



ENGLISH HERITAGE
EDUCATION

TEACHERS' KIT

Mount Grace Priory, House and Gardens

This kit has been designed to help teachers plan a visit to Mount Grace Priory, House and Gardens which offers fascinating insight into life in a medieval priory, and the 19th century Arts and Crafts movement. Use this kit in the classroom to help students get the most out of their learning.



KS1-2

KS3

KS4+

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Step into England's story

WELCOME

This Teachers' Kit for Mount Grace Priory, House and Gardens has been designed for teachers and group leaders to support a free self-led visit to the site. It includes a variety of materials suited to teaching a wide range of subjects and key stages, with practical information, activities for use on site and ideas to support follow-up learning.

We know that each class and study group is different, so we have collated our resources into one pack, allowing you to decide which materials are best suited to your needs. Please use the contents page, which has been colour coded to help you easily locate what you need and view individual sections. All of our activities have clear guidance on the intended use for study so you can adapt them for your desired learning outcomes.

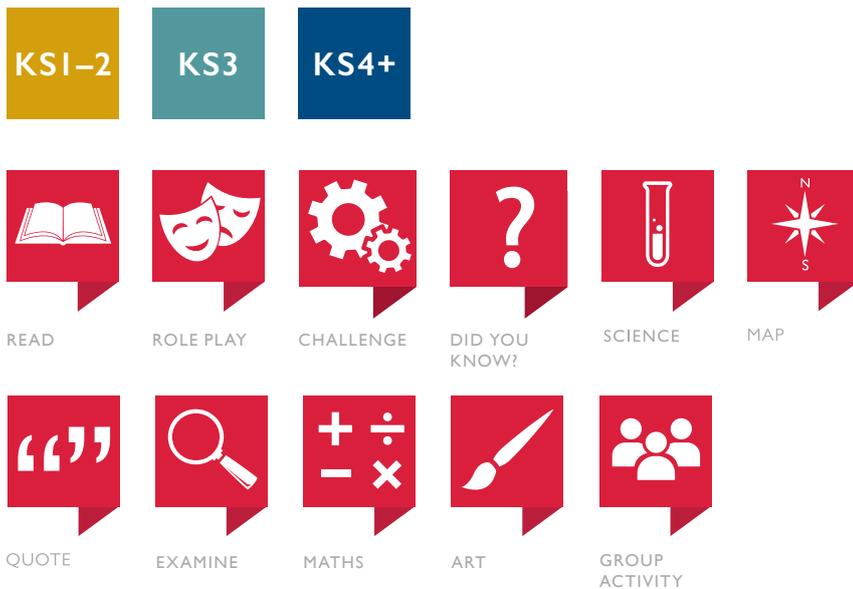
To further aid your planning, we have created Hazard Information sheets, which you can download from the Mount Grace Priory House and Gardens **Schools page**.

We hope you enjoy your visit and find this Teachers' Kit useful. If you have any queries please don't hesitate to get in touch with a member of our team either via bookeducation@english-heritage.org.uk or on 0370 333 0606.

English Heritage Learning Team

ICON KEY

The icons below will help you quickly identify the types of activities and information presented.



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KS1-2

KS3

KS4+

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INTRODUCTION

All the practical things you need to know to plan your visit to Mount Grace Priory, House and Gardens.

SITE INFORMATION



KEY TO SITE

- 1** Car park
- 2** Entrance and House
- 3** Orchard Café
- 4** Church
- 5** Reconstructed monk's cell

FACILITIES

- P** Parking
- Toilets** Accessible toilets also available
- Shop**
- E** Exhibition
- Café** Light lunches and refreshments
- T** Ticket office

Continued...

FREE PLANNING VISIT

To help you plan your trip and see the property in advance, we offer a free planning visit for those leading a learning group.

To take advantage of this, simply print your Booking Permit and take it along to the property for free entry. Please ensure that you have checked the opening times of the property before you visit. Your permit allows you one-time free family entry. Permit entry is not accepted on event days.

OPENING HOURS FOR EDUCATION VISITORS

For information about opening times, please visit:

www.english-heritage.org.uk/visit/places/mount-grace-priory/prices-and-opening-times

Last admission time is 30 minutes before the advertised closing time.

PARKING

The car park is 40m from the entrance via a sloping tarmac drive. Disabled visitors may be set down nearer the entrance on request. There is a small charge to use this facility.

SHOP

A gift shop is available selling food, souvenirs, and a very good selection of heritage-related books.

GUIDEBOOKS

You can obtain 20% off site guidebooks when you present your visit permit on site.

LUNCH

The Orchard Café on site sells hot and cold drinks and a selection of snacks. Picnics are welcome in the grounds.

STORAGE

Unfortunately there are no facilities available.

WET WEATHER

The exhibition and reconstructed monk's cell provide some undercover shelter, but neither space can be used for lunch. Our colleagues will do their best to accommodate you in case of inclement weather.

Continued...

ACCESSIBILITY

There is one male, one female and an accessible toilet in the house and additional facilities at the Orchard Café.

The access to the priory ruins are on smooth grass. There is a slight slope to the cloister and cell (one step). Only the cell's ground floor and monastic herb garden to the rear (one step) are accessible without going through narrow doors. The upper floor of the monk's cell is only accessible by a wooden staircase.

The exhibition is on the upper floor of the manor house, which can be reached via three flights of stairs. There are two new ground floor rooms which are accessible to wheelchair users, and include details of the first floor exhibition.

You will find more information about accessibility and health & safety for this property at www.english-heritage.org.uk/visit/places/mount-grace-priory/

BEHAVIOUR & SUPERVISION

While at the property, please ensure that your students are supervised at all times. Please follow these leader-to-student ratios:

- for Years 1 and 2, 1 leader for every 6 students (1:6)
- for Years 3 to 5, 1 leader for every 8 students (1:8)
- for Years 6 and over (up to the age of 18), 1 leader for every 15 students (1:15)
- for an adult learning group, there are no ratios but there must be an appointed leader



PRE-VISIT

Information and activities you can use in the classroom before your visit.

HISTORICAL INFORMATION

DISCOVER THE STORY OF
MOUNT GRACE PRIORY,
HOUSE AND GARDENS

Below is a short history of Mount Grace Priory, House and Gardens. Use this information to learn how the site has changed over time. You will find the definitions of the key words in the Glossary.

THE ORDER OF THE CARTHUSIANS

The **Carthusian order** began in 1084, when **St Bruno Hartenfaust** decided to return to what he saw as the simple basics of monasticism. Bruno set up a new **monastic order** in the Grande Chartreuse in the Haute Savoie mountains in France, where he and his followers lived as **hermits**, to help them be closer to God. The community lived very simply and away from the rest of the world. They became known as 'Christ's Poor Men'.

By 1117, the number of monks in the community had grown and eight other monasteries were following the same type of existence. By 1133, **statutes** had been written to set guidelines for how the monks should live. These statutes are still the code that Carthusian monks live by today.



A medieval Carthusian monk in a simple white serge wool habit and rope belt.

Find out more about different types of monastic orders in our short video:
A Mini Guide to Medieval Monks
(2 mins 2 secs).

<https://www.youtube.com/watch?v=tbT6lkMQxck>



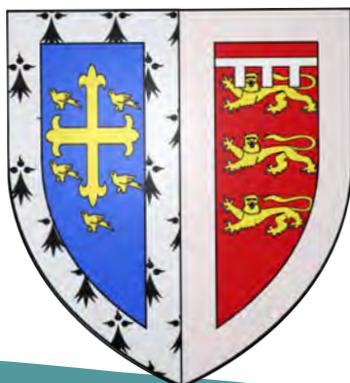
THE CARTHUSIANS COME TO ENGLAND

In the late 12th century, as penance for his involvement in the murder of Archbishop **Thomas Becket**, Henry II (r.1154–89) brought Carthusian monks to England. The monks were admired for their extreme **piety** and simple way of life, which reflected well on Henry. The Carthusians soon attracted **patrons** from all levels of society.



The devastating 14th century plagues were interpreted by some as an act of God.
©Creative Commons

The huge death tolls of the **Black Death** (1348–49) and later plague in 1362 shook the population. Supporting the Carthusian's life of religious service became even more important and **nobles** around the country began to found **priories** on their estates. The monks who came to live in the priories were often well-educated members of upper-level society, some transferring from other orders; others were **chaplains** of landowners.



The coat of arms of Thomas de Holland, founder of Mount Grace Priory (Zortot).

FOUNDATION

In the 14th and 15th centuries, during the **Hundred Years War** (1337–1453) with France, the English Crown confiscated the French priories established in England and claimed their income. The Crown was then at liberty to gift these confiscated priories to loyal members of the **court**.

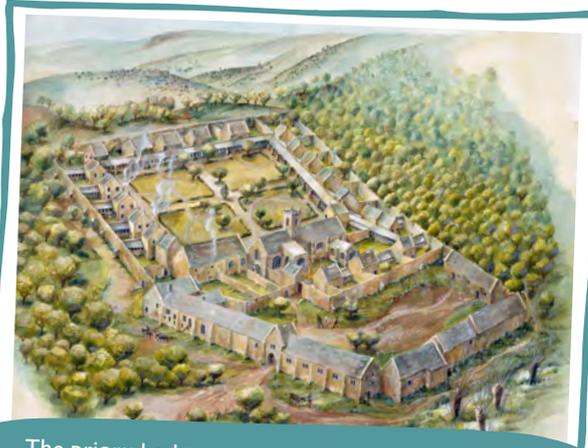
Mount Grace Priory was founded by **Thomas de Holland** (c.1374–1400) in 1398. De Holland was a very powerful noble –he was 3rd Earl of Kent

and 1st Duke of Surrey and nephew of Richard II (r.1377–99). King Richard had already given de Holland the **endowment** of the **manor** of Bordelby, in return for de Holland's payment of £1,000. The king now granted a licence to de Holland to found a priory for Carthusian monks at the manor, which became known as Mount Grace of Ingleby. The manor's **tenant** was John de Ingleby, who helped de Holland start the priory. The king also gave de Holland several confiscated French priories to help pay for the founding of the new community at Mount Grace.

THE PRIORY BUILDINGS

A priory was made up of an Inner and Outer court. The Inner Court was a semi-public space where functional tasks were carried out by the **lay brothers**. In the Inner Court was the kitchen, **refectory**, the prior's house and the priory church. There was also a guest house where travellers could stay. The priory was on the main road from York to Durham.

Past the Inner Court was the Great Cloister. The two areas were distinct – the monks would rarely venture into the Inner Court and lived a life of seclusion in cells in the Great Cloister. The lay brothers lived in the Lesser Cloister next to the Inner Court.



The priory had two separate areas for the monks and the lay brothers.



Oyster shells with coloured pigment in them discovered in the monks' cells.

LIFE AT MOUNT GRACE FOR MONKS

The purpose of Carthusian life was complete withdrawal from the world to serve God through personal prayer and **privation**. Carthusian monks followed the same daily routine of eight rounds of **offices** as other monastic orders, but they were unique in that

they only celebrated Matins (in the morning) and Vespers (around sunset) together, and sometimes Mass. Otherwise, they recited the offices alone in their cells.

The monks only ate together on Sundays and feast days. Otherwise, their food was brought to them by a lay brother through a hatch in their cell wall. They regularly fasted, and drank fresh spring water that was piped to taps in each of their cells. The monks did not eat meat; their diet was mainly fish, pulses and eggs, and they could grow vegetables in their gardens. The lay brothers also provided bread and beer.

Monks spent their time reading, meditating, praying and working. Archaeological evidence found in the cells at Mount Grace Priory gives us clues about some of their occupations: oyster shells used to hold paint for **illuminating manuscripts**; tools for bookbinding. We also know from documents that a weaver came to the priory from London with his **loom**.

15TH CENTURY: UNCERTAIN FUTURE

Not long after its founding, Mount Grace Priory was threatened with an uncertain future. In 1399, Richard II was deposed by **Henry of Bolingbroke**, and as king Henry IV (r.1399–1413) he disinherited Thomas de Holland of his titles. De Holland tried to mount a **coup** against Henry but the uprising failed and he and other conspirators were beheaded by a mob. The priory had lost a powerful and influential patron.

In 1412, the monks petitioned the king to confirm their estates, rights and privileges. They had only nine monks and were unable to continue building the priory. No response to the petition is recorded, but in 1415, Henry V (r.1413–22) considered taking the **alien priories** from Mount Grace to provide income for his own **charterhouse** at Sheen in London. **Thomas Beaufont**, the king's uncle, stepped in and persuaded Henry against the idea, offering to re-found the priory and develop the church as his final burial place. In 1421 Beaufont persuaded the king to grant Mount Grace with more alien priories. Beaufont died in 1426.



A portrait of Henry V by an unknown artist, c.1520. Henry V was persuaded by Thomas Beaufont to give Mount Grace's alien priories for income.
©Creative Commons



The outline of a tomb in the centre of the remains of the church choir at Mount Grace – likely to be that of Thomas Beaufont.

The monks petitioned again to Henry VI (r.1422–61 and 1470–71) in 1439, which finally brought a royal confirmation of their status. Now financially secure, the priory began to receive more endowments and grants through the rest of the 15th century. By 1535, the priory had a substantial income of £323 a year.

Wealthy nobles and local gentry left money and gifts in their wills in return for the monks' praying and saying **Masses** for their souls. They believed that this would quicken the passage of their souls through the pains of **Purgatory** to everlasting peace and bliss in heaven. The priory began to accept paid requests for burials, which boosted both their income and their status in the district. Extra **burial chapels** were built to accommodate demand.

THE CARTHUSIANS RESIST HENRY VIII

In 1534, Henry VIII (r.1509–47) ordered the **Act of Succession** to recognise his and Anne Boleyn's children as legitimate heirs to the English throne. The act was in response to the **Pope's** refusal to annul Henry's first marriage to Catherine of Aragon. The Carthusian order refused to accept the Act, believing it a matter of State and not to do with the Church.

Henry then passed the **Act of Supremacy** which acknowledged him as 'supreme head of the Church of England'. This meant a break with Rome, rejecting the authority of the Pope, which many Carthusians couldn't accept. Three leading Carthusian priors refused to swear allegiance to the Act of Supremacy and were tried and executed for treason in 1535. At Mount Grace, **Prior John Wilson** did accept the king's position as supreme head, but two of the priory's monks refused to comply and fled to Scotland. They were returned to Mount Grace and imprisoned.



Henry VIII's government executed Carthusian priors for refusing to accept him as Supreme Head of the Church of England.

THE SUPPRESSION OF THE MONASTERIES

When the **Suppression of the Monasteries** began in 1536, Henry and Thomas Cromwell deliberately targeted the Carthusians because they were held in such high

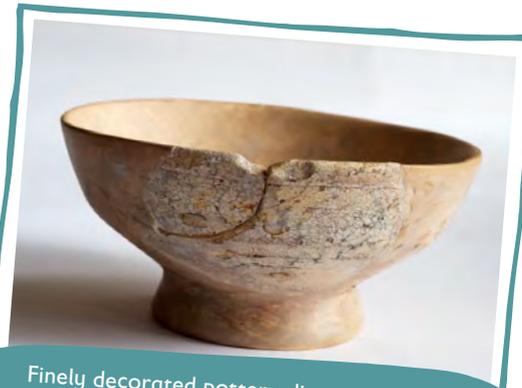
esteem and were seen as a possible source of resistance to Henry's religious changes. The first monasteries to be closed were those earning less than £200 a year. Mount Grace earned £323 so was not yet at risk. Monks from suppressed monasteries were released from their order or sent to larger houses. These suppressions triggered revolts, most famously the **Pilgrimage of Grace**, the result of which was the trial and execution of priors of major monasteries and their land and estates seized by the king.



Furness Abbey in Cumbria was one of the first larger monasteries to be suppressed, in 1537.

THE END OF THE PRIORY

Henry and his government realised the potential wealth they could collect from suppression on a wider scale and soon a second round of suppressions took place. In December 1539, Mount Grace was surrendered by Prior John Wilson, who was awarded a comfortable pension of £60 a year. The other monks, **novices** and lay brothers were all given smaller pensions. Most of the monks continued to remain loyal to their Catholic beliefs, some joining the Charterhouse that was founded during the rule of Mary I (1553–58).



Finely decorated pottery discovered in one of the monks' cells at Mount Grace Priory.

Once closed, the priory's possessions were sold and parts of it were demolished. Building materials were sold off but the prior's house was left undamaged. Evidence shows that the monks took what they could carry with them when they left. In the garden of one of the cells at Mount Grace Priory, a pile of broken pottery was discovered during an **excavation**. Some of the pottery was valuable, which suggests that the monk threw each piece at the cell wall before being forced to leave the priory. Evidently he would rather it be destroyed than the Crown to benefit from its value.

NEW OWNERS

The estate of Mount Grace was leased by the king through the **Court of Augmentations**. It passed quickly through several noble owners until 1616 when it came into the possession of Conyers, Lord Darcy, who probably was the first to alter the priory house into a country house residence. In 1653, the estate was sold to Captain Thomas Lascelles and it stayed in the Lascelles family until 1744. It was then sold again to the Mauleverer family, through which it descended until it was inherited by the historian William Brown, who investigated the history of the estate through original documents and organised an excavation in 1896.



A view of Mount Grace Priory by Samuel and Nathaniel Buck, 1722. Some details have been 're-imagined' by the artist.

SIR LOWTHIAN BELL

In 1898, Brown sold the estate to the wealthy Victorian industrialist, **Sir Isaac Lowthian Bell**. Sir Lowthian Bell had made a large fortune in the chemical, iron and steel industries in the north-east of England. Bell was also a patron of the arts, particularly the **Arts and Crafts movement** led by **William Morris**.

Morris had designed the furniture for Bell's main home, nearby Rounton Grange. In 1886, the Society for the Protection of Ancient Buildings (SPAB) – led by Morris – wrote to Bell of their concern over the fate of the priory ruins. Bell got Brown to agree to preserve the ruins and later bought the priory and the wider estate to ensure their safekeeping.

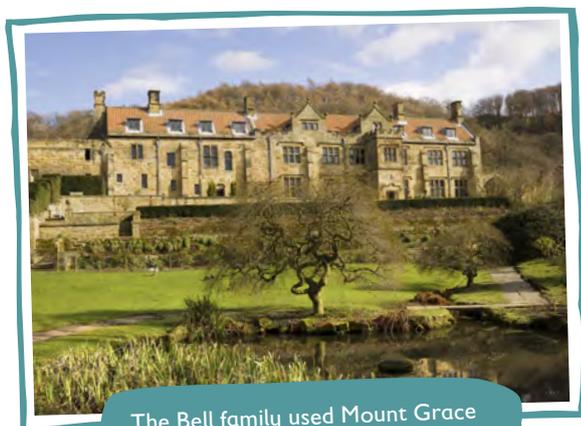
Bell oversaw the renovation of the priory house in the Arts and Crafts style, using traditional materials and techniques, completed in 1901. For the next 30 years, Mount Grace was a country house retreat for the Bell family to spend their weekends and holidays. When Lowthian Bell died in 1904, his son (Thomas) Hugh Bell inherited the

estate. Hugh's daughter was the explorer, archaeologist and diplomat **Gertrude Bell** (1868–1926), who remembers Mount Grace fondly in her letters home from abroad.

The fortunes of many aristocratic families declined after the **First World War** and country house estates were sold off. By 1930, the Bells were forced to sell their main home Rounton Grange and Hugh's son, Maurice, moved into the house at Mount Grace Priory permanently and lived there until his death.



A copy of the original Double Bough wallpaper by Morris & Co. in the drawing room of the house.

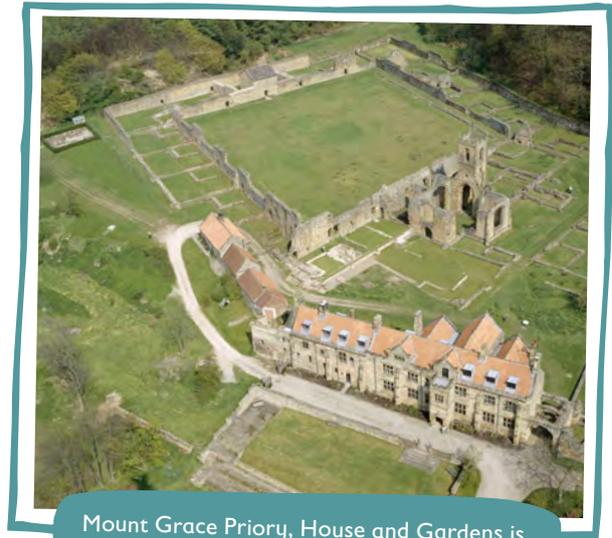


The Bell family used Mount Grace Priory as a country house retreat.

MOUNT GRACE PRIORY IN THE 20TH AND 21ST CENTURIES

When Sir Maurice Bell died in 1944, the priory was given to the treasury to pay outstanding death duties (taxes). In the early 1950s, it was given to the National Trust and soon put into the Guardianship of the State. The **Ministry of Works** began excavations in 1957; two **well houses** were discovered during the works and were fully restored by 1965. This evidence of how water was

pumped into the priory offers a glimpse of the engineering skills and ingenuity of the priory monks. The last tenant of the house died in 1974 and the Ministry of Works began work on restoring the house. It had been neglected since Sir Lowthian's restoration in 1901 – several of the Morris wallpapers had been painted over and the building had rot. A huge restoration project began in 1987 before Mount Grace Priory was re-opened to the public. The priory, house and gardens are now cared for by English Heritage Trust.



Mount Grace Priory, House and Gardens is now cared for by English Heritage Trust.

GLOSSARY

TRICKY TERMS AND WHAT THEY MEAN

Below is a list of words you might come across while exploring Mount Grace Priory, House and Gardens. Use this Glossary to find out what they mean.

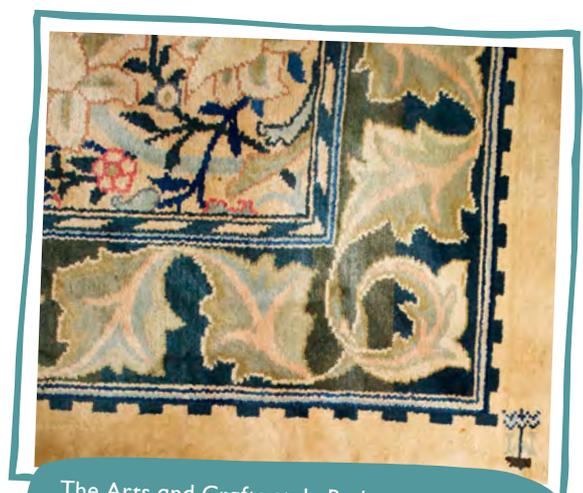
Act of Succession – an Act of Parliament passed by Henry VIII’s government in 1534 that required people to recognise Anne Boleyn as King Henry VIII’s lawful wife and their children legitimate heirs to the throne. Anyone who refused was guilty of treason.

Act of Supremacy – an Act of Parliament passed by Henry VIII’s government in 1534 that recognised Henry as the ‘Supreme Head of the Church in England’

alien priories – French priories established in England in the 12th–14th centuries that were seized by the English Crown during the Hundred Years War against France

Arts and Crafts movement – a design movement that began in 1880, growing out of concern for the effects of industrialisation on design and traditional skills. It placed value on the quality of materials and design and encouraged turning the home into a work of art.

Black Death (1348–49) – also known as the Great Plague, it was one of the most deadly diseases in history, responsible for the deaths of roughly 20% of the English population. It is thought the cause was a bacterium found on the fleas of rats.



The Arts and Crafts style Redcar carpet from the drawing room at Mount Grace Priory, showing the trademark of Morris & Co.



The expansion of the burial chapels at Mount Grace Priory from 1475 (left) to 1530 (right).

burial chapels – chapels within a church which contained the tomb(s) of a particular person or family; often called chantry chapels

Carthusian order – the order of monks founded by St Bruno Hartenfaust in 1084 in France. They combine the solitary life of hermits with a common life within the walls of a monastery, living in individual cells, where they pray, study, eat and sleep, gathering only for the night office, morning mass and afternoon vespers.

chaplains – a member of the clergy attached to a community e.g. a noble's estate, a ship, a regiment, etc.

charterhouse – a Carthusian monastery

coup – a sudden, violent, and illegal seizure of power from a government

court – friends, advisors and servants associated with and/or accompanying the monarch i.e. the royal household

Court of Augmentations – one of the financial courts created during Henry VIII's reign. Founded in 1536, it dealt with the monastic properties and revenues confiscated by the Crown during the Suppression of the Monasteries.

endowment – giving someone, or an organisation, money

excavation – careful digging of a place where historical artefacts may be buried

First World War – (1914–18) a global war that began in Europe when Archduke Franz Ferdinand of Austria was assassinated and Austria-Hungary went to war with the Kingdom of Serbia. It was one of the largest wars in history, with more than 70 million military personnel involved. Over 9 million of them died and 7 million civilians died as a result of the war (including the victims of genocide).

Gertrude Bell – (1868–1926) was an English writer, traveller, diplomat, explorer

and archaeologist who became highly influential to British imperial policy-making. She played a major role in creating the modern state of Iraq.

Henry of Bolingbroke – the eldest surviving son of John of Gaunt, duke of Lancaster, and grandson of Edward III. Before becoming king, he was known as Henry Bolingbroke, earl of Derby and duke of Hereford. In 1399, Henry challenged his cousin King Richard II for the Crown and Richard surrendered. Once Richard abdicated, Bolingbroke became King Henry IV.

hermits – a person living in solitude as a religious discipline

Hundred Years War (1337–1453) – a series of battles from 1337 to 1453 between the House of Plantagenet, rulers of England, and the House of Valois, rulers of the Kingdom of France, over the succession to the French throne

illuminating manuscripts – decorating a manuscript by hand with initials, borders and miniature illustrations

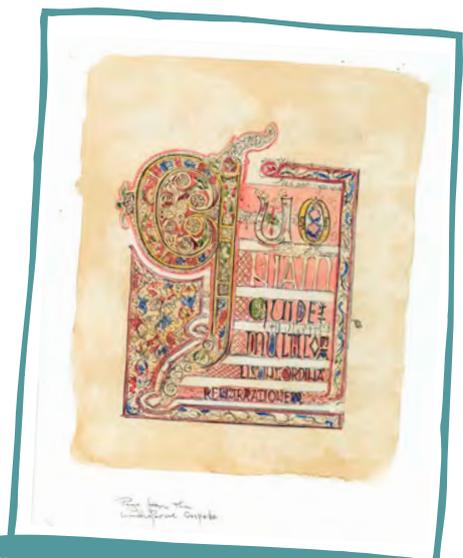
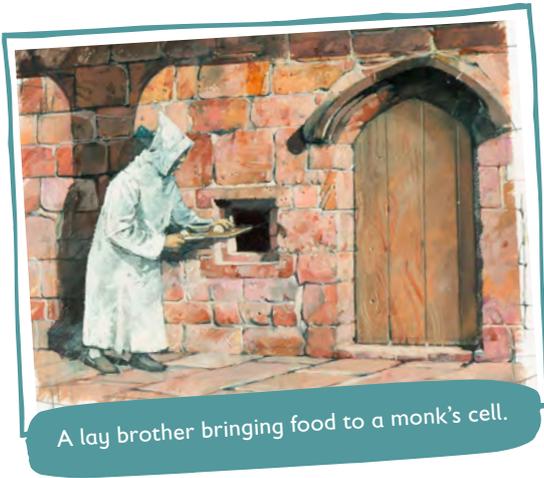


Illustration of an illuminated letter 'Q', drawn in the style of early medieval illuminated manuscript lettering.

lay brother – a person who has taken the vows of a religious order but is not ordained (made a priest or monk) and carries out manual work or any other supportive tasks for the running of a religious house



A lay brother bringing food to a monk's cell.

loom – a piece of equipment for making fabric by weaving yarn or thread

manor – a large country house with lands

Masses – the celebration of the Christian Eucharist (the Christian ceremony which commemorates the Last Supper, in which bread and wine are blessed and eaten and drunk)

Ministry of Works – a department of the Royal Household from around 1378, which looked after the building of the royal castles and homes. Today, many of the places it cared for are looked after by English Heritage.

monastic order – a network and organisation of communities of monks who live apart from society, following specific rules that help them live a life devoted to religion

noble – belonging by rank, title, or birth to the aristocracy

novices – someone in training to join a religious order and is under probation, before taking their vows to become a monk or nun

offices – the services of prayers and psalms said daily by Catholic priests and members of religious orders (such as monks). The Roman Catholic Church has eight offices: Matins, at night; Lauds, followed by Prime, celebrated early in the morning; Terce, mid-morning; Sext, midday; Nones, mid-afternoon; Vespers, the early evening and Compline (in the medieval period) between 7 and 8 pm.

patron – a person who gives financial or other support to a person, organisation, or cause

piety – being devoted to God and living a religious life

Pilgrimage of Grace – an uprising led by Robert Aske in 1536 against Henry VIII's break with the Roman Catholic Church and the Suppression of the Monasteries. At first, the King's advisors negotiated with the protestors, but when a second uprising broke out, the leaders were charged with treason and executed.

Pope – the Bishop of Rome as head of the Roman Catholic Church

priory (priories) – a monastery or nunnery headed by a prior or prioress

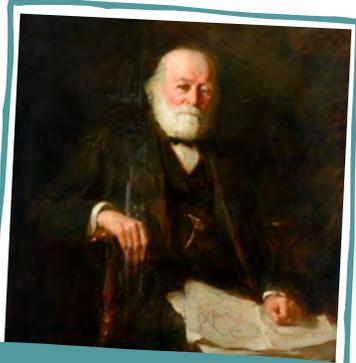
privation – going without food and other essentials

Purgatory – (in Catholic religion) a place or state of suffering where the souls of sinners go as punishment for their sins before going to heaven

refectory – a room used for communal meals

satellite priories – after the Normans successfully conquered England in 1066, French abbeys founded satellite priories in England. These priories were connected to the larger abbeys in France, sharing their religious codes of living and living off the same income.

Sir Isaac Lowthian Bell – (1816–1904) was a Victorian industrialist and Liberal Party politician from County Durham. He made a huge fortune from the iron and steel industries and became a patron of the arts in England.



A portrait of Sir Isaac Lowthian Bell by Frank Bramley. ©Creative Commons.

St Bruno Hartenfaust – (c.1030–1101) a priest and founder of the Carthusian Order. Bruno was a celebrated teacher but wanted to return to what he saw as the simple basic origins of monasticism. With six companions, he lived as part of a community in the French mountains in isolation and poverty, spending most of their time in praying, reading and working.

statutes – the rules of an organisation or institution

Suppression of the Monasteries – the process between 1536 and 1541 through which Henry VIII disbanded monasteries and priories in England and Wales and Ireland. The Crown claimed their income, sold off their assets, and provided pensions for those who had lived there.

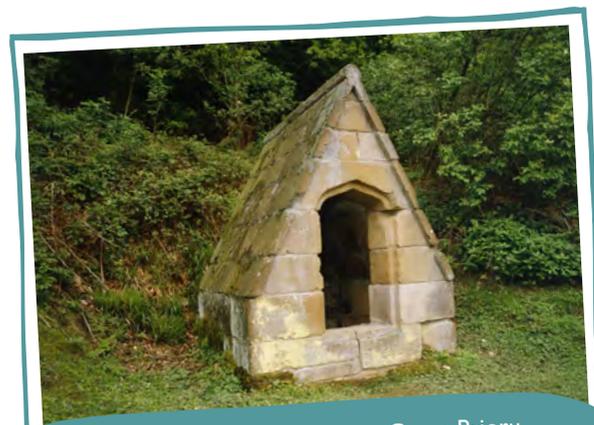
tenant – a person who occupies land or property rented from a landlord

Thomas Beaufont – (1377–1426) was an English military commander during the Hundred Years War, and briefly Chancellor of England.

Thomas Becket – (c.1119 – 1170) was Archbishop of Canterbury from 1162 until his murder in 1170. He disagreed with Henry II over the rights and privileges of the Church and was murdered by four of the king's followers in Canterbury Cathedral.

Thomas de Holland – (c.1374–1400) was an English nobleman and nephew of King Richard II. He was arrested after Richard II was deposed by Henry of Bolingbroke (King Henry IV) in 1399. In 1400, along with his uncle, the Earl of Huntingdon, he plotted to kill King Henry IV and return King Richard II to the throne. This rebellion failed and de Holland was captured and executed.

well houses – a small building or room with a well



One of the well houses at Mount Grace Priory, built by the monks. The wells contained fresh spring water from the hillsides around the priory site.

William Morris – (1834–1896) was an English textile designer, poet, novelist, translator and socialist activist. He revolutionised British textile and wallpaper design and was a leading figure in the Arts and Crafts Movement.

NORMANS
1066–1154

PLANTAGENETS
1154–1485

1066

William the Conqueror conquers England following his triumph over Harold at the Battle of Hastings.

The Normans build satellite priories in England attached to French abbeys.



1170

Four knights of Henry II's court assassinate Thomas Becket, Archbishop of Canterbury, in Canterbury Cathedral.

c.1170s

Henry II brings the first order of Carthusian monks to England to demonstrate his value of piety in the wake of Becket's murder.

1084

St Bruno Hartenfaust splits from the wider French Church and founds a monastic order. Living as hermits, the monks become known as 'Christ's' Poor Men'.

1000

1100

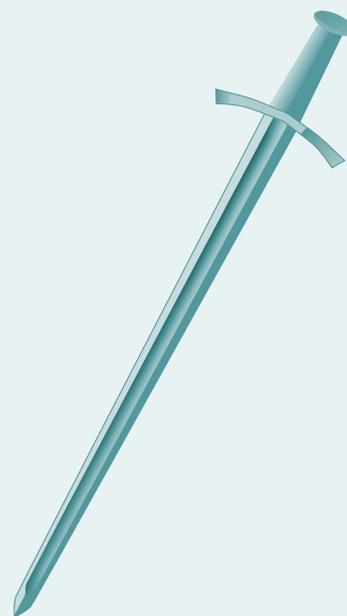
1086

The manor of Bordelby is recorded in Domesday Book as belonging to 'Madalgrim'.



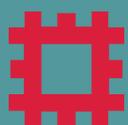
1133

Statutes had been written to set guidelines for how Carthusian monks should live.



11TH
CENTURY

12TH
CENTURY



1337–1453

Hundred Years War.

1348–49

The Black Death spreads through England, killing nearly 20% of the population.

1399

Richard II is deposed by Henry of Bolingbroke, who is crowned Henry IV.

1399–1413

Reign of Henry IV.

1300

1398

Richard II grants Thomas de Holland a licence to found a priory for Carthusian monks at the manor of Bordelby, which became known as Mount Grace of Ingleby.

1399

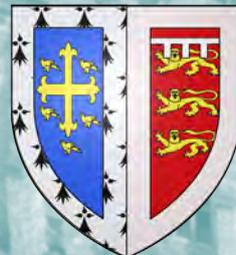
Henry IV disinherits Thomas de Holland of his titles.



14TH
CENTURY

1400

Thomas de Holland tries to mount a coup against Henry IV. The uprising fails and he and other conspirators are beheaded.



1422–61 and 1470–71

Reign of Henry VI.

1400

1412

The monks petition the king to confirm their title. No response is recorded.

1415

Thomas Beaufont re-founds the priory, brings in more monks and develops the church to be his burial place.

1421

Beaufont persuades Henry V to grant Mount Grace more alien priories to boost its income.

1439

The monks petition Henry VI, which finally brings a royal confirmation of their status in 1440.

15TH
CENTURY

TUDORS
1485–1603

STUARTS
1603–1714

1534

Henry VIII (r.1509–47) orders people to swear an oath to the Act of Succession. The Carthusian Order refuse.

Henry orders both the Act of Supremacy and the Treason Act. Three leading Carthusian priors refuse to swear allegiance to either and are tried and executed for treason in 1535.

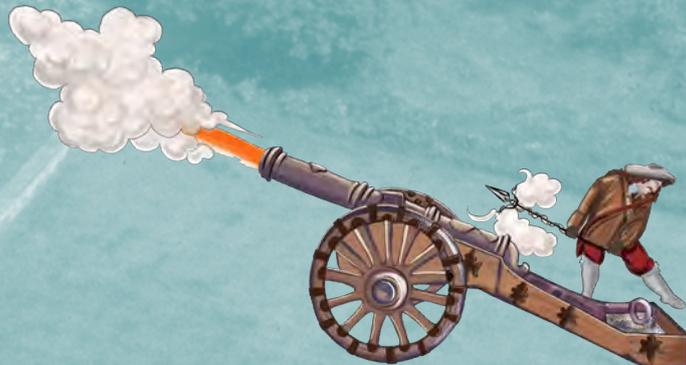


1536

The Suppression of the Monasteries begins. It triggers rebellions such as the Pilgrimage of Grace.

1642–51

The English Civil War.



1500

1600

1535

Prior John Wilson of Mount Grace accepts the king's position as supreme head, but two of the priory's monks refuse to comply and flee to Scotland. They are returned to Mount Grace and imprisoned.

1616

The Mount Grace estate comes into the possession of Conyers, Lord Darcy, who probably alters the priory house into a country house residence.

1539

Mount Grace is surrendered by Prior John Wilson. The other monks, novices and lay brothers are all given pensions and evicted.

The estate of Mount Grace is leased by several noble owners.

1653

The estate is sold to the Parliamentarian Captain Thomas Lascelles and it stays in the Lascelles family until 1744.



16TH
CENTURY

17TH
CENTURY

VICTORIANS
1837–1901

WW1
1914–18

WW2
1939–45

1837–1901

Reign of Queen Victoria.



1861

William Morris founds the decorative arts firm Morris, Marshall, Faulkner & Co., later known as Morris & Co.

1877

The Society for the Protection of Ancient Buildings (SPAB) is founded by William Morris, Philip Webb and others.

1800

1914–18

The First World War.

1939–45

The Second World War.



1900

2000

1886

The Society for the Protection of Ancient Buildings (SPAB) writes to Sir Isaac Lowthian Bell (1816–1904) of their concern over the fate of the priory ruins.

1896

Owner of Mount Grace Priory William Brown gives permission for the priory ruins to be excavated.

1898

William Brown sells the Mount Grace estate to Sir Lowthian Bell.

1898–1901

Sir Lowthian Bell renovates the priory house in the Arts and Crafts style with furniture designed by William Morris.

19TH
CENTURY

1904

Lowthian Bell's son (Thomas) Hugh Bell inherits the estate. Hugh's daughter, Gertrude Bell, spends part of her childhood holidaying at Mount Grace.

1930

Sir Maurice Bell (1871–1944) moves into Mount Grace and lives there until his death.

c.1950s

Mount Grace is put into the Guardianship of the State. The Ministry of Works begin excavations in 1957.

1987

The Ministry of Works restores the priory house.

20TH
CENTURY

SELF-LED ACTIVITY

THE PERFECT SITE FOR A PRIORY



KSI-2

Recommended for

KSI-2 (History, Geography)

Learning objectives

- Investigate the geographical position of Mount Grace Priory.
- Understand why the monks chose the position for their priory.
- Observe, measure and record the human and physical features of the landscape of Mount Grace Priory and the surrounding area.

Time to complete

15–20 minutes



Mount Grace Priory is sheltered by a steep ridge.

SUMMARY

This activity will help students understand the geographical features of Mount Grace Priory and why the monks chose this site. Use the activity sheets on the next pages with your students to investigate:

- the location of Mount Grace Priory
- the key topographical features of the landscape surrounding the priory
- land uses in the 16th century

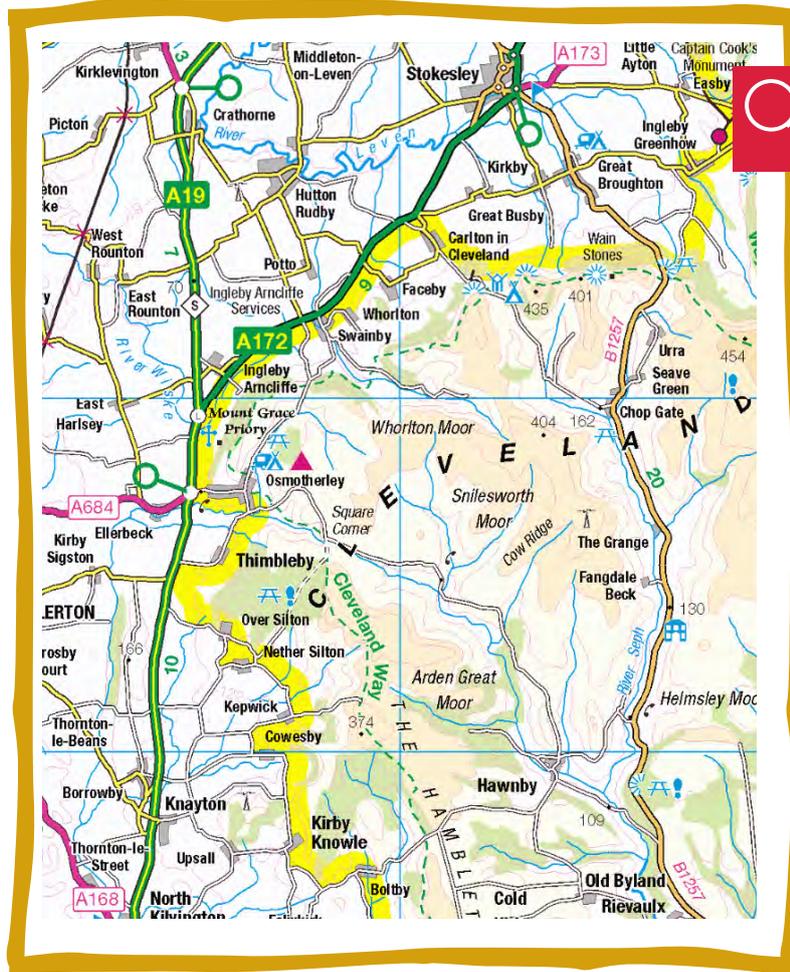
The students can use the Ordnance Survey Map to decide why this was a good place for a community. What key features are conducive to building a settlement? i.e. water source, flat land, shelter. They should contrast this modern map with what the landscape may have looked like in the 15th century i.e. there was no A19/A172 but these roads have evolved from the old travellers' route between York and Durham.

Mount Grace Priory was founded in 1398 by Thomas de Holland and was built on his manor of Bordelby, North Yorkshire. The priory was built on flat land that is sheltered by a steep ridge. It is close to the River Wiske. A water source was important as there were no national water providers in the medieval era, like we have today. The monks diverted local streams to make a water supply system for the priory, including separate water for drinking and sewage systems. There was also a water supply for feeding the fishponds, which were crucial to Carthusian life as the monks did not eat meat, but they did eat fish.

MORE LEARNING IDEAS

Your students can learn more about the location of the priory during their visit. What impression does the landscape create when you arrive? What do you think it would have been like to live here? They might notice the flat land that the priory is built on, and think about why this was important. They may also discover the well houses that show where natural freshwater springs issue from the hillside.

WHERE IS MOUNT GRACE PRIORY?



1. Circle Mount Grace Priory on the map.
2. What is the name of the river that runs close to the priory?
.....
3. What are the landscape features east of the priory?
.....
4. Name one key feature in the modern landscape that would not have been there in medieval times.
.....
5. Explain why the monks choose to build Mount Grace Priory here.
.....
.....
.....
.....



AT MOUNT GRACE PRIORY, HOUSE AND GARDENS

Activities for students to do at Mount Grace Priory, House and Gardens to help them get the most out of their learning.

SELF-LED ACTIVITY

FANTASTIC FLORA



Recommended for

KSI-2 (Science, Maths, History and Art)

Learning objectives

- Explore the Arts and Crafts gardens and identify types of garden plants and their composite parts.
- Recognise key Arts and Crafts characteristics i.e. inspiration from nature, pattern and symmetry in the interiors of the house.
- Collect information and sketches for their own Arts and Craft style designs inspired by their visit to the gardens at Mount Grace Priory.

Duration

1 hour



The Morris & Co. Double Bough wallpaper at Mount Grace Priory.

SUMMARY

The Victorian industrialist and owner of the Mount Grace estate Sir Isaac Lowthian Bell was a patron of the Arts and Crafts movement in Britain. The architect Philip Webb designed another of Bell's homes, Rounton Grange, and William Morris designed the furniture. Both Rounton Grange and the house at Mount Grace were decorated with Morris & Co furnishings, and a reconstructed version of the Morris & Co. Double Bough wallpaper can be seen at the house today.

Before your visit, introduce the students to William Morris and how he was inspired by nature in his designs. Discuss his use of symmetry and repeating patterns. You might also like to familiarise your students with identifying parts of a plant in their Science lessons.

During your visit

Explore the 19th century house, looking out for the Morris & Co. designs in the drawing room and reading room on the upper floor.

Students can find Arts and Crafts designs here:

- the Redcar Carpet
- chair covers
- cushions
- the Double Bough wallpaper.

Encourage the students to think about what parts of a plant they can see and the uses of symmetry and pattern.

Next, take your students into the gardens to explore the plants. They can use the identification sheet on the next page to sketch parts of the plant and help them gather ideas for their design back in the classroom.

MORE LEARNING IDEAS

Back in the classroom, the students can use the information that they have gathered from their sketches and notes to design their own Arts and Crafts piece of wallpaper, carpet or cushion cover based on their experience at Mount Grace Priory. Don't forget to send their designs to use on Twitter @EH Education

FIND OUR FANTASTIC FLORA



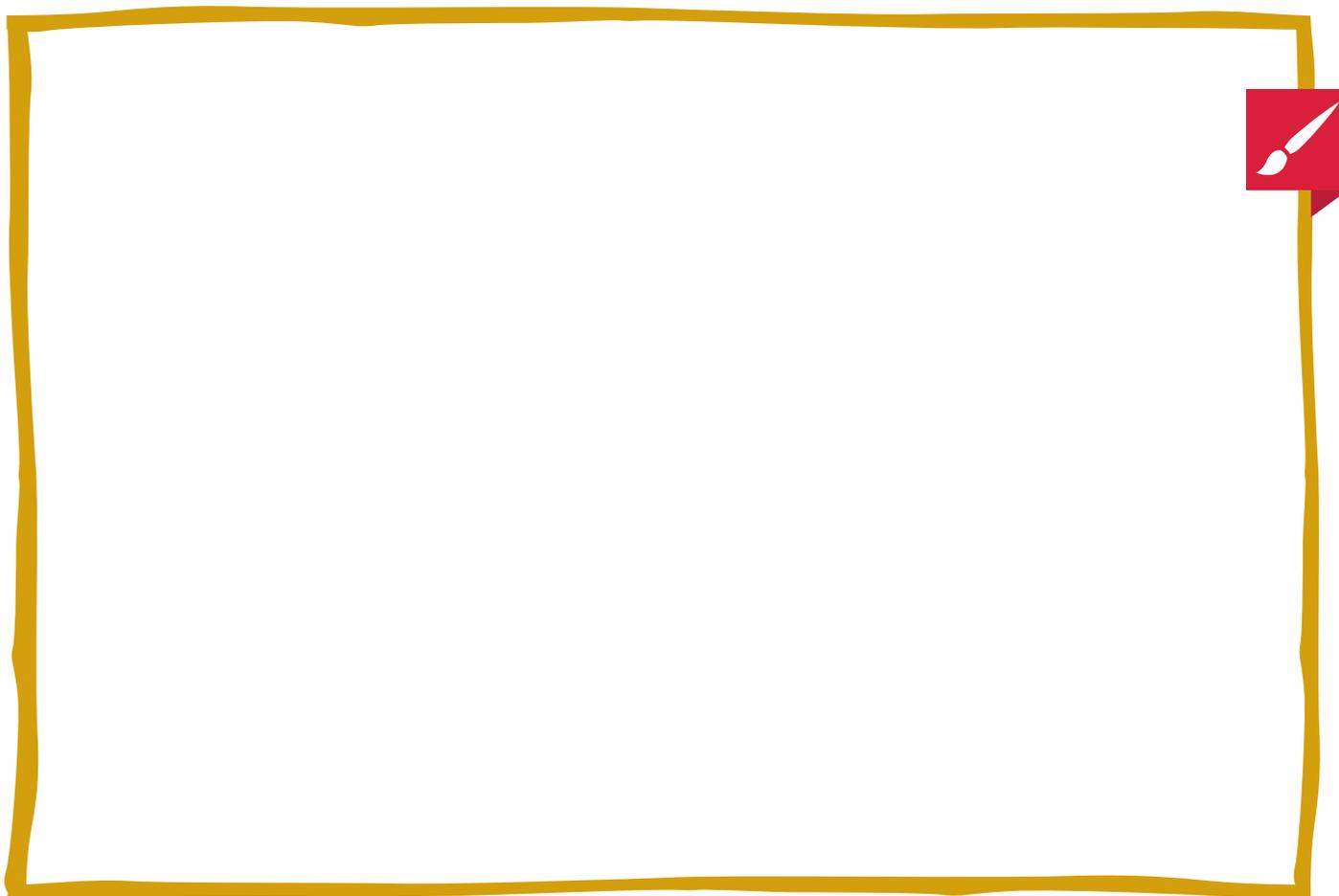
Rose

Draw plants that you find in the gardens in the box below.

Label the parts: stem, flowers, petals and leaves. Do you know or can you find out any other parts you could label?



Cyclamen



Ferns

Look out for these plants as you explore the gardens in:

Spring: bluebells, ferns, daffodils and iris

Summer: rose, hydrangea, red bistort, peony

Autumn: aster, coneflower, cyclamen, rogersia

Winter: snowdrops, honeysuckle, guelder rose

SELF-LED ACTIVITY

LIFE OF A CARTHUSIAN MONK



KS3

KS4+

Recommended for

KS3 and KS4 (History)

Learning objectives

- Develop knowledge of the routines, rituals and beliefs of the Carthusian community at Mount Grace Priory.
- Identify how the architecture of the monks' cells is designed to facilitate the strict Carthusian statutes.
- Investigate how the priory community was affected by developments in society, economy and culture during the medieval period.

Time to complete

1 hour



The reconstructed monk's cell.

SUMMARY

The reconstructed monk's cell offers fascinating insight into how the Carthusian monks lived. The architecture of each cell is designed for a life of devotion, privation and seclusion. Each cell is a miniature monastery allowing the monks to devote their life to service to God.

This question card activity will help students to work in groups to analyse the architecture and features of the reconstructed cell and what these tell us about the daily lives of the monks. Each card offers contextual information about a particular aspect of the cell and uses questions to encourage the students to make connections between life in the priory and wider historical events in the medieval era.

Before your visit, it would be helpful to outline the history of monastic life in England. You might start with discussing the Rule of St Benedict which became the dominant form of monastic life in Western Europe.

The late 11th century was a period of great religious enthusiasm, characterised by the desire of some monks to return to what they saw as the basic principles of the Rule. This led to the establishment of a several new monastic orders, each with its own interpretation of St Benedict's rule. The Carthusians were one such order.

During your visit

Print and laminate the Question Cards on the next page and give out to groups of 3–4 students. Each group should explore the reconstructed cell and discuss answers to the questions. All together, the students could evaluate how the evidence from the cell is useful for historians.

MORE LEARNING IDEAS

KS3 students could use a drawing or photo of the cell as a spider diagram and label it with their findings about the life of the monks. KS4+ students could write an essay explaining how the reconstructed cell represents the Carthusian statutes and how far they agree with the view that the Carthusian way of life was impacted by wider historical events.

Discover more on our website: www.english-heritage.org.uk/visit/places/mount-grace-priory/history-and-stories/carthusian-life

MONK'S CELL QUESTION CARDS

PATRONS' SHIELDS



Each cell has stone shields either side of the doorway. These displayed coats of arms of noble families.



FOOD HATCH



Hatches were built into the walls of each cell for a lay brother to deliver essentials such as food and drink to the monk inside.



PRIVATE ORATORY

Each cell had an oratory: a small chapel for private worship. The Carthusians were different to other monastic orders in that they did much of their worship alone in their cells.



WORKROOM

The workroom was a place for the monk to carry out manual labour (such as weaving on a loom) or other work such as illuminating manuscripts or bookbinding.



GARDEN



Each cell had its own garden. It provided the monk with an opportunity for manual labour but also had biblical associations. As well as herbs, vegetables and fruit to supplement their plain diet, the monks could grow medicinal plants.



HYDROLOGY

The priory has three wells that issue natural spring water from the hillside. The water was piped from the wells into the octagonal water tower in the middle of the Great Cloister, then piped into each cell.



MONK'S CELL QUESTION CARDS

PATRONS' SHIELDS

- Patrons made gifts of land in return for the monks praying for the patron's soul, and the souls of their ancestors and descendants. Some patrons also made cash gifts.
- Heraldry (coats of arms) were a visible way of reminding the monks about the identity of their patron. The shields were also a reminder to everyone of the powerful backers of a religious house.
- Monasteries had large estates which were put to a number of agricultural uses, including sheep farming.
- By 1535, Mount Grace Priory had an income of £323.

Q. How did increasing wealth and land ownership affect the future of the monasteries under Henry VIII?

FOOD HATCH

- The lay brothers worked in the priory but were not monks (because they couldn't read Latin). They still followed the strict discipline of the Carthusian rule, but carried out manual work to leave the monks free to pray, meditate and study. This lifestyle was strict but secure, and ensured the salvation of the lay brothers' souls.
- The Carthusian order followed a strict rule of seclusion and privation. They did not eat meat and often fasted. Fasting and seclusion allowed them to focus on a life of devotion and service to God.

Q. Why do you think the Carthusian way of life at Mount Grace Priory appealed to patrons in the medieval era?

PRIVATE ORATORY

- The Benedictine rule stipulated the saying of eight offices (worship) each day: Carthusians only met to say two of these offices in church; the rest were practised alone in their cells.
- The austerity of the Carthusians meant that, at first, they did not appeal to many ordinary people. After the horrors of the Black Death however, the prayers of Carthusian monks became highly valued and they attracted more widespread patronage.

Q. Why might the Black Death have changed people's views about paying for prayers from Carthusian monks?

WORKROOM

- Monks were highly respected in medieval society for their education. Some monks wrote and translated religious texts, producing illuminated manuscripts. Many monks copied books and the monk using this room was thought to be a bookbinder.
- Monks were literate at a time when most people could not read and religious services were given in Latin.
- There is a replica loom in this room. The wool trade was highly lucrative during the medieval era and England was a prominent exporter. Some monasteries earned income from sheep farming.

Q. In what ways might monastic life be affected by changes in culture, society and economy?

GARDEN

- In the medieval era there was a theory that if a plant looked like a part of the body it was a sign from God that the plant could be used to treat it. The monks would grow these plants in their garden to use as medicines.
- The garden is also a spiritual reference to the Garden of Eden in the Bible and the garden described in the Song of Solomon in the Psalms.

Q. What does the garden tell us about the importance of spiritual and physical wellbeing for the Carthusians?

HYDROLOGY

- Clean drinking water was central to Carthusian life – most other orders only drank weak beer.
- The water system also provided water for the garden and for the laver, where monks would wash themselves before entering the Church.
- Good drains were important to all monasteries. At Mount Grace Priory the natural water supply was used to clear the latrines of waste.

Q. How does the stone pipe system demonstrate the value of clean water to the Carthusian order?

SELF-LED ACTIVITY

RE-IMAGINING THE RUINS



KS3

Recommended for

KS3 (History)

Learning objectives

- Identify architectural ruins and how they are used as evidence.
- Identify how the architecture of the reconstructed monk's cell is designed to facilitate the monk's strict statutes.
- Recognise what archaeological evidence reveals about the community at Mount Grace.

Time to complete

30 minutes



A ruined monk's cell.

SUMMARY

Each monk's cell at Mount Grace Priory is designed in the same layout with slight variations. The reconstructed Cell 8 was originally re-built by Sir Isaac Lowthian Bell in 1901–5, and then restored to its 16th-century appearance by English Heritage, based on surviving structural evidence, details recovered in excavation and its interiors based on contemporary Carthusian illustrations and existing artefacts.

This activity encourages students to understand how historians use the ruins to re-imagine how the monks lived based on the design of the cells. They will compare a reconstructed cell with a ruined example to see if they can identify the layout and features.

During your visit

Take your students around Cell 8 allowing them to explore the layout, structures and features. Then move into the ruined Cell 7 (to the east) and put the class into smaller groups for exploring the ruins. They should be able to identify many features based on their memory of Cell 8, such as the food hatch, the latrine, the footprint of the garden gallery, the drain channels and marks in the walls where the upper floor was. After a period of exploring, gather each group together to explain their findings to the whole class.

Print and laminate the 'Life of a Carthusian Monk Timetable' and give copies to the groups so they can act out the monk's day. For authenticity, they should act in silence and not be distracted by their classmates, as Carthusians lived a life withdrawn from the outside world (warning: this may encourage distracting behaviour by their classmates!).

MORE LEARNING IDEAS

If the monks disturbed the peace or tried to abscond from the strict Carthusian rules, they were imprisoned at the priory. One monk tried to escape from Mount Grace Priory and was imprisoned in a London charterhouse. Back in the classroom, students could write a dialogue between an imprisoned monk complaining about the difficulty of life under the strict Carthusian codes, and the prior explaining the importance of a life of devotion to religious service.

LIFE OF A CARTHUSIAN MONK TIMETABLE

5.45 am	The monk rose and recited the first office of Lauds in the cell, followed shortly after by Prime.
6.45 am	To church for High Mass at 07.00 am after private prayers.
7.45 am	Private Mass celebrated at one of the church altars.
9.00 am	Return to cell for meditation and manual labour.
10.00 am	Office of Terce said privately in the cell, followed by the first meal of the day brought to the cell. The remaining time until noon was spent working or reading.
12.00 am	Office of None said privately in the cell. The remaining time until 2.30 pm was spent studying or at work in the garden.
2.30 pm	Office of Colloquium said privately in the cell.
2.45 pm	To church for the singing of Vespers.
4.00 pm	Return to the cell, when the final meal of the day was brought.
6.00 pm	The office of Compline was recited privately in the cell, and the monk retired to bed.
11.00 pm	The monk was woken and went to church for the night office of Matins.
2.00 am	The monk returned to his cell for private prayer, retiring at 02.30 am.

TOP THINGS TO SEE

DISCOVER OUR TOP THINGS TO SEE

Mount Grace Priory is the remains of a Carthusian priory, where monks lived in almost total seclusion to devote themselves to God. Around the Great Cloister, the monks each lived in individual cells that were designed for a solitary existence.

Can't find your way?
Use the map at the back to help.



1 GREAT CLOISTER

A cloister is a covered walk, usually around a square open space. The corbels are the stones sticking out of the cloister walls that held up the roofs that sheltered the cloister walks. The monks walked through the Great Cloister to get between their cells the church and the refectory.

WHERE IS IT? Great Cloister



DID YOU FIND IT?

DID YOU KNOW?



The cloister garth (the square middle of the Great Cloister) was a garden and the monks' cemetery.

CHALLENGE TIME!



Find the laver in the cloister walls. This was a basin for washing hands before the monks entered the Church.



2 FOOD HATCHES

Carthusian monks lived a life of seclusion with minimal communication with the outside world. Food was delivered by the lay brothers through the hatch, so that the monk could collect it inside the cell without meeting anyone.

WHERE IS IT?

Walk clockwise around the cloister.

DID YOU FIND IT?

DID YOU KNOW?



Carthusian monks were not allowed to eat meat. The monks ate fish and occasionally seals.

CHALLENGE TIME!



With a partner, stand at opposite ends of the hatch. **Look** through – can you see your partner? Why are the hatches designed in this way?

3 LATRINES

Each monk's cell had its own private latrine (toilet). The monk sat on a wooden bench with a round hole cut into it and their waste dropped into an open stone drain below. There are grooves in the sides of the walls where the wooden bench was slotted in.

WHERE IS IT? Through the first doorway in the north cloister wall.



DID YOU KNOW?



The natural springs flowed through the drains and washed the waste away – there was no 'flush' in medieval times.

CHALLENGE TIME!



Imagine going to the toilet outside above an open drain. How would you feel going in the middle of the night?

DID YOU FIND IT?



4 RECONSTRUCTED CELL

The cells were designed to help the monk live, work and pray in seclusion. Each cell has an oratory (a private chapel). Only the living room had a fire. Upstairs was a workroom where the monks would paint manuscripts, copy books or weave cloth. This cell was re-built between 1901–1905 and re-decorated in the 1980s.

WHERE IS IT?

Back into the great cloister, Cell 8.

DID YOU FIND IT?

DID YOU KNOW?



The windows from cells do not look out over the Great Cloister. This helped the monks to concentrate on their work.

CHALLENGE TIME!



Look out of the windows on the upper floor in the cell – can you see into the next-door cells?

5 MONK'S GARDEN

This garden has been reconstructed from 16th century documentary evidence, using plants from the time. The monks grew vegetables and herbs for eating and for using as medicine.

WHERE IS IT? Downstairs behind the reconstructed Cell 8.



DID YOU KNOW?



Fresh water was piped from the water tower in the Great Cloister into each garden via the tap in the gallery.

CHALLENGE TIME!



Look at the plants in the monk's garden. Pick up a garden guide to discover the special properties of each plant.

DID YOU FIND IT?



6 WELL HOUSE

Clean water was very important to Carthusian monks. The natural wells at the priory provided fresh water from underground springs. Some of the wells supplied the stone drains dug by the monks, flushing away waste water. This well house supplied drinking water to the octagonal water tower that was in the middle of the Great Cloister.

WHERE IS IT?
Through Cell 4 in the east cloister wall.

DID YOU FIND IT?

DID YOU KNOW?



A spring is water that is naturally pushed from water-holding rocks underground up to the earth's surface.

CHALLENGE TIME!



Follow the stone drain built by the monks that leads from the well house – where does it go?

7 PATRONS' SHIELDS

Over the cell doorways are stone shields. Some show the remains of family coats of arms. These belonged to the noble family who had funded the monks' building work on the cells. The first cells were built from wood and then re-built in stone gradually as more money was donated.



DID YOU KNOW?



The picture shows the coat of arms of Archbishop Richard Scrope. Scrope was executed for treason in 1405.

CHALLENGE TIME!



Talk with a partner – why did the monks think it was important to display their patrons' coats of arms?

WHERE IS IT?
East wall of the great cloister, Cell 1.

DID YOU FIND IT?



8 CHOIR PASSAGE SCREENS

The church is split into two sections – the choir for the monks and the nave for the lay brothers (men who were not monks) and guests. The cross passage allowed the monks to enter from the Great Cloister and the lay brothers from the Inner Court. The choir screens allowed the monks to be concealed from the congregation.

WHERE IS IT?
wall of the great cloister, down the steps into the church.

DID YOU FIND IT?

DID YOU KNOW?



The wooden door in the choir passage leads to stone stairs up to a bell tower. The bell called everyone to services.

CHALLENGE TIME!



The monks in the choir sang during services. **Sing** a song as you enter the choir passages!

9 INNER COURT

In the Inner Court were the service buildings. Here are the remains of the kiln house, granary and stables. This area would have been full of activity by the lay brothers, serving the priory. The stables were for the priory's horses and that of their guests.



DID YOU KNOW?



The lay brothers were the cooks, bakers, brewers and cleaners of the monastery. It was considered an honourable role to serve the priory.

CHALLENGE TIME!



Explore the bakehouse to find the remains of a kiln (oven). What do you think the stables would have smelt like in medieval times?

WHERE IS IT?
Inner Court, south of the church

DID YOU FIND IT?



10 GUEST HOUSE GATEWAY

The house that you see today was built over the medieval guest house where the guests of the priory or travellers on the road to York and Durham would stay. The gatehouse has large arched bays so guests could enter the Inner Court on horseback and their horses led to the stables.

WHERE IS IT?
Inner Court

DID YOU
FIND IT?

DID YOU KNOW?

The blocked arched doorway in the right-hand wall survives from the medieval gatehouse.



CHALLENGE TIME!

Find the bell that guests rang to let the porter know they had arrived. Talk to your partner – why is it so high up on the wall?





ENGLISH HERITAGE
EDUCATION

KSI-2

TOP THINGS TO SEE

MOUNT GRACE PRIORY,
HOUSE AND GARDENS

See if you can find
all these things.
Tick each thing off
as you find it:

1 GREAT CLOISTER

Corbels Laver

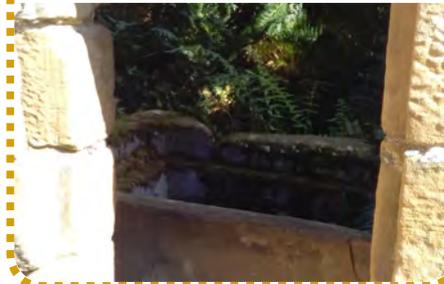


2 FOOD HATCHES



3 LATRINES (TOILETS)

Wall grooves Drain



4 MONK'S CELL

Fireplace Bed



5 MONK'S GARDEN

Covered walkway Toilet



6 WELL HOUSE



7 PATRONS' SHIELDS



8 CHURCH

Altar Floor tiles



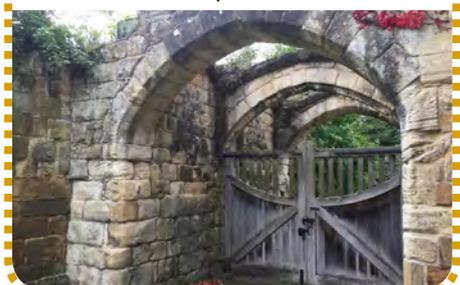
9 INNER COURT

Kiln house Stables



10 GUEST HOUSE GATEWAY

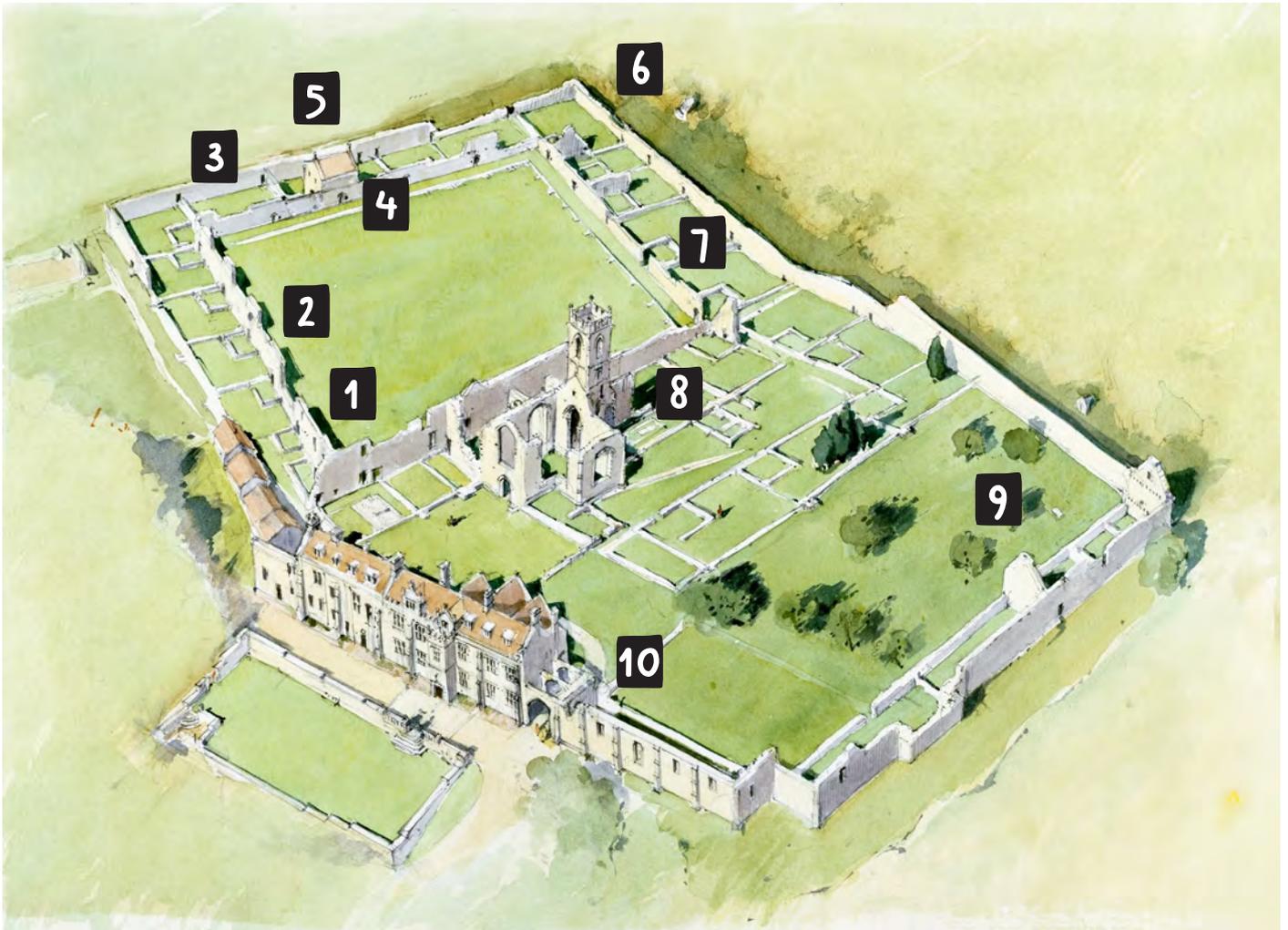
Blocked doorway Bell



MOUNT GRACE PRIORY TOP THINGS TO SEE MAP



Use this map to help you find our top things to see.



1 GREAT CLOISTER

2 FOOD HATCHES

3 LATRINES

4 RECONSTRUCTED
MONK'S CELL

5 MONK'S GARDEN

6 WELL HOUSE

7 PATRONS' SHIELDS

8 CHOIR PASSAGE SCREENS

9 INNER COURT

10 GUEST HOUSE
GATEHOUSE

WHAT I'VE LEARNT

I think the one best thing to see at Mount Grace Priory, House and Gardens is:

.....

.....

The most interesting thing I've learnt:

.....

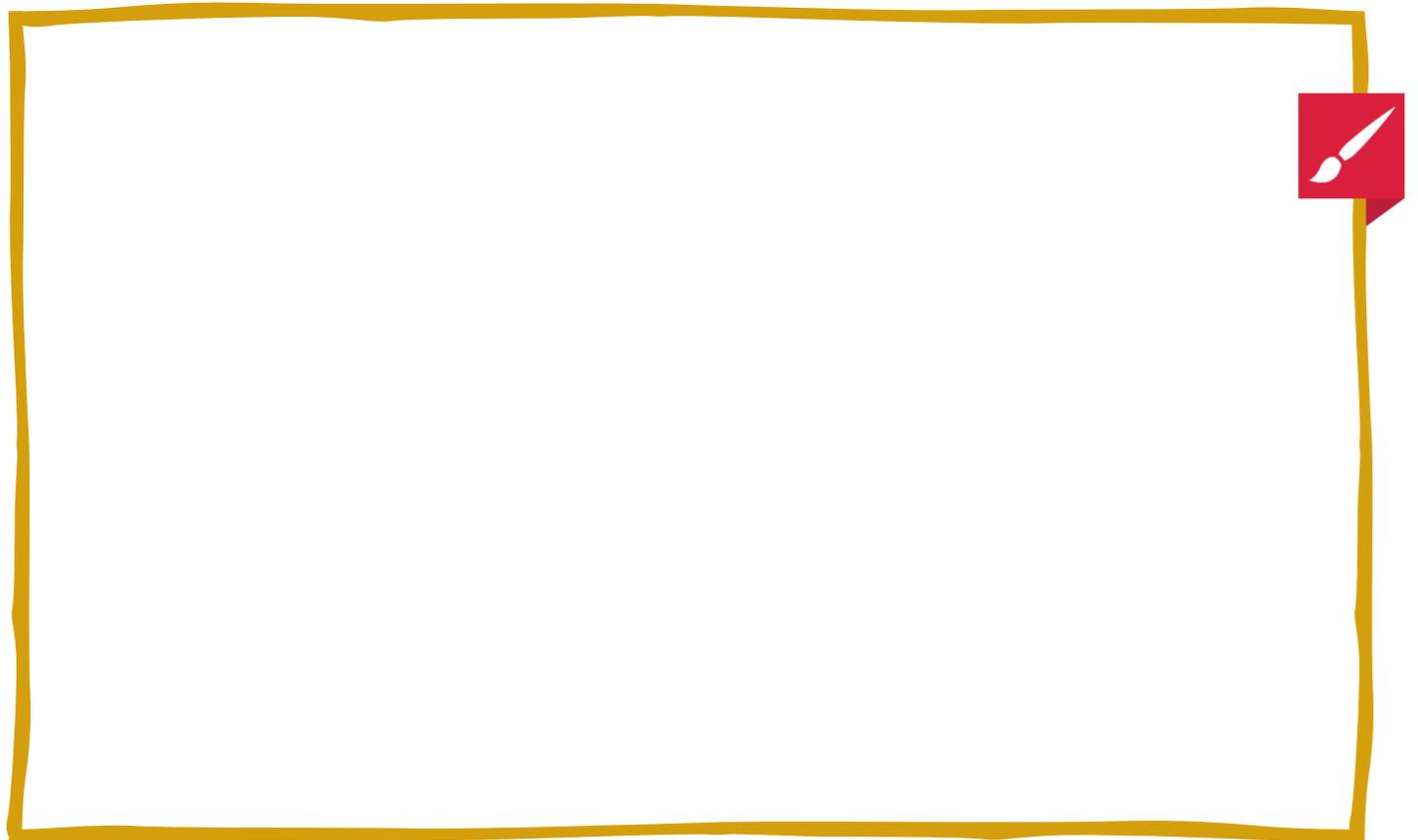
.....

I want to know more about:

.....

.....

Draw a picture inspired by your visit to Mount Grace Priory, House and Gardens:





POST-VISIT

Activities and information to help you extend your students' learning back in the classroom.



A historical source is something that tells us about life in the past such as a document, a picture or an object. It may be a primary source, from the time, or a secondary source, created later. Experts at English Heritage have chosen these sources to help you learn about the history of Mount Grace Priory, House and Gardens.

SOURCE 1

Freshwater fish	No. of bones	Marine fish	No. of bones
Thornback ray	82	Conger eel	4
Carp family	254	Herring	1,370
Tench	1	Cod family	396
Common bream	1	Cod	33
Silver bream	1	Haddock	433
Dace	2	Whiting	102
Chub	2	Pollack	1
Roach	2	Ling	17
Salmon	25	Hake	1
Trout	4	Cuckoo wrasse	1
Perch	3	Mackerel	3
Eel	177	Gurnard family	6
Pike	5	Turbot	18
		Flatfish family	131
		Flounder	17
		Plaice	31
		Sole	2
Grand totals	559		2566

This source is a table showing the amount of fish bones discovered in the kitchen and the Prior's cell at Mount Grace Priory during excavations by English Heritage between 1988–1992. Despite being 20 miles away from the nearest fishing port, the majority of bones discovered are from marine fish. There were freshwater fishponds at Mount Grace Priory.

SOURCE 2

A fragment inscribed with an image of the dead Christ and the text of an indulgence – a method of obtaining a pardon from purgatory, found at Mount Grace Priory.



SOURCE 3

This 16th century urinal was discovered in one of the monk's cells. The lay brother probably collected the monk's urine in these jars through the hatches in the cell walls. Urine was saved for tanning (making animal skin into leather by soaking in an acidic liquid), to make Velum, an early form of paper.



SOURCE 4



The reconstruction illustration showing a bird's eye view of Mount Grace Priory as it may have appeared in about 1520, looking south-west over the site with a cut-away view into a monk's cell in the foreground.

SOURCE 5



A fragment of Morris & Co. Double Bough wallpaper was discovered behind a bookcase in the house at Mount Grace Priory. The drawing room is now decorated with reproduction wallpaper, as it would have looked during the 20th century. This source shows a section of the reproduction wallpaper.

SOURCE 6

5th August 1902

Dearest father... I wonder how Grandpapa is enjoying Mount Grace!... Ever your affectionate daughter, Gertrude.

29th September 1902, Sloane Street

Dearest father and best of correspondents... That bit of country round Mount Grace is lovely – in all lights and seasons. I'm glad you had a nice time there.

1st June 1903

Father! You are the lord of 110 trees! Japanese cherries and plums, not dwarfed. I think we shall have to induce our respected father and grandfather to let us make a plantation at R'ton [Rounton Grange] or Mount Grace – wouldn't it be nice to have a Japanese cherry grove!... Ever your affectionate daughter, Gertrude.

Extracts from letters from Gertrude Bell to her father, (Thomas) Hugh Bell.

SELF-LED ACTIVITY

DESIGN AN ILLUMINATED MANUSCRIPT



KS3

Recommended for

KS3 (History, Art)

Learning objectives

- Understand the type of work that Carthusian monks carried out at the priory.
- Understand the status of monks within the community as learned members of the upper sections of society.
- Recognise the significance of illuminated decoration and create their own impression of medieval art.

Time to complete

20–30 minutes

SUMMARY

The monks at Mount Grace were renowned for their high level of education. The priory had many hundreds of books in its library. Some monks became famous for their writing, for example the first prior, Nicholas Love, who was a very important author and translator. His work 'Myrroure of the Blessed Lyf of Jesu Christ', was one of the most popular devotional works in England in the 15th and early 16th centuries. Love wrote that he produced his work 'at þe instance & þe prayer of some deuoute soules' for 'symple creatures'. He wrote for an audience of men and women, literate and illiterate, religious and lay.

One of the monks' daily manual labour tasks they could carry out was illuminating manuscripts. They used oyster shells to hold their pigment. The key colours were red, blue, green, yellow, white, black, silver and gold. The use of gold was highly prized, as it demonstrated the glory of God's work. Illuminations were created on parchment or vellum (calfskin) and etched into it with a quill feather.

Illustrated borders and lettering brought the text to life for readers. The colour and detail were also a statement of great skill, and rich patrons would commission manuscripts from monasteries to demonstrate their wealth.

The students can use the template on p.52 to design their own illuminated manuscript.



Oyster shells used to hold pigment.

MORE LEARNING IDEAS

Students can explore the British Libraries' [manuscripts archive](http://www.bl.uk/manuscripts) (www.bl.uk/manuscripts) to find examples of manuscripts surviving from Mount Grace Priory such as 'The Book of Margery Kempe'. Kempe was an important late 14th/early 15th-century mystic and pilgrim whose book describes her religious devotion and her many pilgrimages.

DESIGN YOUR OWN ILLUMINATED MANUSCRIPT

An illuminated manuscript was decorated to help bring the text to life for the reader. It also showed off the great skill of the monk who decorated it. Look at an example of a medieval manuscript and then design your own here:

