

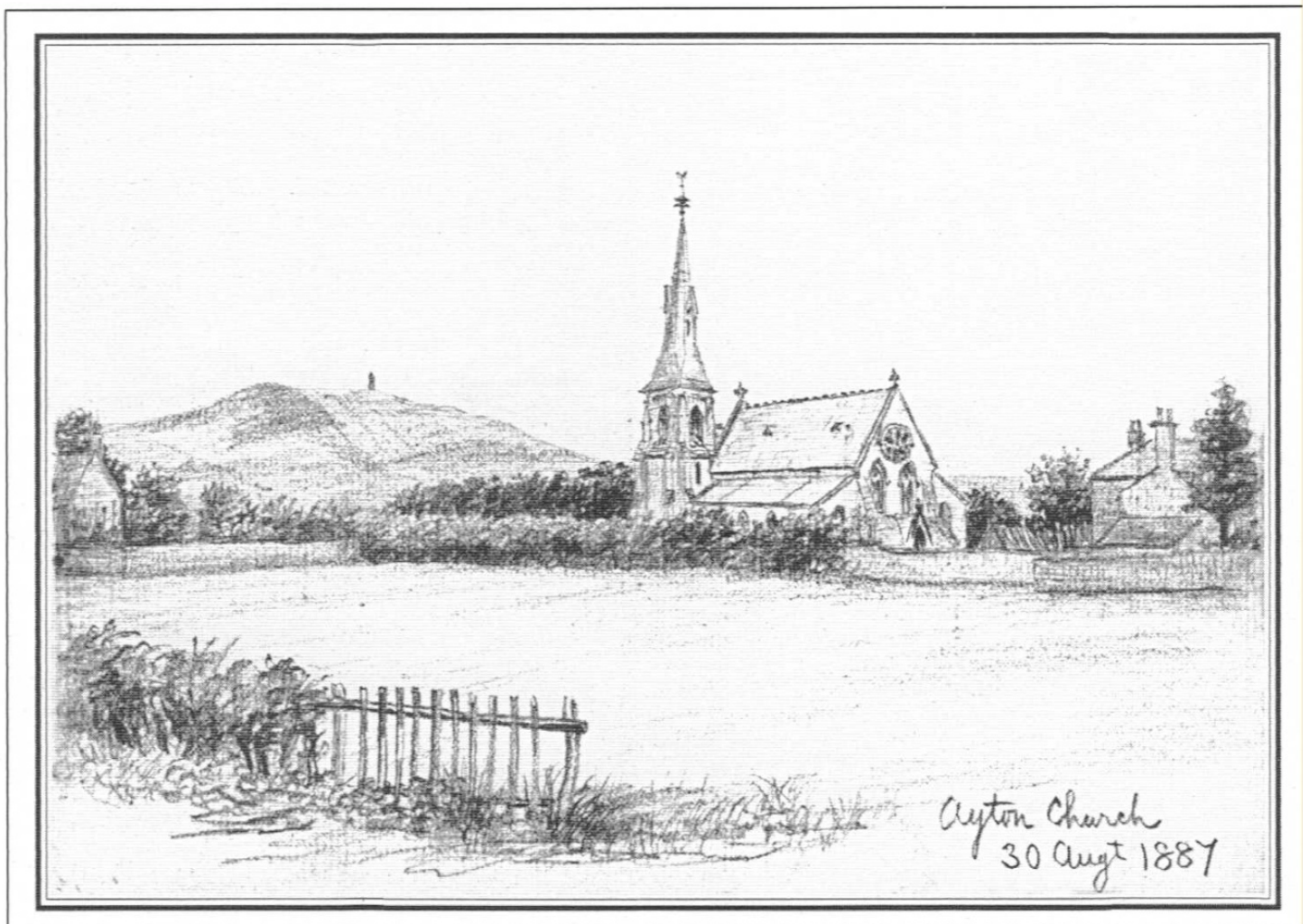
The Established Church

A chapter from "Great Ayton – A History of the Village by Dan O'Sullivan"

There has been a church at Ayton for possibly a thousand years. The village was one of the few places in Cleveland mentioned in the Domesday Book (1087) as having a church, which makes it likely that there was already one before the Norman conquest. If so, this would probably have been a wooden structure. In All Saints there are preserved some fragments of carved stone which date from before the Norman conquest but these seem to be carved fragments from a crucifix rather than part of a stone church.

At the end of the twelfth century the church at Ayton was granted, together with chapels at Newton and Nunthorpe, to Whitby Abbey by Robert de Meynill and his wife Gertrude, for *their salvation and for that of their ancestors and successors*. Their motives may have been as stated - the fires of Hell were very real in those times, and this was a common way for a rich landowner to compensate God for the sins committed during his lifetime. But such grants were also often part of bargains made with the monastery concerned - the Meynills might have benefited in other ways, perhaps by being let off certain debts. It may well have been at this point that the old timber church was replaced by a stone one, but this is uncertain.

The important role played by the local church in peoples' lives during the middle ages is illustrated by pre-



From a sketchbook by Henry T. Robson whose 'Victorian Cleveland Sketchbook 1886-1889' has recently been published by David Wilson.

Reformation wills, which usually make elaborate provision for funerals as well as for masses to be said for the soul of the departed. The will of John Hewyk of Ayton, who died in 1473, is a good example. We know nothing further of Hewyk - except that his father, also John, had died twelve years earlier leaving a somewhat similar will - but it is clear that the family was wealthy, with important connections among the gentry of the neighbourhood. This will is also interesting as proving that there was inside All Saints a chapel dedicated to the Virgin Mary. Other wills show that this chapel was in the nave on the north side of the chancel arch. It was lit by a square-headed, three-light window, and would have had an altar, with cross and candles. This type of chapel, known as a chantry chapel, was where rich benefactors such as Hewyk asked to be buried and left money for a chantry priest to say masses for their souls.

Hewyk mentions a *trental*, which was a series of thirty requiem masses, usually said on successive days after the day of the funeral.

My body is to be buried in the chapel of the Blessed Virgin Mary in the said church of Aton. I leave as a mortuary (i.e. the church tax payable at death) my best horse, with saddle, bridle and armour. I leave to the high altar of the said church for forgotten tithes 6/8d. I leave to the said church two torches. I leave 3/- for making a window behind the image of St. John the Baptist on the south side of the said church. I leave to the four orders of mendicant friars for one trental for my soul and the souls of all my ancestors and benefactors 13/4d. - to whichever order celebrates it.

I leave 5 pounds of wax divided into 5 candles to burn around my body at my exsequies and during mass on the day of my burial. To each person attending my exsequies and mass on the day of my burial I leave 4d. and to each clerk there 2d. For the salary of one chantry priest in the church of Aton for one year celebrating mass and other divine services after my death, for my soul and those of my parents, Richard my brother and all my benefactors, I leave £4/13/4d, I leave 5s. and also 2 quarters of grain, one bullock and 4 sheep, to be distributed to the poor on the day of my burial.

Curates and Rectors

To understand the relationship between Ayton and Whitby Abbey, it is interesting to compare Ayton with its neighbour, Stokesley. Stokesley church, too, was granted to a monastery - this time by the Balliol family to St. Mary's Abbey, York. However, the treatment of the two churches by the two monastic houses was quite different. Whitby was able for some reason, perhaps owing to a compliant archbishop, to exploit the church of Ayton by making it into a 'perpetual curacy'. This meant that the abbey took all the tithes - the ten per cent of all produce which parishioners had to pay annually to their church - and merely appointed a curate on a small stipend to look after Ayton. Stokesley, however, became (or remained) a rectory. That is, the priest at Stokesley kept the tithes for himself, while St. Mary's profited very little from the connection, retaining merely the advowson - the right to appoint future rectors.

This early difference between Stokesley and Great Ayton is important for the later history of the two churches. When the dissolution of the monasteries took place (1536-40) the distinction between the two was preserved. Ayton ended up (by about 1587) in the hands of a local gentry family, the Marwoods of Busby Hall, who continued to play the same role as Whitby Abbey had, retaining all the village tithes and merely appointing a badly-paid curate to do the work. The result was that the unfortunate incumbents who served Ayton never had a decent income, as successive terriers (i.e. statements of the income of the church) clearly show. For example a terrier of 1716 stated:

We have no Glebe lands, Houses, Orchards, Gardens, Tythes, etc, belonging to the Curacy, all being Invested in the hands of Sir Henry Marwood Impropiator.

The Salary or Stipend is Thirteen pounds Six shillings and Eight pence per Annum, pd. by Sir Henry Marwood Barnt.

Marriage Fee Two Shillings Sixpence

Burying Fee Two Shillings

Churching Fee Eleavenpence

Witnes our hands

Sept. ye 10th 1 716

Thomas Masterman

Robert Rowntree

John Wilson

Willm Richardson

Mich Postgate

P. Moon, Cur. ibid.

Michael Postgate

Timothy Downs

Church

Wardens

Thus the only extra revenue that the Curate of Ayton received, apart from his small salary, was from *surplice fees*, i.e. the fees charged for marriages, funerals, etc. And **it** seems **that** these fees had actually been reduced a few years earlier:

April the 5th 1708

The Surplice fees having grown to an unreasonable pitch to the oppression of the poorer sort of people; we the Curate and parishioners, to regulate this abuse and to establish the fees for the future for ever, a, a publick meeting of the Curate and parishioners have fixed and established the fees as followeth

viz. Marriages two and sixpence without licence

Burialls two Shillings with ye affitavit

Churching of women Eleavenpence

Matthew Masterman

Maurice Lisle Curate

Nicholas Bean

Churchwardens

Michael Easby

Michael Postgate

Overseers of ye poor

Michael Postgate

Chr. Bennyson

Tho. Masterman

John Lott

Jn. Jackson

John Leavens

Tho. Williamson

George Calvart

Robt. Garbott

By 1786 the fees were still 2/6d. for a marriage and 2/- for a funeral. And, as Ralph Jackson, explained in 1743 (see below) the income of the curate was insufficient to support a man with a family. The situation improved slightly in 1774 when a grant was made from a national fund set up to help poor clergymen, known as the Queen Anne's Bounty. With this grant a piece of land of about five acres bordering on Easby Lane was purchased, the rent from which went to the curate.

Another problem was the lack of a permanent house to go with the living. Oddly enough there was a Parsonage, or Rectory House, belonging to the Marwoods, but the curate did not live in it, as Ralph Jackson pointed out in 1743. Instead, it was let to the agent who collected the tithes for the Marwoods - in 1765 this was Thomas Weatherall. Earlier, another curate, Richard Slinger, recorded in the parish register that he had buried Elizabeth Taylor, *widow and my loving landlady* on the 15th October, 1680. It was not until 1846 that George Marwood gave land for a new parsonage - the present vicarage - which was then built at a cost of £854. Before he moved into his new quarters, the Rev. Ibbetson (1827- 1887) lived on Guisborough Road next to the Stone Bridge, in a house which subsequently became a village temperance club. But even after this improvement the incumbents of Ayton still had financial problems, as can be seen from a protracted and undignified dispute between the Rev. Withington and the Marwoods in 1901. Withington believed he was due arrears for an annual £13 extra salary granted by William Marwood years before, but recently unpaid.

The poverty of successive Ayton curates can be contrasted with the affluence of their fellow-clergy at Stokesley. The living at Stokesley was one of the most desirable in the North Riding. There were acres of glebe land which the Rector could either farm himself or let out. There was a rectory which, when enlarged in the mid-eighteenth century, became, with the exception of the manor house, easily the largest and best appointed house in the area. Above all, there were the tithes, bringing in a substantial annual income. Charles Cator (Rector from 1835 to 1873) had seven living-in servants ranging from a housekeeper and butler to kitchen maid and under-house maid, according to the census of 1851. Thirty years later his successor, Francis Digby Legard, had eight, if one includes the governess for his children, D'Arcy and Marcia. Small wonder that the Stokesley Rector was always a well-connected and influential member of the local hierarchy, usually a Justice of the Peace, and quite often a relation of the Archbishop. And all this arose because of decisions taken by monasteries in the middle ages!

Church attendance

The first detailed account of the state of religion in Ayton comes in 1743 when the curate, the Rev. Ralph Jackson, made a return to Archbishop Herring of York. It must be remembered that at this time - the mid-eighteenth century - religion was in the doldrums throughout England, and the figures for religious worship given here are in fact above average for the country. Jackson's account gives a good picture, so I quote the whole document:

I. We have in our Parish one Hundred and forty Families; seven of which are Dissenters; three Presbyterians or Non- Conformists, and four Quakers.

II. We have two Licens'd Meeting Houses in our Parish: one a Presbyterian Meeting House, the other a Quaker Meeting House, both of which sort of Dissenters assemble once every week. Mr Andrew Porteous teaches in the Presbyterian Meeting House. None among the Quakers but travellers.

III. There is one Publick School in our Parish; & Generally twenty or thirty children are taught in it. Due care is taken to Instruct them in the principles of the Christian Religion, according to the Doctrine of the Church of England; They are duly brought to the Church, as the Canon Requires.

IV There is not in our Parish any Alms - House, Hospital, or other Charitable Endowment, nor any Lands for the Repair of our Church, or to any other Pious Use.

V We have no Rector or Vicar in this Parish; The Glebe Lands, Houses, Orchard, Gardens, Tythes, etc., are all Invested in the Hands of Cholmley Turner Esq., Impropiator.

VI. As I am the Residing Curate, I am duly Qualified according to the Canons in that behalf I do not live in the Parsonage House: The allowance made me is Thirteen pounds six shillings & eightpence yearly

VII. I do not know of any who come to our Church that are not Baptized, or that being Baptized, & of a Competent Age are not Confirmed, only those who design to offer themselves for Confirmation at Stokesley.

VIII. The Publick Service is Read in our Church twice every week, viz, once every Lord's-Day & once on Wednesdays. The Reason why it is not Done twice every Lord's-Day is, The Curacy is so very inconsiderable, I am obliged to attend another small Curacy to maintain myself and Family.

IX. I only Catechise during the season of Lent, Sundays & Wednesdays. None of the Parishioners Refuse to send their Children or Servants to be Instructed.

X. The Sacrament of the Lord's Supper is administered five times Every Year, we have in our Parish Two Hundred and Twenty four Communicants, about fifty or sixty usually Receive. One Hundred & Two Received Easter last.

XI. I give open and timely warning of the Sacrament before it is administered: The Parishioners do not give in their Names as not being Customary in this place. I have not Refused the Sacrament to any one.

*Ralph Jackson
Curate of Ayton*

One hundred years later occurred the important national census of religious worship. In every town and village throughout the country observers recorded the numbers attending churches and chapels on one particular Sunday in 1851. The result was rather a shock to complacent Victorian divines who had assumed that practically everyone went to church, but in rural areas the figures were much better than in the cities. In Great Ayton 184 persons went to All Saints for the morning service, and 155 in the evening. 30 and 40 were the respective figures for the Congregational Chapel beside the Leven, and the Primitive Methodist Chapel (now the Rosehill Theatre) had 56, 60 and 36 for its three services that day. The Wesleyan Methodist Chapel (now the Village Hall) was attended by 21, 85 and 48. But the surprise was the number of Quakers: 106 in the morning and 96 in the afternoon. One has to remember, of course, that many people might have gone to more than one service that Sunday; also, in the case of the Quakers, the pupils of the Friends' School would probably have been expected to attend. Generally, the figures show that about 80 per cent of the village's population went to church or chapel, as compared with 61 per cent of the British population as a whole. This finding is reinforced by a statement made in 1860 by R.E. Jackson, the headmaster of the British School. He estimated that 542 people in the village worshipped regularly, out of some 774 who could do so, *not being either young children, invalids, or detailed by domestic duties*. At that date the village population was 1,032. Jackson's figures included 229 children attending various Sunday schools.

Tithes

Tithes were a complicated tax to collect and were often a source of bitterness, especially when they went to a layman. Sometimes the impropiator of tithes farmed them out to others to collect, or commuted them for a fixed annual sum. As the following document suggests, the Marwoods did both, but this did not end the problem:

Whereas the drawing of the Tithes in the Townships of Great Ayton and Little Ayton was the cause of great discontent, inconvenience and loss to the occupiers of land in the said Townships. In the year 1783 Wm. Wilson, Barth. Rudd, P. Donaldson and James Audis entered into an agreement with Wm. Marwood Esq., and took a life of the said Tithes with a view to let every occupier of land have his own on the most equ ill and equitable terms, which also was settled with the said occupiers in the said year and has continued to this time.

But in the year 1789 James Audis, who was intrusted with the collection of the said Tithes and payment of the money, becoming a Bankrupt was found deficient in his payment to the said Wm. Marwood in the sum of £69 which the said W.W., B.R., and P.D. have been obliged to pay. Messrs. W.W., B.R., and P.D., presuming that the occupiers of land will not suffer the Lessees to be losers for endeavouring to serve them, Propose for the approbation of the occupiers of land as the easiest way to reimburse them that the assessments on the Tithes be taken off. If this proposal should be rejected it will be necessary for the Lessees to make out an assessment in due proportion to the loss, and on refusal of assent to draw the Tithes till the Lessees are reimbursed.

In 1880 the parish of Ayton increased in size when Easby was transferred to it from Stokesley. This added a welcome £170 in tithes to the incumbent's income, but it also produced a bitter argument. In 1899 the Rev. Withington (vicar of Ayton, 1883-1915), decided to stop taking services in Easby chapel. James Emerson of Easby Hall, who had built the chapel in his own grounds in memory of his wife, Anne, objected, but Withington argued, *I cannot take more than 4 or 5 services on a Sunday besides Sunday School and 6 miles travelling* - the services were never resumed, although the chapel itself still stands.

All Saints

All Saints church may have been built in the twelfth century, possibly to supersede a wooden, Saxon church, although if so, there are not many original twelfth-century features left today apart from the much eroded Norman doorway. Constant alterations over the centuries have left their mark, so that today's church is a palimpsest recording the passage of time. Take, for example, the internal north wall as it is today. At the west end of the north wall can be seen the remains of an early north doorway, possibly once used for ceremonial purposes, for instance, *to let the Devil out* during baptisms. A little further along the north wall is what was originally a Norman window, later transformed into an entry into a small gallery, perhaps a private access for the Skottowe family to their pew above the other parishioners. Further still along the wall, and just above the glass case containing fragments of an Anglian stone cross, is a blocked-up Tudor window, and just to the left of that, a second doorway to a gallery. The galleries themselves, on the north and west walls of the church, were pulled down in 1880, at the same time as the second tower was demolished.

All Saints may have reached its most ornamental and colourful in the fifteenth century, shortly before the Reformation. At this time the nave was extended to the west and a tower built at the west end, surmounted by a spire. It is likely that a new roof was fitted to the nave, as the present nave roof beams date from that time. A painted screen would have covered the lower part of the arch leading to the chancel, with Christ crucified and St. John and St. Mary on either side, all painted in bright colours. Above this rood screen would have been the Doom - Christ in judgement, with St. Michael letting good souls into heaven on his right and the Devil driving evildoers into Hell on his left. The walls of the nave would also have been covered in paintings of scenes from the Bible and the saints - faint traces of such paintings can still be seen on the north wall. To the north of the rood screen was the small chapel of the Virgin Mary, where prayers were said for the souls of the departed (see above).

All these colourful images would have disappeared at the Reformation, following Henry VIII's break with Rome. Rood screens were dismantled, wall paintings washed out, religious effigies destroyed, and in their place would have appeared boards depicting the Creed, the Commandments and suitable quotations from the Bible. In the chancel the altar would have been replaced by a plain communion table. Round about this time, too, pews must have been installed for the first time, as during the middle ages congregations were expected to stand during services.



Great Ayton church choir in about 1921. Seated in the centre are Dr. Stuart, the Rev. Merryweather and (with a stick, Waynman Dixon.

Churchwardens' Accounts

We do not know much about All Saints for the next two centuries, but our information increases for the eighteenth century due to the survival of the Great Ayton Churchwardens' accounts from 1734 onwards. The first volume of these accounts (1734-1844) were rebound in 1937 at the expense of the vicar, the Rev. Robert Kettlewell. They were actually written by the incumbent, and contain statements of church expenses, as supervised by the two churchwardens, who were elected every Easter. The accounts give many details about modifications to the church; for instance, about the pulling down of the tower in 1788, due possibly to a structural fault, and the building of another tower, which was itself removed a century later (see page 75). Actually, I suspect that an additional reason for pulling down the first tower could have been financial. It appears that the alterations in 1788 involved re-roofing the church in slate instead of lead. This meant that the church wardens could sell 7 tons, 15 cwt. of lead at £19/5/- per ton - an immense sum for those times. We learn from the accounts, too, about the erection and removal of galleries, the mending of the three-decker pulpit, the installation of the sundial above the south porch (by William Ableson in 1766, who charged £1/11/6d).

All Saints' first organ was not introduced until 1840. Before this music during services was supplied by a small orchestra which played in the west gallery. The parish clerk used to give out the hymn from the lowest deck of the three-decker pulpit before proceeding to the gallery where he conducted the band. There are several early nineteenth-century references in the Churchwardens' accounts to their expenses, e.g.

(1819) Andrew Carter for repairing bass violin . . . 1/2d

(1821) pd for clarinet mending . . . 2/6d

(1821) pd Rbt Sherwood for a German flute for the church . . . 13/-

As Kettlewell says, one gets from these records an impression of the isolation of the curate in a rural parish like Ayton. The bishop never came to the village, the nearest he got being Stokesley, where visitations and confirmations were sometimes held. Even institutions to a benefice were held at York rather than in the incumbent's own parish. One curate, Anthony Hastwell, who served Ayton for almost half a century (1756-1794) appears to have run the parish and administered communion for many years while a deacon, and was only ordained priest in 1761. At this date church services were held nothing like so frequently as they are today. There was only one Sunday service - in

the morning. Communion services were rare - there were five during 1743 according to Ralph Jackson. Nevertheless, the churchwardens for some reason found it necessary to buy a good deal of wine. One entry for 1734, typical of others, is:

26 quarts of wine got at John Burdon ... £2/3/4d.

Some of this, certainly, was used for medicinal purposes:

(1762) wine for sick person.c ... 3/4d.

Among regular recipients were the Belchers - Martin, who was for many years schoolmaster at the Postgate school but ended his days as a pauper, and his wife Miriam - e.g.

(1765) pint of sacramental wine for Mrs Belcher ... 1/-

An interesting item from 1737 is:

paid to Solomon Mease for Dog Whipping ... 3/6d.

The Meases were an old Ayton family and there seems to have been a Solomon in every generation - there are at least four in the parish register. This one lived from 1704 to 1781 and was a weaver, but he was also sexton and, as such, his main task was digging graves. Here he is given the extra responsibility of looking after (not necessarily actually beating!) the dogs which accompanied their owners to church and had to be left alone during the service.

Other items which crop up frequently and which are not quite in keeping with modern views on the environment are payments for the destruction of certain animals thought to be harmful:

(1762) 2 foulmart's heads and 1 otters ... 1/- (a foulmart was a polecat)

(1788) To William Swalwell for a Fox Head . . . 1/-

An important charge on the accounts was the school. This was the one founded by Michael Postgate in 1704 for teaching eight poor boys, though in fact it had considerably more. There are various entries to do with the school, for example, mending the windows and tiling the roof; the latter was in 1736 possibly the building was thatched before this. The adjoining cottages for the poor must have remained thatched a while longer, as a later entry shows:

(1804) pd Roger Pierson 4 days theaking poor houses ... 10/0d.

Another entry refers to the schoolroom itself:

(1823) The School Room and the writing desk being in want of cleaning and some repair: John Richardson to assist the Overseers.

Many other items from these account books **are** quoted and discussed by Robert Kettlewell in his book, *Cleveland Village*, published in 1938.

A Subscription for the Rebuilding and Enlargement

OF THE

PARISH CHURCH OF AYTON, IN CLEVELAND,

1866.

THE ancient Parish Church in this Village was built, probably, 800 years ago, when the Population was not one tenth of its present number. For some time past there has been an increasing desire among the Poor to avail themselves of the Services of the Church; it therefore needs considerable enlargement, that it may accommodate the Inhabitants who wish to attend it. Many parts of it, through age and damp, are in a state of decay.

It was at first thought that a new Aisle on the North side, affording 80 additional sittings, together with the improvement of the present seats, would be a great benefit. This would have cost about £1100. or £1200.

But on further consideration, it is deemed desirable to rebuild the Church. This has been strongly recommended, by many competent to judge, as the most effectual and satisfactory plan. There is difficulty in combining the new work with the old: and it is desirable that the number of sittings should be in proportion to the population, which is now 1500. It will be seen that with this population there should be accommodation for nearly 500, which can only be obtained by rebuilding. The cost of this would be about £2800.

As it was found impossible to give the New Church the additional width needed, without interfering with several graves, and also rendering the foundations difficult and expensive; it was deemed desirable to obtain a New Site for the Church, as near as possible to the old Burial Ground. Captain Marwood has given a valuable piece of Land for the purpose. But the new roads and fence-walls, and other charges, will obviously add much to the above estimate.

An appeal is therefore made to the Landowners and Inhabitants, and to all others who are interested in the religious welfare of the Parish, for their aid and co-operation. It is felt, even by some of the poor, that while the Village is surrounded by Scenery so lovely and beautiful, the House of God ought to have a corresponding character, such as becomes its sacred purpose.

Subscriptions will be thankfully received by The Rev. J. Ibbetson, Rev. M. Rowntree, and the Churchwardens, Ayton; also, at the Darlington District Bank, and the National Provincial Bank, in Stokesley.

HIS GRACE THE LORD ARCHBISHOP OF YORK, £20.

THE VENERABLE ARCHDEACON CHURTON, £10.

£.	s.	d.	£.	s.	d.	£.	s.	d.			
Captain Marwood,.....	300	0	0	Mr. Eldon,.....	10	0	0	W. Whytehead, Esq. York,.....	2	2	0
He will also rebuild the				H. L. Thornhill, Esq.	5	5	0	Mr. John Pringle, Sen.	2	2	0
Chancel. Estimated	200	0	0	Mrs. Vollum, <i>Harlepool</i> ,...	5	5	0	Mr. S. Hunter,.....	2	2	0
Isaac Wilson, Esq. }	500	0	0	T. Colling, Esq. <i>Guisbro</i> ,...	5	0	0	Mr. Kilvington,.....	2	0	0
W. R. I. Hopkins, Esq. }				Rev. Canon Couter, <i>Sowerby</i> ,...	5	0	0	Rev. C. Bailey, <i>Marton</i> ,...	1	1	0
Charles Wynne Finch, Esq.	100	0	0	R. Simpson, Esq. <i>York</i> ,...	5	0	0	Mrs. Loy,.....	1	1	0
George Jackson, Esq. ...	100	0	0	C. Lowther, Esq. <i>Bastry</i> ,...	5	0	0	Mr. F. Sanderson, <i>Stockton</i> ,...	1	1	0
A True Friend,.....	100	0	0	Mrs. Russell, <i>Scarborough</i> ,...	5	0	0	Rev. I. R. Ellis,.....	1	1	0
Rev. J. Ibbetson,.....	75	0	0	R. Burrell, Esq. <i>Durham</i> ,...	5	0	0	Mrs. Hustler, <i>Acklam Hall</i> ,...	1	1	0
James Emerson, Esq. ...	50	0	0	The Misses Burrell, <i>Do</i> ,...	5	0	0	Miss Rickatson, <i>London</i> ,...	1	1	0
F. H. Ward Jackson, Esq.				Rev. J. Cartwright, <i>Do</i> ,...	5	0	0	Mrs. Mathews, <i>Do</i> ,.....	1	0	0
<i>Liverpool</i> ,.....	50	0	0	Hon. Colonel Duncombe,...	5	0	0	Mrs. Taylor, <i>Whitby</i> ,.....	1	0	0
Rev. W. V. Harcourt,...	25	0	0	Rev. Canon Hull, <i>Eaglescliffe</i> ,...	5	0	0	Mr. Ord, <i>Guisbro</i> ,.....	1	0	0
Lord Feversham,.....	25	0	0	Rev. T. Collins, <i>Knaresbro</i> ,...	5	0	0	Two Friends at <i>Yarm</i> ,.....	1	0	0
Rev. W. Ward Jackson,...	25	0	0	J. W. Pease, Esq. <i>M. P.</i> ...	5	0	0	Mr. P. Donaldson,.....	1	0	0
Mrs. W. Simpson, <i>York</i> ,...	25	0	0	Wm. Danby, Esq. <i>Elmfield</i> ,...	5	0	0	F. Clough, Esq. <i>Easingwold</i> ,...	1	0	0
for a Memorial,.....				Thomas Noton, Esq. <i>London</i> ,...	5	0	0	The Misses Clough, <i>Do</i> ,...	2	0	0
R. Ward Jackson, Esq. ...	21	0	0	Rev. T. H. Dixon,.....	5	0	0	Geo. Peirson, Esq. <i>Ormesby</i> ,...	1	0	0
Captain Pennyman,.....	20	0	0	J. R. Lee, Esq. <i>Birmingham</i> ,...	5	0	0	Mrs. Hunton, <i>Lofthouse</i> ,...	1	0	0
T. Hustler, Esq.	20	0	0	Mr. John Watson,.....	5	0	0	A Friend, <i>Thurs</i> ,.....	1	0	0
Dr. Loy,.....	20	0	0	The Misses Mello,.....	5	0	0	Rev. E. Jowett, <i>Do</i> ,.....	1	0	0
Leonard Armstrong, Esq.	20	0	0	A Friend,.....	5	0	0	Mr. Dovey,.....	1	0	0
Anonymous,.....	20	0	0	Mr. John Stowe,.....	5	0	0	Mr. W. Weatherill,...	1	0	0
Mr. John Hebron,.....	20	0	0	Miss E. Martin,.....	5	0	0	Mr. P. Murray,.....	1	0	0
Rev. G. Nightingale,...	10	0	0	Mr. W. Winn,.....	5	0	0	Mrs. Biggins,.....	1	0	0
Rev. H. J. Dancombe, <i>Sig-</i>				Mrs. Carlen,.....	5	0	0	Miss A. Watson,.....	1	0	0
<i>ston</i> ,.....	10	0	0	Miss Weatherill,.....	5	0	0	Mr. W. F. Pratt,.....	0	10	6
Captain Chaloner, R. N.,...	10	0	0	Mrs. Currey,.....	5	0	0	Mrs. Dunning, <i>Whitby</i> ,...	0	10	0
J. T. Wharton, Esq.	10	0	0	Miss Jackson, <i>Stokesley</i> ,...	5	0	0	Mr. G. Jaques, <i>Stockton</i> ,...	0	10	0
C. F. Hutchinson, Esq. ...	10	0	0	Mr. Wm. Barker, <i>Do</i> ,...	5	0	0	Mr. O. Bennington, <i>Do</i> ,...	0	10	0
Mrs. H. Simpson, <i>York</i> ,...	10	0	0	Mr. H. Fawcett, <i>Do</i> ,...	5	0	0	Mr. T. Parkinson, <i>Do</i> ,...	0	10	0
Mrs. Favell, <i>Kewick</i> ,.....	10	0	0	Rev. C. Cator, <i>Do</i> ,...	5	0	0	Mr. W. Bowman, <i>Leicester</i> ,...	0	10	0
J. C. Hopkins, Esq. <i>Ellon</i> ,...	10	0	0	R. R. Burgess, Esq. <i>Do</i> ,...	5	0	0	Mrs. J. Bowman, <i>Do</i> ,...	0	10	6
Rev. M. Rowntree,.....	10	0	0	M. Gilbertson, Esq. <i>Egham</i> ,...	3	0	0	Mr. John Bennison,.....	0	10	0
Miss Hunter,.....	10	0	0	Rev. P. H. Morgan,.....	3	0	0	Mr. E. West, <i>Kildale</i> ,...	0	10	0
Mr. Joseph Longstaff,...	10	0	0	Mr. Ed. Barker and family,	3	13	6	Mr. J. Boyne,.....	0	10	0
Mr. John Pringle, Jun.,...	10	0	0	Rev. F. Earle, <i>Whorlton</i> ,...	2	2	0	Mr. Watson,.....	0	10	0
Mr. James Milligan,.....	10	0	0	Mr. J. Thomson, <i>Wortley</i> ,...	2	2	0	Sums under 10s.	2	13	6
Mr. William Hauxwell,...	10	0	0	A Friend,.....	2	2	0				
Mr. William Sanderson,...	10	0	0	E. W. Cropper, Esq. ...	2	2	0				

The New Church

One feature which makes the Ayton Churchwardens' accounts fairly unusual among village records generally is that they record the construction of a new Anglican church. By the 1860s, due to the new mining industries especially, the village was becoming much too big for All Saints (which we know could hold a maximum of 340 people). The appeal for funds issued in 1866, which explains that something more than a mere extension was needed, shows that the response was enthusiastic.

The new church cost over £5,000, mostly raised by private contributions. It opened in 1877, the architect being John Ross: an old boy of the Friends' School, and much of the stone coming from the local Lonsdale quarry. The accounts show that several Ayton craftsmen were employed, such as David and Henry Bottomley, and John Hebron, joiner and vice-president of the new Working Mens' Institute. One much admired feature was gas lighting; the old church had been lit only by candles, which is still the case today. The first marriage in the new church was that of John Watson and Jane Anderson, and the first infant baptised, John Thomas, son of Matthew and Elizabeth Wimble.

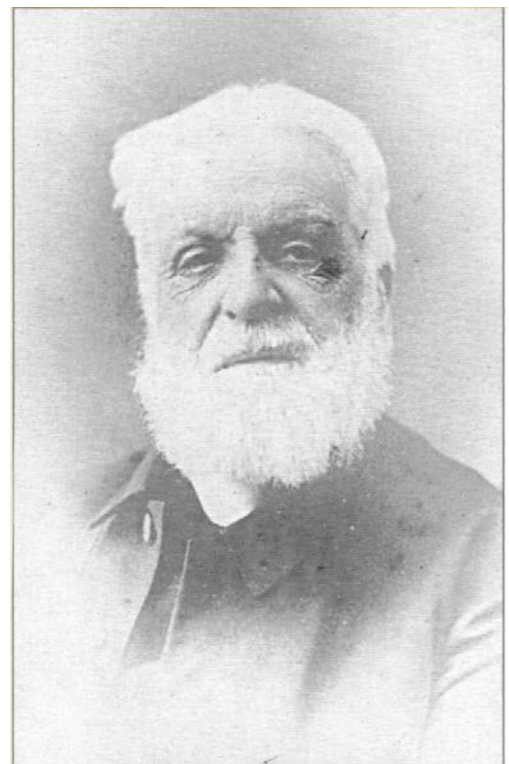
The organ of All Saints, which was relatively new - it had been built in 1840 - was transferred to Christ Church at a cost of £13/15/-. This organ was operated by turning a handle, and had a fixed repertory of tunes. The story goes that when it was first installed in the old church the vicar considered the tunes too lively, and had a fresh set put in. This 1840 organ had been the first ever. Before that, music at All Saints was provided by the band in the west gallery, as mentioned above. About twenty years later a new organ was commissioned from a firm in Leeds. It was initiated - if that is the right word - in 1899 at an imposing ceremony in what the local press described as *the parish church of Middlesbrough's beautiful suburb*, a description of Ayton no doubt much resented by the locals, then as now.

The vicar who presided over the move from old church to new was still the same vicar as had disliked lively music in 1840. This was the Rev. Joseph Ibbetson, incumbent from 1827 to 1878. His memorial can be seen in the north-east corner of All Saints graveyard, sheltered by the vicarage wall, and there is a tablet to his memory in Christ Church which states, *It was largely through his efforts and instrumentality that this church was built*. Mr Ibbetson was clearly a strong character who made his mark on both church and village. He was, for instance, a firm supporter of the temperance movement. In the Churchwardens' accounts there is a revealing item from July, 1828 (a few months after the arrival of the new vicar). It says that from henceforth there will be no more allowance for ale or liquors for vestry meetings! The vicar's wife, Elizabeth Ibbetson, who was the daughter of Thomas and Ann Simpson of Nunthorpe Hall, seems to have been an exemplary and spiritual person, and was much mourned by the village when she died, in 1869.

Footnotes

(see **"Great Ayton – A History of the Village by Dan O'Sullivan"**)

- 1 R. G. Collingwood, YAJ, XIX, p.322
- 2 *Whitby Cartulary*, Surtees Society 1879, p. 6
- 3 Borthwick, V4 fol. 196/5
- 4 NYCRO, PR/AYG 5/10
- 5 NYCRO, PR/AYG 5/1
- 6 NYCRO, PR/AYG 5/2
- 7 Kettlewell, p.36
- 8 NYCRO ZDU 45 (Marwood)
- 9 *Archbishop Herring's Visitation Returns*, YASRS LXXII (1929)
- 10 For Cholmley Turner's connection with the Marwoods, see page 153.
- 11 PRO, HO 129/533
- 12 Kettlewell, p.103
- 13 NYCRO, ZDU 45
- 14 NYCRO, PR/AYG 6/20
- 15 *The Two Churches of Great Ayton*, Christian Inheritance Trust, 1989
- 16 NYCRO, PR/AYG 4, Churchwardens' accounts 1734-1915
- 17 Kettlewell, p. 41
- 18 G. Lawton, *Collectio Rerum Ecclesiasticarum*, edn. of 1842, p. 475
- 19 NYCRO, PR/AYG 7/6/1
- 20 Kettlewell, pp. 37-9



Rev. Joseph Ibbetson, vicar of Ayton 1827-1878.