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THE CHURCHES AND PARISHES
OF
IPPLEPEN AND TORBRYAN



by

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Vicar of Ipplepen

1897—1939

IMPORTANT ITEMS

May 3rd, 1318	...	Bishop Stapledon Consecrated the High Altar.
1430	...	The Rood Screen erected. The Screen was restored in memory of the Rev Douglas Stuart in 1898.
1430—1450	...	The Font.
1430—1450	...	The Pulpit.
1949	...	Clergy Stalls in memory of Preb R. D. Cooke (1897-1939).
1950	...	The Peal of Eight Bells rehung.

THE Author of this History was Vicar from 1897 to 1939. He was created a Prebendary of Exeter Cathedral in 1939, and was Rector of Torbryan from 1928 to 1939.

IPPLEPEN

IPPLEPEN is a place of great antiquity. There are remains which show that it was settled in extremely remote times. A copper axe head dug up near Park Hill Cross has been pronounced by the British Museum to belong to the period 1500 B.C. This axe head is now in the Torquay Natural History Museum. Just beyond the parish borders is Denbury Camp, a fortified hill top whose earth works were constructed possibly 300 B.C. to protect the extreme west from invasion. At Dornafeld there are two tumuli which precede the times of Christian burial. The name Ipplepen can be traced in records for over a thousand years. In the ninth century it gave the name to the Rural Deanery which still bears the name. The Deanery at that time included all the district lying between the Rivers Dart and Teign from the sea as far inland as Ashburton. When Deaneries were first created, it was the custom to name them after the largest Christian settlements, and the selection of Ipplepen shows its ancient importance. It was the cradle of the Christian religion of this part of Devonshire.

The Tithe Map preserves names linked with the remote past. *Motehole* (now Croft Road) marks where the Saxon Mote, or Assembly, met. *Newhay* indicates the time when the first hay, or hedge, was made to enclose what would have been common land. The names Yannaforde, Battleford, Castleford, and Credeford carry back to the time before bridges were constructed, and streams were only passable in flood times at 'fords'. *Bilte* and *Bilver* are said to be corruptions of Baaltor and Baalford, and to be linked with Baal worship before Christian times. *Forchen*, which for centuries was Church property, means gallows.

The Village, which is growing rapidly is situated $3\frac{1}{2}$ miles from Newton Abbot, $4\frac{1}{2}$ miles from Totnes, and $6\frac{1}{2}$ miles from Torquay. The old village is compact, clustering round the Church, which stands up boldly in the midst. The Ipplepen rocks are lime stones and slates, of the Middle Devonian period, with occasional patches of volcanic tuff. There are several fine quarries, and some splendid marble has been excavated and used with other Devonshire marble for Church adornment. Most of the parish stands on commanding ground, with an outlook over a wide tract stretching to Dartmoor, nine miles distant. It is of no great altitude; the base of the Church tower is 266 feet above sea level, whilst Brownscombe Hill, near Marldon, the highest point, is 470 feet above sea level. Of its two streams, with their ancient water wheels, the Am, or Em, one of the south-west boundaries, flows south into the Dart, and the Bickley stream, one of the eastern boundaries, flows north into the Teign.

The climate for S. Devon is bracing, but, like other places, subject to vagaries. There are remembered the blizzards of 1881 and 1891, when for weeks the snow in the roads was level with the hedge-tops. A cyclone in 1927 levelled most of the trees in the Churchyard, and many hundreds that lay in its track. There was a cloudburst in 1937, with 2.81 inches of rain recorded, and much damage to low-lying houses.

The place-name is Ipplepen's oldest surviving possession. Its spelling seems to have been as much a difficulty in the past as it is to strangers today. It is spelt *Ipelanpaenne* in the earliest record—the Charter of the Saxon King Eadwig in 952—by which he conveyed certain lands to the noble Lady Aethelild. In the Domesday Book, 1081, the spelling became *Iplepena*. In the Bishop's Register of 1274 it is *Ipilpen*. In the Haytor Hundred Rolls of 1275 it is *Ippelapenne*. In the Taxation of Pope Nicholas IV of 1291 it is *Ipplepenne*, and in the Manor records of the next century it is *Ypplepenne*. There have been many attempts to explain the origin of the name; the most likely conjecture is that it is derived from Celtic words meaning 'The Upland Enclosure'.

The site of the ancient settlement may have been chosen for its position. It was accessible as a place of trading, and central, and it was sufficiently remote to be fairly safe from Sea Rovers. These were a real danger in early times. Teignmouth was burnt by the Danes, and Dartmouth by the French, whilst pirates infested the Channel and sold their captives into slavery. The present village is found to be just midway between the highest tidal waters of the Dart and Teign. These were the early trade channels along which all merchandise would be carried. The village is surrounded by a network of lanes and byways, intended originally for pedestrians and pack-horses.

Ipplepen figures a good deal in history, and the ancient records may be grouped under the Church, the Priors, the Vicars, and the Manor. During the Great War II (1939-1945) it figured as one of the reception areas for evacuees, and schools from London found hospitality there.

IPPLEPEN CHURCH

The present Church, with its battlemented walls and tower, is in the perpendicular style of architecture. It consists of nave and north and south aisles, and is beautifully proportioned with an oak waggon roof. There is little doubt that three Churches have been built at different times on the site of the existing Church—the first built in Saxon times, the next by the Normans, and the third in the fourteenth and fifteenth centuries. No traces remain of the Saxon building, but Ipplepen a thousand years ago was an important place and, being the mother parish of the Deanery, is certain to have had its Church. The adjoining parish of Denbury has had the name of its Saxon priest

handed down in State papers. Aldred, priest of Denbury, rose to become Archbishop of York, and it was he who performed the Coronation ceremonies of both Edward the Confessor, the last Saxon king, and of William the Conqueror. Ipplepen, too, would have had its Saxon priest, although his name is not recorded in history. The Normans were great Church builders; to their skill and good workmanship we owe many of our Cathedrals and Abbey Churches. There is just one undoubted piece of Norman carving preserved in the present Church. It forms the tympanum over the small doorway—the Devil's Door—in the north aisle. This block of red sandstone must have belonged to an older building; a considerable portion of the stone has been roughly chiselled away to form the arch, but enough remains to show the Maltese Cross and the outline of a swan. The present Church took probably from one hundred to one hundred and fifty years to come to its present shape, work going on from about the year 1300 to 1450. The oldest parts are the south doorway and porch, the Chancel and the east window in the South Chapel, the Lady Chapel, and the tower, whilst the latest are the large windows of the aisles. There is no information available as to the actual work of building, but the Bishop's registers enable fairly safe conjectures. Bishop Stapledon's register states that on May 3rd, 1318, he consecrated the High Altar at Ipplepen Church. This marks the date of the present Chancel. The south doorway is about the same date, the rounded arch marking the transition between the circular Norman and the pointed arch of a later period. The east window of the south aisle has tracery of a different character from the other windows, and may also be ascribed to this period. The pillars are the original Norman circular pillars, shaped and squared to the octagonal pattern, a characteristic of the perpendicular architecture of a later period.

The exceedingly graceful tower belongs to the Early English period. The outside walls gradually taper inwards as the tower grows in height; the inside walls are perpendicular. The two western turrets to the roof over the aisles are pleasing features. In the original design there was a very small Chancel. Bishop Lacy, about the year 1430, increased the size of the Chancel by erecting the oak rood screen the full width of the Church down to the pillars of the first bay, adding parclose screens to form chapels at the end of the two aisles. When the screen was taken down for restoration in 1898, an ancient floor of glazed tiles was discovered about six inches below the level of the sill. Some of these tiles were taken up and laid in the floor inside the South Chapel doors. They were pronounced at the time to be at least six hundred years old.

The Porch and South Doorway

This is one of the oldest portions of the existing building. The

walls of the porch are of unshaped local limestone. The porch was restored in 1911 by Mr William Radford, of Plymouth, as a memorial to his daughter Lilian. In the right angle of the wall nearest the Church door is the holy water stoop, of red sandstone; the outer rim has been cut away to prevent the basin holding water. Over the centre of the arch is a niche, which would have contained at one time the figure of the Church's patron, Saint Andrew. The stonework of the doorway is a medley of different kinds—red sandstone, granite, stone from the Beer quarries, and local limestone being intermixed—evidence that the builders selected suitable stones from an older building for their work. The block of local stone secured by iron clamps near the lock is said to have been placed there after the door had been forced open in lawless times.

The room over the porch is known as the parvisse. These rooms were used by priests in the early ages as places for study and for guarding the Church.

The ancient door, studded by countless nails, is of English oak. The massive key weighs 11b. 11ozs.

The Font

The octagonal font, of Beer stone, is ornately carved, and belongs to the period of 1430—1450. There are two tiers of carvings. On the upper tier, on a shield on the west side, are the arms of Bishop Lacy (1420-56): the three shovellers' (or wild ducks') heads. To the right is a figure with mutilated head; then the arms of Courtenay, the great Devon family, the three torteaux. Facing east are the arms of Ferrers—the three horse shoes; then the Tudor Rose, with the interblending of York and Lancaster, marking the happy ending of the protracted Wars of the Roses. Three of the niches of the lower tier have carved figures—(1) the figure of Saint Andrew holding the X-shaped cross; (2) a figure with mutilated head; (3) a figure holding a sword in the right hand and a Church in the left, possibly Saint Paul.

The Devil's Door

The small door in a buttress of the north wall opposite the font is known as the Devil's Door. This was kept open during baptisms for the Devil, driven out at the exorcism, to escape. Because of this, the capitals of the two pillars between the font and this door are carved with grotesque figures. One is the head of a jester, the other of a man making grimaces. There are also carvings of a bat, an owl, and a dragon. These are the only capitals so carved. The exterior carving on the red sandstone over this doorway is Norman.

The Pulpit

The richly-carved oak pulpit belongs to the same period as the

font (1430-1450). It has some beautiful carving of the vine, with its leaves and fruit. The five niches, surmounted by canopy work, at one time would have contained statues. The original mediaeval colourings of gold, blue, green, and vermilion have toned down and give a beautiful effect. The gracefully-carved stairway is two hundred years later than pulpit. The iron hook over the pulpit was placed there for suspending the sounding board. The pulpit stands on a massive circular stone of local conglomerate. This ancient stone was found beneath the flooring when the Church was restored in 1891. It was placed under the stem of the pulpit to raise its height.

The Rood Screen

The screen was restored in 1898, at a cost of nearly £500, in memory of the Rev Douglas Stuart, a former Vicar. It is one of the most beautiful features of the Church. Happily, through the directions of Queen Elizabeth, when screens were largely diminished the original carved cresting was preserved. This shows the Bird, the emblem of the Soul, feeding on the fruit of the vine. The figures on the panelling are the four-and-twenty Elders—the twelve Apostles and the twelve Prophets. The subject, apparently, was never completed by the artist, for the centre panels on the door should have shown Our Lord on His throne being worshipped by the Elders (as in Revelation, Chapter IV). The figures on the panels which, before restoration, were completely hidden beneath a coating of black paint—a relic of Puritan times—are (commencing on the north side) Jonah, St Mark, Joel, an Apostle, Daniel, St Simon, Habakkuk, St Philip, Ezekiel, St James the Great, Jeremiah, St John, St Peter, Moses, St Andrew, Isaiah, St Bartholomew, Amos, St James-the-Less, or St Matthew, Zachariah, St Matthias, Nathan, St Thomas, Sibilla. The Sibyls prophesied of Our Lord, and this Sibyl, the Cymmerian Sibyl, foretold that He would be nursed by a human mother. She is apparently in the attitude of a nurse, with a feeding bottle in her hand.

The Chancel

The Chancel was built probably about the year 1315. The High Altar was consecrated by Bishop Stapledon in 1318. In the south wall is an ancient credence and a piscina, and sedilia with three oak seats. At the north-east angle is an aperture, the purpose of which is much disputed. Some authorities call it aumbry, used originally for keeping the sacred vessels and books, but as there is a passage to the roof, the aperture may have been an ancient fireplace. One conjecture is that it was here that the Sacramental bread was baked. The twisted oak rails were made in 1724. The

floor was raised and paved with local marble in 1893. Unfortunately the architect disregarded the ancient levels. The reredos is Victorian, and the paintings illustrate the Te Deum.

The Chancel Windows

The three Chancel windows are memorial gifts, and are beautiful illustrations of the work of the late Mr C. E. Kemp. The east window was given by Mr J. S. Raynes in memory of his mother, who was married in this Church and brought to Ipplepen to be buried. It depicts the worship of heaven with Our Lord seated on the throne, surrounded by angels worshipping and adoring; the archangel St Michael, the warrior angel, being represented immediately below the throne engaged in his fight with the dragon. In the tracery, ancient glass is preserved. In the centre of the top row are the arms of King Henry VII and the figure is supposed to be Cardinal Beaufort. To the right is St George's shield, and to the left the figure of a female saint with palm branch. In the centre of the lower row are the arms of Bishop Grandison (1327-70) and Bishop Lacy (1420-56). To the right are the arms of Lawrence of Devon and the Tudor rose. To the left, St John Baptist and a female saint with palm branch.

Bishop Lacy's register for 1437 records the order for an obit (or remembrance) for King Henry VI, for Cardinal Beaufort, for John Lawrence and Jane, his wife, to be kept in Ipplepen Church once a month, payment to be made out of the tithes. This is the explanation, probably, of the paintings in the tracery of the window. The stained glass in the window on the south side of the chancel was given by the late Mrs Robinson, of Park Hill, in memory of her husband, for many years churchwarden. The figures are Our Lady and Child, with St John the Divine and St Andrew. The glass in the north chancel window was given in memory of Mrs Emily Robinson. The figures are the Good Shepherd, with St Peter and St Paul. The glass in the tracery of this window is exceedingly ancient, and beautiful in colouring. It portrays the emblems of the Holy Trinity and the Passion, the five Sacred Wounds, and the Blessed Sacrament.

The glass in the east window of the South Chapel is by Drake, of Exeter, and was given by Mr Henry Pearce in memory of his wife.

The Monuments and Mural Tablets

Among the ancient monuments inside the church are memorials to the families of Full, Shapcote, Codner, Brooking, Ham, Shepherd, Drake, Studdy, Croker, Raynes, Neyle, Marriott, Norman and Lyde.

The Royal Arms over the south door are those of George I,

and are dated 1725. They formerly stood on the screen. A Terrier of the year 1726 says: 'Ye King's Arms in ye rood loft are new drawn and ye obliterated sentences new written.' The Terrier also says: 'Moses and Aaron stand on ye north and south side of ye Altar, in their Pontificals drawn by an ingenious limner.'

There are two slabs let into the floor of the nave of the family of Full, of Ambrook. There is this epitaph of Henry Full, the elder, who died in 1653:

'Death too unkind has lodg'd the body heere
Of or deare friend who had a special care
Whilst that he liv'd to feed the hungry poore
Who deayly did frequent his open doore,
And at his death hee joyfully resign'd
His will to God wh'ch shews a gracious mind
Then sure his Soule is soar'd aloft to bee,
With Christ that will reward his Charity
And Crown his actions which were all full just
And shall smell sweet and blossom in the dust.

A slab in the south aisle commemorates Richard Ham, Vicar of the parish 1663-1672, with this Latin inscription:

'Conditor hoc tumulo corpus venerabilis Hami
(Hami quo pisces Christus captabat acuti)
Quamvis nunc vili cubat ipse rubigine plenus
Attamen ex (putredine) Clarus in Aethera Surget.'

Scholars will appreciate the play on the name Ham, translated into the Latin *hamus* (hook). The second line might be rendered in English: 'With this sharp hook, Christ was wont to catch his fish.'

There are two mural monuments to the Neyle family. The wording on one of them is now hidden by the rood loft, and is here reproduced:

'Near this monument are deposited the remains of Mary, the beloved wife of the Revd William Nevle, of Ambrook, in this parish, rector of West Ogwell, in this County, and Chaplain of Annapolis royal, Nova Scotia. She was a prudent, modest, and pious woman, the most affectionate of wives and best of mothers. To the poor a friend, and gentle and unassuming towards her acquaintances. She lived beloved and died lamented by all who knew her worth, July 13, 1780, aged 51. Together with the ashes of his Mary are laid the relics of the above William Neyle, who, worn out with age, calmly and religiously gave up the ghost, Sep. 7, 1804, aged 82. Deeply regretted by his attached family and friends. In his life were combined all those virtues which dignify the man and characterise the true Christian,

as they lived together in affection and amity, so in death they are not divided.'

On October 5th, 1820, died Grace, the widow of the said Rev William Neyle, of Ambrook House, aged 81.

'Behold my witness is in heaven and my record is on high.'

A monument in the Chancel to Mary Agnes, wife of George Drake, who died in 1824, has these verses:

'How vain, how far beyond the sculptor's art,
To tell the virtues of her blameless heart.
But He on high who sees the sparrow fall,
Numbers those virtues and records them all.

Her blameless life a bright example prov'd
Her God's commands she practis'd as she lov'd,
Faith views her with that Saviour in the sky,
Who taught her how to live and how to die.'

A more recent tablet records the devoted service of James Skinner Hodge, who for 72 years sang in the Church Choir, and for 66 years was Parish Clerk. He was the faithful friend and servant of four successive Vicars, and fell asleep on July 9th, 1920, aged 85.

On the south wall a tablet records the names of two Ipplepen men who fell in the Boer War (1899-1901), and another gives the names of 23 Ipplepen men who fell in the Great War (1914-18), together with one commemorating the dead of the 1939-45 War. In 1949 Return Stalls were placed in memory of Preb R. D. Cooke, Vicar of this parish for 42 years.

The Tower

The massive Tower is of great strength; the walls at the base are six feet thick. The walls at the top are battlemented, and are 9ft 6ins from the ground level. There are pinnacles at the four angles, and in the centre of the four sides of the tower, with free buttresses at the angles. There is an octagonal stair turret with 107 steps to the top. The shape of the western doorway with its granite mould is fine. A clock, reputed to be four hundred years old, is on the second floor. It has no face, and the mechanism is very simple and interesting. The works are mostly iron. It is worked by ropes over the wooden rollers. The clock keeps good time. The west window, walled up for probably two hundred years, was replaced during the incum-

bency of Preb. R. D. Cooke.

The stocks, in which wrong-doers were at one time securely fastened, are under the belfry.

The Chapel

St Peter's Chapel was dedicated by Charles Curzon, Bishop of Exeter, November 29th, 1948. In memory of Arthur Thomas Bott, M.A., Constance, his wife, and their three children, it was given by members of their families.

The Bells

In the Inventory of 1553 (K. Edward VI), mention is made of four bells. In 1797 the number had grown to five; a public meeting in that year decided to recast the five bells into six. Two additional trebles were added in 1924 to complete the octave. In 1797, the bells were recast by Bilbie, of Cullompton. In 1818 the fifth bell, which had become cracked, was sent to London to be recast by Mears, of Whitechapel. On its journey back by sea it was cracked again, and had to be recast a second time. The two bells added in 1924 were cast by Gillet and Johnson, of Croydon. The peal was rehung, tuned, and turned by the same firm in 1950, and dedicated by the Lord Bishop of Exeter, on Saturday, May 20th, 1950, at 6.30 p.m.—Present were: the Rev T. P. Vokes-Dudgeon (Vicar), Mr G. S. Came (Vicar's warden), Mr H. Luscombe (people's warden), G. S. Came (Vicar's Warden), Mr H. Luscombe (People's Warden), Mr W. Stephens (Captain of Ringers).

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|-------|------------|-----|---|
| No. 1 | — 644lbs. | ... | 'Given by R. C. Maddicott in memory of his wife, Isabella, and by Edward M. Shepherd in memory of the long connection of his family with the parish.—R. D. Cooke (Vicar), Col F. C. Fulton and W. Maddicott (Churchwardens), 1924.' |
| No. 2 | — 672lbs. | ... | 'Given as a thank offering to God by S. P. Adams, a native of Totnes.—R. D. Cooke (Vicar), Col F. C. Fulton and Wm. Maddicott (Churchwardens), 1924.' |
| No. 3 | — 728lbs. | ... | 'When I call, follow all. T. B. Mr John Shepperd and Jeffrey Lang (Churchwardens), 1799.' |
| No. 4 | — 792lbs. | ... | 'Thomas Bilbie Fecit. 1799.' |
| No. 5 | — 871½lbs. | ... | 'Thomas Bilbie, Fecit. 1799.—Mr John Shepperd and Jeffrey Lang (Churchwardens).' |

- No. 6 — 1,151½lbs. 'Mr John Shepperd and Mr Jeffery Lang (Churchwardens). Thomas Bilbie, Cullompton, cast us all, 1799.'
- No. 7 — 1,302lbs. 'T. Mears, of London, Fecit. 1818.—The Rev Randolph Marriott (Vicar), Mr Lang and J. Shepherd, Junr. (Churchwardens).'
- No. 8 — 2,117lbs. 'Religion, Death, Pleasure cause me to ring. T. Bilbie, Cullompton, Fecit. Mr John Shepherd and Mr J. Lang (Churchwardens), 1799.'

The Plate, etc

An old Terrier says: 'In Cromwell's days we were plundered of all our sacred and precious utensils.'

- (1) The chalice in present use is silver gilt, 10 inches high and weighing 1lb. 20zs. A magnificent specimen of the silversmith's art, it is London-made, and the hallmark is the year 1627-28. There is a steeple cover belonging to it. The cup was probably in domestic use, and was given to the Church by some devout person after the Restoration in 1662. A coat of arms, most likely the donor's is engraved on the chalice.
- (2) The silver paten, 4½ ozs. in weight, has this inscription: 'Ecclesiae de Ipplepen parochiali Gulielmi Neyle de Ambrook, Clerici. Munusculum A.D. 1776.'
- (3) The silver flagon, 11 inches high and weighing 3lbs., is inscribed: 'E dono Willelmi Neyle, 1727.' It is engraved with the Neyle arms.
- (4) The two Georgian silver candlesticks bear the inscription: 'Presented to Ipplepen Parish Church by Thomas Hodgson Archer-Hind, Esq., M.A., of Coombe Fishacre House, Ipplepen.'

Recent additions:

Four silver rose vases, the gift of Mabel Searle.
 Silver chalice, in memory of Norman Channing Spratt.
 Two silver ciboria, one in memory of Muriel Joan Manley, and the other in memory of Arthur Everard Hutton-Bott, Priest.
 A leather-bound English missal, in memory of Constance Bott.
 Brass alms dish, presented by Louise Edwards in memory of the Neyle family.
 A pewter alms dish (1939).
 Two oak chairs, the gift of Miss A. Henley, made from oak

from the ancient tithe barn at the Priory.
 Oak seats in Church (1925), in memory of John Gray Richardson, Priest, and his wife, Jane Temple Richardson, Coombe Fishacre.
 Electric blower for organ, given in memory of R. E. Jago, organist for 37 years, and F. J. Bowden, sexton for 59 years.
 Oak door enclosing bell chiming ropes, given in memory of the Luscombe families.

The Ancient Registers and Books

The oldest Register contains the Baptisms from 1558 to 1641, and the Marriages from 1612 to 1653. The second volume, commencing with 1671, contains Baptisms, Burials, Marriages, and Briefs. From this date records have been kept regularly. The marriage entries from 1612 to 1837 were transcribed by Preb R. D. Cooke, and published by the late Mr W. P. W. Phillimore in his 'Parish Register' series.

An Account Book, called 'The Easter Book,' for the years 1622-24 is most interesting and informing. From it may be gathered the names and circumstances of all then living in the parish. It gives particulars of the 'reckoning with the Parson,' as ordered in the Prayer Book rubrics at the end of the Communion Service. The information is most minute. It gives the names of the inhabitants and the amount paid: a penny for each colt, a penny for each milch cow, a farthing for the milk of each cow, a halfpenny for each rearing calf, a penny for each seam of wood sold, a garden penny for herb roots, peas, beans, hops, and hemp, a hearth penny for fires, fourpence for a pipe, and twopence for a hogshead of cider. There was a poll tax of twopence per head paid by each person in addition to tithes.

Under the heading 'Petitions and Briefs,' the churchwardens' payments for the year 1673-74 show that the claims of charity beyond the bounds of the parish were recognised:

1. Paid to Robert Wollaton, of Totnes, for the Redemption of his son out of Tituan, 15s. 0d.
2. Towards the Redemption of Richard Stephens, of the Parish of Kings Carswell, in Devon, 13s. 4d.
3. Given towards the repair of the town of Fordingbridge, in the County of Southampton, ruined by fire, 6s. 0d.
4. Given towards the Redemption of . . . of Coombeyntinhead, 8s. 0½d.
5. Given towards the Redemption of Samuel Clark, of the parish of Kenton, in Devon, out of Algiers, 14s. 0½d.
6. Given towards the Redemption of the husband of Charity Allery, of the parish of Stokeintinhead, out of Turkish Slavery in galley, 9s. 1½d.

7. Given towards the repair of the loss by Edmond Singar, of the parish of Littleton, Middlesex, Maultster, by fire, 4s. od.

There are several more such entries showing that the men from neighbouring parishes, then slaves in Turkish galleys, were constant objects of charity.

The oldest book preserved of churchwardens' accounts commences with 1786. The Church roof, the bells, the clock, and the singers are the main objects of expenditure. Meetings were then held at the village inn, and there always appears a charge for the parson's dinner and for beer for the passing of the accounts. Eleven pence is charged for the postage of a letter from London about the bells; £2 2s. od. for instructing the singers; 4s. 6d. for strings for the bass viol; 6s. od. for strings for the three violins; 3s. od. for candles for the singers.

The Churchyard

The churchyard cross, from its design, appears to be of the same age as the Church, the shaft of the cross and the pillars being very similar. The head and arms of the cross disappeared, most likely during the Puritan intrusion. It was restored in 1902 as a memorial to the men who fell in the Boer War. Churchyard crosses were ordered in very early times to be erected near the main entrance to the Church.

There is little doubt that the yew tree is nearly 300 years old. In the Burial Register for 1694 is recorded the burial of Thomas Gale, with this note added: 'Who some years before his death gave and planted the ewe tree growing before the Church Porch.'

God's Acre seems to have been put to curious uses in bygone times. A document in the Church safe, dated 1610, giving particulars of the Ipppen custom of tithe-paying, states that 'every tenth lamb yeaned and every tenth pig farrowed and every tenth gosling are to be brought into the Churchyard and left there on St Mark's Day (April 26th). When Archdeacon Froude officially visited the Church in 1824, he made the order that the Vicar (the Rev Randolph Marriott) must discontinue depasturing his horses in the Churchyard.

The loving care in recent years for the last resting place of the departed is in pleasing contrast. The parishioners have always been careful to plant trees in the yard, and there are several references to their doing so in the ancient records. There are very few ancient tombstones with legible inscriptions. Perhaps the oldest is the altar tomb of John Bulley, of Dainton, on the north side of the Church, who died 1668, aged 81 years. The inscription stated that he had the honour twice of being constable of the Hundred of Hay Torre.

A Garden of Remembrance for cremated remains was completed

in 1951, and one acre of land for extension was purchased in 1953 at a cost of approximately £160.

THE PRIORS OF IPPLEPEN

William the Conqueror bestowed the Manor of Ipplepen on his Norman follower, Ralph of Fulgers, Brittany, one of whose early descendants gave a portion of the lands to the Abbey of St Peter's Fulgers, in the Diocese of Rennes, Brittany, his native place. This led to the setting up of a 'cell' at Ipplepen, which would be occupied by a priest and one or two lay brothers, to manage the Abbey lands. There is no evidence of any community, nor is there any trace of monastic buildings. In process of time, the priest was given the courtesy title of Prior, and he is mentioned in the early Bishops' registers and in state papers under this title. For a period of nearly three hundred years the French Abbey continued to send one of their countrymen to Ipplepen, and it became the custom for the Bishop to admit the French prior as Rector of the parish. Under the early Norman Kings this caused little trouble, for England and Normandy were under one sovereign, but when Normandy and Brittany ceased to be under the undisputed rule of the Kings of England, all kinds of troubles arose. This was an alien priory. Objection was made to foreigners, with whose country England was at war, living here. State papers show that in the year 1350 Edward III deprived the alien prior of all his possessions and expelled him, and nominated as Rector an Englishman, Roger Clappyshele de Chesterfield. For nearly one hundred years, as vacancies arose, the Kings of England nominated the Rectors of the parish. The first Prior to be admitted Rector after the commencement of records at Exeter was Brother Thomas, succeeded by Brother Luke in 1274, since which time a complete list has been made and hung in the Church of the 44 Rectors and Vicars of the parish in order of succession.

THE EARLY VICARS OF IPPLEPEN

A Vicar is a parish priest who receives only a part of the Church revenue of the parish. The greater part would often go to a Rector, who might not be a clergyman. Sometimes, Colleges became the Rectors, and arranged for one of their members to conduct the services. At the present time, the Church Commissioners are the Rectors of Ipplepen. In the year 1439 (Henry VI), Ipplepen lost its Rectors and most of the Church revenue, through the action of Bishop Lacey, with the Royal licence. The Bishop was looking for ways by which to increase the income of the great Church of Ottery St Mary, a Church whose choral services and officers almost rivalled those at Exeter Cathedral. Among other parishes, the Bishop

appropriated the Rectory of Ipplepen to the Warden and Canons of St Mary's College, Ottery St Mary, a Vicar being appointed to Ipplepen at a yearly salary of 40 marks. There is very lengthy account in the Bishop's Register of the terms of settlement. A short extract about the place of residence for the Vicar may be of interest:

'We assign to the Vicar for the time being, and to future Vicars for their dwelling house, the hall of the Rectory of the aforesaid Church, the high chamber in the West part of the said hall, with the cellar under the same, together with another chamber adjoining the same chamber and the cellar under it. And the chamber above the two doors of the said hall, together with the kitchen, bakehouse, and the press house, with the free use of the mill. Also stable, etc. Also the vine-yard for growing garden stuff and herbs, and the orchard, in which is a dovecot. Also 16 feet of land on the east of it to provide a hedge or mound to separate the Vicar's land from the Rector's.'

The Canons of Ottery St Mary continued to appoint the Vicars until the year 1547, when King Edward VI granted the patronage to the Dean and Canons of Windsor, who have continued to exercise it to the present day.

IPPLEPEN AND THE PURITANS

The years 1640-1662 were terrible years for the Church. During that period, the Churches were robbed and mutilated, the King and the Archbishop were executed, most of the bishops shut up in the Tower of London, and some 8,000 clergy driven from their parishes. The Prayer Book was suppressed.

Ipplepen did not pass unscathed. An old Terrier says: 'In Cromwell's days we were plundered of all our sacred and precious utensils.'

The marks of the period may still be seen in the decapitated stone figures on the Font, and in the gouged eyes in the paintings of the Saints on the screen. The figures themselves were hidden by a coating of black paint, removed in 1898 when the screen was restored. William Gibbs was Vicar of Ipplepen at this time.

Walker, in his book on the Sufferings of the Clergy, says: 'He was driven from the Living by the Parliament Army, and 'twas thought they would have murdered him could they have caught him.' He survived to return to the parish 'when the great tyranny was overpast.' He found ministering in the Church, John Nosworthy, a Nonconformist, who was not at once dispossessed, for it was not until St Bartholomew's Day (August 24th), 1662, that the intruders were required to subscribe to the Prayer Book. Nosworthy seems to have been treated by the Bishop with extreme tolerance, for he was only summoned to Exeter to answer for the way the service was

conducted on October 31st, 1662, when he admitted that he had not subscribed to the Declaration of Conformity as required by Parliament, but had continued to preach nevertheless.

Out of the 8,000 clergy driven from their parishes in 1645, William Gibbs was one of the 800 who survived to return at the Restoration.

THE LORDS OF THE MANOR

The records of the Manor cover six hundred years, from the time of Edward the Confessor down to the year 1673. The Norman Conquest led to great changes in the ownership of land. At Ipplepen, the Saxon lord was deposed, and his possessions given to a Norman—Ralph, or Radulf, of Fulgers, Brittany. Historians are indebted to the Conqueror for the survey, known as Domesday, made throughout England in the years 1080-1083. Particulars were required on many points of interest. We reprint the report of the Survey from the Exeter Domesday:

'Radulf de Felgeriis has a Manor called Iplepena, which Goda held on the day on which King Edward was alive and dead, and it rendered geld for four hides less half a virgate. These can be ploughed by 20 ploughs. Of them Radulf has in desmesne, 1 hide and 3 ploughs, and the Villeins have 3 hides less half a virgate and 12 ploughs. There Radulf has 37 villeins, 16 Bordars, 3 serfs, and 1 pack horse and 5 head of cattle and 5 swine, and 250 sheep and half a leuga of coppice in length and breadth and 30 acres of meadow and 10 acres of pasture.'

The mention of twenty ploughs shows that a large acreage was under cultivation. The four hides represent four or five hundred acres. The geld was a kind of land tax, the geld, or Danegeld, being so called because first applied for buying off the Danes. The enumerated population of 56 would be the heads of families only; the dependant population was probably four or five times as large. The 37 villeins were occupiers of small holdings of about 30 acres, living at a farm or villa, and rendering certain services to the lord. The 16 bordars were cottagers and workers on the land for their lord; they were allowed to till five acres for themselves. The three serfs were domestic slaves serving at the Manor.

In comparing the enumerated population of Ipplepen in Domesday Book with that of surrounding places, its importance is confirmed. There was only one place of larger population—the borough town of Totnes, with 110. Brixham had 39, St Marychurch 16, Paignton 7. The ancient deeds of the Manor show that Dainton, Bickleigh, Bulley and Wrigwell were Manor lands. Other early records mention Ambrook as part of the Manor.

Through a long descent, the lords of the Manor held their position and lands direct from the Sovereign, and the old records contain

many interesting things bearing on the customs of past ages. In the year 1140, Henry, lord of the Manor, gave all his lands at Galmpton to found a chapel for that parish, on condition that three Masses a year were said for his soul and the souls of his father and mother and all his ancestors. The Hundred Rolls of Haytor of King Edward 1 (1278) give the result of an enquiry into certain affairs and customs of the Manors of the Hundred. Ipplepen Manor is stated to be the second in importance of the ten privileged Manors, their privileges being that they had a gallows and assize of bread and beer from time out of mind. In 1295, complaint was made to the King that John de St Amand, the lord, had a market at Ipplepen to the prejudice of the lord and liberty of Totnes. In 1317, the King gave his licence for the lord of Ipplepen to hold a three-days market twice a year—at the Feast of St John the Baptist (June 24th), and at the Feast of St Andrew (November 30th). In 1310, Amery St Amand is said to have held the Manor for the King by service of a pair of gilt spurs yearly. In 1330, John St Amand held the Manor by rendering to the King a sore sparrowhawk yearly. In 1401, Sir Almaric St Amand unsuccessfully disputed the King's (Henry IV's) right to appoint the Vicar of the parish. The lords of the Manor maintained the leading place and held on to the lands, apparently until the troublous days of the great Rebellion and Cromwell. In the year 1655, the Manor lands, consisting of 516 acres and occupied by 21 smallholders, were sold to Sir John Pottus for £4,650. The purchaser proved to be the last lord of the Manor, for in 1673 he sold all the lands in several lots, and the Manor came to an end. The parish for a long time, however, maintained its link with the Manor, for the purchaser of the Wrigwell lands conveyed eleven acres to trustees for the benefit of the poor of the parish. The fields were held and used as parish allotments until the year 1920, when, with the sanction of the Charity Commissioners, they were sold and the money invested and the interest is now given yearly to the aged and deserving poor at Christmas. The people must have missed the strong hand of the lord of the Manor, who often championed their cause. In process of time they appear to have elected a kind of mock Mayor to represent their voice. An old inhabitant told how his grandfather, when Mayor, on one occasion drove in a coach drawn by six donkeys to the old Rectory to insist on the replacing of the shaft of the village cross (now the War Memorial), that had been removed without their sanction from its place in the centre of the village.

The ancient Manor House was probably Ambrook. The ordnance maps still print against this place: 'Site of an ancient manor house.'

The gallows probably stood at the top of Forchen Hill, the word 'Forchen' meaning gallows.

OLD HOUSES AND FAMILIES

Ambrook

Ambrook, the site of the ancient Manor House, is apparently the oldest house in the parish. The frontage of the present house is early Georgian, but there are parts that are exceedingly ancient; the cellars, with their granite pillars, seem to be of great age. This part of the Manor was conveyed to John Sapcote and his heirs male at a very early period. In the reign of King Henry VII, Henry Palk, an ancestor of the present Lord Haldon, was living at Ambrook. Slabs in Ipplepen Church record the occupation by the family of Full about 1650. Some time after this, the property came into the hands of the family of Neyle, who held it for upwards of 200 years. The members of this family were benefactors of Ipplepen Church, and gave some of the Communion vessels still in use. The early association of the family with the Church led to stormy scenes. The churchwardens assigned to them the two front seats, and this was confirmed by Bishop Lamplugh. Mr Neyle, at his own expense, undertook to repair the seats at a cost of £11. The parish generally approved, but there was a noisy minority, who determined to fight. Accordingly, in 1685, for three days, the Bishop's Consistory Court at Exeter was occupied by evidence of a host of witnesses for and against the action of the Bishop and Churchwardens. It was said that the two higher seats in the 'two middle isles were narrow, and that it was almost impossible to sit or kneel in them, and that they were in bad repair. They were usually occupied by eight mean mechanical persons.' On the other hand, it was said that Mr Gilbert Neyle was generously disposed, that his estate was of the annual value of £500, that he was the largest ratepayer and taxpayer of the parish. In the end, the action of the Bishop and Churchwardens was confirmed. One of those giving evidence against was Mr John Emmett, described as a weaver, having an estate and also what was seemingly a noteworthy qualification in those days, for it is added: 'He was, however, able to write.'

Combe Fishacre

Watkins, in his history of Totnes Priory, states that the Combe Fishacre Estate was held by Ralph de Pomeroy, of the Lord of Totnes, in the year 1244. In the year 1285, Milicenta de Monte Alta claimed at the Court at Exeter that she held Combe Fishacre as chief tenant of the King. It was a place of great importance. To this day, the crossing of the stream that gives entrance to the Combe is called 'Castleford.' Prince, in his book 'The Worthies of Devon,' written in 1701, says: 'A very noted and eminent

family of the name of Fishacre flourished at Combe Fishacre in the parish of Ipplepen, in the reign of Henry II, which place, though so many hundred years are since elapsed, retains its ancient lord's name unto this day. There were several knights of this family as Sir Martin Fishacre, of Combe Fishacre, in King John's day. This Sir Martin had a son called Sir Peter, of whom this remarkable tradition was handed down—that upon some controversy between him and the parson of Woodleigh about tythes, the matter grew so high that the Knight in his fury slew the parson, which abominable fact was so largely followed up that he was constrained to answer the same at Rome, and he was enjoined by the Pope to build a Church at Moreleigh, which he did, and he lies buried in the Arch in the Wall thereof.

Combe Fishacre in the later centuries was owned by the family of Shepherd. The Register of 1678 records the burial of David son of Humphrey Shepherd. In 1680, there is a marriage of Edward Shepherd to Thomasin Bownd (a numerous Ipplepen yeoman family). This Edward Shepherd was churchwarden in 1691. Mary Shepherd is recorded as churchwarden in 1696, the only woman churchwarden of Ipplepen as far as is known.

Throughout the following century, members of the family took a leading place in the affairs of the Church and parish. John Shepherd was churchwarden in 1799, and John Shepherd, junr., in 1818. Mention is made of the interest of Mr John Shepherd in the recasting of the bells in 1798, and of his four days' journey to Cullompton to see the bells weighed. In 1818, Mr John Shepherd provided a pair of horses to fetch from Torquay Harbour the bell brought from London after being recast by T. Mears.

The Rectory (known later as the Priory)

The present house is most likely built on the site of the house described in Bishop Lacy's register in 1439, part of which was assigned to the Vicar. In process of time, a Vicarage was provided for the clergyman, and the Rectory was occupied by a Lay Rector, who drew all the tithes, handing over a small sum yearly to the Vicar. The old Vicarage was sold in 1889, and is now known as the Church House. The Dean and Canons of Windsor used to let off the tithes on long leases, and amongst those who held them and lived at the Rectory were the families of Drake and of Brooking. The ancient tithe barn, taken down a few years ago, was erected in times when tithe was paid in kind.

Dornafield

This fine old farm house was owned by the Crossing family about 1650. Dornafield was bombarded by Fairfax's army in

Cromwell's days. The bullet marks used to be shown on the doors. Cannon balls are still dug up around the house. The porch, with the carved initials 'I.C. 1664,' was probably erected to repair the damage of the bombardment.

In a field a little on the south-west of the house, the ordnance map marks 'tumuli', or mounds raised over ancient burial places.

Dainton

Dainton is of great antiquity, being part of the Manor. The family of Maddicott have owned the land here for several generations; their names occur repeatedly in the registers since 1741. Before the Manor was broken up, the land was divided into a number of holdings. At Dainton is the last of the decorated ceilings of the parish, which show how the well-to-do some centuries ago enriched their homes. Alongside the road from Dainton Elms to Forchen—the site of the gallows—is an ancient raised paved causeway. Tradition says it was made for ladies who walked daily to Ipplepen Church. Lysons, writing in 1822 of the beautiful valley leading out of Dainton says: 'The romantic valley called Stony Coombes has several subterraneous rivulets. One of these beneath the place of its emerging fertilizes a meadow to such a degree that without any other manure it produces three crops of grass between March and September.'

The old houses of Ipplepen town, as it was called three centuries ago, have been rebuilt or modernized. The Almshouses figure largely in ancient records; the buildings with their ancient chimneys, are now the dwelling house known formerly at La Quinta and now as 'Oldhouses.' The Charity Trustees administered these houses for many centuries, and later started a National School in one part. Here was also the Village Clink (or Lock-up). The property was sold by the Trustees in 1897. A deed of 1639 states that the Almshouses were bounded on the north by the Village Green. Mention is also made of the Church House, now the Wellington Inn. Tradition recalls the horse ponds that were the terror of evil-doers. A feature of the old May revels was the ducking of scandal-mongers and the like. The place for this is said to have been the Old Rectory pond. interesting tradition has been handed down from century to century in rhyme:

'The first of May is ducking day,
The second of May is stinging nettle day.'

Ipplepen Fair at one time was of great importance. It has now ceased to be observed. Half a century ago a song used to be sung in surrounding villages containing the lines:

'Ipplepen Fair!
There's nobody there.'

The cross in the centre of the village may have been an ancient wayside cross, or it may have been the site of the ancient market. It was restored in 1919 as a memorial to the men who fell in the Great War. Their names are marked thereon, together with those who were casualties in the 1939-45 war.

In the Council School there is hung a roll containing the names of 175 Ipplepen men who served during the war.

LIST OF IPPLEPEN CLERGY

Priors							
Thomas	...	...	—	Oliver Smith	...	...	1533
Luke	...	...	1274	Walter Hele	...	...	1544
Roland	...	...	1310	Thomas Parker	...	...	—
Robert de Chestrefeld	...	...	—	William Hartley	...	...	1606
Rogger Clappysale	...	...	1350	Christopher Warren	...	...	1607
William de Norbury	...	...	1386	William Gibbs	...	...	—
Walter de Trote	...	...	—	Robert Ham	...	...	1663
John of Exeter	...	...	1396	John Sheers	...	...	1673
John de Spryngthorp	...	...	1400	Joseph Taunton	...	...	1707
John Morehay	...	...	1402	William Taunton	...	...	1728
John Thoraby	...	...	—	George Willis	...	...	1784
Richard Hore	...	...	1426	William Cosens	...	...	1789
John Bate	...	...	1427	William Cosens	...	...	1801
John Frank	...	...	1428	Christopher Rigby	...	...	1808
John Cammell	...	...	—	Randolph Marriott	...	...	1814
John Sarger	...	...	1432	Nicholas Brooking	...	...	1843
Vicars				Robert Harris	...	...	1862
John Berde	...	...	1432	Douglas Stuart	...	...	1887
John Evelyn	...	...	1469	Robert Duins Cooke	...	...	1897
William Holcombe	...	...	—	J. Percival Denham	...	...	1940
Thomas Cornysse	...	...	1499	T. P. Vokes-Dudgeon	...	...	1946
Thomas Mitchell	...	...	1513	Eustace B. Steavenson	...	...	1952
				Frederick M. Buffett	...	...	1964

By Order in Council, the benefice of Torbryan was united with Ipplepen in 1928. The two parishes are now worked by one incumbent. Much of the ancient parish, which was very scattered, has been joined to surrounding parishes.

TORBRYAN OR TORBRIAN

ALL that remains of ancient Torbryan is the Church, the Church House Inn, the Mill, three farmsteads, thirteen cottages, and the Old Rectory House. From its first mention in records, it had its notable personages. In Domesday Book, 1086, Godeva was the Lady of the Manor. She was a widow, her Saxon husband Brihtric having had the misfortune to fall under royal displeasure. His beauty was his undoing, for when he was sent on a mission to Flanders by King Edward the Confessor, a royal princess, who later became the wife of William the Conqueror, fell in love with him, and for rejecting her overtures, he was imprisoned in Winchester Castle, and after lingering many years, died there. On Lady Godeva's death the Manor passed to the Crown. About the year 1154, King Henry II presented it to a Norman follower from Brionne, in Brittany. In Domesday, the place name was Torra; the first record of the double name Torre Briane occurs in 1238. The de Brian family were the lords for 250 years; no less than eight successive lords bore the name Guy. The Hundred Rolls of the year 1270 record that the Guy at that date gave to his wife Joan at the Church door one-third of the Manor as her dower. The greatest of the family was the Guy who, in 1349, was the standard bearer to King Edward III at the capture of Calais, and who was rewarded by being made a Knight of the Garter, was raised to the rank of a Peer, and was given a pension for life. He was a great Churchman as well as a soldier. He built and endowed Slapton Priory, and was buried in Tewkesbury Abbey.

The next notable owner of Torbryan was Peters. He was sent to France for his education by Henry VIII, and with Thomas Cromwell was largely instrumental in suppressing the religious houses for the enrichment of the King. He was Chancellor for four successive Sovereigns. There is a monument on the north wall of the chancel of Torbryan to William Peters, who died in 1605. A member of the family in 1570 bequeathed one pound a year for ever for the poor of twenty parishes, Torbryan, Ipplepen, and Broadhempston being amongst them. The Peters as lords were succeeded about the year 1700 by the Wolstans, two of whom became Rectors, the last dying in 1903.

The village of Torbryan is most picturesquely situated, where a series of streamlets meet. These flow along wide, green valleys from north, east, and west, and then unite and form the Am, that flows south to the Dart, four miles away. A running stream, welling from the limestone rocks, runs through the village, and adds to its charm.

TORBRYAN CHURCH

At the head of the village stands the Church, with its battlemented tower. Nothing remains of the Church in which Sir Guy de Brian worshipped; it is thought the original Church was burnt down about 1360. The present beautiful structure was raised about the year 1400. There is no record of its building. It is in the perpendicular style, and is a perfect gem of architecture. It consists of nave, and north and south aisles. It has a waggon roof, which is plastered to the level of the purlins. In the north wall is a Devil's Door, which is blocked up. The stone arched roof of the porch is richly carved with fine tracery, the figures of angels being at the point of intersection. Entering the Church we find a series of clustered columns, with wreathed foliage capitals dividing the nave from the aisles. The old seating remains. The original oak benches were surrounded by oak panelling and doors in Queen Anne's time. There has happily survived much of the beautiful enrichments of pre-Reformation times. The ancient oak furniture has a wide fame.

The Screen

According to Mr F. Bligh Bond, in his book on Screens, the date of the Torbryan screen is about 1430. The fan vaulting has disappeared, together with the beams of the cornice. One band of the original carved enrichments remains. On the lower panels there is a unique series of figure paintings; some of those depicted are very rare. In all, there are forty pictures, the subject on the central gates being the Coronation of the Blessed Virgin. God the Father is depicted as placing the Crown on the Virgin's head. Around are grouped Angels, Evangelists, Apostles, Martyrs, Saints and Clergy. These are the figures, commencing from the north:

1. A Bishop; 2. Sancta; 3. St Victor of Marseilles (with windmill); 4. St Margaret (with cross); 5. St Laurence (with grid iron); 6 and 7, Archbishops; 8. St Francis of Assisi (carrying a picture of the Crucifixion); 9. St Paul; 10. St Jude; 11. St Bartholomew (with knife); 12. St Philip (with three loaves); 13. St James the Great (with staff); 14. St Peter (with keys); 15. St Mark (with lion); 16. St John (with eagle).

On the gates: 17. Archangel Gabriel; 18. The Blessed Virgin; 19. God the Father; 20. Archangel; 21. St Luke (with ox); 22. St Matthew (with angel); 23. St Andrew (with cross); 24. St Barnabas (with bag and tall cross); 25. St James the Less (with club); 26. St Thomas (with book); 27. St Simon (with saw); 28. St Matthias (with spear); 29. St Bernard (in white monk's habit); 30. St Barbara (with tower); 31. St Elizabeth of Hungary (with

crown in her hands); 32. St Catherine of Siena (with crown of thorns); 33. St Dorothea (with basket of roses); 34. St Vincent (with napkin and book); 35. St Helena (with cross); 36. St Sythe (with book, bag and keys); 37. St Alexis (with book and stairs); 38. St Apollonia (with pincers and tooth. Patron Saint of the dental profession. Figure on screen is only known in England); 39. St Sebastian; 40. St Armil of Ploumel (leading a dragon).

There is a tradition that Edward Goswell, the Rector in Puritan times, whitewashed the paintings and saved them from destruction.

The Altar

The pre-Reformation stone Altar top, with its five original crosses, is on the floor facing the present Altar. It was adapted for the mural cover stone of two successive Rectors—the Rev Isaac and the Rev Edward Goswell (1603-1662). Of the present Altar Table, Mr Bligh Bond writes: 'It is of exceptional beauty and merit. It was made up from the ornamental work of the old pulpit. The work has been so skilfully put together that it has almost the appearance of original composition, and has doubtless misled many, but a close inspection reveals the fact that an increase in the width of each of the spandrels has been effected by the insertion of narrow vertical strips of sunk tracery work on each side of the canopied niches, and these betray their alien origin by a slight imperfection of line.'

The six twisted oak candlesticks are supposed to have been made from the old altar rails.

The Pulpit

Mr Bligh Bond writes: 'The present incongruous and unsightly pulpit is really nothing more than the old pier casings from the Rood Screen, framed in with some curious and unsatisfactory panel work, the whole effect being disproportionate and eccentric. It is mounted on a mean and ugly modern stand.'

The Font Cover

This is Jacobean work.

The Ancient Stained Glass

Torbryan has great treasure in its ancient glass. This has been preserved (in every one of the upper windows), and again, according to tradition, the Rev Edward Goswell saved it by removing it from the windows at the time the Puritans had such a craze for wanton destruction.

The East Window

In the upper window are pictures of eight Virgin Saints, with their symbols. In the top row: St Martha (leading a dragon); St Catherine (sword and wheel); St Margaret (cross in dragon's mouth); St Anastasia (the symbol of St Barbara). In lower row: St Apollonia (pincers and tooth); St Bridget (white habit); St Dorothy (basket of roses); St Sidwell (scythe). In the centre are the arms of de Brian (three piles in point), and the arms of Wolstan (three pouches).

The lower lights of this window portray Our Lord Enthroned in Glory, surrounded by the Angels. The two outer lights portray St George, St Nicholas, St Barbara, and St Walston. This modern glass is by Nicholson, and is the gift of Mrs Kelly, of Tor Newton, in memory of her husband, the late General Kelly, for many years churchwarden of the Church.

The South Chancel Window

In this window are portrayed the four Latin doctors: St Gregory the Great, St Jerome, St Augustine, St Ambrose, with their names on scrolls.

The Windows of the Two Aisles

All the upper lights show winged seraphs, with the wheel, and the smaller lights contain symbols of the Faith.

The Altar Vessels

The Church possesses a silver Elizabethan chalice and cover, made by Moore, of Totnes, in 1580.

The Bells

There is a peal of four pre-Reformation bells.

The Ancient Registers

The record of births, deaths, and marriages starts with the year 1564. The ancient books were beautifully written, and are in good order.

Memorials

There is a monument to the Peters family dated 1605, on the north wall of the Chancel, also a mural slab of the Peters, not very

legible, on the the floor of the Chancel.

A slab with the names of the Wolstans is let into the east wall of the south Chapel.

There are mural slabs to six different Rectors in the Chancel floor. That to Edward Goswell—the Altar slab—has this curious epitaph:

*'In mind and heart a Trinity of grace,
Love, trueth, humility, fild each his place,
Nere shall his body touch a deeper hell,
Since Angels with his soul say All go's well.'*

Edward Goswell was the Rector at the period when the Puritans were causing such destruction. The reference to the deeper hell seems to mean that no future hell could be worse than what he had lived through. He had, however, saved the ancient glass by removing it, and the screen paintings by whitewashing them. He lived long enough to see them restored, and could die saying: 'All goes well.'

TORBRYAN RECTORS

1276	Hugh de Cane	1662	William Jesse
1317	Robert de Pyl	1669	George Credeford
1337	William de Pyl	1695	John Holwill
1353	John Upperhill	1732	Nicholas Trist
1361	Robert Cowleghe	1782	James Trist
1374	Nicholas Ware	1792	John D. Fowell
1405	William Pecon	1828	Christopher Wolstan
1427	John Kyng	1863	Charles Wolstan
—	William Moreland	1903	Henry Reeder
1490	William Morshede	1905	Thomas D. Morris
1530	Robert Kytson	1913	Francis W. Copplestone
1542	George Carew	1914	John Charles Dunn
1554	Nicholas Stone	1928	Robert D. Cooke
1561	William Marwood	1940	J. Percival Denham
1579	Thomas Geffrys	1946	Thomas P. Vokes-
1583	John Herle		Dudgeon
1603	Isaac Goswell	1952	Eustace B. Steavenson
1630	Edward Goswell	1964	Frederick M. Buffett

ANTIQUITIES

There are several old houses of historic interest. Poole, where the mill is (mentioned in the Bishop's Registers of 1275), was the place of residence of the Torbryan clergy. Tor Court was the Manor House of the de Brian family. Tor Newton, now outside the parish, was the home of the Peters. The Church House Inn was at one time Church property. Here was the place where Church Ales took place, and where hospitality was provided for parishioners from a distance. An old inventory of 1617 mentions the two Chittles (kettles) that belonged to the Church. This house and the two adjoining, belong to the Tudor period: a beam has been found with the date 1485 on it. The wide, open fireplace and oven have been preserved, and the old oak panelling. The proprietor is always ready to show the place to visitors.

The Torbryan bone caves are world-famous. They are on the south side of the wide valley leading westward. The largest cave is opposite the old Rectory. They belong to an extremely remote period. The bones of many extinct animals have been found in them, amongst them mammoth, lion, hyena, reindeer, cave bear. There are three cases with specimens from these caves in the Natural History Museum, South Kensington.

There are still remembered the sheep-shearing-feasts of former times. One of the last of these is said to have been attended by a thousand people.

There was also the traditional Torbryan Regatta, but there is no record of where it took place or when it ceased.

Addendum

Some More Recent Gifts to St. Andrew's Church (see page 14)

Leather-bound Lectern Bible in memory of Evelyn Francis Gordon Walker.

Silver Processional Cross in memory of Alfred John Harris.

Silver Alms Dish, the gift of Mr and Mrs L. Newman.