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History of the
church of st. peter
northampton.

R. M. Serjeantson, m.a.



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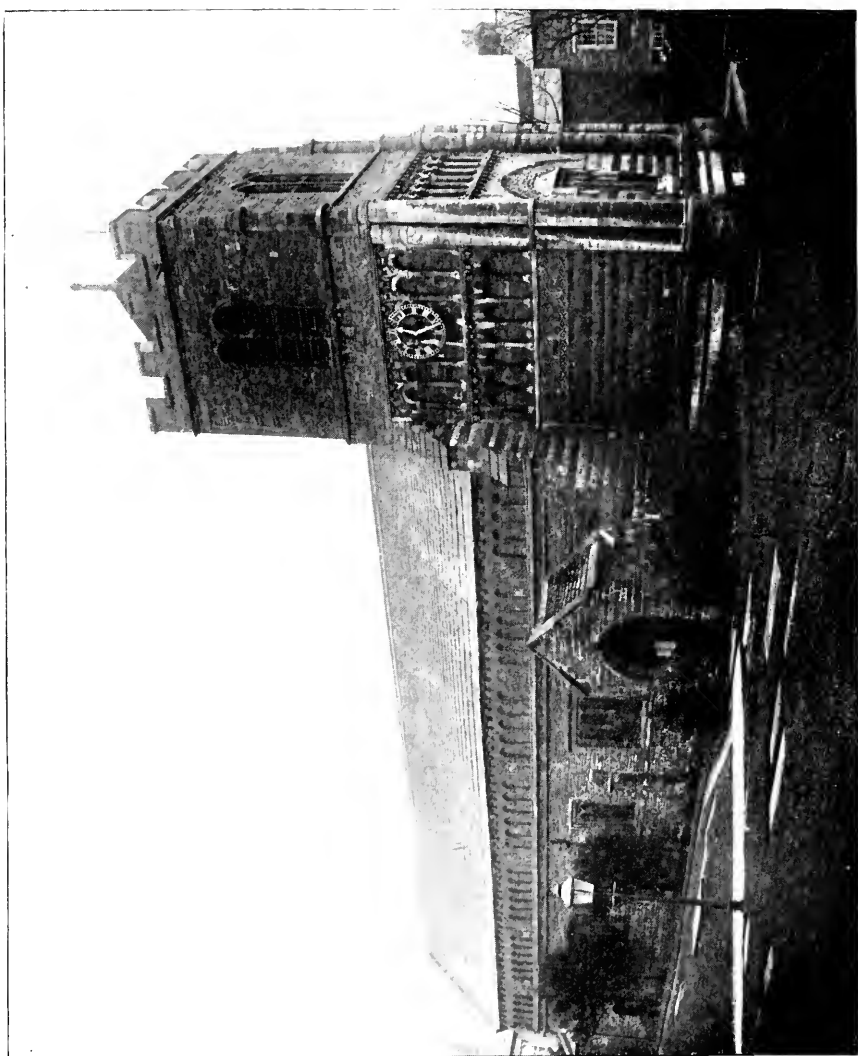
W. G. R.

A HISTORY OF THE
CHURCH OF ST. PETER, NORTHAMPTON,
TOGETHER WITH THE
CHAPELS OF KINGSTHORPE AND UPTON.

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PRINTED BY
W. MARK, 27 THE DRAPERY,
NORTHAMPTON.

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ST. PETER'S CHURCH, NORTHAMPTON.

From a Photo by Mr. C. Law.

A HISTORY
OF THE
CHURCH OF ST. PETER
NORTHAMPTON,
TOGETHER WITH THE CHAPELS
OF
KINGSTHORPE AND UPTON,

BY
THE REV. R. M. SERJEANTSON, M.A.

Author of
"A History of the Church of All Saints, Northampton," etc.,
and Editor of
"The Victoria History of the County of Northampton."

ILLUSTRATED BY THOMAS GARRATT AND
THOMAS SHEPARD.

Northampton :

WILLIAM MARK, 27 THE DRAPERY.

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1904.

LOAN STACK

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P R E F A C E .

IN collecting information for a history of the church of All Saints', Northampton (published a few years ago), the author came across many references to the neighbouring church of St. Peter, which eventually led to the compilation of the present volume. No history of this beautiful little Norman church has hitherto been written, and the present work is an attempt to supply a long-felt and often-expressed want. The original intention of the writer was to confine himself to an account of St. Peter's, but the two daughter parishes of Kingsthorpe and Upton were so closely connected with the mother church, that it was found almost impossible to separate the one from the others.

In a work of this kind some mistakes are almost inevitable, but every effort has been made by verifying each reference and by consulting experts on all points of difficulty, to render these as few as possible. With this object in view the writer has personally examined numerous manuscripts in the Public Record Office, the British Museum, and the Bodleian Library; and while the work was passing through the press he had also an opportunity of inspecting one of the original documents relating to the three churches preserved among the Papal Archives in the Vatican Palace in Rome.

In preparing the list of rectors, the Episcopal Registers at Lincoln, Peterborough, and Lambeth were carefully gone through, and various new names and dates discovered, while from a perusal of two charters in the British Museum, the list has been carried back well into the twelfth century—probably to the actual foundation of the Norman church, *circa* 1170.

The wills of early parishioners (copies of which are still preserved in the Northampton Probate Office, at Somerset House, and among the Kennett Manuscripts in the British Museum) furnish a considerable amount of information as to the internal arrangement of the churches of St. Peter and Kingsthorpe in mediæval times; and from the same source of information, the relationship between the Kings-

PREFACE.

thorpe and Heyford families of Morgan, long debated by genealogists, has been conclusively settled.

A critic, in reviewing the history of the church of All Saints, suggested as a possible source of further information the *Northampton Chronicle* in the library of Corpus Christi College, Cambridge. The authorship of this interesting manuscript was till recently ascribed to a monk of Burton ; but it is now supposed to have been written by one of the monks of St. Andrew's, Northampton. It is a history of England till the year 1339, and is in no sense a chronicle of the monastery.

The chapter [III.] dealing with the fabric of St. Peter's is almost entirely the work of a well-known Northamptonshire archæologist, Mr. R. P. Brereton, to whom the author is also indebted for much help in other matters. The architectural sketches and plans were kindly contributed by Mr. Thomas Garratt, with the exception of that on page 223, which is by Mr. M. H. Holding. The "poppy-heads" in Kingsthorpe Church and the Knightley monument at Upton were drawn by Mr. T. Shepard, as were also the heraldic shields throughout the volume.

The writer is glad to have an opportunity of expressing his deep indebtedness to the Rev. Dr. Cox, F.S.A., for reading through many of the proof sheets, and for many kindly criticisms and suggestions, as well as for the valuable note on sanctuaries printed in the appendix. Special thanks are also due to the Rev. H. Isham Longden, rector of Heyford, whose help in matters genealogical has been invaluable ; to the Rev. E. N. Tom, rector of St. Peter's, and the Rev. E. L. Tuson, vicar of Kingsthorpe, for free access to their registers and parish chests ; to Mr. Stewart Beattie, the late Mr. W. D. Crick, Mrs. Thornton of Kingsthorpe Hall, Mr. C. Dack. Mrs. Griffin, and the Rev. H. H. Crawley for the loan of manuscripts and papers ; to Messrs. J. Wetherell, D. Wetherell, the Rev. H. Bedford Pim, Messrs. E. J. Felce, C. Beune, H. Cooper, and C. Law for the use of photographs ; to Mr. Parker, of Oxford ; the Northampton Free Library Committee ; the Northamptonshire Natural History Society, and the librarian of the Bodleian for permission to reproduce certain plates and pictures ; and to Messrs. Groves and Stroulger, of the Northampton Probate Office, and Messrs. Kershaw, Smith, and Magee, of the Episcopal Registries of Lambeth, Lincoln, and Peterborough, for offering every facility for the examination of the records under their care. The writer

PREFACE.

is also indebted to Mr. Bickley of the British Museum, Mr. Salisbury of the Public Record Office, and Messrs. Hardy and Page, of Lincoln's Inn, for help in deciphering and copying manuscripts; and for assistance in various other ways to Mr. Bruce B. Muscott, the Rev. H. K. Fry, the Rev. E. S. Dewick, F.S.A., Mr. J. T. Page, Mr. F. Bligh Bond, F.R.I.B.A., Mr. L. Withington, Miss Ethel Stokes, Mr. Thomas Green, Mr. Harper Gaythorpe (Dalton-in-Furness), Miss Mary Hughes, Mr. R. D. Watson, the Misses Birdsall, and the Rev. W. G. D. Fletcher.

ST. SEPULCHRE'S,

WHITSUNTIDE, 1904.

INTRODUCTION.

FROM an architectural point of view, the church of St. Peter, Northampton, holds a high place among the more beautiful of our parish churches, and in more than one respect it is considered by ecclesiologists to be a unique specimen of late Norman architecture.

Historically, it cannot, of course, compare for a moment with its greater and more powerful neighbour, the church of All Saints, but granting this, St. Peter's, too, has a history of its own, quite unlike that of any other Northampton church.

The peculiar rights of Purgation attaching to it would in themselves be sufficient to make the church interesting to ecclesiologists, while the frequent disputes with regard to the benefice, brought the church of St. Peter on more than one occasion into prominent notice. At one time we find the king disputing with the monks of St. Andrew's, Northampton, as to the right of advowson; a little later, king, bishop, and archbishop fall foul of one another with regard to a royal nominee whom the bishop had refused to institute; while in the following century the king inadvertently grants the advowson of the church to two different religious corporations at once! and when this difficulty has been settled, the queen—the patron of the successful body—fails to induce the bishop to carry out her views with regard to the appropriation of the benefice, even when backed by the authority of a papal mandate.

Two centuries later, a curate of St. Peter's, Edmund Snape by name, was one of the most prominent of Elizabethan Puritans; while shortly afterwards, by way of contrast, there was no more zealous advocate of the Laudian reforms than Dr. Samuel Clerke, rector of this church.

In the nineteenth century, St. Peter's was closely connected with two of the best known of Northamptonshire historians—Mr. and Miss Baker—while in its churchyard lie in close proximity the remains of William Smith, the “father of English geology,” and his equally famous namesake, one of the earliest of mezzotint engravers.



CHAPTER I.

THE CHURCH OF ST. PETER.

Addenda et corrigenda.

Page 41, line 44. For Archæological Society's Reports read Architectural Society's.

Page 88, line 32. For Quadragesimali read Quadragesimale.

Page 181, line 21. For April, 1650-1 read April, 1651.

To Cooke Pedigree, page 212, add the following :—

Marriage. 1623—August 12th. Francis Cooke, of Kingsthorp, and Sarah Coles of this parish were married.—*Cogenhoe Parish Register*.

borders of the Danish settlement, but would be very exceptional if applied to property near Northampton.

* Victoria County History (Northants), i. 278.

But however this may be, it is practically certain that an earlier church stood on the site occupied by the present building, for during the restoration of 1850, stones* with Saxon ecclesiastical carving were found under the now existing chancel. This pre-Norman church would be the one standing at the Domesday survey, for the present church must be ascribed to a decidedly later period. Judging from the style of its architecture, it was probably erected about the year 1160,† possibly by Simon de Senlis or St. Liz, the third earl of that name, who died in 1184.

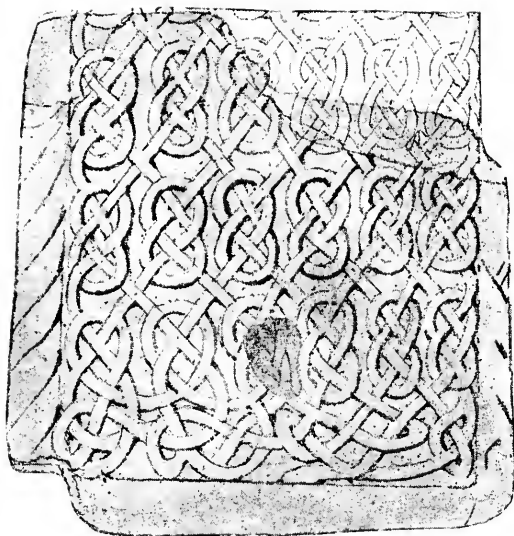
If this conjecture be correct, Earl Simon was only following in the footsteps of his father and grandfather, who were both great benefactors of the Church. The first earl founded the abbey of St. Andrew, Northampton, and very probably the church of the Holy Sepulchre, while his son, the second earl, was the founder of the abbeys of Sawtre and Delapre, and a liberal benefactor to the abbey of Croyland.

The earliest undoubted reference to St. Peter's occurs in a charter of the close of the twelfth century, in which Henry, prior of St. Andrew's, grants to Henry, son of Peter of Northampton, the church of the blessed Peter in Northampton, together with the church of Kingsthorpe and the chapel of Upton thereto annexed. It was to be held and enjoyed by the said Henry as freely as John, son of Ranulph, the last incumbent (possibly the first rector of the church) had held it at his death. It was stipulated, moreover, that the new incumbent

* Stone No. 1 is the fragment of a cross shaft, made of oolite, measuring 1 ft. 10½ ins. high, by 1 ft. 9¾ ins. broad, by 10 in. thick. It has a cable moulding at the angles. The back and right side have been cut away, and the other two faces are sculptured as follows:—On the front (a) a continuous piece of interlaced work, composed of six vertical and four horizontal rows of figure of eight knots (marked G in my *Analysis of Celtic Interlaced Ornament*) terminated in a rather irregular manner at the bottom. On the left side (b) remains of foliage much defaced.

Stone No. 2 is probably also part of a cross shaft, but is in a very mutilated condition. The back and left side are entirely cut away, and the front and right side are sculptured with conventional foliage. The use of the figure eight knot to cover a large surface, as on Stone No. 1, was not unfrequent at a late period of Celtic art. Other instances occur on stones at Saxilby and Stow, and Manby in Lincolnshire, and at Tuam in Ireland.—From J. Romilly Allen's *Early Christian Sculpture in Northamptonshire* in the *Associated Architectural Societies' Reports*, 1888.

† Vide subsequent chapter on the Fabric.



(a)



(b)

STONE 1.



STONE 2.

SAXON SCULPTURED STONES FOUND AT ST. PETER'S.

From Drawings by the late Sir Henry Dryden, Bart., in "Northamptonshire Notes and Queries."

should pay to the priory an annual pension of £4 in four quarterly instalments, and should swear fidelity to the prior on the holy gospels.* An entry in the cartulary of the priory of St. Andrew† shows that Henry was duly instituted by Master Robert de Bedford and Roger de Rolfeston, acting as the deputies of Bishop Hugh of Lincoln [1186-1200], but the exact date of his institution is not recorded.

In the year 1200, Henry, son of Peter, rector of the church of St. Peter, is again mentioned in the cartulary as one of the founders of the hospital of the Holy Trinity at Kingsthorpe.

A few years later, Hugh Wells, bishop of Lincoln [1209-35] confirms to the monastery of St. Andrew and to the monks there serving God, the church of the blessed Peter, Northampton, saving the rights of "our well-beloved son, Henry, son of Peter." The bishop also stipulated that a competent "vicarage" should be ordained at the next vacancy in the living.‡ This, however, does not appear to have been done, for in 1220 Thomas de Fiskerton, one of the canons of Lincoln, was instituted to the rectory, the same pension of six marks (£4) being reserved to the priory.

In 1222 the living was again vacant, and a long struggle began between the king and the monks of St. Andrew as to the right of presentation. The king presented John de Pavilli (a member, perhaps, of the powerful county family of that name) on October 25th, 1222. The monks presented Master Robert de Bath. The king eventually withdrew his nominee, and Robert de Bath was duly instituted by Bishop Hugh Wells on November 25th of the same year. In addition to the institution of their nominee, the bishop further granted to the monks that, at the next vacancy in the living, the pension of six marks payable by the rector to their convent, should be increased to ten marks.

The next vacancy seems to have occurred in 1243, when John de Houghton, archdeacon of Northampton was appointed, but two years later, on the death or

* Harleian Charters 44 H. 34. For a full transcript see Appendix A.

† Cartulary of St. Andrew, Cotton MSS. Vesp. E. xvii. fol. 293 b. See also Appendix B.

‡ Cotton MS. Vesp. E. xvii., fol. 293. See also Appendix C.

resignation of the archdeacon, the king again claimed the right of presentation, and nominated Robert Passelewe to the living. This action led to the famous dispute between the king, the bishop of Lincoln, and the archbishop of Canterbury. The bishop of Lincoln at this time was the celebrated Robert Grosseteste, the constant assertor of the rights of the church against king and pope alike. On the ground that Passelewe was a forest judge, Grosseteste declined to institute him. His letter to the king is still extant. He has no wish, he says, to be undutiful to the king, but he considers that spiritual matters should be undertaken by ecclesiastics and spiritual men, and secular matters by laymen, just as military matters are undertaken by military men. To admit to the cure of souls one who was acting as a forest judge would be against the law of God, the canonical sanctions, and a contradiction to the vow of his consecration.

As a matter of fact, the bishop was well acquainted with the forest judge and his antecedents. In 1218 Passelewe had been appointed to the living of Swanbourne, in Buckinghamshire, and in 1231 to that of Brampton, in Northamptonshire, both in the diocese of Lincoln. In 1244 the king had induced the chapter of Chichester to elect the judge as their bishop, but his manifest unfitness for the office roused the opposition of the primate and the other bishops of the province. With a grim sense of humour, they decided that as there appeared to be some doubt as to his qualifications for the episcopal office, Passelewe should be examined in abstruse questions of theology, and appointed Bishop Grosseteste, the most learned man of his day, to conduct the examination.* As was only to be expected, Passelewe failed to satisfy his examiner, and the election was quashed.

Nor was it only his want of learning that weighed with the bishop. In order to replenish the royal coffers Passelewe is said by Matthew Paris "to have impoverished all, monks and seculars, noble and ignoble to such an extent, that many were ruined or imprisoned."*

* Matthew Paris' *Historia Major*, iv., 401.
Grosseteste, 217.

Stevenson's *Life of*

It was for these reasons that Grosseteste took the somewhat bold step of refusing to institute the king's nominee to the rectory of St. Peter's. Passelewe, indignant at being a second time rejected by the same bishop, appealed to Boniface, the archbishop of Canterbury, who, in order to please his nephew, Henry III., issued a mandate ordering the institution of the forest judge within eight days. This action called forth an indignant letter from Grosseteste:—

To the venerable Father in Christ, Boniface, by the grace of God, Archbishop of Canterbury, primate of all England, Robert, by the divine mercy, the humble servant of the church of Lincoln sendeth greeting, and such obedience and reverence as is due and fitting.

Your grace knows that you have been appointed as the head of bishops, in order that you may correct the negligence of those who are negligent in their duties and assist the diligence of the diligent; nor may you compel to any wrong, but those who do wrong, you shall canonically correct. It is the duty of your official to do the same, since he is known to act in your stead, and if he acts otherwise he brings a stain not only on himself, but upon you, whose power he wields, and leaves a blot upon your honour. We therefore, as we are bound, desiring that the light of your glory should shine without spot, cannot be silent as to the deeds attempted by your official, not only, we fear, to the prejudice of your office, but also to the defiling of your honour.

Your grace knows that Sir Robert Passelewe, one of the King's Justices of the Forest, who by his office of Justiciar inquires judicially concerning theft of venison and vert in the King's forest and causes those found guilty of crimes of this sort to be taken and imprisoned: and punishes not only laymen but clerks, and performs other duties pertaining to such an office, was presented to us for institution to the church of St. Peter, Northampton; who, though often warned by us to cease from performing the duties of such an office, refuses to obey our admonitions; wherefore by reason of his unlawful office and for many other reasons, we have refused to admit him. For which action we ought by no means, in our own opinion, to be accused of negligence, but rather praised for diligence in our pastoral office.

Your official, however, on complaint of the said Robert, considering us negligent in this respect, has ordered us, by virtue of the obedience we owe to you, to institute according to the canons as parson of this church the aforesaid Robert or his duly constituted proctor, within eight days of the reception of this mandate. Failing this he himself will proceed forthwith by duty of his office to see that institution to the said church takes place. To which proposition we replied in these words:—"Not as to our judge in this matter, but as to a friend, and to one 'seeking only those things which are Jesus Christ's,' we reply that it is nothing else but 'the sin of idolatry' to obey in unlawful things; and to obey such an order is like refusing to obey in lawful and canonical things. It is wholly unlawful and against both divine and canonical rules to admit to the care of souls one who 'entangleth himself with the affairs of this life' (2 Tim. ii. 4), and especially one who by exercising a lay office, acts as a searcher out of thefts; one who apprehends, imprisons, and tries—by force of arms and with shedding of blood if they cannot be taken otherwise—those who on inquiry are found guilty on a charge of this sort; a taker of malefactors

and a judge of those taken; who, though many times warned by his ordinary to free himself from entanglement in this and other secular business, does not comply; one who is ensnared by many other things which render him unfit for undertaking the cure of souls, and also unworthy of any pastoral care. Now Sir Robert Passelewe, in general and in particular, is in this position. All which things, though notorious enough, we are prepared to prove before a competent judge. If, therefore, we were to think of admitting such a man, what should we be guilty of but the sin of idolatry? We know that the actual words of your mandate do not go as far as this iniquity, but the meaning which underlies it is what I have said. And so we propose to obey the literal meaning of your mandate—though no one bids us—by the Saviour's grace; because we desire to carry out our office to the utmost of our ability by canonical rules, by direction of which we have refused to admit to the church aforesaid the said Sir Robert for the aforesaid and other reasons. Nor can it be in any way considered negligence in a pastor, but rather diligence in the pastoral office, that we have refused to admit to the pastoral care those who 'entangle themselves in the affairs of this life,' especially when after being often affectionately warned to free themselves from such entanglements, they refuse. We therefore beg your discretion by all the bowels of mercy, not to institute the aforesaid Robert to the church aforesaid, because it will be not only to the prejudice of us, who in this respect are not negligent but rather diligent (in which case it is not possible for the due position of your office to be maintained according to canonical sanctions) but also to the lasting condemnation of the aforesaid Robert himself, the loss of the souls of the church, the scandal of the clergy, and especially to your discredit; for it will most certainly be presumed that you did this not from any zeal for justice, but only from fear of the king. And there will be said of you those words of Jeremiah—that the prince of the province of Canterbury is become as 'a ram that finds no pasture,' 'and as one that is gone without strength before the face of the pursuer.' But we warn you, not as if you had no power to execute the office of a bishop in our diocese in this matter, but as if zealous for the safety of souls and for justice that you do your utmost to draw the oft-mentioned Robert (being such an one as we have described him) from the pit of the aforesaid ills, before 'the pit shut her mouth upon him,' and there is no chance of escape.

The bearer of these presents left us before the eight days after the reception of the mandate of your official were completed. Therefore uncertain as to the future, we could not write to you at his departure what the said official was about to do in the matter, but from what we have heard and from the way we were threatened, we firmly believe that notwithstanding our reply and warning and just appeals, he will proceed to the institution of the aforesaid Robert to the church of St. Peter aforesaid, he being (in many other ways) grievous and injurious to us.

Wherefore we beseech your grace, as far as your discretion allows, to take care lest your official hinder in their duties or be a source of danger to the souls of your suffragans, whom you are in duty bound to protect and admonish, lest perchance, which God forbid, through matters of this kind their devotion towards you should wax cold, and a stain be left upon your good name.

Farewell, your grace, ever in the Lord.

Whether this letter had the desired effect it is impossible to say. There is no record of the institution of Robert Passelewe; but on the other hand neither the episcopal nor the archiepiscopal registers record any

further institution to this church till the year 1290* We learn, however, from a different source, that as late as 1258 the affairs of St. Peter's were still in an unsettled state. Among the Papal Letters calendared for the Public Record Office is one dated from Viterbo 3rd April of that year. It is a confirmation and exemplification to Master William de Altavilla rector of St. Peter's, Northampton, of the sentence and condemnation issued by Henry, cardinal of St. Sabina's, against Gilbert de Milheriis rector of Merston in the diocese of Lincoln, for unjustly occupying the said church of St. Peter's. The cause had already been heard by others and carried on appeal to the pope. It had been delegated by him to the Cardinal above mentioned, whose judgment is dated Viterbo, 16th March, 1258.

But to return to Bishop Grosseteste. On two other occasions his aid was invoked with regard to the affairs of St. Peter's. In the first case it was with reference to a privilege attaching to the church.

It has been frequently stated by recent writers that to the church of St. Peter there pertained special rights of sanctuary. As a matter of fact every church and churchyard in the kingdom possessed these rights, and though it is true there were certain chartered sanctuaries, such as Beaulieu, Beverley, Durham, and Westminster, in which the right of protecting fugitives extended to a considerable distance beyond the sacred precincts, there is no evidence that the church of St. Peter, Northampton ever possessed any such privilege.† The writers above mentioned have fallen into the mistake of confusing rights of sanctuary with rights of compurgation.

In ancient times, before our present system of trial by jury was fully established, a person accused of a punishable offence was compelled to undergo the *ordeal*, either by carrying a hot iron, plunging the hand in boiling water, or eating the corsnaed or accursed morsel. The Normans introduced the system of Duellum or Wager of battle. Each of these expedients was understood to be

* The register of Bishop Lexington [1254-1258] for the archdeaconry of Northampton has been lost. Had it been forthcoming, it might have thrown light on the subject.

† For note on Sanctuaries see Appendix.

a direct appeal to the Almighty to reveal the guilt or innocence of the party accused.

In certain cases, however, a man might clear himself by *compurgation*; that is to say he took a solemn oath that he was not guilty, and produced a certain number of witnesses to swear that they believed in his innocence.

This system of compurgation was common to all the Teutonic races, but the number of compurgators varied in different countries. In England it was usually twelve, but the oaths of different men varied according to the rank and position of the swearer. Thus the oath of one ealdorman was equal in value to that of six thegns, and the oath of one thegn counterbalanced that of twelve ceorls.

There is no doubt that in later times this system was considerably abused, and it has been spoken of by one writer as a "manifest fountain of unblushing perjury." But in early days great care was taken to prevent abuses. In the first place canonical purgation could not be exercised until due notice had been given, and if, after such notice, strong corroborative evidence against the accused was forthcoming, the purgation was not proceeded with, but sentence was pronounced upon the offender. In the second place, purgation could only take place in the rural deanery in which the offence was alleged to have been committed, so that when the case was a notorious one, evidence might be readily forthcoming, and, in the case of innocence, that a man's character might be cleared in the eyes of his neighbours.

In Northampton any person wishing to avail himself of the privilege of purgation, was compelled to do so in the church of St. Peter. It would appear that in the thirteenth century other churches had attempted to claim a similar right, as fees were doubtless attached to it. A dispute arose and an appeal was made to the bishop. An inquiry was instituted and, as a result, the following order was made by Bishop Grosseteste [1235-1253].

Robert, by the grace of God, bishop of Lincoln, to William, archdeacon of Northampton, and to the dean and justices, greeting.

We find this to be the privilege of the church of the blessed Peter, Northampton, that no one who ought to be examined in any judgment shall purge himself in the same town or its appurtenances, save in the church aforesaid, having first performed vigil and prayers in the same

church. Wherefore we ordain that no one presume to diminish or take away the aforesaid privilege of the same church. But if anyone attempt to do so—since we wish everything to be done justly—let him know that we will not be wanting to him in justice.*

From the above extract it will be seen that the ceremony of ecclesiastical purgation was an exceedingly solemn one, preceded as it was on the previous night by a solitary vigil in the church.

Under the Plantagenet kings, as the system of trial by jury became gradually established, the *ordeal* was abolished and compurgation fell into disuse. In the boroughs, however, whose charters exempted them from the jurisdiction of the county courts, compurgation was retained some time longer. In the case also of criminous clerks the system remained in force. To take a single instance from the neighbouring county of Warwickshire, in 1338 a certain clerk, John le Veynour, of Stoneleigh, was charged before the king's justices with the crime of stealing a blue robe value three shillings and a blue tunic valued at eighteen pence, and convicted. On claiming benefit of clergy, he was committed to the bishops' prison at Worcester. Notice was sent to the rural dean of Kinton, who on January 20th, 1339, forwarded a certificate to the effect that according to his instructions he had publicly proclaimed that if any opposed the purgation of John le Veynour, clerk, the same were to appear in the cathedral church of Worcester on January 23rd, and state their case; and also that having made inquiry of trustworthy men, both clerks and laymen, he had found no cause why the purgation of the said clerk could not be proceeded with.†

Turning to another county, we find in the Close Rolls an order (dated May 16th, 1286) to the sheriff of Shropshire to restore to Robert de Stoke, clerk, his lands, goods, and chattels, which had been taken into the king's hands upon his being indicted for homicide, as he purged his innocence before Richard, bishop of Hereford, to whom he was delivered by the justices in accordance with privilege of clergy.‡

*Cotton MS. Vesp. E. xvii., fol. 293. See also Appendix D.

† Dioc. Registers, of Worcester printed by Worcester Rec. Soc.

‡ Close Rolls 14 Ed. I.

With regard to purgation, it may be here mentioned that Edward I. wrote to Bishop Giffard, of Worcester, May 1st, 1292, forbidding him to allow the purgation of any clerks in his prison whose crimes were notorious, but if it were otherwise, the process of purgation might proceed. This system as regarded criminous clerks was swept away at the Reformation, but in civil actions for debt, it lingered on till comparatively recent times.

Dispute with regard to the Church at Kingsthorpe.

In the reign of Henry III. a dispute arose with regard to the possession of the church of Kingsthorpe, and appeal was made to the Crown. The king accordingly issued a mandate to Bishop Grosseteste and William, archdeacon of Northampton, ordering them to secure to the church of St. Peter peaceable possession of the chapel of Kingsthorpe, if it can be proved that the said chapel belonged to St. Peter's in the time of his grandfather, Henry II.* In obedience to this mandate, enquiry was made by the bishop as to whether the church of Kingsthorpe was of itself possessed of rites of baptism, or whether it belonged to any other church. After examining many witnesses, both lay and clerical, the bishop certified that the church of Kingsthorpe belonged to St. Peter's as a member to the head and as a daughter to her mother. It was proved also by many of the parishioners, that the people of Kingsthorpe had been accustomed to bring their children to St. Peter's for baptism, and had buried their dead in St. Peter's churchyard.†

The King recovers the patronage of St. Peter's.

Towards the end of the reign of Henry III. the long-standing dispute between the king and the monks of St. Andrew as to the right of presentation to the rectory of St. Peter's was settled, probably by a compromise. The case was brought into the law courts and allowed by the convent to go by default. The king therefore became the undisputed patron of the living, but he granted to

* Cotton MS., Vesp. E. xvii., fol. 20. See also Appendix E.

† Cotton MS., Vesp. E. xvii., fol. 293 dorso. See also Appendix F.

the monks by way of compensation that the pension of ten marks which they had been accustomed to receive annually from this benefice, should be increased to fifteen marks, *i.e.* 100/- at the Feast of St. Michael and another 100/- at Easter. In the best known cartulary of St. Andrew (Cotton MS., Vesp. E. xvii.), this charter is undated, but in a second cartulary (Bibl. Reg. 11B ix.) which has been seriously injured by fire, the date is given in full—May 18th, 1266.*

Shortly after the death of King Henry, the pension paid to the priory had fallen again to ten marks, and for some years at the beginning of the fourteenth century the rector of St. Peter's, who at that time happened to be a high Crown official† declined to pay any pension whatever. Consequently in 1330 we find the prior of St. Andrew's bringing an action against him for the recovery of 300 marks, which were in arrears from the annual rent of ten marks due to him. The result of this suit‡ is not recorded, but there is little doubt that the monks were successful, for as late as 1535 the sum of ten marks was still received by their house from the rectory of St. Peter's.§

At the close of the thirteenth and the beginning of the fourteenth centuries the living of St. Peter's was held by several distinguished men. Hugh de Newcastle (Novo Castro) appointed in 1293, was chaplain to Prince Edward, afterwards Edward II. He died in 1297 and was succeeded by Master Ralph de Haggele, who, after a tenure of nine years, resigned the living, and was succeeded (in 1306) by John de Leeke. Five years later John de Leeke was raised to the episcopate as archbishop of Dublin, and was succeeded at St. Peter's by William de Bevercote, chancellor of the newly-conquered kingdom of Scotland. The parochial duties of this rector must frequently have been performed by deputy, during his absence in Scotland and when, as in 1315,

* Bibl. Reg. 11B ix., fol. 23. Cotton MS., Vesp. E. xvii., fol. 21 dorso. Printed verbatim in Appendix G.

† The name of this rector was William de Bevercote, chancellor of Scotland.

‡ A full abstract of the pleadings in this suit is given in a succeeding chapter under "Endowments."

§ Valor Ecclesiasticus of Henry VIII.

1317, and 1333-35, he was absent elsewhere upon the king's business.

Advowson granted to Hospital of St. Katharine.

Early in the following reign (1329)* the advowson of the church of St. Peter, which had belonged to the Crown for nearly a century, was granted by the king to the master, brethren, and sisters of the hospital of St. Katharine, near the Tower of London, in whose hands the right of presentation to the living remained till the middle of the nineteenth century.

Eight years later, however, forgetful of this grant, the king made over the church together with all its revenues to his newly-founded college in Cambridge. Accordingly we find the following entry in the Patent Rolls:—

1337. October 7th.

Establishment by the king of a college of 32 scholars in the University of Cambridge, in a dwelling place by the Hospital of St. John, in the parish of All Saints, Cambridge, to be called the Hall of the King's Scholars, Cambridge. Appointment of Master Thomas Powys, King's clerk, to be warden of the college and grant in frank almain to the warden and scholars of the said dwelling place and the advowson of the church of St. Peter, Northampton, and of the chapels of Kingsthorpe and Upton annexed thereto, with license for them to appropriate the said church and chapels.

The King's attention having been called to his mistake by Queen Philippa, the following order occurs in the Patent Rolls of the next year:—

1338. March 12th. Tower of London.

Whereas the King lately founded a college of 32 students in the University of Cambridge in a dwelling place which he caused to be called the *King's Hall of Scholars* and granted to the warden and scholars of the hall for their sustenance among other things, the advowson of the church of St. Peter, Northampton, not remembering that he had already granted it in frank almain to the masters, brothers, and sisters of the Hospital of St. Katharine by the Tower of London, he has granted to the said warden and scholars in recompense of the said advowson, that the advowson of the church of Fakenhamdam in the diocese of Norwich, now held for life by Queen Isabella† of his grant, shall remain to them in frank almain, and that the said Queen after she has attorned to them in respect of the ad-

* Patent Rolls, 3 Ed. III. The date of this grant is given in most histories as 1309, but a glance at the Patent Rolls shews that this is an error.

† Isabella of France, the queen dowager, mother of Edward III.

vowson, may surrender it to them, and that they may appropriate the church.*

Queen Philippa attempts to get the church "appropriated" to St. Katharine's Hospital.

Having successfully asserted the rights of the hospital, of which she was patroness, Queen Philippa next applied to the pope for permission to appropriate to the use of the hospital the revenues of St. Peter's, which (in addition to the pension of ten marks paid to the priory of St. Andrew) were estimated at thirty marks a year. The requisite permission was granted by Pope Clement VI. in April, 1343, but an unexpected difficulty arose; the bishop refused to obey the order, and put various obstacles in the queen's way. Again Queen Philippa appealed to the papal court, and a further mandate was granted:—

Petitions. II Clement VI..

Queen Philippa. Signification that at her prayer the Bishop of Lincoln was directed by papal order to appropriate to the poor Hospital of St. Katharine by the Tower of London, which is of the Queen's patronage, the church of St. Peter, Northampton, and the annexed chapels of Kings-thorpe and Upton. The late two masters of the Hospital and the brethren and sisters, not being able to obtain execution of the appropriation from the Bishop of Lincoln on the death of the last two Rectors, unless they paid a heavy pension or bound themselves in a large sum of money, presented persons to the Diocesan, who instituted them, whereby the grant has been fruitless. The Queen therefore prays the Pope to order the Bishop of London and the Abbot of Westminster and the Papal nuncio to appropriate the said church and chapels, valued at £20, the patronage of which has been given to the Master, Brethren, and Sisters of the Hospital, who may thus be able to support the poor and sick and to meet their expenses.† 1352. Granted, at Avignon, 4 non. Nov.

The result of this second mandate does not appear, but it would seem that the bishop in some way managed to evade the appropriation, for though the hospital enjoyed the right of presentation to the living till within

* Patent Rolls 12 Ed. III., pt. i.

† It is stated in the first of the papal mandates (1343) that "William de Kildesby, the Master of St. Katharine's had begun to build a fair chapel in the said Hospital." The work was still going on in 1352, and funds were badly needed. In the previous year, Queen Philippa had granted the hospital a new charter, in which it was expressly stipulated that the residue of all profits, after maintaining the ordinary charges of the community, should be devoted to the good work of completing the church then in course of building. (F. Simcox Lea's *St Katharine's Hospital*, p.20).

the last few years, there is no record of the income of the benefice being diverted from its original use in order to support the sick and poor of the hospital of St. Katharine.*

The settlement of this long-standing dispute was doubtless delayed by a catastrophe world-wide in its effects—the fearful visitation of the plague, known in history as the “black death.” Starting from the far east, this frightful epidemic travelled rapidly westwards across Asia and Europe, carrying devastation everywhere in its course. It reached Italy in 1348, and carried off more than half the population. The pope shut himself up at Avignon, and caused huge fires to be kept burning round the papal palace in order to ward off the infection. The disease is said to have been brought to England by ships returning from the siege of Calais. It reached Northampton in 1349, and in a few months carried off the incumbents of seven out of the nine churches—those of St. Peter, All Saints, St. Mary, St. Bartholomew, St. Edmund, St. Gregory, and St. Michael. Of the number of victims among the laity we have no exact record, but there is little doubt that the mortality was almost as great among them as among the clergy. With affairs in this condition, it is little to be wondered at that the dispute as to St. Peter’s remained long unsettled, for pope, queen, and bishop alike had other more important matters to occupy their attention than the question of the appropriation of a small parish church.

In the following century St. Peter’s had once again a distinguished incumbent in Robert Fitz-Hugh who, after holding the rectory for three years, was in 1431 raised to the episcopate as bishop of London. The parishioners of St. Peter’s could have seen little of their rector, for he was frequently abroad on diplomatic business, and from 1429 to 1431 he was acting as English ambassador to the courts of Rome and Venice.†

* So certain did the queen feel of ultimately obtaining her wish, that she induced two successive Masters of St. Katharine’s to grant “corrodies” to her servants, on the express understanding that she would “appropriate” to the hospital the rectory of St. Peter’s. The promise was still unfulfilled in 1380. [Patent Rolls 3 Rich. II.]

† For further particulars see under “Rectors.”



Abacus to Capital, North Side of Chancel.

CHAPTER II.

ST. PETER'S AND THE PURITANS.

PASSING on to the sixteenth century, we meet with a striking personality in Edmund Snape, curate of St. Peter's, one of the most prominent of the Elizabethan Puritans.

Having taken holy orders, he worked for some time as curate of St. Peter's Northampton, where he shewed himself an earnest supporter of the Puritan programme. Bishop Bancroft tells us that when the parishioners of St. Peter's understood that Snape did not account himself a full minister, until he had been chosen by some particular congregation, they immediately elected him as their minister. In 1576, perhaps owing to the appointment of a new rector of St. Peter's (William Nowell), Snape left Northampton and accompanied Thomas Cartwright on a tour in the Channel Islands. They had been invited by the ministers of Jersey and Guernsey to assist them in drawing up a scheme of discipline for their churches, and eventually they submitted a draft, which, after certain modifications, was formally adopted by the synod. On his return to England, Snape worked for some time in the diocese of Exeter, after which he proceeded to Oxford, where, in 1581, he graduated B.A. from St. Edmund's Hall, and M.A. from Merton College, July 10th, 1584. In 1586 he was incorporated M.A. at Cambridge. Returning to St. Peter's, Northampton, he continued to labour there for several years. The parish register of St. Peter's records the burial of one of his children in May, 1589.*

* 1589—"The tenth day of Maii a childe of Mr. Snape, clarke, was buried."

Like many of his brethren in Northamptonshire, Snape accepted the Puritan Book of Discipline, though he did not actually subscribe it himself.

In 1590 the attention of the Government was called to the assemblies and practices of the Puritans, and Cartwright, Snape, and others were summoned before the High Commission Court to answer certain charges.* The articles with which he and others were charged have fortunately been preserved for us among the Burghley Papers† in the British Museum, and they throw considerable light on the aims of the Puritan party in the reign of Queen Elizabeth.

In order, however, to make these objects more clear, a word or two must be said with regard to the attitude of the Puritans in the earlier years of the queen's reign. The news of the accession of the new queen had been hailed by them with the utmost satisfaction. They hoped that it would have involved a complete reversal of the policy of the late reign and a return to that in vogue in the latter years of Edward VI. In this, however, they were woefully disappointed. The new queen had no intention of throwing herself into the hands of any party, and determined to steer a middle course between the extreme Puritans on the one hand and the extreme Romanists on the other. For the first ten years of her reign this policy was more or less successfully carried out, but in 1568 a rumour of an intended rising of the Romanists in the north, to be aided by the arms of Spain, reached the Government, and was one of the chief causes that led to a reaction in favour of the Puritans. The unsuccessful insurrection of the earls of Northumberland and Westmoreland in 1569 tended still further to increase their influence, and from this time their ascendancy in many parts of England, particularly in Northamptonshire, was very marked. It was about this time that the famous Puritan exercises known as "prophesyings" began to be held and it is very probable that they were originated at the great church of All Saints, Northampton. These "prophesyings" were devotional meetings of the clergy, and were so called in imitation of the inspired interpretations of scriptures

* *Dictionary of National Biography.*

† Lansd. MSS. 64, fol. 51.

mentioned in 1 Cor. xiv. 31. Strype in his *Life of Grindal* gives us the following description of them:—"The manner whereof was that the ministers of such a division at a set time met together in some church belonging to a market or other large town, and there each in their order explained according to their ability, some particular portion of scripture allotted them before, and after all of them had done, a moderator, who was one of the gravest and best learned among them, made his observations upon what the rest had said, and determined the true sense of the place. . . . At these assemblies there were great confluxes of people to hear and learn But the inconvenience was that at these meetings happened at length confusions and disturbances, some affecting to show their parts and to confute others that spake not so appositely, perhaps, as themselves. They also would sometimes broach heterodox opinions, and some that had been silenced from their preaching for their incomppliance with the established worship would intrude themselves here and vent themselves against the liturgy and hierarchy. Some would speak against states or particular persons. The people also fell to arguing and disputing much about religion. Sometimes a layman would take upon him to speak, so that the exercises degenerated into factions, divisions, and censurings."*

There was also a danger in the critical times through which England was then passing, that these gatherings might be used for political purposes as engines against the Government, and the queen and her Privy Council, always suspicious of private meetings, determined to put them down. Accordingly on May 7th, 1577, in spite of the remonstrances of the archbishop, who was in favour of these exercises, an order was sent by the Privy Council to each of the bishops, ordering them to suppress the "prophesyings" in their respective dioceses, and the command was everywhere obeyed.

This action of the bishops, who were, it is only fair to say, in many cases very unwilling instruments of the royal commands, roused the anger of the Puritans, and

* Strype's *Life of Grindal*, 325.—Blunt's *Reformation of the Church of England*, ii., 416.

a bold attack was made by Cartwright, Snape, and other of the more extreme members of the party, upon the power of the episcopate. Recognizing the futility of trying to obtain the abrogation of episcopacy, they conceived the plan of depriving it of all authority by erecting under its shadow a Presbyterian system. "The scheme was an ingenious one. A *classis* or board of Puritan clergy was formed in each of the districts into which the country was divided, which should be the unit of church government and the source of spiritual authority instead of the bishop. The ceremonial to be adopted in church, the dress to be worn out of church, the way in which the service should be conducted, were all to be regulated according to the "counsels" of the *classis*, regardless of ecclesiastical law or episcopal admonition. Candidates for ordination were to submit their qualifications for the ministry to the judgment of the *classis*, and derive their spiritual authority from the "call" of the *classis*, instead of the ordination and license of the bishop. But since in the eyes of the law episcopal ordination and commission were necessary for the due discharge of their functions and the holding of benefices, the Puritan candidate who had received his "call" from the *classis* was permitted to procure ordination from the bishop, as a ceremony required by law to remedy the defect in his legal status, but having in itself no spiritual significance!"*

Bancroft, afterwards successively bishop of London and archbishop of Canterbury, took great pains in investigating the movement, and in a book entitled *Dangerous Positions and Proceedings*, published in 1593, he gives us the following particulars with regard to the Northamptonshire Classes as they existed in 1587:—"The whole shire was divided into three Classes, (1) the classis of Northampton, consisting of these ministers:—Master Snape, Master Penry, Master Sibthorpe, Master Edwards, Master Littleton, Master Bradshaw, Master Larke, Master Fleshware, and Master Spicer, etc.; (2) the classes of Daventry side consisting of these:—Master Barebon, Master Rogers, Master King, Master Smart, Master Sharpe, Master Prudloe, Master Ellison, etc.;

* Wakeman's *History of the Church of England*, pp. 337-8.

(3) the classis of Kettering side consisting of these:—Master Stone, Master Williamson, Master Fawsbrook, Master Patinson, Master Massey, etc.”

In 1590 the Government began to look with alarm on the rapid spread of Puritanism, and it was resolved to strike a blow at the leaders of the party. Cartwright, Snape, Travers, and others were summoned before the Court of High Commission, and thrown into prison.

As has been already said, a list of the charges brought against the Northamptonshire Puritans is still preserved among the Burghley papers in the British Museum. It is entitled:—

ARTICLES WHEREWITH YE MINISTERS OF NORTHAM:
AND WARWICK SHIRES ARE CHARGED ETC.

16 JULY 1590.

1.—First they have agreed upon and appoynted amongst them selves certayne generall meetinges, w^{ch} they call Synodes; and others more particulare in severall shiers or Dioceses w^{ch} they call classes.

2.—Item, some of the especiall places so appoynted for the Synodes are—London, Cambridge at tymes of commencement and Sturbridge fayre, and Oxford at the Act; because at those tymes and places they may assemble wth least suspition.

3.—It'm, in the sayde Synodes those there assembled treat and determine of such matters, as are eyther propownded unto them a newe, or have been debated before in the Classeis as fyt to be considered on and provided for: And lykewise what course shalbe holden by the ministers in their severall places: w^{ch} being concluded upon by the Synode it is holden autentically, and is decreed to be put accordinglye in execution.

4.—It'm, in the Classis beinge a more particulare assemblee of certeyne ministers in severall shires or Diocesses (accordinge to the appoyntment of the generall Synodes) meeting in some private place for the moste parte after a prayer there conceived, and a sermon or exercise made; It is signified by some that were present, what hath bene determined in the last Synode: And then they doe deliberate as well for the better execution thereof, as also what further poyntes they thincke convenient to be presented to the Consideration of ye next Synode.

5.—It'm, accordinge to this place, sondrie, or at least one such Synode—or Synodes have bene holden at everie or some of ye sayde places and tymes afore specified; and namelie at or aboute Sturbridge fayre tyme last at Cambridge.

6.—It'm at all or some of such synodes there have mett and bene assembled Dr. Whitakers, Mr. Cartwrighte, Knewstubbs, Travers, Clarke, Egerton, Grenehame, Ward, Fludd, Chatterton, Perkins, Dike, Snape, and others; or some of them.

7.—It'm at some of the Synodes it hath bene debated, concluded, agreed on and determined by all or moste voyces, that suche as cannot preach are no ministers: that the Sacraments oughte not to be received at their handes. That All one kinde of doctrine must be preached by those that faveure that cause touching the erectinge or establishinge the Government: that Everie minister in his charge shoulde by all holie and lawfull meanes endevoüre to bringe in and establishe that government: that an Oathe, whereby a man might be tyed to reveale anythinge, w^{ch} may be

penall to him selfe or his faithful bretheren is againste charitie : and needs not, or ought not to be taken; or to lyke effect, or some thinge tendinge that waye w^t sundrie other poynts.

8.—Item the determinations made in Synode has bene published and signified in Sundrie of the Assemblies called classes and by them assented unto to be put in execution. Namelie a Classeis hath bene holden at the Bull in Northampton : in Mr. Sharpe's howsse, minister of Fawesley : and in Mr. Snape's chamber and in everie or some of them where the same Decrees or Articles, and others have bene published and made knowne to be executed.

9.—It'm the ministers in Northampton shier (who especialle doe assemble themselves at such classes and manelye were present at ye afore sayde classes) are Mr. Snape, Stone, minister of Wharton [Warkton], Edwards of Courtroll, Spicer of Cookenoe, Atkins of Higham, Fletcher of Abington, Larke of Wellingboughe, Prowdeloe of Weeden, Kinge of Coleworthe, Barebone and others; or some of them.

Edmund Snape "beeinge or pretending to be Curate of St. Peter's in Northampton," was evidently the moving spirit in the Northampton *classis*, for the whole of the succeeding eighteen articles refer to him.

10.—It'm Mr. Snape declaring upon a tyme his issue of dealinge at Oxford about the cominge of Mr. Favoure th' elder; he declared this or the lyke forme of wordes to no lesse effect: viz., he showed that in their Classes w^{ch} they have in this shier of Northampton (as they have in moste places of the land beside) they had concluded generallye that, The dumbe Ministerie shoulde be taught to be no ministerie at all.

11.—Item, he the sayde Snape then declared that in the same classeis they had agreed upon this poynte, that they should jointlye in their severall Charges and congregations teach all one kynde of doctrine tendinge to the erecting of the Government.

12.—Item, he declared in these or the lyke wordes: How say you (sayde he) if we devise a waye, wherebye to shake off all the Anti-Christian yoke and government of the Bishoppes: and will joyntlie together erect the discipline and government all in one day. But peradventure it will not be yet this yeare and this halfe.

13.—It'm that they woulde doe these things in such sorte by these yeir Classes, that by the grace of God they (viz. the Bishoppes) shoulde never be able to prevayle againste it.

14.—It'm upon the first of Peter the 5th he declared, that in the Church of God there oughte not to be anye government by Lo: Bishoppes, but that there oughte to be a Christian equalitie amonge the ministers of God: Nor the ministers of ye worde shoulde goe w^t their trowpes and traynes, as theyr manner is at these dayes.

15.—It'm that the Discipline of the Church is of an absolute necessitie to the Church: and that the Church oughte of necessitie to be governed by Pastors, Doctors, Elders, Deacons, and Widowes, w^{ch} he declared out of yees wordes of Peter: The Elders w^{ch} are amonge you etc.

16.—That here one, and there one, picked out of the prophane and common multitude, and put aparte to serve the Lorde, maketh the Church of God, and not the general multitude: out of yees wordes of Peter, But ye are a chosen generation.

17.—That as nothinge maketh a separation betwene man and wife but whoredome: so whatsoever beinge devysed by the brayne of man and is brought into the Church to be used in the outwarde worshippe and ser-

vice of God (seeme it never so good and godlye, never so holie) it is spirituall whoredome; out of the seconde Commandment.

18.—It'm, Mr. Snape beeing demanded how a man coulde be a minister of God, that stode onelye by the authoritie of man in respect of his outwarde callinge and fell at his comaundment; Answered, that he had bene in such a perplexitie him selfe; that rather than he woulde have stode by the vertue of anye letters of Orders, he woulde have bene hanged upon y^e gallows.

19.—It'm, Mr. Snape hath at sundrie tymes, or once at y^e least in the hearinge of others declared that before it were longe, it shoulde be seene, that they would have this government by Doctors, Pastors, Elders, Deacons, and Widowes. and that in deede all, or some of the sayde ministers afore articulated have begon in theyr severall Cures to erect them, or some part of them.

20.—It'm let the paper (wch is a coppie of a certayne wrytinge supposed to have bene set downe by him the sayde Snape) be shewed unto him, and let him upon his oathe declare whether he doth not knowe or beleewe that the same is a true coppie of a wrytinge set downe under his owne hand or not.

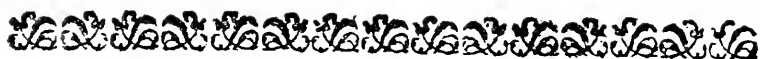
The Puritan idea of "church discipline" alluded to more than once in the above articles, had been fully enunciated in 1572 in a book by Walter Travers, entitled:—*A full and plain declaration of Ecclesiastical Discipline out of the Word of God, and of the decline of the Church of England from the same.* Fuller tells us that there were great debates in Northampton on the subject of this "Book of Discipline."

The Lansdowne Manuscript concludes with seven other articles all more or less relating to the curate of St. Peter's.

1.—Edmonde Snape either heard of or feared a searche to have bene intended for bookes not autorized: and thereupon he caussed to be caried divers sortes of such bookes to one George Bevis, a tanner, desiringe him to lay them up in some secret place: who bestowed them thereupon in his barke-howsse. And afterwards the sayde Snape fetched away agayne the sayde bookes or moste of them: but left 25 or there aboutes of the bookes called *A defence of the ecclesiasticall discipline* in 4^o againste Mr. Bridges* w^t the saide Bevis, and desired him to sell them after 14 or 16d. and they or some of them were by him the sayde Bevis accordinglie solde.

2.—It'm, Christopher Hodgekinson obteyned a promisse of y^e saide Snape; that he woulde baptize his childe: but Snape added sayinge, you must then give it a Christian name allowed in y^e scriptures. Then Hodgekinson tolde him that his wives father, whose name was Richarde, desired to have the givinge of the name. Well (sayde Snape) you must

* Dr. John Bridges, dean of Salisbury, wrote several books against the Puritans, the most important being *A Defence of the Church of England*, published in 1587. The Puritans retaliated in the Martin Marprelate Tracts, two of which, *The Epistle* and *The Epitome* were specially directed against the dean. For a reproduction of the title page of the latter, see next page.



Oh read ouer D. Iohn Bridges/ for it is worthy worke:

Dranepitome of the

fyrste Booke/ of that right worshipfull bo-
lune/ written against the Puritanes/ in the defence of
the noble cleargie/ by as worshipfull a prieste/ Iohn Bridges/
P:esbyter/ P:iest or elder/ doctoꝝ of Diuinitie/ and Deane of
Sarum. Wherein the arguments of the puritans are
wisely prevented/ that when they come to an-
swere M. Doctoꝝ/ they must needes
say some thing that hath
bene spoken,

Compiled for the behoofe and overthrow of
the vnpreaching Parsons/ fyers/ and Currats/
that haue lerned their Catechismes/ and are past grace:
By the reuerend and worthie Martin Marprelat
gentleman/ and dedicated by a second Epistle
to the Terrible P:iests.

In this Epitome/ the foresaide fickers/ &c. are very in-
sufficiently furnished/ with notable inabilitie of most vin-
cible reasons/ to answer the cauill
of the puritanes.

And lest M. Doctoꝝ should thinke that no man can write with-
out sence but his selfe/ the senceles titles of the seuerall pages/
and the handling of the matter throughout the Epitome/
shew plainely/ that beetleheaded ignorance/ must not liue
and die with him alone.

Printed on the other hand of some of the P:iests.

doe as I bid you, leaste when you come, the congregation be troubled. Not w^tstandinge Hodgekinson thinckinge it woulde not have bene made a matter of such importance, caused the childe to be broughte to St. Peter's, and Snape proceeded in th'action (thoughe not accordinge to the booke of common prayer by lawe established) untill he came to the naminge of ye childe: but hearinge them callinge it Richarde, and that they woulde not give it any other name: he stayed there and woulde not in anye case baptize the Childe. And so it was carried awaye thence and was baptized the week followinge at all hallowes church and called Richarde.*

Snape was further accused that

Beeinge or pretending to be curate of St. Peter's in Northampton doth not in his ministracons reade the Confession, Absolucon, Psallmes, Lessons, Letanie, Epistle, Gospell, Administreth the Sacraments of baptism, and the Supper, marieth, burieth, churcheth, or giveth thanckes for weomen after childe burthe, visiteth the sycke, nor perfourmeth other partes of his dutie at all, or at least not accordinge to the forme prescribed by the booke of comon prayer authorized: but in some chaungeth, some partes omitteth and others addeth, choppeth and minglet it w^t other prayers and speeches of his owne, etc. as it pleaseth his owne humor.

The last four articles relate particularly to the "calling" of ministers by the *classis*, and show the way in which ordination or institution by a bishop was regarded by the Puritans.

4.—It'm sondrie Ministers who mett in one or more Synodes assembled wthin a yere and a halfe last past and lesse, concluded and agreed that everie man in his severall charge shoulde indevoure to erect a government of Pastors, governing Elders and deacons; that they shoulde teache and holde that all ministers who are called accordinge to the order of the Church of England to be an unlawfull or have an unlawfull callinge: And that such allreadie beinge ministers, shoulde be induced to renounce their former callinge by Bishoppes, and to take a newe approbacon by them in their *classis*, being an assemblye of sondrie ministers wth in a certayne compasse in a shyer and whereof they have aboute iiij. in a shyer, or so manye as convenientlye may be: And that this is the Lordes ordinance, wherebye onelye they must stand in their ministerie: And that the lyke approbation shalbe used in those that were not ministers before: And that after such callinge, they that were not ministers afore, may preache untill they be called to some certayne charge. At what tyme if the people of such place call them, then are they to be holden full ministers and may minister the Sacraments. Never the lesse it is permitted that y^es shall goe to the Bishoppe for writinge (for their safe standing in theyr callinge) as unto a civill magistrate in a matter belonginge onelye to the outwarde man and none otherwise. For they holde that thereby he receaveth not anye power to be a minister; or to lyke effect hath it been concluded or is practised amongst them.

Article 5 relates to the "calling" of Mr. Snape to the cure of St. Peter's by the members of the congregation.

* The All Saints Parish Register contains the following entry:—June 1589, Richard filius Christoferi Hodgekinson, baptizatus fuit xviij.^o

The sayde Snape renounced or woulde not stande in his ministerie by the callinge of the Bishoppe, and was agayne (as afore) allowed or called by the Classis: but would not thereupon administer the Lordes Supper. But afterwards the parishe of St. Peter's aforesayde, or some of them, knowinge that by reason such determination he might not accompte himselfe a full minister, until some particulare congregation had chosen him: They did thereupon choose him for their minister: And by that callinge, and as afore, doth he stande in his ministerie at this present and not by the callinge of the Bishoppe.

Sometimes the *classis* "approved" as a minister one who was not in holy orders, and from the next article we learn what was the method of procedure in that case.

Item, one Larke not farre from Wellingboroughe in the sayde shier being not afore a minister accordinge to the Church of Englande had the approbacion of the sayde Snape and others of a classis upon tryall made of him: And then was by them willed for his safe standinge to goe to a Bishoppe (as to a Civill magistrate onelye) for writinge.

Occasionally the *classis* rejected a candidate, as was the case with one whose "trial" took place at St. Peter's. The picture of what then occurred is not a very edifying one:—

One Hocknell havinge bene 6 or 7 yeares afore a minister, beeing to have a benefice was willed to bring some testimoniall from the ministers of the sayde shier for his sufficiencie and conversation (because moste patrones that eyther themselves be so affected or have frende so bene, have bene dealt w^t to such lyke effect) Whereupon he cominge to the sayde Snape, was willed to renounce his first callinge, and not to stande by the Bishopps callinge into the ministerie. And had to that purpose by him and his companions of the Classis a text given and a daye prefixed to preach upon it; wch was by Hocknell perfourmed before the Classis and others at St. Peter's aforesayde. After which sermon the Classis alone beinge assembled, Hocknell was willed to stand aloofe. Then Penrie*

* John Penry was a graduate of Peterhouse, Cambridge, but afterwards migrated to Oxford. He was a frequent preacher at both Universities, though his scruples prevented him from taking holy orders. In early life he is said to have had leanings towards Rome, but after perusing the works of Bishop Bale and Thomas Cartwright, he became a bitter Calvinist. He is best known as the author of one or more of the "Martin Marprelate Tracts," in which the bishops and other dignitaries of the Church were attacked in the coarsest and most virulent terms. These tracts were printed on a moveable press, which was secretly conveyed from place to place when danger threatened. The authorship of most of the tracts is disputed, but Penry was undoubtedly one of the prime movers in the scheme. The printing press was hidden for a time at Fawsley in Northamptonshire, the seat of Sir Richard Knightley, and from there "The Epitome" the second of the tracts, was issued. While the press was at Fawsley, Penry went about the park disguised as a gallant, wearing a light-coloured hat, a sword at his side, and "a long skye-coloured cloak" with a collar turned down, with gold and silver lace. Every

began to make a speeche, and to exhorte them to be carefull to call upon God and to deale wthout affection in this action etc. After w^{ch} they fell to consultacon. Some lyked that he shoulde be admitted; And others misliked, both because he had not delyvered the Metaphore that was in his text: and because he was no grecian nor hebritian. Who o^{ve}r-weyinge the rest, Hocknell was called for, and in some sorte comended. But y^e speaker of the Classis tolde him he must take more paynes at his booke before they would allowe of him as a fytt mynister. Whereupon Hocknell fell out wth them, and contemninge theyr Censures did proceede and tooke possession of his benefice.*

Snape, like his friend Cartwright, when summoned before the Court of High Commission, refused to take the *ex-officio* oath and was committed to prison. He had made himself particularly obnoxious to the Government by the part which he took in connection with the celebrated "Martin Marprelate Tracts." It is said to have been through his influence that Sir Richard Knightley allowed the secret press to be set up in his house at Fawsley, where one of the most noted of the tracts was printed.

In June, 1591, an information was laid against Snape in the Star Chamber, and after further interrogation he was again remanded to prison, where he continued till December, when he and several others were admitted to bail.

effort was made by the Government to discover the authors of these scurrilous publications, but for a time without success. Eventually however, the press was seized by the Earl of Derby in Lancashire, in August, 1589. Though he was not actually caught red-handed, suspicion naturally fell upon Penry, who had openly attacked the bishops in a treatise published at Oxford in 1587. On January 29th, 1589-90, an officer of the Archbishop of Canterbury was sent to search his house at Northampton, and all his books and papers were seized. A warrant was issued for his arrest as a traitor, but he escaped for a time to Edinburgh. In 1592 he ventured to leave his hiding-place and came south, but was shortly afterwards arrested and put on trial for treason. He was accused of having, while at Edinburgh, feloniously devised and written certain words with intent to excite rebellion and insurrection in England, and on rather flimsy evidence was found guilty and condemned to death. He was hanged May 29th, 1593, at St. Thomas-a-Watering, in Surrey.—*Dictionary of National Biography*, vol. xviv., pp. 346-50.

On September 5th, 1588, at All Saints', Northampton, Penry married Eleanor, daughter of Henry Godley of Northampton, and appears to have resided from time to time in that town.—*All Saints' Parish Registers*.

* This interesting manuscript was printed by the late Mr. John Taylor, to whose enterprise in these matters, local antiquaries owe so much. For this work his reprint has been carefully collated with the original in the British Museum.

In 1595 Snape again visited the Channel Islands, and in 1597 was present at a synod in Guernsey. In 1603 he quitted Jersey, and shortly afterwards brought an action against the states who had chosen him to teach theology in their projected college. The dispute was eventually settled by arbitration of four persons, with the governor as umpire.

The date of Snape's death is uncertain.*

Dr. Samuel Clerke and the Laudian Reforms.

Eighteen years after the prosecution of Edmund Snape, the rectory of St. Peter's passed into the hands of Samuel Clerke, a man of very different views. When Archbishop Laud began his famous Metropolitan Visitation of the Church of England, with a view to the introduction of much needed reforms, he was loyally supported by his suffragan, Bishop Dee, of Peterborough, who appointed Dr. Samuel Clerke, rector of St. Peter's, and Dr. Sibthorpe, vicar of Brackley, to act as his commissioners with a view to correcting abuses in the diocese of Peterborough. They are both frequently mentioned in documents of that date, and several of Dr. Clerke's letters are still preserved in the Public Record Office.

The two commissioners were ordered to visit the various churches of the diocese, and to see that the buildings were kept in proper repair; that the church funds were not embezzled; that the services were in accordance with the book of Common Prayer, and not altered to suit the mere caprice of the incumbent. They were specially enjoined to compel the officials of each parish to put back the altar to the east end of the chancel and to rail it in. It was this last injunction which gave rise to most opposition. The rubric of the prayer books of 1552, 1559, and 1603 had left the position of the holy table apparently optional,† and Puritan feeling in many parish churches had removed it to the body of the church and placed it east and west near the

* *Dictionary of National Biography*, vol. liii., 203. Cooper's *Athene Cantabrigienses*, ii., 285, 551.

† "The Table shall stande in the Body of the Church, or in the Chauncell where Morning and Evening prayer be appoynted to bee sayde."—Prayer Book of 1552.

centre of the building. The result of this departure from ancient custom had been disastrous and had led to the grossest irreverence. It was with a view of protecting the holy table from the profanation to which it had been only too often subjected, that the archbishop issued this order. In many cases the church officials absolutely refused to obey, and were in consequence excommunicated and thrown into prison. The churchwardens of All Saints, Northampton, were several times summoned before the visitors at Dr. Clerke's house at Kingsthorpe, and it was not till they had been both excommunicated that they reluctantly agreed to submit. A few months later the plague broke out with great virulence in Northampton, and the parishioners of All Saints seized the opportunity of demolishing the altar rails. In a letter dated June 17th, 1638, Dr. Clerke writes to the dean of Arches :—

The sickness is sore at Northampton. They now do what they like in the church service at All Saints. Some very lately cut the rail or cancel that was about the Lord's Board in pieces and brought down the Lord's Table into the middle of the chancel. I long since advised the Mayor and his brethren that the Thursday lecture and sermons on Sunday in the afternoon should be foreborne in these infectious times. They then raised a report of me that I was about to starve their souls.

At Upton, of which Dr. Clerke was rector, the churchwardens were equally refractory, but after suffering the same fate as the wardens of All Saints, they too were compelled to obey. Two years later, however, the positions were reversed. On November 3rd, 1640, the famous Long Parliament assembled. The archbishop was committed to the Tower, and the reforms which he had struggled so hard to accomplish were, for the time being, swept to the winds. In the following month an action was brought against Dr. Clerke by his own churchwardens. It is thus recorded in the Journal of the House of Lords :—

1640. December 22.

Petition of William Garfield and Euseby Woolfe, churchwardens of Upton, in the county of Northampton. Dr. Samuel Clarke, parson of St. Peter's, Northampton, sent one Pidgeon to Upton to cut the table, place it altarwise in the chancel and rail it in, and then directed them to pay Pidgeon for his trouble, which they declining to do, have suffered excommunication and loss. Pray that Dr. Clarke may be called upon to answer and directed to restore the table to its original position.

1640. December 22.

Draft order that Dr. Clarke shall make a new table for the chapel at Upton at his own cost, and pay the petitioners' charges, or else appear to show cause to the contrary.*

Shortly after the fall of Laud, Dr. Sibthorpe was deprived of all his preferments. and it is very probable that Dr. Clerke, had he lived, would have shared the same fate. He died March, 1640-1, but his estates, which had passed to his eldest son, were sequestrated as being the property of a "delinquent."

St. Peter's Church lent to the Parishioners of All Saints.

In 1675 Northampton was visited by a disastrous fire, which entirely destroyed the greater part of the town. The church of St. Peter fortunately escaped uninjured, but the great central church of All Saints was reduced to a heap of ruins. During the rebuilding of their church [1675-80], the parishioners of All Saints worshipped at St. Peter's, which was lent to them by Dr. Edward Reynolds, a brother-in-law of Dr. Conant, vicar of All Saints. This arrangement was the more easily effected, as St. Peter's is stated to have been "not otherwise employed!" The rectors of St. Peter's lived at Kingsthorpe, where the rectory house was situated, and usually officiated there, working St. Peter's by means of a curate.

Later History of the Church.

The history of St. Peter's in the eighteenth and nineteenth centuries was an uneventful one, save for the fact that two others of its long line of incumbents were raised to the episcopal bench. In 1705 Dr. Welbore Ellis resigned the living on being appointed to the bishopric of Kildare. He was succeeded at St. Peter's by Dr. Richard Reynolds, chancellor of the diocese of Peterborough. In 1718 Reynolds became dean of Peterborough, in 1721 bishop of Bangor, and in 1723 bishop of Lincoln. Unlike his predecessors, Dr. Reynolds did not resign his living on being raised to the episcopate,

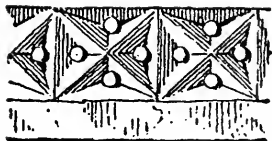
* Lords' Journals, iv. 117.

but continued to hold St. Peter's in conjunction with his numerous other preferments till his death in 1744.

A monument at the west end of St. Peter's records the interment in this church of John Smith, one of the greatest of mezzo-tint engravers, who died at the ripe age of ninety, in 1742. A second monument records the burial of his even greater namesake, William Smith, the "father of English geology"; while a third is to the memory of George Baker, the historian of Northamptonshire, and his sister, Miss Baker, to whose exertions the restoration of the church in 1850 was largely due. A short sketch of the life of each of these four persons will be given in a subsequent chapter on the monuments.



Abacus to Capital, North Side of Nave.



Abaous to Capital, North Side of Nave.

CHAPTER III.

THE FABRIC.

THIS church, situated near the west end of the old town and close by the castle, though neither large nor externally imposing, is one of very great interest, with details of extreme beauty. It is well known as a curious and singularly perfect example of late Norman work, and it has been frequently noticed and illustrated in architectural books.* It is simple in plan, consisting of continuous nave and chancel under one roof, both with clerestory, and with north and south aisles (also continuous), north porch and western tower.

The architectural history of the building seems at first sight as simple as the plan. The whole church, with the exception of the windows in the aisles, appears to remain practically the same as it was when originally constructed in the latter half of the twelfth century.† But closer inspection shows that the tower, both aisles, and the chancel walls have all been rebuilt at different times, as well as parts of the clerestory; and that though much remains of the original Norman workmanship,

* See (*e.g.*) Bloxam (11th ed.) pp. 98, 102, 114.

Rickman (5th ed.) pp. 65, 67, 70, 76, 188.

Parker's *Glossary*, (5th ed.) pp. 55, 356: pl. 7, 23, 46, 112.

„ *Introduction* (2nd ed.) pp. 53, 73.

Paley's *Gothic Architecture*, pp. 49, 73.

Sharpe's *Churches of the Nene Valley*, pp. 3, 4: pl. 1, 2.

† Britton gives the date of the existing church as circa. 1110; Parker (in his edition of Rickman) as circa. 1180, which, though probably somewhat too late, seems nearer the mark. All dates between these limits have been suggested by different authorities, *e.g.*, Sharpe gives 1135, and the late Sir Henry Dryden put it at 1170. In the *Glossary*, of four dates given, three are 1140, and (oddly enough) the tower arch is dated 1160, though its details are by no means of later character.

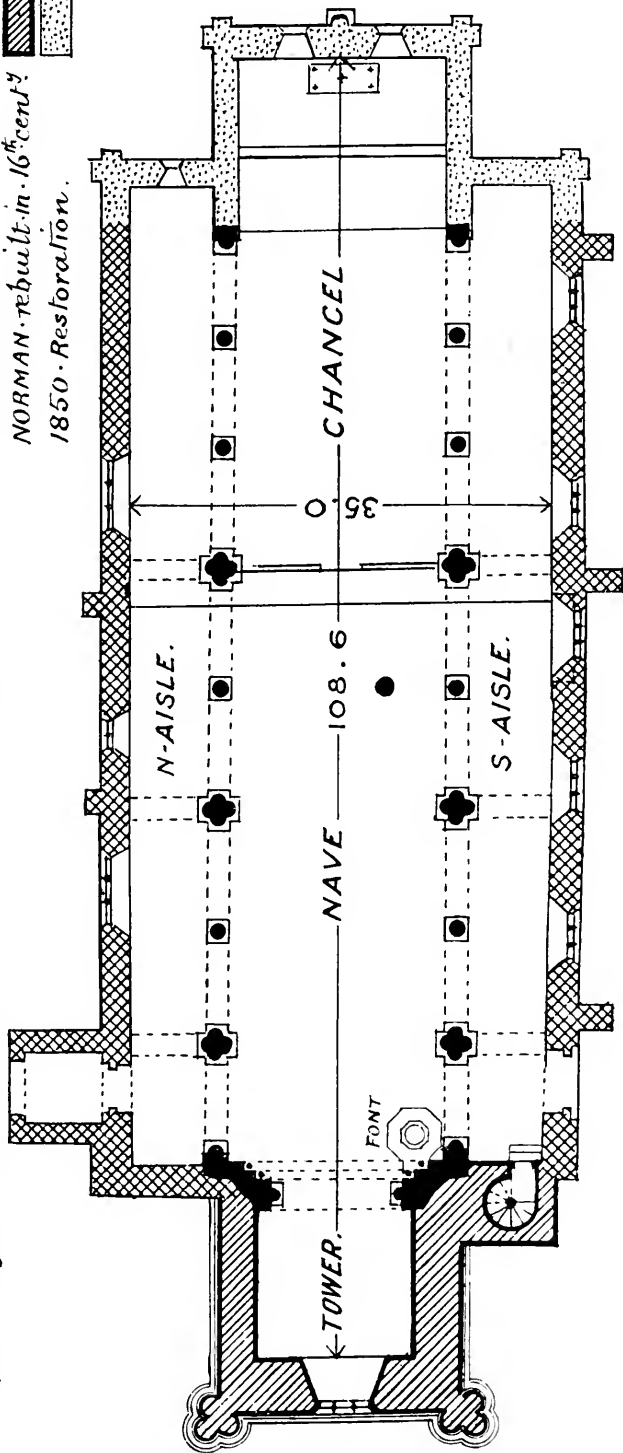
CH. OF S. PETER · NORTHAMPTON.

NORMAN

DECORATED

NORMAN · rebuilt in 16th cent^y

1850 · Restoration.



10 5 0 10 20 30 40 50

Scale 16 feet to an inch.

Thos. Garratt. del.

little remains of the original Norman structure, except the nave and chancel arcades, and part of the clerestory walls above them.

Before stating the evidence which leads us to draw the above conclusion, it will be best to give a description of the church in its present condition. To begin with the interior. The nave consists of five bays on each side, or rather, of two double bays and one single bay westward of them.* The arches of these bays are arranged in pairs, and they are supported alternately by slender cylindrical pillars and by more massive clustered or compound pillars, which for distinction we may call piers. The latter are of quatrefoil section,† their diameter being greater than the thickness of the wall above them. The east and west portions of each pier form responds to the intermediate pillars; and the north and south projecting portions on the side of the aisles, form springers for the stone vaults which originally covered them, and on the side of the nave are continued up to the top of the clerestory as vaulting shafts or supports for the nave roof timbers. The arches are small, of about seven feet span, semi-circular, of one order only, without hood-moulds, the soffits being quite plain, and the wall-plane hatched with bold chevron ornament.‡ The capitals§ with their square abaci|| are most elaborately and exquisitely sculptured; and their fine, deep, and intricate chiselling contrasts so strongly with the comparatively rough and rugged axe-work on the arches above them, as to suggest the probability of its having been executed at a later date. These beautiful and delicate sculptures constitute, perhaps, the most noteworthy and characteristic features of the church.** They

* A description of these arcades is given in Sharpe's *Churches of the Nene Valley* on page 4, and admirable illustrations of the whole north side and of many details on plates 1 and 2.

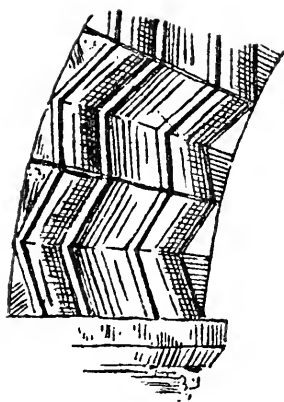
† See *Glossary* p. 356 for illustration.

‡ See illustrations on p. 42.

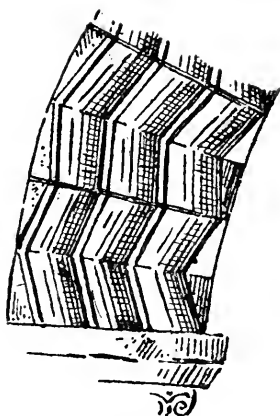
§ See illustrations on pp. 44, 46, 48, 50, 52, 54.

|| See head pieces to chapters i., ii., iii., iv., and tail piece page 39.

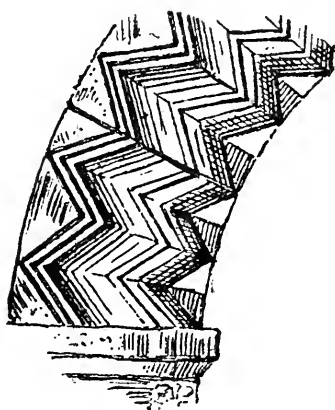
** They had been for years so thickly coated with whitewash that the designs were almost obliterated. The removal of the whitewash is due to the painstaking zeal of Miss Baker, who with her own hands most carefully cleaned the pillars and their sculptured capitals. [See *Northamptonshire Archaeological Society's Reports*, vol. i., p. 79.; *Wetton's Guide to Northampton* (1849), p. 34.]



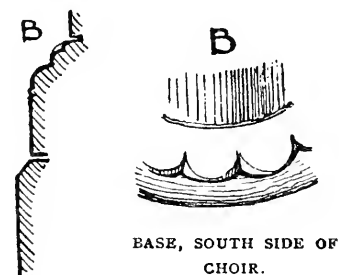
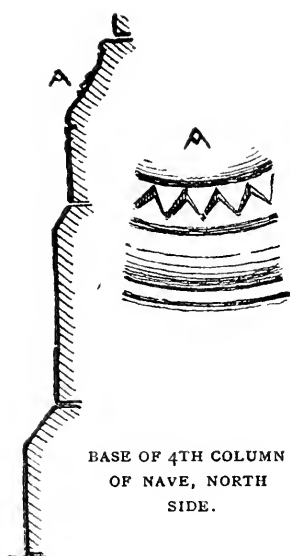
ENRICHMENT TO 2ND CHOIR ARCH
ON NORTH SIDE



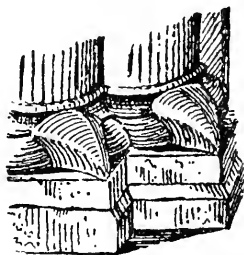
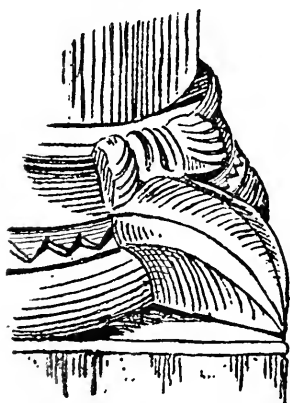
ENRICHMENT TO 3RD CHOIR ARCH
ON NORTH SIDE



ENRICHMENT TO NAVE ARCHES.

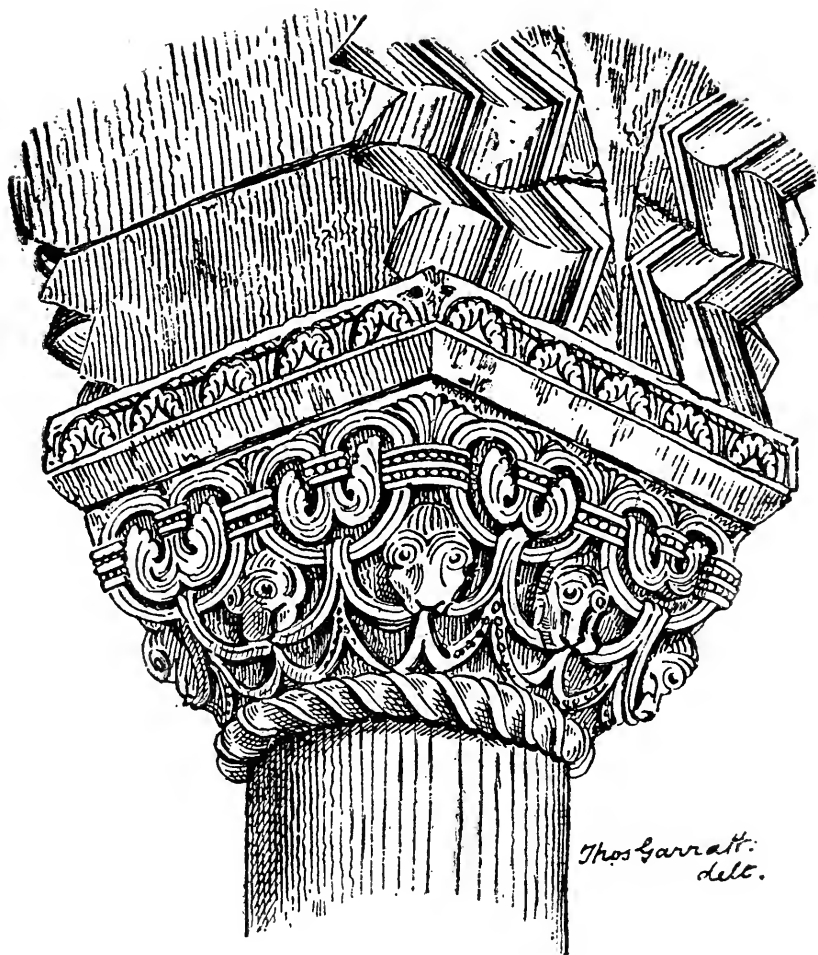


broad bands, in the ornamentation of which the cable moulding predominates.† The bases are of a usual Norman type, with concave and convex quarter-round mouldings, and some of them have at the four corners acutely pointed griffes or claw



* See illustrations of capitals, pp. 44, 46, 48, 50, 52, and 54. Parker's *Introduction*, p. 53, gives an illustration and the date circa 1160. The same illustration appears in *Rickman* (6th ed. by Parker) p. 125, where date is given as circa 1180.

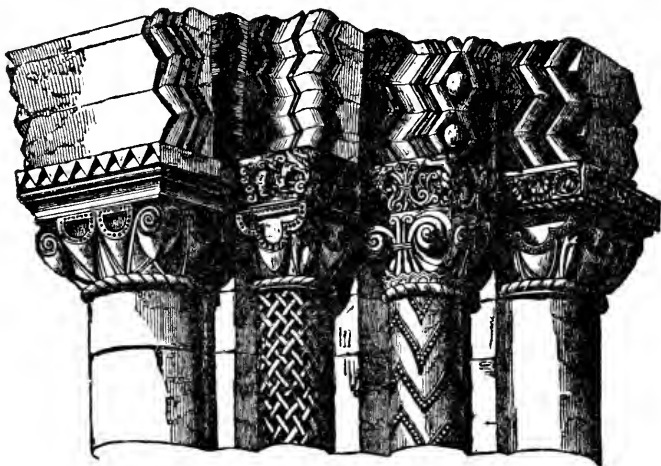
† See *Glossary*, p. 55, for illustration.



CAPITAL TO 2ND COLUMN NORTH SIDE OF NAVE.

ornaments connecting them with the square plinths below.*

The tower arch occupies the whole width of the west end of the nave, and is very handsome. It consists of three orders, all richly hatched with the zigzag or chevron ornament, and it has a bold, square-edged hood-mould (the only one in the church) which is ornamented with fine chiselled work. The capitals of the jamb-shafts are elaborately carved; and of the shafts which are detached, two are twisted and one has the chevron ornament.†



CAPITALS OF JAMB SHAFTS, WEST ARCH (SOUTH SIDE).||

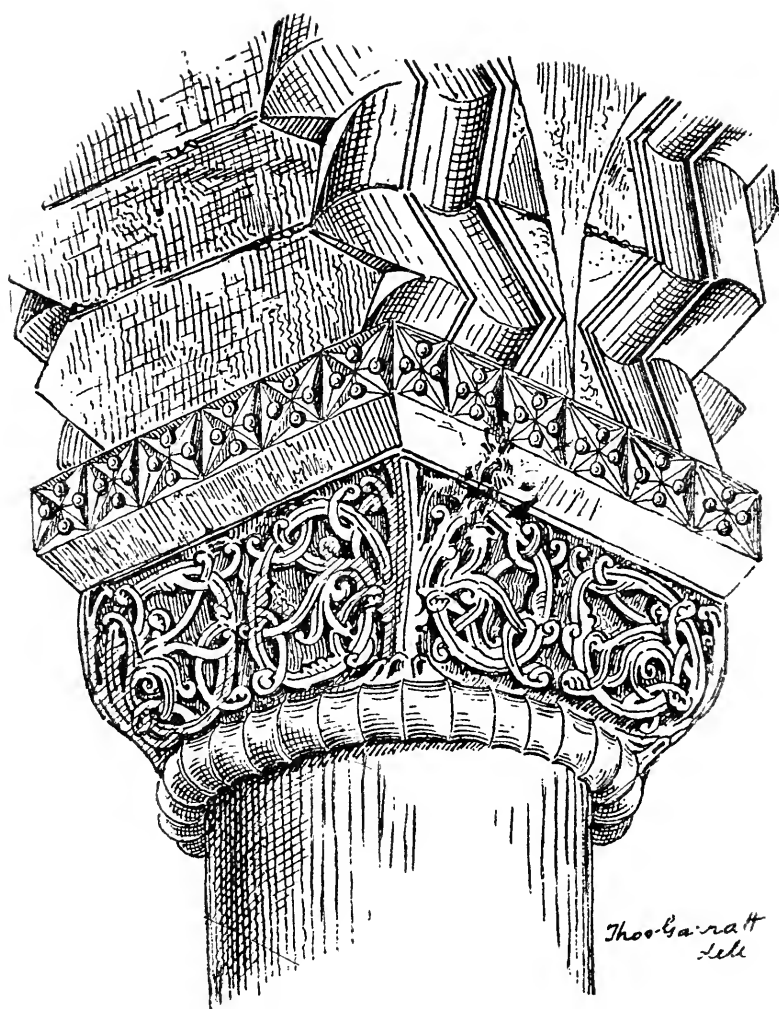
The clerestory consists of round-headed single Norman windows, perfectly plain internally,‡ the jambs and sills of which have a considerable inward splay. They are equidistant, but do not correspond with the arches beneath them, being arranged so that there are two in the western double bay on either side, and one in the eastern. The three clerestory windows on each side of

* See *Glossary*, pl. 23, where illustrations of both are given.

† See *Richman*, 6th ed., p. 125 for another illustration.

|| Reproduced from the *Glossary* (5th ed.), by kind permission of Mr. Parker.

‡ The plain character of the clerestory windows is one reason adduced for assigning a comparatively early date to the whole church.



CAPITAL TO 4TH COLUMN NORTH SIDE OF NAVE

the chancel are precisely similar, and similarly arranged with reference to the arches below.

The chancel is structurally an eastward extension of the nave,* and the walls and roof are continuous. There is no chancel arch, and there never can have been one, as there is no wall-space to form an abutment. Piers like the others divide the arches of the nave from those of the chancel; and as they are similar both in size and design, the description given above of the former will apply to the latter with the following slight modification. The arcades in the chancel are of three bays on each side, and as they could not be grouped in pairs, the nave arrangement of alternate pier and pillar was inadmissible; therefore the arches are supported by two pillars on each side. The pairs of pillars, however, are not alike, the two eastern being similar to the nave pillars, while the two western are of greater diameter, without bands, and built of ironstone, not freestone. The eastern responds† are similar to the latter in all these respects, and thus in this case also the idea of alternation is in some measure carried out.

The part of the chancel that extends eastward of the aisles is wholly modern. The shallow sanctuary is lighted by windows of Norman design, one in each of the side walls, as well as by the clerestory windows above, and by nine openings in the east end. Of these, two are in the lowest stage, four in the quintuple arcading of the middle stage (the central arch being left blind), and three in the upper stage or gable—a central light like the others, and on each side of it a small quatrefoiled circle.

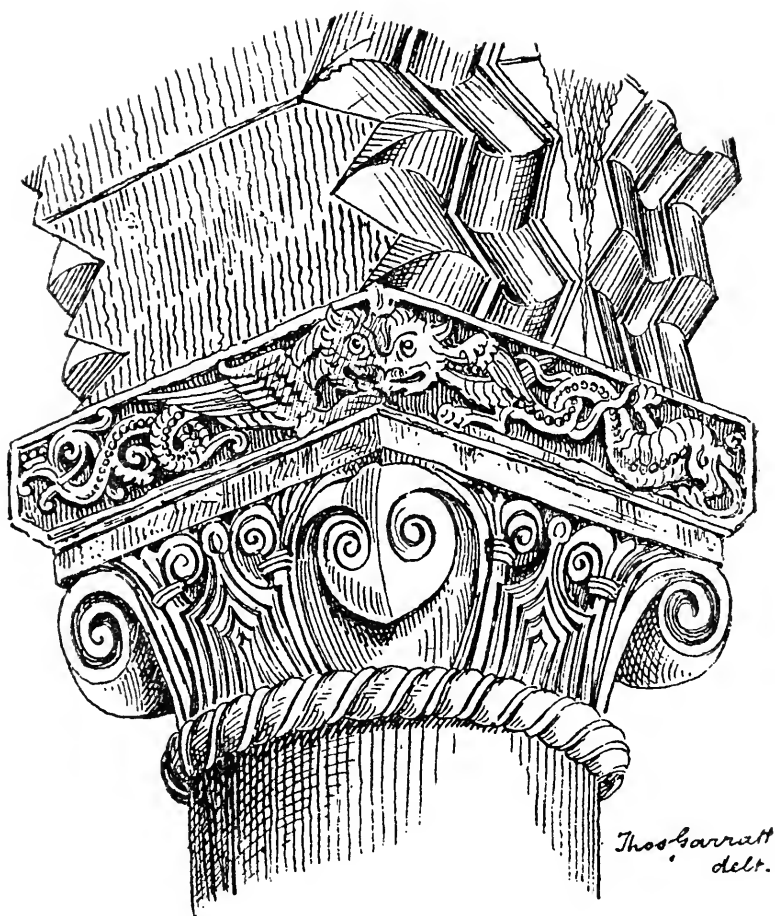
There are no sedilia, nor is there piscina, aumbry, niche, or altar bracket, either in the chancel or elsewhere in the church. If, as is more than probable, any such ever existed,‡ they doubtless perished at the destruction of the original east end of chancel and aisles.

Both the aisles are low and narrow—about six feet wide at the west ends and a few inches wider at the east.

* See Sharpe's *Churches of the Nene Valley*, plate 1.

† See note on p. 12 as to the bases of these responds.

‡ Two wills (of 1475 and 1487 respectively) referring to St. Peter's, mention (1) the chapel of the Blessed Virgin, (2) the altar of St. John, (3) the altar of St. Nicholas, (4) the altar of St. Katharine, in addition to the high altar.



CAPITAL TO 2ND COLUMN, NORTH SIDE OF CHANCEL.

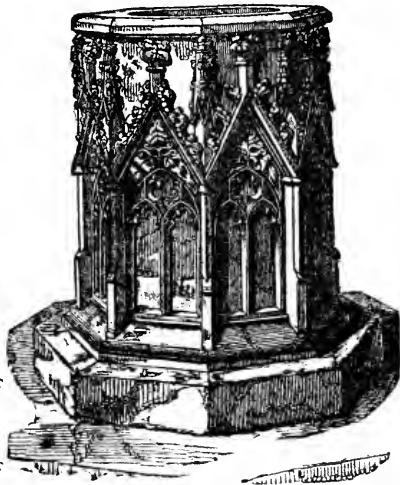
The east end of both to the extent of about five feet has been rebuilt, and is modern, as are the windows of Norman character in the east wall of each. The west walls of both are blank, without windows.

The north aisle has a plain, semicircular-headed doorway near its western end, and eastward of it are three windows. The western of these is late, square-headed, of three unfoliated lights. The middle window is a good early Decorated one, also square headed, of two pointed lights with trefoil cusping. The eastern is a Perpendicular three-light under a flat segmental arch-head, and is the only window in the church having tracery. It is now concealed by the organ.

The south aisle has four windows, all square-headed, and quite plain, each of three round-headed lights, probably of seventeenth century date; two are in the nave and two in the chancel portion of the aisle. In this aisle, near the east end of the nave portion, is a well-moulded, segmental-pointed, arched tomb-recess under a hood-mould. The mouldings are supported by small attached shafts with caps and bases, the whole being of Geometric or early Decorated style and date. No tomb is now in the recess.

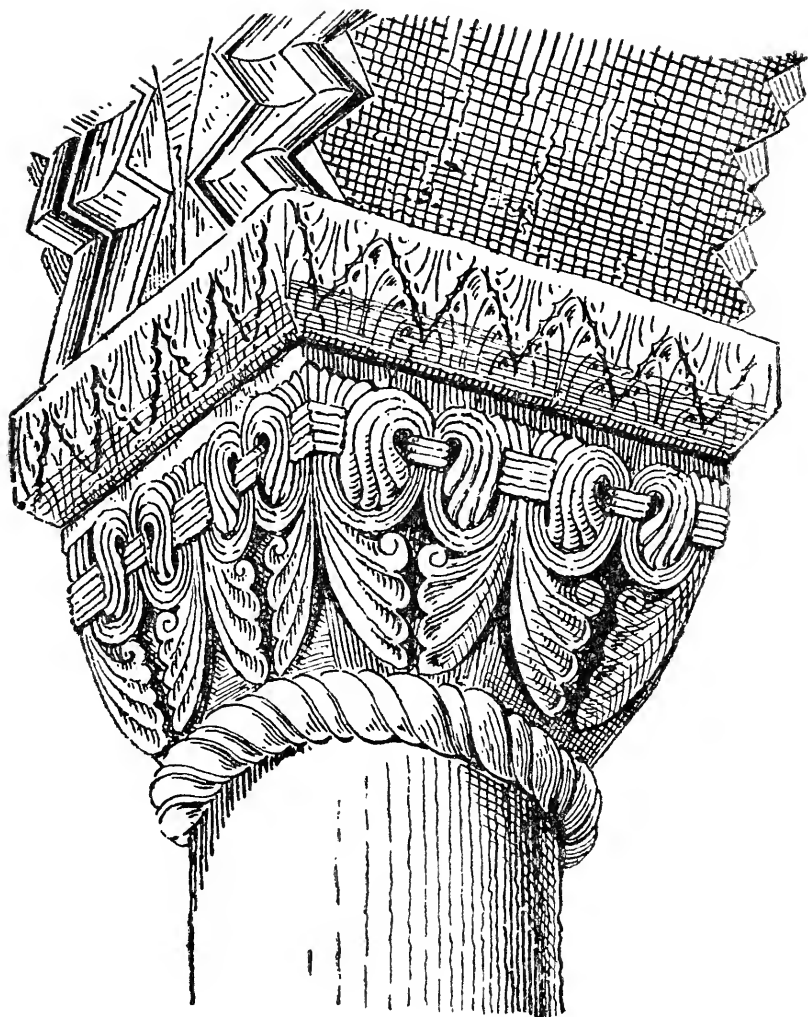
Both aisles, as well as the clerestory of the nave and the chancel, are plastered, and there is no string-course internally to relieve the flat surface.

There are no ancient fittings or furniture except the font, which is a handsome one of late Decorated or transition to Perpendicular style, dating from the end of the fourteenth century. It is octagonal in shape, with no distinction of bowl or stem, each of



THE FONT.*

* Reproduced by kind permission of Mr. Parker.



CAPITAL TO 2ND COLUMN SOUTH SIDE OF NAVE.

the eight sides being panelled with Perpendicular tracery under a straight-sided crocketed arch terminating in a bold finial. The angles are ornamented with crocketed attached pinnacles above the spring of the arches, which are separated below by dwarf buttresses.*

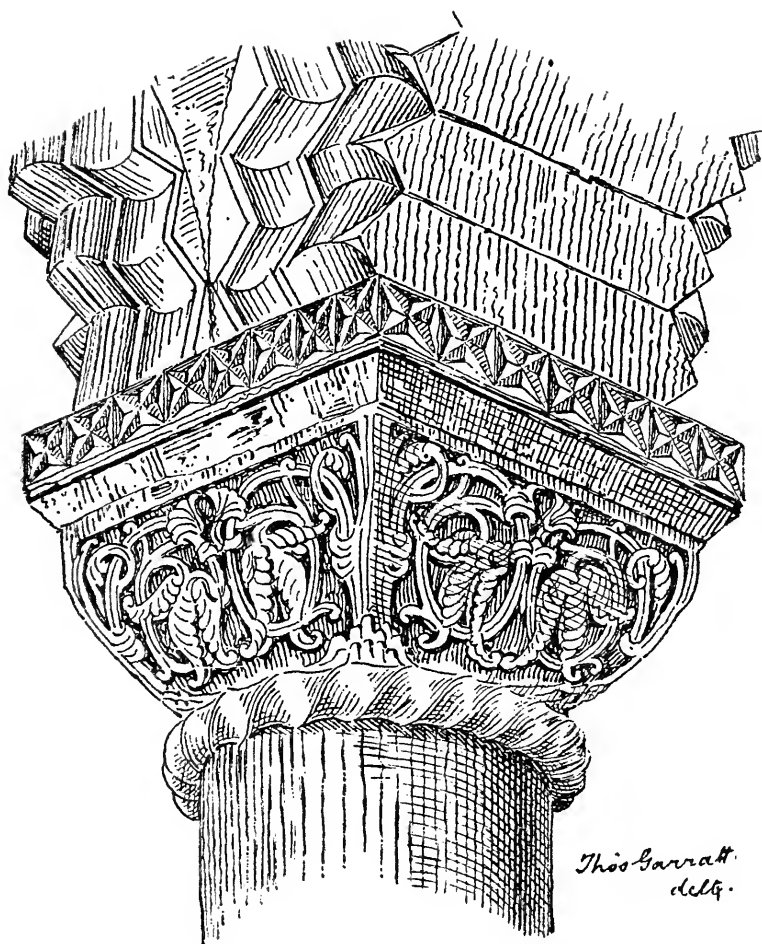
The low stone chancel screen and the stone pulpit are modern. So are all the roofs throughout the church; they are of oak, plain, but substantial and good. That over the nave and chancel is constructed as a trussed-rafter roof with intersecting struts; but the two parts of it differ somewhat in appearance, as there are some tie-beams in the nave resting on the vaulting shafts and supporting king-posts braced to the intersecting timbers above them, while in the chancel the undersides of the rafters are curved (or rather have curved braces attached to them) so as to give an arched appearance. The open seats are also substantial and good, and the bench ends are panelled and buttressed. The chancel seats have carved poppy-head ends.

The striking effect produced by the interior is almost wholly due to the unbroken length and elaborate ornamentation of the arcades, and to the exceptional magnificence of the tower arch.

To come to the exterior. The north doorway, now forming the principal entrance, is late Norman, of two plain orders, semicircular headed, with plain square-edged quirked hood-mould. The jamb shafts, which have been mutilated and do not fit, are now fixed in position with cement. Originally they were cylindrical and detached from the wall. The porch over it is very narrow, the side walls only just clearing the doorway. It is perfectly plain with an outer archway pointed, once recessed, continuous, and simply chamfered. It may date from the fourteenth century, but if so, it is as plain a specimen of "Decorated" work as could well be found.

The north wall of the church has a ground-table with a simple set-off, and a Norman string-course continued round the western of the two plain buttresses, which are of no great projection. There are signs of a blocked doorway in the eastern part of this wall. The windows have been described. There is a plain moulded parapet.

* This font is described in *Richman* (5th ed.), p. xlvi. and illustrated on p. 188; (in 6th ed. illustrated on p. 313).



CAPITAL TO 4TH COLUMN SOUTH SIDE OF NAVE.

The east ends of both aisles and chancel have been rebuilt, as has been said, and they are almost wholly modern. The new work is all of Norman character. Such twelfth century stones as remained or were found on the demolition of the old walls, have been as far as possible re-used in the new.

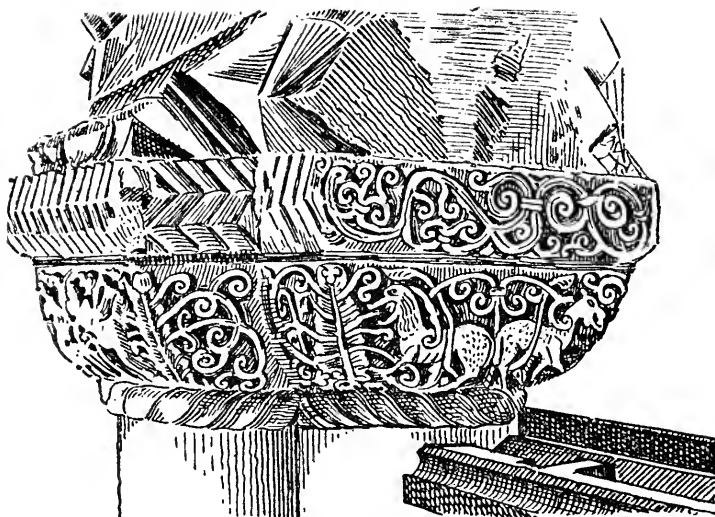
The south aisle has a ground table, string course, and parapet all similar to those of the north aisle. The ground table is somewhat lower down in the wall, and the string course does not go round the buttresses. These are of greater projection than those on the north side, and are presumably of later date. The windows have been described. There is a Norman south doorway, plain, of two orders, unmoulded, under a dripstone of section like that of the string.

The Norman clerestory is a noticeable feature of the exterior. It consists of shallow arcading running the whole length of nave and chancel.* The arches are semicircular, and supported by detached shafts having caps and bases. Every seventh arch is pierced for a round-headed window, the intervening six arches being blind. Above the arcades and just under the slightly projecting eaves of the roof, is a typical Norman corbel-table, formed out of square blocks fashioned into heads and grotesques.

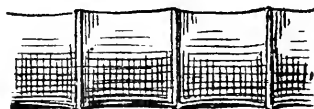
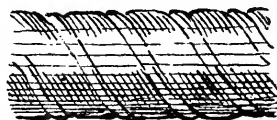
The tower† is squat and low, of three unequal and irregular stages. The lowest is built of alternate courses of ironstone and freestone, forming broad bands of different colour. Inserted in the west face is a very remarkable and beautiful arch, of three orders, all flush with the wall plane, extremely finely and delicately carved, with dripstone and imposts of similar carving, but no jambs. In the walling inside this arch is the west window of the church, of three trefoiled lights, without tracery, under a square Perpendicular label. Two courses of fine carving are to be seen above the coloured bands on the north face, and above that an arcade of seven blind arches like those of the clerestory. The ornamentation on the south face is very similar. The middle stage is separated from the lower by a bold string course, having trowel-point ornament, and

* Illustrated in the *Glossary* pl. 7 (5th ed.).

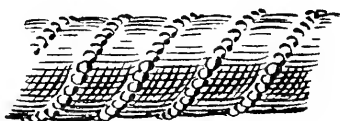
† See page 55.



SOUTH WEST CAPITAL IN CHANCEL.—VIEW FROM SOUTH EAST.
(FROM PHOTO BY MR. E. J. FELCE.)



NECKMOULDS TO CAPITALS NORTH SIDE OF NAVE.



NECKMOULDS TO CAPITALS NORTH SIDE OF CHANCEL.

supported by a corbel-table of heads and grotesques. It has a blind arcade of eight arches on each of the three sides of the tower, the arches being moulded and supported by octagonal detached shafts which have scalloped caps and bases now much worn. Above this



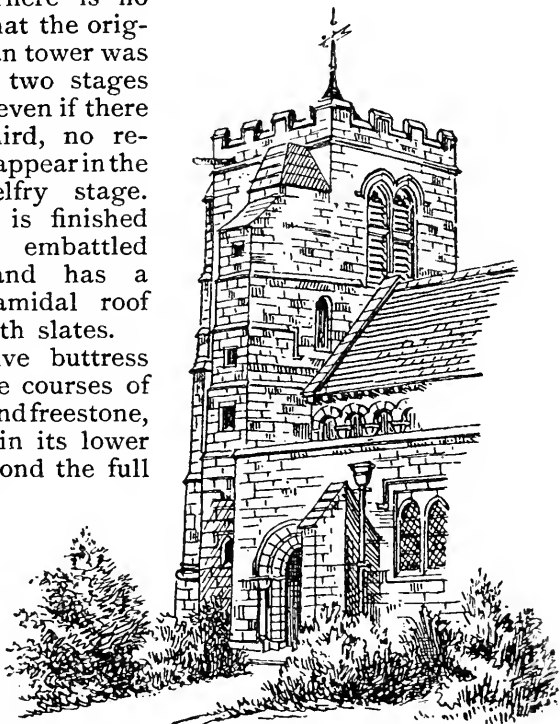
THE TOWER, ST. PETER'S CHURCH, NORTHAMPTON.*

arcade is another similar corbel-table, and resting on it a string course of a curious double-roll moulding. Up to this point, after the cessation of the alternate bands of ironstone, the face of the tower is mainly freestone ;

* From a sketch by Mr. G. Vials.

above it all is ironstone. A few feet higher than the last-mentioned string, is another of late character, just below the sills of the belfry windows. These are double lights, transomed, the heads being trefoiled; and the dripstones follow the arches of the heads of the lights. Though these windows have at first sight an earlier appearance, closer observation of the mouldings and details shows them to be of post-Reformation date, as is the whole belfry story. The walls of the belfry are largely built of moulded and worked stones of the Early English period, turned face inwards,* and probably brought, after the destruction of the monastery buildings, either from St. Andrew's priory or from St. James' abbey. There is no evidence that the original Norman tower was more than two stages high; and even if there were a third, no remains of it appear in the present belfry stage. The tower is finished with an embattled parapet, and has a blunt pyramidal roof covered with slates.

A massive buttress of alternate courses of ironstone and freestone, projecting in its lower stages beyond the full width of the north aisle, supports the tower at its north-east corner. The south-east corner is



STAIRCASE TURRET, SOUTH-EAST CORNER OF TOWER.†

* For this information we are indebted to Mr. M. H. Holding.

† From a sketch by Mr. W. Scott.

supported by a large square staircase turret, which acts as a corresponding buttress on that side. But the most remarkable buttresses, are those at the north-west and south-west angles, which can hardly, even in their lower portions, be Norman. If they are, they are of a pattern extraordinarily rare, if not unique, in Norman work. They are circular in shape, in clusters of three; or, more properly speaking, are each triple, of trefoil section. They are of freestone, and are continued as triple attached shafts to the top of the second stage. Here, they are set off, and somewhat abruptly die into a single buttress or shaft of similar shape, of ironstone, like all the rest of the later upper storey, and, with another abrupt set-off, they die into the angles of the tower just below the parapet.

The chief expression of the exterior is derived from the long lines of arcading, and, on a nearer view, from the carving of the beautiful and extraordinary arch in the west face of the tower.

We will now revert to the architectural history of the church, and attempt to explain some anomalies in the structure, giving reasons for the previous assertion, that a great—perhaps the greater—part of the fabric has been at some time or other rebuilt.

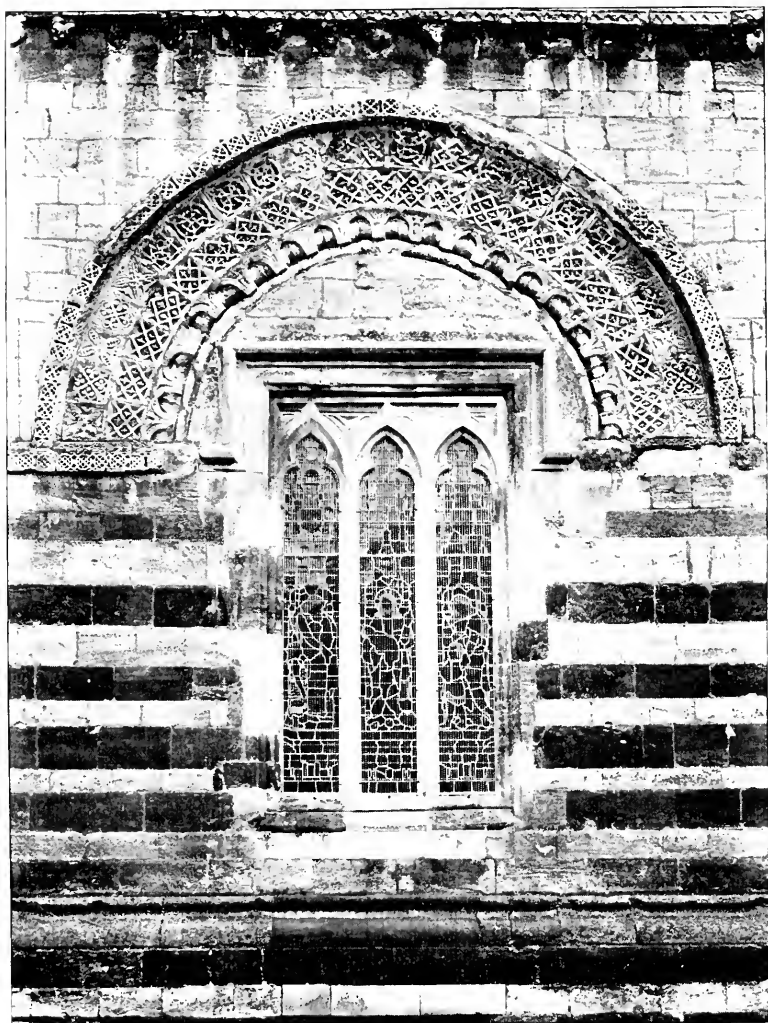
First, let us examine the exterior of the aisles. They are probably of the same width as the Norman aisles, and there is an undoubtedly Norman doorway in each, and a Norman string course running along the whole length of each. At a first glance we might pronounce them original, at any rate up to the level of the strings; but a more careful inspection shows (1) that the masonry has a very un-Norman look, (2) that the ground table is very irregular and intermittent, (3) that the string course is also irregular, hardly fitting anywhere, and having been clumsily joined together, and, (4) that it is carried over one buttress which is certainly, whatever its date, later than Norman. From these considerations we can hardly help forming the conclusion, that the aisles have been rebuilt. The later insertion of Norman doorways need not make us hesitate; it was the rule rather than the exception with the mediæval builders, whatever they destroyed, to save Norman doorways; and our opinion is confirmed by the presence of the early Decorated tomb

recess in the lower part of the south aisle wall inside, and by that of the window of the same period in the north aisle wall. Hence we infer that the aisle walls were rebuilt in the fourteenth century, the old doorways being inserted in the new work, and the old string course—the only ornamental feature—being re-used. It is of course possible that the two doorways are *in situ*, the masonry around them having been sound at the fourteenth century rebuilding of the rest, for, the aisles being so narrow, there is every reason to suppose that the present walls are on the old foundations.

There seems less probability that the rebuilding took place at the time of the insertion of the *latest* of the windows—*i.e.* in the seventeenth century—as Sir Gilbert Scott* supposes. The builders of that date would hardly have dealt so tenderly with Decorated windows and tomb recesses, whatever predilection they may have had for Norman doors; besides, the buttresses on the north side can hardly be of so late a period, and they would certainly not have been replaced at a rebuilding in the time of Charles I.

Next as to the tower. Sir Gilbert Scott has dealt so exhaustively with this question in his report* to the restoration committee, (which is given in full in the appendix), that we will here only touch on the various links of the evidence which, in his opinion, (and probably in the opinion of all who follow his arguments) make, when taken together, an irrefragable chain of proof that the tower has not only been rebuilt from its foundations, but rebuilt some ten feet or so eastward of its former position. Beside the general un-Norman look of the masonry of the tower externally, and its extraordinary base-moulding, (continued, be it observed, all along the west face, and precluding, if original, any idea of a western doorway); beside the even more extraordinary position of that wonderful arch in the west face, which, in its present place can hardly have been the head of either a doorway or a window; beside the utter irregularity of the whole of the arcading in the second stage, which has every appearance of having been reset; beside the fact, that the capitals of the jamb-shafts of the

* See his report in the Appendix.



ARCH IN WEST WALL OF TOWER OF ST PETER'S.

From a Photo by Mr. H. Cooper of Northampton.

tower arch are not properly fitted to the orders of the archivolt above them, nor to the shafts below them, and that some of the stones composing these shafts seem upside down, we have evidence of rebuilding which is irresistible, for the tower obviously encroaches on both the nave clerestory, and the nave arcade. Of the two western clerestory windows, one is pushed out of shape and the other actually cut in half; and the western double bay of the arcade is also cut in half, so that only the eastern portion is left. If further proof be needed, it is supplied by the fact that the present western responds—not *pier* responds, be it observed, as would naturally have been expected—are not responds at all, but *whole pillars*,* the western halves of which have been built up in the wall; and by the further fact that the foundations of the former tower exist in the ground some ten feet westward of the present tower. It is practically certain for the above reasons—and others might be adduced—that the whole tower has been rebuilt one bay eastward of its original position. The plan of the original church would then have been a very simple and harmonious one, consisting of three single arches in the chancel, and three double or, rather, coupled arches, in the nave.

There can be little doubt that the beautiful arch in the west face of the tower, was originally the head of the west doorway. It was not, of course, all in one plane, as now, but at least three times recessed, for what is now the inner order, is unusually wide for a doorway opening. Sir Gilbert Scott made incisions in the wall to discover, if possible, traces of jambs,† and he found that there were none now remaining. A capital which was dug up on relaying the floor, may have belonged to a jamb shaft of this doorway, which in its original state must have been one of exceptional splendour. [For illustration of details of the ornamentation of this arch, see head and tail pieces to following chapters.]

The date of this important reconstruction cannot be determined with certainty, but it was probably not before the latter part of the sixteenth century. The belfry storey, as has been stated above, was then built;

* See Sir Gilbert Scott's Report in the Appendix.

† See Appendix.

and the staircase turret was probably added at this time, the style being late Perpendicular, and the pieces of Norman stringcourse with which it is ornamented belonging to an earlier structure.

We now come to the east end. When Sir Gilbert (then Mr.) Scott was invited by the Architectural Society of the Archdeaconry of Northampton, to undertake the restoration of the church in 1849, he found part of the clerestory mutilated and modernized,* the east end robbed of all its ancient features, and all the roofs in a thoroughly bad condition. It was decided to restore the clerestory to its original Norman character throughout, and the new work in it is an exact copy of the old. The corbel-table stones were carefully taken down, and placed in order in the south aisle, and subsequently, at the rebuilding, replaced as they were before. It was settled to have new roofs throughout, and also to restore the east end. Until the then existing walls had been demolished, it was uncertain whether the previous walls were Norman or of some later period. The committee determined that the character of such ancient remains as might be disclosed by the demolition should guide them in deciding the style in which the restoration should be carried out. The demolition produced undoubted evidence of Norman work; and so many fragments of that style were (as the committee hoped might be the case) found embedded in the wall, that Mr. Scott felt confident that he could approximately replace the original work; consequently his design for a Norman restoration was adopted.†

Some objected at the time to the "divided east end,"‡ *i.e.* to there being no central east window; but Mr. Scott was convinced that he was right on this point, as he had a large portion of the semicircular central buttress, which had survived the seventeenth century mutilations.§ It was said that some Early English fragments

* The Arcade on the south side had been cut away to admit two late windows—presumably of seventeenth century date.

† Northampton Architectural Society's Report. vol. i. (for 1850), p. 80.

‡ Northampton Architectural Society's Reports, vol. i., p. 81.

§ A coin of Charles I., found in the lower part of the east wall, proved that the last rebuilding of it could not have been earlier than his reign.

were also found. If that be true, it may afford some warrant for the treatment of the gable, to which considerable exception might be taken, *i.e.*, the introduction of the two quatrefoiled circles, one on either side of the top window, which are certainly not Norman in character. Opinions differ as to the success of the work; but probably, in the circumstances, the best was made of a difficult task.

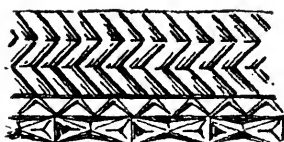
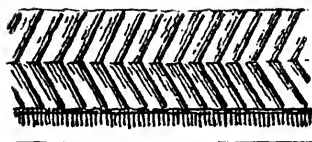
As it was discovered that the original foundations extended some twelve feet eastward of the old east end, the new walls were built upon them, and the sanctuary lengthened accordingly. The new side windows and the extension of the clerestory above them, correspond to the original work. For the same reason, the aisles, which had apparently been shortened about five feet, were at this restoration extended to their original length. Single windows of Norman character were placed in the east walls of both aisles.

The Crypt.

At the east end of the north aisle is a triangular-headed arch leading into the crypt. This crypt is of late date, and probably is not older than the alterations in the north aisle, which date from the Perpendicular period. It was carefully examined during the restoration of 1850, and was found to be 16 feet in length and 9 feet wide. It is reached by a descent of twelve steps. "The roof is supported by five segmental-arched ribs, splayed: and in the second and fourth spaces, windows opening to the north afforded light and air."* It was used as the burial vault of the Stoddart family in the middle of the last century.†

* *Wetton's Guide to Northampton* (1849) p. 248.

† *Minute Book of St. Peter's Restoration Committee.*



Abaci to Capitals North side of Chancel.

CHAPTER IV.

INTERNAL ARRANGEMENT OF ST. PETER'S IN PRE-REFORMATION TIMES.

AS is usually the case, a considerable amount of information with regard to the internal arrangement of the church in Pre-reformation times, may be gleaned from the wills of the parishioners of St. Peter's.

The High Altar.

Almost every parishioner felt it incumbent upon him to leave some bequest to the high altar. William Webster [1527] bequeathed 20d. "to a auter clothe for ye hye auter.

Ralph West [1475] left to the high altar vi^s. viii^d., and to the repairs of the said church xl^s.

The Rood.

Thomas Spylsbery [1538] ordered his body to be buried "in the churche of saynt peters wthin the towne of Northampton in the myddyll space befor the hye Rood loft."

Richard Harpoll [1487] left iij^s. iiij^d. to the Rood (magno crucifixo).

celo: et contradiuntur hijs que a pmi
 lo dicebantur blasphemantes. Sic
 constant paulus et larnatas baptizant.
 Vobis oportet ut pmi loqui ubi
 dñi. qm repulstis illud. et indignos
 iudicatis nre etne. ecce conuer
 timur ad gētes. Sic enī pcepit
 nobis deus. Posui te in luce gen
 tium: ut sis ad salutē usq; ad extre
 mū terre. Audientes autē gētes
 gaude sūt: et glorificabant uerbū
 dñi: et crediderūt quorūq; erat
 pō: dimittit ad uitam etnā. Mis
 seminat autē uerbū dñi: pmi
 uersam regionē. Iudei autē cōsta
 uerūt religiosas mulieres et honestas.
 et pmos ciuitatis. et erat nūc
 rit pseruacionē m pauli et larna
 tan. et creuerūt eos de finib; suis.
 At ubi crasso pueri pōi iēp
 uenerūt pōmū. Discipuli autē
 replebant gaudio: et spū sancto.
 Et. **A**lla. **V**. L. audite dñm omnes
 gentes et collaudate eū omnes populi.
 Et. **I**no tēpore: **S**olū. **I**agin.
 Surgens ille de synagoga: tro
 nūit i domū sūmōnis. Spūs
 autē sūmōnis: tenebatur mag
 nis febrib; Et rogauerūt illū
 pro ea. Et stans sup illam impo
 nit febri et dimittit illam. Et cō
 mūo surgens: ministrabat illis.
 Et cum sol autē occidisset: omnes
 qui habebant infirmos uarijs lan

guorib; ducebat illos ad ei. Et
 ille singulis manus imponens:
 curabat eos. Et filiant autē
 temonia a multis: dauidā et
 dīcēda quia tu es filius dei. Et
 incipiens nō sinebat ea loqui:
 quia sciebant ipm ēē ipm. Facta
 autē die egressus erat in ceterū
 locū: et tūte requirerūt eū: et ue
 nerūt usq; ad ipm. et tenebant
 eū ne discederet ab eis. Quib;
 ille dixit. Qa et alijs ciuitatib;
 oportet me euangelizare: regnū
 dei. off. **D**ñe deus salutis mee dñe
 dauidā et uocē coram te nūc et
 mea in cōfessu tuo dñe alba. **S**icut
Quē quis dñe spm sctū agi
 et her nūmā pseruaciōi
 nobis efficiat sacramētū et ad hoc
 papiendū nra cōsta pūmfiat p
 ciuitē. **E**. **N**on uos reliquā
 phantos nenuam ad uos rērit et gau
 debit cor uestrū alba alleluya. **P**ōt cō
Petuit nob quis dñe dñmū
 tua sctū feruorē quo eor pāt
 et amū delectatū et fructū p. **E**. **I**
 festo sctū trinitatis ad pēte. **E**.
 Siue tūc. **I**n uocē. **E**. **H**onē illis.
Sicut nūc. **E**. **O**pē sctū. **O**fficiū
 Cūceta sit sctū
 trinitas alba: in
 uita mūtas cōfite
 bunt et quia sctū
 mobilitat mūsciam

The Lady Chapel.

Ralph West [4th December, 1475] wished to be buried in the chapel of the Blessed Virgin Mary, in the church of St. Peter, Northampton. To the repairs of the said chapel he left vis. viiij^d. *

Richard Harpoll, of Northampton, tanner, [1487] bequeathed xiiij^d. to the altar of St. Mary.*

The Altar of St. Nicholas.

Richard Harpoll [1487] bequeathed to this altar xiiij^d.

The Altar of St. John Baptist.

Ralph West [1475] left iij^s. iiij^d. "to the reparation of the altar of St. John in the church of St. Peter afore-said."

Richard Harpoll left to the altar of St. John Baptist, xiiij^d.

St. Eregaiar's Altar.

Roger Cade left a small legacy to this altar in 1535.

The name, St. Eregaiar, occurs in no calendar. It may possibly be a copyist's error for St. Gregory; but more probably it is a corruption of the name of St. Eregius, Aregius, or Aridius, Bishop of Nivers, who died in 551. At Nivers, he is commonly known as St. Arey. The name is sometimes spelt Arrigius, or Arrigerius. He was commemorated Aug. 16.†

Another Saint, with a similar name, was Ariga, Arigius, or Aredius, Bishop of Gap. He was a correspondent of St. Gregory, and died A.D. 570. He was commemorated May 1st.‡

* Lansd. MSS. 1025-29.

† Bollandist, *Acta Sanctorum*, vol. 37, pp. 295-7; Nicholas' *Chronology of History*, p. 135; Abbé Migne's list.

‡ Bollandist, *Acta Sanctorum*, vol. 14, pp. 110-114.

The Altar of St. Katharine.

To this altar Richard Harpoll [1487] left xij^d.

For so small a church, the number of altars is somewhat remarkable. The chapel and altar of Our Lady probably occupied the site of the present clergy vestry. The choir vestry, on the opposite side of the chancel, doubtless occupies the site of another. Two other altars probably stood against the rood screen—one on each side of the entrance into the chancel. Several undoubted instances of this arrangement (where the marks of the altars still remain on the rood screen) have been recently noted by the Rev. Dr. Cox, F.S.A., in small country churches in Norfolk and Suffolk.

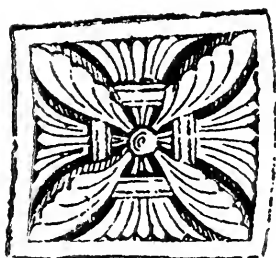
The Christening Door.

William Webster [1527] left his body “to be buried in ye churchyarde of Sainte peter before ye crystynyge dore.”

In Pre-reformation times the first part of the Baptismal Service was always performed at the church door. Both the Sarum and the York Manuals commence the Baptismal office with the rubric, “First the child shall be carried to the doors of the church.”

In the first Prayer Book of Edward VI. (1549) the ancient custom was still maintained. The rubric directs that “then the Godfathers, Godmothers and people, with the children must be ready at the church dore. . . . And then standyng there, the prieste shall aske whether the chyl dren be baptised or no. If they answer No, then shall the priest saye thus: Deare beloved, foras-muche as all men bee conceived and borne in sinne,” etc. At the conclusion of the first part of the service, (which included the signing with the sign of the Cross, and the reading of the Gospel and exhortation) the priest was ordered to “take one of the children by the right hande, the other being brought after him. And cuming into the churche towarde the fonte, saye: The Lord vouchesafe to receyve you into his holy housholde,” etc. The door at which this ceremony took place was probably the one nearest to the font; but which that

door was, in the case of St. Peter's, it is now impossible to decide. At the present time the font stands near the south door of the church, but in an old print of 1818, it is represented as standing under the tower. Even that cannot have been its original position, for, as has been shown in a previous chapter, the whole tower was moved eastwards in the sixteenth century.



Details of Ornamentation of Arch on west face of Tower.



Details of Ornamentation of Arch on west face of Tower.

CHAPTER V.

THE RESTORATION OF ST. PETER'S.

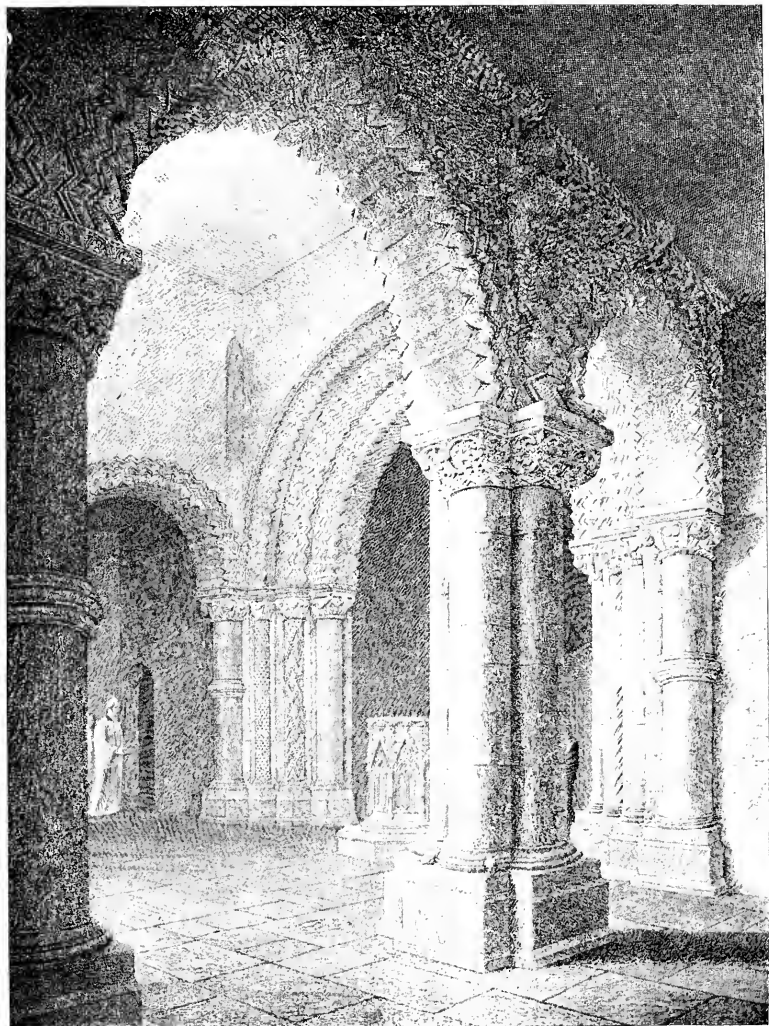
DURING the first three centuries which followed the Reformation, the church of St. Peter, as happened in so many other cases, was allowed to fall into a state of grievous neglect, and it was not till the middle of the 19th century that any attempt was made to restore it to its former beauty.

The praiseworthy example set by Miss Baker (about the year 1839) in scraping the whitewash from the capitals,* first drew public attention to the church, and it was felt that it would be a standing disgrace to the town and county if so beautiful a building were allowed to fall into ruin.

The proposal to restore the church was first brought forward at a meeting of the Northampton Architectural

* "They were once hidden by plaster, but in a true conservative spirit she [Miss Baker] set to work with a *bone knife*—for she would use no metal instrument lest it might injure the face of the stone-work—and picked out all the encrustations of plaster and white-wash."—Letter from Mr. J. H. Parker.

"At the time I was here, a young lady, Miss Baker, had picked out loads of whitewash from the beautiful capitals of the pillars and other work, and thereby exhibited the original sculpture in its high perfection, and it appears that they had originally been painted."—Extract from a manuscript collection of notes and drawings relating to the county of Northampton (dated 1839), by Mr. D. T. Powell, antiquary and draughtsman. This valuable manuscript was formerly in the possession of Sir Thomas Phillips, but is now the property of W. D. Crick, Esq., of Northampton.



THE CHURCH OF ST. PETER IN 1818.
(From an old Print).

Society, December 4th, 1848; and two months later (February 5th, 1849) a committee was appointed to undertake the work, with the Marquis of Northampton as chairman.

The drawing up of a report on the then condition of the building, was entrusted to a small sub-committee, consisting of Messrs. M. H. Bloxam, C. H. Hartshorne, G. A. Poole, H. Rose, and Sir Henry Dryden, names well known in the architectural world.

On March 26th, 1849, the report was submitted to the general committee, and it was resolved to entrust the work to Mr. G. G. (afterwards Sir Gilbert) Scott.

On Easter Monday, April 9th, 1849, the parochial vestry gave its formal sanction to the proposed scheme of restoration, provided that it met with the approval of the Bishop and the Rector; and on May 7th Mr. Scott presented his first report.

In this report two different courses were proposed: either "to restore the whole fabric to a Norman type, at an estimated cost of £2,150"; or "to preserve, with certain exceptions, the present features of various styles, with Decorated restorations at the east end and in the roof—the cost being estimated at £1,750."*

Though no definite resolution on the subject was passed, it was agreed among the members to follow Mr. Scott's recommendation, that he should "be guided in the style of the restoration of the roof and east end, by the remains that might be uncovered during the repairs."

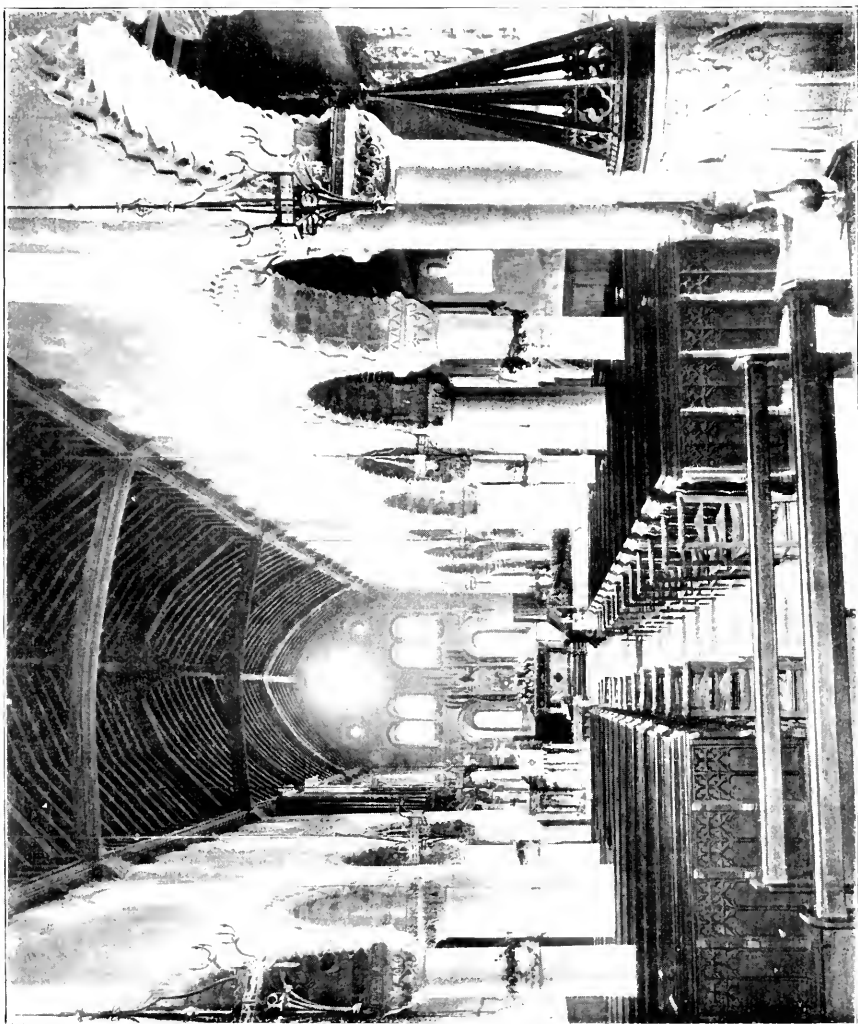
In June an appeal for subscriptions was sent out; and a month later, on July 2nd, the Rural Dean (the Rev. F. S. Trotman) announced that he had received subscriptions or promises amounting to over £500. The committee thereupon instructed Mr. Scott "to prepare working drawings and specifications for a new roof to the nave and chancel, the restoration of the clerestory, the re-building of the east end, the repair and draining of the aisle walls, and the re-seating and paving of the interior." Mr. Scott presented his plans on August 13th, and it was decided to invite tenders for the contract. The committee met again on December 3rd, and agreed

* *Minute Book of St. Peter's Restoration Committee.*

to accept the tender of Mr. Ireson, who undertook to do the work for £1,299 (exterior £644, and interior £655). The funds at the disposal of the committee at this time amounted to only £850; and it was therefore deemed advisable to defer the carrying out of the portion of the proposed work relating to the interior "until the augmented state of their funds enabled them to proceed with it."

At the beginning of the new year, the death of the Rev. R. W. Baxter, who had held the living of St. Peter's for nearly fifty years, put a sudden stop to the projected works, but upon the appointment of a new rector—Rev. H. de Sausmarez—in June, the pulling down of the east end was begun under the superintendence of Mr. G. Baker, the county historian. The immediate result was the discovery of many interesting fragments of Norman work built into the east wall, together with others of the Decorated style. It was further discovered that the original chancel had extended twelve feet further eastward. These discoveries led to a further delay, for they were considered sufficient to justify the restoration of the east end in Norman character, and it was necessary to prepare fresh plans on these lines. The new plans were laid before the committee on July 24th, and it was unanimously decided to extend the chancel to its original limits, and to carry out the work in the Norman style. There appears, however, to have been considerable divergence of opinion as to the exact details of the east end, the principal point in dispute being the advisability, or otherwise, of having "a bisected termination without a central light." Eventually, after much discussion, it was agreed to leave the matter to the discretion of the architect. The extension of the chancel eastwards had not formed part of the original estimate, and it involved the committee in a further expenditure of £254. After a delay of several months, the work was once more resumed; and it was reported on December 2nd that "the restoration was satisfactorily progressing both in the roof and the east end."

Early in 1851 the parochial vestry agreed to raise £300 towards the restoration expenses by mortgaging the church estates; and the masters and brethren of St.



CHURCH OF ST. PETER, LOOKING EAST.

Katharine's Hospital (the patrons of the living) made a grant of £50 towards the same object.

In June, 1851, it was decided to proceed with the restoration of the interior, which involved the re-seating and the re-paving of the church, and the erection of a stone pulpit and screen. It was hoped that the work would have been completed in October, but it was not till the spring of 1852, after an expenditure of over £1800, that the church was ready for re-opening. The ceremony took place on April 15th. The preacher at the morning and evening services was Bishop Spencer, late of Madras, and in the afternoon Lord Alwyne Compton.

Later Restorations and Alterations.

In 1878 and 1882 the church of St. Peter was again undergoing restoration. In 1878 it was decided to re-decorate the east wall of the chancel and to erect a reredos. The work was entrusted to Mr. Oldrid Scott (son of the late Sir Gilbert Scott), and was completed in the autumn of 1879, the dedication service being held on September 18th of that year. The reredos is of carved oak, with crocketed spire in the fifteenth century style of German Gothic. It was intended to be a Triptych, but as it had to be placed between two windows, the architect was compelled to modify his design, and the "Triptych" has been shorn of its wings. In the centre panel is a painting by Messrs. Burlison and Grylls, representing the crucifixion. At the foot of the cross stand the Blessed Virgin and St. John. At the sides of the Triptych are four groined niches, in which are placed figures of St. Peter (holding the keys), St. Matthew, St. Mark, and St. Luke. The spire, by which the work is surmounted, is supported at each angle by flying buttresses, which spring from the roof of the main canopy.

The work was designed by Mr. Oldrid Scott and executed by Messrs. Henry Poole and Sons, of Milbank, Westminster.

The decoration of the east wall, which formed part of the same scheme, was carried out by Messrs. Burlison and Grylls. At the same time the altar was raised by one step, and the chancel laid with encaustic tiles,

from a design suggested by Lord Alwyne Compton. The total cost of these various works amounted to about £500*

In 1882, the aisle roofs (which had been left untouched in 1851) were thoroughly restored at a cost of £300. At the same date the wainscoting round the north and south aisles of the nave and chancel was put up at a cost of £75. The oak used for the wainscoting of the nave was given by Mr. Mold of Cromwell House; that for the lower part of the tower by Mr. T. Manning.

A little later, the lighting of the church was greatly improved (at a cost of £187) by the provision of the present gas pendants, designed by Mr. Scott.

The new organ, by Wordsworth and Makell, of Leeds, was erected in November, 1884, at a cost of over £600; and nine years later, (1893) the bells were re-hung, which entailed a further expenditure of £160.

In 1901, the exterior walls of the tower were restored on the north and west sides, under the direction of Mr. M. H. Holding, the south side having been similarly restored twenty years previously.

The Windows.

The east end of the church is lighted by nine small windows, two in the first stage, four in the second, and three in the gable of the roof. All are filled with stained glass. The two lowermost contain representations of six scenes from the life of St. Peter, three in each window. The window on the north side is to the memory of the wife of a former rector, and bears the following inscription:—"Elizabeth Charlotte, wife of Havilland de Sausmarez, rector of this parish. Died A.D. MDCCCLVIII. Aged XXXVI. years." (1) The lowermost medallion represents St. Peter walking on the water, with the legend "Jesus stretched forth his hand and caught him." (2) Above is our Lord's commission to St. Peter, with the words "[Jesus] saith unto him, Feed my sheep, feed my lambs." (3) At the top of the window is represented the Transfiguration, with the legend "Peter saith unto Jesus, It is good for us to be here."

The window on the south side is to the memory of

* Northampton Herald, September 20th, 1879.

the Welchman family, and is thus inscribed:—"In mem. of P. E. Welchman, who died Apl. 28, 1859, Agd. 77. Also of Martha his wife, who died Oct. 16, 1860, Agd. 87. By A.S.T., 1863." In the lowermost panel is represented the call of St. Peter, with the words "Jesus saith follow me, and I will make you fishers of men." (2) The panel above represents the miraculous draught of fishes, with the legend "Jesus saith fear not, from henceforth thou shalt catch men." (3) At the top is our Lord presenting St. Peter with the keys; and the words "Jesus said I will give unto thee the keys of the kingdom of heaven."

In the second stage are four stained windows; those on the north represent the sacrifice of Isaac; while in the corresponding ones on the south side, is depicted (1) Christ bearing his cross, and (2) the crucifixion. Three of these windows were inserted by the Rev. Canon Lawson, when curate of St. Peter's, with money presented to him by the parishioners as a testimonial. The fourth was given by his sister, Miss S. C. Lawson, of Hildenborough, Kent.*

The centre window in the gable contains a representation of the Ascension of our Lord. It, and the two small quatrefoils on each side, were given by the Rev. F. H. Richardson, curate of St. Peter's, and afterwards vicar of Belgrave, Leicester.

In the north-east corner of the sanctuary is a small window to the memory of a former rector, containing representations of three other scenes from the life of St. Peter—(1) St. Peter released from prison by an angel. (2) The raising of Dorcas. (3) The healing of the lame man at the Beautiful gate of the temple. This window is by Messrs. Clayton and Bell. Below is a brass plate with the following inscription:—"In memory of Havilland de Sausmarez, M.A., Rector 1850-1873, who died 17th April, 1882, this window is erected by his widow and children."

Windows in the Nave.

In the north aisle of the nave is a window given by members of the Davies family. In the left-hand light is

* Paper by the Rev. E. N. Tom in Northamptonshire Notes and Queries, vol. iv., p. 5.

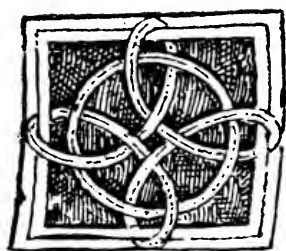
a representation of Melchisedek blessing Abraham. Above is an angel holding a scroll on which is inscribed :—"Who met Abraham and blessed him." In the light to the right, Mary is represented sitting at the Saviour's feet, while Martha, in the background, is "cumbered about much serving." Above is an angel holding a scroll with the following legend :—"Rest in the Lord, wait patiently for Him." At the foot of the window (which is the work of Mr. Hymers) is the following :—"To the glory of God, Stephen and Lucy Parbery Davies erected this window in loving memory of John Roddis and Emma Julia Davis, father and sister of Lucy P. Davies, A.D. 1899."*

In the south aisle of the nave are two windows, each of three lights, to the memory of the wife of a former curate of St. Peter's. In the window to the west are depicted (1) Eunice and Timothy; (2) Dorcas; (3) Priscilla. In the eastern one are represented (1) Mary Magdalene; (2) The Virgin and Child; (3) Mary Cleophas.

Below these two windows (which are by Messrs Powell and Sons, London) is this inscription :—"To the glory of God and in memory of Roberta Henrietta Sanders, Born Feb. 26th, 1852, died March 10th, 1891, wife of the Rev. Canon Sanders, LL.D., Head Master of the Grammar School. These two windows were erected by her many loving friends in the town and neighbourhood. Buried at Upton."

The west window under the tower is filled with stained glass as a memorial to a former churchwarden of St. Peter's. It represents our Lord blessing little children, and is the work of Messrs. Powell and Sons. On a small brass plate below is the following inscription :—"To the glory of God and in memory of William Wade, for many years churchwarden of this church, who died March 17th, 1890, this window was erected by the surviving family, 1891. "Lord I have loved the habitation of Thy house."

* Mr. John Roddis had several daughters, one of whom married Mr. Stephen Davies, of Black Lion Hill, Northampton; another was the wife of Mr. Samuel Davis, of Kislingbury.



Details of Ornamentation of Arch on west face of Tower.

CHAPTER VI.

THE RECTORS OF ST. PETER'S.

NO pains have been spared to make the following list as complete and accurate as possible. Careful search has been made in the episcopal and archiepiscopal Registries at Lincoln, Peterborough, and Lambeth Palace; among the charters and manuscripts at the Public Record Office, the British Museum, and the Bodleian Library; in the early wills at Somerset House and in the Northampton Probate Office; among the Municipal Archives and in the Parochial Registers and Vestry Books. The result has been the addition of seven names hitherto unrecorded in any printed list. (These are marked with an asterisk.)

From the Harleian Charters in the British Museum, the names of two twelfth-century incumbents have been gleaned, probably the first two rectors of the church. The Papal Registers and the Lambeth Augmentation Books have each produced one; while three other new names have been added from the Episcopal Act Books at Peterborough. In addition to this the date of accession of several of the early rectors has been supplied; and in the case of many of the sixteenth and seventeenth century rectors, their dates have been corrected.

LIST OF

NAME.		DATE OF INSTITUTION.	PATRONS.
I.	..*John, son of Ranulph.	..	Prior and Convent of St. Andrew, Northampton
II.	..*Henry, son of Peter	.. <i>circa</i> 1190 ..	Ditto
III.	.. Thomas de Fiskerton	.. 1220, Oct. 20th..	Ditto
IV.	.. Robert de Bath, M.A.	.. 1222, Nov. 25th	Ditto
V.	.. John de Houton	.. 1243. ..	Ditto
VI.	..*William de Altavilla..	.. 1258 occurs. ..	The King.. ..
VII.	.. William de Windsor..	.. 1266 occurs. ..	
VIII.	.. William de Windsor..	.. 1290-1, Mar 24th	Ditto
IX.	.. Hugh de Novo Castro	.. 1294, May 10th..	Ditto
X.	.. Ralph de Haggele ..	.. 1296-7, Mar. 24th	Ditto
XI.	.. John de Leeke ..	.. 1305-6, Feb. 28th	Ditto
XII.	.. William de Bevercote	.. 1311, May 31st..	Ditto
XIII.	.. Richard Aunsel ..	.. 1347, May 16th..	Hospital of St. Katharine by the Tower of London.
XIV.	.. William de Boulge ..	.. 1349-50, Feb. 25th	Ditto
XV.	.. John Ferrers ..	.. 1357-8, Feb. 14th	Ditto
XVI.	.. William Wenge de Castle- bitham ..	.. 1361, Dec. 17th	Ditto
XVII.	.. Thomas de Duffield ..	.. 1371, Nov. 23rd	Ditto
XVIII.	.. Thomas de Morton ..	.. 1392-3, Feb. 15th	Ditto
XIX.	.. John Verney ..	.. 1424, Feb. 12th..	Ditto
XX.	.. Robert Fitzhugh, S.T.P.	.. 1428, Sept. 2nd..	Ditto
XXI.	.. William Okeburn ..	.. 1431-2, Feb. 19th	Ditto
XXII.	.. John Smyth ..	.. 1433, June 17th..	Ditto
XXIII.	.. Thomas Leversegge ..	.. 1433, Nov. 14th	Ditto
XXIV.	.. John Thornhill ..	.. 1444, July 15th..	Ditto
XXV.	.. Robert Prudde. M.A.	.. 1476, May 8th ..	John Holcot, Esq. and Richard Isham (<i>pro hac vice</i>) by grant from Hospital
XXVI.	.. Thomas Palmer ..	.. 1486-7, Jan. 4th..	Hospital of St. Katharine
XXVII.	.. Robert Hundesworth	.. 1493-4, Feb. 16th	Ditto
XXVIII.	.. Richard Watson, M.A.	.. 1503, June 9th ..	Ditto
XXIX.	.. Edmund Collerton, M.A.	.. 1507, May 7th ..	The King (vacancy in Hospital)
XXX.	.. Robert Bright, LL.D.	.. 1514, July 22nd	Hospital of St. Katharine
XXXI.	.. William Brettyn, LL.D.	.. 1533-4, Mar. 4th	Sir John Alen (by grant from Hospital) ..
XXXII.	.. Edmund Davye ..	.. 1552, Aug. 20th	Francis Morgan (patron for ninety years by grant from Hospital)..
XXXIII.	.. William Roote ..	.. 1559-60, Jan. 29th	Ann Morgan (widow of Francis Morgan) ..
XXXIV.	.. Richard Burdsall ..	.. 1563, Aug. 3rd ..	Ann Morgan

RECTORS.

CAUSE OF VACANCY.	AUTHORITIES.
	Harleian Charters
Death of John, son of Ranulph	Ditto
.. .. .	Register of Hugh Wells, Bishop of Lincoln
.. .. .	Ditto
.. .. .	Register of Robert Grosseteste, Bishop of Lincoln
.. .. .	Calendar of Papal Registers, i. 356
.. .. .	Cartulary of St. Andrew
Deprivation of the same William	Register of Oliver Sutton, Bishop of Lincoln
for plurality of benefices ..	Ditto
Death of William de Windsor ..	Ditto
Death of Hugh de Novo Castro	Register of John Dalderby, Bishop of Lincoln
Resignation of Ralph de Haggele	Ditto
Resignation of John de Leeke ..	Register of John Gynewell, Bishop of Lincoln
Cause of vacancy not stated in	
register	
Death of Richard Aunsel ..	Ditto
Resignation of William de	Ditto
Boulge.. .. .	
Death of John Ferrers ..	Ditto
Resignation of William Wenge	Register of John Buckingham, Bishop of Lincoln
Death of Thomas de Duffield ..	Ditto
Resignation of Thomas de Morton	Lambeth [<i>sede vacante</i>] Registers.
Exchanged with John Verney ..	Register of Richard Fleming, Bishop of Lincoln
Resignation of Robert Fitzhugh	Register of William Gray, Bishop of Lincoln
Exchanged with Wm. Okeburn	Ditto
.. .. .	Ditto
Death of Thomas Leversegge ..	Register of William Alnwick, Bishop of Lincoln
Death of John Thornhill ..	Register of Thomas Rotherham, Bishop of Lincoln
.. .. .	
Death of Robert Prudde ..	Register of John Russell, Bishop of Lincoln
Death of Thomas Palmer ..	Ditto
Resignation of Robert Hundes-	Register of William Smyth, Bishop of Lincoln
worth.. .. .	
Death of last rector ..	Ditto
.. .. .	
Resignation of Edmund Coller-	Register of Thomas Wolsey, Bishop of Lincoln
ton	
Death of Robert Bright ..	Register of John Longland, Bishop of Lincoln
.. .. .	
Death of William Brettyn ..	Register of John Chambers, Bishop of Peterboro'
.. .. .	
Death of Edmund Davye ..	Lambeth [<i>sede vacante</i>] Registers
.. .. .	
Death of William Roote ..	Register of Edmund Scambler, Bishop of Peter-
	boro'

LIST OF RECTORS

NAME.	DATE OF INSTITUTION.	PATRONS.
XXXV. ..*William Nowell	1576-7, Jan. 12th	Thomas Morgan of Heyford, Esq.
XXXVI...*William Stocke, B.C.L. ..	1590-1, Jan. 16th	Anthony Morgan
XXXVII. Thomas Bellamy	1602-3, Mar. 3rd	Francis Morgan of Kingsthorpe
XXXVIII. John Cocke, M.A.	1606-7, Jan. 26th	Joanna and John Bellamy, executors of will of Thomas Bellamy.. ..
XXXIX... Samuel Clerke, D.D.	1608, Nov. 2nd..	Francis Morgan of Kingsthorpe
XL. .. Robert Hill, M.A.	1641, Apr. 17th..	Hospital of St. Katharine
XLI. ..*James Williams	1654 occurs. died 1658.	Ditto
XLII. .. Edward Reynolds, M.A. ..	1658, Oct. 15th..	Ditto
XLIII. ..*Philip Atkinson, S.T.P. ..	1698, Dec. 26th..	Ditto
XLIV. .. Welbore Ellis, S.T.P.	1702, July ..	Ditto
XLV. .. Richard Reynolds, LL.D. ..	1706, Nov. 23rd.	Queen Anne
XLVI. .. Edward Patterson, M.A. ..	1744, Apr. 27th..	Hospital of St. Katharine
XLVII. .. Edward Lockwood, M.A. ..	1750, Oct. 3rd ..	Ditto
XLVIII... Robert William Baxter, B.D.	1802, July 17th..	Ditto
XLIX. .. Havilland de Sausmarez, M.A	1850, June 27th	Ditto
L. .. Edward Nicolls Tom, M.A..	1873, Dec. 18th..	Ditto

I. *John, son of Ranulph* is the first incumbent whose name has been recorded, and it is very probable that he was the first rector of the newly erected church. He is mentioned in one of the Harleian Charters in connection with the appointment of his successor. He died during the episcopate of St. Hugh of Lincoln, 1186-1200.

II. *Henry, son of Peter.* The deed by which the monks of St. Andrew appoint Henry, son of Peter, to the rectory of St. Peter's is still preserved among the Harleian Charters in the British Museum, and is a beautiful specimen of twelfth century penmanship. It stipulates that the new rector shall render to the Priory an annual pension of £4 by quarterly instalments, pay all ecclesiastical fees due from the church, and see that the said church (together with the chapels of Kingsthorpe and Upton annexed to it) was properly served. Henry was duly instituted by Master Robert de Bedford

—continued.

CAUSE OF VACANCY.	AUTHORITIES.
Resignation of last incumbent ..	Register of Edmund Scambler, Bishop of Peterboro'
Resignation of William Nowell	Register of Richard Howland, Bishop of Peterboro'
Death of William Stocke ..	Register of Thomas Dove, Bishop of Peterboro'
Death of Thomas Bellamy ..	Ditto
Death of Thomas Bellamy (<i>sic!</i>)	Ditto
Death of Samuel Clerke ..	Register of John Towers, Bishop of Peterboro'
.. .. .	Lambeth Augmentation Books
Death of James Williams ..	Ditto
Death of Edward Reynolds ..	Register of Richard Cumberland, Bishop of Peterboro'
Death of last incumbent ..	Ditto
Promotion of Welbore Ellis to Bishopric of Kildare ..	Ditto
Death of Richard Reynolds ..	Institution Books, Public Record Office
Death of Edward Patterson ..	Peterboro' Diocese Book
Death of Edward Lockwood ..	Register of Spencer Madan, Bishop of Peterboro'
Death of Robert William Baxter	Register of George Davys, Bishop of Peterboro'
Resignation of Havilland de Sausmarez	Register of William Connor Magee, Bishop of Peterboro'

and Master Roger de Rolfeston, acting as deputies for Bishop Hugh of Lincoln (1186-1200). In 1200 Henry, son of Peter, rector of St. Peter's, was one of the founders of St. David's Hospital, at Kingsthorpe. See APPENDIX.

III. *Thomas de Fiskerton* was a canon of Lincoln, and in that capacity witnesses numerous deeds of appropriation and ordination of vicarages between 1217 and 1220*. In the latter year he was appointed to the rectory of St. Peter's, Northampton (October 20th), and held it for two years.

IV. *Robert de Bath*. A vacancy having occurred at St. Peter's in 1222, the king, who claimed the patronage,

* Thus the ordination by Bishop Hugh Wells of the vicarage of Stanton concludes as follows:—"Dat' per manum Thome de Fiskerton Capellani, Canonici Linc. apud Linc.' XVII^o Kal. Januarii pontificatus nostri anno XI^{mo}."

nominated John de Pavilli (October 25th).^{*} The monks of St. Andrew, who had hitherto always appointed to the living, nominated Master Robert de Bath. Eventually the king gave way and allowed the Priory nominee to be instituted.[†] Robert de Bath was also rector of Cottesbrooke about the year 1240.

V. *John de Houton* was archdeacon of Northampton as well as rector of St. Peter's. On his appointment to the benefice, the pension paid to the Priory of St. Andrew out of the living was increased from six to ten marks.

VII. & VIII. *William de Windsor* was appointed to St. Peter's by Henry III. in 1266, and held the living till February, 1290-1, when he was deprived. He had apparently accepted another benefice without licence, and thus brought himself under the law which forbade pluralities (*idem Dominus Willelmus ratione pluralitatis beneficiorum prefata ecclesia privatus*).^{||} He was, however, reinstated at St. Peter's in March, but died shortly afterwards, in 1294.

IX. *Hugh de Novo Castro* was rector of Clipstone in 1270. He was chaplain to the Prince of Wales, afterwards Edward II., by whose influence, doubtless, he was appointed by the king to the rectory of St. Peter's, May, 1294.

XI. *John de Leeke*. In addition to the Rectory of St. Peter's (which he held from February, 1305-6 to 1311), John de Leeke had various other ecclesiastical preferences. In September, 1307, during a vacancy in the see of Dublin, the king granted to his clerk, John de Leeke, the precentorship of the cathedral of St. Patrick, Dublin.[‡] In January, 1307-8, his royal master presented him to the living of Denham in the diocese of Lincoln;[‡] and six months later (July 10th) to that of Great Linford.[§] He was also king's chaplain and almoner, and a canon

* Patent Rolls 6 Hen. III.—Iohannes de Pavilli habet litteras de presentacione ad ecclesiam Sancti Petri, Norhamtun que vacat et est de donacione domini regis, directas episcopo Lincolnensi. Westminster, Oct. 25.

† Register of Hugh Wells, 2nd Roll.

|| Register of Oliver Sutton, Bishop of Lincoln.

‡ Patent Rolls 1 Ed. II.

§ Patent Rolls 2 Ed. II.

of Dunkeld. In 1309 a vacancy occurred in the see of Dunkeld, and John de Leeke was chosen as bishop. On August 21st, 1309, Edward II. wrote to Pope Clement, signifying his assent to the election,* and on December 11th, a safe conduct for one year was granted to the bishop-elect, going beyond the seas on the business of his election.*

Meanwhile a prolonged dispute had been going on with regard to the see of Dublin. On Archbishop Fering's death in 1306, the Dean and Chapter of St. Patrick's made choice of their dean, whilst the Priory of Christchurch elected their prior. The dispute was still undecided at the close of 1309. At length the pope intervened, and declaring that the appointment had lapsed to him, nominated John de Leeke, the precentor of St. Patrick's, who was at that time bishop-elect of Dunkeld, in Scotland. The king approved the choice, and John de Leeke became archbishop of Dublin. In July, 1311, the king issued a mandate to Richard de Haveringes, one of the rival candidates, to hand over the temporalities of the see to the new archbishop.† De Leeke appears to have been in no hurry to enter upon the duties of his office, for in the autumn of 1311,‡ he was still on the continent attending a general Council.§ A little later he was at the Court of Rome, and on December 27th, 1311, he nominated two persons to act as his attorneys in Ireland for two years.†

In 1312 the king granted protection for two years to John de Leeke, archbishop of Dublin, "staying in England on the king's business."§

He died in the following year, so that the good people of Dublin could have seen but little of their archbishop. In 1313 he may have been in Ireland for a short time, for on May 20th the king appointed him Treasurer of the Exchequer in Dublin, and issued a mandate ordering Alexander de Bikenore to deliver to the new official the keys of the treasury.§

* Patent Rolls 3 Ed. II.

† Patent Rolls 5 Ed. II.

‡ The Council of Vienne sat from October 15th to November 1st, 1311, and again in 1312. It assumed the dignity of an Œcumenical Council. The three points proposed for discussion by the Pope were (1) the suppression of the Knights Templars, (2) the recovery of the Holy Land, (3) the reformation of manners and ecclesiastical discipline.

§ Patent Rolls 6 Ed. 2.

John de Leeke is best known, however, for the part he took in applying to the pope to secure his consent to the founding of a University in Dublin. He died before the scheme came to maturity, and was buried in Westminster Abbey.

XII. *William de Bevercote* or *Bevercotes*. In William de Bevercote, the successor of John de Leeke, the church of St. Peter had another distinguished rector. In the dual capacity of Chief Justice of the King's Bench and Chancellor of Scotland, his name is constantly appearing in the state papers relating to the reigns of Edward I., Edward II., and Edward III.

His first ecclesiastical preferment appears to have been the rectory of Sedgebrook, in the diocese of Lincoln. On October 18th, 1294, Edward I. grants protection for one year (with the clause *volumus*)† to William de Bevercote, parson, of a moiety of the church of Sedgebrook, who, like the rest of the clergy, has granted the king a moiety of his benefices and goods. In the following year (December 11th) in return for a grant of one tenth of his benefices, the king grants him protection (with clause *nolumus*†) till Michaelmas.

In 1296 and 1297, Bevercote was employed in Scotland on the king's service (as assistant to Walter de Agmodesham the chancellor) and nominated Thomas de Quynkerstaynes to act as his attorney in his absence.

In 1303 he had become rector of Tuxford in the diocese of York, and was still "constantly attendant on the king's service." Early in the following year, he suc-

† Protection was a king's writ exempting a defendant from all personal and many real suits for a year at a time. It was usually granted to one engaged on the king's service out of the realm. The last recorded instance of such a writ occurred in 1692. (*Blackstone's Commentaries*, vol. iii., 289, ed. 1836). The clause *Volumus* definitely protected a person from all suits and pleas, with certain specified exceptions. It ran as follows:—"Volumus etiam quod idem [A] interim sit quietus de omnibus placitis et querelis, exceptis placitis de dote unde nihil habet, et quare impedit, et assisis novae disseisinae, et ultimae praesentationis, et attinctis, et exceptis loquelis, quas coram justiciariis nostris itinérantibus in itineribus suis summoneri contigerit." By the clause *Nolumus* a person was specially exempted from the risk of having his horses, carts, or provender commandeered for the king's use. It ran thus:—"Nolumus etiam quod de bladis, fenis equis, carectis, cariagiis, victualibus, aut aliis bonis et catallis, ipsius, [A] contra voluntatem suam ad opus nostrum aut aliorum per baillivos seu ministros nostros aut alterius cujuscumque quicquid capiatur."

ceeded his former master as Chancellor of Scotland, and started northwards on March 7th. He reached his destination in April, and on the 13th of that month was admitted to the chancellorship. A few weeks later he received £5 11s. for his expenses on the way, the cost being reckoned at three shillings a day.*

He held office as chancellor for no less than eleven years, receiving a salary of two hundred marks per annum.† Judging from the frequent occurrence of his name in the state papers of the period, it would appear that the management of Scottish affairs was chiefly in his hands. A few extracts will show the multifarious duties he was called upon to perform:—

1304, December 8th. Letter from the king to William de Bevercote, Chancellor, about the collection of the new Custom in Scotland.‡

1306. Mandate to William de Bevercote, Chancellor, to send writs, under the Seal of Scotland, to the king's eschaetor there.§

1308, 20th August. Letter from the king as to Scottish letters patents.*

1308, 10th November. The king to William de Bevercote, as to receiving homage in king's behalf, from Patricius, son and heir of the Earl of Dunbar, on his father's decease.*

1308, December 3rd. The king to William de Bevercote as to arrears of the fee of John de Weston, Constable of the King's Castle of Forfar.†

1308, December 3rd. A writ empowering William de Bevercote, Chancellor of Scotland, to present to all benefices in the king's gift not exceeding £10 in annual value.||

* Domino Willelmo de Bevercote clerico venienti in Scociam ad mandatum regis pro quibusdam negociis regis, pro vadis, et expensis a vii. die Marcii usque xiii. diem Aprilem quo die idem dominus Willelmus admissus fuit ad officium Cancellariae in Scocia primo die computato et non ultimo, per xxxvii. dies, percipiente per diem iii. solidos per computum factum cum eodem apud Strivelyn iiij.^o die Julii.—cxi. to solidos.

† Domino Willelmo de Bevercote, cancellario Scocie, capienti per annum pro feodo suo . . . per unum annum integrum cc. Marc. [1311-12]. (200 Marks would be equivalent to £2,000 at the present value of money).

‡ Close Rolls 33 Ed. I., m. 22.

§ Patent Rolls 1306.

* Rotuli Scotie.

† Ibm. p. 612.

|| Patent Rolls 2 Ed. II. pt. i., m. 18

1309, May 16th. Letter from the king authorizing William de Bevercote to grant, under the Scottish seal, murage for a year to the burgesses of Roxburgh, on merchandise coming into the town.*

1309, May 20th. Mandate to William the Chancellor as to the admission of William de Crumbachyn to the office of coroner of Caithness.†

1312, April 30th. The king at Newcastle to William de Bevercote as to the wardenship of the lands and heir of Nigel de Penycok, granted to John de Laundeles.‡

1312, May 1st. Newcastle. The king to William the Chancellor, concerning the lands of Robert de Keth in Laudonia (taken into the king's hands on the rebellion of the said Robert) granted to William de Soules.

1313, 27th May. Westminster. The king grants at the request of King Philip of France, full power to William de Bevercote, chancellor, and John de Weston, chamberlain of Scotland, together with Robert de Umframville, Count d'Anegos, and John de l' Isle, to treat for peace with Scotland.*

1313, 6th November. The king to William de Bevercote, John de Weston, and certain burgesses of Berwick, to overhaul the fortifications of the town and castle of Berwick.†

The faithful services of the Scottish chancellor were not allowed to pass unnoticed, and as so frequently happened, it was decided to reward him at the expense of the church. Accordingly, on March 20th, 1306-7, a grant was made at the request of Margaret, the Queen Consort,‡ to William de Bevercote, giving him the first preference to churches or prebends in the king's gift, to the amount of £100 per annum.¶ The king died shortly afterwards, but the grant was renewed by his son, Edward II., on June 5th, 1309.*

In March, 1310-11, in fulfilment of his promise, the king, who was then at Berwick-on-Tweed, presented

* Rotuli Scotie p. 64a.

† Ibem. p. 65a.

‡ Ibem. p. 109b.

* Ibem. p. 112.

† Ibem. p. 113b.

‡ Margaret of France, second wife of Edward I.

¶ Patent Rolls Ed. I. (1306-7).

* Patent Rolls 2 Ed. II.

Bevercote to the rectory of St. Peter's, Northampton.* At that time he was already rector of Sedgebrook in the diocese of Lincoln (value £10) and of Tuxford in that of York, but resigned Sedgebrook, and obtained a dispensation from Pope Clement V. to hold St. Peter's and Tuxford together. Their joint incomes are stated in the dispensation to have amounted to £40 per annum.†

In 1312, his salary as chancellor of Scotland was considerably in arrears, and on April 12th the king assigned him an annual payment of £43 at the exchequer out of the Templars' church of Marholm, in the county of Nottingham, until he had been fully satisfied in the sum of £185 12s. due to him for arrears of his fee of 200 marks a year.‡

In 1314 (September 18th), the king, taking advantage of a vacancy in the see of York, presented Bevercote to the prebend of Rampton in the church of St. Mary, Southwell.* The appointment appears to have aroused considerable opposition. Two days later (September 20th), an order was issued by the king that all persons attempting to disturb Bevercote were to be arrested and detained in prison till further order;* and on May 1st, 1316, a commission of oyer and terminer was issued to John de Insula and John de Doncastre, on the complaint of William de Bevercote, that notwithstanding that the king had recovered the presentation to the prebend of Rampton against the Archbishop of York, and had presented him (Bevercote) to the said prebend, certain evil doers after that judgment and before Bevercote took possession, entered the close of the prebend, felled the trees, broke the houses, and carried away the timber and trees.

The dispute ended, as so frequently happened in those days, in an appeal to Rome. The king retaliated by outlawing the appellant. The matter was not finally settled till the first year of the next reign, when a pardon was granted (February 15th) to George de Solario, of Ivrea, prebendary of Bannebury in the church of St. Mary, Lincoln, who had been outlawed for non-appear-

* Patent Rolls 4 Ed. II., pt. 2.

† Calendar of Papal Registers, ii., 100-101.

‡ Patent Rolls 5 Ed. II.

* Patent Rolls 8 Ed. II.

ance before the justices of King's Bench to satisfy the late king of a ransom, for having drawn William de Bevercote, prebendary of Rampton, before the Court of Rome touching the advowson of the said prebend of Rampton granted to the said William by the king.*

In 1315 Bevercote's connection with Scotland appears to have ceased for a time. After the death of Edward I. the English power in Scotland gradually declined. In 1312 Perth was captured by Robert Bruce, and in the following year Edinburgh and Stirling shared the same fate. In 1314 the English forces were totally defeated at Bannockburn, and in the following year the Scots ravaged Northumberland and laid siege to Berwick-on-Tweed. It was eventually captured, and though the English did their utmost to re-capture it, their efforts were unavailing. As Scotland was thus for the time being irrevocably lost, the services of William de Bevercote were no longer required as chancellor, and we find him acting in 1315 (August) and 1316 in conjunction with Henry le Scrope as a justice of King's Bench.†

In the latter year he applied to the Exchequer for the payment of the arrears of his salary as Chancellor of Scotland, amounting in all to £478 2s. 8½d., of which only £43 had as yet been paid.‡

In 1329, Robert Bruce (whom the English had reluctantly acknowledged as king of Scotland) died, leaving his throne to David Bruce, a boy of eight years. A civil war was the inevitable result. The English favoured Bruce's rival, Balliol, and an army was sent to assist him. The defeat of the Scots at Halidon Hill led to the fall of the important fortress of Berwick-on-Tweed, the one part of Edward's conquest which has ever since remained to the English crown. "Fragment as it was, it was viewed legally as representing the realm of which it had once formed a part. As Scotland, it had its chancellor, chamberlain, and other officers of state, and the peculiar heading of Acts of Parliament enacted for England and 'the town of Berwick-on-Tweed' still preserves the memory of its peculiar position."*

* Patent Rolls 1 Ed. III.

† Patent Rolls 9 and 10 Ed. II.

‡ Tower Miscell. Rolls No. 459.

* Green's *Short History of the English People* p. 209.

The first to receive the office of chancellor of Berwick was William de Bevercote, the former chancellor of Scotland. He was appointed by the king (Edward III.) November 12th, 1333, and on the following day an order was sent to the chamberlain of Berwick to provide victuals for the new chancellor, and twenty marks in money for his present use.*

In March, 1333-4, the king writes to the chancellor, and to Henry Percy, warden of the castle of Berwick, ordering them to make inquiries as to whether certain lands should be restored.†

A few months later (July 15th, 1334) the king constituted Bevercote chancellor over all the provinces of Scotland, which Edward Balliol (the new Scottish king) had ceded to him. He did not long enjoy the office, for in the following year (October 15th, 1335) Edward III. appointed Thomas de Bury both chancellor and chamberlain of Berwick and other lands beyond the Tweed, and ordered William de Bevercote, late chancellor, and John de Weston, late chamberlain, to hand over to their successor the rolls of inquisitions and other memoranda of their respective offices.‡

Up to this time the parishioners of St. Peter's could have seen but little of their rector, for when not in Scotland, he seems to have been almost continually employed on the king's business. Possibly his retirement from public life in 1335, enabled Bevercote to devote the remaining years of his life to promoting the spiritual welfare of his flock.

His relations with his neighbours of the powerful Priory of St. Andrew, Northampton, were at one time considerably strained. In 1330, an action was brought against him by the Prior and Convent for 300 marks—arrears of the annual pension of 10 marks payable by the Rector of St. Peter for the time being, to the Priory. When the case came on, Bevercote did not appear. An order was accordingly given to the Sheriff to attach Henry, bishop of Lincoln, and unless he produced the defendant (Bevercote), to distrain on his lands. The trial was fixed for the Tuesday after the feast of the

* Rotuli Scotie pp. 259-60.

† Ibm. p. 261.

‡ Ibm. p. 384a.

Ascension, but it was eventually adjourned till the Monday after All Saints' Day. The case was then tried by Geoffrey le Scrope and other itinerant Justices at Northampton.† The result of the trial is not recorded, but there is little doubt that the verdict was in favour of the monks, for as late as the sixteenth century the pension of 10 marks continued to be paid by the Rectors of St. Peter to the Priory. Considerable light is thrown by this case, on the history of the endowments of St. Peter, and a full abstract will be found in the subsequent chapter on Patrons and Endowments.

Bevercote held the rectory of St. Peter's till 1347, when he was succeeded by Richard Aunsel.

XIV. *William de Boulge*. A priest of this name was vicar of Slipton in the middle of the fourteenth century, but died or resigned in 1361.

XIX. *John Verney* was appointed to the vicarage of Moulton, March 29th, 1419. Six years later, on the resignation of Thomas Morton, he was appointed (February 12th, 1424-5) to the Rectory of St. Peter's. In 1428 he exchanged benefices with Robert Fitzhugh, prebendary of Handesacre, in the church of Lichfield.

XX. *Robert Fitzhugh* was the third son of Henry, Lord Fitzhugh, and was educated at King's Hall, Cambridge, of which he became master, July 6th, 1424, and in the same year was appointed to the chancellorship of the University. Previously to this, though only in minor orders, he had received many lucrative ecclesiastical preferments. In 1401 the Prior and Convent of Canterbury appointed him to the rectory of St. Leonard's, Eastcheap, which he afterwards exchanged for a canonry in Lismore cathedral. Shortly afterwards he secured a canonry in Lincoln Cathedral. In 1417 he was ordained sub-deacon by the Bishop of Ely, and deacon in the following year. In 1418 he became a canon of York, and on July 10th, 1419, exchanged his Lincoln prebend for the archdeaconry of Northampton. On August 4th of the same year, the prebendal stall of Aylesbury was added to his other preferments.

As chancellor of Cambridge, Fitzhugh delivered an

† Assize Roll (3 Edward III.) No. 633, Memb. 168 dorso; also Assize Roll No. 629, Memb. 161, and Roll 633, Memb. 164.

eloquent Latin oration before Convocation, in which he proposed as a remedy for the great decrease of students, that the richer benefices of the Church of England should, for a limited period, be bestowed only on graduates of either of the Universities. This measure was actually adopted a few years later by Archbishop Chichele, in the Convocation of 1438.

In 1428 Fitzhugh became rector of St. Peter's, Northampton, and held the living till 1432.

He was frequently absent from England on diplomatic business in Germany and elsewhere. In 1429 he was ambassador to Rome and Venice, and while at the Papal Court, was promoted to the bishopric of London, Bishop Gray being translated to Lincoln to make room for him. He was consecrated at Foligno, September 16th, 1431. In 1434 he was one of the representatives of the English Church at the Council of Basle. Letters of safe conduct for a year were granted to him May 8th, and permission to take with him jewels and plate to the value of 2,000 marks. His allowance was to be at the rate of 500 marks per annum, paid daily.

During his stay at Basle he was elected to the see of Ely (1435). He died on his way home, probably at St. Osyth's, Essex, January 15th, 1435-6. He was buried in his own cathedral of St. Paul's, near the high altar, and the spot was marked by a fine brass, on which the bishop was shewn in full pontificals, with his right hand raised in benediction, and in his left hand a crozier. His epitaph ran as follows :—

Nobilis antistes Robertus Lundoniensis Filius Hugonis, hic requiescit : honor Doctorum, flos Pontificum, quem postulat Ely, Romae Basilicae regia facta refert. Plangit eum Papa, Rex, Grex, sua natio tota, exera gens si quae noveret ulla pium, Gemma pudicitiae, spectrum pietatis, honoris Famaque justitiae formula juris erat.

By his will, dated at Dover, he bequeathed £12 towards the erection of the schools at Cambridge, and all his pontificals to St. Paul's, except the ring given him by the Venetians, which he had already placed upon the shrine of St. Erkenwald.*

XXI. *William Okeburn* was rector of St. Peter's from 1431-2 to 1433. He then exchanged with John Smyth, rector of Dovelton in the diocese of Exeter.

* *Dictionary of National Biography*, xix. 177.

By his will,† dated July 30th, 1451 (proved August 25th, 1455), he leaves his body to be buried in the church of St. Katharine next the Tower.

To the fabric of that church he gives 6s. 8d.

To the brethren of the college of Westbury in the county of Gloucestershire, all his brass pots, dishes, etc.

To the said college, one missal and one pair of vestments and his medical writing (*medicinalem scriptum*) in English, which was in the possession of the abbot of St. Augustine..

To the same college the Lenten sermons of Januensis (*Januensem opere Quadragesimali*)* in one volume.

"To the master of Gauntes† one goblet of silver, and I remit to him 20s. which he owes me, on condition that he shall have my obit celebrated among his co-brothers, the master himself receiving 12d., each brother 6d., and each clerk 2d., and that the said master shall have celebrated as soon as he can three trentals in his confraternity, under the supervision of Master William Sutton, rector of St. Werburgh."

He bequeaths to the new library to be built at Bristol, "Parisien"‡ in two volumes, to be delivered by the said rector.

To the library of the University of Oxford he leaves a book of Aristotle's Ethics and Politics.

To the rector of St. Werburgh his lined hood.

To the rector of St. Peter of Marlborough his grey gown with the hood.

To each nun of St. Mary Magdalen,|| 6d.

† P.C.C. Stokton, 3.

* There was a copy of this book in the monastic library at Durham entered as *Sermones Januensis qui vocantur opus quadragesimali* (*Catalogi veteres librorum Eccl: Cath: Dvnelm*, Surtees Society, 1838, p. 75). The Bristol City Reference Library possesses another copy containing addresses on the various gospels in Lent. It formerly belonged to Glastonbury Abbey, and still bears the inscription *Liber monasterii beate Marie Glastonie*. Januensis designates Jacobus de Voragine, Archbishop of Genoa (Janua) 1292-98, a well known ecclesiastical writer.

† "The Hospital of Gaunts," usually called "Gaunts," was a famous Bristol establishment founded by Maurice de Gaunt, and dedicated to St. Mary and St. Mark. It is said to have relieved one hundred poor daily. The chapel is still extant.

‡ Parisien may possibly refer to Willelmus Parisiensis, author of *De fide et legibus*, and of *Summa de Viciis*.

|| The Hospital of St. Mary Magdalen, Bristol, was in charge of sisters and a chaplain.

To each chaplain of Westbury, 6d.

To each clerk 2d. for performing his exequies.

XXV. *Robert Prudde* was appointed to the rectory of Cottesbrook, in September, 1451. In 1476 he became rector of St. Peter's, and held the living till his death in 1486.

XXVII. *Robert Hundesworth* held the living from 1493 to 1503. In the latter year he resigned on condition that he should receive an annual pension of ten marks.

XXIX. *Edmund Collerton*. In 1507 the King (the mastership of St. Katharine's being vacant) presented Edmund Collerton to St. Peter's. After an incumbency of seven years, he retired on a pension of £8.

XXX. *Robert Bright* was appointed to the rectory of St. Peter's in 1514, and held it till his death in 1533-4. From April 22nd, 1532, he was also rector of Aynho, Northamptonshire.

XXXI. *William Bretteyn* was admitted to Doctors' Commons, April 25th, 1518.* He was rector of St. Peter's from 1534 till his death in 1552. His will, which was proved in July of that year, is at Somerset House, and shows that in addition to the Rectory of St. Peter's, he held, at the time of his death, numerous other preferments. It reads as follows :—

In dei nomine, Amen. This is the last testament and will of Willm. Brettayn preste and one of the prebendaries of Westminster made and wrytten the xth daye of July anno Edwardi sexti quinto as here foloweth. Inprimis I bequeathe my soule to Almightye God, humble beseeching hym to judge me not after his justice but after his greate mercie, and my bodye to the earthe and there to be buried, whereas it shall please myne executours under wrytten whom I moste hartely desire to see this my laste testament and will fulfilled and performed, as my onely trust is in theym, and as they wolde answer before God for the true ministring of the same. And of my money, goodes, and substance whiche I have nowe in my possessiones, I will that myne executours under wrytten give and deliver or cause to be delyvered to the churchwardens of my benefice of Aylton in Huntingdonschire foure poundes in money to be given to my poore neighbors of the same parishe. Item foure poundes likewise to be distributed at my benefice of Toft in lincolnshire. Also four poundes to be distributed in a like maner at my benefice of Sainct Peter in Northampton and unto the chappels annexed unto the same [Upton and Kingthorpe]. Also at my prebende at Liddington in Rutlandeshier foure pounds like-

* Dr. Charles Coote's *Sketches of the Lives and Characters of Eminent English Civilians*, 1804, p. 15.

wise to be distributed. Item at my benefice at Est Grensted in Sussex foure poundes in like maner to be distributed ther to my poore and lovinge neighbors. Also I give and bequeathe to the poore people of Westminster foure poundes in money to be delyvered to the churchwardens of the same parishe to thuse of the poore folke. Item I will that after my deathe every Sondaie (*sic.*) in the weke for the space of one moneth the churchwardens of Seynt Margetts shall receyve of my executours every wyke on the Sondaie xx^{s.} to thuse of poore folke to be given unto them in ye churchyard of Seynt Margett's betwixt Mattenes and tholly Comunion. and this to be done without delay. And I give to the churchwardens for ther labore ijs. apece.

After several bequests to relatives and servants, he leaves

To my freinde Godlocke gospeller in the church of Westminster my beste gowne lyned with damaske also my best jacket of chamblet. . . Also I give to every prebendary present at my buryall vis. viiid. and to Mr. Deane, yf he be there presente xs. and to every petticanon presente at my buryall iijs. iiijd. and to every clerke presente at my buryall ijs. viiid. And this money to be paide to theym when the comunion is ended. Item to bedemen presente at my buryall to every one xijd. Also to every one of the bell Ringers presente at my buryall xiid. of this my last will and testament I ordeyne and make Mr. Thomas Argall of Ive Lane and Mr. Langeley goldsmith in Chepeside dwelling at the signe of Adam and Eve my executours to dispose my goods truly as I have put them in trust. And I give to eche of them for their labour fyve poundes in money desiring theym most hartely as my trust is in theym to take upon them to be myn executours and not to refuse the same as my trust ys in theym. And my supervisor Mr. Thomas Allen parson of Stevenage, and he to have for his labor xls. Willm Bretten manu propria of whose soule Jesu have marcie.

P. C. C. Powell. F 20.

Proved July 28th, 1552.

XXXII. *Edmund Davye* was rector of St. Peter's from 1552 till his death in 1559. A copy of his will is in the Northampton Probate Office. It is dated October 28th, 1559, and was proved December 5th of the same year. He leaves "unto Mr. Vicar of St. Pulcres one prestes cape and my sarcenett tippett." He desires his "bodie to be buried in the chapell of the church of St. Peter's aforesaid."

XXXIII. *William Rote*. In a return of churches, vicars, etc., in the diocese of Peterborough, made in 1561, occurs the following :—"Northampton, St. Peter. William Rott, Clerk: Rector: no degree: Priest: Learned: resides there: *non hospitalis est*: does not preach: has no other benefice."*

* Bridges' MSS. in Bodleian. Copied from a Corpus Christi College Camb. MS.

His will is dated May 15th, 1562, and contains the following provisions :—His body is to be buried “wthin the chauncell of St. Peter’s.” “Unto saynt Thomas beade Howse in Northampton, xx^d. Item to saynt John’s bead Howse” “I bequethe to the parichis of St. Peters, St. Maryes and Kingsthorppe to every poore body in everye of these pariches a i^d. a howsse at the discretion of Mary my wife.”

XXXIV. *Richard Burdsall* was vicar of Weekley from 1517 to 1518; of Preston Deanery from 1520-30; master of St. John’s Hospital, Northampton, from 1530 till his resignation in 1544; vicar of St. Michael’s, Northampton, 1544; rector of St. Peter’s, 1563 to 1576, when he resigned the living. A priest of the same name (possibly a son) was vicar of Rothersthorpe from 1591 till February, 1613-14.

XXXV. *William Nowell* was rector of St. Peter’s from January 12th, 1576-7 till 1590, when he resigned. He is probably identical with the William Nowell who was instituted to “the perpetual vicarage of the parish church of Hellydon” on presentation of the king (by lapse) on October 15th, 1607. In his will, dated May 3rd, 1624, he mentions two sons—Edward and Benjamin, and three married daughters—Katharine Hickman, Audrie Cleyver, and Mary Heire, to each of whom he bequeaths twelve pence. The residue of his property he leaves to be equally divided between his wife Margerie and his two unmarried daughters, Sara and Elizabeth. He was buried at Helidon May 5th, 1624, having “been vicar of Hellydon [17 years] and minister of the parishe of Catesbye 44 yeares.”*

XXXVI. *William Stocke* was a native of Herefordshire, and was educated at Brasenose College, Oxford. He took the degree of B.A., 1548; M.A., 1551-2; B.D., March 1559-60; D.D., 1574. He was Elton fellow of Brasenose 1547-1557; First Principal of Gloucester Hall, 1560-3; President of St. John’s College, 1563-4; and again Principal of Gloucester Hall 1564-74. He applied for license to preach 1575. He was vicar of Sherborne, Gloucestershire, 1554, and of Minety, Wilts,

* Helidon Parish Register

1556; canon of Wells, 1560; rector of Marston Sicca, Gloucestershire, 1560; rector of Crick, Northamptonshire, 1561; canon of Brecon, 1568; rector of Ilmington, Warwickshire, 1568; of Feckenham, Suffolk, 1577; of Idlicote, Warwickshire, 1583, and rector of St. Peter's, Northampton, 1591 till his death in 1602.*

XXXVII. *Thomas Bellamy* of Middlesex, gentleman, matriculated at Christchurch, Oxford, November 23rd, 1581, aged 11. He is described as "scholaris mri Wodson." He is very possibly identical with Thomas Bellamy, rector of St. Peter's, but if this is the case, he does not appear to have ever taken his degree at Oxford.

XXXVIII. *John Cocke* was a native of Middlesex, and was educated at the university of Louvain, where he took the B.A. degree. He was incorporated at Cambridge in 1566 and "commenced" M.A. 1568. He was elected to a fellowship at St. John's College, on April 6th, 1571, and four years later proceeded to the degree of B.D. At the end of 1575 he gave great offence to the master of St. John's by certain reflections which he had made upon him in a common-place in the college. The master complained of him to Lord Burghley. Doctors Hawford, Goad, and Whitgift were called in to appease the quarrel, and Bishop Cox, of Ely, the visitor of the college, ordered Mr. Cocke to retract. Cocke, who appears to have been supported by many of the fellows of St. John's, took no notice of the order. Eventually Lord Burghley prescribed a speech which he was to read. He read it accordingly, but the master complained that he made matters worse by his observations, and that since his return to the college, he was "rather more unquiet than amended." The dispute was still unsettled in May, 1576, for on the 30th of that month Cocke wrote a Latin letter to Lord Burghley in answer to the accusations made against him.†

In 1607 he was appointed to the rectory of St. Peter's, Northampton, by the executors of Thomas Bellamy, late rector. He was duly instituted, but shortly afterwards an action was brought against him by Francis

* Foster's *Alumni Oxonienses*.

† Domestic State Papers, Jan. 20th, March 11th, and May 30th, 1576.

Morgan, of Kingsthorpe, who sought to eject him on the ground that he (Francis) was the patron of the living, and had never granted to Thomas Bellamy or his executors the right of presentation. It was stated, moreover, that Cocke had never read the thirty-nine articles as the law required, and that on that ground also the living was void. The case appears to have been decided in favour of Francis Morgan, and Cocke either resigned or was deprived of the living.*

John Cocke was the author of:—

(1) "Words uttered before his beginnings to certain exercises as well of Common Place, so called, as other his readings intended by him to answer a statute of St. John's College *de Lectione Biblii*, what time he took to read the epistle to the Hebrews."

(2) Latin Letters to Lord Burghley.†

XXXIX. *Dr. Samuel Clerke* was a younger son of Edward Clerke, of Willoughby, co. Warwick, at which place his family had been settled for several centuries, as tenants of Magdalen College, Oxford. He was born December 14th, 1582, and educated at Magdalen College, Oxford, where he matriculated July 4th, 1600. He took the B.A. degree from Magdalen Hall, December 15th, 1603; M.A., January 29th, 1606-7; and B.D. and D.D. as a grand compounder, June 13th, 1616, being at that time chaplain to Prince Charles.

In 1608 Dr. Clerke became rector of St. Peter's, on the presentation of Francis Morgan, of Kingsthorpe; and in 1614 was appointed to the rectory of Winwick, which he held, conjointly with St. Peter's, till his death in 1641. In 1620 he received a further piece of preferment—the mastership of Wigston's Hospital, Leicester.

As was perhaps natural in a royal chaplain, Dr. Clerke was an ardent supporter of King Charles and Archbishop Laud in their attempt to introduce some measure of decency and uniformity in the services of the English church. In 1637, in conjunction with Dr. Robert Sybthorpe, Clerke was appointed commissioner for the correction of abuses in the diocese of Peter-

* For further particulars of this lawsuit see under "Patrons."

† Cooper's *Athenae Cantabrigienses*, ii., 445.

borough. To his work in that capacity we have already referred (pp. 36-38).

With the assembling of the Long Parliament (November, 1640) and the consequent fall of Laud, the fortunes of Dr. Clerke began to wane. As has been already stated, an action was brought against him December 22nd, 1640, for the part he had taken in supporting the Laudian reforms, and as was only to be expected at that juncture, the case went against him.

Two days later (December 24th) a more serious accusation was brought against him—that of embezzling the funds of Wigston's Hospital.

"1640, December 24th. Petition of William Rowse against Dr. Clerke, parson of Kingsthorpe, Upton, and St. Peter's, Northampton, etc., complains of injustice and oppression practised by him as chaplain and principal feoffee in trust of the new hospital at Leicester, toward the tenant and inmates thereof."*

The specific charge against him was that he had received bribes for admitting pensioners into the hospital, and also that he had misappropriated the hospital funds. The latter charge appears to have been to a certain extent true, for he admitted having retained a considerable sum of money belonging to the hospital in his own hands, but promised to refund it.†

It is probable that the worry entailed by these proceedings hastened his end, for Dr. Clerke died a few weeks later, in March, 1640-1.

A contemporary writer, deploring the poverty of the clergy in Northamptonshire, says:—"I doe not know any in the Diocesse that is able to leave one hundred pound, nor scarce fiftie pounds to his children in land, excepting Dr. Clerke, who having been king's chaplain twenty years, hath perhaps gotten something."‡

In addition to performing his ecclesiastical duties, Dr. Clerke was a justice of the peace, and in that capacity took an active part in the suppression of the plague in 1638.

He was twice married—first to Margaret, daughter of

* Lords' Journals iv. 117.

† Nichols' *History of Leicestershire* i., pt. 2.

‡ *A Certificate from Northamptonshire of Pluralities, etc.* 1641.

[illegible]

Journal of Management Studies, 19(1), 67-80.

1. $\frac{1}{2} \times 100 = 50$

1. The first group of people who are not in the labor force are those who are not in the labor force because they are not in the labor force.

Figure 1 illustrates the stages of chick development from fertilization to hatching. The sequence consists of 12 drawings arranged vertically. The top drawing shows a single cell. Subsequent drawings show the formation of the blastoderm, the appearance of the yolk sac, and the development of the embryo's body. The final drawing at the bottom shows a fully formed chick with a beak and legs, ready to hatch from the egg.

CLERKE OF WILLOUGHBY, KINGSTHORPE, AND WATFORD.

ROBERT CLERKE, = ELIZABETH CLERK,

Of Willoughby, co. Warwick.

d. of Clerk of the Were.

MAUD (2) = HENRY CLERKE = (1) JOAN

Of Willoughby,
born 1530.

JEROME = MARGARET
CLERKE DORMER
of Wil- bar Nov.
loughby, 2nd, 1639, at
Councillor Willoughby.
at Law,
died 1624

MARY = EDWARD
CLERKE
died Nov.,
1631

GEORGE
CLERKE,
of Willoughby,
died s.p.

..... = CLEMENT CLERKE,
daughter of Thomas
Clerke, of Willoughby,
co. Warwick.
born Jan., 1547.

SIR GEORGE CLERKE, Knt., of Watford,
co. Northants, born Sept. 4th, 1588,
died January 30th, 1648-9 M.M.

CLERKES of Watford and Launde Abbey.

CLERKES of Willoughby
and Guilsborough.

1 WILLIAM CLERKE,
eldest son,
born Oct. 18th, 1574.

2 HENRY CLERKE,
of Ulcombe and
Rochester, co. Kent,
serjeant-at-law.

3 SAMUEL CLERKE,
of Kingsthorpe, D.D.,
born Dec 14th, 1582,
died March, 1640-1.

MARGARET (1) = DR. SAMUEL CLERKE = (2) KATHARINE SYMPSON
d. of William Peyto, of
Chesterton, co. Warwick, Esq.
buried at Kingsthorpe
February 9th, 1633 4

of Kingsthorpe,
co. Northampton, D.D.
born December 14th, 1582,
died March, 1641.

Of Christ Church, Canterbury,
widow, married September 13th,
1635, in Canterbury Cathedral.

KATHARINE,
died 30th May,
at Kingsthorpe.
Sir Richard
Hastford, one of the
Barons of the
Exchequer, and Lord
Chief Justice of
the Common Pleas,
died June 1st,
1608.
Sir Richard died
Nov. 17th, and was
buried there
February 28th,
1679-80.

ELEANOR,
married 11th
September,
1634, at
Kingsthorpe.
to
Dr. W.
Barkitt,
rector of
Gayton.

ELIZABETH,
baptized Oct.
12th, 1617,
married at
Kingsthorpe,
Sept 28th,
1637, to
Samuel,
eldest son of
Samuel Broad,
co. Gloucester,
by his wife,
Frances Drope,
of Aynhoe.

SIR SAMUEL
CLERKE,
of West Haddon,
Knt., one of His
Majesty's High Court
of Chancery
baptized Mar. 22nd,
1618-9, buried May
24th, 1688, at West
Haddon. Executor
to his father's will,
married May 5th,
1665, at Brington, to
Elizabeth Breton, of
Norton, who was
buried at Norton-by-
Daventry, Feb. 20th,
1704-5.

WILLIAM,
baptized
May 2nd,
1620
A merchant
residing in
the Canary
Islands in
1681.
Married.

MARY
baptized
Feb. 29th.
1621-2.
married
Daniel
Goldsmith,
of
Campton,
Beds.

GEORGE,
baptized
Oct. 26th.
1624, a
London
merchant.
married
..... Parker.

MARGARET,
baptized
February 8th,
1626-7,
married
Dr Fulham,
one of the
prebendaries
of Windsor.

JANE,
baptized
Nov. 2nd,
1630,
married
John
Wright,
of
Brixworth.

SAMUEL.
JOHN.
EDWARD.
JOHN.
THOMAS.
Died young.

1 KATHARINE, bapt. June 29th, 1637.
2 EDWARD, bapt. Nov. 13th, 1638,
buried Dec. 14th, 1638.
3 SAMUEL, bapt. June 18th, 1640,
buried June 20th, 1640.

William Peyto, of Chesterton, Warwickshire, by whom he had fourteen children.

(1) His eldest son, Sir Samuel Clerke, Knt., was one of the masters in the High Court of Chancery, and was lord of the manor of West Haddon, where he was buried May 24th, 1688.*

(2) One of Dr. Clerke's daughters—Katharine—married Sir Richard Rainsford, Chief Justice of the King's Bench, to whose memory there is a monument in Dallington Church, Northamptonshire.†

Mrs. Clerke died February, 1633-4, and was buried at Kingsthorpe.

In 1635 Dr. Clerke was married to his second wife—Katharine Sympson—in Canterbury Cathedral.‡ By her he had three children, all of whom appear to have died in childhood. The parish registers of Kingsthorpe contain frequent references to the baptisms, marriages, and burials of Dr. Clerke's large family.

Foster, in his *Alumni Oxonienses* has apparently confused the rector of St. Peter's with his cousin and namesake, Dr. Samuel Clerke, of London, who, unlike his Northamptonshire relative, held strongly Puritan views. Another cousin of Dr. Clerke settled at Watford, Northamptonshire, and became the ancestor of a line of Northamptonshire squires—the Clerkes of Watford.

Dr. Clerke's will has been lost, but the interesting minute book of "The committee for sequestrations sitting at Northampton for the Parliament, 1644," recently presented to the Northampton Free Library, contains the following extract from it:—

Samuell Clerke of Kingesthorpe in the county of Northton Doctor of Divinity by his last will and Testam^t dated 5^{to} Martii 16^{to} Car. 1640

* The following is the entry in the parish register of West Haddon:—"1688 Sr Samuel Clerke K^{nt} the husbände of the Lady Elizabeth Clerke was buried the xxiiij. day of May."

† There is a fine portrait of Sir Richard Rainsford at Lincoln's Inn, and the society also possesses a large silver cup with two handles on which are engraved his arms and the following inscription:—*Hoc Pignus Amoris Dicaui Ricardus Rainsford Mil. Capitalis Justiciarius De Banco Regis, Hospitio Lincolniensi Matri Suae Semper Colendae 1677*o.

‡ In the marriage licence which is dated September 2nd, 1635, the bridegroom is described as "Samuel Clerke, D.D., widower of Kingsthorpe," and the bride as "Katharine Sympson, of the Precincts of Christ Church, Canterbury, Wydow." The marriage took place next day.—*Northamptonshire Notes and Queries*, 1892, p. 57.

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(whereof he makes Samuel Clerke his sonne and Rich. Rainsford, Esqre executors) doth for the making of the sd executors ready to performe the payment of debts and legacies give and grante unto his sd executors and their ass^s all his estate and interest wch he had and held from Christ Church in Oxford of the severall closes and pastures lying and being in Thorpe in the parish of Norton neare Daventrey, and all those groundes and pastures lying in the parish of Welton in the said county, to be sold and disposed of to the uses abovesaid, namely, for the paymt of his debts and legacies.

XL. *Robert Hill* was instituted to the rectory of St. Peter's, April 17th, 1641, on the presentation of Henry Montague, Esq., Master of the Hospital of St. Katharine. He took the Solemn League and Covenant in 1645, and was still living in 1650. The Kingsthorpe parish register records the burial on December 17th, 1650 of "Mrs. Joane Hill, ye wife of Robert Hill, rector." The mutilated inscription mentioned by Bridges in his history of Northamptonshire, probably refers to her, and not to her husband, for there is no record of his burial either at Kingsthorpe or St. Peter's.

The Kingsthorpe parish registers record the baptism of six children of Robert and Joane Hill :—John, 1644 ; Katharine, 1645 ; Robert, 1647 ; William and Mabel (twins) 1648 ; Joane, 1649. William and Mabel were buried in June, 1648.

XLI. *James Williams*. In the Augmentation Books in the Lambeth Palace Library occurs the following reference to this rector :—

St. Peter's in Northton.

The Commissioners appointed by an ordinance etc., doe, in pursuance of the said ordinance, approve of Mr. James Williams, minister of the gospell att St. Peter's in Northton to bee a person qualified etc. in testimony whereof they have caused etc.

Dated att Whitehall the one and twentieth day of February, 1654.

XLII. *Edward Reynolds*, was the son of Edward Reynolds, bishop of Norwich, and Mary his wife, daughter of Dr. John Harding, president of Magdalen College, Oxford. He matriculated at Merton College, Oxford, but was afterwards elected to a demyship at Magdalen, 1648. He proceeded B.A. March 14th, 1649-50, and M.A. June 28th, 1652. He was elected to a fellowship in 1650, but was ejected in 1660. In 1657 he was incorporated at Cambridge. In the following year he was appointed to the rectory of St. Peter's, Northampton, and held it for

JOHN CONANT, D.D., = ELIZABETH REYNOLDS,
 Archdeacon of Norfolk, prebend of
 St. Worcester, and vicar of All Saints,
 Northampton. Born October 18th,
 1608, died March 12th, 1693-4
 Buried in All Saints.

EDWARD LEONARD REY VOW,
 of eldest son of
 C. Thomas Vow,
 Oxford Hallaton, co.
 of Leicester.
 He buried there
 bapt. May 3rd, 1709,
 24th, aged 45.
 King M.I.
 He married
 secondly
 Martha, d. of
 Richd Butler,
 of Preston
 Capes, in 1697,
 and had issue.

ELIZABETH REYNOLDS,
 baptized
 June 23rd,
 1663, at
 Kingsthorpe,
 married Nov.
 6th, 1690, at
 Kingsthorpe.
 (1st wife.)

DOROTHEA REYNOLDS,
 baptized June
 19th, 1666,
 at
 Kingsthorpe.

HENRY BARWELL,
 of
 Lyon's Inn,
 gent.

SARAH, REYNOLDS,
 baptized
 October 23rd,
 1667, at
 Kingsthorpe,
 married March
 29th, 1692, at
 Kingsthorpe.

REYNOLDS, OF KINGSTHORPE AND NORTHAMPTON.

AUGUSTINE REYNOLDS, = BRIDGET
a merchant in Southampton.

DR EDWARD REYNOLDS, = MARY HARDING,
Lord Bishop of Norwich, born
November, 1599, died July 28th, 1676.
Vicar of All Saints, Northampton,
1628 to 1629,
Rector of Braunston, 1631 to 1661
daughter of Dr. John Harding,
chaplain to Queen Elizabeth, and
President of Magdalen College,
Oxford, died September 27th,
buried October 2nd, 1683, at St.
Peter's, Northampton.
(For Harding Pedigree see Appendix)

EDWARD REYNOLDS, D.D., = FRANCES ALSTON,
deacon of Norfolk, and rector of
Peter's, Northampton, and Kings-
thorpe, and prebend of Worcester,
died May 27th, 1630, died June 28th,
died July 1st, 1698, at Kingsthorpe.
M.I.
daughter of John Alston, of Pavenham,
co. Bedford, Esq.
died at Marston, buried September
17th, 1722, at Kingsthorpe.

THOMAS GIBBES, = MARY REYNOLDS,
Rector of Ladbrooke, co. Warwick
baptized September 16th, 1628, at
All Saints,
married October 26th, 1647, at
Braunston, co Northampton.

JOHN CONANT, D.D., = ELIZABETH REYNOLDS,
Archdeacon of Norfolk, prebend of
Worcester, and vicar of All Saints,
Northampton. Born October 18th,
1608, died March 12th, 1693-4
Buried in All Saints.
married Aug 14th, 1651, at Braunston.

WARD
NOLDS,
Trinity
college,
ford, and
the Middle
emple,
ized Nov.
, 1664, at
gsthorpe.

HANNAH
HALFORD,
only daughter
and heiress of
Stephen
Halford, of
Newhouse,
in parish of
Meryvale, co.
Warwick,
about 20 in
1687, married
Jan. 4th,
1687-8, at
Sheepy, co.
Leicester.
(Kingsthorpe
Register.)

JOHN,
baptized
Dec. 6th,
1669 at
Kings-
thorpe,
died
Sept 11th,
buried
there Sept
12th, 1688,
M.I.

THOMAS,
baptized
August 6th,
1671 at
Kingsthorpe.

JOSHUA,
baptized
January 11th,
1673-4, at
Kingsthorpe,
died May
16th, buried
there May
18th, 1674.
M.I.

JOSHUA,
baptized
March 11th,
1674-5, at
Kingsthorpe,

ROBERT,
baptized
February
17th,
1676-7,
at
Kingsthorpe,
buried there
February
24th,
1676-7

HENRY,
baptized
April 14th,
1680, at
Kingsthorpe,
buried there
the same
day.

ROBERT
BRETON,
Of Teeton, in parish
of Ravensthorpe,
second son of
Fraocis Breton,
baptized May 2nd,
1656, at
Ravensthorpe,
barrister-at-law,
deputy recorder of
Northampton.
buried Jan 12th,
1714-5, at
Ravensthorpe

MARY
REYNOLDS,
born and baptized
June 26th, 1660,
in London
(Kingsthorpe
Register),
married Sept
24th, 1683, at
Kingsthorpe,
died Jan. 22nd,
buried Jan. 25th,
1708-9, at
Ravensthorpe.
M.I.

THOMAS
BRETON,
of
Culworth,
third son
of
Francis
Breton,
of Teeton,
in 1685 of
Kettering

FRANCES
REYNOLDS,
baptized Oct.
9th, 1661,
at
Kingsthorpe,
married June
18th, 1685, at
Kingsthorpe,
died Oct 2nd,
buried Oct 6th,
1704, at
Ravensthorpe.
M.I.

LEONARD
VOW,
eldest son of
Thomas Vow,
of Hallaton, co.
Leicester,
buried there
May 3rd, 1709,
aged 45.
M.I.
He married
secondly
Martha, d. of
Richd Butler,
of Preston
Capes, in 1697,
and had issue.

ELIZABETH
REYNOLDS,
baptized
June 23rd,
1663, at
Kingsthorpe,
married Nov.
6th, 1690, at
Kingsthorpe.
(1st wife)

DOROTHEA
REYNOLDS,
baptized June
19th, 1666,
at
Kingsthorpe.

HENRY
BARWELL,
of
Lyon's Inn,
gent.

SARAH,
REYNOLDS,
baptized
October 23rd,
1667, at
Kingsthorpe,
married March
29th, 1692, at
Kingsthorpe.

no less than forty years. There is no record of his institution at Peterborough, but in the Augmentation Books at Lambeth Palace is the following record of his appointment :—

Edward Reynolds, clerke, Master of Arts Admitted the 15th day of October, 1658 to the Rectory of St. Peter in the Towne of Northton with the Chappells of Kingsthorpe and Upton thereunto annexed in ye county of Northton upon a presentation exhibited the same day from Thomas Coxe Esq. Dr. in physicke, Master or Warden of the Hospitall of St. Katherin neare y^e Tower, London, with ye Brothers and Sisters of the said Hospitall the patrons. And certificates from Jo. Conant, Edm. Staunton, Hen. Wilkinson, Henry Cornish, Jo. Nixon, Th. Owen, Hen. Hickman, Sam. Nicholls, Josua Crosse, Geo. Porter, Tho. Cracroft, Sam. Blower.

He was made a prebendary of Worcester in 1660, and archdeacon of Norfolk in 1661. In 1676 he took the degrees of B.D. and D.D. He died June 28th, 1698, and was buried at Kingsthorpe, where there is a tablet to his memory and that of several of his children.*

His funeral sermon was preached by Wm. Gibbs, rector of Gayton. It was printed in 1699 and fills thirty-two pages. His character was thus pourtrayed by the preacher :—

His great Meekness and Condescention added no small Lustre to his other Accomplishments for here appear'd not the least Leaven of Pride to soure his Conversation, no haughty disdainful looks towards Inferiours, no fond affectation of Distance or Difficulty of Access, but all along comporting himself with unstrain'd Humility, as evidently declar'd him to be a true Minister of his, who own'd himself to be a servant to all.

By his wife Frances, daughter of J. Alston, Esq., of Patenham, Bedfordshire, Dr. Reynolds had seven sons and six daughters. In the Kingsthorpe parish registers the baptism of twelve of these is recorded. Mary, baptized (in London) June 26th, 1660; Frances, baptized (at Kingsthorpe) October 9th, 1661; Elizabeth, 1663; Edward, 1664; Dorothea, 1666; Sarah, 1667; John, 1669; Thomas, 1671; Joshua, 1673-4; Joshua, 1674-5; Robert, 1676-7, and Henry, 1680. In the same registers is recorded the burial of Joshua, 1674; Robert, 1676-7; Henry, 1680; John, 1688; and Edward Reynolds, D.D., July 1st, 1698. Turning to the marriage registers of Kingsthorpe we find the following :—

* For inscription see chapter on Kingsthorpe.

2147111 11
to god's hand
with your hands
I stand by yours
at 2:00
voluntarily to be god

HOWARD BENJAMIN LIPSON, 100
 100 Broadway, New York, N.Y. 10038, is a
 member of the New York State Bar Association and
 is a member of the American Bar Association.

[illegible]

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He was made a prebendary of Worcester in 1660, and archdeacon of Norfolk in 1661. In 1676 he took the degrees of B.D. and D.D. He died June 28th, 1698, and was buried at Kingsthorpe, where there is a tablet to his memory and that of several of his children.*

His funeral sermon was preached by Wm. Gibbs, rector of Gayton. It was printed in 1699 and fills thirty-two pages. His character was thus pourtrayed by the preacher :—

His great Meekness and Condescention added no small Lustre to his other Accomplishments for here appear'd not the least Leaven of Pride to soure his Conversation, no haughty disdainful looks towards Inferiours, no fond affectation of Distance or Difficulty of Access, but all along comporting himself with unstrain'd Humility, as evidently declar'd him to be a true Minister of his, who own'd himself to be a servant to all.

By his wife Frances, daughter of J. Alston, Esq., of Patenham, Bedfordshire, Dr. Reynolds had seven sons and six daughters. In the Kingsthorpe parish registers the baptism of twelve of these is recorded. Mary, baptized (in London) June 26th, 1660; Frances, baptized (at Kingsthorpe) October 9th, 1661; Elizabeth, 1663; Edward, 1664; Dorothea, 1666; Sarah, 1667; John, 1669; Thomas, 1671; Joshua, 1673-4; Joshua, 1674-5; Robert, 1676-7, and Henry, 1680. In the same registers is recorded the burial of Joshua, 1674; Robert, 1676-7; Henry, 1680; John, 1688; and Edward Reynolds, D.D., July 1st, 1698. Turning to the marriage registers of Kingsthorpe we find the following :—

* For inscription see chapter on Kingsthorpe.

1683. Sept. 24—Robert Breton of Teeton, Esq., married Mary, daughter of Dr. Edward Reynolds.
1685. June 18—Thomas Breton of Kettering and Frances, daughter of Dr. Edward Reynolds, married.
- 1687-8. Jan. 24—Edward Reynolds, eldest son of Dr. Reynolds, and Hannah, daughter of Stephen Halford, married at Sheppey, in Leicestershire.
- 1690—Mr. Leonard Vow, eldest son of Thomas Vow, Esq., and Elizabeth, daughter of Dr. Reynolds, married November 6th.
- 1692—Henry Barwell and Sarah, daughter of Dr. E. Reynolds, married March 29th.

XLIII. *Philip Atkinson* was educated at Trinity College, Cambridge, where he took the degree of B.A. 1679 and M.A. 1683. He was incorporated at Oxford June 6th, 1687, where he proceeded D.D. in 1697. He was vicar of Duloe, Cornwall, in 1683, and rector of St. Peter's, Northampton, December, 1698, till his death in 1702. The parochial registers of Kingsthorpe record the baptism on March 30th, 1701, of "Lewis Bulkeley, the son of Philip Atkinson, Doctor of Divinity and rector, and the Honble. Catherine his wife."

XLIV. *Welbore Ellis*, descended from an ancient family settled at Kiddall Hall, Yorkshire, was the fourth son of John Ellis, rector of Waddesdon, Bucks. He was educated at Westminster and Christchurch, Oxford, where he matriculated December 17th, 1680, at the age of eighteen. He graduated B.A. 1684, M.A. 1687; and B.D. and D.D. by diploma, March 26th, 1697. He was made a prebendary of Winchester in 1696, and in 1702 became rector of St. Peter's, Northampton. In 1705 he resigned his living on being promoted to the bishopric of Kildare, with the deanery of Christchurch *in commendam*. In 1731 he was translated to the premier bishopric of Meath, and became a member of the Irish Privy Council. He married Diana, daughter of Sir William Briscoe, Knt., of Boughton, Northampton, and Amberley Castle, Sussex, and had several children, one of whom—Welbore Ellis—was afterwards raised to the peerage as Lord Mendip (1713-1802). Bishop Ellis died January 1st, 1733-4, and was buried with great pomp in Christchurch Cathedral, Dublin, where a monument was

erected to his memory "by his only surviving son, the Right Hon. Welbore Ellis." There is a fine portrait of the bishop in the dining hall of Christchurch, Oxford.*

XLV. *Richard Reynolds* was the son of Richard Reynolds, rector of Leverington, near Wisbech, Cambridgeshire, and was born in 1674. His mother, Hester, was a daughter of George Conyers, by Dorothy Bushel, maid of honour to Queen Henrietta Maria. His great uncle, Richard Reynolds, was killed at Carlisle in 1644 fighting for the king. The traditions in which he was brought up were thus strongly in favour of the Stuarts. After being privately educated at Moulton and Peterborough, Reynolds was entered at Sidney Sussex College, Cambridge, in 1689, and in the following year was elected to a foundation scholarship in the same college. In 1694 he obtained a fellowship at Trinity Hall (November 12th), where he took the degree of LL.B. in 1695. In 1701 he appears to have been again at Sidney Sussex, and as a member of that college proceeded to the degree of LL.D. in 1701.

Taking holy orders, and marrying Sarah, daughter of Richard Cumberland, bishop of Peterborough, Dr. Reynolds became chancellor of the diocese of Peterborough, and in 1706 was presented by Queen Anne to the rectory of St. Peter's, which he held in conjunction with all his other preferments till his death in 1744. He became a prebendary of Peterborough, August 25th, 1704, and in 1718 succeeded White Kennett in the deanery. Three years later (December 3rd, 1721), he was consecrated bishop of Bangor, and after holding that office for barely two years, was translated in 1723 to the important see of Lincoln. He died January 15th, 1743-4, in Charles Street, Westminster, and was buried near his wife (who predeceased him April 7th, 1740) in Buckden Church, Huntingdonshire. Though there are several monumental inscriptions in that church to the memory of members of his family, no record remains (save in the parochial register) to the bishop himself.

Of the sons of Bishop Reynolds, George, the eldest, was archdeacon of Lincoln from 1725 till his death in

* Foster's *Alumni Oxonienses*; *Dictionary of National Biography* xvii., 292.

1769; another (Charles) held the chancellorship of the diocese from 1726 till his death in 1766. The names of three others occur in the Kingsthorpe parochial registers:—Octavianus, baptized November 6th, 1707; Conyers, baptized January 1st, 1708-9; and Decimus, baptized October 30th, 1710; while at St. Peter's, Robert was baptized March 25th, 1712; Benjamin, June 5th, 1713; and Frederick, January 10th, 1716-17.

Dr. Reynolds published three sermons, 1722, 1727, and 1735; and a "Charge at the Primary Visitation, begun at the Cathedral Church, Bangor, May 30th, 1722," in which he expressed strongly Protestant and Hanoverian views.*

XLVI. *Edward Patterson* was born in 1707, and was educated at Edinburgh. He became a brother of the Hospital of St. Katharine, December 2nd, 1738; and in 1744 was appointed by the Hospital to the rectory of St. Peter's.

He died April 21st, 1750, and the *Northampton Mercury* has the following reference to him:—"On Saturday last died in London, the Rev. Mr. Patterson, minister of St. Peter's in this town and of Kingsthorpe and Upton in this county, and one of the co-brothers of St. Catharine's by the Tower."†

On the north side of the choir of the collegiate church of St. Katharine (since demolished to make way for St. Katharine's docks) was a marble tablet to the memory of Charlotte, wife of Edward Patterson, who died 27th November, 1741, in the 29th year of her age. The tablet also bore the following inscription to the memory of her husband:—

Juxta Charlottam suam dilectam depositum est quicquid mortale fuit Edwardi Patterson, hujus collegii senioris Fratris. Dotes animi, quas natura ei non parca manu dedit, studio ac litteris in Academia Edinburgensi non minus diligenter quam feliciter coluit: mariti, patris, civis, ac pastoris officia fideliter executus est. Morum suavitas dum vixit amicis gratissimum, ac jam post mortem memoriam ejus caram reddidit: Obiit XI. Kal. Maii Ann. Dom. MDCCCL. Ætatis Suae XLIV."

Arms: three pelicans; on a chief embattled three

* *Dictionary of National Biography* xlviii., 69.

† *Northampton Mercury* April 30th, 1750.

mullets; impaling a fess between three leopards' faces. Crest a dexter hand holding a feather.*

XLVII. *Edward Lockwood*, the third son of Richard Lockwood, M.P., of Dews Hall, in the parish of Lambourne, Essex, was educated at the King's School, Westminster. At the age of seventeen he matriculated at St. John's College, Oxford, February 11th, 1736-7, and took the degree of B.A. in 1740. Shortly afterwards he was elected to a fellowship at All Souls' College, where he proceeded to the degree of M.A. in 1744. On May 30th, 1750, he was nominated a brother of St. Katharine's Hospital, and was acting at the time as chaplain to Lord Archer. In the same year he was appointed to the rectories of Hanwell in Oxfordshire, and St. Peter's Northampton, and in October a dispensation passed the Great Seal allowing him to hold both livings.† He held them for no less than fifty-two years, till his death in Baker Street, Portman Square, January 22nd, 1802, in the 82nd year of his age.

He was interred in the family vault in the chancel of Lambourne Church, Essex.

Mr. Lockwood was thrice married:—

(1) To Lucy, daughter of Rev. William Dowdeswell, rector of Kingham, Oxfordshire, August 29th, 1752. She died April 4th, 1764, and was buried at Kingsthorpe.

(2) To Elizabeth, only daughter and heiress of Joseph Percival, of Stapleton, Gloucestershire, February 23rd, 1770. She died June 7th of the same year.

(3) To Judith, daughter of John Bedingfield, of Caistor, Norfolk (widow of Sir John Rous, Bart., of Henham Hall, M.P. for Suffolk). She died September 10th, 1794, and was buried near her husband at Lambourne.

He was the father of nine children, six of whom survived him. Their names and marriages are recorded on the monument erected to his memory in St. Peter's church (see chapter on Monuments).

XLVIII. *Robert William Baxter* (son of the Rev. George Baxter, co-brother of St. Katharine's Hospital) matriculated at Jesus College, Oxford, April 12th, 1781,

* Ducarel's *History of St. Katharine's Hospital*, Appendix p. 11.

† Ducarel's *History of St. Katharine's Hospital*; also *Northampton Mercury*, Oct. 1st, 1750.

at the age of sixteen. He was admitted to the degree of B.A. in 1785; M.A. in 1787; and B.D. 1796. In 1792 he was nominated, like his father, a co-brother of St. Katharine's; and in 1802 he was appointed to the rectory of St. Peter's, Northampton. It was during his incumbency that the restoration of the church was begun under the auspices of the Architectural Society, and he proved a liberal supporter of the scheme. He died in 1850, after having held the living for forty-eight years. It is a noteworthy fact that two rectors, Robert William Baxter and his predecessor, Edward Lockwood, held the living of St. Peter's for exactly a hundred years—1750-1850. A local paper has the following reference to Mr. Baxter's death:—"January 5th, 1850, at St. Katharine's, Regent's Park, in his eighty-sixth year, the Rev. R. W. Baxter, B.D., senior brother of the above royal foundation, and rector of St. Peter's, Northampton, with Kingsthorpe and Upton. As a munificent contributor to numerous works of piety and charity, both in the metropolis and country, his name will ever be remembered and revered."*

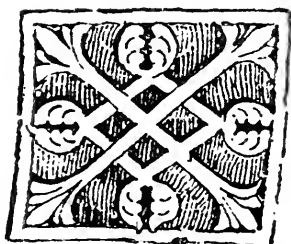
XLIX. *Havilland de Sausmarez*, the son of Thomas de Sausmarez, of Guernsey, was educated at Caius College, Cambridge, where he graduated B.A. and 21st Wrangler in 1835. He was incorporated at Pembroke College, Oxford, February 18th, 1836, aged twenty-three, and took the M.A. degree two years later. In 1837 he was ordained deacon, and in 1838 priest, by the bishop of Oxford. He was a fellow of Pembroke 1836-51 and bursar of the college from 1848-50. In the latter year he was appointed to the Rectory of St. Peter, and held it till 1873, when he resigned. He died April 17th, 1882.

L. *Edward Nicolls Tom* (the son of Thomas Tom, Esq., of Blisland, Cornwall) was an exhibitor of St. John's College, Cambridge, where he graduated B.A. (senior optime) 1858, and M.A. 1863. In 1858 he was ordained deacon, and in 1859 priest, by the bishop of Norwich. He was from 1858 to 1860 curate of Marham, Norfolk, and from 1860 to 1873, held the curacy of Kingsthorpe. He was appointed to the rectory of St.

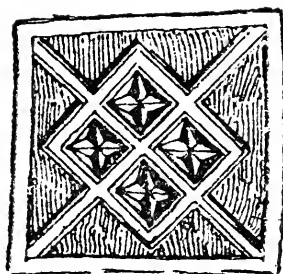
* *Northampton Herald*, January 12th, 1850.

Peter's, Northampton, December 18th, 1873. During his incumbency, large sums have been raised for the restoring and beautifying of the church, as has been recorded in a previous chapter. As regards spiritual matters, the quiet unassuming work of this rector is well known far beyond the limits of his own parish, and needs no comment here.

Mr. Tom married (1880) Ida Mary Anne Caroline, daughter of the Rev. J. T. Smith, rector of Kislingbury, and has two daughters, Dorothy Ann and Ida Mary. His only son, Thomas Edward Nicolls, was born in 1882, but died in the same year.



Details of Ornamentation of Arch on west face of Tower.



Details of Ornamentation of Arch on west face of Tower.

CHAPTER VII.

PATRONS AND ENDOWMENTS.

THE founder of the church, whoever he may have been, bestowed the patronage of St. Peter's upon the monks of St. Andrew's, Northampton, who held it (though their right was more than once disputed by the Crown) till 1266. In that year the Priory appears to have waived its claim (in consideration of a pension) in favour of King Henry III., and the patronage continued in the hands of his successors until 1329, when Edward III. granted the advowson to the Hospital of St. Katharine, near the Tower of London. This interesting Corporation, founded as far back as 1148, has always been under the patronage of the Queen Consort, and consists of a master, three brothers, and three sisters, in addition to a certain number of bedesmen and bedeswomen, which has varied at different times. In 1825 the original hospital was demolished to make way for St. Katharine's docks, and the establishment was moved to a new site in Regent's Park. It ranks with Westminster Abbey and St. George's, Windsor, and is unique in retaining female members in the Collegiate Chapter, with equal rank and equal voting power to the clerical members or canons.

From 1329 to the middle of the sixteenth century, the Master, Brothers, and Sisters of St. Katharine's kept the patronage in their own hands, and with three exceptions, presented to the living whenever a vacancy occurred; but in the year 1550 (5 Edward VI.) they leased the rectory and advowson to Francis Morgan, of Northampton, and his heirs for a term of ninety years.* Francis Morgan,† who was a Justice of the King's Bench, died in 1558, leaving to his wife Ann "during her widowhood the occupation and profyts of the parsonage of St. Peter and Kyngestorpe, and free gift of the said church of St. Peter in Northampton as often as it fall voyde." Ann Morgan presented to the benefice in 1560 and 1563, but on her death the advowson passed to her eldest son, Thomas Morgan, of Heyford, who, after presenting William Nowell in 1576, granted the next presentation to his brother, Anthony Morgan, of Stoke Doyle, and afterwards of Heyford.

As so frequently happened in the sixteenth century, the Morgan family took advantage of their position as patrons of the living, to divert a considerable portion of the income of the benefice to their own use. To the rector, who was frequently non-resident, they granted a small pension, and paid a curate a miserable pittance to conduct the services. The balance of the income found its way into the pocket of the patron for the time being. Among the manuscripts in the British Museum is an interesting document, which shows how completely the Morgans regarded the Rectory as their own private property. It is

An Indenture tripartite made between Thomas Morgan of Heyford Esq. of the first part, Anthony Morgan of Stoke Doyle Gent. and Prudence his now wife of the second part and Edward Manley of N'ton of the third part. Witnesseth that the said Thomas Morgan for the only Brotherly love that he beareth to the said Anthony, and the said Anthony and Prudence for and in consideration of the sum of one hundred pounds of current English money to the said Anthony by the said Edward Manley before hand well and truly paid, and wherewith the said Anthony acknowledgeth him self fully satisfied, by these presents doth lease unto Ed. Manley "all and singular those howses, edifices, Buildinges, stables, barnes, dove-

* Domestic State Papers (James I.) vol. cxc. 31 dorso. Register of John Chambers, Bishop of Peterborough.

† A short account of the Morgan family will be given in a succeeding chapter.

houses, orchards, gardeins, landes, tenements, medowes, pastures, churchyardes, glebe landes, tithes of corne, grayne, and heye. and all other tithes whatsoever, as well great as smalle, and all porcones, oblationes, obventiones, fruites, profites, comodeties advatiges and herititaments whate soe ever to the Rectorye or parsonage of St. Peter in Northampton belonging" [the glebe lands, profits, etc., whatsoever of Upton were specially excepted from this agreement] to have and to hold for the term of 18 years "yealdinge and payeing therefore yearly duringe the sayde terme of xviii. yeares unto the sayde Anthony and prudence and their assines yf the sayde Anthonie and prudence shall soe longe live thertie poundes of good laweful monie of England at twoe termes in the yeare, that is to saye at the feeste of St. Michael tharchaungell and thannunciation of the blessed vergin, by even portiones at or in the southe portche of all sayntes in Northampton Between the howres of twoe and three of the clocke in the afternone of the same daye or in the xvth daye after eyther of the sayde feastes att the place aforesayde." Edward Manley agrees to pay during term of lease all dues charges etc. whatsoever to the crown and to the Bishop of the Diocese: in addition he promises "not only to find able and sufficient clarke and clearkes literated and to be allowed by the ordinarie of the dyoces whearein the sayde parsonage is situate to serve and saye divine service costomably in the chapell of Kinestroke but alsoe . . . he shall finde at their lycke coste and charges sum able and sufficiente clarke or clearkes literated etc. to serve and saye divine service only in the church of St. Peter sette and being in Northampton." Also he agrees to keep in repair at his own cost the chancels of St. Peter's and Kingsthorpe and all houses etc. belonging to the said Rectory.*

In 1593 (October 23rd) Thomas Morgan, of Heyford, Anthony Morgan of Aynhoe, his brother, and Mary, his wife, granted the advowson to their cousin, Francis Morgan, of Kingsthorpe, for a term of thirty-one years, reserving a rent of £30.† In 1600 Francis Morgan was evidently trying to sell his right of presentation. Among the Domestic State Papers in the Public Record Office is a bill of complaint to Lord Keeper Egerton, by William Rawson, of Kingsthorpe, who states that though he had paid 200 marks for the right of patronage of St. Peter's, Mr. Morgan unjustly refused to surrender it. In a second lengthy document, Francis Morgan presents his view of the case. He admits that he has received 240 marks from William Rawson, but declares that Rawson declines to give any security for the tithes, which appears to have been the point at issue. He says that complainant (Rawson) "hath not, nor as it seems is inclined to performe his bargaine onely promising much and performing nothing, and yet hath very slaunderously spoken and reported of defendant very

* Addit. MSS. 6704 ff. 10-12.

† Domestic State Papers, Elizabeth, 1600. vol. cclxxv.

false and fowle speeches, yea even in the time when this defendant loved him and used him in all loving and kynde manner, so as this defendant fyndeth hym unsotiable and not to be conversed with having as y^t weare a naturall inclinacon to raile and speake such filthy wordes of his friendes."

In 1607 Francis Morgan brought an action in the Court of Chancery against Thomas Preece of Wollaston, for trying to defraud him of the right of presentation to the church of St. Peter, Northampton. Thomas Preece replies that Francis Morgan had sold him the advowson.

About the same time, John Cocke (clerk), rector of St. Peters, brought an action in the same court against Francis Morgan, relative to the right of advowson of St. Peter's. The pleas put forward by the plaintiff and defendant respectively were as follows:—

The plⁱ shewes that the defend^t Frauncis Morgan the ffather beinge possessed of a lease of the advowson or right of presentation of the parish church of St. Peter's in Northampton wth the chappells of Kingesthorpe and Upton for y^e terme of xx^{tie} yeares or thereabouts by force of a lease thereof made by the master, co-brethren and coe-sisters of the hospitall of St. Katherines neere the Tower of London, the said church afterwards in the xlvth yeare of the late Queene became voyd by the death of Will^m Stock then Parson there, by reason whereof the said defend^t presented to the said church one Thomas Bellamy, clarke, deceased, who afterwards in Februarie in the said xlvth yeare, for and in consideracon of cxlii bought also the said lease and estate of the defend^t; and the said Bellamy relyeinge upon y^e integretye and good dealinge of y^e said defend^t was content y^t he should drawe the assignem^t of y^e saide lease, Who there-upon did drawe, make, seale, and deliver to y^e said Bellamy a certayne deed purportinge y^e said assignem^t of y^e said lease. And afterwards the said Bellamy about y^e xxiiith daye of December A^o 4^{to} Regis Ja: made his last wyll and Testament in wrytinge, And thereby ordeyned Jone his wief and John Bellamy his cosen his executors, and died; w^{ch} said executors have taken upon them the said executorship and have proved the wyll, and as lawfull patrons thereof presented the plⁱ, who upon their presentacon is admitted, instituted and inducted, and hath read his Articles. But the said defend^t havinge of longe tyme untill y^e presentacon of y^e said Bellamy taken the profytts of y^e said Rectorye in his owne hands, allowinge the parson (being most comonly non resident) some small porcon of money or other benefytt and hirenge stipendarye curates, beinge trusted wth the penninge of y^e said assurance hath drawn the same in such obscure and intricate manner that the same is questionable whether y^t be avaylable at y^e Comon Lawe and takeinge advantage of y^e insufficiencie thereof hath brought two severall wrytts of *Quare impedit* at y^e comon Lawe, one in his owne name and thother in y^e name of y^e defend^t Anthony his sonne against y^e plⁱ; and y^e defend^t Frauncis the Father and Frauncis the sonne doe perswade the pishioners to deteyne their tythes, offering to save them harmeles; and Frauncis the sonne entred upon the plⁱs tythe corne and carryed away the same and thretneth to thrust the plⁱ wth mayne force out of y^e parsonage; and Frauncis the father havinge a farme

in Kingesthorpe hath letten the same to tenents together wth the tythes thereof, or causeth them to withhold their tythes.

THE ANSWERE.

The defend^s first saye that the pl hath not read his Articles accordinge to y^e statute of xiii^o Eliz. and soe y^e church is void by that statute and the pl disabled to sue. But for further answe^re Frauncis Father saieth that Thomas Morgan Esquier about xvi^en yeares past was possessed for diueres yeares then yet to come of y^e advowson of y^e church and chappells aforesaid under y^e said Lease made by y^e said hospitall named in y^e byll, And y^e said Thom. beinge so possessed by his indenture dated 23 Octobiis Anno xxxiiij^o Eliz. did graunt to y^e said defend^s the nominacon and presentacon of y^e said church and chappell as often as the same should fall voyd for y^e terme of xxxi. years yf he the said Thomas, Anthony his brother, and Marye his wiffe or any of them should so long live, By reason whereof the said defend^t was hereof possessed, and so beinge possessed yt was agreed betwene one Mr. Thomas Pryce and this defend^t in y^e lieffe tyme of Willm. Stocke then parson that he, the said Mr. Pryce, in consideracon of cxli^{li} should have y^e next noiacon of a clarke to y^e said church and chappells when y^e same should next become voyd and y^t the defend^t should present the same clarke so to be nominated by y^e said Pryce; w^{ch} said cxli^{li} the sayd Pryce shortly paid to y^e said defend^t and sayeth that yf he did seale and deliver any such deed or wrytinge purportinge anny manner of conveyance of y^e said advowson, the same was ment onely for y^e next presentacon and denieth that he seeketh to take any advantage of y^e obscuretye or insufficiencye hereof: and saieth further that accordinge to the said agreem^t he presented the said Bellamy^e at y^e nominacon of y^e said Mr. Pryce, who was hereupon admytted, instituted and inducted, and contynewed parson fower or fyve yeares, and afterwards about Xmas last died: and duringe all that tyme never claymed any interest in y^e said advowson and denieth y^t he did ever enter into for y^e sellinge of his interest or that he ever agreed y^t in consideracon of cxli^{li} or for any other consideracon, the said defend^t should assigne his Interest and terme of yeares of and in y^e same to y^e said Bellamy^e and Pryce, or either of them, or that the said Pryce to this defendants knowledge, by direcon or apoyntm^t of y^e said Bellamy^e or on his behalfe or to his use, did deale wth the said defend^t, or that he received the said cxli^{li} as from y^e said Bellamy^e or any other in performance of any other.*

It would appear that the result of these various law-suits was in favour of the Morgans, for Francis Morgan presented to the living on November 8th, 1608. At the next vacancy, thirty-two years later, the lease granted to the Morgans had run out, and the master, brethren, and sisters of the hospital once more present to the benefice. All subsequent appointments have been made by the hospital, with the one exception of Dr. Richard Reynolds, who was appointed by Queen Anne. In future, however, owing to a change in the regulations, the right of presenting to the rectory of St. Peter's will rest with the Queen Consort.

* Domestic State Papers, James I., vol. cxci., No. 31.

Endowment of the Living.

Though the church of St. Peter was handed over by its founder to the priory of St. Andrew, the rector of the church seems to have been allowed to retain the whole income of the benefice, on payment to the monastery of a yearly pension of six marks. In 1222 it was arranged with the consent of the bishop, that after the death of the then rector the pension should be increased to ten marks.

At a survey taken in 1254, the value of the rectory of St. Peter with the annexed chapels of Kingsthorpe and Upton was assessed at thirty marks exclusive of the ten marks paid to the Priory. Towards the close of the reign of Henry III. [1266], the king, who had lately recovered the advowson from the monks, granted to them, perhaps by way of compensation, a further increase of the pension. Instead of the ten marks which they had formerly received, the pension paid to them by the rector of St. Peter's was in future to be increased to fifteen marks.

At the beginning of the next century the rectors of St. Peter's made a determined attempt to get rid of this pension, and for thirty years declined—or at any rate neglected—to pay it. At length, in 1330, the monks brought an action against the then rector for the recovery of 300 marks, as arrears of pension. The case was tried before the Itinerant Justices at Northampton, and produced a considerable amount of interesting information with regard to the church of St. Peter. A short abstract of the pleadings on each side is here appended:—

ASSIZE ROLL No. 633. Mem. 168. d.

[Pleas held at Northampton before the Itinerant Justices. 3 Edw. III.]

William de Bevercote, parson of the church of St. Peter of Northampton was summoned to answer the Prior of St. Andrew of Northampton in a plea that he should render him 300 marks arrears of an annual rent of ten marks which he owes. The Prior (by Simon Thebaud, his attorney) says that Prior Odo, his predecessor, was seized by the hands of one Ralph de Hanley* predecessor of the said parson as parson of St. Peter's, of the said rent, and that the Priors of St. Andrew have received the said rent from time immemorial, paid at Michaelmas and Easter every year, up to thirty years ago. The Prior claims damages 100*li*

William de Bevercote says the rent claimed is in right of the church of

*Ralph de Haggele was rector of St. Peter's 1297 to 1306.

St. Andrew against him as parson of St. Peter's, which is a spiritual exaction, and the Prior puts forward no lay contract whereby this Court can become cognisant of the matter, and submits he is not bound to answer the Prior in this Court.

The Prior says that the fact of his predecessors having been seized of the rent (which he is prepared to prove) is sufficient both to demonstrate his title, and to obtain the judgment of his plea in this Court and not elsewhere. In proof of the premises, he says that Hugh, sometime Bishop of Lincoln, with the assent of Dean Roger and the Chapter of Lincoln, granted to the said Priory a rent of four marks yearly in the name of a perpetual benefice out of the church of St. Peter, Northampton, after the decease of Master Robert of Bath, then rector of the said church, to be received from the parsons thereof for the time being together with six marks which was already so received. And the Prior produces a deed under the seal of the said Bishop and Chapter dated 7 Kalends December in the thirteenth year of his pontificate. He further says that Henry III. by his charter of 18th May in the 50th year of his reign (which charter he produced) testified that whereas in his court he had recovered against the Prior of St. Andrew seisin of the presentation to the church of St. Peter of Northampton and of their chapels of Upton and Thorpe, from which the said priory was accustomed to receive ten marks by way of pension, and had presented his clerk William de Windesore to the said church, the king wishing to do favour to the said priory, granted that where they had heretofore received a pension of ten marks, they should receive an increase of five marks yearly of his gift, thus receiving in all fifteen marks, to wit, 100 shillings at Michaelmas and 100 shillings at Easter, by the hands of the said William de Windesore and his successors for ever. And for the greater security of the Priory therein the said King permitted the Prior to obtain a confirmation of the said pension from the Bishop of Lincoln: and the Prior and Convent quit-claimed to the King and his heirs all their right in the advowson of the church and chapels aforesaid. The Prior further produces letters patent under the name of the said William de Windesore, dated on Thursday in Whitweek 1092 *sic* [1292], testifying that whereas Henry, King of England, had presented him to the aforesaid church, from which in times past the said Prior and Convent had been accustomed to receive ten marks yearly in the name of pension, the said William is bound to pay the said pension as it has heretofore been paid. The Prior also produces a writ of Edward I. to the Dean and Chapter of Lincoln, dated 10th December in the fifth year of his reign, requiring them, together with the Bishop of Lincoln, to ratify and confirm to the said Prior of St. Andrew the said pension of ten marks out of the church of St Peter aforesaid. The Prior further produces letters patent of Oliver, late Bishop of Lincoln dated on the Ides of December, in the second year of his pontificate, setting forth that in the taxations of churches and portions of ecclesiastical benefices in his diocese, the church of St. Peter of Northampton, with its chapels, was estimated at twenty-five marks, and the pension of the said Prior and Convent of St. Andrew in the same at ten marks. The defendant says the said church is of the patronage of the King, and that he was presented to the same by Edward II., and at the time of his institution found the aforesaid church discharged of the aforesaid annual rent. . . .

[The last three lines of the entry are illegible.]

The result of this suit was doubtless in favour of the monks, for as late as 1535 the annual pension of ten marks still continued to be paid to them.

In the *Valor Ecclesiasticus* of that year, the gross income of the living of St. Peter's is returned at £34 13s. 4d. From this sum had to be deducted 10s. 7d. for sinodals and procuration fees, leaving a net income of £34 2s. 9d. This did not include the pension paid to the monastery of St. Andrew.

In the following century the emoluments of the rectory still remained the same, but on the advent to power of the Puritan party, the rector's income was, for a time at least, considerably increased.

During the middle ages, in a large number of parishes, the great tithes, which rightfully belonged to the parish priest, had passed into the hands of some monastic or collegiate body. On the suppression of the religious houses by Henry VIII., these tithes, which ought in common fairness to have reverted to the church, in the majority of cases passed into the hands of laymen.

This had long been felt to be a grievance, and the Puritans determined, at least to a certain extent, to rectify it. Where these tithes were held by "delinquents" or cavaliers, the said delinquents were compelled to relinquish them. The estates of the lately-dissolved cathedral Chapters were treated in the same way. With the money thus placed at their disposal, the Puritan leaders determined to augment the income of the poorer benefices throughout the country, and one of the livings selected for augmentation was that of St. Peter's, Northampton. An Augmentation Committee was appointed which held its sittings in London, but many sub-committees sat in various important centres up and down the country. The minute books of these commissioners have in many cases been preserved, and are now to be found in the library of Lambeth Palace. Others are in the Bodleian Library at Oxford. From these sources we learn that the commissioners on March 18th, 1645-6,

Resolved yt ye yearly summe of 18^{li} reserved to ye deane and chapter of Peterborough for Saxon Barnes* and 10^{li} for ye white tithes and 10^{li} for ye parke being wthin ye Baylywicke of Peterborow, and 11^{li} for

* "Saxon Barn" or "Sexton Barn" as the name is sometimes written, stood on the site of the Great Northern Railway Station at Peterborough. It was one of the three famous barns in Peterborough possessed by the abbey, and is alluded to from time to time in the records of this

ye mannor of Glinton and 16s. 8d. for . . . porcon lying wthin ye parishe of Ufford—in ali amounting to ye sume of £49 16s. 8d. per annum for increase of ye maintenance of ye minister of Peters in ye towne of Northton ye present maintenance being but 8^{li} per annum.*

A similar grant was made a few weeks later :—

June 3rd, 1646.

Peters, Northton. By vertue of an order of both howses of parliamt of the second of May last It is ordered that the yearelie summe of 50^{li} be paid out of the rents and proffitts of the impropriate Rectorie of Brixworth in the countie of Northton sequestred from John Kite delinquent for increase of the maintenance of the minister of the pish church of Peter's wth in the Towne of Northton the maintenance belonging to the s^d church beinge but 8^{li} per annu : and the sequestrators of the premisses are required to paie the same accordinglie at such tymes and seasons of the yeare as the s^d Rents and proffitts are payable.†

In the manuscripts at Lambeth Palace, St. Peter's is frequently alluded to. The following is one of many such references :—

Peter's in Northton. Feb. 21^o 1655.

In pursuance of an order of the committee for Reformacon of the Universities of the 16th of July 1651, it is ordered that the yearly sume of twenty-nine pounds bee from time to time continued and paid unto Mr. James Williams, minister of Peter's in Northton (approved according to the ordinance for approbacon of publique preachers the 21th of February, 1654) out of the rents and profits of the impropriate Rectory of Fenstanton and Hilton in the county of Huntingdon, conveyed upon the composicon of the late countesse dowager of Northton with the commissioners for compounding with delinquents, and to be from time to time continued and paid for such time as the said Mr. Williams shall discharge the duty of the minister of the said place or till further order of these trustees. And Mr. John Jeofferson, Receiver, is hereby appointed and authorised to pay the same accordingly to bee accounted from the said 21st of February 1654, provided that this order bee first entred with the Auditor. Jo: Thorowgood, Edw: Hopkins, Jo: Pococke, Edw: Cressett, Ra: Hall.

James Williams died in 1658 and Edward Reynolds was appointed by the Master and Hospital of Katharine's to succeed him. The commissioners met on February 15th, 1658-9 and determined to continue the grant to St. Peter's.

Northton. Petr.

Whereas these trustees ye 21 of February 1655 continued the yearely sume of nine and twenty poundes granted by ye comittee for Reformacon

great Benedictine establishment. An old print recently reproduced in the *Peterborough Advertiser* shows it to have been partly residential—one section forming a barn while the rest had been converted into cottages. [For this information the writer is indebted to Mr. Dack of Peterborough.]

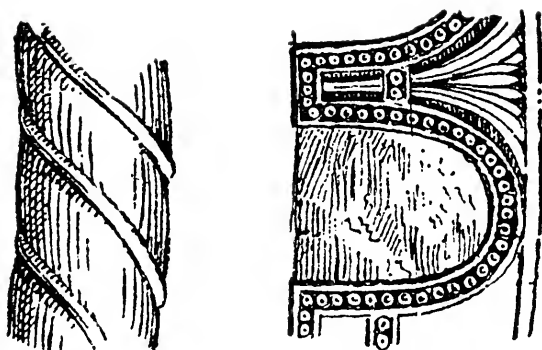
* Bodleian M.S. 322 f. 56.

† Bodleian M.S. 323 f. 211.

of the Universities to the minister of Peters in Northton unto Mr. James Williams their minister there, who is since deceased, and Mr. Edward Reynolds admitted to the Rectory there by the comissioners for the approbacion of publique preachers the 15 day of October last succeeded ye ^{sd} Mr. Williams, it is therefore ordered that the said nine and twenty pounds a yeare bee continued and from time to time paid to ye ^{sd} Mr. Reynolds out of ye rents and profitts of the Tithes of Fenstanton cum Hilton in the county of Huntingdon, conveyed by James Earle of Northampton upon his composicon with ye comrs for compounding, to hold for such time as hee shall continue to discharge the duty of ye minister of ye ^{sd} place or further ord^r. And y^t Mr. John Jeeferson Rec^r doe pay ye same accordingly to bee accounted from ye 29 day of September last. Edward Cressett, Ri: Sydenham, Jo: Pocock, Jo: Humfrey: Ra: Hall.

Mr. Reynolds did not long enjoy this augmentation of his stipend, for in the following year "the king came back to his own," and the fines which had been levied on the estates of the "delinquents" as a punishment for their loyalty to their royal master, were speedily and for ever annulled.

Up to the middle of the nineteenth century, the income of the living was mainly derived from the tithe of Upton (commuted in 1835 at £400 per annum) and a large glebe farm at Kingsthorpe. In 1850 Kingsthorpe was separated from St. Peter's, to which it had been from time immemorial attached, and constituted a separate parish. As the rectors had always resided at Kingsthorpe, a new dwelling-house had to be provided for the rector of St. Peter's, which was effected about the year 1851. Shortly afterwards the London and North-Western Railway Company built a station near the new rectory, and purchased the house for £5000. This sum was invested in Chancery, and served to increase the value of the living, but a little later it was found necessary to obtain a residence for the rector, and about half the £5000 was expended in the purchase of Castle Cottage, which now serves as the rectory house.



Details of Ornamentation of Arch on west face of Tower.

CHAPTER VIII.

BELLS AND PLATE.

AT the beginning of the eighteenth century, the church of St. Peter possessed four bells only, but in 1734 these were re-cast, and four new ones added to the peal.

In a beautiful little MS. history of Northampton in the handwriting of Mr. George Baker (now in the possession of Mr. W. D. Crick) is the following note:—

A list of the Noblemen, Gentlemen, and others, subscribers to the eight bells put up in this Parish Church of St. Peter's, Northampton, September 23, in the year of our Lord, 1734.

				£	s.	d.
Sir Arth ^r Hesilrige	..	..	..	100	0	0
Sir Thos. Samwell	..	..	..	15	15	0
Thos. Samwell, Esq.	..	..	..	5	5	0
Willm. Wilmer, Esq.,	..	..	..	10	10	0
The Right Hon ^e the Earl of Halifax	..	..	..	10	10	0
The Hon. Geo ^e Evans, Esq. (<i>sic.</i>)	..	..	..	5	5	0
Brig Gen ^l Montague	..	..	..	5	5	0
John Parkhurst, Esq.	..	..	..	2	2	0
Will Hanbury, Esq.	..	..	..	5	5	0
Tho. Coke, Esq.	..	..	..	5	5	0
Major De Jean	..	..	..	1	1	0
Rev ^d . Dr. Johnson	..	..	..	5	5	0
Mr. John Smith	..	..	..	5	5	0
Mr Ald ⁿ Battin	..	..	..	7	7	0

Mr. Saml Maud	..	..	..	5	5	0
Mr. Saml Smith	..	..	..	5	5	0
Mr. J. Sturgis..	..	..	..	2	2	0
Mrs. Bowes ..	..	..	..	2	2	0
Mr. John Stanton	..	..	..	2	2	0
Mr. Saml Warring	..	..	..	1	1	0
Mr. Thos. Ives, Sear.	..	..	..	2	2	0
Revd. Mr. Dancer	..	..	..	1	1	0
Mr. John Mean	..	..	..	0	10	6
Mr. John Eason	..	..	..	2	2	0
Mr. Thos. Briton	..	..	..	1	1	0
Mr. Richard Ball	..	..	..	1	1	0
Mr. Saml. Crane	..	..	..	1	1	0
Mr. Thos. Treslove	..	..	..	1	1	0
Mr. Mattw. Hickman	..	..	..	2	2	0
Mr. John Battison	..	..	..	1	1	0
Mr. Saml. Clay	..	..	..	1	1	0
Mr. John Lee	..	..	..	1	1	0
Mr. Frans. Buttlin	0	10	6
Mr. Edd. Honnor	1	1	0
Mr. Michl. Warwick	1	1	0
Mr. Henry Stanyon	1	1	0

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The new bells bear the following inscriptions :—

1. PEACE AND GOOD NEIGHBOURHOOD. A.R. 1734.
2. PROSPERITY TO THIS PARISH. A.R.
3. FEAR GOD, HONOUR THE KING. A.R. 1734.
4. A.R.
5. AB. RUDHAL OF GLOUCESTER CAST US ALL. 1734.
6. PROSPERITY TO THE CHURCH OF ENGLAND. 1734.
7. SR. ARTHUR HESILRIGE, BART, AND NICHOLAS BATTIN*, ALD^N, CHURCHWARDENS. 1734.
8. THE GIFT OF SR ARTHUR HESILRIGE BART. 1734.

The bells were re-hung in 1893, and the following inscription has been placed on the woodwork of each :—

" Re-hung by Grose & Norman, Northampton, May, 1893.
 Rev. E. N. TOM, Rector.
 T. MANNING, } Churchwardens."
 J. WADE, }

* Nicholas Battin was Bailiff of Northampton in 1715 and Mayor in 1725.

The Church Plate.

The Communion Plate of St. Peter's is of no special interest. It is thus described in Mr. C. A. Markham's *Church Plate of Northamptonshire* :—

- 1.—SILVER PATEN. Weight, 3 : 2 ; Diam., 8½ ; Date, 1709. Hall marks (1) Court hand O ; (2) lion's head erased, (3) Britannia, (4) LO, with pellet above and below in plain shield, probably *Robert Lovell*, Maiden Lane. This Paten is flat and quite plain.
- 2.—SILVER COVER PATEN. Weight, 9 : 18 ; Diam., 4½ ; Diam. of foot, 1½ ; Height 1½. This is quite plain and flat on the upper surface ; it fits the cup foot upwards.
- 3.—SILVER CUP. Weight, 7 : 19 ; Height, 6½ ; Diam. of bowl, 4 ; Diam. of foot, 3½. Date of Cover Paten and Cup, 1711. Hall marks on each (1) Court hand Q ; (2, 3, and 4) as on No. 1. This cup is quite plain ; it has a deep, bell-shaped bowl of large capacity. The stem is short and thick, with circular knob in the centre. The foot is plain.
- 4.—SILVER FLAGON. Weight, 34 : 3 ; Height 10½ ; Diam. of top, 4 ; Diam. of foot, 6. Date, 1715. Hall marks (1) Court hand, V ; (2, 3, and 4) as on No. 1. This is a plain but handsome flagon. It has straight sides, rounded lid with medium sized purchase, large handle and broad base. It bears the inscription "Given by Sr Robt. Hesilrige, Bartt. Anno 1713"*
- 5.—SILVER BREAD HOLDER. Weight, 10 : 6 ; Diam., 8 ; Diam. of foot, 1½ ; Height, 2½. Date, 1713. Hall marks (1) Court hand S ; (2 and 3) as on Number 1 ; (4) LE, a pellet between letters, a rose above and below, and three pellets on each side, within circle : Timothy Lee, Fenchurch Street. This is quite plain. On the upper surface, which is flat, is the inscription "Given by Sr Arthur Hesilrige the 4 Apr. 1728."

* The flagon was purchased with money given or left by Sir Robert Hesilrige, who died May 22nd, 1713. It was not actually bought till two years later, as is shewn by the hall mark.

CHAPTER 9

PARISH REGISTERS AND VESTRY BOOKS OF ST. PETER'S.

THE earliest register of Baptisms, Marriages, and Burials begins in 1578, though, as several pages of baptisms are bound up in the wrong order, it appears to begin in 1596.

On the title page is the following :—

A true and perfect extracte of the names and surnames of all suche as have beine Baptized, buried and marryed within the Paryshe of Saint Peeters in the towne of Northampton since the xxi. yeare of the Raigne of our Moste gracious and Sovereaigne Princesse Elizabeth by the speciall grace of god of Englande, Fraunce, and Irelande, Queene, defendor of the Fayth, etc., and in all causes and over all persons as well Ecclesiasticall as Temporal next and Immediatlie under god supreme head and governess. Written and extracted by me, Thomas Walsbey by and at the appointment of Master Willm. Stocke persone of the said church and of Arthur Potter and Richard Rands, churchwardens of the same church, accordinge to the true meaning of the constitution in the late convocation holden at London anno Elizabethae Reginae the fortyeth anno Dni. 1597."

The following extracts are worth noting :—

- 1585—The xxviiith daye of August Joseph Sheperd the sonne of Symone Sheperd being drowned in a Tannffatt of Thomas Potter was buried.
- 1586—The xiiijth daye of June the good Aleburye (*sic*) of St. James Ende and mother to John Nelson of St. peters was buried in the myddle allye.
- 1587—The xxvth daye of March, Symone Hodgkine the sonne of Robert Hodgkine beinge drowned at the request of his father was buried.
- 1614—Three mayde children of Peeter Adkins and Joyce his wyfe was buried the xiiijth of Maye.
- 1618—Robarte Marsone y^e sonne of Robarte Marson was peryshed in y^e water at Abbingdon Myll by [cessatye?] and buryed in St. Peeter's church yeard the xxvth of November.

1699—John Odhill a Quaker had a son borne December the 25th day.

1704—John as they call him and the son of Jeremiah Bass and Elizabeth his wife was buried February the 17th day.

Chrisom Children.

As is the case in most early registers, the records of St. Peter's contain frequent references to the burial of chrisom children. The following are good examples :—

1632—A crisom woman childe of Ann Nelson widow buryed the xxxth of March.

1632—A chrisom child of John Taylor was buryed the vij. of October.

1639—A crisome childe of Francis and Sarah Luck was buryed the 24th daie of December.

The chrisom was a white vesture or cloth which was wrapped round the child at its baptism and retained as part of its clothing till the mother came to be churched. Children dying within a month of their baptism or before their mother's churching, were termed chrisom children, the chrisom being used as their shroud.

Burial of Prisoners.

The registers of St. Peter's contain many records of the burial of prisoners, owing doubtless to the fact that the castle, which was used as a prison, closely adjoined the church. In 1630-1 there appears to have been an outbreak of gaol fever or other epidemic among the prisoners :—

On Feb. 5th John Man prisoner was buried.

John Adkins prisoner was buried the xvith Februarye.

Jane Man prisoner was buried the same daye.

Other prisoners were buried on February 28th, April 11th, April 19th, April 21st, May 2nd, May 3rd, May 9th, May 14th, and June 6th, 19th, and 21st, all save the last three being consecutive entries in the register.

The King's Duty.

In 1695 the following entry was made in the register :—

Here begineth an exact Rejester of the names of all those y^t hath been buried from the first day of May 1695 w^{ch} was the day when the Act took force for paying four shillings due to the King.

There are similar entries in the baptismal and marriage registers of St. Peter's.

In 1694 the Parliament of William and Mary determined to raise funds "for carrying on the war against France with vigour" by imposing a graduated scale of duties for five years on marriages, births, and burials (6 and 7 William III. c. 6). To facilitate the collection of this tax, the clergy were required, in 1695, under a penalty of £100, to keep a register of the births of all children in the parish, whether baptized or not. The tax collectors were to have free access to the registers without payment of fees (7 and 8 William III. c. 35). The tax was a very unpopular one, and the attempt to raise money by this method was not renewed.*

Later Registers.

The first register book of St. Peter's begins, as has been already stated, in 1578, and contains a record of baptisms, marriages, and burials from that date till 1737. The second register records the baptisms and burials from 1737 to 1797 and the marriages from 1737 to 1754. The third book contains the marriages from 1756 to 1794. The fourth is a record of the baptisms and burials from 1797 to 1812. Two marriages (1796 and 1797) are also chronicled on the fly-leaf.

The Vestry Books.

The earliest Vestry book begins April 25th, 1736, and contains the minutes of the Vestry meetings to 1762. The second book extends from 1762 to 1784; the third from 1785 to 1842; and the fourth 1842 to the present day.

The accounts presented annually by the churchwardens, occasionally contain interesting items. One of the earliest is dated July 3rd, 1736:—

Payd to Mr. Jackson for making of the Badges o 2 6

In 1585 the Town Assembly of Northampton agreed to allow twenty-one poor persons to have the badge of the town and to take it in turn seven at a time, for two

* R. E. Chester Waters' *Parish Registers in England*, pp. 21 and 22.

days, to visit the inns and "begge the towne." Those begging without a badge were to be immediately arrested. Eventually each parish had its own badges, a custom which lingered on till the middle of the eighteenth century. The churchwardens' accounts for the neighbouring parish of St. Sepulchre's show that sums varying from 2s. to 3s. were expended in 1707, 1710, 1712, and 1713 on these badges.

1736.	15 Sept.—Gave a man for carring a woman out of the churchyard that was in fitts to her lodgings ..	0	1	0
1737—p ^d	for the examining of Elizabeth fary to hur settlement one shilling and gave the Cunstable for his trouble of ceeping of his prisner one nite in his custity one shilling and six pence and for A pare of orders four shillings.	0	6	6
1740.	Nov. 19—p ^d for 3 forms of prayr and the Kings proclamation	0	4	0
1741—p ^d	to 5 Breifes	0	1	6

There are frequent references to "briefs," but no details are given as to the object for which the collection was made.

1746—p ^d	for ye Act against cursing and swearing	0	0	6
1754.	Nov. 2—Killing a pole catt	0	0	4
1768.	May 14—p ^d for the children sculing	0	1	0
1771—	Paid crier to discharge the Boys playin in church y ^d	0	0	6
1774.	April 27—paid for a letter from London	0	0	3½
1778.	Dec. 4—Paid Thos. Ives for preventing of Rickett Bringing ye Small Pox in ye parish	0	1	0

There are of course, the invariable charges for the refreshments provided at the election of the churchwardens, and on the day of the "perambulation" or "beating the bounds."

1769—	Spent att the Dollfin	0	10	6
1771—	Paid for Bread and Beer at the Perambulation	0	10	0
1771—	Paid for a dinner at the Peacock Inn at Perambulation	1	0	0
1771—	Paid when chuse churchwardns	0	7	6

Many of the entries relate to sums paid to the ringers for ringing in honour of some event of national importance—the proclamation of a king, the coming of age of a prince, the capture of a city, or a victory by land or sea. The following are a few examples:—

1743.	June 24—gave ye Ringers for a victrey in Germney (1) ..	0	5	0
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1760—Ale of 8 Ringing Dayes: 4 old and 4 new for the Relefe of Quebec ⁽²⁾ , for the taking of Montrell ⁽³⁾ , for the Prockelmachon ⁽⁴⁾ of King, for the King of Prussias vicktory ⁽⁵⁾ .	2	0	0
1760. Nov. 11—pd John Waring for toleing for the Kings Buriell	0	1	0
1780. June 16—Paide the Ringers Genl Clinton taken of Charels Town ⁽⁶⁾	0	5	0
1780. Aug. 3—Paide the Ringers for the Prince of Wales comein of age	0	5	0
Oct. 10—Paide the Ringers at the victrey at South Town Carriloina ⁽⁷⁾	0	5	0
1781. Mar. 4—Paide the Ringers for Adl. Rodney taken St. Eustatia ⁽⁸⁾	0	5	0
1781. Jan. 10—Paide the Ringers for the retakein of Gearsey ⁽⁹⁾	0	5	0

(1) On June 16th, 1743, the English and Hanoverians defeated the French at Dettingen on the Maine.

(2) The battle of Quebec was won by Wolfe on September 13th, 1759. Five days later (September 18th), Quebec surrendered to the English.

(3) Montreal surrendered to the English under Amherst, on September 8th, 1760.

(4) George II. died October 26th, 1760.

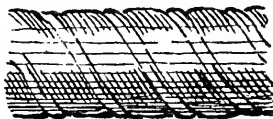
(5) On November 3rd, 1760, Frederick the Great defeated the Austrians in the bloody battle of Torgau, inflicting on them a loss of 20,000 men.

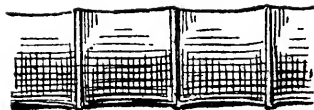
(6) Charlestown was captured by General Clinton, May 12th, 1780.

(7) On August 16th, 1780, Lord Cornwallis totally defeated the American forces at Camden, in South Carolina.

(8) In February, 1781, Admiral Rodney captured St. Eustatia and other West Indian islands from the Dutch. St. Eustatia was surprised and retaken by the French, November 25th, 1781, and restored to Holland.

(9) In 1781 a body of French, 800 in number, surprised and captured St. Helier, the capital of Jersey, but a young English officer, Major Pierson, hastily collected a body of Militia and compelled the invaders to surrender (Jan. 6). Pierson himself was killed in the moment of victory.





CHAPTER X.

THE MONUMENTS.

THE sepulchral monuments in St. Peter's are not very numerous, but among them are several of considerable interest. They commemorate one of the greatest of English geologists; one of the most celebrated of English engravers; and one of the greatest local historians that this or any other county has produced.

In the north-west corner of the nave is a tablet thus inscribed :—

Near this Place
Lye the Remains of
John Smith,
of London, Gent.,
The most eminent Engraver
In Mezzo-Tinto
in his time.
He died the xvii. of Jan., MDCCXLII.
Aged xc.

Also near this Place
Lye the Remains of
Sarah, his wife,
And two of their children.
She died the xvi. of May, MDCCXVII.
[Also lyeth Benjamin Smith, Gent.,
Their son.
He died September xvii. MDCCCLVI,
Aged xlv.]*

John Hunt, Northton. Fecit.

* When the inscription was re-painted in 1891, the last four lines were accidentally omitted, but two copies of the original inscription are still extant—one made by Mr. George Baker, the historian, and a second, made as late as 1880, by Mr. W. Sibley, parish clerk of St. Peter's. This repainting was done by the Sanders Memorial Window Committee. Having a small balance in hand after paying for the erection of the window, they decided (October, 1891) to expend it in cleaning and re-lettering the old tablets and monuments in the church. This was done at a cost of £5 4s. 8d.—*St. Peter's Churchwardens' Accounts.*

A large slab in the centre aisle of the nave bore the following inscription now partly obliterated :—

Here lies the body of John Smith of London, Gent., Engraver in Mezzotinto, who died Jany. the 17, 1742, Aged 90 years. In memory of Mrs. Sarah Smith, the beloved wife of John Smith, of London, Gent. She was a good Christian, an affectionate wife, a tender Parent, and a faithful Friend, who departed this life May 16, 1717. Also Ann, their daughter, wife of James A'Dean, of London, druggist, dyed Oct. y^e 26, 1743. Aged 33.

On another stone :—

Here underneath in one grave lye the bodyes of John Smith, Senior, and John Smith, Junior, sons of John Smith of London, Gent., and Sarah his wife. The elder dyed July xv., m^dccxii. Anno. Ætatis vii. and the younger dyed Nov. iii., m^dcc..... Aged ii. months. Of such is the Kingdom of heaven.

A. S. Feb. 1727.

John Smith, the celebrated mezzotint engraver, was born at Daventry, in 1652, and was the son of John Smith, gent., thrice bailiff of that town. In early youth he was articled to an obscure painter named Tillet, of Moorfields, London, but on completing his apprenticeship, he studied mezzotint engraving under Isaac Becket, and received further instruction in the art from Jan Van der Vaart. Sir Godfrey Kneller was so much struck by one of his works, that he took him into his house, and employed him in engraving his portraits. Smith soon became the most famous engraver of his day, and his industry was as remarkable as his skill. His works number about five hundred, and of these more than half are portraits of distinguished men and women of the period between the reigns of Charles II. and George II., from paintings by Kneller, Lely, Wissing, Dahl, Riley, Closterman, Gibson, Murray, and others. The remainder are sacred and mythological subjects after Titian, Correggio, and others.

As a mezzotint engraver, Smith was without a rival. He is spoken of by Walpole as “a genius of singular merit in his way. . . . who united softness with strength, and finishing with freedom.” Till the year 1700, his prints were mostly published by Edward Cooper, but about this time he set up as a print-seller on his own

account, at the sign of the Lion and Crown in Covent Garden. He usually disposed of his prints for one shilling apiece, but reserved some of the finest specimens of each, and sold them for considerable sums. His industry and frugal habits enabled him to purchase the manor house and lands in Upper Boddington, and to amass a fortune of £20,000, which he divided between his son and daughter. On retiring from business, Smith settled in his native county, where he died, January 17th, 1742-3, at the advanced age of ninety, and was buried in the "centre aisle" of the nave of St. Peter's, Northampton.

His portrait was painted and presented to him by Kneller in 1696, and from it he executed an engraving which was published in 1716. The engraver is represented in a fur cap and morning gown, holding in his hand another portrait. The original painting is now in the National Portrait Gallery.

Among the more famous portraits engraved by John Smith, may be mentioned Charles II. with the star; James, Duke of York, leaning on an anchor; the Duke of Schomberg on horseback; William III.; Mary II.; Prince George of Denmark; and John, Duke of Marlborough, all from paintings by Sir Godfrey Kneller. Perhaps his best miscellaneous subjects are "The Loves of the Gods," after Titian (ten plates); "Venus standing in a Shell," after Correggio; "Venus and Cupid," after Luca Jordana; and a "Holy Family with Angels," after Carlo Maratti. His largest print seems to have been the portrait of the youthful Duke of Cumberland, after Highmore.*

In the south-west corner of the nave is a white marble monument (surmounted by a bust) to the memory of William Smith, the "Father of English Geology." The inscription runs as follows:—

To honour the name of
William Smith, LL.D.,
This monument is erected by his Friends
and Fellow Labourers in the field of
British Geology.

* Baker's *Northamptonshire*, vol. i., 338. Bryant's *Dictionary of Painters and Engravers*, vol. ii., p. 507-8. *Dictionary of National Biography*, vol. liii.



MONUMENT OF DR. WM. SMITH.

From a Photo by Mr. Benne.

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Born 23rd March, 1769, at Churchill, in Oxfordshire, and trained to the Profession of a Civil Engineer and

Mineral Surveyor, He began in 1791 To survey collieries and plan canals in the vicinity of Bath, and having observed that several strata of that District were characterised by peculiar groups of Organic remains, He adopted this fact as a principle of comparison, and was by it enabled to identify

The strata in different parts of this Island,

To construct sections, and to complete and publish in 1815, a Geological Map of England and Wales.

By thus devoting during his whole Life, all the power of an observing mind to the advancement of one

Branch of Science, He gained the title of the

“Father of English Geology.”

While on his way to a meeting of the British Association for the Advancement of Science, at Birmingham,

He died in this Town at the House of his Friend,

George Baker, the Historian of Northamptonshire,

28th of August, 1839.

William Smith, the “Father of English Geology,” was born at Churchill, in Oxfordshire, on March 23rd, 1769. His father, John Smith, was a small yeoman farmer, and is described by his son as “a very ingenious mechanic.” He died in 1777 of a severe chill contracted while engaged in the erection of some machinery, and his wife shortly afterwards married again. After his father’s death and his mother’s second marriage, the future geologist looked chiefly for protection and advice to his father’s eldest brother, also named William.

Young William was educated at the village school, but his studies were considerably interfered with by his “wandering habits.” From his earliest years he was an ardent collector of fossils—a hobby in which he received no sympathy from his uncle. But the practical old farmer was better pleased when his nephew evinced an interest in draining and improving land, and was induced to give him a little money for the purchase of books on surveying and geometry. With these he taught himself the elements of geometry, and was thus enabled, at the age of eighteen, to become assistant to Mr. Edward Webb, a surveyor at Stow-on-the-Wold, who was then engaged in making a survey of the parish of Churchill. This was the turning point in Smith’s life, and gave him the opportunity he needed. For several years he lived in his master’s house, and learned from him much that proved useful to him in after years. He

was soon entrusted with the management of all the ordinary business of a surveyor, and in that capacity became well acquainted with the soils and underlying rocks of Oxfordshire and the neighbouring counties. In 1793 he was entrusted with the survey of a canal through the Somerset coal fields, and in the following year accompanied two of the promoters of the scheme in a tour in the north of England for the examination of the construction and working of other canal systems. This tour, which extended over 900 miles, gave Smith an invaluable opportunity of verifying and substantiating a theory which he had long been working out, on the regular stratification of the earth, *viz.*, "that each stratum had been successively the bed of the sea, and contained in it the mineralized monuments of the races of organic beings then in existence."

From 1793 to 1799, he was engaged in superintending the works of the Somersetshire canal, and a close examination of the rocks, sand and clay which were cut through in making the canal, confirmed him in the truth of his theory, and led him to the further deduction "that each stratum contained organized fossils peculiar to itself, and might, in cases otherwise doubtful, be recognised and discriminated from others like it, but in a different part of the series, by examination of them."

In 1795 Smith, who was now 26 years of age, took up his abode in Bath, and in the following year began to commit his thoughts to paper. His early manuscripts are still in existence, but it was not till some years later that any of his notes were printed.

In 1798 he purchased a small but beautiful estate three miles from Bath, but did not long reside there. In the following year a misunderstanding led him to sever his connection with the canal company, after serving them for six years. He was now not only at liberty, but under the necessity of making known to the world his geological discoveries and founding thereupon a professional practice. In this he was eminently successful and quickly acquired remunerative employment. His name soon became widely known—not at first by the publication of any definite works, but rather by the exhibition of geological maps at agricultural meetings. In 1799 he made the acquaintance of the Rev. Benjamin

Richardson, who was then living at Bath, and who was the possessor of a choice collection of fossils mostly gathered in the immediate neighbourhood. The gain from this acquaintance was mutual, for while Richardson had no knowledge of the laws of stratification, Smith knew but little of fossils or of their connection with analagous living types, but "the fossils which the one possessed were marshalled in the order of strata by the other until all found their appropriate places, and the arrangement of the cabinet became a true copy of nature." That such and such fossils were found in such and such strata was at once acknowledged by Richardson, but when Smith propounded the theory that everywhere throughout the district "the same strata were found always in the same order of superposition, and contained the same peculiar fossils," his friend was astonished and incredulous. Richardson introduced Smith to the Rev Joseph Townshend, and a series of field examinations by the three friends soon proved conclusively the truth of Smith's new theory. Richardson and Townshend communicated the discovery to others, and it was felt that "new light had begun to manifest itself in the previously dark horizon of geology."

The year 1799 was a peculiarly wet one, and Smith's success in draining operations on a new system, in the neighbourhood of Bath, led to a demand for his services from all parts of the country. This enabled him to raise his fee from one guinea a day to two, and subsequently to three guineas, but the whole of his money was devoted to the furthering of his geological researches, and he was never anything but a poor man.

From this time till almost the end of his life, Smith was constantly travelling, sometimes covering as many as 10,000 miles in a year, and that before the days of railways! He obtained almost a monopoly of work in connection with drainage and irrigation, and was consulted on all such works of any importance. His most successful operation in this direction was the reclaiming of the Norfolk and Suffolk marshes and the expulsion of the sea from seventy-four parishes in Norfolk and sixteen in Suffolk, which had previously been subject to frequent inundations. He accomplished this gigantic undertaking [1804-1809] by the simple method of raising

banks of sand and shingle in imitation of nature. These he planted with the sea reed so common on the sand dunes, which prevented the sand from shifting, and thus provided a barrier perfectly impervious to the waves, which had hitherto resisted all attempts at embankment.

In 1810 Smith's services were required at Bath, which was threatened with ruin by the stoppage of its hot springs. On investigating the matter, he discovered that the waters had forced their way into a new channel. This he stopped, and the water flowed more copiously than ever.

Meanwhile, as early as 1801, he had issued a prospectus of a work on the natural order of the strata of England and Wales, but failed to carry out the design. For many years he worked at a large geological map of England and Wales, and though he obtained much kindly assistance and encouragement from William Crawshay, the "iron king," Sir Joseph Banks, and the Duke of Bedford, it was not till 1815 that it was finally published, so anxious was he to make it complete and accurate. "From that hour the fame of its author as a great original discoverer in English geology was secured." But with fame came financial ruin. In the production of his map he had sacrificed all his earnings, and even his little patrimony. In 1819 he was reduced to such straits that he was compelled to give up his house in London and sell all his books and geological specimens. The latter were purchased by the Government for £700 and are now in the South Kensington Museum. To add to his troubles, his wife's health failed, and in the following year her mind became deranged.

For some years after this Smith had no settled home, but travelled about from place to place wherever his professional engagements called him. In 1825 he had a severe attack of muscular paralysis, which confined him to his bed for some months, but eventually passed off.

At last, in 1828, he settled down as land steward to Sir John Johnstone, of Hackness. His new patron did his utmost to induce him to give to the world more of his vast stores of information on geological subjects. His efforts were, however, fruitless. Smith, though

communicative to his friends, had a strong aversion to proof sheets, and little came from his pen during those years at Hackness. But his position as "Father of English Geology" was assured, and on February 18th, 1831 the Geological Society voted him the Wollaston medal "in consideration of his being the first in this country to discover and to teach the identification of strata and to determine their succession by means of embedded fossils." The medal was actually presented to him at the meeting of the British Association at Oxford [June, 1832], when it was further announced that an annual pension of £100 had been awarded to him by the Government of William IV. In 1835 the degree of LL.D. was conferred upon him by Trinity College, Dublin. Four years later, in August, 1839, he was specially invited to attend the meeting of the British Association at Birmingham. On his way, he stayed with his friend, Mr. G. Baker, the antiquary, and with him made several excursions into the neighbouring country. On one of these expeditions he contracted a chill, which led to serious complications, and in a few days put an end to his life. He died August 28th, 1839, and was buried in the churchyard of St. Peter, Northampton. At the suggestion of Dr. Buckland, a tablet and bust was erected in St. Peter's, the cost having been defrayed by a subscription among geologists.*

Closely adjoining the monument of the great geologist, is a memorial to his friends Mr. and Miss Baker, the county historians. It is a re-production in white marble of a roll of manuscript, and bears the following inscription:—

In memory of
George Baker, Esq.,
Born in Northampton, September 28th, 1781,
Died October 12th, 1851.
Fifteen years Magistrate of this Borough,
The Historian of his native county,
Skilled in Archæological and Mediæval learning.

* The chief sources of information with regard to the life of William Smith are his "Memoirs," written by his nephew, Mr. John Phillips, F.R.S., and published in 1844. An article by Professor Bonney in the *Dictionary of National Biography*; and one by Mr. H. J. Eunson in the *Northamptonshire Natural History Society's Journal* [September, 1887] have also been consulted.

An early and zealous promoter of the restoration
of this church,
An active supporter of Benevolent Institutions,
Unwearied in his efforts for the
Moral and Intellectual advancement of his fellow men.
Distinguished in private life by his
Urbanity, kindness, and affection,
And by the humility and faithfulness of
An Earnest Christian Disciple.
His remains are interred in the family vault
In King Street Chapel.

Also

Ann Elizabeth Baker,
(Sister of the above)
Born June 16th, 1786,
Died April 22nd, 1861.

George Baker, the historian of Northamptonshire, was born at Northampton in 1781. It is said by his biographer that when only thirteen years of age he compiled a manuscript history of his native town, and from that day onward he was continually adding to his collections. His first printed work was entitled "A Catalogue of Books, Poems, Tracts, and Small Detached Pieces, printed at the press at Strawberry Hill, belonging to the late Horace Walpole, Earl of Orford. London, 1810." In 1815 he issued his proposal for "The History and Antiquities of the County of Northampton," the first part of which was published in 1822, the second in 1826, and the third, which completed the first volume, in 1830. This volume contains the hundreds of Spelho, Newbottle Grove, Fawsley, Wardon, and Sutton. The fourth part, which contains the hundreds of Cleley, was issued in 1836, and a fifth, containing the hundred of Towcester, in 1841. In that year the publication unhappily came to a close; 220 of his original subscribers had failed him, and with impoverished health and means exhausted, he was unable to complete the work. In the following year [1842] his library and manuscripts were sold, the latter passing into the hands of Sir Thomas Phillips. Baker's *Northamptonshire* has been described as "on the whole, as far as it goes, the most complete and systematic of all our county histories. In the elaborateness and accurateness of its pedigrees it is unsurpassed."

Baker, though a Unitarian, took a keen interest in the church of St. Peter, and was one of the chief movers in

the work of restoration which was inaugurated shortly before his death. At a meeting of the Northamptonshire Architectural Society, held October 10th, 1850, the Rev. Thomas James alluded to Mr. Baker and his sister in the following terms:—"Let it never be forgotten that long before this society was in existence—long before there was awakened in this country the enlightened appreciation of the great church works of our forefathers, now so prevalent—before glossaries were published, and even Bloxam was an unknown name—there were a brother and sister in this town, dwelling under the shadow of St. Peter's, who by their active vigour of mind and actual labour of hand, kept alive an interest in this church, and so, I verily believe, when no one else, even its appointed guardians, seemed to care for it, preserved perfect and intact those singular remains, the minutest carving of whose every stone there are hundreds now to appreciate. Who shall say that if it were not for this spark of intelligence amid the general gloom, instead of seeing that hallowed pile in its present throes of reproduction, we might not have had in its place a smirk and trim building of brick?"*

Baker was a magistrate of the borough of Northampton, and took a deep interest in various local charitable organisations. He died, unmarried, at his house in Marefair, October 12th, 1851.†

His constant companion for over sixty years was his sister, Ann Elizabeth Baker, who was five years younger than her brother, having been born June 16th, 1786. Most of the geology and botany in her brother's history were contributed by Miss Baker. She accompanied him on his journeys to the houses of the nobility and gentry of the county, and constantly acted as his amanuensis. She made many of the drawings and even engraved some of the plates for this great work. Though separated from the church by her religious convictions, Miss Baker was ever a lover of the beautiful in the architecture of our parish churches. The church of St. Peter owes her a lasting debt of gratitude for the loving care with which she removed with her own hands

* *Northampton Architectural Society's Reports*, 1850, p. 78.

† *Northampton Herald*, October 18th, 1851.

the plaster which had so long hidden the beauty of its capitals.

Shortly after her brother's death she published a "Glossary of Northamptonshire Words and Phrases, to which are added the Customs of the County." The work was issued in two volumes, and was well reviewed. In addition to her topographical and historical work, Miss Baker took a warm interest in the Mechanic's Institute, and it was mainly due to the efforts of her brother and herself that the institution was successfully established.

Miss Baker died in her house, Marefair, Northampton, April 22nd, 1861, and was buried in the family vault at King Street chapel.*

On the south wall of the chancel is a large monument to the memory of the family of Edward Lockwood, who was for fifty-two years the rector of St. Peter's. The inscription is as follows:—

Sacred to the Memory of
The Rev. Edward Lockwood, A.M.,
52 years rector of St. Peter's, with the chapels of Kingsthorpe and Upton,
and of Hanwell, near Banbury in Oxfordshire.
The rudiments of learning he acquired at the King's School at Westminster,
He improved by diligent study at the colleges of
St. John's and All Souls in the University of Oxford,
And of the latter of which he remained for several years a Fellow,
Until preferred to the Ministry of this Church,
Where he enforced the sacred truths of the gospel by his precepts,
And ornamented them by his life in the sedulous promotion of every institution
In this county, which had for its object the welfare of the community,
In unremitting attention to the Spiritual and Temporal interests
Of his poorer parishioners: in an exemplary discharge of the several duties
Of a husband, and a Father, a Brother, a Christian, and a Friend.
He was the third son of Richard Lockwood, Esq., M.P.,
Of Dews Hall, in the parish of Lambourne, Essex,
In the chancel of which church he lies interred with his Father and Family.
Born January 6th, 1720. Died January 22nd, 1802.
He was thrice married:
1stly, August 29th, 1752, To Lucy, Daughter of the Revd. William
Dowdeswell, A.M., Rector of Kingham in the county of Oxford.
2ndly, February 23rd, 1770, To Elizabeth, sole daughter and heiress of
Joseph Percival, Esq., of Stapleton in Gloucestershire.
She died November 7th in the same year.
3rdly, November 3rd, 1772, to Judith, daughter of John Bedingfield, Esq.,
Of Caistor in Norfolk (widow of Sir John Rous, Bart., of Henham Hall,
Member of Parliament for Suffolk, who died September 10th, 1794,
and reposeth near her husband at Lambourne.
Mrs. Lucy Lockwood died on the 4th and was buried in the Vault at
Kingsthorpe on the 13th of April, 1764, where are deposited the remains of

* *Northampton Herald*, April 27th, 1861.
Biography, iii., 1.

her son George Richard, Born June 4th, Died June 18th, 1753.
 Her second daughter, Lucy, Born September 18th, 1755, Interred June 30th,
 1759, as was her sister Elizabeth at the same place, Feb. 27th, in the
 like year of our Lord.

Her six surviving children (Three sons and Three daughters)
 were

1st, William Joseph, married August 1st, 1789,
 Elizabeth, only daughter of Edward Jekyll, Esqre.

2nd, Edward, married June 15th, 1790,

Louisa Bridget, second daughter of Lord George Manners Sutton.

3rd, Revd. John Cutts, A.M., Vicar of Yoxford in Suffolk, married
 March 3rd. 1795, Amelia, third daughter of Thomas Beddington, Esqre.

Of her daughters,

1st, Anna Lockwood married 1st, December 15th, 1778, George Drake, Esqre.,
 Secondly April 11th, 1801, George Fuller, Esqre., of Upper Gatton in
 Surrey.

2nd, Matilda Catherine, unmarried.

3rd, Frances Dorothy, married July 26th, 1789,
 Charles Drummond, Esqre., of Charing Cross, London.

Grateful for the kindness of so near a relative
 This monument is erected by his most
 Affectionate grandson in testimony
 Of his attachment
 and respect.

Above is a cross, a cup, and an open book with the
 words "Though I walk through the valley of the shadow
 of death, I will fear no evil: for thou art with me; thy
 rod and thy staff they comfort me." Psalm xxiii. ver. 4.
 At the top of the monument are two shields of arms.
 The shield on the dexter side is Lockwood, argent a fess
 between three martlets sable, in pretence (for Elizabeth
 Percival, his second wife, who was an heiress) sable a
 horse passant argent spancelled* in both legs on the
 near side gules (Percival) impaling argent a fess wavy
 between six billets sable for Dowdeswell (his first wife).

The lozenge on the sinister side is sable a fess in-
 dented or, between three crescents argent (for Rous);
 Impaling ermine an eagle displayed gules (for Beding-
 field) with the badge of Ulster in chief. This is for
 Edward Lockwood's third wife, Judith Bedingfield,
 widow of Sir John Rous, Bart., as she would have borne
 the lozenge during her first husband's life! Over the

* Spancelled or fettered—a term used for a horse that has the fore
 and hind legs fettered by means of fetter-locks fastened to the ends of a
 stick. A horse thus spancelled is the coat of Percival.—Berry's *Dictionary
 of Heraldry*. Spancel—a north-country word—"a rope to tie a cow's
 hind legs."—Kersey's *Dictionary*, 1708.

shield and lozenge is the crest of Lockwood—On the stock of an oak tree erased proper a martlet sable.

A short sketch of the life of this rector is given on page 101.

In the south-east corner of the chancel, now used as a clergy vestry, is a small memorial tablet with this inscription :—

Sacred to the memory
of the
Revd. John Stoddart,
late curate of All Saints and Abington,
and
Thirty years head master of the
Grammar School in this Town.
Although deprived of sight early in life
He frequently performed all the offices
Of a Christian Minister, and was distinguished
for the
Soundness of his learning, the assiduity and
Successfulness of his teaching, and the
Cheerfulness and the Benevolence of his mind.
He died May 27th, A.D., 1827, in the 63rd year of his age.
Of
Ruth, his wife, who departed this life Feby. 12th,
A.D., 1828, Aged 56.
She was devoted as a Mother, sincere as a Friend,
and as a Christian unspotted from the World.
Also
Maria their youngest daughter
Who died Novr. 29th, A.D. 1828, Aged 20.
In Life she was exemplary and in Death
A Triumphant Christian.
Reader. May thy last end be like her's.

John Stoddart, the blind headmaster of the Grammar School, was a well-known figure in Northampton in the early days of the last century. He was appointed to the head mastership of the Grammar School in 1797, and held the post till his death in 1827. In 1800 the Northampton Assembly ordered that he should be presented with his freedom gratis, he "having taken much pains in attending the prisoners in the Towne Gaol, without having or expecting any compensation for such attendance."^{*}

Stoddart was at one time curate of All Saints', and on the death of Edward Miller, vicar of that church, in 1804, was very near being chosen as his successor. "The

^{*} *Northampton Borough Records*, ii. 176.

candidates for the vacant office were Mr. Stoddart, the late curate, and Mr. Tuffnell, the present one. The election lay with the members of the Corporation residing in the parish, of whom forty-six voted; twenty-six were for Mr. Tuffnell and twenty for Mr. Stoddart. The latter had the misfortune to lose his sight some time, by reason thereof many thought him ineligible in consequence.”*

Bridges records a memorial slab “in the rector’s pew” with this inscription:—

Mary Reynolds,
Relict
of the Right Revd.
Father in God Edward, late Lord
Bishop of Norwich. Aged 73 years.
Deceased December 27th, An. Domini 1683.

This stone has been replaced by a small brass on the floor of the chancel, with substantially the same inscription.

Mary Reynolds was the daughter of Dr. John Harding, president of Magdalen College, Oxford, and wife of the celebrated Edward Reynolds, Bishop of Norwich. Dr. Reynolds was for many years a staunch Presbyterian, and was one of the representatives of that party at the Savoy Conference. He eventually conformed to the Church of England, and was almost immediately afterwards appointed to the see of Norwich. Wood, in his *Athenæ Oxonienses*, suggests that Reynolds would never have changed his views “had it not been to please a covetous and politic consort, who put him upon those things he did.”

Dr. and Mrs. Reynolds had several children. Their only son, Dr. Edward Reynolds, Jun., was rector of St. Peter’s, and Kingsthorpe. Their youngest daughter, Elizabeth, married Dr. Conant, vicar of All Saints. To both of these churches (All Saints and Kingsthorpe) Mrs. Reynolds presented a handsome set of communion plate. After Bishop Reynolds’ death in 1676, his widow settled in Northampton, in order to be near her children. She died September 27th, 1683, and was buried in her son’s church of St. Peter, Northampton. Though not interred

* Mr. Hall’s MS. *Northampton Borough Records*, ii. 403.

in his church, her son-in-law, Dr. Conant, made the following entry in the registers of All Saints :—

1683. Oct. 2nd—The Lady Mary Renolds, a good benefactor was buried."

The whole of the inscriptions on the monuments and gravestones in St. Peter's were copied by Mr. George Baker,* early in the last century. Among them are two of some interest, which have since disappeared :—

(1) "On a large slab, nearly obliterated (in capitals)

Mr. Richard White
Twice Mayor of Northampton
was buried the 5th of June, 1691.
near unto Rebecca his wife who was buried
the 9th of Dec., 1688."

Richard White was one of the bailiffs of Northampton in 1677 and mayor in 1678 and 1679-80. He was one of the committee of eight appointed by the Assembly on December 23rd, 1675, shortly after the great fire of Northampton, "to view all the towne landes lately burnt, and to take care of the Tymber and Stone." During his second year of office as mayor, the new church of All Saints was completed and re-opened after the fire, as is recorded on the mayor's seat in that church—"Anno Majoratus II^o Ricardi White. Anno Dom. 1680."

By his will dated June 1st, 1691, Richard White left lands at Duston and in St. Peter's parish, the income arising from which was to be given to certain poor widows or poor men (ten shillings each) on St. Thomas' day. A certain sum was also to be given for the weekly maintenance of two poor widows, one to be of St. Peter's parish.

The second slab alluded to above is thus described by Mr. Baker :—

(2) "On a large stone may be traced the [matrices of] brasses of a man and his wife; beneath were three detached figures and below them a single figure and small group."

* The MS. is in the possession of Stewart Beattie, Esq., of Northampton, and has been kindly lent by him to the author.



CHAPTER XI.

THE HESILRIGE FAMILY.

NO account of the church of St. Peter would be complete without at least some reference to the ancient family of Hesilrige. A Hesilrige gave a portion of the communion plate of St. Peter's; another member of the family was mainly instrumental in the re-hanging of the bells; and the name frequently occurs in the parochial registers of St. Peter's between 1667 and 1763. A portion of the old family mansion still stands in close proximity to the church, shorn, it is true, of its wings and outbuildings; with its gardens and pleasure grounds sadly curtailed, but still, in spite of all these changes, one of the most interesting buildings in Northampton.

The Hesilriges were originally settled in Northumberland, where they are found as early as the thirteenth century. In 1402 they established themselves at Noseley in Leicestershire, having acquired the property there by marriage. The first of the family to settle in Northampton appears to have been Robert, a younger son of Sir Arthur Hesilrige, of Noseley, by his second wife, Dorothy, sister of Lord Brooke. Sir Arthur was one of the "five members" whose attempted arrest by King Charles I. in the House of Commons, led to such momentous results. When war broke out, he commanded a regiment of Cuirassiers (known as the "Lobsters") in the Parliamentary army, and was afterwards Governor of Newcastle. He died in 1661, a prisoner in the Tower, and was succeeded at Noseley by his eldest son, Thomas, the third baronet. Robert, a younger son, shortly afterwards married [May, 1664], being then twenty-four years of age, and settled in Northampton. The birth of a son—Samuel Hesilrige—is recorded in the registers of St. Peter's, on November 25th, 1667, and others follow in 1669, 1670, 1673, 1674, and 1675. In the latter year,

Northampton was almost entirely destroyed by fire, and one of the commissioners appointed to superintend the rebuilding of the town was Robert Hesilrige, Esq., of Northampton. He appears to have enjoyed the confidence of his fellow townsmen, for on February 11th, 1675-6 he was authorized under the common seal to receive the moneys collected in London for the relief of Northampton.*

In 1678 he purchased from the Corporation some waste land near the Castle Hills for £50, having, according to Bridges, previously bought the site of the Castle from one Read, soon after the Restoration. An old map† made in 1723, shows that the Hesilrige property extended from the Castle to the present Freeschool Lane.

The family mansion, as has been already stated, still survives, and is, with one solitary exception, the only house of importance that escaped the great fire of Northampton. It stands on the south side of Marefair, which here runs nearly east and west. It is a sixteenth century building, and was probably erected long before it was occupied by the Hesilriges. Who were the actual builders it is now impossible even to conjecture, but it doubtless served as the town house of some county family of importance. The late Sir Henry Dryden thus describes it in a paper in the *Northamptonshire Notes and Queries* :—

“The house has now a street front of 51 ft. 3 in., containing fourteen mullioned windows, and surmounted by three dormer gables, each corbelled out from the wall, and containing a three-light window. It formerly had, apparently, 46 ft. 2 in. more of street frontage to the east, and presumably two more dormer gables.

“The interior of the house has been altered at various times, and especially when a part was cut off to form distinct residences. The windows are for the most part of three lights, and all the mullions are in section of the common form of four quadrants, with intervening fillets on the front and back. None have labels.

“The present street entrance may not be the original main entrance. It is rectangular, with moulded jambs and head..... The present kitchen has been taken

* *Northampton Borough Records*, ii., 246.

† *Northamptonshire Notes and Queries*, i., 58.

out of what was originally the hall. The house has three stories, including attics. The staircase has well worked tapering corkscrew balusters and good hand-rail. None of the old fire places remain. In one of the bedrooms are three large and two smaller pieces of tapestry. No. 1, 12 ft. 9 in. wide by 8 ft. 4 in. high, imperfect at the



THE HESILRIGE MANSION.

top and bottom. A royal personage in apparently Roman armour, sitting on a throne, under a canopy; behind him are three spearmen, helmeted; in front of him is a person with bare head, kneeling, and presenting a crown with two keys; on the ground a treasure chest,

a crown, flagons and a salver. Behind this person are several others, bareheaded and partly nude, probably slaves; one bears a large flagon of metal, and a youth bears a sceptre. In the distance is a town with towers. This piece contains in all eleven persons. The story is so common of a prince submitting to a conqueror, and delivering his crown and the keys of his town, that it cannot be appropriated to any special individuals, unless collateral evidence can enlighten us.* The work is of the class usually met with in old houses, with prevailing indigo tint.

"No. 2 is about 1 ft. 6 in. wide by 8 ft. 4 in. high, an imperfect piece, containing a youth with a table of commandments (?) and over him flowers and a cherub.

"No. 3 is 9 ft. wide by 8 ft. 4 in. high, imperfect, apparently, on the four sides; of the same class of work as No. 1—a battle piece, containing several men and horses. The main figure in front seems to have fallen or descended from his horse, and is apparently attempting to kill a man who is on the ground. Behind are figures on horseback, with turbans and Eastern scimitars; one figure has a shield adorned with an eagle. The position of this scene in the room renders it obscure.

"No. 4 is 10 ft. 7 in. wide by 8 ft. 4 in. high, imperfect on four sides. This is a much finer texture and more artistic work. In the front is a queen standing with two maids of honour and two train bearers behind her, in the entrance of a palace. In front of her is a man lying on a couch, extending his hand towards the queen, with a crown and sceptre on a stand by his side; a youth is pushing aside a curtain, and apparently speaking to the queen; behind her are two men going away, one with a staff and a letter, the other with a staff only. Through an opening are seen in the distance men stoning a prostrate figure. This is supposed to represent the story of Ahab, Jezebel, and Naboth, related in 1 Kings xxi.

"No. 5 is 1 ft. 6 in. wide by 8 ft. 4 in. high, imperfect, of the same class as No. 1. A male figure in a short tunic, walking.

"In one of the fireplaces are Dutch tiles of blue and

* It has been suggested that this piece represents the surrender of Calais, but against this theory may be urged the fact that the person who is making his submission holds a *crown* as well as two keys.

HESIL

d. and heir of

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(Monu

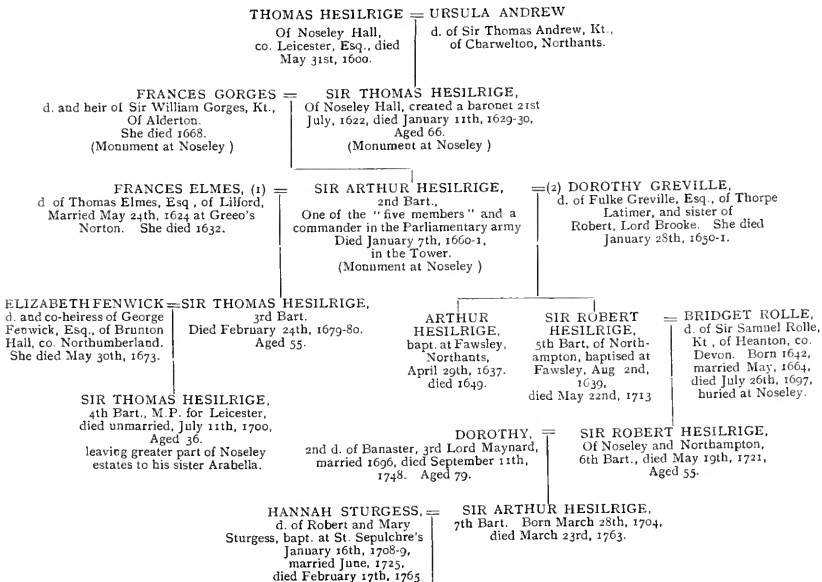
FF
d. of Thomas E
Married May
Norton.

ELIZABETH FENV
d. and co-heiress of G
Fenwick, Esq., of Br
Hall, co. Northumber
She died May 30th,

SIR TH
4th Bar
died unm

leaving
estates

HESILRIGE OF NOSELEY AND NORTHAMPTON, SHEWING THE DESCENT OF THE MAIN LINE.



white enamel, containing scriptural scenes :—Adam and Eve driven out of paradise ; Cain and Abel ; the Ark ; Moses on the mount ; Balaam and his ass ; Jezebel ; Elijah and the ravens ; the Baptism of Christ ; the Prodigal Son ; Christ tempted ; Christ in the Garden ; soldiers casting lots, etc. In another room are tiles of lilac and white enamel, with landscapes.

“The garden of the mansion extended from St. Peter’s churchyard to the present Freeschool Lane. ‘Castle Stone’ house, on the opposite side of the street, stands on the site of the dog kennel, and a small portion of the walls of the kennel yard still remains.”*

In 1700 Robert Hesilrige, the purchaser of this interesting old building, succeeded to the title of his nephew, Sir Thomas Hesilrige, of Noseley, though the bulk of the Noseley property went to Arabella, a sister of Sir Thomas. Sir Robert died in 1713, leaving money for the purchase of a silver flagon for the church of St. Peter. It is still in use and bears this inscription :—“Given by Sr. Robt. Hesilrige, Bart. Anno 1713.” His executors bought back a considerable portion of the Noseley property for the sum of £12,000.

Sir Robert Hesilrige was succeeded by his eldest son, also named Robert, who was born *circa* 1666. He married Dorothy, daughter of Banaster, Lord Maynard, who outlived her husband many years, and died September 11th, 1748, aged 78. Sir Robert himself died May 19th, 1721, aged 55, and was succeeded by his son, Sir Arthur Hesilrige, of Northampton and Noseley, born March 28th, 1704, and baptized at St. Peter’s, April 14th. Sir Arthur was High Sheriff of Northamptonshire in 1726, and in 1739 re-purchased the remainder of the Noseley estates for £13,000. In 1728 he presented a silver bread holder to St. Peter’s, and in 1734 gave £100 to improve the peal of bells. (See p. 114).

Sir Arthur, who was the seventh baronet, married Miss Hannah Sturgess, by whom he had sixteen children, whose names are all recorded in the registers of St. Peter’s. It was supposed at one time that this Lady Hesilrige was the original from whom Richardson drew his character Pamela, but it seems most probable that

* *Northamptonshire Notes and Queries*, 1884-5, pp. 57-60.

2.1. ∇ is a $\mathbb{C}((t))$ -bilinear map $\nabla : \mathcal{O}_X \times \mathcal{O}_X \rightarrow \mathcal{O}_X$ such that

$$\nabla(f, g) = f \nabla(1, g)$$

and $\nabla(f, g) = -\nabla(g, f)$ for all $f, g \in \mathcal{O}_X$.

2.2. ∇ is a $\mathbb{C}((t))$ -bilinear map $\nabla : \mathcal{O}_X \times \mathcal{O}_X \rightarrow \mathcal{O}_X$ such that

$$\nabla(f, g) = f \nabla(1, g) + g \nabla(f, 1)$$

and $\nabla(f, g) = -\nabla(g, f)$ for all $f, g \in \mathcal{O}_X$.

2.3. ∇ is a $\mathbb{C}((t))$ -bilinear map $\nabla : \mathcal{O}_X \times \mathcal{O}_X \rightarrow \mathcal{O}_X$ such that

$$\nabla(f, g) = f \nabla(1, g) + g \nabla(f, 1) + \nabla(f, g) = 0$$

and $\nabla(f, g) = -\nabla(g, f)$ for all $f, g \in \mathcal{O}_X$.

2.4. ∇ is a $\mathbb{C}((t))$ -bilinear map $\nabla : \mathcal{O}_X \times \mathcal{O}_X \rightarrow \mathcal{O}_X$ such that

$$\nabla(f, g) = f \nabla(1, g) + g \nabla(f, 1) + \nabla(f, g) = 0$$

and $\nabla(f, g) = -\nabla(g, f)$ for all $f, g \in \mathcal{O}_X$.

2.5. ∇ is a $\mathbb{C}((t))$ -bilinear map $\nabla : \mathcal{O}_X \times \mathcal{O}_X \rightarrow \mathcal{O}_X$ such that

$$\nabla(f, g) = f \nabla(1, g) + g \nabla(f, 1) + \nabla(f, g) = 0$$

and $\nabla(f, g) = -\nabla(g, f)$ for all $f, g \in \mathcal{O}_X$.

2.6. ∇ is a $\mathbb{C}((t))$ -bilinear map $\nabla : \mathcal{O}_X \times \mathcal{O}_X \rightarrow \mathcal{O}_X$ such that

white enamel, containing scriptural scenes :—Adam and Eve driven out of paradise ; Cain and Abel ; the Ark ; Moses on the mount ; Balaam and his ass ; Jezebel ; Elijah and the ravens ; the Baptism of Christ ; the Prodigal Son ; Christ tempted ; Christ in the Garden ; soldiers casting lots, etc. In another room are tiles of lilac and white enamel, with landscapes.

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* *Northamptonshire Notes and Queries*, 1884-5, pp. 57-60.

this honour rightly belongs to Lady Gainsborough. Richardson's own family certainly favoured the claims of the latter. "The Master of Pamela," says Patty Richardson's husband, Mr. Bridgen, "was the father of the present Earl of Gainsborough, who rewarded the inflexible virtue of Elizabeth Chapman, his gamekeeper's daughter, by exalting her to the rank of Countess; an elevation which she adorned not less by her accomplishments than her virtues."*

Sir Arthur Hesilrige resided chiefly at Northampton, but after his death in 1763, the house in Marefair was shut up, and for many years remained unoccupied. In 1826 it was sold by the executors of Sir Arthur Grey Hazlerigg to the Rev. John Stoddart,† and five years later, passed by purchase (December 29th, 1831) to Mr. George Baker, the historian, who resided there for the last twenty years of his life, with his sister, Miss Baker. On the death of the latter in 1861, the old house again changed hands. It was eventually bought, in 1870, by Mr. Mold, from whom it passed to his daughter, Mrs. Griffin, the present owner. Before the sale of the property in 1826, a small portion of the old mansion had been cut off to form a separate dwellinghouse. This was not sold with the rest of the property, but still belongs to the Hazleriggs or Hesilriges. In 1818, Sir Arthur Grey Hesilrige, by royal licence dated July 8th, changed the spelling of his name to Hazlerigg, but the junior members of the family did not follow his example, preferring the name used by so many generations of their forefathers.

The registers of St. Peter's contain the following references to this interesting family :—

Samuell Hesilrige, ye sonne of Rob^t. Hesilrige and Bridgett his wife was Baptized ye 25 day of November, 1667.

Arthur Hesilrige the son of Robert Hesilrige and Bridgett his wife was Baptized upon Munday the 19th Aprill, 1669.

Bridgett Hesilrige ye daughter of Rob^t. Hesilrige and Bridget his wife was Baptized ye 16 day of February 1670-1 and buried ye 18 day at Nosly in Leicestershire.

* Life of Samuel Richardson by Austin Dobson (1902) pp. 59 and 60.

† Before he entered into possession of it, the house had been so long shut up and unoccupied, that it was popularly supposed that all title to it had been lost. As a result, the building was grievously pillaged and robbed of its wainscoting and ornaments.

- Bridgett Hesilrige the daughter of Robt Hesilrige and Bridgett his wife was baptized the 10 day of July, 1673.
- Frances Hesilrige ye daughter of Robert Hesilrige and Bridgett his wife was baptized ye 6th day of August Anno Dni 1674.
- William Hesilrige ye sonne of Robert Hesilrige and Bridget his wife was baptized the 12th day of August Anno Dni 1675.
- 1697—Mrs. Bridget Haslerig wife of Robert Haslerig Esqre dyed July the 26th day and was buried at Nosely in the county of Leicester.
- 1700—Dorothy the daughter of Robert Haslerig Esqre and of Madam Dorothy his wife was borne December ye 1st and was Baptized December the 11th day.
- 1704—Arthur the son of Robert Haslerig Esq. and Madam Dorothy his his wife was borne March ye 28th and Baptized Aprill ye 14th day.
- 1727—Robt. Hasilrige ye son of Sr Arthur and Hannah his Lady was born August ye 27th and was baptized September ye 11th.
- 1728—Arthur ye son of Sr Arthur Hesilrige Bart^t and Hannah his wife was baptiz d Aug^t ye 13th 1728.
- 1736—Mary the Daughter of Sr Arthur Hesilrige and Dame Hannah was born ye 15th and baptis'd May ye 22d 1736.
- 1737—Hannah the daughter of Sr Arthur Hesilrige and Dame Hannah Baptis'd Oct^r ye 2d 1737.
- 1738—Bridget daughter of Sr Arthur Hesilrige Bart and Dame Hannah was baptised Nov. ye 27th.
- 1746—Amabell ye Daughter of Sr Arthur Hesilrige Baronett and of Dame Hannah his wife was baptiz'd December ye 26th 1746.
- 1763—Sr Arthur Hesilrige Bart. of Nosely [buried] 23^d of March.

On page two of the second parochial register of St. Peter's is this entry :—

The following list of the Births of the children of Sr Arthur and Lady Hesilrige was desired to be inserted in this Register.

Robert Hesilrige, Born at Northampton August ye 27th 1727. [Baptized September 11th.]

Arthur Hesilrige Born at Northampton July ye 29th 1728. [Baptized August 13th.]

Banaster Hesilrige Born at Northampton August ye 18th 1729. [No record of baptism at St. Peter's]

Elizabeth Hesilrige Born at Nosley in Leicestershire May ye 4th, 1731.

William Hesilrige Born at Nosley July ye 21st 1732.

Dorothy Hesilrige Born at Nosley October ye 22nd 1733.

George Hesilrige Born at Nosley April ye 3rd, 1735.

Mary Hesilrige Born at Northampton May ye 15th, 1736. [Baptised at St. Peter's May 22nd.]

Hannah Hesilrige Born at Northampton September ye 15th 1737. [Baptized October 2nd.]

Bridget Hesilrige Born at Northampton October ye 30th 1738. [Baptized November 27th.]

James Hesilrige Born at Nosley November the 14th, 1739.

Thomas Hesilrige Born at Nosley December ye 29th 1740.

Charles and Jemima Hesilrige (twins) Born at Nosley November ye 19th 1744.

Amabell Hesilrige Born at Northampton November ye 29th 1746. [Baptized December 26th 1746.]

Grey Hesilrige born at Nosely November the 23 1748.

The Church of
St. John Baptist,
Kingsthorpe.



KINGSTHORPE CHURCH FROM THE SOUTH-EAST.

From a Photo by Mr. H. Cooper of Northampton



CHAPTER XII.

KINGSTHORPE CHURCH.

AS distinct from the mother church of St. Peter, Northampton, to which from time immemorial it was always attached, the chapel of St. John the Baptist, Kingsthorpe, has no special history. It is true that in the thirteenth century the men of Kingsthorpe made a vigorous attempt to assert their independence; but as has been shewn above, the effort was a fruitless one, and till the year 1850, St. John's, Kingsthorpe, was simply a chapel of ease to St. Peter's.

With regard to the fabric of the church, the above remarks do not of course apply. The architectural history of Kingsthorpe church is far more intricate than that of St. Peter's, and the antiquary who attempts to unravel it is at once confronted by many interesting and perplexing problems.

A considerable amount of light on this difficult subject is furnished by two reports drawn up during the restoration of the church in 1863—one by Mr. Thompson, the clerk of the works; the other by a well-known antiquary of those days—the Rev. H. L. Elliot, of St. Giles', Northampton.

During the pulling down and rebuilding of a portion of the walls, many clues came to light, which have since been entirely obliterated, and but for these reports they would be quite unknown. In the interest, therefore, of the antiquary as well as of the general reader it has been thought well to re-print almost verbatim, Mr. Elliot's paper, which is the more interesting of the two, his re-

marks, where necessary, being supplemented from Mr. Thompson's report.

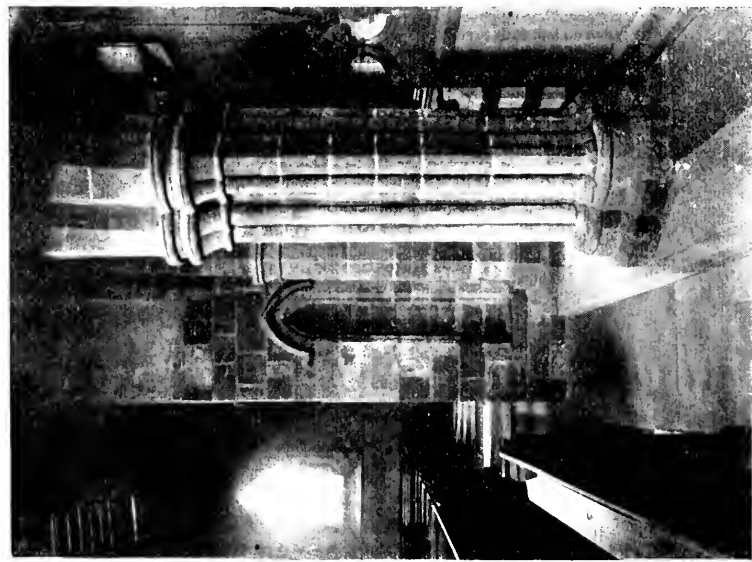
Mr. Elliot's paper was read at a meeting of the Northamptonshire Archæological and Architectural Association, in June, 1863, and is as follows :—

“The church of Kingsthorpe comprises a nave, with clerestory, north and south aisles, and south porch; a chancel, with north and south chapels, and a western tower with a spire. It possesses all those marks of successive restorations and alterations which add so much to the interest of many of our old village churches, and which serve as so many links in the chain which connect the historical associations of the past with the nearer realities of the present. Until recently the whole body of the church was filled with high-backed pews, and in front of the tower arch a gallery projected into the church, blocking up one of the three bays of the nave. The walls were covered with successive layers of whitewash, which concealed the masonry and many of the architectural features of the building.

“It is evident at a glance that the three bays of the nave, and two bays on the north of the chancel, were of the Norman period of architecture. It appears, however, that an earlier [*i.e.*, earlier Norman] church existed here; for upon removing the plaster and whitewash from the wall, the upper parts of two very early round-headed windows were discovered in the north and south walls over the eastern piers of the nave, and portions of similar windows were found over the north and south piers in the chancel. These openings were only four inches wide, splaying inwards to a width of 3 ft. 4 in., and finished outwardly with a narrow chamfer. There were no indications of their ever having been filled with glass.

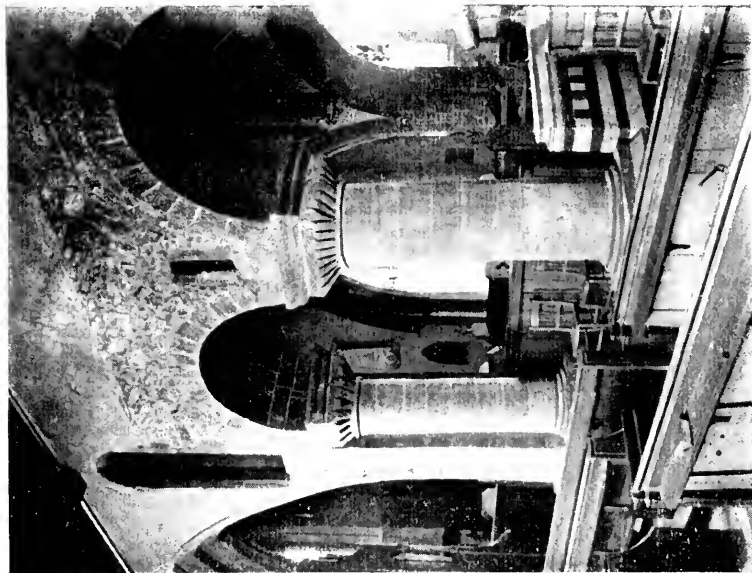
“Over the windows on the north of the chancel remains of herringbone work were discovered, but as this is frequently found in early Norman walls, and as the windows do not possess any of the characteristics which are supposed to mark Saxon work, I should imagine that we have here the remains of a Norman church built soon after the Conquest. As far as I am aware, there are no documents which fix the date of its erection.

“The church was of the simplest character, and com-



SOUTH CHAPEL, LOOKING WEST, SHEWING AUMERY
OR LOCKER.

Both from Photos by Mrs. E. Montague Browne.



NORMAN ARCADE, FROM NORTH AISLE, SHEWING SMALL
ORIGINAL NORMAN WINDOW, AND FURTHER EAST, THE
ENTRANCE TO THE ROOD-LOFT

prised nave and chancel, lighted by these narrow openings. The walls were thinly coated with plaster, and whitewashed, but there is no evidence of colour, such as was found in the windows of the chancel at St. Sepulchre's. About 1170 the church was enlarged by the addition of north and south aisles to the nave and chancel. The nave aisles communicated with the nave by three bays, and the chancel aisles had two. It is uncertain whether the east end of the chancel was square or apsidal. The caps of some of the piers are more highly finished on the side towards the nave than on the other, and both the caps and bases* are late in the style. The abacus of the chancel arch of this period is still to be seen on the south side. It seems a remarkable thing† that, in carrying out these extensive changes, any portion of the older work should have been preserved. We can scarcely believe that the restorers of that day had such respect for the early building they were enlarging as to have been at the trouble of supporting the upper portions of the walls along their whole length, while they underbuilt the arches upon which they were to rest. I do not think they would have done so unless they had been influenced by considerations of economy. The only suggestion I can offer to account for the preservation of these interesting indications of the earlier church is, that in carrying out their enlargement, the old roof was preserved.‡

"About 1220, in the Early English period, the two Norman bays on the south side of the chancel were rebuilt.

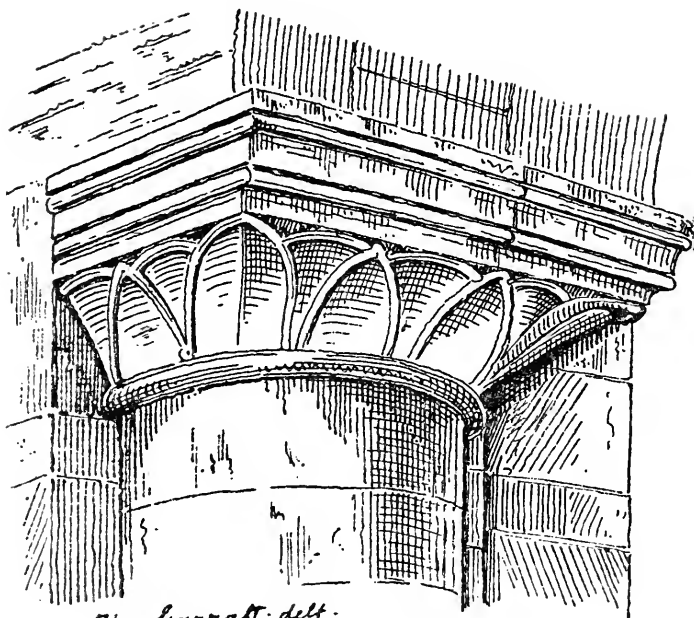
* * * * *

An Early English chapel must have existed on the north side of the chancel; [for] a portion of a piscina of this period is still preserved in the north face of the east Norman respond on the north side of the chancel. . . . A chapel must also have existed on the south side of the

* "The base mouldings are of different sections, the latest being identical with what is usually termed Early English."—Thompson's Report.

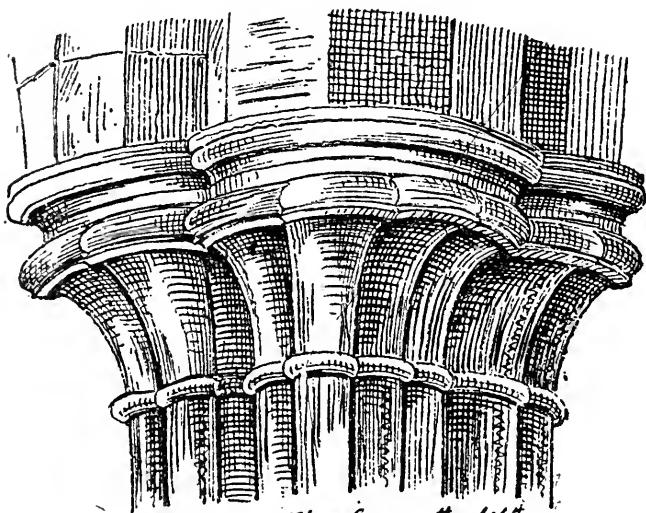
† Not at all remarkable in the light of our present experience of church fabrics.

‡ "The old walling [of the original church] appears to have been built with small stones and good lime mortar, but that of the [later] Norman period was set in dirt, apparently scraped from the roads. No trace of lime could be found in it."—Thompson's report.



Thos Garratt. del.

NORMAN CAPITAL, NORTH-EAST RESPOND OF NAVE.



Thos Garratt. del.

EARLY ENGLISH CAPITAL, SOUTH SIDE OF CHANCEL.



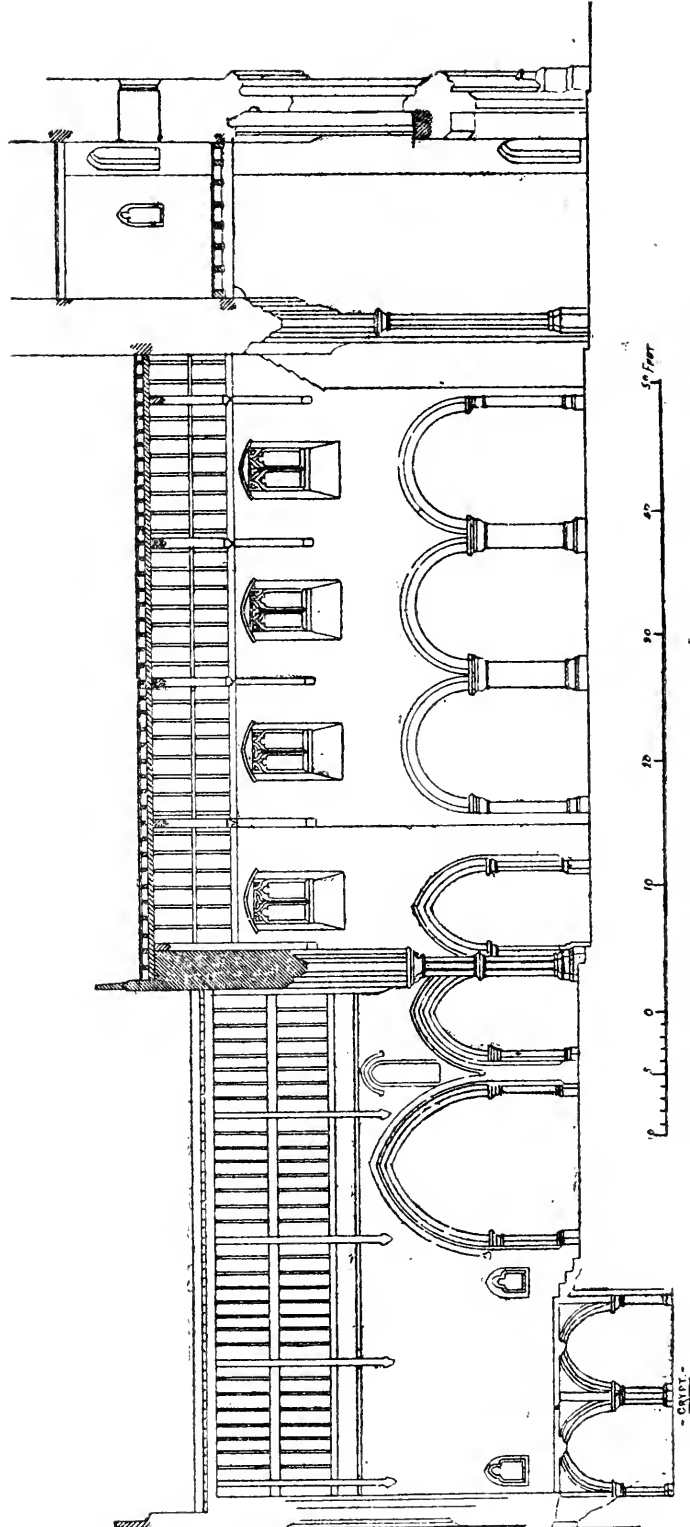
AUMBRY OR CROSS-LOCKER IN KINGSTHORPE CHURCH.
(See Appendix, p. 271).

(From a Photo taken during the Restoration of 1863)

chancel. Built into the south wall of the south chapel is a piscina, apparently of the Transition period, resting upon a portion of an early string course. These have evidently been moved, and built into the wall where they now appear, in order to preserve them. The piscina consists of a circular-headed recess within a pointed arch, which is finished with a plain chamfer. It has subsequently been altered to receive a door, one of the hinges of which still remain, and the lower portions of the chamfer have been cut away (more on one side than the other) in order to provide a flat surface for the door to shut against. In the east face of the block of masonry which indicates the position of the Norman chancel arch, and on the south side of the chancel is a long, narrow recess. There is no opening in the top, and the interior is roughly formed of rubble work, coated with plaster. This opening was closed by a rudely formed door in two lengths, hung with hook and band hinges, the upper part of which has been preserved.* Early in the fourteenth century the south aisle, chapel, and porch, and the north chapel were rebuilt. The east window of this north chapel was probably similar to the corresponding window in the south aisle, which is evidently original, and consists of three lights, the mullions intersecting in the head in a graceful curve, without any cusping. Of the same period are the two windows in the south aisle, which are very peculiar. The mullion which divides them is carried up beyond the spring of the head of the window light, where, branching off into two, it forms a double-light window, with the head of the openings inclining towards each other. These were filled with a simple soffit cusping, the upper light being slightly ogeed.

“About the middle of the fourteenth century the south wall of the south chapel was pulled down (the foundations being left in the ground) and rebuilt, so as to increase the width of the chapel. In this wall two square-headed three-light windows were inserted, the jambs

* The external opening of this recess is 5 ft. 6 in. high and 10 in. wide. It was walled up in 1863 and the doors and hinges removed. “The interior, about 18 in. by 12 in., was formed by removing part of the rubble core; the soffit was not arched or pierced; the sides and head were rudely plastered.”—Thompson's Report.



KINGSTHORPE CHURCH BEFORE THE RESTORATION OF 1863—LONGITUDINAL SECTION, LOOKING SOUTH.

and bases being richly ornamented with the four-lobed* flower projecting on a chamfer. Between these windows is an opening, giving access to the rood loft, opposite to the [similar]. . . . openings in the walls of the chancel, but of a much more finished character. In the east corner of the south wall of the south chapel is an aumbry and a piscina, which are probably of the same date as the square-headed windows before alluded to. The clerestory lights may have been added at this period, but they have been so altered to facilitate glazing, that it is difficult to speak with certainty on this head. The clerestory window, with two lights and a square head on the south side of the nave, is of the Decorated style, which has given so many similar windows to the churches of this county. About this time also, the plain arch, which indicated the commencement of the chancel, was built. It stood one bay nearer the east than the old Norman arch.† There were no architectural points about this arch which indicated that this was the period of its erection. It was perfectly plain, and the capitals and the lower portion of the joints had been rudely cut away.‡ It was clear, however, that the moving of the east gable

* The ornamentation of these windows is figured in Rickman's *Gothic Architecture* (6th ed., 1862). The date 1350 is there assigned to them. As a matter of fact, however, this date can only be an approximate one, for little church building could have been done for several years after the appalling visitation of the Black Death of 1349. [For an illustration of one of these windows, see plate facing page 163.]

† The accompanying sketch, made by Mrs. Thornton, of Kingsthorpe Hall, before the restoration of the church in 1863, shews clearly the position of this arch. It is here reproduced by the kind permission of Mrs. Thornton and of the Northampton Free Library Committee, into whose hands it passed with the papers of the late Sir Henry Dryden. Mr. Glover, who was vicar at the time of the restoration, says:—"When the chancel was extended eastward, the Norman chancel arch was removed, but the piers were left as we now have them, and a new chancel arch was erected between the first pillar of the north and south arcade, entirely embedding those pillars; and the wall was carried up above the arch, forming a new east wall of the nave." [Letter from Mr. Glover to Rev. E. L. Tuson.] Were it not for these and other similar records, one would hardly have thought it possible that such an alteration could have taken place. All traces of this arch and of the new east gable were swept away in 1863.

‡ The entrances to the rood loft on the north and south sides of the chancel may be coeval with this arch. Mr. Elliot considers them earlier, but, as a matter of fact rood-lofts were unknown in the thirteenth century, to which he assigns them, and it was not till the fifteenth century that they were at all common.

of the nave towards the east, which must have taken place when this arch was built, must have caused some alteration in the walls of the clerestory. The clerestory window near this arch must have been built about 1350, and therefore I referred the chancel arch to the same period. This conclusion was still further confirmed by the fact that it was in the spandrels of this arch, as well as in the walls of the clerestory, that the Norman monumental stones, afterwards alluded to, were discovered.

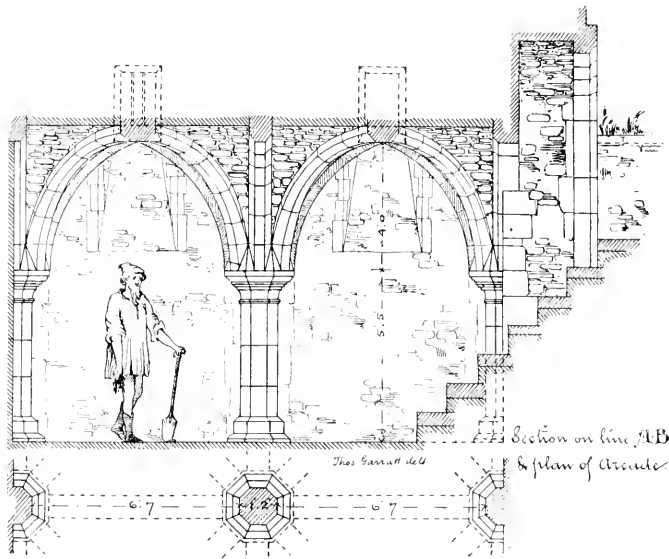
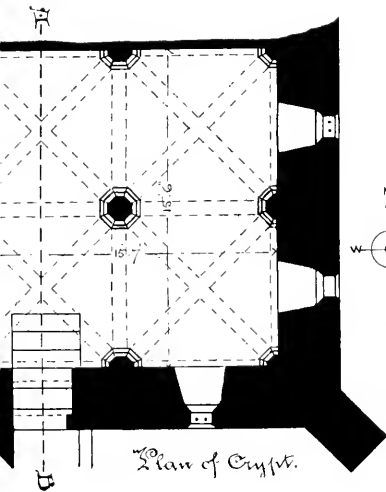
"Towards the close of Edward III.'s reign, at the beginning of the Perpendicular period, the chancel was again increased towards the east. This portion is ascended from the church by four steps, rising two feet, and rests upon the stone vaulting of the crypt.† This part of the church has been so altered that, with the exception of a piscina in the south-east corner, there is but little to indicate the period of its erection.‡ The crypt or charnel-house which underlies it is approached by a door, communicating by steps with the churchyard. It is 15 ft. 8½ in. east to west, 15 ft 5½ in. north to south, and 10 ft. 3½ in. high. A central shaft supports the wall ribs and the diagonals, which spring from responds in the middle, and from the angles of the walls. These ribs are perfectly plain with chamfered edges. There are two square-headed windows close under the vaulting of the east wall, and a similar window and doorway in the south wall. It does not appear that there was any opening into the crypt from the interior of the church."§

For a description of the tower and spire, and for an account of the rebuilding and restoration effected in the nave and chancel in 1863, we turn to Mr. Thompson's report. He wrote somewhat later than Mr. Elliot, and

† Probably at this time the easternmost arches leading into the side chapels were rebuilt on a larger scale. Mr. Elliot assigns to them an earlier date.

‡ These alterations were effected about the year 1851. "At that time it had a three-light window in its south wall, buttresses at the east end, a very ancient doorway inserted in its north wall, and plinths and strings which were a continuation of those of the north and south chapels. The whole of these have been obliterated, together with part of the head of the crypt doorway."—Thompson's Report. The present buttresses at the east end were put up by Mr. Glover, who was vicar from 1856-85.

§ "When the crypt was cleared out, a considerable number of human bones were found. They were buried in a pit to the south-east of the church."—Thompson's Report.



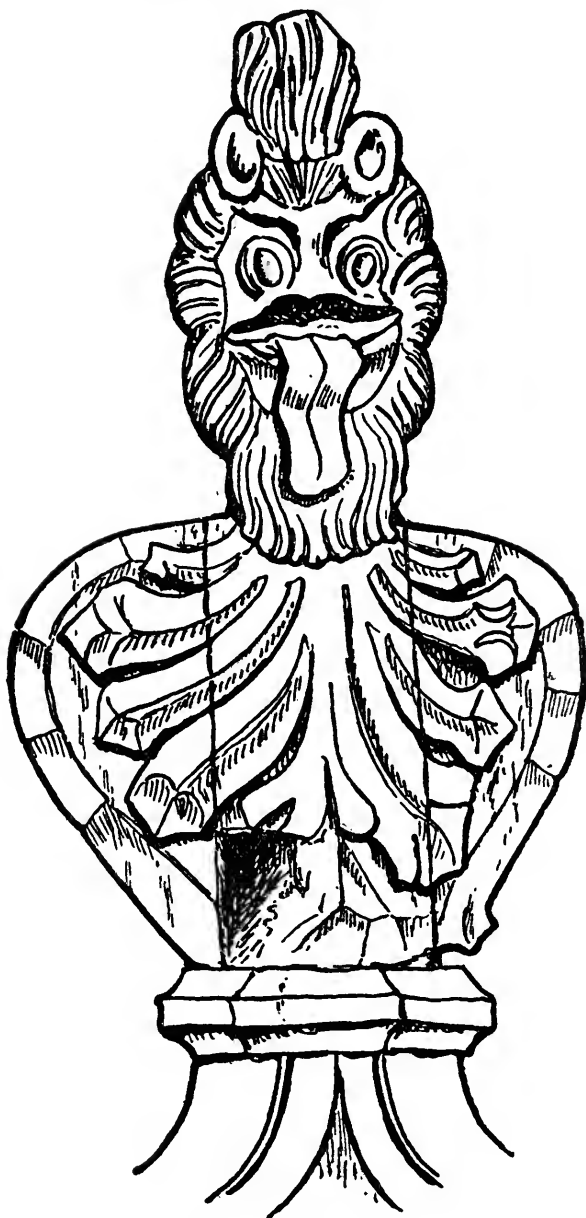
THE CRYPT, KINGTHORPE CHURCH



THE NAVE OF KINGSTHORPE CHURCH (LOOKING SOUTH-WEST) DURING THE RESTORATION OF 1863.

at a time when the work of restoration was an accomplished fact. He says:—"The tower, and spire built upon it are coeval with the crypt [1380-1400]. The upper portion of the spire has been rebuilt. The tower has been refaced and repaired during a debased period, and the whole of its architectural features changed. A moulding at the top of the first stage of the north-east buttress is original. The buttresses are of two stages, and have an unusual appearance. The lower stage projects one foot nine inches only, and tapers upwards instead of being parallel, as is usual. Buttresses of this period are usually designed with bold projections. The west doorway and west window have very poor details. The tracery in the heads of the east and south windows in the belfry is Decorated; that of the west and north windows Perpendicular.

"The completion of the tower and spire made the church in appearance externally what we now see it, except as regards the south aisle wall, which has been rebuilt flush with the south chapel to obtain additional sittings. While removing the fittings, part of a Perpendicular screen was found among the floor joists. The original font and gable crosses have been wholly destroyed; also the whole of the screens and wood carving except the finials and tracery of some of the stalls in the chancel. Before the present restoration [1863] the arcades and clerestory walls were out of the perpendicular; the west arch on the north side was depressed and sunk; a respond and pier capital crushed and broken (no doubt occasioned by a settlement of the tower soon after it was built); and the internal mason's work covered with plaster and whitewash. The heads of the two three-light windows in the south chapel were destroyed, and oak lintels substituted. The whole of the internal fittings and roofs, except in the chancel, have been removed, and the south aisle, walls, porch, clerestory, chancel arch, and east gable rebuilt, and a new west window fixed in the north aisle. The west arch, and part of the adjoining arch in the north arcade, and the four Norman columns have been renewed, and the cap of the west respond and column in the north arcade restored. The two old two-light windows have been re-fixed east of the porch, and two new windows



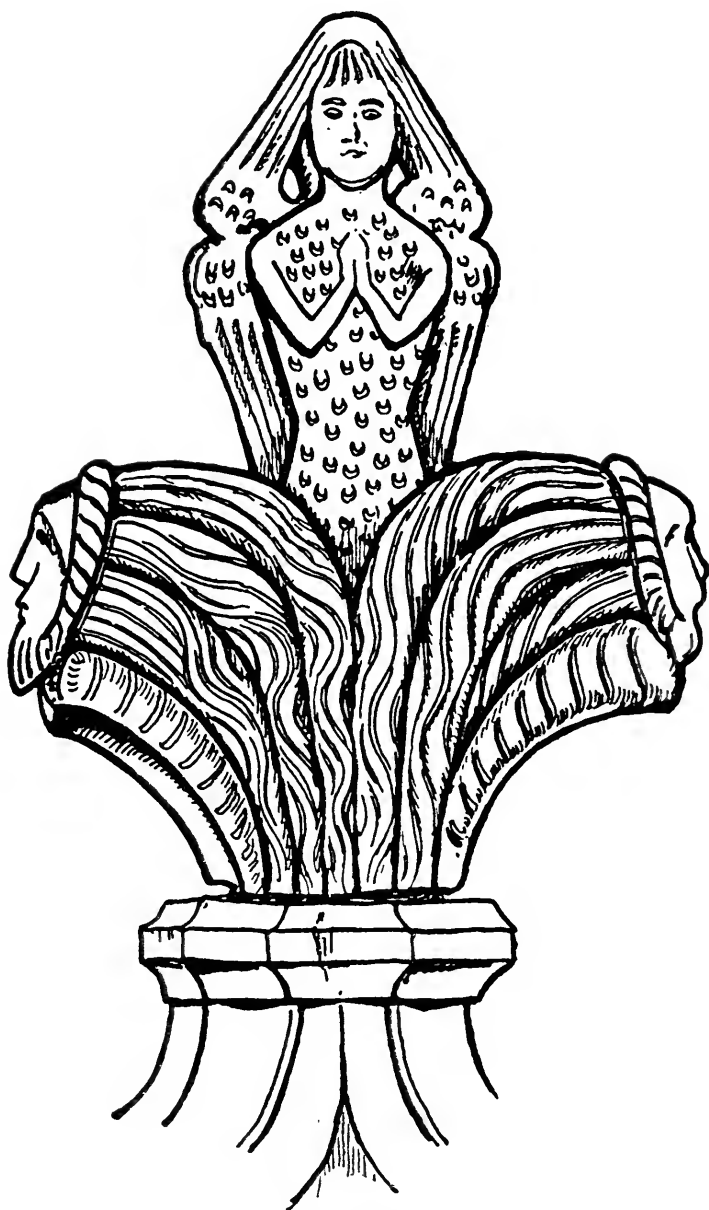
POPPY HEAD, KINGSTHORPE CHURCH.

west of the same ; part of the south doorway has been renewed, and a new head put on the east window in the north chapel. The old parapets have been made good and fixed, and the strings, plinths, and external mason's work repaired and pointed. The old square-headed window has been re-fixed at the east end of the south side of the clerestory, and the new windows made to assimilate with it. The three small windows of the original church, found over the arcades, have not been altered.

"The whole of the roofs, except in the chancel, are of Baltic fir, varnished, and covered with lead. The floors are of deal, and the passages of rubbed Kingsthorpe limestone. The seats for the adults are wholly formed of wainscot, with moulded ends and rails, but without doors; the children's seats are of stained deal. The prayer desk is of wainscot, and the seats to the desk and lectern have stall ends and poppy heads, similar to the stalls in the chancel. The chancel arch* has been rebuilt in its original position between the east piers of the nave. The six small shafts sustaining the inner order or arch, are of red Mansfield stone, and the voussoirs of the outer order, of Ketton stone and red Broughton alternately. The head terminating the hood-moulding on the south side represents King John, who is supposed to have been the first of our kings who allowed the inhabitants of Kingsthorpe to hold their town by lease from the crown at a yearly rent. The royal arms—three lions on a shield—are borne by the angel corbel. King Edward II., by a charter dated August 26th 1309,† granted to the Hospital of St. Katharine, in London, the perpetual advowson and patronage of St. Peter's, Northampton, with the chapels of Upton and Kingsthorpe thereto annexed. The head on the north side

* When pulling down the [14th century] chancel arch and clerestory walls, a quantity of incised stones and monumental crosses were found imbedded in them. Two of these stones, which had been used for sills of the clerestory windows, have been re-laid in the vestry floor; fragments of other memorials have been fixed in the east wall of the vestry and the interior of the tower."—Thompson's Report.

† This is not correct. The advowson of St. Peter's was granted to the Hospital by Edward III., August 26th, 1329 (Patent Rolls, 3 Ed. III.)—not by his father, Edward II.



POPPY HEAD, KINGSTHORPE CHURCH.

represents Edward II., and the wheel on the shield is the symbol of the patron saint of the hospital.

“Mr. Robert Cosford, of Northampton, is the builder, and Mr. Slater, of Carlton Chambers, London, the architect. The restoration is mainly due to the liberality of the Thornton family, at a cost of about £2,100.”

Chapels, Altars, and Lights.

Turning from the history of the fabric to the internal arrangement of the building in mediæval times, we get a considerable amount of information from wills and other kindred sources. In addition to the high altar and the rood, which were to be found in every pre-Reformation church, Kingsthorpe had its altars and lights, dedicated respectively to the Holy Trinity, Our Lady, St. Katharine, St. Christopher, St. John, and All Souls. Also, as was almost invariably the case, it had a fine set of eucharistic and other ecclesiastical vestments; and it had, too, its chantry. On each of these subjects a few remarks will now be made.

The High Altar.

Alice Savage [1533] leaves to the high altar of Kingsthorpe an “auter clothe.”

John Bacon, senior, [1475, March 4th] gives to the same altar his best chattel.

John Else [1543] leaves “a pounde of wax candell to berne at Hie Masse.”

The Rood.

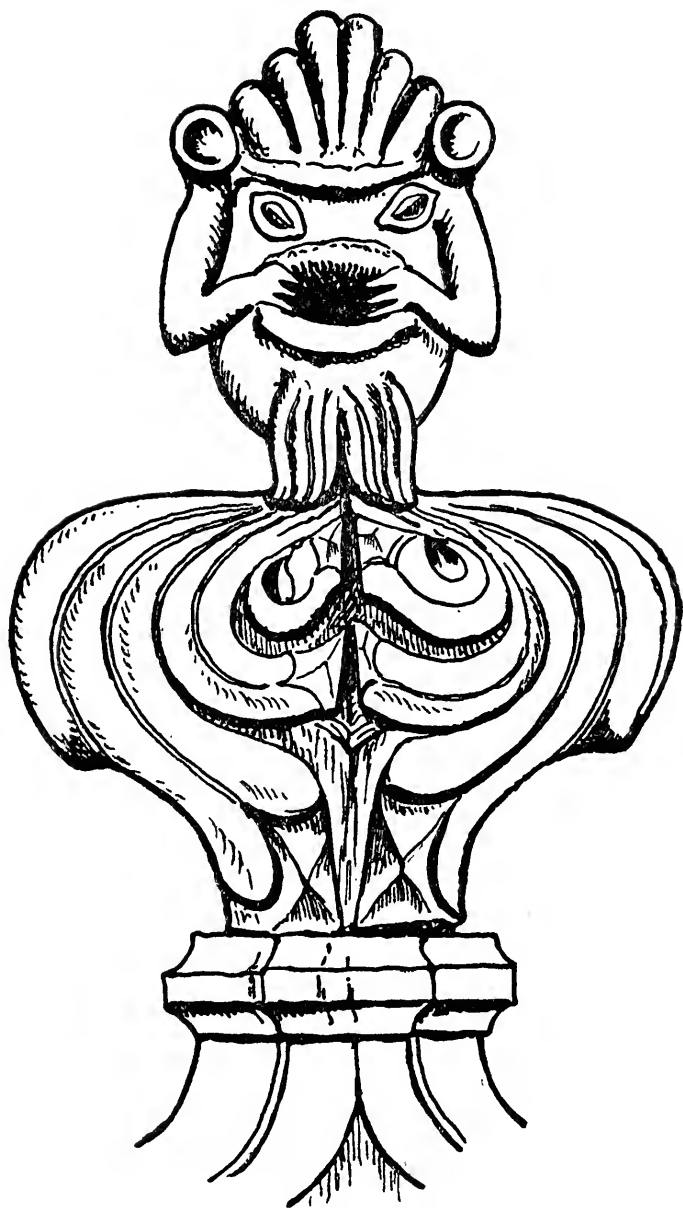
John Childe [1529] bequeaths “to the Roode light in the churche of Kyngsthorppe ijd.”

John Else [1543] gives “a pounde of wax candell to be spent before the Rode.”

Henry Wellys [1490] “*Item lego crucifixo Anglice the Rode iiijd.*”

The Trinity Altar.

John Bacon [1512] leaves “to the Trinite one Rode of land lying on Frost [furlong]”



POPPY HEAD, KINGSTHORPE CHURCH.

"To the trynyte light ijd." [John Childe, 1529.]

Alice Savage [1533] bequeaths "to ye trynytye auter an auter clothe."

The Lady Chapel, Altar, and Light.

The earliest reference to the light of our Lady hitherto noticed, occurs in the Court Rolls of Kingsthorpe in the reign of Richard II. (1377-99), where "the land of the light of our lady" [*terra luminaris Sancte Marie*] is incidentally mentioned as a boundary. A century later, John Bacon founded a chantry in the lady chapel of Kingsthorpe (see below).

John Pecke [1504] leaves his body "to be buryed in the chapell of our lady ther as the cofer stands with the boks."

John Childe [1529] gives "to our lady light ijd."

Alice Savage [1533] leaves "to owr lady awter an auter clothe."

Richard Else [1542] desires "to be buryede in the chapell of our Lady wthin the p^{is}she church of Kyngesthorp."

All Souls' Light.

In the parish chest at Kingsthorpe is the rough draft of a will, dating from the reign of Henry VII. or Henry VIII. The name of the testator is torn off, but from the context it is almost certain that he resided at Kingsthorpe, and left his body to be buried in the lady chapel of that church. He bequeaths half an acre of arable land at "Pesefurlong" for the sustentation of the light of All Souls [*ad sustentacionem luminis animarum omnium fidelium defunctorum*]. The next item in the will is a legacy to the chantry in the chapel of St. Mary in the church aforesaid. This would apply to Kingsthorpe, which had such a chantry. Moreover all the local references are to places in Kingsthorpe parish.

Altar of St. Katharine.

Alice Savage [1533] leaves "to Sent Kateryne auter an auter clothe." (See also under St. Christopher's light.)

Light of St. Christopher.

John Bacon, senior, [1475] leaves a small legacy to the light of St. Christopher. The position of this light is shewn by an entry in the Manor Court Rolls of Kingsthorpe 13 Richard II. [1390]. Margaret at Park gives half an acre of land to William Holcot and his heirs "to find one candle of wax before St. Christopher by the altar of St. Katharine, in the church of Kingsthorpe for ever. And if it chance that the said Wm. neglect to find the said light . . . then the wardens of the light of St. Katharine are to enter upon the said land and the said William and his heirs shall be for ever excluded."

Light of St. John.

Thomas Rene [1530] gives "to Saint John's light one akar of land on Slowthornes hill."

The Torches.

John Pecke [1504] leaves "to the torchis xij^d."

John Renne [1517] bequeaths "to the reparacions off the torchys halffe a naker [an acre] of land lyyng on Slowthronys wⁱⁿ the felds of the towne."

Isabel Moll in the same year desires "that ther be ij. torchis bought to burn at my buryall."

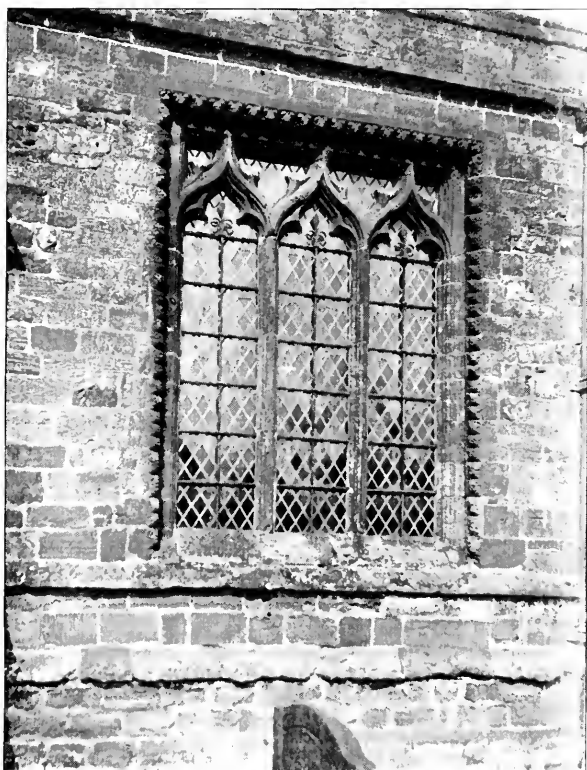
Varia.

William Brokys [1521] bequeaths "to every light of viij. lights in the same church ij^d. sum xvj^d."

John Bacon [1512] gives "to all the lyts in the seyd church a quartorn off wax."

"To vij. lightes in the churche evry one of them ij^d. to Saint John's light one akar of land [Thomas Rene, 1530].

The will of Alice Savage [1533] contains the following bequest:—"I wyll that my executors do sell that my howse that I dwell yn wythe the close adjoinyng and iiij acres of arable ground yn the fyldys off Kingsthorpe . . . and the monye comynge to be bestowyd upon one cope the wyche I do gyve to y^e cherche of Kyngstroppe to the honor off Almygthye god and Saynt John the baptyste."



FOURTEENTH CENTURY WINDOW IN SOUTH WALL OF
SOUTH CHAPEL.

From a Photo by Rev. H. Bedford Pim.

Johanna Halle, of London, widow [1508], leaves "to the reparacon of the parishe church of Kyngsthorp xls. [P.C.C. 2 Bennett].

The Holy Loaf.

In one of the many lawsuits with regard to "conies" in which the men of Kingsthorpe were frequently involved, it was stated by one of the witnesses [August 2nd, 1548] that "the great lodge of the park of Molton ys wthin the paryshe of Kyngesthorp, and that the keper there dwelling dothe paye his offryngs to the p'ishe church of Kyngesthorp . . . and that the same keap^r fyndyth the hallowed loffe when hit chaunsyth to his torne to fynde the same and he hath knowen this so used this fyfthe yere."*

The "holy loaf," which provided the "holy bread," was given by the principal inhabitants of a parish in turn, and was offered each Sunday, usually with a candle and a piece of money, either at the beginning of the mass or at the offertory.† After being blessed by the priest, it was carried round the church in a basket, and distributed among the worshippers as a token of goodwill and Christian fellowship. The holy bread must, of course, be carefully distinguished from the consecrated wafer used in the Blessed Sacrament, with which it is sometimes confused. Various injunctions and proclamations were issued between 1539 and 1548 for the checking of superstition in the use of holy bread and holy water. Thus in 1539 the king made the following order :—

Let the minister instruct the people on each day the right and godly use of every ceremony. On every Sunday let him declare that Holy Water is sprinkled in remembrance of our baptism and of the sprinkling of the blood of Christ. On every Sunday let Holy Bread be given, to remind men of the Housel or Eucharist, which in the beginning of the Christian church was received more often than now; and in sign of unity, for as the bread is made of many grains, so are all Christian men one mystical body of Christ.

Again in 1548, among the injunctions issued by the

* Depositions taken at Kettering before Sir Edward Montagu (Chief Justice of the Common Pleas) ff. 1 and 2 (Kingsthorpe Church Chest).

† Micklethwaite's *Ornaments of the Rubric (Alcuin Club Tracts)* p. 40.

royal commissioners to the clergy and laity of the deanery of Doncaster, we find the following :—

Item you shall every Sunday, at the time of your going about the church with Holy Water, into three or four places, where most audience and assembly of people is, for the declaration of the ceremonies, say distinctly and plainly, that your parishioners may well hear and perceive the same, these words :—

Remember Christ's blood-shedding,
By the which most holy sprinkling,
Of all your sins you have free pardon.

And in like manner before dealing of the Holy Bread these words :—

Of Christ's body this is a token,
Which on the cross for our sins was broken ;
Wherefore of his death if you will be partakers,
Of vice and sin you must be forsakers.*

In this same year [1548] the use of " holy bread " was forbidden by another royal proclamation, and has never since been revived in England. In the French church it is still used under the name of *pain beni* or blessed bread.

The Bells.

John Bacon [1512] bequeaths " to the bells viij^d."

William Brokys [1521] leaves " to the reparacons of the bells in the stepull there viij^d."

Henry Wellys [1490] " Also I leave my house next John Molle after the death of my wife, for the ringing of the curfew bell and for the ringing of a bell at dawn [*pro pulsatione ignitegii et pro pulsatione campana in aurora*]"

The inventory of church goods made in 1552, shews that the church of Kingsthorpe then possessed four bells in addition to a sanctus bell.

The latter appears to have survived the " great pil-lage " of the reign of Edward VI., for the churchwardens' accounts for 1565 shew that parish money was expended in that year on a rope for the sanctus bell.†

There are now five bells. The two earliest date from 1621; the third from 1680; the fourth from 1622; and the tenor (which weighs about a ton) 1671.

* " Injunctions given by the King's Majesty's Visitors to all and every of the clergy and laity now resident in the Deanery of Duncastre."—1548. Printed in Wilkins' *Concilia*. London, 1737, iv. 29.

† It. payd for a sant's beyll roop vjd."

Bacon's Chantry.

In 1471 John Bacon founded a chantry in the church of Kingsthorpe, and endowed it with all his lands in Kingsthorpe for a chaplain to sing for ever at our Lady's altar in the said parish church. In 1535 the income of the chantry is returned at £4, John Howell being the chantry priest.* A few years later, Henry VIII., having squandered the vast sums which accrued to him from the plunder of the monasteries, turned his eyes upon the chantries and colleges, and in 1546 an obsequious Parliament passed an act granting him the property of all chantries, gilds, colleges and hospitals during the term of his natural life. Henry died shortly afterwards, but Somerset induced Parliament to renew the grant to the new king, Edward VI. No more iniquitous Act has ever disfigured our Statute Book than that of 1 Edward VI., by which all colleges, chantries and gilds were dissolved, and their property vested in the crown.

In favour of the dissolution of the monasteries, specious arguments have been adduced, but he would be a bold man who would attempt to defend the robbery of the gilds, colleges, and chantries. "It makes one sick," says Dr. Jessop, "to read the hateful story! Proclamations, injunctions, orders of the Council, and what not came out in swarms, all having the same object—the plundering of all corporate property."

Mr. Toulmin Smith, himself a nonconformist, speaks of the Act in even stronger terms. It was "a case of pure wholesale robbery and plunder, done by an unscrupulous faction to satisfy their personal greed under cover of law. There is no more gross case of wanton plunder to be found in the history of all Europe: no page so black in English history."

In accordance with this iniquitous piece of legislation, a survey was ordered to be taken in 1548 of the property of all chantries and colleges in the kingdom, with a view to its speedy confiscation. The return made with regard to the chantry at Kingsthorpe is as follows:—

Bacons Chauntre founded to finde one preste and to have for his stipend the Revenues of the londes appertaining to ye same. The same chauntre

* *Valor Ecclesiasticus.*

ys wthin the p'yshe church of Kyngisthop. The valewe of the londes of ye said chauntre vijli. vs. Whereof Rentes Resolutes xlvijs. viij^d. The Kinges tenthes viijs. For the prests stipend lxxs. iiij^d. (total) viii. vs. The valewe of the ornantes iijs. iiij^d.

The men of Kingsthorpe had no idea of sitting down quietly and seeing their property filched from them to fill the coffers of a needy king. On the contrary, they made a bold bid for their rights and claimed the property as copyhold. This action on their part led to a certain amount of litigation, and though the townsmen did not succeed in saving their property, their spirited resistance has furnished us with additional information with regard to the chantry.

CHANTRY CERTIFICATE 35

Kingesthorpe.

The Chaunterie ther called Bacon's Chaunterie.

Memorand. Preacher Schole Mr. or pore people relevyd none. *How-selyng people there to the number of iiijc. The Towneshipe douth clayme the p'mysse as cople holde by two cople whiche folow in these words :—

[TRANSLATION]

(1) Kingsthorpe. View of Frank-pledge held there on Tuesday in Easter week in the 11th year of King Edward IV. [1471]. At this Court came John Bacon of Kingsthorpe and freely and voluntarily gave to John Bushe of the same town, William Emson of the same, and William Pekke of Boughton, all his lands and tenements with meadows, leasowes and pastures, in the fields and town of Kingsthorpe, and all his goods and chattels, as well living as dead, wherever they might be found, to have and to hold by them, their heirs and assignees, for ever, John Hawke being witness with others there present.

(2) View of Frank-pledge held there October 10th in the second year of King Richard III. At this Court came William Warde and rendered back into the King's hands all those lands, tenements, pastures, leasowes, meadows, dues and services whatsoever, in the town and fields of Kingsthorpe, which lately belonged to John Bacon, deceased (which lands and tenements with their appurtenances, were given to the aforesaid William by John Bushe and William Emson, feoffees of the aforesaid John Bacon) to the use and profit of Thomas Grene, Roger Wake, Thomas Lovet, Thomas Harodon, Esquires, Richard Emson, Gentleman, Richard Sherde, Master of the Hospital of St. John the Baptist, Northampton, John Peke, Junr., of Kingsthorpe, Gent., John Reeve of the same, yeoman, John Hawke of the same, mercer, Thomas Clipston of the same, husbandman, and John Mole of the same, husbandman, in fulfilment of the last will of the aforesaid John Bacon, viz., for the maintenance there of a chaplain to celebrate the divine service and to assist in the choir of the same church, and to pray for the souls of the aforesaid John Bacon, his father and mother, and Agnes his wife, as in a certain will, proved before the arch-deacon, doth more particularly and fully appear.

Commissioners were eventually sent down from London with instructions to summon the men of Kingsthorpe

* *i.e.* Communicants there to the number of 400.

before them and submit to them certain interrogatories. They were as follows :—

Interrogatories to be mynestered on behalf of or Sovraigne lorde the Kinge for a certeyn chauntrye called Bacons Chauntrye in Kingsthorpp in the county of Northampton.

For the townsmen of Kingsthorpp.

- (1) First, what londs and tenements belonge to Bacon's chauntrye?
- (2) Itm, what will, feoffments, or other charters have ye made by Bacon for the gyft of any londes to the said chauntrye?
- (3) Itm, whether were the said londes at any tyme letten by cople, sins the tyme of making any suche feoffment, or no?
- (4) Itm, what chappell or chappells belong to the said chauntrye?
- (5) And who is the cheeff lorde of the fee?

To Sir Richarde Sakevyle, Chancellor of the Court of Augmentations and Revenues.

George Tresham, Gent., complains that whereas the king is entitled by law to "a certain chauntrye lyenge in Kingsthorpe in the countie of Northampton called Bacon's chauntrye with the londes, tenements, and hereditaments there . . . which chauntrye with the appertenances ought of right to come to his Majesties handes by force of an Acte made in the first yere of his most honble reigne. Neverthelesse certain of the churchwardens and townsmen of Kingsthorpe aforesaid have certified the same as copie houlde and so kepe the p'misses from his highness colorablie . . ." The complainant further states that he is informed that the said churchwardens and townsmen have had of late, in their keeping certain deeds and charters, which prove the king's right to the premises and that they are not copyhold as was certified by the said churchwardens and townsmen to the king's commissioners. "By reason thereof they hould and detain the same as a thing pertinent to the grosse manor of Kingsthorpp, whereof they have published and say they have a corporacion and a fee ferme for ever of the said manor and all lyberties, escheates and appertenances. Whereas in very deed, they have but a lease for fortie yeres with out any suche wordes, whereof thre yeres be yet to come or thereabouts, graunted from the Feast of St. Myghell Archaungell anno Henry VIII. viij.^o [1516] to thende and terme of xl. yeres as apperthe in the king's majesties eschequire . . . and the said manor beinge parcell of the possessions of the Crowne, the said chauntrye so comythe to the kings majesties handes by force of the said statute.

Depositions taken by Walter Mohon, Baldwyn Willoughby, and Thomas Pygott, Esqres. some of the commissioners authorized by the king's commission, the 26th day of January 6 Ed. VI. "for and about a certeyn chauntry in Kyngsthorp in the countie of Northton called Bacon's Chauntry." Dated 16 February 7 Edward VI. [1553.]

For Bacons Chauntrye.

The townes menne of Kyngsthorp aforesaid offerynge to yelde up the said chauntrye with thappertenances into the kinges majties handes, partly required to be dismissed of any further depositions. Neverthelesse that the Interrogatories myghte be answered, the same Townesmen beyng sworne and examyned for expedicon altogether, say and depose as hereafter followyth, vizt Thomas Latham, Richarde Brooke, Robert Dyconson, Geoffrey Colles, Thomas Canam, Symon Carte, Willm. Brooke, jun., Willm Dobbys, John Cope, Robert Parker, sworne and examyned aforesaid, to the firste article depose and say that the particulers and trewe value of the landes apperteynyng to the said chauntrye doth trewly appere in a

rentall theroff made and deliv'ed to the commissioners, the cople whereof in parchment is hereunto annexed [See Appendix].

To the seconde, they knowe of no evidences, charters, or wrytynges from Bacon, but of one feofment wch they shewed bearinge date xxviii^o die mens Julii an^o regni regis Henr. VIII. xxij^{do} [1531] and one wille dated the iiijth daie of Marche anno dni 1475 by which wille Bacon gave the landes firste to the fynding of a priest for ever, after the deathe of Agnes his wyfe and made a feoffment upon the same.

To the third they say that no part of the said landes was ever let by cople after the making of the said will and feoffment, but has always passed from feoffee to feoffee.

To the fourth they say nothing.

To the fifth they say that the king is chief lord.—(Augmentation Office Miscellaneous Books, 124, 33-39.)

The Church Goods of Kingsthorpe. 1552.

After the pillage of the monasteries and the spoliation of the gilds and chantries, there still remained the parish churches. Something might be gleaned from them in the shape of plate, bells, ornaments, and vestments, to replenish the royal exchequer. For though the plundering had gone on apace, "the king's purse remained as empty as ever, and his mysterious beggary was unappeased still." Accordingly, in the sixth year of the reign of Edward VI., commissioners were sent throughout the country to survey the goods still remaining in the churches, and to prevent the church officials from anticipating the royal plunderers and disposing of their own property for the benefit of the community, before it was snatched from them. In many instances the inventories made at this time [1552] still remain, and among them is one relating to the church of Kingsthorpe :—

KYNGESTHORPE.

The inventorye of the churche goods of Kyngesthorpe made the xv.th daye of September in the sixte yere of the Raigne of our sovraine lorde Kinge Edward the Sixte, before Richard Wake, Francys Morgan and Francys Tanfield, esquyers by vertue of the Kings Mates Comysion to them directed in that behallf for their comysion and auctorytie therein : by the certificat of Sr Willm. Roote curate there, Robert Parker and Willm Brokes the yunger churchwardens, signed w^t their hands at Northampton the daye and yere abovesaid.

Inp^mis a chalice of sylvr wayenge ix. unces. Itm one redd cope of velvett. Itm one Whight cope of bustyon (*sic!*) w^t the vestymnt and Tunacles belongynge thereunto, lackynge the linnen. Itm a vestymnt of blewe sylke Imbrodered, w^t the Tunacles, lackynge the linnen thereunto. Itm a whight vestymnt of Satyn, w^t the Albe, the Stole, and all things thereunto belongynge. It. a grene vestymnt of thredd, havynge nothinge thereunto belongynge. Itm a blacke vestymnt of Requiem, w^t the Albe and all things thereunto belongynge. Itm ij. corporas cases w^t the clothes. Itm iij. alter clothes and ij. towells. Itm iiij. bells and a Sanct^s bell.

Md that theis parcells before menconed are forthe comynge and remaynenge at this presente. And nothing sold nor embesilled awaye syns the makinge of the last Inventorie.*

Rychard Wake
Francis Morgan.

With regard to Kingsthorpe, the royal commissioners, as happened in so many other cases, had been anticipated by the townsmen. At the time of their arrival, a considerable part of the old church plate had already found its way into the melting pot.

For many years the righteous souls of the men of Kingsthorpe had been much vexed by the "conies" of Moulton Park. So destructive were these conies, that (as was stated by a witness in one of their lawsuits) "the fourthe parte at the lest of the corne and grasse of the Towne is spoyled and destroyed by the said great number of conyes remaining in the felde, over and beside the destruction of their comon, so that it is a great starvyng and famyshyng of their bests to the utter undoing of the said Inhabtnts, and this beside the losse of their corne."

In 1547 matters reached a climax, and the good people of Kingsthorpe despatched three of their number to London to plead their cause in the Star Chamber. They were away for thirty-four days, and the journey cost the township £9 4s. 5d.—about £100 in the present value of money.

The delegates kept a minute account of their expenditure, setting down each day the exact amount expended on their dinner and "sopper"; on their "drynkynge before and after supper"; on their "horse meyte"; on the bribes they gave to the officers of the Court for "helpeyn them to fynyshe their matt^r." Occasionally a charge occurs for shoeing one of their horses; "for a boytt [boat] to Westminster"; for ferrying over to Shene"; or for a "botyl of secke and a faggot." The whole account is printed in full in Mr. Glover's *Kingsthorpiana*, and is extremely interesting reading. Now, as has been already stated, this expedition cost the township a sum equivalent to nearly £100 at the present rate of money, and the question arises—how was this large amount

* Exch. Q. R. Church Goods. Northampton, $\frac{7}{1}$

raised in a small country parish? Apparently by the sale of the church plate. On the last page in the statement of the delegates' accounts occurs the following entry, which is certainly suggestive:—

Ihu.				
It. Resevyd of ye Towne as hereafter folls:				
It. for iorn, brasse, latyn, and wyxe [wax]				xls.
It. for wyght plat	..	..	.. viiili.	viijs.
It. for gylt plat ..	..	..	.. vli.	vs.
Sum				xvli. xiiis.

Under ordinary circumstances, such a transaction would have been indefensible, but at the date in question, when it was rumoured on all sides that "all chalices, crosses, and other jewels of the church should be taken away from the same churches, and chalices of tin should be given to the said churches in lieu of them,"* one can hardly wonder that the church officials sometimes turned their plate into money for the use of the parish, rather than it should fall a prey to the rapacity of the king's commissioners. That their fears were only too well grounded, was proved by after events.

In 1552 a careful inventory was taken of the goods of each parish church; a chalice, a bell, a surplice, and one or two other articles absolutely essential for the conducting of divine service, were granted to the parishioners. All the rest were carried off to London or sold by the commissioners. Dr. Jessop, in his recent work, *Parish Life in England before the Great Pillage*, graphically describes what must have been the feelings of the average Englishman, at the sight of the spoliation of his parish church:—"The immense treasures in the churches, the joy and boast of every man, woman, and child in England who day by day and week by week assembled to worship in the old houses of God which they and their fathers had built, and whose every vestment and chalice, and candlestick and banner, organ and bells, and picture and image, and altar and shrine they looked upon as their own and part of their birthright—all these were

* This rumour was one of the main causes which led to the Lincolnshire rising of 1536. In this declaration, as to the popular belief that Henry coveted the treasures of the parish churches, all the numerous witnesses examined as to the causes of the rising, agree.—Gasquet's *Henry VIII. and the Monasteries*, ii. 46-50.

torn away by the rudest spoilers, carted off, they knew not whither, with jeers and scoffs and ribald shoutings, while none dared raise a hand, or let his voice be heard above the whisper of a prayer of bitter grief and agony.”*

Contents of the Church Chest.

Turning from these sad scenes of confiscation to the present “goods” of the church, we notice in the first place a large collection of manuscripts and papers relating to the parish. These were found by a former vicar—the Rev. J. H. Glover—in a sad state of decay and disorder, in the church chest. The sincere thanks of all antiquaries are due to him for the care with which he arranged and catalogued them, and provided for them a more fitting receptacle free from damp and mildew. In his *Kingsthorpiana; or, Researches in a Church Chest*, Mr. Glover has given us a complete list of these papers, and many of the more interesting documents are printed *in extenso*. Perhaps the most valuable to the antiquary, is a large series of extracts from the Manor Court Rolls, dating from 24 Ed. III. [1350] to 4 James I. [1606]. These are by no means complete, but contain a great deal of valuable information. Other documents relate to the great coney question, already alluded to, which so much exercised the minds of the men of Kingsthorpe during the first half of the sixteenth century. Other papers relate to the government of the township.

From the time of King John, the manor of Kingsthorpe had been held direct from the crown by a series of leases, renewed from time to time. The inhabitants paid a fee farm or rent of £60 (afterwards reduced to £50) a year, and were allowed to govern themselves and manage their own affairs very much as they pleased. Accordingly we find among the Kingsthorpe papers many royal grants, awards, and letters patent relating to the fee farm, rights of fishery, etc. We have also preserved for us two sets of ordinances or customs, dating respectively from 1 Richard III. [1483] and 1 Edward VI. [1547], from which we get an insight into the way in which the inhabitants of the royal manor,

* Jessop's *Parish Life in England before the Great Pillage*, p. 40.

meeting under the presidency of their bailiff at the "Court Leet," managed the affairs of the township, punished defaulters, and generally maintained order. In addition, there are a number of wills, indentures, assessment rolls and parish accounts. From a perusal of these various documents, we are enabled to form a very fair picture of the life led by our village ancestors in the middle ages.

"We see, for instance, how the bailiff of Boughton rides out of Northampton with his cross-bow hanging at his saddle bow, prepared for a chance shot at a coney on the way to Kingsthorpe. The chauntry priest of Boughton—an arrant poacher, probably—is assailed at his own chauntry door by the under-keeper, on a charge of coney hunting. The pious people are unable to attend high mass on Sundays and holy days for fear of stumbling into a coney burrow, even the bones of the dead being unearthed and exposed to view to the great scandal of Christian people.

"The drinking habits of the town are suggested by more than one incidental notice. The strange custom of brewing ale for the profit of the church, which had for a certain time the monopoly of sale,* must have had a pernicious moral effect, and helped to strengthen the hold of that habit of intemperance under which the country still so deeply suffers.

"We find also reference to the May king and queen,† which seems to have been compulsory on the person

* "Also if any man brewe for the avayle of the Churche, that all other brewers cesse for the tyme upon lawfull wernynge tyll that be outred, upon the peyne of xij*d*."—(Ordinances of 1483). A similar enactment was made in 1547, but in the latter case the penalty was raised to forty pence. The church ales of mediæval times were almost exact counterparts of the present-day public dinners and teas on behalf of "charitable" objects. When money was required for repairing the church, relieving the poor, or for some other charitable purpose, ale was brewed by the churchwardens or by one of the principal inhabitants of the parish, and the whole countryside assembled to drink it. As an instance of what could be accomplished by this means, we may mention that the small village of Chaddesden in 1532 spent 34*s*. 10*d*. on a church ale, which resulted in a profit of £25 8*s*. 6*d*.—nearly £300 in the present value of money.

† Itm that the chosynge of the Kynge and quene for the May gaymes shalbe chosin uppon Eastern day at Evynsonge, and he or she that do refuse the election shall forfayt v*j**s*. viij*d*. and the Baylye to distresse immediately for the same, and for to have the one halfe for his labor, and the other halfe to the churche." (Ordinances of 1547.)

elected. The "cucking stool," moreover, was thought to be a necessary implement of government in those times.

"Then we see the three commissioners of the town [already alluded to above] riding up to London on the burning question of the conies; how they travelled from Northampton to Stony Stratford, thence to Dunstable, to St. Albans, to Barnet, and so to London, where they retain as their counsel, Master Morgan, to plead for them at the Star chamber; the fees they are constantly giving, which are suspiciously like bribes, to the servants; how they went to Isleworth so as to be within easy reach of Sheen, where the Lord Protector (Somerset) was at that time living, and who apparently had much to do with the settlement of their 'hundredth matter'; then their engaging the help of 'Mr. Sessyl' (the future Lord Burghley), and going with him in a 'boyt' to the 'Towre' to get a copy of Edward III.'s grant of free-warren."

Interesting, however, as these papers are, they belong to the domain rather of secular than of ecclesiastical history, and these scanty references to them must suffice. There are, however, two documents of a strictly ecclesiastical nature—a set of churchwarden accounts for 1565, and another of somewhat later date. The first is particularly interesting, as it gives us the probable date of the alterations to the tower, alluded to in Mr. Thompson's paper on the church (see page 155). It begins as follows:—

Ihu.

It. the Resets of me Robert Cook, one of the churchwardens in the yere of or lord god 1565, consernyng the stepull and other matters as hereafter etc.

These Receipts, including £7 3s. 10d. "ffor wood and other resets," and 20s. "received on Alhalow day of ye Townes men," amounted in all to £13 17s. 2d. Afterwards follow:—

The leyngs out for the Towne.

It. payd to William Hall for the derssing [dressing]
of oure stepull with hys earnest viijli. xij^s.

* This sum would be equivalent to about £90 at the present value of money.

It. payd for lyme and sand to him and chyld, and for caryng of one lowyd of stone	xxixs. ijd.
It. payd to Wybster's wyfe and Cowper's wyfe for work	vs.
It. payd to the Smythe for jorne worke	iijs.
It. to Halman, Hadon, Lasye, and Wybster for carrying of ladders to the churche and rearing of them, and for carrying them home	xiiijd.
It. payd for a sant's bell roop	vjd.
It. payd to the Smythe for mending of the Church dore lokes. .. ..	..
It. payd to Sir Boull for a pore scollar .. ..	..
It. payd to Sir Boull for a pore syngyng man	xijd.
It. payd for a server to Sir Mertyn	xijd.
It. payd to Wylsone for makyng clene of the bertylment of the Church	vjd.

The Parish Registers.

The earliest register contains a record of baptisms from June 3rd, 1540 to 1789; marriages, October, 1539 to 1754; and burials from March 1st, 1539-40 to 1789. It begins as follows:—

KINGSTHORPE.

The Register Booke of all Christenyngs, Mareyages, and Buryalls, wthin the towne of Kingsthorpe from the yeare of or lord god one thowsand fyve hundred and fourtie untill the yeare of or lord god 1600 beinge the two and fourtith yeare of the Reigne of or souvereigne ladie Elizabeth by the grace of god of England, Fraunce, and Ireland, Queene, defendor of the faith, etc. In wch year this was copyed and extracted out of the olde Register booke and compared wth the saide olde booke. Izachar Brooks and William Morris were then churchwardens.

There are no entries in this book between the years 1653 and 1660-1.

The second register book contains a record of the marriages between 1754 and 1812. The third records the baptisms and burials from 1789 to 1812.

The following extracts are, perhaps, worth recording:—

- 1547—Bennett Davy parson and preist was buried the xxixth of May.
- 1579—A straunger was buried out of Tho. Stories howse beinge constable the ixth of November.
- 1580—A poore man was buried out of Thomas Stories house beinge constable the xixth of July.
- 1600—Alice Noname daughter of Nicholas Nobody was baptised the xxviith of March.
- 1626—Elizabeth Cane the bastard child of Margery Cane, *et in pater est populus*, was baptised ye iiijth of decemb.
- 1642—George Reading a soldier was buried ye 25 of Sept.

The Chained Books.

On a desk in the south chancel chapel, are to be seen five chained books, with the chains still intact. They are

The Paraphrase of Erasmus, 1547,
Bishop Jewell's Apology, 1609,
Foxe's Book of Martyrs in 3 vols., 1641.

The last three volumes each bear the following inscription :—

The gift of Edward Mottershed, sonne of Richard Mottershed, of Kingsthorpe, who died May the 5th, 1643, and had issue John, Dorothy, Melior, Richard, Edward, Thomas, Elionor, Francis.

I desire that this Book (called the Book of Martyrs) may be constantly kept in the Parish Church in Kingsthorp, and not carried to any private man's house, lest it be spoyled, or be in time lost.

The Communion Plate

Consists of a chalice, a paten, a bread holder, a flagon and an alms dish, all of silver, and each bearing the following inscription :—

To ye church of Kingsthorp ye Gift of Mrs. Mary Reynolds, Relict of Edward, late Lord Bishop of Norwich, and Mother of Edward Reynolds, D.D., Rector of y^e Parish An^o Dni 1678.

The parish also possesses a silver-plated chalice, presented by the Rev. J. H. Glover, and a brass alms dish. The former is thus inscribed :—

D.D. Johannes Hulbert Glover, M.A. Ecclesiae de Kingsthorpe Parochus anno salutis MDCCCLXXV.

Round the rim of the alms dish are the words :—

Lay up for yourselves treasures in heaven.

The Bells.

All the bells date from the seventeenth century. They bear the following inscriptions :—

1. Robert Atton made me,
The Treble Bel for to be.—1621.
2. William Adkins and William Ferings, Churchwardens.—1680.
3. Robert Atton made me,
The therd Bell for to be.—1621.

4. Paroecie campana ecclesie tuba.—1622.
 5. I ring to Sermon with a Lusty Bome,
 That all may come, and none may stay at home.—1671.

The Altar Rails

Are Jacobean and distinctly good of their kind. They date from the first quarter of the seventeenth century, and were probably erected by Dr. Samuel Clerke, who was rector of the church from 1608 to 1640-1. As has been already stated (pp. 36-38), Dr. Clerke was one of the commissioners appointed by the bishop of the diocese to carry out the Laudian reforms, and one of his special duties was to compel the parochial authorities to erect altar rails in their respective parish churches, in order to preserve the holy table from the profanation to which it had been too often subjected. These rails were to be "near one yard in height and so thick with pillars that dogs may not get in." We learn from the records of the House of Lords that Dr. Clerke caused altar rails to be erected in the sister church of Upton, and there is little doubt that those of Kingsthorpe were either a gift from him or were due to his initiative.

The Pulpit.

The pulpit is a handsome one, also of Jacobean date. It is elaborately carved, the chief characteristics being the arch panels, with reed and flute ornament. By the canons of 1603, the churchwardens were ordered to provide in every church a comely and decent pulpit, to be set in a convenient place within the same, and there to be seemly kept for the preaching of God's Word. Carved pulpits set up between 1603 and 1640 are numerous, and the sides are generally more or less embellished, as at Kingsthorpe, with circular-arched panels and flat and shallow scroll work.*

The Reredos

Was put up in August, 1891, by Mrs. Thornton, of Kingsthorpe Hall, in memory of her husband. It is a

* Bloxam's *Companion to Gothic Architecture*, pp. 128-9.

very beautiful one of white alabaster, and represents our Lord with Mary kneeling at his feet, and Martha "cumbered about much serving" [Luke x. 38-42]. In a small panel to the left is a figure of Moses holding one of the tables of the law in his hands. In the corresponding panel on the right is a figure of Isaiah. These two figures are intended to represent respectively the Law and the Prophets. At the base of the reredos is the following inscription:—

To the glory of God and in memory of the Reverend William Thornton,* of Kingsthorpe Hall, died in 1881. Erected by his widow.

The work was executed by Messrs. Brindley and Farmer, the firm who carved and erected the magnificent reredos in St. Paul's Cathedral.

The Organ.

The organ, which was purchased by public subscription, at a cost of £415, was dedicated by Bishop Carr Glyn, on July 25th, 1900. It was built by Messrs. Bevington & Sons, of London, the case being designed by Mr. M. H. Holding, of Northampton. The specification of the instrument is as follows:—Manual compass CC to G; Pedal compass CCC to F. Great Organ: Open Diapason, 8 ft.; Flauto Traverso, 8 ft.; Dulciana, 8 ft.; Principal, 4 ft.; Flute, 4 ft.; Flutina, 2 ft. Swell Organ: Open Diapason, 8 ft.; Lieblich Gedackt, 8 ft.; Cor Anglais, 8 ft.; Principal, 4 ft.; 2 $\frac{2}{3}$ ft.; Cornopean, 8 ft. Pedal Organ: Bourdon, 16 ft.; Bass Flute, 8 ft. Couplers: Swell to Great; Great to Pedals; Swell to Pedals. Two double-acting composition pedals to Great, and two to Swell.

The East Window.

The stained glass in the east window was presented by a former vicar, the Rev. J. H. Glover, in 1884. It contains representations of two scenes from the life of

* Mr. Thornton was a great benefactor to Kingsthorpe church, and contributed no less than £1200 towards its restoration.

St John Baptist, to whom the church of Kingsthorpe is dedicated. In the two lights to the left the baptism of our Lord is depicted. The Baptist stands on the brink of the Jordan, holding in his right hand a shell, and in his left a cross. Above his head is a scroll with the words "Behold the Lamb of God." The Saviour is represented with a yellow robe round his loins, standing with his feet in the river. Below these two figures is the legend, "This is my beloved son in whom I am well pleased."

The two right-hand lights represent the death of the Baptist. In the background are the towers of the castle of Machaerus. On the left stands the executioner carrying on his shoulder an enormous sword. On the right the Baptist kneels, apparently in prayer, with his eyes blindfolded. Behind him stands a gaoler with a staff in his right hand and a bunch of keys in the left. Below are the words "The king sent an executioner and beheaded John in the prison."

At the foot of the window is an inscription, now hidden by the reredos, giving the initials of the donor of the window, and the date of its erection. "Ad dei gloria anno salutis humanæ MDCCCLXXXIV. J.H.G."

Act for Suppressing Profane Cursing.

In the south-west corner of the south aisle is an original copy of the statute of 6 and 7 William III., entitled "An Act for the more effectual suppressing of prophane Cursing, etc." It has been much defaced by damp, and the board upon which it was pasted is considerably worm-eaten. It has been recently framed and glazed, which will, it is to be hoped, preserve it from further decay.

By this statute it was enacted that after June 20th, 1695, any person convicted of profane cursing should be fined as follows:—"Every servant, day labourer, common soldier and common seaman, 1s.; and every other person, 2s., to the use of the poor of the parish." On a second conviction the fine was to be doubled. If the person convicted refused to pay, distress was to be levied, and in case no distress could be levied, the offen-

der was to be put in the stocks one hour for each offence.*

And it is further enacted by the authority aforesaid that this Act shall be publicly read four several Times in the year in all Parish Churches and all public chapels, by the Parson, Vicar, or Curate of the respective Parishes or Chapels, immediately after Morning Prayer, on 4 several Sundays (that is to say) Sunday next after the four and twentieth day of June, the nine and twentieth day of September, the five and twentieth day of December, and the five and twentieth day of March, under pain of 20s. for every such omission or neglect. 6th and 7th Will. III., cap xi., (1695).

This Act was repealed by 19 George II. c. 21 s. 15.

The Monuments.

The monuments in the church are not very numerous, nor are there any now remaining of special beauty. In Bridges' time, however [1720], there was to be seen "near the steps of the communion table," a slab of considerable interest, which was thus inscribed:—

Here lieth body of the Lady Margaret Lane, late wife to the right honourable Sir Richard Lane, Lord Keeper of the Great Seale of England to K. Charles the first and K. Charles the second, who dyed in banishment for his loyalty to the Crown. She departed the 22 of April, 1669.†

Sir Richard Lane was the son of Richard Lane, of Courteenhall, Northamptonshire, by his wife Elizabeth, daughter of Clement Vincent, of Harpole, and was baptized at Harpole, November 12th, 1584. His father,

* That the Act was vigorously enforced is shown by a long series of convictions recorded in the minute book of the Northampton Court of Aldermen [1694-1771]. The following are good examples:—

April the 25th, 1698—Mem^d that then Samuel Witsey (of St. Gyles' parish) for swearing by God 4 tymes was convicted before mee John Clarke Mayor of North'ton and sett in the stockes two houres, having noe Distresse to be taken.

Oct. 19th, 1699—Peeter Barret, Laborer, was convicted before mee John Clarke one of his majestie's Justices for ye Peace for ye Town of Northton, for prophane swearing 5 severall times, and for profane Cursing 5 several Times: for which he forfeeted and paid Ten Shillings to ye use of ye poor of ye Parish of All Saints, which was distributed by ye churchwardens according to ye Act of Parliament.

—*Northampton Borough Records*, ii, 138.

† The Lady Margaret Lane buried April 24th, 1669.—*Kingsthorpe Parish Registers*.

though of good family, was poor, and it was entirely by his own industry and talents that young Lane raised himself from obscurity. He was called to the bar as a member of the Middle Temple, and practised in the Court of Exchequer. In 1630 he was elected reader, and in 1637 treasurer to his Inn. In 1634 he was appointed Attorney General to the Prince of Wales, and in 1638 was nominated by Lord Holland, as his deputy in the Forest Courts.

When Strafford was impeached for high treason by the House of Commons in 1641, Lane was retained as his leading counsel, and defended him with such marked ability that his acquittal appeared certain. The Commons thereupon put an end to the trial, and on the motion of Sir Arthur Hesilrige, brought in a Bill "for the attainer of the Earl of Strafford of high treason."

After the condemnation of his client, Lane remained for two years in London, quietly pursuing his profession, but in 1643, King Charles, by proclamation under the Great Seal, moved all the law courts to Oxford, and though the Parliament issued a counter order, the Royalist lawyers considered it their duty to obey the king. Lane accordingly proceeded to Oxford, and as a reward for his loyalty, was knighted January 4th, 1643-4. A few weeks later (January 25th) he was made Lord Chief Baron of the Exchequer, having two days previously been invested with the coif as a serjeant-at-law. For some years before the outbreak of hostilities, Lane had acted as Recorder of Northampton, but at an Assembly held December 14th, 1642, it was resolved that

Whereas Richard Lane esquier Recorder of the Towne of Northampton is altogether absent in these tymes of danger from this Corporation, soe as the Corporation cannot have his Countenance and Counsel in this tyme of need, that as well for this cause as for other causes knowen to this assemblie, It is ordered that he shalbe noe longer Recorder of this towne, And therefore by consent of the wholl assemblie Edward, Earl of Manchester is elected and chosen Recorder of this towne.*

In January, 1645, Lane acted as chief of the Royal Commissioners in the negotiations at Uxbridge, and with other lawyers, strenuously resisted the demands

* *Northampton Borough Records*, ii., 106.

ELIZABETH,
baptized
September 28th,
1591, at
Courteenhall,
wife of John King,
of Woburn, co.
Bedford,
married at
Courteenhall,
November 23rd,
1612.



SARAH,
baptized July 1st,
1593, at
Courteenhall.

MARY,
baptized April
9th, 1600, at
Courteenhall,
second wife of
Thomas West
(the younger),
married Oct. 1st,
1633, at
Milton Malsor.



ELIZA,
baptized April
9th, 1600, at
Courteenhall.

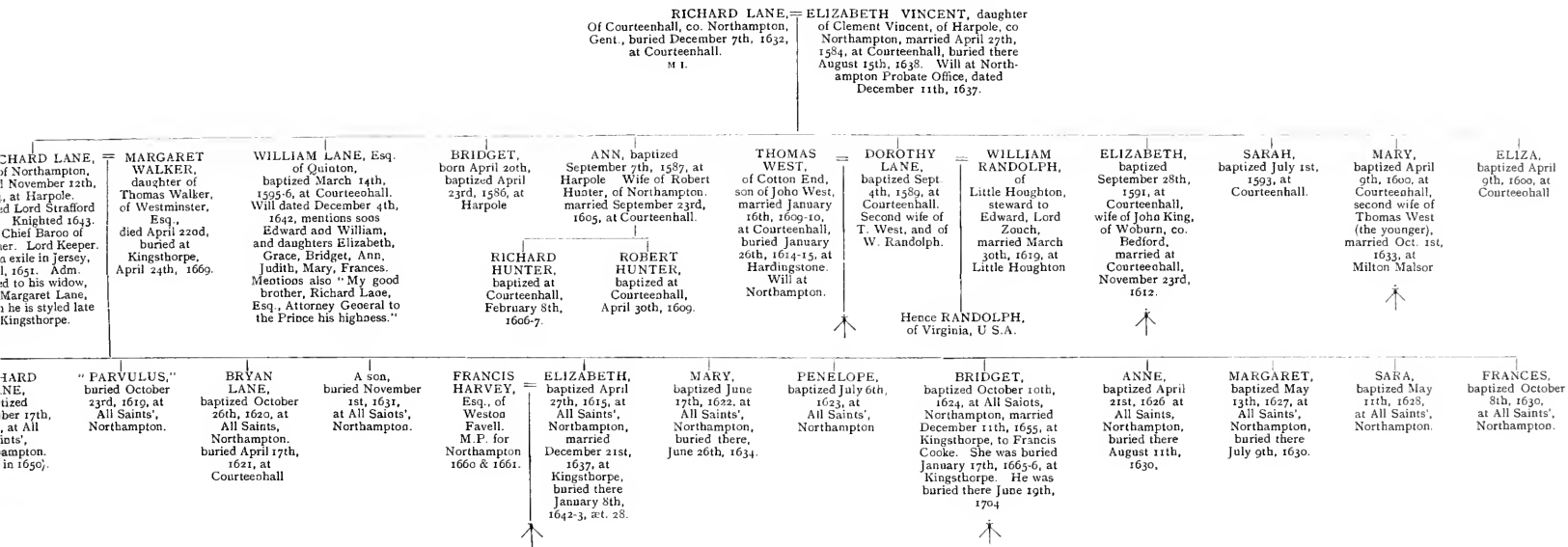
ANNE,
baptized April
21st, 1626 at
All Saints,
Northampton,
buried there
August 11th,
1630,

MARGARET,
baptized May
13th, 1627, at
All Saints',
Northampton,
buried there
July 9th, 1630.

SARA,
baptized May
11th, 1628,
at All Saints',
Northampton.

FRANCES,
baptized October
8th, 1630,
at All Saints',
Northampton.

LANE OF COURTEENHALL, NORTHAMPTON, AND KINGSTHORPE.



made by Parliament, for the sole control of the militia. On August 30th of the same year, he succeeded Littleton (who had died of fever three days previously) as Lord Keeper of the Great Seal. In 1646 Oxford was compelled to surrender to Fairfax. The terms were negotiated by Lane, who did his utmost, though without avail, to induce the Parliamentary Commissioners to allow the Great Seal, the badge of his office, together with the seals of the other courts, and the sword of state, to be removed from Oxford. The Parliamentary party, who considered these badges as emblems of sovereignty, insisted on their surrender, and Lane, rather than subject the city to all the horrors of an assault, was reluctantly compelled to give way. For the remainder of the king's life, Lane remained nominally Lord Keeper, and his patent was renewed by Charles II. He followed the latter into exile, but arrived at St. Malo with his health much impaired. Thence he wrote to his royal master, asking him to appoint his eldest son Richard to the post of a groom of the bedchamber. Shortly afterwards he removed to Jersey, where he died in April, 1650-1.

It is said that on his removal to Oxford in 1643, Lane entrusted his books and goods to his friend, Bulstrode Whitelocke, who, when they were applied for by the Lord Keeper's son, was mean enough to deny all knowledge of the father.

Sir Richard Lane married Margaret Walker, daughter of Thomas Walker, of Westminster, by whom he had twelve children, all of whom were baptized at All Saints, Northampton. His widow survived him till April 22nd, 1669, and was buried, as has been already stated, "near the steps of the communion table," at Kingsthorpe.

A stone in the nave of that church, partly obliterated, but on which the name Lane is still plainly visible, is probably to the memory of Bridget, a daughter of Sir Richard and Lady Lane, who married Francis Cooke, of Kingsthorpe, and died in January, 1665-6.

The mansion of the Lanes stood at the back of the Cock Inn, at Kingsthorpe, but no traces of it now remain.*

* *Dictionary of National Biography*, vol. xxxii.
of the Chancellors, ii., 625-36.

Campbell's Lives

made by Parliament, for the sole control of the militia. On August 30th of the same year, he succeeded Littleton (who had died of fever three days previously) as Lord Keeper of the Great Seal. In 1646 Oxford was compelled to surrender to Fairfax. The terms were negotiated by Lane, who did his utmost, though without avail, to induce the Parliamentary Commissioners to allow the Great Seal, the badge of his office, together with the seals of the other courts, and the sword of state, to be removed from Oxford. The Parliamentary party, who considered these badges as emblems of sovereignty, insisted on their surrender, and Lane, rather than subject the city to all the horrors of an assault, was reluctantly compelled to give way. For the remainder of the king's life, Lane remained nominally Lord Keeper, and his patent was renewed by Charles II. He followed the latter into exile, but arrived at St. Malo with his health much impaired. Thence he wrote to his royal master, asking him to appoint his eldest son Richard to the post of a groom of the bedchamber. Shortly afterwards he removed to Jersey, where he died in April, 1650-1.

It is said that on his removal to Oxford in 1643, Lane entrusted his books and goods to his friend, Bulstrode Whitelocke, who, when they were applied for by the Lord Keeper's son, was mean enough to deny all knowledge of the father.

Sir Richard Lane married Margaret Walker, daughter of Thomas Walker, of Westminster, by whom he had twelve children, all of whom were baptized at All Saints, Northampton. His widow survived him till April 22nd, 1669, and was buried, as has been already stated, "near the steps of the communion table," at Kingsthorpe.

A stone in the nave of that church, partly obliterated, but on which the name Lane is still plainly visible, is probably to the memory of Bridget, a daughter of Sir Richard and Lady Lane, who married Francis Cooke, of Kingsthorpe, and died in January, 1665-6.

The mansion of the Lanes stood at the back of the Cock Inn, at Kingsthorpe, but no traces of it now remain.*

* *Dictionary of National Biography*, vol. xxxii.
of the Chancellors, ii., 625-36.

Campbell's Lives

Almost over the altar rails, is a mural monument of white alabaster to Dr. Edward Reynolds. At the top are these arms :—A chevron, lozengy between three crosses crosslet fitchè (for Reynolds) impaling ten estoiles of six points, four, three, two, one (for Alston). The inscription is as follows :—

Subtus dormit
 Eruditi otii à primâ Juventâ cultor religiosus
 EDVARDUS REYNOLDS, S.T.P.
 EDI. REYNOLDS, ep'i nuper Norvicensis Filius unicus,
 Scholae Paulinae apud Londinenses suos, Alumnus,
 collegii Magdalenis apud Oxonienses socius ;
 Eccl'iae S^{ti} Petri
 Northtons^{is} } per { XL. Rector
 cui annexa est haec capella } annos { XXXVIII. Praebend'us
 ecclesiae Vigorniensis } XXXVII. Archidiacon^{us}
 et Norfolciae }
 Vir Seculi Decus ;
 Si Animum ejus alacrem et venustum spectes,
 Doctrinam Omnigenam, mores integerrimos,
 Pietatem priscam et infucatam
 exemplum posteris imitandum.
 Obiit Junii xxviii. anno { Salutis n'rae MDCIIC.
 { Ætatis suae Lxix.
 FRANCISA UXOR
 J. Alston de Patenham in Agro Bedford^{si}
 Arm. Filia
 Conjugi Piissimo, cui peperit vii. filios, filias vi.
 et quocumque jucunde fefellit annos plus minus xl.
 Moerens posuit.

This inscription is now partly obliterated, but is printed complete in Baker's history.

There are several other slabs on the floor of the chancel to the memory of the children of Edward and Frances Reynolds. For a sketch of the life of this rector see pp. 96-98.

On the south wall of the chancel, opposite to the monument to Dr. Reynolds, is a white marble slab with the following inscription :—

Sacred
 To the memory of the Revd.
 Robert William Baxter, B.D.
 Senior Brother
 of the Royal Foundation of
 St. Katharine's, London,
 And for more than
 47 years rector of St. Peter's

in the Town of Northampton.
with Kingsthorpe and Upton.

Constrained by the love of Christ
and in the undeviating exercise
of the Faith, Hope, and Charity
inculcated by the Gospel,

He strove to approve himself the
Faithful servant of his Blessed Master
Discharging the duties of his holy calling
With a sincerity and humility and Christian
Kindness gratefully remembered by
his parishioners.

He departed this life the 5th of January, 1850, in the
86th year of his age, at St. Katharine's, in
The Collegiate Church whereof
His remains are deposited.

For an account of this rector, see page 101.

On a monument of black and white marble, on the
south wall of the south chapel, is this inscription :—

In this isle lyes interr'd ye body of Mabel Morgan
the wife of Fran: Morgan Esq: by whom she had 3
sons, Tho: Fran: and Edmund, and one daughter Mabel.
She was a good Christian, the best of Mothers, and the
restorer of our family, haveing liv'd fifty years a widdow.
She dyed ye first of Feb. 1664. Neare her lyes her eldest
son Tho: who dyed ye twenty eighth of Nov^{br} 1665.
And betwixt them lyes Deborah ye wife of Tho: a person
eminent for her parts and pietie, and of charity equal to
both. She converst much with books, had a great
judgement, and her memory faithfully retain'd what she
read, to a wonder. She had Fr: one only child by the
said Tho: now surviving, and ye present heire of his
said father Tho: She dyed ye 24th of Jan. 1680. Neare
them lyes William. an infant of seaventeen weeks of age,
fourth son of ye said Fran: and Eliz: his wyfe, who
dyed ye 7th of June, 1674.

Above the inscription are the arms of Morgan of
Kingsthorpe—argent on a bend engrailed sable, three
cinquefoils of the field, on a chief azure, a cross flory
between two fleurs de lis or.

Above the Morgan monument is a plain oval tablet of
white marble with this inscription :—

Near this spot
lie the remains of
Dame Mary Robinson
She was the daughter and
heiress of John Morgan
of this place, Esqr.
by Tryphena the only daughter of

the Honble. Robert Sheffield
and wife of
Sr John Robinson of Cranford
in this County, Bart.
She deceased Feb. 12th, 1734. Aged 24.
Her children were
John Morgan, who died an infant
Anne, born Feb. 14th, 1728
George, born Apl. 27th, 1730.

In addition to these monuments, there were formerly inscriptions on the floor of the south chapel to other members of the Morgan family. Of these two still remain—on the north side of the chapel, is a brass with this inscription :—

Here ly in one grave in hopes of a joyfull resurrection
the bodys of FRANCIS MORGAN Esq; and ELIZABETH his WIFE, who lived together a bright example
of conjugal affection to the time of their deaths, and deservedly gained the love of their country, and the reputation
of being good Christians, good Parents, and good
Neighbours.

The sd FRANCIS MORGAN departed this life the
3^d day of January, in the year of our Lord 1704, Aged 67.
And the said ELIZABETH dyed the 17th of April in
the year 1706. Aged 56.

Illos evexit ad aethera virtus.

Closely adjoining the last is a slab, much defaced, on which is inscribed :—

Here sleepeth Walter Faunt, Esq: of Foston in the
county of Lester, who died the 30th of May 1695: and
Mabel his wife, daughter of Fr: Morgan of Kingsthorpe,
Esqr: who dyed ye 31 day of December 1698.

Resurgemus.

A third inscription—now destroyed—is recorded by Bridges, and ran as follows :—

Hic dormit Edmundus filius Francisci Morgan armigeri
et Mabel uxoris Suae Theologiae Doctor et Rector de
Gayton de Com. Northam. ob. innuptus 9 Feb. anno
salutis 1681. Aetat Suae 67.

Resurget.

A short sketch of the history of the Morgan family of Kingsthorpe will be given in the following chapter.

On the east wall of the north chapel is a white marble tablet with this inscription :—

Sacred
to the memory of
James Fremeaux, Esqr.
Who died April the 23rd, 1799.
Aged 95 years.
Beloved! Honored! Lamented!
Also of Margaret Fremeaux
(Relict of the above)
Who departed this lyfe July the 29th, 1801.
Aged 82.
A Sincere Christian, a Tender Parent,
And Faithful Friend!

Below is a shield—azure three sickles argent (Fre-
meaux). In pretence party per pale azure and gules—
three eagles displayed or, gutty de poix, each having
about his neck a collar sable (Cooke).

The persons here commemorated form a connecting
link between the Cookes and the Thorntons. James
Fremeaux himself married the heiress of the Cookes;
while his grand-daughter, Susannah, also an heiress,
married Thomas Reeve Thornton, of Brockhall, and
carried the Northampton estates of the Fremeaux to the
Thorntons. (For further particulars see a later chapter.)
There are several other Fremeaux monuments in the
north chapel.

The Vicars of Kingsthorpe.

On the death of the Rev. R. W. Baxter, in 1850,
Kingsthorpe, by an Order in Council dated March 9th,
1850, was separated from St. Peter's-cum-Upton, and
became henceforth a separate benefice. The incumbents
have been as follows :—

John Wightman, M.A., instituted April 24th, 1850.

Samuel Price Davies, M.A., instituted July 20th, 1854.

John Hulbert Glover, M.A., instituted April 18th, 1856.

Edward Luxmoore Tuson, M.A., instituted January
7th, 1885.

John Wightman, the son of John Wightman, was born
in 1779, and took the degree of M.A. at Edinburgh. In
1812 (December 24th) he was presented by the Marquis
of Buckingham to the rectory of Saltford in Somerset-
shire, and in 1818 (October 10th) was nominated by the
king to the vicarage of St. Alkmund's, Shrewsbury,

which he resigned in 1840, in favour of his son. In 1821 (April 2nd) he became a co-brother of St. Katharine's Hospital, and in 1850, first vicar of the newly-constituted parish of Kingsthorpe. He died May 30th, 1854, at St. Katharine's and was buried at Saltford. Mr. Wightman married in 1815, Eliza, daughter of the Prince Gagarine, an expatriated Russian prince. She was the friend and companion of the Princess Charlotte, and died February 29th, 1860.*

Mr. and Mrs. Wightman had three children:—(1) Charles Edward Leopold, who succeeded his father as vicar of St. Alkmund's. He had three royal sponsors—the Duke of Kent, Princess Charlotte, and the King of the Belgians; hence his three Christian names. (2) Susan Eliza, born 1821, died 1844. (3) John, born 1824 and died the same year.

It was doubtless owing to the influence of his wife that John Wightman received so many preferments at the hands of royalty.

Against the south wall of Saltford church is a tablet with this inscription:—

In memory of the Revd. John Wightman, who died on
the 30th May, 1854. Aged 75 years.

"Blessed are the dead which die in the Lord."—*Rev.* xiv. 13.

Also of Eliza, his wife, who died at Shrewsbury on the
29th of February, 1860. Aged 79 years.

"Prepare to meet thy God.—*Amos* iv. 12.

Samuel Price Davies was the eldest son of Sir David Davies, of St. George's, London. He matriculated at Christchurch, Oxford, October 16th, 1839, at the age of eighteen, and took the degree of B.A. in 1843 and M.A. 1846. He became vicar of Kingsthorpe and co-brother of St. Katharine's Hospital in 1854, but died in the following year, December 11th, 1855, at Biaritz, at the early age of thirty-four.

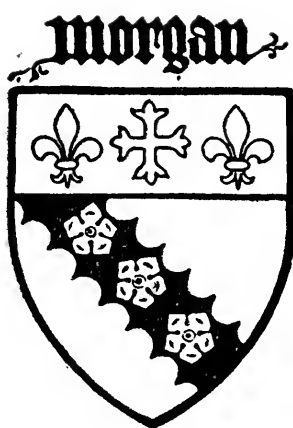
John Hulbert Glover, formerly fellow of Clare College, Cambridge, took the degree of B.A. (3rd jun. optime and 5th in 1st class classical tripos) in 1843, and M.A. in 1846. He was ordained deacon in 1849 and priest

* Extracts from Saltford Burial Register—"1854, June 5th, John Wightman, London, aged 75 years." "1860, March 6th, Eliza Wightman, Shrewsbury, aged 79 years."

1851 by the bishop of Ely, and in 1854 was appointed a co-brother of St. Katharine's Hospital. Two years later he became vicar of Kingsthorpe, but resigned in 1884. It was during his incumbency that the church was restored (1863). Mr. Glover is the author of *Kingsthorpiana; or, Researches in a Church Chest*, which was published in 1883. He is now resident at St. Katharine's Hospital, Regent's Park.

Edward Luxmoore Tuson is the second son of the Rev. Frederick Edward Tuson, of Minety, Wilts, and hon. canon of Bristol. He was educated at Sherborne and Pembroke College, Oxford, where he matriculated October 28th, 1867, B.A. 1870 and M.A. 1881. He was ordained deacon in 1871 and priest in 1872 by the Bishop of Salisbury. He was formerly curate of Sturminster Newton, 1871-3; of Old Windsor, 1873-5; chaplain of the royal chapel, Windsor Great Park, 1876-84; and became vicar of Kingsthorpe January, 1885.





CHAPTER XIII.

THE MORGAN FAMILY OF KINGSTHORPE AND HEYFORD.

AS patrons of the living of St. Peter's-cum-Kingsthorpe, the Morgans have been frequently alluded to in previous chapters. The founder of the family was a certain Thomas Morgan, of Kingsthorpe. He had three sons—Francis, the ancestor of the Heyford branch of the family; John, who died before his father, leaving his body to be buried before the rood in the church of All Saints, Northampton; and William, the ancestor of the Morgans of Kingsthorpe.

Thomas Morgan died in November, 1546, and was buried at Kingsthorpe. His will, dated August 10th, 1542, is a particularly interesting one to genealogists, as it settles once for all the relationship of Francis, William, and Thomas Morgan. Baker, in a tentative pedigree, makes Francis and Thomas brothers. The will in question shows that they were, on the contrary, father and son. After various bequests to his wife, Alice; to his two sons, Francis Morgan and William Morgan; to Thomas and Anthony Morgan, sons of his eldest son, Francis; and to Thomas and Alice, children

of his son John Morgan (late of Northampton), deceased, the testator makes the following provision :—

Item I will that one honest priest do singe for my soule my fathers and mothers Elizabeth my wife soule John Roulte soule John Bushe and Elizabeth his wife Mr. Doctour Burgoyne and Mr. Robert Burgoyne soules and for the soules of Willm Cambridge Prior of Barnewell and for the soules that ever I have doone any wrothe unto in satisfaccion of the wrong made them whose names I do not remembre and Ch'ren soules the space of three hole yerres next ensuyinge my depthing from this p'nt lyf w^{thin} the Church of Kingesthorpe And he to have for his stipend yerely Fyve pounde vis. vii^{id}. Provided also that If one Dye or otherwise be promoted w^{thin} the said terme of three hole yerres That then one or other honest priest to succede him and p'fourme my bequest.

Item, I will that my executors shall kepe one Annuelle obite of Tenn Shillings by the yere in the Church of Kingesthorpe having one solempne Dirige masse of Requiem by note for the soules of my Father and mother John Bushe and his wife for the soule of Mr. John Frysbye my soule Thomas Morgan Elizabeth my wife Mr. Thomas Burgoyne soule and all my benefactours soules to be kept alway the day of my obite and that so longe as my wife Alice doth lyve And after her decees my said Executors to have my house and land in Weston to the same purpose the space of Twentie yerres And so from Twentie yerres to xxth yerres If the Kings lawes will suffer it for ever.

To every parish church through whose feilds I doe use to drive my cattel betwixt Kingesthorpe and Sarlesfeld 20^d.

To poor people of Billinge where my wife doth lie.

To vicar of Dallington for tithes.

To church of Dallington 1^d.

To maister of St. Johns in Northampton 3^s. 4^d. and to every priest there being brother 12^d. and to poor men at the Beade house 4^d.

Francis Morgan, the founder of the Heyford branch of the family, was a man of some note in the reigns of Edward VI. and Mary. In 1552, in conjunction with the Mayor of Northampton, he was ordered by the Privy Council to hold an enquiry with reference to a seditious song sung by a Northampton townsman. Among the Acts of the Privy Council, January 28th, 1551-2, is the following entry :—

A lettre to Nicholas Rande, Mayor of Northampton, and Fraunces Morgan, to examine whether the song that they have been informed was sung by Wm. Tomson was of his own making, and in case it be so found, to cause him to be set on the Pillorie and cause both his ears to be cut off, and in case the same song shall appeare to be of others doing, then to send the sayd Tomson up hither to be further examined.*

Eighteen months later Francis Morgan was appointed recorder of Northampton, and took the oath July 16th, 1553. At that time he is stated to have been living in

* *Northampton Borough Records*, ii., 196.

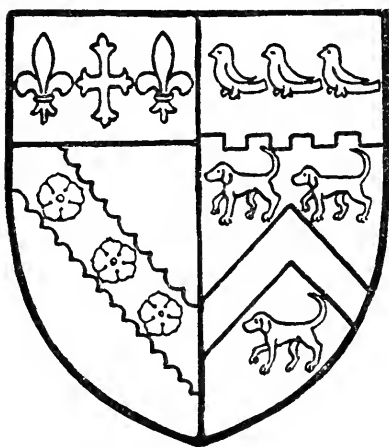
the dissolved priory of St. Andrew, Northampton. In 1554 he became a serjeant-at-law, and four years later, a justice of the King's Bench. He has been confused by Bridges with another judge of the same name (Sir Richard Morgan), who in 1553 passed sentence on the unfortunate Lady Jane Grey, "soon after which he went raving mad, crying out in his fits 'Take away the Lady Jane from me,' and thus ended his life." As a matter of fact, Francis Morgan did not become a judge till 1558, several years after the execution of Lady Jane. He survived his appointment only seven months, and dying in August, 1558, was buried in the church of All Saints, Northampton. A monument was afterwards erected to his memory in Heyford church, from which it has been always assumed that he was buried at Heyford. A clause in the will of his son proves conclusively that this was not the case.

The monument of Judge Morgan is a mural one of painted stone, and now stands in a dark corner at the east end of the south aisle of Heyford church. In the



CENTRE PANEL OF MONUMENT OF FRANCIS MORGAN.

central compartment are seven figures, about half the size of life. On the left are represented the judge in his coif and scarlet robes, and two sons in armour behind him. On the right is his lady with three daughters behind her in white dresses. All are represented as kneeling before a double desk on which are placed two open books. A close inspection shews that the judge's sleeve is made of lead and is attached to the monument by a hook. To the right and left of this centre compartment are two niches. In the one on the right stood a figure of Faith, now destroyed. In a corresponding niche in the left is a figure of Hope. On the frieze above are three painted shields:—



ARMS OF MORGAN IMPALING BURGOYNE.

(1) Argent on a bend engrailed sable three cinquefoils of the field; on a chief azure a cross flory between two fleurs-de-lis or (Morgan).

(2) Morgan; impaling, Gules a chevron or, between three talbots passant argent, on a chief embattled argent three martlets azure (Burgoyne).

(3) Morgan, impaling Quarterly first and fourth, Argent a chevron between three well buckets sable, a mullet

on the chevron for difference (Pemberton). 2, Argent three dragon's* heads erect sable guttee de sang. 3, Argent three greyhounds courant in pale sable, collared or.

At the bottom of the monument is a carved shield with No. 3 repeated. The monument was originally surmounted by a pediment on which were two female

* Baker erroneously describes them as boars heads. A close inspection shows that this is incorrect; moreover the Heralds visitation of Northamptonshire for 1564-5 gives Pemberton as quartering three dragon's heads.

figures reclining, and in the centre the arms and crest of Morgan. This pediment with its accompaniments was in existence in Baker's time (1822) but has since disappeared.

The virtues of the judge were set forth in a long Latin inscription, of which the following is all that now remains :—

Carmen funereum in mortem Francisci Morgani unius à Banci Regii judicibus, qui duxit uxorem Annam Christopheri Pembertonii filiam natu majorem et ipsius heredem alteram. Qui quidem Franciscus obiit anno salutis nostrae millesimo quingentesimo quinquagesimo octavo, Augusti decimo nono, annis Regni Philippi Regis et Mariae Reginae quinto et sexto.*

* The remainder of the inscription can be supplied from Bridges' History. It ran thus :—

Ergone judicibus fatum decernitur ipsis ?

Quamque ferunt aliis mors obeunda venit ?

Sic est ; naturae quivis sua debita solvit,

Et coram justo est lis peragenda Deo.

Tu, Morgane. Dei qui sisteris ante Tribunal,

Fide ; patrocínio non tua causa caret.

Præcessit Christi Meritum, tua facta sequuntur,

I nunc nec summi judicis ora time.

Aliud.

Charior an melior patriae, Morgane fuisti

Lis est, qui miseris jusque tuumque dabas.

Quod bonus et charus patriae populoque fuisti

Communis pro te luctus utrumque docet

Collateral to the above,

Causarum judex, necis arbiter, hospes egenis,

Morgan in hoc tumultu plenus honore jacet ;

Is, tanto cui tanta viro regina favebat,

Quemque nec indignum mitis et aequa fovet

Quem procerum pietas, pietas quem regia fulcit,

Qui patriae carus, publica cura fuit.

Officiis, meritisque potens, qui movit amores

Cunctorum, cunctis aequus, amicus amans.

Mortalis morti cessit, sed funera virtus

Vicerit, et fato fama superstes erit.

Collateral to the last.

Lachrymae gentis, patriaeque luctus ;

Principis maeror, procerumque fletus,

Civium clamor, populi que planctus

Sydera pulsans

Gloriam gentis, patriaeque lumen,

Principi carum, procerumque curam

Civibus patrem, populo parentem

Funere raptum

Flebat ; et sese gemitu fatigans

Te dolor passus lacrymanda luxit,

raignenge in the worlde, and also the uncerteynty of man's life," Morgan was induced to make his will, though he did not actually die till fifteen years later, September 5th, 1603. From this will—which was evidently added to at various times—we get a considerable amount of information with regard to the family history. The testator leaves his body to be buried "in my newe chappell in the parishe church of Heyforde," and desires his wife Mary "to bestow £30 or £40 upon a monument or tomb for me and herself in the said chappell." His executors are ordered to set up a monument in the same chapel to the memory of his father, Francis Morgan, and his mother, "menconenge in the epitaphe of the same *his buried bodye to lie in the church of All Saints, Northampton,*" and "the like coste to be bestowed upon their tombe or monument."*

He desires that his wife shall have her jewels and apparel, and the use of all plate, milch kine, drawing oxen, carts, etc., at Weston-under-Wetherley; and 500 ewes and twenty rams; also "her coache and coache geldings and ffoure other good geldings to her owne proper use." To his cousin, Francis Morgan, of Kingsthorpe, he leaves "all my estate, terme and interest that I have, of, in and to the parsonage and patronage of Sainte Peters, Kingsthorpe, and Upton." To his cousin, Francis Morgan the younger, then an Oxford undergraduate, he bequeaths £100 "for his better enabling to follow his studies."

He settles the bulk of his property on his niece, Bridget Morgan, daughter of his younger brother, Anthony Morgan, of Aynho, and her heirs male. As executors of the above will, he appoints his nephew, Francis Crispe, and his great-nephew and godson, Thomas Morgan, eldest son of Bridget. Thomas Morgan, being of tender years (born in 1597), is not to deal with the same until he come of age. Meanwhile "my brother Anthony Morgan his grandfather and Anthony Morgan his father and my cousin William Saunders his uncle"† are to conduct affairs for him in conjunction with Francis Crispe.

* This shews that Judge Morgan was not buried in Heyford church, as has been generally supposed. We also learn the cost of his monument.

† William Saunders of Welford married Anne, daughter of Rees Morgan, of Mitchelstowe, and sister of Anthony Morgan, junior.

Francis Crispe died in October, 1600, and the testator, by a second codicil, appointed Thomas Morgan, a child three years of age, as his sole executor!

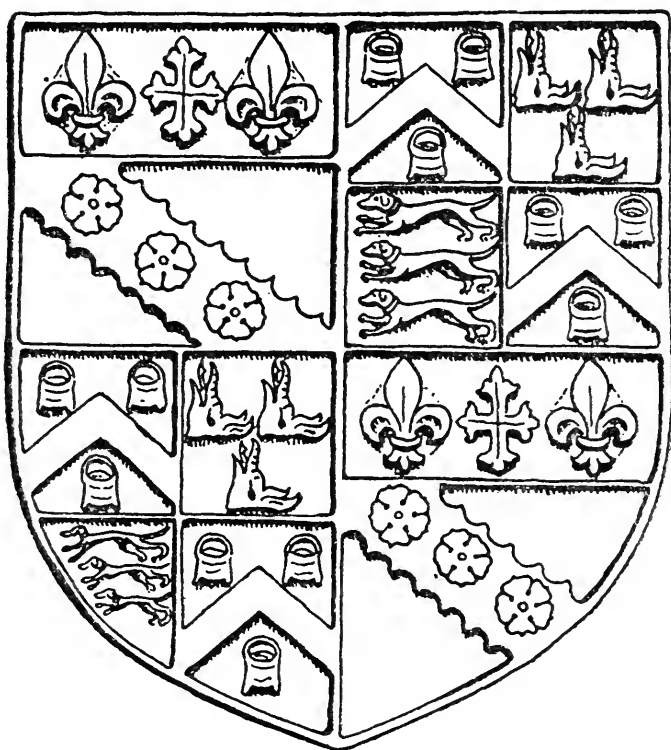
In the following year he presented a bell to the church of Heyford. It is still in use and is thus inscribed :—

Thomas Morgan Esquier gave mee
To the church of Heford franke and free. 1601

Below are represented the quartered arms of the donor :—

1 and 4. On a bend engrailed, three cinquefoils; on a chief, a cross flory between two fleurs-de-lis (Morgan).

2 and 3. Quarterly 1 and 4, a chevron between three



SHIELD OF ARMS ON BELL AT HEYFORD, GIVEN BY THOMAS MORGAN.

well buckets. 2, Three dragon's heads erect. 3, Three greyhounds in pale, collared.

Thomas Morgan died at Welford September 5th, 1603, and was buried at Heyford. In accordance with one of the provisions of his will, a monument was erected to his memory in Heyford church. It is thus described by Baker (1822):—"It appears to have been an altar tomb with a recumbent figure as large as life, the mutilated remains of which are in plated armour; the head having on a close cap turned up at the ears, and resting on a helmet. One of the detached shields bears quarterly 1 and 4 Morgan; and 2 and 3 Pemberton and quarterings, as impaled in shield No. 3 of Judge Morgan's monument; impaling per chevron sable and argent three elephants' heads erased counterchanged (Saunders).

"A second shield bears Morgan, impaling Burgoyne; and a third, Morgan, impaling Pemberton and quarterings as before."

Nothing but a few scattered fragments of this interesting monument now remain.

Thomas Morgan was succeeded by his brother,

Anthony Morgan, to whom he had given a life interest in his estates. Anthony Morgan was formerly of Aynho and Stoke Doyle, but after his brother's death, resided principally at Weston and Heyford. He did not long enjoy the property, for he died January 9th, 1610-11, and was buried at Heyford.

Anthony Morgan was thrice married:—(1) to Prudence Palmer, widow of Richard Palmer, Esq., of Stoke Doyle, and daughter of Anthony Skinner,* of Shelford Park, Warwickshire. By her he had two children—Francis, who died in infancy, and Bridget, his heiress. (2) In 1585 he married Mary Marmion, widow of Thomas Marmion, of Aynho, and daughter of Roland Shakerley, of Aynho. She died October, 1605, and was buried at Aynho. (3) Shortly before his death he married a third wife (June 22nd, 1610)—Mary Harris, of Welford, who survived him.

* The will of Jane Skinner, widow of Anthony Skinner, is at Somerset House (P.C.C. Darcy 7). She leaves to her "daughter Morgan, her best salt, a pair of bracelets, a diaper tablecloth, etc.," and to her "son-in-law, Mr. Morgan, her great gualte potte." The will is dated 17th April, 1580, and was proved 18th February, 1580-1, Anthony Morgan being one of the executors.

Anthony Morgan left two wills, one of which was proved in the Prerogative Court of Canterbury (8 Wood) January 20th, 1610-11; the other, dated August 1st, 1610, was proved at Northampton May 11th, 1611. These wills are practically identical. The testator leaves his body to be buried in the church of Heyford. To the poor of Over and Nether Heyford £14. He leaves various legacies to his well-loved wife, Mary; to his daughter Bridget, "now wife of Sir William Morgan, Kt."; to his son-in-law, Sir William Morgan; to his grandson, Thomas Morgan, all his books; to Francis, second son of his daughter Bridget, and to her six daughters, £120 a year. As overseer of his London will he appoints his step-son, Anthony Palmer, of Stoke Doyle. To the second will (proved in Northampton) he appoints as overseer his "loving brother and trusty friend, William Saunders of Welford."

Anthony Morgan was succeeded by his daughter and sole heiress,

Bridget Morgan, who was born at Stoke Doyle, Northamptonshire, and baptized May 22nd, 1576. She married as her first husband, Anthony Morgan,* eldest son and heir of Rees Morgan, Esq., of Michelstowe, co. Monmouth.† He was a student of the Inner Temple in 1586, and in the following year succeeded to his father's property. He died Feb. 13th, 1608-9, leaving by his wife Bridget, three sons, Thomas, Francis, and Anthony, and several daughters.‡ Shortly after his death his

* In right of his wife, Anthony Morgan appears as a landowner at Heyford in 1605. The rector of Heyford records in his tithing book for that year:—"Received of Mr. Anthony Morgan, junior, December 23rd, for the overend of ye Hall-Meadow eaten with horses that year, 6s. 8d. For the ground between the house and the river, 3s. 4d. For the after crop of the Hall-Meadow, 12d." In 1607 he is charged 6s. for Tyth-wool; 3s. 8d. for two strike of dry pease; and 2d. for ye tyth of four lambs. In 1609 Mrs. Bridget Morgan, widow, paid 12s. in tithes; 10s. for a mortuary (her husband having recently died); and 2s. more in part payment for the poultry for six years past.

† Rees Morgan, of Michelstowe, by his will dated May 17th, 1587 (P.C.C. Spencer 38), leaves to his eldest son, Anthony Morgan, all his lands, subject to annuities of £10 each to his sons Thomas and William; £6 13s. 4d. each to his sons George and Charles; and sums of £200 each to his four daughters Anne, Katharine, Mary, and Cicell. The will was proved November 18th, 1587.

‡ The eldest of these, Mary Morgan, true to the traditions of her family, married Richard Middlemore, of Edgbaston, co. Warwick, a staunch Papist and cavalier. During the Civil War, Edgbaston Hall was seized

widow Bridget married again, and, curiously enough, still retained her maiden name. Her second husband was Sir William Morgan, of Tredegar, Kt., by whom she had two children—Sir Anthony Morgan, Kt.; and Mary, who married Peter Farmer, of London.

Though possessed in her own right of large estates in Northamptonshire and Warwickshire, Lady Morgan's income was considerably curtailed by the fact that as a "popish recusant" she had to pay large fines annually to the Government. Thus among the Domestic State Papers at the Public Record Office, is a grant to Ralph Crane (March 10th, 1608-9) of "the benefit of the recusancy of Bridget Morgan, of Heyford, Northamptonshire."

Lady Morgan died February 27th, 1625-6, and was succeeded by her eldest son, Thomas Morgan, born at Aynho and baptized there, October 6th, 1597.

Thomas Morgan, who had lost his father in early youth, was placed under the tuition of John Preston, fellow of Queen's College, Cambridge, in order to preserve him from the influence of his friends, many of whom were Roman Catholics. About this time, James I. announced his intention of paying a visit to Cambridge, and the University authorities determined to entertain him with great splendour. The production of a comedy entitled "*Ignoramus*" formed part of the programme, and Morgan, who was a very handsome young fellow, was invited to take part in the performance. This greatly annoyed his tutor, especially as the part assigned to him was that of a girl, and he did his utmost to prevent his pupil "taking part in such buffoonery, considering the family he was descended from, and the great estate he was in possession of." But the boy's guardians thought otherwise, considering that if he acted his part well, it would bring him under the notice of the Court,

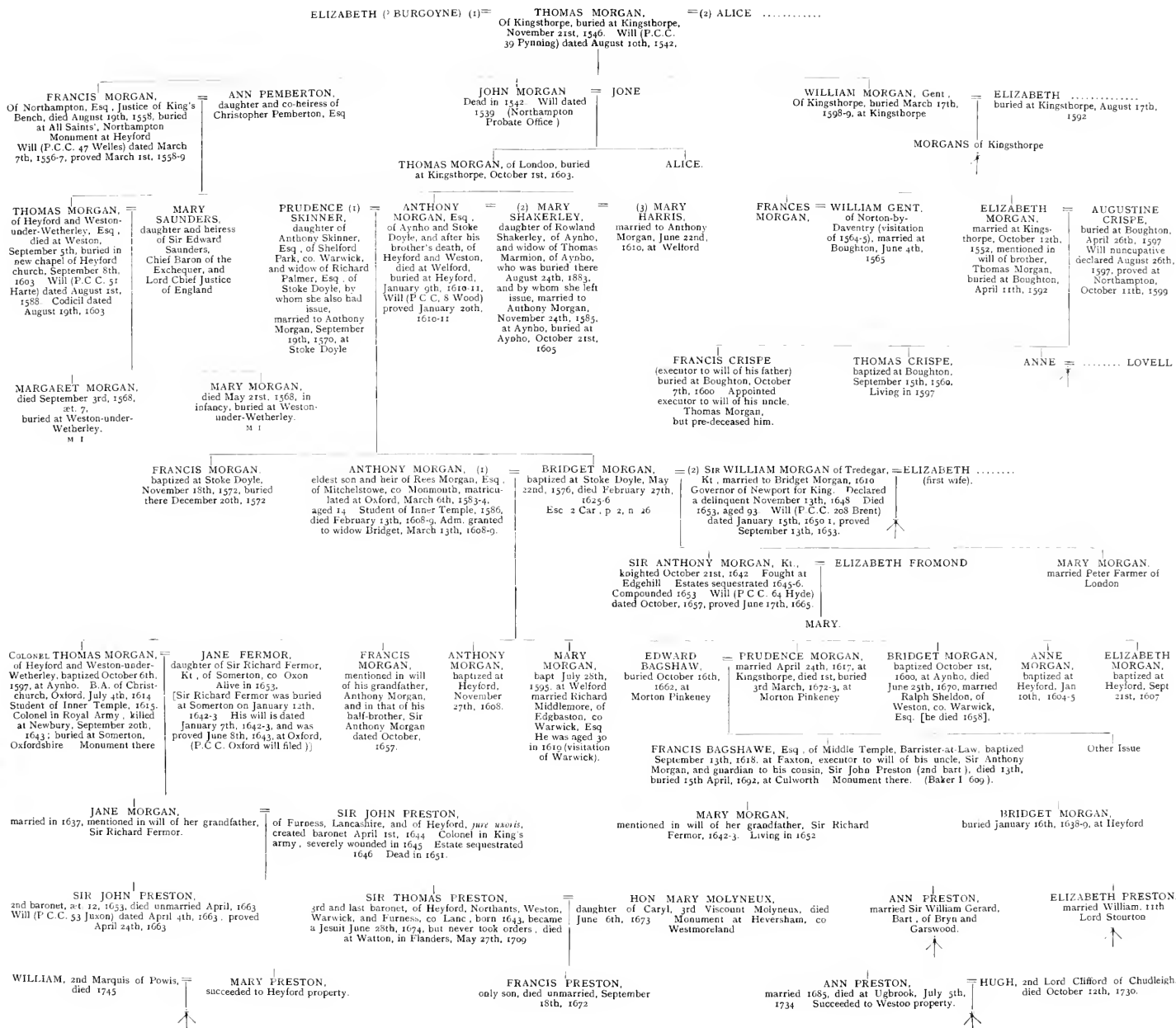
by "Tinker" Fox, a Parliamentary colonel, and four hundred horse and foot. "By the fortune of war, Squire Richard rides to the siege of Hawkeslow House, the seat of Middlemore of Hawkeslow, his distant kinsman of a younger branch, and the records of the Parliamentary Committee which dealt with cavaliers' lands, tells us that Richard offers to bring a great sum to the King's party if they would ride to Edgbaston Hall and purge it of Tinker Fox" (*The Ancestor*, vol. vii., p. 35). Squire Richard died in April, 1647, and was buried at Studley, where there is an inscription to his memory.

M MORGAN, Gent.,
Of pe, buried March 17th,
B, at Kingsthorpe.

= ELIZABETH
buried at Kingsthorpe, August 17th,
1592.

MORGANS of Kingsthorpe.

MORGAN, OF HEYFORD.



and probably be the means of his future advancement. Accordingly he was allowed to take part in the performance, which proved a great success, "for King James and the whole Court were highly diverted at the humour of the comedy and with the manner of the young gentleman." Shortly afterwards, he left his tutor, and became an undergraduate at Christchurch, Oxford, at the early age of fourteen. Here he was "suffered to act and play as he pleased; and by this means, being often with the Roman Catholics, he was by them persuaded to relapse into popery, which hath proved fatal and unfortunate to him and his family."* In 1614 he took his degree at Oxford, and in the year following became a student of the Inner Temple. On the death of his mother, Bridget, in 1625-6, he succeeded to the family estates, and took up his abode at Weston-under-Wetherley. He does not appear to have used Heyford as a place of residence till ten years later.

In 1636, Mr. John Bedford, rector of Heyford, records in his account book the following items with reference to his squire :—

Memdum This year Mr. Morgan with his family came first to dwell at the place [viz., the mansion].

In 1641 received of Mr. Morgan's usher for 14 communicants who did not receive, 14d., and for his steward who did, 1d.

From 1637 Mr. Morgan was no more in town at Easter †

On the outbreak of the Civil War, Morgan took up arms on behalf of the king, and received a commission as colonel, but was shortly afterwards killed in the first battle of Newbury, September 20th, 1643. He was buried at Somerton, in Oxfordshire, the home of his wife, which was nearer to Newbury than his own home of Heyford, in Northamptonshire.

In the Fermor aisle of the church of St. James, Somerton, is a black marble slab with the following inscription to his memory :—

* *Addit. MSS.* 29264 fol. 174b. ; *Northamptonshire Notes and Queries*, ii. 15.

† William Taylor *MSS.*, vol. ii., p. 49. Taylor was schoolmaster of Heyford, and was employed by Bridges in 1724 to collect information for his history of Northamptonshire. Three volumes of his notes are in the possession of the Rev. H. H. Crawley, rector of Stowe-nine-churches. They relate chiefly to Heyford.

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Hic jacet
 Quod reliquum est eximij viri
 Thomæ Morgani Armigeri
 Cujus Splendidos Natales generosior Animus Illustravit ;
 Qui
 Heyfordiæ in Agro Northtonensi
 Diu privatus vixit Secum vivere Contentus
 Nam cum Augustiori Genio Conversari non poterat
 Tandem
 Periculorum non minus quam Gloriæ Contemptor
 Regiæ militiæ nomen dedit
 In quâ fortissimus Chiliarcha occubuit.
 Reliqua mandamus tamæ*
 Here lies enterr'd what death has left behind
 Of noble dust, once joined t' a Nobler Mind.
 If you would learne who 't is—go aske of Fame:
 For only that can sound Great Morgan's name.

In 1643 the rector of Heyford records that Mr. Morgan's house "was plundered and uninhabited, and so stood for diverse years." Nine years later it was still in the same forlorn condition, as is proved by an entry in the parish register of Heyford. For a medley of Latin and English it would be hard to beat! :—

1652—Joanna Abbey de Roade (co-itinerant cum old Phipps and his wife, and Moriens in our Great Place house lying open unto vagrants) sepulta fuit October 12^o.

About the year 1620 Thomas Morgan had married Jane, eldest daughter of Sir Richard Fermor,† of Somerton, co.

* Translation :—

Here lie
 The remains of that illustrious man,
 Thomas Morgan, Esquire,
 On whose noble birth a nobler mind shed lustre ;
 WHO
 In the village of Heyford in Northamptonshire
 Long lived in a private position, content
 To live by himself, seeing that he
 Could not have held converse with a nobler genius.
 AT LENGTH,
 Recking as little of dangers as of glory,
 He joined the royal army,
 In which, a brave colonel, he died.
 The rest we leave to fame.

† Sir Richard Fermor died in 1642-3, and was buried at Somerton, January 12th. By his will, dated January 7th, 1642-3 (P.C.C. Oxford Wills filed), he leaves to his daughters Jane Morgan and Lucy Petre, each a cross of diamonds. There are also legacies "to my grand-child, Mrs. Preston; and her sister, Mrs. Mary Morgan, at her age of 18 or marriage, if with the consent of her father and mother." The will was proved by the two sons-in-law, William Petre Esq., and Thomas Morgan, Esq., June 8th, 1643.

Oxford, by whom he had three daughters, Bridget and Mary, who died unmarried, and Jane, who in 1637 married *Sir John Preston*, of Preston Patrick, and Under Levens Hall, in Westmoreland, and of the manor and abbey of Furness, in Lancashire. Like his father-in-law, Thomas Morgan, John Preston sided with the Royalists, and in return for his services, was created a baronet by Charles I., April 1st, 1644.

After the disastrous defeat of Marston Moor, he withdrew into Lancashire with the shattered fragments of five regiments of Rupert's cavalry, and established himself at Dalton-in-Furness, within one-and-a-half miles of his own mansion. In July, 1644, a fight took place in the neighbourhood, in which the cavaliers captured two hundred prisoners. "We lost not any," says the annalist;* "only Sir John Preston had his horse killed, and it may seem y^t being down, some of y^e foot running by gave him a knock on y^e head. Some thought it was by falling upon a stone, but y^e contusion of his skull was made so in y^e middle of it, as one could not imagine how the fall could make it. He lay in a swoon and speechless many days, but his perfect sense and understanding he recovered not for half a year after." He appears never to have thoroughly recovered from his wound, but the actual date of his death is uncertain.†

In January, 1645-6, his estates and those of his father-in-law, Colonel Thomas Morgan, were sequestered, they being "notorious papists and delinquents," and settled on trustees for the payment of the debts of John Pym, amounting to £10,000, and for raising £4,000 as portions for Pym's two youngest children.‡

Jane Morgan, after various lawsuits, succeeded in recovering a portion of the property, which had been set-

* Sir Henry Slingsby's Memoirs.

† The death of Sir John Preston is not recorded in the registers of Heversham, Westmoreland, the usual burial place of the Prestons; nor in those of Beetham, Westmoreland; Heyford, Northamptonshire; or Weston-under-Wetherley, in Warwickshire. Those of Preston Patrick and Burton-in-Kendal do not begin sufficiently early. The registers of Dalton-in-Furness (in which parish the principal seat of the Prestons was situated) are entirely blank for the year 1645, and as Sir John died about that time, it is very probable that a clue to the exact date of his death would have been found at Dalton, had a record of burials been kept for the year in question.

‡ Calendar of Committee for Compounding, pt. iii., p. 1898.

tled on her and her daughters by her husband, Thomas Morgan, in 1637, though as a "popish recusant" she was only allowed to enjoy one third of the income, the other two thirds being sequestered to the use of the Government. At the same time the estates of her grandson,

Sir John Preston (II.) now (1653) of the age of twelve years, were released from sequestration, on the express understanding, that unless he was brought up in the Protestant faith, he would on attaining the age of sixteen, be proceeded against for recusancy. If we may judge from the manner of his education, it would seem highly probable that Sir John suffered this fate, for he was brought up at the house of a staunch Roman Catholic—Thomas Whitgrave, of Moseley Hall, Staffordshire—and had for his tutor the celebrated Father Huddleston. While at Moseley, he had the honour of assisting in the escape of Charles II., who took refuge there after the battle of Worcester, September, 1651. Sir John and two other boys, nephews of Mr. Whitgrave, were posted in the garret windows, "from whence they had a prospect of all the passages from all parts of the house, with strict charge given them to bring timely notice of any, whether soldiers or others, that came near the house; and herein the boys were as exact and vigilant as any sentinel could be on his guard."*

Sir John lived to see the king come back to his own, but died at the early age of twenty-two, in April, 1663.†

He was succeeded by his brother,

Sir Thomas Preston who was born in 1643, and like the rest of his family, was a staunch Papist. He was twice married. The name of his first wife has not been recorded, but after her death, he married the Hon. Mary Molyneux, daughter of Caryll, third Viscount Molyneux, by whom he had three children: (1) a son, Francis, who died young; and two daughters (2) Mary, married

* Father Huddleston's narrative in *Records of the English Province of the Society of Jesus*. Series xii., 442.

† In his will, dated April 4th, and proved April 24th, 1663, he leaves his best sword and his best case of pistols to his brother Thomas, and to his grandmother and his brothers and sisters each of them, a "death's head ring." Executors, Edmund Plowden the elder, and Edmund Plowden the younger. P C.C. 53 Juxon.

William, second Marquis of Powis; (3) Ann, married Hugh, second Lord Clifford of Chudleigh. In September, 1672, Sir Thomas lost his only son, and nine months later (June 6th, 1673) his wife also died. So keenly did he feel this double blow, that he determined to abandon the world, and on June 28th, 1674, he became a Jesuit. On entering the society he assumed the name of Saville, and after passing through the usual course of theological studies, became a teacher. He could never be induced to take orders, "because of a scruple on account of his having been twice married, although he was assured that a dispensation on this head would be obtained."* In the roll of members of the society between 1701-4, his name appears as "Magister Thomas Saville, *alias* Preston."

He was one of those denounced in 1678 by the iniquitous informer, Titus Oates, as a participator in the imaginary Popish plot. Oates went so far as to state that Sir Thomas Preston had actually accompanied him to England, but it was proved at the trial by two witnesses, that Sir Thomas was at the college at Liege during the entire months of April, May, and June, 1678, at which time he was accused of arranging the details of the "plot" in England.

In 1685, on the marriage of his daughter Ann to Lord Clifford, Sir Thomas made a settlement of his estates, Weston going to Lady Clifford, and Heyford to Lady Powis. His lands in Lancashire he settled upon the Jesuits, but the bequest was declared illegal, and the Furness property was in consequence seized by the Crown.

After teaching for some years in the seminary of St. Omer. Sir Thomas died at Watton in Flanders, May 27th, 1709,† and at his death the baronetcy of Preston of the Manor became extinct.

Junior Branch of the Morgans of Heyford.

As we have already seen (p. 197), Bridget Morgan, the heiress, married as her second husband,

* *Records of the English Province of the Society of Jesus* Series xii., 358-9.

† *Ibid* 359.

Sir William Morgan,* of Tredegar, and by him she had a son, Sir Anthony Morgan, of Heyford. Both father and son were Royalists, and bore a conspicuous part in the Civil War. Sir William was a commissioner of array, and for a time Governor of Newport for the King. He was declared a delinquent, November 13th, 1648, and had to compound for his estates. He died in 1653, at the ripe old age of ninety-three, having survived his wife nearly forty years.

Sir Anthony Morgan, his son, was knighted October 21st, 1642, and two days later fought at Edgehill. On the death of his half-brother, Colonel Thomas Morgan, in 1643, Sir Anthony succeeded to a portion of his property, but as has been already stated, the whole of the Morgan estates were sequestrated January 5th, 1645-6. When the war was over, Sir Anthony retired to the continent, but returned to England in 1648, and had the audacity to imprison in Banbury Castle several of his tenants for non-payment of rent, in spite of the sequestration to which we have just alluded! It was not till they had paid him large sums and given security for more, that he allowed them to regain their liberty.† These transactions were after a time reported to the Parliamentary Commissioners, who retaliated by making an order (July 25th, 1648) that since Morgan's tenants have refused to pay their rents to the sequestrators, as ordered by Parliament, but pay them to Sir Anthony Morgan, delinquent, the said tenants' goods and estates be seized and sold for the use of the state. Thus threatened by both parties, the position of the poor tenants must have been a decidedly unenviable one.

In the following year Sir Anthony determined to make his peace with the Government, and having taken the Covenant and the Negative Oath, begged to be allowed to compound for his estate. On February 3rd, the petition was "respited," the commissioners having discovered that he was a papist and had borne arms for the

* Sir William was a widower, having previously married Elizabeth by whom he had several children, the two eldest of whom were Thomas Morgan, Esq., of Machen, and Edward Morgan of Kilfigin. His will is dated January 15th, 1650-1, and was proved September 13th, 1653. —P.C.C. Brent. 208.

† Calendar of Proceedings of Committee for advance of money, 1642-56.

king.* On May 30th, 1650, he made another attempt to compound, and on this occasion met with more success. An inquiry was instituted, and it was found that £17,000 had been received by the sequestrators from the Morgan and Preston Estates—far more than was intended. On April 9th, 1651, the Committee for Compounding requested a licence from the Council of State for Sir Anthony Morgan, who had a cause depending before them, to come to town for a month, and license was accordingly granted, April 18th.† After lengthy proceedings, extending over several years, an order was at length made discharging from sequestration the estates of Sir Anthony Morgan and of Sir John Preston, his great-nephew.

In 1658, Sir Anthony paid a visit to France, and a pass was granted to him, his wife Elizabeth, their daughter Mary, and two men and two maids, by the Protector and Council, August 19th.‡

After the Restoration, Morgan appears to have been again in trouble, for a warrant was issued (June 5th, 1663) to John Bradley, messenger, to “apprehend Sir Anthony Morgan, with his papers and writings, and bring them before Secretary Bennet.”§

Two years later, Sir Anthony died. By his will, dated October, 1657, (proved June 17th, 1665. P.C.C., 64 Hyde) he leaves his property to his only child Mary, when she comes of age. If she dies before reaching the age of twenty-one, the property is to go to his “mother’s children,”—presumably his half-brothers and sisters—to be equally divided among them. He leaves “blacks for mourning” to his wife, his daughter, his half-brother, Francis Morgan; and to his nephew, Francis Bagshaw, of the Middle Temple, and John Howell, whom he appoints as his executors. He describes himself as “of Kilfigin,|| Monmouthshire,” but when the will was proved, he was designated as “lately of the parish of St. Giles-in-the-Fields, London.”

* Calendar of Committee for Compounding, pt. iii. p. 1898.

† Calendar of Domestic State Papers, 1651.

‡ Calendar of Domestic State Papers, 1658-9, p. 579.

§ Calendar of Domestic State Papers, 1663.

|| Kilfigin belonged to his half brother, Edward Morgan, second son of Sir William Morgan, by his first wife, Elizabeth.

From the foregoing notes it will be seen that the Heyford branch of the Morgans, founded by Mr. Justice Morgan, and divided into two branches by the double marriage of his grand-daughter Bridget, ended in each case in an heiress, by whose marriage the family property at Heyford in Northamptonshire and Weston-under-Wetherley, in Warwickshire, passed to other hands.

Morgans of Kingsthorpe.

William Morgan,* the ancestor of the Kingsthorpe branch of the family, outlived his brother Francis some forty years, and died at a good old age in 1599. One of his daughters—Elizabeth—married Robert Cooke, and thus became the ancestress of the Cookes, Fremeaux, and Thorntons of Kingsthorpe.

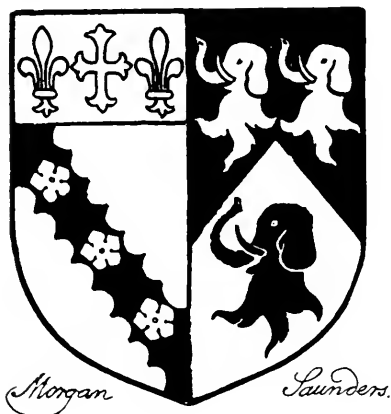
His eldest surviving son, *Francis*, was reader of the Middle Temple, and one of the judges of the Sheriff's Court of London. He was admitted to the latter post on February 7th, 1604-5, but resigned November 22nd, 1610, owing to the disgrace of his son, Francis Morgan, jun. The younger Francis† had been appointed deputy to his father, March 2nd, 1608-9, but was summarily dismissed from office for having committed the unpardonable offence of eloping with the grand-daughter of the Lord Mayor "without licence and consent of the Court of Aldermen"! The young lady in question was an heiress, one of the orphan daughters of Myles Hubbard or Hobart, and lived with her grandfather, Sir Thomas Campbell, then Lord Mayor of London. She outlived her husband many years, and is described on her monument in Kingsthorpe church, as "a good Christian, the best of mothers, and the restorer of our family, having lived fifty years a widow."!

Francis Morgan, senior and junior (the former of whom died in 1612, and the latter about four years later) have been already alluded to in a previous chapter, with reference to their frequent lawsuits as to the right of

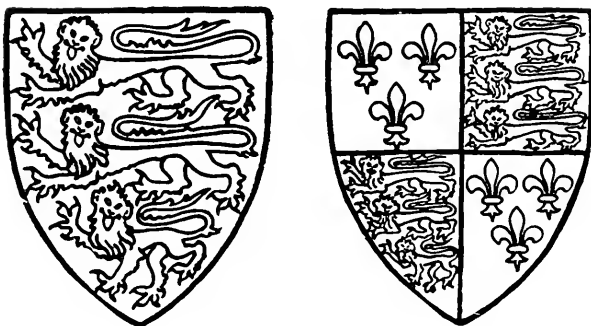
* See above, p. 188.

† Francis Morgan the younger matriculated at Broadgates Hall, Oxford, October 14th, 1597, at the age of seventeen. He became a barrister-at-law of the Middle Temple in 1605.

In Morgans house at Kingsthorpe



In Eccl de Kingsthorpe.



FROM THE BELCHER MANUSCRIPT IN THE BODLEIAN LIBRARY

FRANCIS MORGAN, = ELIZABETH
 Of Heyford, Justice of Kingh, 1598-9 buried August 17th, 1592,
 Bench, died August 19th, 1531 Kingsthorpe. at Kingsthorpe.

MORGAN

JOHN,
 baptized April
 15th, 1544, at
 Kingsthorpe.

FRANCIS,
 Of Kingsthorpe,
 baptized
 1577,
 buried
 1632,
 Reade
 and
 Sheri

ELIZABETH,
 baptized October 4th, 1562,
 married February 12th, 1587-8,
 to Robert Cooke, of Kingsthorpe,
 buried Nov. 26th, 1625,
 at Kingsthorpe.
 COOKES of Kingsthorpe.

FRANCIS,
 baptized at
 Kingsthorpe,
 Feb. 28th, and
 buried there
 March 2nd,
 1575-6.

FRANCIS,
 Of Kingsthorpe,
 matricula
 October
 Barrister-at
 Ten
 died

EDWARD,
 baptized April
 21st, 1595,
 at Kingsthorpe,

DOROTHY,
 baptized May 16th,
 1596, at Kingsthorpe,
 married October 11th,
 1616, to John Reading,
 gent.

DEBORAH, = MABEL, = WALTER FAUNT,
 baptized Of Foston, co. Leicester,

MORGAN OF KINGSTHORPE.

ELIZABETH (1) = THOMAS MORGAN, = (2) ALICE
Of Heyford, Justice of King's Bench, died August 19th, 1558.
buried at Kingsthorpe, November 21st, 1546.

FRANCIS MORGAN, = ANN, daughter and heiress of
Of Heyford, Justice of King's Bench, died August 19th, 1558.
Christopher Pemberton, Esq.

JOHN MORGAN, = JONE.
will dated 1539; dead in 1542

WILLIAM MORGAN, = ELIZABETH
Gent., buried March 17th, 1598-9
at Kingsthorpe.
buried August 17th, 1592,
at Kingsthorpe.

MORGANS of Heyford.

THOMAS MORGAN,
Of London, buried at Kingsthorpe, October 1st, 1603.

ALICE.

JOHN,
baptized April 15th, 1544, at Kingsthorpe

FRANCIS MORGAN, = DOROTHY,
Of Kingsthorpe, Esq., daughter of Ambrose
baptized May 27th, 1547, Saunders, Esq.
buried there May 30th, 1612
Reader of Middle Temple, and one of Judges of Sheriff's Court, London, 1605-1610

NICHOLAS,
baptized August 1st, 1549, at Kingsthorpe
Living 1603

MARY,
baptized December 25th, 1550, at Kingsthorpe
buried there October 6th, 1551

ANNE,
married November 20th, 1577, to William Rawson, of Kingsthorpe,
buried June 29th, 1582, "with her infant unchristened," at Kingsthorpe.

ELIZABETH,
baptized October 4th, 1562, married February 12th, 1587-8, to Robert Cooke, of Kingsthorpe,
buried Nov. 26th, 1625, at Kingsthorpe.
COOKES of Kingsthorpe.

FRANCIS,
baptized at Kingsthorpe, Feb. 28th, and buried there March 2nd, 1573-6.

FRANCIS MORGAN, = MABEL,
Of Kingsthorpe, Esq., daughter of Miles Hobart, Esq.,
matriculated at Oxford, buried February 3rd, 1604-5, at Kingsthorpe
at 76. (monument)

AMBROSE,
baptized April 9th, 1587, at Kingsthorpe,
buried there May 18th, 1587

ANTHONY, baptised May 30th, 1599, at Kingsthorpe

THOMAS, baptised August 28th, 1599, buried there September 1st, 1599.

AMBROSE, baptised at Kingsthorpe August 2nd, 1592, buried there February 6th, 1594-5.

EDWARD, baptised April 21st, 1595, at Kingsthorpe,

DOROTHY, baptised May 16th, 1596, at Kingsthorpe, married October 11th, 1616, to John Reading, gent.

DEBORAH, = THOMAS MORGAN,
daughter and heiress of Val Gregory, of Yelvertoft, gent., died January 24th, buried January 28th, 1680-1 at Kingsthorpe.
at 68.

THOMAS MORGAN, Of Kingsthorpe, Esq., died November 28th, buried December 1st, 1665, at Kingsthorpe.
at 56.

FRANCIS, baptised May 4th, 1614, at Kingsthorpe.

EDMUND, baptised October 5th, 1615 at Kingsthorpe, rector of Gayton D. died unmarried, February 9th, buried at Kingsthorpe February 11th, 1681-2 at 67

MABEL, = WALTER FAUNT,
only daughter, baptised March 14th, 1616-7, at Kingsthorpe, Esq., buried May 16th, 1695, at Kingsthorpe.
(For descent see Visitation of Leicester, 1619)

FRANCIS MORGAN, = ELIZABETH,
Of Kingsthorpe, Esq., only son, baptised January 3rd, 1637-8, at Kingsthorpe, Dencher of Middle Temple, 1681, died January 3rd, buried January 9th, 1704-5, at Kingsthorpe, at 67.

ELIZABETH, daughter and heiress of Rev John Bassey, of Kettering, born at Broughton Parsonage, March 19th, 1649-50, died April 17th, buried April 20th, 1706, at Kingsthorpe, at 56.

GEORGE FAUNT, baptised September 29th, 1642, at Kingsthorpe

THOMAS FAUNT, baptised August 15th, 1649, at Kingsthorpe.

HENRY FAUNT, buried November 24th, 1669, at Kingsthorpe

DOROTHY, FAUNT, baptised August 22nd, at Kingsthorpe, buried there September 20th, 1641

FRANCIS, baptised April 20th, 1669, at Kingsthorpe, buried there Feb 21st, 1693-4.

JOHN MORGAN, Of Kingsthorpe, Esq., baptised April 15th, 1671, at Kingsthorpe, buried there December 31st, 1721.

TRYPHENA, daughter and heiress of Hon Robert Sheffield, uncle to John, Duke of Buckingham, buried March 14th, 1723-4, at Kingsthorpe. Hon Robert Sheffield was buried at Kingsthorpe April 24th, 1725

EDMUND, baptised July 24th, 1672, at Kingsthorpe, Dec 30th, 1735.

WILLIAM, born February 1st, baptised Mar. 4th, 1693-4, at Kingsthorpe, buried there June 8th, 1674

THOMAS, baptised Oct 14th, 1677, at Kingsthorpe,

WILLIAM, baptised January 23rd, 1679-80, at Kingsthorpe, buried there August 10th, 1682

WILLIAM, baptised July 31st, 1689, at Kingsthorpe,

CHARLES, baptised March 17th, 1692-3, at Kingsthorpe, buried there January 23rd, 1693-4.

ELIZABETH, baptised October 26th, 1686, at Kingsthorpe.

MARY MORGAN, (1) = SIR JOHN ROBINSON,
daughter and heiress, died February 12th, buried February 18th, 1733-4, at Kingsthorpe, at 24

SIR JOHN ROBINSON, Of Cranford, 4th baronet, died August 31st, 1765

(2) ELIZABETH PERKINS, daughter of — Perkins, Esq., of Marston, co. Warwick

SIR GEORGE ROBINSON, = DOROTHEA CHESTER,
Of Cranford and Kingsthorpe, 5th baronet, daughter of John Chester, Esq.
M.P. for Northampton, 1774, baptised at Kingsthorpe, May 27th, 1730, died October 10th, 1815

ANNE ROBINSON, baptised at Kingsthorpe, February 23rd, 1727-8

ROBINSONS of Cranford.

presentation to the churches of St. Peter and Kingsthorpe.

Francis Morgan junior, was succeeded by his son, *Thomas Morgan*, who is mentioned in 1656 as one of the committee appointed to confer with the burgesses of Northampton on the subject of bringing water from Kingsthorpe to Northampton.*

Four years later, at the Restoration of Charles II., it was proposed to institute a new order of knighthood, entitled the Order of the Royal Oak, and Thomas Morgan was one of the fifteen Northamptonshire gentlemen selected as recipients of the honour. The knights were to wear a silver medal with a device of the king in the oak, pendant to a ribbon. The proposed order, however, like King George's Order of Minerva, came to nothing, and Thomas Morgan remained a simple commoner. His income is given in the list of proposed knights, as £600 per annum.

Thomas Morgan died in November, 1665, leaving an only son,

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John Morgan, who married Tryphena, daughter and heiress of the Hon. Robert Sheffield, uncle of John, Duke of Buckingham. Towards the close of his life, John Morgan became involved in a quarrel with the clergy of his parish with regard to the fishing in the river. Mr. Johnston the curate adopted the extraordinary course of challenging Mr. Morgan to fight a duel! The time and place were named, and swords were the weapons selected by the warlike curate. The rector of Kingsthorpe at this time was the celebrated Richard Reynolds, who was, moreover, dean of Peterborough (1718-1721) and chancellor of the diocese. Mr. Morgan wrote to him complaining of the conduct of

* *Northampton Borough Records*, ii., 255.

† Francis, son and heir of Thomas Morgan, was educated at Wadham College, Oxford, Subscribed November 7th, 1655. He became a barrister-at-law of the Middle Temple, in 1662, and a bencher in 1681.

‡ *Northampton Borough Records*, ii. 245 and 248.

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‡ *Northampton Borough Records*, ii. 245 and 248.

his curate, and enclosing a copy of the challenge he had received.

The dean very warily answers Mr. Morgan's letter and seems rather to justify Mr. Johnston than to relieve Mr. Morgan; and that seems indeed to be the dean's steady opinion, since in about two days after he expressed his sentiments of the whole affair to a gentleman who is Mr. Morgan's friend (who had never seen the face of the dean before), after the following manner.—

That truly he did not conceive how Mr. Johnston had given Mr. Morgan any offence by fishing in his river, having obtained his leave, and altho' he did set Trymmers in the river, that was included in the leave given to fish, wch he thought he needed not have asked at all, Mr. Morgan having only a joyn't right to the Royalty with the other Lords of the Manor (tho' Mr. Morgan has a grant of above 100 yeares standing of the sole right of the Fishery on both sides of the river), and he thought Mr. Johnston would have done well had he thrown Mr. Morgan into the river.

That as to the challenge, Mr. Johnston was provok't to it by the abusive language Mr. Morgan gave him, and that as the challenge was the effect of that provocacon, and that clergymen ought to be considered as men of like passions with others, and since no ill consequences thereupon ensued, it amounted to no more then a warm expression, and he could make no more on't.

That he did not know of any cannon Mr. Johnston had offended against or that he was punishable by the breach of any, that he had turned over all his books and could not find the matter was cognizable before him as chancellor.

That Mr. Johnston was a gentleman of better estate and better family then Mr. Morgan: and therefore deserved better treatment from him: that Mr. Morgan was a troublesome man, and so was his father before him, and all his family, and were always vexatious to the parsons of the parish, as well to many of his predecessors as to himselfe and incited the parish to be so too.

That as to himselfe, he was allways a peacable man and it was his desire to be so allways in his parish.

Mr. Morgan being informed of the before mentioned sentiments of the dean's, could not expect any redress from him, and therefore applied himselfe to his diocesan, the Lord Bishop of Peterborough, who in a matter well becoming his Lordshipps high character admonish't Mr. Johnston by letter to reconcile himselfe to Mr. Morgan and to advise with the Dean about it as he was his chancellor. It is therefore to be presumed that Mr. Johnstone has in this affair directed his conduct pursuant to the Deans advise unless in one instance (vizt) his attending the Bishop about the end of the time his Lordship appointed him and making his submission to his Lordship in writing before witnesses and under his hand and seale and promising his Lordship to attend Mr. Morgan and offer to be reconciled to him; which submission of Mr. Johnstons to his Lordship seems not to concur with the Dean's oppinion—since the Dean took the trouble of a journey to Peterborough to prevail with his Lordship to give up to him the originall submission in order to have it suppressed, but could not obtain it from his Lordship.*

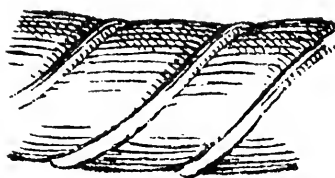
Shortly after the termination of this extraordinary dispute, John Morgan died, leaving his estates to his

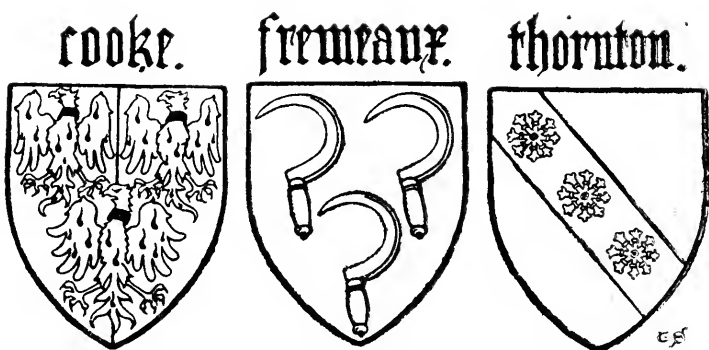
* Lansd. MSS. 825, 1-5.

only child Mary, who married Sir John Robinson, of Cranford, and carried the Kingsthorpe property to that family. Part of it has been sold for building purposes, but a portion still remains in the hands of the Robinsons.

The family mansion of the Morgans of Kingsthorpe stood east of the church. It was described in an advertisement in the *Northampton Mercury* of March 26th, 1722, as "a very handsome, large, pleasant house, with a very good close, gardens, stables, coach-house, dove-house, brew-house, and other out-houses and conveniences thereunto adjoining, being late the dwelling-house of John Morgan, Esq., deceased." It was pulled down in the middle of the eighteenth century, by Sir George Robinson, but "the stone casing of a doorway, with the pediment above, and an alcove on either side," still remained in 1863*

* De Wilde's *Rambles Round About*, p. 19.





CHAPTER XIV.

THE COOKE FAMILY.

CLOSELY adjoining the Morgan mansion, stood the home of their kinsmen, the Cookes of Kingsthorpe. One or two of the outbuildings still remain, but the house itself was pulled down in the eighteenth century, and replaced by the present Kingsthorpe Hall, on a site slightly further south.

For three centuries the Cooke family played an important part in the history of the church and parish of Kingsthorpe, to both of which they were considerable benefactors.

Robert Cooke appears as bailiff or chief magistrate of the little community in the reigns of Henry VIII. and Edward VI., and was one of the three commissioners despatched to London by the township in 1547 to present their grievances in the matter of the "conies," (see page 169). In 1565 he was churchwarden of Kingsthorpe, and it was during his term of office that the steeple was "restored." *Robert Cooke* died in 1574, and was buried at Kingsthorpe on September 28th.

He was succeeded in turn by his son,

Simon Cooke (who died in 1589), and his grandson,

Robert Cooke, who married one of the Morgans—*Elizabeth*, daughter of *William Morgan*, the ancestor of the Kingsthorpe branch of the family of that name.

Robert and Elizabeth Cooke had an only son, *Francis*, attorney-at-law, of Stoke Newington and Kingsthorpe. He was one of the committee appointed by the people of Kingsthorpe in 1656 to confer with the burgesses of Northampton on the subject of a water supply for Northampton, and on the amount to be paid to the men of Kingsthorpe as an acknowledgment for breaking ground in their parish and laying a pipe to convey the water to the town.* Two years later Francis Cooke died, and was buried in the nave of Kingsthorpe Church, where in Bridges' time (1720) there was a slab to his memory, which was even then much defaced, and has since entirely disappeared.

Francis Cooke had seven children, three of whom were benefactors to the parish. The eldest surviving son,

Francis Cooke, married Bridget Lane, daughter of Sir Richard Lane, Lord Keeper of the Great Seal to Charles I. and Charles II., and died in 1704.

George Cooke, his younger brother, lived at Eltham in Kent, and in the year 1690 gave £100 to the parish of Kingsthorpe, the interest of which was to be spent in bread and distributed to twelve poor people of the parish of Kingsthorpe for ever. Another brother, Thomas Cooke, built and endowed a school at Kingsthorpe for the free education of Kingsthorpe children. The school house bears the following inscription:—

This School, anciently set up for the free education of boys and girls belonging to the parish of Kingsthorpe, was endowed by Thomas Cooke, Esq., of Hackney, in the county of Middlesex, merchant, who built the first school house in 1693, at his own charges. Mistress Elizabeth Cooke, relict of his son, Samuel Cooke, Esq., of Stoke Newington, appointed the first trustees in 1753. The second school house having fallen into decay, this building was erected by the trustees in the year of our Lord 1870."

Sarah, a sister of Thomas and George Cooke, was the wife of Sir William Prichard, Lord Mayor of London in 1682-3.

Sir William was the second son of Francis Prichard, of Southwark, and his wife, Mary Eggleston. He is described as a "merchant taylor" and alderman of Broad Street, and in 1672 was sheriff of London. He was knighted on October 23rd of that year, and in 1682

* *Northampton Borough Records*, ii., 255.

went to the poll as the Court candidate for the Lord Mayoralty. The election took place on September 29th, and on October 4th he was declared third on the poll. A scrutiny was demanded, and it was then discovered that Sir William had obtained a majority of votes. On October 25th the Court of Aldermen confirmed his election, and on October 28th he was sworn in at the Guildhall. Sir William was a strong Tory and churchman, and his election was considered a great triumph for the Court party. It was celebrated by the issue of numerous loyal ballads and congratulatory poems, one of which was set to music by Pursell. In pursuance of the policy of his predecessor, Sir John Moore, Prichard refused to admit to office the recently elected Whig sheriffs, Papillon and Dubois, whose election had been set aside. In February, 1683-4, proceedings were taken against him by the Whigs, but he refused either to appear or give bail. He was consequently arrested by the sheriff's officers at Grocer's Hall, on April 24th, and detained in custody for six hours. His arrest caused the wildest excitement in London, and "well-nigh set the city in a flame that might have ended in carnage and blood." To allay the anger of the populace, the Corporation was forced on May 22nd to disclaim any part in the arrest of the popular Lord Mayor. Prichard revenged himself by bringing an action for false and malicious imprisonment against Papillon, the other aggressor, Dubois, having died in the interval. The case was tried before Chief Justice Jeffreys, at the Guildhall, on November 6th, 1684, and the law officers of the Crown appeared for the plaintiff. Jeffrey's summing up was strongly in favour of Sir William, who obtained a verdict for £10,000 damages! To escape payment of this enormous sum,* Papillon was compelled to fly to the continent. Prichard declared himself willing to release him from the effects of the judgment, provided that the king's sanction was first obtained. James II. for a long while refused the necessary permission, but relented in 1688, and on August 7th of that year, Sir William gave a full release to Papillon in Garraway's Coffee House, and drank his former opponent's health.

* Equivalent to £50,000 at the present rate of money.

COOKE, FREN OF THE MAIN LINE.

SYMON COOKE = JOHN RIDGE,
 married at Kingsthorpe 15th July, 1578 (overseer to will of his father-in-law,
 buried at Kingsthorpe 15th May, 1579 Robert Cooke), buried April 1st, 1579,
 at Kingsthorpe.

Other issue.

DOROTHY,
 baptized Nov. 15th, 1588.
 at Kingsthorpe.

FRANCIS COOKE,
 baptized 30th July, 1627,
 married 11th Dec., 1655,
 buried 19th June, 1704,
 at Kingsthorpe.

BRIAM
 d. of D,
 Lord, London,
 buried
 at, 1704-5,
 Linford.

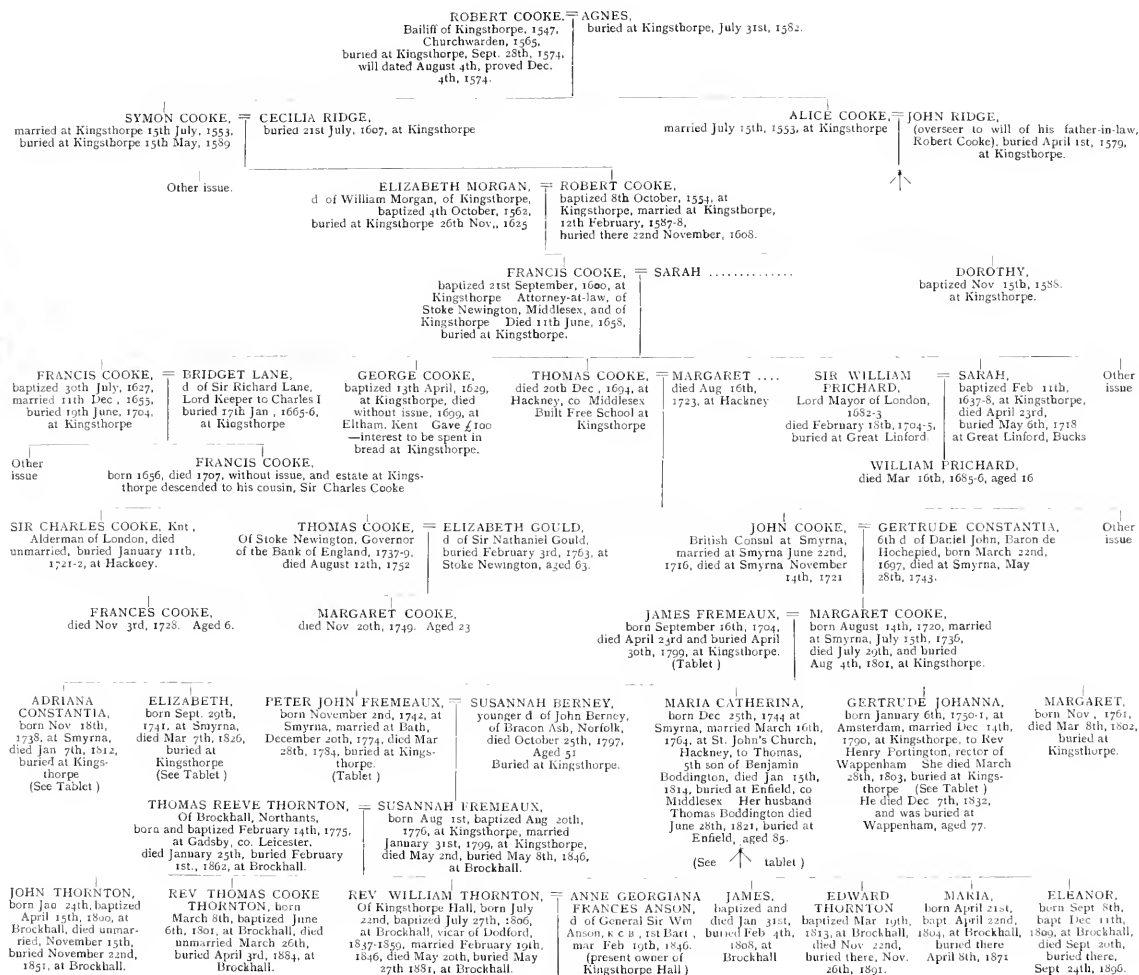
SARAH,
 baptized Feb. 11th,
 1637-8, at Kingsthorpe,
 died April 23rd,
 buried May 6th, 1718.
 at Great Linford, Bucks.

Other
 issue.

Other
 issue.

FRLLIAM PRICHARD,
 born 1656, died 1704 Mar. 16th, 1685-6, aged 16.

COOKE, FREMEAUX, AND THORNTON, OF KINGSTHORPE, SHOWING THE DESCENT OF THE MAIN LINE.



Meanwhile Sir William had lost favour at Court. As a strong churchman, he disapproved of the ecclesiastical measures of James II., and was one of the aldermen displaced by the king for opposing the address on liberty of conscience.

He sat as a representative for the City in the Parliaments of 1685 and 1690. He was an unsuccessful candidate in 1698 and 1701, but was returned at the head of the poll on August 18th, 1702.

He died at his city residence in Heydon Yard, Minories, on February 20th, 1704-5. His body was conveyed "in great state" to his country seat in Buckinghamshire, and was buried on March 1st in a vault under the north aisle of Great Linford church.*

His widow, Lady Prichard, outlived her husband many years, and proved a great benefactor to her native village of Kingsthorpe. At her own expense, she provided the church with oak pews, re-roofed the building, and repaired the leadwork. She also built a "Town house" at Kingsthorpe for the freeholders to meet in. It was a stone building, consisting of one long room, and stood on the Green, east of the church. It was afterwards used as a workhouse, and was pulled down in the middle of the last century. Lady Prichard died April 23rd, 1718, and was buried near her husband in the church of Great Linford, Bucks. By her will, dated 1707 (proved 1718), she left the sum of £1,000 "to be laid out and expended "in, about, and concerning my funeral." To the rector of Great Linford for the time being, she bequeathed an annual sum of 20s. on the express condition that he should not put "any manner of beasts, sheep, hoggs, or other cattle into or on the churchyard, or any part thereof." Among other charitable bequests, she left £5 per annum "for putting and placing forth poor boys born in the parish of Kingsthorpe, and taught and instructed in the school there to read by the space of two years, to be apprentices." To the members of her own family she left numerous handsome legacies.

The elder branch of the Cookes had died out in 1707, and the family estate passed to

* *Dictionary of National Biography*, xlvii., 410-11.

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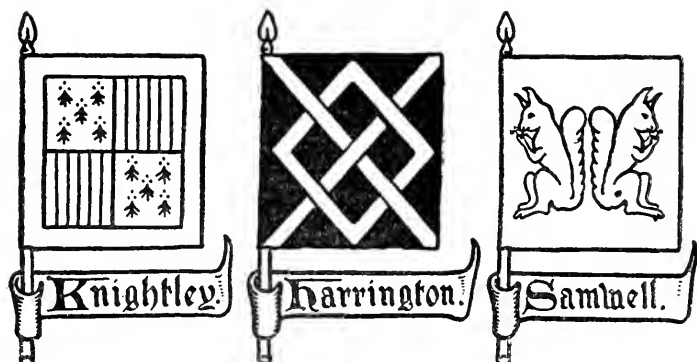
Sir Charles Cooke, Kt., a nephew of Lady Prichard. The property had been heavily mortgaged by the late owner, but Lady Prichard freed the estate of this encumbrance by redeeming the mortgage. Sir Charles Cooke, who was an alderman of London, did not long enjoy his inheritance. He died unmarried in January, 1721, and was succeeded in his Kingsthorpe estates by his brother, Thomas Cooke, of Stoke Newington, Middlesex.

Thomas Cooke was elected a director of the Bank of England in 1721; deputy-governor 1735-6; and governor of the bank 1737-9. For some years he resided at Constantinople. He was lord of the manors of Rothorpe and Hannington; and had property in Kingsthorpe, Earls Barton, and Pattishall, all in the county of Northampton. He also held lands in Suffolk and at Eltham, Kent. He was high sheriff of Northamptonshire in 1733 and a justice of the peace for Middlesex. He died August 12th, 1752, at Fleetwood House, Stoke Newington, and was buried in the grounds of Morden College, Blackheath, *upright in the earth without a coffin!* By his wife Elizabeth, daughter of Sir Nathaniel Gould, Kt., he had two daughters, both of whom predeceased him. He was succeeded in his Kingsthorpe estates by his niece Margaret, daughter of his younger brother, John Cooke, British consul at Smyrna. Margaret Cooke had previously married James Fremeaux, who, on succeeding to the property, pulled down the old family mansion of the Cookes, and built the present Kingsthorpe Hall.

James and Margaret Fremeaux had several daughters and an only son, Peter John Fremeaux, who died before his parents, in 1784, leaving an only child, Susannah, who married Thomas Reeve Thornton, Esq., and thus conveyed the Kingsthorpe property to the Thorntons of Brockhall. The present owner is Mrs. Thornton, of Kingsthorpe Hall (daughter of Sir William Anson, Bart.) widow of the Rev. William Thornton, and mother of Thomas William Thornton, Esq., of Brockhall.*

* For further particulars see *Genealogical Memoranda relating to the family of Cooke of Kingsthorpe* (privately printed. 1873); also Burke's *Landed Gentry*; and the *Dictionary of National Biography*.

The Church of
St. Michael,
Upton.



CHAPTER XV.

UPTON CHURCH.

WITH regard to the history of the church of St. Michael, at Upton, little or nothing is known. It was probably erected by one of the lords of the neighbouring Manor house, as a chapel for himself and his dependents. It must always have been small, but was doubtless sufficiently large to accommodate the scanty population of the village.* From time immemorial it has been attached as a chapel-of-ease to the church of St. Peter, Northampton, to which it still belongs. It appears to have been usually worked by a chaplain or curate-in-charge, appointed by the rector of St. Peter's. Now and then the name of one of these assistant clergy comes to light, as in the case of "Christopher, chaplain to the chapel of St. Michael, at Upton," who in 1485 left his body to be buried in the chapel of St. Michael the Archangel at Upton.†

From this and other wills, we learn with certainty the name of the patron saint of the church or, as it was usually called, the chapel of Upton. Thus in

* The village, now nearly depopulated, contained in 1477 twenty-four houses; in 1700, eleven houses, including the mill; in 1801, four houses and thirty-two inhabitants. Many cottages were pulled down in the eighteenth century by the Samwells. Several of the old wells still exist, and traces of houses and pathways are often found by those working in the gardens of Upton Hall.

† Lansd. MSS. 1028.

addition to the will of Christopher the chaplain, already mentioned, we find John Stokes in 1533 and William Else in 1535, both leaving their bodies to be buried "in the churchyarde of St. Michael at Upton."

From these wills one or two other items may be gleaned; thus John Robynet, of Upton by his will dated November 15th, 1508, leaves "to the high aulter of Upton for my tythes forgotten vjs. viijd.; to the reparacon of the same aulter iij^s. iiij^d.; to the reparacon of the bellys in the steple iij^s. iiij^d." (P.C.C. 25 Bennett). John Jackson (1527) leaves "to the church of Upton an alter clothe y^e price of xviii^d." John Stokes leaves "to the hie aultere oon bussell of barley," and "to the torchis xii^d." William Else (1535) leaves similar bequests; "to the hie aulter of Upton xij^d. Item I guyfe oon torch p[']ce iij^s. to the church of Upton." If there were any side altars one would expect to find them mentioned in the will (1537) of Richard Knightley, Esq., who was buried in the church. There are, however, no references to any save the high altar, to which he left "in recompense of oblacions and tithes forgotten iij^s. iiij^d.; and to the said church of Upton, twenty shillings." (P.C.C. 8 Alenger).

At the very time that this will was being drawn up, England was just entering upon the troublous times of the Reformation. This is not the place to discuss the aims and methods of the Reformers, which are naturally viewed by different people in very different ways. There can be no question however that whatever spiritual blessings may have accrued, and undoubtedly did accrue, from the Reformation, the fabrics of our parish churches for a time suffered most severely, particularly during the latter half of the sixteenth century. The attempt made by Archbishop Laud in the next century to compel the church officials to pay more attention to the maintenance of the church fabrics, and to enforce some measure of decency and order into the church services, has been already alluded to above (p. 37). The people of Upton do not appear to have sympathised with his efforts, and it was only under compulsion that they were induced to erect altar rails in their church. No sooner was Laud's fall brought about by the assembling of the Long Parliament in 1640, than they demolished the obnoxious rails,

and obtained an order compelling their rector to refund the money expended in their erection !

In 1648 Edmund Morgan was acting as minister of Upton, and two years later it was stated that "The Tithes hereof are of the yearly value of £60, which the minister enjoyed by leave from the minister of Kings-thorpe [and St. Peter's]."*

A little later the post of curate or minister was occupied by William Towers, B.D., who on May 29th, 1660, preached a sermon (afterwards printed) in honour of the Restoration. There is a copy of this interesting sermon at the British Museum, entitled :—

A thanksgiving sermon for the Blessed Restauration of his sacred Majesty, Charles the II. Preach'd at Upton before Sir Richard Samwel, Knight, May 29th, 1660. By William Towers, Bachelor in Divinity, eighteen years titular Prebendary of Peterburgh; sixteen, titular parson of Barnake. Now (by the friendly favor of Mr. Reynolds) continued curate at Upton, in the diocess of Peterburgh. With a short apostrophe to the King. London: Printed by R.D., for Thomas Rooks, at the Holy Lamb at the east end of S. Paul's. 1660.†

APOSTROPHE TO THE KING.

Great King, great to the most of us in your sufferings, and to all of us upon your throne. Whom we greet as the honest heathens did their Jove, with a *Mioa Thuris* and a *Libamen Farris*; as the devout Christians doe their God with *Mens pia* and *Cor sincerum*; may I crave your Royal Pardon, that I may purposely wave all the little skill I have and make choice to appear before your Majesty, rather in the graceful nakednesse of High Loyalty, than in the ornaments either of a Learned or a Flourishing Stile; I must have time, well to digest my joy before I can be able well to pen it; and yet I lye under another impotency, it being impossible for me to rule or stiefl my joy; to esteem myself lesse than Traytor, unlesse I am so bold to make even Irreverent hast and to tell to your Royal Face, that I have alwaies been almost more than loyal; the honour of my poverty beares me witness; and I would rather perish still than to have been rich; nor yet flies my ambition beyond a touch or a glance; one look from your eye, one kisse of your hand will out-value all ecclesiastical preferment. That that look may not be a frowning one may I also plead for my pardon as he did to another Cæsar. *Non discipulisse meretur festinat, Cæsar, qui placuisse Tibi.*

All this is but a Proeme to a sermon, as all the title is but a preface to the Psalm; and in all this I serve myself more than my king, in desiring this as a means whereby to blesse my eyes in the King's face and my lips upon his hand; If I may have command or leave to print the sermon upon the verse, I shall therein serve my King, (and in doing that, serve myself again, so much is Loyalty's self the great and conscientious reward of Loyalty) in shewing those who are my superiors, equals, inferiors, (and yet all of them my fellow subjects) how inseparable the authority of Majesty is from the person of the King: what blessings the people have in Regal

* Barber's *Forgotten Chapter in English Church History*, p. 35

† Kings' Pamphlets, E 1034 (1). Brit. Mus.

Government, especially under the best of Monarchs. My dread sovereigne
I fall down, with my very soul at your Majesties feet, to tell you, I am
your Majesties most Alligant subject,

William Towers.

The author of this somewhat extravagant effusion was William Towers, son of John Towers, Bishop of Peterborough (1638-1649). He was born in 1617, and was educated at Christchurch, Oxford, where he graduated as B.A. in 1638, M.A. 1641, and B.D. 1646. In 1641 (April 20th) he became a prebendary of Peterborough, and in 1644 was appointed to the rectory of Barnack. He was, however, shortly afterwards ejected from his preferments, and during the Commonwealth period "lived upon mean places and employments." He was at one time chaplain to Sir Humphrey Tracy, Bart., of Stanway, Gloucestershire, but even this mode of obtaining a livelihood was eventually denied him. In one of his sermons he says, "This was my last sermon preacht in your church, before I finally understood that after all the endeavours of you both [Sir H. and Lady Tracy], and my own frequent attendance upon others, I may not obtain countrey leave to be a preacher there." The discourse in question is entitled "A sermon against murder, by occasion of the Romanists putting the Protestants to death in the Dukedom of Savoy." It is dedicated to Sir Humphrey Tracy, Bart., and his excellent lady, and was printed in London in 1655.

The sermon was published in order that his suspects "may know that he whom they lay aside, loves the errors of Rome as little as they do (not Popishly affected at all) and would himself bring straw, if their better abilities were at leisure to hew out stone, to make a wall against her. I must conclude," he says, "more particularly to both your worships, with my humble requests to you to pardon my misery, that I must not enjoy my own liberty in serving you; and with my heartie prayers to God for you, that you may so exceptable serve him here, as to reign with him in heaven.

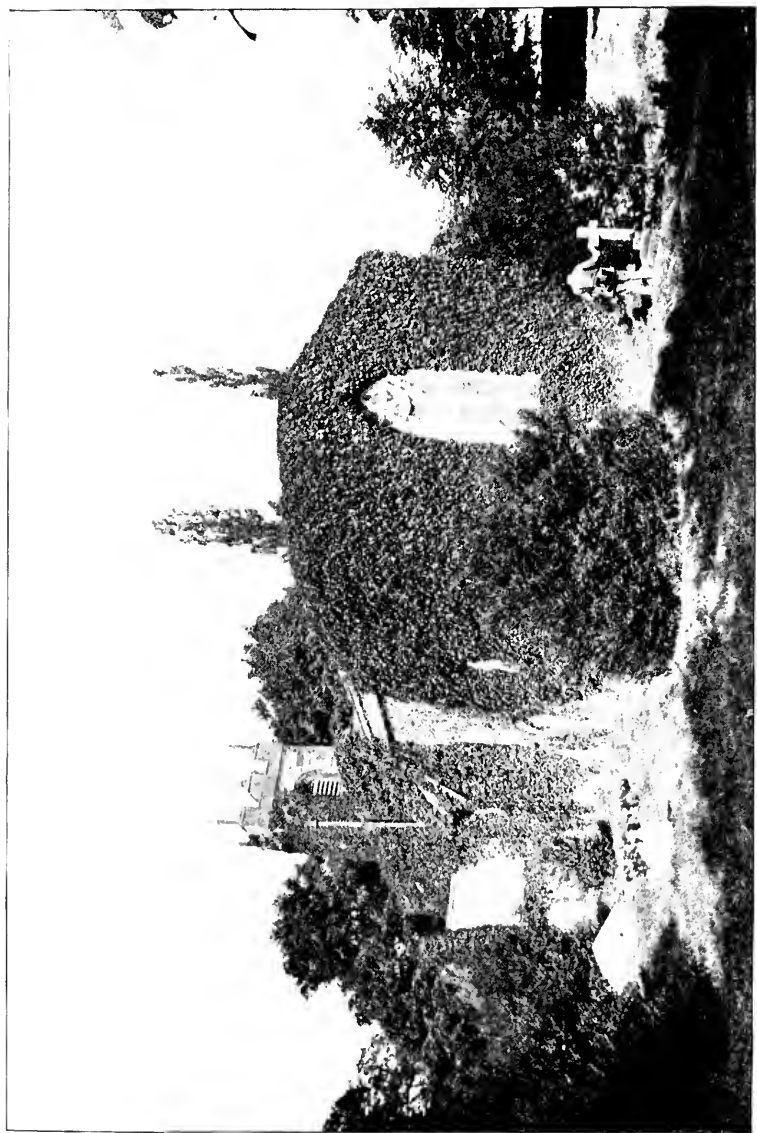
Though not at Stanway,

Your most faithful servant

Everywhere else,

WILLIAM TOWERS.*

* King's Pamphlets, E 835 (13). Brit. Mus.



UPTON CHURCH BEFORE RESTORATION.
From a Photo by Mr. H. Cooper of Northampton.

Dr. Reynolds, who became rector of St. Peter's in 1659, allowed the unhappy Towers to officiate as curate of Upton; and at the Restoration he was reinstated in his former preferments. In 1662 he became rector of Fiskerton, co. Lincoln. He died in 1666, while on a visit to Uffington in Lincolnshire, and was buried in the chancel of that church on October 20th.* In addition to the two sermons already referred to, Towers was also the author of the following:—

“*Atheismus Vapulans*, or Treatise against Atheism.”

1654.

“*Polytheismus Vapulans*, or There is but one God.”

1654.

“A Thanksgiving Sermon for the Blessed Restauration of King Charles II., preached to Mr. Peter Gunnings’ congregation, in Exeter Chapel, near the Savoy, June 28th.” 1660. †

“A sermon at the Visitation of the Archdeacon of Stowe.” 1663.

The Fabric.

The church of St. Michael at Upton consists of a tower containing two bells; a nave and chancel, both without aisles; and a south porch. There is no chancel arch, the nave and chancel being continuous under one roof. The walls of the building are late Norman, but most of the windows are insertions of Decorated or Perpendicular date.

Early in the last century, the church underwent a partial restoration, as we learn from the following entry in the parochial register:—

In the year 1832 and 1833 the interior of the parish church at Upton was repaired and beautified, when all the pews and wainscot in the church and chancel were varnished, the belfry enclosed with wainscotting, a new communion table added, all the monuments belonging to the Samwells restored, the church porch paved with freestone and ceiled, four stone pinnacles added to the tower, with new battlements and a new iron gilt vane, the outside of the church and chancel new pointed, and the ground of the churchyard levelled, all at the sole expense of the present proprietor of the estate, Wenman Langham Watson Samwell, Esq.

CHARLES WEST, M.A., Curate,

January 1st, 1834.

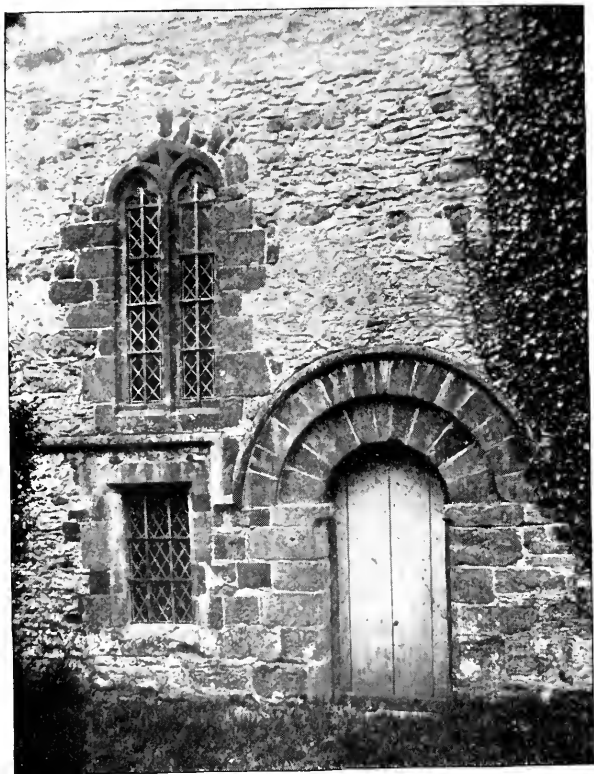
* *Northamptonshire Notes and Queries*, vi., 239.

† King's Pamphlets, E 1040 (6). Brit. Mus.

Sixty years later—in 1892-3—the church was carefully restored by Mr. M. H. Holding, at a cost of £1034.* Before this restoration the building was so completely covered with ivy, that many of its more interesting features were entirely hidden. When the ivy was removed, three of the original Norman windows were discovered and reopened—one on the north side of the chancel and one on each side of the nave. The original Norman doorways remain on the north and south sides of the nave, and a priest's door of the same period on the south side of the chancel. The windows on the north and south sides are (with the exception of the small Norman ones already mentioned) all later insertions in the Perpendicular style. The large window on the north is ancient except the tracery, which had been removed in Georgian times and replaced by woodwork. New stone mullions and tracery were inserted in 1892. The two-light window on the south is entirely new, and was put in at the last restoration. It took the place of a hideous eighteenth century erection—a recess cut through the wall and extending several feet into the churchyard—which was probably built to contain the squire's pew! Portions of the east window may date from the fourteenth century. The hood-mould is original, but the tracery of the window is modern. On the south side of the chancel is a low-side window with a groove for the shutter, the hinges of which still remain. In the north wall opposite are the steps which led to the rood-loft. There is a small piscina on the south side of the chancel, and in the east wall an aumbry or locker. At the west end of the nave are two Early English windows, now bricked up.

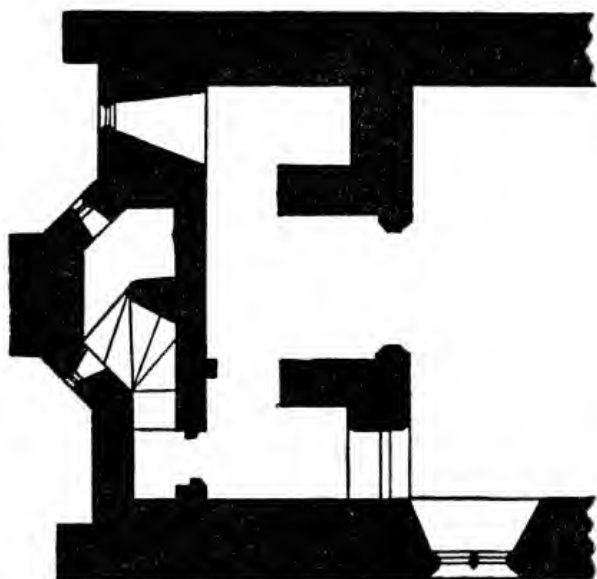
The original church appears to have had no tower; but in the fourteenth century a tower was built inside the west end of the nave. The tower is considerably narrower than the church, the result being that a small chamber was formed on the north and south sides of the tower, between the nave and the tower walls. The chamber on the south side is lighted by three small

* The restoration of 1892-3 was brought about mainly through the exertions of the rector, the Rev. E. N. Tom, though the late George Turner, Esq., of Upton Hall, and his widow were both generous subscribers. The church was re-opened on March 16th, 1893.



PRIEST'S DOOR AND LOW-SIDE WINDOW, UPTON CHURCH.
From a Photo by Rev. H. Bedford Pim.

windows. One is high up in the walls and looks on to the churchyard. The second is a small quatrefoil, 8 ft. 8 in. from the ground. It has never been glazed, and is only nine inches across. It opens into the church, as does the larger window below it. The tracery and frame of this latter window are of oak, and date probably from the fifteenth century. The original entrance to the



Scale of Feet.

belfry was at the west end of this chamber. The staircase still remains, and the hinges of the original door. The present entrance to the belfry is of later date. The turret containing the belfry staircase forms a curious and unsightly excrescence on the west face of the tower.

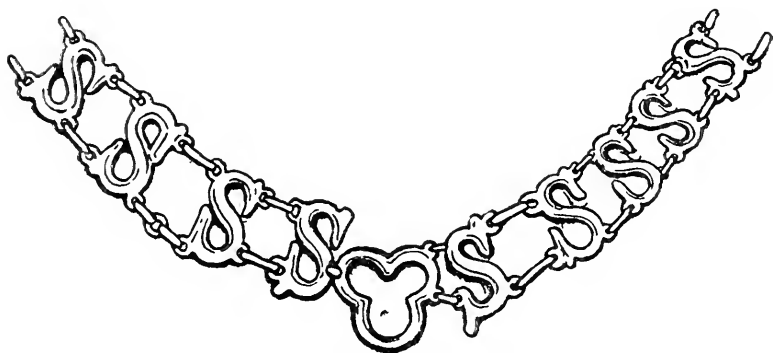


MONUMENT OF RICHARD KNIGHTLEY AND LADY IN UPTON CHURCH
 (Sketched in outline from the original drawing by Mr. Albert Hartshorne, kindly
 lent by the Northampton Free Library Committee).

The Monuments.

Against the north wall of the church is an altar tomb to the memory of Richard Knightley, Esq., of Fawsley and Upton, and his lady, Dame Jane. The original tomb was destroyed before the time of Bridges (1720), and the figures were for many years built into the south wall of the chancel. A new altar tomb has recently been erected, on which the figures now repose. They are of white alabaster and of beautiful design. The male figure "wears a standard of mail in addition to the gorget, a collar of S.S., and a tabard, below which the tuiles and mail skirt are seen; the culettes and tassets appear at the side; the elbows are protected by plain coudières, the knees by articulated genouillères, and the feet shod with articulated sollerets, and armed with long-necked spurs."* The head rests on the tilting helm and the feet on a lion.

"The lady is habited in the usual gown, kirtle, and mantle of the period, and her long hair flows from a plain caul with a jewelled edge. She wears gold chains, a collar of S.S., a girdle, and a rosary."† Her kirtle is richly bordered, her mantle open, and fastened by a cord which falls below her waist. Her head rests on a cushion formerly supported by angels. Round the edge of the monument ran the following inscription:—



SS. COLLAR ON MONUMENT OF THE LADY.

* Hartshorne's *Recumbent Effigies in Northamptonshire*, p. 99.

† Ibid p. 99.

Orate pro anima Ricardi Knightley, Armigeri, qui obiit tricesimo die mensis martii Anno Dni MDXXXVII. et pro anima Johanne uxoris sue que obiit. . . . Anno Dni MCCCC. . . . quorum animabus propicietur Deus. Amen."*

As has been already stated, the whole of the tomb on which these figures rest is modern, with the exception of the western end or panel, on which are carved three angels bearing shields of arms.

Richard Knightley,† of Upton, the eldest son of Sir Richard Knightley, of Fawsley and Upton, was born *circa* 1485. He married Jane, eldest daughter of Sir John Spencer, of Althorp, by whom he had five daughters. He succeeded his father at Fawsley in 1534, and died March 30th, 1537. His widow married as her second husband, Sir Robert Stafford, of Dodford, Knight. The date of her death is not recorded.

A copy of the will‡ of Richard Knightley is still preserved at Somerset House (P.C.C. 8 Alenger). It is an interesting document and shows incidentally by its fre-

* Belcher MSS., Bodleian Library.

† An interesting account of the family of Knightley appeared in the *Ancestor*, vol. ii., 1-13.

‡ Abstract of will of Richard Knightley, esquier, sonne and heyre of Sir Richard Knightley, knight, deceased, dated 29th March, 1537; proved 14th July, 1540. He leaves his body to be buried at Upton "without pompe." Item I bequeath to the high Aulter of Upton in recompense of oblations and tithes forgotten iijs. iiijd. Itm to the said church of Upton twenty shilling. Itm to ev'y order of freres within Northampton ten shillings: ev'y one of the said orders to sing a Trentall for my soule, my father's soule, and all Christian soules. Itm to The Abbot and Convent of Saint James Abbey to pray for my soule twenty shillings. And whereas there hath been communication betwene me and my Frendes and Maister Fitzwillm and his Frendes for the mariage of his sonne and heire to one of my Doughters Susan or Anne [which of the young ladies seems to have been a matter of indifference!] and the bokes drawne ready to be sealed, my will is that the said marriage shall goe furward if it conveniently may be by thadyse of my Right wellbeloved brother Edmond Knightley S'jeant at the Lawe, etc. To the said Mr. Fitzwilliam at the ensealing 200 marks and residue as in indentures, etc. To my daughter that shall not fortune to marry with Mr. Fitzwilliam's heire £100 towards her marriage, etc. To payment of Mr. Fitzwilliam and mariage of other daughter 900 sheep and all cattall in Sillyworthe, North Hants, except six oxen bought by wif, to whom I give the said six. The said brother to have oversight of stocke and to give bond to Richard Humfrey, Esq. and Robert Chauntrell, gent. To widow and brother Edmond certain pastures profits from which to be put "in an indifferent place in some cheste or coffer, locked with 2 or 3 small keys," wife and brother each to have

quent references to sheep and wool, the great change which was passing over the country in the sixteenth century. Vast tracts of land which had hitherto been under the plough were now converted into sheep pastures, causing great distress among the agricultural labourers, who were thus thrown out of employment. Various statutes were passed to check this practice, but without much effect, and it became necessary at length—in 25 Henry VIII. (1533-4)—to pass an act limiting the number of sheep held by one person to two thousand.

The Samwell Monuments.

The remaining monuments are all to the memory of various members of the Samwell family, who were lords of Upton from 1600 till the middle of the nineteenth century, when the family became extinct. None are of special interest. The following inscription copied by William Taylor, of Heyford, for Dr. Bridges, in 1720, is worth recording, as the original stone on which the words were inscribed, has since disappeared.

IN MORTE QUIES.

Here resteth the body of Rebekah Samwell, widow (relict of Francis Samwell, Gent : one of ye younger sons of Sr Richard Samwell, Kt) who continuing a widow 48 years, departed this life at Upton, ye 21st day of May, Anno Dni 1708. Æt. Suae 88.

No epitaph need make ye Righteous famed ;
The good are prayed when they'r only nam'd.*

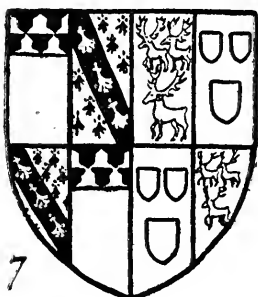
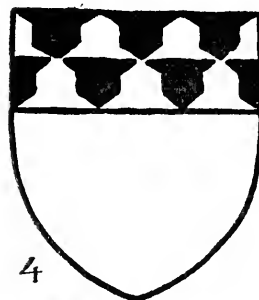
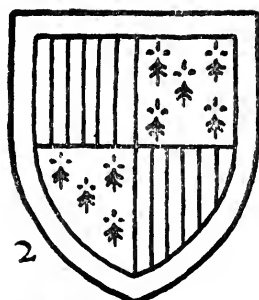
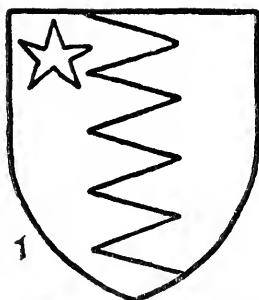
BB T. ex amore pos.

Heraldic Shields formerly at Upton.

At the beginning of the seventeenth century the coats of arms in Upton church were copied by William Belcher, of Guilsborough, and his notes, with a few

one, and to account for the money to Richard Humphrey and Robert Chauntrell till dowry of daughters be clerely paid. If money is wanted for re-stocking pastures box to be opened by two or three together ! Wife to have all purchased land and my mylle in Upton held in Ferme from the abbot of St. James, etc. To wife all wolle unsolde. £100 to be delivered to bye catell for pasturing of Sillyswurthe pasture this yere. To cousyn Sr George Throgmorton for kyndenes etc, £5. Executrix my wellbeloved wife. Witnesses, John Bernard, John Graunt of Hardwicke, Sr John the p'ish prest. Proved by Robert Nody. procter for executrix. [8 Alenger P.C.C.]

* MS. Top. Northants. c. 13, fol. 13.



additions in a later hand, are now in the Bodleian Library at Oxford.* Twenty-four shields are recorded in this MS. Some were on the Knightley monument; others are from painted glass in the church, as is expressly stated on one or two of the sketches. These shields have been copied by Miss Parker and Mr. T. Shepard for this work, and are here reproduced, as they throw considerable light on the various families connected at different times with the church and manor house at Upton.

PLATE I.—1. Party indented or and azure, a mullet in the quarter.

This shield is doubtless for some member of the Parles† family, who held Upton in the fourteenth century—possibly for Nicholas Parles—whose widow Rose died seized of the manor of Upton in 1361.‡ The coat just described is assigned to Parles in Burke's *Armoury*, though it is not found in any of the early Rolls of arms.

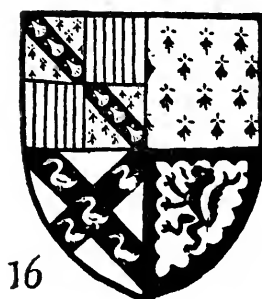
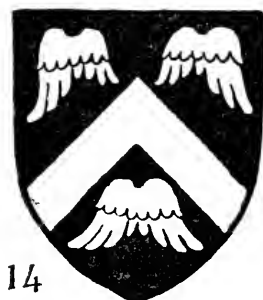
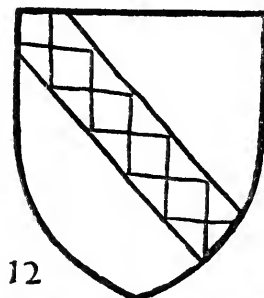
2. Quarterly, paly or and gules, and ermine, a border azure (Knightley.)

It may be noted that in this instance the paly quarter is in first and fourth place. This indicates that the shield in question is an early one. In later examples the ermine quarter was always placed in the first and fourth. At first there seems to have been no rule as to which quarter took precedence. In the early heraldry

* Belcher died in 1609. Shields 9 to 24 are by him. Nos. 1 to 8 were added after his death, and are dated Sept. 3rd, 1614.

† Eustace de Watford (son of Eustace de Arden, *alias* de Watford, of Watford) by his wife Margery, left four daughters his co-heiresses—Margery, married to William Braye, of Brune; Sarah, wife of John de Burnaby; Ellena, died unmarried; and Joan, the wife of William Parles. In 9 Ed. II. (1315), John Parles and Eustace de Burnaby were lords of Watford. In 19 Edward III. (1345), Eleanor, widow of John Parles, died seized of a fourth part of the manor of Watford, which descended to Walter Parles, her son, who was sheriff of Northamptonshire in 1346, and M.P. for the county in several Parliaments. His heiress married John de Comberford, of Warwickshire. In the visitation of Warwickshire by Camden, 1619 (printed by Harleian Society in 1877), the marriage of John de Comberford and Joan, daughter and heiress of John Parles, of Shutlanger, is recorded (see also Bridges' *History of Northamptonshire*, vol. i., pp. 107 and 587). The second of the nine quarterings recorded for Comberford in the Visitation is "Per pale indented or and azure," and is doubtless intended for Parles. It is true that the coat of the Warwickshire family of Edgbaston is identical with that of Parles, but there is no record of any Comberford marrying an heiress of Edgbaston.

‡ Baker's *History of Northamptonshire*, i., 224.



at Fawsley one finds both arrangements, but more often the pales first.

3. Ermine on a bend sable three escallops argent* (Wendesley). (See shield No. 7.)

4. Gules a chief vair argent and sable* (Verney). (See shield No. 7.)

5. Quarterly. (1) Knightley, as in shield No. 2, except that the quarters are in reverse order; (2)[azure] a buck's head [or] (Golover); (3) Argent on a saltire sable five swans of the field (Burgh); (4) Argent a lion rampant within a border engrailed sable (Cowley.)

6. Quarterly of eight. (1) Sable a chevron between three hawks lures argent (Skennard); Argent a bend lozengy or and gules (Harwedon); (3) Gules two bars argent, a quarter ermine (St. John of Plumpton); (4) Argent a chevron gules between three martlets sable (Bagot); (5) Argent a lion rampant gules (Lyons); (6) Gules a lion rampant [vair] (Combemartin); (7) Argent a fess azure between three crescents gules (Warkworth); (8) Gules on a chief argent four lozenges of the field (Pinkney).

The coats on shields Nos. 5 and 6 are all well-known Knightley quarterings.

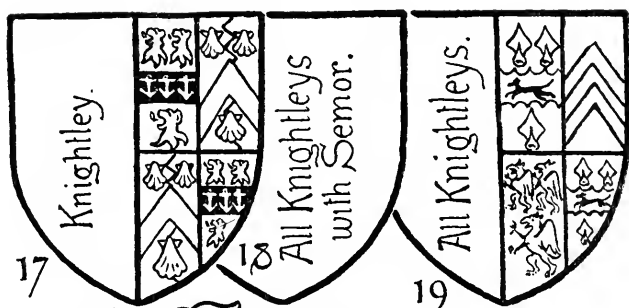
7. This is a shield of Verney and Wendesley quarterly. (see shields Nos. 3 and 4) impaling azure three bucks trippant or (Green); and [Argent] three inescutcheons sable (*sic* !) (Darcy), quarterly. The arms of Verney of Compton, as given in Camden's *Visitation of Warwickshire*, 1619, are argent three mill-rind crosses voided throughout gules, a chief vairy ermine and sable, which coat we find in this *Visitation* in conjunction with precisely the same quarterings as in shield No. 7 at Upton. Burke's *Armoury* gives "gules a chief vair argent and sable" for Verney of Warwickshire, which is the coat here represented.

8. Quarterly. 1 Verney; 2 Darcy; 3 Wendesley; 4 Green.

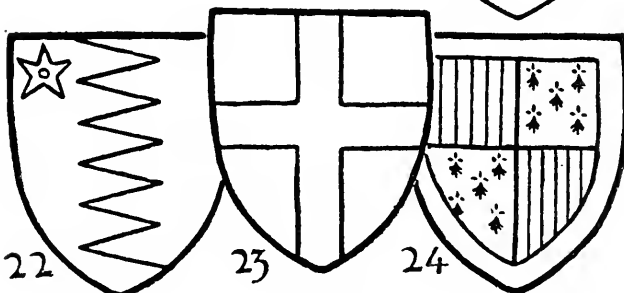
Shields No. 5, 6, 7, and 8 were probably on the monument of Richard Knightley, on which Nos. 3 and 4 are still to be seen.

PLATE II.—9. This shield is identical with No. 6,

* Of the twenty-four shields recorded by Belcher, these two alone remain at the present day. They are on the tomb of Richard Knightley



Cooke Attornatus E Reg
maritus Dominæ Halton.



except that the third quarter which in No. 6 is occupied by the coat of St. John, is here a jumble of fragments made up of Knightley and Wendesley.

10. This was no doubt originally the same as No. 5, but the first two quarters have evidently been tampered with.

11. A buck's head argent cut off at the neck, on a blue shield. This is probably intended for the Knightley crest.

12. Harwedon. (See No. 6.)

13. Burgh. (See No. 6.)

14. Skennard. (See No. 6.)

15. Azure a fess ermine between six seamews' heads erased argent (the coat granted to John Spencer and Thomas his brother in 1504); impaling quarterly (1 and 4) ermine on a chevron [gules] five [bezants] (Graunt) (2 and 3) [argent] on a bend between two lions rampant [sable] a wyvern volant [of the field] (Rudinge).

16. Another jumbled quarterly coat, originally like No. 5.

PLATE III.—17. Knightley (not drawn in) impaling Argent on a fess sable between three lions' heads erased gules as many anchors or (Fermor), quartering, party indented argent and or a chevron between three escallops gules (Browne).

18. A blank shield with the note "all Knightleys with Semor [Seymour]."

Sir Richard Knightley of Fawsley married (1) Mary, daughter of Richard Fermor of Easton Neston; she died September 23rd, 1573 and was buried at Fawsley. (2) Elizabeth, daughter of Edward Seymour, Duke of Somerset, better known as Protector Somerset. She died June 3rd, 1602. There is a handsome monument to her at Norton-by-Daventry. These two marriages explain the presence of shields No. 17 and 18 at Upton.

19. Knightley (not drawn in) impaling quarterly (1 and 4) Azure on a fess engrailed argent a hound courant sable between three spear heads silver (Unton); (2) Gules two chevrons argent (Fettiplace*); (3) Azure

* Hugh Unton, the father of Thomas, married Sibyl, daughter and heiress of William Fettiplace, of Stockenchurch, Oxon.

three griffins segreant argent (Yonge*);

Sir Valentine Knightley of Fawsley, son of the last named Richard Knightley, married Anne, daughter of Sir Edward Unton, Knight, sister and heiress of Sir Henry Unton, of Wadley, co. Berks, Knight.

20. Per pale gules and azure three eagles displayed argent. Surmounted by a crest, out of a coronet a demi-eagle wings displayed argent (Coke or Cooke).

Sir Edward Coke, the famous lawyer (temp. Charles I.) was son of William Coke, of Mileham, co. Norfolk, by his wife Winifred, daughter and co-heiress of William Knightley, of Morgrave-Knightley in the same county, a member of a junior branch of the Knightley family of Fawsley. Attorney-General Coke married as his second wife Elizabeth, daughter of Thomas Cecil, Earl of Exeter, and widow of Sir William Hatton, nephew and heir of Sir Christopher Hatton. Sir William Hatton was the friend and comrade in arms of Sir Henry Unton.

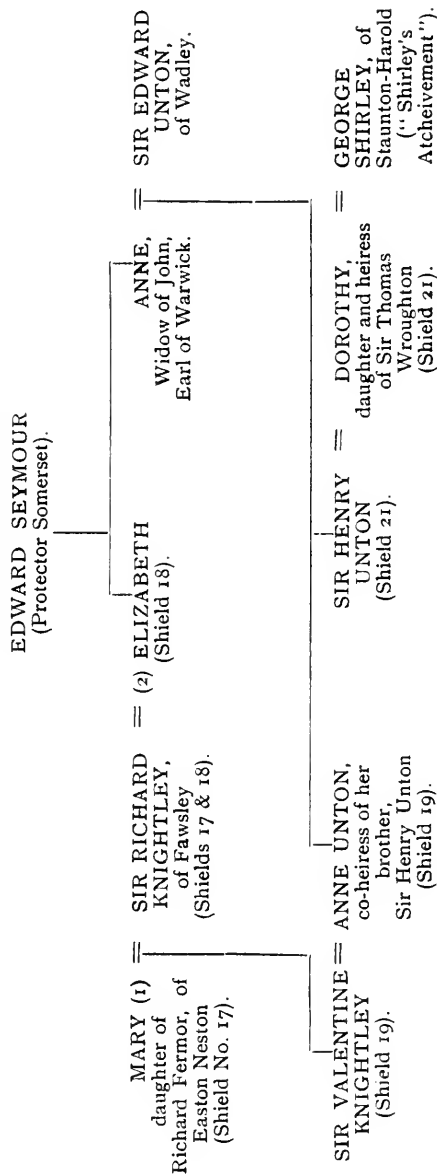
21. Unton and quarterings, as in No. 19 (except that only one griffin is given in the third quarter) impaling, Quarterly (1) Argent a chevron gules between three boars' heads coupéd sable (Wroughton); (2) Argent a chevron between three birds' heads erased sable; (3) Bendy or and azure a border gules.; (4) Argent a chevron engrailed gules between three unicorns' heads erased azure.

Sir Henry Unton married Dorothy, eldest daughter of Sir Thomas Wroughton, of Broadhinton, Wilts, by Anne, daughter of John Barwick, of Wilcot, Wilts. The arms of Sir Henry Unton,† recorded at the College of Arms, are identical with those given by Belcher on shield 21. Sir Henry died in 1596, and his widow shortly afterwards married as her second husband George Shirley, of Staunton Harold, Leicestershire, who was Sheriff of Northamptonshire in 1603, and created a baronet in 1611. These two marriages explain shield No. 21, and "Shirley's Atcheivement" below it.

* In Faringdon church, Berks, is a fine monument to Sir Thomas Unton, who died August 4th, 1533. On his tabard are the arms of Unton, quartering—Gules two chevronels argent, the first charged with an ermine spot (Fettiplace) and impaling Azure three griffins segreant two and one (Yonge). The first wife of Thomas Unton is said to have been Elizabeth, daughter and heiress of William Yonge.

† For note on Sir Henry Unton see Appendix.

SKETCH PEDIGREE showing the connection between the KNIGHTLEYS, UNTONS, and SHIRLEYS.



- 22. Same as No. 1 (Parles).
- 23. Argent a cross gules (St. George).
- 24. Same as No. 2 (Knightley).

These last three shields were in glass, as is proved by a note in the Belcher MS.—*Fenestris ecclesiae ibidem.*"

The East Window.

The stained glass window at the east end of the church was inserted in 1870, to the memory of Eliza Wickens. The centre light contains a representation of the Crucifixion, and in the two side lights are depicted the symbols of the Passion. At the base of the window is the following inscription:—

To the glory of God and in memory of Eliza, wife of Charles Wickens, who died Febr'y. 17th, A.D. 1870. Aged 53 years. R.I.P.

This window replaced an earlier one, which was given by Wenman Langham Watson Samwell, Esq., June 4th, 1797.*

The Bells.

There are now two bells at Upton, one of which dates from pre-Reformation times. It bears the following inscription:—

SANCTA MARIA O. P.

(*i.e.*, *ora pro nobis*). The other is a small priest's bell. At the beginning of the eighteenth century Upton possessed two other bells,† each bearing the inscription "R.A. 1614"—the initials being those of Robert Atton, the founder.

The Church Plate.

The Communion Plate consists of a silver paten and chalice with the London Hall Marks of 1872; and a silver-plated alms dish. In 1845 Upton possessed a

* Parochial Registers of Upton, vol. ii., 1.

† Bridges MSS. in the Bodleian Library (now MS. Top. Northants. c. 34, fol. 106).

small silver chalice and cover, and a metal plate with silver rim.* This earlier chalice is probably the one alluded to in 1720 by William Taylor, of Heyford "Dr. Reynolds gave a silver cup, now used constantly at the administration of the Sacrament. The said silver cup came from St. Peter's church in Northampton."†

The Parish Registers.

The earliest book is headed "Parochia de Upton juxta villam, Northampton," and contains a record of the baptisms, marriages, and burials from February 20th, 1594-5 to July, 1781.‡ As might be expected, from the size of the parish, the register is a very small one, and on more than one occasion an entry such as the following is to be found :—

Md. There hath not bene any person or persons eyther baptized or marryed or buried wthin the village of Upton in the yere of or lord god 1618.

Robte Ashbye [Curate].

This book contains a large number of entries relating to the Samwell family, but none of special interest.

The second register book extends from December, 1781 to 1811.

The Churchyard Cross.

In the churchyard, on the south side of the church, are the steps of a churchyard cross, but the cross itself has entirely disappeared.

Choir and Clergy Stalls.

In 1899 the church was much improved by the erection of new choir stalls and prayer desks. They were designed by Mr. M. H. Holding, and are of Riga wainscot oak, carved and panelled. The westernmost "poppyhead" on the north side bears the arms of the

* Markham's *Church Plate of Northamptonshire*, 291.

† MS. Top. Northants, c. 31, fol. 107.

‡ It is true that there are one or two later Samwell entries, but the register really ends at this date.

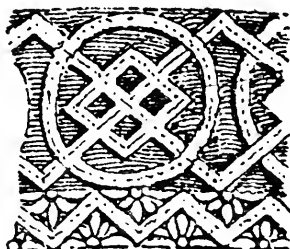
see of Canterbury; that on the south those of Peterborough.

The clergy stall on the south side was the gift of the St. Peter's Young Women's Guild. The cost of the remainder of the work (which amounted to £75) was defrayed by a sale of work at Upton Hall, organised by Mr. Walton Page.

The new work was dedicated by the Bishop of Leicester (Dr. Thicknesse) on May 26th, 1899.

The Font.

The font is exceedingly poor. It is a mere bowl in the quasi-classical style, and doubtless replaced an earlier font destroyed during the Commonwealth troubles.



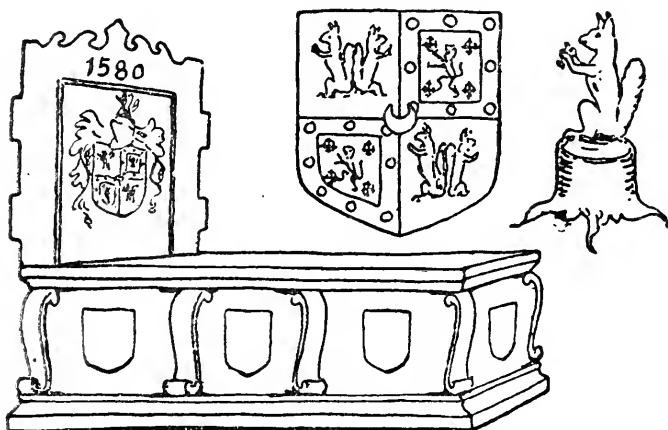


CHAPTER XVI.

THE SAMWELLS OF UPTON.

THE foundation of the family fortunes was laid by Francis Samwell, son of Richard Samwell, Esq., of Cottesford, co. Oxon., and a descendant of an old family of that name, long settled in Cornwall. Francis Samwell was auditor to King Henry VIII. and Queen Elizabeth, and appears to have profited very considerably by the suppression of the religious houses and gilds of Northampton. He died in December, 1585, and was buried in the chancel of the church of All Saints, Northampton. The accompanying sketch of his

monument* is from the Belcher M.S. in the Bodleian Library, from which source also we learn that "Francis Samwell, Esqr. bought y^e cave [*i.e.* crypt] of All Saints of the Townsmen for his Burial and his Posterity."



SAMWELL MONUMENT IN ALL SAINTS' CHURCH, NORTHAMPTON.

The arms on the monument, of which Belcher gives a separate sketch, are those of Samwell (argent two squirrels sejant addorsed gules) quarterly with those of the Cornish family of Trewarthen. Crest, on a stock,† a squirrel sejant gules cracking a nut proper.

No trace of this monument now remains. It was doubtless destroyed in the fatal fire of 1675.

Francis Samwell married Mary Bill (sister of William Bill, D.D., dean of Westminster) by whom he had a large family.

Sir William Samwell, the eldest son, was, like his father, auditor to Queen Elizabeth, and received the honour of knighthood at the coronation of King James I. He was one of those "who contributed to the Defence of this Country at the Time of the Spanish Invasion in 1588," the actual sum given by him being £25.‡

* The date on the monument has been wrongly drawn. It should be 1585 instead of 1580.

† The later Samwells used as their crest a squirrel on a ducal coronet.

‡ Equal to £250 at the present rate of money.

In May, 1600, he purchased the manor of Upton, which for upwards of two centuries continued to be the principal seat of the family of Samwell. He was sheriff of Northamptonshire in 1607. He died January 23rd, 1627, and was buried in Upton Church.

Sir William Samwell married* Jane, daughter of Henry Skipwith, of Keythorp, co. Leicester, by whom he had four sons and two daughters. He was succeeded by his eldest surviving son,

Sir Richard Samwell (born *circa* 1599), who was sheriff of Northamptonshire in 1634, and a justice of the peace.

In addition to Upton Hall, Sir Richard had a second seat, the old manor house of Gayton, purchased by his father, Sir William Samwell, from one of the Tanfields, in 1607. He appears to have often resided there, for the Gayton parish registers contain numerous references to his family. Among them is a dispensation to eat meat during Lent, which shows that the Lenten fast was still strictly enforced in the days of the Stuarts.

Memorand. That upon the 22d of March, Anno Dom. 1632 was a licence granted by mee John Marks, Parson of Gaiton, to the Lady Marie Samwell in respect of the weakenes of her body And p'sent sicknes, to eat flesh for the space of eight days. And the same againe renewed March 30th, 1633.

Sir Richard Samwell is referred to in somewhat unfavourable terms by a contemporary writer, who, speaking of the poverty of the vicarage of Rothers-thorpe, of which church the Samwells were patrons, says:—"The Parsonage House and Glebe which by right of the old indowment (which lately remained upon record) doth belong to the vicar, is detained by Sir Richard Samwell, Knight, not by any good title in law, but some colour of an order (as is reported) in the exchequer, made long agoe, when his grandfather perhaps was an auditor in th'exchequer, and so might procure some favour there in his owne behalfe, more than a poore miserable vicar could ever get reversed or altered. The tithe corn is worth one hundred pounds yearly, which also Sir Richard Samwell holdeth an appropriation. By this meanes the vicar is very

* He was married at East Norton, co. Leicester, September 12th, 1586.

poore, and in part scandalous, being a man chosen by Sir William Samwell, and there presented; who would be sure to place one in the vicarage that for want of wit and meanes should never be able to make any question of the parsonage House and Glebe. The want of bread and drinke in his own house, doth make him too often frequent the ale house, where, if he talk foolishly, it is not much to be wondered at.”*

On the outbreak of the Civil War in 1642, Sir Richard Samwell espoused the cause of Parliament, and in the following year was appointed one of the sequestrators for the county of Northampton, charged with the duty of seizing the property of all “notorious delinquents” who have “aided or should aid, opposition to the forces of Parliament.”

His method of dealing with “delinquents” is well illustrated by the case of George Preston, vicar of Rothersthorpe:—

Sir R[ichard] S[amwell], a bitter enemy of the clergy, sent a party of soldiers for him (and of all the days of the year, chose Easter day for this good deed) who seized him as he came out of the church after evening Sermon: and not suffering him to go home to his house to put off his gown, hurried him to Northampton gaol. He had then seven children, and his poor wife made earnest instances for his liberty, which some of the committee were willing to grant; but his patron, Sir R[ichard] S[amwell] (for he had the presentation of Thrup, and himself presented Mr. Preston to it) was his enemy, and would not allow it. Neither was this all: For the parishioners being tenants of Sir R[ichard] S[amwell], he ordered them not to pay their Tithes to Mr. Preston. Upon which his wife and children came into a very desolate and forlorn condition. Neither did his malice stop here: For by extremity, want of changing, diet, and all necessaries (more than what his wife's mother sent him), Mr. Preston, as well he might, fell sick: And though the jaylor acquainted the committee and Sir R[ichard] S[amwell] in particular of it; and though the Governour of Banbury offered to exchange four soldiers for him, yet would not Sir R[ichard] S[amwell] suffer him to be released, but kept him there till Michaelmas, when in plain words, he perished outright: having never been able to obtain his release from Northampton prison until God was pleased to deliver him at the same time from that and the prison of his body together: So that, as Mr. Stephens justly observed, Sir R[ichard] S[amwell] in the sight of God and man murdered him. At the time of his death, he left his widow and seven children in a miserable condition; insomuch that the poor woman was forced by hard shifts and labours to support both herself and them.†

Sir Richard died in 1668, and was buried at Upton.

* *A Certificate from Northamptonshire, of Pluralities, &c.*, 1641. There is a copy of this tract in the Northampton Free Library.

† Walker's *Sufferings of the Clergy* (1714) pt. ii., 332-3.

His portrait still hangs in the saloon or great hall at Upton Hall, and reveals to us a typical Puritan. He was succeeded by his grandson,

Sir Thomas Samwell, of Upton and Gayton, who was created a baronet December 27th, 1675. He was M.P. for Northamptonshire 1683 to 1688, and for the town of Northampton 1689 to 1693-4. He was also a justice of the peace for the county of Northampton, and in that capacity his name appears as a signatory to the table of wages "of and for all manner of Artificers, Handy-craftmen, Labourers, Workmen, Men and Maid Servants," drawn up, in accordance with the Acts of 5 Elizabeth and 1 James I., by the county magistrates at the Quarter Sessions of April, 1688.

In the following year, Sir Thomas was one of a committee of three appointed to purchase portraits of William and Mary "from head to foot," and "to agree with one of the eminentest and best painters of the nation to draw the same."

He died in March, 1693-4, and was buried at Upton.

He was succeeded by his son,

Sir Thomas Samwell, second baronet, who was M.P. for Coventry, 1714 to 1722. From the inscription on his monument, we learn that when in 1745 "a vile crew of lawless wretches scattered the flames of rebellion into the very heart of this country.....he accepted of a commission" in one of the regiments raised on behalf of the Government of King George.

He died at Bradden, November 16th, 1757, and was buried at Upton. A sketch of his hatchment* which now hangs in Upton Church, serves as the headpiece to this chapter. The arms are those of Samwell, impaling Clarke, his second wife having been Mary, daughter of Sir Gilbert Clarke, of Chilcote, co. Derby.

Two of his sons, Thomas and Wenman, held in turn the title and the family estates, but on the death of Sir

* The arms are—Ermine two squirrels sejant addorsed gules, the badge of Ulster in chief (Samwell), impaling, Azure three escallops or between two flaunches ermine (Clarke). Crest—on a coronet or a squirrel sejant cracking a nut all proper. It will be noticed that the Samwell shield is ermine; though this is not noticed in books of reference, it is probable that the tincture of the shield was changed from argent to ermine when the baronetcy was conferred on the family in 1675.

Wenman Samwell without issue, in 1789, the baronetcy became extinct. The property passed to a grandson of the second baronet, Thomas Samwell Watson, Esq., who assumed the name and arms of Samwell in 1790. He was colonel of the Northamptonshire Militia in 1803, and commandant of the central regiment of local Militia in 1813. He died without issue in January, 1831, and was succeeded by his brother, Wenman Langham Watson, who also assumed the arms and surname of Samwell. He died July 1st, 1841, at the age of eighty-four, and was buried with his ancestors in a vault at Upton.

After his death without direct heirs, several distant relatives contended for the property. The Hall actually underwent a siege of several days' duration, which is well remembered by the older inhabitants of the village. After much litigation, a compromise was agreed to, and the property was eventually sold in 1881. The purchaser was George Turner, Esq., of Northampton. After the death of his widow in September, 1900, the property was sold to William Hudson, Esq., of Hulme Hall, Cheadle Hulme, near Stockport, the present owner.

Upton Hall.

William Belcher of Guilsborough visited Upton Hall in the reign of James I., and his note book (now in the Bodleian Library) contains sketches of seven shields of arms which then adorned the windows of the house. They have been copied by Mr. T. Shepard for this work, and are here reproduced. They may be described as follows:—

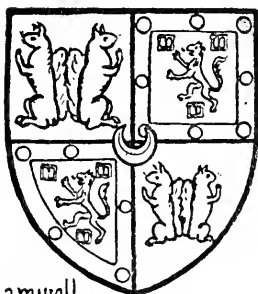
“These arms in Sr Tho.* Samwell's house at Upton.”

1. [Argent] two squirrels sejant addorsed [gules] (Samwell); quartering, Gules a lion rampant between three square buckles argent within a border azure bezanty (Trewarthen); over all a crescent for difference.

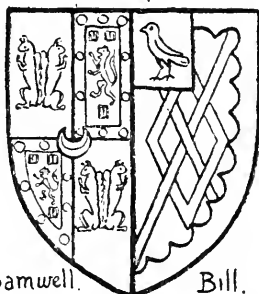
2. Samwell as No. 1, impaling or a frett gules with a border engrailed azure, on a quarter [...?] a bird argent (Bill).

* Probably an error for Sir William Samwell, unless the coats were drawn long after Belcher's time, at the close of the seventeenth century.

These Arms in S^t Tho Samwells house at Upton



Samwell



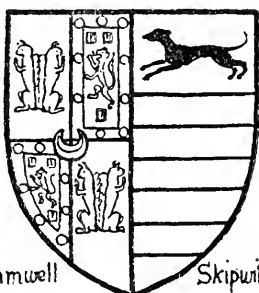
Samwell.

Bill.



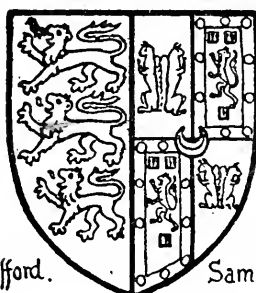
Samwell.

Gifford.



Samwell

Skipwith



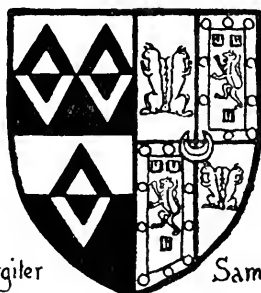
Gifford.

Samwell.



Mulso.

Samwell.



Pargiter

Samwell.

3. Samwell as No. 1, impaling Gules three lions passant argent (Gifford).

4. Samwell as No. 1, impaling argent three bars gules, in chief a greyhound sable (Skipwith).

5. Gifford as No. 3 with a martlet for difference, impaling Samwell as No. 1.

6. Ermine on a bend gules three goats heads erased [argent armed or] (Mulso); quartering party argent and sable on a chevron gules three estoilles argent (: Stuckley); impaling Samwell as No. 1.

7. Barry of four or and sable three mascles counter-coloured (Pargiter), impaling Samwell as No. 1.

The presence of the coats at Upton is explained by the following marriages:—

Richard Samwell, of Cotsford, co. Oxon, and afterwards of Northampton, married Amy, daughter of Thomas Gifford, of Twyford, Bucks. (Shield No. 3).

Their only son, Francis Samwell, of Northampton, married Mary, sister of Dr. William Bill, of Ashwell, Herts, almoner to Queen Elizabeth. (Shield No. 2).

Their eldest son, Sir William Samwell, Kt., married Jane, daughter of Sir Henry Skipwith, of Keythorp and Cotes, Leicestershire. (Shield No. 4).

Amy, or Amice, a sister of Sir William Samwell, married (July 7th, 1567) Roger Gifford, of St. James' Abbey, gent. (Shield No. 5).

Jane, another sister, married (August 22nd, 1569) Thomas Mulso, of Finedon, Esq. (Shield No. 6).

Margaret, a third sister, married Robert Pargiter, of Gretworth, Esq. (Shield No. 7).

The old house which contained these shields, was modernized by Sir Thomas Samwell, the second baronet, in 1748. It still retains many features of interest—a Jacobean staircase, a fine oak roof over the ceiling of the saloon, and many valuable portraits of members of the Samwell family and their friends. Among others may be mentioned Sir Richard Samwell, the Puritan; Richard Samwell, Esq., his eldest son; Frances, wife of Richard Samwell, Esq. (Lely); Penelope, her sister (Lely); Elizabeth, another sister (Lely); Thomas, second Viscount Wenman, father of the three last named; Charles XII. of Sweden; Sir William Fermor (Vandyck); Sir John Finet, master of the ceremonies to James I.

(Vandyck); Sir Thomas Samwell, first baronet, and children; Thomas Fuller, D.D., rector of Hatfield (Kneller); Millicent, wife of Dr. Fuller (Kneller); Millicent, daughter of Dr. and Mrs. Fuller, the first wife of Sir Thomas Samwell, second baronet; and, perhaps the most interesting of all, the portraits of Lucy Harrington, Countess of Bedford (Honthorst), and of James Harrington, the author of *Oceana*.

The latter was the eldest son of Sir Sapcotes Harrington, of Rand, Lincolnshire, by his first wife, Jane, daughter of Sir William Samwell, of Upton. He was born at Upton on the first Friday of January, 1610-11, and baptized there on the 16th of the same month. He entered Trinity College, Oxford, in 1629 as a gentleman commoner, and is said to have been for a short time a pupil of the celebrated Chillingworth. On the death of his father, Harrington chose as his guardian his grandmother, Lady Samwell, of Upton. He shortly afterwards left Oxford, without taking his degree, and devoted the next few years of his life to travel. He lived for a time at the Court of the exiled Elector Palatine, whose wife, Elizabeth, was a sister of Charles I. He served for a short time in Lord Craven's regiment, and on one occasion accompanied the Elector to Denmark. He afterwards travelled through France to Rome, where he declined the honour of kissing the Pope's toe! When reproached by King Charles for his rudeness, he excused himself on the ground that he would not kiss the *foot* of any prince after kissing the king's *hand*! He subsequently paid a visit to Venice, and was much impressed by the system of government there in vogue.

On his return to England, Harrington joined the Presbyterian party, but took no part in the Civil War.

In 1647 he was one of the commissioners deputed to receive the king from the Scots at Newcastle, and accompanied him to Holdenby House. His moderation gained him the respect of both parties, and in May, 1647, he was appointed at the king's special request, one of the grooms of his bedchamber. He accompanied King Charles to the Isle of Wight, and though a Republican in principle, became warmly attached to his royal master, and served him with the most unremitting fidelity, till forcibly dismissed from his post for too

warmly vindicating the king's conduct in the treaty of Newport.

Harrington now resumed his studies, and in 1656 published his once celebrated work, *The Commonwealth of Oceana*. The manuscript is said to have been seized by Cromwell, but restored to its owner at the request of Mrs. Claypole, whom Harrington had playfully threatened with stealing her child unless her father would restore his. The book is a species of political romance or allegory, in which the writer expounds his views. In the imaginary land of Oceana [England] a new constitution is founded by Olphaus Megaletor [Oliver Cromwell]. "The senate proposes laws which are voted upon by the people, and the magistracy execute them. Elaborate systems of rotation and balloting are worked out in detail; and the permanence of the system is secured by the equilibrium of all interests. His republic is a moderate aristocracy. Machiavelli is his great authority, and Venice (as with many of his contemporaries) his great model."*

During the confusion which followed on the death of Cromwell, Harrington established in November, 1659, a political debating society, entitled the "Rota," which met nightly at Miles' Coffee House, in New Palace Yard, Westminster. Here were discussed the political theories propounded in *Oceana*, and the debates attracted large crowds. The society was dissolved at the Restoration, and Harrington, who had rendered himself obnoxious to the Government by his anti-Monarchical views, was arrested and thrown into the Tower, November 26th, 1661. His appeal for a fair trial was refused, but at length a writ of *habeas corpus* was reluctantly granted at the request of his sisters. In order to evade this, Harrington was clandestinely shipped off at night to the island of St. Nicholas, near Plymouth. He was afterwards allowed to move to Plymouth, where, by the advice of Dr. Dunstan, he drank such quantities of a certain deleterious medicine as to seriously impair his intellect. He was eventually released, and ended his days in London, where he died of paralysis, September 11th, 1677, and was buried on the south side of the altar in

† Mr. Leslie Stephen in *Dictionary of National Biography*.

St. Margaret's, Westminster, side by side with Sir Walter Raleigh.

Late in life, he married Katharine, daughter of Sir Marmaduke Dorel or Dayrell, "who, in the bloom of youth and beauty had rejected his addresses."

In addition to the *Oceana*, Harrington was the author of many political works. These were collected by John Toland, who published them in 1700, together with a life of the author.*

A small tablet was erected to his memory in the church of Upton in 1810, and bears the following inscription:—

JAMES HARRINGTON,
ESQ^R.,
SON OF SR SAPCOTES HARRINGTON,
OF EXTON, RUTLAND, AND MILTON, IN
THE COUNTY OF NORTHAMPTON, KNT.,
AND JANE, HIS WIFE, DAUR OF SR WILLIAM
SAMWELL, OF UPTON, KNT., BY HIS WIFE
JANE, AND DAUR OF SR HENRY SKIPWITH, OF KEY-
THORPE, LEICESTERSHIRE, AND NEPHEW TO JOHN,
LORD HARRINGTON OF EXTON.
HE WAS BORN AT UPTON, JAN^y, 1611; MARD THE
DAUR OF SR MARMADUKE DORREL, DIED AT WEST-
MINSTER, 11 SEPR, 1677, AGED 66, AND LIES BURIED
IN ST. MARGARET'S CHURCH, WESTMINSTER, NEXT TO
SR WALTER RALEIGH.
HE WAS ENDOWED WITH GREAT QUICKNESS OF WIT,
AND A MOST FACETIOUS TEMPER, REMARKABLE FOR
HIS LIBERALITY AND COMPASSIONATE NATURE.
IN 1629 HE WAS ENTERED A GENTLEMAN COMMONER
OF TRINITY COLLEGE, OXFORD, AND WAS PUPIL UNDER
THE GREAT DR. CHILLINGWORTH, BEING MASTER
OF MOST LANGUAGES. HE AFTERWARDS VISITED
FOREIGN COURTS, WHEN HE RECEIVED EXTRA-
ORDINARY ATTENTION FROM THE QUEEN OF BO-
HEMIA, DURING HER RESIDENCE AT THE HAGUE.
HE WAS GROOM OF THE BED-CHAMBER TO KING
CHARLES THE FIRST WHEN THAT MONARCH WAS
CONFINED AT HOLDENBY HOUSE IN THIS COUNTY,
WHO IN CONSIDERATION OF HIS FRIENDSHIP
FOR HIM, GAVE HIM A TOKEN OF ROYAL FAVOR
WHEN ON THE SCAFFOLD. HE WAS AUTHOR
OF THE *OCEANÆ* (*sic!*) AND OTHER EXCELLENT
WORKS. TO HAND DOWN TO POSTERITY
SO EMINENT A PERSON, THIS TABLET
WAS ERECTED BY HIS RELATIVE,
WENMAN LANGHAM WATSON, ESQ^R.
1810.

* Baker's *History of Northamptonshire*, i., 228-9. Article by Mr. Leslie Stephen in *Dictionary of National Biography*, vol. xxiv., p. 434-5.



APPENDIX.

APPENDIX A (p. 13).

Sciant presentes et futuri quod ego Henricus prior et totus conventus Sancti Andree de Northampton intuitu pietatis, concessimus Henrico filio Petri de Northampton ecclesiam beati Petri in Northampton cum omnibus pertinentiis suis scilicet cum ecclesia de Torp et cum capella de Huptona cum suis pertinentiis ita bene et integre sicut Johannes filius Ranulfi eo anno quo vivus fuit et mortuus melius aut liberius eam tenuit. Prefatus vero Henricus de prefata ecclesia et pertinentiis iiiijor libros sterlingorum nobis annuatim persolvat ad hos terminos ad festum Sancti Michaelis xx. solidos, ad natale domini xx. solidos, ad pascha xx. solidos, ad festum Sancti Johannis baptiste xx. solidos. De hac tenura et pensione fideliter nobis persolvenda predictus Henricus tactis sacrosanctis evangeliiis fidelitatem nobis fecit. Ut autem hec concessio predicto Henrico firma permaneat presentis scripti et sigilli nostri appositione eam communimus et preterea prefatus Henricus predictas ecclesias et capellam prenominatam de omnibus episcopalibus et sinodalibus in omnibus et de omnibus versus omnes adquietabit et tam ecclesiis quam capelle honeste faciet deservire et earum cancellos de suo faciet co-operire. His testibus Magistro Roberto de Bedefort, Magistro Rogero de Rovestun, Magistro Roberto de Melum, Henrico de Hadun, Radulfo de Wakerle, Radulfo decano de Bylling, Magistro Roberto de Oxendum, Thoma filio Ade.

[Harl. Charters 44H, 34.]

APPENDIX B (p. 13).

Magister Robertus de Bedford et Magister Rogerus de Rolfeston omnibus ad quos littere pervenerint presentes salutem in domino ad universitatis vestre noticiam pervenire volumus quod cum vice domini Hugonis Lincolnensis episcopi plenarie in institutionibus et in aliis agendis fungeremur ad presentationem prioris et conventus Sancti Andree de Northampton auctoritate episcopi secundum domini Regis petitionem de ultra mare ad priorem et conventum factam Henricum filium Petri ad ecclesiam beati Petri de North' cum omnibus pertinentiis suis vicarium perpetuum recepimus et instituimus sub annua pensione sex marcarum nomine ecclesie memorate predictis monachis singulis annis persolvenda ut autem jus monachorum predictorum de cetero firmum permaneat et inconcussum hanc eorundem monachorum presentationem et institutionem auctoritate episcopi a nobis factam sigillorum nostrorum attestacione communimus. Hiis testibus Magistro Simone de Sywell Magistro Alexandro de Abbatia Magistro Roberto de Melum Henrico decano de Heddon Radulpho de Wakerle Ranulfo decano.

[Cartulary of St. Andrew fol. 293 dors.]

APPENDIX C (p. 13).

Omnibus Christi fidelibus ad quos presens scriptum pervenerit Hugo dei gratia Linc. episcopus salutem in domino Noverit universitas vestra nos divine pietatis intuitu consideratis eciam divine caritatis operibus que divina propiciante munificencia in eadem domo habundantius et frequencius sint concessisse et auctoritate pontificali confirmasse monasterio beati Andree de Northampton monachisque ibidem deo servientibus ecclesiam beati Petri de Northampton cum omnibus ad eam pertinentiis in proprios usus ejusdem domus perpetuo possidendam salvo jure dilecti filii nostri Henrici filii Petri in eadem villa in vita sua. Salva eciam competenti vicaria in ecclesia eadem cum vacaverit instituenda salvis eciam episcopaliibus consuetudinibus et Linc. ecclesie dignitate. Quod ut ratum et firmum permaneat presenti scripto sigilli nostri appositione corroborato confirmamus communimus. Hiis testibus Magistro Rogero, archidiacono Legrecestre, Magistro Ricardo de Swaleclyve, Magistro Alexandro de Bedford, Roberto de Capella, Galfrido de Lychel, Remundo, Galfrido de Depyng, Linc. ecclesie canonicis, Magistro Alexandro de Northampton, Hugo de Sancto Edwardo, Roberto de Dunstapull, cum multis aliis.

[Cartulary of St. Andrew fol. 293 new lettering]

APPENDIX D (p. 19).

Robertus dei gratia Lincolniensis episcopus Willelmo archidiacono Northampton et Decano et justiciariis salutem. Intelleximus hanc esse dignitatem ecclesie beati Petri de Northampton, ut nemo qui aliquo judicio examinandus debeat se purgare infra eandem villam vel infra partes eidem ville pertinentes nisi per prefatam ecclesiam et ita quod prius in eadem ante purificationem vigiliam suam et oraciones peragat. Quare precepimus vobis ut nemo prefatam ejusdem ecclesie dignitatem minuire vel auferre presumat. Quod si aliquis contrarie temptaverit qui omni in justicia debitores esse debemus sciat nos deesse ipsi in justicia non posse.

[Cartulary of St. Andrew fol. 293.]

APPENDIX E (p. 20).

Henricus Rex Anglie, Dux Normannie et aquitanie Comes Andegavie Roberto Lincolniensi episcopo et Willelmo Archidiacono Northampton salutem. Precipio vobis quod faciatis ecclesiam sancti Petri de Northampton tenere in pace capellam de Thorp si poterit disratiocinari predictam villam tempore Regis H. avi mei adjacuisse predictae ecclesie Sancti Petri et de parochia sua fuisse. Nolo autem quod aliqua mutatio stabilis sit que facta sit irrationabiliter de dominis meis ab alio quam a rege Henrico avo meo Teste War' filio Ger' Camero (*sic!*) apud Wigorniam.

[Cartulary of St. Andrew fol. 20.]

APPENDIX F (p. 20).

Robertus dei gratia Lincolniensis episcopus omnibus Sancte matris ecclesie filiis Salutem Noverint omnes tam presentes quam futuri ad quos iste litere nostre pervenerint quod nos jussu domini nostri Regis H. Anglie facta diligenti inquisitione de super (*sic!*) ecclesiam de Thorpe an sit per se baptismalis ecclesia an ad aliam aliquam ecclesiam pertineat cognovimus

multis attestantibus clericis et laicis ipsam cum appendiciis suis ad ecclesiam Sancti Petri de Northampton pertinere et sicuti membrum capiti et filia matri adherere audivimus eciā quosdam de parochianis dixisse se infantes suos ad predictam ecclesiam sancti Petri ad baptismum portasse et corpora mortuorum suorum ibidem sepelisse Nos igitur quod a multis audivimus testificamur et sigilli nostri attestacione affirmamus. Hiis testibus Willelmo archidiacono de North' David' archidiacono Buce [Bucks] Magistro Thoma Gaufrido Crasso Laurencio clerico.

[Cartulary of St. Andrew fol. 293 dors.]

APPENDIX G (p. 21).

Carta Regis Henrici Secundi [Tercii] de quindecim marcis de ecclesia Sancti Petri et de capella de Thorpe et capella de Upton annuatim percipiendis.

Henricus dei gratia Rex Anglie dominus Hibernie Dux Aquitanie omnibus ad quos presentes litere pervenerint salutem. Cum nuper recuperassemus coram nobis in curia nostra per iudicium ejusdem curie versus Priorem Sancti Andree de Northampton per defaultam ipsius Prioris seisinam *presentationis ecclesie sancti Petri* de Northampton et capellarum suarum de Upton et de Thorpe de quibus dictus Prior et suus conventus decem marcas singulis annis nomine pensionis percipere consueverunt, et ad memoratam ecclesiam dilectum clericum magistrum Willelmum de Wyndesor jam presentavimus, nos pensionem ratam habentes et eidem Priori et conventui gratiam facere volentes uberiorem volumus et concedimus pro nobis et heredibus nostris quod predictae pensioni decem marcarum, quinque marcas singulis annis ex dono nostro accrescant. Ita videlicet quod predicti prior et conventus ubi decem marcas annuatim perceperunt de cetero ipsi et successores eorum quindecim marcas singulis annis nomine pensionis percipiant, de ecclesia et capellis suis predictis, scilicet centum solidos ad festum Sancti Michaelis et alios centum solidos ad Pascha per manum predicti Willelmi de Windesor et suorum successorum ecclesie memorate Rectorum qui pro tempore fuerint imperpetuum. Nos eciā ad majorem securitatem predictorum prioris et conventus et eorum successorum predictam pensionem quindecim marcarum ab episcopo Lincolniense et ejusdem loci capitulo continuari procurabimus. Prefati prior et conventus per cartam suam concesserunt et quietum clamaverunt nobis et heredibus nostris per se et successoribus suis imperpetuum totum jus et clamum quod habuerunt vel aliquo modo habere potuerunt in advocatione ecclesie predictae et predictarum capellarum suarum. In cujus rei testimonium has literas nostras fieri secur....patentes. Teste me ipso apud Norhamton octavo decimo die Maii Anno regni nostri quinquagesimo. [Registrum Cartarum Prioratus S. Andreae Bibl. Reg. ii. B ix. fol. 23. Also Cotton MS. Vesp. E. xvii. fol. 21 d.]

APPENDIX H (p. 14).

Robert Passelewe was a clerk in the employ of Falkes de Breauté, and was sent by his master and other English malcontents in 1222 to represent to the pope their grievances against Hubert de Burgh, the justiciar. Stephen Langton, the archbishop of Canterbury, compelled Passelewe and the other commissioners to swear, before leaving England, that they would attempt nothing against the interests of the king or kingdom. In spite of this oath, they did their utmost to induce the pope to oblige the young

king (Henry III.) to restore the royal castles to the custody of the barons. Their efforts were frustrated by the energy of John Houghton, archdeacon of Bedford, the archbishop's chancellor, and the commissioners, who were held to have acted treasonably, were not allowed to return to England. On the fall of Falkes de Breauté, Passelewe accompanied him to Rome, and assisted him in pleading his cause before the pope. The death of Archbishop Langton in 1228 opened the way for a reconciliation with the king, and Passelewe returned to England. He attached himself to the Poitevin party and soon managed to ingratiate himself with King Henry. In 1232 Passelewe became treasurer of the exchequer and deputy treasurer of England. The Poitevin party, to which he belonged, soon became intensely unpopular in the country, and Passelewe was especially singled out for attack. In the spring of 1234 his lands were ravaged, and his property at Swanbourne, in Buckinghamshire, invaded by a band of outlaws under Richard Siward. Under pressure from Edmund Rich, archbishop of Canterbury, and other bishops, Henry reluctantly dismissed his ministers (April), and a few days later (April 26th), Passelewe's barns and crops at Staines were burned by Siward's band. The archbishop compelled the king to call his late ministers to account for their doings, and Passelewe was summoned to appear at Westminster on June 24th. Knowing that his life was in imminent danger, he went into hiding, but was popularly supposed to have fled to Rome. He had, however, taken sanctuary in the New Temple, where he lay for a time feigning sickness. His whereabouts was at length discovered, and he was summoned to appear before the Court, but for a considerable time he dared not obey. When he at length ventured forth, the late justiciar, in order to save himself, denounced his late colleagues as guilty of various acts of maladministration, and Passelewe again went into hiding. After various suits had gone against him, he made his peace with the king by payment of a heavy fine, February, 1234-5. In the following year he was received back into the royal favour, and once more employed by the king.

About the year 1243 Passelewe advised his master, as a means of raising money to hold an inquisition into the encroachments on the royal forests; and having been appointed justice of the forests south of the Trent, he held an inquiry with such severity as to bring ruin on many persons of all ranks, while he enriched the Treasury by fines amounting to several thousand marks. His success in this matter made him very popular with the needy king. He was already a prebendary of St. Paul's and archdeacon of Lewes, when in 1244, the canons of Chichester, seeing that he was a good man of business, and in order to please the king, elected Passelewe as their bishop. The archbishop elect of Canterbury, Boniface of Savoy, and the other English bishops, determined to hinder the promotion of one so manifestly unfit, and set Robert Grosseteste, bishop of Lincoln, to examine Passelewe. He was unable to answer the exceedingly hard questions put to him by his examiner, and Boniface rejected him as ignorant and unfit, and declared the election to the bishopric void. The king, in great anger, appealed to Rome, but Pope Innocent IV. confirmed the rejection by a Bull dated 21st July, 1245.

Meanwhile, Sir Geoffrey Langley, who owed his rise entirely to the influence of Passelewe, supplanted his master in the royal favour, removed the bailiffs of the forests appointed by Passelewe, and injured him in various other ways. The forest judge, disgusted at this treatment, determined to abandon the royal service, and to devote himself to spiritual matters. Accordingly on December 9th, 1249, Passelewe was ordained priest by the bishop of Ely, and received from him the church of Dereham, in Norfolk, in addition to that of Swanbourne, which he already held. The king, who wanted the living of Dereham for his half-brother, Aymer

de Valence, was greatly incensed against his old friend, and appointed a commission to inquire into his proceedings as justice of the forests. Passelewe at length succeeded in buying his peace with the king by payment of a heavy fine, and was again received into favour at Court. He died June 6th, 1252, and, as Matthew Paris remarks in chronicling his death, "his works do follow him." Although thoroughly unscrupulous, Passelewe appears to have been an able and industrious minister. [See *Dictionary of National Biography*, vol. xliii., 444-446.]

APPENDIX I (p. 17).

NOTE ON SANCTUARIES.

The laws of Ina, king of the West Saxons in 633, and those of Alfred the Great in 887, make it clear that sanctuary rights were well established in England as pertaining to all consecrated churches, to the extent of sparing the life of the offender, as early as the seventh century; whilst in the ninth century the privilege of sanctuary was granted to anyone fleeing to a church, for seven days and nights, to enable the offender time to provide for his safety or to compound for the offence.

In the fourth year of William the Conqueror, the Church's right of offering sanctuary was more expressly defined. The fugitive from justice was entitled to a temporary protection, not only in any consecrated church or churchyard of the kingdom, but even in the priest's house or parsonage, if built on church lands or glebe. At the same time, the more special sanctity of certain consecrated buildings above others was shown by the gradation of fines inflicted on anyone violating the protection. If anyone laid hands on a sanctuary man in the church of a religious or conventual house, he was subject to a penalty of 100s.; whilst if the rights of a parish church were violated, the penalty was but 20s., and only 10s. in the case of a chapel.

By the time of Henry II., laws or rules pertaining to the Church's asylum for offenders had become more strictly formulated. A person accused of felony, or in danger of such accusation, might fly to any church, and once within the church or on consecrated ground, could set any pursuer or law officer at defiance for a period not exceeding forty days. Before the end of that time he was to send for the coroner and confess his sin. Thereupon the coroner was to administer an oath of abnegation, whereby the offender was pledged to cross the seas to some other Christian country within a given time, and to accept banishment for life. The refugee went forth from his asylum penniless, clothed in sackcloth, and carrying a cross of white wood in his hand. The coroner directed him what port he was to seek, which was originally the one of any kind nearest to the place of sanctuary, but as such a direction so often involved arriving at a port whence vessels sailed but very fitfully, it became latterly the custom to usually direct the fugitive to such well-known ports as Dover. The fugitive was not to pass more than one night at any one place on his journey to the coast, and to keep to the highway. He was passed on from constable to constable, each place where he had to tarry being bound to furnish him with a minimum of food and shelter. When in actual sanctuary, the church authorities were bound to supply him with necessary food. If anyone interfered with the fugitive on his way to the coast, it was just as grave an offence as if he had been dragged out of the consecrated place. The coroner, in sending him forth, had to assign to him the period within which he was to reach the port. A fugitive from the centre of Yorkshire, in the fifteenth century, was given nine days wherein to reach Dover. On

reaching the coast, if there was no vessel ready to sail, the banished man was to go daily into the sea up to his waist, as though essaying to pass over it. If within forty days he could not get passage, he was then again to place himself in sanctuary in the nearest church. The port authorities had power to compel any vessel leaving their harbour to give passage to the fugitive.

These sanctuary rights were a most merciful provision to afford some protection for human life amid the ferocity and rough administration of civil justice, and the Church was entirely in the right in adhering most sternly to her prerogative. In the days when these asylum privileges were first crippled, in the sixteenth century, the number of those executed in the name of the law was appallingly large. The executions in the reign of Henry VIII. in proportion to the population, were at least one hundred times as great as those in the reign of Victoria. Moreover, even sanctuary involved the most severe punishment, and only corresponded to the present-day commutation of the death penalty. The time in sanctuary was, after all, merely an imprisonment for five or six weeks, and that was followed by life-long banishment from England, and being landed penniless in a foreign land.

The question of sanctuary in connection with ordinary parish churches has never been in any way systematically investigated, but it was far more constantly used from the time of the Conqueror to Henry VIII. than is usually supposed. It is impossible for anyone to study the history of a county or particular district within that period, either from an ecclesiastical or civil standpoint, without coming across numerous instances of its occurrence. Diocesan registers generally supply examples of violation of sanctuary, and it is only fair to assume that such a sin against a peculiar and dear privilege of the Church would be of but rare occurrence in comparison with the far greater number of cases in which no such violation was attempted. The following cases occur in the Winchester diocesan registers of that great administrator, Bishop Wykeham, the first of which affords curious proof of the sanctity of the churchyard as well as the church. On a Sunday evening about Michaelmas, 1390, one John Bentley attended evensong at the church of Overton, a small country village of Hampshire. He was known to be a stranger, and from his excitement, it was concluded that he was there for sanctuary purposes. He was asked if he was a thief or a robber, and he replied that he was neither, but had had the misfortune to kill a man. Bentley then went out into the churchyard, and whilst there was hailed by one Robert Dingle, who was standing by the open south gate. Whilst speaking to Dingle, a shoemaker of Overton suddenly pushed him from behind out of the churchyard into the highway. Bentley struggled to re-enter, but some of the villagers dragged him away, put him in the stocks, and afterwards took him to Winchester gaol. The case was reported to the bishop, who issued his commission to three leading ecclesiastics of the diocese to punish the offenders and compel them to replace Bentley in sanctuary. At the same time, Wykeham petitioned the king for Bentley's discharge from gaol. The outcome of this case is not recorded in the register, but judging from a somewhat similar case that occurred in the diocese four years later, the penance would be a severe one. The offenders in the latter case, which occurred at Streatham, Surrey, had to endure the following humiliating penance on three successive Sundays. They had to walk in the procession stripped to their shirts and drawers, and carrying lighted tapers. One of the clergy clad in a surplice, following them and flagellating them with a rod, declared to the people at the same time the cause of their penance; after which the penitents knelt in the midst of the church throughout high mass, and then repeated the *Magnificat* in audible voice and prayed forgiveness.

In 1377 the authorities of a parish church where sanctuary was claimed, neglected to provide the fugitive with necessary food. For this grave breach of sanctuary laws, Wykeham did not hesitate to excommunicate the offenders.

In addition to the sacred asylum rights that pertained to every consecrated building and churchyard throughout the kingdom, there were certain special privileges of a more extensive character and covering a wider area; which privileges had been obtained or alleged to be obtained for them by their founder. The most noteworthy of these were Beverley, Durham, Beaulieu, Westminster, and St. Martin's le Grand.

The minster church of St. John of Beverley claimed an extensive right of sanctuary as accorded by Athelstan in 937. It extended a mile all round in every direction from the minster. Four great crosses marked the outside limits of the asylum grounds. Half a mile nearer to the minster were placed four other crosses, beautifully sculptured. There were six stages of increasing sanctity at this celebrated sanctuary. Any interference with a refugee who had entered the outer zone, involved the then great penalty of £8; if he had passed the second set of crosses, £16; if the entrance to the church had been gained, the last penalty was again doubled; and so on by a doubling penalty as the fugitive proceeded up the church in two more stages; and at last, when the high altar or the frith stool by its side was reached, no possible payment could redeem the offence of violation. A copy of the sanctuary register of Beverley, extending from 1478 to 1539, registers 469 cases. The sanctuary men had to take an oath on arrival to be true and faithful to the archbishop of York, to the provost and canons of the church, and to the bailiff and twelve governors of the town, to bear no weapon, to be ready to help to suppress any strife or fire in the town, and to pay the bailiff's fee of 2s. 4d. and the clerk's fee of 4d. During the years recorded in this register there were 469 admissions. Comprised among these were 173 guilty of murder or manslaughter and 186 implicated in such acts, 51 felons and 54 implicated in felonies, and 203 debtors. Among other crimes were six coining cases. Debtors were not originally among those who sought sanctuary, but the hardness of laws for the recovery of debts and the frequency of perpetual imprisonment for debtors, gradually made such men resort in great numbers to certain special sanctuaries, where they had the privilege of perpetual residence. The whole of their property was forfeited by the fact of their taking sanctuary.

At Durham was another celebrated sanctuary, but its extent was limited to the circuit of the Benedictine cathedral, and it does not appear to have possessed any privilege for the continuous residence of any of the fugitives, either debtors or otherwise. The period of sanctuary was limited to thirty-seven days. The fugitive was admitted by the north door. If he arrived in the night, he knocked at the door, where were two chambers for men who slept there to admit fugitives, and the Galilee bell was tolled, to give notice that someone had "taken church." The fugitive had to declare the nature of his offence, and he was given a black gown with the yellow cross of St. Cuthbert on the left shoulder. A bed was assigned him in a chamber near the south door of the Galilee, and for thirty-seven days he was provided with food and bedding.

There is a fine old mediæval door ring on the north door of Durham, and this is supposed with a certain degree of probability, to have served as the sanctuary knocker. Unfortunately, the possible use assigned to this knocker has given rise to a series of ridiculous and impossible sanctuary stories all over the country. Almost any church door that has got a pre-Reformation closing-ring to it, has perfectly baseless tales of asylum attached to it. When once an idea of this kind spreads (like the fable of "leper windows"), it seems almost impossible to eradicate it.

There is a sanctuary register extant at Durham from 1462 to 1524. In this register occur 283 cases of murder or manslaughter, or implication in such offences. Of this class of fugitive, one was a knight, four were gentlemen, three ecclesiastics, and two merchants. Of other offences, sixteen were debtors, four horse stealers, nine cattle stealers, and four house breakers.

The most noteworthy sanctuary in the south of England was that pertaining to the Cistercian abbey of Beaulieu. Innocent III. granted the privilege of permanent residential sanctuary to a limited number accepted by the Abbot to the whole of the original grant of land to the monks made by King John, the bounds of which were clearly defined in the charter. The records pertaining to the suppression of the important abbey of Beaulieu, throw considerable light upon its exceptional privilege of permanent sanctuary. With the suppression, the historic asylum rights of what was termed the Great Close of Beaulieu, came to an end. On the day after the "surrender" of the house (April 3rd, 1538), the commissioners wrote to Cromwell, stating that there were thirty-two sanctuary men there for debt, felony, and murder, to whom had been assigned houses and grounds, where they lived with their wives and children. They declared that if sent to other sanctuaries they would be undone, and desired to remain there for their lives, provided no more were admitted. The commissioners desired to know the king's pleasure. A few days later, ex-Abbot Stephens wrote to Thomas Wriothesley (afterwards Earl of Southampton), on whom the abbey had been bestowed, begging him to be a good master to the poor men privileged in the sanctuary for debt, stating that they had been very honest while he was their governor. He added that it would be no profit to the town if they were to leave, for the houses would yield no rent. At the same time, Dr. Crayford, an agent of Wriothesley's, wrote to his master, asking for protection for the "miserable debtors," stating that all the inhabitants of Beaulieu outside the immediate precincts of the abbey were sanctuary men, and urging the immediate departure of the murderers and felons as "hopeless men." In the end, the debtors were allowed to tarry for their lives, under protection, at Beaulieu; and one Thomas Jeynes, who had slain a man at Christchurch, was granted a free pardon.

The collegiate church or free chapel of St. Martin le Grand, within the City of London, but outside the pale of its jurisdiction, had sanctuary rights, also of a residential character, granted to it at an early date. This sanctuary, in the midst of a crowded population, undoubtedly gave rise to much scandal from time to time. Its story, with a plan of its exact jurisdiction, is given with some detail in Stow's *Survey of London*.

The story of the sanctuary of Westminster, which included the whole of the old jurisdiction of the abbey, embracing several narrow streets and close alleys of huddled-up houses, shows that it was not infrequently "the refuge of innocence as well as the resort of vice." Originally, those who sought refuge in this asylum had, in due course, to abjure the realm, as in other sanctuaries, but debtors at an early date took up their residence here, and were permanently protected, though any goods and chattels that they had left behind them could be seized. Eventually—certainly by the beginning of the fifteenth century, and probably earlier—this permanent protection, so long as the offenders remained within the defined asylum, was extended to a limited number of felons and takers of human life. The sanctuary men and women of Westminster were bound to wear the crossed keys of St. Peter on the left shoulder. The last person of eminence who availed himself of the shelter of this sanctuary was Skelton, the poet laureate, who, as Dean Stanley says, "from under the wing of Abbot Islip, poured forth against Cardinal Wolsey those furious invectives, which must have

doomed him to destruction but for the sanctuary, impregnable even by all the power of the cardinal at the height of his grandeur." Here the poet remained until his death.

These Westminster privileges to some extent disappeared with the dissolution of the abbey, but the abbey was still entitled to offer asylum to twenty persons other than murderers, highwaymen, incendiaries, and the perpetrators of other serious crimes. Queen Mary, however, on her accession, restored the former immunities; but the refugees had to take an oath to observe all the rules of the place and not to profane Sundays or holy days. On December 6th, 1556, the restored abbot of Westminster made a procession with his convent. An eye witness (Machyn) describes in his diary how "before him went all the Sanctuary men with crosse keys upon their garments, and after whent iij. for murder: one was the Lord Dacre's sone of the north, was wrapyd with a shett abowt him for kylling of on Master West squire dwellyng besyd . . . ; and anodur theiff that dyd long to one of Master Controller and dyd kille Richard Eggylston, the Controller's tayller, and kyled hym in the Long Acurs, the bak-syd Charyng Crosse; and a boy that kyld a byge boye that sold papers and prynted bokes with hurlyng of a stone, and yt hym under the ere in Westminster Hall. The boy was one of the chyldeyn that was at the sckoll ther in the Abbey; the boy ys a hossear sune a boy off Londonstowen." Sanctuary for debt prevailed at Westminster throughout Elizabeth's reign. All sanctuary men were then bound to attend daily mattins and evensong, and had to make a declaration of their debts on admission. In 1566 an attempt was made to abolish sanctuary for debt, but Dean Goodman was permitted to plead for Westminster before the House of Commons, and his arguments prevailed until the following reign.

In 1540 the privilege of sanctuary was much changed. By the Act of 32 Henry VIII., the right of sanctuary was abolished in all places throughout the realm, except in churches and churchyards, but all persons guilty of murder, rape, highway robbery, burglary, arson, and sacrilege were excluded from its benefits. In addition, however, to the churches, eight towns were declared to be towns of permanent refuge, namely, Wells, Westminster, Manchester, Northampton, Norwich, York, Derby, and Launceston; but Stafford was shortly after substituted for Manchester. The ancient custom of assigning a port and forcing the sanctuary man into exile was abandoned, mainly because of remonstrance from foreign powers, but avowedly, according to the statute, to prevent exiled Englishmen from teaching the use of the bow to foreigners. The eight towns mentioned were to be the places of permanent exile for these fugitives. There was a governor for these men in each town, who were always to wear a badge, to wear no weapon, to muster daily, and to remain in their lodging from sunset to sunrise.

This Act of Henry VIII. did not prove a success, and after several vain attempts to improve it, rights of sanctuary were abolished in their entirety in the year 1623. It was then provided by Parliament "That no sanctuary or privilege of sanctuary shall be hereafter admitted or allowed in any case." (21 James I., cap. xxviii. 7.)

Alleged sanctuary rights, however, mainly for debtors, lingered on with a certain amount of semi-legality attached to them, in various low parts of the Metropolis and Southwark. Their claims were fettered by further legislation in the reign of William III., but they were not finally swept away until 1727.

In Scotland, religious sanctuaries were abolished at the Reformation, but the debtor could, till 1880, claim, under many restrictions, certain sanctuary privileges in the precincts of Holyrood House, under the plea of its being a royal palace.

The real history of this most interesting study yet remains to be written. Mazzinghi's *Sanctuaries* is so far the best book on the subject, but it is fragmentary and badly arranged. The following are the chief printed sources of information on this question :—

Dr. Pegge "On the Asylum or Sanctuary" (1785), *Archæologia* viii., 1-44.
 "Sanctuary Register of St. John of Beverley" (1813), *Archæologia*, xvii., 198-200.

Halkerston's *Palace and Sanctuary of Holyrood House*. 1831.

Sanctuarium Dunelmense et Sanctuarium Beverlacense. Surtees Society. 1834.

Memorials of Ripon, vol. i., 310-317.

Sanctuary Records from Duvham Abbey Registers. Surtees Society. 1881.

Sanctuaries, by T. J. de Mazzinghi, F.S.A. 1887.

Memorials of Beverley Minster; a few references. Surtees Society. 1898.

Pike's *History of Crime*, ii., 252-5. 1876.

Stephens' *Criminal Law of England*, i., 491, 2. 1883.

Stow's *Survey of London*, bk. iii., 102-110. 1720. (St Martin-le-Grand)

Walcott's *Memorials of Westminster*, 80-86. 1851. (Westminster).

Stanley's *Historical Memorials of Westminster Abbey*. 346-353. 1882.

Victoria County Histories—Hants, vol. ii. 1903. (Beaulieu, etc., by Rev. Dr. Cox.).

J.C.C.

APPENDIX J (p. 17).

WILLIAM DE ALTAVILLA.

Since writing Chapter I., the author has had an opportunity of examining the original documents among the Papal archives at Rome. These show that William de Altavilla was a canon of Chichester, and had been appointed to the rectory of St. Peter's by the Pope, and duly instituted. Gilbert de Milheriis, King's Clerk, was also appointed to the living (presumably by the King, who claimed the right of presentation), and succeeded in taking possession. On an appeal to Rome, however, the case went against the royal nominee, and he was ordered to relinquish the church and pay his rival, William, seventy marks of silver for the fruits of the benefice, and one hundred marks to defray his expenses.

[Alexander IV. Letters and Bulls.]

APPENDIX K (p. 59).

Report of George G. Scott, Esq., to the Committee of the Architectural Society of the Archdeaconry of Northampton appointed for the Restoration of St. Peter's Church, Northampton.

Gentlemen,

In compliance with your request, I have made a careful examination of the church of St. Peter, at Northampton, with reference to your proposed restoration. You are too well acquainted with its architectural features for any description of them from me to be necessary, but I will trouble you with a few remarks on the subject of the changes it appears to have undergone since its original structure.

The most obvious of these alterations is the reconstruction of the aisle walls. It would appear at first sight that they have only been rebuilt from

the level of the string-course, but I am inclined to think that they have been reconstructed from the foundation, and that the Norman string course has been re-set, as the masonry does not appear to agree with that of the Norman period, and the base-table seems only to exist in detached pieces at intervals. The irregularity of the string-course would also agree with this opinion. I see, however, no reason to suppose that the width of the aisles has been altered, and it is very possible that the north and south doorways may retain their original position. The date of the rebuilding of these walls I see no means of ascertaining. The earliest features now remaining, excepting the doorways and other fragments of Norman work, are the little Early Decorated window on the north and the low arched tomb on the south side. But if we suppose the walls to have been rebuilt at so early a period, it is difficult to account for the later date of all the other windows than the one I have mentioned.

It may possibly have been the case that the Decorated and the Early Perpendicular window on the north side might have been inserted into the old Norman wall, but that that wall being rebuilt in the sixteenth or seventeenth century, they were used again in the reconstruction.

This is, however, a mere conjecture, though it would appear probable that the *latest* of the aisle windows would indicate the date of the rebuilding of the walls, as, if this took place at an earlier date, there is no reason why so many of the windows should have been again renewed.

The eastern end of the north aisle seems to have been rebuilt at a different period, and probably at the time of the formation of the small crypt. The small doorway in that part now blocked up, might have been a means of access to this crypt.

The next alteration which strikes the eye is the partial rebuilding of the east end. It is quite clear that this end retains its ancient position,* the two principal buttresses and the small round buttress below the east window are clearly in the main original, though probably in part reconstructed. The string-course is also ancient. It would, however, appear that the wall had given way, and had been in great measure rebuilt, probably in the seventeenth century, as the miserable east window would indicate. There is no trace of the original windows excepting one arch-stone and one jamb-stone, which have been used in building the inner surface of the wall.

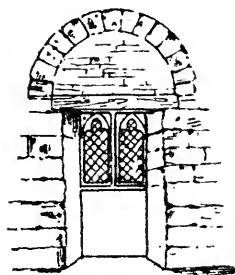
It is not improbable that if this wall were taken down, fragments might be found which would furnish a sufficient guide for the restoration of these windows, in which case their restoration would become desirable, as the present east window is of the meanest description. The oak lintel of this window appears to have been formed out of a moulded tie-beam of the Decorated period.

The most interesting question, however, arising from the alterations which the church has undergone, is that which bears upon the original use and intention of the beautiful arch in the west wall of the tower. This arch has often perplexed me when taking a cursory view of the church, and I found it none the less unintelligible on a more minute examination. Its size and the amount of ornament it exhibits, would lead at once to the conclusion that it had been a *doorway*, while its height from the ground, and the fact that the base-mould having run unbroken below it, would again preclude this idea, and appear to leave no alternative than that it had been a *window*, and both of these hypotheses are rendered doubtful by the entire absence of any appearance of a jamb. Not seeing any external clue

* On pulling down the east wall, it was found that Mr. Scott's theory in this instance was incorrect. The original chancel had extended twelve feet further eastward (see p. 61).

to a decision of the question, I had several incisions made into the wall in expectation of finding portions of the jamb and of the inner orders of the arch. I found from the first incision that there had existed one or more additional orders, but that they had been taken out. By others I found that there remained no trace of capital or jamb.

From further examination of the interior, I found that the ashlar which takes the place of the jamb appeared to have been built at the same time with that which extends to the buttresses, and that the enriched impost had suffered some displacement of the stones which compose it, all showing the alterations to have been much more extensive than the mere walling-up of the opening, while the compactness of the work showed that they had been made with great care and with great attention to strength. I at the same time had the plaster taken off from the inner surface of the wall, and found a plain interior arch and jamb, the latter, however, not corresponding well with the arch, but rather seeming to belong to the late inserted window, though so constructed as to appear to belong to the substance of the wall.



The stonework filling in of this arch is carried by an oak lintel, which ranges with the head of the inserted window. I next had a deep incision made in the work between this lintel and the interior arch, which, after much trouble, was cut so deep as to meet the opening I had made from the exterior. From this I found that the exterior and interior arches agreed in position, but that there was

no appearance of any arch through the thickness of the wall connecting them, but that the whole space between them, to the extent of about three feet, is a solid mass of walling, showing no indication of having been perforated either by door or window.

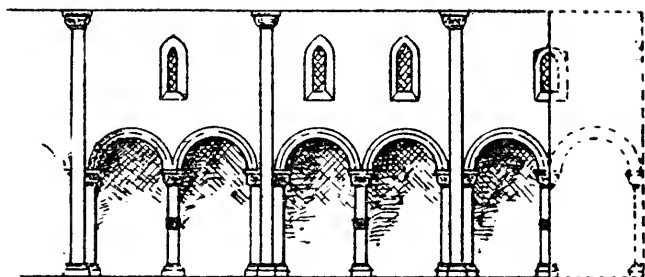
This anomaly, added to others which I had observed, suggested at once the idea that the tower had at some period been rebuilt, an idea which I found to be confirmed by every subsequent observation.

Among other confirmations, I will mention first the irregularities I have before noticed in the impost of this arch, which show that it has been taken out and re-set, and the strong appearance of its being placed the wrong way upwards; secondly, the existence of much irregularity in the arrangement of the arch itself, indicative of its having been re-set; and thirdly, the still greater irregularity in the order of the arcading on the west, north, and south of the tower, which presents every appearance of reconstruction.

I will add also to these the extremely un-Norman appearance of the base-mould round the tower, and of much of the masonry of the tower itself.

The strongest corroborative evidence is however in the interior.

It will be remembered that whereas the general arrangement of the arches of the nave is in pairs, the westernmost arch is single, thus breaking the uniform construction of the nave. The eastern pair of arches of the nave has a single clerestory window immediately over the pillar, while the middle pair has two windows. In the western bay again there is a single window, and that placed over the pillar so as to correspond with that over the eastern pair of arches. Now the tower is so placed as actually to impale the window on the south side, and to mutilate that on the north, which it is difficult to believe would have been done deliberately, there being no reason why the window should not have been placed more eastward, so as to be clear of the tower.



This led me to add to my idea of the tower having been rebuilt, the further conjecture that in rebuilding they had moved it to the eastward by the width of one arch, thus reducing the nave from being *three pairs* of arches in length to *two pairs* and one *single arch*. If this were the case, the half-pillars or responds abutting on each side against the tower would, of course, have been originally entire pillars, and on making incisions by the side of them, *I found them actually to be so*.

I find also clear proofs of the great tower arch having been reconstructed, particularly from the circumstance of the capitals being carved where embedded in the wall, and from the extremely rude mode in which the side walls are made to meet the jambs of the arch. The enriched shafts also appear to have been brought from elsewhere—probably from the original western doorway, and a capital which was dug up in relaying the floor, and which is preserved by Mr. Baker, appears to belong to one of the shafts.

I find also many fragments of Norman details embedded in the *lower parts* of the tower walls, and the loop-holes in the second arcading have their lintels formed of octagonal shafts laid horizontally across the openings. I am also informed by the clerk that there are foundations extending eight or nine feet from the tower westward, which prevent the digging of graves there, which tends to confirm the idea of the tower having formerly projected further in that direction. Taking all these circumstances together, I consider them to amount to absolute demonstration, and I am inclined to believe that the present tower does not date earlier than the sixteenth century, though the ancient details have been used in its construction, and portions of the beautiful western portal inserted merely for ornament.

I now come to the more practical question of what is the best course to take in the restoration, and here I confess myself as much perplexed as in ascertaining what has already been done. There is certainly but little which claims our sympathy or respect in the later portions of the fabric. No one, for instance, would seriously lament the loss of such specimens as the five south windows or as the east window; yet if we remove them, what are we to place in their stead?

If we were to go to the length of taking down the walls, we might probably find fragments sufficient to guide us in reconstructing the Norman features, but to attempt this without such a guide would be most undesirable; and as concerns the side walls, I am inclined to think we had better not make the attempt, but rather aim at preserving the present character, unless (as is very possible in the case of the south wall) it should be found necessary for security that they should be rebuilt; in which case a restoration might be fairly attempted.

As regards the east end, I think there is a fair ground for alteration, the meanness of the present window seeming to render it unworthy of its position. If in removing it a sufficient guide should be found for the restoration of the Norman lights, I think it would be quite allowable; otherwise I would suggest a simple Decorated window, perhaps like that in the chapel of St. John's Hospital.

No satisfactory internal effect can be obtained without a new roof. The plaster ceiling is of course destructive to beauty, and the roof above, to the nave, at least, is of the very meanest description.

Here another difficulty occurs. The earliest roof which has existed with the present tower was a very flat one, like that now over the chancel; and a roof of the height which would allow of the restoration of the eastern gable would cut up into the belfry windows. It becomes, therefore, a question whether, in designing the new roof, we are to respect the tower or the style of the nave? The latter is unquestionably more worthy of consideration, but it must be borne in mind that there is less inconsistency involved in placing a late roof on an early church than in abutting against a late tower a roof of a description which had clearly ceased to exist when the tower was built, and which therefore clashes with its construction. Still, however, it can be done by making some alteration in the belfry windows, and such a roof need not after all, be very high, as we may learn from the line of the Norman roof against the east side of the tower of St. Giles'.

On the whole, there appear to be two views to take of the restoration—the one being the thorough restoration of the whole to its Norman form, including the rebuilding of the aisle walls and of the east end, and the addition of the high-pitched roof; the other the restoration of the church in its later form, preserving and repairing the aisle walls and adding a low roof, such as that of which the mark exists against the present tower.

Between these there are many intermediate courses. The latter or the conservative course, has some recommendations, particularly that it does not place against the tower a roof for which it is not prepared, and that it does not tamper with a building curious and valuable as an unique specimen of an early style by introducing conjectural features of the same style which may hereafter be confused with the original portions. It cannot, however, as is usually the case, claim credit to the conservative course for the preservation of features possessing in themselves any interest, as besides the Norman portions, the details of the church are valueless.

The more radical restoration may claim preference on the ground of the additional beauty it will add to the church, of the increase of its strength by the rebuilding of its walls, and the completion of the curious segmental arches by which the old aisles and the arcades were connected, and from its exhibiting in a nearly perfect form the original design and construction of this curious church. If the conservative view be adopted, the following are obvious exceptions to its rules:—First the south clerestory and its arcade must be perfectly restored; secondly, the doorways cut into the west end and the chancel must be stopped up; thirdly, the porch rebuilt; fourthly, I think the east window should not be left as it is, unworthy of its position, but either the Norman triplet or a Decorated window substituted; fifthly, such parts as are found to be unsubstantial must be rebuilt.

If the entire restoration be laid down as the course to be followed, exceptions must be made in favour of the retention of the low-arched tomb, (possibly of the little Early Decorated and of the Early Perpendicular windows) and of the tower as it stood previously to the cutting through of the door.

I am also inclined to think that no actually Norman character should be

attempted in the roof, but that the simple multangular form should be followed, with moulded and curved tie-beams, such as that now forming the lintel of the east window, which must have belonged to a roof of the Decorated period.

I think the decision between these two general systems might depend in some measure upon the state of the south aisle wall. I mean whether or not it is necessary to rebuild it, as if it is so, it will not be advisable to perpetuate the present wretched windows; and there would be greater reality in attempting to restore the Norman aisle which has been, than to build a Decorated aisle, which has probably never existed there. If this wall must be rebuilt, I would not say that the other must necessarily follow. It might be done first, leaving the other an open question. It is unquestionably in a very defective state, but I shall wish to direct a little further attention to it before I give a positive opinion as to its safety.

I need not trouble you by detailing the dilapidations which the different parts of the building have suffered, further than by saying that the external stonework is generally much decayed, and in any case requires extensive repairs; that the internal features have been much mutilated, and that some parts of the walls over the arcades are in a very bad state.

I have not yet examined the aisle roofs, but hope to do so before your meeting. As regards the re-fittings, I would suggest that they are at least as important as any other portion of the works and, if anything, more so than the new roof, and that they should be in an absolute condition in your arrangement with the parish. To leave any part of what exists would be nothing less than absurd. I think their character should be "Perpendicular," and that they should, in design, be taken from good ancient specimens in the county.

APPENDIX L (p. 64).

In the Bodleian Library is a Sarum Missal (MS. Lat. Liturg., b 4) which appears to have belonged at one time to the church of St. Peter, Northampton. It is pronounced by experts to date from the end of the fourteenth or the beginning of the fifteenth century, and to have been written in the Midlands. In the Calendar are some later additions, and among others, a note of the dedication of the church of St. Peter, Northampton, on May 29th. By the kind permission of the librarian of the Bodleian, a page of this missal has been photographed and reproduced (see opposite p. 64). It contains the latter part of the Mass for Saturday in Ember week, together with the commencement of the Mass for Trinity Sunday. The portion of the Saturday Mass begins in the Lection from Acts xiii. 44-52 ["for the epistle"]; then follow the Grail, the Gospel (St. Luke iv. 38-43), the Offertory, Secret, Communio, and Post-communio. On Trinity Sunday cues are given for the procession:—*R. Summe Trinitati. R. Honor Virtus. V. Sit nomen [Domini] benedictum.* The Introit or Office of the Mass follows:—*Benedicta sit sancta Trinitas atque indivisa unitas. Confitebimur ei quia fecit nobiscum misericordiam [suam].*

APPENDIX M (p. 78).

WILLIAM DE WINDSOR.

William de Windsor, king's chaplain, resigns the church of St. Nicholas, Cragfergus, in the diocese of Connor, in 1279. (Patent Rolls, Ed. I.).

APPENDIX N (p. 95).

SIR SAMUEL CLERKE.

He married Elizabeth, daughter and heiress of George Bray, late of Bray, co. Berks, Esq., (living in 1681), widow of John Breton of Norton, Esq., and mother of John Breton, Jun., of Norton, Esq.

APPENDIX O (p. 102).

HAVILLAND DE SAUSMAREZ. (p. 102).

Mr. De Sausmarez was twice married—(1) to the Hon. Elizabeth Spencer, daughter of the first Lord Churchill, by whom he had two sons—(a) the Rev. George S. de Sausmarez, rector of Acton, W.; (b) a child who died in infancy. She died in 1858, aged 36 years.

(2) He married secondly Anne Priaulx, daughter of the late Rev. Nicholas Walters, vicar of All Saints, Stamford. By her he had (a) Havilland Walter, judge of H.M. Supreme Consular Court at Constantinople. (b) Annie Madeleine, widow of the late Bernard S. Lawson. (c) Philip D'Arcy, a commander R.N. (d) Cecil, captain in Royal Artillery, who obtained his D.S.O. for service in South Africa. (e) Evelyn, unmarried. (f) a son who died in childhood.

APPENDIX P (p. 136).

THE HARDING FAMILY. (p. 136).

Bridges, in his *History of Northamptonshire*, records inscriptions to four members of this family, who were closely related to Dr. Edward Reynolds, rector of St. Peter's (1659-1698). The inscriptions are as follows:—

- (1) EDWARD HARDING MED. PROFESSOR, PERCHARUS VIXIT, DESIDERATUS OBIIT, MARCH 8, 1679.
- (2) MR. JOHN HARDING, MINISTER OF JESUS CHRIST, DECEASED DECEMBER 6TH, ANNO 1690.
- (3) JOHN HARDING DIED APR. 15, 1687.
- (4) MARTHA, THE RELICT OF JOHN HARDING, D.D., DECEASED OCTOBER 14TH, ANNO DOM. 1682.

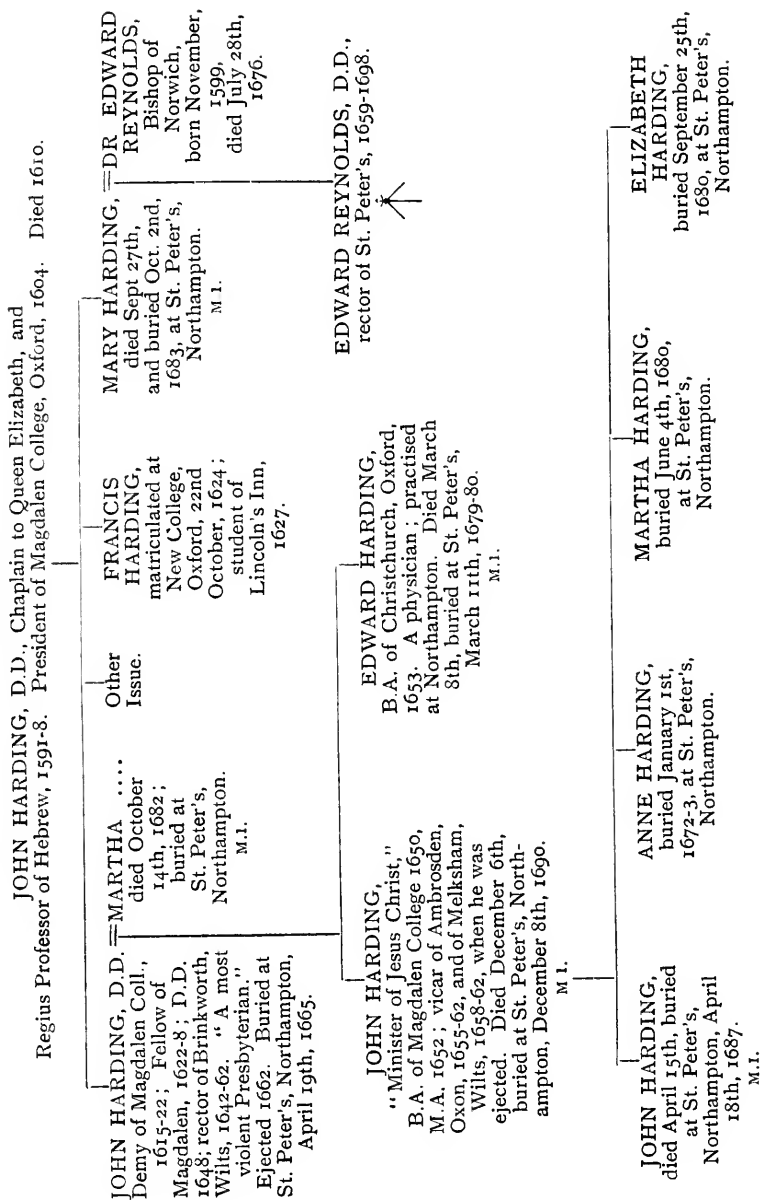
[For Pedigree see p. 266.]

APPENDIX Q (p. 136).

RICHARD HOOKE.

Closely adjoining the grave of Mr. Harding, was a slab to the memory of another Presbyterian divine. It bore this inscription:—

HARDING OF NORTHAMPTON.



HIC JACET CORPUS RICARDI HOOKE, ARTIUM MAGISTRI ET SERVI
JESU CHRISTI IN EVANGELIO, QUI OBIT TRICESIMO
JUNII 1679. ÆTATIS SUÆ 67.

ET MARIA HOOKE UXOR EJUS QUÆ OBIT 8^o FEB. 1691.
ÆTAT. SUÆ 77.

Richard Hooke, the son of Francis Hooke, of Northampton, and Alice, his wife, was born in 1612 and baptized at St. Peter's on December 6th. At the age of nineteen he matriculated at New Inn Hall, Oxford, 1st February, 1632-3. He took the B.A. degree, October 20th, 1635, and was incorporated at Cambridge as M.A., 1641. On August 30th, 1644, he was appointed by the Parliamentary Commissioners sitting at Northampton, to the cure of Boughton, Northants, vacant by reason of the sequestration of John Andrews, delinquent, who had "betaken himselfe to the forces raised against the Parliament." He probably declined the appointment, or speedily obtained other preferment, for a few weeks later the living of Boughton was again vacant, and Archibald Symmer was appointed.

Hooke occurs as vicar of Desborough in 1652, and of Moulton (in place of the Royalist, Edward Bradshaw, who was deprived) 1649-1655. In 1660 he was presented to the vicarage of Rothersthorpe by Sir Richard Samwell, and instituted March 14th, 1660-1. He resigned in the following year, on being appointed to the rectory of Creaton, October 17th, 1661. Twelve months later he was ejected from his new living for refusing to subscribe to the Act of Uniformity (*per non subscriptionem*).

After his deprivation, he appears to have started a school at Creaton, but subsequently established himself in Northampton. Like his friend, Dr. Harding, Hooke was a staunch Presbyterian, and refused to have any dealings with the Congregationalists. In 1672 he applied for and obtained a license to preach in his own house in the Drapery [*Domestic State Papers, Charles II.*], though he frequently attended the services of the Established Church [*Adcock's Castle Hill Meeting*]. He died June 30th, 1679, and was buried at St. Peter's on the following day.

APPENDIX R (p. 168).

KINGSTHORPE GILD PROPERTY.

Lands and Tenements formerly given to find the stipend or salary of Richard Turre, clerk, ministering in the church of Kingsthorpe: which said lands reverted to our lord the King by virtue of an Act of Parliament concerning Chuntries, Gilds, and Fraternities lately dissolved, set forth and provided in the first year of the present King Edward VI.

[RECEIPTS].

The rent of one messuage containing by estimation two-and-a-half "cotcetles"* together with forty acres of land and nineteen quarterons† of meadow, and all that appertains thereto, part of the lands formerly called "Bacon's Lands," let to Nicholas Williamson, Gentleman, paying thence per annum xlvjs. viiijd.

* Cotsethla—cotsettle, the little seat or mansion belonging to a small farm.—Jacob's *Law Dictionary*, 1729.

† Quarteron or quarterona was a measure of grass land, and corresponds to the rood of arable land, each meaning a quarter of an acre.—*Glover's Kingsthorpiana*, ix.

The rent of twenty-six acres and a half of land and meadow and ten quarterons of pasture with all that appertains thereto, part of the lands formerly called "Bacon's lands," in the tenure of Richard Brooke, per annum. xxxs.

The rent of twenty-one acres of land and seven quarterons of meadow with all that pertains thereto, part of the lands called "Bacon's lands," in the tenure of Robert Cooke, per annum xxxs.

The rent of a cottage in Kingsthorpe aforesaid called "Bacon's cottage," with all that pertains thereto, in the tenure of Robert Nicholls, per annum vs.

The rent of two closes consisting of two "cotcetes," part of the aforesaid lands, called "Bacon's lands" in the tenure of Robert Cooke, per annum. xiijs. iiijd.

Total cxxvs.

[OUTGOINGS.]

Dues to the King as of the Manor or Lordship of Kingsthorpe, issuing out of the lands and tenements aforesaid, vizt., from the aforesaid messuages and lands, in the tenure of Nicholas Williamson, called "Bacon's Landes" xxjs viij^d; from the aforesaid lands in the tenure of Richard Brooke, xjs ob.; from the aforesaid lands in the tenure of Robert Cooke, viijs xjd ob.; from the cottages aforesaid in tenure of the said Robert Nicholls, xij^d; And from the aforesaid two closes of land in the tenure of Robert Cooke iijs; in all per annum xlvjs. viij^d.

Thomas Latham and other witnesses deposed (fol. 36) that in addition to "Bacon's Lands," there was "an house called 'Whythedes House,' which was parcel of the chantry." The return with regard to this property, which the parishioners had carefully omitted to mention in the return made in 1548, was as follows:—

[RECEIPTS.]

The rent of twenty acres of arable land and meadow, and one quarteron of pasture, with their appurtenances, and one "cotcete," parcel of the lands formerly called "Whitehedde's landes," in the occupation of the aforesaid Nicholas Williamson, gentleman, per annum xxiijs.

The rent of fifteen acres of arable land and meadow and five quarterons of pasture, parcel of the lands called "Compton's Landes," in the occupation of Robert Diconson, per annum xxiijs.

The rent of three cottages there (of which one is held by Robert Peke, the second by Thomas Norton, and the third by Robert Paynter) with their appurtenances xijs.

Total lxs.

[OUTGOINGS.]

Dues to the King, as of the Manor or Lordship of Kingsthorpe, issuing out of the lands above mentioned, called "Whitehedde's Lands," held by Nicholas Williamson xs iiij^d; and from the aforesaid lands called "Compton's Lands," held by Robert Diconson, viijs ij^d; And from the three cottages held respectively by Robert Peke, Thomas Norton, and Robert Paynter, ijs iiij^d; in all per annum xx^s. ix^d.

The total receipts of the Chantry lands (Bacon's and Whitehead's) thus amounted to £9 5s., which after deducting the manorial dues (£3 7s. 5d.), left a clear annual income of £5 17s. 7d.

At the same inquisition, Geoffrey Colles, Thomas Cannam, Simon Childe, and several others, when examined as to what lands belonged to the Church, deposed that certain money was given out of one Bettes' house to find a lamp, which "was presented before the King's Commissioners" (fol. 38). [Augmentation Office Miscellaneous Books 124 (33-39).]

APPENDIX S (p. 193).

[TRANSLATION OF INSCRIPTION.]

A funeral poem on the death of Francis Morgan, one of the judges of the King's Bench, who married Anne, elder daughter and co-heir of Christopher Pemberton. The said Francis died in the year of our Redemption 1558, on the 19th of August, in the fifth and sixth years (respectively) of the reigns of King Philip and Queen Mary.

Is there a doom decreed for judges themselves?
Must they undergo the death to which they sentence others?
Even so: each one pays his debt to nature,
And must plead his cause before a just God.
Thou, Morgan, who standest before God's tribunal,
Be confident; thy cause lacks not advocacy,
Christ's merit hath gone before; thy deeds come after:
Go, then, and dread not the countenance of the Supreme Judge.

ANOTHER.

Whether, Morgan, thou wert more dear or more serviceable to thy country
Is in dispute, thou who didst give justice and thine own [goods] to the
unfortunate.

That thou wert good and dear to country and to people
Is proved by their common mourning for thee.
The judge of causes, the arbiter of death, the friend of the needy,
Morgan, full of honour, lies in this tomb:
The famous man, favourite of so famous a queen,
The gentle righteous queen, who cherishes so deservedly [his memory].
Supported by the affection of the nobles, the affection of his sovereign,
He was dear to his country, esteemed by the people.
Powerful in place and in merit, he called forth the love of all,
For to all he was just, friendly, loving.
A mortal, he hath yielded to Death; but his virtue
Will prevail over the grave, and his fame will survive his doom.

COLLATERAL.

The tears of a nation, a country's grief,
A sovereign's sorrow, the weeping of the nobles,
Citizen's loud cries and people's mourning
Rising to heaven's gates,

Bewailed the nation's glory, the country's light,
One loved by sovereign, esteemed by nobles,
A father to the citizens and the people,
Snatched away by death.

Wearying itself with groaning, grief
That hath endured a tearful lot, mourned
For thee, venerable old man, our star,
Our shining constellation.

Thou memorable judge of the supreme Court,
Censor, by reason of thy dignity, of our First Assembly,
Sharer, by reason of thy affection, in a royal seat of honour,
Rightly didst thou sit there.

APPENDIX T (p. 153).

NOTE ON THE WIDTH OF ROODLOFTS.

The customary width of roodlofts in England would appear to have been from five to seven feet. A width of six feet or thereabouts is usual in the South-west, where the lofts are generally placed centrally over a single screen, which is groined or coved outwards at the head, for the better support of the gallery.

Roodlofts in all parts of England were often constructed on a similar plan, that is, with the screen centrally under, but the width of the loft would be found to vary in different localities. On the Welsh border, for instance, they were rather wider, as a rule, and some of those remaining are about seven feet. That at Llanwrst measures 6 ft. 10½ in. clear of the panelling, from front to back, while the loft on which stood the famous "Golden Rood" of Brecon was over eleven feet in width.

Partly owing to the greater overhang, but also to the want of contributory support from the groining (for these screens have a very flat coving, constructionally weak), and also from the greater length of beam to be supported in those churches which, like the generality of the Welsh ones, are not divided by arcades, there arose a necessity for further support, and this is given by vertical struts or props under the beams at front and back, as may be seen at Llanwnnog and elsewhere.

In some roodlofts, the depth was slightly increased at the centre by throwing out a projection to the east, as at Montgomery, Dunster, etc., or to the west, as at Hexham, Coates-by-Stow, Spalding, Sleaford, etc.

In the former case the object might have been to provide room for an organ, and in the latter for the base of the rood.

When there was an altar on the rood-loft, as at Maxey, Northants, and at least a score of other instances, the loft must have been even wider; especially when, as appears to have been the case at Lichfield, the worshippers, as well as the priest, ascended the stairs.

At the close of the fourteenth century, Bishop Scrope founded a chantry called the chantry of Richard II., at the altar of the Holy Cross, on the rood screen of Lichfield cathedral. Bishop Burghill, in 1409 changed the site of the chantry to the altar of a newly-constructed chapel by Bishop

Scrope's tomb, near the high altar, because of the peril incurred by an old priest or one in bad health celebrating on the roodloft and because the faithful who were weak or infirm could not come to the altar of the Holy Cross without bodily inconvenience. [*Lichf. Epis. Reg.—Burghill* f, 206.]

When for constructional or other reasons, the staircase was placed at a distance from the roodloft, there would doubtless have been provided those narrow galleries of approach along the top of the parclose or return screens, such as may still be seen at Dennington and Newark. [For this note the writer is mainly indebted to F. Bligh Bond, Esq., F.R.I.B.A.]

APPENDIX U (p. 151).

PROCESSIONAL CROSS LOCKERS.

There seems little doubt that the long, narrow aumbry (now walled up) in the south chapel of Kingsthorpe church was used as a locker for processional crosses and banner staves. There are similar lockers in the churches of Earl's Barton, and St. Sepulchre's, Northampton; and in Norfolk and Suffolk many other examples are to be found.

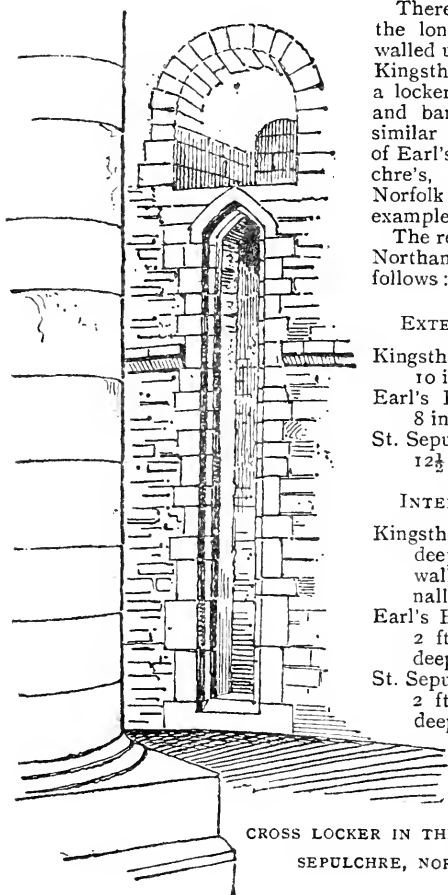
The relative sizes of the three Northamptonshire lockers are as follows:—

EXTERNAL MEASUREMENTS.

- Kingsthorpe, 5 ft. 6 in. high,
10 in. wide.
Earl's Barton, 6 ft high, 1 ft.
8 in. wide.
St. Sepulchre's, 10 ft. 7 in. high,
12½ in. wide.

INTERNAL MEASUREMENTS.

- Kingsthorpe, 1 ft. 6 in. wide, 1 ft.
deep. As this locker is now
walled up, the height inter-
nally cannot be ascertained.
Earl's Barton, 7 ft. 4 in. high,
2 ft. 4 in. wide, 1 ft. 4 in.
deep.
St. Sepulchre's, 10 ft. 9 in. high,
2 ft. 3 in. wide, 1 ft. 5 in.
deep.



CROSS LOCKER IN THE CHURCH OF ST.
SEPULCHRE, NORTHAMPTON.

APPENDIX V (p. 234).

SIR HENRY UNTON,

The second son of Sir Edward Unton, was born at Wadley, Berks, about the year 1557, and was educated at Oriel College, Oxford. In 1585, with his friend, Sir William Hatton (nephew and heir of Sir Christopher Hatton), he accompanied the Earl of Leicester's army to Flanders. The two friends greatly distinguished themselves in the battle of Zutphen, in which Sir Philip Sidney was mortally wounded. Leicester reported to Walsingham that Unton and Hatton, ahorseback or afoot, had shown a courage and eagerness for fight which none other in the army excelled.

On September 29th, 1586, Unton was knighted by Leicester, and in 1591 was appointed ambassador to King Henry IV. of France. Henry was at this time engaged in war with the forces of the League, and Elizabeth sent a few troops under Essex and Sir John Norris to support the Protestant cause. Unton accompanied the French king on several of his expeditions, and the two men soon became warm friends. In 1592 a report reached Unton that the Duke of Guise had spoken "impudently, lightly, and overboldly" of the English queen. He promptly challenged the duke to meet him with whatever arms he pleased, on horseback or on foot. "Nor would I have you think," he wrote, "any inequality of person between us, I being issued of as great a race and noble house every way as yourself.... If you consent not to meet me, I will hold you and cause you to be generally held for the arrantest coward and most slanderous slave that lives in all France." Nothing came of the challenge, which was three times repeated. Failing health compelled Unton shortly afterwards to return to England, where in 1592-3 he was returned to Parliament as M.P. for Berkshire. The boldness with which he opposed a subsidy, brought him into disfavour with the queen, who, when he next appeared at Court, "reproached him with bitter speeches." Nevertheless, mainly through the influence of Essex, he was sent on a second embassy to France in December, 1595. King Henry was delighted to meet his old friend, and invited him to accompany him to the French camp outside the city of La Fère on the upper Oise. Here Unton fell sick of a "purple fever," and despite the risk of contagion, the French king paid him a visit. In spite of good hopes of his recovery, Unton eventually succumbed to the disease, to the great grief of King Henry, who wrote to Elizabeth a letter of condolence in which he highly extolled the virtues of her late ambassador. His body was brought to England and interred with great pomp at Faringdon, July 8th, 1596, "with a Baron's hearse and in the degree of a Baron, because he dyed Ambassador Leidger for France."

Sir Henry married Dorothy, eldest daughter of Sir Thomas Wroughton, of Broad Hinton, Wilts, but left no issue. Much of his voluminous correspondence during his first embassy to France is still extant in the Public Record Office, and among the Cottonian MSS. in the British Museum. Several portraits of the ambassador still remain. One is in the National Portrait Gallery, and another is the property of the Duke of Norfolk. [See *Dictionary of National Biography*, vol. lviii., 32-34.]



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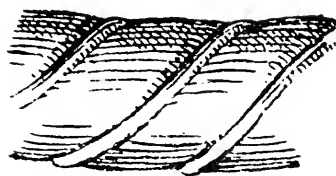
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