

Celebrating 800 YEARS
of St. Mary Magdalene
at the Heart of Richmond

Research Pack



The Richmond
Church Charity Estates

Introduction

This document contains the significant body of research undertaken by a team of volunteers for the 'Celebrating 800 Years of St. Mary Magdalene at the Heart of Richmond' project between August 2018 and January 2019. It is intended as a resource to support further research.

Much of this research featured in the project's exhibition, held at the Museum of Richmond and the church of St. Mary Magdalene between 20 July 2019 – 25 January 2020. This document reflects the commitment, enthusiasm and skill of the volunteers.

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1. The Medieval Chapel

The present church of St. Mary Magdalene stands upon the site of an earlier chapel. This was first recorded in 1211, although it may have been built some years before this.

There were four chapelries - at Shene (as Richmond was known until 1501), Petersham, Molesey and Thames Ditton - which were all 'chapels-of-ease' to the Parish Church of Kingston-upon-Thames. The parish of Kingston was owned by Merton Priory, an Augustinian priory founded in 1117 by the Sherriff of Surrey.

1.1) Source: 1211, Cart fo cxlvi, Cotton Cleopatra ff 60-204. The British Library (Latin)

- This source was translated by Major Alfred Heales in *The Records of Merton Priory*, 1898 p66-68. The original is now lost. Available online at: <https://archive.org/details/recordsofmertonp00heal/page/n10>
- *'Sep 29 To the parish Church of Kingston upon Thames, Surrey which from a very early date had been appropriated to the Priory there were attached four Chapelries viz Ditton East Mousley, Ham and Shene each of which had an endowment William de Porta, Gilbert de Suthbrok and Geoffrey de Petersham.'*
- *'Petersham always stood in a different position to that of the three other chapels to Kingston Church, having this endowment for the chaplain, while the other viz Ditton Moulsey and Shene were served by the vicar and his curates.'*

1.2) Source: Curia Regis VIII Roll 72, 1220, m24, The National Archives (Latin)

- Curia Regis are Royal Council records. This 1220 case involved a dispute over landholdings between Alice Belet and William de Colevill and his wife Matilda. It is significant because it refers to the parish of Shene; *'in parochia de Shenés'*.

Surr'. Alicia [Belet] que fuit uxor Michaelis Belet petit versus Willelmum de Colevill' et Matillidem uxorem ejus terciam partem j. carucate terre et unius virgate terre cum pertinentiis in Shenés ut dotem suam, et versus Baldreium Clericum terciam partem redditus lxxvij. solidorum cum pertinentiis in Basghset' ut dotem suam etc., unde etc. Et Baudreue venit per attornatum suum et vocat inde ad warantum Matillidem filiam et heredem predicti Michaelis, que est in custodia Wimundi de Raleg', eo quod idem Michael dedit ei terram per cartam suam. quam profert et que hoc testatur etc.; et petit auxilium curie summonendi Wimundum. Habeat eum a die sancte Trinitatis in xv. dies per auxilium. Et Willelmus et Matillis veniunt et dicunt quod non debent ad hoc breve respondere, quia ipsa petit in brevi suo dotem suam in tribus villis, scilicet in Cumbe et in Bedenesford' et in Shenés, et ipsi nullam terram tenent in Bedenesford'. Et ideo nolunt ad hoc breve respondere, nisi curia consideraverit, desicut separat de brevi suo. Et Alicia dicit quod omnes ille ville sunt in parochia de Shenés et in illo feodo. Dies datus est eis a die sancte Trinitatis in xv. dies prece

partium de audiendo iudicio. Et Willelmus ponit loco suo Gilibertum de Bernes. [Et Alicia ponit loco suo] Rogerum filium Walteri.

Translation by Alan Simcock

Surrey: Alice [Belet], who was the wife of Michael Belet¹, claims against William of Colville and Matilda his wife a third part of one carucate² of land and of one virgate³ of land, with their appurtenances, in Sheen, as her dower⁴, and against Walter⁵ the Clerk⁶ a third part of the rent of 67 shillings, with its appurtenances, in Bagshot, as her dower, on which basis [she brings her suit⁷]. And Walter appears by his attorney and calls as his guarantor Matilda, the daughter and heiress of the aforesaid Michael, who is the guardianship of Wimund of Raleigh, because Michael gave to him the land by his charter, which he [Walter] produces and which bears witness of this; and he seeks the help of the court in summoning Wimund. Let him have a day in court fifteen days after the Feast of the Holy Trinity⁸ as help. And William and Matilda come and say that they do not need to answer to this writ, because she [Alicia] claims in this writ her dower in three vill⁹, that is to say, in Coombe¹⁰ and

¹ The Belet family seem to have been granted the manor of Sheen during the reign of Henry I (Victoria County History of Surrey (VCH), citing the *Testa de Nevill*, p. 226). In 1206 Master Michael Belet paid the sum of £100 for the office of butler (VCH, citing *Rotuli de Oblatis et Finibus*, p. 358). He seems to have suffered a forfeiture: his lands in Sheen were granted to Hugh de Nevill in 1215 (VCH, citing *Rotuli Litterarum Clausarum vol i*, p. 237). However, Michael Belet was evidently restored shortly afterwards, since he granted a virgate and a half of land in the manor of Sheen to Walkelin de Canetone soon after October 1216 (VCH, citing *Harleian Charters* 45 H 45).

² A carucate was the area of land that could be cultivated with one plough-team of (usually 8) oxen (the Latin for a plough is “caruca”). In general, it was around 120 acres (48.6 hectares), but the actual area fluctuated according to the type and quality of the land.

³ A virgate was a quarter of a carucate.

⁴ “Dower” was the entitlement of a widow during her life to the land and rents of her husband after his death. It was usually one-third of what he held.

⁵ “Walter” is used as the likely English equivalent of the relatively rare name “Baldreius” (or “Baudreius”, as it is put a little further down).

⁶ “Clericus” (“the Clerk”) indicates that Walter was in holy orders, but he could well have been in minor orders: he was not necessarily a sub-deacon, deacon or priest.

⁷ “unde etc.” was a standard abbreviation for a long phrase recording that the plaintiff undertook to produce witnesses and/or oath-helpers (“sequela” or “suit”) to justify his/her plea.

⁸ Trinity Sunday, 1220, was 24 May. Fifteen days later is Monday, 8 June, 1220.

⁹ A “vill” was a basic unit of administrative organisation in mediæval England. Parishes and manors contained one or more villas – sometimes (at least in northern England) as many as 20 or more.

¹⁰ Coombe is a well-known location on Kingston Hill. It was a separate land-holding in Domesday Book, when it was held by Ansgot the Interpreter. Before 1167–8 the holding had come into the hands of Robert Belet, who in that year was dispossessed by Henry II (VCH, citing the Pipe Roll 14 Henry II, p. 216) but the lands were restored in 1190–1, when Robert Belet paid £80 to the Exchequer for restoration to his inheritance (VCH, citing Pipe Roll 2 Richard I, membrane 13). However, in 1215, King John granted Coombe to Hugh de Nevill (VCH, citing *Rotuli Litterarum Clausarum*, p. 237) and the Nevill family continued to hold it into the next century. It is therefore unclear how Alice Belet could have been claiming dower from the holding in 1220, unless the grant to Hugh de Nevill was of a superiority over the lands of the Belets, in which case the Belets would have continued to have the use of the land.

in “Bedenesford”¹¹ and in Sheen, and they [William and Matilda] do not hold any land in “Bedenesford”. And therefore they decline to answer the writ, unless the Court rules that it should be separated from her writ¹². And Alice says that all these villis are in the parish of Sheen and in the same holding¹³. A day in court is given to them all for fifteen days after the Feast of the Holy Trinity at the request of the parties to hear judgement. And William appoints Gilbert of Barnes in his place. [And Alice appoints in her place] Roger FitzWalter¹⁴.

1.3) Source: Cart fo cxxv, document 281, xl LXVI. The British Library (Latin).

- This source was translated by Major Alfred Heales in *The Records of Merton Priory*, 1898. The original is now lost. Available online at: <https://archive.org/details/recordsofmertonp00heal/page/n10>. Heales dates this to between 1236-1242.
- ‘Return of Lands etc. belonging to the Priory’, including income from Kingston: ‘*Hatch twenty-one shillings and four pence at Easter and at the feast of St Michael Church and land of Sheen twenty shillings at the said dates.*’
- ‘Hatch’ is a place name often associated with Ham. The use of church to refer to Shene shows that the word was used for chapels as well as parish churches.
- This suggests that the chapel at Shene was operating fully at this time; 20 shillings is a sizeable sum to be paid as a pension.

¹¹ The location of “Bednesford” is not identified. It is possible that it was connected to the place later known as “The Bittoms”, which in 1357 and 1429 was referred to as “la Butine” and “le Betine” (Maxwell-Lyte, *A Descriptive Catalogue of Ancient Deeds*, vol I, Public Record Office, 1890).

¹² At this stage in the development of the Common Law, there was a high degree of formalism in pleading. A plaintiff was held strictly to the terms of the writ that he/she had obtained from the royal chancery. If the writ alleged that facts A, B and C were the case, then failure to prove any one of these facts would make the whole case fail. The defendants were therefore alleging that Alice was claiming dower out of lands at three places (Coombe, “Bednesford” and Sheen) and that since they did not have any land at “Bednesford”, she could not prove that they were depriving her of her dower in lands at “Bedenesford”. They allow, nevertheless, that the Court could decide to separate the three cases. The grammar of the sentence is a little curious, since “*separat*” should probably be in the subjunctive and “*suo*” should refer to the Court, but clearly refers to Alice.

¹³ Alice’s reply is that all three places are in the same parish and are part of the same holding (“*feudum*”, which can technically be translated as “fee”, as in “fee simple”). She can therefore maintain her claim without having to prove it in respect of three different places. Throughout the middle ages, (West) Sheen (later called Eichmond) was in the parish of Kingston. The reference to the “parish of Sheen” should therefore probably be understood as referring to the parish in which (West) Sheen lay, rather than to a parish specifically of that name.

¹⁴ This paragraph seems to record the appointment of attorneys for William and Matilda and for Alice. Walter the Clerk already had his attorney and, unlike the others, would not have had to be personally present at the hearing. Appointing attorneys would allow the others not to be personally present when the case next came up for hearing.

1.4) Source: Ped Fin Surrey, 42 Henry III, no.105. Surrey History Centre (Latin)

- This document refers to fines in the county of Surrey levied in the King's Court.
- A 1258 legal settlement between William de Meleburne and Robert and Emma de Meleburne records the gifting of land owned by Robert and Emma to William. In return, William was to keep a light burning every day before the altar at the church at Shene. This document is significant because it is the earliest document which refers to the church being used.

Hec est finalis concordia facta in curia domini Regis apud Westm' a die sancti Hillarie in tres septimanas anno regni Regis Henrici [line 2] fil' Regis Johannis quadragesimo secundo coram Henr' de Bathon' Roberto de Brywes et Nichol' de Haille Justic' et aliis domini [line 3] Regis fidelibus tunc ibi presentibus inter William de Meleburne quer' et Robertum de Meleburne et Emmam Oliver ux' eius inped' de duabus [line 4] virgatis terre et una acra prati cum pertinenciis in West Shene unde pl'm Warant' carte sum' fuit inter eos in eadem curia scilicet quod predicti Ro [line 5] bertus et Emma recogn' predictam terram et parcum cum pertinenciis esse Ius ipsius Willelmi ut illa que idem Willelmus habet de dono predictorum Roberti et Emma [line 6] habend' et tenend' eidem Willelmo de predictis Roberto et Emma et heredibus ipsius Emmae tota vita ipsius Willelmi Reddend' inde per annum quatuor [line 7] decim denarios sterlingorum ad Pasche et inveniend' unam lampadam ardentem singulis diebus in ecclesie de Shene ante altar' beate Marie [line 8] Virginis pro omni seculari servicio sectam curie ... et exaccione

Et predicti Robertus et Emma et heredes ipsius Emmae Warantizabunt acqu [line 9] ietabunt et defendent eidem Willelmo predictam terram et parcum cum pertinenciis per predicta servicia contra omnes homines tota vita ipsius Willelmi Et post mor [line 10] tem ipsius Willelmi predictam terram et parcum cum pertinenciis Integre reentrare ad predictos Robertum et Emmam et heredes ipsius Emmae quiete de [line 11] hered' ipsius Willelmi inperpetuum Et pro hac recognitione Warantia acquietancia defensione fine et concord' idem Willelmus dedit predictis Roberto et [line 12] Emmae unum speroarium ... [smudged]

Surr'

Translation by Elisabeth Stuart

This is the final concord¹⁵ made in the court of the lord king at Westminster from the Feast of St Hilary in three weeks¹⁶ in the forty second year of the reign of King Henry son of King John [1258] before Henry of Bath Robert de Brywes and Nicholas de Hailles Justices of our lord king and other faithful people then and there present between William de Meleburne plaintiff and Robert de Meleburne and Emma Oliver his wife of the other party concerning two virgates of land and an acre of meadow with appurtenances in West Sheen Whereupon a plea of Warranty of charter was summoned between them in the same court That is to say that the said Robert and Emma have acknowledged the said land and park with their appurtenances to be the right of William as those which William has of the gift of the said Robert and Emma To have and to hold by William from the said Robert and Emma and the heirs of Emma throughout the life of William rendering in return annually fourteen pence sterling at Easter and keeping a light burning every day before the altar of the blessed Virgin Mary in the church at Sheen for all secular service¹⁷ suit of court and demand And the said Robert and Emma and the heirs of Emma will warrant release and protect the said land and park with their appurtenances to William for the said services against all men for the whole of William's life And after the death of the same William the heirs of William may re-enter the said land and park with their appurtenances peacefully as [warranted by] the said Robert and Emma and the heirs of Emma for ever And [in return for] this acknowledgment warranty release protection and agreement the said William has given to the said Robert and Emma a sparrowhawk ...

Surrey

1.5) Source: Major Alfred Heales in The Records of Merton Priory, 1898

- The Prior of Merton and the Vicar of Kingston disputed their respective responsibilities regarding the maintenance of the chapel at Shene.
- In 1368, a complaint included an allegation that “He [the Bishop] had heard by common report that the roofs of the chancels of the chapels of Dytton, Moleseye, and Schene were extremely defective, and notoriously in need of repair.”

¹⁵ A final concord was a legal fiction whereby two parties colluded in an action very often, as in this case, to give good title (warranty) to one party in case anyone else might later attempt to disturb his claim to it

¹⁶ The Feast of St Hilary was 13th January so three weeks on would be 3 February

¹⁷ Ie the secular service suit of court and exaction or claim which would normally be part of the deal have been exchanged in return for the maintenance of the lamp burning in the church

1.6) Source: Winchester Register Wykeham II, pt 3, fol 137a (Latin)

- In 1375, it was agreed that Kingston would arrange and pay for a resident chaplain at Shene, while Merton Priory would provide the chapel with land as a source of income.
- Translation by Major Alfred Heales in *Early History the Church of Kingston-Upon-Thames, Surrey* with notes of its chapelries of East Moulsey, Thames Ditton, Petersham, and Shene.
- January 28 1375 – [Merton] *'to repair and rebuilt chancels of Kingston and chapels...assigned to the use of the vicar the presteshaugh at Ditton, another at Shene and one at Muleseye for mansions and curtilages of the three chaplains respectively and agreed to erect a manse for each.'*

2. The Tudor Chapel

The chapel was entirely rebuilt in the Tudor period. Initially, the tower was added to the original chapel in the late 15th century. Money is left for the building of the tower in two wills which date to this period.

2.1) Wills

Source: Will of Sir William Hyne of Shene, 17 July 1487. Surrey History Centre, No. XVII, 1922, p55. Translated from Latin.

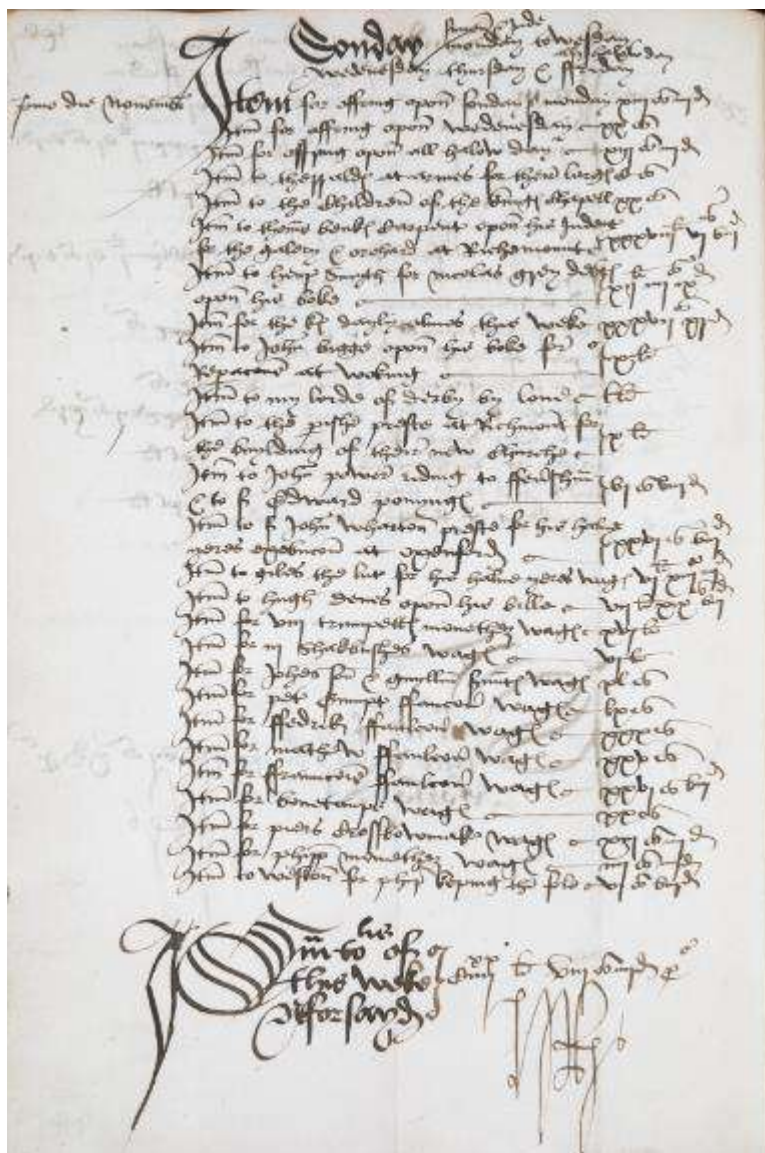
- William Hyne was the parish priest.
- *'17 July 1487. To be buried in the church of St. Mary Magdalene, Shene, before the high altar there. To my mother one sheep. To the light of St Mary, Shene 2 sheep. To the light of St. Mary Magdalene 5 sheep. For the building of the steeple of the same church 20s. To William Gardiner 2 sheep. To William Symball 2 sheep. To each of my godsons 2 sheep. To my mother 40s. To Margaret Makareth my best gown with a hood. Residue to Sir William Cardmaker, Vicar of Twykynham, Sir John Wodhous of Hampton and Sir Gilbert Story of Colbrok Executors, for the welfare of my soul. To a suitable priest to celebrate for my soul and the souls of all the faithful dead in the said church for one year 9 marks. To my executors 4 silver spoons. To Sir Richaard Wodehous a silver spoon. To Sir William of Twykynham. Proved 26 July 1487 at Kingston before Master W. Barker, 'Reverendi &c. sequestratore'. Pro fine vis viiid'*
- This will's reference to leaving *'To the light of St Mary, Shene 2 sheep'* and *'To the light of St. Mary Magdalene 5 sheep'* relates to the fact that members of medieval congregations would leave sheep to churches in their wills. The sheep were kept on church land and their wool was sold to purchase candles, which were expensive, to light the church.

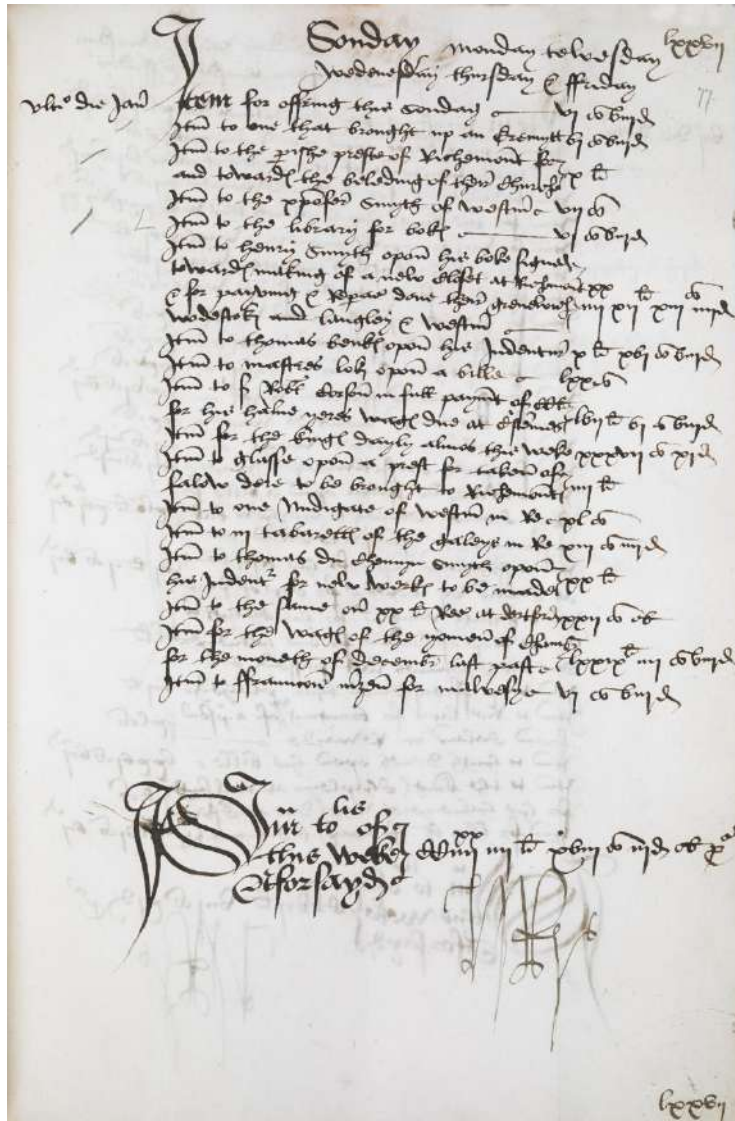
Source: Will of John Prein, 13 July 1488. Surrey History Centre, No XVII, 1922, p82.

- *13 July 1488. In Dei nomine Amen xiii day of Julii the yere of our lord Mcccclxxxviii I John Prein of Schene in good mynde on this wyse I make my testament: ffyrst I bequeath my sowle to Almyghty god & to our lady sent Mary & to Al the sayntes of heven: & my body to be beryd in the chircheyerd of Saynt Mary Magdalen. Also I bequeath to the hey Awter viiid. Also I bequeath to the steeple iis.iiid. Also I bequeath for torchys xiid. Also I bequeath to Jahan my wyffe my house & my lond & my oder goodys moveably & onmevabyl. Also I bequeath to John Walesche & my wife to be myn executours. Proved 21 Oct., 1488 at Kingston.*
- This will also states that *'my body to be beryd in the chircheyard of Saynt Mary Magdalen.'* This shows that there was a churchyard at this time.
- Available at: <https://archive.org/details/surreywillsarchd05surr/page/82>

2.2) Source: Henry VII's work accounts. The British Library, Add MS 59899

- Following the construction of the tower, the rest of the chapel was rebuilt.
- Two separate gifts of £10 were made on in 1504 and 1505 towards the rebuilding of the chapel. Digital images below.





2.3) Who was the architect of the new church?

- The church may have been designed by Bishop Richard Fox of Winchester (comprising Surrey, Hampshire and the Isle of Wight). In 1502, Fox ordered investigations into dilapidated church fabric at several diocesan parishes. Fox was also an architect, undertaking numerous restoration projects himself including at Winchester Cathedral and Southwark Cathedral. Fox had earlier served as private secretary to Henry Tudor, and would have visited Richmond Palace in his capacity as Bishop of Winchester and 'family priest'/private secretary' to the King.
- It is possible that his presence in Richmond encouraged the King to donate towards the rebuilding of the church, although there is no evidence for this. Further research is required.

3. Services at St. Mary Magdalene

Listed below are some interesting sermons preached at St. Mary Magdalene.

3.1) Source: **Richmond Sermons and Thanksgiving Sermons 1697-1715** by Rev. Nicholas Brady

- Rev. Abiel Borset, Vicar of Richmond, 1696. A thanksgiving sermon for William III's deliverance from *'a conspiracy of papists'*.
- *'A Thanksgiving Sermon for the Peace' by the Rev. Nicholas Brady, December 2 1697.* This marked the conclusion of the Nine Years War. Brady told the congregation, *'First, I shall Consider the greatness of that Blessing which has so lately been vouchsafed unto us, that our Realm is quiet. Secondly, I shall Enquire after the Author of this Blessing and that is God himself; the Realm is quiet, because our God has given us rest about. Thirdly, I shall examine the Method of the Divine Wisdom, for procuring us this Blessing; it was by putting his fear upon the Neighbouring Kingdoms, and convincing them that he fought against our Enemies.'*
- *'Day appointed for a Publick Humiliation and Collection for the Vaudois'*, 1699. The people of Vaud, a canton of Switzerland, were still struggling to establish their Protestant Reformed faith, and apart from expressing solidarity with them, this also underlined the benefits of settled Protestant rule in England.
- *'A Sermon upon Occasion of the Death of our late Sovereign King William; and Her present Majesty's Happy Accession to the Crown'*, 1702. *'That surprising calamity under which we labour, by the unexpected Death of the best of Kings, is mitigated, and made tolerable, by the Happiness we look for under the Auspicious influence of so excellent a Queen...our Gratitude and Acknowledgement to this Great Man's Memory. How vastly is the Scene of Affairs changed with us for the better! Whether we reflect on our Security at Home, or whether we have regard to our Reputation Abroad!...He refused no hardships, he declined no dangers, but expos'd his Sacred Person in Battle Abroad, and ran frequently the hazard of Assassinations at Home; sometimes struggling with the difficulties of an Honourable War, sometimes with the disappointments of a Treacherous Peace.'*
- *'Thanksgiving Day for Victory at Blenheim under the Duke of Marlborough'*, 1704.
- *'The Day appointed by Her Majesty for a General Thanksgiving, for the Happy Union of the two Kingdoms of England and Scotland, by the Rev. Nicholas Brady, May 5 1709'*.
- *'Day of Thanksgiving for Peace'*, 1713. This marked the defeat of Napoleon at Leipzig.
- *'A Thanksgiving Sermon being the Anniversary of the Restoration of King Charles the Second and the Royal Family'*, 1715. *'The Restoration...and with That of our Religion and our*

Property: for as all these precious Accommodations of Life, were trampled under Foot, and ravished from us, in the forgoing days of Anarchy and Confusion; for by that happy providential Turn of Affairs, which recalled our banished Sovereign to the Possession of his Kingdoms, we recovered with Him all those inestimable Jewels, which (God be praised) are at this Day the Birth-Right of an Englishman...Monarchy is kept up in the Sacred Person of our King, who is fenced against Tyranny by all the Boundary of Laws, which give him all opportunity of doing good; and secure him against all danger of prejudicing his Subjects.'

3.2) Sources: Sermons Delivered in the Parish Church of Richmond V1 and V2 by Gerard T. Noel. Minute Book of the Services of the Parish Church, Richmond 1861-1868 from Surrey History Centre, 6780/1/1/7.

- Sermon delivered by Rev. Thomas Wakefield, 1784. Thomas Wakefield was vicar between 1776 and 1806. He supported the abolition of the slave trade and preached against slavery to the congregation. He asked the congregation, *'Have we navigated and conquered to save, to civilise and to instruct; or to oppress, to plunder and to destroy? The Children of the other we daily carry off from the Land of their Nativity, like Sheep for the Slaughter, to return no more: we tear them from every Object of their Affection. Such is the Conduct of us enlightened Englishmen! Reformed Christians!'*
- Sermon delivered by Rev. Thomas Wakefield, 1803, on the *'hatred of the practices not of the persons of our enemies'* at the beginning of the Napoleonic Wars.
- Sermon delivered by Edward Patteson, 1807, in memory of Rev. Thomas Wakefield, also marking the passing of the Anti-Slavery Act. This sermon suggests that the congregation shared Wakefield's opposition to the slave trade. (nb. Patteson was not the incumbent vicar).
- Sermon delivered by Gerard T. Noel, Curate of Richmond, 1827. 'You have been brought up...amidst the ceremonies and institutions of Christianity. Your religion is external...arises from habit...you have no real love of God'. Noel was inclined to evangelical Christianity and preached about the importance of personal faith.
- Sermon delivered by Rev. Thomas Snow, 1834. Sees episcopacy 'as the pillar and ground of the truth'. Supports the Church of England as the 'middle way' and is wary of both Tractarianism and the Evangelical movement. (The first Tract for the Times had been published the previous year.) Nb. Snow was not the Vicar of Richmond – he was a visiting preacher.
- 'A Sermon on the Theatre' by Rev. Edward Hoare, Curate of Richmond, 1839. Argues that there has been an *'increase of disorderly persons about the town'* due to the theatre.
- Sermon delivered by Rev. Arthur J. Maclean, 1848 on the 'Duty of Propagating the Gift of the Gospel. Preaching of the Gospel to heathen nations'. Discusses the role of the

Society for the Propagation of the Gospel in Foreign Parts (SPG), which was increasingly becoming a global missionary organisation.

3.3) Written addresses by the clergy.

Source: The Parish Magazine, various dates. Available at Richmond upon Thames Local Studies Library and Archive.

- **Rev. Max Binney, Vicar of St. Mary Magdalene, September 1914.** In response to the outbreak of the First World War: *'I hardly think that the great mass of the people yet realise what a terrific struggle we are called upon to make. It will test to our utmost our courage and our power of endurance and our power of making sacrifices. We have got to stand together, the rich and the strong helping to bear the burden of the poor and the weak.'*
- **Rev. Max Binney, Vicar of St. Mary Magdalene, April 1915.** In response to the Gallipoli Campaign: *'There never was a day when the nations of Europe so needed faith in the resurrection of the dead.'*
- **Rev. John Kendall, Vicar of St. Mary Magdalene, December 1917.** *'There is now the common feeling of sorrow throughout the land at the loss of so many of the best of our young men - a sorrow which makes us long all the more for war to be brought to an end... We long to save what remains, lest we bereft of all our children'*
- **Rev. John Kendall, Vicar of St. Mary Magdalene, November 1918.** Discussing the Armistice Service held at St. Mary Magdalene: *'I cannot imagine that it has ever been more thronged or that any congregation can have been more closely united in our common purpose.'*

3.4) Miscellaneous.

- A list of *'strange preachers'* who gave sermons at St. Mary Magdalene between October 1833 and July 1868. In the nineteenth century there were a very high number of services taking place as Richmond's population was growing. Visiting preachers were therefore needed to assist. They were vetted by the parish to ensure that they were properly qualified and conformed to Anglican traditions. The term *'strange preachers'* can be found in the Book of Common Prayer. Source: Surrey History Centre, 6780/1/1/17.
- Nicholas Brady was vicar between 1696 and 1726. He co-wrote a metrical version of the psalms with Nahum Tate, which was dedicated to William III. Metrical psalms are a kind of translation of all or part of the Book of Psalms in vernacular poetry and are meant to be sung as hymns. The work was popular with the king, who ordered the *'New Version'* to be used *'in all Churches, Chapels and Congregations'*. This version was popular until the mid-19th century. It's easier rhyming most likely encouraged greater congregational involvement. Brady was also chaplain to King William III and Queen Mary, and later to Queen Anne. A portrait of Brady is in the collection of the National Gallery of Ireland, NGI.613.

4. Fixtures and Fittings

4.1) The Church Plate

Source: Cecil Piper, *A History of the Parish Church of St. Mary Magdalene, Richmond, Surrey, 1947, Chapter 3.*

- Church Plate refers to church objects made of precious metals. St. Mary Magdalene has an important collection, used to serve consecrated bread and wine at Holy Communion. The Church Plate is no longer regularly used and is displayed at the Museum of Richmond, but modern chalices and patens are still used in the church today.
- In the 19th century, most of these pieces were engraved with IHS, the Greek letter for JES[us], surrounded by a 'sunburst' decoration.

Chalices

- Before the Reformation, chalices were used to serve communion wine and were mainly used by priests. In the reign of Elizabeth I, all chalices were ordered to be replaced by larger communion cups to be used by all. Chalices were re-introduced to Anglican services under Charles I as part of a wider reinstatement of elements of pre-Reformation practices.
- The earliest of St. Mary Magdalene's chalices is dated 1630, during the reign of Charles I. This is a particularly special piece because it survived the Civil War, when many silver items were melted down. It was donated by Richard Tomlyn. Upon his death in 1649, Tomlyn bequeathed £50 to provide local apprenticeships for local children.
- An additional chalice, dated 1663, was donated to the church in 1664 by Lady Sophia Chaworth, the daughter of the Earl of Lindsey. She lived in a house on the site of the Museum. Lady Sophia died in 1689 and was buried in the church, where a monument was erected to her memory.
- An additional chalice dated 1825 was gifted to the church by John Ward in the same year. This would have been required to cater for the parish's growing population and was designed to match the two 17th century pieces.
- All three chalices are inscribed with the name of the donor.

Flagons

- The collection includes two flagons, dated 1660, which were given to the church by Bishop Brian Duppa in 1661 as a thanksgiving for the restoration of the monarchy. Duppa had been tutor to the Prince of Wales, the future Charles II, and Bishop of Chichester and then Salisbury. After the suppression of the episcopacy during the Interregnum, Duppa moved from Richmond Palace into a house on the site of the Old

Town Hall and continued to live there after the restoration of the monarchy until his death in 1662, even though he had been appointed Bishop of Winchester.

- Flagons were needed to replenish chalices with wine during services. At this time, the communion service was only held on a few special occasions each year. Worshippers therefore expected a mouthful of wine, rather than the customary sip.

Straining spoon

- Straining spoons were used for straining the sediment and impurities from the wine as it was being decanted from the cask into the flagons. St. Mary Magdalene's was originally a silver gilt table spoon made in 1805, but the original family crest has been erased from the handle and replaced by R.C. (Richmond Church) and holes have been drilled into the bowl.

Paten

- A paten is a dish for serving the communion bread which is also used as a circular cover for the chalice. Wafers, rather than bread, were traditionally served in medieval churches. Following the Reformation, ordinary bread was served which required a larger paten. The church exchanged its two small patens for a larger one in 1701. This paten was made in 1700. The cost for this was met by using communion money.
- The collection also includes three additional patens which were presented to the church in 1901 in memory of Rev. Charles Proctor, who was vicar between 1867 and 1900.

Almsdishes

- Almsdishes were used for receiving gifts for distribution to the poor from the church congregation. St. Mary Magdalene's collection includes four almsdishes. They are:
- A silver dish dated 1661.
- A Queen Anne silver dinner plate made in London in 1702 and donated in 1711 as an alms dish by John Spilman. The reverse side bears the inscription 'The gift of John Spillman of Richmond to this Parish 1711.' Spillman was a schoolmaster.
- An undated copy of the above in Sheffield plate, most likely dating to between 1760-1850.
- A silver dish made in 1818 which was a gift from the estate of the Revd. George Savage who had died in 1816.

Anointing spoon

- This was used for pouring water over the baby's forehead during a baptism.

Chest

- In 1825, the Vestry ordered that *'an Iron safe or Chest fit for depositing the Communion plate in be forthwith provided.'*

4.2) Windows

19th Century Windows

- There is little written information about the church's previous windows in place before the current stained glass windows were installed in the early 20th century. However, 19th century depictions of the church interior suggest that there was a clear glass window in the chancel, which was replaced by a stained glass window in the mid-19th century.

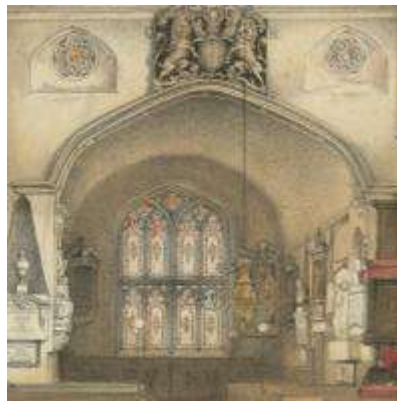


Image (left): Detail from 'The history and antiquities of the county of Surrey' by Owen Manning and William Bray, Vol.6., 1847. The British Library, Crach.1. Tab.1.b.1.

Image (middle): Detail from St. Mary's Church, Richmond, 1851, by John Corbett Anderson. Richmond upon Thames Local Studies Library and Archive, LCP/63.

Image (right): Photograph of the chancel, late 19th century. Surrey History Centre, 6780/1/12/2/1.

The Burlison & Grylls Stained Glass Windows

Source: Cecil Piper, *A History of the Parish Church of St. Mary Magdalene, Richmond, Surrey, 1947.*

- Stained glass windows were installed between 1904-1907 by the firm Burlison and Grylls under the direction of G.F. Bodley. The subject matter was suggested by the vicar, Max Binney.
- The east end of the church was rebuilt in 1904, but the stained glass windows were not installed at the same time due to a shortage of funds. It took an additional few years to raise funds for the windows. Each window donated by a patron and features a personal dedication from respective patrons to loved ones.

The East Window of the Chancel:

- The central figure of Christ on the Cross is flanked on either side by three saints. From the left, there are St. Thomas the Apostle, who holds a spear which according to tradition is the instrument of his martyrdom; St. Peter with the keys of heaven; St. Mary the Virgin – the mother of Jesus; St. Mary Magdalene with a jar of ointment as she is often associated with the anointing of Jesus' feet; St. John the Apostle and Evangelist holding a Bible; and St. Paul the Apostle with a sword, according to tradition the instrument of his martyrdom.
- These saints were drawn to God in various ways. St. Mary was drawn to God by Motherhood, St. Peter out of human infirmity, St. Thomas out of Doubt and Despondency, St. Mary Magdalene out of Mortal Sin, St. John by love, and St. Paul out of Bigotry and Sectarianism.

Beneath Christ and the saints are seven biblical scenes are depicted from left to right:

- The Annunciation to the Virgin Mary
 - The Presentation of Christ in the Temple
 - The Magi bringing gifts to the infant Jesus
 - An angel announcing the Resurrection
 - Mary Magdalene meeting the risen Christ
 - The Ascension
 - The disciples receiving the Holy Spirit at Pentecost
-
- The window was gifted by the Mayor of Richmond, Clifford B. Edgar. An inscription in Latin reads '*Clifford B. Edgar dedicates this window to the glory of the Lord and to the memory of his parents.*'

The Sanctuary Windows:

- **The North Window** is *'Dedicated to the glory of God and the memory of Harry Dupuis, B.D., Vicar of this Parish from A.D. 1852-1867, by friends to whom the remembrance of him and his word is still dear after the lapse of 38 years. A.D. MCMV.'*
- **The South Window** is *'Dedicated to the glory of God by Laura Bidwell. A.D. MCMV.'*

The Chancel Aisle Window:

- The theme of this window is The Inspired Book. In the centre is the Word holding the Inspired Book with Alpha and Omega upon its open pages to signify that He is its theme from beginning to end. On either side are the Evangelists and their symbols.
- The window was dedicated by William Yates *'as a tribute to the glory of God and as a memorial to his dear wife'*.

Chapel Windows:

- **The East Window** depicts St. Basil – Greek Orthodox Church, St. Gregory – Latin Catholic Church, St. Augustine of Canterbury – Anglican Church, and St. Columba – Celtic Church.
- It is dedicated by the vicar, Max Binney, to his father and reads in Latin, *'To the Greater Glory of God and in memory of Thomas Binney, much loved father of the third vicar of this parish A.D. 1904.'* Binney is described as the third vicar despite the church's long history because Richmond only became a distinct parish separate from Kingston in 1852.
- **The South-East Window** depicts individuals inspired with great gifts of art and learning. They are: Benedict Biscop, who introduced music into the English church; Caedmon, the first writer of English poetry; and The Venerable Bede, theologian and the first historian of the English Church.
- This window is *'Dedicated to the Glory of God and the dear memory of Emily Binney, younger daughter of William Blinkhorn of Sutton, St. Helens, by her sister Elizabeth Blanche Jeeves A.D. MCMV.'*

The South-West Window

- This window depicts individuals inspired with great gifts of administration. It shows St. Aidan, St. Oswald, and St. Theodore of Canterbury.
- The window is dedicated to *'three soldiers'*, who died in the British India in the nineteenth century. Major William Lindsay, 10th B.N.I died at Cawnpore (Kanpur) in 1857 during the Indian Rebellion, alongside several women in his family; his son,

Major Charles Lindsay, R.A., who died of fever at Quetta (now in Pakistan) in 1889; and his grandson Lieut. William Alexander Lindsay, East Surrey Regiment, who died of fever at Agra in 1894.

Additional information can be found in the Parish Magazines:

- **September 1904** - The Vicar, Max Binney, outlines the subject matter for the Mayor's window. He also states *'I am purposing myself to insert the four figures in the East Window of the Chapel, associating it with the memory of a deeply loved Father from whom, to my great sorrow and loss, I was parted 24 years ago.'*
- **December 1904** - Binney provides an update on fundraising for the windows.
- **July 1905** - Binney outlines the subject matter of the Sanctuary window, in memory of Harry Dupuis, which *'was dedicated to God on the Eve of St. Mary Magdalene's Day.'* He states that *'We owe the window to two things: Mr F. Trevor's energy in raising the 120 guineas which it costs, and the impression which Harry Dupuis made on those who were privileged to know him, an impression which has not faded away after a lapse of 38 years. It should not easily fade seeing that he gave the Parish St. Matthias Church, renovated Schools, and Vicarage, together with some improvements and additions to the Parish Church.'*
- **September 1905** - Binney describes a delay in the erection of the Sanctuary window, and states that the Chapel windows will soon be in place. He describes their subject matter; *'One of these windows is a gift of my wife and her parents, Mr. and Mrs. Lindsay, and it is intended to commemorate three soldier members of their family who died by war or sickness in India, and the other is the gift of my sister-in-law, Mrs. Jeeves, and it is a memorial to her sister.'*
- **November 1905** – Binney describes the Dupuis Memorial Window in detail.
- **January 1905** – Binney states that *'The gift yet to come is a painted glass for the Chancel Aisle window, given us by Dr Yates in memory of his Wife.'*
- **February 1906** – Binney describes the subject matter of the Painted Windows.

The windows in recent years – the re-glazing of the windows

Source: Richmond Team Ministry

<https://www.richmondteamministry.org/wp-content/uploads/Team-Talk-Autumn-2014.pdf>, p 11.

<https://www.richmondteamministry.org/wp-content/uploads/2015-Spring-Edition.pdf>, p.5

- The windows were cleaned down to the bare material of 19th century wrought iron metal window frames and the opaque glass was replaced with clear glass.

4.3) Bells and Bellringers

Source: Richmond Team Ministry

- It is not known when the first bells were installed, but three were recorded in 1549.
- The church today has eight bells bearing dates from 1680 to 1761. Six of these bells bear names other than the maker's. They are:
 - Nos 1 and 2, dated 1740. William Gardiner (churchwarden between 1735-1736, who gifted the bells)
 - No 3, dated 1740. Charles Scott and Stephen Andrews (churchwardens)
 - No 4, dated 1680. Samuel Moody and Moses Boddicot. (churchwardens). It also reads 'LAMBERT MADE ME WEAKE NOT FIT TO RING BVT BARTLET AMONGST THE REST HATH MADE ME SING'.
 - No 8, dated 1760, Percival Hart and Thomas Allen (churchwardens)

The remaining bells bear the following inscriptions:

- No 5, dated 1742. R CATLIN FECIT
- No 6 and 6, dated 1860. JAMES BARTLET MADE MEE 1680
- No 8, dated 1760. PERCIVAL HART & THOS ALLEN CHWARDENS 1760 LESTER & PACK OF LONDON FECIT
- The Clock Bell was cast by James Bartlet and hung in 1683. It is inscribed: MATHEW MOODEY THOMAS ELING CHVRCHWARDENS 1683 MATHEW WALKER WH IOB. The initials WH are probably those of William Hull, who was foreman to James Bartlet, the maker.
- In 1787, all of the bells were overhauled and repaired by Edward S'mmons, bell hangers of Whitechapel at a cost of £35.10s. The current frame is metal, by Eayre & Smith, bellhangers, who re-hung the bells in 1981.

Peal Boards

- Peal boards record special ringing achievements, when a band of ringers has accomplished a particular feat of ringing, sometimes for a special national or local occasion. There are nine peal boards hung on the walls of the ringing chamber of St. Mary Magdalene:
 - 1741: Richd Hardinge, Jasper Mundy, Robert Smith, Austin Guise, Peter White, Thos Clark, Wilm Walker, Wilm Well
 - 1767: Thos Huntingford, Chas Burt, Jno Ryley, Richd Gurney, Chas Thornbberry, Wilm Walker, Jhn Skeel, Robt Platt

- 1810: Wm Winfen, Edw Nelhams, James Cole, Sch Bamford, John Bates, Willm Platt, John Platt, Geo Cole
- 1810: Very faded
- 1816: Edw Nelhams, Jno Bates, Will Walker, Sc Bamford, Sas Cole, Will Platt, Jno Platt, Geo Cole
- 1824: Very faded
- 1825: J Cole, Rchd House, Geo Cole, Wm Winson, Jn Bates, Jn Platt, Ed Withall
- 1851: Hy Nicholls, Samuel Giles, Henry Parslow, Joseph Clark Jnr, John Duffell, Thos Wright, Willm Nowell, Thos Winkworth
- 1877: R J Williams, R French, J.W. Cattle, W.J. Williams, W. Oakes, C. Hopkins, H. Hopkins, S. Hayhurst

Long Service Ringers

- A list of Long Service Ringers is displayed in the church. This dates to 1934 and includes several members of the Williams family:
- *'R.J. WILLIAMS served this church faithfully as a Bellringer for 37 years 1881-1918'*. Probably Richard John Williams, son of William John Williams, born in Richmond about 1857 and died in January 1918. In the 1911 Census he is described as a whitesmith for a gas company. He lived in Sheendale Road.
- *'J. BUSHNELL served this church faithfully as a Bellringer for 38 years 1893-1931'*. Possibly John Edward Bushell, born 1862 in Deal, Kent. He was a carpenter and joiner and lived in the Lower Mortlake Road, Richmond in 1911.
- *'E. SWEET served this church faithfully as a Bellringer for 29 years 1896-1925'*. Possibly Edward Sweet, born in 1863 in Richmond, a plasterer who lived in Eton Street.
- *'H.T. WILLIAMS completed 61 years of faithful service of this Church as a Bellringer December 1933'*. Probably Henry Thomas Williams, son of William John Williams, born in Richmond about 1861. In the 1901 Census he is described as a house painter and bell ringer. He lived in Grosvenor Road.
- *'F.A. WILLIAMS completed 52 years of faithful service of this Church as a Bellringer December 1933'*. Probably Frederick Alfred Williams, son of William John Williams, born in Richmond about 1866. In the 1911 Census he is described as a paper hanger. He lived in Princes Road.
- *'R.A. WILLIAMS completed 25 years of faithful service of this Church as a Bellringer December 1933'*. Probably Richard Alfred Williams, son of Richard John Williams and grandson of William John Williams, born in Richmond in August 1893. In the 1911 Census he is described as a builder's clerk and he kept that role at least until 1939. He lived in Sheendale Road. He was head ringer in 1945, and wrote a piece for the Parish Magazine in 1945 about the effort to keep the bells ringing.

- 'W. HARRIS completed 25 years of faithful service of this Church as a Bellringer December 1933'.

The Parish Magazines

- **September 1904** – 'PARISH CHURCH BELLS - The following paragraph appeared in the "Richmond Herald" on the 13th August. 'The Second Anniversary of the King's Coronation was celebrated at Richmond, on Tuesday, by the Ringing of the bells of the Parish Church, and the hosting of flags...The Churchwarden have always been most anxious that the splendid peal of bells should be used for the benefit of the Town, and on all public and national occasions of rejoicing, and I daresay if they are not so used many complaints would be made, but as in connection with many other matters of local importance, those who are the first to voice such matter, do not give consideration to the financial side of them. The bells are not rung without expenses, and although the splendid band of ringers are mostly hearty and loyal in their endeavour to do all they can, yet as much extra ringing has to be done during working hours, it must be paid for. This outlay has always been cheerfully met by the Churchwardens out of the Parish Expenses Fund and the voluntary contribution of the Parish Church and St. Matthias Church seatholders. It might be interesting to notice by reference to the Parish Year Books of the past four years what this has cost. The figures are as follows:-

			£	s.	d.
1900-1	...	...	14	19	0
1901-2	...	...	10	10	0
1902-3	...	...	21	10	0
1903-4	...	...	11	11	0

The days and events covered by the above figures are:

- Old Year Out – Old Year In
 - Accession Day
 - Coronation Day
 - King's Birthday
 - Prince of Wales' Birthday
 - Visit of Corporation
 - Declaration of Peace (Boer War)
- **July 1911** – 'OUR CHUCH BELLS - Many Parishioners no doubt fail to realise the amount of work done by our bells during the course of the year, not only in connection with our own service, but on many public occasions. Twice every Sunday the bells are regularly rung, and on the following Church Festivals they send out a reminder: Ascension Day, St. Mary Magdalene Day, Christmas Day.

Beyond these the bells are utilised to commemorate the following events:

Empire Day

King's Accession

King's Birthday

Prince of Wales's Birthday

Coronation Day

New Year's Eve

- *I am inclined to think that it should be looked upon as a matter of course that the bells should be so used. The Vicar and Churchwardens are always almost willing to utilise for the benefit of the town the beautiful peal that they have inherited. This is not done, however, without considerable cost, and I should like to see a fund opened, so that anyone inclined could subscribe to it. Last year the expenditure amounted to over £35. During the recent festivities –from Accession Day to Coronation Day- the cost of the Church Funds has been 7 Guineas.*
- **May 1934 - Annual Report of the PCC** 'The chief work of this year has been the collection of the amount required for the repair of the Bell...completed at a cost of about £200, all of which has been collected.' (Further issues relate to fundraising for the bells – May 1924, December 1932, July 1933, January 1934, April 1934)
- **July 1945 – Piece by R.A. Williams.** 'As head ringer I thought the parishioners would like to know how it has been possible to ring a full peal of bells morning and evening. The war deprived us of many old ringers, and I took on the task of teaching my son (Victor) and the two brothers Crockford, and after some strenuous practice they developed the art of bell ringing, but unfortunately my son was called up for the Royal Navy and now John Crockford has joined His Majesty's forces. Then Miss Dorothy Preston and her brother Eric came along and Dorothy was very keen and learnt the art very quickly, which enabled her to ring in the Eight on VE Day, and Dorothy can be seen every Sunday, and nobody must touch No.3 bell. Eric has also acquired the art and he is a regular ringer, and now Denny Pick has come along, and it should not be long before he is competent. Bellringing is an art which is not easy to learn, and it takes a lot of time, practice and confidence. I should like to mention the wonderful help I received from these lads (especially Dickie Crockford, who takes charge of the Saturday afternoon practices); they have done all the repairs and spent lots of time in the bell chamber, and saved the time of the bell founders to come and do it.'
- **February 1962** – 'An attempt was made on Boxing Day to ring a full peal of 5,000 changes. It was quite the first attempt for over a quarter of a century and would have been the 25th peal on the bells. Unfortunately, the peal was lost after one hour and twenty-five minutes, when about 2,300 changes had been rung. Another attempt is scheduled in the near future and the band would like to thank the Parish Church ringers for their help, in particular Dick Crockford who did all the hard work seeing that the ropes, etc. were all in order. (Note for local historians: the first peal at Richmond was rung on September 21, 1740, and was 5040 Plain Bob Major, and there have been seven in this century, in 1904, 1909 (two), 1922, 1923, 1934.)

4.4) The Pulpit

Source: John Cloake, *Richmond History*, No.10, 1989

- The Vestry Minutes for 24 March 1667 record the gifting of a '*Pulpitt Cloth and Cushion by the virtuous Lady Rowe Widow to that Learned and worthy Gentlemen Sir Thomas Rowe whose name is honourably mentioned in the Turkish history. The Pulpitt Cloth and Cushion was procured by Sir Edward Wingfield and made up at his own Cost and Charge, he being then an Inhabitant there, and a Vestryman.*'
- The current hexagonal oak pulpit dates to 1699. It seems to have been privately funded by four members of a committee established to oversee the enlargement of the north aisle – Sir John Buckworth, 1st Baronet of Sheen; Sir Peter Vandeput, 1st Baronet of Twickenham; Sir Charles Hedges and Thomas Ewer. Their monograms and crests can be seen on the pulpits panels:
- J.B. for Sir John Buckworth. Crest: a demi lion rampant argent, holding in the dexter (right) paw, with a cross crosslet fitchy gules. This is the crest of the Buckworth family of Norfolk.
- P.V. for Sir Peter Vandeput. Crest: a dolphin erect azure, between two wings.
- C.H. for Sir Charles Hedges. Crest: a swan's head erased proper.
- T.E. for Thomas Ewer, Esq. Crest: a pheon [arrow head] or, headed argent, mounted on a broken dart gules, entwined with a snake proper.
- Perhaps the committee replaced the pulpit to mark their role in the construction of the north aisle. The vestry minutes do not record any decision to purchase a new pulpit.
- One member of the committee is not included on the pulpit; John Michell. Their monogram and crest may have been set in a part of the pulpit which no longer survives. Or perhaps, as John Michell had just given an additional £200 to increase the endowment of the almshouses to be founded under the will of his uncle Humphrey Michell, he did not contribute to the pulpit after already making a large financial contribution elsewhere.
- The pulpit's carved mouldings and spiral columns are typical of the Restoration period (1660-1714). It was once raised high, with a long flight of steps, and seats and desk below for minister and parish clerk. This can be seen in the print (right). The steps and seats were removed during the alterations of 1866 and the pulpit was reset on the four short columns. Image: Detail from St. Mary's Church, Richmond, 1851, by John Corbett Anderson. Richmond upon Thames Local Studies Library and Archive, LCP/63.
- To accommodate the construction of the north aisle, the new pulpit was positioned between the chancel and south aisle. It was moved to its current position when the chancel was re-built in 1904.
- On the death of Queen Anne in 1714, the churchwardens were ordered to 'put the



Pulpit and Desk in Decent Mourning with Cloth not exceeding 10s p yard'. This also occurred in 1827 when the Duke of York died.

4.5) The Organ

Source: Cecil Piper, A History of the Parish Church of St. Mary Magdalene, Richmond, Surrey, 1947, Chapter 5.

- The earliest reference to an organ at St. Mary Magdalene can be found in the Vestry Minutes for 25th March 1699; *'Ordered at this Vestry that upon reading Mr. Renatus Harris is proposalls in writing about erecting an Organ for the use of the Church That he have leave of the Vestry to put an Organ up at his own Charge According to the Proposialls.'*
- Renatus Harris was a famous organ maker, and it is unclear why he was willing to erect an organ at his own expense. However, this organ only remained in the church for two and a half years. The Vestry Minutes for 28th September 1701 read: *'Ordered at this Vestry That Renatus Harris have leave to take down his Organ according to the proposialls when he put it up.'*

The 18th Century

Source: Cecil Piper, A History of the Parish Church of St. Mary Magdalene, Richmond, Surrey, 1947, Chapter 5.

- The next written reference to an organ is dated to 1769, when the Vestry considered proposals for erecting an organ. A meeting was held on 29th May 1769: *'Proposal for Building an Organ for the Parish Church of Richmond in the County of Surry. James Lyneham Organ Builder of the Parish of St. James's Westminster; the Great Organ to Contain the following Stops:*
 - *Open Diapason to double D in front in Metal the rest wood Principal and Diapason.*
 - *A Stop Diapason wood all through, A Trumpett Metal through to draw in halves.*
 - *A Principal Twelfth and Fifteenth of Metal all through*
 - *A Cornett four Ranks Viz. a Teirce Principal Twelfth and Fifteenth, all Metal*
 - *A Sesqualtree three Ranks Viz. A Seventeenth, Nineteenth and Twenty Secondth Metal,*
 - *Compass of the Keys from double Gamut to E in alt, short Eights*

The Choir Organ to be Communicated from the Great Organ to Contain the following Stops:

- *An Open Diapason Stop, Diapason and Principals all through*
- *A Swell or Echo to Contain the following Stops in a Seperate Organ Viz. An open Diapason Trumpet and Hautboy all Mettal the Compass of Middle C to E in alt.*
- *A Wainscoat Case properly Ornamented Gilt front with Doors to shutt it up*

The whole to be Compleatly Finished in a Workmanlike manner with Good Materials for the Sum of Two hundred and Sixty Guineas. The Condition of Payment to be as follows, that is

Fifty Pounds on Commenceing the Work, Fifty Pounds five Months after the first Payment. Provisor the work be Advanced full to the Value and One Hundred Pounds when the Work is ready to be Delivered and the last Payment to be Paid when the Organ is Compleatly sett up; and in Order proper Security will be given for the Money Paid 'till the whole is Completed if required by me James Lyneham.

Resolved Unanimously That an Organ be Erected in this Church by a Voluntary Subscription from the Inhabitants of this Parish."

- This proposal was accepted, but it did not proceed. Instead, an alternative was accepted by the Vestry at a meeting held on 6th November 1769, attended by Thomas Knight who shared his proposal.

'At this Vestry Mr. Knight Organ Builder of the Parish of St. John's the Evangelist, Westminster, attended with the following Proposal: The Proposal of Thomas Knight Organ Builder to make an Organ for the Parish Church of Richmond in the County of Surry to consist of the following Stops.

1770	<i>Pipes</i>
<i>In the Great Organ</i>	
<i>An open diapason in front of Metal</i>	54
<i>Stop diapason of Wood</i>	54
<i>Principal of Metal</i>	54
<i>Twelfth of Metal</i>	54
<i>Fifteenth of Metal</i>	54
<i>Cornet of 5 ranks of Metal</i>	145
<i>Sequialtree 4 ranks of Metal</i>	216
<i>Trumpet of Metal</i>	54
	685
<i>In the Choir Organ</i>	
<i>A Stop diapason of Wood</i>	54
<i>Principal of Metal</i>	54
<i>Flute of Wood</i>	54
<i>Fifteenth of Metal</i>	54
<i>Cremona of Metal</i>	54
	270
<i>In the Swell</i>	
<i>An Open diapason of Metal</i>	34
<i>Stop diapason of Metal</i>	34
<i>Principal of Metal</i>	34
<i>Cornett of 3 ranks of Metal</i>	102
<i>Trumpet of Metal</i>	34
<i>Hautboy of Metal</i>	34
	272

The aforesaid mentioned Work will be put into a neat Wainscoat Case [a fine grade of oak for woodwork], the front Pipes to be Gilt with the best Gold, with sound boards. Bellow's Movements, and all requisites to be two Sets and half of Keys, the Compass of the Great and Choir Organ is to be double Gamut, short Octives up to E in alt 54 Keys, and the Swell from G below the Middle of the Keys to E in alt 34 Keys, will be put up (free of all other Expences) in the Church for £420. And Mr. Knight being asked whether he could make any abatement in the said Proposal he agreed to perform the same and in every respect agreeable thereto and abate £20 and to Compleat and put up the same by Michaelmas day next 1770 and to enter into a Bond in the Penalty of £100 for the due performance thereof.

Resolved Unanimously That Mr. Knight be employed to make the Organ agreeable to his Estimate, abating the Sum of £20 as above Specified. Ordered That the Clerk prepare a Bond for the due performance of the above Resolution.'

- This organ was erected in the gallery at the western end of the church and the money was raised through voluntary subscriptions. King George III contributed to this.
- On 27th August 1770, the Vestry decided that an Oratorio should be performed in the church to mark the unveiling of the organ. A committee was established to organise this. William Tibbs was also appointed as the first organist. An advertisement for the concert appeared in the Public Advertiser on 1st October 1770:

RICHMOND CHURCH.

At the Opening a new Organ erected there, on Tuesday the 9th October, will be performed a sacred Oratorio call'd

MESSIAH

Under the Direction of Mr. Arnold.

First Violin and a Solo Concerto, by Mr. Hay;

The Organ by Mr. Dupuis;

The Vocal Parts by Mr. Tenducci, Mr. Vernon,

Mr. Reinhold and Mrs. Weichsel.

The Doors to be opened at Nine, and the Performance to begin at Eleven o'clock.

Tickets 10s. 6d. and 5s. each, to be had at Clement Smith's, in the Church yard, Richmond ; and of P. Norbury, Printer, opposite the Market-house, in New Brentford.

- According to a note written on one of the wooden pipes the organ was thoroughly cleaned by William Kelley in September, 1806, and about 1840 it was again cleaned and one octave of pedal pipes (G to G) added, together with an octave-and-half of keys and other improvements. This work was done by James Blyth at a cost of about £140.

The 1866 Fund for the Organ

Source: **The Parish Magazine, various**

- In 1866, a special appeal was made for funds for the improvement of the organ according to a specification by Mr. Hill, of Messrs. Hill & Sons, the well-known organ builders, the cost of which was estimated at £210.
- This work was carried out and included the removal of the organ from the west gallery to its present position at the east end of the Church, the provision of a new pedal keyboard and pedal pipes from CCC to F, new bellows, additional stops and other improvements.
- **Parish Magazine, April 1866** - Special Fund for Organ. *'The taking down of the excellent Organ of the Parish Church affords an opportunity of making some additions and improvements in it before it is put up again.'* *'The eminent Organ Builder, Mr. Hill, of Euston Road, has engaged to effect the proposed improvements for the sum of £210. As the Building Committee cannot apply any of the funds entrusted to them for this purpose, a Special Fund has been opened, and the following subscriptions have been already promised...'*
- Additional references to the Organ Fund can be found in the June, August, and December issues of the Parish Magazine for 1866.
- **Parish Magazine, March 1867** –Concert for the Organ at the Parish Church, 31 January *'was very well attended and realised after expenses paid, £12. 0s. 0d.'*

The New Organ

Source: **Cecil Piper, A History of the Parish Church of St. Mary Magdalene, Richmond, Surrey, 1947, Chapter 5.**

- In 1904, plans were prepared for the rebuilding the chancel. It was also decided that the organ would be rebuilt before it could be placed in situ. In the meantime, Messrs. Walker & Sons lent the church an organ for two years.
- In 1906, appeals were successfully made for subscriptions to erect a new organ.
- Messrs. Walker & Sons agreed to include all the serviceable parts of the old organ in the new one, and a specification was prepared by Dr (afterwards Sir) Walter Alcock in conjunction with Messrs. Walker & Sons, the cost of which, inclusive of hydraulic blowing apparatus, was estimated at £1,500. As the whole amount had not been subscribed it was decided to proceed with the major part of the work at a cost of £1,100, and this was completed by October, 1907. The new organ was dedicated on All Saints Day, 1st November 1907.

Fundraising for the Organ

Source: The Parish Magazines

- **February 1904** – *I have to record an act of great kindness which Sir Frederick and Lady Cook purpose to do on behalf of the Parish Church. The Organ will have to be rebuilt and extended before it can be established in our new Chancel. In order to help towards this end they have most kindly put Doughty House with its gallery of lovely pictures at our disposal for the purpose of holding a Promenade Concert, on Saturday, May 16th.*
- **May 1904** – Fund for the Rebuilding of the Parish Church Organ. *'The Concert at Doughty House, May 14th...after the expenses of printing, advertising, etc... a balance of £144 remains to the credit of the Fund. To this may be added subscriptions of £50 from Mr. H Dalgarno Robinson, £2 2s. from Col. Leslie Powell, and one guinea each from Mrs. Shrubsole and Mr R. Davies. So the fund starts with a sum of nearly £200 in hand.'*
- **February 1906** – Letter from the vicar, Max Binney. *'I hope the well-wishers of the St. Matthias and the Parish Churches, will give their cordial support to those kind ladies and gentlemen who are organizing a performance of Pinero's "The Times" in the Castle Assembly Rooms on the evening of February 14th. After the expenses of the performance have been met, the proceeds are to be divided between the Parish Church and St. Matthias Organ. One Organ—the Parish Church—wants to exist, and I wish he could be made to exist speedily...' 'The Dramatic Entertainment, organised by friends of the Parish on behalf of the Organ Funds of the two Churches, resulted in a contribution a few pence short of £58.'*
- **July 1906** – Letter from the vicar, Max Binney. *'Two projects of importance to the parish are coming to the front at the present moment. The re-building of the Parish Church Organ must be taken in hand. A meeting of members of the congregation... held at the Eton Street Schools on the evening of June 14th, decided that effort must be made at once to carry through this project. More than £70 was subscribed on the spot. We have now in gifts given or promised a sum of about £460. We want £1,100 for the accomplishment of part or £1,500 for the accomplishment of the whole scheme...'*

The following letter was circulated:

RICHMOND,
4th June, 1906

DEAR SIR (OR MADAM),

A Meeting of the parishioners and seatholders of the Parish Church will be held in ETON STREETS SCHOOLS on THURSDAY, 14th of JUNE, at 8.30 P.M., to consider the necessity of procuring, as soon as possible, a new organ for the Church.

It is intended to incorporate into the new instrument, such parts of the old one as are serviceable.

We feel very strongly the importance of the duty of providing for the proper and dignified conduct of the services in the mother-church of the Parish, -a duty which is made the more imperative by the fact, that rent will have to be paid for the present temporary and inadequate organ after the 1st November next.

We hope that you will do the best to be present at the meeting, and to further the object for which is to be held.

We are, yours faithfully,

*MAX. BINNEY, Vicar
H.B. BOULTER,
WILLIAM YATES, Churchwardens*

After prayer, the Vicar made the statement as to the cost of the proposed new organ, which (without the choir organ) would be nearly £1100. Towards this subscription had been received and promised amounting to nearly £350. The Choir organ, which will be necessary to complete the instrument will cost about £400 in addition, making a total of £1500.

RESOLUTION I

That this meeting having heard the statement of the Vicar, is of opinion (i) that the time has come when the rebuilding of the Parish Church Organ should be taken in hand and (ii) that the parishioners and seatholders should be asked to contribute to a fund for defraying the expenses.

The second resolution was proposed by Mr. Yates; seconded by Mr. Veal and carried unanimously.

RESOLUTION II

That a committee consisting of the Vicar the Churchwardens and Sidesmen, with power to add to their number, be formed to carry out the scheme.

Several gentlemen expressed their strong desire to see the complete organ in its place as quickly as possible, and donations were promised by those present (to extend over two years) to the amount of more than seventy guineas.

- Further information regarding fundraising for the organ can be found in the following issues of the Parish Magazine: July 1906, August 1906, October 1906, November 1906, January 1907, April 1907, May 1907, June 1907.

The dedication of the new organ

- The organ was not entirely completed owing to a shortage of funds. Nevertheless, installation went ahead, and fundraising for the missing parts continued.
- **July 1907** – Letter from the vicar, Max Binney. *'I am making progress with the arrangements for the dedication of the Organ on All Saints' Day, November 1st. Canon Willink, the Vicar of Great Yarmouth, has kindly consented to preach at the evening service, and Dr Alcock has promised to give an Organ Recital in the afternoon of that day....'* The Parish Church Organ Fund *'now amounts to nearly £1,100 as a result of the Garden Fete and Sale on Saturday, July 27th, at the Old Palace. In consequence of this and certain promises, the soft*

pedal stop is to be added to the order already given, but the final completion will not be undertaken for a time, in consequence of the great drop in Consols, which is causing some anxiety to the Committee of the Church Chancel Fund.'

- **September 1907** – *'The New Organ of the Parish Church will be dedicated to its sacred use on November 1st, All Saints' Day...'* £80 still to be collected. *'As the temporary organ has been dismantled to permit the installation of the new instrument – or at least that part of it which has been ordered – the services on Sundays during October will be accompanied by a grand pianoforte and string orchestra, which has been formed by the Organist.'*
- **October 1907** - Letter from the vicar, Max Binney. *'I am looking forward with keen interest to the Services of All Saints Day...A short Dedication Service will be held at 8 a.m. followed immediately by a celebration of Holy Communion sung to Merbecke's simple and stately music. Dr Alcock will give an Organ recital at 3 p.m. Festal Evensong, with music by the combined choirs to the accompaniment of Organ and Orchestra, will be sung at 8.15 p.m. At this service Canon Willink, the Vicar of Great Yarmouth will be the preacher...Our very warm thanks are due to the ladies and gentlemen who have united to form the Orchestra...it was a happy thought which prompted us to surmount our temporary difficulties by revert to a mean of musical accompaniment to Church singing which was widely used in the 18th century.'*
- **December 1907** – Letter from the Vicar, Max Binney. *'The Organ is fully free of debt and a sum is in hand sufficient to pay for the addition of three stops...'*

- Image: The organ in 1923. The British Institute of Organ Studies from the British Organ Archive, housed in the Cadbury Research Library in the University of Birmingham. Freeman Collection, 533.



The 1920s-1930s – Organ Fund

Source: The Parish Magazines, various

- By 1928, the organ needed to be repaired.
- **April 1928** – *'a service had to be sung one Sunday recently without the use of the Organ. The trouble has been put right but it has drawn attention to the urgency of a thorough overhaul and repair which undoubtedly must be undertaken within the next few months...a fund has been gradually accumulated and at present it amounts to nearly £100. So far so good. But I have in my possession the estimate of the Organ Builder for the necessary repairs and overhaul and unless we can get some assistance from elsewhere this will run away with the greater part of this fund. To do the necessary repair and put the Choir Organ foundation work in and the four stops which have been provided would cost, if done at the same time with the repairs a sum of £412.'*
- **July 1928** – *'...the Organ Fund (including one or two extra contributions already received) now amounts to about £113. The Treasurer reports that £93 can be borrowed from our own*

funds on deposit at the bank, provided that interest is paid upon the loan until it is cleared off. But this interest will only be 2 ½ % instead of at least 6% on any amount left owing to the organ builder. New money to the amount of £84 is thus required immediately, and the £93 must be repaid as soon as possible...For the completion of the full Organ an additional £435 will at some time be required, but the Church Council is not prepared to undertake the responsibility for any part of it at present. If however those who are desirous of completing the organ immediately, care to give or collect any of the items, the Council will, of course, be only too pleased to include them in the present programme. The items are:- Trombone to pedal organ £135, addition to great organ £156 (£69+£42+£45), additions to swell organ £144 (£84+£18+£42).'

- Additional information about fundraising in this period can be seen in the following issues of the Parish Magazine: October 1928, November 1928, December 1928, January 1929, April 1933, July 1933, May 1934, December 1939.

Mid-Late 20th Century Fundraising

- **May 1947** – *‘The Churches are in good order except so far as War Damage...The organ at the Parish Church badly requires overhaul and it will be an expensive item.’*
- **October 1954** – *‘The present organ was installed in 1907 but was never completed. In 1928 the organ received a thorough clean and overhaul and several further stops were added. Since 1928 no work at all has been carried out, and the organ at the moment is in very poor condition. It has been decided, therefore to have the organ cleaned and repaired and the work is due to begin during the early part of October and will last approximately 5 weeks. While the organ is out of use a piano will be used in the chancel.’*
- **November 1962** - *‘The Sidney Johnson Memorial Fund for the completion of the organ still has reached on £70-about enough to pay for half of one of the three missing stops....’*
- **November 1965** - *‘In 1907 a new organ was designed for the Parish Church: it had become necessary not just because the old one was worn out but also because a new chancel had been built for the church. Only the 18th century case (which had formerly been the front of the organ when it stood in the west gallery until the middle of the 19th century) was retained, and this we can see today with its gilded pipes and angel trumpeters, facing westwards at the east end of the north aisle. The designers were remarkably prophetic in their ideas, and except for the choir organ the specification can hardly be criticised nearly 60 years later.’*
- *‘1907 was however similar to 1965 in that money was short and a great deal had been spent enlarging the east end of the church to increase accommodation. So the organ was built but left very incomplete —only two of the three keyboards were working at all, and many stops were not inserted...In 1914 Mr Johnson became organist, but not until 14 years later was it possible to consider completing the organ. An appeal had been launched and some money collected when at the other end of the Parish St. Matthias organ broke down completely. There was nothing for it but to open a fund to rebuild this organ as well. The burden of two appeals running at the*

same time, however, proved too much for the Parish and that for the Parish Church organ was closed before enough money was available to complete it. Nevertheless, the choir organ was added and several stops on the Great and Swell, leaving only three still prepared for — the Pedal Trombone 16, the Swell 3-rank mixture and the Contra Fagotto 16. The work was partly done as a memorial to Mr. W. A. Bashford who had been Headmaster of St. Mary's School (then in Eton Street) and churchwarden for many years, and was carried out by the original builders of the organ, Messrs. J. W. Walker & Sons.'

'There the story stands still for nearly 30 years, for it was not until 1960 that anything further was done to either organ. This time it was back again to the Parish Church, but funds would only cover a cleaning and overhaul and the additions could not be contemplated.'

'At the Parish Church a fund opened as a testimonial to Mr. Sidney Johnson when he retired in 1962 after 58 years as organist (and which he generously offered back to the church for the purpose of installing one of the missing stops) became sufficient to proceed with the addition of the Swell Mixture and this was done in August by Messrs. Henry Willis & Co. At a memorable service on Michaelmas Day the stop was dedicated and it was a great joy to have Mr. Johnson at the organ for part of the service. A plaque on the organ commemorates the installation and the service of Mr. Johnson as organist for 48 years.'

'I hope it will not be long before the last chapter foreshadowed above can be written and that I may be the one to write it. Two stops still remain to be added to complete the scheme at the Parish Church- surely after nearly 60 years we can do it?'

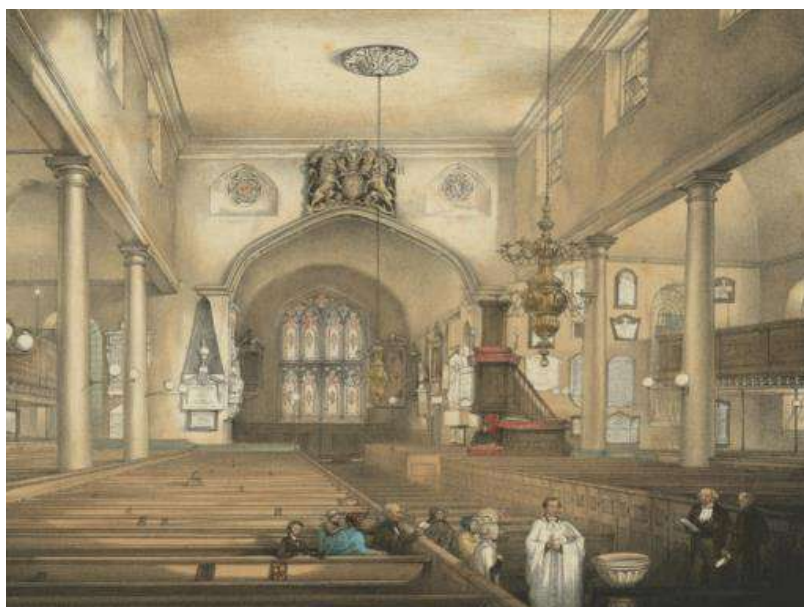
- Further issues of the parish magazines relate to the Parish Organ Appeal which ran throughout the 1990s: August 1990, December 1990, February 1992, April 1993, May 1993, June 1993, September 1993, October 1993, March 1994, June 1994, February 1996, June 1997, November 1999, December 1999.
- The Organ Appeal officially launched in the New Year. It was described in December 1990 as being *'on the verge of collapse, literally'*. An article in the Parish Magazine for November 1999 is titled *'The Organist Nightmare'*. The Organ was significantly rebuilt in situ in 1999.
- **December 1999** - PCC Meeting 21st October. *'Ron Bond updated the PCC on the excellent progress made on St. Mary's organ. Commissioning should be completed by the end of the month. A bedding in period for final adjustments would take a further 6 month of full use: but signing off of the work by our and the diocesan organ consultant could now be done. Ron believed there would be no problems and an excellent result was in progress.'*

4.6) The Font

The bowl of the font currently in the church dates to the 18th century. In the 19th century, it was moved to the chapel at the Grove Road Institution, which was once Richmond's Workhouse. It returned to St. Mary Magdalene in 1961. A replacement font was gifted to the church in

Source: The Parish Magazine

- **November 1961** – *'The Memorial to Bessie Calvert Smith, consisting of a fluted Georgian bowl in white marble standing on a matching pedestal and dark base, the bowl surmounted by a gilded oak cover. The bowl was in use for many years in the Parish Church, but disappeared in the last century, to be rediscovered by the Rev. M. Barlow in the Chapel of the Grove Road hospital. The new pedestal and base, together with the cover, designed by Mr. Oswald Pearce, have been presented by Mr. Calvert Smith. The Baptistry at the south-east end of the nave is to be dedicated at a service on Saturday November 11 at 3 p.m., when the font will be blessed to renewed use by the Reverend Canon G. H. M. Gray. It is hoped that Mr. Barlow will also be present.'*
- **May 1980 - Letter from Mrs Liliias Gray** -widow of Rev. Gary, Vicar of Richmond from 1928-46, dated March 20th, 1980. She enclosed a small donation towards the bell that, she writes, *'rung at my wedding'*. Also stated that she gave a brass ewer used for christening *'as a thanks offering for one son and a silver pyx for the other, and I hope they are still in use.'*
- Image (below) of the font in use during a baptism in 1851. St. Mary's Church, Richmond, 1851, by John Corbett Anderson. Richmond upon Thames Local Studies Library and Archive, LCP/63.



5. Pew Rents

5.1) Context

- Until the mid-20th century, it was common practice to rent out pews in churches as a means of raising income. Pews were introduced as a more comfortable alternative to benches because they had backs. Because pews were more expensive than benches, parishes began to impose a charge to use them. Over time, this became an established source of income which provided the vicar with a salary. (Source: A History of the English Parish: The Culture of Religion from Augustine to Victoria, by Norman John Greville Pounds)
- The renting of pews enforced a social status in church seating within a parish, as those who could afford to pay more for their rental were able to sit closer to the pulpit. At St. Mary Magdalene, those who could afford to pay sat in the nave or the galleries, which offered the best views of the pulpit.
- In addition to a Communion Pew, the Vicar Pew (beside the pulpit), the Churchwardens' Pew and the Organist's Pew (beside the organ), the pews or sittings (as they are sometimes referred to) range from a minimum of three persons to a maximum of 20, with the majority offering space for five/six persons. Renters' names were displayed on cards at the end of their pews.

5.2) Free Seats

'Free Seats' were set aside for the poor, school children and domestic servants. The number of free seats changed over time.

Source: Plan of the Parish Church of Richmond, Surrey, July 1849. Richmond upon Thames Local Studies Library and Archive. This plan shows that there were 310 free seats spread across the church in 1849.

- North Aisle: 15
 - South Aisle: 52
 - Nave: 61
 - Chancel: 20
 - South Gallery: 41
 - North Gallery: 33
 - Loose Seats: 28
 - Children (School) Galleries: 60
- In an enclosed letter, dated July 1866 and addressed to Mr Smith Esq, Richmond, Surrey, a schedule of annual rents for sittings in St. Mary Magdalene is provided. This details the cost of each pew, which ranges from 5s. per seat to 25s. per seat, as well as the number of free sittings in each section of the church:

- North Aisle: 12
- Nave: 46
- South Aisle: 36
- Galleries: 31
- Chancel: 5 (reserved for the Vicar)

5.3) Income from pew rents

- For many churches, it is difficult to understand how much income pew rents provided because it is not consistently recorded in account books. However, the St. Mary Magdalene account books were meticulously kept between 1837 and 1913. These can be consulted at Richmond upon Thames Local Studies Library and Archive.
- **Source: Plan of the Parish Church of Richmond, Surrey, July 1849. Richmond upon Thames Local Studies Library and Archive.** Attached to this plan is a note dated 26 May 1856 with a recommendation from the Revd. Dupuis that *'the pew rents be increased from £521.3.0 to £622.19.0'*.
- **Source: 'St. Mary's Church Richmond, Surrey, Schedule of proposed Increase of Pew Rents', 30th May 1856.** It reads: *'This Schedule of Increased Pew Rents has been resolved on by the Vestry of Richmond and consented to by the Bishop of the Diocese and the Vicar of Richmond Surrey to commence on and after the twenty ninth day of September One thousand eight hundred and fifty-six. Signed Robert Smith, Chairman, 16th June 1856.*

Summary of proposed rent increases:

	Present Rent	Proposed Rent
North Gallery	£80. 2	£98. 3. 6
South Gallery	£81. 16	£99. 6. 6
South Aisle	£133. 1	£164. 3
Nave	£116. 4	£135. 13. 6
North Aisle	£110. 0	£125. 12. 6
TOTAL	£521. 3	£622. 19
INCREASE	£101. 16	

- **Source: Document dated 23rd July 1866, Richmond upon Thames Local Studies Library and Archive.** *'The committee appointed by the Vestry to revise the scale of Pew Rents (consequent upon the recent alterations) in the Parish Church having met together several times and having minutely inspected the several Benches and Seats and their positions in the Church, recommend that the rents specified in the annexed List be adopted.'*

The total number and costs of all pews in each section of the church are detailed below:

- North Aisle: 42 pews; £101 1s.
 - Nave: 39 pews; £215 13s.
 - South Aisle: 39 pews; £146 5s.
 - Chancel: 3 pews plus 1 with 5 seats free for the Vicar; £15
 - Galleries: 45 pews; £247 2s.
 - Total cost from pew rents: £728 1s.
- This document shows that the nave and galleries brought in the most money from rentals, as they were the most prestigious seats.
 - There are no documents in the archive between 1856 and 1866 regarding pew rents, or any proposed changes to pew rents, so it is possible that the rents were only reviewed once every ten years, or as/when needed.

5.4) Churchwarden account books from 1837

- Receipts for the collection of pew rental begin for the year ending Michaelmas 1837: the total monies paid to 'Mr. Drew the collector' by 5th June 1837 is £457 6s. 6d. No names of payees are given, however pew rents collected range from a low of £7 14s. 3d. to a high of £36 6s. 9d. There are also records of outgoing costs, including payment (salary) to the vicar of £200, washing linen of £2 2s. and payment 'by cash paid to the collectors poundage on £457', which amounted to £22 17s. Also includes payments to a clerk, the organist, bellow blower(s), for sacrament bread and coping registers.

Summary of pew rents collected between 1838 and 1843:

Year	Total collected (to nearest £)
1838	457
1839	457
1840	459
1841	463
1842	467
1843	473

- In 1843 there were two fewer pew rentals collected than the previous years; yet the amount collected was still higher, which indicates that the cost of rentals was increasing year-on-year. From 1846 onwards, there appear to be more rents collected and recorded, as below:

Year	Total collected (to nearest £)
1846	502
1847	502
1848	502
1849	510
1850	510
1851	508

- From 1853 a new system is implemented, under which the books are now divided by pew rents collected in sectors by collector. From 1859, the pew rent collections are divided into No. 1 and No. 2 districts.

Year	Total collected by Mr. Drew/later Mr. Pugh (to nearest £)	Total collected by Mr. Andrews/later Mr. George Whipple (to nearest £)
1853	308	212
1854	315	208
1855	304	213
1856	244	208
1857	394	252
1858	385	220 (Mr. Whipple)
1859	308 (No. 1 District)	220 (No. 2 District)
1860	322	260
1861	269 (Mr. Pugh; Mr. Drew collects £22 in late rents)	276

Other notes of interest:

- The highest amount collected up to 1880 was £611 in 1873
- Every year a payment is made to the 'pew openers'
- In 1902, references to 'pew rents' become 'seat rents'
- By the early 20th century the amount collected from pew rents drops considerably; for example, in 1902 only £265 was collected, and by 1921 this had fallen further to £154.
- Final entry date in the account books is 9th June 1922
- This information is duplicated in the 'Parish Church Accounts' books, dating from 1863-1886 and from 1886-1913

5.5) The 1849 Act of Parliament

- This act of parliament, which made Richmond a distinct parish separate from Kingston, includes information about pew rents. It states that it is *'expedient that the present Rentals of the respective Pews in the said Parish Church of Richmond should be confirmed, and that a Stipend should be assigned to the future Vicars of Richmond out of the said Pew Rents and other Monies'*.
- Section IX outlines various pews that shall be exempt from the payment of rent, including a pew set aside for the vicar and his family, as well as those for *'the Use of the Churchwardens or other Officers of the said Parish, and the Organist and Children of the Parochial School'*.
- Section X outlines how the pew rents are to be charged according to a prepared list, which will be registered in the diocese. The act outlines the role of the parish vestrymen, who are expected to *'cause a List or Schedule to be made of all the Pews and Seats in Pews in the said Church, and a Plan of such Pews, and of the respective yearly Rents which on the Feast Day of the Annunciation of the Blessed Virgin Mary next before the passing of this Act were charged upon or payable by Occupiers of the said Pews and Seats in Pews respectively'*.
- These pew rents must be submitted to the Bishop of the Dioceses for his approval, and then registered in the Registry of the Diocese of Surrey within three months of the passing of the Act of Parliament. The rents are required to be paid *"half-yearly and in advance"* (section XI; this is clarified in a later section as payments to be made on the 25th March and the 29th September each year); non-residents of the parish of Richmond are not allowed to rent a pew *"for any longer Term or Period than One Year"* (section XI). Section XIV notes that with the consent of the Bishop of the Diocese and the Vicar of Richmond, the vestrymen are able to *"convert any One or more of the Pews in the Parish Church of Richmond aforesaid into Free Seats."*
- There is also a provision in Section XXX for the appointment by the vestrymen of *"a Collector or Collectors of the said Pew Rents"* who may be paid *"such Salaries and make reasonable allowance to him or them as the Case may require (not exceeding in the whole Four Pounds per Centum on the Amount collected by such Collector or Collectors)"*.

- A final interesting provision to note in the Act of Parliament is that a third of the cost of bringing this Act to Parliament can be recovered from pew rents: *“One Third Part of the other Moiety of such Costs, Charges, and Expenses shall be paid by the said Vestrymen or their Treasurer out of the Pew Rents of the said Church of Richmond”*.

5.6) Impact on church architecture

Source: Cecil Piper, *A History of the Parish Church of St. Mary Magdalene, Richmond, Surrey, 1947*.

- Over time, the church sought to increase the number of pews for rent in order to maximise its income and to meet the demands of a growing population.
- In 1649, there were 47 pews for rent which seated around 300 people, with an additional small number of free seats. By the late 17th century, churchwardens regularly reported to the Vestry that pew holders were unhappy with the quality and position of their pews. As a result, a gallery was built over the south aisle in 1683 to provide more prestigious seating. This was funded through public subscription.
- By 1699, the population had increased so much that the church was not large enough to seat the congregation. As a result, the north aisle was built, providing additional seating.
- The extensive alterations to the church in 1866 were to a great extent motivated by a need for more space for pews. The works saw the replacement of the church’s complex layout of ‘enclosed’ 17th and 18th century box-pews with uniform pew-benches. This significantly altered the church’s interior. The new pews used space more efficiently, enabling more free seats to be available without having to reduce the number of rented seats. This meant that the church’s income was protected. The image below depicts the enclosed box-pews before the alterations of 1866.



Image: 'The history and antiquities of the county of Surrey' by Owen Manning and William Bray, Vol.6., 1847. The British Library Board, Crach. 1. Tab. 1. B. 1.

5.7) Famous pew holders

Source: Cecil Piper, A History of the Parish Church of St. Mary Magdalene, Richmond, Surrey, 1947.

- The Church Vestry Minutes record the name of parishioners seated within the church pews, some of whom were more famous than others. In May 1684, the minutes include a pew for the Duke of York's family, then resident at the palace; those dated the 5th May 1718 record that the Earl of Grantham came to the church to select suitable pews for the Prince and Princess of Wales who were about to take up residence in the parish, and these seats were used by them until June 1726.

6. Mission Chapels

6.1) Context

Source: Cecil Piper, *A History of the Parish Church of St. Mary Magdalene, Richmond, Surrey, 1947.*

- From 1871, mission chapels were established across Richmond by the vicar, Charles Proctor. These chapels acted as satellite chapels to St. Mary Magdalene and St. Matthias, and services were held in the evenings in both private homes and dedicated chapels.
- The chapels were established to address a declining number of poorer worshippers at St. Mary Magdalene. Proctor believed that they were self-conscious about their appearance amid the fashionable members of the congregation. A shortage of free seats may also have been a contributing factor.

6.2) Chapels referred to in the Parish Magazines. (NB there are no Parish Magazines available to consult between February 1870-February 1873 other than September 1870, which limits our understanding)

- All Saints Mission Chapel, Water Lane – Opened in 1871, Service at 7pm
- Mrs Caan's, Lower Road – Opened 1873 or earlier, Service at 7.30pm
- Mrs Morris', Castle Yard – Opened 1873 or earlier, Service at 7.45pm
- Mission Room, No. 37, The Green – Opened 1873 or earlier, Service at 7pm
- St. Mary's Mission Room, Pensioner's Alley (now Golden Court) – Opened 1875
- St. Luke's Mission Chapel, The Green – Opened 1875
- Michel's Hall, The Vineyard – Opened 1877 or earlier
- St. Matthias' Cottage, location unknown – Opened 1877 or earlier
- No. 27, The Green
- No. 16, Alma Villas (now Rosemont Road)
- Union Court

6.3) Funding

Source: Parish Magazine, various issues

- **September 1875** - St. Augustine's Mission Room in Pensioner's Alley opened on 28 August 1875. The expenses for it came from the offertory, with *'Lady Augusta Onslow paying the second half of the rent which is thus provided for the first year'*. £8 more is required.

- **January 1877** – *‘St Mary’s Mission Room in Red Lion Street has been in use for three years and is greatly valued by the poor of the district for its Wednesday evening service. Rent is £4 11s 0d per quarter and we shall be compelled to close the room unless we have the money to carry on’.*
- **February 1877** - This plea for financial support appears to have been successful - the February magazine reports that the January appeal raised around £30 from 9 people and there are records of services in this mission chapel at least until 1884.
- **June 1877** - All Saints Mission Chapel is the only missionary chapel referred to in the list of Easter offertories. £14 9s 4d was raised to support it.

6.4) Services

Source: Parish Magazine, various

- **February, April, August 1877** - Michel’s Hall had fortnightly services in February on Tuesdays, reaching a peak in Holy Week when there was a 16.00 service on Monday, Tuesday, Wednesday and Thursday. During Holy Week, there were also four services at St Augustine’s Mission Room, five at St Mary’s Mission Room, three at All Saints Mission Chapel, two at 27 The Green, and one in each of 16 Alma Villas and Union Court, often at simultaneous times. By August 1877, there is a change in the spread and frequency of services, with four at 27 The Green, three at Alma Villas, and one at each of St Mary’s Mission Room, Michel’s Hall and All Saints.
- **April 1877** - An example of the schedule of mission services:

Fri 6	27 The Green, 7pm
Mon 9	Union Court, 7.15pm
Tue 10	Michel’s Hall, 8.15pm
	All Saints, Water Lane 8.15pm
Wed 11	St Mary’s Mission Room, 8pm
Fri 13	27 The Green, 7pm
Mon 16	16 Alma Villas, 8.15pm
	St Augustine’s, 8.15pm
Tue 17	Castle Yard, 3.30pm
	All Saints, Water Lane, 8.15pm
Wed 18	St Mary’s Mission Room, 8pm
	St Matthias’ Cottages, 9pm
Fri 20	27 The Green, 7pm
Mon 23	Union Court, 7.15pm
	Michel’s Hall, 8.15pm
Wed 25	St Mary’s Mission Room, 7pm
Fri 27	27 The Green, 7pm
Mon 30	St Augustine’s Room, 8.15pm

- **January 1914** – only one reference to a mission service held at All Saints Chapel at 8.15pm on three Tuesdays that month.
- **April 1914** - only one service that month, held on 28 April at All Saints Chapel.
- There is, however, a reference to services for the upcoming month to *'Churchlings before the Baptisms on Sundays at 4pm and before the Litany on Wednesdays and Fridays at 11.30am, St Michel's Hall 5pm, St Luke's Chapel 7pm on Fridays.'*
- **March 1927** - *'At the earnest request of the people who usually form the Friday evening congregation at St Luke's the services there will be continued during Lent. That has been made possible through the kindness of the Rev D Pearce who will give the addresses at those services.'*
- **June 1929** – *'Evensong and address'* at 7pm on Fridays at St Luke's Chapel, 19 The Green, and Michel's Almshouse Chapel at 5.30pm on Wednesdays.

7. The Congregation

7.1) Insights into the social lives of the congregation

Source: The Parish Magazine, various dates.

- **1882** - Sunday School visit to the Crystal Palace in Sydenham as part of the week of National and Sunday School Festivals. *'From the Parish Church headed by the School Band, the children proceeded to the S.W. Railway Station, and were conveyed by a special train to the Crystal Palace, Sydenham... A very delightful day was passed. At five o'clock in the evening the whole party sat down to tea in the large room at the Crystal Palace, and hearty cheers were given for our parishioners and friends who had subscribed so liberally towards the expense. Our well known drum and fife band played on the terrace after tea; and shortly afterwards the special train returned to Richmond, and arrived home by eight o'clock. The day concluded with a Choral Evensong for the clergy and teachers....'*
- **June 1863 - Choral Association** –*First Festival of the Associated Choirs of Kingston, Richmond, Hampton Court, Hampton Wick, Putney, Twickenham, Teddington, Sunbury and Chiswick, took place at St. Matthias's on June 25th. Practice for both the Choirs of the Parish Church and St. Matthias's was held twice a month in the Large Room of the National School (free entry).'*
- **August 1906** - Trip of the St. Mary Magdalene's Mothers' Meeting to Southend-on-Sea on 11th July. 78 members attended, taking omnibuses from Waterloo station to Fenchurch Street. *'All dispersed themselves till the dinner hour, 1.45, employing themselves by coach driving, trips in the sailing boats, &c. The Vicar, at considerable trouble to himself, joined the party at dinner to show his interest and sympathy with the holiday makers. The sky was very overcast and the air oppressive and Southend was not looking at its best during the time he was there, being obliged to return at 3 o'clock. After dinner the party again took to the boats, the pier and sands.'*
- **August 1906** – Annual Outing of the adult members of the Choir in July to Salisbury, visiting the Cathedral and Stonehenge. *'A move was at once made for the Cathedral, where, thanks to the guidance of an excellent Verger the party was accorded an excellent inspection of this delightful old building and a full explanation and description of its beauties...the magnificent organ which at first sight appeared to be three different instruments naturally attracted considerable from all and the hope that the fund for the new organ for our Parish Church would soon be sufficient to enable this work to be put in hand was heartily endorsed...The next item on the programme was "Drive to Stonehenge". Two waggonettes were provided and at 2 o'clock the party started with what proved to be an excellent drive of some ten miles through beautiful country. A minute inspection was made of the extraordinary stones but no member of the choir was able to throw any further light on the origin of this wonderful structure, except, perhaps, Dr. Boulter, whose antiquarian and archaeological knowledge was very useful and instructive during the day...Every member of the party agreed*

that the day had been a most enjoyable and instructive one in every way, and the outing of 1906 will always be a red letter day in the outings of the Parish Church Choir.'

- **December 1906** - St. Mary's Parochial Club and Institute. *'It will no doubt interest the readers of the Parish Magazine to have the following information regarding this Club held at Ormond Lodge. Number of members: 161: books in the Club Library, 603: books circulated in October, 60: depositors in Savings Bank, 50...average attendance at Club, 55; average attendance in Gymnasium, 30.'*
- **February 1910** - The 'Lad's Guild' were accompanied by the chaplain on their annual outing to see Aladdin at the Lyceum.
- **June 1910** – The Band of Hope. *'The annual tea, entertainment, and prize giving was held at Ormond Lodge...There were about one hundred and forty children present, who all arrived with healthy appetites which were soon appeased with the good things provided. After tea the tables were quickly removed by willing helpers, and the room converted into a concert hall. The first part of the entertainment consisted of a musical clown, who, with his funny ways, clever tricks, and various musical instruments on which he played popular songs...proved a most popular entertainer.'* *'The ever welcome ventriloquist then occupied the stage, who, with his funny little man and woman caused many a hearty laugh...The children then filed out and as they went through the door were presented with an orange and a bag of sweets, and so ended a happy and most successful evening.'*
- **August 1910** - Parish Church Choir annual outing on July 18th to Bournemouth. They *'passed the morning on the Pier watching the motor boat racing, a most exciting sport. After lunch a trip was taken to Swanage on the steamer and a very pleasant afternoon spent there.'* The day started early, with a 5.45 am train, and the Choir only returned to Richmond at 11.30 pm. *'...although very tired all were agreed that the outing had been a great success and only of the best the Choir had ever had.'*
- **August 1910** - St. Mary Magdalene Sunday School excursion to Bournemouth. When they arrived at the beach, *the 'children vanished like magic in different directions, some to enjoy the delights of paddling, some to reduce their spending money by having donkey rides, and others to enjoy the more doubtful pleasure of "sea trips"...So after a very happy day we steamed into Richmond station punctually at 11 o'clock...some of the children slept profoundly, and with difficulty aroused...So ended a most delightful day. The Vicar and all those who have to do with the Sunday School wish to thank most heartily all those who so kindly contributed to our Sunday School excursion and prize fund...'*
- **January 1943** - A history of Ormond Lodge. Purchased in 1903 by a Mr William Sandover and a gymnasium was built in the grounds. Sandover was Mayor of Richmond in 1905-06. He said that *'Many working men and boys live in crowded houses and small rooms...My desire is to establish an evening home for them where they may have healthy gymnastic exercise, play games, read, and converse with one another. As I feel that the Church of England organisation is best adapted for these purposes I am giving this property in*

trust for the Vicar of Richmond and his successors...' It was a pace for *'entertainments and scientific lectures'*, services and religious classes. The Gymnasium was to serve as a Parish Room – providing a space for clubs such as the Mothers' Meetings, Football and Swimming Clubs, The Church Lads' Brigade etc. The premises were commandeered at the beginning of the war and the club has been wound up as its members are scattered and engaged in many forms of national service. The hall is to be renamed Sandover Hall.

- **February 1943** - Youth Fellowship. They have welcomed new members and had a number of social evenings during the Christmas holiday, *'including one very enjoyable musical evening when seasonable music was played on the organ and gramophone, and carols were sung.'* They also visited the Albert Hall on 2nd January to hear the Messiah sung by the Royal Choral Society and in the evening *'we had a discussion on Jazz versus Classics. I am sorry to say that jazz won in the end by one vote...'* (by the Group Secretary Joyce Kennett). Also a Choirboys trip to the pantomime at the Stoll Theatre, Kingsway.
- **May 1945 - The Parish Church Choir.** *'...there are now no fewer than 14 members on active service in various parts of the world...John Bennett, after serving in North Africa for some time, is now in Italy, where he is finding opportunities for choir singing...'*
- **July 1945** - Efforts to resume social events. The 'Welcome Committee' is *'trying to arrange some social events in the autumn'* which were *'features of our Church life in former years, now we hope they will again give pleasure to many...We don't intend to stand still, we hope that the new programme will not be just a revival but an improvement on anything we have arranged before. We know that those on service are keenly interested in these things and looking forward to taking part in them on their return. To start getting out peace-time way of life and our Church activities going again is not to forget them but to help in securing for them and for us all the things for which they are fighting and we owe it to them as part of our preparations for their return.'*
- Parish Church Patronal Festival celebrated – St. Mary Magdalene's Day falls on a Sunday this year so services that day will have a *'special festal character'*, *'the Festival of our parochial Church life in the fellowship of the Saints, and especially of our Patron Saint'*.
- **March 1952** – Vicar's letter regarding the death of the King. *'...we have realised how great a loss we have sustained and how deeply thankful we must be for the nation of so goodly a man and so goodly a King.'* Queen Elizabeth becomes *'Lady of the Manor of Richmond and thereby holds an even greater place in our dutiful affection...The Parish Church was filled to overflowing on Sunday, February 17th, for the Memorial Service to his late Majesty, and we were sorry indeed that so many could not get into the Church at all. I have never seen the Church so packed since I came here five years ago.'*
- **August 1957** – The Parish Church Choir. *'On Sunday, 16th June, at a tea held in his honour in the Church Room, a clock was presented to Mr. A.J. Baldwin, who, as recorded in the June Magazine, has completed fifty years of devoted service to the Church in the Parish Choir.'*

- **June 1962** – The Parish Church Choir. *‘I wonder how many people in church on Low Sunday realised that an era had come to an end? For no less than 48 years Mr. Sidney Johnson had been Organist and Choirmaster of Richmond Parish Church, and now he had left...It would be impossible to express in words all that Mr. Johnson’s ministry at the organ has meant to Richmond Parish Church and its people over nearly half a century. Some members of the Choir have sung under his direction from the earliest days. His own family have supported him in different generations...His influence on our worship has been enormous, and his devotion to his church a pattern plain for all to see. We shall miss him greatly...’*
- **June 1971 – The first May Fair.** *‘Everyone with us on Saturday can have no doubt of the tremendous success of the event and the very real interest it created. The bustle and vitality, the swirling crowds of people round the Parish Church really did mirror the pageantry and restless activity of the Middle Ages. Our aim of course was to demonstrate the live and energetic involvement of our two churches in the local community life. Well, with some 15,000 people passing by our stalls and sideshows – not to mention the packed attendances for the music and drama performances in the church – I would guess we could say we have made an initial impact!’*
- **August 1971** - Flower Festival held at the church in aid of the British and Foreign Bible Society.
- **June 1974** - Richmond Parish Young People’s Club. The committee has decided on the programme for the summer. This includes a film outing to see *The Great Gatsby* at the Empire, Leicester Square, a Discotheque at St. Matthias, a Cookery evening, a Barbeque and garden games, a sponsored run through Richmond Park (*‘It sounds ghastly, but it could be quite fun’*), and a Day Ramble in the country.
- **November 2001** – *Choirboys in the 1920’s* by Reg Johnson. *‘Choirboys thrived in most churches and St Mary Magdalene was no exception with twenty boys filling the choirstalls and probationers ready to fill any vacancy. Red cassocks were worn, Eton collars with black bows plus the usual white surplices. Black footwear was essential. To join the choir, a boy would have a trial and, if successful, his parents would be consulted and choir duties explained. Practices were held on Monday, 6.00 pm; Tuesday (Juniors), 6.00 pm; Wednesday, 6.45 pm and Fridays, 8.00 pm. Sunday services were Matins at 11.00 am and Evensong at 6.30 pm. On the first and third Sundays of the month there was Choral Communion at 12.15 pm. At Easter, Whitsun and Christmas there was 8.00 am Choral Communion. There was no midnight service on Christmas Eve...Upon entering the main choir, boys would be allocated a position in the choir stalls, either the Decani side or the Cantoris side. Pew rents were available in the church and parents chose a seat from where they could keep an eye on their sons. At practice little time was spent on hymns as most were sung at school, but the boys had plenty to learn, among them was the pointing of the psalms. The psalms as set for the day were sung completely, with the Decani side singing the odd verses and the Cantoris side the even verses. These could be quite lengthy. The psalm for the fifteenth evening contained 73 verses plus the usual Gloria...With a very large boys’ choir the seniors knew most of the music and led the way for the juniors to learn*

quickly Processions at festal evensongs consisted of the crucifer, usually the senior male chorister, choirboys, a banner, choirmen, clergy and another banner at the rear. In those days the gallery was still in position at the rear of the church and the crucifer and banner bearers had to negotiate a very low ceiling and light fittings, not always successfully!...

7.2) Clubs, societies and organisations associated with St. Mary Magdalene, which have appeared in the Parish Magazines from 1863 to the 1970s (when the organisations were no longer listed).

For the youth:

- Richmond parish young people's club
- Junior choir
- Tower and Spire youth club
- Sunday school, variously described as junior and infants and girls and boys
- Monday group for teenagers
- Lads bible classes, both senior and junior
- Church lads brigade
- Boy scouts and wolf cubs
- Girls bible classes, both senior and junior
- Girls friendly society
- Girl guides, brownies and rangers
- Southwark diocesan girl's association
- St Ursula's girls club
- The infant welfare association
- Girls aid association
- Richmond Parish youth club
- Girls communicants classes
- Band of hope
- Church Lads brigade company
- South London girl's diocesan association - Richmond branch
- Youth fellowship, in 1943 called "the cell"
- Brief mention of a youth sailing club in April 1969 organised by Rev J Charles
- Boys national school pipe and drum band in the 1860s

For women:

- Young wive's coffee mornings
- Mothers Union
- Women's fellowship
- Mothers meeting
- Wive's fellowship
- Richmond district nursing association
- Women's social hour
- Young wive's group
- Ladies bible classes

- Bible classes for young women
- Fellowship of marriage

For men:

- Men's club every evening at Ormond Lodge
- Church of England men's society
- The men's society
- St Mary's parochial institute (men's club)

Non gender specific:

- Bell ringers
- Senior choir
- Social committee
- Servers guild
- Church missionary societies, supporting work in Zululand, Melanesia, Central Africa, Nagpur, Calcutta and providing aid to seamen
- Kings' messengers
- Parochial relief committee
- Provident club
- Richmond association for preventative and rescue work
- Church benefit society
- Richmond Christian council
- Bible reading fellowship
- Communicant's fellowship
- Society for the propagation of the bible
- Communicant's guild
- St Mary Magdalene parochial relief committee
- The additional curates' society
- Church of England incorporated society for providing homes for waifs and strays
- The children's union for the support of crippled children
- Richmond Provident and clothing club
- Church reading society
- The Ormond club
- Richmond church temperance guild
- District visiting society
- Bible reading fellowship
- Needlework guild
- Embroidery guild
- Cottage bible classes

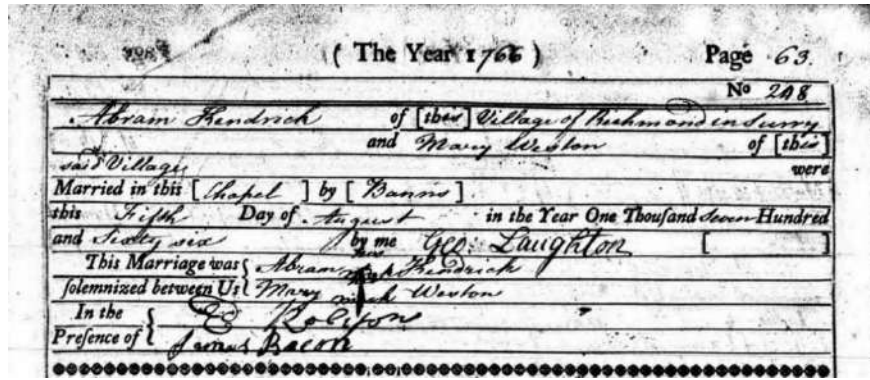
7.3) Marriages

- Countless weddings/marriage ceremonies have been held at St. Mary Magdalene. For most of these, we know little more than the names of the couple recorded in the Parish Registers. For example:

17th December 1607: Thomas Horsley and Elizabethe Oake
11th January 1640: Katherine Riggale and Steven Benham
25th May 1686: Elizabeth Russell and William Watson
21st September 1701: Ann Douns and Phillip Gaines
26th July 1762: Sarah Price and William James
17th September 1797: Mary Johnson and William Abell
24th April 1830: Elizabeth Taylor and Charles Frederick Atkins
14th February 1841: Sarah Brett and Henry Wigste(a)d Rogers
(in register as ea, but he has signed as an e)
21st February 1856: Mary Ann Webb and William Abbott (organist of Parish church)
6th June 1925: Elsie Dorothy Bond and Robert George Macintyre Kinmont
12th July 1933: Mary Christmas and Frank Norman Pearson

- Image (below): 'An Exact Representation of the Humourous Procession of the Richmond Wedding of Abram Kendrick and Mary Western, 1766'. Richmond Borough Art Collection at Orleans House Gallery. LDORL: 01336. Kendrick and Western did marry at the church on 5th August 1766, as recorded in the Parish Register (below). However, this print seems to be mocking the couple for attempting to imitate the grand weddings of Richmond's elite.





- Parish Magazine, June 1946 - Richard Robert Crockford and Dorothy Helen Mary Preston married on 15th June 1946. Both were bellringers at St. Mary Magdalene.

8. St. Mary Magdalene as a Kings College, Cambridge Living

8.1) Context

- King's College, Cambridge, is the Patron of the Living of St. Mary Magdalene. Historically, this entitled the College to appoint the vicar. Below is a timeline relating to what is currently known about this, but more research is required. Relevant documents to consult are the indenture for the acquisition of the living (KUT/24) and the Act for Division (KUT/9), both from King's College. Both of these documents were being conserved during exhibition research.

Timeline

- 1769 George Harding, already the patron of the living of Kingston, was granted the perpetual advowson and right of presentation to 'Shene otherwise Richmond' with Petersham and Ham, by Act of Parliament.
- 1786 Harding sold the combined patronage to the Provost and Fellows of Kings for £200
- Each incoming incumbent was given a copy of the deed of presentation with a copy of the College seal, but this seems to have been discontinued in modern times.
- 1849 The Act for Division separated Richmond from Kingston. The Act provided for a vicar's stipend and a vicarage and 'extinguished vicarial tithes'
- 1924 The College's patronage committee discussed surrendering some livings to the bishop of their diocese, but St MM was among the livings retained, as it produced 'an adequate and non-precarious income'
- Richmond's income at that stage provided £700 per annum in tithes.
- Small amounts were contributed by the College to the church, e.g. £200 in 1955 for repairs to the vicarage, but other livings were a more serious drain on the College's resources.

9. St. Mary Magdalene and Richmond

9.1) Parish Rooms – formerly known as Church Room

- Clement Smith, the owner of the property, rented it to the Vestry in 1786. The Vestry was based here until 1791 when it moved to larger premises in Paradise Road. Smith was the Vestry Clerk and a former clerk to the Parish Trustees. He died in 1787.
- Cecil Piper states that Catherine Leslie left the Church Room to the Parish in her 1810 will on trust after the death of her daughter for the purpose of providing a resident for the curate. Research has shown that this is not correct – it is likely that the property concerned in the will was Leslie's own house in the Vineyard. (see the Manor Map and Survey 1771 which lists the owner and ratepayer of every property in Richmond – this shows that there is no connection between Leslie and the site of the Parish Rooms. Instead, it was owned by Clement Smith.)
- The Parish purchased the Church Room in 1905 in addition to the houses on either side of it. At this stage, the property became known as the Parish Rooms and was administered by the Church Walk Trust. The property had been purchased to protect the integrity of the church.
- The Parish Rooms hosted various activities, particularly for women and girls, and could be hired.
- In the late 1930s, the Trust was in a financial position to modernise the Parish Rooms. The house next door was demolished and in its place Church Cottage was built at No. 8 Church Walk. The refurbish Parish Rooms and new cottage were dedicated in October 1938 at a special service.

Extracts from the letters of the vicar, Max Binney, in the parish magazine:

- **December 1905** - *'With the very kind help of Mr H Dalgarno Robinson who has advanced the purchase price and of Mr Sadler who has carried through the business for me, I have acquired for the Parish the Church Room and the adjacent house on either side of it. The property is vested in the Trustees – Mr Sandover, Mr Dalgarno Robinson and myself. I have mortgaged it to Mr Robinson and am under the obligation of paying interest on the money advanced and £20 a year towards the repayment of the purchase money. Many years must elapse before the Parish enters on its property free of all encumbrances; but meanwhile we have the use of the Church Room and the Parish Church is safeguarded against the proximity of undesirable neighbours. And if at some future time some kind friend of the Parish was constrained to do for the Girls what Mr Sandover has done for the lads in Ormonde Road, a splendid site is at once to hand. I hope you will think that I have acted wisely and will be ready to join me in according a hearty vote of thanks for Mr Delgarno Robinson and Mr Sadler for their help in the matter.'*

- **May 1909** – *'Thanks to Miss Jackson's kindness and generosity, the mortgage on the Church Walk property has been paid off and that property is now in the absolute possession of the Trustees (Mr Sandover, Mr Dalgarno Robinson and the Vicar of Richmond) to be used for the purposes for which it was acquired viz the creation of a centre for Church work for women and girls.'* However, outstanding debts relating to the rebuilding of the east end of the church, made worse by an investment in Consols which resulted in a loss of £520, means that *'Until this debt is effaced I am obviously not free to deal with the question of the rebuilding of the Church Walk property.'*

Extracts from the letters of the vicar, George Harold Magrath Gray, in the parish magazine:

- **March 1938** - *'Today as I write the work is beginning on our Church Walk property. Its completion will mark the carrying out of a long cherished hope. The trustees have sometimes been chided for the bad state of the property and their long delay in doing anything to it. But nothing could be done – except make plans – because the Rent Restriction Act prevented our obtaining vacant possession of one of the houses...Only when the borough authorities declared it insanitary and ordered its demolition could possession be obtained. The delay, however had its advantages, as the trustees were all ready with their plans and able to proceed with the work the moment they were passed by the authorities. More important still they had time to accumulate funds and already have in their possession approximately the whole amount required. In this case no appeal will be needed and no call will be made on the congregation. On the contrary it will receive freely a valuable addition to our accommodation and our property.'*
- **October 1938** - *'The new and renovated buildings in Church Walk were first used in our Dedication Festival Week and were blessed on Sunday morning October 2nd. The blessing took place after the 9 o'clock Sunday Eucharist and the rain abated sufficiently to enable everything to be carried through without anybody getting more than a slight sprinkling. Introductory prayers were first said in the cloister from which we went up to Church Cottage and after blessing it passed through it and so on to the club room through which we returned to the cloister and upstairs to the Church Room. When the blessing was completed the congregation enjoyed a simple breakfast together and the Vicar welcomed them to their new centre...Within the last year, the trustees have expended well over £3000 and the value of the property including the site must now be in the neighbourhood of £5000...but the trustees' available funds are now exhausted and a number of things are required to equip and furnish the premises...The first tenant of Church Cottage is Mrs Shadwell, widow of Dr Shadwell, for many years churchwarden at Ham and no doubt well known to many of you.'*

9.2) Church Walk

- The area around St. Mary Magdalene was once very poor. For much of the 19th and 20th centuries, Church Walk was occupied by small shops and service traders. Business was conducted in the front rooms of houses.
- The numbering of Church Walk was once eccentric. When street numbers were first introduced it was for Nos 1-5 only. Later, the buildings between Paradise Road were

also numbered 1-5 so that the whole row was numbered 1234554321. This was altered in around 1907 so that 5432 became 6789 while No 1 next to Paradise Road was removed from the Church Walk numbers and listed under Paradise Road as No 2/2A. (Source: Church Walk File, Richmond upon Thames Local Studies Library and Archive)

Some occupants according to the Richmond Street Directories:

1851

W Spearing, general agent
St Mary's Infant School. Miss Emma Holt, schoolmistress
Savings Bank

1858

Sunday and Infant Schools, supported by voluntary contributions & pence from the children.
Average number of children 60. Miss Emma Holt, mistress
Savings Bank, Paradise Road, open on Monday from 12.30 till 2.
Mr James MacKay
William Barling, pianoforte teacher
William Spearing, schoolmaster
Mrs Stacey, 2 Church Walk

1865

1 Church Walk:
Richard Eden, brazier
John Cheetham, plasterer
Frederick Hill, carpenter
2 Church Walk:
Richard Howe, general shop
Mrs Stacey
3 Church Walk:
Mrs E Larkin, milliner
Thomas Denyer
J B Wheeler, boot & shoemaker

1876

George Wheeler, upholsterer
W Grover
William Singleton, shoemaker
Working Men's Club
Mrs Dendy
Mrs Parrott

1878

George Wheeler, upholsterer
William Grover, general shop
Misses Singleton, milliner & dressmaker

Mission Hall (Strict Baptist Church)

Mrs Parrott

Mrs Dendy

1880

John Munday, cooper

The Richmond Vestry Accountants' Office, William Penn-Lewis, accountant

Henry Head, greengrocer 2 Church Walk

1890

Mrs Sparrow

Charles Robinson, bathchair proprietor

Miss Robinson, dressmaker

John Forbes

Thomas Francis, saddler

Richmond Vestry Accountant's Office

W Penn-Lewis, accountant

Mrs Leek, charwoman

Miss Maskell, dressmaker

H James Quinnell, bootmaker

Henry Head, furniture dealer

1899

Henry Head, parish beadle

Miss Tyler, confectioner

AG Ellis

J Quinnell, junior, bootmaker

Thomas Francis, saddler

William Henry Head

James Smith, tailor

James Topping

Jane Pluthero

1903-04

3 James Smith, tailor

4 William Henry Head

5 Mrs Francis, saddler

5 James Quinnell, junior, bootmaker

4 George Aquilla Ellis

3 Miss E Goodacre, confectioner

2 Henry Head, parish beadle

1911

1 Mrs E Chatwin, furniture dealer

2 L A Barnes, confectioner

3 James Smith, tailor

- 4 Henry Head, parish beadle
- 5 Mrs Francis, saddler
- St Mary's Parish Room
- 6 James Quinnell, junior, bootmaker
- 7 George Aquilla Ellis
- 8 Mrs Elizabeth Morton
- 9 John Banstone Treby, jeweler

1915

- 1 Mrs S Simmonds, furniture dealer
- 2 Arthur Ashby, confectioner
- 3 James Smith, tailor
- 4 Charles Henry Dennison
- 5 St Ursula's Girls' Club
- St Mary's Parish Room
- 6 Ernest J White, bootmaker
- 7 Aquilla George Ellis
- 8 Misses Barnes and Coleman, confectioners
- 9 Taylor & Sons, greengrocers

1918

- 2 F E Parker, tea rooms
- 3 James Smith, tailor
- 5 St Ursula's Girls' Club
- St Mary's Parish Room
- 6 Richard Phillips, bootmaker
- 3 Aquilla George Ellis
- 4 Miss E M Barnes, confectioner
- 5 Taylor & Sons, greengrocers

1920

- 1 J H Nesmyth, antique dealer
- 2 2 The Harlequin Tea Rooms, Miss F S Parker, proprietress
- 3 James Smith, tailor
- 4 Mrs Hogg
- 5 St Ursula's Girls' Club
- St Mary's Parish Room
- 6 Richard Phillips, bootmaker
- 7 Aquilla George Ellis
- 8 Herbert Mountain, confectioner
- 9 Taylor & Sons, greengrocers

1925

- 1 S C Elliott, antique dealer
- 2 The Harlequin Tea Rooms
- 3 Mrs Smith

4 Mrs Hogg
St Mary's Parish Room
6 Richard Phillips, bootmaker
7 Aquilla George Ellis
8 Herbert Mountain, confectioner
9 Taylor & Sons, shopkeepers
2 Paradise Road E Daniels, wine merchant

1930

1 Stanley Cowper Elliott, antique dealer
2 The Harlequin Tea Rooms, Henry Ovenden
3 Mrs Sarah Smith
4 Frank Thomas
St Mary's Parish Room
6 Mrs Catherine Phillips, bootmaker
7 Aquilla George Ellis
8 Herbert Mountain, confectioner
9 Mrs Edith Steptoe, fancy wool shop

1935

2 Henry Ovenden, confectioner
3 Mrs Maud Smith
4 Gregory Jones
St Mary's Parish Room
6 Richard Phillips, bootmaker
7 A G Ellis
8 Herbert Mountain, confectioner
9 Ralph C Steptoe, photographer

1948-1962

3 Stanley J Cummings
4 Charles Cummings
Mrs A L Shadwell (The Church Cottage)
9 Ralph C Steptoe, photographer

1964

3 L Bywater Jnr
4 Mrs I Cummings
Parish Church Room
Mrs A L Shadwell (The Church Cottage)
9 Ralph C Steptoe, photographer

1966 & 1968

3 Cyril G Monk
4 Alice J Geddes
Parish Church Room

- Mrs A L Shadwell (Church Cottage)
9 Ralph C Steptoe, photographer

1971

- 3 Jn S Stephens
4 Alice J Geddes
Parish Church Room
8 Mrs A L Shadwell
9 Ralph C Steptoe, photographer

- There are many photographs of Church Walk in the Church Walk File at Richmond upon Thames Local Studies Library and Archive.

9.3) Wellington Place

- An area of poor terraced housing named after the Duke of Wellington. It was demolished in 1965 as it was deemed unfit for human habitation.
- The front doors looked on to the churchyard with a path and railings in front. An image demonstrating this can be seen at Richmond upon Thames Local Studies Library and Archive – LCF/367 and LCF/368.
- There is an entry for Wellington Place in the 1840 poor rate book.
- The 1772 Survey of Richmond shows that this site once consisted of a storehouse, a barn, a coach house, stables and yards called the Mews owned by Edward Collins (connected to the Greyhound Inn below).

9.4) Church Cottages

- Ran from Wellington Place up towards Red Lion Street – Church Cottages and Wellington Place were effectively a single terrace. The former was a series of detached houses, the latter a terrace. This was also a very poor area.
- Image can be seen at Richmond upon Thames Local Studies Library and Archive – LCF/3495

9.5) Church Court (formerly known as Church Lane)

- Nos 1-4 and No. 6 were rebuilt in 1896-1897 and were a row of shops, as they are today.

- No. 5 Church Court was rebuilt in 1897 as the Angel and Crown public house. The pub was actually established in 1724 and retained the name. It was leased by Collins' Brewery between 1780 and the 1830s and in 1870 it was leased by Fullers and continues to be so. The pub's sign can be seen in the print below. (Source: Pubs, Inns and Taverns of Richmond, by Richard Holmes, p79.)



Image: The Prospect of Richmond in Surry by Henry Overton and John Hoole, 1726. Richmond upon Thames Local Studies Library and Archive, LCP/2674.

- Further information can be found in Cottages and Common Fields of Richmond and Kew, John Cloake, 2001, p193, pp264-5, and pp320-321.

9.6) The War Memorial

- Grade II listed
- Takes the form of an Eleanor Cross
- Description from the Richmond and Twickenham Times, April 2 1921 – *'The Mayor (Councillor Loney) unveiled the Richmond Parish Church with St Matthias' War Memorial on Tuesday [29 March, 1921]. Prior to the unveiling a short service was held in the Parish Church, the preacher being the Rev. Claude Beckwith, MA'. "The memorial cross in the parish churchyard to the 105 members of the congregation of the Parish Church and St Matthias' who fell in the Great War was unveiled by His Worship the Mayor (Councillor S. L. Loney). The memorial, which is of Barnack rag stone, is from a design by Sir Edward [sic*] Nicholson. It bears the inscription: "Remember the men of Richmond who fell in the Great War, 1914 - 1918 [sic**]". In addition, memorial tablets are to be placed on the walls of each church bearing the names of those men who were members of the congregation. The work of the memorial has been carried out by Messrs Bowman, of Grantham, the actual cost being £750. About £900 has been received, but this sum will not be sufficient to defray the cost of the memorial and tablets".'*

*Sir Charles Nicholson: the design drawing is held in the London Metropolitan Archives.

**The inscription actually reads 1914 - 1919.

- Photograph from 1952 available at Richmond upon Thames Local Studies Library and Archive LCF/1906 LS

9.7) The Greyhound Hotel

Source: *Pubs, Inns and Taverns of Richmond'* by Richard Holmes

- The Greyhound Hotel was one Richmond's leading inns. From 1726, it was owned by the Collins family, an important brewing family. There was once a pathway connecting the churchyard to the stables of the Greyhound.
- In 1746, the Vestry purchased land from John and William Collins in order to extend the churchyard. In return, William was able to reserve a plot of land here for a vault for the Collins family. The pathway between St. Mary Magdalene and the Greyhound was maintained after the land was purchased.
- The pathway can be seen in the following images. The distinctive triangular roofed buildings are inn's stables. The Greyhound closed in 1923.



Image: 'An Exact Representation of the Humourous Procession of the Richmond Wedding of Abram Kendrick and Mary Western, 1766'. Richmond Borough Art Collection at Orleans House Gallery. LDORL: 01336.



Image: Richmond Parish Church and the Greyhound Inn, by John Claude Nattes, circa 1820. Richmond Borough Art Collection at Orleans House Gallery LDORL: 00493.

- There is a photograph of the Collins vault at Richmond upon Thames Local Studies Library and Archive LCF/901 dated to 1910. In the 1930's survey of the churchyard, the vault is described as 'untidy railing eaten away into rust'. The inscription was legible:

William Collins 1760

his wife Alice 1776

William Rees

his daughter Sarah Gibbon Mary, wife of James Rees, grand daughter of Wm. R.

4 children Mary Collins,

Sarah Edward [sic]

Jane Hannah Shepheard,

George Sayce

9.8) The Churchyard

- The churchyard is first referred to in a will dated 1488 (see page 8).
- In 1790 the Vestry purchased the land known as the Burial Ground in Vineyard Passage.
- In 1854 the churchyard was closed to burials although a small number are recorded thereafter in family vaults.
- The rebuilding of the east end of the church mean that the east side of the churchyard was cleared of headstones and chest tombs. Further clearance occurred between 1958-1961 – this had been proposed as early as the 1930s but was delayed due to a lack of funds. The council eventually agreed to fund the works instead of the Parish. It was very expensive at £4556.2s.0d. A full survey of the churchyard was made in 1931.
- Richmond Council formally took over responsibility for the maintenance of the churchyard under the Local Government Act 1972.
- Photographs of the churchyard in the 1950s prior to the clearance can be seen at Surrey History Centre, 6780/1/12/9.
- Burials also took place within the church, either as individual internments or in family vaults. There was also a 'church vault'.

Parish Magazines

- **November 1933** – *'we have the scheme for the clearing up of the Parish Churchyard'*
- **May 1934** - Vicar's Statement at Annual Church Meeting. *'Mr Huntingford's hobby is the churchyard and at last after infinite labour on his part detailed plans for its rearrangement have been drawn up and a faculty applied for to carry them into effect. All that remains is for us to find the money.'*
- **August 1934** - *'We now have only one object in view at the present – the tidying up and the beautifying of our churchyard to which matter Mr Huntingford has given so much time and attention and for which we now have a faculty but the Church Council feels that although we have made a start towards doing this, we cannot proceed with it until the financial position is sounder.'*
- **November 1934** – *'Mr Prigg, the new vergger has already got busy in the churchyard and a great improvement will have been noticed in the parts that he has been able to manage so far. The Church Council have obtained a faculty for the complete tidying up of the churchyard including the removal of the untidy and decayed stones and levelling the ground, but they are unable to proceed with this working owing to the shortness of funds. The Treasurer will be glad to receive subscriptions from any person interested.'*

9.9) The Cropley Memorial

- The Cropley Memorial was erected to memorialise Dame Martha Cropley, who died on 30 June 1697, aged 57.
- Martha was the daughter of a London merchant and was twice widowed. Her first husband was Sir Edward Cropley, son and heir to Sir John Cropley, who had been created a baronet by Charles II.
- Two years after his death, Martha married Sir Edmund Bowyer of Camberwell, who had been knighted by Charles I in 1633. They married at St. Mary Magdalene in 1671 and, apparently, lived at first in Richmond.
- After she was widowed, Martha returned to live in Richmond, describing herself in her will as 'widow of the parish of Richmond'. She left 10 pounds 'unto such poor housekeepers as my Executor shall fit objects of charity as live in the parish of Richmond.'
- She is buried in Richmond churchyard and her memorial was commissioned 3 years after her death by her son John. Clearly, he considered no expense too great for his mother's memory. The memorial is made of white marble and the now much weathered inscription records Martha's family history.
- The monument was restored in 2005.

10. Additional Images

10.1) Monuments

- St. Mary Magdalene, Richmond, c.1820. Collage – The London Picture Archive, 30044. Depiction of a monument to Walter Hickman.
- St. Mary Magdalene, Richmond, c.1820. Collage – The London Picture Archive, 30032. Depiction of a monument to the Turner family.

10.2) Church Exterior

- St. Mary Magdalene, Richmond, by James Peller Malcolm, 1797. Collage - The London Picture Archive, 32780.
- St. Mary Magdalene, Richmond, 1807. Collage – The London Picture Archive, 32782.
- St. Mary Magdalene, Richmond. Collage – The London Picture Archive, 32781.
- St. Mary Magdalene, Richmond, c.1800. Collage –The London Picture Archive, 30042.
- St. Mary Magdalene, Richmond, c.1840. Collage – The London Picture Archive, 30041.
- Untitled, by Thomas R Way, 1900. Richmond upon Thames Local Studies Library and Archive, LCP/1588.
- Album of Surrey Churches, 1830s. Includes several prints and drawings of St. Mary Magdalene. Surrey History Centre, 9043/2/32/1-3.
- Watercolour of St. Mary Magdalene, by F. Viner, 1800. Richmond Borough Art Collection at Orleans House Gallery, LDORL: 03131.
- St. Mary Magdalene, by John Corbet Anderson, 1854. Richmond Borough Art Collection at Orleans House Gallery, LDORL: 01333.
- Untitled, Unknown, 20th century. Richmond Borough Art Collection at Orleans House Gallery, LDORL: 00748.
- Richmond Church, Unknown, c.1820. Richmond Borough Art Collection at Orleans House Gallery, LDORL: 01331.
- St. Mary Magdalene Parish Church, Richmond, by E. Kirk, 1926. Richmond Borough Art Collection at Orleans House Gallery, LDORL: 03161.
- Photographs of the churchyard, 1959. Surrey History Centre, 6780/1/12/9.

10.3) Church Interior

- St. Mary Magdalene, by John Corbett Anderson, 1850. Richmond upon Thames Local Studies Library and Archive, LCP/2391.
- Photograph of the Tudor chancel in the late 19th century. Surrey History Centre, 6780/1/12/2/1.
- Photograph of a service marking the Allied victory at El-Alamein in Egypt, 1942. Surrey History Centre, 6780/1/12/7.

10.4) People

- Photograph of Canon Charles Procter, Vicar of Richmond, Richmond upon Thames Local Studies Library and Archive, LCF/20071.
- Photograph of Canon Charles Procter, Vicar of Richmond, Surrey History Centre, 6780/1/12/14.

10.5) Miscellaneous

- The Isleworth Hundred, by Moses Glover, 1635. Collection of the Duke of Northumberland, Syon House.
- Set of photographs and postcards of the church, interior and exterior, early 20th century. Surrey History Centre 6780/1/12/5/1-7 and 6780/1/12/6/1-6.
- Prints depicting the funeral procession of Edmund Kean, various in the Theatre Collection cabinet L792:92/Kean.

11. Miscellaneous

11.1) Source: Report of the Parliamentary Commissioners, 1658 (referred to in Piper, p15).

- Commissioners were appointed by Parliament to inquire into the state of ecclesiastical benefices of parish churches. The jurors for the Kingston hundred reported to them, 18th March 1657, as follows: *'...the parish of Richmond is large yet a Chappell depending on the Church or Vicarage of Kingston formerly worth about fortie poundes by the yeare and at this present without a settled minister. Many of the parishioners having initiled the parish to the minister's house and gleab ground and the pewes and burials in the Chauncell of the Church which wee valew to be worth about Twentie poundes by the yeare pte [parte] of the fortie poundes before menconed [mentioned].*
- The findings and recommendations of the Commissioners were subsequently issued in a document dated 8th November 1658: *'And finding that the Chappelrye of Richmond West Sheene and Kew belonging to the Vicarage of Kingston-upon-Thames consisteth of very many families and is scituate from the pish Church of Kingston above three miles And that the constables, Headboroughs, Churchwardens, Overseers for the poore and such other pish officers are from tyme to tyme whereof the memory of man is not to the contrary have been chosen wth the said Chappelrye And all parochiall Rite and services done and pformed wthin the said Chapelrye distinct from the said Vicaridge of Kingston Thereupon wee Doe adiudge it fit necessary and convenient that the said Chappelrye of Richmond, West Sheen and Kew be divided from the same Vicaridge of Kingston And made a distinct pish itself devided from the Vicaridge of Kingston as aforesaid And that all the Tythes and pfitts arising within the said Chappelrye soe divided be fixed annexed and united unto the same Chappelrye By the name of the pish and pish Church of Richmond for eu [ever] towards the maintenance of the Minister thereof.'*
- Their report recommended that Richmond formed a separate parish distinct from Kingston. However, this was not taken forward, most likely because the restoration of the monarchy soon took place in 1660. However, this document suggests that by the mid-17th century, Richmond was operating largely independently from Kingston, despite the fact that tithes and profits were payable to Kingston.

11.2) Source: Vestry Minutes

- In 1729 the vicar of Kingston, Rev. William Comer, commenced a lawsuit against the curate of Richmond, Rev. William Coleire, with the object of having his licence revoked. The action was unsuccessful, but the minutes of the Vestry contain some useful information: *'But in Regard it appears by the proceedings of the Cause lately carried*

on in the Name of the Vicar of Kingston against the said Mr. Coleire that the Vicar of Kingston has Thoughts of setting up some new pretensions to a Right of coming here himself (in Case of a Vacancy) in Order to make this Parish a Chappell of Ease to Kingston and to use it as such in all Respects, the Gentlemen thought proper to come to the following Resolutions and Regulations in Order to prevent the Inconveniencies that must necessarily attend such proceeding...Resolved that the Vicar of Kingston or any other Person appointed by or under him, before he hath obtained a licence from the Bp of the Diocess to that purpose hath not any lawful Right to act as Curate or Minister of this Parish or to perform Divine Service in this Church.'

- This passage implies that by 1729, Richmond had effectively ceased to be a chapel of ease to Kingston. Yet it also shows that the vicar of Kingston did still have some authority over Richmond, to the extent that he could appoint curates in Richmond when a vacancy occurred subject to obtaining a licence. Coleire continued as curate until his death on 28 August 1746. He was in fact succeeded by Mr William Comer.

11.3) Monuments

- Substantial research of the monuments and ledger stones inside St. Mary Magdalene has been undertaken by Valerie Boyes and Peter Bowyer. This proved an invaluable resource for the exhibition. See *St. Mary Magdalene, Richmond: a survey of its monuments and ledger stones* (2019), by Valerie Boyes and Peter Bowyer, for more information. This document extends our understanding of the lives of the people commemorated and their connections with Richmond.