

*Some notes on the history of*

# POCKLINGTON CHURCH

*compiled by*

CANON GRAHAM CHRISTIE, B.A.



Thought to be from a picture by Michael Tayleure, died 1916, aged 88.

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Price 50p.

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Our present churchwards are  
Wing Commander R. S. Mason, M.B.E.  
and Mr. Alan Hobbs (see foot of page 18)

paper printed  
in 1967  
by the  
author

First Published 1974  
Second Impression 1976  
Third Impression 1981  
Fourth Impression 1984  
Fifth Impression 1991

The re-publication of this account of Pocklington Church has been made possible by the generosity of

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**Additional note:**

Mrs. M. Jackson of New Street has presented to the church carved heads of Henry III and His Queen (1216-1272) made from a beam (believed to be of that period) removed from the roof in 1901. The heads were carved by James Sowerby for John Stubbs (1830-1909), whose grandfather, Richard Stubbs (born 1774) made the stocks, dated 1818, now inside the Public Library.

Our present churchwardens are:  
Wing Commander R. S. Mason, M.B.E.  
and Mr. Alan Hobbs (see foot of page 18).

IF YOU HAVE CHILDREN WITH YOU PERHAPS YOU WOULD LIKE TO GIVE THEM A GAME TO PLAY WHILE YOU LOOK AT THE CHURCH. IF SO, SEE PAGE 19.

#### ACKNOWLEDGEMENT

I am greatly indebted to those who have written before about Pocklington Church, and would mention especially the article by Dr. Alex D. H. Leadman, F.S.A., in the Yorkshire Archaeological Journal (Published as Parts 53 and 54, being the first and second parts of Volume XIV, dated 1896), an anonymous "Guide for Visitors" printed in 1924 and revised in 1931, Mr. David Neave's excellent study, "Pocklington 1660-1914", dated 1971, the writings of the Rev. J. H. Wicksteed, Vicar of Pocklington 1876-1893.

Dr. H. C. Morgan, of S. John's College, York and S. Helen's Gate, Pocklington, has supplied two drawings and given helpful advice for which I am most grateful.

I thank Mr. C. J. Solomon, M.A., of Pocklington School, and Mr. C. B. L. Barr, M.A., A.L.A., Sub-Librarian of York Minster Library for kindly reading the typescript to check for errors, though any faults or inaccuracy are my own responsibility, not theirs.

I am also grateful to my wife and Miss Dianne Scaife for help in preparing the text and to Mr. Alwyn Simpson, for practical assistance given.

Graham Christie,  
Pocklington Vicarage,  
1974.

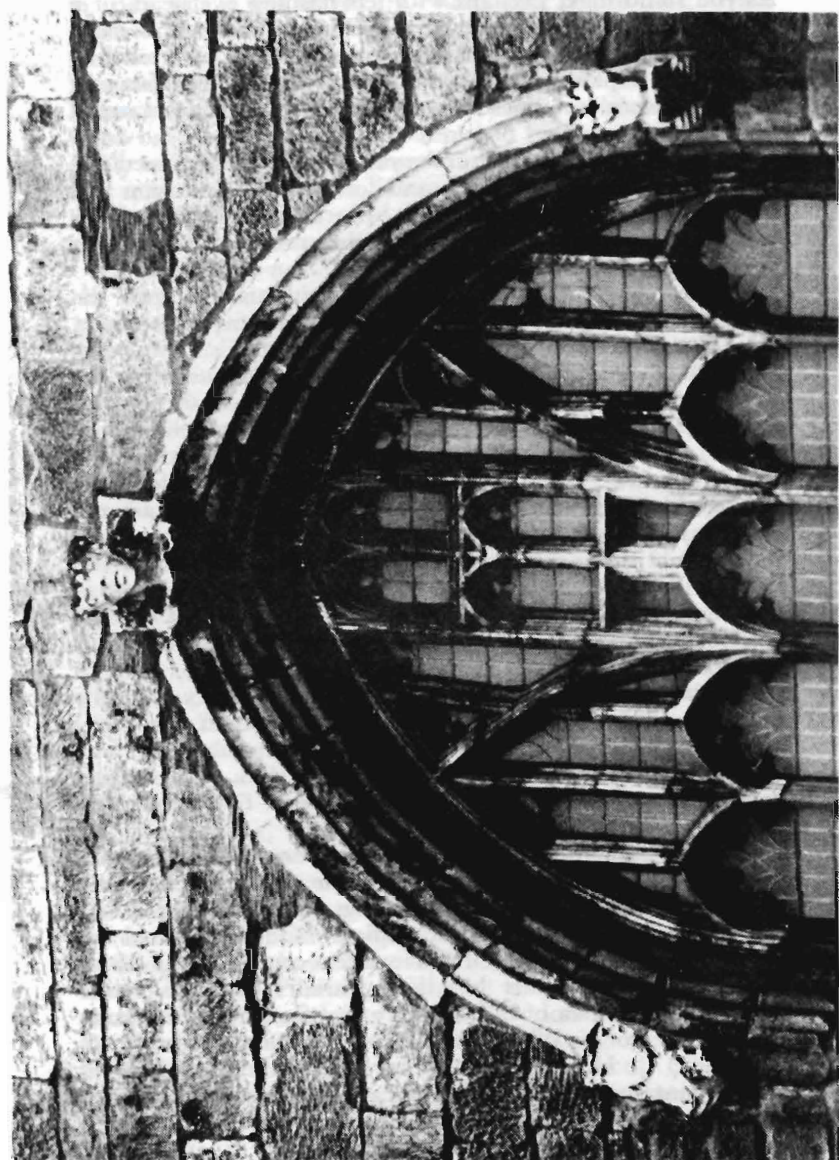
We sincerely thank our sponsors for their public spirited support which makes it possible to devote all the proceeds from the sale of this book to the upkeep of this Church for the benefit of ourselves and future generations.

When looking at churches it is best to start with the outside. A walk round Pocklington Church will reveal that it is cruciform, that is built in the shape of a cross (the symbol of the Christian faith), two transepts forming the arms. Lady Chapels were built to one side of chancels, it is said, to represent Mary standing by the Cross, while the fact that the chancel is often slightly "off centre" from the nave (as in Pocklington) is said to be a deliberate attempt to represent Christ's head inclining on the Cross.

Standing at the base of the west side of the tower, which is 120 feet high and the date of which is about 1420, we look up to see three courses, the windows having hooded mouldings. The lowest window has at its apex a priest reading a book, while two other heads adorn the terminals. They are probably meant to represent the chief ministers at Mass – the Priest with his attendant Deacon and Sub-Deacon. They have been called the Three Preachers, and as they look out on those passing by in the street, are a useful reminder that the Church's duty is to preach to those outside rather than merely to those who attend within. There are normally three Anglican Priests who use this Church in Pocklington to-day – The Vicar, The Curate and the School Chaplain, so that the ancient carving has a modern relevance! On the summit once stood a brazier, which would be filled with hemp soaked in pitch and lighted to form a beacon, one in a chain which linked up to form a signal of fires from Lincolnshire to Durham. It was used at the time of the Spanish Armada and communicated with Holme-on-Spalding-Moor in one direction and Wilton Beacon on the top of the Wolds in the other.

Moving round the Church on the north side we notice a stream running by and it was probably here that the first Pocklington Christians were baptised. The early Christians preferred "living" water, i.e. running water, for baptism and in the old days the stream crossed the road uncovered. We shall return to the significance of this stream and why the Church was founded here when we look at The Sotheby Cross inside. At the east end of the Church on the chancel wall we shall see a tablet (much decayed alas!) which commemorates the tragic death of the Flying Man. The entry in the Burial Register reads as follows:—"1733 April 10th Thomas Pelling from Burton Strather in Lincolnshire, a Flying Man, who was killed by jumping against the Battlement of ye Choir when coming down ye rope from ye Steeple (was buried)." The rope was fixed to one of the pinnacles of the tower and the other end attached to a windlass placed near the Star Inn which stood where some modern shops now stand (Colbecks, Zernys etc.). The Flying Man was furnished with "wings" of material stiffened by attachment to stays and giving the appearance of a bat. These were fastened to his arms and





legs and one heel was attached to a pulley running on the rope, which was allowed to become slack thus causing the accident. As you stand here, perhaps with jets dashing overhead, or a silent glider from the nearby airfield, remember this early exploit, and the days when men made a living by travelling from place to place with some kind of show (e.g. a performing animal) before our times of highly commercial and organised entertainment.

Times change; the Church yard is no longer used for burials, but if you now turn and look behind you, you will see a plot of grass, surrounded by ornamental trees – our Garden of Remembrance where ashes may be placed after Cremation.

At the angle of the chancel and the south aisle you pass the so called “treasure tomb” of Mr. Gyles Bateson, behind a loose panel of which some thieves hid stolen goods many years ago. Most of the buttresses are old and go back as far as the twelfth century, but just before you reach the south porch is one which had to be rebuilt with new stone in 1965 when £3,500 was spent in restoring the church including the clock face in the tower. Some of the stones on the south side of the chancel had to be renewed. An interesting find was a large number of shells of fresh water clams used to keep the stones in place while the mortar set. They no doubt came from the stream. Wooden pegs are now used. Above this new buttress is a sundial which says in Latin “Who dares to say that the sun is false?” There is no record of its date, but it was moved to its present place in 1854.

Now we enter by the south porch. The old porch was blown down in 1884 and the present one dedicated on 6th May, 1885, but the old Early English doorway was preserved as was the doorway into the Church. Its date is about 1250. The floor of the porch consists of very fine Minton Tiles subscribed for by the children of the Parish.

If before you enter the Church you turn round and look up you see some of the oldest stones of the Church – typically Norman. There are zig-zag mouldings (which Baring Gould who wrote “Onward Christian Soldiers” said represented the waves of the sea over which the invaders came) a beak-head, and a cat’s head (part has disappeared – perhaps Lewis Carroll got the idea of the Cheshire Cat from it, in the same way that he got his White Rabbit from a carving in St. Mary’s Beverley). J. H. Wicksteed, Vicar of Pocklington, 1876 to 1893 maintained that the cat’s head was part of a heathen image dug up from under the porch where it had been placed in order that Christian feet might tread over it, and that it indicated that the site of the Church had formally been used for heathen worship. It is true that Christian churches were often built on the sites of heathen shrines.



As you enter the Church you will see on your left a board which gives a list of Vicars, starting with Robert De Kernetby in 1349, but it was served by Priests long before that. Walk towards the font under the great west tower, but pause and look for the consecration Cross on the south east tower. The eleventh century font is a single piece of fossil limestone. What happened to the original base no-one knows. A red brick base was discarded and replaced by the present one in 1881, and though unkind things are said about its unsuitability the marble pillars have interesting pre-historic shells embedded in them and now that Victoriana are appreciated perhaps we may be more tolerant.

Looking to the north of the font you will see what is perhaps the Church's most treasured possession, the Sotheby Cross. It was discovered in 1835 buried in the churchyard, where it had probably been hidden for safety during the Civil War, and re-erected in 1855 and positioned as at present in 1879. The style, particularly of the representation of the Trinity on the north face, indicates a period between 1360 and 1400. John Sotheby is seen on the west face and an original inscription begs you to pray for his soul. The south face shows the crucifixion, while the east face depicts Bishop Paulinus with Crozier and Vestments. The inscription on the restored base below gives the clue of the date of the Church's foundation. In English it reads, "Paulinus here preached and celebrated A.D. 627."

At this time Christianity was little known in this area, there were some Christians no doubt among the Roman soldiers who occupied York. Constantine, who became the first Christian Emperor of the Roman Empire was proclaimed and crowned at York. A Christian Bishop from York attended a Conference at Arles in A.D. 314.

In A.D. 627 however, Northumbria was heathen land. Edwin, its King, wished to marry the Princess Ethelburga, sister of the King of Kent. That part of the country had been converted to Christianity by the mission of St. Augustine in 597 A.D. Ethelburga was only allowed to be Edwin's Queen on condition that she might bring her own Christian Bishop as Chaplain and have leave to practise her own religion, and that the Bishop Paulinus might be allowed to persuade the acceptance of Christianity in the Kingdom of Northumbria. We do not have space to recount the long story of events which led to Edwin's conversion and that of his subjects. Edwin was delivered from his enemies, and of particular local interest is the incident which occurred at Aldby Park, the old Roman city Derventio on the Derwent, near Stamford Bridge, the home of Mr. and Mrs. C. M. V. Winn.

Here there was a royal palace (the old earth works of which can still be seen) and here an attempt was made upon the





SOTBY  
CROSS.

(LATER SPELT SOTHEBEE,  
LATER STILL SOTHEBY.)

H.C. MORGAN  
1974.

King's life by an assassin with a poisoned dagger. Lilla, the King's minister threw himself between the King and the assassin thus losing his own life. It was a memorable night. The King's wife gave birth to a daughter, and both were safe and well. Paulinus was allowed to consecrate the baby to Christ. Edwin established his Kingdom and fulfilled his promise to give a hearing to the Christian Faith. Somewhere (most authorities say Londesborough, but why not Aldby Park?) Edwin conferred with his principal friends and counsellors.

Coifi, the Chief of the heathen priests declared his disillusionment with the old beliefs and his readiness to accept a more positive faith. One of the King's counsellors made the speech which will never be forgotten:—

“The present life of man, O king, seems to me, in comparison of that time which is unknown to us, like to the swift flight of a sparrow through the room wherein you sit at supper in winter, with your commanders and ministers, and a good fire in the midst, whilst the storms of rain and snow prevail abroad; the sparrow, I say, flying in at one door, and immediately out at another, whilst he is within, is safe from the wintry storm; but after a short space of fair weather, he immediately vanishes out of your sight into the dark winter from which he had emerged. So this life of man appears for a short space, but of what went before, or what is to follow, we are utterly ignorant. If, therefore, this new doctrine contains something more certain, it seems justly to deserve to be followed.” The other elders and king's counsellors, by Divine inspiration, spoke to the same effect. (Quoted from Bede's Ecclesiastical History).

The result was a decision in favour of the religion of Christ. The old centre of heathen worship was at Goodmanham (the God-man's home) which lies off the York-Hull Road. It was probably not a Temple, as Bede thought, but an ancient tree shrine, shrouded in mystery. The daring Coifi was the first to cast his spear into the sacred enclosure. The heathen God (Woden?) made no answer, and the shrine was destroyed by fire. The triumphant party rode back to York, presumably stopping the night at Pocklington and baptising the first Christians in the beck and celebrating the Christian Communion in the open air. No doubt a rough wooden cross was set up to mark the spot replaced by the present stone Sotheby Cross many years later. The Church was built to house the font which became necessary to baptise infants and a permanent altar to celebrate the breaking of bread. Pocklington Church had begun. Foundations of an early Saxon Church have been found under the present edifice.

Before leaving the tower some mason's marks **should be** noted on the north-east pier (and marks where perhaps **former**



parishioners sharpened their weapons). The capitals have carved heads suggesting grief, pain, despair, derision etc. They might be meant to show the results of human sins. The pig's head and a man with a vine growing from his mouth might represent gluttony and drunkenness. The heads of a man and his wife could represent the Lord of the Manor and his Lady. William the Conqueror made Earl Percy Lord of the Manor. Above you is a ceiling restored under the direction of Temple Moore in 1891. Formerly there had been a Minstrels' gallery for choir, and orchestra of four strings, a piccolo, and a cornopean.

Above is the ringing chamber, and above this the bells. The old ones bear the following inscriptions (in Latin) and dates:—"We praise Thee, O God" 1754. "Come to Pray" 1712, "Glory to God in the highest" 1739, "To God alone be glory, peace be among men", 1650, "Remember death" 1722.

In 1914 a treble bell was presented by Francis Scaife and his wife Mary Jane to commemorate their silver wedding. Two more bells were added in 1952 and the great west window restored in memory of George Scaife, his wife Jane, and his son Francis, and their son's wife Mary Jane. The total weight of the bells is 62 cwts. 1 lb. 3 oz. John Wesley, who visited Pocklington 18 times and found much opposition, records that in July 1757 while he was preaching in the main street, "a large mob soon gathered on the other side, and for fear that they should not make noise enough, the good churchwardens hired men to ring the bells. But it was lost labour for still the bulk of the congregation heard till I quietly finished my discourse".

The curfew used to be rung, and annually on December 1st was continued for an hour, by a donation and request from a man who had become lost on the moor (before the Enclosure Acts 1756-57) when returning from Stamford Bridge Fair but found his way by hearing the bells of Pocklington.

Now enter the nave. The Church was mainly built between 1200 and 1450, the north arcade of the nave, the north transept and the south aisle are in the Early English Style, the south transept and the Lady Chapel in the Decorated Style and the chancel and clerestory, like the tower, in the Perpendicular Style. There are said to be remains of the Norman building in the north pier of the chancel and from its strength it suggests that once there was a low central tower. Steps lead up to a door above the pulpit which would originally lead out on to the Rood loft. Behind the Cross and any figures there might be, would be a wooden screen the supports of which can still be seen in the chancel arch. Such screens were often decorated with scenes of the Last Judgement, but were generally destroyed at the Reformation. The priest would no doubt ascend the steps and sing the Gospel at

Mass from the door in the turret, in dramatic fulfilment of Christ's words "What you hear in the ear that proclaim on the house top". The Gospel was always sung facing North indicating its proclamation to those still in darkness, upon whom the light of the Gospel had not shined. The early church would be without aisles but about the end of the twelfth century or early thirteenth, the north aisle was added. The south aisle dates from about fifty years later. Some say that the plainer style and some other indications in the structure of the Church, show that scarcity of funds caused a change in plans. The capitals of the pillars on the north are finely carved, showing from west to east, the horizontal figure of a man and fruit and foliage, two men crawling through branches and pomegranates, and two men wrestling and a head, and a bird with a beast's head meeting a beast with a human head. An interesting legend says that the two men wrestling are the master mason and his son. That the son was told that he was too inexperienced to carve and after a struggle with his father hid himself when all had gone home from the day's work, coming out of hiding to carve himself and his father in combat to prove his ability. The father approved the work and allowed him to finish with his frolics. The man's face could be Lord Percy who intervened. Or the scene could be the well known story of Jacob wrestling with the Angel while God the Father looks on.

Notice the Royal British Legion Memorial and Roll of Honour in the north aisle. Windows and Plaques in various places commemorate the Powell family to be mentioned later.

A Chapel was added or reconstructed on the north of the chancel about 1320. Records show that a Chantry Chapel was founded for the Soul of Remigius de Pocklington, a former Sheriff of Cumberland and holder of the Albemarle Estates in Holderness. We have the names of two of the priests, William Brown, who died 27th November, 1545 and William Moody (or Moodie), who was the last, as Chantry Priests were abolished in 1547. He died 2nd January, 1548. Such Chantries were endowed so that a Priest might celebrate Mass for the souls of the departed. The chancel itself was rebuilt about 1420 and at the same time the clerestory was put in above the nave and the west tower added. Before you enter the chancel look at the fine Sotheby Renaissance Monument on the north wall of the north transept.

Now look at the carved pulpit designed by Temple Moore and executed by Messrs. Elwell of Beverley in 1881, provided by public subscription in memory of a beloved Dr. Thomas Wilson. It forms a fitting tribute to the devoted service received by Pocklington from the Medical Profession, and the two panels representing a physical healing (by the Good Samaritan) and a spiritual healing (by Peter and John for the





lame man) are singularly appropriate. A former curate thought he could improve the carving by reducing the size of the characters' noses. We refrain from comment.

Looking down below the Pulpit you see a fine gravestone with a floriated Latin Cross and the inscription in Latin, which says "Here lies one Margaret Easingwald sometime Prioress of this place whose obit will be September 29th 1512". It is the sole remnant of a Benedictine Nunnery of St. Mary at Wilberfoss. But why is it here? Legend says that she and John Dowman (or Dolman) who founded Pocklington School in 1514, were in love. He was in Holy Orders and therefore could not marry (some say the families disapproved the suggested marriage). She consoled herself with a family of

nuns, her spiritual daughters, and he gave himself to the creation of a Free Grammar School for boys. When Margaret died her spirit would not rest but haunted the nuns who therefore took up her body and brought it to be near John Dolman that she might have peace. The crack across the tombstone is cited as evidence of it having been dropped in transit. The slab was in fact moved from St. Nicholas' aisle and near it was found a skeleton with a token fast in the left eye socket. Another stone slab, broken and decayed, was found five feet below the surface of the St. Nicholas' aisle floor and on it were cut the letters J.D. John Dowman's real memorial is the school itself. The original Patent for its foundation describes it as a corporation to be called "The Fraternity or Guild of the Name of Jesus and The Blessed Virgin Mary and St. Nicholas founded in the Parish Church of Pocklington in the County of York by John Dowman, Doctor of Laws." In 1547 the guilds were dissolved, but John Dowman's brother, Thomas saved the School by claiming the estates as his own, and in 1551 obtaining a private Act of Parliament which entrusted the care of the School to the Master and Fellows of St. John's College Cambridge, the Archbishop of York, the Vicar of Pocklington and others. Thomas' Monument, restored in 1850, bears the School Motto "Virtute et Veritate" and besides Thomas Dolman and his wife we see his five sons and three daughters, kneeling. The Monument is of black and white marble.

The St. Nicholas' aisle contains a double stall for the Headmaster of Pocklington School and his usher, and some other woodwork of the period is in the screen.

Above the altar in the Lady Chapel is a picture painted in 1964 by a modern local artist Dr. H. C. Morgan. It shows, not in photographic detail, but by selective representation, the town with its buildings old and new, the former airfield and the Church, and Jesus with his mother looking down on it all from a spot on Chapel Hill where there is indeed a tree stump to-day. Jesus is represented by a growing boy in recognition of the great work of the many excellent schools in Pocklington. His mother is there because it is a "Lady Chapel" and the houses are shown because every day the households of the Parish are prayed for street by street, together with the shops and business houses, schools, etc. Churches are not museums but power houses of prayer. The old Pocklingtonians who gave their lives for their country are commemorated by the Remembrance Book and altar rails and desk in the Lady Chapel.

The aumbry in the north wall of the Chapel (provided by the Fairweather Bequest) is used to hold the Sacrament for the sick and together with the antique hanging lamp (given by Canon Noel Duckworth, former Chaplain of Pocklington





The painting is a reproduction of the original work by the artist, showing the central figure and the kneeling figure in a dramatic scene.

School) were dedicated on December 20th, 1964. In 1553 the Commissioners of King Edward VI found at Pocklington Church a pyx of wood, an incense boat of copper, "one great glass on the altar", five suites of vestments with all things thereto belonging and four sets of hangings for the high altar.

If you now move into the Chancel you will see facing you, standing against the south wall, one of our greatest treasures, the Denison Memorial. The carvings, made for a Reredos above an altar, were brought from Italy, but they are German work, dated about 1500. We see Christ carrying his Cross, while Veronica offers her cloth to wipe away his sweat and blood, and a little monkey (symbol of the Devil) plays on the street. The Crucifixion shows the majestic form of Christ between the writhing thieves. The dead Christ in his mother's arms forms the third panel. The significance of the carvings below form an interesting exercise in ingenuity.

Above, outside the glass case, stand Moses and Aaron.

The high altar rails were carved by Thompson of Kilburn and show his famous mouse.

The coloured glass of the windows is mostly self explanatory. Two plain glass windows have been recently renewed and deserve note. On the south of the high altar is a window given by a former Head Master of Pocklington School, Mr. R. St. J. Pitts-Tucker and his wife in thanksgiving to God who gave them four children whose initials are recorded. The other is the window in the St. Nicholas' Aisle in memory of John Edward Owen, a boy of Pocklington School who lost his life in 1960, in whose memory also are the nave communion rails designed by Mr. George Pace, which you may notice as you leave the chancel.

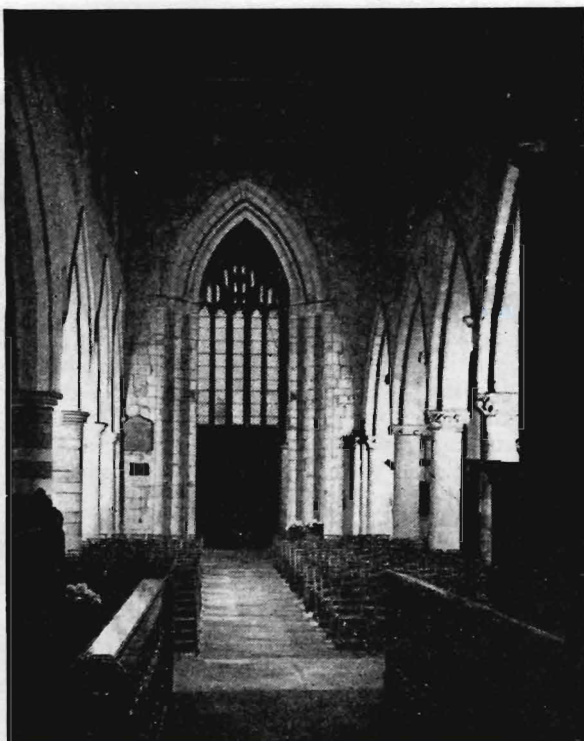
Standing in the chancel and looking westward you see one of the finest features of the Church's architecture, the great tower arch. Words cannot describe its majesty.

Near the Eagle Lectern is a Book of Remembrance and stand designed by Mr. Michael Knowles and given by the sons and daughters of Herbert and Edith H. Tinson of Pocklington. Above it is a fine window and tablet commemorating members of the Powell family, great benefactors of this Church whose memorials can also be seen elsewhere.

Under the organ in the South Aisle is what is left of a tomb, probably of Thomas de Berewick who was appointed to buy wool for the King in Yorkshire in 1334. You may still see his arms (three bears' heads cabossed). He was a wealthy man appointed to contract and receive for the King loans to the figure of £40,000. The south transept, burial place of the Berewicks (or Bearswicks) was formerly called the Barwyke aisle. A valuable floor brass has been stolen.

Oak panelling under the organ was given in memory of Lionel Burnell Silburn and his wife Hilda May.





*The Tower Arch*

On the South wall of the nave hangs a fine carving by a local craftsman Arthur H. Todd, given in memory of his wife, Iris, who died in 1970.

The registers begin in 1559 and a few entries may be of interest. Here are some examples:—

“Richard Cowland of Flaxington a vagrant, was whipped at Pocklington upon Monday ye 9th July Anno 1666”.

“March 4th 1642. Executed in the market for a witch, Petronel Haxby, the Smith’s wife”.

“1602 May 1. Pade Master John Scaif for repair of Ducking Stole 6d. Walker Stuggs for whipping dogs 4d”.

“1630 Old wife Green burnt in market for a witch”.

“1631. September 29. Here begins the sickness of the plague” (49 burials are recorded as due to it).

“1632 July 26. Here by the Goodness and Mercy of Almighty God the sickness of the plague ceased”.

“1643 March 24. Thomas Dobson bewitched was buried”

“1644 Bellum (Battles of Marston Moor, Selby etc., Sieges of York.)”

1649 at York Spring Assizes Isabella Billington aged 32 was sentenced to death for crucifying her mother at Pocklington on 5th January, 1649, and offering a calf and a cock as a burnt sacrifice, and her husband was hanged for being a participator in the crime.

"Nov. 27, 1703. A great storm. 12 of His Majesties Shippes sunk, 8,000 seamen drowned. At Yappa ye old oak was uprooted, near St. Nicholas his chapple along with many great trees far and near. Mr. Wilberfosse was killed at Meltonby by the fall of a tree there. Ye Episcopus of Bath and Wells killed in his bed. Ye lightho on ye Rock Eddy-stone clean washed away with Mr. Winstanley ye Designer and builder."

"1708. Thomas Sixton and his wife Joan did publicly in ye church repeat ye Declaration of Penance for ante-nuptial fornication and likewise Katherine Snow for simple fornication, both on the same day by an Order from Dep. Registr. Clapham".

"1709. Feb 8. Thomas, Base son of Elizabeth Harrison and John Hosdale, was baptised, whom the Queens Act of Grace exemted from doing open penance".

"1711 Oct 10. John Base son of Jane Fallowfield baptised, who went away before the time of churching to escape doing Penance".

"1711 Feb 20. A daughter of Mr. Will<sup>m</sup> Appleton's a Presbyterian Recusant and schismatick who was putt into the grave without ye Burial Office because they could not prove the child to be baptized by a Church of England Divine".

"1774-75 Jan 1. Francis Smith, Butcher was murdered in a most cruel manner and robbed at 6 o'clock on Thursday morning before, near Kexby Turnpike. (buried)".

Small pox was prevalent from 1796 to 1807. Other diseases mentioned are:— a Nervous Fever, Gout at Stomach, a Worm Fever, Dry Gripes, Missals, The Evil, Convulsion Fits, etc.

A wit named William Hickington wrote various poems about the Church and people of Pocklington, and some of these were published in 1821 after his death, in a book of which a copy is in York Minster Library.

The Archdeacon's Visitation is described as a perfunctory business.

"Two or three parsons, two or three prayers,  
Two or three ladies, two or three starers,  
Two or three whores, two or three rogues,  
Two or three Saucy clerks with their Scotch brogues,  
Two or three Oaths, that the pews were all mended.  
Two or three bows, and so the farce ended."

Hickington speaks of a Curate "Who seldom fails to spout on Sunday, "And rarely to get drunk on Monday," He speaks of "Jolly souls, who love to meet o'er friendly bowls," but though they may sit through Saturday night till cock-crow, "Seldom lengthen out their potion, until the hour comes of devotion."

Hickington was no lover of the Methodists, and in "A New Litany" prays that we may be delivered from their meetings, along with poachers, pickpockets, wenchers, and "From the fool who no God nor hereafter believes,

"And from him who can laugh while his neighbour's heart grieves."

SILVER. Amongst the church vessels is a chalice given in 1673 by Jane Belt and another dated 1725.

The alms dish in memory of Ada Ross is dated 1887, made in copper gilt by a Belgian craftsman, and adorned with stones brought from Jerusalem by the Rev. J. H. Wicksteed.

Before you leave the Church please stay awhile and quietly pray for those who minister and worship here, who try to pass on the faith "once delivered to the saints". Generations of men, women and children have worshipped here, some remembered and some forgotten. William Wilberforce, Liberator of the Slaves, attended Pocklington School between 1771-1776 and must have worshipped in this Church. Who knows what inspiration he and countless others have received in this sacred building.

Near the south west door you will have a fine view of the pillars and arches upholding the fabric of the church. All is full of life. These are not dead stones. Their strength and force finely balanced, hold up the fabric which is "alive" and must continue or decay like the structure of Christian society itself. On the right of the door is a box for your offerings for the upkeep of the fabric of this church.

Please give generously and remember the words of the preacher who said "Take heed that you apportion your alms to your means, lest haply God apportion your means to your alms: and if you give not that which you are able, make you able to give no more than you do".

*Our thanks are due to Mr. George Franklin and Mr. Alwyn Simpson, Churchwardens, and the Church Council with its officials, and all who help to maintain the fabric and worship of this church.*

## A GAME FOR CHILDREN

Can you find the following animals in the Church?

1. Two Mice. (On the base of the altar rails – kneel and look over and down).
2. A Monkey. (In the glass case – the Denison Memorial).
3. A Horse. (The same place).
4. A Camel. (The same place).
5. A Donkey. (On the pulpit).
6. An Eagle. (The lectern).
7. Bears' Heads. (Under the organ pipes – on the wall).
8. Doves. (One in the east window, one in the south transept window).
9. A Sheep and a Lamb. (In the window on the north at the west end of the Church).
10. A Pig's Head. (High up on a pillar near the font).
11. Two Pigeons in a Basket. (Window in south porch).
12. A Cat's Head. (Above doorway in south porch).



*This picture is reconstructed from an old water-colour by Nicholson, now in possession of Mr. Manners.*



## POSTSCRIPT

At the time of going to print with this fifth impression, the church is undergoing a programme of major restoration to the fabric. Over the centuries the ravages of time and weather have taken their toll and earlier restorations, the last one being in 1890, have ensured that worship could take place today.

A Restoration Appeal was launched in 1985 to pay for the extensive repairs to the church roof and areas of stonework, and as we go to press over £100,000 has been raised. Much more needs to be done but we shall persevere with the task of raising the money necessary to fully restore the 13th century church so that future generations may also be thankful for the heritage that we enjoy today.

*The Churchwardens*

## NOTES.

