

In 1897 the Smith & Sons tower clock and chimes were presented to the church. These are maintained by the Parish Council as a service to the village and were converted to electric winding in 2002.

The chancel windows are a fine example of the late 19th century work of C.E. Kempe. Those in the south wall show the story of the crucifixion – starting with the Garden of Gethsemane, the trial before Pilate and the Way of the Cross. The east window shows Christ crucified with John the Baptist and his mother Mary on his right and John the disciple whom he loved and Mary Magdalene on his left.

In 1972 the organ was removed from the north vestry and a new instrument by Cousans was installed with pipework in front of the West window and the console at the front of the south aisle. There have been subsequent additions by Wood and by Johnson.

In 1997 a re-ordering of the front of the nave took place. A dais was created in front of the chancel arch in a space made by removing the front rows of pews and later a further dais in the south aisle with a place for the music group. An oak Communion table by Matthew Morris has been given to the church and is used at the main communion services.

In 1999 the dark and somewhat inconvenient Victorian entrance screen was rebuilt to a design of John Powrie-Smith in a simpler glazed form which transforms the west end of the church completely. Together with a second glazed screen incorporating an inscription designed by John Shaw, a native of Duffield, the church entrance is now light and warm and shows some of its mediaeval character again.

The Bells

Duffield Church is noted for its fine peal of ten bells which can be heard inviting the parish to worship every Sunday. The history of the bells goes back at least to 1720 when there were four, but it is to Arthur Heywood of Springwood, Duffield Bank, that we owe the augmentation from six to ten which was accomplished in stages by 1887. Inheriting the baronetcy and his father's residence Dove Leys, Staffordshire, Sir Arthur was an accomplished and enthusiastic bellringer who founded the Central Council of Church Bell Ringers. The bells were recast in 1933. The total weight is over three-and-a-half tons.

The Churchyard

Until 1860, a vicarage stood to the west of the church, separated by a boundary wall. At that time a new vicarage, itself now demolished, was built on the site of the present 1960's house on Vicarage Lane. When the old vicarage was pulled down the churchyard was extended nearer to the railway line. Anyone interested in tracing the history of their family might like to examine the list of tombstones and memorials in the church and churchyard drawn up by Dr. James Mason. A copy is available for inspection on the notices rack in church.

We are very blessed here to be able to worship in a building which has heard the prayers of Duffield for nearly a thousand years. It is our responsibility to pass this on to our children. Meanwhile, we have the privilege of making changes to it reflecting our ways of life and our ways of worship but keeping the essential beauty of the place for the next generation. Please come and worship with us.



Duffield Parish Church

Saint Alkmund

Beginnings

Christianity reached this island before the end of the 4th century during the Roman period. After central government from Rome collapsed under attack by the Goths in the early 5th century, invasions of pagan Anglo-Saxons submerged the early Christian churches in what afterwards was called England as the British were driven back into the northern and western hills. However, after a lapse of two centuries Christian missionaries from Ireland in Northumbria and from Rome in Kent had made headway in converting those kingdoms. Mercia was one of the last Saxon States to accept Christianity, in the middle of the 7th century. Wirksworth St. Mary has a carved Christian gravestone dated to the 8th century, and the name of the Ecclesbourne, *Eccles* being from the latin for *church*, may indicate that there were churches at the rising of the stream and also where it joined the Derwent at Duffield.

Saint Alkmund

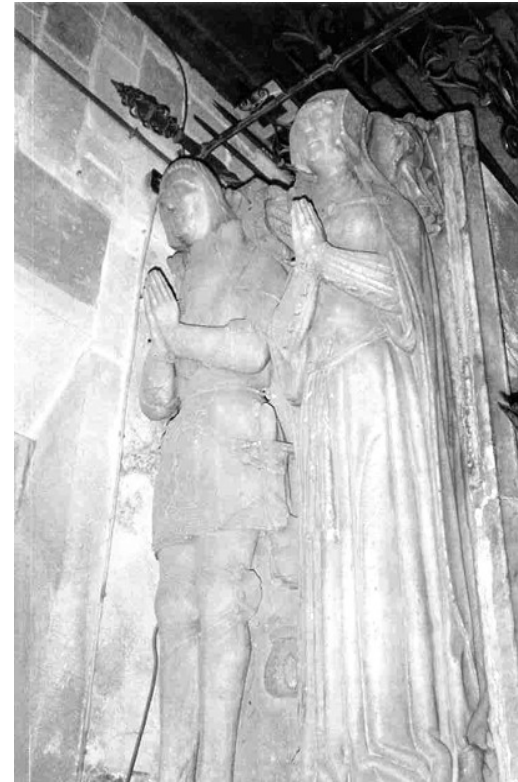
Duffield church is one of six in this country dedicated to St. Alkmund, an exiled Prince of Northumbria who was murdered in 800AD in Mercia at Northworthy (renamed Derby after a Danish Viking occupation in 877) by bodyguards sent by the usurping King Eardulf of Northumbria. He feared the prince would attempt to gain the throne of his father. Alkmund was canonised shortly afterwards at the request of King Kenwulf of Mercia and his remains enshrined in an existing but re-dedicated stone church in Northworthy in a sarcophagus which may be seen today in Derby Museum. That church sent priests out to spread the word of God. Duffield was a daughter church and received the same dedication as its parent, probably around 850AD. What became of it during the Danish rule in Derby 877-917 is unknown.

The first Church

The first known record is that in the Domesday survey of 1086 which referred to a church and resident priest. That building is thought to have been the Saxon church, built of timber, of which there are no known traces. The church of today stands on the same site, close to the river Derwent, and a mile away from the village. Probably the reason for this was so that converts could be baptised by immersion. The church itself has been quite frequently immersed, most recently in the year 2000. The Saxon village had been built on the ridge for ease of defence and to avoid flooding.

The present Church

The building of the present church was begun by the Normans in the 12th century and originally comprised a chancel and nave. Among the important Norman features is the corbel table of ten grotesque heads at the top of what was then the outside of the North wall of the chancel, but now inside the North Chapel which is used as a vestry. In the North wall of the chancel, under an ogee arch, is a Norman tomb, restored in 1847, which is thought to bear the remains of a founder member of the church, possibly Eugenulph de Ferrers. He died in 1086 and was the eldest son of the Henry de Ferrers who fought alongside William of Normandy in 1066 and was given the Manor of Duffield and many others for his services. Other principal remains of the Norman period are several coffin lids built into the walls of the ringing chamber and carved stones in the South wall of the chancel. These probably came from the ruins of Duffield Castle.



The alabaster effigies on the tomb of Sir Roger & Lady Alice Mynors
They lived at Windley and died sometime around 1536

The carving thought to represent Edward II



Part of the incised frieze on the memorial built by Sir Anthony Bradshaw showing himself and some of his children



The Old Font

In the West wall of the South aisle are two incised stones showing the Eagle and Lion, the evangelical symbols of St. John and St. Mark. They were discovered built into the wall with the carved sides inwards during the renovations carried out in 1897 and replaced as seen today. They are believed to be from two sides of an old Norman font, it being suggested that the other two sides would have shown the Angel and the Bull, the symbols of St. Matthew and St. Luke.

The Mynors Tomb

In the North Chapel, is the table tomb of Sir Roger Mynors and his lady which dates from 1536. It is finely carved in alabaster and Sir Roger is shown wearing the Lancastrian collar of 'S.S.'. Sir Roger was High Sheriff in 1514, Sergeant of the King's Cellar, an official of Duffield Frith under the Duchy of Lancaster and a Commissioner of Peace for the County of Derby. Above the tomb is a hagioscope or squint which gave worshippers in the chapel a view of the chancel altar. Some historians consider that this unusually shaped window was installed in the original outer wall of the church for the benefit of lepers.

The Bradshaw Memorial

In 1600, Anthony Bradshaw erected during his lifetime, a memorial to himself, his two wives and 20 children. He lived until 1614, having had another three children, the middle one being called Penultima. Bradshaw was a prolific writer, well versed in the laws and offices of Duffield Frith and among the inscriptions on the monument is a rhyming acrostic based upon his name. The monument stands on the site of a former altar in St. Thomas's Chapel now known as the Bradshaw Chapel. Anthony Bradshaw was Deputy Steward of Duffield Frith, a member of the Inner Temple, Coroner, Under Sheriff and Attorney of the Court of Common Pleas at Westminster, and great uncle of Judge John Bradshaw President of the Regicide Court which sat in judgement on Charles I. The monument has recently been completely restored by the Friends of the Bradshaw Memorial.

There are in the chancel several other interesting memorials to later members of the Bradshaw family whose residence was at Farleys Hall, in Day Park on the higher ground between Duffield, Holbrook and Little Eaton: especially Samuel Bradshaw who was '*an affectionate husband, an indulgent father, a good master and a kind neighbour*' and to Colonel Joseph Bradshaw who died at Kussowlie in 1850 and had served '*beyond the Khyber Pass*'.

Furnishings

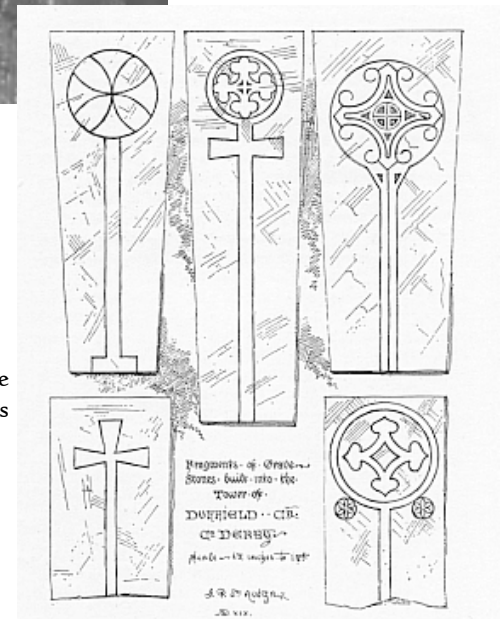
There are now two fonts. The fixed one at the north door of the church dates from c.1660 with a 1920's cover; the other, given in 1975 and in general use, is of light oak with a deep blue earthenware bowl.

During the extensive renovations in 1897 designed by J. Oldrid Scott, the church was furnished throughout in very fine oak and the arches into the North Chapel closed by panelled oak screens and wrought iron grilles. The South chapel was added by the Roland Smith family of Duffield Hall.

The discovery of the sarcophagus in St Alkmund's Church Derby in 1967



Some of the grotesque heads on the north wall



Norman sepulchral stones in the Ringing Chamber walls

There are several examples of the Early English style of architecture which followed the Norman, including the North transept, the pointed arch from the nave to the chancel and the North Chapel. An altar to the north of the nave was dedicated to St. Thomas the Martyr in 1285. The chancel was extended to its present length.

On a wall of the North aisle is a carved stone which resembles the effigy on the tomb of King Edward II in Gloucester Cathedral and is said to have been so placed in recognition of the King's hunting trips to Duffield Frith and perhaps worship in the church.

During the 14th century, the South aisle was rebuilt and the South entrance and porch added. A failure at the S.E. corner of the chancel necessitated repair which resulted in the two buttresses at right angles being replaced by the larger buttress at 45° to the originals. Next came the strengthened tower and, much later, the spire. Viewed from the centre aisle, the pillars of the arcades are not vertical - this resulted from subsidence of the tower which caused it to push the top of the church south-eastwards. After internal buttressing, the movement ceased and the spire was added on a true line.

The building during the 12th, 13th, 14th and 15th centuries and additions and alterations in the 19th century brought the church close to the dimensions now familiar to modern day worshippers. In 1847 the noisome vaults were filled with concrete and galleries removed. The latest addition in 1992, designed by Anthony Rossi, is **the Church-cum-Parish Hall**, a great asset to the ministry of the church and the social life of the village.

Parish Records

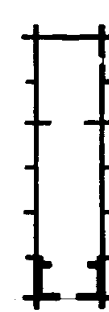
Most of the original records are now held by the County Record Office in Matlock and may be inspected or viewed on microfilm there by appointment

Parish records date from 1598, at first written in Latin but from October to November 1618 the same hand begins to write in English. In 1649 the effects of the Civil War are shown. John Taylor took possession of the vicarage and undertook Pastoral Charge of the parish, *by order of the Committee of Plundered Ministers*.

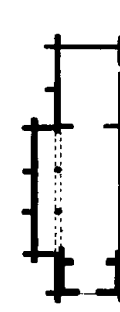
The parish records show that the fabric of the church was repaired on several occasions. In August 1673 the churchwardens report the collection of £83 for repairs needed as the church was '*much decayed by reason of a late violent flood.*' The parish of Duffield then included Duffield, Belper, Heage, Holbrook, Turnditch, Hazelwood, Shottle & Postern, Windley and Windley Hall. Most of these communities now have churches of their own. An entry in 1685 refers to the founding of the Joseph Webster Charity, still administered at the present day by village trustees. An entry in 1777 refers to the theft of the communion chalice and salver, the gold lace upon the pulpit cloth and charity money collected at the sacrament. A copy of the Bill of Sacrilege is in Pegges Collection in the Library of the College of Arms.

Found among the names of Vicars of the parish is that of the Reverend Roger Morrice. He ministered here from 1658 after John Taylor and was deprived of the living in 1662. As a convinced puritan his ministry did not suit the restored monarchy.

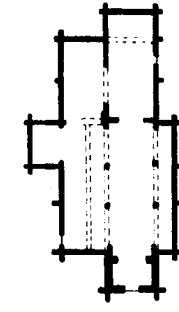
He left Duffield and became a private chaplain in puritan households and a very well-informed political journalist. He kept an immense partly coded record, which is now the longest and richest diary of public life in England during the era of the Glorious Revolution. With a quite different moral and religious standpoint it rivals that of the earlier Pepys. It is to be published in 2007.



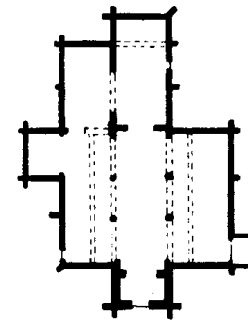
Early 12th
Century



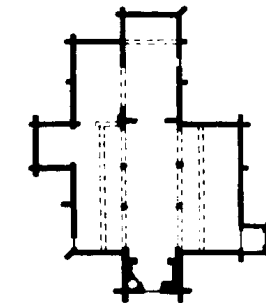
Late 12th
Century



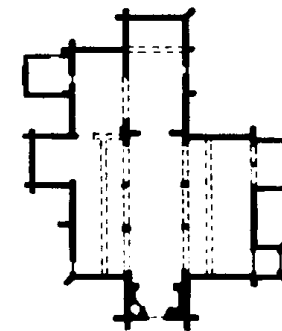
Late 13th
Century



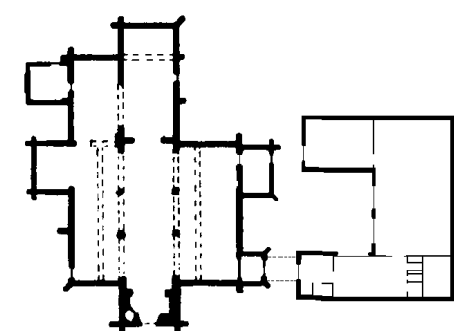
14th Century



15th Century



19th Century



Late 20th Century