

FORM USED BY BISHOP BARLOW AT THE
CONSECRATION OF FULMER CHURCH.

An interesting account of the Consecration of Fulmer Church was given in the last number of the RECORDS (page 28), from a contemporary Document presented to the Society by D. P. King, Esq. That account having been read by B. Beedham, Esq., of Kimbolton, (who has lately joined the Society) he very kindly informed the Secretaries that the original Form of Consecration used by Bishop Barlow at Fulmer was still preserved in the Archiepiscopal Library at Lambeth, and suggested that a copy might be obtained. At this suggestion the Rev. C. Lowndes wrote to F. Ouvry, Esq., who has kindly procured for the Society the following transcript:—

Volume endorsed "Bibliotheca Lambethana."

(On fly-leaf) 577

A

Collectio plurium Instrumentorum et monumentorum maximi pretii, facta vel manu vel curâ RR P. Willelmi Sancroft Archiep'i Cant.

Collectore Henrico Wharton G. Arch. Cant'.
a sacris domest.

(f. 185) The manner of consecrating the Church and Churchyard at Foulmire in Com. Buckingham, 1^o Novemb. viz fest. O'ium SS^m 1610

By *William Barlow L^d B^p of Lincolne.* (1)

And first of y^e Churchyard.

CHURCHYARD.—At y^e entrance into y^e Church^d, y^e B^p willed y^e Assembly to passe with him y^e whole compas of y^e same, and as they went to sing Psal. 100.

(1) Mr. Golding's MS.—"A Booke of the manner of the consecration of a new Church builded at fulmer at the sole charge of Sr Marmaduke Darell lord of the fame pshe, with seates, fonte, pulpit, & all other comly necessaries thereunto belonging. An^o 1610.

WILLIAM BARLOW } The manner of his Consecratinge the Church,
Lord Bishop of Lincolne, } and Curch-yard at Fulmer in the Countie
of Buck.

Primo die Novembris, vz: festiuitatis
Omnium Sanctoru: An^o D^m. 1610.

N

The circuit being finished, y^e B^p made a short speech expressing y^e reason of this & y^e like inclosure about a church, namely in a double respect.

1. Y^t it might be *atrium templi*, a churchy^d as we call it, both for a kinde of state & reverence to y^e place, as in houses of rich and honourable personages, y^t y^e entrance might not be presently from y^e com^on waye into y^e Temple, but as by a base court, & also y^t no other building should joyne to it or jutt upon it, for y^t was it y^t God hims^l tooke in ill part, [*as an abominable pollution] (1) *posuerunt postes suos juxta postes meos &c.* Ezek. 43.

2. As y^t it might be as in Greek & Latine it is called *cæmeterium*, 1: a dormitory or place for Christians to sleep in, for so y^e death of those y^t die in y^e faith of X^t is called, both by hims^l & his Ap^les, because they lying in their graves expect to be raised again at y^e last day by y^e voice of y^e Arch-Angel, as they y^t lye in their beds are raised in the dawning of y^e day by y^e cockes crowing. To w^{ch} use not every place is accomodate, but, such as this shalbe, a religious place consecrate to y^t purpose, y^t so this doth (2) both put a difference between those y^t die by y^e hand of God in the faith of X^t, and those w^{ch} die violently, either by y^e hand of y^e executioner *in scandalo mundi*, or by their own hand, in despair of their Saviour, for whose enterring fields & highwaies (3) are worthily appointed. As also those y^t like neighbors in their lifetime assembled together in one place as members of the same body, might after death lie together in one place, exspecting y^e same resurrection: for in y^e burial of the dead there is both respected an humane curtesie & also an office of religious piety.

First, men even in nature & com^on reason have abhorred y^t those bodies w^{ch} are *animæ domicilia* tenements of y^t soul w^o giveth them reason, whereby man excelleth al other creatures: (for where in strength & sense & other qualities corporal many beasts exceed men, yet God or nature as y^e Humanists speake, giving

* Interlined in the original—in all subsequent cases the brackets are in the original.

(1) Mr. Golding's MS.—“For that was it, w^{ch} God himself tooke in ill partie, & accounted it an abominable pollution,” &c.

(2) ib.—“Doth” read “might.”

(3) ib.—“Com^on highwaies.”

unto man this one thing, a reasonable soul, (1) by it he surpasseth & conquereth y^m all) they even abhorred, I say, y^t these should be left unburied amongst y^e beasts of y^e field, & in the scriptures phrase y^t *sepultura viri* should be as *sepultura asini*.

Secondly y^t y^e bodies of Christians w^{ch} are the temples of y^e H : Ghost while they live, might after the separation of y^e soul from them be enterred in those places w^{ch} are consecrated by y^e ministry of y^e H : Spirit, & lie as near to y^e place as might be where they were first initiated into y^e Church & made members of y^e H : Ghost.

It is true y^t in ancient time both amongst Pagans & Jewes, yea Christians also in y^e primitive Church, and in some places at this day, the Sepultures of y^e dead were & are out of y^e City, for w^e there might be yeilded double reason, both of comon reason (2) & religious reverence. In y^e two first their politick respect was y^e feare of infection, w^e usually (3) where many dead bodies are buried, out of which places are drawn & oftentimes seen those visions, vapors, & meteors, as *Ignis fatuus* & y^e like, w^e are not y^e most wholesome, & so might prove noysome to y^e inhabitants there asse.g.* (4)

Their religious respect was in them rather superstitious, because they accompted y^e places of y^e dead to be pollutions of y^e living : but among the Christians it was a reverend kinde of respect & awe towards y^e Saints & martyrs slain (5) & killed w^{ch} were buried in those fields, †who after by y^e Christians in time of liberty from persecution were enclosed into Churchyards & beautified with churches, and upon whose ‡ Tombes (before) they did watch & pray, & celebrate all their rites. Therefore as not thinking themselves worthy to lie so near such worthy men, (6) their custome & desire was to be buried abroad & afarr off. Afterwards the Emperors being great Founders & benefactors to y^e Christians & Churchmen, as chiefe officers of divine service, obtained y^t priviledge for themselves only to be buried in y^e Churches, whereas before some Emperors thought they had a great favour to be

* "Assembling" ? † Thus in original. "which ?"

‡ Thus in original. "those ?"

(1) Mr. Golding's MS.—Here follows an Extract in Greek of six words—"saide a Poett of their owne," (2) ib.—"Comon Policie."

(3) ib.—"Usually ariseth." (4) ib.—"Assembling."

(5) ib.—"Was a reverend kind of awe towards the Saints, & martirs slaine." (6) ib.—Read "Holy men."

buried in y^e porch or under y^e Church wall near to y^e Saint whose name y^e Church did beare; for comonly then y^e Church had y^e name of that saint who so (1) was either at y^e first buried there or afterwards translated thither.

But lastly, lest it might be thought y^t our Savio^r X^t was an acceptor of persons & that only Clerks & great men had y^e chiefest interest either in his favor or in y^e general resurrection it indefinitely was left at liberty for any y^t died a professed Christian to be buried either in the Church or Churchyard.

Thus y^e B^p having shortly delivered y^e reason of such enclosures, prepared himselfe to y^e Act of consecraō. Where first speaking to y^e Founder, he told him, for ought was yet done, the place whereon they stood & which they had perambulated was stil his own & proper soile to doe with it what hims^t pleased; He would therefore know what his intent was, & whether it was his minde to have it severed & appointed for y^e burial of the dead within y^t parish. To which y^e Founder answered affirmatively, expressing his earnest desire thereof.

The B^p asked y^e Incumbent & Churchwardens, if they had y^e same desire, whereunto they also answered affirmatively, humbly & earnestly requesting y^e same.

The B^p read y^e Instrum^t of Consecraō, wherein also was contained a comādem^t for y^e inclosing [of] y^e old Churchyard, with an Interdiction of y^e same, from all comōn use or prophane abuse.

Then was read by y^e Minister. Psal 90. & Gen. 23. after w^{ch} followed this prayer by y^e B^p hims^t.

O Blessed Jesu our onely Savio^r & redeemer, who being y^e resurrection & y^e life hast of thy mercy promised, & by thy power art able to raise again to life y^e bodies of y^e dead y^t lie in their graves, whether rotted with corruption, or consumed to dust, we humbly beseech thee of thine especial favour to vouchsafe y^t al those thy servants who shall within this circuit be interred & buried may lead their lives in thy feare, & leaving them in thy faith may rest in peace within their graves until y^e great day of thy second coming, & may then be raised anew in assured hope to raigne with thee in y^t everlasting glory, which with thy most precious blood thou hast purchased for them & for all them that love & look for thine appearance. Heare us ô Blessed Jesus for thy passions sake. Heare

(1) Mr. Golding's MS.—"That Saint, whose Body was at the first
ither Buried ther."

us ô Loving Father for thy sonnes sake, to whom with y^e H: Ghost three equal persons & one eternal God, be rendered all honor, praise &c.

After this there being ready y^e corps of a young man to be buried, it being the first y^t was laid in y^e new Church y^d, y^e whole assembly saw that duty performed. This done, the B^p with all the Assembly went to the New Church.

In the Porch & entrance whereof, y^e B^p going in first turned him^s to y^e Founder, who being a knight was led into the same between 2 knights & told him y^t now indeed y^e Churchyard was exempted from any challenge of his; but this house did yet remaine his own to be employed, if so he would, to his private use: therefore he demanded of him, if he would also renounce his right, title, & interest in y^e same: to w^{ch} his answer was affirmative.

Then y^e B^p asked him if his desire was to have it dedicated to Almighty God & consecrated onely to his Divine service. Whereunto he answered affirmatively, with evident signes of his earnest desire therein.

Then y^e B^p willed * thus to read this canticle or psal: which he did in this manner following.

One thing have I desired of y^e L^d w^{ch} I will require, y^t I may dwell in y^e house of y^e L^d all y^e daies of my life & behold y^e fair beauty of y^e L^d and to visit his holy Temple.

Therefore would I not suffer mine eyes to sleep nor mine eyelids to slumber, neither y^e temples of mine head to take much rest. Until I had found out a place for y^e Temple of y^e L^d, an habitation for y^e mighty God of Jacob.

And who am I, L^d, y^t I should be able to offer willingly after this sort. For all things come of thee, and from thine own hand have I given thee this small portion. Now therefore O God I thank thee, and praise thy glorious name.

[Then y^e B^p taking him by y^e hand,
& going forward, said]

I was glad when they said unto me, we wil goe into the house of y^e L^d. . Even now wil we goe into this Tabernacle, & fall low on o^r knees before his footstool. [There they both kneeled, looking toward y^e East window of the Chancell]

Arise O Lord into thy resting place; Thou & y^e Arke of thy strength /. Peace be within these walls, & y^e fear of

* "Him" in margin.

y^e great God within this Sanctuary. For y^e Founders & my brethrens sake, I wil wish thee prosperity/. Yea, because thou art a house for y^e L^d o^r God ; I wil seek to doe thee good.

Gloria patri &c.

[Then y^e B^p prayed as followeth.]

O eternal God we must & doe acknowledge y^t Thou art of a Majesty incomprehensible, and thy glorious presence not to be confined within y^e largest compass of material Temples, much less within this small receptacle made with hands. For heaven is thy seat & y^e earth thy foot-stool, & at once thou fillest all y^e corners of y^e world. Notwithstanding most gracious Father, sithence it is thy good pleasure not onely y^t thy servants should assemble together to hear thy wil revealed in thy word, & to make known their wants by their prayers & supplicāos; but also hast promised to vouchsafe thine habitation amongst mortal men especially to dwel in such places as this consecrated to thy service, & severed from al profane employments. We most humbly beseech thee to accept frō us, though dust & ashes, yea miserable sinners, this poor duty of us (1) performed according to o^r ability in building & dedicating this house fitt to the proportion of y^e usual assembly; & withal so to bless it & grace it, (2) y^t thy word may be read and preached therein in truth & with diligence, thy holy sacraments administered with fear & reverence, the prayers of thy servants, uttered with true devotion & hearty repentance, heard of thee with patience & performance of what they desire according to thy will, y^t so whatsoever is or shal therein be done or spoken, (3) may altogether tend to y^e glory of Thee & thy B: Son X^t Jesus, To whom with thee & y^e H. Ghost &c. Amen.

[This prayer being finished, y^e B^p turned him^s to y^e Font newly erected & putting his hand into y^e water & holding it therein, blessed it in these words.]

Allmighty & everlasting God, whose most dearly beloved son J. X^t. for y^e forgiveness of our sins did shed out of his most precious side both water & blood, & gave comādem^t. to his Disciples y^t they should goe teach all nations baptizing them in y^e name of y^e Father & of y^e Son & of y^e H. Ghost; and to y^t purpose did sanctify not onely y^e flood Jordan but all other waters also to the

(1) Mr. Golding's MS.—"Poor duty of ours." (2) ib.—"And grace it," not in this copy. (3) ib.—"is, or shalbe therein, either done, or."

mystical washing away of sins : Regard we beseech thee y^e Supplicaós of thy servants, & grant (1) y^t al thy servants y^t shalbe baptized in y^e water of this Font may receive y^e fulness of thy grace, & ever remaine in y^e number of thy faithful & elect children, through J. X^t. o^r Ld. Amen.

[After this prayer ended, y^e B^p with y^e founder went up y^e middle Isle, & between y^e Chancel and y^e body of y^e Church y^e B^p turning his face to y^e people, read y^e Instrument of Consecrao. dedicating y^e Church to God in memory of S: James y^e Aptle, for so was y^e name of y^e old Church w^{ch} was demolished.]

Then y^e Minister began y^e ordinary morning prayer, & after y^e psal : O come let us sing, &c. He read for y^e psalmes of y^e day ↓ 26. 84. 134. & for y^e first Lesson. (2) 2 Sam. 6. 2nd. Lesson. S. Joh. 10. v. 22, to y^e end.

And for y^e Collect of y^e day, this was used. (3)

We beseech Thee, Almighty God, y^t Thou wilt be pleased continually to dwell in this house, w^e this day we have dedicated to Thee. Vouchsafe to accept y^e sacrifices of thy servants whether of Almes or prayers or thanksgivings w^e shalbe offered therein. Grant also a blessing to thy H. (4) word herein read or preached, y^t like seed sown in good ground, it may fructify in those y^t shalbe here assembled, to y^e instruction of their understanding, the comfort of their consciences, y^e amendm^t of their lives, y^e saving of their souls, & y^e Glory of thy H : (5) name, through J. X^t. o^r only L^d & Savio^r.

The ordinary prayers being ended, D^r Barlow Archdeacon of Winchester y^e B^ps chaplen prepared to y^e Sermon. Before sermon was sung, Psal. 27. & after, ↓ 113. His text was ↓ v. 7. (6)

Sermon ended they went to y^e Co^munion celebrated by y^e B^p, where collection being made for y^e poor, the Founder offered a piece of Gold.

For y^e Epistle was read Ecclés 4. a v. có, ad v. 7. cap. 5th. (7) At y^e celebrao of y^e Co^munion y^e B^p caused y^e Founder to kneel by himse^l before y^e Altar in y^e middle of y^e Quire, (8) & a little before the ending of y^e celebrao this praier was added by y^e B^p.

(1) Mr. Golding's MS.—"The Supplications, of thy Congregation, and graunte."
 (2) ib.—"And in steade of chapters for the day, were reade :"
 (3) ib.—"And in the place of the Collect for the day, this following was used: viz :"
 (4) ib.—"Thy sacred word."
 (5) ib.—"Glory to thy blessed name."
 (6) ib.—"His texte was Psal : 5. ver 7."
 (7) ib.—"ffor the Gospell, was read Luc : 7. to the xjth verse."
 (8) ib.—"In the midst of the Quire."

Most gracious God, after the religious example of those holy prelates in y^e Primitive Church who in celebrating y^e Comūniō remembered y^e Saints departed & their benefactors living. We humbly bescech thee to accept in good part our comēmoration of this worthy gentleman thy servant here present, by whose means & at whose charge, in these demolishing and destroying daies this house was translated, re-edified, enlarged, & dedicated for thy service. Blesse him we pray thee with his whole offspring & family, establish him & his seed upon earth, and when y^t house of clay, his body, shalbe dissolved, clothe him with imortality & give him an everlasting habitation in y^e heavens, with Thee & thy son Jesu X^t, to whom with y^e H. Ghost, &c.

The Comunion being ended, the Congregation was dismissed with this Benediction, viz^t.

The peace of God, w^c passeth al understanding keep yor hearts & mindes &c.

FINIS.

In the library of Sir Henry Spelman was a manuscript account of this Consecration. It passed into the hands of the late Mr. Dawson Turner of Yarmouth, and, at the sale of his manuscripts in June 1859, was purchased by Charles Golding, Esq., of the Harrow Road, Paddington, who, having been kind enough to collate it with the proof-sheet of the foregoing account, has favoured us with the variations given in the foot notes.

MEMORIAL WINDOW TO THE LATE MR. AND MRS. FIELD.

ST MARY'S CHURCH, AYLESBURY.—A small lancet window in the south aisle of this Church having been lately restored by the Venerable Archdeacon Bickersteth, it has been filled with stained glass at the cost of Mr. Field, of this town. The glass is the work of Mr. Oliphant, who also executed the north and south windows in the chancel. The subject is the Apostle St. Peter. Both the figure and the setting are well treated, and the colouring is neat and chaste. On the splay of the window is a monumental brass bearing the following inscription:—"To the glory
 " of God, and to the dear memory of Thomas White Field
 " and Ann his wife. He died March II. MDCCCXXXII. aged
 " LIX. She died June XXIII. MDCCCXXXII. aged LVIII.—
 " Erected by their affectionate Son A.D. MDCCCLVIII."