

SAINT YVO

Patron of St. Ives (Hunts) and St. Ive in
Cornwall

BY

The Revd. GILBERT H. DOBLE, M.A.

WITH A HISTORY OF THE CHURCH AND TOWN
OF ST. IVES

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S. INSKIP LADDS, A.R.I.B.A.

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Bishop and Confessor

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CORNWALL

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HONORARY CANON OF TRURO CATHEDRAL, VICAR OF WENDRON AND
EXAMINING CHAPLAIN TO THE LORD BISHOP OF TRURO

AUTHOR OF

"S. Mawes," "S. Euny," "S. Budoc," "S. Winwaloe," "S. Corentin,"
"S. Melaine," "S. Carantoc," "S. Gwinear," "S. German," "SS. Mewan and
Austol," "S. Feock," "S. Petrock," "SS. Docco and Kew," "S. Melor,"
"S. Nonna," "S. Brioc," "SS. Sithney and Elwin," "S. Senan," "S. Tudy,"
"S. Clether," "Four Saints of the Fal," "S. Neot," "S. Selevan," "S. Cuby,"
"SS. Nectan and Keyne and the Children of Brychan in Cornwall," "S. Constantine
and S. Merryn," "S. Symphorian," "S. Perran, S. Keverne, and S. Kerrian,"
"S. Gudwal," "A Kalendar of Saints for the Diocese of Truro," "Some Remarks
on the Exeter Martyrology," "A John Wesley of Armorican Cornwall," "Two
Cornish Parishes in the Eighteenth Century," "Breage in the Eighteenth Century,"
"S. Decuman," "S. Day," "The Lanalet Pontifical," etc.

WITH A HISTORY OF THE CHURCH AND
TOWN OF ST. IVES

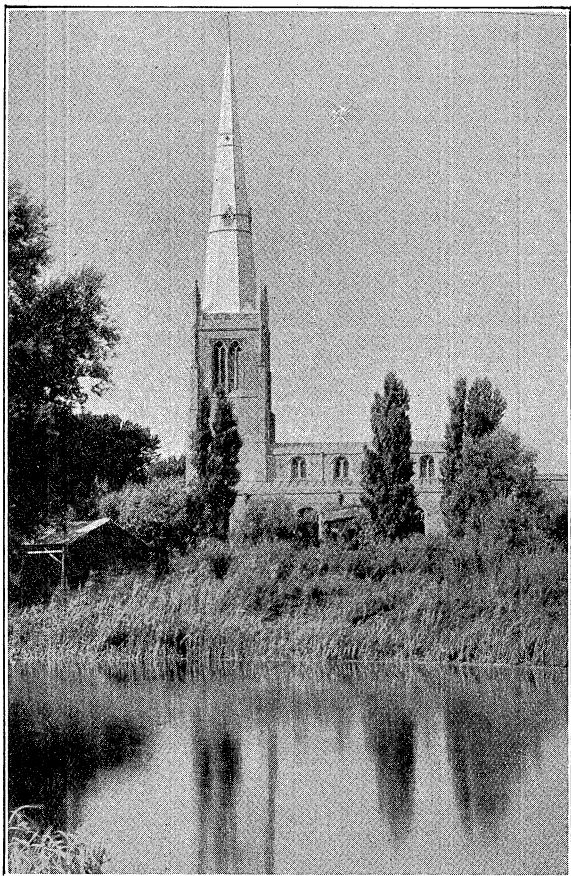
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[By the kindness of Dr. Grove.]

THE PARISH CHURCH OF ST. IVES, HUNTINGDONSHIRE,
FROM THE RIVER.

SAINT YVO, BISHOP AND CONFESSOR

THE name "St. Ives" has been familiar to every one of us from our infancy, owing to a very well-known nursery rhyme, and no doubt many of our readers have experienced the inconvenience arising from there being two towns of this name, one in Huntingdonshire and one in Cornwall, when their letters have been delayed owing to their correspondents having forgotten to include the name of the county when writing the address. But the reason *why* these two places bear the name may not be so familiar, and an explanation may be welcome.

With regard to the Cornish St. Ives, this is soon given. The name is due to a mistake made in the sixteenth century. The town is really called after a Celtic saint, S. Ia or Hya, said to be a virgin from Ireland, and was known as "Porthia" or "St. Ie's" till 1571, when we find it called for the first time "St. Yves" in the Subsidy Roll. The "v" may possibly have crept in owing to the influence of the Bretons who lived in this Cornish seaport, and who perhaps confused the name "St. Ie's" with that of the famous Breton saint, Yves Héliori of Tréguier (1253-1303).*

The Huntingdonshire St. Ives was originally called *Slepe*,† and received its present name in the eleventh century, when four bodies, believed to be those of a Persian Bishop called Yvo and his three companions, were unearthed there (April 24, 1001 or 1002).

* J. H. Matthews, *History of St. Ives*, etc., pp. 10, 31, 49, 115 f. For S. Hya see "S. Euny, with SS. Hya and Erc," No. 2 in my "Cornish Saints" series.

† The town is called S. *Yvo de Slepe* in 1110, *Villa S. Yuonis* in 1200, *St. Ive* in 1485. It was inevitable that sooner or later *Slepe* should be explained as meaning "sleep." Nicholas Harpsfeld has "Sleepe . . . quod est, si interpretare, Dormitio . . . eo etiam loci in Christo dormivit." Dr. Allen Mawer, of the English Place-Name Society, says, "*Slepe* clearly comes from the Old English *slaep*, 'slippery place,' and has reference to the muddy low-lying ground by the river."

We have two accounts of this event. First, there is the *Life of S. Yvo*, by Goscelin, written at the end of the eleventh century. Another *Life* is found in the celebrated collection of mediæval Latin Lives of Saints known as Capgrave's *Nova Legenda Anglie*. I propose to describe and analyse these two Lives.

I

Goscelin was a French monk of the Abbey of St. Bertin in Artois, near St. Omer, who was invited to England by S. Anselm, Archbishop of Canterbury. He lived for a time in the Abbey of Ramsey near St. Ives, under Abbot Herbert (Abbot of Ramsey, 1087-1091, when he became Bishop of Norwich), and afterwards went to S. Augustine's Abbey at Canterbury, where he wrote a *Life of S. Augustine*. He was one of the best-known hagiographical writers of mediæval England. He dedicated his *Life of S. Yvo*, which he composed during his residence at Ramsey, to Herbert. He tells us that it is based on an older *Life* by Abbot Withmann (Abbot of Ramsey, 1016-1020).

VITA SANCTI YVONIS EPISCOPI*

The glorious Bishop Yvo was born in Persia, but forsook his native land to become a pilgrim of Christ. He passed through Asia, Illyricum and Rome, and came to Gaul, where the King of the Franks and his nobles wished to detain him, but, refusing all earthly honour, he crossed to Britain, where he converted the people from idolatry. He was accompanied by a young man of patrician rank named Patricius, the son of a certain senator, who had forsaken all for the love of Christ calling him by S. Yvo. Continuing his journey into the province of the Mercians, he came to

* Printed by the Bollandists in their *Acta Sanctorum* 10 June (June, II., pp. 284-289, ed. Paris).

the town of Slepe, where he fixed his abode and remained till his death.

After many years had elapsed, the Lord willed that this shining light should be brought out from under the bushel that concealed it and placed on a candlestick. One day a peasant ploughing discovered the sarcophagus. He calls his companions, and they find that it contains the body of a bishop, with a chalice and certain episcopal ornaments.* Believing the chalice to be silver, they break it in pieces. The *præpositus* (= bailiff or steward) of the town, a monk, hears what has happened and comes up, accompanied by the village smith, and they wash the body and carry it into the church, after despatching a messenger to inform Ednoth, the Abbot of Ramsey.† The people pray that the name of the saint may be revealed. The following night he appears to the smith in a dream, a tall and shining figure in episcopal vestments with an archbishop's cross, and tells him, "I am Bishop Yvo. Dig eight feet to the right of my tomb and you will find the grave of one of my companions, and another lies close by, whose body you will find in due course. Bid the *præpositus* tell Abbot Ednoth to translate our bodies to the monastery of Ramsey." The vision was repeated on the two following nights, and then the smith informed the *præpositus*. The latter was at first incredulous, but was rebuked by the Saint in a dream for his unbelief, and punished by a paralysis (or rheumatic gout) which lasted till his death fifteen years later. He informed Ednoth of the Saint's charge to the smith. Ednoth hastened to Slepe, found the bodies of the Saint's two companions, together with that of Patricius, and had them carried to the village church and laid by the body of S. Yvo, to await their trans-

* *pontificales fibulas* (= clasps), *vitreo nitore perspicuas*.

† Ednoth, first Abbot of Ramsey, was made Bishop of Dorchester in 1008.

lation to Ramsey. This eventually took place on the 10th of June. The bodies of S. Yvo and his companions were borne by the monks in their richest vestments, with cross, lights, incense and chants. A dove was seen to hover over the Saint's body throughout the entire journey. The procession was presided over by Ednoth and Germanus, Abbot of Chelsea (a later hand has corrected this to *Shaftesbury*). A solemn mass was sung, and it was decided that the day should be ever afterwards kept as an annual festival. Instructed by a fresh vision of the Saint, they lay his body by the steps leading up to the presbytery,* so that all who desire to invoke his aid may have easy access to his tomb.

Ednoth afterwards had a church built, at the desire of all his monks, in the place where the Saint's body had been discovered, in such wise that the original tomb is partly outside and partly inside the wall, so that pilgrims who come to drink the water which now flows from the tomb can obtain it even when the church is locked.† Miracles took place here, and at night a ray of light was sometimes seen shining all the way to Ramsey Abbey. Consequently the monks of Ramsey decided to restore the bodies of S. Yvo's three companions to the place where they had been found. This was done on August 9, some time in the reign of King Henry I. (1088-1100). Miraculous cures showed the approval of heaven, and monks were sent to reside near the new church, to guard the relics and to recite the Divine Office there night and day.

* *in ascensu presbyterii.*

† Mr. S. Inskip Ladds, A.R.I.B.A., of Huntingdon, writes (April 11, 1934): "I had quite missed this interesting point. It shows quite clearly that the tomb and well were on the site of the Priory Church, and therefore at the south-east corner of the present town of St. Ives. We know the approximate site of the Priory, and I can fix its western wall fairly closely, but cannot say the *exact* position of the church." It is strange that no local traditions should remain of this holy well, the centre of one of the most popular pilgrimages in England in the Middle Ages.

II

The second *Life* of S. Yvo is printed, as we have seen, in *Nova Legenda Anglie*.* Like most of the *Lives* in that famous collection, it was written some time in the fourteenth century by John of Tynemouth, a monk who visited the libraries of the cathedrals and abbeys of England and Wales, copying or summarizing the hagiographical writings he found there. The original *Life* of S. Yvo, which he abridged, after his usual manner, is contained in a manuscript now in the Bodleian Library at Oxford (MS. Bodl. 285), which has never been printed in full.† It appears to be a new edition of Goscelin's *Life*. The writer felt that the story of the Saint's doings as there set forth was somewhat exiguous, so he proceeded to fill it out, otherwise preserving to a large extent Goscelin's narrative and phraseology. He tells us that the city where S. Yvo was born was called Frianeos, over which reigned his father Yomos and his mother Queen Ysitalia. His brother Athanatus lived as a hermit in a certain wood. S. Yvo was made Bishop of

* Vol. II., pp. 86-90 (ed. Horstman, Oxford, 1901).

† Ff. 102-111 are printed on pp. lix-lxxxiv of the *Chronicon Abbatie Ramesiensis* (edited by W. D. Macray in the Rolls Series, 1886), but they only contain "The Miracles of S. Ivo," by Goscelin. John of Tynemouth has, after his manner, selected and summarized some of these miracles—they will be found on p. 88, ll. 26 f., and p. 89, ll. 1-21, of the second volume of the Clarendon Press edition of *Nova Legenda Anglie*. The four miracles that follow (p. 89, l. 22 to p. 90, l. 9) are not in MS. Bodl. 285, and John of Tynemouth has not copied any of the miracles printed on pp. lxxv-lxxxiv of the *Chron. Abbat. Rames.*, which form a sort of appendix to Goscelin's *Miracula S. Ivonis* (the latter ending with the words,

"Haec qui descripsit devotus quique rescripsit,
Yvo sacer, de te, placeat Dominoque tibi que").

The Saint, we learn from the *Miracula*, frequently appeared to people in the neighbourhood.

his natal city, and was later translated to the archiepiscopal see of Asitania. Some time after a terrible famine arose, in which parents ate their children and many prelates ate the people committed to their charge. Wherefore twelve religious men resolved to leave their own country and to go on a pilgrimage to distant lands. Reaching Rome, by the advice of the Pope they separated from each other, and, in the providence of God, S. Yvo, with his nephew Sithius and a relative named Iuthius and certain others, came to Britain. But S. Athanatus returned to his hermitage and died there, and his body now rests, incorruptible and undecayed, on the top of a certain high mountain, venerated by a college of monks, who once a month cut his hair and trim his nails, and he is honoured throughout all Greece. The writer from this point copies Goscelin, but introduces some additions and embellishments. The ploughman finds S. Yvo's body lying in the coffin in full pontifical vestments. The *præpositus* of the town is called Elnoth,* the smith Ezi. The date of S. Yvo's coming to Britain was "about the year of our Lord 600." Slepe, we are told, "is now called the town of S. Yves" (*villa Sancti Yvonis*). The writer concludes with a long list of miracles wrought at the Abbey of Ramsey or at the holy well near Slepe. The water from this well, when sprinkled, drove away devils, and when drunk cured diseases. A woman blind from her birth, who had been travelling all over England visiting the shrines of the saints, was returning from that of the blessed Thomas the Martyr. On her way to ask the prayers of S. Yvo she had reached a hillock near the town of St. Ives, where, feeling tired, she sat down and fell asleep, and dreamed that she saw two shining figures in episcopal attire, one coming along the road by which she had arrived, the other on the road in front of her, each holding in his hand a shining eye.

* This name is suspiciously similar to that of the Abbot of Ramsey.

They placed these two eyes in her sockets, and she awoke to find that she could see.

There is no need to point out that this second *Life* adds nothing to our knowledge of the Patron of St. Ives, except for the traditions of the miracles that took place at Slepe and Ramsey during the Middle Ages which it records. The author was a writer of rich imagination and creative powers, which he used to supplement Goscelin's deficiencies. Goscelin, on the other hand, is an honest and trustworthy writer, who tells us all that he found related at the Abbey of Ramsey about the saint whose body had been brought there only a few years previously. But the reader cannot help seeing that the *Life of S. Yvo* he has written is not really the *life* of a saint at all, but only the story of the genesis and development of a cult. No one with a critical sense can accept the tale of a Persian bishop who evangelized Huntingdonshire, and was then forgotten for four hundred years. No tradition of any kind about him remained at Slepe—we are expressly told that even his name was unknown until he himself gave the desired information in a vision of the night. Baring-Gould then is clearly wrong in saying that "the natives of Huntingdon contracted his barbarously sounding Eastern name into Yvo."* I think, however, that we must agree with his suggestion that "probably the whole story was invented on the discovery of a body which was supposed to belong to a saint." The finding of the sarcophagus by the peasants of Slepe is not a fabrication. I think that Goscelin's statement that the fragments of the chalice broken by the ploughman were still preserved at the Abbey proves the substantial truth of the story he relates. Many a famous cult (*e.g.*, the pilgrimage to Rocamadour in Quercy) owes its origin to a similar event. It only remains to explain how the name *Yvo* came

* *Lives of the Saints*, June 10, pp. 132-3.

to be accepted as that of the unknown corpse. I need hardly say that Yvo is not a Persian name! It appears, says M. Loth, to be "of Germanic origin," and it became a very common name in France and England in the early Middle Ages. I think possibly a chance remark of Goscelin's may give us the clue we need. He says that before the "invention" of the body a field at a place called Hirst was called "Pratum Yvonis."* The name Yvo was thus not unknown in the neighbourhood at the beginning of the eleventh century, and so occurred to the subconscious mind of the smith of Slepe when wondering what the saint whose body had just been found was called.

In Brittany at a later period the righteous lawyer of Tréguier, Yves Hélori, became the favourite national saint, and chapels of St. Yves are found wherever there were colonies of Bretons—at Rouen, Paris, Rome, and elsewhere. But the cult of S. Yvo, the "Persian Bishop" of Slepe, remained a purely local cult, with one exception.† At some period unknown, but before 1281, he became the patron saint of St. Ive, near Liskeard, in Cornwall. The parish belonged to the Knights Templar, and no doubt it was some Templar who knew Huntingdonshire or had heard of the pilgrimages there who introduced the cult of the saint in Cornwall, where he superseded, in all probability, some earlier Celtic saint, perhaps of similar name. It is a curious fact, I note in conclusion, that the little

* There are two hamlets on the road from Slepe to Ramsey called Wood Hurst and Old Hurst, distant respectively four and five miles from Slepe.

† The modern church of Leadgate in the county of Durham is dedicated to St. Ives. The parish was formed in 1863 and the church consecrated in 1867. The Vicar (Rev. J. Hamilton) writes: "I have tried in vain to get a clue as to how we got the dedication to St. Ives." Mr. Inskip Ladds says: "The first Vicar, the Rev. Joseph Whyte Mitchell, does not appear (so far as I can see) to have had any connection with St. Ives, Hunts."

county of Huntingdon contains two towns, both on the Ouse, which changed their original names, about the same period, to take the names of saints who are both honoured in another county in a distant part of England with very different history and traditions. The patron of St. Neots is also patron of the parish of St. Neot in east Cornwall, while the parish of St. Ive, only a few miles from St. Neot, has, as we have seen, the same patron as the Huntingdonshire St. Ives.

I said that the cult of S. Yvo was a purely local cult, but it was a very vigorous one. Slepe became a famous place of pilgrimage, as we have seen. William of Malmesbury (d. 1143) bears witness to the remarkable vitality of the cult of S. Yvo in the twelfth century. He had seen a monk who had been cured of dropsy by three times, in obedience to a dream, drinking of the water which oozed from his tomb.* He says that "no saint in England is more generous to those who invoke his aid."

The two feasts of S. Yvo—his "Invention" on April 24 and "Translation" on June 10—are found observed, with octaves, in three mediæval kalendars. Cambridge (Corpus Christi College, MS. N. 15, M.R.I. 468, ff. 1-6b—thirteenth century) possesses one of these kalendars, as we should expect, owing to its close proximity to St. Ives; and London has another (British Museum, Cotton MSS., Galba E. x. ff. 2-7b—this is also thirteenth century). The third, which is early fourteenth century, is found as far away as Austria, in the Monastery of St. Paul in Lavantal, in Carinthia (Cod. xxv. 9. 19, ff. 11-16)!†

The twelfth century (?) Martyrology of Exeter has the

* "Ex ipsis mausolei sinuosis anfractibus erupit unda. . . . Manat ad hunc diem fons dulcis potui, accomodus omnium valetudini."

† I owe these interesting facts to the kindness of Mr. Francis Wormald of the British Museum.

entry "translacio sancti Yuonis episcopi et confessoris" under June 10. Under April 24 it has the words "Item sanctorum episcoporum wilfridi et iuonis," which have been omitted in the later manuscript printed for the Henry Bradshaw Society (*Ordinale Exon.*, II.). I cannot find our saint's name in Dom Quentin's *Martyrologes Historiques du Moyen Age*.

The Priory Church of St. Ives (*not* the Parish Church) was dedicated, as Goscelin tells us in the *Miracula*, to St. Yvo (the church was consecrated by Bishop Siward, Ethelfledis, the foundress of the Priory of St. Neot's, being present). Pilgrims visited this church with as much devotion as the tomb at Ramsey, where the Saint's body rested. We learn from the *Miracula Sancti Ivonis* that on one occasion he appeared in a vision, pointing to the Priory Church and saying: "Behold my house, and the place of my habitation." In the story of another vision in the same book we find that there was a statue of the Saint on the altar.* (Mr. Ladds has pointed out to me that the manuscripts describing these miracles are "practically all of the twelfth century, or, at latest, thirteenth century, and it looks to me as if the cult of the saint died out early in the fourteenth century, perhaps by the time of the Black Death, just as St. Ives Fair dwindled. This may account for no local traditions remaining.")

* A curious story in the *Miracula* describes the devastation of Slepe by a marauding party of *Britons*, who plunder the church.

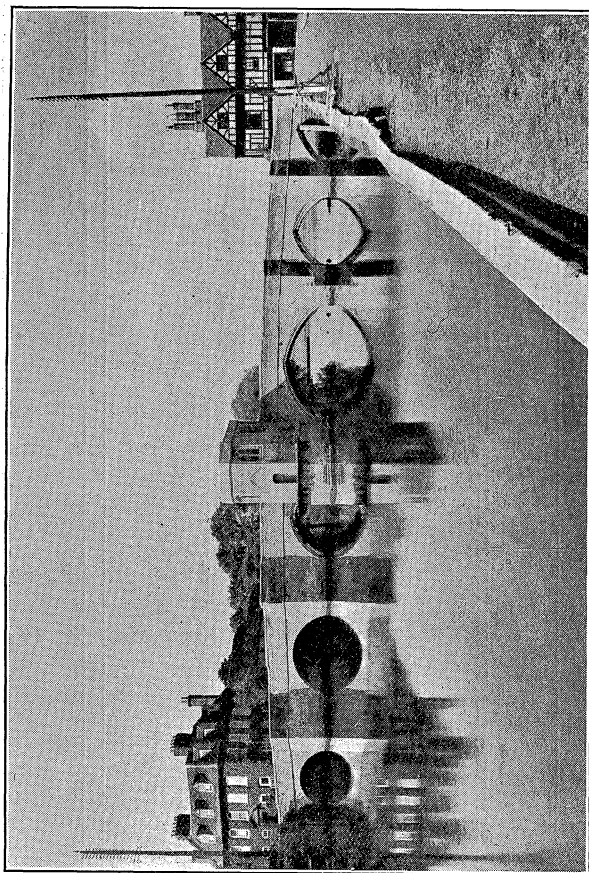
A SHORT HISTORY OF THE TOWN AND CHURCH OF ST. IVES, HUNTS

BY S. INSKIP LADDS, A.R.I.B.A.

ORIGINALLY what is now the town of St. Ives was a small village called Slepe. About A.D. 986 a Saxon nobleman Athelstan Mannesonne, left the Manor to his daughter for life and then to Ramsey Abbey, and soon after the Abbey had come into possession, the bones of St. Ivo were dug up on the property.

The houses of the village were no doubt clustered round the Parish Church, but the bones were found outside the village to the east, not far from the present site of the railway station. On this site the monks of Ramsey built a small Priory as a cell to their Abbey, and outside its walls the little village soon grew into a small town and became known as St. Ives, although the Manor was still called Slepe and is so to this day.

The village and the town standing on the banks of the river Ouse, some means of crossing the river other than by a boat would be needed, and accordingly record is found of a bridge here as early as 1107. At first it was a timber bridge, but about 1420 it was rebuilt of stone, and on the centre cut-water a little chapel was erected. The dedication of this chapel is variously given as St. Leger and St. Lawrence; the former is probably correct, and the latter perhaps arose from its connection with the August fair. This chapel was assigned as a residence to the last Prior of St. Ives upon the suppression of his house. In 1736 two upper rooms were built in ugly yellow brickwork above the chapel, but these were removed in 1930 when the chapel was restored, it having been purchased and presented to the town in the previous year.



[By kind permission of Messrs. Frith.]

THE BRIDGE, ST. IVES.

Of the Priory little is known. It was founded by Ednoth, Abbot of Ramsey (993-1008), and its church was built on the site of the Saint's grave. The Priory Church was burnt in 1207, and the consecration of the rebuilt church by Robert Grosseteste, Bishop of Lincoln, took place in 1238. Abbot Hugh de Sulgrave (1254-1267) made a new shrine for St. Ivo.*

The Priory was only a cell to the Abbey, and apparently its monks were all considered monks of Ramsey, the Prior being one of the obedientiaries of the Abbey, and it was surrendered, with the Abbey, on the 20th November, 1539. After the dissolution the site of the Priory was granted to Thomas Audley, in whose family it remained for many years. In course of three hundred years the property changed hands several times, and the last of its buildings were pulled down about 1870, only some ruined walls now remaining.

In 1110 King Henry I. granted to Ramsey Abbey the right to hold a Fair at St. Ives during Easter week, and in 1200 King John granted a weekly market here. The Fair grew to be of such importance that in the thirteenth century it ranked with the great Fairs of Winchester, Boston and Northampton, and was visited by merchants from Flanders and France as well as from many English towns such as York, Beverley, Lincoln, Coventry and Leicester.

The chief merchandise consisted of cloth, canvas, wool, hides, wine and jewellery. During the time of the Fair the Abbot of Ramsey held a special court of summary jurisdiction called the court of piepowder (*pie poudre*) for the trial of evil doers and the settlements of disputes amongst the traders.

The Fair extended from the church to the gates of the Priory and down Bridge Street to the Bridge. At first it lasted for a week, but this time was extended until in the

* It is not clear whether this shrine was at Ramsey or St. Ives Priory.

height of its prosperity it lasted for forty days. Its popularity seems to have been on the wane about the time of the Black Death, and by the end of the fifteenth century there was little of it left.

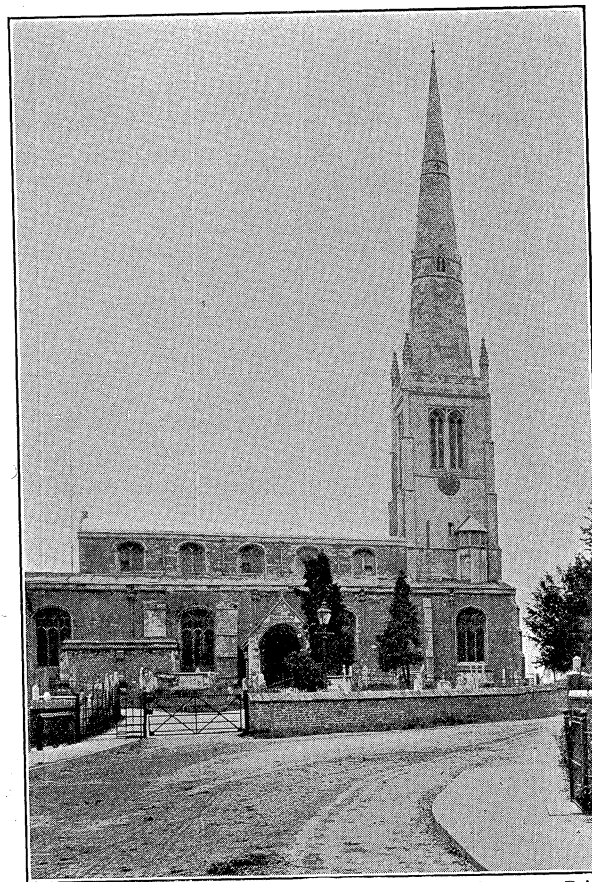
A second Fair, lasting from the 6th to the 13th of August, called the St. Lawrence Fair, was granted by King John in 1202. This Fair never attained the importance of the Easter Fair, but both of them survive, in a very reduced form, to the present day. The weekly market granted by King John in 1200 seems to have been held ever since. It was formerly held on the Market Hill (for sheep) and in the Broadway (for cattle), but was moved to the present site, near the railway station, in 1886.

The town has suffered from two severe fires, one in 1680 and the other in 1689. In the second fire almost the whole town east of Bridge Street was burned down.

The old Court Hall, sometimes called the Stonehall, in which the Court of Piepowder was held, stood on the site of the present Post Office. Presumably the lower parts of the walls were of stone, but the upper part of the front next the street was certainly of timber and plaster, and behind this front portion was a large hall with a double row of oak pillars and an ancient roof. Old records show that it extended from "The Street" in the front to the Thwertway at the back, thus showing the latter road to be what is now called East Street. It was pulled down in 1886.

St. Ives was incorporated as a Borough by royal charter in 1874.

The first record of the church (All Saints) appears in Domesday Book, where it is stated that there was here "a priest and a church." Doubtless this early church was small, as befitted the little village of Slepe, and perhaps it was formed of oak logs split down the centre and stuck upright in the ground to form the walls.



[By kind permission of Messrs. Frith.]

ALL SAINTS' CHURCH, ST. IVES.

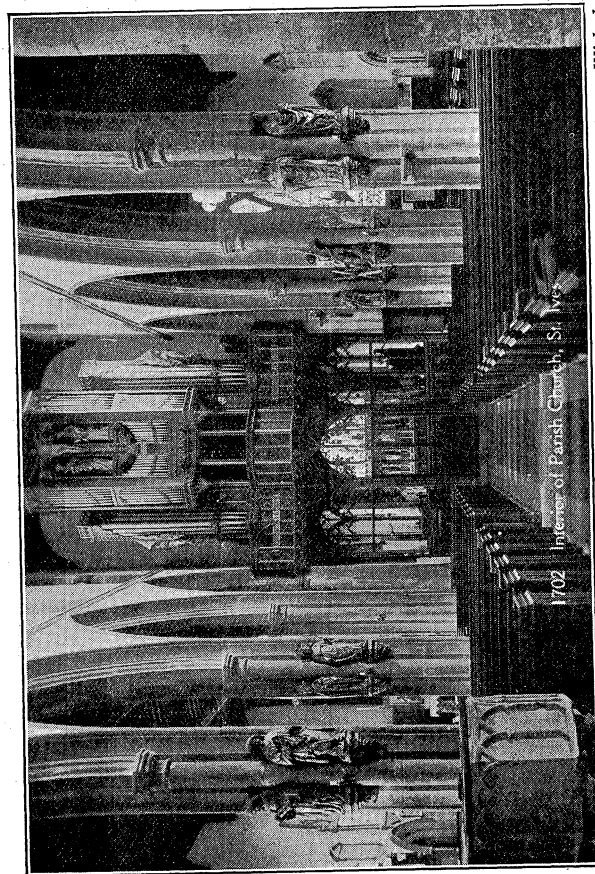
By about the middle of the twelfth century, however, the church had been rebuilt in stone and the nave had attained to the same length as at present. It had at least a north aisle, for parts of the western respond of its arcade may still be seen incorporated in the western respond of the present north arcade.

The thirteenth century left its mark on almost every church in Huntingdonshire, and in view of the rising importance of St. Ives it is not surprising that it did so here.

Accordingly there are traces of a clerestory to the nave in a portion of a stone ring in the haunch of the eastern arch of the present nave arcade; a very fine double piscina with a richly moulded semicircular arch in the south aisle suggests that this aisle was now added to the church; and an arch in the north wall of the chancel indicates the existence of a north chapel. The fine octagonal font with intersecting semicircular arches on its sides is also of this period.

In the fourteenth century the chancel and the chancel arch were rebuilt; probably a vestry, some small parts of which remain, was built at this time; and of approximately the same date is the east window of the south aisle.

About 1470 an entire rebuilding took place. The north chapel, the nave with its arches and clerestory, the side aisles and the porches were rebuilt; the tower with its spire was probably newly added to the church and the aisles extended to its west face; and the walls of the chancel were raised and new windows were inserted in them. The church, therefore, now presents itself as chiefly of fifteenth-century date; the large windows have vertical tracery in their heads, and a few fragments of contemporary glass remain in one of them; the nave, which is of four bays, has ten carved stone brackets attached to five of its piers, on which are modern carved and painted figures of saints. The tower stands within the church, on three bold arches; the west



[By kind permission of Mr. H. Coates, Wisbech.]

Interior of Parish Church, St. Ives

INTERIOR OF PARISH CHURCH, ST. IVES.

doorway has a pointed arch with traceried spandrels under a square head, and with niches on each side ; the modern oak door contains some interesting fragments of fifteenth-century tracery. The spire has been rebuilt three times—viz., in 1748, it having been blown down in the great gale of 1741 ; in 1879 ; and in 1924, following its destruction by an aeroplane in 1918.

In front of the chancel arch is a fine carved and painted oak screen with organ loft and rood, erected in 1894 in memory of George Carnac Barnes, C.B.

ST. IVE, CORNWALL

(From one of the late Mr. Charles Henderson's notebooks.)

ST. IVE is a parish of East Cornwall, in the Hundred of East Wivelshire.

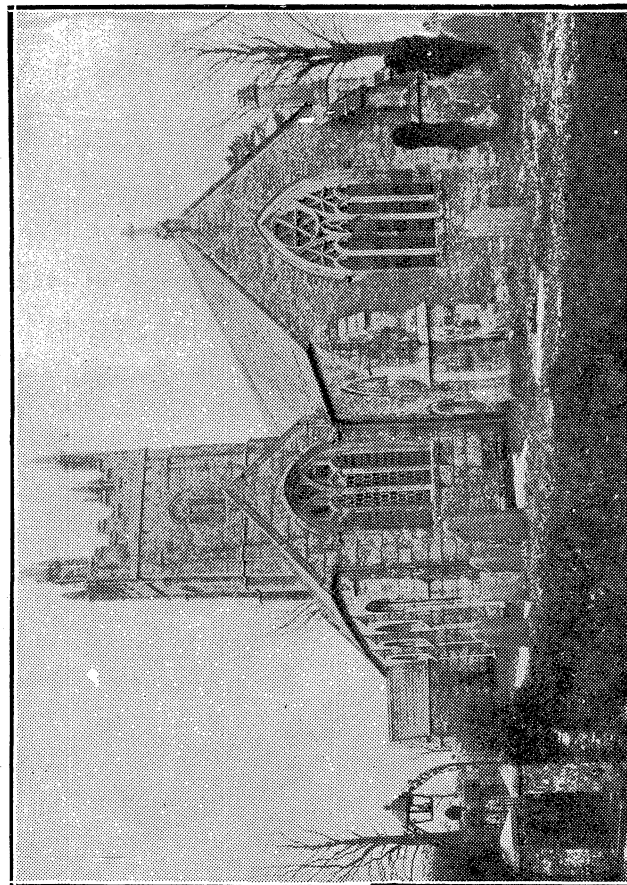
It appears to be first mentioned in 1256, when John de Appeldurford* by fine (*Ped. Fin.*, 161) conveyed to Thomas de Trascy and his heirs 4 acres of land in the township of St Ive, together with the advowson of the church.

On 26th December, 1258, Bishop Bronescombe, who was then in London, consolidated the vicarage of the church of Saint *Hyvo*, then vacant, with the parsonage or rectory of the same, at the instance of Richard de Mannetone, the Rector, "provided that he personally reside there, the taxation of the vicarage of the church being reserved to the Lord Bishop unless the Rector of the same reside, as he is bound to do." (We find here, as at Duloe, the somewhat unusual arrangement of a sinecure rectory together with a vicarage. There are indications of its having been more common in the twelfth and thirteenth centuries.) We hear no more of a Vicar at St. Ive.

In 1288 the *Ecclesia Sancti Ivonis* is taxed at £4 3s. 4d.

* Now Appledoreford in St. Ive.

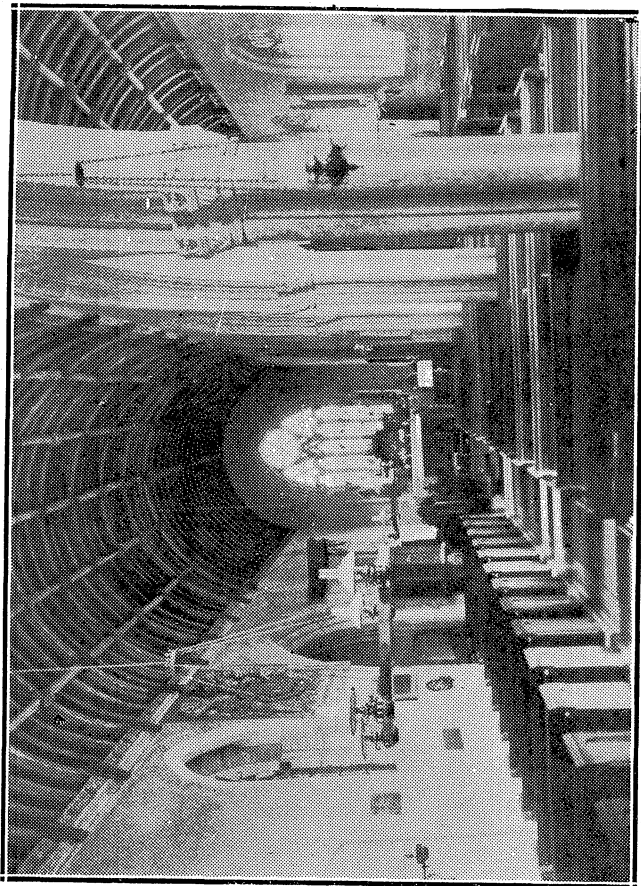
In 1314 occurs the first recorded institution to the rectory, the patrons being the Prior of the Hospital of St. John of Jerusalem in England. There can be no doubt that the



CHURCH OF ST. IVE, CORNWALL.

Hospitallers derived the advowson, as they did the Manor of Trebigh in this parish, from the great rival order of the Templars which in this very year (1314) had just been cruelly and most unjustly suppressed. In England the

property of the Templars was assigned to the Hospitallers. (It is not clear how the Templars had become possessed of property in St. Ive, and the fine of 1256 would make it seem



INTERIOR OF ST. IVE CHURCH.

that the advowson of the church did not then belong to them.) In 1335 Bishop Grandisson, making a return of the possession of the Hospital in his diocese, included the advowson of St. Ivo. The Bishop was at St. Ive on 11th Octo-

ber, 1328, probably the guest of the Rector, Master Bartholomew de Castro, who was one of his most trusted agents in the diocese.* On 20th February, 1349, the same Bishop Grandisson, having been repeatedly begged by the Hospital to "appropriate" to it the church of St. Ivo (*i.e.*, allow it to enjoy the great tithes), wrote to the Dean and Chapter to enquire into the matter. Nothing was done, and St. Ive remains a rectory to this day.

The Church (*ecclesia Sancti Ivonis in Cornubia*) was consecrated in 1338 by Grandisson's suffragan, Richard, Bishop of Waterford. It stands by the ancient highway from Liskeard to Callington. In the fourteenth century it was a cruciform building of freestone, resembling Southill Church. It was enlarged in the fifteenth century by the addition of a granite south aisle, south porch and western tower. The latter has twelve pinnacles—a feature not found in any other Cornish tower. Within the church the visitor will note the splendid cradle roofing, with beautiful bosses and angels bearing shields, the very fine piscina and triple sedilia, and the arabesque panels on the pulpit, which perhaps once belonged to the rood-screen. The east window has elaborate niches with crocketed canopies, one on each side.

There were manorial chapels at Haye (1403, 1421, 1431) and at Woolston (1420).

The Manor of Trebigh is probably the TREBICHEN of Domesday, which had been held under the Abbey of Tavistock in the time of King Edward, and had been seized by the Count of Mortain. Apparently it was given in the twelfth century to the Templars, who made it into a Preceptory, closely connected with their moorland colony and chapel of Temple. The estate (308 acres) is still tithe-free (*cf. Maclean's Trigg Minor*, III. 175).

* Appointed Rector in 1314, on the resignation of Master Giles.



Église catholique
en Finistère

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NOTE ON THE OXFORD MOVEMENT AT ST. IVES, HUNTS.

BY THE REV. W. S. A. ROBERTSON

IT was with the advent of John Dashwood Goldie as vicar of St. Ives in 1866 that the Church Revival began its influence here. His successors built upon the foundation which he firmly laid. Dr. Paget, late Bishop of Chester, was for a short time vicar here. Dr. Salisbury Price, a liturgical scholar who rendered great service to the Catholic Movement, was a vicar of St. Ives in the nineties. Dr. Barnes, who is still alive, erected in 1894 the fine carved and painted oak screen to the memory of his father, George Carnac Barnes, C.B. During the thirty years' ministry of the Rev. O. W. Wilde the present organ was installed, and the reredos for the High Altar as well as that for the Lady Altar were given.

The rood-screen and the figures of the saints in the nave are the work of Mr. J. N. Comper, whose handiwork is seen also in two windows in the church.