

CARISBROOKE, I.W.

## CARISBROOKE CHURCH AND PRIORY.

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BY DR. J. GROVES.

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The picturesqueness and scenic beauty of Carisbrooke—due in large measure to the denudation of the chalk, which commenced long before the separation of this area from the mainland—contribute far less to render it the glory of the Isle of Wight than do its historic associations and remains. These probably constitute the chief attraction of the place to the educated visitors who come to it in increasing numbers year by year, not only from every part of Great Britain and Ireland, but also from the continent of Europe and other quarters of the earth. The responsibility of all who are inhabitants of the Isle of Wight, and more particularly of those who reside in the parish of Carisbrooke is very great, since they are the custodians and trustees of these historic monuments for the whole of the civilised world. The Carisbrooke of mediæval times is gone forever and its traces cannot be recovered. Imagination must be left to picture the metropolis of the Isle of Wight in those days with its market and its fair, its bullring, its maypole and its timbered houses standing on the slopes of the valley in the depths of which the silvery chalk stream meandered, with its mills and mill-ponds, and, on the heights, the wooded hills crowned, to the south by the noble castle and, to the north, by the stately church and priory. All that can be done is to see that no further loss is incurred.

The priory, of which I wish now more particularly to speak, has been transformed into a farmhouse with its appurtenant buildings, but far into the 19th century, and, to a time well within my own memory, vestiges of it remained. On what is now the kitchen garden of the farmstead, stood a

roofless ivy-crowned gabled building. It was 100ft. long and 25ft. wide ; its walls were 3ft. thick, built double with blocks of Bembridge limestone of various sizes, the cavity between the outside and inside walls being filled-in with rubble. There were two arched window-openings in the north wall, an arched doorway in the south wall, and a large arched window-opening in the western gable ; but the east gable was too much a ruin to enable one to judge whether it had contained a window. This building was known by tradition as the "refectory," but assuming that the conjectures about the site of the priory buildings are correct, it could scarcely have been that. It has occurred to me that it might have been the chapel near the priory dedicated to S. Augustine described in the "Ledger Book" of the priory as "capella sancti Augustini pro leprosis," although one would have supposed that this chapel would have been placed at a greater distance from a dwelling, if the views of the infectiveness of leprosy, which prevailed later, obtained at this time. In Worsley's map the continuation of *Clerkenlane*, that very ancient road beneath the castle, is marked on the east of the graveyard and between the farmhouse and its present orchard, across what is now the railway near the station and over the high ground beyond ; before it reaches the stream which crosses Gunville lane and later falls into the pond at Town-gate, in a line with the opening of Polclose lane into Gunville lane, is a barn marked, and near it "St. Augustine's gate." The lepers' hospital was usually placed near a stream.

I have seen an old painting of the farm-house in which is depicted an ancient looking stone building roofed with thatch—a building remembered by some to whom I have spoken—on the site of the present orchard on the east of this ancient way leading from the churchyard to the railway station. As this had, I think, arched openings bricked up in the walls, it may have been a chapel. In Worsley's map there is, on the site of this building, a cross which cannot be intended to mark the church, for that is on the west of the old road. The general charter of confirmation by William de Vernon, 8th Lord, 1184-1216, confirms to the Abbot and Convent of Lyra all former grants ; namely the church of Carisbrook, with the chapels of Northwood, Shorwell, the *Chapel of the Infirm* and of

the new Borough, &c." Tomkins at the end of the 18th century described the building on the north of the farm road, but singularly enough he speaks of it as placed in the orchard north of the farm, and although the description is evidently that of the ruin I have described as I knew it, the present kitchen garden has not a trace of an orchard; and the present orchard had no existence in Tomkins's time. I distinctly remember, too, arches, columns and the like in connection with the walls and buildings in the farmyard.

It may be that the Chapel of the Infirm named in this charter was the building depicted in the old painting. There is a field in Whitepit lane, in the possession of the Vicar and churchwardens of Carisbrooke, which is called the "Spital-field." How it came to belong to the parish is unknown. It may have been the site of the house of the infirm; but it is more likely to have been the site of a hospital built in some time of epidemic outbreak in Newport and Carisbrooke. Tradition has it that the leper's hospital was in Gunville. It is more probable that it stood on the site of the barn near St. Augustine's gate marked in Worsley's map.

The eastern boundary of the priory buildings was apparently the continuation of *Clerkenlane*. It is not clear whether it was the part of this road which Edward I., in 1285, licensed the prior and monks to hold as passing through their priory from the South gate to the North gate, which they closed to keep out persons wandering there day and night, and in exchange for which they made another road forty feet long to the west of the said priory, with the assent of Isabel de Fortibus, lady of the Isle of Wight.

Mr. John Spilkernell of Field House has shown me notes of a conversation he had with one "Josh" Spanner who, with his father, known as "Neighbour" Spanner, carpenter, bricklayer and mason in the village, was employed on repairs in the farmhouse in the middle of the last century. He said that when they removed part of the old battens seven or eight life-size figures were found painted on the walls.

Mr. Percy Stone met with a seal of the priory in the Public Record Office. It is an elongated oval,  $1\frac{3}{4}$  in. by 1 in. with a figure of the virgin and child in the centre; on the sinister

side a trefoil with long stalk; on the dexter the seal is practically obliterated—it appears to be the usual lily;—below, under a pinnaced canopy, the prior in the attitude of prayer; round the border the legend.

“SIGILLUM ANDREE PRIORIS  
DE CARISBROC.”

(1264).



The chartulary of Carisbrooke Priory which preserves to us the name of Carisbrook, “Gwitgaresberg,” contains two hundred or three hundred charters of which the most important are the charter of Earl Baldwin in the reign of Stephen, of William de Vernon in the reign of John, and his general confirmation of his own acts and those of his predecessors. Ogländer says, “If thou wilt knowe mutch of ye antiquitie of ye island, gayne ye old bookes called ye Ligor Bookes of ye Abbeye of Quarre, and Priories of Caresbrook and St. Hellens. In ye Woorseleyes study of Apledorcombe, being once that manor belonging to ye Abbeye of Lyra, thou mayst find manie good antiquities. The Ligor Booke of Caresbrooke, Mr. Fleming, Mr. Kingswell, and Mr. Clover, all hath him—in Mr. Rosse’s hand, sometimes minister of Caresbrooke, now in Covent Garden, London.” Worsley, writing in 1770-80, says that he has the chartulary of Carisbrooke in his hands. Camden in the “Britannia” says, “some few years after, as we read in the old booke of Cares-brooke Priorie, which Master Glover, Somerset, showed me, who carried as it were the sunne light of ancient Genalogies and Pedigrees in his hand.” Robert Glover was “Somerset Herald” 1571 and Camden was “Clarenceaux King at Arms,” 1597. Where is this chartulary if it exists? It does not seem to be at Herald’s College. In

reply to a public enquiry of mine in 1891, Rev. J. Silvester Davies wrote that he had a manuscript chartulary of the Priory in his possession. He also said that there exists a chartulary of Carisbrooke among the Harleian M.SS. at the British Museum. Kingswell would appear to have made a translation of it in Elizabeth's reign, and this, probably, is the copy which Worsley had by him. Oglander intimates, as before stated, that Mr. Fleming, and Mr. Glover, as well as Mr. Kingswell had copies in the hand of Mr. Rosse, "sometimes minister of Caresbrooke, now in Covent Garden."<sup>1</sup>

Nearly all the traces of the priory now remaining are met with at the Church. For many years there has been a large, though gradually diminishing, heap of old building stones in the churchyard. I saw some of these stones being used two or three years ago to make a margin for the stream east of the waterworks. Among these were pieces worked and carved which formed part of a 14th century window.

From the Ecclesiastical History of Ordericus Vitalis, who was born in England and died a monk in Normandy in 1142, we learn that King William the Conqueror "gave the Isle of Wight to William the seneschal of Normandy, son of Osborne."

This William Fitz-Osborne founded in 1045 the Abbey of St. Mary de Lyra (from which the Biblical commentator, Nicholas de Lyra, took his name) in the diocese of Evreux. He gave to this Norman Abbey, as we learn from Domesday Book, six churches, certain lands, and a tenth of the King's revenues in the Island.

The six churches were those of Bowcombe or Carisbrook, Arreton, Whippingham, Newchurch, Godshill, and Freshwater.

There is no evidence that Fitz-Osborne founded Carisbrooke Priory. Engaged as he was in settling the kingdom during the few years he lived after the conquest, it is exceedingly unlikely that he spent much of his time in the Isle of Wight, and when there it is probable that his attention was largely concentrated upon the work in progress for strengthening the castle.

<sup>1</sup> Mr. Stone tells me that the copy of the chartulary from which he quotes is probably that of Mr. Kingswell made in the sixteenth century. He found it among the Cromwell Russell, MSS.

We gather, too, from Domesday Book that he busied himself in dispossessing the Saxon owners of their land, which was done in a far more drastic manner here than in the rest of the kingdom, for whereas the king, generally speaking, confiscated only the lands of the active supporters of Harold, Fitz-Osborne ejected all but the officers or servants of Edward the Confessor. Of course the Abbot of Lyra would send agents to collect the revenues of the Abbey in the Isle of Wight, and it is equally certain they would sojourn in Carisbrooke, not only because it was central but because it was the place of residence of Fitz-Osborne and subsequently of the Lords of the Island, and eventually they would have a house there. The date of the priory is, in a measure, settled by the charter granted in the reign of Stephen to the Abbot Hildearius and Convent of Lyra by Baldwin de Redvers, Earl of Devon, the 4th Lord of the Island. He was the son of Richard de Redvers, 3rd Lord, who died in or about 1135; and, as Baldwin revolted against the king and was not reinstated in his offices and possessions until after pacification of the country, it is probable that the date of the charter is not much earlier than the middle of the 12th century, and certainly not later, as he died at Quarr, in 1155, in the 1st year of Henry II. It was he who sank the deep well at the castle. The charter, after confirming the grants of Richard to the Abbey of Lyra, states that it is on condition that Geoffrey the Clerk shall enjoy one moiety, and Stephen the Clerk the other moiety, (of the income of the church at Bowcombe), during their lives, paying thirty shillings each year to the Abbey of Lyra in acknowledgement of its being the mother church; and after their deaths the Church of Carisbrooke, that is to say, Bowcombe, shall remain to the Abbot and Convent of Lyra to be by them freely enjoyed. So when Geoffrey the clerk and Stephen the clerk died, the Abbot and Convent of Lyra came into full possession of the manorial church at Bowcombe which they decided to pull down and to build a new church at Carisbrooke, in the more populous part of the parish on the land granted by Baldwin de Redvers out of his manor at Alvington.

It is not certain which was built first, the priory or the church. There may be something in the view which Mr. Stone holds, viz., that the door in the north wall of the church which

led into the cloister is, apparently, somewhat later in date than that building, being transitional-Norman-Early-English, and that the return wall at the north-west angle of the church in which is the jamb of the cloister door is not at right angles to it. Other authorities, however, consider that it is of the same date as the south door. The monks may have been comfortably housed, possibly in what became the chantry house, on the site of the present Sunday school, and waited until the church and the chapels at Newport and Northwood were built before taking the other work in hand. The 7th Lord, Richard de Redvers, who died in 1184, saw to the building of the chapel of Newport, for the use of the increasing population of the "new borough on the Medina," whom he had endowed with a charter of privileges. Northwood was evidently built in part at the end of the 12th century also, and as late as 1305 it was designated a "chapel" of Carisbrooke. It would seem probable, therefore, that the monks built their priory after the church and its chapels at Newport and Northwood were completed. It may have had a prior and three or four monks with lay brothers at first, but later more would be required for the services of the chapels and the cultivation of farms and granges.

Godfrey, Bishop of Winchester (1189—1205) empowered the Abbot to convert the church of Carisbrooke and chapel adjoining it *ad usus suos proprios*.

Disputes naturally arose between the Bishop of Winchester and the Abbot of Lyra, and between the lords of the Island and the Abbot, and some of the cases were referred to the Pope. The profits of Godshill, Arreton, and Freshwater were specifically assigned to the Abbot and monks of Lyra, for the purpose of making provision for the poor and to support hospitality. At their request the assignment was confirmed by Pope Calixtus III. and Pope Innocent III. A dispute with reference to the appointment of Vicars to these benefices was referred about 1359, to Pope Alexander IV. who expressed an opinion against the appropriation of parochial churches by religious houses "by which the worship of God was lost, hospitality was intermitted, episcopal rights were detained, the doors of charity were shut against the poor, and the encouragement of studious scholars was abated," &c.



By the taxation of 1291 the temporalities of Carisbrooke Priory were declared of the annual value of £28 1s. 2½d. The various churches of the Island pertaining to the Priory or the Abbey of Lyra at that time were of the following annual values:—Carisbrooke, £80; Freshwater, £60; Godshill, £66 13s. 4d.; Newchurch, £66 13s. 4d.; Arreton, £33 6s. 8d.; Whippingham, £24; and Newtown, £8. Of these Carisbrooke and Arreton were appropriated to the Abbey of Lyra.

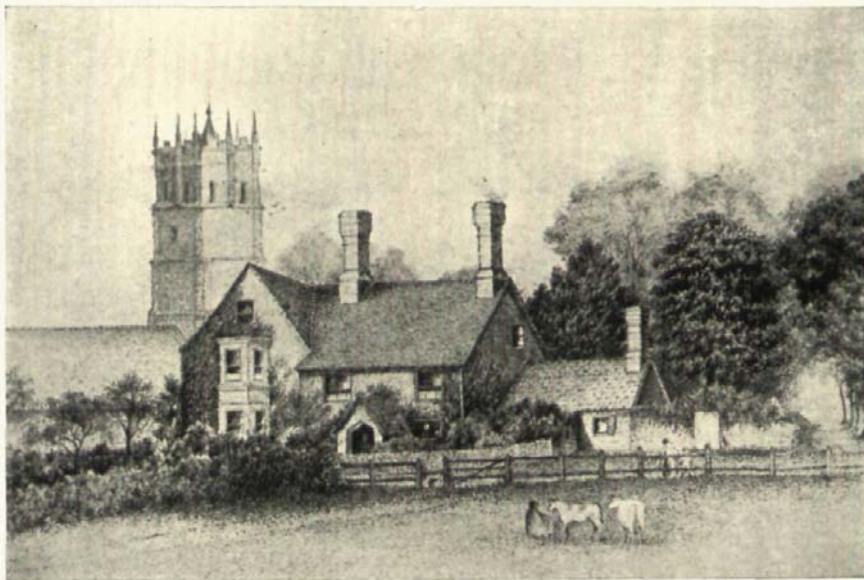
Edward I. seized the revenues of the alien priories, Carisbrooke among them, by aid of which to carry on his French war. By a writ in 1294 directing that all alien priories (*de terra et potestate Regis Franciæ,*) in the kingdom, together with all their lands, tenements, goods and chattels should be taken into the king's hands, and that the priors and monks of the Isle of Wight priories, together with those near the coast on the mainland, should be removed into the interior of the country that his enemies in France should have no assistance from them. It cost 4s. 4d. to remove the abbot and five monks from the Island to a place remote from the coast.

Pope Boniface interfered in the war, and at length the two Kings submitted to his arbitration. The monks returned to Carisbrooke and remained until Edward III., in 1337, commenced the "hundred years" war with France, when they were again ejected.

Earl Baldwin had claimed the right to nominate monks to the Priory, and, in 1279, Isabella de Fortibus, the Lady of the Island, a very militant person, claimed to hold the lands during the vacancy of a prior, and summoned William de Perans, who had been appointed by the Abbot of Lyra, to appear before her court for entering into possession without her consent and approbation. On appeal to the King, Isabella failed in her contention, and we find that in 1298, Edward I. recognised the right of the monastery of Lyra to the custody of the temporalities during a vacancy in the priory. Thus the king in settling the disputes between Isabella and the monks disallowed finally the claims of the De Redvers with reference to the priory. The appeal of the monks was the culmination of a sharp contest of petty annoyances on both sides.



CARISBROOKE CHURCH about A.D. 1817.  
Showing Barn which apparently was part of the Priory itself.  
From a Drawing by I. HASSELL.



CARISBROOKE CHURCH AND PRIORY FARM.  
From an Etching by LADY DE HORSEY.

In the Record Office there are two documents concerning the seizure of the alien priories in the Isle of Wight. The first contains an account rendered by Richard de Afton, formerly steward of the household of Isabella de Fortibus, of the real and personal property which he had taken in August 1295, in obedience to the writ of 1294, from the alien priors and monks of Carisbrooke, St. Cross, St. Helens and Appuldurcombe, and which he handed over to Simon Stoke on November 17th, 1295. It also contains a report in detail of the defensive works executed by him and Gilbert de Arden, the inspector of such works, for the protection of the coast of the Island against "the King of France and other the King's enemies." The second is the report of an inquisition taken by Simon Stake on the Wednesday, Thursday, Friday and Monday following the feast of St. Clement, November 13th, 1296, for Richard de Afton and Gilbert de Arden, of the goods, and chattels of the four priories, signed by them on behalf of the King. The returns are made by seven sworn commissioners—*juratores*. Among them were Henry de Oglander, Russell de Yaverland, Evercy de Standen, John the forester, Adam the carpenter, Adam the tanner. The jurats all assert ignorance of the removal of any treasure in gold or silver, or of any debts due to the prior. They then state that on a certain day Richard de Afton and Gilbert de Arden entered the priory, expelled the prior and monks, and took possession of their goods and chattels, of which they proceeded to furnish a priced inventory. This inventory varies somewhat from that of the first document. For example, it states that by the King's command the palfrey of the Prior of Carisbrooke, valued at £4 10s. 9d., and the sumptor-horse of the Procurator (the factor or steward) of the Abbey of Lyra, valued at £1 6s. 8d., together with the priory white horse, valued at one pound, and its equipment, were returned to them. The first item in both inventories is the money received from debts due, and the tithes and rents. The second is a list of agricultural stock and other produce, corn, horses, oxen, cows, sheep, lambs, pigs, wool, cheese, bacon, geese, chickens, suet for making candles, and so on. We find there were 11 plough horses, 2 draught horses, a two-year-old colt, a mule, 51 oxen, 1 bull, 22 cows, 8 heifers, 15 calves, 3 sheep, 106 lambs, 1 boar,

4 sows, 42 pigs, 23 young pigs, 7 sides of bacon, 2 poids of cheese and 3 sacks of wool. Then comes an account of the expenses of working the land, repairs of buildings and the like, and then the articles of military furniture belonging to the Priory. The Prior of Carisbrooke had granges at Shate, Chale and Northwood. These returns are very interesting for they convey a good idea of what farming was like in the middle ages, and the value of produce. From them we gather that the Carisbrooke produce was, speaking generally, higher than that of the other priories. The price of wool was depressed and remained so until after the Black Death of 1348, but the priory wool was below the average— $\frac{1}{3}$  a petra (stone) or 40/- a sack. There were great variations however, in the number of pounds in a petra. One thing is certain, these French monks greatly improved English agriculture.

The inventories included an account of the profits of the priory mill. The very large number of corn mills in the Isle of Wight even in recent times, is remarkable. Thirty four are mentioned in Domesday. We know that Carisbrooke mill, (which is now the pumping station at the waterworks) belonged to the manor of Alvington. One of the Bowcombe mills was probably that of Carisbrooke Castle, and it may have been on the site of the paper-mill, the remains of which I remember on the left of the road leading from Clatterford to Froglands. I am unable to indentify the other Bowcombe mill, which probably belonged to the church and passed with it to the monks; but I am inclined to conjecture that there was a mill in Miller's Lane, that it had an "under-shot" wheel, and that it was the mill of the Priory.

In the inventories of Richard de Afton and Simon Stoke the military furniture of Carisbrooke Priory is also given: A breast-plate, a hauberk (armour for the neck and breast), a corslet, a pair of iron shoes, an "acketon" (coat of mail), two lances, and a pair of treppaex (coverings of horses). The inhabitants of the Isle of Wight held their land, not by ordinary feudal tenure, but by the obligation to protect its stronghold, Carisbrooke Castle. In the thirteenth year of Edward III., the Prior of Carisbrook furnished six men-at-arms, while the Vicar supplied two bowmen for the defence of the Island. We

find, with reference to this system of defence, that as late as 1638 a watch was kept and two men maintained on Alvington Down, under the command of Captain Harvey of Alvington Manor. The widow of Sir Nicholas Wadham sold Alvington to the Harveys, from whom it passed to the Leighs, whose descendants sold it to Sir John Millar. The Millars were holding it at the end of the 18th century, when a watch was again kept on Alvington Down.

At the beginning of the 14th century there appear to have been turbulence and irregularities in connection with the priory. In 1307, the monks took forcible possession of Godshill Church. In 1317, we find, from the Register of Bishop Stratford, that a commission heard the confession of John Poucyn, Prior of Carisbrooke, but the nature of it does not appear. In 1332, there was a great disturbance at the priory, when Robert Werner, Perpetual Vicar of Carisbrooke Church, assaulted a cleric to the extent of shedding his blood, and had to go to Rome to get absolution from the Pope.

In 1340 we find that the monks again took forcible possession of Godshill as they had done in 1307. They also got hold of Arreton. On the appeal of the Bishop of Winchester, William of Wykeham, the King interfered in each instance.

On October 8, 1403, a commission took evidence on the conduct of Odo de Ulnis, Prior of Carisbrooke, who was accused of gross immorality, and of leading a dissolute and infamous life. He was suspended pending a decision of his case.

The grants to the priory itself were of small extent and value. The prior was simply the representative of the Abbot through whom the revenue of the Abbey was forwarded. In 1333 the Prior of Carisbrooke as proctor in England for the Abbot of Lyra contributed five marks towards the expenses of the marriage of the king's sister, Eleanor, with a proviso that such contribution should not prejudice the priory as a precedent.

Edward III., probably between 1337 and 1340, ordered Thomas de Ashgrale, Sheriff of Southants, William de Dale, Constable of the Castle of Carisbrooke, and Harry Romyn to survey the Priory lands, as he was not satisfied with the return from them. They assessed the annual value at £144 13s. 2d.

In 1374, the Prior of Carisbrook petitioned the King against the exactions of the Sheriff, setting forth that the enemy had burnt their granges and cow houses and conventual buildings and had also ravaged the property of their tenants and parishioners. This had reference, of course, to the descents of the French on the Island, which were so frequent in the fourteenth century. Sir Theobald Russell, of Yaverland, routed these invaders on one occasion at Bembridge and drove them back to their ships at St. Helen's Point. In 1377 the Island suffered most severely from a descent of the French in August, when they ravaged it, burning the towns of Newport, Frenchville (Newtown), and Yarmouth, and pillaging the inhabitants. It was this invasion the tradition of which has been handed down to this day. Carisbrooke was successfully defended by Sir Hugh Tyrrel. A large number of the French fell into an ambush and were slaughtered, and Peter de Heyno, their commander was shot. The road to the south of Newport known as "Deadmans Lane," forty years ago, was the traditional scene of the fight, and "Node Hill," or "Noddies Hill," the place in which many of the slain were buried. The curious and indefensible action of the Corporation in substituting for the ancient names of streets in Newport modern ones has not been wholly successful, for "Upper St. James' Street," is still by many called "Node Hill."

The revenues of Carisbrooke were subsequently granted to the Yorkshire Carthusian Abbey of Montgrace, founded in 1396 by William Holland, Earl of Kent, grandson of the Thomas Holland, whose widow married Edward the Black Prince. William Holland was attainted and executed by Henry IV. for having espoused his deposed kinsman Richard's cause against the king, who resumed Carisbrooke Priory, and restored it to Prior Thomas Val Oscul on condition that the customary tribute to Lyra should be paid to the Crown, and that only English monks should be appointed in future.

A survey of the Priory in 1385 gave the annual value as £86 13s. 4d. In 1446, the value was £194 1s. 2½d., whilst in 1538, when it was in possession of Sheen, it was £133 6s. 8d.<sup>1</sup>

In the time of Cardinal Beaufort, the church or priory of Carisbrooke was valued at 20 marks per annum, the Vicarage at 16 marks, and the pro-curacy of Lyra at 40 marks.

Worsley gives, in appendix XLIX. of his history, the rents and profits of all such lands of Carisbrooke Priory as were appointed by Richard Worsley to George Worsley, his son, from the feast of S. Michael the Archangel, 1565, unto the feast of S. Michael next ensuing, 1566. From this it would appear that a clear profit of £144 19s. 6d. was yielded.

From various sources Dr. Cox has compiled the following approximate list of those who were Priors of Carisbrooke about this time :—

Hugh temp. Henry II.  
 John de Insula, circa 1190.  
 William de Gloucester, circa 1205.  
 Robert of S. Pier-sur-Dire, circa 1257.  
 Andrew, circa 1264.  
 Richard Preause, circa 1279.  
 John de Caleto circa 1286.  
 Warin Pyel, circa 1298.  
 John Poucyn, circa 1313.  
 Blase Doubel, circa 1336.  
 John Pepyn, circa 1348.  
 Nicholas Gavaire, circa 1361.  
 Peter de Ultra Aquam, circa 1363.  
 Thomas de Val Oscul, 1371.  
 Odo de Ulmis, 1401.  
 Nicholas de Ulmis, 1405.

In 1414, the alien priories were dissolved by Act of Parliament with the sanction of Henry V. and Archbishop Chicheley and the endowments of Carisbrooke were conferred by the king on the Carthusian house of forty monks, founded by Henry of Monmouth at Sheen or Sheane in Surrey, which afterwards took the name of Richmond, given it by Henry VII. because his father and he were Earls of Richmond.

<sup>1</sup> *Vict Hist. of Hants, Vol. II., 231.*

It is by no means certain what happened at Carisbrooke after the Carthusians took possession. It is well-known that the Carthusians have always continued an undivided community in their monasteries. They may have kept up the cultivation of their lands in the Isle of Wight at the commencement of their tenure of them, but the probability is, that they leased them at an early date. They had their duties to their churches, and in 1470, they built the church tower at Carisbrooke, and constructed the windows in the north wall when the cloister roof fell or was removed. But it may be regarded as certain that after the Benedictines left and the Carthusians came into possession there were no monks living permanently at Carisbrooke.

We find from a dispensation granted by Henry VII. (Nov. 3, 1505), to Sir John Leigh—by which, contrary to statute, he was permitted to hold at the same time, the manor of Appuldurcombe, the Priory of Carisbrooke, Cleveland and Waiteshale—that the monks of Sheen had leased to him the great tithes and lands of the priory (the small tithes were appropriated to the Vicar, whose patron was the Crown). Sir John Leigh's only daughter, Anne, was married to Sir James Worsley in 1512, and carried with her into the Worsley family the lease of the Priory of Carisbrooke. Sir James Worsley's son and heir, Richard, took possession of the priory lease, which, with the tithes of Godshill and of Freshwater, had been renewed to Sir James Worsley at the annual rental of 200 marks. In the appendix XLIX. of Worsley's History, already quoted, is given a list of the profits of the priory and other lands appointed by Richard Worsley to his son George in 1565. This George and his brother John were killed by a gunpowder explosion in the lodge of Appuldurcombe in 1567. Ursula, Richard's widow, took over her late husband's lease, her right to do so being disputed—unsuccessfully, however—by his brother. This Ursula was second daughter of Henry St. Barbe, Esq., of Ashington, Somerset. She afterwards married Sir Francis Walsingham, Queen Elizabeth's celebrated Secretary of State, and had a daughter Frances, who was successively the wife of Sir Phillip Sidney, of Robert, Earl of Essex, beheaded in 1600, and of Robert, Earl of Clanricarde, who, in 1628, was made Earl of St. Albans.



We learn from the *Domestic State Papers* that Elizabeth made Walsingham, a grant of the Priory in reversion for 31 years for a fine of £200 and an annual rent of £105.

In a note to his *Ecclesiastical Antiquities of the Isle of Wight*, Mr. Percy Stone gives an extract from Mr. J. Kingswell's notes, temp. Eliz., which is very interesting. From this, it is evident that when Walsingham came into possession of the lease, the priory buildings had been converted into a farmhouse, which had been permitted to become ruinous.

"The scite of the Priory of Carisbrooke with the demesne grounds.

Francis Walsingham, Esquere, holdeth the Scite of the Priory of Carisbrooke with a hall and buttrie under one Roofe and III. Chambers on the same, cont. in length XIII. foote, and in bredth XVIII. foote. A Kitchen and one Larder under one Roofe with one Loft over cont. in length IV. foote, and in bredth XXV. foote. One Stable and one Oxehouse under one Roofe cont. in length XIX. foote, and in bredth XIX. foote. One Maltinge-house cont. in length IXVIII. foote, and in bredth XXIII. foote. One barne cont. in length IXXXI. foote, and in bredth XIX. foote, and one Doue house adioyninge. All Ruinous and in decaie of Repacon with a curtilage, a garden and orchard adioyning cont. by est one acre and di (half) of ground, &c."

Walsingham died deeply in debt, incurred in the public service, April 6, 1590. Very different were the circumstances of Walsingham's contemporaries after their service to the State. Camden says that Walsingham "had brought himself so far in debt that he was buried privately at night in St. Paul's Church, without any manner of funeral solemnity. Ursula, Walsingham's widow, "the poor old widow of Her Majesties' ancient own servant," memorializing the Queen, begged for the reversion of the Priory of Carisbrooke, which she had in lease, twelve years, and which was all the living left her by her first husband, Mr. Worsley. She had paid Her majestie since the death of her late husband by the sale of a good lease, &c., £16,000; but to do so she had been obliged to take up money on interest, to repay which she had been forced to sell

Walsingham House in London, and Fulham Vicarage. She lived only just over a month after sending this memorial, and was buried by the side of her second husband in St. Paul's Cathedral.

Sir Thomas Fleming purchased the lease of the priory. Its demesne lands have passed through many hands since those days. At the end of the 17th century they were held by Sir Thomas Miller, at the end of the 18th century by Mr. Dummer, at the end of the 19th century they were, as they still are, in the possession of Mr. Tankerville Chamberlayne, M.P.

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