in 1399, 1434, 1440, 1487 ; to Shepherd's well 1442 ; to Postling 1445, 1487. On the earlier occasion the archbishop of Canterbury (Stafford) ordered that a canon should serve this church for two years «raci-one exilitatis vicarii praedicti». And from the Chichester registers we find that a canon of St. Radegunde's was instituted vicar of Portlade in 1444 ²³³).

SHAP

Possessed 3 churches.

236) *Reg. of Bishop Praty* (Sussex Record Society) p. 134

Redman made no visitation as he was abbot.

In 1295 a canon was admitted vicar of the parish church of Shap²³⁷), and in 1319 another²³⁸). In 1340 a canon was admitted vicar of Bampton²³⁹).

SULBY

Possessed 8 churches.

Served : Sibertoft (1497, 1500).

Sibertoft was probably being served also in 1494, as at the visitation in that year William Browne who was vicar of that place in 1497 and 1500 was noted as a vicar, but no place was named.

TITCHFIELD

Possessed 3 churches.

Served : Titchfield — at all of Redman's visitations.

Canons of Titchfield were admitted to the vicarage of the parish church in 1283 and in 1302²³⁹).

Institutions in 1369, 1370 and 1395 are also recorded in Wykeham's register.

TORRE

Possessed 8 churches.

Served : Bradworthy (1488, 1491, 1497).

Tounstall (1488, 1491, 1497).

In 1478 a canon was noted as vicar of a place not named.

In 1494 and 1500 no vicars are noted, but in the former year the list of canons was apparently incomplete. In the Exeter registers admission are found to :

Bradworthy in 1373 and 1382.

Buckland Brewer in 1333.

Tounstall in 1374, 1391, 1394, 1396, 1406 (2), 1414, 1433, 1442 (2).

237) *Reg. Joan. Halton* (C & Y) i, 40.

238) *Ibid.* ii, 198.

239) *Ibid.* i, 112.

239 a) *Reg. Joan. de Pontissara* (C & Y pp. 8, 145, 273.

TUPHOLME

Possessed 5 churches.

Served : Stainton (1478, 1494, 1497).

Ranby (1478, 1494, 1497).

Middle Rasen (1494, 1497).

In 1475 and 1500 two vicars, places not named.

In 1497 four are noted as vicars, one of a place not named.

WELBECK

Possessed 10 churches.

Served : Cotes (1475, 1478, 1488, 1491, 1494, 1497).

Cuckney (1475, 1478, 1482, 1488, 1491, 1494, 1497, 1500).

Littleborough (1475, 1478, 1488, 1491, 1494, 1497, 1500).

Whatton (1475, 1478, 1488, 1491, 1494, 1500).

Whitton (1475, 1478, 1488, 1491, 1494, 1500).

In addition to the parish churches, chaplains of two chapels are also noted : Aslacton (1478) and Bothamswell (1478, 1488, 1491).

In 1289 a canon of Welbeck was admitted vicar of Whatton and another vicar of Cuckney, as appears from the York register ²⁴⁰).

Also in 1361 one of the canons was instituted vicar of Etwall, and on his death he was succeeded by another in 1371 : both entered in the Coventry and Lichfield registers ²⁴¹).

WENDLING

Possessed 3 churches.

Served : None.

WEST DEREHAM

Possessed 7 churches.

Served : West Dereham (1488).

Ringland (1488).

Stradsett (1488).

Wrotton (1488).

²⁴⁰) *Reg. Joan. Romani* (Surtees) pp. 284, 286.

²⁴¹ *Reg. Stretton*. Salt Soc. X (2) pp. 72, 93.

No vicars are noted at the visitations of 1475, 1478, 1491 and 1500 ; at that of 1482, five are noted as vicars but no places are named ; at that of 1494 three were so noted, again without indication of place, and one of three was noted as « novicius pariter et vicarius » ; in 1503 one is noted as « curatus ecclesie ». In the York registers we find a record of a canon of West Dereham having been admitted to the vicarage of Kirby in Malhamdale in 1276 ²⁴²).

WEST LANGDON

Possessed 6 churches.

Served : Lydden (1491).

Tonge (1478, 1491).

Walmer (1491).

In 1475 two canons were noted as vicars without indication of place ; in 1482, 1488, 1494, 1497 and 1500, no one is noted as a vicar. In the Canterbury registers admissions of canons to the vicarage of Waldeshare are entered under the dates 1424, 1426, 1429, 1435 ²⁴³). : and there is the record of the admission of a canon as vicar of Tonge in 1511 ²⁴⁴).

Such are the statistics so far as they can at present be given ; and it is impossible to say much the way of generalization. We find that six or eight churches were served before the end of the thirteenth century and that the same churches were being served when Redman visited the abbeys to which they belonged. But we are not in a position to assert that the service was complete for the two intervening centuries ; though we may perhaps not unreasonably think this to be highly probable. And again because we only know of six or eight churches from existing records, it cannot be assumed that there were no more ; did all the diocesan registers begin as early as those of York and Lincoln we might know of many more. All that can be said is that for the first 130 years of the Norbertine Order in England we know of no church having been served by a White Canon, and that during the first century and a half we are only sure of half a dozen.

²⁴²) *Reg. Giffard* (Surtees) p. 251.

²⁴³) Chichele's register.

²⁴⁴) Warham's register : from this register we also learn that Tonge had a secular vicar in 1523, Waldeshare in 1511 and 1526.

In all out of the 138-140 churches appropriated to the White Canons, at one time or another some four score were served by them. And it must not be forgotten that in addition to the churches so served, there were chapels of ease, chantries, granges, and from time to time secular churches ; if a list of all could be compiled it would be a goodly number.

A P P E N D I X

THE CHURCHES OF THE WHITE CANONS
IN WALES AND SCOTLAND

I WALES

There was only one Premonstratensian house in Wales, the abbey of Talley (or Tallach, or Tallaghan, or Tallesch) in the extreme south-west of the principality, in the county of Caermarthen and the diocese of St. David's (Menevia). It was a filiation of St. John's in Amiens ; but, on account of its distance from its mother house, was later made a daughter of Hales Owen. Its inaccessability made visitation difficult, and in 1410 the abbot and convent obtained an indult from the Holy See granting that they should not be summoned for visitation to any place beyond a legal day's journey, and that the visitor should either go to the abbey or to some suitable place at the said distance from it ²⁴⁵). It is to this difficulty of access that we should probably ascribe the fact that no help is to be found in the register of Redman's visitations.

At the dissolution Talley abbey held nine churches, but with the exception of two of them, nothing can be said as to the dates of appropriation ; and it is unlikely that we shall ever know more for the existing diocesan registers ²⁴⁶) only cover the periods 1397-1410 and 1482-1518.

Landeilo Vaure, Llangwade : Leland, who made an important antiquarian tour of England and Wales between the years 1534 and 1543, says that these two churches ²⁴⁷) were appropriated to the abbey by Gervase, bishop of St. David's (1215-1229)

²⁴⁵) *C. P. L.* vi, 281.

²⁴⁶) Printed by the Cymmrodorion Society.

²⁴⁷) *Collectanea* (ed. Hearne, London 1774) i, 323.

who before his promotion was abbot of Talley. These are perhaps the two churches (called in the record Llanteglauvaur and Llanegautvaur) which raised difficulties between the abbot and convent on one side, the bishop and chapter on the other, which was settled in 1239, ten yaers after the death of Gervase, by an agreement in virtue of which certain lands went to the bishop and chapter and the churches to the abbot and convent *in proprios usus*, they paying six marks yearly to the bishop and chapter ²⁴⁸).

Talley	Llanfadorne	} Nothing can be said as to these churches.
Berwicke	Llangoydmore	
Blacna March	Penbryn	
Convil Calo		

Care of Souls. Not much can be said on this point. In the registers the church of Convil Calo appears as Kynwylgaeo and notices of three canon-vicars are found during the fifteenth century. In 1401 a canon was admitted in succession to another canon ²⁴⁹); and in 1489 there was another ²⁵⁰). This is all there is to tell; and it is improbable that more will ever be known.

II. SCOTLAND.

There were five Premonstratensian abbeys and one cathedral-priory in the kingdom of Scotland. Unfortunately but little documentary evidence is available: at the so called reformation the diocesan archives were dispersed, mostly destroyed; and such of them as still exist are in private hands. For the abbey of Dryburgh there is a valuable collection of documents printed by the Bannatyne Club in 1847 under the title « *Liber S. Mariae de Dryburgh* ». Beyond this there are a few entries in the *Calendar of Papal Letters* (Public Record Office) and the scanty notices in Gordon's *Monasticon* ²⁵¹). So far as is known to the present writer, this is the sum total of available information.

248) British Museum. Harl. Ms. 1249 f. 143. This Ms. has for title « *Acta et Statuta Ecclesiae Menevensis* ». It contains 114 entries, only one of which relates to Talley. Nothing seems to be known of the compiler. A note in the catalogue, printed in 1808, says « *Codex chartaceus in fol. recenti manu scriptus* ».

249) *Register of St. David's* (Cymmrodorion Society) p. 236.

250) *Ibid.* p. 564.

251) The *Monasticon* is vol. III of J. F. S. Gordon's *Ecclesiastical Chronicle of Scotland* (Glasgow, 1867).

CANDIDA CASA

The cathedral priory of Candida Casa, or Whithern, in Wigtown was founded from Souleseat by Fergus, lord of Galloway, in the middle of the twelfth century ²⁵²). Christian, the first prior, became bishop of Candida Casa in 1154 according to Gordon ²⁵³).

Gordon gives no particulars of appropriated churches and in the *Calendar of Papal Letters* to date (1929) there is only one entry to the effect that in 1427 a papal mandatory was ordered to confirm the appropriation, made by the diocesan, of the churches of Crukilton and Clachshank if the facts were as stated by the prior and convent ²⁵⁴).

DRYBURGH.

St. Mary's abbey at Dryburgh, on the banks of the Tweed, in Jeviotdale and the diocese of St. Andrew's was founded from Alnwick in 1152 by David, King of Scotland, son of St. Margaret and himself popularly styled « saint ». This royal foundation was the most important house of the order in Great Britain. It possessed at least thirteen churches : six (Childenchirch, Golyn, Kilrethny, Lauder, Penteland and Saltoun) in the diocese of St. Andrew's ; three (Lanark, Lassedeyne and Maxton) in that of Glasgow ; and four (Borgue, Sembry, Sowerby and Vogrie) in that of Candida Casa.

Borgue. in Kircudbright. The appropriation was made by the bishop of Candida Casa c. 1240 (N° 67) ²⁵⁵) and confirmed by his chapter (N° 68).

252) The see of Candida Casa dates from the end of the fourth or the beginning of the fifth century. St. Ninian (ob. c. 412) was the first bishop, and his shrine was to the end a great resort of pilgrims. The cathedral was dedicated to St. Martin of Tours.

253) Two other of the cathedral priors were raised to the episcopate :

(1) James Beaton (prior in 1503) who was in turn bishop of Candida Casa, archbishop of Glasgow, and archbishop of St. Andrew's ; and (2) Beaton's successor in the priorship who became archbishop of Glasgow. Both these prelates held the office of chancellor of Scotland. (See *Five Great Churches of Galloway*, vol. X of the collections of the Ayrshire and Galloway Archaeological Association).

254) C. P. L. vii, 526.

255) The numbers in brackets are those of the documents in *Liber S. Mariae de Dryburgh*.

- Childenchirch.** — (Berwick) In 1268, the bishop of St Andrew's ordained a secular vicarage in this church (N° 40) and this was confirmed by his chapter of Black Canons (N° 41).
Gordon does not give this church, but he gives one at *Channelkirk* — perhaps the modern form of the name.
- Golyn.** This church was appropriated to Dryburgh by the bishop of St. Andrew's c. 1221 (N° 27) ; whose act was confirmed by his chapter (N° 28), and in 1228, by Gregory IX (N° 268).
- Kilrethney.** A secular vicarage was ordained in this church by the bishop of St. Andrew's in 1228 (N° 40) and this was confirmed by the chapter (N° 41).
- Lanark.** The advowson of this church having been granted by King David (N° 43), the appropriation was made, by the bishop of Glasgow c. 1152 (N° 44). Its possession was confirmed by Lucius III in 1184 (N° 249) and by Celestine III in 1196 (N° 250). The appropriation included the chapel of Pedynane. Another chapel of this church, Clegern, was appropriated to Dryburgh c. 1232 (N° 50, 51).
- Lassedevyne.** The appropriation was made in 1250 by the bishop of Glasgow (N° 52).
- Lauder.** This church was appropriated to the abbey in 1268 by the bishop of St. Andrew's, by order of the pope (N° 10) ; and the appropriation was confirmed by the chapter (N° 11).
- Maxton.** The appropriation of this church was made in 1326 by the bishop of Glasgow, (N° 297) and confirmed by the chapter (N° 296).
- Pentland.** In 1381 the bishop of Glasgow received a papal mandate instructing him to confirm the appropriation of this church, in the diocese of St. Andrew's, if he found the facts to be as stated by the abbot and convent : (1) That a grant had been made to them of the advowson of this church with its chapel of Pastoun, and (2) that the appropriation thereof had been made by William bishop of St. Andrew's and confirmed

- by his chapter. The abbot and convent had then held the church for twenty years and more ²⁵⁶).
- Saltoun. In 1268 a secular vicarage as ordained by the bishop of St. Andrew's (N° 40) whose act was confirmed by the chapter (N° 41).
- Sembry. Gordon states that this church was granted by Walter bishop of Candida Casa (1209-1235 ²⁵⁷).
- Sowerby. The church of Sowerby Minor was appropriated to Dryburgh by the chapter of Candida Casa c. 1200 (N° 74) : the appropriation was confirmed by the bishop c. 1200 (N° 75) and by Gregory IX in 1228 (N° 251). In about A. D. 1230 it was united (N° 82) by the bishop with the church of Great Sowerby which also belonged to Dryburgh, and the union was confirmed by the chapter (N° 83).
- Vogrie. Gordon says that this church was granted to Dryburgh by Gilbert bishop of Candida Casa (1235-(?)1255).

In documents mention is found of the church of Worgis, which Gordon says in the church of *Borgue* (supra).

FEARNE ²⁵⁸).

This abbey, founded in 1227, was situated in Forfar and the diocese of Dunkeld. Nothing seems to be known of its having held any church.

HOLYWOOD.

The abbey of Holywood, *monasterium sacri nemoris*, in Dumfries and the diocese of Candida Casa, was founded from Souleseat in 1180. Gordon says that it held five churches Holywood, Dunscore, Kirkconnel, Penport, and Tynson, all in Dumfries ; but he gives no particulars of them.

256) C. P. L. iv, 243.

257) The advowson was granted by Robert de Veteriponte « fratribus meis canonicis ibidem (Dryburgh) Deo servientibus ».

258) Pronounced as if written « Fern ».

SOULSEAT.

St. Mary's abbey at Soulseat, *sedes animarum*, in Wigtown and the diocese of Candida Casa was founded from Prémontré in 1148 by Fergus lord of Galloway. Gordon says that this abbey possessed two parish churches, Soulseat and Kirkmaidens in the Rhins.

TUNGLAND.

The abbey of Tungland in Kirkcudbright and the diocese of Candida Casa was founded in 1180 from Cockersand. Gordon makes no mention of churches, but we know that in 1410 they held at least two, for they were in that year granted an indult for the union of the churches of Senwick and Leswalt which they held to their uses ²⁵⁹).

WHITHERN.

See Candida Casa.

CARE OF SOULS.

There is very little to be said under this heading and that little relates to two abbeys only.

DRYBURGH.

In 1184 the abbot and convent received the following permission from Lucius III : In parochialibus vero ecclesiis quas habetis liceat vobis quattuor vel tres ad minus de canonicis vestris ponere, quorum unus dioecetano episcopo praesentatus ut ei curam animarum committat ita quod ei de spiritualibus, vobis autem de temporalibus et de ordinis observantia debeat respondere (N^o 149).

In 1242 the bishop of St. Andrew's gave permission for canons to be placed as vicars in all the churches in his diocese which had been appropriated to them (N^o 38). This was confirmed by the chapter (N^o 39). And in 1250 the bishop of Glasgow gave them permission to serve the churches of Lanark, with its chapels, and Lassedevyne (N^o 52).

There is however no evidence that any church but Lassedevyne

²⁵⁹) *Cal. Pet* i, 595.

was ever served : but the fact that the church of Lassedevyne was ordinarily served by a canon, is mentioned in a papal document of 1448 ²⁶⁰).

SOULSEAT.

In 1417 it was noted in a papal brief that the vicarage of Kirkmaiden in the Rhins was ordinarily served by a canon of this abbey ²⁶¹).

Egerton BECK

²⁶⁰) *C. P. L.* X, 411.

²⁶¹) *Ibid.* X, 275.