

**Cornell University Library**

BOUGHT WITH THE INCOME  
FROM THE  
SAGE ENDOWMENT FUND  
THE GIFT OF  
**Henry W. Sage**  
1891

A. 248278

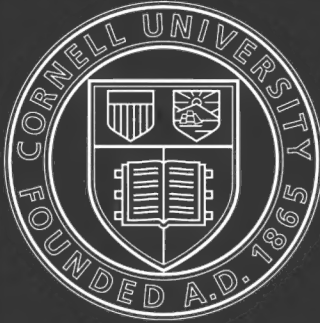
27/10/10.

9755-2

CORNELL UNIVERSITY LIBRARY



3 1924 088 434 703



# Cornell University Library

The original of this book is in  
the Cornell University Library.

There are no known copyright restrictions in  
the United States on the use of the text.

<http://www.archive.org/details/cu31924088434703>





The Victoria History of the  
Counties of England

EDITED BY WILLIAM PAGE, F.S.A.

A HISTORY OF  
NOTTINGHAMSHIRE

VOLUME II





THE  
VICTORIA HISTORY  
OF THE COUNTIES  
OF ENGLAND  
NOTTINGHAMSHIRE



LONDON  
CONSTABLE AND COMPANY LIMITED

*This History is issued to Subscribers only  
By Constable & Company Limited  
and printed by Eyre & Spottiswoode Limited  
H.M. Printers of London*

INSCRIBED  
TO THE MEMORY OF  
HER LATE MAJESTY  
**QUEEN VICTORIA**  
WHO GRACIOUSLY GAVE  
THE TITLE TO AND  
ACCEPTED THE  
DEDICATION OF  
THIS HISTORY







THE  
VICTORIA HISTORY  
OF THE COUNTY OF  
NOTTINGHAM

EDITED BY  
WILLIAM PAGE, F.S.A.

VOLUME TWO



LONDON  
CONSTABLE AND COMPANY LIMITED

1910

v.  
m





THE  
VICTORIA HISTORY  
OF THE COUNTY OF  
NOTTINGHAM

EDITED BY  
WILLIAM PAGE, F.S.A.

VOLUME TWO



LONDON  
CONSTABLE AND COMPANY LIMITED

1910

v.  
m



## CONTENTS OF VOLUME TWO

	PAGE
Dedication . . . . .	v
Contents . . . . .	ix
List of Illustrations and Maps . . . . .	xiii
Editorial Note . . . . .	xv
Romano-British Nottinghamshire . . . . .	1
By H. B. WALTERS, M.A., F.S.A.	
Ecclesiastical History . . . . .	37
By the REV. J. C. COX, LL.D., F.S.A.	
Religious Houses . . . . .	
" " " "	
Introduction . . . . .	79
Priory of Blyth . . . . .	83
Priory of Wallingwells . . . . .	89
Priory of Lenton . . . . .	91
Abbey of Rufford . . . . .	101
Priory of Beauvale . . . . .	105
Priory of Felley . . . . .	109
Priory of Newstead . . . . .	112
Priory of Shelford . . . . .	117
Priory of Thurgarton . . . . .	120
Priory of Worksop . . . . .	125
Abbey of Welbeck . . . . .	129
Priory of Broadholme . . . . .	138
Priory of Mattersey . . . . .	140
Preceptory of Ossington . . . . .	142
Franciscan Friars of Nottingham . . . . .	144
Carmelite Friars of Nottingham . . . . .	145
Observant Friars of Newark . . . . .	147
College of Clifton . . . . .	148
Chantries or College of Newark . . . . .	148
College of Ruddington . . . . .	149
College of Sibthorpe . . . . .	150
Collegiate Church of Southwell . . . . .	152
College of Tuxford . . . . .	161
Hospital of Bawtry . . . . .	162
Hospital of St. Edmund, Blyth . . . . .	164
Hospital of St. John the Evangelist, Blyth . . . . .	164
Hospital of Bradebusk . . . . .	166
Hospital of St. Anthony, Lenton . . . . .	167
Hospital of St. Leonard, Newark . . . . .	167
Hospital of the Holy Sepulchre, Nottingham . . . . .	168

# CONTENTS OF VOLUME TWO

	PAGE
<b>Religious Houses (<i>continued</i>)</b>	
Hospital of St. John Baptist, Nottingham . . . . .	168
Hospital of St. Leonard, Notting- ham . . . . .	173
Hospital of St. Mary at West Bar, Nottingham . . . . .	174
Plumtree's Hospital, Nottingham . . . . .	174
Hospital of St. Mary Magdalen, Southwell . . . . .	175
Hospital of St. Leonard, Stoke . . . . .	176
<b>Schools :</b>	
Introduction . . . . .	By A. F. LEACH, M.A., F.S.A. . . . . 179
Southwell Minster Grammar School . . . . .	" " " . . . . . 183
The Magnus Grammar School, Newark . . . . .	" " " . . . . . 199
The Newark Girls' School . . . . .	" " " . . . . . 215
Nottingham Grammar School . . . . .	" " " . . . . . 216
Nottingham University College . . . . .	" " " . . . . . 238
East Retford Grammar School . . . . .	" " " . . . . . 239
Mansfield Grammar School . . . . .	" " " . . . . . 245
Brunts' Technical School, Mans- field . . . . .	" " " . . . . . 249
The Gir's' Grammar School . . . . .	" " " . . . . . 250
Tuxford Grammar School . . . . .	" " " . . . . . 250
Elementary Schools founded before 1800 . . . . .	By F. FLETCHER, M.A. . . . . 252
<b>Social and Economic History . . . . .</b>	<b>By MISS A. B. WALLIS CHAPMAN, D.Sc. (Occ.) . . . . . 265</b>
Table of Population, 1801-1901	By GEORGE S. MINCHIN . . . . . 307
<b>Industries :</b>	
Introduction . . . . .	By MISS E. M. HEWITT . . . . . 319
Coal . . . . .	By C. H. VELLACOTT, B.A. . . . . 324
Building Stone . . . . .	By MISS E. M. HEWITT . . . . . 330
Gypsum or Alabaster . . . . .	" " " . . . . . 331
Glass and Pottery . . . . .	" " " . . . . . 333
Fisheries . . . . .	" " " . . . . . 335
Tanning . . . . .	" " " . . . . . 337
Shoe-making . . . . .	" " " . . . . . 339
Glove-making . . . . .	" " " . . . . . 340
Wool . . . . .	" " " . . . . . 340
Cloth . . . . .	" " " . . . . . 344
Dyeing and Bleaching . . . . .	" " " . . . . . 347
Silk and Velvet . . . . .	" " " . . . . . 350
Flax and Linen . . . . .	" " " . . . . . 351
Cotton . . . . .	" " " . . . . . 351

# CONTENTS OF VOLUME TWO

	PAGE
<i>Industries (continued)</i>	
Hosiery . . . . .	By Miss E. M. HEWITT . . . . . 352
Worsted . . . . .	" " . . . . . 358
Lace . . . . .	" " . . . . . 358
Malting and Brewing . . . . .	" " . . . . . 363
Ironwork, Foundries, Motors, Cycles, and Machine Building . . . . .	" " . . . . . 366
Bell-Founding . . . . .	" " . . . . . 367
Agriculture . . . . .	By W. H. R. CURTLER . . . . . 371
Sport Ancient and Modern . . . . . Edited by the REV. E. E. DORLING, M.A., F.S.A.	
Hunting . . . . .	By F. BONNETT . . . . . 383
Foxhounds . . . . .	" " . . . . . 383
The Rufford . . . . .	" " . . . . . 383
The South Notts . . . . .	" " . . . . . 385
The Grove . . . . .	" " . . . . . 386
Racing . . . . .	" " . . . . . 388
Shooting . . . . .	" " . . . . . 398
Decoys . . . . .	" " . . . . . 401
Angling . . . . .	" " . . . . . 402
Cricket . . . . .	By Sir HOME GORDON, BART. . . . . 405
Old Time Sports . . . . .	By F. BONNETT . . . . . 410
Rowing . . . . .	" " . . . . . 413
Swimming . . . . .	" " . . . . . 416
Athletics . . . . .	" " . . . . . 418



## LIST OF ILLUSTRATIONS

	PAGE
Old Trent Bridge (from a painting by John Rawson Walker) . . . . .	<i>Frontispiece</i>
Romano-British Nottinghamshire :—	
Crococolana : Plan showing Excavations on Site . . . . .	13
Brough : Fragmentary ‘ Face Jar ’ } . . . . .	<i>full-page plate, facing</i> 14
”    Horn used as a Pick . . . . .	
”    Specimens of Pottery . . . . .	
Vernemetum : Plan of Site . . . . .	18
Segelocum : Plan of Site, showing possible indications of Roman Settlement . . . . .	21
Littleborough : Drawing of Oculist’s Stamp . . . . .	22
Brough : Cheekpiece of Roman Helmet . . . . .	<i>full-page plate, facing</i> 22
Littleborough : Roman Altar found in Trent } . . . . .	
Clarborough : Roman Portrait Bust (Third Century after Christ) . . . . .	<i>full-page plate, facing</i> 24
Remains of Roman Bridge over the Trent, found near Cromwell in } 1885 . . . . .	
Cromwell : Plan of Roman Bridge . . . . .	25
Farnsfield : Hexgrave Park : Pig of Lead . . . . .	27
Flintham : Roman Vase . . . . .	27
Holme Pierrepont : Glass Bowl . . . . .	28
Mansfield Woodhouse : Pavement found in Roman Villa . . . . .	29
”    ”    Plan of Roman Villa . . . . .	30
”    ”    Hypocausts in Roman Villa . . . . .	31
”    ”    Inscription found in Villa . . . . .	31
Skegby : Bronze Fibula . . . . .	34
Religious Houses :—	
Nottinghamshire Monastic Seals : Plate I . . . . .	<i>full-page plate, facing</i> 116
”    ”    ”    Plate II . . . . .	<i>full-page plate, facing</i> 146
Industries :—	
Old-fashioned Hand Frame . . . . .	<i>full-page plate, facing</i> 358
New Patent Hosiery Frame, making Twelve Articles at a Time } . . . . .	

## LIST OF MAPS

Roman Map . . . . .	<i>facing</i> 1
Ecclesiastical Map . . . . .	<i>facing</i> 78





## EDITORIAL NOTE

THE Editor wishes to express his thanks to Mr. G. H. Wallis, F.S.A., Director of the Art Museum, Nottingham Castle, for assistance and advice in various ways ; to Professor Haverfield, M.A., LL.D., D.Litt., F.S.A., for reading the proofs of the article on the Roman Remains, and to Mr. T. Cecil S. Woolley and the Rev. A. du Boulay Hill, M.A., for information and illustrations for that article ; to Mr. F. M. Stenton, M.A., for reading the proofs of the article on Ecclesiastical History ; to Mr. Henry Ashwell, J.P., Mr. Ernest Jardine, J.P., Mr. R. H. Beaumont, Secretary to the Chamber of Commerce, Nottingham, Mr. R. F. Percy and Messrs. T. B. Cutts, Ltd., for information regarding the industries of the county ; to Mr. H. B. Walters, M.A., F.S.A., for notes on bell-founding, and to the Society of Antiquaries, the Royal Archæological Institute, and the British Archæological Association for illustrations.



A HISTORY OF  
NOTTINGHAMSHIRE

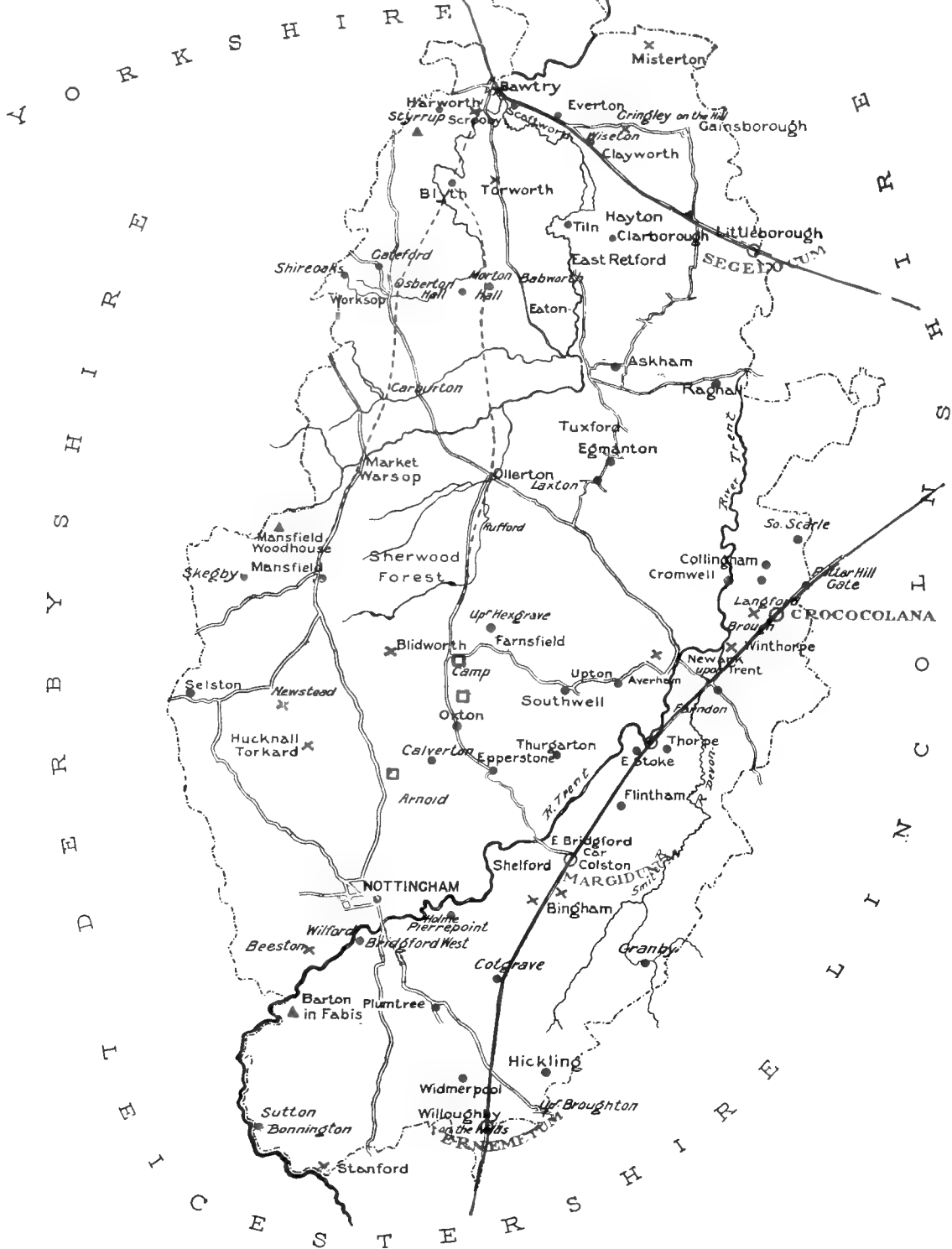




# ROMAN MAP OF NOTTINGHAMSHIRE

## Reference

- Settlements
- Camps
- ▲ Villas
- Miscellaneous Finds
- × Doubtful Finds
- Roads
- - - Doubtful Roads



# ROMANO-BRITISH NOTTINGHAMSHIRE<sup>1</sup>

**A**T the time of the Roman invasion of Britain the whole, or at least the larger part, of the district now known as Nottinghamshire appears to have been inhabited by the Coritani, a British tribe who also occupied the adjoining country on the east, south, and west, and whose chief towns were Lincoln (Lindum), and Leicester (Ratae).<sup>2</sup> In giving an account of the civilization of this district in the Roman period we do not pretend to write a history of it. Not only is our knowledge insufficient, but the very nature of the subject forbids us. Just as the whole of Roman Britain 'was not an independent unit but part of a vast and complex Empire,'<sup>3</sup> so (and still more really) Roman Nottinghamshire was not an independent unit, but a part of Roman Britain. It was not even recognized by the Romans as a distinct division of the country. Thus it is that no consecutive historical account of the region during this period is possible, and that to speak of 'Roman Nottinghamshire,' though undeniably convenient, especially for the purposes of this work, is strictly a contradiction in terms. All that can be done is to show from existing evidence—which is almost entirely archaeological in character—how far a particular district illustrates the general character of Roman Britain.

From the invasion by the Emperor Claudius in A.D. 43 the spread of Roman conquest went on at first steadily, and indeed rapidly. By A.D. 47 the whole of the eastern part of Britain up to the Humber, including the district now known as Nottinghamshire, was probably occupied; and afterwards the troops were moved on to begin the subjugation of the more hilly country to the north and west. Professor Haverfield has shown that the whole of Britain may be divided into two marked portions: the eastern, southern, and south-western districts, corresponding generally with the lowlands, and the northern and western, corresponding with the hill country. These he describes respectively as civilian and military. The border-line may be drawn roughly along the line of Watling Street and Rykniel Street from Wroxeter to Chesterfield, and so on to York.<sup>4</sup> Thus Nottinghamshire, though close to the hills, falls into the lowland or civilian section.

<sup>1</sup> In this introductory section much use has been made of Professor Haverfield's articles on Roman Derbyshire and Warwickshire in other volumes of the series. For the whole article, general acknowledgements for help and information must be made to Mr. T. Cecil S. Woolley, the Rev. A. du Boulay Hill and others; also to Mr. Watkin's articles on Roman Nottinghamshire in *Arch. Journ.* xliii, and the *Nottingham Daily Guardian*, 1877.

<sup>2</sup> Ptolemy, *Geographia*, i, 99 (ed. Firmin Didot, 1883).

<sup>3</sup> *V.C.H. Warw.* i, 223.

<sup>4</sup> *V.C.H. Derb.* i, 192.

## A HISTORY OF NOTTINGHAMSHIRE

As this geographical division has always affected the history of England, so especially in the Roman period. In the development of the country after the conquest there was a sharp contrast between the upland and the lowland ; where the hills began, civilization ceased, and military occupation was the rule. The lowland country was then the region of settled civil life. The troops were at an early stage withdrawn to the less settled parts of the country, and after the first century practically no forts were required in it. It was the usual practice of the Romans, in all provinces requiring armed occupation, to mass their troops along the frontier or in specially disturbed areas, and this rule was followed in Britain. Hence there are in Nottinghamshire practically no traces of that military occupation of which the neighbouring county of Derby yields such fine examples in its northern portion.

Elsewhere, Professor Haverfield has called attention to the complete Romanization of Britain,<sup>5</sup> and has shown how we may note the general distribution of pottery, of mosaic work, of the decoration of houses or methods of heating them, even in wild and remote parts such as Cranborne Chase or the midland forests, which seem to have offered no obstacle to the all-pervading Romans. But it was a 'Romanization on a low scale.' We find no great works or buildings, no fine specimens of art ; the objects discovered are mostly of a commonplace character.

If the lowland area of Roman Britain falls somewhat behind the general average of western Europe in the intensity of its Roman civilization, the midlands of Britain fall equally behind the rest of the British lowland area. The large cities and more vigorous rural life of the province lie round rather than in the central plain, and Leicester (Ratae) is perhaps the only Romano-British town of any importance in the whole region. This is partly explained by physical facts. The natural features of the country are themselves on a low scale ; it is not specially fertile, and there were no industries, as at the present day, its mineral wealth being as yet undiscovered. The people lived a normal and peaceful life, differing from the ordinary civilization of Britain only in the scantiness of population and the lack of distinctive features. The rural life was little developed, and the land largely wooded, nor was the soil of a character to encourage much agriculture, in either of the two most obvious directions of sheep-farming and corn-growing.

The foregoing sketch of a midland district in Roman times is in actual fact largely taken from Professor Haverfield's description of Warwickshire ;<sup>6</sup> but almost every word that he has there written will apply equally well to Nottinghamshire, which presents many similar features. Both counties include portions of two great Roman roads, with the stations thereon at intervals, but no towns of importance ; both were largely covered with forest, especially on the western side ; and both lie at about the same distance from the dividing line between the lowlands and the hill country.

A glance at the map will show that traces of Roman occupation are fairly well distributed all over the county, though rarer in the central district occupied by Sherwood Forest and along the western border than along the lines of the main roads in the north and east, and nowhere are they found in great quantities. As has been said, there is no site deserving the name of a

<sup>5</sup> *V.C.H. Warw.* i, 225.

<sup>6</sup> *Ibid.* 228.



## ROMANO-BRITISH NOTTINGHAMSHIRE

town : the only settlements where there can have been anything like permanent occupation are the stations of Brough (Crococolana), East Bridgeford (Margidunum), and Willoughby (Vernemetum) along the Fosse Way, and Littleborough on Ermine Street (Segelocum). To this list Southwell should possibly be added, though the importance attached to it by older writers was much exaggerated. Its Roman name, if any, is unknown, but the Saxon name of Tiovulfingaceaster, if indeed it denotes this spot, suggests a Roman site, and considerable if unimportant remains of pavements, &c., have been found there.<sup>7</sup> Much more doubtful are the claims of Newark or 'Eltavona' as advanced by Stukeley.<sup>8</sup>

In addition there are three examples of villas : at Barton in Fabis, Styrrup, near Blyth, and Mansfield Woodhouse. The first two of these have yielded mosaics, and the third, if less luxuriously fitted, was certainly extensive. These and similar villas were probably (as Professor Haverfield has pointed out) the property of the Romanized nobles and upper classes of Britain (as was the case in Gaul), who cultivated their land by means of slaves and let it out in part to *coloni*. Seldom if ever were they owned by Roman officials, and in view of what has been said about the peaceful character of the lowland districts under the Romans, it is clear that the oft-repeated statements that these villas were the residences of local commanding officers or 'centurions' cannot be substantiated. The peasantry, it may be imagined, lived under very poor conditions.

No fewer than twelve hoards of coins have been discovered in the county at different times. The list, with approximate numbers and dates, is as follows—in probable order of deposit :—

(1) Askham . . . — B.C. 49—A.D. 96	(7) Nottingham — A.D. 253-73
(2) Selston . . . — A.D. 54-117	(8) Epperstone 1,000 A.D. 254-93
(3) Babworth . . 91 A.D. 54-180	(9) Everton . . 600 A.D. 253-305
(4) Calverton . . 200 A.D. 98-138	(10) Osberton . . 940 Constantines(4th century)
(5) Hickling . . 200 A.D. 70-175	(11) Oxton . . . — No details
(6) Mansfield . . 350 B.C. 31—A.D. 212	(12) Wilford . . . — No details

It will thus be seen that they cover practically the whole period of the Roman domination of Britain. In regard to the Nottingham and Epperstone finds it has often been noted that hoards for which the date of their concealment must be fixed during the last half of the third century are not infrequent in Britain. The reason assigned for this is that they were hidden to avoid loss by plunder during a disturbed condition of the country ; but a more systematic investigation of the whole subject is to be desired. In particular we need to know more accurately the latest coin in each hoard. It is often a solitary specimen of a brief-ruling Emperor in whose time the hoard was deposited, and such a solitary coin is exactly the feature which is easiest lost. We rarely possess the whole of a hoard, and our published records pay far more attention to the Emperors represented by hundreds of coins than to the all-important single specimen. In addition to the finds above mentioned, some allusion should be made here to Mr. Cecil Woolley's carefully-recorded discoveries of coins at Brough, covering the period from Domitian to Gratian.<sup>9</sup>

<sup>7</sup> See below, p. 34.

<sup>8</sup> See p. 32.

<sup>9</sup> See below, p. 14.

# A HISTORY OF NOTTINGHAMSHIRE

Several earth-walled 'camps' are scattered about the county, the majority being in the Sherwood Forest district, its highest part. The list of those which for one or other reason have been considered to be Roman is given below; but in hardly any case can the supposition be upheld, either on account of form or the discovery of Roman remains. The majority appear to be hill-fortresses or defences<sup>10</sup> of an earlier date, constructed and utilized by the native Britons. They are here classified in accordance with the system laid down by the Congress of Archaeological Societies<sup>11</sup> and adopted in the article 'Earthworks' in the previous volume of this work.

Type A.—PROMONTORY FORTRESS  
Farnsfield (Combs). Roman remains

Type B.—HILL FORTRESS  
Blidworth  
Farnsfield (Hexgrave)  
Grove  
Mansfield Woodhouse  
Oxton (Oldox)  
Scaftworth (Everton)

Type C.—RECTANGULAR CAMPS  
Arnold  
Bridgeford, East. Roman station of Margidunum  
Epperstone  
Harworth  
Oxton (Lonely Grange)  
Southwell (oval form)

Type X.—UNCERTAIN  
Barton in Fabis (British)

In this list Margidunum is the only one of which we can safely state that it was inhabited in Roman times. It was indeed a Romano-British village. Combs also has yielded Roman remains, but not such as to prove very definite occupation.

Lastly, a few words may be said on the traces of Roman roads in the county. The subject is treated in full detail in the succeeding section, where the literary evidence, mainly derived from the *Itinerarium Antonini*, the Roman 'road-book,' is compared and combined with such archaeological evidence as is available. The latter is supplied chiefly by actual remains, such as milestones or traces of ancient metalling, or by the straightness of the existing tracts between known Roman sites. The Itinerary, which in the form in which we have it may date from the early part of the 3rd century, is a source of evidence which—like the straightness of roads—must be used with caution, owing to its lack of accuracy and mistakes in the manuscripts. Even the mileage, which is invariably given between the stations, is qualified by the formula M.P.M., *millia plus minus*, though this probably means in the first place that fractions are omitted. But in default of detailed topographical descriptions by contemporary ancient writers, its information has been and always will be invaluable. Three of its routes passed through the county; the fifth along Ermine Street or one of its branches, the sixth along the Fosse Way, while the eighth combines the two.

## ROADS

### (I) THE FOSSE WAY

This road is one of the best known and best authenticated Roman roads in this country, and is mentioned in numerous ancient charters, some of them older than the Conquest. An outline of its course as one of the four royal

<sup>10</sup> Roman camps, it should be remembered, were not necessarily placed on high ground like those of earlier times.

<sup>11</sup> *Report on Ancient Earthworks*, 1903; cf. *V.C.H. Notts.* i, 294, ff.

## ROMANO-BRITISH NOTTINGHAMSHIRE

roads is given by the mediaeval chroniclers, in particular by Henry of Huntingdon<sup>13</sup> and by Higden,<sup>18</sup> the latter of whom wrote that from Leicester it proceeded 'per vasta plana versus Newark' and ended at Lincoln. It has been suggested that the name itself originated in the *fossa* or covered drain which the Roman road-makers are alleged to have made to remove the surface soil and receive the gravel, but this is altogether improbable.<sup>14</sup>

Its course through Nottinghamshire is traced in the sixth and eighth routes of the Antonine Itinerary, the former giving the stations from London via Venones (High Cross) to Lincoln, the latter those from York to Lincoln and thence in the reverse direction from Lincoln to London. With one exception the same names appear between Leicester and Lincoln in both routes, and in each case the sum total of the distances amounts to fifty-two Roman miles.<sup>15</sup>

The following table shows the stations with their modern names and the distances as given :—

<i>Iter VI</i>	<i>Iter VIII</i>
Ratis (Leicester) . . . . . — —	Lindo . . . . . — —
Verometo (Willoughby) <sup>16</sup> . . . . . M.P.M. <sup>17</sup> xiii	Crococolana . . . . . M.P.M. xiii
Margiduno (East Bridgeford) <sup>18</sup> . . . . . M.P.M. xii	Margiduno . . . . . M.P.M. xiii
Ad Pontem (Thorpe or	Vernemeto . . . . . M.P.M. xii
Farndon ?) <sup>19</sup> . . . . . M.P.M. vii	Ratis . . . . . M.P.M. xii
Crococolana (Brough) <sup>20</sup> . . . . . M.P.M. vii	
Lindo (Lincoln) . . . . . M.P.M. xii	

It will be seen that there are trifling discrepancies in the mileage of the two routes. The identification of the three intermediate stations may be considered as certain ; the question of Ad Pontem is fully discussed later on in this section.

Even among Roman roads the Fosse is remarkable for the directness of its course, which is marked in a straight unbroken line on the maps of the Ordnance Survey for this county. It enters it from Lincoln at Potter Hill, 120 ft. above the sea, in the parish of North Collingham. After a slight turn, a stretch of six miles continues in a straight line through Newark, intersecting the parishes of South Collingham, Langford, and Winthorpe. The road appears near Coddington to have been fenced in originally, twenty to thirty yards wide, and to have been since narrowed in many places, by which the general straightness is disguised.<sup>21</sup> At a distance of two miles from Potter Hill we reach the station of Crococolana, the modern Brough, which is described elsewhere.<sup>22</sup> At Langford, Dickinson claimed to have found traces of a camp,<sup>23</sup> and at Winthorpe the foundations of a Roman bridge over

<sup>13</sup> 'Hist. Lib.' *Rerum Angl. Script.* i, 199.      <sup>18</sup> *Polychronicon*, Lib. i (*Hist. Brit.* [ed. Gale], iii, 196).  
<sup>14</sup> Guest, in *Arch. Journ.* xiv, 101 ff. On this road and its course generally see Codrington, *Rom. Roads in Brit.* 245 ff.; also Nichols, *Hist. Leic.* i, cxlvii; *Arch. Journ.* xliii, 42.  
<sup>15</sup> Wesseling, *Vetera Rom. Itin.* 476 ff.; Horsley, *Brit. Rom.* 388; Codrington, *op. cit.* 21; Forbes and Burmester, *Our Rom. Highways*, 208; Raven in *Antiquary*, xxxviii, 294.  
<sup>16</sup> Gale, *Anton. Iter. Brit.* 96 ff., gives Charnley; Salmon, Leicester.  
<sup>17</sup> M.P.M. as noted above, indicates *millia plus minus*, or approximate mileage only.  
<sup>18</sup> Gale and Salmon, *New Surv. of Engl.* i, 288 ff., Willoughby.  
<sup>19</sup> Gale and Salmon, *E. Bridgeford*; Reynolds, *Iter. Brit.* 264 ff., Farndon.      <sup>20</sup> Salmon, Newark.  
<sup>21</sup> Codrington, *op. cit.* 248. But deviations to avoid holes in the roadway may perhaps better explain this feature.

<sup>22</sup> See p. 11.

<sup>23</sup> *Antiq. in Notts.* i, 104.

## A HISTORY OF NOTTINGHAMSHIRE

the Trent,<sup>24</sup> but in the latter he appears to be mistaken.<sup>25</sup> Stukeley, who travelled here in 1722, wrote that from Brough the Fosse 'goes extremely strait to Newark between hedge-rows, it is in very ill repair; nay, in some places they dig the very stone and gravel out of it to mend their streets.'<sup>26</sup> Its course through this town is parallel with the river, along Northgate, Castlegate and Millgate, the direct line being lost for a short distance in the last-named thoroughfare.

Beyond Newark there is a slight turn; then the road runs for two and a half miles in another straight line through the parishes of Farndon, Thorpe, and East Stoke, where it nears the banks of the Trent. Here we are on the debatable ground where the missing site of Ad Pontem must be sought. Concerning this the theorizing has been endless, from Gale to the present century.

It has already been noted that this name, occurring in the sixth Itinerary, is omitted from the eighth, although both obviously follow the line of the Fosse. Moreover, the actual distance between the two stations on either side, Crococolana and Margidunum, is given in both routes the same, viz. fourteen miles.<sup>27</sup> It has been suggested—though it is obviously unlikely—that no such independent point as Ad Pontem ever existed, and that the phrase *ad Pontem* was merely a note added to Margidunum (East Bridgeford) to mark the point of digression from the Fosse to a supposed bridge over the Trent there, for which purpose a notice was affixed by the side of the road, and that some transcriber, mistaking the note for the name of a separate station, halved the mileage to make the numbers correspond.<sup>28</sup> Several early antiquaries<sup>29</sup> identified Ad Pontem with East Bridgeford, until Horsley corrected this error. It is, however, worth noting that a road runs at right-angles to the Fosse from Margidunum down to the river,<sup>30</sup> and that this road has been held to be Roman.

Horsley, however, pointed out that the mileage as given in the Itinerary inevitably fixed Ad Pontem at about three miles from Newark, and suggested Farndon as a likely site.<sup>31</sup> 'I went to view the ground,' he wrote, 'when last at Newark, and did not think the situation or appearance very unpromising.' Reynolds<sup>32</sup> and Wright<sup>33</sup> agree with him in accepting this view. The exact half-way between Brough and East Bridgeford is in Thorpe parish, between Farndon and East Stoke.

The question was again considered more than fifty years later, when Bishop Bennet of Cloyne and Mr. Leman traced the course of the Fosse from Lincoln to Devonshire, and agreed in fixing this much-disputed site at Thorpe,<sup>34</sup> where coins and pavements have been found.<sup>35</sup> Mr. Leman gives his reasons in a footnote: 'Tumuli, appearances of the corners of a camp, and the

<sup>24</sup> Op. cit. i, 92.

<sup>25</sup> See pp. 7, 36.

<sup>26</sup> *Itin. Cur.* 104.

<sup>27</sup> Watkin in *Nottingham Daily Guardian*, 20 Feb. 1877; *Arch. Journ.* xliii, 22. He calls it a 'mansio' or 'mutatio.' Cf. *Journ. Brit. Arch. Assoc.* xli, 43. But he begs the question when he explains the name as 'the point for branching off and crossing the river.'

<sup>28</sup> Standish in *Thoroton Soc. Trans.* vii, 37; *Notts. and Derb. N. and Q.* iv, Dec. 1896, p. 183.

<sup>29</sup> Stukeley, Gale, and Salmon; see below, p. 15; also *Standard*, 31 Oct. 1884, for a later advocate of this view.

<sup>30</sup> See under Bridgeford, p. 17.

<sup>31</sup> *Brit. Rom.* 438.

<sup>32</sup> *Iter. Brit.* 264.

<sup>33</sup> *Celt, Roman, and Saxon* (6th ed.), 152.

<sup>34</sup> Nichols, *Hist. and Antiq. of Leic.* i, cxlix; 'not far distant from the present turnpike gate.'

<sup>35</sup> See Index.

## ROMANO-BRITISH NOTTINGHAMSHIRE

remarkable circumstance of the bending of the road on leaving it,' while the bishop adds as further proof the proximity of the Trent to the road, the correspondence of distance, and the neighbourhood of Southwell, which he believed to be a Roman station. The same arguments are quoted by Throsby in his additions to Thoroton, on the authority of 'a gentleman of high respectability,' perhaps the bishop or his friend; but in a later passage he mentions a tradition of a bridge across the Trent from Thorpe Bar to Southwell, and suggests that the supposed station of Ad Pontem might have stood on an eminence at East Stoke commanding it.<sup>36</sup> Thorpe was subsequently also accepted by Watkin and others.<sup>37</sup> We have, however, no evidence that a bridge ever existed at Thorpe or Farndon. The same objection applies to Throsby's theory (adopted by Compton)<sup>38</sup> advancing East Stoke as the locality.

Lower down the river traces of a bridge were, according to Dickinson,<sup>39</sup> observed in 1792-3 north of Newark at Winthorpe. He brought this forward in support of his view that Ad Pontem was to be identified with Southwell. But the subsequent discovery in 1877 and 1884 of remains of an undoubtedly Roman bridge three miles below, between Cromwell and Collingham,<sup>40</sup> demonstrated that Dickinson was either mistaken in the locality he gives, or that he had given too free rein to his imagination. But even accepting the Winthorpe bridge as Roman, the absurdity of placing Ad Pontem at Southwell remains as great, involving as it does, firstly, an irreconcilable discrepancy with the mileage of the Itinerary, secondly an inconceivable détour from the line of the Fosse, entailing two crossings of the Trent; and this though Southwell cannot have been a place of much importance in Roman times.<sup>41</sup> Yet Dickinson's theory, in part if not wholly, has been seriously considered by recent writers,<sup>42</sup> even Dr. Raven writing in 1902 'that the Trent had to be crossed by a bridge is manifest,' and regarding the Cromwell bridge as 'admirably suited to the name Ad Pontem.' Perhaps to the name, but hardly to the locality!<sup>43</sup> It is obvious that both Farndon and Thorpe correspond far better with the distance and line of route than any other site, although in neither case is there any evidence for the existence of a bridge. Nor can we safely accept another suggestion which has been made. It has been pointed out that Ad Pontem is equally possible Latin for 'to the bridge' and 'at the bridge.' It is not therefore essential to predicate the existence of a bridge over the Trent at all. A glance at the Orographical map of the county in Volume I will show that Farndon and Thorpe lie in very low ground (not exceeding 50 ft. above the sea) between the Trent and the Devon. It is conceivable that there was here, if not a

<sup>36</sup> *Hist. of Notts.* i, 71, 148; see also *Journ. Brit. Arch. Assoc.* xli, 43. Throsby also seems to suggest Newark or Ponton in Lincolnshire as possibilities.

<sup>37</sup> *Standard*, 5 Nov. 1884; *Arch. Journ.* xliii, 22; *Antiq.* xxxviii, 297. Watkin's statement that 'at least as much masonry has been found here as at Southwell' is not clear. It is not the case (see Index, *s.v.* Thorpe), and if it was, would prove nothing.

<sup>38</sup> *Journ. Brit. Arch. Assoc.* xli, 43 ff.

<sup>39</sup> *Antiq. in Notts.* i, 92; see pp. 5, 36; also the map in Dickinson at end of part i.

<sup>40</sup> See Index, *s.v.* Cromwell.

<sup>41</sup> Cf. Nichols, *Hist. and Antiq. of Leic.* i, cxlix; *Nottingham Daily Guardian*, 20 Feb. 1877; *Arch. Journ.* xliii, 28; *Journ. Brit. Arch. Assoc.* xli, 43.

<sup>42</sup> *Standard*, 31 Oct. and 3 Nov. 1884; *Antiq.* xxxviii, 297.

<sup>43</sup> A writer in the *Standard*, 5 Nov. 1884, places Ad Pontem at Cromwell, taking the road along the right bank of the Trent to Littleborough.

## A HISTORY OF NOTTINGHAMSHIRE

bridge, at least a raised causeway with culverts carrying the Fosse over the most marshy and low-lying part of the route. The notification in the Itinerary would then be for the benefit of the traveller from the south, indicating where he would leave the high ground over which he had so long been passing for the alluvial levels of the Trent valley with their attendant dangers of swamp and flood. Unfortunately such notifications do not occur in the Itinerary, nor is this one so lucid in its form as to have much claim to be considered such a notification.

The fact is that we waste time thus torturing the sense of the Itinerary and the probabilities of the case. It seems plain that there existed a 'station'—perhaps a very small one—at the Fosse near Thorpe, and connected perhaps with the remains actually observed here, and this station was known as Ad Pontem. Why it was so called, whether a now vanished branch-road crossed the Trent, or the crossing of the Fosse over the Devon is concerned, and whether that crossing was in Roman days exactly where it now is, and whether there was any other bridge for the Fosse in the low ground beside the Trent, are questions which it is useless to ask, because we lack evidence at present to answer them. Equally idle is it to inquire why the Itinerary names Ad Pontem in one place and omits it in another. Such omissions are not uncommon in this as in other road-books, and their causes are in general neither discoverable nor worth discovering.

Resuming our route, the road now ascends to the higher ground between the Trent and Devon valleys, and passes through the parish of Flintham, where Roman pottery has been found. For eight miles from East Stoke it runs in an absolutely straight line to High Thorpe near Bingham (200 ft.),<sup>44</sup> where after crossing the railway it finally leaves the high road, which turns off to Nottingham. For the whole distance from Flintham to Willoughby, where it crosses the county boundary, it serves as a division between parishes, except at Cropwell Butler, where the parish lies on either side of it. About six miles from East Stoke the road reaches East Bridgeford, where it passes right through the middle of the 'station' of Margidunum<sup>45</sup> fourteen miles from Brough.

At High Thorpe there is another slight turn, and thence it is straight, and still a passable road, for three and a half miles to Cotgrave Gorse (250 ft.). From here to the crossing of the Nottingham and Melton road, near Widmerpool station, it is described as 'a wide rough track, not appearing very straight because of encroachments.'<sup>46</sup> Between East Bridgeford and Willoughby Stukeley found what he took to be the pavement of the road 'very manifest,' and near Lodge-in-the-Wolds, in Cotgrave parish, it was (he says) 100 ft. broad and made of 'great blue flagstones laid edgewise very carefully,' which were taken, he said, from quarries near. 'From this point,' he writes, 'it has been entirely paved with red flints, seemingly brought from the sea-coasts: these are laid with the smoothest face upwards upon a bed of gravel over the clayey marl,' and he mentions a local tradition that this pavement, 'very broad and visible when not covered with dirt,' extended from Leicester to Newark. Gale speaks

<sup>44</sup> About here Stukeley, in his view of Ad Pontem, as he calls Bridgeford (*Itin. Cur.* pl. 90), represents a tumulus or barrow apparently right across the line of the road. It may be intended to indicate the position of Vernemetum (see below).

<sup>45</sup> See p. 15.

<sup>46</sup> Codrington, *Rom. Roads*, 248.

## ROMANO-BRITISH NOTTINGHAMSHIRE

of the pavement of the Fosse as visible a little east from Widmerpool by Lodge-in-the-Wolds and then again at East Bridgeford and near Collingham.<sup>47</sup> Nearly a century after Stukeley, Laird wrote, 'This road may be easily traced for many miles along the *Wolds* and it is literally a *fosse*, dug so deep that an army might march along it even now without being seen except by those on the very edge of the bank. Several of the roads through the wolds cross it in different places, particularly about *Owthorpe*, and in many parts the remains of the old pitching with stones set on edge may be found by clearing away the grass and weeds.'<sup>48</sup> Twenty-five years ago Watkin found the Fosse about here much in the same state, and described it as grass-grown with its pavement full of deep ruts.<sup>49</sup> 'From Widmerpool station,' says Codrington, 'for a mile a narrow metalled road runs along the middle between fences twenty yards or more apart, and then turns off, the wide green road continuing on to Six Hills (447 ft.), eight-and-a-half miles from Cotgrave.' In Cotgrave parish a late Roman burial has been unearthed close to the road, and finds of coins are recorded at Hickling and Widmerpool.<sup>50</sup>

A little more than two miles from Widmerpool station brings the road to the site of Vernemetum at Willoughby.<sup>51</sup> Thence it follows the county boundary for about two-and-a-half miles to Six Hills,<sup>52</sup> where it finally leaves it for Leicestershire.

### (2) ERMINE STREET

The fifth and eighth routes of the Antonine Itinerary followed a branch of the so-called Ermine Street, which led from Lincoln to York, and crossed North Nottinghamshire on its way.<sup>53</sup> The routes are given as follows:—

<i>Iter V</i> (London to Carlisle)	<i>Iter VIII</i> (York to London via Leicester)
Causennis . . . —	Dano . . . . . —
Lindo (Lincoln) . . . . . M.P.M. xxvi	Ageloco . . . . . M.P.M. xxi
Segeloci (Littleborough) . . . . . M.P.M. xiiii	Lindo . . . . . M.P.M. xiiii
Dano (Doncaster) . . . . . M.P.M. xxi	

It branches off from the northward road about four miles beyond Lincoln, and some writers like to speak of it as a *via vicinalis*, others give it the name of Ermine Street itself. In all probability it was a more convenient route to York than the more direct one which involved the crossing of the Humber estuary. Segelocum and Agelocum, as given in the two routes, are only forms of the same name, and the former is to be traced on a milestone found at Lincoln with the distance of this stage given as in the Itinerary, fourteen miles.<sup>54</sup>

From Lincolnshire, where it is known as Till Bridge Lane, this road crossed the Trent and entered Nottinghamshire at Littleborough, the site of Segelocum, where a Roman ford is still said to exist.<sup>55</sup> There is a road hence in a line with Till Bridge Lane, as far as the village of Sturton-le-Steeple, and

<sup>47</sup> 'Essay towards the Recovery of the Courses of the four Great Roman Ways,' *apud* Leland, *Itin.* vi, 116.  
<sup>48</sup> *Arch. Journ.* xliii, 42.  
<sup>49</sup> See below, p. 17.  
<sup>50</sup> See Index.  
<sup>51</sup> See *V.C.H. Leic.* i, 217.  
<sup>52</sup> *Beauties of Engl. and Wales*, xii, (i), 5.  
<sup>53</sup> Wesseling, *Vet. Rom. Itin.* (1735), 474; Horsley, *Brit. Rom.* 439; *Assoc. Archit. Soc. Rep.* ix, 167; *Antiq.* xxxviii, 295.  
<sup>54</sup> See p. 19.  
<sup>55</sup> *Ibid.*

## A HISTORY OF NOTTINGHAMSHIRE

thence (after a short break through that village) past South and North Wheatley, Clayworth, and Everton, to Bawtry, which, except for an occasional turning or break, appears to show the line of the Roman road.<sup>56</sup> At Wiseton in Clayworth parish, at Everton, and at Scaftworth between Everton and Bawtry, are traces of Roman occupation.<sup>57</sup> From Bawtry to Doncaster the road may be assumed to follow more or less closely the line of the present Great North Road, but this lies almost wholly in Yorkshire, after forming the county boundary for two miles.

A Roman road is also said to have been noted in the parish of Gringley-on-the-Hill, to the north of Clayworth,<sup>58</sup> but this is probably without authority.

### (3) OTHER ROADS

The two roads already described are the only Roman roads in Nottinghamshire which are attested by sound evidence. Numerous other roads have been suggested, but for the most part only in order to fit in with preconceived theories. With one or two exceptions, they may be briefly dismissed as devoid of authority.

(i) Perhaps the most likely to be of Roman origin is that from Ollerton along the east side of Clumber Park, and past Ranby to Blyth. This runs practically in a straight line until it approaches Blyth, and forms the boundary of parishes through almost all of its course. But no Roman remains have been found along the line except a hoard of coins at Morton Hall in Babworth parish, and coins at Blyth,<sup>59</sup> and these hardly supply evidence. Watkin considers that the road may be traced from the 'camp' at Arnold, just north of Nottingham,<sup>60</sup> along what is now known as Hollinwood Lane; <sup>61</sup> but there is practically no evidence to prove his view. There is indeed from Oxton to Ollerton a 'fairly' straight road (the Old Rufford Road) running in a line with the road from Ollerton to Blyth, through the parishes of Farnsfield and Rufford, and it is possible that there is a southern continuation of the latter. But whence it came and whither it went requires further investigation which may or may not establish its Roman origin. The Oxton and Farnsfield camps, formerly adduced in its favour, are now known to be British.<sup>62</sup>

(ii) The Ordnance Survey<sup>63</sup> maps trace the course of a road marked as 'Leeming Lane, Roman Road,' from Mansfield northwards to Warsop. This road would pass quite close to the villa at Mansfield Woodhouse,<sup>64</sup> and, if continued, traverse Worksop, Blyth, and Bawtry, to join the Ermine Street, but except between Worksop and Blyth there is no modern track in this direction. Mr. William Stevenson, who calls it 'undoubtedly Roman,' traces it on the other side of Mansfield from 'that remarkable ridge known as Robin Hood's Hills' at Annesley,<sup>65</sup> and quotes Brewster as connecting that place by

<sup>56</sup> Stukeley, *Itin. Cur.* 93; *Family Mem. of S.* (Surtees Soc.), ii, 315; Codrington, *Rom. Roads in Brit.* 153; *Arch. Journ.* xxxvi, 283, xliii, 43; Stevenson, *Bygone Notts.* 4.

<sup>57</sup> See Index.

<sup>58</sup> See Index.

<sup>59</sup> See Index.

<sup>60</sup> See Index.

<sup>61</sup> *Arch. Journ.* xliii, 43; he appears to continue the course of this road as far north as Bawtry. The old Ordnance Survey (sheet 82) marks a 'Roman Road' between Blyth and that town.

<sup>62</sup> See Index.

<sup>63</sup> O.S. 6-in. xxiii, SW., xxiii, NW., xviii, SW.

<sup>64</sup> See p. 28.

<sup>65</sup> *Bygone Notts.* 14.



## ROMANO-BRITISH NOTTINGHAMSHIRE

a road with Derventio (Little Chester) near Derby. The latter would accordingly claim it as the north-eastern extension of Rykniel Street; but the Ordnance maps, as Mr. Stevenson points out, lend no countenance to such an idea, and Professor Haverfield recognizes no road but the one leading northwards from Little Chester to Clay Cross.<sup>66</sup> Thus the only portion of this road which rests on anything like adequate evidence is that passing the dwelling at Mansfield Woodhouse, which must have had some means of communication with the outside world.

(iii) Watkin mentions a supposed road from Little Chester (Derventio) in Derbyshire, crossing the Trent at Sawley, and continuing by Leake to join the Fosse at Willoughby.<sup>67</sup> Professor Haverfield accepts the Derbyshire portion of this road,<sup>68</sup> but rightly points out that the traces of a continuation, which Watkin says are 'almost obliterated,' are really non-existent.

### PLACES OF PERMANENT OCCUPATION

#### (I) BROUGH (CROCOCOLANA)<sup>69</sup>

The first Roman station on the Fosse, after it enters Nottinghamshire from Lincoln, the Crococolana of the Itinerary, is now certainly identified with the little hamlet of Brough, about one-and-three-quarter miles east of Collingham.<sup>70</sup> According to Horsley affinity of sound induced some antiquaries to fix it rather at Collingham,<sup>71</sup> in which parish Brough lies. Dr. Wake says the name was first fixed by Gibson,<sup>72</sup> and Throsby seems inclined to dispute the identification.<sup>73</sup> The distance from Lincoln is given in one Itinerary as twelve miles, in the other as fourteen, the former being the actual distance in English miles.

Crococolana seems to have been a place of some small importance. An area of about forty acres is thought to have been inhabited, and the objects discovered here show that it was more than a mere outpost or halting-place.<sup>74</sup> No buildings or earthworks are now visible on the surface, and as long ago as 1732 Horsley wrote that 'the ramparts at Brugh are levelled by the plow.'<sup>75</sup> He goes on to say 'many Roman coins have been found here. I purchased one, which I take to be *Philip*, of an old man who had lived here many years, and gave me an account of several things relating to this station. He told me they often struck upon ruins in plowing or digging, and had a tradition of an old town formerly standing there.'

<sup>66</sup> *V.C.H. Derb.* i, 245.

<sup>67</sup> *Arch. Journ.* xliii, 43; see also Bennet in Lysons, *Derb.* p. ccxv; *Journ. Derb. Arch. Soc.* viii, 213; *Notts. and Derb. N. and Q.* vi, 83.

<sup>68</sup> *V.C.H. Derb.* i, 246. He suggests that it served to connect Derventio with the navigable Trent, but thinks it may have turned off to the villa at Barton (p. 23).

<sup>69</sup> So the better MSS. of the Itinerary, as it seems. Other MSS. read 'Crococolano.'

<sup>70</sup> O.S. 6-in. xxxi, SW. See section on Roads, p. 5.

<sup>71</sup> Horsley, *Brit. Rom.* 439; Pointer speaks of a 'camp near Long Collingham,' which might be held to imply Brough. *Brit. Rom.* 41; Gale, *Anton. Itin. Brit.* 102.

<sup>72</sup> *Hist. of Collingham*, 2; cf. Gibson's *Camden*, i, 435; and *Antiq.* xxxviii, 297.

<sup>73</sup> Thoroton, *Hist. of Notts.* i, 374.

<sup>74</sup> *Thoroton Soc. Trans.* x, 63 (Woolley).

<sup>75</sup> *Op. cit.* 439.

## A HISTORY OF NOTTINGHAMSHIRE

Before Horsley wrote, Stukeley had been unable to discover any remains of circumvallation, though he too heard much of foundations of houses and walls,

. . . in digging too they find great foundations for half a mile together on each side the road, with much rusty iron, iron ore, and iron cinders ; so that it is probable here was an eminent Roman forge. Across the road was a vast foundation of a wall, and part still remains : out of one hole they showed me, has been dug up ten or fifteen load of stone ; so that it should seem to have been a gate : the stones at the foundation are observed to have been placed edgewise and very large ones, but not of a good sort. . . . They told me some very large copper Roman coins had been found here, and silver too, and many pots, urns, brick, &c. ; they call the money ' Brough pennies.'<sup>76</sup>

In foot-notes he mentions other coins which he came across (including a 'large brass' of Faustina Junior), and he suggests the derivation of Collingham from Colana, the later form of Crococolana.

Roman coins have at all times been very frequent, and Mr. T. Cecil S. Woolley of South Collingham<sup>77</sup> has a very fine series ; but those noticed by earlier writers are mostly of late date (A.D. 250-350).<sup>78</sup> A correspondent of the *Standard* who signs himself 'South Collingham'<sup>79</sup> mentions coins of Hadrian (A.D. 98-117), Gallienus (A.D. 253-68), Maximian (A.D. 300), Magnentius (A.D. 350) and Gratian (A.D. 375). Fragments of Roman pottery were still abundant in Wake's time (1867), and he tells a tale of 'a figure in gold' found a few years before.<sup>80</sup> His comment on Stukeley's reference to the inferior quality of the stone employed here is that it must have been the limestone still quarried in the neighbourhood. But he adds, 'I have seen some large blocks of excellent freestone, which have evidently formed part of the buildings once standing at Brough.' Watkin, writing in 1877, quotes the Rev. G. Fosbery, late rector of South Collingham, to the effect that coins and other remains were still occasionally found on the surface.<sup>81</sup>

At Danethorpe Hill in the parish of South Collingham and at Potter Hill in that of North Collingham, at the point where the Fosse Way enters the county, human remains and coffins, and more recently fragments of Roman pottery, are said to have been dug up,<sup>82</sup> and both have been suggested as possible sites of outposts for guarding the camp at Brough. The latter is described by Stukeley as 'a high barrow or tumulus, where they say was a Roman pottery.'<sup>83</sup> Of the last-named theory, however, the finds are no confirmation, although Wake urged that it was implied by the name.<sup>84</sup>

Recent excavations by Mr. T. Cecil S. Woolley have revealed far more of the Romano-British occupation.<sup>85</sup> He has dug trenches over a considerable area in two fields lying one on either side of the Fosse, at the fourth milestone from Newark and twelfth from Lincoln. The area and nature of the operations are indicated in the accompanying plan.

<sup>76</sup> *Itin. Cur.* 104.

<sup>78</sup> Pointer, *Brit. Rom.* 41 ; Gibson's *Camden*, i, 435 ; Wake, *Hist. of Collingham*, 2.

<sup>79</sup> 1 Nov. 1884.

<sup>77</sup> See below.

<sup>80</sup> *Op. cit.* 4.

<sup>82</sup> *Notts. Daily Guardian*, 25 Jan. 1877.

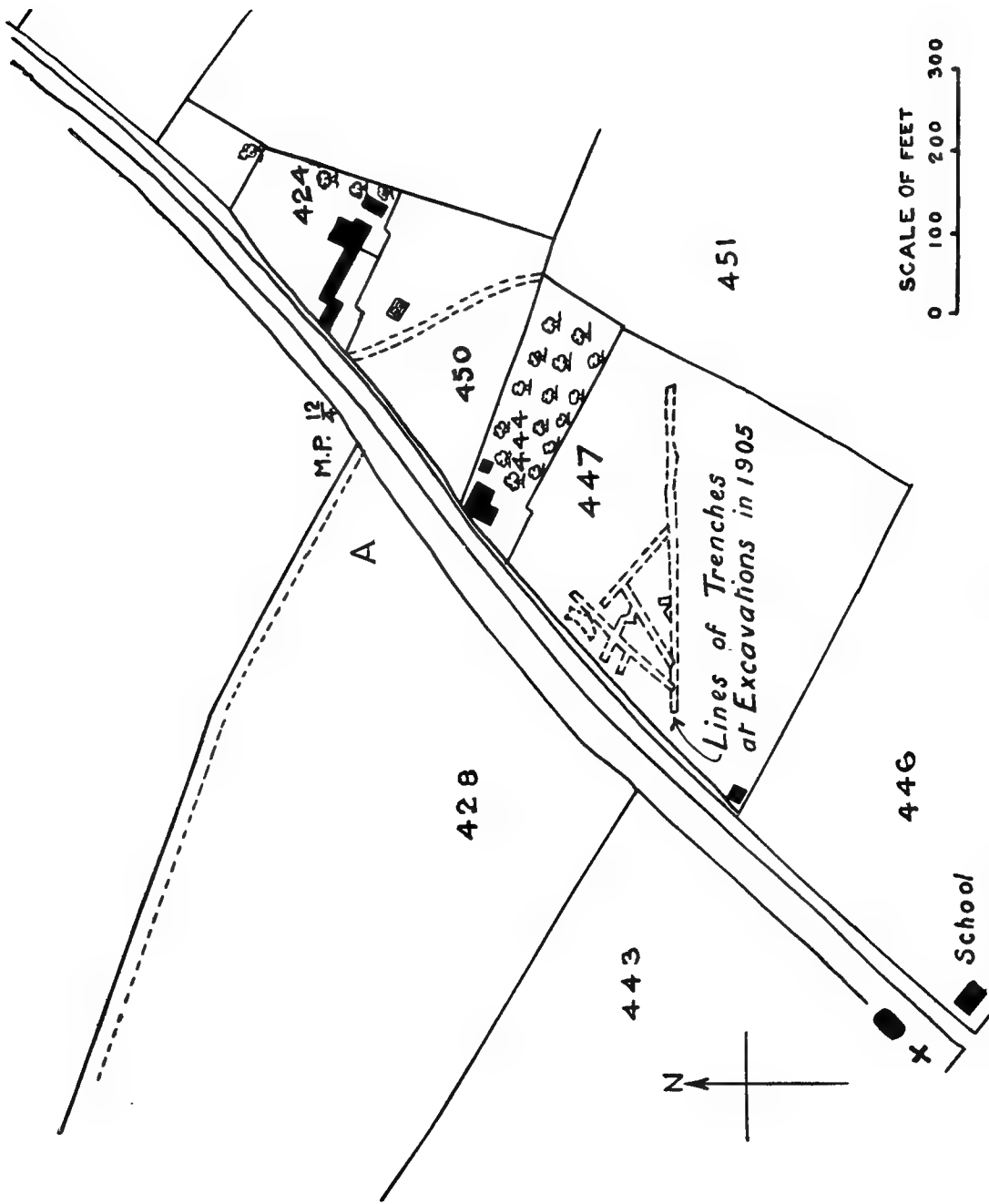
<sup>83</sup> Wake, *op. cit.* 2, 42 ; *Arch. Journ.* xliiii, 17 ; Brown, *Hist. of Notts.* 121 ; Kelly, *Dir. of Notts.*

1904, 48.

<sup>84</sup> *Itin. Cur.* 103.

<sup>85</sup> Matters are not improved by the suggestion that the word Crococolana has something to do with 'crops,' put forth with apparent seriousness by a writer in the *Standard*, 31 Oct. and 3 Nov. 1884.

<sup>86</sup> See his paper in *Thoroton Soc. Trans.* x (1906), p. 63 ff. The writer is also greatly indebted to Mr. Woolley for personal assistance and information.



PLAN SHOWING EXCAVATIONS ON SITE OF CROCOLANA (REMAINS OF WALLS FOUND AT A)

## A HISTORY OF NOTTINGHAMSHIRE

Adjacent to the road and at right angles to it, part of the foundations of a wall 5 ft. thick came to light, the foundations and lower courses of the wall being of lias, above which was 'stud and mud.' An adjoining roof is indicated by flanged and covering tiles of the usual types, and the mud walls were plastered inside and painted in various colours. Smaller buildings on the site were probably temporary erections of timber. Mediaeval and modern builders, says Mr. Woolley, have carried on their depredations to such an extent, even underground, that reconstruction of the plan must be the merest guess-work. His researches, however, indicate buildings of considerable extent, as his plan shows; but as to the nature of these structures it is difficult to speak with confidence. The walls which have been unearthed on the west side of the road are indicated on the plan at A. Mr. Woolley has since acquired the adjoining field on the south-east, and a trial digging made by him in the writer's presence in October, 1906, yielded a few fragments of tiles.

The finds of movable objects made by Mr. Woolley on this site, and now preserved at his residence at South Collingham, are sufficient in themselves to form a small museum. They were mostly obtained from the trenches dug in the field on the east side of the Fosse (see plan). They include coins, fragments of pottery, glass vessels, iron tools, objects in bronze, stone, bone, and horn, and painted wall-plaster. Some of the pottery is illustrated in fig. 1. The most noteworthy object is the bronze cheekpiece of a helmet (fig. 2),<sup>86</sup> ornamented with a design in relief: a woman standing by a horse and holding the bridle in her left hand, while the right grasps a rope: in the background is another rope, or perhaps cable-pattern encircling the design. A curious deer's horn pick was also found (fig. 1, B).

The coins,<sup>87</sup> with the exception of one Republican *denarius* of the Valeria gens, the presence of which is doubtless accidental, extend from Domitian (A.D. 81-96) to Gratian (A.D. 375-83); they number 136 in all, and are all from single finds. It is interesting to note that the finds of pottery may be dated within the same limits. The earliest varieties belong to the end of the 1st century. These include fragments of jars of black ware with 'scored' patterns of intersecting lines of lattice-work, done with a blunt tool, and fragments of smaller jars of a hard brown ware with scale patterns worked in relief<sup>88</sup> (see fig. 1, c). Rather later are some fragmentary 'face-jars' of grey ware, on the front of which rude human faces are modelled in relief, one with the mark of a trident on the forehead<sup>89</sup> (see fig. 1, A); from similar finds in Germany these may be assigned to the 2nd century. Of later date are jars of polished black ware with indented vertical patterns or 'thumb-markings,' not earlier than the 2nd century, red-glazed bowls with raised leaf-patterns in thick slip, and vessels decorated in red and white paint, belonging to the 3rd or 4th century.<sup>90</sup> There is also much Castor (Durobrivian)<sup>91</sup> ware and other that cannot be confidently dated.

Among the glazed red wares or *terra sigillata*, part of a hemispherical bowl with figures, of Form 37 (Dragendorff) (see fig. 1, c) is interesting as

<sup>86</sup> *Arch. lvi*, 573, pl. 55 (exhibited to the Soc. Antiq. in 1902).

<sup>87</sup> A list of these is given in *Thoroton Soc. Trans.* x, 71.

<sup>88</sup> In Germany these two varieties are found with coins of the latter part of the 1st century, e.g. at Trier, Andernach, and Wiesbaden.

<sup>89</sup> *Thoroton Soc. Trans.* pl. 4, figs. 10-12.

<sup>90</sup> See op. cit. pl. 1, figs. 7, 8, and pl. 2 (wrongly numbered 3).

<sup>91</sup> Cf. Artis, *Durobrivae*, pl. 53, and specimens in B.M. from Northants.



FIG. 1a.—FRAGMENTARY 'FACE JAR' FOUND AT BROUGH



FIG. 1b.—HORN USED AS A PICK FOUND AT BROUGH



FIG. 1c.—SPECIMENS OF POTTERY FOUND AT BROUGH



## ROMANO-BRITISH NOTTINGHAMSHIRE

bearing the name of a German potter REGINVS F (*Reginus fecit*)<sup>92</sup> incised on the exterior; he worked at Tabernae Rhenanae (Rheinzabern in the Palatinate) in the 2nd century. There are also fragments of the Gaulish Lezoux ware of the same period, with figure subjects. The following marks of Gaulish potters, mostly of the 2nd century, appear on plain red-glazed bowls<sup>93</sup> :—

Form 31 : GENITOR F  
 IVSTI MA  
 CASVRIM  
 MASVET  
 . . IAS FEC

Form 32 : ATTIANVS  
 Form 33 : MAIORIS  
 QVINTIM  
 SAMILLIM  
 SEVERIANO  
 SCOPLIM

Uncertain form : VICTOR

There are also a fragment of a *mortarium* with CICVR F,<sup>94</sup> and an amphora handle stamped Ì · AVR · HER · PATE,<sup>95</sup> *duo Aur(elii) Her(aclae) pate(r)* [*et filius ex figlinis?* . . . ‘the two Aurelii Heraclae, father and son, from the potteries of (so-and-so).’

### (2) EAST BRIDGEFORD (MARGIDUNUM)

The Itinerary station of Margidunum,<sup>96</sup> thirteen miles from Vernemetum or Willoughby, and about the same from Crococolana or Brough, was identified first by Horsley with East Bridgeford. Some of his contemporaries (Gale, Stukeley, and Salmon) had been led by the similarity of the name to assign Ad Pontem to this parish. This theory assumes an error of seven miles in the Itinerary, and, as Horsley argued, ‘the numbers and distances ought to preponderate.’ As noted above, those writers were consequently forced to place Margidunum at Willoughby.<sup>97</sup> Additional reasons in support of Horsley are given by Throsby, who urges (1) the existence of an ancient encampment, (2) the name of Burrow given to a field close by, (3) finds of pottery and coins, (4) the distance from Willoughby.<sup>98</sup>

The village of East Bridgeford is itself about a mile to the north-west of the Fosse, which runs right through the fields where the Roman station once stood, the eastern half of it being in Car Colston parish. They are still known as ‘Burrow Fields, or ‘Castle Hill Close,’ both being familiar names in most of the early accounts of the place.<sup>99</sup> The site is marked on the 25-in. Ordnance Survey, sheet xxxix, 15,<sup>100</sup> and a plan of it is given in the article on ‘Earthworks,’<sup>101</sup> from which it will be seen that the lines of the camp and its defences are still to be clearly traced.<sup>102</sup>

<sup>92</sup> Op. cit. pl. 1, fig. 4.

<sup>93</sup> Op. cit. p. 70.

<sup>94</sup> Op. cit. pl. 3 (wrongly numbered 2), fig. 7.

<sup>95</sup> Op. cit. pl. 3, fig. 5; cf. *Corp. Inscr. Lat.* vii, 1331, 20 (from Catterick), and xv, 2561 (from the Monte Testaccio, Rome), both more complete examples.

<sup>96</sup> See p. 5.

<sup>97</sup> Horsley, *Brit. Rom.* 438; Gale, *Anton. Iter. Brit.* 101; Stukeley, *Itin. Cur.* 105; Salmon, *New Surv.* i, 294. This theory was again revived by a writer in the *Standard*, 31 Oct. 1884. See above, p. 5 ff.

<sup>98</sup> Thoroton, *Hist. of Notts.* i, 148.

<sup>99</sup> E.g. Gough's *Camden*, ii, 400 (all references to Gough are to the second (1806) edition); *Magna Brit.* (1727), iv, 41.

<sup>100</sup> The 25-in. map marks on the west side ‘coins and pottery found’; on the east ‘human remains found.’ Stukeley seems to place Burrow Field on the west side of the road.

<sup>101</sup> See *V.C.H. Notts.* i, 300.

<sup>102</sup> The writer explored them in Oct. 1906, with the Rev. A. du B. Hill, vicar of East Bridgeford, guided by an old map of the parish kindly lent by Mr. T. M. Blagg, F.S.A., of Newark.

## A HISTORY OF NOTTINGHAMSHIRE

Stukeley, who came here in 1722, saw near a spring in Burrow Field—called Oldwork

The Roman foundations of walls and floors of houses composed of stones set edgewise in clay, and liquid mortar run upon them : there are likewise short oaken posts or piles at proper intervals . . . Houses stood all along the Foss ; whole foundations have been dug up and carried to the neighbouring villages. They told us too of a most famous pavement near the Foss Way : close by in a pasture, Castle Hill Close has been a great building which they say was carried all to Newark. John Green of Bridgeford, aged 80, told me that he has taken up large foundations there, much ancient coin, small earthen pipes for water : his father, aged near 100, took up many pipes fourscore yards off the castle and much fine free-stone ; some well cut or carved : there have been found many urns, pots, and Roman bricks.<sup>103</sup>

He also 'heard of Roman pavements dug up there,' and in a footnote to the same edition he mentions the discovery on the Fosse Way of a fine brass con-torniate of M. Aurelius, with heads of that emperor and Commodus, found in an urn with one or two others. His description of the site is illustrated by a drawing showing the relative position of the village and station.

Horsley corrected Stukeley's identification of the site from Ad Pontem to Margidunum.<sup>104</sup> Another account speaks of the lordship in Car Colston parish 'called in old writings "Aldwerck," and at this time "Oldwarke" . . . where foundations of solid wrought stone are found, the Grounds there-about bearing the Signs and Memory of old Fortifications, viz. one Close still having the name of "Castle-Hill," and two other of "Castleton-closes," as also a Spring called Oldwark spring, and the adjacent Ground on the other side the Foss-way in Bridgford parish—called the Burrough-Field, where ancient Coins have been found.'<sup>105</sup> Gibson speaks of a 'fair silver coin of Vespasian' found here.<sup>106</sup>

Apart from these no other details seem to be forthcoming to support or supplement Stukeley's account until the middle of the 19th century. In 1857 Mrs. Miles, wife of the rector of Bingham, began to explore the Burrow Fields, on the surface of which she had for a long time noticed fragments of pottery. Afterwards she described the results of her excavations to Mr. Watkin for his article on the Roman remains of this county.<sup>107</sup>

The circumvallation of the camp was still clearly marked, especially at the north-east angle, and the cemetery seems to have lain outside its south-east angle. Several fields on each side of the Fosse were full of remains, especially a ploughed field on the west side through which runs the bridle-path known as 'Newton Street.'<sup>108</sup> 'Here,' says Mrs. Miles, 'we gather every year numbers of specimens of pottery lying on the surface, besides deer-horns, bones, balls, or "runnings" of lead, flue-tiles,<sup>109</sup> stone tiles, *tesserae*, and thousands of pieces of pottery of different colours, qualities, and materials. Many of these are worked in patterns, and the pieces of Samian ware have hunting subjects, leaves, &c. on the ground, and we have a considerable number of

<sup>103</sup> *Itin. Cur.* 105, with pl. 90.

<sup>104</sup> See above, p. 6. The doctor was misled by the similarity of the ancient and modern names. *Brit. Rom.* 438 ; see also Gibson's *Camden*, i, 435 ; Salmon, *New Surv.* i, 294.

<sup>105</sup> *Mag. Brit.* iv, 41 ; see also Pointer, *Brit. Rom.* 53 ; Thoroton, *Hist. of Notts.* (ed. Throsby), i, 148 ; *Notts. and Derb. N. and Q.* iv, 183 (Dec. 1896).

<sup>106</sup> *Camden*, loc. cit. ; *Mag. Brit.* iv, 40.

<sup>107</sup> *Nott. Daily Guardian*, 5 Feb. 1877 ; *Arch. Journ.* xliii, 19.

<sup>108</sup> See Index s.v. Bingham for a possible instance.

<sup>109</sup> See below.



## ROMANO-BRITISH NOTTINGHAMSHIRE

potters' marks.' Several of the fragments of 'Samian' ware showed traces of having been repaired with rivets by the original owners, and one bore a representation of Pegasus, another an eagle with thunderbolts. Of the potters' marks only three are recorded by Watkin: FLO (probably Florentinus, a German potter of the 2nd century); NDE (probably Indercillus, a Lezoux potter of the same date); and the rim of a *mortarium* with the letters GVDV, [Lu]gudu[ni factum], i.e. 'made at Lyons.'<sup>110</sup>

On one occasion Mrs. Miles found two perforated prisms of red cornelian; coloured wall plaster, broken flanged tiles, Roman mortar, a knife handle, and oyster shells are also mentioned, as well as coins of Vespasian (A.D. 70-9), Carausius (A.D. 287-93), and Julian (A.D. 352-62). Stukeley's story of buildings here was corroborated to some extent by an old inhabitant who had seen a considerable portion of a wall, and it was a common practice with the residents to dig up the stones of Roman dwellings for building purposes. The soil appears to have been full of the débris left by many years of human occupation, and it is probable that systematic excavations would have revealed important remains.

Near the southern side of the camp area a bridle path leaves the Fosse Way at right angles in a north-westerly direction, and after crossing the lane leading into the village, its course can be traced in the same direction through private grounds as far as the edge of the steep bluff overlooking the Trent. It is known as Newton Street or Bridgeford Street, and is marked with the latter name on the Ordnance Survey map (25-in. xxxix, 15). The writers who placed Ad Pontem here<sup>111</sup> naturally saw in this the Roman road leading to the supposed bridge. On the north side of the present road to the ferry are numerous traces of earthworks, including a prominent mound, which appear to be the remains of a mediaeval stronghold of the 'Castle mount and bailey' type.<sup>112</sup>

### (3) WILLOUGHBY ON THE WOLDS (VERNEMETUM)<sup>113</sup>

In this parish, at the southern extremity of Nottinghamshire, just where the Fosse Way leaves that county for Leicester,<sup>114</sup> lies the site of Vernemetum (Verometum) (see plan, fig. 4). Most antiquaries have agreed in fixing here one of the sites of the sixth and eighth routes of the Antonine Itinerary, and the judgement of Horsley, who first pronounced it to be Vernemetum, is now generally accepted.<sup>115</sup>

<sup>110</sup> *Arch. Journ.* xxxv, 290. Three potters' names occur in Britain with this formula: Albinus, Urbanus, and Ripanus (see *Corp. Inscr. Lat.* vii, 1334).

<sup>111</sup> See p. 6.

<sup>112</sup> They are not mentioned in *V.C.H. Notts.* i, in the article on Earthworks, but seem to belong to Class E.

<sup>113</sup> So the best MSS. of the Itinerary. The word is good Celtic and means 'great sanctuary.'

<sup>114</sup> O.S. 25-in. li, 9.

<sup>115</sup> *Brit. Rom.* 437. He refers to Stukeley's account given below, and gives a more correct account of the distances from the adjacent stations than Gale and other writers have done. Gale and Salmon placed Margidunum here and Vernemetum in Leics. but their surmises are hopelessly at variance with the recorded distances. *Anton. Iter. Brit.* 96; *New Surv. of Engl.* 289; see above, p. 5; Burton, *Descr. of Leic.* 58, appears to follow Camden in placing Vernemetum at Burrough in Leics.; he explains the name as Gaulish for 'fanum ingens,' 'a great temple' (cf. Horsley, 438) quite correctly.

# A HISTORY OF NOTTINGHAMSHIRE

One of the earliest and certainly the fullest description of the place comes from Stukeley, who visited Willoughby—or Margidunum, as he believed it to be—in 1722:—<sup>116</sup>

When arrived over against Willoughby on the wold on the right, Upper and Nether Broughton on the left, you find a *tumulus* on Willoughby side of the road, famous among the country people: it is called Cross Hill . . . the name of Broughton set me to work to find the Roman town . . . after some time I perceived I was upon the spot, being a field called Herrings . . . Here they said had been an old city called Long Billington . . . The soil is perfectly black, though all the circumjacent land be red, especially north of the valley upon the edge of the hill and where most antiquities are found. Richard Cooper, aged 72, has found many brass and silver coins here; there have been some of gold. Many mosaic pavements have been dug up: my landlord, Gee of Willoughby, says he has upon ploughing met with such for 5 yds. together, as likewise coins, pot-hooks, fire-shovels and the like utensils, and many large brass coins which they took for weights, ounces and half-ounces, but upon trial found them somewhat less. Broad stones and foundations are frequent upon the sides of the Foss. The ground naturally is so stiff a marl that at Willoughby town they pave their yards with stones fetched from the Foss Way. At Over and Nether Broughton and Willoughby too the coins are so frequent that you hear of them all the country round.

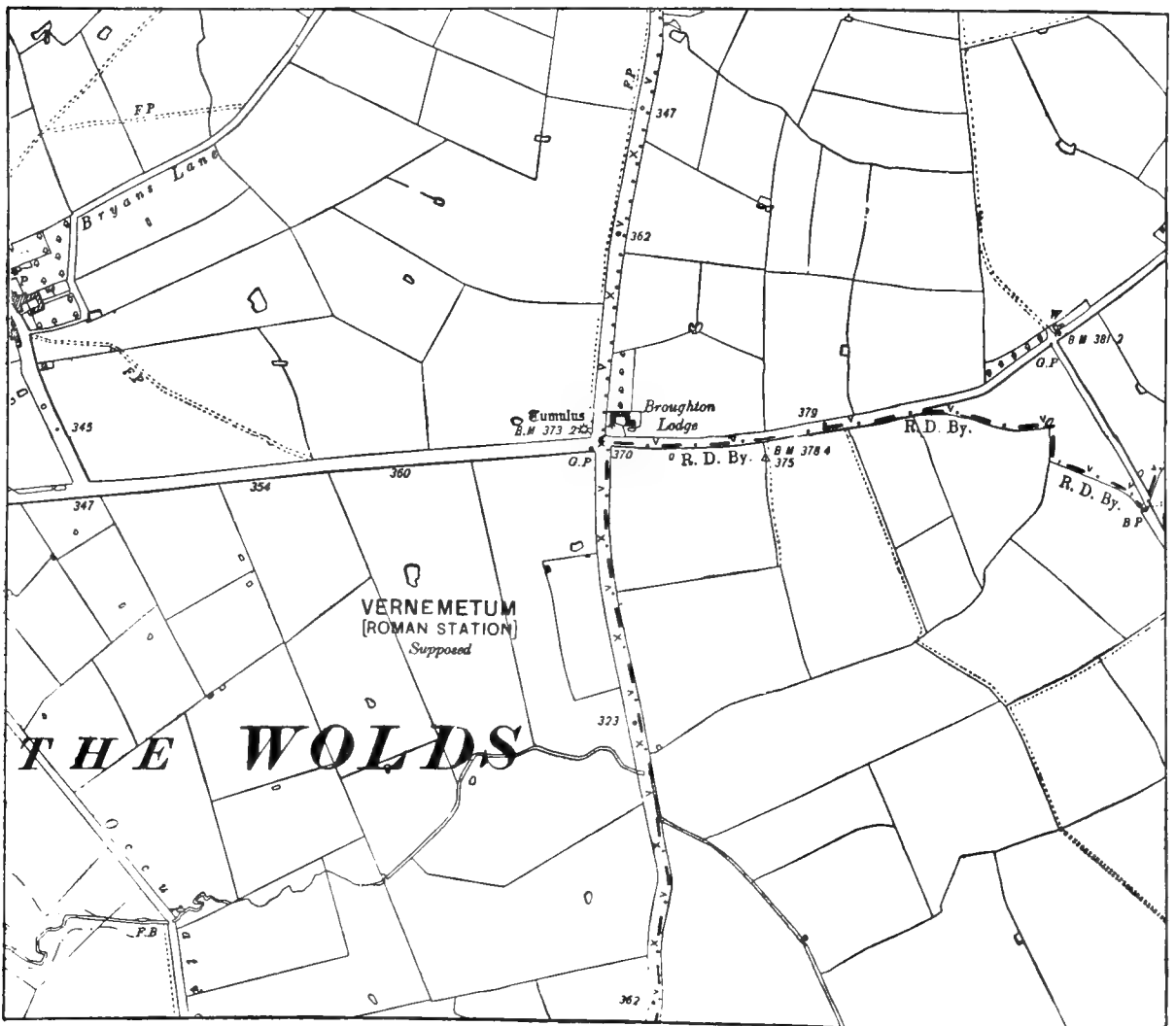


FIG. 4.—PLAN OF THE SITE OF VERNEMETUM  
(From the Ordnance Survey)

<sup>116</sup> *Itin. Cur.* 106, with plan on pl. 91; see also Dickinson, *Antiq. in Notts.* i, 87, who identifies Vernemetum here, and *Antiq.* xxxviii, 296.

## ROMANO-BRITISH NOTTINGHAMSHIRE

The brief allusions of other 18th-century antiquaries (Horsley, Gibson, Gough, Pointer, Throsby) do little more than echo this account, though Gough adds on Stukeley's authority that urns were often dug up on the site.<sup>117</sup> In 1788 it was visited by Bishop Bennet of Cloyne and Mr. Leman, who were tracing the course of the Fosse. After passing the tumulus they found that the road descended the hill to a field called 'Herrings' or 'Black Field,' the site of Vernemetum.<sup>118</sup> The bishop mentions that coins were found here, but gives no particulars. The tumulus itself, which seems to be a Celtic work,<sup>119</sup> is marked on the Ordnance Map, but not named, nor do the other names recorded by Stukeley appear there. The drawing given by Stukeley<sup>120</sup> shows the relative position of the village, the Roman station, and the Fosse as seen from the little eminence marked as Wells Hill.

A later writer mentions a tessellated pavement found at the church in 1829 and afterwards incorporated in the floor of the north aisle, but it is doubtful if this was Roman.<sup>121</sup>

Mr. Bellairs, writing in 1898, aims at placing Vernemetum at Six Hills, two miles to the south over the border, on a supposed cross-road from Derwentio by Leake to Durolipons in Huntingdonshire,<sup>122</sup> but the received identification of Willoughby is defended against him by Mr. Whatmore.<sup>123</sup>

### (4) LITTLEBOROUGH (SEGELOCUM)

Besides the three villages or stations on the Fosse Way, there is a fourth site in Nottinghamshire which we are justified in regarding as a place of permanent occupation in the form of a 'statio' or a village. Curiously enough this, although the smallest, has actually yielded the most remains; but as at Brough, there is now little or nothing visible above the surface.

The identification of Littleborough with the Segelocum or Agelocum—as it is less correctly spelt—of the sixth and eighth routes of the Antonine Itinerary, is due to Camden.<sup>124</sup> He had once been inclined to place this station at Idleton or Eaton,<sup>125</sup> but the situation of Littleborough on the military way, and the Roman foundations and coins found there induced him to alter his opinion. A branch of the great Ermine Street, leading from Lincoln to York, used to cross the Trent here by a Roman ford,<sup>126</sup> and the place is, according to the *Itinera*, fourteen miles from Lindum, equivalent to twelve or thirteen English miles. In 1879 a Roman *milliarium* was found at Lincoln, the inscription on which ends with the letters A·L·S·M·P· XIII. This, according to several writers, with whom Professor Haverfield concurs, is to be read as

<sup>117</sup> Bateman in *Journ. Brit. Arch. Assoc.* viii, 186, refers to this 'on the authority of the imaginative Stukeley.' Horsley, *Brit. Rom.* 437; Gibson's *Camden*, i, 435; Gough, *ibid.* ii, 401; Pointer, *Brit. Rom.* 41; Thoroton, *Hist. of Notts.* i, 71, 149.

<sup>118</sup> Nichols, *Hist. and Antiq. of Leic.* i, p. cxlvii; *Antiq.* xxxviii, 296.

<sup>119</sup> *Journ. Brit. Arch. Assoc.* viii, 186; cf. *V.C.H. Notts.* i, 315.

<sup>120</sup> *Op. cit.* pl. 91.

<sup>121</sup> Bailey, *Ann. of Notts.* iv, 366.

<sup>122</sup> See above, p. 11.

<sup>123</sup> *Notts. and Derb. N. and Q.* vi, 83, 99; see also *V.C.H. Leic.* i, 217.

<sup>124</sup> *Britannia* (ed. 1607), 413; Gough's *Camden*, ii, 404; see also Wesseling, *Vet. Rom. Itin.* 474; Thoroton, *Hist. of Notts.* (ed. Throsby), iii, 292; Horsley, *Brit. Rom.* 434; *Journ. Brit. Arch. Assoc.* viii, 392; *Antiq.* xxxviii, 295.

<sup>125</sup> *Britannia* (ed. 1586), 311.

<sup>126</sup> See above, p. 9.

## A HISTORY OF NOTTINGHAMSHIRE

*A Lindo Segelocum millia passuum quattuordecim*, thus agreeing exactly with the Itinerary.<sup>127</sup>

At the ford, to which allusion has been made, the bank was sloped away on either side to form an easy descent to a raised causeway, 18 ft. wide, in the bed of the river. The greater part of this, which was held up by strong stakes and paved with stone, was removed in 1820 to facilitate navigation, but at low tide large loose stones may still be seen in the channel.<sup>128</sup> Frank Lambert, a servant of the Trent Navigation Company, who took part in the removal of this ford, described it as 'paved with rough square stones, and on each side of this road piles 10 or 12 ft. long were driven into the bed of the river, and pieces of timber from one to the other, giving support to the whole. The timber was all black oak . . . but soon rotted when exposed to air.'<sup>129</sup> There is still a ferry here, and a portion of the paved descent was visible on the Nottinghamshire side as late as 1868, when Dr. Trollope wrote on Ermine Street.<sup>130</sup> He thought the causeway probably dated from the time of Hadrian's visit to Britain in A.D. 120, and recorded the fact that a large bronze coin of this emperor, bearing a figure of Justice on the reverse, was found in a cleft of one of the piles.

Camden, in describing the site in his 1607 edition, writes as follows:—

The river collecting itself runs from hence due north among a number of villages, and has nothing remarkable on its banks till it comes to *Littleborough*, a small town strictly answering to its name; where as the most usual ferry is at present, so it was formerly that famous station or mansion mentioned more than once by Antoninus, and called in different copies *AGELOCUM* and *SEGELOCUM*. This I had before sought for in this neighbourhood without success, but am now clear I have found it, both by its situation on the military way, and because an adjoining field shows evident traces of walls, and daily in ploughing yields innumerable coins of Roman Emperors, which being often turned up by the hogs (*quos quia porci eruncando saepius detegunt*), are called Swines Pennies (*porcorum denarios*) by the country people.<sup>131</sup>

In the early part of the 18th century foundations and pavements were seen in the river bank, from which Roger Gale, crossing in 1701, had extracted a 'Samian urn' containing burnt bones and a coin of Domitian.<sup>132</sup> According to Gale and Horsley the Romans had a 'camp' on the east side of the river, where coins were frequently found, but no remains of it were visible in 1723 when Mr. Ella, vicar of Rampton, described the antiquities of Littleborough in a letter to Stukeley.<sup>133</sup> The station itself is generally believed to have been on the west side of the Trent, where traces of a wall and fosse still exist (see plan, fig. 5).<sup>134</sup> Stukeley says it was of square form and surrounded only by a ditch.<sup>135</sup> Great foundations of buildings lay near it in a field between the village and the river, and part of the channel, according to the inhabitants, had once been occupied by the Roman town.<sup>136</sup> Some of the materials of

<sup>127</sup> *Arch. Journ.* xxxvi, 283; xxxvii, 139; *Assoc. Arch. Soc. Rep.* xv, 13; *Ephem. Epigr.* vii, 335, no. 1097; *Antiq.* xxxviii, 295; Codrington, *Rom. Roads in Brit.* 153.

<sup>128</sup> *Assoc. Arch. Soc. Rep.* ix, 167; *Arch. Journ.* xliii, 12.

<sup>129</sup> *Nott. Daily Guardian*, 20 Feb. 1877; *Arch. Journ.* loc. cit.

<sup>130</sup> *Assoc. Arch. Soc. Rep.* ix, 168; Stevenson, *Bygone Notts.* 4.

<sup>131</sup> *Britannia* (1607), 413, translated in Gough's ed. (1806), ii, 396.

<sup>132</sup> Gale, *Anton. Iter. Brit.* 96; Stukeley, *Itin. Cur.* 93; Horsley, *Brit. Rom.* 434; *Journ. Brit. Arch. Assoc.*

viii, 187.

<sup>133</sup> See below.

<sup>135</sup> Loc. cit. See the plan or view given by him, pl. 87.

<sup>134</sup> *Arch. Journ.* xliii, 12.

<sup>136</sup> *Ibid.*

## ROMANO-BRITISH NOTTINGHAMSHIRE

which this had been built are still to be seen in the walls of the parish church, where bonding-tiles are worked into the masonry.<sup>137</sup>

Coins seem always to have been plentiful on this site, as Camden noted.<sup>138</sup> In Mr. Ella's time the majority of those found belonged to the Lower Empire, though there were also some of earlier date. Stukeley<sup>139</sup> describes some of which that gentleman sent him an account, including a 'consecration-piece' of Vespasian (*sic*), with the mole at Ancona on the reverse; one of Hadrian with seated figure of Britannia; <sup>140</sup> coins of Constantine with VRBS ROMA and the twins, or with CONSTANTINOPOLIS; and others of Aurelius and Faustina

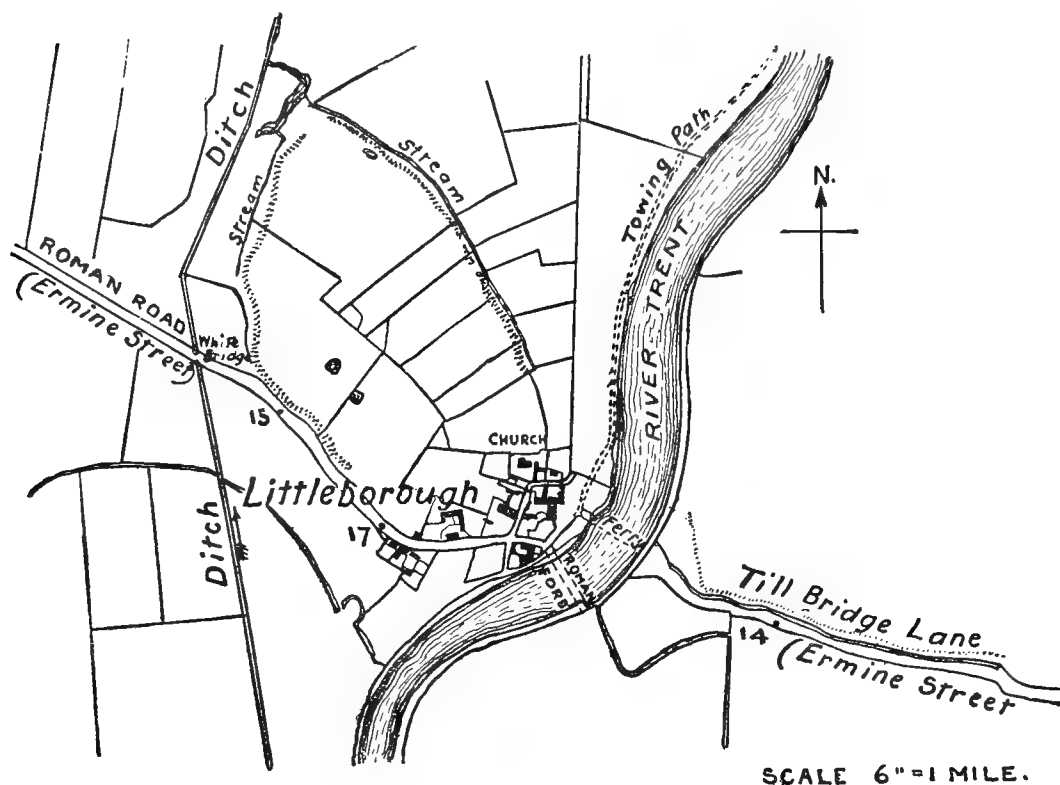


FIG. 5.—PLAN OF SITE OF SEGELOCUM, SHOWING POSSIBLE INDICATIONS OF ROMAN SETTLEMENT

(A.D. 161–80), Gallienus (A.D. 253–68), Tetricus (A.D. 268–73), Victorinus (A.D. 265–67), Carausius (A.D. 287–93), Constantine (A.D. 306–37), Constantius, Crispus (A.D. 317–26), and Allectus (A.D. 293). He had also seen 'a great many imperial coins between Nero and Gratian' found in the neighbourhood.<sup>141</sup>

'There are also found,' says Mr. Ella, 'but very rarely, Roman signets of agate and cornelian; one of the fairest and largest I ever saw was found at

<sup>137</sup> *Nott. Daily Guardian*, 18 Jan. 1877; *Arch. Journ.* xliii, 14; Stevenson, *Bygone Notts.* 5; Bailey, *Ann. of Notts.* iv, 386.

<sup>138</sup> See above.

<sup>139</sup> *Op. cit.* 93.

<sup>140</sup> Of these two coins the first is a Trajan, about A.D. 102, the mole being probably the bridge over the Danube (Cohen, *Monnaies frappées sous l'Emp. Rom.* ii, 73, 542; cf. Stevenson, *Dict. of Rom. Coins* 643); for the other see Cohen, *op. cit.* ii, 121, 197. He also mentions a coin of Trajan with a 'Genius,' i.e. Roma, seated on a trophy, holding a 'Victoriola' (A.D. 104–10; Cohen, *op. cit.* ii, 59, 391), and a coin of Constantine II with ALEMANNIA DEVICTA (Cohen, *op. cit.* no. 1).

<sup>141</sup> *Op. cit.* 93; *Bibl. Topog. of Brit.* iii, 126 ff.; *Family Memoirs* (Surtees Soc.), iii, 144 ff.; Horsley *Brit. Rom.* 434; *Assoc. Arch. Soc. Rep.* ix, 168.

## A HISTORY OF NOTTINGHAMSHIRE

this place.' The only complete piece of pottery was 'of a singular make, with an Emperor's head embossed upon it, the same with that which Dr. Gale had given us the figure of, found at York.'<sup>143</sup> Coarse grey ware was also met with, which Mr. Ella considered to have been made at 'one of the most noted Roman potteries in this island, Santon near Brigg in Lincolnshire.'<sup>143</sup> Mr. Hardy possessed 'a large urn with the face of a woman on the outside.'<sup>144</sup> It is singular that no traces of tessellated pavements should have been found.

In 1718 two wrought stones of coarse gritstone, one part of an altar, the other supposed to be sepulchral, were dug up from a sand-pit near White's Bridge. The discovery is recorded by Gough, Ella, and Stukeley. The last-named says: 'two altars, handsomely moulded, are set as piers in a wall on the side of the steps that lead from the water-side to the inn; on one is the remnant of an inscription LIS ARAM DD.'<sup>145</sup> Ella says they were placed so that the inscriptions were not visible; further that 'the one appears to be a sacrificing altar from the Discus on the top; the mouldings are all entire and clean as if new cut, yet no inscription in the field, tho' it is very smooth and plain.' He supposes an inscription had been purposely erased; but notes the LIS ARAM DD. Watkin, in 1877, repeats this, suggests that LIS is part of the word *cancellis*, and adds that the altar was exhibited to the Society of Antiquaries in 1759.<sup>146</sup> He contributes the further information<sup>147</sup> that at Osberton Hall there was a Roman altar, bearing an inscription not yet deciphered, and found at Littleborough. It appeared to him different from that found in 1718. He 'thought there was IOM on the capital,' and IRAT in the fifth line (on a sunk panel on the face of the shaft). He gives the measurements of this as 3 ft. 2 in. high, 22 in. broad at the capital, and 16½ in. broad at the centre.<sup>148</sup>

Subsequently Professor Haverfield suggested that these two were one and the same, and having examined the Osberton stone found it was so. 'The stone,' he says, 'is a well preserved sandstone altar, 3 ft. 1 in high, with a panel 15 in. square. The only traces of lettering are some faint marks filling two-thirds of the last or penultimate line: LIPARMM. No trace of IOM is visible, and the seven letters given were merely scratched in, not necessarily by a Roman hand. For the rest, the panel was smooth as if it had never been inscribed.'<sup>149</sup> An illustration of the altar is given in fig. 3.

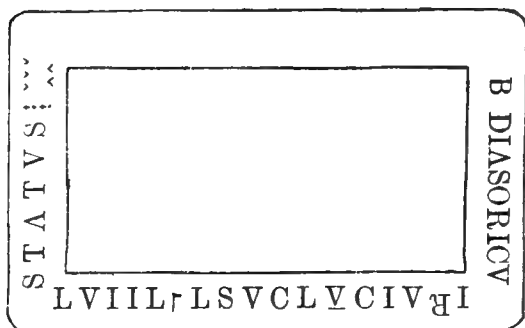


FIG. 6.—DRAWING OF OCULIST'S STAMP FOUND AT LITTLEBOROUGH

<sup>143</sup> Gale, *Anton. Iter. Brit.* 23. It is a 'Face-urn' like one from Lincoln in the British Museum, the upper part roughly modelled as a human head.

<sup>144</sup> Compare *Phil. Coll.* (1681), 4, 88, and Stanford's *Guide to Lincs.* (1903), 222.

<sup>145</sup> Stukeley, *op. cit.* 94. It is probably the one described above.

<sup>146</sup> Gough's *Camden*, ii, 404; *Bibl. Topog. of Brit.* iii, 128; Stukeley, *Itin. Cur.* 94; cf. *Family Memoirs* (Surtees Soc.), iii, 149; *Assoc. Arch. Soc. Rep.* ix, 168.

<sup>147</sup> Soc. Antiq. MS. Min. i, 88.

<sup>148</sup> From Mr. F. J. S. Foljambe, M.P.

<sup>149</sup> *Nott. Daily Guardian*, 18 Jan., 5 Feb. 1877; *Arch. Journ.* xxxi, 352; xxxv, 63; xliii, 13; *Ephem. Epigr.* iii, 120, 71, iv, 199, 673; White, *Workshop*, 99; *Tboroston Soc. Trans.* v, 24.

<sup>150</sup> *Ephem. Epigr.* vii, 335, no. 1097; *Arch. Journ.* xlix, 232.



FIG. 3.—ROMAN ALTAR, FOUND IN TRENT AT LITTLEBOROUGH  
(OSBERTON MANOR)

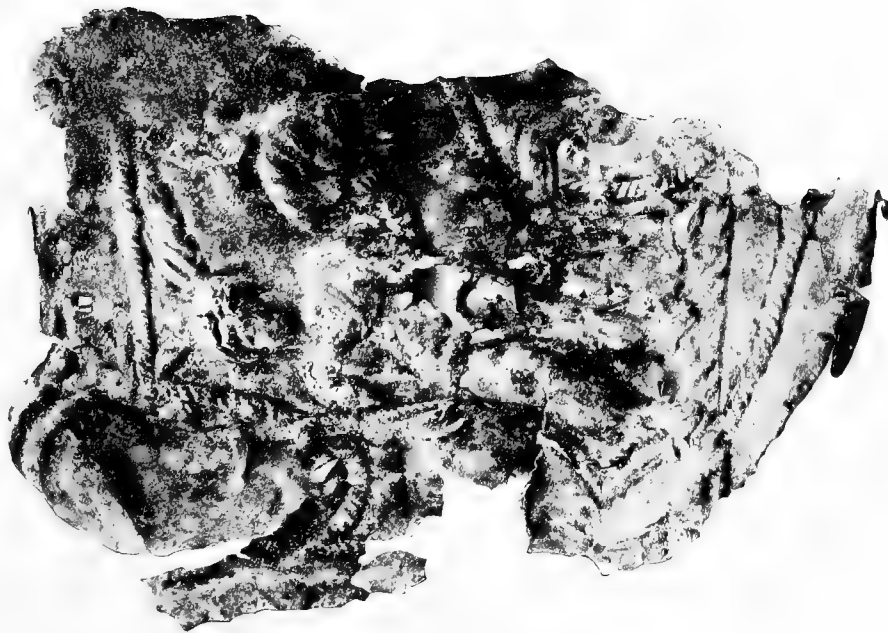


FIG. 2.—CHEEKPIECE OF ROMAN HELMET,  
FOUND AT BROUGH





## ROMANO-BRITISH NOTTINGHAMSHIRE

One more inscription was found at Littleborough before the close of the 18th century. The *Gentleman's Magazine* for 1772<sup>150</sup> contains a letter from 'C.D.' dated Southwell, 20 August, inclosing a drawing of a small, flat, square piece of stone, which he supposed to be a *tessera* or token used by a Roman centurion in setting the nightly guard. It is, however, obviously an oculist's stamp, bearing the names of the medicines prescribed and perhaps also that of the oculist himself.<sup>151</sup> The stamp is now missing but the drawing of it given by 'C.D.' (fig. 6) enables us to read it :

- |                       |  |
|-----------------------|--|
| (a) LVIIIH2LVCIVCIV61 | <i>T. A[nn]i ? stact(um) at clari(tatem)</i> ('for clearness of the eye'). |
| (b) BDIA3ORICV        | . . . <i>dia[ps]oricu(m)</i>   |
| (c) STATVS            | <i>Sta[c]tu[m] ?</i>   |
| (d) <i>Vacat.</i>     |  |

## TOPOGRAPHICAL INDEX

**ARNOLD.**—Two miles to the north-west of this village is a large camp, situated on the highest ground in Sherwood Forest (508 ft.), and commanding the smaller camps near Farnsfield and Oxtun. The hill on which it stands, formerly known as Holly Hill, is marked on the Ordnance Survey (6-in., xxxiii, SE.) as 'Cockpit Hill, site of encampment' [*Arch.* x, 378, with plan; *Arch. Journ.* xliii, 41]. Whether ever occupied by Roman forces or not, the camp is at all events of rectangular form [*V.C.H. Notts.* i, 292, with plan].

**ASKHAM.**—An urn containing bones and some silver and copper coins was found in 1850 by Mr. I. Smith Woolley in a cutting of the Great Northern Railway. Fourteen silver coins from this hoard were exhibited to the Society of Antiquaries, ranging from Julius Caesar (B.C. 49) to Domitian (A.D. 96) [*Proc. Soc. Antiq.* (Ser. 1), ii, 100].

**AVERHAM.**—On Mickleborough Hill, to the north of the village, W. Dickinson saw 'traces of Roman fortification, and in its relative situation symptoms of a Roman *iter*' (see pp. 7, 36 for the same writer's view that a road led thence over the supposed bridge at Winthorpe to Brough) [Dickinson, *Antiq. in Notts.* 93; no description or details given].

**BABWORTH.**—In 1802 ninety-one Roman coins, sixty-two copper and twenty-nine silver, were found about 200 yds. to the south of Morton Hall. A stone set up on the spot to mark this is indicated on the Ordnance Survey maps. The coins were exhibited at Nottingham in 1899 by their present possessor, Mr. W. H. Mason, who described the find to the Thoroton Society and pointed out that the site was only a quarter of a mile from the Roman road from Ollerton to Blyth. Coins have also been found at Osberton, just on the other side of this road. The Morton Hall coins range in date from A.D. 54 to A.D. 180, and include examples of Nero, Vespasian, Domitian, Domitilla, Trajan, Hadrian, Sabina, Antoninus Pius, M. Aurelius, and the two Faustinas; the majority are coins of Trajan and Hadrian [Information from Mr. W. H. Mason of Morton Hall]. [Bailey, *Ann. of Notts.* iv, 196; R. White, *Workshop*, 38; *Thoroton Soc. Trans.* iii, 20, 24; Ordnance Survey 6-in., xiv, NW.]

**BARTON-IN-FABIS.**—During the first half of the 19th century tessellated pavements were, it is said, sometimes met with beneath the soil of a yard on the glebe farm. In a field close by, which from time to time showed square and comparatively barren patches on its surface, large stones and remains of walls were also occasionally found. It does not seem, however, that any attempt was made to investigate the site before April 1856, when the parish clerk struck against the edge of a tessellated pavement in ploughing here. Excavations were immediately begun under the direction of the Rev. Mr. Wintour, then rector, and part of a fine pavement was disclosed one foot below the surface. This, which consisted of an oblong rectangle, 15 ft. by 10 ft., was supposed to have formed one-fourth of the whole pavement. It was made up of red, white, and blue *tesserae* arranged in an outer border of red and then one of

<sup>150</sup> p. 415; *Rom. Brit. Rem.* i, 260. Gough was similarly puzzled by it (Camden ii, 404, pl. 14, fig. 5).

<sup>151</sup> *Corp. Inscr. Lat.* vii, 1321; xiii (3), 597, no. 10021, 204 (Espérandieu, *Signac. medic. orac.* no. 84); *Monthly Journ. Med. Science*, xii (1851), 248 (Simpson, *Arch. Essays*, ii, 280), pl. 3, fig. 8; *Arch. Journ.* vii, 358; xliii, 14 (with cut); *Journ. Brit. Arch. Assoc.* xx, 175; *Philologus*, xiii (1858), 164, no. 73; Grottefend, *Stempel der röm. Augenärzten*, 125, no. 108; *Revue Archéologique*, xxii (1893), 28; *Nott. Daily Guardian*, 18 Jan. 1877.

## A HISTORY OF NOTTINGHAMSHIRE

blue, with a double line of white inclosing a brilliant scroll border in which all three colours were interlaced. Inner lines of white and blue separated this scroll border from the centre, which was filled with a great variety of geometrical figures grouped round a large ellipse. The floor of *tesserae* was laid in a bed of cement with a great depth of black artificial soil beneath it. Much charred wood was found about the site, which, with the absence of other relics, makes it probable that the villa was destroyed by fire. No attempt seems to have been made to investigate any other part of the field, or even to complete the excavation of this pavement [*Nott. Daily Guardian*, 23 Feb. 1877; *Arch. Journ.* xliii, 31; *Gent. Mag.* 1856, i, 506; *Rom. Brit. Rem.* i, 259; Briscoe, *Old Notts.* (Ser. 2), 141]. At no great distance from the villa is a supposed fortification known as Brand's Hill or Brent Hill [Ordnance Survey, 6-in. xlv, NE.; *V.C.H. Notts.* i, 312], which has been thought to show traces of Roman occupation. Gough speaks of coins found here, as do Reynolds and Throsby, apparently on his authority [*Camden, Brit.* ii, 401; *Iter. Brit.* 422; *Hist. of Notts.* i, 101]. Watkin concluded that it was Roman<sup>1</sup> [*Arch. Journ.* xliii, 32]; but the generally received opinion, upheld by Mr. Stevenson in his article on Earthworks [*V.C.H. Notts.* i, 312]<sup>2</sup> is that we have here probably remains of prehistoric terrace-ploughing. It is not, however, impossible that the Romans occupied a position here subsequently, as suggested by Laird [*Beauties of Engl. and Wales*, xii, pt. 1, 3, 187].

BEESTON.—Portions of a Roman road are said to be discernible, also 'remains of an ancient building' [Lewis, *Topog. Dict. of Engl.* (7th ed. 1849)].

BINGHAM.—In the Castle Museum at Nottingham is a tubular earthenware tile, said to be from Bingham, but more probably from Mrs. Miles' excavations at East Bridgeford (p. 16); also other objects found with it [Information from Prof. F. Granger].

BLIDWORTH.—A bronze key found here [*Sketch of Sherwood Forest*, pl. 4, fig. 2, p. 25], may be Roman (cf. MANSFIELD).

BLYTH.—Roman coins were found here in 1692 [Gough's *Camden*, ii, 407; *Arch. Journ.* xliii, 36]. See also TORWORTH.

BRIDGEFORD, EAST.—Site of Margidunum; see above, p. 15.

BRIDGEFORD, WEST.—Throsby quotes from Deering to the effect that West Bridgeford may have been a Roman station, owing to its proximity to the Trent, and its distance of not five itinerary miles from the Fosse, and of eight or nine miles from East Bridgeford. The arguments seem inadequate; but a pot of Roman coins appears to have been found at Wilford close by (v. *sub voce*) [Thoroton, *Hist. of Notts.* (ed. Throsby), ii, 11; Deering, *Nottinghamia vetus et nova* (1751), 287]. A 'stone man' on a slab at the chancel door of the church is maintained by 'Camulodunum,' writing in a local magazine, to be a figure of a Roman centurion in a toga, and not a Crusader, as popularly believed. This theory is, however, stated by Mr. W. P. W. Phillimore to have not the slightest authority [*Notts. and Derb. Notes and Queries*, ii (Feb. 1893), 7, 22].

BROUGH.—Site of Crococolana; see above, p. 11.

BROUGHTON, UPPER. See WILLOUGHBY, p. 17.

CALVERTON.—Nearly two hundred denarii, chiefly of Trajan and Hadrian (A.D. 98–138), were found in 1797 in a broken pot [Thoroton, *Hist. of Notts.* (ed. Throsby), ii, 147].

CARBURTON.—Stated, but without authority, to be a Roman settlement [Kelly's *Dir.* 1904, p. 40.]

CAR COLSTON.—Part of the station of Margidunum is in this parish; see under BRIDGEFORD, EAST (p. 15).

CLARBOROUGH.—A Roman marble bust from this site, lent by Mr. Henry Hill, was exhibited at Nottingham, Jan. 1899 [*Thoroton Soc. Trans.* iii, 51, no. 354]. This bust is illustrated in fig. 7, from a photograph kindly supplied by the owner, who states that it was found by a labourer some fifty years ago, and that he acquired it at the sale of the effects of the late Canon Brookes of Nottingham, formerly of Clarborough. No other Roman remains have been found here, but the discovery seems to be authenticated; it is certainly remarkable that such an exceptionally good piece of work, ranking with the best examples of Roman sculpture found in Britain, should have come to light in this unexpected place. The bust is about 14 in. high, and appears to date from the 3rd century. It represents a clean-shaven elderly personage in military costume, but it is doubtful whether it is an emperor, though the close-cut hair and the features suggest Balbinus (A.D. 238).

CLAYWORTH. See WISETON.

COLLINGHAM, NORTH.—Roman pottery has been frequently met with, and stones supposed to be Roman are worked into the walls of cottages and gardens [*Journ. Brit. Arch. Assoc.* xli, 84].

<sup>1</sup> He compares similar terraces near Hadrian's Wall in Northumberland.

<sup>2</sup> See the plan there given. He classes it among uncertain earthworks (Class X).



FIG. 7.—ROMAN PORTRAIT BUST (THIRD CENTURY AFTER CHRIST), FOUND AT CLARBOROUGH



FIG 8—REMAINS OF ROMAN BRIDGE OVER THE TRENT, FOUND NEAR CROMWELL IN 1885



## ROMANO-BRITISH NOTTINGHAMSHIRE

About 1840 a large number of skeletons were found between the railway station and Potter Hill (see p. 12), and according to one report Roman coins with them [Wake, *Hist. of Collingham*, 42; Kelly's *Dir.* 1904, p. 48]. An amber and a stone bead, 'British or Roman,' were found in a field near the High Street [Wake, loc. cit.].

**COLLINGHAM, SOUTH.**—Quantities of Roman pottery, including a few fragments of Gaulish ware and a *mortarium*, are said to have been found here [Wake, *Hist. of Collingham*, 43; Kelly's *Dir.* 1904, p. 48]. In this parish is the station of Crococolana (see under BROUGH, p. 11). See also CROMWELL for the bridge across the Trent here.

**COTGRAVE.**—Four skeletons lying in separate graves were found in the line of the Fosse Way about 1836; with one was a third brass of Carausius (A.D. 287–93), and it is said that two iron spears, varying in length from 16 in. to 18 in., were deposited with each interment. Other Roman coins from the neighbourhood are also reported, but not in detail. Bateman regarded this as a Saxon burial, but Mr. Reginald Smith considers it Roman of the 5th century [*Journ. Brit. Arch. Assoc.* iii, 297; viii, 190; Bailey, *Ann. of Notts.* iv, 397; *V.C.H. Notts.* i, 197].

At Lodge-on-the-Wolds in this parish Stukeley, in 1722, saw the Roman pavement of the Fosse [*Itin. Cur.* 106; see above, p. 8].

**CROMWELL.**—In this parish is the site of a Roman bridge crossing the Trent (Ordnance Survey, 6-in. xxv, SE.) a little way below a bank or island called the 'Oven.' Part of this bridge seems to have been cleared away early in the last century to improve the navigation of the river. Its piers were described by Frank Lambert, an old servant of the Trent Navigation Company, who had assisted in its removal, as of 'lozenge-shape,' formed by trees laid on the bed of the river, and the inclosed space filled in with Coddington stone laid edgewise. Mr. Watkin, who obtained this information for his series of articles on Roman Notts., thought it probable that the construction of this bridge was Roman, and compared the shape of the piers with those at Chesters and Corbridge in Northumberland [*Nott. Daily Guardian*, 20 Feb. 1877; *Arch. Journ.* xliii, 26]. His belief was confirmed seven or eight years later, when a fresh discovery was reported in October 1884. Two piers, apparently of an ancient wooden bridge, were discovered in the course of dredging operations between the parishes of Cromwell and South Collingham, and after some observations and measurements had been made, they were blown up by dynamite. A photograph<sup>3</sup> of the remains taken at the time is here reproduced (fig. 8). The foundations were of wood set in Ancaster, or, as a later correspondent reported, Yorkshire, limestone mixed with Yorkshire flagging, and from the quantity of stones dredged up below the bridge it seemed likely that the piers themselves (which must have been six or seven in number, with a length and a span each of 29 ft.) were of masonry, 'the wooden crib forming a foundation, and the upright timbers acting as bond-timbers.' Some of the timber was in very good condition, and the mortar was hard and adhesive. The walings and balks were of hard black oak, the former fastened across

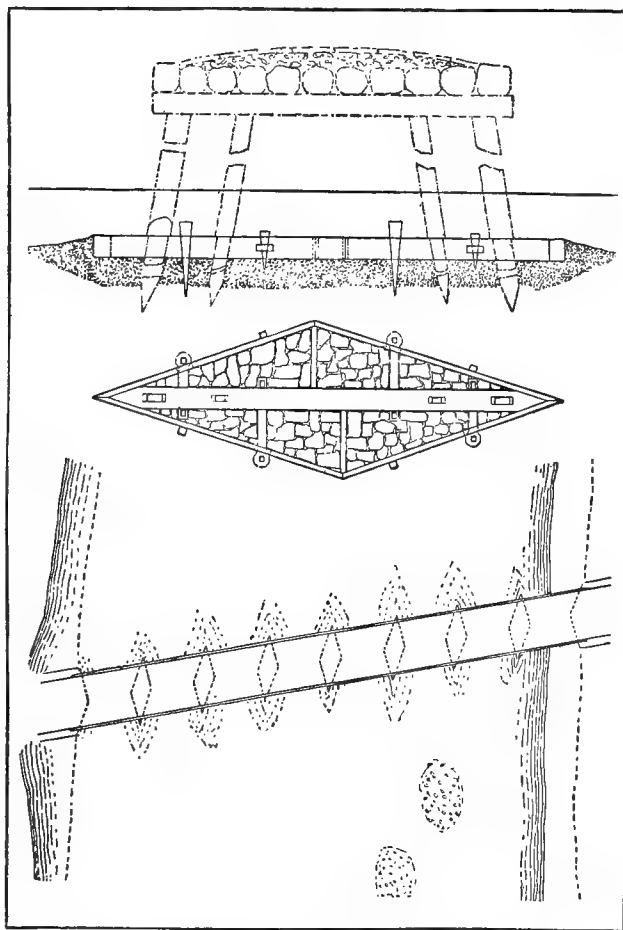


FIG. 8a.—PLAN OF ROMAN BRIDGE AT CROMWELL

<sup>3</sup> For this photograph we are indebted to the kindness of Mr. T. Cecil S. Woolley, of South Collingham.

## A HISTORY OF NOTTINGHAMSHIRE

through the centre balk by wooden tie-pieces with octangular heads, through which wedges were driven. The abutment appears to have been washed or carried away.<sup>4</sup> Another account says :—

The piers consisted simply of two stout piles, protected each by a fender, set in a species of strong cribwork filled with rubble masonry. The strength of the cribwork is shewn by its lasting to this day, and the lightness of the superstructure (of which there are of course no traces except the mortices in the sleepers) was such that it would enable the bridge to be destroyed in a few hours and rebuilt again in a few days.

A number of human skulls and bones were dredged up near the same place [*Standard*, 28 Oct., 5 Nov. 1885; *Journ. Brit. Arch. Assoc.* xli, 84 (see for various additional details); *Antiquary*, x, 274]. The first announcement of this discovery was followed by other correspondence, dealing mainly with the vexed question of Ad Pontem (see p. 6), and a summary of conflicting opinions on this point was given by Mr. Compton [*Journ. Brit. Arch. Assoc.* xli, 43 ff.; see also *Standard*, 31 Oct., 3–5 Nov. 1884]. Somewhat later a plan of the piers of the bridge and a note on the excavations were communicated to the Association named by Mr. Wheldon of the Trent Navigation Society [*Journ.* xli, 83, with plan; see fig. 8a]. It seems to have been generally agreed that the bridge was of Roman construction, made of stout piers with a roadway of wood, and the mention by one correspondent of a balk of black oak bearing the numerals CLII<sup>5</sup> inclined Mr. Watkin to believe that part of the roadway still lies embedded in the channel of the river [*Standard*, 5 Nov. 1884; *Arch. Journ.* xliii, 27].

**EATON.**—Eaton or Idleton was at first identified by Camden with Agelocum or Segelocum, afterwards shown to be Littleborough (see p. 19) [*Camden, Brit.* (ed. 1586), 311; (ed. 1607), 413; *Thoroton, Hist. of Notts.* (1677), 398; *ibid.* (ed. Throsby), iii, 257].

**EGMANTON.**—Earthworks here have been thought to be part of a series of defences extending from a Roman camp at Laxton, but they appear to belong to a mediaeval castle mount of type E; a few small bronze coins, chiefly of Constantine, have been found [*Arch. Journ.* xxxviii, 427; *V.C.H. Notts.* i, 306].

**EPPERSTONE.**—A hoard of nearly 1,000 small copper coins was found in 1776, all of the 3rd century; the emperors represented are Gallienus and Salonina, Postumus, Claudius Gothicus, Victorinus, the Tetrici, Quintillus, Carausius, and Aelianus (A.D. 254–86). The last-named is said to have been a remarkably fine specimen, with (on the rev.) Victory and Fame and VICTORIA AVG. [*Merrey, Remarks on the Coinage of Engl.* pp. 6, 101; *Thoroton, Hist. of Notts.* (ed. Throsby), iii, 40; *Beauties of Engl. and Wales*, xii (1), 273]. On Holy or Solly Hill in Epperstone Park Dickinson places the site of a Roman camp [*Antiq. in Notts.* i, *Expl. Obs.* 7; *Arch. Journ.* xliii, 40]. It is rectangular in form and may be Roman [*V.C.H. Notts.* i, 301 (type C.)].

**EVERTON.**—A hoard of 600 Roman coins found in 1885 in a field between Everton and Bawtry, all of copper except a few that appear to have been washed with silver; the emperors represented were from Valerian to Diocletian (A.D. 253–305) [*Num. Chron.* (Ser. 3), vi, 245]. See also SCAFTWORTH.

**FARNDON.** See above, p. 7.

**FARNSFIELD.**—Remains of an encampment, inclosing 40 acres, at Hill Close near Hexgrave Park, are described by Major Rooke, who considered them Roman; he states that the ditch and vallum are perfect in places though obliterated elsewhere. Dickinson, however, regarded its irregular shape and the absence of remains of walls or fortifications as a proof that it was not Roman, and Bateman also considered it British; Mr. Stevenson classes it as a hill fortress (type B) [O.S. xxix. NW.; *Arch.* ix, 200; Dickinson, *Antiq. in Notts.* i, 288; Rastall,<sup>6a</sup> *Hist. of Southwell*, 366; *Journ. Brit. Arch. Assoc.* viii, 183; *Arch. Journ.* xliii, 39; Kelly's *Dir.* 1904, p. 531; *V.C.H. Notts.* i, 295].

At Combs Farm, 3½ miles south-west of Hexgrave Park, is a smaller camp, 249 yds. by 66 yds., which both Rooke and Dickinson accepted as Roman; Mr. Stevenson considers it a promontory fortress (type A). The west and part of the south side of the ditch and vallum remained in 1788, and also a circular vallum of earth about 40 yds. in diameter, a short distance to the north. Rooke saw here fragments of Roman bricks and tiles and a large brass coin much defaced, and Dickinson mentions Roman weapons found here. It

<sup>4</sup> Mr. Wheldon notes that stone like that used for the foundations may be seen in cottage walls and gardens at Collingham (see above).

<sup>5</sup> It is almost incredible that the correspondent alluded to should actually have endeavoured to interpret this numeral as 152 A.D.! On this he builds a theory of the date of the Fosse Way in the reign of Antoninus Pius!

<sup>6a</sup> This was the surname formerly borne by W. Dickinson, when he published this earlier work in 1787.

## ROMANO-BRITISH NOTTINGHAMSHIRE

may therefore have been occupied at one time by the Romans. The camp commands an extensive view over Sherwood Forest, and the road from Southwell to Mansfield, which has been thought Roman, passes between this and Hexgrave [*Arch.* ix, 200, pl. 11; x, 380; Dickinson, *op. cit.* i, 290, *Expl. Obs.* 5; *Beauties of Engl. and Wales*, xii (1), 271; *Arch. Journ.* xliii, 40; *V.C.H. Notts.* i, 291; O.S. xxviii. SE.].

Near the first-mentioned camp was found a Roman pig of lead (fig. 9), from the Derbyshire mining districts, in 1848. It was formerly at Thurgarton Priory, but was acquired by the British Museum in 1879. It is inscribed C · IVL · PROTI · BRIT · LVI · EX · ARG, *C. Ful(i) Proti*

*Brit(annicum) Lut(udarense) ex arg(entariis)*. It measures 19 $\frac{3}{4}$  in. by 3 $\frac{5}{8}$  in. and weighs 184 lb. *Lutudarense* is explained by Professor Haverfield as referring to the lead mines of Lutudarum (Matlock); *ex argentariis* denotes that the lead was mined as containing silver which was separated in the smelting. Professor Gowland states that this pig has been treated for the extraction of silver [*V.C.H. Derb.* i, 231, fig. 30, no. 3; Hübner in *Corp. Inscr. Lat.* vii, 1216; *Arch. Journ.* xvi, 36; xliii, 40; *Journ. Brit. Arch. Assoc.* v, 79; viii, 55; (New Ser.) iv, 275; *Gent. Mag.* 1849, i, 518; *Proc. Soc. Antiq.* (Ser. 1), i, 259; Wright, *Celt, Roman, and Saxon* (6th edn.), 295; Yates in *Somerset. Arch. Soc. Trans.* viii (1858), 11; *Arch.* lvii, 402 (analysis of metal by Gowland) with pl. 57, no. 4].

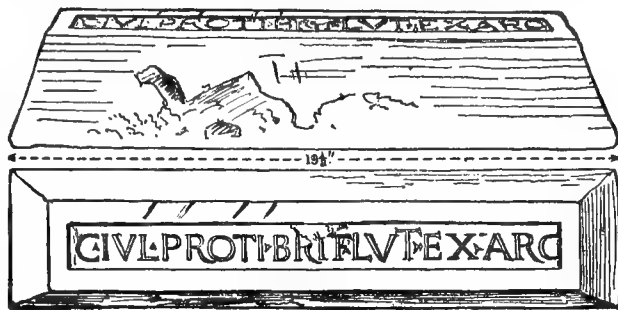


FIG. 9.—PIG OF LEAD, HEXGRAVE PARK, FARNSFIELD

FLINTHAM.—A Roman vase, 5 $\frac{1}{2}$  in. high, was dug up from a ditch at the depth of 3 ft. in 1776, and was at one time in the collection of Mr. John Disney at the Hyde, Ingatestone, Essex. It is described as a 'grey terra cotta vase of sun-dried clay, broken at the lip; on the shoulder, a rough raised border, folded inwards in a sort of wave.' See fig. 10 [*Gough's Camden*, ii, 401; *Museum Disneianum*, ii, pl. 93, fig. 4, p. 226; *Arch. Journ.* vi, 85; Gerhard, *Denkm. u. Forschungen*, 1849, *Anzeiger*, 55; *Inventory of Disney Vases*, 278 (in Greek and Roman Departmental Library, Brit. Mus.)]. Roman urns and coins have also been reported at different times [*Journ. Brit. Arch. Assoc.* viii, 187].



FIG. 10.—ROMAN VASE FROM FLINTHAM (DISNEY COLL.)

GATEFORD. See WORKSOP.

GRANBY.—A stone altar of the Roman period was dug up in the churchyard in 1812, and was afterwards in the possession of Andrew Esdaile, but has now disappeared. He describes it as 10 in. high and 5 in. square, with rude columns at the corners, and a hollow at the top; on the sides are carvings; on the front 'a Roman figure,' with helmet and toga, sword in left hand; on the sides 'hieroglyphics,' i.e. the head of a lamb with the body and wings of a dragon; on the back 'a finely-cut vegetable figure' [Esdaile, *Rut. Mon.* 50; Godfrey, *Notes on Churches of Notts.* (*Bingham Hund.*), 201; information also from Rev.

A. du Boulay Hill of East Bridgeford]. It is possibly in this parish that a find occurred in 1786 of 'several Roman coins in a field near Belvoir, Nottinghamshire, some with the head of Adrian (A.D. 117-38) and others with that of Vespasian' (A.D. 70-9) [*Gent. Mag.* 1787, i, 83].

GRINGLEY-ON-THE-HILL.—Traces of a Roman road have been noted [*Family Memoirs of Stukeley*, (Surtees Soc.), iii, 150], but the road from Littleborough to Bawtry passes over a mile away to the south-west through Clayworth.

HARWORTH.—In 1828 three silver Roman coins, of Hadrian, Antoninus, and Faustina (A.D. 117-68), with part of a vase and pieces of pottery, were found on the site of a supposed Roman station at Merton. It is said that the outlines of an octagonal building could be traced here in the middle of the last century [Lewis, *Topog. Dict.*; Dickinson, *Expl. Obs.* p. 2 (under Bawtry); *Nott. Daily Guardian*, 16 Mar. 1877; Bailey, *Ann. of Notts.* iv, 362; *Arch. Journ.* xliii, 35]. The Ordnance Survey marks a 'Roman bank' at Serlby Park in this parish, presumably the rectangular camp of type C described in the article 'Earthworks' of this History [O.S.

## A HISTORY OF NOTTINGHAMSHIRE

25-in. vi, 9; *V.C.H. Notts.* i, 302; see also SCROOBY]. For the Roman villa near here see under STYRRUP.

**HAYTON.**—At Tilne, a hamlet in this parish, Gough records the discovery of ‘a Druid amulet of an aqueous transparent colour with yellow streaks, and many Roman seals on cornelians.’ Mr. Watkin thinks that the amulet must have been of Roman workmanship, and that this find is identical with one recorded by Laird, who speaks of ‘a stylus and several agates and cornelians with inscriptions and engravings,’ dug up in this parish [Gough, *Camden*, ii, 405; *Arch. Journ.* xliii, 36; Brayley, *Beauties of Engl. and Wales*, xii, (1) 309].

**HEXGRAVE.** See FARNSFIELD.

**HICKLING.**—A supposed Roman station, 2½ miles from the Fosse [Bailey, *Ann. of Notts.* iv, 30; Thoroton, *Hist. of Notts.* (ed. Throsby), i, 147; Kelly’s *Dir.*, 1904, p. 76; Lewis’s *Topog. Dict.* places it on Standard Hill]. In 1777 an urn containing nearly two hundred denarii was turned up by the plough. Among the emperors represented were Vespasian, Domitian, Trajan, and Hadrian, also the two Faustinas (A.D. 70–175), and a few coins of Julius Caesar, Augustus, and Tiberius, once preserved in a local collection, may have come from the same hoard. Throsby describes a coin of Augustus with DIVI F. AVG on obv. and Apollo on rev., with ACT for *Actium*<sup>6</sup> [Merrey, *Remarks on the Coinage of Engl.* pp. 6, 100; Thoroton, *Hist. Notts.* (ed. Throsby), i, 147; ii, 143, pl. 10, figs. 1–3; Reynolds, *Iter. Brit.* 445].

**HOLME PIERREPONT.**—An ancient cemetery found here in 1842 seems to have been Saxon rather than Roman; but with the Saxon objects were one or two undoubtedly Roman, viz. a brooch in the form of a spotted quadruped, and part of a thin yellow glass bowl about six inches in diameter, with the figure of a bird, and part of an inscription SEMPER (fig. 11) [*Journ. Brit. Arch. Assoc.* iii, 298 (with figs.); viii, 190; *Arch.* xxxvii, 471; *V.C.H. Notts.* i, 195].



FIG. 11.—GLASS BOWL FROM HOLME PIERREPONT

**HUCKNALL TORKARD.**—An ancient burial place found in 1870 included thirty-five skeletons in five graves, but no objects found therewith, nor any other indication as to the date of the interment [*Proc. Soc. Antiq.* (Ser. 2), v, 35].

**IDLETON.** See EATON.

**LANGFORD.**—Dickinson in searching for a station between Brough and Mickleborough Hill (see AVERHAM), found traces of a small encampment, which he assumed to be Roman, but on very insufficient evidence. He was evidently led astray by his belief in a bridge at Winthorpe, and supposed road from Brough to Ad Pontem (Southwell) [*Antiq. in Notts.* i, 104, *Expl. Obs.* 6]. A large tumulus and trenches were visible in 1867 [Wake, *Hist. of Collingham*, 5]. Roman coins are sometimes found in the parish [*ibid.* 84].

**LAXTON.**—Roman coins have been found, among which was a denarius of Trajan (98–117) [*Arch. Journ.* xxxviii, 427]. See also EGMANTON.

**LITTLEBOROUGH.**—The site of Segelocum; see above, p. 19.

**MANSFIELD.**—Rooke gives illustrations of a few bronze articles found here or in the neighbourhood; they include a key which may be Roman (cf. BLIDWORTH, p. 24), a *fibula* of Roman 2nd-century type (cf. SKEGBY, p. 34), which appeared to have been ornamented with enamel or precious stones, and Bronze Age objects; the key was found at Berry Hill. Rooke calls them all Roman [*Sketch of Sherwood Forest* (1799), 25, pl. 4, figs. 1, 4–6]. In 1788 coins of Vespasian (A.D. 70–9), Antoninus and M. Aurelius (A.D. 138–80), and Constantine (A.D. 306–37) were in his possession, all found in the town [*Arch.* ix, 203; Thoroton, *Hist. of Notts.* (ed. Throsby), ii, 312].

In 1849 a hoard of between 300 and 400 denarii, many in a fine state of preservation, was discovered on the railway towards Pinxton. They included coins of Augustus, Vespasian, Hadrian, L. Aelius (A.D. 135–8), Antoninus, M. Aurelius, Commodus (A.D. 180–92), Septimius Severus (A.D. 193–211), and Geta (A.D. 209–12) [*Journ. Brit. Arch. Assoc.* v, 160, 375; *Arch. Journ.* xliii, 38].

Rooke believed that a Roman road ran from Southwell to Mansfield. See also p. 10 for a supposed road from here to Warsop (Leeming Lane).

**MANSFIELD WOODHOUSE.**—The discovery of a villa in this part of Sherwood Forest, where no Roman road or station was supposed to exist, was made by Major Rooke in the spring of 1786. His attention was first attracted by some *tesserae* about an inch square, called by the

<sup>6</sup> There is a silver coin of B.C. 12 answering to this description; see Cohen, *Monnaies frappées sous l'Emp. Rom.* i, 84, 144.



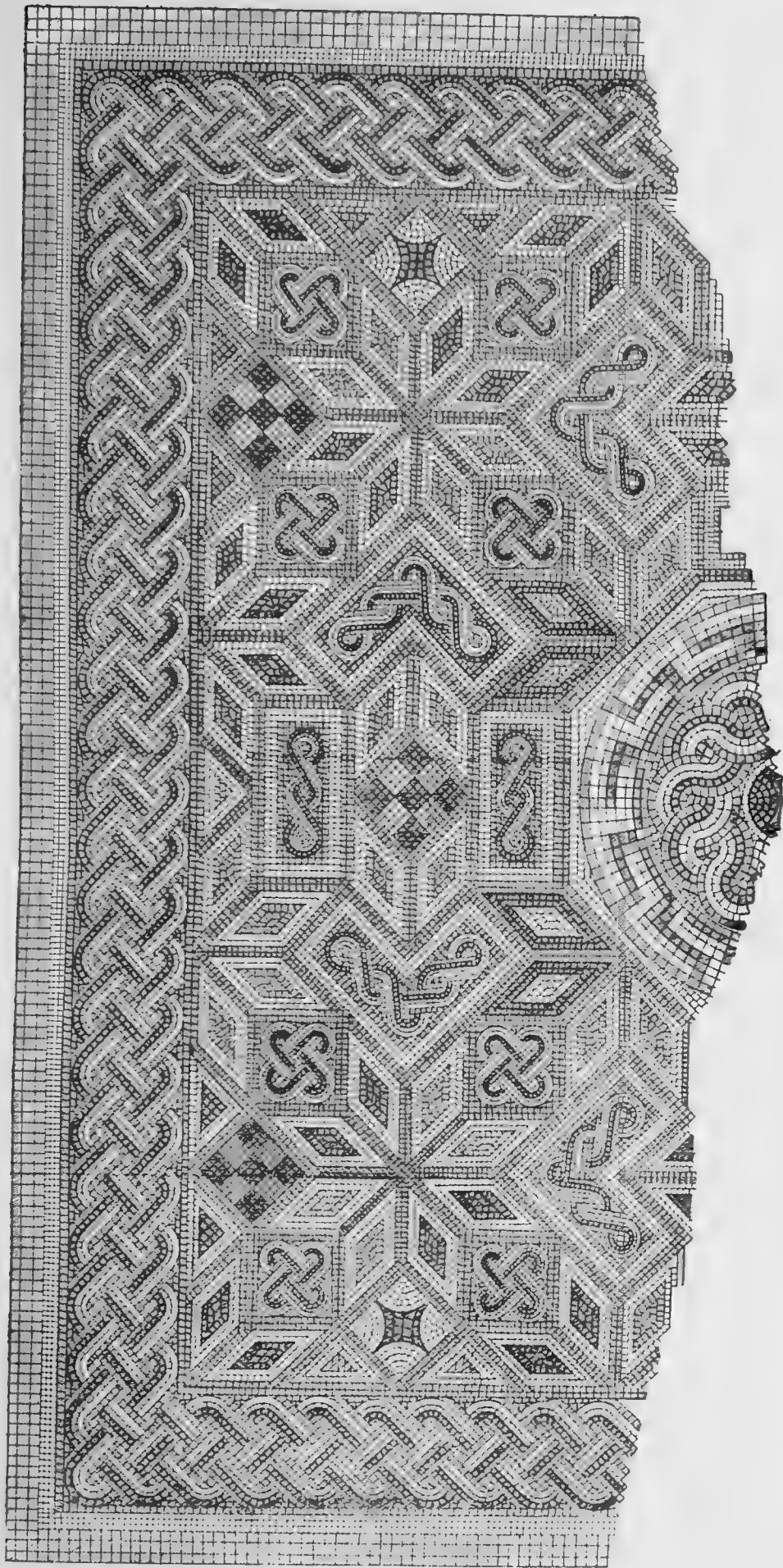


FIG. 12.—PAVEMENT FOUND IN ROMAN VILLA AT MANSFIELD WOODHOUSE

# A HISTORY OF NOTTINGHAMSHIRE

country people 'fairy pavements,' which had been found about a mile from the village, in a field from which stones and bricks were occasionally removed for agricultural purposes. Observing that several bricks from this spot were Roman, he determined on its exploration. At the beginning of the excavations walls were disclosed about a foot below the surface, and then several rooms of a villa of the corridor type, the entrance to which seems to have been by a corridor, 54 ft. long and 8 ft. wide, on the east side (see plan, fig. 13, A). Remains of a

fine tessellated pavement were unearthed in the centre room, and fragments of wall-plaster painted in stripes of purple, red, yellow, green, and other colours were found here and in five smaller rooms (plan, B), in which were also ashes and traces of fire. The floors in these latter were of *opus Signinum* (lime, clay, and pounded tile). In the corridor were the remains of another tessellated pavement, most of which had been destroyed by

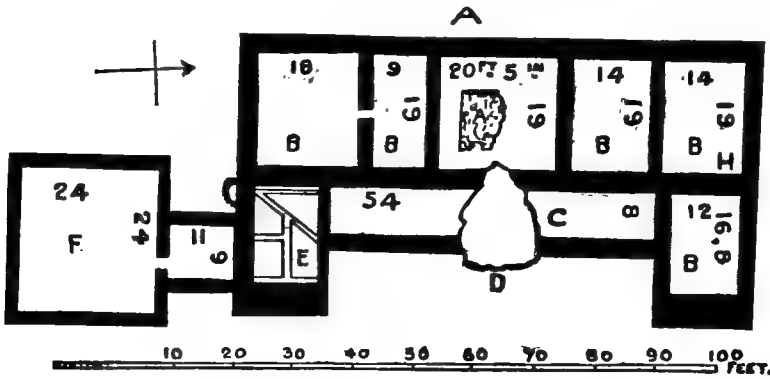
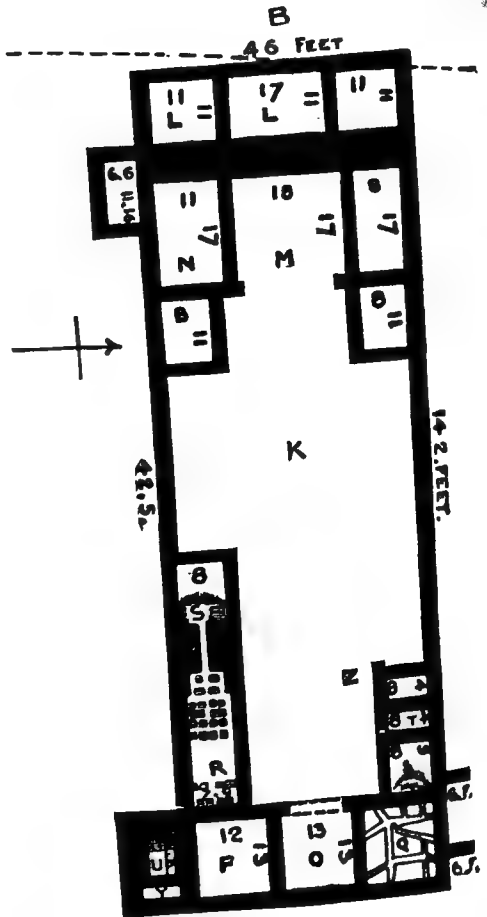


FIG. 13.—PLAN OF ROMAN VILLA AT MANSFIELD WOODHOUSE

a limekiln of recent date. It consisted of a border of *tesserae* of light stone colour surrounding squares or grey *tesserae*, all alike being nearly one inch square. Here again the walls were painted. At the south end of this corridor was a hypocaust (E), and adjoining it a small room with a doorway leading into another 24 ft. square, supposed to have been the kitchen. The top of a lamp, and part of a colander were found here, and there were marks of fire on the floor. The end walls of the hypocaust and of the room at the north end of the corridor were 5 ft., the outer walls 2½ ft., the party-walls 1½ ft. thick. Fourteen feet from the north-west corner of the villa was found a small building with flat stone paving. The pavement in the centre room (fig. 12), described by a contemporary writer as 'the most curious and beautiful of the sort ever beheld in this part of the kingdom,' appears to have been covered over by a building erected by Mr. Knight; but in 1797 this had become ruinous, and the pavement in a neglected condition [*Arch.* viii, 363 ff., plates 22-6; *Gent. Mag.* 1786, ii, 616; *Rom. Brit. Rem.* i, 259; Thoroton (ed. Throsby, *Hist. of Notts.*), ii, 319; Morgan, *Rom. Brit. Mosaic Pavements*, 121; *Nott. Daily Guardian*, 23 Feb. 1877; *Arch. Journ.* xliii, 28 ff. (abstract of Rooke's account); Ordnance Survey, 25-in. xxii, 8, marked as 'site of VILLA ROMANA']. In the following autumn Major Rooke discovered another building which he calls the *villa rustica*, or part of the house appropriated to the use of servants, the first being in his opinion the *villa urbana*, or master's residence. However this may be, there is no doubt that the second dwelling (see plan, fig. 13, B) was closely connected with the first; for though no actual junction was discovered, it was only 10 yds. distant from its north-east end, from which it stood in a diagonal line. The wall of the west front, near the so-called *villa urbana*, was 40 ft. long, the side walls each 142 ft. The space inclosed was occupied by two groups of rooms at the east and west ends, with a court between. Of the seven rooms at the west end two (M and N on plan) had painted walls, but no tessellated pavements were found, and



## ROMANO-BRITISH NOTTINGHAMSHIRE

most of the floors seem to have been of cement. These measured respectively 18 ft. by 17 ft. and 17 ft. by 11 ft., and were separated by a thick double wall from the room marked *L*. At the east end only one room had painted walls, the colours in which were very bright; at this part of the building were two hypocausts (Plan *Q* and *R*; see figs. 13 and 14), with their fireplaces and pillars of tiles supporting the upper floors, also a bath and cellars. A floor of large flat stones was removed in clearing out one hypocaust, and the flues beneath were found

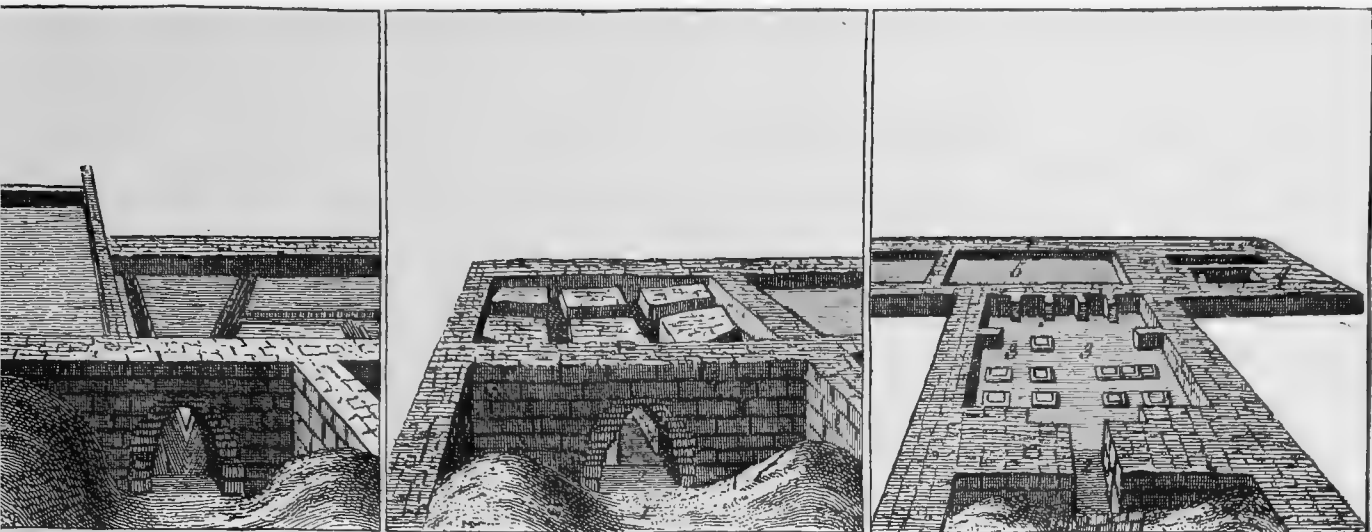


FIG. 14.—HYPOCAUSTS IN ROMAN VILLA, MANSFIELD WOODHOUSE  
(From *Archaeologia*)

to be filled with earth. The flues here, which were very perfect, had a sort of chimney of coarse baked clay at the end of each. In clearing the other and larger hypocaust, some large pieces of cement, of lime and pounded brick, possibly fragments of the floor above, were found. In two very small rooms, perhaps cellars, at this end of the villa, were found fifteen small copper coins: one of Salonina (A.D. 263–8), one of Claudius Gothicus (A.D. 268–70), and three of Constantine (A.D. 323–37), the rest illegible. Two oblong bases of pillars, with grooves on the top, were fixed in the inside walls of these small rooms, and these were thought by Major Rooke to be altars. His view was subsequently upheld by the discovery of a capital of an altar on the spot. Two walls projecting from the smaller hypocaust may have belonged to an open porch. Roofing slates were also found with holes pierced for fixing [*Arch. loc. cit.*, q.v. for further details and measurements; see also *ibid.* ix, 203, with pl. 12 (views of hypocausts)].

A hundred yards south-east of what is styled the *villa urbana* were two tombs; of one only the foundations remained, but the side walls of the other were found, and a cement floor. Beneath this was a vault, at the bottom of which stood an urn containing ashes, and some unburnt human bones lay near it. The floor of this tomb consisted of three dressed stones, and its roof must have been of red tiles. Between the two tombs was a pavement 7 ft. square, with a kind of pedestal in its centre. On clearing away the earth fragments were found of an inscribed stone or *titulus sepulchralis*, which must have stood thereon, but the inscription is incomplete (fig. 15) [*Arch. Journ.* xliii, 29; *Arch.* viii, 372; *Corp. Inscr. Lat.* vii, 197].

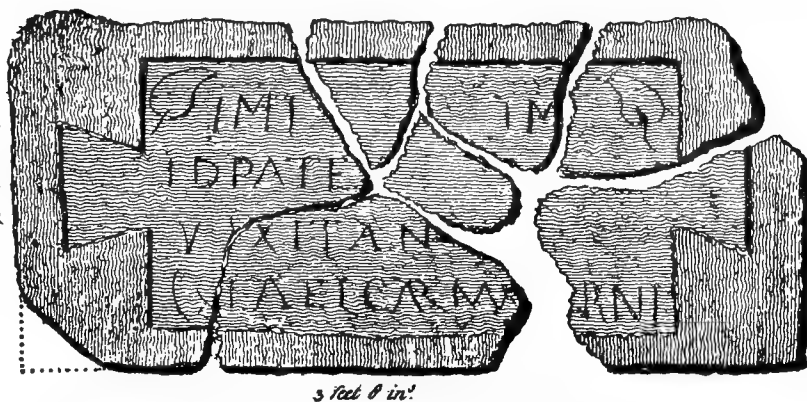


FIG. 15.—INSCRIPTION FOUND IN VILLA AT MANSFIELD WOODHOUSE

## A HISTORY OF NOTTINGHAMSHIRE

Among the smaller finds on this site were various fragments of pottery, a small Gaulish bowl stamped ALBVS [*Arch. Journ.* xxxv, 289], bricks and tiles with impressions of animals' feet, part of a large stag's horn, an ivory pin, parts of a *fibula*, and another ornament, and fragments of hand-mills. In a room which he calls the *apodyterium*, Major Rooke found a kind of 'rubber' of pale grey colour, a *fibula*, fragments of a floor of pounded tile and lime, and the altar-capital above mentioned [*Arch.* ix, 203 ff., pl. 12].

When Major Rooke reported these discoveries to the Society of Antiquaries, he expressed the opinion that this villa, though unquestionably Roman, was not connected with any station. Twelve years previously an urn filled with *denarii* had been found, from which he had seen two coins of Antoninus (A.D. 138-61), and the vicinity of an ancient road (see p. 10) may also indicate Roman occupation in the neighbourhood. But the camp at Winny Hill in this parish, described by Rooke as Roman, forming one of a chain between Southwell and Chesterfield, is classed by Mr. Stevenson among the hill-forts (type B) of circular form, and of British origin, and though the Romans may have made use of it, they cannot be claimed as its originators [*Arch.* ix, 193 ff., pl. 10; Dickinson, *op. cit.* Introd. 3; *Beauties of Engl. and Wales*, xii, (1), 399; *Arch. Journ.* xliii, 41; *V.C.H. Notts.* i, 296].

MISTERTON.—In this parish are the remains of the old Bycar Dyke, said to have been a Roman canal connecting the Trent with the Idle [*Stevenson, Bygone Notts.* 1].

NEWARK.—Roman urns are said to have been found here from time to time by the side of the Fosse Way, the date of the first recorded discovery being 1722, when four were found lying in a straight line and at equal distances. Burnt bones and ashes, and what seemed to be part of a bronze fibula were found in one, in another was 'a small brass bar about an inch and a half long'; others contained square clay beads supposed to be British. A pot of Roman coins is said to have been dug up near them [*MS. Min. Antiq. Soc.* i, 68; Dickinson, *Antiq. in Notts.* ii, 2 ff.; Stukeley, *Itin. Cur.* 104; *Arch. Journ.* xliii, 41, quoting Gough (*op. cit.* ii, 403), who probably only relies on Stukeley]. Watkin relates that six more urns were found in 1826 in digging the foundations of a house; and a much larger number, between thirty and forty of which were complete, were unearthed on the left side of the Fosse, just outside the town, in 1836-7. They were placed upright in the ground, and contained calcined human bones; Bateman, however, showed that these were all of Saxon type [*Journ. Brit. Arch. Assoc.* viii, 184, 189 ff. with pl. 27; *Arch. Journ.* xliii, 41; *V.C.H. Notts.* i, 201].

Stukeley endeavoured to prove that Newark was the site of a Roman city called *Eltavona*, and an entry in his diary also records the finding of urns, probably those mentioned above. He saw many fine coins ranging in date from B.C. 2 to A.D. 353, and mentions in particular a fine large brass of Trajan with a trophy and captive,<sup>7</sup> found on the river bank; the commoner kinds were so abundant as to be current in the town as half-pence [*Family Memoirs* (Surtees Soc.), iii, 150; see also Dickinson, *loc. cit.*]. Horsley says that Newark arose out of the ruins of *Ad Pontem* and *Crococolana*! [*Brit. Rom.* 439]. Dickinson enlarges on these and other discoveries, with the view of establishing the Roman origin of Newark, deriving the imaginary name *Eltavona* from the River Tavor or Devon, and refers in particular to the roads supposed to run from Newark to Southwell and Mansfield, and southward towards Stamford [see *V.C.H. Rut.* i, 87]. Of coins, he had in his possession one of L. Piso, master of the mint to Augustus, dated B.C. 2, and others of Trajan, Hadrian, Antoninus Pius, L. Verus (A.D. 98-163), and Magnentius (A.D. 350-3), the latter with the monogram of Christ. He also mentions silver coins of Domitian (A.D. 81-96), Volusenus (A.D. 251-4) and Postumus (A.D. 258-68), a brass of Faustina (A.D. 138-41), and a coin of Antoninus Pius (A.D. 138-61), with *Britannia* on the rev. Another collection belonging to Mr. John Herring included specimens of Nero (A.D. 54-68), Trajan (A.D. 98-117), Faustina (A.D. 138-41), and 3rd-century emperors [*Antiq. in Notts.* i, 105; ii, 2-16; *Expl. Obs.* 6]. Apart from the finds of coins, which may be accounted for by the proximity of the Fosse Way, there does not appear to be the slightest evidence for regarding Newark as a Roman station, or as having any existence in pre-Saxon times. Stukeley's *Eltavona* is, of course, as great an absurdity as Dickinson's *Sidnaceaster*.

NEWSTEAD.—A bronze key found in making a road through Sherwood Forest was thought by Major Rooke from its shape and patina to be of Roman workmanship, but this seems doubtful; it resembles that found at Mansfield (see p. 28) [*Sketch of Sherwood Forest*, 25, pl. 4, no. 3; *Arch.* x, pl. 34, p. 380].

NOTTINGHAM.—A hoard of Roman coins was ploughed up near the town in 1698. Throsby, who obtained some specimens, described them as common, and mostly of Tetricus (A.D. 268-73), though there were others of Gallienus (A.D. 253-68), Victorinus (A.D. 265-7), and Claudius Gothicus (A.D. 268-70) [*Philos. Trans.* xx, 208].

<sup>7</sup> Gold coins of this type were struck by Trajan in A.D. 116-17, in commemoration of *Parthia capta*.

## ROMANO-BRITISH NOTTINGHAMSHIRE

In 1890 two red earthenware vessels, about 4 in. high, resembling small amphorae, were found in a ditch between Warser Gate and Carlton Street, and appear to be Roman; they are now in the Castle Museum [*Proc. Soc. Antiq.* (Ser. 2), xiv, 24; *Antiq.* xxv, 127]. A Roman (?) lance-head from excavations in the town was shown at an exhibition in 1899 [*Thoroton Soc. Trans.* iii, 50, no. 349].

Gale identified Nottingham with Causennae of the Itinerary, and maintained that its caves were the work of the Romans, a theory revived 150 years later by Mr. Dutton Walker [*Iter. Anton. Brit.* 95; *Thoroton, Hist. of Notts.* (ed. Throsby), ii, 7 ff.; Deering, *Nottinghamia Vet. et Nov.* App. 286; *Proc. Soc. Antiq.* (Ser. 2), viii, 75 ff.; Briscoe, *Old Notts.* (Ser. 1), 118 ff.]. The latter found traces of a *sepulcrum commune* and a *columbarium* in two of the caves, one of which still showed from 150 to 160 cells for the reception of cinerary urns.

Stevenson states that Nottingham was intersected by a Roman road leading from Leicester to York, 'known here as Stoney Street' [*Bygone Notts.* 41]. For this, of course, there is absolutely no authority, nor is there any adequate reason for regarding Nottingham as a place of Roman occupation.

OSBERTON.—In December 1853 a pot containing 940 bronze coins of the emperors of the Constantine family was dug up near the third milestone from Worksop. The coins are now in Mr. Foljambe's possession at the Hall [White, *Worksop*, 98; *Arch. Journ.* xliii, 37; *Thoroton Soc. Trans.* v, 11]. See also BABWORTH.

For the Roman altar now preserved at Osberton Hall see p. 22, under LITTLEBOROUGH.

OXTON.—A camp in this parish (O.S. 6-in. xxxiii, NE.) is described by Major Rooke, under the name of 'Oldox' (i.e. 'Old Works'), as a 'small exploratory camp, very perfect,' with a double ditch 154 yds. long on its north-eastern side. From its shape it would appear to be a hill-fortress of British origin (type B), but it may have been occupied by the Romans [*Arch.* ix, 201, pl. 11; x, 381 ff., pls. 34 D, 35; *Journ. Brit. Arch. Assoc.* viii, 185-8; *Arch. Journ.* xliii, 40; *V.C.H. Notts.* i, 298]. Rooke also examined another 'ancient work,' 314 yds. by 67 yds., with ditch and vallum still recognizable on the north and west sides, in a field called 'Lonely Grange,' about half a mile east of Oldox. This, too, he regarded as Roman, and its form appears to be more rectangular than that of Oldox [O.S. xxxiii, NE. and xxxiv, NW.; *Arch.* x, 379, pl. 34 B.; *V.C.H. Notts.* i, 303, described as of type C].

At both places coins were found, but quite defaced. In 1765 a vessel full of Roman coins, some 'of a scarce class,' was dug up at Robin Hood's Pot (now Robin Hood Hill) [Bailey, *Ann. of Notts.* iii, 1277; *Arch. Journ.* xliii, 39].

PLUMTREE.—A considerable number of Roman coins found in this parish were seen by Deering before 1751, but he gives no details [*Nottinghamia Vetus et Nova*, 287; *Thoroton, Hist. of Notts.* (ed. Throsby), ii, 11].

RAGNALL.—There are traces of a Roman encampment at Whimpton Moor, where a stone coffin containing a skeleton, with another skeleton beside it, was found in 1834, and remains of foundations of buildings are said still to exist [*Nott. Daily Guardian*, 16 Mar. 1877; *Arch. Journ.* xliii, 41].

RUFFORD.—This place is stated to have been 'anciently a Roman encampment' [Kelly, *Dir.* 1904, p. 522]. It is, at all events, close to a possible Roman road (see p. 10).

SAXONDALE. See SHELFORD.

SCAFTWORTH.—Fragments of pottery and part of a spear were found in 1750. Some ancient intrenchments, visible at the close of the 18th century, were supposed, in consequence of this discovery, to be the remains of a Roman station on the branch of Ermine Street leading from Littleborough to Doncaster, but they belong to a British fortress (type B) [*Thoroton* (ed. Throsby), *Hist. of Notts.* iii, 323; Bailey, *Ann. of Notts.* iii, 1250; *Arch. Journ.* xliii, 36; Lewis, *Topog. Dict.* i, 303].

SCARLE, SOUTH.—A piece of rough earthenware, supposed to have formed part of the rim of a Roman urn, was found opposite the church in 1865. Foundations of buildings are frequently met with in the village [Wake, *Hist. of Collingham*, 53].

SCROOBY.—A 'Roman bank' mentioned here [*V.C.H. Notts.* i, 313], is apparently identical with the supposed camp at Harworth [*v. supra*].

SELSTON.—About 1830 an earthenware vase containing Roman silver coins was found 18 in. below the surface, in a field. The coins were well preserved, and covered the period from Nero to Trajan (A.D. 54-117). There were also some Republican coins, and a counterfeit coin of the reign of Vespasian (A.D. 70-79) [Lewis, *Topog. Dict. of Engl.*; *Nott. Daily Guardian*, 16 Mar. 1877; *Arch. Journ.* xliii, 39].

SHELFORD.—At Saxondale, which is now part of this parish, the compiler of *Magna Britannia* (1727) states that Roman (?) stone coffins have been found. They are more likely to be from the site of the old parish church, destroyed in the reign of Henry VIII [*Magna Brit.* iv, 53].

SHIREOAKS. See WORKSOP.

## A HISTORY OF NOTTINGHAMSHIRE

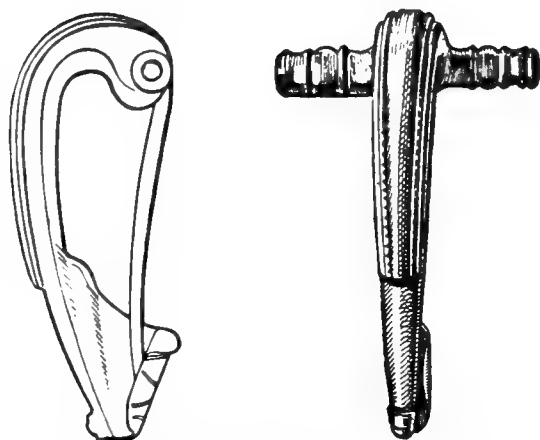


FIG. 16.—BRONZE FIBULA FROM SKEGBY  
(BRITISH MUSEUM)

SKEGBY.—A Roman bronze fibula of 2nd-century type was found here, and is now in the British Museum, acquired 1873; length 2½ in. See fig. 16.

SOUTHWELL.—There seems to be reason to suppose that this ancient city, the ‘Civitas Tiovulfingaceaster’ of Bede, contains the site of a small Roman settlement. Dickinson, indeed, sought to prove that it was the missing station of Ad Pontem (see p. 7), ‘the centre of four great roads from Lincoln, Leicester, Nottingham, and Mansfield,’ but in interpreting that term as ‘the station on the road to the bridge’ (*sc.* from Margidunum), he only darkens counsel, as the bridge must then be looked for west or north of Southwell [Dickinson, *Antiq. in Notts.* i, 88 ff.; *Expl. Obs.* 5, with map at

end of part i; cf. Horsley, *Brit. Rom.* 439; and Gough, *Camden*, ii, 402].

Dickinson, however, records the discovery in 1793 of a tessellated pavement five or six feet below the surface on the east side of the archbishop’s palace, with which were found some fragments of urns. Shortly before, a small vault, composed almost entirely of Roman bricks, had been found on the north side of the church, and when from time to time some of the more ancient buildings were pulled down, it was generally seen that Roman bricks formed part of their foundations [Dickinson, *loc. cit.*; Brayley, *Beauties of Engl. and Wales*, xii (1), 256]. A few Roman coins had been found in the town before Dickinson’s time, two of which he describes as small copper coins of the reigns of Constantius and Magnentius (A.D. 291–312) [ibid.].

Though there are no records of Roman remains in that part of the town known as the Burgage, which Dickinson believed to be a camp occupied by the Romans, he may be correct in that supposition, but it is of oval, not rectangular, form [see *op. cit.* for a plan of the course of the fosse; also *V.C.H. Notts.* i, 304, where it is classified as a camp of Class C]. Dickinson’s account is corroborated by that of a more unprejudiced antiquary, Major Rooke, who was present when some discoveries were made by the vicar of Southwell in his garden. Stones, apparently forming part of a wall, were found 5 ft. below the surface, and near them fragments of painted plaster, a few pavement tesserae, and some pieces of Roman tiles resembling those found at Mansfield Woodhouse (p. 32) [*Arch.* ix, 199].

Another pavement has been found quite recently in the gardens at the residence, but the writer who describes it states that, though pre-Norman, it is certainly not Roman. In this he appears to be wrong. The pavement is described as ‘of rude and coarse work, simple in design, viz. square spaces of about eleven inches each way, composed of stone tesserae of a greyish-blue colour, surrounded by a double row of red tesserae made of chopped-up tile relieved by four of the blue tesserae at each corner of the square.’ Rough as it is, it is clearly Roman; such pavements are not found in mediæval buildings.<sup>8</sup> This writer further maintains that there are no grounds for ascribing a Roman origin to Dickinson’s pavement of 1793, or to another found thirty years ago in the garden of the house in Vicar’s Court. He mentions tiles found here ‘of peculiar form, having both their edges turned up and shallow ornamentation on their surfaces;’ they are of the ordinary Romano-British types [A. M. Y. Baylay in *Thoroton Soc. Trans.* v, 58 (with plate)].

STANFORD.—Camden states that Roman coins have been found here [*Brit.* (1607), 412 (not in 1616 edition, but see Gough, *op. cit.* ii, 395); see also Reynolds, *Iter. Brit.* 463; Lewis, *Topog. Dict.*; *Arch. Journ.* xliii, 38].

STOKE, EAST.—There seem to have been traces of an encampment or post of some sort visible in the 18th century. Stukeley mentions ‘a Roman camp opposite to the church,’ and Throsby refers to a site here [*Family Memoirs of Stukeley* (Surtees Soc.), iii, 151; Thoroton, *Hist. Notts.* (ed. Throsby), i, 148].

STYRRUP.—In the Styrrup portion of the hamlet of Oldcoates, about two miles north-west of Blyth, the remains of a Roman villa were found in 1870 during the erection of a Roman Catholic church in the Manor Field. It had been noticed that Roman roofing-tiles and bones of

<sup>8</sup> Mr. W. H. St. John Hope informs me that similar coarse Roman pavements have been found at Silchester.

## ROMANO-BRITISH NOTTINGHAMSHIRE

animals were frequently turned up as the work proceeded, and this led to the digging of some trial pits in May of that year. The discovery was described to the Archaeological Institute by the architect, Mr. S. J. Nicholl, who also exhibited plans of the building. Only three rooms seem to have been excavated. In the principal room, which measured 20 ft. by 17 ft., was a tessellated pavement with a central design supposed, on somewhat insufficient grounds, to represent Theseus in the Cretan labyrinth. It was composed of very small *tesserae* of the local grey limestone and red grit arranged in borders of various patterns, chequers, scrolls, squares, and triangles, inclosing a labyrinth pattern. The latter is said to be almost identical with one found at Caerleon;<sup>9</sup> in the centre, which is much injured, the lower part of a human figure in an attacking attitude remained.

A projection at the south end, which, like the sides of the room, had been finished by a red plaster moulding to form a plinth, might, Mr. Nichols thought, have been an altar. Near a second room, paved with grey *tesserae*, was a passage where traces of charred wood, fragments of coloured plaster, and roofing-tiles were found. The third room uncovered had no pavement. Elsewhere were found walls, a stone trough full of hardened lime, fragments of wall-paintings, and roof-tiles. Among the broken pottery and tiles in the trial pits was a floor covered with plaster and painted. An illustration is also given of a covering tile and flanged tile; and *tegulae mammatae* are mentioned, produced by cutting away the flanges except at the corners. It seems probable that the building extended far beyond the area of these excavations, which were covered up shortly after they were made [*Nott. Daily Guardian*, 23 Feb. 1877; *Arch. Journ.* xxviii, 66-74, xliii, 32; O.S. v, NE.].

**SUTTON BONNINGTON.**—A quantity of Roman urns and coins, all well preserved, were found in 1825 on Kirk Hill, the supposed site of a Roman camp [Bailey, *Ann. of Notts.* iv, 339; Kelly, *Dir.* 1904, p. 547].

**THORPE.**—In 1789 a stone was found, supposed to be part of a Roman sepulchral monument, with effigies of a man and woman under straight-sided canopies; the drawing given is obviously a bad one, but whatever else it may be it certainly does not look Roman. On the same spot were found mouldered wood, bones apparently human, stones, and fragments of decayed bricks once cemented with mortar [*Gent. Mag.* 1790, i, 18, 116, with plate 2, fig. 2]. A fine tessellated pavement and coins are said to have been found here, but no account of their discovery has been preserved [Lewis, *Topog. Dict.*]. On this site in connexion with the identification of Ad Pontem, see above, p. 6.

**THURGARTON.**—Numerous Roman coins, chiefly of the later Empire, were found at the Priory towards the end of the 18th century [Dickinson, *Antiq. in Notts.* i, 97].

**TILNE.** See HAYTON.

**TORWORTH.**—A Roman urn (*sic*), 10 in. in diameter, found in 1820 at Mantles House; said to have been covered with a globular vessel containing a human heart! [Bailey, *Ann. of Notts.* iv, 310].

**UPTON.**—Early in the 18th century a Roman urn was turned up by the plough on the side of a hill, the contents of which are described by Mr. Lamb of Southwell in a letter now preserved in the Harleian MSS. [6824, fol. 51; *Arch. Journ.* xliii, 34]:—

In it were several round balls w<sup>ch</sup> fell to dust upon y<sup>e</sup> touch, and a great many round things w<sup>ch</sup> seem to be Romish [Qu. Roman ?] beads, of blew and speckled colours, and of a sort of glass, a bridle, curiously enamelled, y<sup>e</sup> ground brass, no Reins, but only bit chain and bosses, but all so small y<sup>t</sup> they seem to have been made for some less creature y<sup>n</sup> a horse, lower still was found an entire egg cover'd with a hard mummy [*sic*] as was also y<sup>e</sup> top of y<sup>e</sup> urn, blackish, somew<sup>t</sup> pitchy and partly like Spanish Juice [*i.e.* liquorice]; w<sup>ch</sup> being broke open there were found 20 silver coins, perhaps scarce to be equalled in England.

Some of the coins seem from the description which follows to have been of Republican date; the others represent all the emperors from Julius Caesar to Domitian (B.C. 49 to A.D. 96), except Titus. Many bones were also found, suggesting to the writer a burial-place.

**WIDMERPOOL.**—Roman coins were found in this parish (which borders on the Fosse), including a silver coin of Hadrian (117-38), and a copper coin of Claudius (41-54) [Lewis, *Topog. Dict.*].

**WILFORD.**—Roman coins seem to have been found on more than one occasion. When Stukeley was at Willoughby in 1722 he was told of a pot of Roman money dug up here, which is probably the 'pot full of copper coins' mentioned by Gough [Stukeley, *Itin. Cur.* 107; Deering, *Nottinghamia vetus et nova*, Introd. 6, App. 286; Thoroton, *Hist. Notts.* (ed. Throsby), ii, 11; Gough, *Camden*, ii, 399]. Laird also records finds of coins of the later emperors in

<sup>9</sup> Morgan in *Publications of Monmouth and Caerleon Antiq. Soc.* (1866).

## A HISTORY OF NOTTINGHAMSHIRE

the early part of the 19th century [*Beauties of Engl. and Wales*, xii (1), 182 ; Lewis, *Topog. Dict.*]. See also BRIDGEFORD, WEST.

WILLOUGHBY.—The site of Vernemetum ; see above, p. 17.

WINTHORPE.—According to Dickinson the foundations of an immense bridge, supposed to be Roman, were seen in the Trent near here during the summers of 1792–3. It is supposed, however, that he was mistaken in the locality, and that it is really identical with the bridge discovered near Cromwell (q.v.) nearly a century later [Dickinson, *Antiq. in Notts.* i, 92 ; *Journ. Brit. Arch. Assoc.* xli, 50 ; *Standard*, 3 Nov. 1884. For Dickinson's mistaken conjectures founded on this supposed bridge, see pp. 5, 7]. See also under CROMWELL.

WISETON.—At Drakeholes in this township, in the parish of Clayworth, at the point where the branch of Ermine Street between Littleborough and Bawtry (see p. 10) touches the Trent and Chesterfield Canal, has been supposed to be the site of a small Roman station. Some coins of Constantine (A.D. 306–37) and human bones have been found in a cutting of the canal [*Beauties of Engl. and Wales*, xii (1), 302 ; Lewis, *Topog. Dict.* ; *Arch. Journ.* xliii, 43 ; Brown, *Hist. Notts.* 177 ; O.S. 6-in. vi, NE.].

WORKSOP.—In 1826 several coins of Nero (A.D. 54–68) and Domitian (A.D. 81–96) were found in the ruins of the old manor house at Gateford, two miles from the town [Lewis, *Topog. Dict.* ; *Arch. Journ.* xliii, 36]. Small brass coins of the later emperors were found at Shireoaks (also two miles distant), some years before 1875 [White, *Worksop*, 98]. See also OSBERTON.



# ECCLESIASTICAL HISTORY

**I**T is an unfortunate fact, which complicates both the ecclesiastical and the political geography of England, that the boundaries of the earliest Anglo-Saxon kingdoms did not coincide to any notable extent with the lines which determine the county divisions of the present day. In the 7th century, for instance, it seems probable that the district comprised within the modern shire of Nottingham included lands which severally formed part of the kingdoms of Mercia, Northumbria and Lindsey. In any case it was in connexion with the last of these that Christianity first reached the district in question, for there can be little doubt that the ephemeral conversion of Lindsey at the hands of Paulinus implied the reception of the faith by some at least of the men whose dwellings lay on the western bank of the Trent. More than this we cannot say, nor dare we attempt to fix the position of the mysterious 'civitas' of *Tiovulfinga cæstir*, near which it was reported to Bede that Paulinus had baptized a mighty host of converts in the river. The recrudescence of paganism which followed the battle of Hatfield in 633 marks a definite severance between the evangelizing work of Paulinus and the historical Christianity of the north of England.

The more successful labours of the saints of the reconversion are related by Bede without specific reference to any events which can reasonably be supposed to have happened within the modern Nottinghamshire. Before the 10th century, there is no definite evidence that a religious house was founded within the boundary of the shire; and this although the Mercian kings who followed Penda were zealous in their profession of Christianity. Higher up the Trent, however, a double community of monks and nuns had been established at an early date at Repton, from which, towards the close of the 7th century, Guthlac, the future saint, migrated to found for himself a hermitage at Crowland, in the fens of Holland. This primitive monastery is connected with the history of Nottinghamshire by the fact that at the beginning of the 11th century the body of Eadburh, the sainted abbess of Repton and the personal friend of Saint Guthlac, was known to repose in the minster of Southwell.<sup>1</sup>

In the 7th century it seems to have been the rule that each kingdom should possess its own bishop, the limits of whose diocese contracted or expanded with the fortunes of the people of whom he had the spiritual charge. In accordance with this practice it would seem that by the middle of the 8th century Nottinghamshire as a whole formed part of the Mercian diocese

<sup>1</sup> *Liber Vitae* (Hants Rec. Soc.), lviii, 83.

## A HISTORY OF NOTTINGHAMSHIRE

of Lichfield. It is at least certain that when the latter see was elevated into an archbishopric by Offa (787) Nottinghamshire must have lain within its obedience, and there is no reason to doubt that by this time the county as a whole had become part of the Mercian kingdom, which coincided in the narrower sense with the diocese in question. It is reasonable to suppose that this arrangement persisted until the end of the independent kingdom of Mercia; but with the coming of the Danes a thick obscurity settles upon the ecclesiastical organization of the eastern midlands which is not lifted in the case of Nottinghamshire until we reach the age of Dunstan and Edgar, nearly a century later; and when this happens we find the county disconnected from Lichfield and forming to all appearances an integral part of the great diocese of York.

Before the middle of the 10th century there is no evidence whatever that any Archbishop of York had exercised authority, either as diocesan or metropolitan, within the limits of Nottinghamshire. It is rarely safe to apply an argument from silence to any part of the Anglo-Saxon period; but we possess information in some detail about the early ecclesiastical organization of Northumbria, and it is very strange that nothing in the recorded history of Wilfred, John of Beverley, or of their successors the first Archbishops of York, serves to connect Nottinghamshire with their sphere of government. On the other hand, as soon as we have passed the year 950 we begin to receive what seems to be conclusive evidence in this matter. The great collegiate church of Southwell suddenly appears in being, and as subject to the patronage of the northern archbishop.<sup>2</sup> Earlier than the date of any unquestioned reference to Southwell, King Edgar in 958 had granted to Oskytel, Archbishop of York, a large estate in the north of the county which subsequently developed into the soke of Sutton and Scrooby. The distribution of the lands which in 1086 were held by episcopal lords in Nottinghamshire clinches the argument<sup>3</sup>—the Bishop of Lichfield held nothing, the Bishop of Lincoln possessed a wide estate which, however, had been granted to him subsequently to 1066; the lands of the Archbishop of York fill a folio of Domesday Book; and clearly, as a whole, represent ancient possessions of the see.

In view of these facts, a strong presumption is raised that the addition of Nottinghamshire to the diocese of York was accomplished somewhere about the middle of the 10th century. The constant anarchy of Northumbria under its Scandinavian rulers had so wasted the archbishop's patrimony that the statesmen of the south recognized the necessity of supplying him with an endowment which should not be subject to the disorders which distracted his unruly province. Such an endowment was furnished for a time by the see of Worcester, which Archbishops Oswald, Ealdwulf, Wulfstan II, and Ealdred held *in commendam* together with their metropolitan see; but there is a strong probability that the addition of Nottinghamshire to their diocese represents an earlier attempt to supply the same need. It was a matter of the gravest importance to prevent the Archbishop of York from making common cause with the 'Danish' lords of Northumbria; and this could most readily be accomplished by giving to him a substantial interest in the more purely English parts of the country. We cannot in this place enter into questions

<sup>2</sup> Cart. Sax. 1049.

<sup>3</sup> *V.C.H. Notts.* i, 255, 257.

## ECCLESIASTICAL HISTORY

which properly belong to the general ecclesiastical history of the time, but we may note the existence at this moment of a remarkable group of prelates who would intimately be concerned in the transference which we are considering. Oskytel, Archbishop of York from 954<sup>4</sup> to 971 was a kinsman of Odo, Archbishop of Canterbury from 942 to 958; Dunstan of Glastonbury, the personal friend of Odo, was a kinsman of Cynesige, Bishop of Lichfield from 949 to 963. It is a significant fact that just at the time when on other grounds we should suppose the present change to have taken place, the ecclesiastical affairs of England were in the hands of a knot of men, who were united both by personal relationship and by a community of ideas respecting the organization of the Church. In the present state of our knowledge, then, it would seem most likely that the Archbishops of York added the county of Nottingham to their see at some point between 954 and 958; and that this point probably fell in the earlier part of this period and in the reign either of Eadwig or of his brother Eadred.

The general chronicles of England during the period which immediately precedes the Norman Conquest contain but scanty information with regard to England north of the Humber; the later records of the see of York tell us little about its Nottinghamshire dependency during this time.

The story of Ealdred the last Saxon Archbishop of York (1061-9) who crowned in Westminster Abbey, within a few short months, both Harold and the Conqueror, belongs rather to the history of York diocese than to the archdeaconry of Nottingham. The same too may be said with regard to his Norman successor, the learned Thomas of Bayeux (1070-1100). In his episcopate, however, definite records as to the Christian Church in Nottinghamshire begin with the Domesday Returns of 1086.

That the Domesday Survey nowhere professes to include all or indeed any of the churches is now so well known, that it scarcely needs even the briefest reassertion. Their inclusion or exclusion depended to a large extent on the view of their duties taken by different sets of commissioners. In proportion to its area and the population Nottinghamshire has far more churches and priests mentioned in the Survey than the great majority of the other counties of England. The number of churches named (making units of the fractions) is eighty-four,<sup>5</sup> and of the priests sixty-one. In five of these cases, namely Elston, Linby, Normanton, Wilford and Thoroton a priest occurs without any reference to a church, but in each of these places it is fair perhaps to assume that there was a church or chapel.

In seven instances where half a church is entered, and in the two where a quarter of a church occurs, it means that the manor or hamlet shared with

<sup>4</sup> There is some uncertainty as to the succession of Archbishop Oskytel. His predecessor Wulfstan I had been deposed from his see and it is not clear at what time Oskytel took effective possession of the latter. See Plummer, *Two Sax. Chron.* ii, Addenda; Stubbs, *Registrum Sacrum Anglicanum*; and Searle, *Angl.-Sax. Bishops*, &c.

<sup>5</sup> Adbolton, Averham, Barnby in the Willows, Basford, Bole, East Bridgeford, Bunny, Burton Joyce, Calverton, Carlton in Lindrick, Chilwell ( $\frac{1}{2}$ ), Clifton ( $\frac{1}{4}$ ), Clifton with Glapton, Collingham (2), Colston Basset ( $\frac{1}{2}$ ), Colwick, Cotgrave ( $\frac{1}{2}$ ), Cotham, Cuckney, Danethorpe, Eakring, Edwinstowe, Elkesley, Elston, Elton, Epperstone, Fledborough, Flintham, Granby, Greasley, Gringley on the Hill, Grove, Harworth, Hawton (2), Hockerton, Hoveringham, Kirkby in Ashfield, Kneeton ( $\frac{1}{2}$ ), Laneham, Langar ( $\frac{1}{2}$ ), Langford, East Leake, South Leverton ( $\frac{1}{2}$ ), Linby, Mansfield with Skegby (2), East Markham, Misterton, Newark with Balderton and Farndon (10), Newbold, Norwell, Nottingham, Orston, Osberton, Plumtree, Rampton, Ratcliffe on Soar, Rolleston, Selston, Shelford, Sibthorpe, Stapleford, Staunton, Stoke Bardolph, Sutton on Trent, Thurgarton, Tollerton, Toton, Trowell, Wansley ( $\frac{1}{2}$ ), Warsop, Weston, Winkburn, Wysall.

## A HISTORY OF NOTTINGHAMSHIRE

one or more of its neighbours in the possession of a church, or that different tenants held shares of the same church.

Numerous as are the entries of churches of this shire in the early Norman days, it is quite obvious that the roll is not complete. Even the old mother church of Southwell is not named, nor can there be much doubt that there was then a church at Cropwell Bishop. In at least five or six cases remains of church fabrics (as at Farndon), or of pre-Norman carved stones (as at Hickling and Shelford) point to other early places of Christian worship not named in Domesday. Moreover it can be proved in other counties that chapels of ease or early manorial chapels hardly ever find a place in the Survey,<sup>6</sup> and there is no reason to suppose that Nottinghamshire is in this respect an exception.<sup>7</sup> Taking all these points into consideration, it is within the mark to say that there were at the very least 110 places of Christian worship in the county in the year 1085, a striking and practical proof of the reality and vitality of the faith of those early days. The proportion of church accommodation of those rough times in proportion to the population was certainly far in excess of that supplied at the beginning of the 20th century.

The considerable share of Nottinghamshire manors held by the church at the time of the Survey has already been adequately discussed,<sup>8</sup> and need here be only very briefly recapitulated. In addition to Southwell and its numerous berewicks in the centre of the county, the Archbishop of York held a fairly extensive group of manors in the further north, such as Bole, Beckingham, Scrooby and Everton; also Cropwell Bishop and Hickling in the south. The possessions of the Bishop of Lincoln all lay about the centre of the eastern verge of the county, and were dominated by his widespread manor of Newark, with its ten churches and eight priests. The Bishop of Bayeux held six manors, but his holding had no ecclesiastical signification. The only religious house which held land in this county in chief of the crown was the Abbey of Peterborough; its holding was restricted to the two manors of Collingham (with two churches) and North Muskham.

It is interesting to note that glebe land or other endowments are named in connexion with some of these churches. In a few of these cases the endowment was considerable. Thus at Sibthorpe a fourth part of the land of the manor belonged to the church; and at Barnby in the Willows the church had half a bovate of land. The one church mentioned in Nottingham in the king's demesnes was remarkably well off; it possessed three burgess houses, 5 bovates of land adjacent to the town and 5½ acres of other land.

The extant chronicles and records of the 12th century yield but meagre ecclesiastical information as to Nottinghamshire. During that period different archbishops attached four new prebends to their southern cathedral church of Southwell. Only one religious house was founded in the 11th century, namely the priory of Blyth; but the following century saw the establishment—named in chronological order—of the houses of Lenton, Worksop, Thurgarton, Rufford, Welbeck, Felley, Shelford, Newstead and Mattersey. It was essentially the century of monastic development.

<sup>6</sup> See *V.C.H. Suff.* ii, 10.

<sup>7</sup> Where William Rufus gave the churches of Mansfield and Orston to the Bishop of Lincoln in 1093 the gift specially mentions the chapels of the various berewicks in each parish. Dugdale, *Mon.* vi, 1271.

<sup>8</sup> *V.C.H. Notts.* i, 217-22.

## ECCLESIASTICAL HISTORY

The first half of the 13th century witnessed the singular vigour and systematic discharge of duty so unceasingly displayed by Walter de Gray during the forty years (1215-55) that he presided over the see of York. Of this most distinguished of York's archbishops, it has been well said that he was 'cautious and wise as a statesman, pious and munificent as a prelate . . . He found the province to which he was translated a barren wilderness, he left it a fruitful garden.' His register, the most ancient and perfect of its kind in the kingdom, yields evidence of the energy of his rule in the arch-deaconry of Nottingham as well as over the rest of his great diocese. This register was transcribed and worthily edited by Canon Raine for the Surtees Society in 1870.

Archbishop Gray was a strenuous advocate for the erection of and encouragement of chapels in order to secure a better supply of the means of grace in the large parishes. On this subject he was strengthened in 1233 by a rescript from Pope Gregory IX advising the building of chapels and oratories in a diocese where many of the parishes were so widespread (*diffuse*) that the more distant inhabitants were not able to assemble for worship without great inconvenience, and not infrequently passed away in illness without the opportunity of receiving the last sacraments or making their confession.<sup>9</sup>

The archbishop's register contains various references to such chapels or oratories in Nottinghamshire. In 1227 licence was granted to Gilbert de Cancia, rector of Tuxford, to build and hold service in a chapel *in curia sua* at Tuxford on account of the distance of his house from the church and the badness of the road in winter.<sup>10</sup> Two years later Robert de Lexington was licensed to build a chapel and to have a chaplain ministering at Laxton.<sup>11</sup>

In 1231 an ordinance was promulgated as to the chantry chapel of Barnstone in the parish of Langar, where the men of Barnstone had been in the habit of hearing mass celebrated three times a week. In order to secure full service with a chaplain and clerk resident in Barnstone the inhabitants covenanted to allow Robert the rector of Langar and his successors, in addition to the two bovates of land pertaining to the chapel, 7 quarters of corn payable on the vigil of All Saints, and 3 quarters of barley payable on the vigil of the Purification. The Barnstone parishioners also undertook to sustain the fabric repairs of the chapel, the lights and all ornaments, except books, wine, and hosts, which were to be supplied by the rector. All divine offices were to be performed in the chapel with the exception of funerals; but all parishioners were to visit the mother church at Easter, Michaelmas, and Purification.<sup>12</sup>

The archbishop granted in 1235 to Alexander de Vilers and his heirs a chantry in his chapel at Newbold in the parish of Kinoulton, for himself, his family, guests, and household; but the mother church was to be attended at the principal feasts.<sup>13</sup> About the same time Robert de Lexington obtained a similar licence for a chapel at his manor-house of Marnham in Marnham parish.<sup>14</sup> In 1239 the archbishop confirmed to Robert le Vavasour the grant of a chapel at Hempshill, made to him by the patron and rector of the church of Greasley.<sup>15</sup> Again, in 1254, a grant was made to Sir Simon de

<sup>9</sup> Add. MS. 15353, fol. 173.

<sup>10</sup> *Archbp. Gray Reg.* (Surtees Soc.), lvi, 16.

<sup>11</sup> *Ibid.* 27.

<sup>12</sup> *Ibid.* 43-4.

<sup>13</sup> *Ibid.* 69-70.

<sup>14</sup> *Ibid.* 71.

<sup>15</sup> *Ibid.* 84.

## A HISTORY OF NOTTINGHAMSHIRE

Headon, with the consent of the rector, to have a chapel at his manor-house of Headon for himself and household.<sup>16</sup>

At an earlier date, namely in 1228, the archbishop had confirmed an ordination respecting the services in the chapel of Edwalton, at the delegation of the pope, whereby the rector of Flawforth was to do service four days a week in that chapel, the lord and his men of Edwalton endowing the chapel with two bovates of land, a meadow, and a toft.<sup>17</sup>

The appropriation of churches to religious houses was more frequently accomplished in the 14th century, but there were several such in Nottinghamshire in the second quarter of the 13th century, as shown by the confirmations in Archbishop Gray's register, where the following are specified:—Rolleston, to Southwell Minster, 1225; Hawton, to Thurgarton Priory, 1228; Stapleford, to Newstead Priory, 1229; Hucknall Torkard, to Newstead Priory, 1234; Barton on Trent, to Worksop Priory, 1234; and Basford, to Catesby Priory (Northants), 1246.

Numerous entries also occur in this register of confirmations of pensions or portions of tithes out of rectories to religious houses, varying in amount from 2*s.* to 5 marks. The churches of Costock, Cotgrave, Langar, Tollerton, and the three Nottingham churches of St. Mary, St. Nicholas, and St. Peter paid pensions to Lenton Priory; Burton Joyce, Gedling, and Laxton, to Shelford Priory; Cotham, to Thurgarton Priory; Sutton on Trent, to Worksop Priory; Elton and Weston, to Blyth Priory; and Marnham and Sibthorpe, to the order of the Templars.

Traces of the old customs with regard to clerical marriages and the ownership and descent of ecclesiastical property lingered on until Archbishop Gray's time. In 1221 Pope Honorius III wrote to the archbishop directing him to remove married clergy from their benefices, and also all who had succeeded their fathers in their preferments.<sup>18</sup> Unfortunately Gray's register from 1221 to 1225 is missing, so it is impossible to know to what extent the diocesan carried out these orders in their freshness. Between 1225 and 1250, however, about ten reformations in such cases were ordered or made by the archbishop, but none of these instances occurred in Nottinghamshire.

In another way the archbishop also proved himself a reformer, namely, in the endeavour to get rid of portions or medieties in the same benefice. A Nottinghamshire example occurs in the case of Grove, where, when the rectory was vacant in 1226, the archbishop instituted G. de Ordeshal, vicar of the same, to the rectory, thus consolidating the rectory and vicarage. The instances where there was both a rector and a vicar, each supposed to be resident, were not at that time uncommon. Portions and medieties of rectories were also to be met with in all dioceses, but with unusual frequency in the archdiocese of York. It is supposed by some that these subdivisions, sometimes of a comparatively small rectory, originated with divisions of property amongs: heiressess or different proprietors.<sup>19</sup> Nottinghamshire rectories which were thus split up in the 13th century included those of Eakring, Gedling, Treswell, Trowell, and West Retford.

The use that was frequently made by royalty in the 13th century of monastic superiors in the suppression of secular illegalities is a striking

<sup>16</sup> *Archbp. Gray Reg.* (Surtees Soc.), lvi, 271-2.

<sup>17</sup> *Ibid.* 18.

<sup>18</sup> Add. MS. 15352, fol. 124.

<sup>19</sup> Raine, *Introd. to Gray's Reg.* pp. xxx-xxxii.

## ECCLESIASTICAL HISTORY

witness to the general estimation and respect with which they were for the most part regarded. There was also in all probability another somewhat mean reason for their employment when a civil affray was expected; for any kind of assault on an ecclesiastic was subject to much severer penalties than the like treatment of a sheriff or his officers. When the advisers of Henry III decided to prohibit the holding of a tournament at Blyth, in 1234 and again in 1235, the Priors of Lenton, Blyth, and Shelford, together with the cellarer of Lenton, were ordered to attend personally at Blyth to stop the tournament and to execute the king's mandate.<sup>20</sup> On another occasion the Abbot of Roche was associated with the Priors of Lenton and Blyth in a like prohibition.

The register of Archbishop Walter Giffard (1266-79) is another of those valuable ecclesiastical documents printed by the Surtees Society which throw so much light upon church administration in the 13th century.<sup>21</sup> Giffard made zealous endeavours to cope with the many abuses of the day. The unsettled condition of the country towards the close of the reign of Henry III gave rise to a variety of disputes as to advowsons. Sometimes there were as many as three applicants for the same benefice under different patrons, and in one case there were actually five different presentations to a single vacant rectory. The archbishop commissioned in such cases a special tribunal, composed of members of the rural deanery in which the vacancy occurred, to make inquiry concerning the title of the patron and at the same time as to the fitness of the presentee. Of this highly interesting class of document, not to be found (so far as we are aware) in other episcopal registers, there are unfortunately only a few examples. Many of the presentees were in minor orders. In the case of a vacancy at West Retford, one of the presentees was an acolyte, whilst the other had only received the first tonsure. The inquisition in this case was held on 3 October 1267 in full chapter of the deanery of Retford, in the church of St. Michael, before the Archdeacon of Nottingham. The right to present was claimed by Sir Henry de Almaine, nephew of the king. Robert de Sunfield, acolyte, was declared to be of legitimate birth, of good manners, and a fit person, so far as human frailty could determine. On the following 9 January, the same chapter was convoked in the same place, when it was reported that they believed the true presentation rested with Prince Edward (afterwards Edward I), as the prince had recently presented to the half church of Grove, which was of the same fee. The report was witnessed by the vicar of Blyth and by the incumbents of eight other parishes in the deanery, as well as by the respective parochial chaplains, whereupon Prince Edward a week later wrote to the archbishop explaining that a certain lady had come to him and made him believe that the patronage belonged to her, but that his relative Sir Henry de Almaine had now proved to him that he (the prince) had granted the advowson to Sir Henry; therefore the archbishop was asked to do justice to his presentee.<sup>22</sup>

In cases of minor orders it was Giffard's custom to demand the presence of the presentee at the next ordination, and in the meantime commit the

<sup>20</sup> Pat. 18 Hen. III, m. 10; 19 Hen. III, m. 3; 20 Hen. III, m. 14; 26 Hen. III, pt. i, m. 13.

<sup>21</sup> Issued in 1904; edited, with introduction, by Mr. William Brown.

<sup>22</sup> York Epis. Reg. Giffard, fol. 35 d., 36, 36 d.

## A HISTORY OF NOTTINGHAMSHIRE

custody of the benefice to some suitable person of his own nomination. Treswell affords a Nottinghamshire instance of this. Of that church there were two rectories, and on 20 September 1267 John Musters, clerk, was presented to a moiety by his brother Robert. The archbishop ordered the archdeacon to hold an inquisition, and on 3 October the full chapter of Retford deanery pronounced that the presentee was in every way qualified by birth, manners, and conduct, but was defective in age. On 24 October, John Musters was admitted, but the archbishop, on account of his age, knowledge, and orders, committed the custody of the moiety of Treswell to Edward de Welles, instructing the Dean of Retford to induct him.<sup>23</sup> Other instances about this date of admission to benefices of those in minor orders are those of an acolyte to Arnold and of a sub-deacon to Bonnington. In the case of a presentation to St. Nicholas, Nottingham, by the prior and convent of Lenton, the report of the inquisition was that Nicholas de Wermundesworth, an acolyte, was of legitimate birth, of good life and conversation, and of good manners, so far as his age permitted, and of that they judged from his personal appearance.<sup>24</sup>

Cardinal Otto, when legate in England in 1237, had ordered that all rectors or vicars were to proceed to the priesthood within a year of their institution. Giffard did his best to enforce this rule, and in one case (Carnaby in the East Riding) deprived an incumbent who failed to comply.<sup>25</sup>

Giffard also endeavoured to stop the evil of pluralities. In two of his mandates to commissioners appointed to make inquiries throughout the diocese, the question of plurality occupied the first place; he directed that offenders were to be cited before him to produce their dispensations to hold more than one benefice. But the archbishop was impeded in this direction by the action of the court of Rome. Thus in the case of one John Clarell, a most notorious pluralist, holding the Nottinghamshire churches of Bridgeford, Elton, and Babworth and three others elsewhere, as well as the Southwell prebend of Norwell, the archbishop had no choice but to admit him in 1272 to the additional church of Hooton Roberts, as he held a papal dispensation.<sup>26</sup>

Worse even than this last case were the foreign pluralists, quartered on the diocese by direct papal intervention, who did not serve a single one of their English cures. The charge of 50 marks a year levied on the holder of a Southwell prebend, in favour of the pope's nephew, is mentioned in the subsequent account of that collegiate church.

Giffard, through his strenuous attempts to administer righteously, met with not a little opposition from his own officials. One of the most troublesome of these was Thomas de Wyten, Archdeacon of Nottingham. On one occasion, namely on 11 February 1267–8, the archbishop took the grave step of publicly admonishing his archdeacon to be obedient. His monition to that effect was delivered in the presence of the archdeacons of Richmond and the East Riding, of the sub-dean of York, and of many others.<sup>27</sup>

Giffard's register includes the lists of several ordinations, with records of the titles for deacons, sub-deacons, and priests. At the ordination held in September 1268 the sub-deacons of Nottingham archdeaconry included

<sup>23</sup> York Epis. Reg. Giffard, fol. 34 d., 35.

<sup>24</sup> 'De qua in parte corporis aspectum nobis consta'; *ibid.* fol. 35.

<sup>25</sup> *Ibid.* fol. 17; *Cal. of Papal Letters*, i, 363.

<sup>26</sup> *Ibid.* fol. 98.

<sup>27</sup> York Epis. Reg. Giffard, fol. 7.



## ECCLESIASTICAL HISTORY

Adam de Sneinton, Henry Burdon, Nicholas de Schafteworth, and Hugh de Bardeshale, on the title of their own patrimony.

The large September ordinations of 1273 and 1274 were held in the church of Blyth. In the first of these cases, various sub-deacons from different parts of the diocese were ordained on the strength of patrimony titles and two *ad titulum probitatis*; six were presented by the chapter of Southwell. In 1274 the chapter of Southwell presented two deacons; Beauvale Priory one, Newstead Priory four, the Nottingham Carmelites one, Worksop Priory two, and Welbeck Abbey two. For the priesthood, Southwell presented four, Thurgarton Priory three, Wallingwells one; and there were various priests ordained to titles of patrimony or probity as well as those who were secular clergy.<sup>28</sup>

Towards the end of Giffard's register there are some highly interesting references to the crusading movement at the time of its close. The eighth and last genuine crusade was that undertaken in 1270-1, when Prince Edward (afterwards Edward I) was at Acre and Nazareth. This register contains a copy of the letter of the king, dated 12 May 1270, addressed to the bishops stating that it was the intention of himself and his sons to go to the Holy Land on 25 June.<sup>29</sup> The bishops at a council held on the subject had granted the king a twentieth. There was, however, an earnest attempt made in 1271 at the Council of Lyons to fan the flickering flames of crusading fire into renewed life. Gregory V, Prince Edward's particular friend, was its warm advocate; but on his death in 1276 the whole scheme collapsed. On 14 July 1275 Archbishop Giffard sent a letter to the archdeacons of his diocese, ordering them to give every assistance to the Friars Minor who were commissioned to preach for the crusade.<sup>30</sup>

The ingenious method adopted throughout the whole of this diocese to raise crusading funds in the spring of 1275 is remarkably illustrated in the various archdeaconries. Henry de Tiversold, Dean of Nottingham, is entered as *crucesignatus*, inasmuch as he had received all sacred orders from foreign<sup>31</sup> bishops, without the licence of his diocesan. For this technical offence he was absolved on payment of 5*s.*, which evidently went into the crusading chest. William de Mysen, Dean of Retford, was also *crucesignatus*; and for absolution for a like offence he had to pay 20*s.*, or to go personally to the Holy Land, according to which course he preferred. It is not a little remarkable to find that two other of the rural deans of Nottinghamshire (out of a total of five) had also committed the like offence, and each of them was sealed with the cross, paying the sum of 5*s.*

Having begun this line of action with the rural deans of Nottinghamshire the archbishop next caused like steps to be taken with the various clergy and laity who had committed technical or other offences, granting them absolution on becoming Crusaders to the extent at least of subscribing to the war chest. In the deanery of Retford, two priests and five laymen were thus treated, each of them paying 5*s.* Richard de Watton paid 6*s.* 8*d.*; whilst Gilbert de Mora of Worksop undertook to give the third part of all his goods as a subsidy to the Holy Land, or else to go there in person. In the deanery of Nottingham there were fifteen cases in which absolution was secured by

<sup>28</sup> York Epis. Reg. Giffard, fol. 92, 93.

<sup>29</sup> Ibid. fol. 74.

<sup>30</sup> Ibid. fol. 116.

<sup>31</sup> That is, any bishops other than the Archbishop of York.

## A HISTORY OF NOTTINGHAMSHIRE

payments varying from 2*s.* to 20*s.* In the deanery of Bingham four priests each paid 2*s.*, and four laymen 5*s.* each.

John de Neumarche, a layman of the parish of Bingham, was *crucesignatus*, and fined 6*s.* 8*d.* for laying violent hands on a certain priest. In the deanery of Newark there were three fines of 2*s.*, and one of 20*s.*; the last of these was imposed on a knight. There was an exceptional case at Southwell: Nicholas de Cnoville, one of the canons, promised the archbishop out of his great devotion, in order to merit the wearing of the sign of the cross, to pay £20 as the expenses of a suitable man to join the crusades, or to go to the Holy Land with the general concourse of Crusaders in person. This undertaking was committed to writing and substantiated by the diocesan seal.<sup>32</sup>

The well-arranged register of William Wickwane, archbishop from 1279 to 1286, affords many particulars as to the methodical execution of episcopal functions in the archdeaconry of Nottingham.

Wickwane's official mandate was issued to the archdeacon in November 1279, instructing him to seek out and receive any Nottinghamshire clerks who had been imprisoned by the justices, and to transfer them to canonical custody.<sup>33</sup> An interesting mandate was served on the archdeacon in December 1280, wherein the archbishop ordered him to demand the release of two of the *conversi* or lay brothers of the monastery of Rufford who were in prison at Nottingham, inasmuch as they wore the habit and insignia of religion, and therefore were entitled to the immunity and privileges of clerks. The archdeacon was ordered to retain them in canonical custody until the archbishop made known his further pleasure concerning them.<sup>34</sup>

The episcopal mandate in March 1280-1 was addressed to the Dean of Nottingham and the rector of St. Peter's, instructing them to excommunicate in all the churches of Nottingham on Sundays and festivals those who had committed a violent assault on one Geoffrey Scathelockes, who bore the distinct signs of being a clerk, and to do their best to ascertain the names of the offenders.<sup>35</sup>

A curious case with regard to the ecclesiastical penalties for lay incontinence was decided by the archbishop in 1279. Thomas de Gateford, a smith, was convicted of adultery before the official of the archbishop at Southwell, and was sentenced to a heavy fine and to public penance. Thereupon Thomas protested that his poverty was such, as he could testify by his own oath and by those of his neighbours, that it was impossible to pay any considerable fine, but that he was prepared to accept the severest form of corporal punishment. He also submitted that it was not just to impose the two-fold penalty, and appealed to the archbishop. Wickwane decided in the man's favour, and ordered the Archdeacon of Nottingham, his official, and the Dean of Retford on no account to exact money from Thomas; for ecclesiastical discipline was never intended for the extortion of fees, but for the correction of life; but they were to see that public penance was duly carried out in the market-place and the churches.<sup>36</sup>

The references to the holding of plurality of benefices are not numerous in Wickwane's registers so far as Nottinghamshire is concerned. In June 1280 two commissaries of the archbishop sanctioned the holding of the churches

<sup>32</sup> York Epis. Reg. Giffard, fol. 122 d., 135 d., 140 d.

<sup>34</sup> Ibid. fol. 178 d.

<sup>35</sup> Ibid. fol. 179.

<sup>33</sup> Ibid. Wickwane, fol. 120.

<sup>36</sup> Ibid. fol. 120.

## ECCLESIASTICAL HISTORY

of Soulbury (Buckinghamshire) and a mediety of Treswell in this county by Edmund de Everley, who appeared before them in the church of Retford.<sup>37</sup>

The archbishop seems to have been powerless to check the grave and partially-sanctioned abuse whereby comparative youngsters were admitted to rectories and instantly became non-residents on the plea of attending the schools for study. The following licences of absence for study were granted to Nottinghamshire rectors within three years (1280-2):—Arnold, Averham, Clayworth, Cotgrave, Normanton on Soar, and Wilford for three years; Broughton, Gedling, Grove, and Thorpe for two years; and Bingham, Clifton, Elton, Gotham, Kilvington, Langar, Leake, Strelley, Tollerton, and Weston for one year. In some cases the licence suffered the holders to attend the schools of Paris or elsewhere across the seas. Occasionally the archbishop seems to have suspected the *bona fides* of the application; thus in the case of the rector of Broughton, he was reminded that he was only to be absent from his parish for genuine study (*honesto studio*). In the case of Autelynus Day, rector of Sibthorpe, licence was granted him on 19 November 1279 to proceed to Paris for his studies up to the feast of St. John Baptist (24 June), provided that he then returned and proceeded to priest's orders at the next ordination. Ralph Samson, rector of Epperstone, was allowed to leave his parish for study on 26 December 1280 up to the ensuing Michaelmas; but in March 1282 he obtained renewed leave of absence for two years. Edmund de Everley, rector of a mediety of Treswell, obtained diocesan sanction in January 1281 to absent himself for three years on account of a pilgrimage to the Holy Land.<sup>38</sup>

The most important appropriation of a Nottinghamshire church during the episcopacy of Wickwane was that of Mattersey to the Gilbertine priory of that place. The vicarage was ordained in October 1280, sanction being given to the appropriation of the rectory to the prior and canons of Mattersey owing to the severe losses they had sustained through a recent fire. The priory was to have the tithes of grain from the lands in the parish of Mattersey then actually under cultivation, except of certain specified lands, the tithes of which, together with the tithes of hay and the various small tithes of the whole parish, the rectory manse, and all oblations and mortuaries, were to belong to the perpetual vicar. No tithes were to be paid on the priory fisheries, tannery, or mills, nor any small tithes on anything within the monastery precincts. The tithes of the gardens and orchard of the grange of 'Bachowe,' and of the young livestock of the same grange, were also saved to the religious. The collation to the vicarage was reserved to the archbishop. The priory was to pay synodals, and 20s. in silver yearly by way of pension to the vicar, and 4s. a year towards the repair of the books and ornaments of the church, together with 4d. a year for waxshot of Ralph son of Hugh and his heirs. The priory was also to keep the chancel in repair, or to rebuild it if the occasion demanded. The archbishop reserved to himself and his successors the right to add, change, lessen, correct, declare, or interpret this ordination as often as it might seem expedient. The canons were to have the right, as aforetime, of entering the church, and a like right was reserved to the archdeacon and his official.<sup>39</sup>

At Michaelmas 1281, after an inquisition as to its value had been held by twelve of the rectors and vicars of Retford deanery, the officials of the

<sup>37</sup> York Epis. Reg. Wickwane, fol. 121 d.

<sup>38</sup> Ibid. *passim*.

<sup>39</sup> Ibid. fol. 15.

## A HISTORY OF NOTTINGHAMSHIRE

church of York assigned to the vicarage of Blyth, as an augmentation, all the tithes both of corn and hay of the chapelries of Bawtry and Austerfield. Whereupon the prior of Blyth and William de Elton, the vicar of the same, appeared in York Minster before the official, who gave the prior the choice whether the whole tithes of the two chapelries should be allotted to the vicarage or whether he would pay £60 to the vicar and his successors, in good portions. The prior selected the latter alternative.<sup>40</sup>

In January 1279–80 Sir Henry de Sibthorpe, in consequence of his zeal and devotion to the Catholic faith, obtained leave to have an oratory within the court of his manor of Sibthorpe for the use of himself and his household, served by a competent chaplain at a suitable stipend, the due rights of the parish church being reserved. A particular proviso was also entered to the effect that the licence should be totally void if ever the oratory was lacking in vestments, ornaments, or chalice.<sup>41</sup>

An entry of particular moment to liturgiologists occurs in Wickwane's register, under date 7 May 1282. A mandate was then addressed to the Dean of Retford by the archbishop, to command each of the rectors and vicars throughout the archdeaconry of Nottingham to provide themselves, within a year, with books of the Use of York, denouncing any who might prove contumacious.<sup>42</sup>

Under the heading *Correcciones Claustrales in Archidiaconatu Notinghamie*, the injunctions consequent on Archbishop Wickwane's visitation of the religious houses of Newstead, Worksop, Thurgarton, and Blyth, in 1280, are set forth at length.<sup>43</sup>

Archbishop Wickwane's successor, John Romaine, or Romanus, ruled the diocese for some ten years. Two cases occur in his register of the awkward and exceptional arrangement by which there was a rector and a vicar both resident on the same benefice. In 1287 the archbishop drew up an ordinance to regulate the enrolments and duties of Master William de Barrok the rector and Thomas the vicar of Flintham, to put an end to long-standing contention between them. The rector was to reside and to exercise daily hospitality; he was to have a bovate of the demesne land then held by the vicar, the tithe of 2 bovates of land in the field of Kneeton, and the mortuaries pertaining to the church both in cattle and chattels. The vicar was to retain everything else assigned to him by the original ordinance of the vicarage. This agreement was, however, only to hold good so long as the present rector and his successors were personally resident.<sup>44</sup>

In 1291 the archbishop had occasion to administer a severe rebuke to the rector of Marnham because of his conduct towards the vicar of the same parish.<sup>45</sup>

The chapter of Lincoln, on 24 June 1288, requested the archbishop to admit their newly-elected dean, Philip de Willoughby, into the benefices in York diocese belonging to the deanery. Dean Philip appointed Robert de Wadingham, chaplain, to act as his proctor, and to promise canonical obedience on his behalf to the archbishop for these benefices. On 12 July Henry,

<sup>40</sup> York Epis. Reg. Wickwane, fol. 180.

<sup>41</sup> Ibid. fol. 14, 120 d.

<sup>42</sup> Ibid. fol. 179. As to the Use of York and its important divergencies, see *Diocesan Hist. of York*, 294–307.

<sup>43</sup> Ibid. fol. 136–7. Reference is made to these in the subsequent accounts of the religious houses.

<sup>44</sup> York Epis. Reg. Romaine, fol. 72 d.

<sup>45</sup> Ibid. fol. 78.

## ECCLESIASTICAL HISTORY

Archdeacon of Richmond, the archbishop's vicar-general, issued his mandate to the vicar of Mansfield, Dean of Nottingham, to induct the new Dean of Lincoln with possession of the church of Mansfield. A similar mandate was also issued as to the induction of the dean into possession of the church of South Leverton.<sup>46</sup>

Archbishop Romaine, in a letter dated 4 September 1291, to the warden of the Friars Minor at York, expressed his intention of preaching in York Minster on behalf of the crusade on the day of the Exaltation of the Holy Cross, and asked him to send three friars to preach for the same object on the same day at Howden, Selby, and Pocklington, promising a hundred days' indulgence to those who joined or supported the expedition. A like commission was sent to all the houses of Dominican and Franciscan friars throughout the diocese to send out three, or at the least two, of their members to preach the crusade on that day. The Franciscans of Nottingham were to supply preachers for Nottingham, Newark, and Bingham.<sup>47</sup>

This renewed but abortive crusade preaching was caused by Pope Nicholas IV giving the tenths of the papal tax on benefices to Edward I for six years, towards a fresh expedition to the Holy Land.

The vicarage of Hucknall Torkard was sequestrated for a singular reason in 1292. Adam de Hoknale the vicar had taken a special oath of residence at his vicarage, but in spite of this he had departed covertly to the Holy Land, alleging a vow. The archbishop was willing to overlook the perjury, but instructed his diocesan official to sequester the profits of the vicarage from the time of his departure until his return from the Holy Land, providing meanwhile a priest to serve the parish.<sup>48</sup>

Philip of Willoughby, Dean of Lincoln, was summoned in 1292 by the official of York diocese to pay canonical obedience to the archbishop for the churches in York diocese annexed to his deanery, as had been done by his predecessors. From the tenor of Archbishop Romaine's mandate to his official, dated 28 November, it is evident that the dean had treated previous intimations with disdain or contempt, for the terms of the mandate are most peremptory; the dean was to be at once personally cited to appear to yield obedience to the archbishop, if the official could find him, and if not the official was to cause the matter to be proclaimed distinctly and openly in each church of the diocese held by the dean, at high mass, on some solemn day where most people were assembled, summoning the dean to appear personally or by proxy before the archbishop in his manor of Hexham on the next court day after the Circumcision.<sup>49</sup> The dean disregarded this solemn summons, and, on 14 February 1292-3, the archbishop again issued a citation, entrusting the delivery of it on this occasion to the official of the Archdeacon of Nottingham.<sup>50</sup>

Careful provision was compassionally made for Nicholas the vicar of East Markham, on his resignation in 1293, when bowed down with old age. The archbishop arranged that he was to have for life the greater tithes of the vill of Tuxford which belong to East Markham vicarage. Nicholas was to bear his share of any extraordinary burdens. A new vicar was inducted into the vicarage of East Markham, but the archdeacon's official, on the same day

<sup>46</sup> York Epis. Reg. Romaine, fol. 73.

<sup>48</sup> York Epis. Reg. Romaine, fol. 79.

<sup>47</sup> *Letters from Northern Reg.* (Rolls Ser.), 93-5.

<sup>49</sup> *Ibid.*

<sup>50</sup> *Ibid.* fol. 80.

## A HISTORY OF NOTTINGHAMSHIRE

that he received a mandate to make that induction, received another mandate to induct Nicholas the late vicar of East Markham into the portion of tithes belonging to that vicarage at Tuxford.<sup>61</sup>

Robert, rector of one portion of Cotgrave, was accused of simony in 1293. He canonically purged himself before William de Blida, sub-dean of York, and William de Beverly, the archbishop's commissioners, and was duly restored to good fame.<sup>62</sup>

In 1295 William de Sutton-in-Ashfield, a secular priest, was in gaol under a charge of theft; but he purged himself by canonical purgation<sup>63</sup> before the archbishop's official; he was released, and the archbishop issued his mandate to the Archdeacon of Nottingham to cause his good fame to be proclaimed throughout the whole archdeaconry and especially in those places where he was known and where he had been defamed.<sup>64</sup>

Archbishop Romaine executed a formal ordination of the chapel of Harby on 24 October 1294, confirming an ordination of the Dean and Chapter of Lincoln and William de Langwath canon of Lincoln and prebendary of Clifton, for the support of a chaplain to celebrate for the soul of Queen Eleanor, who 'at Harby, as God willed, breathed her last.'<sup>65</sup>

Notices of visitations by Archbishop Romaine of the Nottinghamshire religious houses which were under his control were sent out on 27 December 1286. He, or in the case of Felley his clerks, were to be expected at Worksop on 10 January, at Newstead on the 12th of the same month, at Felley on the 14th, and at Thurgarton on the 17th. Parochial visitations were to be held at the same period. The clergy, churchwardens, and four of those whom we should now term lay representatives of each parish of the deanery of Nottingham, were summoned to the parish church of Sneinton on 16 January, and those of the deanery of Retford to the parish church of St. Michael in that town on 9 January.<sup>66</sup>

In January 1290-1 notices were given of the archbishop's intention to hold visitations (*ad clerum et populum*) of the parishes in the deanery of Retford, in the church of St. Michael, on 15 February; of the deanery of Newark, in the parish church of Marnham, on 17 February; and of the deanery of Nottingham, in the church of St. Mary, on 20 February.<sup>67</sup>

On 5 July 1294 notice was given of the following parochial visitations to be held on behalf of the archbishop in the archdeaconry of Nottingham:—the deanery of Bingham on 23 July, in the parish church of Bingham; the deanery of Nottingham on 24 July, in the parish church of Gedling; the deanery of Newark on 27 July, in the parish church of Laxton; and the deanery

<sup>61</sup> York Epis. Reg. Romaine, fol. 82.

<sup>62</sup> Ibid.

<sup>63</sup> There is so much misconception as to mediaeval purgation or compurgation that it may be well to remark that in certain of the less grave offences an accused person was allowed to clear himself by taking an oath that he was not guilty and by producing a certain number of witnesses who swore that they believed in his innocency; evidence of this corresponded to modern witnesses to general character. Canonical purgation was safeguarded in two ways:—(1) It 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 pronounced upon the offender. (2) Purgation could only take place in the rural deanery where the alleged offence had occurred, so that when the case was a notorious one evidence might be readily forthcoming. In the 13th century the ceremony of ecclesiastical purgation was an exceedingly solemn one, preceded by the solitary vigil of the accused in the church on the previous night. See Serjeantson, *Hist. of St. Peter's, Northampton*, 17-19.

<sup>64</sup> York Epis. Reg. Romaine, fol. 85.

<sup>65</sup> Ibid. fol. 84; see p. 62.

<sup>66</sup> Ibid. fol. 70 d.

<sup>67</sup> Ibid. fol. 77.

## ECCLESIASTICAL HISTORY

of Retford on 29 July, in the church of the blessed Michael at the Bridge of Retford. On this occasion Nottinghamshire was visited by the archbishop's official, and by Master W. de Blida, sub-dean of York, because the archbishop was at that time (as is set forth) in parts remote from his diocese, engaged in arduous work on behalf of the Church of England.<sup>58</sup>

These two visitors were further commissioned by the archbishop on 1 September following for the correcting, reforming, and repairing all the offences that had been discovered (*comperta*) during their visitation of the archdeaconry of Nottingham, according to their nature and quality, as set forth on the rolls attached to the commission.<sup>59</sup>

Serious accusations were preferred against Richard vicar of Bingham in 1283. He was charged with keeping a public-house, revealing the secrets of confessions, drunkenness, quarrelling, neglecting service, illiteracy, and grave incontinency. For these enormities the vicar made absolute and humble submission to his diocesan, pleading for mercy and expressing complete penitence. The archbishop bound him under a bond of £10 to abstain from all these acts; stating that any return to incontinence or breaking the seal of confession would be followed by deprivation.<sup>60</sup>

Bingham was at this time doubly unfortunate in its parish clergy, for four years later (1287) Robert the rector of Bingham was bound under a penalty of £50 to be of good behaviour, and not to repeat divers evil actions. The rector, however, returned to his evil life, for in 1294 we find the archbishop writing to the Archdeacon of Oxford about the rector of Bingham, who was accused of incontinence with a woman living in St. Giles Street, Oxford; he begged the archdeacon to see that the woman, whom he named, was duly corrected, and that he would also proceed against the rector if he could find him, for he had fled to escape canonical punishment and there were many other charges against him.<sup>61</sup>

The entries near the beginning of Archbishop Romaine's register relative to leave of absence so freely granted to youthful rectors for the purpose (as alleged) of study take, in several instances, rather unusual forms.

In 1286 William de Bosco rector of Attenborough had leave to attend the schools (*stare in scolis*) for three years, and in the meantime to let his church. In the same year Henry rector of Kirkby-in-Ashfield handed over his church to be farmed by Walter Oliver, clerk, from 15 April, for the term of three years, having permission to attend the schools for that period. William de Weston rector of Car Colston had leave to study for two years, from Michaelmas 1286, in a place in England where he might solemnly pursue his studies in theology or in canon law, provided that his church and the cure of souls were meanwhile in the charge of a suitable proxy, who would be held responsible to the ordinary.<sup>62</sup>

Previous letters of Archbishops Giffard and Wickwane, dated respectively 1272 and 1280, permitting Edmund de Everley to hold a mediety of Treswell together with one Oxfordshire benefice were inspected and confirmed in May 1286. At the same time Archbishop Romaine granted Edmund three years' leave of absence to study in this country or across the sea,

<sup>58</sup> York Epis. Reg. Romaine, fol. 83 d. Two continental councils were held this year, the one at Saumur, the other at Tarragona.

<sup>59</sup> Ibid.

<sup>60</sup> Ibid. fol. 70 d.

<sup>61</sup> Ibid. fol. 72 d.

<sup>62</sup> Ibid. fol. 69.

## A HISTORY OF NOTTINGHAMSHIRE

wherever the solemn study of theology or canon law prevailed. This was a remarkable case, for although Edmund had been a rector in two dioceses for fourteen years, he was still only in sub-deacon's orders. During his absence he was to let his Nottinghamshire church and to make the usual provision.<sup>63</sup>

In December 1286 Henry de Gloverna, rector of Sutton-on-Trent, was licensed to be absent for study for a year from the next Whitsuntide.<sup>64</sup> The ease with which such leave of absence was obtained, for 'study' that must often have been merely nominal, is again illustrated in this case. Rector Henry obtained like leave of absence on like grounds from the same archbishop on two subsequent occasions, namely for two years in 1289, and for another two years in 1295.<sup>65</sup>

There are a few instances of appropriation of churches in Archbishop Romaine's register. In 1287 a vicarage was instituted in the church of Cotham, the rectory of which had been annexed to the prebend of Master R. de la Ford of Southwell Minster. The vicar was to receive all small tithes, save those of wool and lambs, which went to the prebendary, together with the rectory buildings and the tithes of grain and hay throughout the parish. The prebendary had to pay yearly to the vicar, at Martinmas and Whitsuntide, a mark in equal portions. The vicar was to have the house adjoining the churchyard with its garden, where the parish priests of that church had been accustomed to live, and also all mortuaries.<sup>66</sup>

The church of Colston Basset was appropriated to Laund Priory in 1290, the formal sanction of the archbishop being secured on 28 November.<sup>67</sup>

In the same year another church, that of Eaton, was appropriated to a prebend of Southwell. The vicar was to have all small tithes, including those of lambs and wool, with mortuaries and the turbary rights of the church, and the prebendary was also to pay him 4 marks a year. The prebendary was to have the manse and its buildings, the great tithes, all the land and meadow pertaining to the church, and the tithes of hay. The vicar was to serve the church personally, and with sufficient suitable ministers of the usual and customary number, and to bear all ordinary burdens. Extraordinary burdens, as often as they occurred, were to be shared by prebendary and vicar. The prebendary was to provide ornaments and books.<sup>68</sup>

In February 1294-5 the archbishop collated to the vicarage of Bingham through lapse of time. An inquisition was held with regard to the customary income of the vicar; he was declared to be entitled to the oblations of three halfpence with holy bread on Sundays, the wax due of the parishioners, bread and other oblations, and to tithes except those of corn, wool, lambs, and hay. He was also to have mortuaries, bequests, tithes of inclosed gardens whenever sowed with seed, tithes of mills, and 7*s.* 4*d.* from the rector in addition to 20 marks. Also the manse in which the vicar had been accustomed to live.<sup>69</sup>

The Dean of Nottingham in 1289 was instructed by the archbishop to warn Sir John de Heriz, kt., not to interfere with the chantry of three priests of old foundation in the chapel of Broadbusk (Gonalston), as threatened, informing him that he would be solemnly excommunicated for interfering with the liberties of the Church of England unless he retracted within eight days.

<sup>63</sup> York Epis. Reg. Romaine, fol. 69 d.

<sup>66</sup> Ibid. fol. 72.

<sup>67</sup> Ibid. fol. 76-7.

<sup>64</sup> Ibid. fol. 70 d.

<sup>68</sup> Ibid. fol. 75.

<sup>65</sup> Ibid. fol. 75, 84 d.

<sup>69</sup> Ibid. fol. 84 d.



## ECCLESIASTICAL HISTORY

This threat apparently had the desired effect, for the next entry in the register is the grant by Sir John de Heriz to Geoffrey de Hoveringham, chaplain, of the custody of his house of Broadbusk, with lands, rents, possessions and all things pertaining to it, as it was *elemosina mea et antecessorum meorum*, so that he may hold the cure of it for making and ordaining as should seem best; but providing that he should never sell any lands or rents, nor make or receive any brother without the assent of Sir John or his heirs. The chapel was to be held by Geoffrey for life, unless it should happen that he should absent himself or be convicted of any grave delinquency against the house.<sup>70</sup>

An exceptional mandate was issued to the archdeacon's official in 1286, whereby he was instructed to warn William de Beltoft, a parishioner of the church of Clayworth, to treat his wife Cecilia with proper respect (*maritali affectu*), and to make provision for her sustenance.<sup>71</sup>

In February 1287-8 a mandate was issued to the Dean of Bingham to publish the excommunications of the persons who had violently assaulted Adam de Bonnington, priest, at high mass in all churches of his deanery on Sunday and festivals; when their names were discovered, the offenders were to be summoned to appear before the archbishop (wherever he might be) on his next court day after the festival of Sts. Peter and Paul.<sup>72</sup> Sentence of excommunication was pronounced in January 1288-9 in the church of Flintham and in adjacent churches against those who had unjustly accused Sir John de Hose, kt., of various crimes which he had not committed; and at the same time a general sentence of excommunication was uttered against slanderers, against those who wilfully hurt their neighbours by fraud or malice or by theft, contrary to the primitive principles of the Decalogue.<sup>73</sup> Absolution and restitution to fame was granted by the archbishop in 1289 to John de Calveton, priest, after he had solemnly purged himself of the charge preferred against him, for having so severely thrashed a boy named William de Wympton that his back, it was said, was a continuous mass of bruises.<sup>74</sup>

The last archbishop of the 13th century, Henry de Newark (1296-9), was a native of Nottingham and kinsman of William de Newark, Canon of Southwell and Archdeacon of Huntingdon, who died in 1286. Henry de Newark was a favourite of Archbishop Wickwane, who made him Archdeacon of Richmond, whilst Archbishop Romaine gave him the stall of Muskham in Southwell Minster. In 1290 he was promoted to the deanery of York.<sup>75</sup>

Before proceeding to the 14th century, it may be well to give a brief analysis of the Taxation Roll of Pope Nicholas taken in 1292 for the province of York.

From the manner in which the returns are entered, this Taxation Roll is not to be quite relied upon for including all the appropriated churches and vicarages that had been formally ordained up to that date; but the following is a list of those churches (numbering forty-eight) therein entered as then appropriated to religious houses within the county:—*Lenton Priory*: the churches of St. Mary, St. Nicholas, and St. Peter in Nottingham, Lenton, Beeston, and Radford; *Welbeck Abbey*: Whatton, Ratcliffe on Soar,

<sup>70</sup> York Epis. Reg. Romaine, fol. 74.

<sup>73</sup> Ibid. fol. 71 d.

<sup>74</sup> Ibid. fol. 72.

<sup>71</sup> Ibid. fol. 70.

<sup>75</sup> Raine, *Hist. of York and its Archbishops*, 349-51.

<sup>72</sup> Ibid.

## A HISTORY OF NOTTINGHAMSHIRE

Ruddington, and Cuckney; *Worksop Priory*: Worksop, Walkeringham, Osberton, Littleborough, Gringley, West Burton, Normanton, Marnham, and Wysall; *Thurgarton Priory*: Thurgarton, Hoveringham, Sutton in Ashfield, Granby, Owthorpe, and Tythby; *Newstead Priory*: Stapleford, Hucknall Torkard, Papplewick, and Lowdham; *Felley Priory*: Annesley; *Broadholme Priory*: Thorney; *Beauvale Priory*: Kimberley; *Shelford Priory*: Saxondale and Shelford; *Blyth Priory*: Blyth and Wheatley; *Mattersey Priory*: Mattersey and Elkesley; and *Wallingwells Priory*: Carlton in Lindrick.

Rectories appropriated to foundations outside the county (sixteen in all) were Mansfield to the Bishop of Lincoln; South Leverton and East and West Markham, to the Dean of Lincoln; Orston, Edwinstowe, and Harworth, to the common fund of the same church; Stoke, Coddington, Farndon, Balderton, Scarle, and Clifton, to various prebendaries of Lincoln; Colston Basset to Laund Priory, Leicestershire; Basford to Catesby Priory, Northamptonshire; and Newark to St. Katharine's, Lincoln. There were also three of those exceptional cases where vicarages were ordained in parishes in which there were unappropriated rectories; such were, at this time, Flintham, Laxton, and Lowdham. These bring the total of vicarages up to sixty-eight, exclusive of the several prebendal vicarages round Southwell. The prebends of Southwell (which are discussed in the subsequent account of the college), together with the common fund, &c., were taxed at an annual value of £342 13s. 4d. The cathedral church of Lincoln drew about as much as this out of the greater tithes of the county of Nottingham; the prebends alone being worth £201 a year.

Another interesting feature of this return is the large number of small pensions from churches or portions of tithes that went out of the county to religious houses in other shires, in addition to various sums that went to Lenton or other Nottingham houses and to the archbishop or chapter of York. The abbeys or priories of Bayham, Beauchief, Belvoir, Bermondsey, Bollington, Bredon, Catesby, Croxton, Dale, Darley, Delapre, Elsham, Freiston, Grace Dieu, Haverholme, Heynings, Langley, Laund, Newhouse, Peterborough, Repton, Sempringham, Stamford, Swineshead, Torksey, and Ulverscroft were all in receipt of pensions out of Nottinghamshire churches.

The very considerable value of many of the Nottinghamshire rectories at this date is a proof of the fertility of a large share of the county, and of the success attending the growing of corn crops. In addition to the high value of the prebendal rectories attached to both Southwell and Lincoln, the rectory of Orston was worth £60, of Ratcliffe on Soar £46 13s. 4d., of Bingham £53 6s. 8d., and of Blyth £50, whilst Marnham and several others were worth upwards of £30.

The contrast between the annual value of the rectory and the vicarage is usually somewhat striking. A few examples are set forth:—

Name	Rectory			Vicarage		
	£	s.	d.	£	s.	d.
Mansfield . . . . .	26	13	4	5	0	0
Lowdham . . . . .	16	0	0	4	13	4
Colston Basset . . . . .	30	0	0	5	0	0
Elkesley . . . . .	25	6	8	4	6	8
Blyth . . . . .	50	0	0	10	0	0
Laxton . . . . .	23	6	8	5	6	8

## ECCLESIASTICAL HISTORY

But in some cases, as happens at the present day, a country vicar was better off than a rector. A few of the rectories had a very low income ; thus the rectories of Colwick, Nuthall, Eakring, and three or four others were only worth £5.

There was a considerable increase in the number of appropriated churches before the next taxation roll of benefices was drawn up in 1535, known as the *Valor Ecclesiasticus*.

At that time there were 18 rectories and 14 vicarages in the deanery of Nottingham ; 29 rectories and 14 vicarages in the deanery of Bingham ; 16 rectories and 27 vicarages in the deanery of Retford ; 15 rectories and 16 vicarages in the deanery of Newark ; and 1 rectory and 20 vicarages in the jurisdiction of Southwell. This gives a total of 79 rectories and 91 vicarages. In three cases these rectories were in duplicate, for there were two rectors in each of the three parishes of Cotgrave, Trowell, and Treswell.

The 14th century opened with the episcopate of Thomas Corbridge, who was consecrated Archbishop of York at Rome by Pope Boniface VIII, on 28 February 1300. There are but few incidents relative to the archdeaconry of Nottingham recorded during his brief rule. In 1300 the archbishop licensed the construction of a south aisle to the Nottingham church of St. Peter, with an altar dedicated to St. Anne.<sup>76</sup>

On 31 May 1301 Corbridge received from William de Newark, Canon of Southwell, a missal after the Use of York, which he promised to restore to him whenever required.<sup>77</sup> He died at Laneham, Nottinghamshire, on 22 September 1304, and was buried in the collegiate church of Southwell on Michaelmas Day.<sup>78</sup>

After two years' vacancy, the see was filled by the appointment of William Greenfield, who ruled from 1306 until his death in 1315. Archbishop Greenfield licensed the consecration of the altar of Our Lady in the church of the Carmelites, Nottingham, in 1308, and two years later he licensed the Franciscan Friars of the same town to obtain consecration by any Catholic bishop for their renewed church and its altars.<sup>79</sup>

The appropriation of the church of Saxondale and of medietyes of the churches of North Muskham and Shelford were sanctioned by the archbishop in 1310-11.<sup>80</sup>

In 1312 Greenfield granted licence to the parishioners of Newark to remove their chapel within the churchyard of their parish church, constructed by Archbishop Henry de Newark (1296-9). Nothing had been given towards its sustentation nor for the support of a perpetual chantry therein, nor had it been in any way dedicated, and it stood deserted. The space it occupied was much needed for burial purposes. The archbishop ordered that the timber, stone, lead, glass, and iron were to be used in the fabric of the church. Special mention was to be made of Henry and all other archbishops in the canon of the mass.<sup>81</sup> The church of Newark a little later became polluted by effusion of blood, and on 7 May 1313 a commission was issued to Walter, formerly Archbishop of Armagh, to reconcile it.<sup>82</sup>

<sup>76</sup> Harl. MS. 6970, fol. 100b.

<sup>77</sup> Raine, *Hist. of York*, 358.

<sup>78</sup> Ibid. 360.

<sup>79</sup> Ibid. 378.

<sup>80</sup> Harl. MS. 6970, fol. 238.

<sup>81</sup> Ibid. fol. 239.

<sup>82</sup> Ibid. Walter de Jorge held the archbishopric of Armagh from 1306 to 1311.

## A HISTORY OF NOTTINGHAMSHIRE

In November 1314 the parish church of Blyth was interdicted by the archbishop for not having paid the fees of Thomas Bishop of Withern in Galloway, who had been commissioned to reconcile it when it had been polluted by the violent effusion of blood. No offices were to be performed in it except the baptism of infants and the absolution of penitents near to death. The convent of Blyth were to see that this interdict was observed, and when they said mass it was to be with closed doors, in a low voice, and without ringing of bells, the parishioners being rigorously excluded. A body that had been brought privily to the church and buried was to be exhumed, nor was it to be interred in the chapels of Bawtry or Austerfield or in any other dependencies of the church of Blyth.<sup>83</sup>

Greenfield's successor in the archbishopric, William de Melton, ruled from 1317 until his death in 1340. Almost the whole of his diocese, with the exception of the archdeaconry of Nottingham, suffered grievously from the forays of the Scottish marauders. The rout at Myton-on-the-Swale went by the name of 'the Chapter of Myton,' from the number of the clergy whom the archbishop persuaded to enter the ranks to oppose the Scots. In November 1319 Archbishop Melton made an appeal to the abbot and convent of Welbeck to help him in his great need; he recited the very great losses he had sustained in the Scottish war, wherein he had suffered the destruction and waste of his manors of Hexham, Ripon, Otley, and Sherborne, particularly at the battle of Myton, where he had lost all his plate and other valuables. Similar letters were sent to the Nottinghamshire houses of Rufford, Shelford, Thurgarton, Worksop, Lenton, Newstead, Blyth, and Mathersey.<sup>84</sup>

The following are some of the more interesting Nottinghamshire incidents of Melton's rule. In 1320 the Abbot and convent of Rufford entered into obligations to entertain for a day and a night each Archbishop of York on coming to his diocese; a most exceptional step to be taken by a Cistercian house. The archbishop issued a commission in 1323 to dedicate the altars in the monastic church of Thurgarton, which had been reconstructed. On 12 June 1326 the certificate of baptism and conversion of a Jew, named Walter de Nottingham, in the church of St. Mary Nottingham, which had taken place on Monday after the octave of the Holy Trinity of the previous year, was entered in the diocesan register; Sir Walter de Goushill and Sir Richard de Whatton, knights, and Orframia wife of Robert Ingram of Nottingham, were the godparents. A further notice, apparently referring to the same case, was entered by the archbishop in his register in March 1334, stating that Walter Conversus, formerly called Hagyn in the Hebrew tongue, was baptized at Nottingham on 30 June 1325. A further entry of about the same date tells of the severe penance enjoined on Sir Peter de Mauley, knight (an old offender), for adultery; he was to fast every Friday in Lent, Ember Days, and Advent for seven years on bread, water, and small beer, and Good Friday and the Vigil of All Saints on only bread and water, to make pilgrimages to the shrines of St. William of York, St. Thomas of Hereford, the Blessed Virgin of Southwell, St. John of Beverley, and St. Wilfrid of Ripon; and further to be fustigated or scourged seven times before the Sunday procession in the usual scanty dress of penitents.<sup>85</sup>

<sup>83</sup> Harl. MS. 6970, fol. 241.

<sup>84</sup> York Epis. Reg. Melton, fol. 9b.

<sup>85</sup> Raine, *Hist. of Archbps. of York*, 415-19.

## ECCLESIASTICAL HISTORY

William de la Zouch who had been Dean of York since 1336, and who was constantly employed by Edward III in various capacities, became Melton's successor in the episcopate in 1342, ruling the see of York until his death just ten years later. That terrible event, the Black Death of 1348-9, overshadowed his rule.

He issued a pastoral in July 1348, of a most devout and earnest character, urging that earnest prayer should be offered to turn away the scourge, with special litanies and processions on Wednesdays and Fridays.<sup>86</sup> Archbishop Zouch seems to have been the first English prelate to foresee the coming catastrophe; the plague had been gradually sweeping over Europe from the south during the earlier months of 1348, and on 7 July the first death in England occurred at the port of Melcombe Regis or Weymouth. It did not reach Nottinghamshire until February 1348-9.

The attack fell with dreadful severity on the religious houses of this county. The superiors, with their more commodious rooms and better food, suffered as heavily as any class. Among those who died in this fatal period were two priors of Thurgarton and two of Shelford, the Abbot of Welbeck, the priors of Blyth, Newstead and Felley, the warden of Sibthorpe and the master of St. Leonard's, Newark. More than half of the beneficed clergy perished; out of 126 benefices, sixty-five were emptied.<sup>87</sup>

Among certain of the survivors of this awful calamity there was an outbreak of reckless debauchery; but almost every county yields evidence that one of the results was an awakening of religious earnestness, which not infrequently manifested itself—in accordance with the spirit of the times—in the founding of chantries whose priests were to offer masses for the souls of those who had so suddenly perished, and also to assist the parochial clergy in sacraments and sacramentals for the living. Nottinghamshire affords instances of this in the founding in 1349 of two chantries in the great church of Newark, and of a triple chantry at Clifton, near Nottingham.

On the death of Zouch in 1352, John Thoresby, a man of learning, piety and munificence, was translated from Worcester to the see of York, which he held till his death in 1373.<sup>88</sup> On 18 April 1364, Thoresby issued a general mandate forbidding (as had often been done before) the holding of markets, wrestling matches, archery, &c., in churchyards.<sup>89</sup> In September of the following year he issued an order to the parishioners of Worksop to desist from wrestling, archery, dancing, and singing in their churchyard.<sup>90</sup> The chief care, however, of this excellent prelate was to endeavour, through the spiritual agencies of the church, to dispel ignorance and to provide due intelligible instruction for the people in the principles and articles of the Christian faith. But his mandates in this respect, issued to all his archdeacons alike, refer more appropriately to the county of York.

Alexander Nevill, Archbishop of York from 1374 to 1388, when he was deposed as a devoted adherent to the cause of Richard II, made no particular impression on any part of his diocese; and the same may be said of Thomas Arundel, who was translated to the primacy of Canterbury in 1397.

<sup>86</sup> *Hist. Papers from Northern Reg.* (Rolls Ser.), 395.

<sup>87</sup> Gasquet, *Black Death* (ed. 2), 173.

<sup>88</sup> There are many of Archbishop Thoresby's letters in Cott. MS. Galba E. x, but none of them have particular reference to Nottinghamshire.

<sup>89</sup> York Epis. Reg. Thoresby, fol. 144.

<sup>90</sup> Raine, *Hist. of Archbps. of York*, 462.

## A HISTORY OF NOTTINGHAMSHIRE

In 1389 returns were ordered to be made to the king in council as to the ordinances, usages, properties &c., of the various gilds then established in England. A considerable number of these returns are lost, but for most counties a few yet remain in the Public Record Office.<sup>91</sup> Those of Nottinghamshire are only four in number. Three of them relate to the respective gilds of Corpus Christi (founded 23 Edward I), of Our Lady (36 Edward I) and of the Holy Trinity (1339) in connexion with the parish church of Newark.<sup>92</sup> The fourth pertains to a gild in the small parish of Owthorpe. The certificate of this gild or fraternity states that it was founded in the church of Owthorpe in honour of the Crucifix, and was entered in the chancery of the king on the vigil of the Purification, 1389, by Robert Deltoft, master of the gild. This brief certificate states that the brethren and sisters of the gild assembled at a certain house in the town at Whitsuntide, when they chose a master who ordered a brewing of two quarters of malt for an 'ale' (*ad quandam potacionem*), and the profits were used for the sustaining of the wax tapers before the Crucifix or Rood. Each brother or sister gave half a pound of wax on admission to the fraternity. The gild had but few goods or chattels pertaining to it.<sup>93</sup>

There is little to be gleaned that is of moment with regard to the ecclesiastical history of Nottinghamshire during the 15th century. Certain interesting incidents arose from time to time in connexion with the development and administration of the monasteries and of Southwell Minster, but all these receive some attention in the subsequent accounts of the religious houses.

John Kemp, who was translated from London to York in 1426 and promoted to Canterbury in 1452, was probably the most generally unpopular prelate throughout Yorkshire of all the prelates of the northern province. He was for the most part a non-resident diocesan, though occasionally taking shelter in his manor-house at Southwell. During the height of his well-earned unpopularity in 1441, he complained to the king and council that when he had issued processes against certain of the laity of his province for offences within the jurisdiction of the spiritual courts, the mob had been instigated to destroy mills, break down park palings and do other grievous damage to his manors; and that so far from being satisfied with these aggressions, they were then threatening to attack his residence at Southwell. Upon investigation it was found that the rioters had been instigated by the Earl of Northumberland.<sup>94</sup> Kemp's action in coming to the aid of Southwell in procuring the annexation to the collegiate church of the property of the alien priory of Ravendale, co. Lincoln, in 1452, was probably caused by gratitude for the peaceful retirement that he occasionally found at Southwell.<sup>95</sup>

To the two Archbishops Booth and their attachment to Southwell, brief reference is made in the account of that minster. The archbishop who ruled between these two brothers, from 1465 to 1476, was George Nevill, the brother of the great Earl of Warwick, whose high connexions involved him in the grievous civil strife of that period. Nevill paid but the smallest attention to the spiritual affairs of his diocese, almost all his episcopal duties being

<sup>91</sup> As to these Gild Returns, see Toulmin Smith, *Engl. Gilds* (1870).

<sup>92</sup> Cert. of Gilds, Chan. no. 385, 386, 387.

<sup>93</sup> *Ibid.* no. 384.

<sup>94</sup> Hook, *Archbps. of Cant.* v, 240.

<sup>95</sup> Harl. MS. 3875, fol. 165.

## ECCLESIASTICAL HISTORY

discharged by commissioned suffragans, of whom William Egremont, Bishop of Dromore, was the most usually employed. It is, however, to the credit of Nevill that at a provincial council held at York in 1466 certain admirable constitutions were promulgated by the archbishop. 'By these he enjoined every parish priest to expound to his people, in their mother-tongue, the fourteen articles of faith, the ten commandments, the two evangelical precepts, the seven works of mercy, the seven deadly sins *cum sua progenie*, the seven principal virtues, and the seven sacraments of grace; and he enters into a long explanation of these several points, so that they might know how to teach their people.'<sup>96</sup>

This is not the place in which to offer any kind of general opinions as to the reformation of the Church of England, which began towards the close of the reign of Henry VIII and was not crystallized until the restoration of the episcopate and monarchy in 1660. It may, however, be remarked that the reforming wave, so unworthily fostered by the king for his own private ends, did not meet with so ready an acquiescence in the northern as in the southern province. It was not until the month of May 1531 that the York convocation consented, after long debate, to recognize the title of Supreme Head. The see of York was at that time vacant. Wolsey's death occurred in November 1530, and it was not until 10 December 1531 that the vacancy was filled by the consecration of Edward Lee.

Archbishop Lee's sympathies were strongly on the side of the unreformed faith, and he did his best in a vain endeavour to check the dissolution of monasteries in his diocese. A Nottinghamshire example of his dealing with those propagating heretical opinions in his diocese may be here cited from his register. It is the elaborate recantation of a Dutchman who had settled at Worksop; the archbishop had apparently had various personal interviews with him to persuade him of his errors:—

In the name of God, Amen. I Lambert Sparrowe, oderwyse callyd Lambert Hook, douchman borne, now of the dyocese and jurisdiction of Yorke, accusyd and detectyd of Heresie here before you most reverend Father in God, Lord Edward by Gods permission Archbishop of Yorke Primate of England and Legate of the See Apostolique, my Ordinary, openly confesse and knowledge that I have heretofore openlie spoken and affirmed, and also declaryd diverse erronious opinions and Articles against the true faith of Holy Church . . . . I have diverse and sundry tymes affirmed and said within the parish of Wirksopp that there is noe priest but God only—that the holy Sacrament of the Aultor is but bread—that noe Bishop ne priest can assoile any man of his sinnes—that every man may baptize and Christen as well as an oder—that tithes and oblations bee not due, ne ought to be taken.

He further acknowledged to speaking against fasting, purgatory, pilgrimages, pardons, &c., and that 'mannys promise and womans touching contract of matrimony is sufficient without any Solempnization of the Church.' His abjuration of every form of error was most detailed and complete, pledging himself never again, by oath on the Holy Gospels, to speak, declare, affirm, teach, pronounce, hold or believe anything contrary to the teaching of the Church, 'ne that I wolle hereafter use, reede, teach, keepe, buy or sell any bookes, volumes, or queeres, or any workes callyed Luthers or any odre mannys bookes of his Hereticall Sect . . . In witness

<sup>96</sup> *Diocesan Hist. of York*, 202.

## A HISTORY OF NOTTINGHAMSHIRE

whereof to this my present abjuration I have subscribed my name and sett to the Crosse.<sup>96a</sup>

The treatment of the large number of varied monastic establishments that were suppressed in Nottinghamshire will be dealt with in detail in the article on 'Religious Houses.' One point in connexion with the suppression of the Nottinghamshire religious houses, not noticed elsewhere, may be here set on record, namely the sweeping away with the monks, canons, and nuns of a great store of alms by which the poor of the county had to no small extent benefited for centuries, without compensation. We do not now allude to the almost universal distribution of broken victuals daily at the monastic gates, the relief of the very poorest class of wayfarers, or the rule of assigning to the poor after an inmate's death the commons of the deceased for a whole year—but to the actual obligatory alms that various houses were bound by their statutes to distribute on specific days, often dating back to the very time of their foundation. Among such obligatory alms were: Worksop £25 1s. 4d.; Welbeck £8 13s. 4d.; Thurgarton £6 8s. 1d.; Newstead £4; Blyth £3 6s. 8d.; and Shelford and Wallingwells £2 6s. 8d. each—yielding a total amounting to £52 2s. 8d. or considerably more than £500 a year according to the present purchasing power of money.<sup>97</sup>

Lee's episcopate, which ended with his death in 1544, was marked by the alienation to the Crown in 1542 of various ancient episcopal manors, including that of Southwell, in exchange for lands which had belonged to certain of the dissolved priories. To this course of action, by which, it is needless to say, the Crown profited, the archbishop was practically compelled to submit. His successor, Robert Holdegate, an ex-canon of the Sempringham Order, and a man of very different calibre, submitted so readily to wholesale stripping of the emoluments of the see—including six Nottinghamshire manors—within a few weeks after his translation, that there can be little doubt as to this spoliation being a condition of his appointment.<sup>98</sup>

The obsequious Holdegate was in power during the reign of Edward VI. The suppression of the chantries at this period was a far severer blow to the general ordinances of religion than the dissolution of the monasteries, and was carried out on like lines of spoliation, mitigated by pensions to the dispossessed. It cannot be too plainly stated that the popular idea of a chantry priest as a mere mass priest for the souls of the departed, with no other functions attached to his office, is a complete misconception. The chantry priests were often assistant parochial clergy, or, as we should now say, curates, and occasionally had sole charge of detached places of worship at some distance from the parish church, which served as chapels of ease to the hamlets. In 1545 Henry VIII decided on appropriating the revenues belonging to chantries, collegiate churches, and like foundations, and in that year obtained an authorizing Act from his subservient Parliament.<sup>99</sup>

Few foundations, however, were actually dissolved under this Act owing to the king's death, but as a preliminary measure, commissions were issued to take valuations of the properties and inventories of the chattels. A

<sup>96a</sup> York Epis. Reg. Lee, fol. 150.

<sup>97</sup> *Valor Eccl.* (Rec. Com.), *passim*.

<sup>98</sup> Sixty-seven manors in all were transferred to the Crown in exchange for the paltry grant of thirty-three small impropriations and advowsons late pertaining to monasteries. See Drake, *Hist. of York*, 452.

<sup>99</sup> Stat. 37 Hen. VIII, cap. 4.



## ECCLESIASTICAL HISTORY

joint commission was issued for the counties of Nottingham and Derby dated 13 February 1545-6, addressed to Sir John Markham, kt., William Cowper and Nicholas Powell, esqs., and John Wyseman, gent.<sup>100</sup> The broad reasons alleged for the suppression of chantries were that they were superstitious and their possessions were wrongfully used; and yet, save perchance in the multitudinous chantries of the collegiate establishments of Southwell and Newark, there does not seem to have been a single case in Nottinghamshire where the presence of these chantry priests could reasonably be said to be superfluous if religious worship was to be duly maintained. It is to the credit of the commissioners to note that, although they must have been well aware of the intentions of the Crown, they had the courage in several instances to exceed their instructions and with laudable honesty to make plain the good service that was being done by the priests supported by chantry endowments.

The commissioners were to survey and report on 'All Chauntries, Hospitales, Collegies, Free Chappelles, Fraternities, Brotherhodes, Guyldes and Salaries of stipendarie Prides.' Their reports on colleges and hospitals are cited under the subsequent account of religious houses. With regard to free chapels, the term is strictly applicable to chapels founded by the king and free from the jurisdiction of the ordinary, but it was also sometimes used of chapels under no obligations to the priest of the parish church. In the case of Nottinghamshire the two or three that are thus styled by the commissioners of Henry VIII and his successors are scarcely distinguishable from chantry chapels or chapels of ease at more or less distance from the parish church.

The stipendiary priest differed from the chantry priest inasmuch as he had no perpetual endowment, but usually one for a given number of years; moreover, his position was occasionally unfettered by any stipulation for masses for particular individuals. Thus as to the great parish of Blyth, with its 400 communicants, the commissioners say:—'The Stipendare of Blyth ordayned by diverse men in consideration that the parishe is large and other foundacyon the incumbente hathe nott butt that he prayethe for all cristian soules and helpethe the vicare to serve there.'

At Rampton the parishioners in 1493 gave lands worth £4 16s. 7d. to find a (stipendiary) priest for a hundred years, and as though foreseeing a change, stipulated that at the end of a century the income was to be used in marriage portions for poor maidens, in the relief of poor householders, or in making of highways. At East Markham, where there were 400 communicants, lands purchased by the parishioners sufficed to find an income of £3 17s. 6d. for a stipendiary priest to help the vicar of this great parish. At Walkeringham the commissioners found lands producing £4 a year, which sum they were told was sometimes used to obtain the services of a stipendiary priest and at other times for the repair of the church or the 'mendynge of the Trente bankes.' Malling had a stipendiary priest (£4 6s. 8d.), whose duties were to help the vicar and to teach the children. The stipendiary priest of Lound in Sutton parish (£3 18s. 4d.) was neither instituted nor inducted, but appointed by the parishioners there to serve God 'and to mynystre Sacramentes when nede requirethe bycause the parishe is

<sup>100</sup> Chant. Cert. no. 13; Cert. no. 14 is a paper book which is for the most part an abstract of no. 13.

## A HISTORY OF NOTTINGHAMSHIRE

great,' and the incumbent had no other help; the commissioners further stated that the chapel at Lound had been built by the residents there so that they might have mass three days a week, because it was a mile or more from the parish church of Sutton, and that from 40 to 60 communicants resorted there 'daily' (*sic*). At Sturton, where there were 400 communicants, there was a stipendiary priest with an income of £4 2s. 8d., and at East Markham, with a like number of houseling folk or communicants, there was another stipendiary with an income of £3 17s. 6d.

At Clipstone, in Edwinstowe parish, there was a chapel a mile from the parish church roofed with slate; the priest's chamber seems in this case to have been under the chapel, for the commissioners say, 'itt hathe no mancyon butt a parlor under the chappell of no valewe.' A chapel is also mentioned at Harby, 2 miles from the parish church of Clifton, where there was a chantry for Queen Eleanor, who died there in 1290. There was also a chapel of St. Helen at Bingham, '2,000 ft.' from the parish church.

The chantry of Tilne (£4 1s. 4d.) was a chapel founded in 1311 in Hayton parish to serve the hamlets of North and South Tilne, because the waters often prevented the inhabitants coming to their parish church; the chapel was 2 miles from Hayton.

As to chantries proper, served by priests within the parish church, the commissioners' report expressly mentions their general utility in certain instances. Thus at Annesley, of a chantry worth £4 16s. 7d. a year, founded by Sir Robert Annesley and another, they say that it was 'founded in consideracion that there be diverse villages belonging to the parisshe of Annysley wherof iij of them be distaunte from the parisshe church and all other Churches and Chappells a mile or more, for whiche cause the chauntry preste there shulde saye everye holy daye masse before the parisshe matyns shulde be begoun and that done to assist the parishe preste for the tyme being att mattyns, masse and evensonge, and on worke dayes to saye masse and praye for the benefactors soulles of the said Chauntry and all Cristian soulles as more plainlye dothe appeare by the foundacyon of the King's license to the Commyssioners shewed.'

At East Retford, described as a market town greatly inhabited and of much resort, there were 500 communicants and no one to help the vicar save the priests of the chantries of Trinity and Our Lady; the mansion house of these two priests had been lately burnt; the chantries had been founded by the bailiffs, burgesses, and commonalty, and one of the priests was to serve as 'a scolle master ther for the bryngyng upp of youthe in Godley learynge.'

The great parish of St. Mary's Nottingham had more than a thousand communicants; <sup>101</sup> of the chantry of Our Lady, with an income of £8, it is expressly stated that it was used partly for the relief of the poor, and that it was founded 'to be an ayde for the vicar.'

In a few other instances the destruction of the chantry involved a distinct loss to the poor. Thus the chantry priest at Beckingham had to furnish a bushel of wheat to be distributed to the poor in bread on Good Friday. The chantry at Wollaton is a remarkable example; it was worth

<sup>101</sup> According to commission of Edw. VI, 1400.

## ECCLESIASTICAL HISTORY

£5 16s. 2d. a year, and out of this sum £3 10s. 6d. was distributed to 'bedefolk,' leaving £2 5s. 8d. for the priest.

Other chantries within parish churches were those of Beeston, Caunton, Coddington, Edwinstowe (280 communicants), Laxton, Mattersey, Mister-ton (400 communicants), Misson (200 communicants), Ratcliffe, Rempstone, Saundby, Sturton (400 communicants), Thorpe, Thurgarton, and Willoughby.

One of the earliest actions of the council of the boy king Edward VI was, in 1547, to procure a new Act by which these threatened chantries, colleges, &c., might be suppressed and their revenues confiscated to the Crown. A twofold plea was put forth for their suppression, namely that they promoted superstition and that there was need of money for the army;<sup>109</sup> new commissions of survey were therefore issued for each county. The Nottinghamshire commissioners, appointed on 14 February 1548, were Sir Gervase Clifton, Sir John Hersey, and Sir Anthony Nevill, kts., and William Holles, esq.<sup>108</sup> Their detailed report covers much the same ground as that of their predecessors, but they were also expected to give the age of incumbents (doubtless with a view to their pensions), and to state whether they were learned or unlearned. How the latter fact could be ascertained by the commissioners during their hasty visits to certain centres it seems impossible now to conjecture. It has been stated that 'unlearned' meant without a degree; but this is not possible when a considerable number are entered as unlearned and a small minority as learned. The chantry priest of Willoughby was 'indifferently lerned'; of Saundby, 'meanly lerned'; and of Annesley, 'metely lerned.' There is only one reference to the universities: the stipendiary priest of Sturton was 'a student at Cambridge.'

Like their predecessors, these country gentlemen were bold enough to set out the great need of these foundations, at all events in certain cases. Thus of Annesley they say:—'It ys reputed that in the parish of Annesley there are above 260 parishioners and the parish being very large and wyde and of greate dystaunce betwene the standing of the houses. They have no more mynysters to helpe the Curate but thie Chantry preiste.' Of South Leverton:—'The churchwardens there have deposed that there ys a chappell within the parishe of South Leverton called the Chappell of Cottam . . . dystant from the parishe Churche one myle and that there are belonging to the sayd chappell 80 people that Receyveth the Communyon and other rytes ecclesiastical. And further they saie that many tymes they are environed with waters that they cannot come to their parish churche of Leverton. For the whiche cause the churchwardens for the tyme being have alwaies bene accustomed to Receyve the above named xxvjs. viij*d*. towards the finding and maynteyning of a preist at the said chappell of Cottam.'

These commissioners were also required to report on the numerous small endowments for providing lights in churches, as well as for obits for maintaining the memory of deceased parishioners on the anniversary of their deaths. As to bequests for lights or lamps, they were found in thirty-six parishes, usually for a single lamp; but in some cases, as at East Markham, Hickling, Maplebeck, and Thorpe by Newark, for divers lights.

<sup>109</sup> Stat. 1 Edw. VI, cap. 14.

<sup>108</sup> Chant. Cert. no. 37.

## A HISTORY OF NOTTINGHAMSHIRE

The usual idea as to an obit is that it was simply a fee to a parochial or chantry priest for an anniversary mass ; but this is a great mistake: the larger portion of an obit endowment usually went to the indigent of the parish, so that this Act of Suppression sometimes robbed God's poor far more than His ministers. The following is a table showing the proportional distribution of obit money in a variety of Nottinghamshire parishes :—

NOTTINGHAMSHIRE OBITs

Parish	Total		Poor		Priest	
	s.	d.	s.	d.	s.	d.
Beckingham . . . . .	3	4	2	10	0	6
North Collingham . . . . .	13	4	10	0	3	4
Bole . . . . .	3	4	0	20	0	20
Girton . . . . .	3	0	2	8	0	4
Sutton Bonnington . . . . .	16	0	14	0	2	0
Sutton on Trent . . . . .	2	4	1	10	0	6
Treswell . . . . .	0	7	0	6	0	1
Tuxford . . . . .	23	4	16	4	7	0
Great Wheatley . . . . .	0	18	0	12	0	6

It therefore follows that the mass priest received about a fifth of the endowment, the rest was distributed on such occasions to the poor. Ten other obits are entered by the commissioners, without the division being stated ; but there is no reason to doubt that it would approximately follow a like proportion.

This grievous ejection of so large a number of the assistant clergy of the county, coupled with the spoiling of the chantry chapels, where they were detached buildings, even to stripping them of their roofs, must have proved a serious set-back to religion. Lound, for instance, at that date lost a chapel and remained for more than three centuries without a place of worship ; it was not till 1859 that a new chapel of the Church of England was there erected.

The pension commission of Edward VI towards the end of his reign, which is largely cited in the subsequent introduction to the Religious Houses, gives full lists of all the dispossessed chantry and stipendiary priests of the county.<sup>104</sup> The pension list drawn up for Cardinal Pole in 1554 shows that the discharged chantry priests of Nottinghamshire then numbered exactly fifty (they lost their pensions if they obtained preferment), in addition to six stipendiary priests.<sup>105</sup>

In the last year of Henry VIII, the king, anxious to prevent embezzlement, caused inventories to be taken of the goods of churches and parochial chapels, but only a few of these returns are extant. Further inventories were drawn up under Edward VI in 1549, but no general confiscation resulted. However, on 3 March 1551 the council, having used up the spoils gained by the suppression of chantries, stipendiary priests and colleges, placed on record their reason for taking further measures :—‘ That for as muche as the Kings Majestie had neede presently of a masse of Money therefore Commissions should be addressed into all shires of Englande to take into the Kinges handes such church plate as remaineth, to be employed into his Highness use.’<sup>106</sup>

<sup>104</sup> Accts. Exch. K.R.  $\frac{7}{19}$ .

<sup>106</sup> *Acts of P.C.* (new ser.), iii, 228.

<sup>105</sup> Add. MS. (B.M.) 8102.

## ECCLESIASTICAL HISTORY

The inventories taken in 1552 for almost the whole of the Nottingham churches are extant at the Public Record Office, though scattered about among a variety of documents.<sup>107</sup> Two of the shorter inventories of country churches are given as examples:—

Basford. The inventory of all the goods and Juyles within the parishe church of Basford takyn the fyrst day of September in the vjth yere of the Reigne of oure Sovereyne lord Edward the Syxth by the grace of god Kyng of England, France and yrland, etc.

The challes stolen in Maie quinto Fyrste in the Stepull three Bellys Item one Crosse of Lattyn Item one Cowpe of velvyt of dyverse collours Item one Vestament of Blew Satten Item one Whyte Vestement of Fustyan Item one Vestament of grene Sylke Item one Vestament of velvett of dyverse colores	Item ij albys. Item ij towellys. ij candyl- sticks of brasse Item ij autaclothys. A Crystmatory Churchwardens Hughe Rowell Robert Morris Crystaine Tynmore vicar Parishoners William Daneson, Henry Scheye and Clement Grene <sup>108</sup>
---	---

Shelforde (3d Sept. 6 Edw. 6)

Imprimis a chalyce and a patten sylver and gylte Item a pyxe off laten nott gylte Item a crosse of coper gylte Item ij crosses of wode covered with laten Item a pare of censers and a cryssmitory of laten Item ij laten candlestyckes: a holy water stocke Item in ye stepull iiij beelles and a sanctus beell	Item ij hande beelles Item a cowpe of grene satten bryges Item a cowpe of Reed and blacke Item a westement of damasseke velvett Item a westement and a tyvacle of Reyd worsted Item a westement of Reyd Sey Item ij Vestmentes of Whytt fustian Item ij Corparasses Item ij Aulta clothes: iij towelles Item a syrples and a Rochett <sup>109</sup>
--	---

Out of this great mass of church goods other commissioners were expected to leave behind a chalice, a bell, and a surplice, as the bare minimum of what the council considered necessary for divine worship. There are schedules extant of goods suffered to remain, or 'deliverances' as they are usually termed, according to statements drawn up in May 1553, two months before the young king's death. One of these schedules, dated 6–8 May 1553, contains the deliverances to twenty-four churches of the hundred of Rushcliffe; in each case a chalice, with its accompanying paten, was left behind, and from one to four bells.<sup>110</sup> At Colston Basset the commissioners on 26 May delivered to the churchwardens a silver chalice and paten and four bells, and lest they should imagine themselves secure in the possession of this remnant of the spoils of which they had been stripped, added that these were 'to be kept unspoiled unembesled and unsold untill the Kinges Maties pleasure be therin furder knowen.' At Littleborough the commissioners left 'ij belles of one accorde with a sarvice bell hengginge in the steeple.'<sup>111</sup>

The commissioners who superintended the spoiling of the Nottinghamshire churches were Henry Earl of Rutland, Sir Gervase Clifton, and Sir G.

<sup>107</sup> See printed list, with reference numbers for each inventory, by Mr. William Page, in *Antiq.* xxviii, 267–9.

<sup>108</sup> Aug. Off. Bks. 507, fol. 8b.

<sup>110</sup> Ibid. 7/8g.

<sup>109</sup> Ch. Gds. (Exch. K.R.), 7/8g.

<sup>111</sup> Ibid. 7/8g.

## A HISTORY OF NOTTINGHAMSHIRE

Pierrepoint. Their deputy, William Philpote, brought into the Jewel House, on 1 June 1553, 97 oz. of broken or damaged church plate of Nottinghamshire; 54 oz. were parcel-gilt, and 43 oz. 'white' or silver.<sup>113</sup>

Under Queen Mary, Archbishop Holdegate, the ex-canon of the Gilbertine Order, was deprived by reason of his marriage, and for a time committed to the Tower.<sup>113</sup> Holdegate was deprived on 13 March 1554; he lived in retirement, being warned to exercise no episcopal functions, and died in 1556.<sup>114</sup> The see remained vacant for some months; it was not until January 1555 that Nicholas Heath was translated from Rochester to York. Although there were various isolated cases of deprivation of incumbents on account of marriage, there can be no doubt that the Marian reaction was generally accepted by the clergy in Nottinghamshire as elsewhere.

'Archbishop Heath was a learned and most exemplary prelate, devout in the exercise of his own personal religion, but mild and tolerant as regarded the conscientious convictions of those who took opposite views.'<sup>115</sup> The happy immunity which the north of England enjoyed from the grievous persecutions of the later years of Queen Mary—an immunity in which Nottinghamshire fully shared—was to a great extent due to the gentle nature of Nicholas Heath, who put every impediment in the way of making martyrs of the reformers. By his influence with the queen, Southwell and five other Nottinghamshire manors were restored to the archbishopric.<sup>116</sup> With Mary's death, on 17 November 1558, came the end of Archbishop Heath's ministration. In common with the whole of the bishops, except Kitchin of Llandaff, Heath refused to take the oath of supremacy under Elizabeth, and was deprived. Several of his episcopal brethren were imprisoned; but the new queen fully recognized Heath's amiable qualities, and visited him on more than one occasion in his retirement at Cobham in Surrey.<sup>117</sup>

Elizabeth's Act of Uniformity, to which was annexed the third revision of the Book of Common Prayer, was passed on 28 April 1559.<sup>118</sup> By this Act it was provided that the revised book should come into use on the ensuing festival of St. John Baptist. In June commissions were issued to inquire into the carrying out of the new regulations, and to secure the subscriptions of the clergy to the book and to Elizabeth's supremacy. The visitors for the Northern Province were Edward Earl of Derby, Thomas Earl of Northumberland, William Lord Evers, several knights and esquires, Edward Sandys, D.D., and Henry Harvey, LL.D.; most of the work was done by the last two. Their commission was dated 24 June 1559. The full record of this visitation of the Northern Province has been happily preserved.<sup>119</sup> The commission paid its first visits to the archdeaconry of Nottingham.

The visitation was opened in the church of St. Mary, Nottingham, on Tuesday, 22 August 1559. When prayers were ended, and a sermon had been preached by Dr. Sandys, the preacher, with Sir Thomas Gargrave,

<sup>113</sup> Ch. Gds. (Exch. K.R.), 1<sup>g</sup>.

<sup>113</sup> 'Sede Vacante Reg.' Canterbury, fol 38.

<sup>114</sup> Rymer, *Foedera*, xv, 370; Stubbs, *Reg. Sacr. Angl.* 100.

<sup>115</sup> *Dioc. Hist. of York*, 332.

<sup>116</sup> *Ibid.*

<sup>117</sup> *Ibid.* 334.

<sup>118</sup> Stat. 1 Eliz. cap. 2.

<sup>119</sup> S.P. Dom. Eliz. x; it is a volume of 400 pages. On the subject of the Elizabethan clergy and their deprivation, see Gee, *The Elizabethan Clergy* (1898), and Birt, *The Elizabethan Settlement* (1907).

## ECCLESIASTICAL HISTORY

Sir Henry Gates, and Dr. Harvey, proceeded to a place in the chancel duly prepared (*decenter ornatum*) and caused the commission by the queen to be read by Thomas Percy, notary public and registrar. Thereupon Robert Cressy, official of the Archdeacon of Nottingham, produced the queen's citatory mandate for summoning the clergy and people of the deanery of Nottingham to undergo visitation at that time and place, together with certificate of its execution and the names and titles of all thus summoned. All cited were publicly called by name, and the commissioners pronounced contumacious all those who did not appear. After Sandys had addressed an exhortation to the people, the commissioners directed the lay parishioners and churchwardens of each parish, having laid their hands on the Holy Gospels, to furnish (after dinner at two o'clock) their answers to the articles of inquiry. The clergy of all kinds (whether with or without cure) were instructed to appear at the same time, to exhibit letters of orders, dispensations, and other like instruments, and 'to do further what justice and equitable reason shall persuade.'

At the appointed hour the churchwardens and parishioners exhibited their bills of detection, together with the inventories of their church goods. After this, diligent examination was made as to the condition, teaching (*doctrina*), and conversation of the clergy, each being severally examined and exhibiting letters of orders and other documents. An immediate result was that the parish church of Adbolton, being found destitute of a curate, was sequestrated, and William Lee and Thomas Clay, two of the parishioners, were appointed administrators.

On Thursday, 24 August, the commissioners were at Southwell holding a visitation of the deanery of Newark, when three churches, namely Winthorpe, Edingley, and West Drayton, were sequestrated, as they lacked an incumbent. On the following day the commissioners met in the chapter house, Southwell, for the visitation of the collegiate church, when seven prebendaries appeared by proxy, four prebendaries and four vicars-choral appeared in person, four were absent without offering any excuse, whilst of one no information was forthcoming. The most eminent of these prebendaries who made no personal appearance was Robert Pursglove, the well-known and much-esteemed suffragan Bishop of Hull; he appeared, however, by proxy. Those who made no appearance were William Mowse, George Gudley, George Lambe, Robert Snell, and William Saxye. In the result, of the sixteen prebendaries of Southwell, five were certainly deprived, and six as certainly conformed; of the remainder three were almost certainly deprived, whilst definite information is lacking as to two.

The commissioners took cognizance of morals, as at ordinary visitations. Thus, at Southwell, Edward Baker of Winthorpe was presented for living in adultery with Margaret Brewen. Baker made confession, and the commissioners ordered him to appear in the market-place of Newark on the Wednesday following, with bare feet and head, and in like manner on the next Sunday in the parish church of Newark, plainly and distinctly declaring before the people his confession according to a schedule delivered to him.

On 26 August the visitors were at Blyth for the deaneries of Blyth and Laneham. Here, in addition to the particular parochial and clerical visitations,

## A HISTORY OF NOTTINGHAMSHIRE

a suit as to a marriage celebrated in the church of West Drayton came before the commissioners. The parishioners of Stokeham presented the vicar of Drayton for not supplying them with a curate; the visitors ordered the vicar to serve Drayton and Stokeham *alternis vicibus* up to the ensuing Easter, and from that day to supply Stokeham with a curate at his own costs. The church of Fledborough was destitute of a curate, and was in consequence sequestered.

From Blyth the visitors passed on to Pontefract, where, on 28 August, they began the visitation of Yorkshire. After record had been made of the various visitation centres throughout the four northern dioceses, the register contains the entries of ecclesiastical suits as to benefices brought before the commissioners; thus at Nottingham they dealt with the restitution of Oliver Columbus to the rectory of Stanford, at Southwell with a dispute as to the vicarage of Newark, and at Blyth with a dispute as to the rectory of Clayworth. This is followed by a list of institutions made by the visitors to vacant benefices. At Nottingham they filled up the rectories of Treswell, Keyworth, Lowdham, and Wollaton, and the vicarage of Leeds; at Southwell, the vicarage of East Markham and the rectory of Burythorpe; and at Blyth, the rectory of Grove and the vicarages of Cropwell Bishop and Wheatley.

The summary of *Detectiones et Comperta* is of much interest, and is evidence of the thorough nature of the visitation, apart from the supremacy and subscription questions. The chancel of St. Mary's, Nottingham, was in great decay, and the windows unglazed; and the churches of St. Peter and St. Nicholas were in sore decay. The parishioners of St. Peter's complained that 'the curate upon Sondaies and hollydaies after the Gospel dothe not use the Lords Prayer the belief and the tene commandmentes.' In none of the three churches was there a register book kept. North Clifton had no curate for two years; Adbolton no service for the like period; at West Drayton, Bawtry, and Stockwith, 'no curate this xij moneth'; Hoveringham, 'long without a curate'; Lenton, neither vicar nor curate; Whatton, vacant since Candlemas; and Attenborough, cure unserved. The parishioners of Bunny, East Retford, Tuxford, Edingley, and Sturton were content simply to present that they had 'no curate.' At Kirkby in Ashfield the rector was non-resident, and the parishioners complained that he gave nothing to the poor; at East Stoke the vicar was non-resident, and they had had no service since Midsummer Day; and at Balderton 'the parson ys not resident.'

Whatever may be said of monasteries, the neglect of the chancels of their appropriated churches can hardly ever be brought against them. But after their suppression the lay rectors were frequently neglectful of their responsibilities. There were several cases of such neglect in Nottinghamshire. At Lowdham both chancel and church were in great decay; at Winthorpe the chancel was uncovered; and at Calverton the chancel had nearly fallen down. The presentments of the chancels of Clayworth, Bevercotes, Wheatley, and Bothamsall are almost equally grave. At Stanton, Eaton, and Balderton, the churches were in general decay.

The prebendal houses of Southwell were in decay, and a like report was made of the vicarages of Cropwell, Stoke, and Eaton.



## ECCLESIASTICAL HISTORY

The parishioners of Bunny, Lowdham, Whatton, Carlton, Hawton, Stapleford, and Scarrington, reported that their books, supplied in the reigns of Henry VIII and Edward VI, such as communion books and Erasmus's *Paraphrase* (and in two instances Bibles), had been burnt in the time of Queen Mary. In one or two cases it was reported that they had been handed over to Mr. Cressy, the archdeacon's official, for this purpose; this must have been rather awkward for Cressy, for he was in attendance on the Elizabethan visitors.

At the end of this visitation register the names of the clergy who failed to appear are set forth. The Nottinghamshire absentees, including the prebendaries of Southwell, amounted to about fifty. The incumbents who did not respond to the summons to this royal visitation were the rectors or vicars of Attenborough, Barton, Beckingham, Bole, Bonnington, Broughton, Carlton, Clayworth, Clifton, South Collingham, Colston Basset, Cotgrave, Cromwell, East Drayton, Egmanton, Epperstone, Finningley, Fledborough, Gamston, Gotham, Gringley, Harworth, Hawksworth, Hawton, Holme, Kirkby in Ashfield, Laneham, Great or East Leake, North Leverton, Misterton, North Muskham, Normanton, Owthorpe, Rampton, Rolleston, South Scarle, Thorpe in the Glebe, Warsop, South Wheatley, Widmerpool, and Worksop. At this stage in the proceedings the absentees were pronounced contumacious; but there is no doubt that the majority of these Nottinghamshire clergy eventually acquiesced in the change.

The first Elizabethan Archbishop of York was Thomas Young, translated from St. David's early in 1561. In the course of a few years Young procured the consecration of a suffragan under the title of Bishop of Nottingham. Richard Barnes, born at Bold, Lancashire, in 1533, a fellow of Brasenose, Oxford, B.A. in 1553 and M.A. in 1557, after holding small preferments, became chancellor and canon residentiary of York in 1561. On 4 January 1567 he was consecrated Suffragan Bishop of Nottingham by Archbishop Sandys and others in York Minster.<sup>120</sup> On the report of the death of the Bishop of Carlisle in April 1570, Sir Henry Gates wrote to Cecil recommending that Richard Barnes, Bishop of Nottingham, should be promoted to that see,<sup>121</sup> and he was elected Bishop of Carlisle in the following June. Barnes gained high favour with Burghley, and was promoted to the very wealthy see of Durham in 1577.

There seems no reason to think that Barnes in any way left his mark on the county whose name he bore for some three years. He seems to have acted as suffragan for the whole diocese; at all events he resided in Yorkshire all the time he was Bishop of Nottingham, either in the city of York or at Stonegrave Rectory, which he held together with the rectory of Stokesley and his prebend.

Nottinghamshire enjoyed a far greater measure of religious peace under a succession of Elizabethan archbishops than was the case with several of her neighbours, particularly Derbyshire. The recusants who clung to the unreformed faith were not numerous in this archdeaconry, and there was but little harrying of those who declined to conform, whether Papists or Puritans. The most pious and learned of these prelates, Archbishop Sandys, not

<sup>120</sup> Pat. 9 Eliz. pt. xi, m. 33.

<sup>121</sup> S.P. Dom. Eliz. lxvii, 78.

## A HISTORY OF NOTTINGHAMSHIRE

infrequently resided at Southwell; it was there that he died and was buried in 1588.

We are not aware of any particularly stirring incident in the ecclesiastical history of the county until the beginning of those combined civil and religious disorders which resulted in the temporary establishment of the Commonwealth. Nottinghamshire opinions seem at the outset to have been fairly evenly divided, as was the case in several of the midland shires. The policy of Archbishop Neile, who held the York diocese from 1631 until his death in October 1640, was that of a staunch Churchman and warm ally of Laud. He did much towards repairing and adorning the churches of the Nottingham archdeaconry, and when he visited Southwell he took order for a quire service there.<sup>123</sup> This line of action naturally gave great offence to those who were puritanically disposed; and the latter received much support from Bishop Williams of the adjacent diocese of Lincoln. On the death of Neile, Williams, Laud's chief rival, was translated to York, but was driven from his new diocese in the following year.

In 1641 a petition was presented to Parliament from the county and town of Nottingham, subscribed by 'above 1,500 hands of Esquires, Gentlemen, and Yeomen,' complaining of grievances under the ecclesiastical government by archbishops and bishops, and setting forth in much detail in an annexed schedule the heads of their grievances, and outlining a Presbyterian government, under an elected county moderator, as preferable. The whole forms a small quarto tract of twenty-eight pages.<sup>123</sup> Some of the grievances are of a local nature, and others somewhat curious and unexpected. A sub-heading is concerned with the exactions of money from parishes through the churchwardens, as in the transmitting of copies of registers to York, 'for which if not brought in their time they take what they list'; also 'for Pentecostall offerings to the Collegiate Church of S: upon unknowne or superstitious originall.' One form of discountenancing preaching and hearing of God's Word was alleged to be the 'Hindering the full Audience of Sermons and withdrawing the opinion of the use of Churches for Auditories, by pulling downe Lofts in great Congregations.' In another place the church authorities of the county are charged with 'Preferring the Communion Table to the East end of the Chancell, turning it to the posture and name of an Altar, advancing it with new steps to it, rayling it with single or double Rayles, placing a Canopie over it, Tapers by it, Crucifixes or other superstitious Images upon over or above it, appropriating peculiar parte of service to it . . . bowing to the Altar upon approaches, and in comming and in kneeling to the Rayle for the Sacrament.'

A large number of county petitions against episcopacy reached the House of Commons in January and February 1640-1; they mostly followed a form adopted by the ministers of London and its district, which was submitted to a committee of thirty on 9 February, after considerable debate. On 19 February petitions from Cheshire and Devon reached the committee, and those from Nottinghamshire, Lancashire, Oxfordshire, and Buckinghamshire on 23 February.<sup>124</sup>

<sup>122</sup> *Dioc. Hist. of York*, 376.

<sup>123</sup> Thomason Tracts, E. 160 (4).

<sup>124</sup> Shaw, *Engl. Cb. during the Civil Wars*, i.

## ECCLESIASTICAL HISTORY

In reply to this petition, an influential counterblast was speedily presented to the High Court of Parliament asserting that the petition from Nottinghamshire in favour of abolishing episcopacy and making other alterations had been signed and presented without the petitioners' knowledge or consent. They expressed their desire that the long-established government of the church might continue 'free from the abuse and errors of some particular persons,' adding, 'We likewise humbly crave the Booke of Common-Prayer, by Law established, may continue in force, with such alterations (if there be cause) as to your Honours Wisdomes shall seeme meet.' The broadside on which this brief petition is printed concludes with a note stating that it had been subscribed by one viscount, five knights, above a hundred gentlemen of quality, all the clergy of the county, and above a thousand commoners, 'being all of them Communicants'; but unfortunately no names are given.<sup>125</sup>

Another reason why there was a real revival of churchmanship in this county and a sincere attention to decency of worship may have been owing to the fact that William Robinson, the Rector of Bingham and Archdeacon of Nottingham from 1635 until his death in 1642, was brother by the mother's side to Archbishop Laud.

Among those who were ejected at the beginning of the Puritan movement was John Neile, a prebendary of Southwell, and Archdeacon of Cleveland, who was a nephew of Archbishop Neile. He eventually settled at Farnsfield in this county, where he resorted to teaching, and 'made a hard shift to live till the year 1660,' when he was made Dean of Ripon. Other ejected clergy were the incumbents of Keyworth, Clifton, Widmerpool, Ruddington, East Retford, and Holme Pierrepont. The rector of East and West Leake was 'seized and carried prisoner towards Nottingham, at which time being forced to lie in a waggon in the fields he got a palsie of which he died.' Dr. More, Rector of Ordsall, is said to have been sequestered 'for three times playing cards with his own wife.'<sup>126</sup>

The elaborate system of Presbyterian church government formulated by the Parliament in 1644 took some hold in this county. After the general failure of State Presbytery, the voluntary organizations on this basis remained well established in the parishes round Nottingham during the later period of the Commonwealth, and were even kept alive for a very short period after the Restoration. The notes of the Nottingham Classis are extant from June 1656 to June 1660. The attendance of ministers at first numbered about thirty. Their chief concerns were maintaining of discipline and ordination. At their last meeting they were engaged in trying some elders elected for St. Mary's, Nottingham.<sup>127</sup>

The thirteenth volume of the important collection of the original series of the Commonwealth Survey of Livings among the Lambeth MSS. is concerned with those of the Dean and Chapter of Norwich, and of the counties of Northumberland and Nottingham. The Nottinghamshire livings occupy folios 199 to 444. The livings of the wapentake of Broxtow were dealt with at an inquisition held at the Shirehall, Nottingham, on 14 August 1650, before John Hutchinson, Gervase Pigot, Robert Raynes, Nicholas Charlton,

<sup>125</sup> Thomason Tracts, 669, fol. 4, 36.

<sup>126</sup> Walker, *Sufferings of the Clergy*, *passim*.

<sup>127</sup> Shaw, *Hist. of Ch. during the Commonwealth*, ii, 161-2, 452-3. These Notts. notes have been printed by the Chetham Soc. xl, 153-7.

## A HISTORY OF NOTTINGHAMSHIRE

and Clement Spelman, esquires, and John Martyn, gentleman, and a sworn jury of fourteen. The result of the evidence laid before them is summarized in the following table :—

Parish	Benefice	Minister	—
Mansfield with Skegby	Improprate Rectory, £175 .	—	—
”	Vicarage, £30 . . . . .	None . . . . .	—
Mansfield Woodhouse	Improprate Rectory, £110 .	—	—
”	Vicarage, £20 . . . . .	Edward Momsley	Preaching minister
Sutton in Ashfield	Improprate Rectory, £90 .	—	—
”	Vicarage, £4 13s. 4d. . . . .	Nicholas Hazard	Preaching minister
Kirkby in Ashfield	Rectory, £100 . . . . .	John Hoyland	”
Terversal	Rectory, £50 . . . . .	William Smithson	”
Selston	Improprate Rectory, £80 .	—	—
”	Vicarage, £10 . . . . .	Samuel Tildon	Preaching minister
Trowell	Rectory in two medieties of £35 each	Henry Denham	”
Bulwell		Nicholas Clarke	”
Hucknall	Rectory, £40 . . . . .	Matthew Laccocke	”
”	Improprate Rectory, £40 .	—	—
”	Vicarage, £13 6s. 8d. . . . .	Henry Hatton	Preaching minister
Linby	Rectory, £40 . . . . .	Richard Walker	‘A preaching minister, but a drunkard and a common swearer’
Arnold	Improprate Rectory, £70 .	—	—
”	Vicarage, £30 . . . . .	Peter Fullwood	Preaching minister
Greasley cum Membris	Improprate Rectory, £106 .	—	—
”	Vicarage, £10 . . . . .	Mr. Turner	Preaching minister
Attenborough	Improprate Rectory, £160 .	—	—
”	Vicarage, £20 . . . . .	Anthony Wood	‘A godly preaching minister and well affected to the Parliament’
Nuthall	Rectory, £40 . . . . .	John Hill	‘A preaching minister, but hath formerly been in arms against the Parliament’
Papplewick	Improprate Rectory, £20 .	None . . . . .	—
Wollaton	Rectory, £20 . . . . .	John Wagstaffe	Preaching minister
Cossall	Rectory, £10 . . . . .	”	”
Bilborough cum Broxtow	Rectory, £40 . . . . .	William Fox	”
Stapleford	Improprate Rectory, £40 .	—	—
”	Vicarage, £7 . . . . .	Mr. Leigh	Preaching minister
Radford	Improprate Rectory, £23 6s. 8d.	—	—
”	Vicarage, £12 . . . . .	Robert Malham	Preaching minister
Annesley	Improprate Rectory, £16 .	—	—
”	Vicarage, £8 13s. 4d. . . . .	None . . . . .	—
Lenton	Improprate Rectory, £46 .	—	—
”	Vicarage, £7 . . . . .	Robert Ollorenschow	‘Preaching minister at present, but is a drunkard and of an ill conversation’
Basford	Improprate Rectory, £55 .	—	—
”	Vicarage, £18 . . . . .	George Hickson	Preaching minister
Bramcote	Improprate Rectory, £39 .	—	—
”	Vicarage, £6 . . . . .	—	‘No settled minister at present, but hire one every other Lord’s day’
Strelley	Rectory, £35 . . . . .	Abraham Gorbes	‘Lives in the parsonage, but is sequestered from the said liveinge by reason of his delinquency to the Parliament’
Eastwood	Rectory, £40 . . . . .	Thomas Howet	Preaching minister
Beeston	Improprate Rectory, £50 .	—	—
”	Vicarage, £30 . . . . .	William Westby	‘A godly honest painefull minister and well affected’

## ECCLESIASTICAL HISTORY

The commissioners for this wapentake made two recommendations as to the amalgamation of livings, namely that Skegby should be united to Sutton in Ashfield, and that Papplewick should be united to Linby.

With the restoration of the monarchy came the revival of episcopacy. A generous period of grace was allowed up to 24 August 1662 for the withdrawal of those Presbyterian or Independent incumbents who could not conscientiously accept ordination and the use of the Book of Common Prayer. According to Calamy's list the following incumbents were on that date ejected, namely the vicars of Arnold, Beeston, Bleasby, Blidworth, Calverton, Flintham, Greasley, Kirton, Kneesall, Mattersey, Nottingham (St. Mary and St. Peter), Rolleston, Southwell, Sutton in Ashfield, and Thrumpton; and the rectors of West Bridgeford, Clayworth, Collingham, Cotgrave, Cromwell, Eakring, and Linby. But out of this total of twenty-three, ten afterwards conformed.<sup>128</sup>

Of the ejected ministers of this county, the only one of any eminence was Joseph Truman. He was born at Gedling in 1631. He graduated at Clare College, Cambridge, B.A. in 1650, and M.A. 1654. He was placed by the Presbyterians in the rectory of Cromwell in 1657. At the Restoration he declined to use the Book of Common Prayer, because, as Calamy reports, 'there were lies in it.' After ejection he resided in Mansfield, and is said to have always attended the services of the Established Church. In 1669 he published a theological work of close and subtle reasoning entitled 'The Great Propitiation,' and was afterwards engaged in considerable literary controversy with Bishop Bull. He died in 1671.<sup>129</sup>

It is a common mistake to suppose that the Commonwealth period was a time of general toleration of religious beliefs. The Presbyterians and Independents, as well as the much smaller body of the Baptists, concluded a truce; but for Anglicans, Romanists, Quakers, and Unitarians, there was little but persecution. The Quakers as a rule suffered the most severely, though it must in common fairness be admitted that their continuous interruption of the worship of others was most provocative, and that their objection to the payment of tithes naturally brought them into collision with the authorities. The Quakers, in direct contradiction to their eventual development, were by far the noisiest and most aggressive of the sectaries during the earlier period of their history. George Fox, their founder, born at Fenny Drayton, Leicestershire, in 1624, was apprenticed to a shoemaker at Nottingham.<sup>130</sup> His first imprisonment occurred in that town in 1649.<sup>131</sup> Besse, the 18th-century historian of the Quakers, acknowledges that this imprisonment was caused by 'his opposition to one of the public preachers.' After a eulogy as to the holy zeal and fervency of his preaching, he naïvely adds, 'Nevertheless, some took offence at his appearing in their place of worship, and the officers of the parish took him away, and put him into a nasty stinking prison.'<sup>132</sup> His earliest recorded convert at Nottingham was a widow named Elizabeth Hooton, who became the first woman preacher of the society. After serving his term of imprison-

<sup>128</sup> Calamy, *Nonconformist's Memorial* (ed. 1775), ii, 275-300.

<sup>129</sup> *Dict. Nat. Biog. &c.*

<sup>130</sup> *Ibid. sub voce.*

<sup>131</sup> His imprisonment at Derby, where the nickname of Quaker had its origin, occurred in 1650; *V.C.H. Derby*, ii, 29.

<sup>132</sup> Besse, *Sufferings of the Quakers* (1753), i, 551-2. Chapter xvi of vol. i is entirely concerned with Nottinghamshire.

## A HISTORY OF NOTTINGHAMSHIRE

ment at Nottingham for brawling in church, Fox proceeded to Mansfield Woodhouse, and there followed out the same tactics, delivering his testimony to the congregation in church. Here his conduct provoked much violence, and after a rough experience in the stocks he was stoned out of the town.

Besse records several imprisonments and distresses in 1658 in this county for non-payment of tithes. John Cowper of Skegby, for refusing to pay 16*s.* of tithes, had three cows taken from him worth £10. William Clayton of Elton, for large arrears of tithes, is said to have had goods taken from him to the value of £22, and also to have been imprisoned for upwards of three years. William Smith of Besthorpe, Edward Langford of North Collingham, and Thomas Elsham of Girton also suffered considerable imprisonment for unpaid tithes. During the same year Mary Leadbeater and Anne Fricknall were set in the stocks at Mansfield Woodhouse 'for some words they had spoken displeasing to a priest (i.e. an Independent minister) there,' whilst Robert Wild of Wollaton was fined £3 6*s.* 8*d.* for not putting off his hat in court.

In 1659 a mob broke up a meeting of Quakers, using much violence. In April 1660 Elizabeth Hooton the woman preacher, 'passing quickly along the road, was met by one Jackson, priest of Selston, who abused her, beat her with many blows, knockt her down, and afterwards put her into the water.' During this latter year Besse records the names of thirty-six Quakers who were imprisoned in the town and county gaols of Nottingham for refusing to take the oath of allegiance to Charles II, in addition to others for refusing to pay tithes. From this time forward, until peace came in 1688, the Quakers of Nottingham were severely harried throughout this county, not only as to tithes, but more especially for illegal gatherings under the Conventicle Act. Besse states, and he sets forth many names and particulars, that the then immense sum of £598 10*s.* 10*d.* was taken from the Nottinghamshire Quakers in 1670, through goods seized by distress on account of their religious meetings. The goods seized in 1676 from Edward Wood, a wheelwright of Eakring, for a meeting held at his house, and from four of those who were present, amounted to £63 1*s.* 6*d.* Several meetings held during that year at the house of John Seaton of Blyth produced the astounding total of £348 16*s.* 10*d.* Robert Thoroton seems to have been the most severe of the justices in the suppression of conventicles; warrants under his hand and seal to the constables, churchwardens, and overseers of Wellow, Sutton in Ashfield, and Hucknall, are printed by Besse.

In 1659 a sheet was printed for Thomas Simmons at the 'Bull's Mouth,' Aldersgate, subscribed with the initials G.F. for George Fox, headed—'Surely the Magistrates of Nottingham are blinde, as though they had never read the Scriptures, have they cast a man into prison for saying, "The Scriptures were not the Living Word."' <sup>133</sup>

Charles the Second's celebrated 'Indulgence' was published on 15 March 1672. It was thereby declared, on the authority of the king in council, that all penal laws against Nonconformists and recusants should be suspended, and that a sufficient number of places of worship should be allowed for all Nonconformists (save Papists), but that none should meet at any place until the place of meeting and the teacher of the congregation had been approved and registered. Nottingham eagerly embraced this opportunity.

<sup>133</sup> B.M. 1865, C. 15 (9).

## ECCLESIASTICAL HISTORY

The number of Nonconformist ministers licensed in this county were nine Presbyterian, six Congregational, and two Baptist. The following lists show the places in which buildings for Nonconformist worship were licensed, or where Nonconformist ministers resided.

*Presbyterian* (15) : Adbolton, Beeston, Bingham, Blyth, Bole, Carburton, Clipston Ironwood, Eastwood, Greasley, Halam, Mansfield, Newthorpe, Nottingham, Thrumpton, and Watnall.

*Congregational* (12) : Arnold, Ashfield, Barton, Cotgrave, Flintham, Kersall, Markham, Merton, North Collingham, Nottingham, Skegby, and Woodborough.

*Baptist* (6) : Carlton, Collingham, Muskham, Norwell, Scarle, and Sutton.<sup>134</sup>

The great majority of these licences were for dwelling-houses, but at Nottingham, where the Presbyterians were strong and courageous, the following applications were sent in before 15 April 1672 :—John Whitlock, at the Town Hall ; William Reynolds, at the County Hall ; John Barrett, in the Spice Chamber in the room under it, anciently called the Old Shambles ; and Samuel Cotes, in the Free School.<sup>135</sup>

This well-intentioned indulgence was, however, of very brief duration. Owing to the action of Parliament, it was cancelled within a twelvemonth, the king on 7 March 1673 breaking with his own hand the impression of the great seal attached to it.

The interesting and pathetic Nonjuring movement of the beginning of William and Mary's reign made little impression on the diocese of York at large ; there were probably few counties less affected by it than Nottingham. Two, however, of the beneficed clergy, namely the vicars of Marnham and North Clifton, resigned rather than abjure their old oath of allegiance, and George Knight, curate of Keyworth, also joined the nonjuring ranks.<sup>136</sup> There was also one ecclesiastic of eminent position who must be named, although not resident in the county. Dr. Crowbrough, who was a staunch nonjuror, was canon not only of York but also of Southwell, and was Archdeacon of Nottingham from 1685 until his deprivation in 1690.

One of the few men of much note in the ecclesiastical world at all closely connected with Nottinghamshire in the 18th century was William Warburton, the author of the *Divine Legation of Moses* (1737) and a celebrated controversialist. He was the second son of George Warburton, town clerk of Newark. In 1727 he was appointed to the vicarage of Greasley. From 1760 until his death in 1779 he held the bishopric of Gloucester.

The great itinerant evangelist, John Wesley, was a frequent visitor to this county. The first time Nottingham is mentioned in his *Journal* is on Thursday, 11 June 1741, when 'the Society' met him in the evening. On the following Sunday he preached at 8 o'clock in the forenoon in the market place to an 'immense multitude,' and met with very little opposition. Wesley was dissatisfied with his small 'society' at Nottingham, and in March 1745 he cut off all triflers and worldly walkers at a stroke, 'leaving only that little handful who (as far as could be judged) were really in earnest to save their souls.' His occasional subsequent visits to Nottingham were uneventful, and

<sup>134</sup> *Cal. S.P. Dom.* 1672-3, p. liv.

<sup>135</sup> *Ibid.* 1671-2, p. 326.

<sup>136</sup> See list at end of Overton's *Nonjurors* (1902).

## A HISTORY OF NOTTINGHAMSHIRE

only obtained very brief mentions in his journal. The reason for this appears from an entry of Thursday, 20 March 1766, when he records having preached there 'in the new house thoroughly filled with serious hearers. Indeed there is never any disturbance here ; and there could be none anywhere, if the magistrates were lovers of peace and exerted themselves in defence of it.' He had intended to preach in the market-place on the following Sunday ; but a heavy fall of snow in the night rendered this impracticable.

On Sunday 22 July 1770, Wesley preached at Misterton in this county at 8 a. m. ; at 1 p. m. at a place half a mile from Haxey Church ; and at 5 p. m. at Epworth Cross, where he found the largest congregation he had seen in Lincolnshire. He was at this date 68 years of age. At five in the evening on the following Sunday he preached in Nottingham market-place — 'thousands upon thousands flocked together, and all were still as night.' On the next day he preached at Bingham, where he did not form a high idea of the mental capacity of his audience :—'I really admired the exquisite stupidity of the people. They gaped and stared, while I was speaking of death and judgment, as if they had never heard of such things before. And they were not helped by two surly, illmannered clergymen, who seemed to be just as wise as themselves.'

At noon on Sunday, 7 March 1776, Wesley preached at Stapleford, standing in a meadow, as no house could contain the congregation ; but the assembly was as nothing to that which gathered round Nottingham Cross in the evening. When at Nottingham in the following year, he wrote :—'There is something in the people of this town which I cannot but much approve of ; although most of our Society are of the lower class, chiefly employed in the stocking manufacture, yet there is generally an uncommon gentleness and sweetness in their temper, and something of elegance in their behaviour, which, when added to solid vital religion, make them an ornament to their profession.' In May 1780 Wesley met with a curious experience at Newark. Preaching there on a weekday evening to a crowd of two or three thousand people, 'a big man, exceeding drunk, was very noisy and turbulent, till his wife (*fortissima Tyndaridarum*) seized him by the collar, gave him two or three hearty boxes on the ear, and dragged him away like a calf. But at length he got out of her hands, crept in among the people, and stood as quiet as a lamb.' In the following June Wesley had an unpleasant experience at Worksop ; he had been asked to preach there, but on his arrival found that they had not fixed on a place. 'At length they chose a lamentable one, full of dirt and dust, but without the least shelter from the scorching sun. This few could bear. So we had only a small company of as stupid people as ever I saw.'

On 4 February 1784 Wesley was again in Nottingham and preached a charity sermon for the General Hospital. He preached at Misterton on a Sunday in June 1786 ; on that day he entered in his journal, 'I was grieved to see so small a congregation at Haxey church. It was not so when Mr. Harle lived here. O what a curse in this poor land are pluralities and non-residence.'

The energy of the aged evangelist was marvellous in his declining years. On Wednesday, 7 February 1787, when he was 85 years of age, Wesley was preaching at Brentford and at Lambeth. Being earnestly desired by the Society



## ECCLESIASTICAL HISTORY

at Newark to come and open their new house, he took the mail-coach on Friday the 9th in the evening, and reached Newark about four in the afternoon of the following day. He had, however, so heavy a cold and so little voice that he could not preach that evening. On Sunday, having partly recovered, he preached in the new meeting house at nine, and again at half-past five, when the service was attended by the mayor and aldermen and there was a great crowd. In November of this year Wesley paid his last visit but one to Nottingham. He described the 'preaching house as one of the most elegant in England,' and stated that he had a 'lovely congregation.' He preached a charity sermon for the County Infirmary, which he praised in enthusiastic fashion. In June of the same year (1787) he preached at Misterton and at Newby near Haxey, and on Sunday 13 July at Nottingham for the last time.

The church history of Nottinghamshire for the first forty years of the 19th century was uneventful, and was distinguished by no men of special eminence. There were few counties in England which benefited more than Nottinghamshire from the Statutes which did away with the holding of benefices in plurality, an evil that had been rampant for fully six centuries.

The incorporation of Ecclesiastical Commissioners in 1836 speedily began to work for good in this shire. The alteration in the establishment of Southwell is referred to in the subsequent account of that minster church. The statute 6 & 7 William IV, cap. 77, in its wholesale readjustment of the revenues, patronage and extent of the episcopal sees, took Nottinghamshire out of the province and diocese of York and transferred it to the province of Canterbury and the diocese of Lincoln, which was otherwise much reduced in size.

When Dr. Christopher Wordsworth was consecrated to the see of Lincoln in 1869, that learned and most zealous prelate found that the work involved in the episcopal supervision of the two counties of Lincoln and Nottingham could not be maintained with efficiency. In the first year of his episcopate, Bishop Wordsworth petitioned the Crown 'that he might have the assistance of a bishop suffragan according to the ancient use of this realm before and after the Reformation.' The petition was granted and in accordance with the suffragan Act of Henry VIII, two names were presented to the Crown. The choice fell upon Henry Mackenzie, Archdeacon of Nottingham, and on 2 February 1870 he was consecrated at St. Mary's, Nottingham. A particular interest was given to the service by the presence of Alexander Lycurgus a bishop of the Greek Church.<sup>187</sup>

Bishop Mackenzie died on 15 October 1877, and in the following December he was succeeded as suffragan Bishop of Nottingham by Edward Trollope, who died in December 1893.

Bishop Wordsworth was not, however, satisfied with this suffragan arrangement, although he was faithfully served by both his assistant bishops who took their title from the county. He laboured continuously for the subdivision of his diocese and made great pecuniary sacrifices to secure it. In 1868 an Act was passed providing that, when an income of £3,000 a year had been raised, bishops might be consecrated for the sees of Southwell, Wakefield, Newcastle and Liverpool. At last on the festival of Sts. Philip and James, 1884, Bishop Wordsworth had the satisfaction of taking part with

<sup>187</sup> *Dioc. Hist. of Lincoln*, 358-9.

## A HISTORY OF NOTTINGHAMSHIRE

the Archbishop of Canterbury, the Bishop of Lichfield and other prelates in the consecration at Westminster of George Ridding, who had been head master of Winchester since 1868, as the first Bishop of Southwell, the county of Derby being taken from the diocese of Lichfield to form with Nottinghamshire the new see.

Bishop Ridding, who resided at Thurgarton Priory, died in 1904, and was succeeded by Edwyn Hoskyns, who had been suffragan Bishop of Burnley since 1901. In 1907 the second Bishop of Southwell entered into residence in his cathedral city, having built a new episcopal residence.

Nottinghamshire did not produce any clergy of special note either in the evangelical movement at the dawn of the 19th century, or in the Oxford movement that followed in its wake; but in the aftermath of these two great religious revivals within the church a name stands forth that will always take a high position among the clergy of Victoria's reign. Samuel Reynolds Hole, curate and vicar of Caunton from 1844 to 1887, rural Dean of Southwell 1873-87, proctor in Convocation 1883-7, and Dean of Rochester from 1887 until his death in 1904, was a fine example of a high minded, genial, hard-working parish priest, of whose memory Nottinghamshire will be always proud.

## APPENDIX

### *ECCLESIASTICAL DIVISIONS OF THE COUNTY*

From the earliest times of which there is any definite record, the county of Nottingham formed a single archdeaconry of that name; and this has remained the case in the latter days of its transference to the sees of both Lincoln and Southwell.

That there were deaneries in the county at least as early as the 12th century is clear from the names of witnesses to various charters; but it is not until we come to the Taxation Roll of 1291-2 that we know for certain the names of the different deaneries and of the parishes included within their limits. At this date there were four deaneries:—Nottingham, Newark, Bingham and Retford, in addition to the peculiar jurisdiction of Southwell. This fivefold division was maintained at the time of the *Valor Ecclesiasticus* of Henry VIII, and remained the same until some time after the transference of the archdeaconry to the see of Lincoln.

A subdivision of the ancient deaneries was effected during the fairly vigorous administration of Bishop Jackson of Lincoln in 1856. Twelve rural deaneries were then formed, but the old titles were retained, there being 1, 2 and 3 Nottingham; 1, 2 and 3 Bingham; 1 and 2 Newark; 1, 2 and 3 Retford; and Southwell.

In 1884 on the establishment of the see of Southwell the rural deaneries were recast and renamed, the number being reduced to eleven:—Mansfield, Nottingham, South Bingham, Bingham, West Bingham, Collingham, Newark, Retford, Tuxford, Worksop and Southwell.

Under Bishop Hoskyns the planning and number of the deaneries has undergone further change; they now are:—Bawtry, Bingham, Bingham South, Bingham West, Bulwell, Gedling, Mansfield, Newark, East Newark, Norwell, Nottingham, Retford, Southwell, Tuxford, Worksop.

ECCLESIASTICAL MAP  
OF  
NOTTINGHAMSHIRE

(ARCHDEACONRY OF NOTTINGHAM IN YORK DIOCESE)

Showing ancient Rural Deaneries according to the Valor of 1535  
and the Religious Houses.

SCALE.

Miles 2 1 0 2 4 6 8 10 12 Miles

**RELIGIOUS HOUSES.**

**BENEDICTINE MONKS**

1. Blyth Priory.

**BENEDICTINE NUNS.**

2. Wallingwells Priory.

**CLUNIAN MONKS.**

3. Lenton Priory.

**CISTERCIAN MONKS.**

4. Rufford Abbey.

**CARTHUSIAN MONKS.**

5. Beauvale Priory.

**AUSTIN CANONS.**

6. Felley Priory.

7. Newstead Priory.

8. Shelford Priory.

9. Thurgarton Priory.

10. Worksop Priory.

**PREMONSTRATENSIAN CANONS.**

11. Welbeck Abbey.

**PREMONSTRATENSIAN CANONNESSES.**

12. Broadholme Priory.

**GILBERTINE CANONS.**

13. Mathersey Priory.

**KNIGHTS HOSPITALLERS.**

14. Ossington Preceptory.

**FRIARS.**

15. Nottingham Franciscan.

16. " Carmelite.

17. Newark Observant.

**COLLEGES.**

18. Clifton

19. Newark.

20. Ruddington

21. Sibthorpe

22. Southwell.

23. Tuxford.

**HOSPITALS.**

24. Bawtry.

25. Blyth St Edmund

26. " St John the Evangelist

27. Bradebusk.

28. Lenton St Anthony

29. Newark St Leonard.

30. Nottingham Holy Sepulchre

31. " St John the Baptist.

32. " St Leonard.

33. " St Mary.

34. " Plumtree's.

35. Southwell St Mary Magdalen.

36. Stoke St Leonard.

**N.B.** The Parishes of Beckingham, South Wheatley, North LeVERTON, Rampton, Eaton, Dunham, and Cropwell were in the Jurisdiction of Southwell





# THE RELIGIOUS HOUSES OF NOTTINGHAMSHIRE

## INTRODUCTION

Almost every variety of mediaeval religious foundation was represented within the comparatively small limits of the county of Nottingham.

Benedictine monks were found at the priory of Blyth, which, though under the supremacy of an abbey at Rouen up to the beginning of the 15th century, was to some extent controlled by the home diocesan after a fashion unknown in most alien priories. Benedictine nuns had a small priory at Wallingwells. Those reformed Benedictines known as Cluniacs and Cistercians were each represented on Nottinghamshire soil, the former by the important priory of Lenton and the latter by the abbey of Rufford. The stern-lived Carthusian monks had a house of some importance and of early foundation at Beauvale.

The Black or Austin Canons had five priories, at Felley, Newstead, Shelford, Thurgarton, and Worksop. The White or Premonstratensian Canons had one of their largest abbeys at Welbeck, as well as one of the only two English nunneries of the order at Broadholme. The Gilbertine Canons were also represented in the priory of Mattersey.

The Knights Hospitallers had a preceptory at Ossington, with other property which they had inherited from the dissolved Templars.

As to the Friars, this was one of the few counties lacking a house of Dominicans, who had, however, settled close to Nottinghamshire at Derby, Leicester, and Lincoln. Nottingham had settlements of Franciscan and Carmelite Friars, whilst Newark had a small convent of Observants (reformed Franciscans).

The colleges or collegiate churches of the county were six in number, namely the great minster of secular canons of early foundation at Southwell, and the five later aggregations of chantry priests, leading to some extent a common life at Clifton, Newark, Ruddington, Sibthorpe, and Tuxford.

The hospitals or almshouses of mediaeval foundation numbered thirteen, namely five at the county town and others at Bawtry, Blyth (2), Bradebusk, Lenton, Newark, Southwell, and Stoke. In Nottinghamshire, as elsewhere, the story of most of the old hospitals is a gloomy tale of the peculation by masters or wardens of funds intended mainly by the founders for God's service and the relief of the sick and poor, so that the grasping of their funds, planned by Henry VIII and carried out under Edward VI, did but little harm. In this county, however, the exceptionally large proportion

## A HISTORY OF NOTTINGHAMSHIRE

of three of these hospitals, namely Bawtry, Newark, and Plumtree (Nottingham), survived the various storms and are now doing good work.

It will be found in the following accounts of the various religious houses that there is an exceptional amount of interest pertaining to the history of several of the monasteries.

Thus Blyth Priory, in addition to the difficult problems connected with its rule under the clashing authority of the Norman abbot and the Archbishop of York, is of interest through its influence upon the trade of Nottinghamshire and Yorkshire by reason of the tolls that it was empowered to impose on all merchandise passing through the place by road or water.

The great semi-foreign Cluniac priory of Lenton entirely overshadowed the county town in matters spiritual, in the same way that the priory of St. Andrew of the same order overshadowed Northampton.

The story of the Premonstratensian abbey of Welbeck, on the verge of the great forest district of Sherwood, includes various picturesque incidents, such as the attack on those in charge of the assize rolls of the king's justices, when being conveyed over bad roads from York to Nottingham, or the insistence of the visitor of 1456 on being met at Papplewick, many miles south of the abbey, lest he should lose his way in the forest. Welbeck, too, as is but seldom remembered, was exalted in 1512 by the joint action of both pope and king into the supreme place over all the houses of White Canons in England and Wales, who were no longer to be in any way subject to the great mother house of Prémontré.

The special position and privileges of such houses as the Austin priory of Newstead and the Cistercian abbey of Rufford, in the centre of Sherwood Forest, have already been discussed to some small extent.<sup>1</sup>

Various visitations of the Nottinghamshire religious houses subject to diocesan control, as well as those made by special visitors of exempt orders, such as those of Cluni and Prémontré, are set forth in the following accounts of particular monasteries. Nothing that tells of evil or careless living is shirked; but the smallness of the number of grave charges, as compared with the numbers of the inmates, and the frequency of visitations wherein no laxity was discovered, compel every honourable and competent judge to come to a distinctly favourable conclusion as to the life and work of the great majority of the 'religious' who dwelt in the monasteries of Nottinghamshire, as well as to the determination on the part of those in authority to deal sternly with careless or criminal living.

Nor should it be forgotten that every order, whether under diocesan control or not, had its own system of visitation. This comes to light in Nottinghamshire in connexion with the order of Austin Canons and Newstead Priory.

As to the *Comperta*, or abbreviated charges of Legh and Layton, Cromwell's notorious visitors of 1536, their outrageous accusations against the religious of this county are instantly confuted by a study of the subsequent pension lists. For instance, the charges against Abbot Doncaster of Rufford were perfectly appalling, and yet within a few months of this report being tendered the abbot received a pension of £25, which was, however, almost immediately voided by his appointment by the Crown to the rectory of

<sup>1</sup> *V.C.H. Notts.* i, 373.

## RELIGIOUS HOUSES

Rotherham. Again, in the cases of the abbey of Welbeck and the priory of Worksop the visitors singled out four in each house as guilty of vile offences, and yet seven of these were pensioned and the eighth retained in a vicarage ! If the *Comperta* were true, the action of the granters of pensions and preferments was worse than that of the accused.

As to the pensions, they seem as a rule to have been granted to the superiors only of the smaller religious houses which were dissolved in 1536-7. Thus the Prior of Blyth was the only one of that house who obtained any pension, and the like was the case with the Prioress of Broadholme. The Act of 1536, which was supposed to extinguish all those that had a less income than £200 a year, was made an engine in over fifty cases throughout England and Wales for the exacting of all that was possible out of the monasteries by encouraging the smaller houses to contract out of its provisions by big fines ; for the Crown agents must have been well aware that all were really doomed. In three Nottinghamshire instances this policy was successfully achieved. Newstead paid to the Crown £233 6s. 8d., Beauvale £166 13s. 4d., and Wallingwells £66 13s. 4d. for this short-lived exemption from destruction.

Many members of the suppressed religious communities throughout England received no pensions, and such was certainly the case in Nottinghamshire. Moreover, when once a pension was granted, the amounts were subject to deductions on account of all subsidies granted to the king by Parliament. A tenth part was withheld for that cause in the first year after the general dissolution. Two years later a fourth part was abstracted from the pensions of 'all the late religious persons having £20 and upwards,' and when the half-year was due, on 25 March 1543, the religious only received one quarter of the annual payment.<sup>2</sup>

There was also a definite reduction of 4d. on each quarterly payment made by the officials of the Augmentation Office in London, or by the royal receivers of monastic properties appointed in different parts of the county. The expense, too, of journeys to obtain the money, either personally or by attorney, was considerable.

By the time that Edward VI came to the throne a great scandal in connexion with not a few of these pensions became apparent. Pressing necessity, or the cajoling of unprincipled speculators, had caused various of the disbanded religious to part with their pension, securing patents or certificates for small sums of ready money, 'supplanting them to their utter undoing.' To stop this evil an Act was passed in 3 Edward VI 'against the crafty and deceitful buying of pensions from the late monasteries.'<sup>3</sup> By this Act it was provided that all who had bought pension patents were to restore them within six months. The same statute, to check the notorious arrears, ordered all officials and receivers to pay all pensions on demand under a penalty of £5 ; and if they demanded more than the legal fee they were to forfeit ten times the amount taken.

To secure the due working of this Act and to check further pension scandals, commissions of inquiry were eventually appointed for each county. The majority of the reports of these commissioners are extant at the Public

<sup>2</sup> Harl. MS. 604, fol. 108.

<sup>3</sup> Act 2 & 3 Edw. VI, cap. 7.

## A HISTORY OF NOTTINGHAMSHIRE

Record Office, but have been very rarely consulted.<sup>4</sup> The following is an abstract of the Nottinghamshire report as far as it affected those driven out of the monasteries.

Sir John Markham and William Meringe, Anthony Foster and William Bolles, esqs., were appointed in 1551 commissioners for Nottinghamshire, 'for the diligent inquisition of pensionaries, stipendiarie priests and others.'<sup>5</sup>

They met at Newark on 26 October. With regard to Thurgarton Priory they reported of Thomas Dethick, the penultimate prior, entitled to £30 a year, that 'of him we can her nothinge.' One of the canons, Robert Cant, to whom had been assigned a pension of £5, appeared and stated on oath that he had sold his patent to Richard and William Hopkin for £13 6s. 8d. on 18 June 1547; Richard Hopkin produced the patent, stating he was unpaid for a whole year. Richard Hopkin, late canon, himself held a pension of £6 13s. 4d.; he produced the patent, and was a year in arrears. Henry Gascoigne, late canon, entitled to £5 a year, appeared half a year in arrear. Of John Chapnaye, George Dawkin, John Robert, Humphrey Dethick, Robert Warrington, John Ayleworth, and John Biron, pensioners from £5 down to 40s., the commissioners could hear nothing.

As to Worksop, the late prior, Thomas Stokes, produced his patent entitling him to £50 a year; his pension was half a year in arrear. Robert Starkbone (£5 6s. 8d.) sold his patent, 21 April 1548, to John Castlin, bailiff of Worksop, for £10 13s. 4d.; and on 12 January 1551 the bailiff resold his bargain to William Bolles for £34; Bolles produced the patent, which was in arrear two years. James Windebanke (£4) sold his patent to Peter Tailor of Tuxford for £12 in 1542; George Oxlaye (£6), William Meth (£6), Alexander Bothe (£5 6s. 8d.), Edward Robinson (£5 6s. 8d.), Thomas Bedale (£5 6s. 8d.), Christopher Hasleyne (40s.), Richard Ashelaye (£6), and George Barnsley (£5 6s. 8d.), appeared and produced their patents, all of which were in arrear. Thomas Richardson (£5 6s. 8d.) had died in 1551, whilst of Richard Hernested (£4) the commissioners could hear nothing. Several others are named under pensions, holding patents for small sums, but they are more correctly lay annuitants.

The prior and four canons of Newstead produced their patents; of the remainder the report is 'we can here nothinge.' Of George Dalton, late Prior of Blyth, the single pensioner of that convent, nothing was known. The prior and five out of the eight pensioned monks of Beauvale showed their patents; the other three appear to have died or their whereabouts were not known.

Joan Angevin, late Prioress of Broadholme, the solitary pensioner of that house (£4 13s. 4d.), 'appered by here attournaye Charles Angevin who beeing swarne and examened shewed unto us her pattent unsold and saithe she is alive and is unpaid for ij yeyres at Michelmas A<sup>o</sup> E. sexti septo the cause whye it was not payd the first yeyr none did require it of the

<sup>4</sup> The whole report for Derbyshire was printed *in extenso* by Dr. Cox in vol. xxviii of the *Derb. Arch. Soc. Journ.* (1906).

<sup>5</sup> Exch. Accts. K.R. bdle. 76, no. 19. It is strange that William Bolles, a receiver of the Court of Augmentation, and himself a bad offender in the purchase of pension-patents, &c., should have been appointed one of this commission. As to his conduct in Derbyshire and Nottinghamshire see *Derb. Arch. Soc. Journ.* xxviii, 15-16.



## RELIGIOUS HOUSES

Recayver and the second yeyr ye Recayver said he had a restraine to the contrarie.'

Of the pensioned Abbot of Welbeck and three of his monks, the commissioners could hear nothing. Four of the monks appeared and showed their patents; all were in arrear for a year, James Cassey had (accidentally) burnt his patent. In the case of Thomas Holme (£2 13s. 4d.), Henry Bentley, the attorney of Brian Bailes, of Wakefield, showed the patent, which Holme had sold to William Drake, vicar of Market Rasen, for £10 in January 1540, 'which Drake solde his interest to Richard Pimond for £13 6s. 8d. whiche Pimond is dead, so yt ye said Brian Bailes hathe married the said Pimond his wife and hathe the sayd pattent in the right of his wif unsold and is unpaid for one hole yeyr at Michaelmas A<sup>o</sup> xxxviij H. viii, and for one yeyr at Michaelmas A<sup>o</sup> E. sexti sexto for he colde not recayve it at the Recavyer his handes.'

Thomas Norman, late Prior of Mattersey, appeared through attorney and showed his patent. Margaret Goldsmith, late prioress of Wallingwells, appeared personally, producing her patent; Agnes Fines (40s.) of the same convent appeared by deputy, but of Alice Coventry and Ellen Pye (each 40s.) the commissioners could hear nothing.

When the return of pensions, &c., was made in 2 & 3 Philip and Mary it was found in addition to annuities and corrodies that the number of the ejected religious of Nottinghamshire to whom pensions were then being paid amounted to fifty-one—namely five canons of Thurgarton; fourteen canons of Worksop; the prior and six canons of Newstead; the prior and seven monks of Beauvale; the prioress of Broadholme; seven canons of Welbeck; the prior and four canons of Mattersey; and the prioress and three nuns of Wallingwells.<sup>6</sup>

## HOUSE OF BENEDICTINE MONKS

### I. THE PRIORY OF BLYTH

The priory of Blyth was founded for Benedictine monks in the year 1088 by Roger de Builli, the first Norman lord of the honour of Tickhill, who crossed the seas with the Conqueror. Roger de Builli became the largest landed proprietor in Nottinghamshire, owning the greater part of the north of the county, as well as a large number of neighbouring manors in the counties of York and Derby.<sup>1</sup> He derived his name from Builli or Busli, near Rouen, and hence it is not surprising that he so ordered his foundation at Blyth that it was but an alien priory, the appointment of whose prior was vested in the abbot of the Holy Trinity of Rouen, to which abbey Roger had granted the tithes of Builli about 1060.<sup>1a</sup>

The foundation charter of the priory states that Roger, in conjunction with his wife Muriel, for the stability of William the king and the soul of Matilda the queen, and for the health of the donors' souls, gave to God and St. Mary of Blyth, and to the monks there serving God, the church and all the township of Blyth, with every kind of appurtenance; toll and passage from Radford to the Thorne<sup>2</sup> and from 'Frodestan'<sup>3</sup> to the Idle; a fair, and full manorial rights, including gallows and market at Blyth; the vill of Elton, also Beighton (Derbyshire), and land in Barnby (Moor); together with the tithes of a great number of his demesne lands in various manors. The charter concludes by setting out that these benefactions were made for the purpose of building the priory, and for the food and clothing of the monks who there served God and His Mother, saving that there was yearly to be given:

<sup>6</sup> Add. MS. 8102.

<sup>1</sup> Raine, *Hist. of Blyth* (1860), 12-16.

<sup>1a</sup> Round, *Cal. of Doc. France*, no. 83; *V.C.H. Notts.* i, 223.

<sup>2</sup> That is, along the high road to the north between the Rivers Ryton and Thorne.

<sup>3</sup> Frodestan has not been identified.

## A HISTORY OF NOTTINGHAMSHIRE

to the church of Holy Trinity, Rouen, 40s. of English money.<sup>4</sup>

Confirmation charters of Kings Henry II, John, and Edward I, together with other benefactions, are cited from the chartulary in the *Monasticon*.<sup>5</sup>

Roger the founder died in 1098; he left a son who died without issue in 1102, and was succeeded by his brother Arnold, who was one of the witnesses of the foundation charter. Arnold's son John, weary of the world, entered his uncle's priory as a monk, giving at the same time a gift of land. On the day of his burial Richard, his eldest son, laid his father's grant upon the altar, and confirmed it by attaching his own seal.<sup>6</sup>

This Richard de Builli was one of the joint founders of the neighbouring Yorkshire Abbey of Roche. John de Builli his son built the two chapels or churches of Bawtry and Austerfield in Blyth parish, giving them to the monks of the priory. Idonea his daughter, who married, in the reign of John, Robert de Vipont, a great lord in Westmorland, confirmed this gift in the time of her widowhood. She died in 1235, and with her ended the family of de Builli.<sup>7</sup>

It may be noted here that the cathedral church of St. Mary of Rouen became possessed, in the course of the 12th century, of an interest in the neighbourhood of Blyth, which at first sight seems inconsistent with the dependence of the priory upon the abbey of the Holy Trinity. In 1174 Henry II granted to his clerk Walter of Coutances 'the chapelry of Blyth' with its appurtenances. After Henry's death his son John, as Count of Mortain, confirmed this gift to the cathedral church of Rouen and to Walter of Coutances, then archbishop of that see.<sup>8</sup> In an original charter issued by Count John between 1191 and 1193, the 'chapelry of Blyth' is defined as 'the church of Harworth with the chapels of Serlby and Martin.'<sup>8a</sup> It is clear that this grant was never intended to convey any rights over the priory of Blyth, and the history of the churches comprised within the chapelry is well ascertained, and is quite distinct from that of the priory.

In the time of Henry III and Edward I this priory is several times referred to as sub-

<sup>4</sup> Harl. MS. 3759, fol. 48. Harleian MS. 3759 is a well-written and well-preserved register or chartulary with rubricated headings, of 153 parchment folios, in various hands, most of the end of the 13th and beginning of the 14th century. The first part chiefly consists of a series of rentals and lists of tenants of the reign of Edward I. At folio 48 begins the chartulary proper, which extends nearly to the end of the book; it contains copies of abstracts of about 375 charters.

<sup>5</sup> Dugdale, *Mon.* iv, 623-5.

<sup>6</sup> Harl. MS. 3759, fol. 105.

<sup>7</sup> Raine, *Hist. of Blyth*, 17.

<sup>8</sup> *Cal. of Doc. France*, no. 30, 46.

<sup>8a</sup> *Ibid.* no. 61.

ject to the abbey of St. Katharine of Rouen, and occasionally at that period and later to the Abbot of Holy Trinity, Rouen. These two titles refer to one and the same place. This Benedictine abbey, on a hill-side near Rouen, was originally dedicated in honour of the Holy Trinity, being consecrated by the Archbishop of Rouen in 1130. At a later date, early in the 13th century, the religious of St. Katharine were transferred here by Simon, monk of Mount Sinai, and hence the abbey was more frequently known as St. Katharine of the Mount.<sup>9</sup>

The alien priories are generally divided into two kinds, dative or conventual. The majority were of the former style, and mostly quite small houses whose priors and monks were removable at will by the superior and convent of the foreign house to whom they owed allegiance, and for whom they chiefly acted as stewards of their English possessions. The second or conventual class acknowledged the supremacy of the mother house, paying an annual apport or tribute, but possessing their own English property and usually electing their own superior. Under this latter head came the Cluniac monks of England, and to some extent the Cistercian monks and the Premonstratensian canons. Blyth occupied an intermediate position between the two, as will be seen from the following extracts from the archiepiscopal registers at York. Various archbishops successfully maintained certain powers which were but rarely exercised by diocesans over alien houses; but at the same time the Abbot of Rouen claimed the right to remove both the prior and any member of his flock at pleasure.

This claim of the Abbot of Holy Trinity was, however, contested at an early date. Pope Lucius in the 12th century issued a bull to the Prior of Blyth, strictly forbidding anyone from removing him from his office or appropriating the possessions of his church.<sup>10</sup>

Again, Archbishop Godfrey in 1260 issued a preceptory mandate to Theobald, Prior of Blyth, who had been recalled by his abbot to Rouen, forbidding him under pain of excommunication to cross the seas without his (the archbishop's) permission, for Theobald had been instituted as perpetual prior by the archbishop's predecessor.<sup>11</sup>

Blyth was situated on an important early high road, which led from Newark through East Retford to Rotherham and the further north. In 1249 Archbishop Gray assigned to Blyth an annual pension of 5 marks out of the church of Weston, stating that he was moved to grant this in order to assist the prior and convent in

<sup>9</sup> Migne, *Dict. des Abbayes*, 156

<sup>10</sup> Raine, *Hist. of Blyth*, 46. It is not known whether this was Lucius II (1144-5) or Lucius III (1181-5), but probably the former.

<sup>11</sup> Harl. MS. 6970, fol. 144b.

## RELIGIOUS HOUSES

their laudable and heavy work of providing hospitality for wayfarers and guests.<sup>12</sup>

In December 1270 a grant was made to the priory of Blyth by Archbishop Giffard of the toll of his town of Scrooby.<sup>13</sup>

Earlier in the same year the archbishop sent his mandate to the Dean of Retford to warn the convent of Blyth to pay the tithes due to the abbot and convent of Vaudey, or to appear at his court.<sup>14</sup>

An agreement was entered into in 1276 between the convent of Blyth and Sir William de Cressy as to a long dispute that had been waged in the York court and in various civil courts as to certain tithes and oblations. Through the mediation of Archbishop Giffard, it was covenanted that Sir William would neither by himself nor others molest or hinder the priory in the collection of tithes (in kind), or in the carriage of them through field, park, meadow, or elsewhere, wherever they had been in the habit of gathering or carrying them without damage to Sir William. Sir William de Cressy also undertook for the future to see that all his tenants, both free and serf, made all their oblations at the church of Blyth, as well for the dead as for purifications and other customary offerings; and further to restore to the church if possible any dues of which they had been deprived during the controversy. Both parties agreed to withdraw from any litigations then in progress, save in the matter then before the king's court concerning the right of Sir William de Cressy to raise gallows in the hay of 'Emmeslouwe.'<sup>15</sup>

A list of the rents paid to the priory of Blyth for the year 1273 is fully set forth in the chartulary; they amounted to £24 9s. 3½d.<sup>16</sup>

In the Hundred Rolls of Nottinghamshire in 1276 the jury of Retford complained that the prior and his bailiffs took 4d. toll for every sack of wool passing through Blyth, whereas they used only to demand 2d. for every cart-load, and so with regard to other merchandise, to the great injury of the merchants. But from the *Quo Warranto* returns of about the same date we find that the prior's attorney sets forth with minuteness the tolls claimed and the boundaries within which they were levied from time immemorial and by chartered right. The western boundary extended from Radford to Shireoaks, and thence to 'Austan' and 'Frodestan'; the northern from 'Frodestan' to Laughton, and thence successively to Field, Malpas, Rossington, and the Thorne; the eastern from the Thorne to Bawtry, Scrooby, Mattersey, Sutton, West Retford, and the Idle; and the southern from the Idle to Ordsall, Twyford Bridge, Normanton by Bot-

hamsall and Radford. Within these limits the convent levied tolls on every cart-load of timber or bread (for sale), ½d.; for every cart-load of any other article for sale, 2d.; for every horse-load of salmon, 1d.; for every horse-load of any other article, ½d.; for every back-load or pack of merchandise, ¼d.; for every horse or cow (for sale), ½d.; for every sheep and pig (for sale), ¼d.; and for every sack of wool packed and sold at Blyth, 4d. All these tolls and boundaries were held to be established.<sup>17</sup>

At a somewhat later date the citizens of Lincoln claimed their own chartered privileges. They took proceedings in the Exchequer against the priory for having levied tolls on them; but a compromise was arrived at whereby the convent ceded all future demands on condition of the citizens waiving all claim to damages for past demands.<sup>18</sup>

A remarkable entry on the Hundred Rolls must not be overlooked. Peter de Parkes, the steward of Tickhill Honour, took a cutpurse, caught by the Blyth bailiffs in that market, out of their hands and conveyed him to Tickhill. The prior claimed that the thief should be tried in his court, and the Tickhill bailiffs consented to surrender him on payment of 5s.; on the prior's refusal to pay, the culprit was immediately hanged at Tickhill.<sup>19</sup>

The Taxation Roll of 1291 enters the temporalities of the priory in Nottinghamshire as producing an income of £43 15s. 10d., with the addition of 6s. 8d. in the Yarburgh deanery of Lincoln. The spiritualities included £50 for the rectory of Blyth (the vicarage was worth £10), and portions of the churches of Weston, Bingham, Elton, and Wheatley, £9 6s. 8d.<sup>20</sup>

An inquisition of 1379, made at Nottingham before one of the barons of the Exchequer and the county escheator, declared the total average income of the alien priory of Blyth to be £140 3s. 4d. The church of Blyth was valued at £66 13s. 4d.; the toll, markets, pleas, and perquisites of market and other courts, £62 6s. 8d.; and one hundred and twenty days' work in harvest from customary tenants in gathering the prior's crops, 20s. The remainder was made up of a pension of £3 6s. 8d. from the church of Weston, and a variety of small accounts for lands and rents in different parishes of the county.<sup>21</sup>

A highly interesting return was at the same time made as to the exact state of the priory's revenue and outgoings, with a view of enabling the Crown to determine at what rent this convent, with other alien priories, should be permitted

<sup>12</sup> York Epis. Reg. Gray, fol. 105-6.

<sup>13</sup> Ibid. Giffard, fol. 75 d.

<sup>14</sup> Ibid. fol. 105 d.

<sup>15</sup> Ibid. fol. 127.

<sup>16</sup> Harl. MS. 3759, fol. 22-4.

<sup>17</sup> *Hund. R.* (Rec. Com.), ii, 26, 27, 29, 302, 304, 317-19; *Plac. de Quo War.* (Rec. Com.), 616, 627.

<sup>18</sup> Harl. MS. 3759, fol. 132.

<sup>19</sup> *Hund. R.* (Rec. Com.), ii, 303.

<sup>20</sup> *Pope Nich. Tax.* (Rec. Com.), 65b, 74, 310, 311, 311b, 312, 314, 338b, 339.

<sup>21</sup> Raine, *Hist. of Blyth*, 42-3.

## A HISTORY OF NOTTINGHAMSHIRE

to hold its estates. The jury stated that there was in the priory a foreign monk, the late prior, who had resigned through old age and infirmities, but was allowed for meat and drink as much as two monks, amounting to £12 17s. 9d. a year. He was also granted for fire and candle and other necessaries and for a servant's allowance a further sum of £2 6s. 8d. Two chaplains serving the church, with table and clothing, £8; a clerk for the church, with food and clothing, 20s.; the vicar (besides his vicarage dues), in money and a quarter of wheat (worth 4s.) with places for himself and chaplain at the prior's table at twenty-four festivals in the year valued at 12s., what is estimated to be worth £1 16s. a year; a clerk serving the prior and his house, including the value of table and a robe, £3 16s. 8d.; a steward and his clerk £4, and a serjeant at arms 13s. 4d. There were nine secular persons in receipt of corrodies, worth about £2 13s. 4d. each.<sup>22</sup> Other servants included a cook for the prior and guests, whose board and wages came to £2 10s.; a baker with servant, £5 14s. 3d.; a butler, £2 10s.; and a servant who attended the prior on his business on horseback, £1 3s. 4d. The yearly expenses of hospitality were estimated at £10. A yearly sum of £27 10s. was expended in the sustentation of the prior, his servants, horses, and other necessaries, in addition to a sum of £16 for his expenses in travelling to and from London and other places on the priory's business. The repairs of the chancel of Blyth Church with the books, ornaments, &c., of the building of the priory and its granges, and of Blyth Bridge (in return for tolls), averaged £17 a year.

The jury finally declared that the surplus income of Blyth Priory after paying all the above-cited and other small charges only amounted to 46s. 6½d.<sup>23</sup> It will be noted, too, that nothing is entered in these accounts for the sustenance of the monks; they would be in the main supported from the farms of the estate.

The *Valor Ecclesiasticus* of 1534 shows a reduction in the value of the priory; it had been much harassed during the various times that it was in the hands of the Crown as an alien priory during the wars with France. The gross annual income was set down as £126 8s. 2½d., and the clear value as £113 0s. 8½d. The total of the temporalities in the county of Nottingham, from the demesne lands and rents, lands and tenements at Blyth, Elton, Barnby, Elkesley, and Styrrup (Nottinghamshire), Beighton (Derbyshire), and Firbeck and Billingley in Yorkshire, were valued at £65 14s. 6½d. The rest of the income came chiefly from the rectory of Blyth (£47 17s.), and from pensions from the Nottinghamshire

churches of Marnham, Grassthorpe, Elton, and Weston, from the Yorkshire churches of Billingley and Laughton in le Morthen, and from the Lincolnshire priories of Thornham and Elsham. Among the deductions was £3 6s. 8d. distributed in alms yearly in memory of the founder.<sup>24</sup>

A composition was entered into before the archbishop in 1287, between the Prior and convent of Blyth and William the perpetual vicar of Blyth concerning the tithes of a certain place called Wetcroft in the township of Blyth, and of two outlying members of the manor of Hodsock called Hillertrewoing and Le Comynger, the tithes of which three places were worth 16s. a year, and also concerning a certain close called Stubbing valued at 2s. a year, and a place called Northwaye worth 24s. a year. These tithes had long been the subject of contentions, but for the sake of peace it was agreed that the vicar would waive all claim to them, on condition that the vicar of Blyth and his successors, together with his parochial chaplains for the time being, were to have the right of taking their places, suitably vested, in quire with the convent on twenty-four solemn days of the year. The vicar and his successors were also to receive from the convent a quarter of rye at Michaelmas and pasturage for four cows wherever the convent cows might be pasturing. At the same time the prior and convent gave their unanimous and willing consent to the following ordination for the vicarage—the tithes of hay, lambs, and wool in the township of Blyth, except in Northway; the oblations and blessed bread in the parish church and chapel; all incomings of the chapelries of Bawtry and Austerfield, except the tithes of grain and the mortuaries; and the offerings at marriages and purifications throughout the whole parish. They excepted, however, from the vicar's portion the offerings on the five principal feasts, namely Easter, the Assumption, All Saints, Christmas, and Purification, and the offering that might be made at the altars of the monastery within the cloister on the days of the saints in whose honour they were dedicated, and the mass pence offered to the canons out of devotion.

It was further determined that the vicar was to receive the bread called 'Maynport' throughout the whole parish, the wax cess and the offerings made at the baptism of children, with their chrysons. Also the tithes of young pigs, goslings, calves, dovecotes, orchards, and of corn and hay in closes, save of the places already named. Also tithes of markets and of flax and hemp and all minute tithes. The vicar was to have the use of the manse which had been customarily assigned him. He was to serve the church of Blyth personally, and to find and support another fit assistant priest, as well as two other fit priests to

<sup>22</sup> These corrodies were usually sustenance for life granted to old persons who gave large gifts to the convent or made over all of which they were possessed.

<sup>23</sup> Add. MS. 6164, fol. 393-4.

<sup>24</sup> *Valor Eccl.* (Rec. Com.), v, 176, 177.

## RELIGIOUS HOUSES

serve the chapels of Bawtry and Austerfield. The vicar was further to provide the prior yearly, within eight days before Easter, with a robe worth 20s. or with 20s. in money.<sup>25</sup>

Blyth Priory was personally visited by Archbishop Wickwane in 1280, with the result that on 28 June the following corrections were forwarded to the house, prefaced by the statement that although the reformation of the religious belonged to the diocesan, he was willing to approve of the statutes of the Abbot of St. Katharine's, Rouen. The general rule of St. Benedict was, however, also to be followed; silence was to be kept at the usual times and in the usual places; no drinkings after compline; only the genuinely sick to be accommodated in the farmery; food and drink not to be thrown away, but reserved for the poor; no money to be received for furs or clothing; the prior to direct his own household more sternly; small gifts and money offered at mass to go to the common fund; the carols and chests of the monks to be opened twice a year; the prior always to be present in dorter, frater, quire, chapter, and collations; the church, houses, and defences of the monastery to be repaired in the roofs and whenever necessary.<sup>26</sup>

Archbishop Romayne held a visitation of Blyth Priory in their chapter-house on 20 December 1286. On the following day he sent his mandate to the prior and convent stating that at his recent visitation he had found Thomas Russel, one of their monks, so intolerable in his conduct that, for his own good and that of their house, he ordered that he should be sent back to the chief abbey of their order, whence he came, there to do penance; the journey was to be undertaken on that side of the Epiphany.<sup>27</sup>

The conduct of this monk must have been singularly bad to evoke so immediate a mandate. The archbishop, having relieved his mind as to this bad blot on the fair fame of the priory, took a considerable time before he forwarded any general injunctions consequent on his visitation. It was not indeed until almost a twelvemonth after his visit, namely on 6 December 1287, that his rulings were sent out to the priory. The decrees of former archbishops were to be observed; approval was given to the injunctions of the Abbot of Holy Trinity, Rouen, which were to be read in chapter once a month; the convent was to obey the prior reverently, without murmur or reluctance, and the prior was to treat the convent with kindly consideration; the prior was to take yearly a faithful inventory of the goods of the monastery and to render an account twice in the year; the custom of feeding in the misericorde, where flesh was permissible, instead of in the frater was condemned, but it was allowed that whilst two parts of the convent dined in the

frater, the third part, according to the disposition of the president, might have the solace of dining in the chamber termed misericorde; enjoined penances were always to be performed for the cleansing of the soul.<sup>28</sup>

In July 1289 the archbishop had occasion to write a kindly letter to the Abbot of St. Katharine (Holy Trinity), Rouen, on behalf of John Belleville, a monk of Blyth, of good conversation according to the testimony of prior and convent, and asking that he might be allowed to return to Rouen, as he was suffering from the climate, which did not agree with him.<sup>29</sup>

Subsequent letters from the archbishop to the abbot, as entered in the former's register, were of a different character. In April 1291 he ordered the French abbot not to keep his monks at Blyth for more than four or five years. From the wording of this letter it is clear that the monks of Blyth for the most part regarded their sojourn there as a kind of banishment, and looked forward with eagerness to the prospect of a return to their native land.<sup>30</sup> Four months later the archbishop wrote, sending back to Rouen Robert de Aungerville, one of the monks, for unruly conduct, and besought the abbot to send no more monks to Blyth of that character. In the following February, John de Belleville (the same monk whose removal had formerly been sought on the score of ill health) was sent back to Rouen by the archbishop on account of intolerable conduct, and as the cause of quarrels and discords. In terms of some dignity and severity, the archbishop repeated his request that only well-behaved monks should be sent to Blyth in the future.<sup>31</sup>

In April 1291 the archbishop again wrote to the abbot, but on this occasion in quite a different strain, for it was a letter of protest against the recall to Rouen of Nicholas de Bretteville, as he was of inestimable value to the priory of Blyth. It would almost seem as if the abbot was determined to pay out the archbishop for sending back evilly disposed monks, by recalling those who were most essential to good order, for in the following October the archbishop wrote yet another letter entreating him not to recall the prior, whom his diocesan described as his dear son, whose probity and religious and honourable life he had noted, nor Nicholas de Bretteville, both of whom were so necessary to the good government of the priory. The archbishop pressed this all the more, as he was going to the Roman court.<sup>32</sup>

Archbishop Greenfield wrote to the Abbot of St. Katharine's in 1310 asking that his convent would nominate some fit person to be prior of Blyth between that date and Michaelmas, for he found that the prior was very old and weak. The archbishop commended two of the monks

<sup>25</sup> Harl. MS. 3759, fol. 6, 7.

<sup>26</sup> York Epis. Reg. Wickwane, fol. 7.

<sup>27</sup> Ibid. Romanus, fol. 70 d.

<sup>28</sup> Ibid. fol. 72.

<sup>29</sup> Ibid. fol. 77.

<sup>30</sup> Ibid. fol. 78.

<sup>29</sup> Ibid. fol. 75.

<sup>31</sup> Ibid. fol. 77 d.

## A HISTORY OF NOTTINGHAMSHIRE

of the best repute to him, namely Ralph de la Campayne the sub-prior and Laurence Sennale.<sup>33</sup>

Nicholas de Bretteville resigned his office as prior on St. Bartholomew's Day 1310, and the archbishop admitted Robert Clyvill, a monk from Rouen, as prior. Provision was made for the old prior during his life.<sup>34</sup>

On the death of Prior Nicholas English in 1409, the king claimed the presentation in consequence of the war with France, and William Ouston was instituted in succession.<sup>35</sup> Prior John Halum died in 1420, and on 30 October Robert Clifforth was elected in his place. But the king claimed to be the true patron, and soon afterwards presented John Gaynesbury to the priory; he was admitted on 5 May 1421.<sup>36</sup> King Henry VI again presented on 23 November 1431; the new prior was John Cotyngnam, a monk of St. Mary's Abbey, York.<sup>37</sup>

There was a royal presentation in 1465, when another monk of St. Mary's York, Robert Scotis, was instituted prior.<sup>38</sup> Edward IV in 1472 presented William Massam, a monk of Durham, to whom his own house were greatly attached; he was granted the privilege of wearing the Durham frock, like any other brother of the house, whenever he came on a visit.<sup>39</sup> Henry VII presented in 1496 and again in 1507, when Thomas Gardiner, a monk of Westminster, was made prior; on this last occasion the presentation is entered in the register as having been made by the king as Duke of Lancaster.<sup>40</sup> The institution of the last prior in 1534 is also registered as being done under the seal of the Duchy of Lancaster.<sup>41</sup>

The special commissioners of 1536, Legh and Layton, visited this priory and affected to have found four monks guilty of disgraceful offences and one of adultery. They declared the annual value to be £180.<sup>42</sup>

On 25 March 1536 Prior Dalton wrote to Cromwell saying that he was visited with sickness and could not go up to show Cromwell his muniments, regal and papal, in accordance with his injunctions, but he was forwarding him all the evidence concerning royal grants and the Bishop of Frome's confirmations.<sup>43</sup> The modest pension of 20 marks was granted to George Dalton, the dispossessed prior, on 2 July 1536.

Sir Gervase Clyfton obtained a grant from the Crown of the site of the monastery, together with Blyth rectory, on 10 July 1538.<sup>44</sup>

<sup>33</sup> Harl. MS. 6970, fol. 145*b*.

<sup>34</sup> *Ibid.* 6972, fol. 18.

<sup>35</sup> *Ibid.* fol. 24*b*.

<sup>36</sup> *Ibid.* 6969, fol. 119.

<sup>37</sup> *Ibid.* fol. 28*b*.

<sup>38</sup> *Ibid.* fol. 34*b*.

<sup>39</sup> Raine, *Hist. of Blyth*, 51-2.

<sup>40</sup> Harl. MS. 6972, fol. 43.

<sup>41</sup> *Ibid.* fol. 47.

<sup>42</sup> *L. and P. Hen. VIII*, x, 364.

<sup>43</sup> *Ibid.* 550.

<sup>44</sup> Aug. Off. Bks. ccix, fol. 111*b*.

There is an imperfect impression of the seal of this priory at the British Museum, attached to a charter of 1420. The Virgin is seated on a carved throne, with the Holy Child in her lap, lifting up His right hand in benediction, and having a flower in the left. The legend is wanting; the matrix was of 13th-century date.<sup>45</sup>

### PRIORS OF BLYTH

R. de Pauliaco, 1188<sup>46</sup>  
 William Wastell, 12—<sup>47</sup>  
 Gilbert, occurs 1224<sup>48</sup>  
 Theobald, occurs 1260<sup>49</sup>  
 William Burdon, 1273, resigned 1303<sup>60</sup>  
 Nicholas de Bretteville, elected 1303<sup>61</sup>  
 Robert de Clyvill, 1310<sup>62</sup>  
 Ralph de Toto, 1328<sup>63</sup>  
 Peter Meslier, resigned 1344<sup>64</sup>  
 Peter Textor, 1344<sup>65</sup>  
 Gilbert, occurs 1365<sup>66</sup>  
 Thomas de Vymond, resigned 1376<sup>67</sup>  
 Nicholas English, 1376<sup>68</sup>  
 William Ouston, 1409<sup>69</sup>  
 John Halum, died 1420<sup>60</sup>  
 Robert Clifforth, 1420<sup>61</sup>  
 John Gaynesbury, 1421<sup>62</sup>  
 Robert Toppecliff, 1429<sup>63</sup>  
 John Cotyngnam, 1431<sup>64</sup>  
 Nicholas Halle, 1438<sup>66</sup>  
 Thomas Bolton, 1448<sup>66</sup>  
 William West, 1451-8<sup>67</sup>  
 Robert Bubwith, 1458<sup>68</sup>  
 Robert Scotis, 1465<sup>69</sup>  
 William Massam, died 1472<sup>70</sup>  
 Robert Gwyllam, 1496<sup>71</sup>  
 Thomas Gardiner, 1507<sup>72</sup>  
 John Baynebrig, 1511<sup>73</sup>  
 George Dalton, 1534<sup>74</sup>

<sup>45</sup> Harl. Chart. 44 A. 19.

<sup>46</sup> Raine, *Hist. of Blyth*, 50.

<sup>47</sup> *Ibid.* <sup>48</sup> Harl. MS. 3759, fol. 123.

<sup>49</sup> *Ibid.* 6970, fol. 144*b*.

<sup>50</sup> *Ibid.* fol. 100*b*.

<sup>51</sup> *Ibid.* <sup>52</sup> *Ibid.* 6972, fol. 23.

<sup>53</sup> *Ibid.* <sup>54</sup> *Ibid.* fol. 24. <sup>55</sup> *Ibid.*

<sup>56</sup> Raine, *Hist. of Blyth*, 51.

<sup>57</sup> Harl. MS. 6969, fol. 63.

<sup>58</sup> *Ibid.* <sup>59</sup> *Ibid.* 6972, fol. 24*b*.

<sup>60</sup> *Ibid.* 6969, fol. 119.

<sup>61</sup> *Ibid.* <sup>62</sup> *Ibid.*

<sup>63</sup> Raine, *Hist. of Blyth*, 51.

<sup>64</sup> Harl. MS. 6972, fol. 28.

<sup>65</sup> Pat. 17 Hen. VI.

<sup>66</sup> Pat. 26 Hen. VI, pt. i.

<sup>67</sup> Harl. MS. 6972, fol. 27.

<sup>68</sup> *Ibid.* fol. 30. <sup>69</sup> *Ibid.* fol. 34*b*.

<sup>70</sup> Raine, *Hist. of Blyth*, 51.

<sup>71</sup> Harl. MS. 6972, fol. 39.

<sup>72</sup> *Ibid.* fol. 43.

<sup>73</sup> *Ibid.* fol. 44.

<sup>74</sup> *Ibid.* fol. 47.

# RELIGIOUS HOUSES

## HOUSE OF BENEDICTINE NUNS

### 2. THE PRIORY OF WALLINGWELLS

Ralph de Chevrolcourt (or Caprecuria) in the time of Stephen granted, with the consent of his heirs, to Almighty God and the Blessed Virgin a place in his park of Carlton in Lindrick by the Wells (*juxta fontes et rivum fontium*), whose name was to be St. Mary of the Park, to make and build there a dwelling for religious, independent of any other house, in honour of the Blessed Virgin, for the remission of his sins and for the good estate and the soul's health of himself and his heirs and progenitors and of all who should help and maintain the house. By way of endowment the founder granted the house, the water for mill use, pasture in the park for all their beasts, pannage in the same for ninety swine, a right of way through the midst of the park for carting their crops, all the lands held of his fee by Gunwat, Thori, William son of Lefwin, Rushtoch and Ernwi, with various other small plots, common rights in the field of Carlton, common of pasture on all his demesnes, and the whole underwood (*arbustum*) of Sicam to inclose. The charter concludes with an unusually solemn blessing upon his heirs who should cherish and maintain his gifts to this house, and a malediction on all who should attempt to disturb, diminish, or straiten the benefactions.<sup>1</sup>

The church of Cantley, Yorkshire, was appropriated to the nuns of Wallingwells in 1273. Archbishop Giffard gave his assent, on account of their penury, in terms of warm eulogy as to their devout life. The appropriation was to come into operation on the death or resignation of John Clarell, the then rector, and meanwhile the rector was to assign to the priory the yearly pension of a mark.<sup>2</sup>

At the end of Giffard's register, the ordinance of Archbishop Godfrey, in 1262, concerning certain rights of this nunnery in the churches of Carlton in Lindrick, Cantley, and Mattersey is cited. On account of their great poverty, the archbishop, with the express consent of Warin de Dyson, rector of Carlton, assigned to them the corn tithes of eighteen bovates of land in that parish, and the nuns were to be held clear of all tithes, small and great, on their lands in Carlton. Moreover the rector of Carlton was to sustain all burdens of the church, save the extraordinary ones of a fourth part. The advowsons of the rectory of Carlton (saving this fourth part) and of the rectory of Cantley were reserved to the

Archbishop of York, but a pension was to be paid of 20s. out of Carlton rectory and of two marks out of Cantley rectory to the prioress and nuns of Wallingwells. It was at the same time agreed that the presentation to the rectory of Mattersey was reserved to the priory.<sup>3</sup>

The Taxation Roll of 1291 enters that the prioress held in spiritualities in Carlton in Lindrick £10 13s. 4d., and in temporalities £4 18s. 4d.; also £2 13s. 4d. in temporalities at Handsworth Woodhouses.<sup>4</sup>

The *Valor Ecclesiasticus* of Henry VIII gives the total annual value of the house as £87 11s. 6d., but heavy reprises reduced the clear annual value to £58 9s. 10d. The demesne lands produced £6 a year, and other Nottinghamshire lands in Carlton, Gildingwells, Gringley, 'Willourne,' together with Yorkshire lands in Handsworth and its members, brought the total of the temporalities to £21 11s. 10d. Campsall rectory (Yorks) produced the large annual income of £51 14s.; Cantley rectory and a pension out of Carlton rectory brought the total of the spiritualities to £65 19s. 8d. The chief outgoing was from Campsall rectory, which included £16 13s. 4d. to the vicar as his pension, £1 6s. 8d. to the deacon of the same church, £5 to a chantry priest in Pontefract Castle, £1 to the Archbishop of York, and 10s. to the York chapter. There was also a distribution of alms to the poor four times a year, amounting to £2 6s. 8d., in commemoration of the founder.<sup>5</sup>

The Prioress of Wallingwells took action in 1247 against Thomas de Lyncoln and Juliana his wife for obstructing a certain highway in Carlton, so that she could not use it for her carts to the granges; but the action failed, as the jury found that the priory never had any right of way, and only used it on sufferance.<sup>6</sup>

In November 1295 Archbishop Romaine appointed Lady Emma de Stocwelle prioress of Wallingwells, and issued his mandate to the archdeacon to induct her. A memorandum in the register states that the diocesan appointed in this manner because there was no exhibition of the election in writing; but it would appear that Lady Emma was the choice of the nuns.<sup>7</sup>

Dame Isabel Crofte, Prioress of Wallingwells, by indenture dated 30 June 1507 covenanted with George Hastings to farm to him all manner of tithes of the town and manor of Fenwick pertaining to the priory and including tithes of

<sup>1</sup> Thoroton, *Notts.* iii, 408.

<sup>2</sup> York Epis. Reg. Giffard, fol. 17.

<sup>3</sup> Ibid. fol. 145 d.

<sup>4</sup> *Pope Nich. Tax.* (Rec. Com.).

<sup>5</sup> *Valor Eccl.* (Rec. Com.), v, 179.

<sup>6</sup> Thoroton, *Notts.* iii, 410.

<sup>7</sup> York Epis. Reg. Romanus, fol. 85.

## A HISTORY OF NOTTINGHAMSHIRE

corn, hay, hemp, flax, goosegrass, wool and lambs, together with mortuaries and oblations, and all other profits, for the term of both their lives, at £3 a year. It was also agreed and provided that the township of Fenwick was to make due oblation unto the mother church of Campsall at the four principal feasts, and further covenanted that the inhabitants 'shall well and trulye content and paye the Lenton bokes and the profetts thereof unto the saide Dame Isabell prioresse, or ellus unto hir deputs.'<sup>8</sup>

This small nunnery was visited in 1536 by Legh and Layton. Wonderful to relate, they had no slander nor scandal to report of this house, whose annual value they returned at £60. Under the head of *Superstitio* they recorded the comb of St. Edmund, and an image of the Virgin said to have been discovered at the founding of the house.<sup>9</sup>

In April of this year Sir John Nevill, in a letter to Cromwell, wrote:—'I beseech you have me in remembrance for Wallyng Wellys, as I wrote to Mr. Richard, your nephew or for something else.'<sup>10</sup>

Wallingwells, however, though so small a house, was one of those religious foundations which managed to procure a respite by a heavy bribe or fine. More than a year's income, namely £66 13s. 4d., was paid to the Crown officials to secure exemption from the schedule of the condemned smaller monasteries.<sup>11</sup>

On 2 June 1537 Margaret Goldsmith, the prioress of the 'Monasterye of ower Ladye of Wallyngwells, in the countye of Nottingham,' entered into a covenant with Richard Oglethorp demising to him the entire monastery and all its possessions for the term of twenty-one years, lying in Wallingwells, Carlton in Lindrick, Gildingwells, Handsworth, Brinsworth, Todwick, Wales, Throapham, Dalton, Rawmarsh, Gringley, Woodsetts, Harthill, 'Rownbromen,' Welham, and Mattersey, in the counties of York and Nottingham, together with the parsonage of Campsall. The actual church of Wallingwells, and the prioress's chambers, the dormitory, the infirmary, and all other houses and dwellings pertaining to the monastery, were alone excepted, and these were reserved for the prioress and convent. Oglethorp, or his executors or assigns, was also to be entitled to cut down and carry away all timber and underwood. He was, how-

ever, to provide at his own cost an able priest to sing and read in the monastery, and to pay yearly during the terms of the lease £3 6s. 8d. to the prioress, 6s. 8d. to every lady or sister of the monastery there abiding, 11s. to the prioress's maid for her wages, to the convent maid 6s. 8d., and to the cook and butler yearly for their wages £1 6s. 8d. Further he was to supply to the convent every week 'one mett of whete and one mete and one pek of rye for ther brede corn, to be grounde molter free,' and three bushels of blended malt, half barley and half oats, for the 'dryncke corn.' He was also to deliver yearly six fat kine, four fat pigs, six calves, twenty sheep, six stone of cheese, a quarter and a half of salt, and a quarter of oatmeal for the kitchen, and 40s. in money for them to buy fish with at their pleasure. The final clause of the indenture bound Oglethorp to supply the prioress yearly with one load of coals, ten loads of wood, and twelve pounds of candles; and twelve loads of coal, twenty loads of wood, and twelve pounds of candles for the convent; and also to find them, summer and winter, two milk kine and two 'suez.'<sup>12</sup>

The priory was surrendered on 14 December 1539, when a pension of £6 was assigned to Margaret Goldsmith the prioress, of 53s. 4d. each to Anne Roden the sub-prioress and to Elizabeth Kyrkeby, and of 40s. each to six other nuns.<sup>13</sup>

### PRIORESSES OF WALLINGWELLS

Emma de Stockwell, 1295<sup>14</sup>  
 Dionysia, resigned 1325<sup>16</sup>  
 Alice de Sheffield, resigned 1353<sup>18</sup>  
 Helen de Bolsover, resigned 1402<sup>17</sup>  
 Isabel de Durham, 1402<sup>18</sup>  
 Joan Hewet, died 1465<sup>19</sup>  
 Elizabeth Wilcocks, 1465<sup>20</sup>  
 Elizabeth Kirkby, 1504<sup>21</sup>  
 Isabel Croft, 1508-11<sup>22</sup>  
 Anne Goldsmith, 1516<sup>23</sup>  
 Margaret Goldsmith, 1521<sup>24</sup>

<sup>12</sup> Dugdale, *Mon.* iv, 298-9.

<sup>13</sup> *L. and P. Hen. VIII.* xiv (2), 651.

<sup>14</sup> Harl. MS. 6972, fol. 5b.

<sup>15</sup> *Ibid.* fol. 16.

<sup>16</sup> *Ibid.* fol. 19b.

<sup>17</sup> *Ibid.* 6969, fol. 88.

<sup>18</sup> *Ibid.* 6972, fol. 33b.

<sup>19</sup> *Ibid.* fol. 43.

<sup>20</sup> *Ibid.* fol. 45.

<sup>18</sup> *Ibid.*

<sup>20</sup> *Ibid.*

<sup>22</sup> *Ibid.* fol. 43b, 44.

<sup>24</sup> *Ibid.* fol. 46.

<sup>8</sup> Dugdale, *Mon.* iv, 297.

<sup>9</sup> *L. and P. Hen. VIII.* x, 364.

<sup>10</sup> *Ibid.* 633.

<sup>11</sup> *Ibid.* xiii (2), 451.



# RELIGIOUS HOUSES

## HOUSE OF CLUNIAc MONKS

### 3. THE PRIORY OF LENTON

The Cluniac house of Lenton Priory, in the suburbs of Nottingham, was founded by William Peverel in honour of the Holy Trinity, out of love (as the foundation charter expresses it) of divine worship and for the good of the souls of his lord King William, of his wife Queen Matilda, of their son King William and of all their and his ancestors, and also for the health of his present lord King Henry and Queen Matilda and their children William and Matilda, and for the health of his own soul, and those of his wife Matilda and his son William and all their children. He gave the house to God and to the church of Cluni, and to Pontius the abbot there and his successors, but so that it should be free and quit of obligation save the annual payment of a mark of silver as an acknowledgement.

By this charter Peverel substantially endowed the house with the township of Lenton and its appurtenances, including seven mills; the townships of Radford, Morton, and Keighton,<sup>1</sup> with all their appurtenances, and whatsoever he had in Newthorpe and Papplewick both in wood and plain; also, with the consent of King Henry, the Nottingham churches of St. Mary, St. Peter, and St. Nicholas, and the churches of Radford, Linby, and Langar, and the tithes of his fisheries, all in Nottinghamshire; Bakewell with all its appurtenances, two parts of the tithes of Newbold, Tideswell, Bradwell, Bakewell, Hucklow, Ashford, Wormill, and Holme, and two parts of the tithes of his demesne pastures in the Peak, namely in Shalcross, Fernilee, Darnall, Quatford, Buxton, Shirebrook, Stanton, Cowdale, 'Crochil' Callow, 'Dunningestede,' Chelmorton, and Stern-dale, also the whole tithe of colts and fillies, wherever there was a stud-farm in his Peak demesnes, together with the tithes of his lead and of his venison both in skins and meat, all in Derbyshire;<sup>2</sup> Courteenhall with its appurtenances, two parts of all the tithes of his demesnes in Blisworth and Duston, and the churches of Harlestone, Courteenhall, Irchester, and Rushden, all in Northamptonshire; and the church of Foxton, in Leicestershire, with a virgate of land.

By the same charter he also granted, after a somewhat unusual form, whatsoever his men (homagers or feodaries) bestowed on the priory for the good of their souls: namely two parts of the tithes of the demesnes of Avenel in Haddon,

<sup>1</sup> These villis Morton and Keighton have disappeared, but the former was part of the Peverel fee in 1086.

<sup>2</sup> The Derbyshire lands from which these gifts were made had been bestowed by Henry I upon William Peverel.

Meadowplace and Monyash, Derbyshire, and of various other places in the counties of Nottingham, Derby, Leicester, and Buckingham.

There is no reason to doubt that the extensive possessions enumerated above represent genuine grants made to the priory by William Peverel and his under-tenants; but the present charter contains a chronological discrepancy which is quite fatal to its authenticity. The priory is explicitly granted to Pontius, Abbot of Cluni, but the charter is witnessed by Gerard, Archbishop of York. As Gerard died on 21 May 1108, while Abbot Hugh of Cluni, the predecessor of Pontius, died on 29 April 1109, the charter clearly loses all claim to be regarded as a contemporary record. That some genuine document or documents underlay the fabrication of the charter is made probable by its occasional agreement, in the names of Peverel sub-tenants, with the evidence of Domesday; but the only authority for the text of the charter, since the destruction of the Lenton Chartulary in the great Cottonian fire, has been an *inspeximus* of 1317. Under these circumstances, the charter cannot be cited as evidence for the date of the foundation of the priory, but it may be noted that the abbacy of Pontius extended from 1109 to 1125. As the alleged bestowal of the priory upon Abbot Pontius not improbably represents a genuine tradition, the foundation may well have fallen within these years. A charter of Henry I<sup>2a</sup> confirming Lenton to Cluni, preserved among the muniments of the latter house, is ostensibly not later than 1115, but its authenticity is doubtful.

The *inspeximus* of 1317<sup>3</sup> records the royal confirmation charters of Henry I, of Stephen, of Henry II and of John, as well as the following additional benefactions:—the church of Wigston, Leicestershire, with the tithes of his demesnes in that lordship and certain lands, by Robert Earl of Leicester and Count of Meulan; the tithes of the assarts or tilled lands within Peak Forest, by William de Ferrers; the churches of Ossington, Notts, and Horsley, Derbyshire, and the half church of Cotgrave, Notts, in 1144, by Hugh de Buron and Hugh Meschines his son and heir; the church of Nether Broughton, Leicestershire, with all its appurtenances, including a chapel to which were attached 15 acres of land, by Richard Bussell; the Derbyshire manors of Holme and Dunston, by Matthew de Hather-sage; and a moiety of the church of Attenborough, the land of Reginald in Chilwell, the church of Barton in Fabis, and two parts of his

<sup>2a</sup> *Cal. of Doc. France*, no. 1383.

<sup>3</sup> *Dugdale, Mon.* v, 112.

## A HISTORY OF NOTTINGHAMSHIRE

Mary's Nottingham (with oblations), and Radford realized £48 6s. 8d.; tithe portions from Greasley, Basford, Attenborough, Langar, Stapleford, Ruddington, Sutton, Thorpe in the Glebe, and Bunny, £32 3s. 2d.; pensions from Barton in Fabis, Basford, Costock, Cotgrave, Lenton, Linby, Nottingham St. Nicholas, St. Peter and the hospitals of St. John and St. Mary, and Rempstone, £5 6s. 4d.; demesne lands, rents, mills, fair, &c., at Lenton, Newthorpe, Nottingham, and Radford, £78 13s. 8d.; and rents at Awworth, Ompton, Barton in Fabis, Bradmore, Costock, Cotgrave, Cropwell Butler, Keyworth, Mansfield, Normanton, Rempstone, and Watnall, £17 4s. 3d. The remainder of the income came from the counties of Chester, Lancaster, Leicesters, Northampton, and York.

The outgoings were considerable, including payments to the warden of Clifton College<sup>20</sup> and to chantry priests in York Cathedral and in the churches of Rotherham and North Wingfield. The sum of £41 1s. 8d. was expended in the daily meat, drink, lodging, and firing, and a penny each per week on five needy men, who were to pray for the souls of William Peverel and Adeline his wife, of Henry I and Matilda his wife and their heirs. A further sum of £2 13s. 4d. was distributed yearly to the poor on the anniversaries of William and Adeline Peverel, which were kept respectively on 20 and 28 January.<sup>21</sup>

The statement made by Godfrey<sup>22</sup> that the distinguished justice Robert de Lexinton was Prior of Lenton during the early years of Henry III is an error, apparently based on the casual juxtaposition of Robert de Lexinton and the Prior of Lenton on certain commissions.<sup>22a</sup>

In 1234 Gregory IX issued his mandate to the Abbot and Prior of Dale to induct the Prior and Convent of Lenton into corporal possession of the church of St. Mary Nottingham, granted to them by the pope on the resignation of Nicholas his nephew, subdeacon and chaplain, a vicar's portion being reserved.<sup>23</sup>

One of his immediate successors in the papacy granted a privilege to the Lenton monks which would be much appreciated, as the great majority of them came from the warmer climes of France. They obtained a faculty from Alexander IV in the winter of 1257-8, to wear caps suited to their order at divine offices, in consequence of the vehement cold of those parts.<sup>24</sup>

Several interesting records of visitations of this priory during the 13th century are extant.

In 1262 Henry Prior of Bermondsey and John Prior of the French house of Gassicourt were appointed visitors of the subordinate English houses by Yves de Poyson, twenty-fifth Abbot of

Cluni. They made searching inquiry as to the condition of Lenton Priory, through two of the obedientiaries of the house, Brother Alfred the sub-cellarer, and Richard the almoner, who met them in London; but the visitors do not appear to have gone in person to Lenton. By the showing of these, it was manifest that the state of the convent was all that could be desired in respect of spiritualities, and that divine offices were conducted becomingly and according to church ritual; the religious community consisted of twenty-two monks and two lay brethren. On a further inquiry of them as to the convent's financial condition, it is evident that the house was loaded with debt, to the extent of £1,000 of the English currency.<sup>25</sup>

The visitors appointed for England by the Abbot of Cluni in 1275-6 were John, Prior of Wenlock, and Arnulph, the abbot's equerry. They visited Lenton on Friday, 22 February. The monks then numbered twenty-seven and the lay brethren four. The priory's debts amounted to 180 marks. There were various set orders enjoined by these visitors on most of the houses, which were repeated at Lincoln, such as the use when riding of saddle, crupper, and leggings, the non-eating of meat with seculars, the reading of the lection in the infirmary at dinner, and the tarrying of any in the priory after compline. These were all enjoined at Lenton, as had previously been the case at Montacute, Wenlock, and other houses. It also came to the visitors' knowledge at Lenton that the lay brothers were wearing red or russet habits; they were ordered henceforth to use as their distinguishing colour something darker and more nearly approaching black.<sup>26</sup>

The English visitation of 1279 for the Abbot of Cluni was made by the Prior of Lenton in conjunction with the French Prior of Mont-Didier. They arrived at Lenton on 6 September and found twenty-five monks, the usual complement, leading good and commendable lives, living according to rule, and solemnly conducting their devotional exercises. As the Prior of Lenton was himself one of the two visitors, it is to be hoped that only the Prior of Mont-Didier was responsible for the report sent to Cluni, for it was stated therein that the superior of the Nottingham house was 'a worthy good man, of blameless repute.' When he entered on his office there were debts of 935 marks in money and of forty sacks of wool at 15 marks the sack. Of this latter debt thirty-two sacks had been paid, but the money debt had risen to 1,030 marks, chiefly through the strife with the chapter of Lichfield, 'composed of rich and influential persons, some of them being about the King.' The matter in dispute was said to concern a yearly tithe of 250 marks; the prior had already

<sup>20</sup> See below. <sup>21</sup> *Valor Eccl.* (Rec. Com.), v, 149.

<sup>22</sup> Godfrey, *Hist. of Lenton*, 179-81.

<sup>22a</sup> *Cal. Pat.* 1225-32, pp. 281, 353.

<sup>23</sup> *Cal. of Papal Letters*, i, 141. <sup>24</sup> *Ibid.* 355.

<sup>25</sup> Duckett, *Visit. of Engl. Cluniac Foundations*, 11, 12.  
<sup>26</sup> *Ibid.* 17, 18.

## RELIGIOUS HOUSES

spent 160 marks in litigation, and anticipated further legal trouble and expense. The prior, when first entering on his duties, found an insufficiency of all necessary provisions, and he had also had to pay an annuity of 40 marks to his predecessor, which could ill be spared. There was another debt of £40 on certain property, which originated with Roger, a former prior.<sup>27</sup>

In 1263 the priory became involved in a most serious affray connected with the patronage of the church of St. George's Burton-on-Trent, which doubtless arose through the preferment of absentee foreigners. According to the deposition of Bartholomew son of Adinulf, knight, of Anagni, papal chaplain and rector of St. George's, the Prior and Convent of Lenton, pretending that he was dead, presented to it one Thomas de Raley; whereupon Bartholomew obtained papal letters addressed to Master John de Anagni, papal chaplain, resident in England, who, on the prior's promise to expedite the business at his own expense, committed the matter to him. Afterwards the prior went to the church of St. George with Bonushomo de Portia, the rector's proctor; but certain servants of Thomas de Raley stripped the proctor in the prior's presence, robbed him of the papal letters, and eventually killed him in the churchyard. The prior and Thomas were cited to appear before the pope within a given time, which they did not do, and were therefore declared contumacious and excommunicated by the Cardinal, to whom the pope had committed the matter. This excommunication was pronounced in November 1263, but it was not until August of the following year that the Bishop of London received the papal mandate to publish the excommunication of the prior and Thomas de Raley throughout the archdeaconry of Nottingham and in other prescribed places, until they made condign satisfaction in the cathedral church of London.<sup>28</sup>

In 1267 the vicar of Lenton complained to the diocesan that the Prior and Convent of Lenton were detaining certain mortuaries and oblations that pertained to the vicarage. Giffard directed the Archdeacon of Nottingham to hold an inquiry, and if the allegation were true, to order the priory to restore the payments in dispute.<sup>29</sup>

The Prior of Lenton in 1285 appointed brother Thomas de Amundesham, a monk of that house, to serve as general and special proctor, for presenting in his name to vacant benefices, &c. The cause for this was doubtless the visit of the prior to a general chapter at Cluni.<sup>30</sup>

The finding of a Nottingham jury, in 1284, that William son of Nicholas de Cauntlow was born in the abbey of Lenton (*in abbazia de Lenton*),

and was baptized in the church of the abbey on Palm Sunday twenty-one years before, is at first sight a little startling.<sup>31</sup> But within the precincts of so important a priory as this there would be sure to be special guest-chambers for visitors of distinction, and occasionally, though somewhat irregularly, they would be of the fair sex.

In fact Lenton Priory possessed in all probability a finer set of guest-chambers than any that could be found in the town of Nottingham. Henry III lodged at the priory in 1230. It was at Lenton Priory that Edward I sojourned in April 1302, and again in April of the following year; whilst Edward II visited the house for some days in the year of his accession, and again in 1323. Edward III was a royal visitor in 1336, as well as on other occasions.<sup>32</sup>

In 1289 Pope Nicholas IV wrote to Edward I requesting him to restore to Peter de Siriniaco the full possession of Lenton Priory, of which he had been wrongfully deprived, as other priors had been, by the abbot and general chapter of Cluni, in consequence of appeals to the Roman court in regard to the non-observance of statutes made by Gregory IX for the reformation of the order, and to which Ranaudus or Renaud, a Cluniac monk, on presentation of the abbot, had been inducted by the king as patron. The pope urged Edward to assign to the proctor of Peter de Siriniaco possession of this priory, as the Abbot of Cluni had died at Rome whilst the cause of Peter and the priory was pending, and Peter's presence was required at Cluni for the election of an abbot.<sup>33</sup>

There were various disputes between the priory and the mayor and burgesses of Nottingham as to the duration of the great Lenton fair and its ordinances. An interesting agreement was arranged between the parties in the reign of Edward I, c. 1300. The priory pledged itself to be content with eight days, beginning on the eve of St. Martin, remitting four days, and promising never to ask for any extension beyond the octave. The priory also covenanted for themselves and their successors that cloth merchants, apothecaries, pilchers (makers of fur garments), and mercers of the community of the town, wishing to hire booths in the fair, were to pay 12*d.* for as long as the fair lasted, excepting those selling blacks (*Blakkes*) and ordinary cloths, whose fee was to be 8*d.* All others desiring to hire booths were to pay 8*d.*, save that those selling iron and desiring ground as well as a booth paid 4*d.*, or without extra ground 2*d.* Tanners and shoemakers not occupying ground were to be quit of covered and uncovered stalls. Each booth was to be 8 ft. long and 8 ft. broad. None

<sup>31</sup> *Cal. Gen.* i, 139.

<sup>32</sup> Rymer, *Foedera*, ii, 900, 922; iii, 13, 14; Pat. and Close R.

<sup>33</sup> *Cal. of Papal Letters*, i, 505-7; see also Rymer, *Foedera*, ii, 453.

<sup>27</sup> Duckett, *Visit. of Engl. Clun. Houses*, 31.

<sup>28</sup> *Cal. of Papal Letters*, i, 406-7.

<sup>29</sup> York Epis. Reg. Giffard, fol. 34 d.

<sup>30</sup> *Ibid.* Wickwane, fol. 70.

## A HISTORY OF NOTTINGHAMSHIRE

of the community of Nottingham were to hire booths or stalls for any stranger, or for the sale of any alien goods, but only for themselves and their own wares. All men of Nottingham buying and selling hides, tanned or untanned, and all from Nottingham passing through Lenton in fair time with carts, wagons, or packhorses, were to be quit of toll and custom. In return for this quittance, the mayor and burgesses granted to the prior and convent a building for ever in the Saturday market free of charge, and that no market of any kind of merchandise be held within the town of Nottingham during the eight days of the Lenton fair, except within houses, and in doors and windows.<sup>34</sup>

The priory was in an unhappy financial condition in 1313. In May of that year Edward II, at the request of the prior and convent, appointed John de Hotham to be keeper of that house and of all issues and profits and possessions, as the king had taken it into his protection on account of its poverty and indebtedness. After a reasonable allowance had been made for the prior and convent and their men, all issues were to be reserved for the discharge of debts, and for making good the defects of the priory. So long as the priory was in Hotham's custody, no sheriff, bailiff, or other minister of the king was to lodge there without his licence.<sup>35</sup> This appointment, which was 'during pleasure,' was renewed in the following year.<sup>36</sup>

In 1319, much to his credit, Prior Geoffrey de Chintriaco had the courage to resist the papal order to induct the proctor of Bertrand, Cardinal of St. Marcellus, to the rectory of Ratcliffe on Soar. In January 1320 Pope John XXII issued his mandate to the Archbishop of York and the Bishops of Hereford and Winchester to cite the prior to appear personally before him to answer for his disobedience, and at the same time to cite in like manner Walter de Almiarslond, who had 'thrust himself into the parish church of Radcliff of which papal provision had been made to Cardinal Bertrand.' Prior Geoffrey put in no appearance at Rome, and was excommunicated by the Cardinal of St. Susanna as papal commissioner. For about three years the prior remained contumacious, and then in November 1323 a fresh mandate was issued by Pope John to the Archbishop of York and two others not only to renew the citation of Prior Geoffrey to Rome, but also to publish and enforce the suspension of the papal letters of protection granted to the English Cluniacs, under which the Prior of Lenton had sheltered himself in the matter of Cardinal Bertrand, and to inhibit the Abbot of Westminster, as conservator of the order of Cluni in England, from taking any action in the matter. Early in 1327, immediately after the accession of

Edward III, Prior Geoffrey again disobeyed a papal mandate by refusing to put Cardinal Fouget in possession of the rectory of Ratcliffe on Soar. Being threatened by the pope with the destruction of his house of Lenton, the prior petitioned the king, and implored him by the love of God to write letters excusatory to Rome. To this petition the king acceded and wrote to Pope John XXII from Nottingham on 15 May 1327, and also at the same date to the Cardinal of St. Susanna, explaining the situation and justifying the prior.<sup>37</sup>

At the close, however, of 1328, the pope secured the due submission of Prior Geoffrey and removed the excommunication.<sup>38</sup> In 1331 Prior Geoffrey resigned Lenton, which was reserved by Pope John to Guichard de Jou, monk of Cluni: the priory of Montacute being at the same time reserved for Geoffrey.<sup>39</sup>

A grant was obtained from Edward in 1327, that on any voidance of the priory no escheator or other minister was to enter or intermeddle with its possessions; but that, at the request of the sub-prior and convent, the sheriff or the constable of Nottingham Castle should place a servant at the door for the protection of the goods of the priory, taking nothing therefrom save his entertainment. It was stated in the grant that this was but a confirmation of the original chartered privilege of William Peverel, the founder,<sup>40</sup> whom we know to have been appointed castellan of Nottingham in 1068.

Edward III, on his accession, restored to the priory of Lenton and sixty-four other alien priories their lands in England, seized by his father on account of the war in Aquitaine.<sup>41</sup> But on the resumption of the war with France the Crown resumed its hold on the property of Lenton and of the other alien priories. The Patent Rolls of both Edward III and Richard II abound in entries of Crown presentations to the numerous benefices whose advowsons were nominally in the gift of the Prior and Convent of Lenton.

The year 1329 was of some celebrity in the annals of Lenton Priory on account of two lawsuits which were then brought to an issue. In the one case a dispute had arisen between the Prior of Lenton and the Abbot of Vale Royal, Cheshire, in consequence of the former selling the tithes of beasts pasturing in Edale, Derbyshire. The abbot entreated Queen Isabella, who was at that time lady of the Castle and Honour of the High Peak, to instruct her bailiff to see that the tithes both of deer and cattle in Edale were reserved for the benefit of the church of Castleton, of which the abbot was rector. An inquisition on oath was accordingly held, with

<sup>37</sup> *Parl. R.* ii, 393; Rymer, *Foedera*, iv, 289.

<sup>38</sup> *Cal. of Papal Letters*, i, 194, 234-5, 284.

<sup>39</sup> *Ibid.* i, 346.

<sup>40</sup> *Pat.* i Edw. III, pt. iii, m. 12.

<sup>41</sup> Rymer, *Foedera*, iv, 246.

<sup>34</sup> *Nott. Bor. Rec.* i, 60-7.

<sup>35</sup> *Pat.* 6 Edw. II, pt. ii, m. 11.

<sup>36</sup> *Ibid.* 7 Edw. II, pt. i, m. 15.

## RELIGIOUS HOUSES

the result that the ancient rights of the church of Castleton were confirmed.<sup>43</sup>

The other case was the revival of an old dispute as to the advowson of the church of Harlestone, Northants, which had been granted to the priory by Peverel in the foundation charter, but had been claimed on several occasions by alleged Peverel representatives. At last in 1329 one Thomas de Staunton claimed the advowson, stating that his ancestor William de Staunton had been seised of it in the time of Henry III, and had successfully presented to it. Both parties agreed to submit the decision of the cause to single combat, and appointed their champions, William Fitz Thomas for the claimant, and William Fitz John for the Prior of Lenton. All the formalities necessary to a trial by combat were enacted, but at the last moment, when both champions had been sworn at the bar and were about to advance, Staunton was persuaded to relinquish all claim for himself and his heirs to the prior and his successors.<sup>43</sup>

It was in this year, too, that the pleas *De Quo Warranto* were held in Nottingham at Martinmas. By the production of charters the Prior of Lenton was able to establish the claim of his house to the great Lenton fair, to full manorial rights (including gallows) at Lenton and at Cotgrave, to freedom from every kind of toll, to market privileges, and to avoidance of escheat during vacancy.<sup>44</sup>

In 1331 the priory procured the appropriation of the church of Beeston,<sup>45</sup> and in the following year that of Wigston.<sup>46</sup>

In consequence of the great burdens of the priory, the king granted his protection for two years in 1334, appointing three custodians to administer the temporalities.<sup>47</sup>

In 1345 Astorgius de Gorciis, Prior of Lenton, in conjunction with the Cluniac priors of Lewes and Northampton and of other English houses, refused to pay his proper subsidy to Iterius, Abbot of Cluni; the abbot appealed to Rome, whereupon Clement VI issued his mandate to the Archbishop of Canterbury to cite Astorgius and the other defaulting priors to appear before him.<sup>48</sup>

On the petition of Prior Astorgius, to whom the king had committed the custody of the priory at farm for such time as the priory remained in his hands on account of the war with France, Edward III in 1347 granted licence for him to lease the manor of Dunston for ten years, and to sell all portions of the tithes of sheaves and hay pertaining to the priory in the High Peak for a like period. The plea for this ex-

ception was the debt and other misfortunes that were overwhelming the house. On a further petition in the same year they obtained the royal sanction to lease their High Peak lead tithes for sixteen years to William de Amyas.<sup>49</sup>

Prior Peter in 1350 obtained the assistance of the civil power to try to secure the arrest of John de Tideswell, John de Rempstone, and Richard de Cortenhale, apostate monks of Lenton, who were wandering about the country in secular dress.<sup>50</sup>

An interesting case occurred among the pleas of the borough court of Nottingham in 1355, relative to the repair of a costly pyx belonging to the priory. Prior Peter appeared, by his attorney, against Walter the Goldsmith, complaining that though Walter had covenanted to repair a vessel of crystal to carry the body of our Lord Jesus Christ with pure silver and gold, he had broken the agreement in three particulars: (1) in not making it of pure silver; (2) in not well or suitably gilding it; and (3) in soldering the vessel with tin instead of silver. The prior claimed 100s. for this serious damage. Walter replied that the vessel had been well and suitably repaired, and would verify this by a good inquest; an inquest was accordingly ordered against the next court. The prior further appeared against Walter on a plea of debt; alleging that he was unjustly withholding from him a noble and a half of gold; the prior had delivered two gold nobles to Walter wherewith to gild the vessel, but only a half noble had been used. On this claim Walter also demanded and obtained an inquest. As a set off, Walter in his turn appeared against the prior on a plea of debt, alleging that he was unjustly withholding 36s. in silver, which was the covenanted price for the work, although repeatedly asked for the same.<sup>51</sup> Unfortunately the issue of this case is not extant.

In February 1361-2 Edward III restored to the Prior of Lenton all the lands, tenements, advowsons, &c., that had been in the hands of the Crown by reason of the war with France.<sup>52</sup> This was in consequence of the peace of Bretigny; but on the recurrence of war a few years later Lenton and the other alien priories were again in a like plight.

The custody of three messuages and 164 acres of land of the cell of Kersall, Lancashire, was committed to Lenton Priory.<sup>53</sup>

Grant for life, during the war with France, was made by Richard II in 1387 to William Kylmyngton, one of the king's servants, of the office of porter of Lenton Priory, with power to execute the office by deputy.<sup>54</sup>

<sup>43</sup> Harl. MS. 2064, fol. 251.

<sup>44</sup> Godfrey, *Hist. of Lenton*, 81.

<sup>45</sup> *Plac. de Quo War.* (Rec. Com.), 643.

<sup>46</sup> Thoroton, *Notts.* 211.

<sup>47</sup> Pat. 5 Edw. III, pt. ii, m. 25.

<sup>48</sup> Ibid. 8 Edw. III, pt. i, m. 2.

<sup>49</sup> *Cal. of Papal Letters*, iii, 19.

<sup>49</sup> Pat. 21 Edw. III, pt. ii, m. 17, 2.

<sup>50</sup> Ibid. 24 Edw. III, pt. i, m. 14 d.

<sup>51</sup> *Nott. Bor. Rec.* i, 161.

<sup>52</sup> Rymer, *Foedera*, vi, 311.

<sup>53</sup> *Abbrev. Rot. Orig.* ii, 314.

<sup>54</sup> Pat. 10 Ric. II, pt. ii, m. 11.

## A HISTORY OF NOTTINGHAMSHIRE

In May 1389 Richard II requested the Archbishop of York to inquire into certain dissensions that had arisen between Geoffrey, Prior of Lenton (who rendered a certain yearly farm to the king for that alien priory), and certain of his monks who had rebelled against him, to examine the condition of the priory and inform himself as to its rule and the rebellion, correcting defects and removing monks refusing obedience to other houses of the same rule. A further commission to laymen about the same time shows that the disturbance was a serious one, involving the breaking open houses and chests of the priory, taking two horses valued at £10 as well as other goods and moneys, and so threatening the prior and his servants that neither could he attend to divine service nor they to the cultivation of the land. Some of the monks seem to have taken the side of the mob.<sup>55</sup>

It was under Prior Geoffrey that this much-tried alien priory became nationalized or reputed denizen, and no longer liable to be seized into the king's hands. Richard II sealed this grant, with the assent of the council, on 7 October 1392, a sum of 500 marks having been paid to the Crown.<sup>56</sup>

In 1395 a commission was issued to the Sheriff of the counties of Nottingham and Derby, to the Mayor of Nottingham and others, to arrest and bring before the king and council one William de Repyngdon, a monk who had been to the Roman court without licence and there acquired divers bulls for obtaining certain offices in the priory of Lenton, without the assent either of the king or of the prior and convent of that place.<sup>57</sup>

The general control that the priory exercised over the ecclesiastical affairs of Nottingham was again illustrated in the year 1400, when the foundation instrument of Plumtree's Hospital at Nottingham Bridge provided that the presentation of the two chantry chaplains was to be in the hands of the Prior and Convent of Lenton.<sup>58</sup>

Boniface IX, in 1402, permitted the Prior and Convent of Lenton to let to clerks or laymen all fruits, tithes, and oblations of their churches, chapels, portions, pensions, and other possessions, without requiring licence of the ordinaries.<sup>59</sup>

A visitation report sent to Cluni in 1405 gives the proper complement of the brethren as thirty-two, although some maintained that there was no fixed number. Six daily masses were celebrated, of which three were conventual with music and three low masses; of the latter one was of the Trinity and the two others for the dead. The visitors found that monastic obliga-

tions were all duly and strictly observed. William Peverel is named as the founder, and it is added that he and his successors, as patrons, were bound to transmit yearly to the church of Cluni a mark of silver, a provision confirmed by the king's letters patent.

The same visitation records that the cell of Roche, subordinate to Lenton Priory, consisted of a prior and one monk.<sup>60</sup>

On 11 June 1414 the temporalities of this priory were made over by the Crown to a prior of considerable celebrity in the world of letters. Thomas Elmham was a monk of St. Augustine's, Canterbury, but joined the Cluniac order in the year of his appointment as Prior of Lenton. In 1416 he was appointed vicar-general to Raymond, Abbot of Cluni, for England and Scotland. Ten years later (1426) he was made commissary-general for all vacant benefices belonging to the Cluniac order in England, Scotland, and Ireland. In the same year he resigned his priorship of Lenton and was succeeded by John Elmham, who was probably his younger brother. Elmham was an historical author of no small repute. His history of the monastery of St. Augustine, Canterbury, was published in the 'Chronicles and Memorials' series as early as 1858. He was also the author of a prose life of Henry V.<sup>61</sup>

The 15th-century records of the borough court of Nottingham contain various incidental references to the priory. Thus in 1436 Prior Elmham and John Dyghton his fellow monk complained, through their attorney, of Robert Selby, carpenter, in a plea of debt of 2s. 8d.; it was alleged that Selby on Sunday 8 May 1435 bought of Dyghton a cowl of black worsted, promising to pay for it at the feast of St. John Baptist, which promise he had failed to keep. Another action by the same prior was also against Selby, for a table and trestles which he refused to deliver; and a third was for a debt of tithes of hay.<sup>62</sup>

In 1464 William Lord Hastings, then Lord Chamberlain, was a guest at Lenton Priory; the corporation made him a present on Easter Day of 'iij galons of rede wyne.'<sup>63</sup>

In the year 1504 the royal free chapel of Tickhill, which had for some time belonged to this priory, was transferred to the abbey of Westminster.<sup>64</sup>

A corrody was granted by Henry VIII within this monastery in 1510, under privy seal, to Robert Penne, gentleman of the Chapel Royal.<sup>65</sup>

The foundation deed of the Nottingham Free School, dated 22 November 1513, shows great

<sup>55</sup> Duckett, *Visit. of Engl. Cluniac Houses*, 38, 43.

<sup>61</sup> Godfrey, in his *Hist. of Lenton* (182-9), gives a good summary of the life and writings of Elmham.

<sup>62</sup> *Nott. Bor. Rec.* ii, 153-5.

<sup>63</sup> *Ibid.* 378.

<sup>64</sup> Dugdale, *Mon.* v, 109.

<sup>65</sup> *L. and P. Hen. VIII*, i, 1081.

<sup>55</sup> Pat. 12 Ric. II, pt. ii, m. 9, 16 d.

<sup>56</sup> *Ibid.* 16 Ric. II, pt. ii, m. 19.

<sup>57</sup> *Ibid.* 19 Ric. II, pt. i, m. 21 d.

<sup>58</sup> Thoroton, *Notis.* 494.

<sup>59</sup> *Cal. of Papal Letters*, v, 545.

## RELIGIOUS HOUSES

trust in and affection for Lenton Priory. The foundress provided that if the mayor and corporation were in any way remiss in their trust, the Prior and Convent of Lenton were to have the rule, guidance, and oversight of the lands and the school.<sup>66</sup>

When there was a vacancy in the headship of this house in 1534, Sir Anthony Babington wrote to Cromwell begging that the new prior, in succession to John Annesley, deceased, might be chosen from one of the monks of the house, as it was then likely to prosper better than under a stranger; 'for which reason my lord Cardinal in his time made Thomas Holrose prior and Simmes (?) that is late prior.'<sup>67</sup>

Nicholas Hethe or Heath, the last prior, was appointed by patent on 27 December 1535.<sup>68</sup> Soon after his appointment the new prior wrote to Cromwell one of those numerous letters which show so plainly the extortions of which that minister was guilty. Heath states that it was of Cromwell's favour that he obtained this promotion, but he had not found it in so clear a state as had been anticipated. He had granted to 'Mr. Richard' (Cromwell's nephew) for Cromwell's use £100, but begged he would take £60 and remit the rest till Martinmas. He was bound to keep up hospitality, and if he did not get this remission would have to resort to some London merchant, which would be to his great hindrance. He had accomplished Cromwell's pleasure touching the cell of Kersall in Lancashire. He further begged that the new rule discharging all religious under twenty-five might be relaxed in favour of two of their young monks, for all his brethren, except four or five, were very impotent and of great age, and requested his favour that they might continue in their religion.<sup>69</sup>

The quasi-legal means adopted to dissolve this monastery differed from all others save the similar case of the Cistercian abbey of Woburn in Bedfordshire. Lenton had been much perturbed by Cromwell's visitors. Here, as elsewhere, certain religious were incited or tempted to bring railing accusations against their superiors. Hamlet Pentrich, one of the monks, brought a charge against his prior before the Privy Council, being released for the purpose from the Fleet, where he was prisoner. Pentrich was, however, a twice-forgiven 'apostate,' and for a third time he forsook his monastery, carrying away with him goods belonging to the priory.<sup>70</sup>

It is clear that Pentrich and one or two more were ready enough to repeat or invent monastery gossip against the king and Cromwell, in order to save themselves from the results of their own disorderly conduct. A long statement that reached the Privy Council in the spring of 1537 as to talk over the fire (in the *Misericorde*) at Christmastide contains it would seem much truth, and in the light of resulting consequences is somewhat pathetic reading. Said Dan Haughton, 'It is a marvellous world, for the King will hang a man for a word speaking nowadays.' 'Yea,' said Dan Ralph, 'but the King of Heaven will not do so, and he is the King of all Kings; but he that hangs a man in this world for a word speaking, he shall be hanged in another world himself.' Then, said the sub-prior, 'I was afraid for my life, for I had heard many of the monks speak ill of the King and Queen, and lord Privy Seal, whom they love worst of any man in the world.'<sup>71</sup>

The documents effecting the dissolution of Lenton Priory, though fairly numerous, are fragmentary, and it seems impossible now to discover with precision under what nominal plea the prior and many of his monks were accused of high treason; but there can be little doubt that it was accomplished under the provisions of what was known as the Verbal Treasons Act of December 1534.<sup>72</sup> Prior Heath was seized and thrown into prison in February 1538, and it is clear from Cromwell's private 'remembrances' or notes that his doom was fixed and he was to be executed.<sup>73</sup> In March the prior with eight of his monks and four labourers of Lenton were indicted for treason. The names of the monks were:—Ralph Swenson, Richard Bower, Richard Atkinson, Christopher Browne, John Trewruan, John Adelenton, William Berry, and William Gylham.<sup>74</sup> The prior and Ralph Swenson, according to a letter from the special commissioners to Cromwell dated 11 April, were the first to be executed.<sup>75</sup> One other monk, William Gylham, as well as the four labourers, was also sentenced, according to the Controlment Roll, to the shocking punishment then dealt out for treason, of being hanged, drawn, and quartered, with all its unspeakable barbarities. The executions were at Nottingham or its immediate vicinity, and, judging from analogy, directly in front of the priory, where some of

<sup>71</sup> *L. and P. Hen. VIII*, xii, 892; see also 912, 1327.

<sup>72</sup> Under this Act it was high treason to deprive the king or queen by words or writing of their dignity, title, or name, or to pronounce the king a tyrant.

<sup>73</sup> *L. and P. Hen. VIII*, xiii, 877.

<sup>74</sup> Control R. 30 Hen. VIII, m. 39. Cited by Gasquet in *Hen. VIII and Engl. Mon.* ii, 190, where various other particulars are set forth.

<sup>75</sup> *L. and P. Hen. VIII*, xiii (1), 786.

<sup>66</sup> Deering, *Nottingham*, 147.

<sup>67</sup> *L. and P. Hen. VIII*, vii, 1626; 'Simmes' is probably an *alias* for Annesley.

<sup>68</sup> Pat. 27 Hen. VIII, pt. ii, m. 9.

<sup>69</sup> *L. and P. Hen. VIII*, x, 1234.

<sup>70</sup> *Ibid.* 655. The letter of the prior about this case is dated 12 April, but no year. It is wrongly placed in the calendar, as it is evidently of the year 1537, and not 1536.

# A HISTORY OF NOTTINGHAMSHIRE

the quarters of the victims would be displayed. There are two references to these executions in the chamberlain's accounts of Nottingham for 1537-8. The town gave my Lord's judges two gallons of wine, costing 16*d.*, 'when the Monks of Lenton suffered death.' Another charge in these accounts is 2*d.* paid for clearing Cow Lane 'when the monks of Lenton suffered death.' Judging from this last entry it is possible that the victims were done to death in the market-place, for Cow Lane was one of the principal approaches; the name was altered to Church Street in 1812.<sup>76</sup>

As the priory was dissolved by attainder, not a single monk or servant of the house obtained a pension. Even the five poor men maintained there in accordance with the charter of the time of Henry I were apparently thrust out penniless.

The site of the priory has changed hands with extraordinary frequency ever since the dissolution of the house.

## PRIORS OF LENTON

Humphrey, temp. Henry I<sup>77</sup>

Philip<sup>78</sup>

Alexander, occurs c. 1189<sup>79</sup>

Peter, occurs 1200-1214<sup>80</sup>

Damascenus<sup>81</sup>

Roger, 1230<sup>82</sup>

Roger de Normanton,<sup>83</sup> occurs 1241<sup>84</sup>

Hugh Bluet, occurs 1251<sup>85</sup>

Roger Norman, 1259<sup>86</sup>

Matthew, 1269<sup>87</sup>

Peter de Siriniaco, occurs 1281, 1285, 1287<sup>88</sup>

Reginald de Jora, occurs 1289, 1290<sup>89</sup>

William, occurs 1291, 1292, 1294, 1299, 1305, 1306<sup>90</sup>

Stephen de Moerges, 1309<sup>91</sup>

<sup>76</sup> *Nott. Bor. Rec.* iii, 376-7.

<sup>77</sup> Nichols, *Leics.* ii, 419.

<sup>78</sup> Baker, *Northants.* i, 142.

<sup>79</sup> *Nott. Bor. Rec.* i, 2.

<sup>80</sup> Cart. 14 John 32; Thoroton, *Notts.* 244, 355, 373.

<sup>81</sup> Named as predecessor of Roger de Normanton; Nichols, *Leics.* ii, 110, citing register of Croxton Abbey.

<sup>82</sup> Pat. 15 Hen. III, m. 6*d.*

<sup>83</sup> Probably the same as Roger.

<sup>84</sup> Nicholls, *Leics.* ii, 110.

<sup>85</sup> Harl. Chart, 84 F. 35.

<sup>86</sup> Pat. 44 Hen. III, m. 3. Formerly Prior of Montacute.

<sup>87</sup> Pat. 54 Hen. III. Formerly almoner of Lewes.

<sup>88</sup> Pat. 10 Edw. I, m. 21; 13, m. 4; 14, m. 6.

<sup>89</sup> *Abbrev. Rot. Orig.* (Rec. Com.), i, 659.

<sup>90</sup> Pat. 19 Edw. I, m. 7; 20, m. 18; 22, m. 22; 27, m. 12; 33, pt. i, m. 6; 34, m. 29.

<sup>91</sup> Pat. 3 Edw. II, m. 25.

Reginald de Crespy, 1313<sup>92</sup>

Geoffrey, 1316<sup>95</sup>

William de Pinnebury, occurs 1324<sup>94</sup>

Guy de Arlato, occurs 1333<sup>96</sup>

Astorgius de Gorciis, occurs 1336-7<sup>96</sup>

Peter de Abbeville, occurs 1355<sup>97</sup>

Geoffrey de Rochero, occurs 1389<sup>98</sup>

Richard Stafford, died 1414<sup>99</sup>

Thomas Elmham, 1414<sup>100</sup>

John Elmham 1426<sup>101</sup>

John Mydylburgh, 1450<sup>102</sup>

Thomas Wollore, 1458<sup>103</sup>

Richard Dene, 1481<sup>104</sup>

John Ilkeston, occurs 1500, 1505<sup>105</sup>

Thomas Gwyllam, occurs 1512, 1516<sup>106</sup>

Thomas Nottingham *alias* Hobson, 1525

John Annesley, 1531

Nicholas Heath, 1535<sup>107</sup>

## SEALS

There is a fine but imperfect impression of the common seal of the priory attached to a charter c. 1212. It is a pointed oval, about 3 in. by 2 in. when perfect. The obverse has Our Lord enthroned on a rainbow, right hand raised in benediction, book in left hand. Legend:—

.. GILLUM : CONVENTUS SAN . . . NTO . . .

On the reverse is the smaller pointed counter-seal of Prior Peter, showing the prior in half length, holding a book, in base a plinth with arcade of round-headed arches. Legend:—

+ SIGNUM PETRI P . . . RIS DE LENTONA<sup>108</sup>

There is a sulphur cast at the British Museum of very imperfect impression of a second seal of the 15th century, which has the Trinity in a carved niche. The only lettering remaining is . . . MONASTERII : s . . .<sup>109</sup>

<sup>92</sup> Pat. 7 Edw. II, pt. i, m. 15.

<sup>93</sup> Pat. 9 Edw. II, pt. ii, m. 30.

<sup>94</sup> Plac. 17 Edw. II, cited in Dugdale, *Mon.* v, 109.

<sup>95</sup> Pat. 7 Edw. III, pt. i, m. 20; pt. ii, m. 19.

<sup>96</sup> Pat. 10 Edw. III, pt. i, m. 37; 11 Edw. III, pt. i, m. 17.

<sup>97</sup> *Nott. Bor. Rec.* i, 160.

<sup>98</sup> Pat. 12 Ric. II, pt. ii, m. 9.

<sup>99</sup> *Ibid.* 9.

<sup>100</sup> Pat. 2 Hen. V, pt. i, m. 19.

<sup>101</sup> Pat. 5 Hen. VI, pt. i, m. 12.

<sup>102</sup> Pat. 29 Hen. VI, pt. i, m. 19.

<sup>103</sup> Pat. 37 Hen. VI, pt. ii, m. 9.

<sup>104</sup> Pat. 21 Edw. IV, pt. i, m. 11.

<sup>105</sup> *Nott. Bor. Rec.* i, 407; iii, 76, 120, 182.

<sup>106</sup> *Ibid.* iii, 120, 134, 345, 422.

<sup>107</sup> Pat. 27 Hen. VII, pt. ii, m. 9.

<sup>108</sup> Harl. Chart. 44 F. 19.

<sup>109</sup> Seal Casts, lxx, 46.



# RELIGIOUS HOUSES

## HOUSE OF CISTERCIAN MONKS

### 4. THE ABBEY OF RUFFORD

Rufford Abbey was founded towards the end of the reign of Stephen by Gilbert de Gaunt, Earl of Lincoln.<sup>1</sup> It was dedicated to the honour of the Blessed Virgin, and colonized from Rievaulx Abbey with Cistercian monks. By the foundation charter, the house was at first endowed with all the founder's lands and appurtenances at Rufford, with thirty acres on the banks of the Trent, and also with lands at 'Cratel,' Barton, and Willoughby. A short subsequent charter of Robert de Gaunt, brother of the founder, testifies to the justices, sheriff, and other officials of the king that his brother had given to the abbey the whole of his lordship of Eakring.<sup>2</sup>

Harleian MS. 1063 is a full transcript of the chartulary or register compiled by John, Abbot of Rufford, in the year 1471, from the various charters and muniments of the monastery; it covers 188 paper folios and is clearly written.

It begins with charters of confirmation of Stephen,<sup>3</sup> Henry II, and later kings.

An *inseximus* confirmation charter granted to the abbey in 1462 by Edward IV supplies a comprehensive survey of the more important Rufford charters. They were as follows:—(1) two charters of Stephen; (2) a charter of Henry II confirming the original grants of Earl Gilbert; (3) a charter of the same king exonerating them from toll, passage, and pontage; (4) a charter of Richard I, exonerating them from toll; (5) letters patent of John, licensing them to erect a dyke between their wood of Beskhall and the town of Wellow (Welhagh), and to build keepers' lodges; (6) two confirmatory charters of Henry III; (7) two charters of Edward I confirming grants of Rotherham; (8) a demise of 1278 by Abbot Bono and the convent of Clairvaux to Rufford of a moiety of the church of Rotherham, of the gift of John de Lexinton at a rent of £20; (9) the record of a forest inquisition, 15 Edward I, whereby it was found that the men of Clipston and Edwinstowe ought to take nothing in the woods of the abbot and convent within Sherwood Forest; (10) grants by Robert de Waddesley and Edmund de Dacre to Elias, then abbot; (11) a charter of free warren grants, 13 Edward I; (12) two letters patent of Edward I granting special wood rights; and (13) letters patent 28 Edward III as to the acquisitions in mortmain.<sup>4</sup>

<sup>1</sup> The Chronicle of Louth Park gives 1146 as the exact year, but the Chester Chronicle 1148. See Dugdale, *Mon.* v, 517-18.

<sup>2</sup> These charters are cited in full in Dugdale, *Mon.* v, 518.

<sup>3</sup> Three confirmation charters of Stephen are cited in Thoroton, *Notts.* iii, 336.

<sup>4</sup> Pat. 1 Edw. IV, pt. v, m. 20.

There are a large number of original grants, charters, bulls, and agreements pertaining to this abbey among both the Harleian and Cotton charters of the British Museum. Most of these are either of minor importance or are also referred to in the patent rolls or chartulary. Among the bulls, however, is one of the English Pope Adrian IV, of the year 1156, confirming all the donations and privileges of Rufford;<sup>5</sup> and another of his successor Alexander III, dated 1161, whereby it was declared that no tithes were to be paid on lands brought into cultivation by the monks of Rufford with their own hands or at their own expense.<sup>6</sup>

In the year 1159 an agreement was entered into between the Abbot of Rufford and Thomas Paul, Canon of York, in the presence of Roger, Archbishop of York, and Ailred, Abbot of Rievaulx, that the church of Rufford as a mother church should pay no more tithes after the death of the said Thomas. The abbot paid Canon Thomas ten marks for the tithes of the past ten years, and covenanted to pay a mark of silver yearly during his life.<sup>7</sup>

A grant was made by Henry III in 1233 to the Abbot and monks of Rufford, confirmatory of the gift of Ralph son of Nicholas of all his land in 'Werkenefeld,'<sup>8</sup> accompanied by licence to inclose the said land with a dyke and hedge, so that beasts of the chase might have free entry and exit, and to cultivate the said land, build on it, or dispose of it as they will.<sup>9</sup>

In the same year the king licensed the abbot and monks to enlarge the courts of their house by taking in an acre of the king's wood, without any interference from the forest ministers.<sup>10</sup>

In 1251 Henry III granted a charter confirming the abbey in numerous additional benefactions, particularly of lands at Morton near Bothamsall, Eakring, Hockerton, Kirton, Willoughby, Walesby, Besthorpe, Maplebeck, and Kelham, Nottinghamshire, and Abney and Brackenfield (Britterithe), Derbyshire. By the same charter there were also confirmed to the monks the rights in Sherwood Forest granted them by Henry II, and approved by Geoffrey de Langley, forest justice, namely licence to take green or growing wood throughout the forest so far as it was necessary for their own use, and estovers for all their granges both within and without the forest, and to have their own forester to guard their own

<sup>5</sup> Harl. Chart. 111 A. 2.

<sup>6</sup> Ibid. 111 A. 3.

<sup>7</sup> Harl. MS. 1063, 6-7.

<sup>8</sup> The site of this place is unknown, but it lay somewhere near Bilsthorpe.

<sup>9</sup> Chart. R. 17 Hen. III, m. 10.

<sup>10</sup> Close R. 17 Hen. III, m. 11.

# A HISTORY OF NOTTINGHAMSHIRE

wood, who was to render fealty to the king's foresters and verderers.<sup>11</sup>

The Abbot of Rufford in 1275 maintained his right to all manner of chartered privileges for his house and its tenants on their Nottinghamshire lands, including freedom from every form of secular exactions on all that they bought or sold and on all that was conveyed to them, whencesoever it came, whether by land or water. The right of free warren in all their lordships was also upheld.<sup>12</sup>

Four years later the abbot was equally successful in maintaining his full manorial rights at Rotherham, including assize of bread and ale, tumbrel, pillory, standard measure and gallows, as well as free warren at Rotherham and Carlecotes.<sup>13</sup>

Reference has already been made to Archbishop Wickwane's action in ordering the release in 1280 of two *conversi* of this house from the civil prison of Nottingham and their transference to canonical confinement.<sup>14</sup>

Early in the reign of Edward I John de Vescy granted to Thomas de Stayngreve, Abbot of Rufford, and to his monks eight bovates of land at Rotherham, together with the manor of the same, the advowson of the mediety of the church, the fair, market, mills, ovens, courts, and other appurtenances.<sup>15</sup>

In August 1288 Henry, Abbot of Rufford, obtained a licence to cross the seas to attend the general chapter of his order, and to be absent until a fortnight after Easter.<sup>16</sup> Edward I spent September 1290 in Nottinghamshire, Derbyshire, and Northamptonshire; on the 18th he was at Rufford Abbey, where he sealed a variety of documents.<sup>17</sup>

Licence was granted to the abbot in 1291, after an inquisition *ad quod damnum* by John de Vescy, justice of the forest, to fell and sell the wood growing on 40 acres of his wood within Sherwood Forest.<sup>18</sup>

In 1292 the Abbot of Rufford again obtained royal licence to leave the kingdom, from May until All Saints tide, to attend a general Cistercian chapter.<sup>19</sup> In 1300 the abbot was allowed

<sup>11</sup> Chart. R. 36 Hen. III, m. 22.

<sup>12</sup> *Plac. de Quo War.* (Rec. Com.), 632-3.

<sup>13</sup> *Ibid.* 206-7.

<sup>14</sup> York Epis. Reg. Wickwane, fol. 178 d.

<sup>15</sup> As set forth in a confirmation and inspection charter of 1283; Chart. R. 11 Edw. I, m. 6.

<sup>16</sup> Pat. 16 Edw. I, m. 10. The rule obliging all abbots to attend each annual chapter was relaxed in favour of England owing to distance. A deputation attended yearly from England. On this occasion the Abbot of Rufford was accompanied by the abbots of Pipewell, Calder, Kirkstead, Vaudey, and Combermere.

<sup>17</sup> Pat. 18 Edw. I, m. 10, 8, 7 d.; Close, 18 Edw. I, m. 3.

<sup>18</sup> Pat. 19 Edw. I, m. 15.

<sup>19</sup> Pat. 21 Edw. I, m. 12.

to cross the seas from July until Christmas for a like cause.<sup>20</sup>

The Taxation Roll of 1291 gives the annual income of the temporalities from the three counties of Nottingham, Lincoln, and Derby as £118 4s.; by far the largest part of this (£110 5s.) came from the county in which the abbey was situated.<sup>21</sup> The valuable church of Rotherham is entered in the text of the MS. as subdivided without any mention of Rufford, but a variant reading states that it was appropriated to the Abbot of Rufford *in totum*.<sup>22</sup>

References to the woods by which the abbey was surrounded occur with some frequency in the rolls. Thus in 1300 the abbot and convent obtained licence to sell the cablish or windfalls in their woods, although they were within the metes of the forest of Sherwood.<sup>23</sup> In 1323 the abbot was licensed by Edward II to grant to Henry le Scrop twelve oaks fit for timber in his wood within the king's forest of Sherwood, and for the same Henry to fell them and carry them away.<sup>24</sup> Again, in 1328 Edward III licensed the abbot to give twelve oaks from his wood to John de Roos, who might fell them and take them to his manor of Eakring.<sup>25</sup> In 1334 the king licensed the same John de Roos to fell and take away whither he will twelve living oaks and twelve old oaks not bearing leaves given him by the Abbot and convent of Rufford. An indemnity was given so that they might not hereafter be charged by the ministers of the forest in respect of the same.<sup>26</sup> John de Horton, who had served the late king well and faithfully, was sent by Edward II in 1307 to Rufford Abbey, there to receive sustenance.<sup>27</sup> William le Lound, king's clerk, was licensed in the same year to fell three oaks in the woods of the Abbot of Rufford, and two in the woods of the Prior of Newstead, respectively given him by the two houses, and to take them wherever he will.<sup>28</sup>

It would be tedious to continue enumerating many like entries during the 14th century, but perhaps an exception may be made in mentioning that in 1336 the abbot was licensed to grant to Henry de Edwinstowe, king's clerk, trees out of his woods within the forest of Sherwood, sufficient to make a hundred quarters of charcoal.<sup>29</sup>

The references to the forest woods are fairly frequent in the chartulary. The Abbot and monks of Rufford claimed to cut and take green wood in their wood within the regard of Sher-

<sup>20</sup> Pat. 28 Edw. I, m. 111.

<sup>21</sup> *Pope Nich. Tax.* (Rec. Com.), 72, 262, 312.

<sup>22</sup> *Ibid.* 299b, 300.

<sup>23</sup> Pat. 28 Edw. I, m. 15.

<sup>24</sup> Pat. 18 Edw. III, pt. i, m. 1.

<sup>25</sup> Pat. 2 Edw. III, pt. i, m. 20.

<sup>26</sup> Pat. 8 Edw. III, pt. i, m. 16.

<sup>27</sup> Close, 1 Edw. II, m. 15 d.

<sup>28</sup> Pat. 9 Edw. III, pt. ii, m. 23.

<sup>29</sup> Pat. 10 Edw. III, pt. ii, m. 23.

## RELIGIOUS HOUSES

wood Forest for whatever was necessary for their own use and for the use of all their granges both within and without the forest, in return for warding the wood.<sup>30</sup>

In 1359 the abbot was charged with having completely laid waste the wood of Beskhal, cutting down and selling the oaks over 20 acres and 3 roods of land. It was pleaded that the charters of Kings Edward I and Edward II sanctioned this action, and the abbot obtained licence to fell and sell to the extent of 40 acres. The total receipts from the wood sale of 40 acres amounted to just over £400, and the expenses to £31.<sup>31</sup>

An apparent outrage was participated in by two of the monks of this house in 1317, as to which we have only the statement of complaint. On 10 December 1317 a commission was appointed to inquire into the charge made against Andrew le Botiller, Richard de Balderton, John de Rodes, Thomas de Rodes, together with Brother William Sausemer and Brother Thomas de Nonyngton, monks of the house of Rufford, of gathering to them a multitude of men and seizing Thomas de Holme, as he was passing between the abbey of Rufford and the grange of Roewood (Rohagh), robbing him of his goods, and taking him to some unknown place and there detaining him until he should satisfy them with a ransom of £200.<sup>32</sup>

Edward III in 1328 confirmed a grant of Henry, former Abbot of Rufford, whereby Henry de Shirley for life, at a rose rent, obtained their grange of Brackenfield (Brithrichfeld), Derbyshire, with the houses there, and the moiety of the town of Brackenfield belonging to the grange and certain common of pasture.<sup>33</sup>

In 1331 a curious case from this abbey was reserved to the pope. John XXII issued his mandate to the Abbot of Rufford to grant a dispensation to Thomas de Nonyngton, one of his monks, touching the irregularity he had contracted by having pointed out to a bailiff a thief, who was taken and executed. The monk had been appointed guardian of a manor and a town belonging to the monastery; one day, two years before, being hailed 'master,' on entering the town, a bailiff said that a thief, whom he was following, had escaped him, and on the thief's clothes being described the monk identified him.<sup>34</sup>

Licence was granted in mortmain in 1349, at the request of the king's yeoman John Braye, for the abbey of Rufford to charge their lands in the county of Nottingham with 12 marks yearly for two chaplains, to wit 6 marks for one in the parish church of Upton by Southwell, and 6 marks to another in the parish church of

Newark, to celebrate divine service daily, as they shall be ordained.<sup>35</sup>

In 1331 licence was obtained at the request of Henry de Edwinstowe, king's clerk, for the abbot and convent to appropriate a moiety of the church of Rotherham which was of their advowson.<sup>36</sup>

Notification was made on the Patent Rolls on 5 June 1343, at the request of the Abbot of Rufford, that by a certificate of the treasurer and barons of the Exchequer it is shown that the farm of the mediety of the church of Rotherham, of which he was bound to pay yearly to the alien Abbot of Clairvaux £20, was taken into the king's hands on 16 July 11 Edward III on account of the war with France, and that the abbot has since paid the farm at the Exchequer.<sup>37</sup> In November of the same year there is an entry to the effect that although the king had lately presented Richard de Wombewell, king's clerk, to a mediety of the church of Rotherham, believing the same to be void and in his gift, yet because it has been found by inquisition that the Abbot of Rufford long before the statute of mortmain acquired from the Abbot of Clairvaux a mediety of the church at a rent of £20, and that the Abbot of Clairvaux previously held it appropriated, the advowson of the same does not belong to the king, and he has seen fit to revoke the presentation.<sup>38</sup>

Henry Beaumont, king's esquire, obtained a royal grant in August 1438, for the joint duration of his life and of the war with France, of the annuity of £20 which the Abbot and Convent of Rufford paid to the house of Clairvaux in Burgundy; previously granted to Richard Crecy, deceased, and then at the king's disposal.<sup>39</sup> In the following October Beaumont obtained a renewed grant of this annuity, as the previous one was invalid on account of errors; this sum of £20 a year was a payment made by the Abbot of Rufford to the king for the keeping of a mediety of the church of Rotherham belonging to the alien Abbot of Clairvaux.<sup>40</sup> In 1440 peace was made between England and France, but the grant of this annuity was renewed jointly to Beaumont and to two clerks his nominees, buildings and divine service to be maintained by the grantor; in this third grant it is asserted that the grant of 1438 was incorrect, as it did not belong to the Abbot of Clairvaux.<sup>41</sup>

A grant for life of £10 a year was made by the Abbot and Convent of Rufford in 1461 to one William Spencer, out of the church of

<sup>30</sup> Harl. MS. 1063, fol. 4.

<sup>31</sup> *Ibid.* fol. 5, 6.

<sup>32</sup> Pat. 11 Edw. II, pt. i, m. 13 d; pt. ii, m. 26 d.

<sup>33</sup> Pat. 2 Edw. III, pt. ii, m. 30.

<sup>34</sup> *Cal. of Papal Letters*, ii, 369.

<sup>35</sup> Pat. 23 Edw. III, pt. iii, m. 12.

<sup>36</sup> Pat. 5 Edw. III, pt. ii, m. 16.

<sup>37</sup> Pat. 16 Edw. III, pt. ii, m. 35.

<sup>38</sup> Pat. 16 Edw. III, pt. iii, m. 15.

<sup>39</sup> Pat. 16 Hen. VI, pt. ii, m. 15.

<sup>40</sup> *Ibid.* 17 Hen. VI, pt. i, m. 25.

<sup>41</sup> *Ibid.* 18 Hen. VI, pt. ii, m. 8.

# A HISTORY OF NOTTINGHAMSHIRE

Rotherham.<sup>42</sup> A second reference to this pension shows that it was in reality a grant by the Crown out of the £20 paid by the abbey.<sup>43</sup>

The *Valor Ecclesiasticus* of 1534 gives the gross income of the abbey as £254 6s. 8d. and the clear annual value as £176 11s. 6d. The temporalities were spread over a large area, viz. at Ompton, Babworth, Besthorpe, Bothamsall, Boughton, Coddington, Eakring, East Retford, Holme, Kelham, Kersall, Kirklington, Kirton, Littleborough, Maplebeck, Nottingham, Rufford, Southwell, Staythorpe, Walesby, Warsop, Welham, Willoughby, and Winkburn, Notts.; Abney, Brampton, Brackenfield, Chesterfield, Palterton, and Shirebrook, Derbyshire; Aikborough and Barton upon Humber, Lincolnshire; and Rotherham (£76 13s. 11d. clear) and Penistone, Yorkshire. The only spirituality was the rectory of Rotherham, of the annual value of £67 13s. 4d.; but from this there were very large deductions, the heaviest of which was a pension of £36 13s. 4d. to the dean and canons of Windsor, bringing it down to the net income of £23 6s. 8d.

The monks had at this time granges at Kirkton, at Parkleys in Kelham parish, at Babworth, at Foxholes, at Roewood in Winkburn parish, at Maplebeck, and at Abney in Derbyshire.<sup>44</sup>

The abbey was visited in 1536 by those notorious royal commissioners, Legh and Layton, who reported that there were six monks guilty of disgraceful offences, and the abbot had been incontinent with two married and four single women. They further stated that six of the monks desired exemption from their vows. Under the head of *Superstitio* it is recorded that the abbey claimed to possess some of the Virgin's milk. The annual value was declared to be £100 and the debts £20.<sup>45</sup>

Abbot Doncaster obtained a pension on the dissolution of the house among the lesser monasteries, of £25 a year; but it was voided on his speedy appointment to the rectory of Rotherham on 2 July 1536.<sup>46</sup> It is therefore absolutely impossible to believe that any attention was given to the slander of Legh and Layton.

George, Earl of Shrewsbury, in October 1537 obtained a grant in fee of the site, &c. of the late abbey, with all the lordships, manors, messuages, &c. in the counties of Nottingham, York, and Derby, whereof Thomas Doncaster, the late abbot, was seised in right of his monastery.<sup>47</sup>

There is a sulphur cast of a fine impression in

<sup>42</sup> Pat. 2 Edw. IV, pt. ii, m. 1.

<sup>43</sup> Pat. 4 Edw. IV, pt. i, m. 16. The second half of this £20 was soon afterwards granted to another of the king's courtiers.

<sup>44</sup> *Valor Eccl.* (Rec. Com.), v, 171-3.

<sup>45</sup> *L. and P. Hen. VIII*, x, 364.

<sup>46</sup> Aug. Off. Bks. ccxxxii, 19b.

<sup>47</sup> Pat. 29 Hen. VIII, pt. i, m. 10.

the British Museum of a 13th-century seal of an Abbot of Rufford. The abbot stands on a platform, with pastoral staff in the right hand and book in the left. Legend:—

+ SIGILLUM : ABBATIS : RUFFORDIE<sup>48</sup>

Another abbot's seal, c. 1260-70, bears an eagle rising:—

+ AVE MARIA GRACI<sup>49</sup>

A third abbot's seal, of the year 1349, bears the Virgin and Child, with an abbot kneeling, holding up a flowering branch:—

+ MATER DEI MISERERE MEI<sup>50</sup>

A counterseal of the year 1323, bearing a dexter hand and vested arm holding a pastoral staff; in the field, on the left a crescent, on the right a star.

SIGILL' RUDFOIRD . . .<sup>51</sup>

## ABBOTS OF RUFFORD

Philip de Kyme, temp. Stephen<sup>52</sup>

Edward, occurs 1203<sup>53</sup>

Geoffrey, occurs temp. John, 1218, &c.<sup>54</sup>

Thomas<sup>55</sup>

Simon, occurs 1232<sup>56</sup>

G—, occurs 1239<sup>57</sup>

Geoffrey, occurs 1252<sup>58</sup>

William, occurs 1259<sup>59</sup>

Henry, 1278<sup>60a</sup>

Thomas de Stayngreve, occurs 1283<sup>60</sup>

Henry, occurs 1288<sup>61</sup>

Henry de Tring, occurs 1315<sup>62</sup>

Elias, occurs 1332<sup>63</sup>

Robert de Mapelbek, 1352<sup>64</sup>

Thomas, 1366<sup>65</sup>

John de Harlesay, 1372<sup>66</sup>

<sup>48</sup> B.M. Seal Casts, lxx, 55.

<sup>49</sup> Harl. Chart. 83, C. 46.

<sup>50</sup> Ibid. 48.

<sup>51</sup> Ibid. 47.

<sup>52</sup> Dugdale, *Mon.* v, 126. Witness to a Pontefract charter; probably first abbot.

<sup>53</sup> Harl. MS. 1063, fol. 28.

<sup>54</sup> Ibid. fol. 19, 20, 23b.

<sup>55</sup> Ibid. fol. 71.

<sup>56</sup> Ibid. fol. 26.

<sup>57</sup> Ibid. fol. 86b.

<sup>58</sup> Ibid. fol. 72.

<sup>59</sup> Harl. Chart. 112, F. 38.

<sup>60a</sup> At the general chapter in 1278 the Abbots of Cogshall and Jervaulx, who had been appointed to inquire into the recent election of an abbot at Rufford, reported that Henry, a monk of that house, had been duly elected, but had been unduly rejected. The chapter ordered that Henry should be accepted as abbot. Martene, *Thesaurus*, iv, 1458.

<sup>60</sup> Chart. R. 11 Edw. I, m. 6.

<sup>61</sup> Pat. 16 Edw. I, m. 10.

<sup>62</sup> Harl. MS. 6972, fol. 11.

<sup>63</sup> Harl. Chart. 112, F. 42.

<sup>64</sup> Harl. MS. 6971, fol. 161.

<sup>65</sup> Ibid. 6972, fol. 20

<sup>66</sup> Ibid.

## RELIGIOUS HOUSES

John de Farnsfeld, 1394<sup>67</sup>  
Thomas Sewally, occurs 1400<sup>68</sup>  
Robert de Welles, 1421<sup>69</sup>  
Robert Warthill, died 1456<sup>70</sup>  
William Cresswell, 1456<sup>71</sup>

John Pomfrat, died 1462<sup>72</sup>  
John Lilly, 1462<sup>73</sup>  
John Greyne, 1465<sup>74</sup>  
Roland Bliton, 1516<sup>75</sup>  
Thomas Doncaster, last abbot<sup>76</sup>

## HOUSE OF CARTHUSIAN MONKS

### 5. THE PRIORY OF BEAUVALE

There is a fine register or chartulary of the Carthusian Priory of Beauvale compiled by Nicholas Wartre, who was prior of this house in 1486, which is in excellent preservation.<sup>1</sup> The foundation charter herein set forth shows that Nicholas de Cauntlow, lord of Ilkeston, Derbyshire, obtained licence of Edward III in 1343 to found a monastery of the Carthusian order in his park of Greasley for a prior and twelve monks, endowing it with 10 librates of land and annual rents thereto pertaining in the townships of Greasley and Selston, together with the park of Greasley and the advowson of the churches of Greasley and Selston. The charter recites that the founder did this for the glory of God and of the Virgin and of All Saints, for the furtherance of divine worship, and for the good estate of the king, of Archbishop Zouch, his most dear lord and cousin, of the Earl of Derby, of himself and his wife Joan, and William his son and heir, and of their souls when they should die, and also for all his progenitors and heirs. He gave the monastery that he had built (called Pulchra Vallis or Beauvale) in his park to God and the Holy Trinity, and to the prior and monks of the Carthusian order and their successors, together with 300 acres of land, 10 messuages, and 12 bovates in Greasley, and 13 messuages and 17½ bovates in Selston, with the villeins who held these lands in villeinage, and the advowson of the two churches. He further granted to the monks common of pasture for all manner of cattle throughout his demesnes, together with the rights of quarrying stone for their buildings, and taking marl to marl their lands in all the said places with the exception of his park of Kirkstall.

This charter was witnessed at Greasley on 9 December 1343 by an imposing company which included the Archbishop of York, the Bishops

<sup>67</sup> Harl. MS. fol. 23.

<sup>68</sup> Ibid. 1063, fol. 88b.

<sup>69</sup> Ibid. 6972, fol. 24.

<sup>70</sup> Ibid. fol. 30.

<sup>71</sup> Ibid.

<sup>72</sup> Ibid. fol. 31.

<sup>73</sup> Ibid.

<sup>74</sup> Ibid. fol. 34.

<sup>75</sup> Ibid. fol. 45.

<sup>76</sup> *Valor Eccl.* (Rec. Com.), v, 171.

<sup>1</sup> Add. MS. 6060, 122 parchment folios. This is the register cited by Dugdale; it was given to the British Museum by the Rev. T. L. Cursham, vicar of Mansfield, in 1814.

of Durham, Lincoln, and Lichfield, the Earls of Derby, Northampton, and Huntingdon, Sir John de Grey, Sir William Deincourt and Sir William de Grey of Sandiacre, knights, William son and heir of the founder, and William's son Nicholas. Another charter, to the like effect but in shorter terms, was sealed at the same time and place and witnessed by several knights of the district.<sup>2</sup>

In the year 1347, on 20 October, at Greasley, a further deed was executed, witnessed by the same bishops and earls, to the effect that Nicholas de Cauntlow and his heir gave additional lands and rents to the value of £20 per annum to the monastery in the towns of Selston, Watnall, Kinmark,<sup>3</sup> and Newthorpe.<sup>4</sup> Another early benefaction was the advowson of the church of Farnham, with an acre of land, by Sir William Malbis and others in 1344.<sup>5</sup>

Nicholas de Cauntlow the founder died in 1355, and there is entered in the chartulary a detailed account of the descent of his Derbyshire lands from the time of the Conquest.<sup>6</sup>

Hugh de Cressy of Selston and Cecilia his wife assigned to the priory in 1360 all their lands and tenements in Kimberley and Newthorpe, on condition of Hugh receiving from the priory £7 10s. during his life, and Cecilia £4 11s. if she survived him.<sup>7</sup>

Sir William de Aldburgh, for the soul of his lord Edward Baliol, King of Scotland, and for the soul of Elizabeth his wife, and for others his near kinsfolk, did in 1362 grant to the priory of Beauvale the hay of Willey in Sherwood. In the succeeding reign (18 Richard II) a chantry was founded in the conventual church for two of the monks to say mass for the souls of William de Aldburgh and Edward Baliol. The founders of this chantry were Isabel wife of Sir William de Ryther, and Elizabeth wife of Sir Brian Stapleton, who were the sisters of William de Aldburgh; each of them granted 40s. a year out of her respective moiety of the manors of Kirkby Overblow (Yorkshire)<sup>8</sup> and 'Kereby.'<sup>9</sup>

<sup>2</sup> Ibid. fol. 17-19.

<sup>3</sup> Probably Kimberley, Notts. (? Kynmarl). The Domesday form of the name is Chinemarelle, and the priory possessed tenements there at the Dissolution.

<sup>4</sup> Add. MS. 6060, fol. 19, 20. <sup>5</sup> Ibid. fol. 22, 23.

<sup>6</sup> Ibid. fol. 28; it is set forth at length in Dugdale, *Mon.* vi, 13-14.

<sup>7</sup> Add. MS. 6060, fol. 32.

<sup>8</sup> Ibid. fol. 35-8.

<sup>9</sup> Not identified, as the grant specifies no county.

## A HISTORY OF NOTTINGHAMSHIRE

The chartulary sets forth with much detail copies of title deeds referring to bequests of land in Selston, Wandesley in Bagthorpe, Brinsley, Hucknall, Torkard, Newthorpe, Cressy Fee, Watnall, Chaworth, Brook, and Willey, all in Nottinghamshire.<sup>10</sup>

One of the most important of these grants was that of the manor of Etwall, Derbyshire. Sir William de Finchenden, kt., Richard de Ravenser, Archdeacon of Lincoln, and Nicholas de Chaddesden, Richard de Chesterfield, and Richard de Tissington, clerks, obtained licence from Edward III to grant this manor to Beauvale Priory (soon after its foundation), to pray for Sir William whilst living, and for his soul and that of his wife Blanche after death.<sup>11</sup>

Some forty folios are occupied with the setting out of the various papal privileges enjoyed by the priory. By far the greater part of these were common to the whole Carthusian order; but the bull of Clement VI names and confirms the special liberties granted to Beauvale on its foundation.<sup>12</sup>

The chartulary concludes with the setting forth in full of the various documents relative to the appropriation of churches to this monastery.<sup>13</sup> The archiepiscopal and royal assent of the appropriation of the churches of Greasley and Selston were obtained at the time of the first foundation of the house; 2 marks out of the rectory of Greasley and 1 mark out of the rectory of Selston were assigned as pensions to successive Archbishops of York, and 20s. and 10s. respectively to the Dean and Chapter of York. In the following year (1344) the resignation of the rectors of both Greasley and Selston was secured; and they were at once presented to mediocrities of the rectory of the church of East Keal, Lincolnshire. Vicarages were duly ordained for both parishes. In the case of Greasley a vicarage house was to be built, adjoining the church, on an area of 180 ft. by 100 ft.; the vicar was to receive all mortuaries and oblations, together with all small tithes valued at £10 a year, and the priory was to find bread, wine, lights for the high altar, and a parish chaplain or curate. The Selston vicar was to have a house on the king's highway, near the church, having an area of 154 ft. by 140 ft., and the mortuaries and oblations and the tithes of wool and lambs and all other small tithes of the value, according to inquisition, of 6 marks or £4.

The church of Farnham was appropriated in 1355, the archbishop securing a pension of 6s. 8d., and the dean and chapter 3s. 4d. The vicarage house was to include a hall, two suitable chambers, a kitchen, a stable, a bakehouse, and a barn for grain and hay.<sup>14</sup>

At the beginning of the chartulary are transcripts of ten royal charters, confirming the

various benefactions afterwards recited. On the last folio, in a cursory hand, is the statement that this chartulary, compiled through the industry of Nicholas Wartre, recently prior of the house, extends from the foundation up to the year 1486; prayers are asked for the good estate of Nicholas during his life and for his soul after death.<sup>15</sup>

There are various deeds at the Public Record Office relative to this priory; the most interesting are the four here briefly cited:—

1. A licence by John de Grey, lord of Codrington, in 1358, to Robert Bernow and William Braydeston to grant to the Prior and Convent of Beauvale the manor of Kimberley with its appurtenances.<sup>16</sup>

2. A mining lease granted by the priory in 1397 to William Monyash of Costall and others of a coal mine in 'Kyrkestallavnd.'<sup>17</sup>

3. Release in 1404 by John Prior of St. Fremond, Normandy, to William Prior of Beauvale of all rights in the priory of Bonby, Lincoln diocese.<sup>18</sup>

4. Confirmation in 1462 by John Day, vicar of Selston and others, of the grant of a ninety-nine years' lease to the priory made by the late William Arnalde (in 1457) of all coal and right of digging for the same in Selston parish, and of all wood growing there to make 'punches and proppes,' paying 13s. 4d. a year so long as they obtain coal.<sup>19</sup>

There are numerous records of grants to this priory on the Patent Rolls of Edward III; but they need not be cited, as they refer to matters of which particulars are given in the chartulary.

In 1403 Henry IV granted to this house the alien priory of Bonby, Lincolnshire, with its advowsons, lands, rents, and services not exceeding the annual value of 18 marks. The Prior and Convent of St. Fremond, of which it was a cell, had granted Bonby (without licence) to the London house of Carthusians in 1390, but at that time Bonby was in the hands of Richard II on account of the war with France, and therefore that grant was void. The possessions of Bonby included the rectory of the parish church of that place, pensions of 13s. 4d. each from the churches of Saxby and St. John's Stamford, and the advowsons of the churches of Sts. Peter, John, Paul, and George, Stamford, and Saxby and Grafton.<sup>20</sup>

There is a highly interesting document extant dated 7 February 1422, whereby Dom Richard de Burton, Prior of Beauvale, covenants with Brother John de Bedysdale, of the Derby Do-

<sup>15</sup> Prior Nicholas is named in two deeds of 1486 and 1489; Anct. D. (P.R.O.), B. 81, 2165.

<sup>16</sup> Anct. D. (P.R.O.), B. 1711.

<sup>17</sup> Ibid. 1782; Kirkstall, Yorks.

<sup>18</sup> Ibid. 480.

<sup>19</sup> Ibid. 3217.

<sup>20</sup> Pat. 4 Hen. IV, pt. ii, m. 31, 3; Anct. D., B. 480.

<sup>10</sup> Add MS. 6060, fol. 39, &c. <sup>11</sup> Ibid. fol. 55-9.

<sup>12</sup> Ibid. fol. 77-91, 104-22. <sup>13</sup> Ibid. fol. 92-103.

<sup>14</sup> Ibid. fol. 101-3; Harl. MS. 6971, fol. 113b.

## RELIGIOUS HOUSES

minicans, prior provincial of that order, for an intercommunion of prayers and devotions between the Carthusians and Dominicans, both in life and in death.<sup>21</sup>

Edward IV in 1462 granted to the Prior and Convent of Beauvale 24 marks yearly from the customs of the port of Kingston on Hull, in exchange for a grant of two tuns of the better red wine of Gascony at this port at All Saints tide, which had been made by Edward III. But in 1465 the charge of 24 marks a year on the Hull customs was exchanged for the like charge on the fee farm and increment on the town of Derby at the hands of the men or bailiffs of that town.<sup>22</sup>

The *Valor Ecclesiasticus* of 1534 gave the annual value of this priory as £227 8s., and the clear value £196 6s. The appropriated churches at that time were those of Greasley and Selston, Nottinghamshire; Farnham, Yorkshire; Bonby and a pension from St. John's Stamford, Lincolnshire. The temporalities were chiefly in Nottinghamshire, but there was an income of £12 13s. 4d. from Etwall, Derbyshire, in addition to the £16 from the town of Derby. Among the outgoing was the payment of 27s. 4d. a year to Sir John Chaworth for the passage of coal over his lands.<sup>23</sup>

Maurice Chauncey's beautiful and pathetic account of the last days of the English Carthusians, who were practically unanimous in rejecting the supremacy of Henry VIII in matters ecclesiastical, makes special mention of the part taken by the superior of this Nottinghamshire house.<sup>24</sup> Soon after the king's new title of 'Supreme Head' had been formally adopted by the council, early in 1535, Robert Lawrence, the Prior of Beauvale, and Augustine Webster, Prior of Axholme, came to visit and consult with their brethren at the London Charterhouse. Lawrence had been a member of the London house, and had been transferred to Beauvale as its superior at the time, five years previously, when John Houghton, Prior of Beauvale, was summoned to take charge of the mother house of the English province. The three priors determined to forestall the visitations of the royal commissioners, and sought a personal interview with Cromwell; but the Lord Privy Seal, on learning the purport of their visit, refused to listen to any pleadings, and at once sent them from his house to the Tower as rebellious traitors.

A week later, namely on 20 April, the priors were interrogated before Cromwell, when they stoutly refused to take the oath of supremacy and

reject the authority of anyone except the king over the Church of England.<sup>25</sup> Whilst in prison the three superiors were again closely examined; the depositions record their several opinions in much the same language. The Prior of Beauvale declared that he could 'not take our sovereign lord to be supreme head of the Church, but him that is by God the head of the Church, that is the bishop of Rome, as Ambrose, Jerome, and Augustine teach.'<sup>26</sup>

Thereupon a special commission was appointed to try these three Carthusians, as well as a Brigittine monk of Syon who had been imprisoned on a like charge. On 26 April they underwent another examination in the Tower by Cromwell and other members of the Privy Council. On 28 April they were indicted before a jury on the charge of openly stating on the 26th that the king was 'not supreme head in earth of the Church of England.' Lawrence and his three companions pleaded not guilty to the novel charge of verbal treason. The verdict of the jury was deferred till the following day.<sup>27</sup>

The jury were unable to agree to condemn the four accused, notwithstanding the all-embracing nature of the statute, on the ground that they did not act 'maliciously.' The judges, however, instructed them that whoever denied the supremacy, did so 'maliciously,' and that the use of that word in the Act was 'a void limit and restraint of the construction of the words and intention of the offence.' On the jury still refusing to condemn them, Cromwell used violent threats against them, with the result that at last they found them guilty and received great thanks; 'but they were afterwards ashamed to show their faces, and some of them took great [harm] from it.'<sup>28</sup>

The prisoners were condemned to death and conducted back to the Tower. On 4 May Prior Lawrence of Beauvale, with his two fellow priors, as well as the Brigittine father and John Hale, vicar of Isleworth, were done to death at Tyburn, in the midst of a vast crowd, among whom were a great number of lords and courtiers. The condemned were all drawn to the place of execution in their respective habits, and everything seems to have been arranged to make their death an awful example of the king's power over the religious and ecclesiastics of his realm. To each of the victims, as he mounted the scaffold, a pardon was offered if he would accept Henry as supreme head of the Church, but all rejected the offer. The details of the execution were even more ghastly and revolting than was usual

<sup>21</sup> Eccl. Doc. K.R. bdle. 6, no. 47.

<sup>22</sup> Pat. 1 Edw. IV, pt. iv, m. 23; pt. vi, m. 36; 5 Edw. IV, pt. i, m. 13.

<sup>23</sup> *Valor Eccl.* (Rec. Com.), v, 156.

<sup>24</sup> Chauncey, *Commentariolus de vitæ ratione et martyris Cartusianorum*, largely cited and translated by Froude, *Hist.* ii, chap. 9.

<sup>25</sup> *L. and P. Hen. VIII*, viii, 565(1). <sup>26</sup> *Ibid.* 566.

<sup>27</sup> *Dep. Keeper's Rep.* iii, App. ii, 238.

<sup>28</sup> Arundel MSS. clii, fol. 308 Froude doubts Cromwell's threats to the jury, but Chauncey gives a similar account. See the whole story of the treatment of the Carthusians in Gasquet, *Hen. VIII and the Engl. Mon.* i, chap. vi.

## A HISTORY OF NOTTINGHAMSHIRE

in executions for high treason. The cords used for the preliminary hanging were especially stout and heavy, in order to avoid the possibility of fatal strangling before the subsequent butchery could be achieved. Whilst life was still in them, they were ripped up in each other's presence, their bodies obscenely mutilated, their hearts 'cut out and rubbed into their mouths and faces,' and all this before the process of quartering was begun.<sup>29</sup>

Meanwhile the Carthusians of the mother house were treated with either blandishments or terrible threats in order to secure by any possible means their yielding to acknowledgement of the supremacy. The more obstinate of them were placed in prison, either in the Tower or in Newgate, heavily chained upright to posts under circumstances of diabolical cruelty. No wonder that under such a punishment several of them died. We need not be surprised that the general determination of the Carthusians to be true to their original vows gave way in not a few cases. A new prior was required to take the place in London of the martyred Houghton, who, it will be remembered, came from Beauvale. It was another monk of Beauvale, William Trafford, who was selected by Cromwell to fill the place. How he came to give way and submit to be thus cajoled cannot now be explained. The truer-hearted of the London Carthusians quietly resented his intrusion. Chauncey (being himself, as he acknowledges, one of the partial time-servers) says of Trafford's brief period of administration that 'being deprived of a prior exterior to ourselves, every man's conscience was his prior.'

Trafford's submission is the more remarkable as he had been singularly bold in proclaiming his refusal to acknowledge the supremacy when Sir John Markham and other special commissioners visited Beauvale to 'take the value.' Trafford, as proctor of the convent, was then in charge, for the prior was in safe custody in the Tower, awaiting his trial. Addressing Markham on this occasion the proctor said, 'I believe firmly that the Pope of Rome is supreme head of the Church Catholic.' On the commissioners asking him if he would abide by his words, he replied 'Usque ad mortem.' He also went so far as to commit his words to writing, and Markham carried the paper away and left the monk to the special custody of the sheriff of the county.<sup>30</sup>

The clear annual value of this Carthusian monastery was just under the £200 which was the limit for the suppression of the lesser monasteries; but by paying the heavy fine of £166 13s. 4d. the monks of Beauvale obtained the doubtful privilege of deferring the evil day of their dissolution. This bargain was effected on 2 January 1537-8.<sup>31</sup> Thomas Woodcock

had been appointed prior by the Crown on 16 December 1537.<sup>32</sup>

The surrender of this house, and of all its possessions in the counties of Nottingham, Lincoln, and Derby, took place on 18 July 1539. It received the signatures of Thomas Woodcock, prior, and of seven other monks, John Langdale, William Welles, Alexander Lowthe, Edmund Garner, Robert Gowton (proctor), Thomas Leyghton, and Thomas Wallis. The surrender was delivered to Dr. London, the king's commissioner, in the chapter-house.<sup>33</sup>

London, writing from Nottingham on 24 July, certified that he had granted the following pensions to the 'Charterhouse of Bew Vale':— Thomas Woodcock, prior, £26 13s. 4d.; John Langford, £6; W. Welles, A. Lowthe, E. Garnett, and R. Gowton, £5 6s. 8d. each; Nicholas Dookmer, T. Leyghton, and Thomas Wallis, £5 each. In addition to these, 40s. each was assigned to two lay brothers, Richard Wakefield and Richard Bynde, described as 'converse and aged men.'<sup>34</sup>

In another letter from London, dated 27 July and addressed to Cromwell, he tells the Lord Privy Seal that on visiting Beauvale for the surrender he found the prior in short gown and velvet cap ready for their coming, and the proctor of the house in like apparel next day.<sup>35</sup> Woodcock was evidently one of those time-serving monks chosen by Cromwell to be prior, to serve his own ends.

With regard to the eventual fate of the surviving Carthusians of Beauvale, we know of the survival of one till old age. Nicholas Dugmer (or Dookmer), a Beauvale monk, who eventually followed Prior Chauncey across the seas, died on 10 December 1575.<sup>36</sup>

The manor of Etwall was granted by the Crown to Sir John Porte in 1540;<sup>37</sup> but the site of the priory and the rest of its possessions in 1541 to Sir William Huse of London.<sup>38</sup>

There is a sulphur cast of an impression of the original seal of this priory at the British Museum.<sup>39</sup> It represents Our Lord seated in a canopied niche, with cruciform nimbus, lifting up the right hand in benediction, and holding in the left hand an orb surmounted by a long cross. At the base a monk kneels in prayer under a round-headed arch. Legend:—

S : COMUNE : DOMUS : BELLE : VALL' :  
ORD' : CAR. .

<sup>29</sup> Pat. 28 Hen. VIII, pt. iv, m. 17.

<sup>30</sup> Rymer, *Foedera*, xiv, 660; *Dep. Keeper's Rep.* viii, App. ii, 9.

<sup>31</sup> *L. and P. Hen. VIII*, xiv (1), 1313.

<sup>32</sup> *Ibid.* 1323.

<sup>33</sup> Gasquet, *Hen. VIII and the Engl. Mon.* ii, 486.

<sup>34</sup> Pat. 31 Hen. VIII, pt. v, m. 17.

<sup>35</sup> Pat. 33 Hen. VIII, pt. viii, m. 25-7.

<sup>36</sup> Casts of Seals, lxx, 33.

<sup>29</sup> S.P. Spanish, v, 452-3, 474, 517, 521, 539.

<sup>30</sup> *L. and P. Hen. VIII*, viii, 560.

<sup>31</sup> *Ibid.* xiii (3), 457.



## RELIGIOUS HOUSES

### PRIORS OF BEAUVALE

William, occurs 1404<sup>40</sup>

B—, occurs 1412<sup>41</sup>

Richard de Burton, occurs 1422, 1426<sup>42</sup>

Thomas Methley, occurs 1468<sup>43</sup>

John Swift, occurs 1478<sup>44</sup>

Thomas Wydder, occurs 1482<sup>45</sup>

Nicholas Wartre, occurs 1486<sup>46</sup>

Robert Lawrence, executed 1535<sup>47</sup>

Thomas Woodcock, surrendered 1539<sup>48</sup>

## HOUSES OF AUSTIN CANONS

### 6. THE PRIORY OF FELLEY

Ralph Britto of Annesley founded the priory of Felley in the year 1156, giving to Austin Canons the church and hermitage of Felley. Reginald de Annesley, son of Ralph, confirmed his father's gifts, and that of the church of Annesley, and rents to sustain a lamp burning at all service hours in that church. But in 1151, according to a Worksop register, Ralph and Reginald had granted the church of Felley to the priory church of Worksop. Hence the older priory claimed the subjection of Prior Walter and the canons of Felley; Pope Alexander III by bull of 1161 confirmed Felley to Worksop Priory. Consequently it remained subject to Worksop until the year 1260.<sup>1</sup>

A chartulary of this priory, written early in the 16th century, came into the possession of the British Museum in 1903.<sup>2</sup> It consists of 141 vellum folios of 4to shape, carefully written with rubricated initials. In the centre of the first folio the title is given as 'The Booke of Felley Called the Domesday.'

The foundation charter of Ralph Britto of Annesley (fol. 24*b*) was mutilated at an early date; only the opening clause remains, stating that by this charter he confirms to God, the Blessed Mary, and St. Helen, and to Brother Robert the hermit and his successors, his place of Felley with its appurtenances in pure and perpetual alms.

A bull of confirmation issued by Pope Celestine III (1191-8) gives various particulars as to the early benefactions to the Austin Canons of St. Mary of Felley, including the church of Annesley by Ralph de Annesley; Bradley with the site of the mill; lands in Nottinghamshire, by Serlo de Plesley; an acre of land and 15*d.* in rents at Chesterfield, by William Britton; and a variety of parcels of lands at Newark, Colwick, Southwell, and other places in the county. This bull

gave the priory the right to say mass in a low voice during a general interdict, but with doors shut and without sound of a bell; and also permission to bury those who might devoutly desire sepulture there, unless they were excommunicate.<sup>3</sup>

This is followed in the chartulary by a bull of Gregory IX (1227-41) making like confirmations, and by other letters of the same pope in the 6th, 7th, and 10th years of his pontificate.<sup>4</sup>

The chartulary contains a transcript of a highly interesting and exceptional document, which makes mention of a variety of the early grants to the house. On 6 May 1311 the prior and canons of Felley appeared in the collegiate church of Southwell before the official of the Archdeacon of Nottingham, requesting that their ancient evidences might be publicly recorded whilst they were yet perfect. Thereupon the official cited them to appear in the church of St. Mary's, Nottingham, on the day after Ascension Day, when there was produced a writing with a seal of very old white wax dependent, the impression of a woman holding her right hand on her right side, and carrying a bird on her outstretched left hand, with the marginal legend *Siggillum Leonie de Raines*. The tenor of the writing was to the effect that Leonia de Raines, and Henry de Stutivill her son and heir, gave the church of Annesley to God and the Blessed Mary of Felley, and the canons there serving God, for the health of King Henry and Robert de Stutivill, and her and their ancestors; for which they were to find a canon to celebrate daily. A second writing produced had a seal of white wax, the impression being a lion passant, and the legend *Sigillum Reynaldi de Annesley*; this was the grant made by the latter, at the request of his father Ralph, of all right of patronage in the church of Annesley to the house of Felley. A third writing had the seal in old green wax of a bishop in his pontificals with pastoral staff in left hand, and

<sup>40</sup> Anct. D. (P.R.O.), B. 480.

<sup>41</sup> Ibid. B. 219.

<sup>42</sup> Eccl. Doc. K.R. bde. 6, no. 47; Anct. D. (P.R.O.), B. 355.

<sup>43</sup> Wolley Chart. vii, 15.

<sup>44</sup> Willis, *Mitred Abbeyes*, ii, 167.

<sup>45</sup> Ibid.

<sup>46</sup> Add. MS. 6060, last fol.

<sup>47</sup> S.P. Spanish v, 45.

<sup>48</sup> Rymer, *Foedera*, xiv, 660.

<sup>1</sup> Thoroton, *Notts.* ii, 266, 271; Dugdale, *Mon.* vi, 125-6.

<sup>2</sup> Add. MS. 36872. It was purchased at Sotheby's on 24 Oct. This chartulary is not referred to by Dugdale, but Tanner mentions it as in the possession of Gilbert Millington, whose name appears on a fly-leaf at the end, with the date 1690. The site of the priory was granted by James I in the first year of his reign to Anthony Millington.

<sup>3</sup> Ibid. fol. 4, 5.

<sup>4</sup> Ibid. fol. 6-10.

## A HISTORY OF NOTTINGHAMSHIRE

right hand raised in benediction, with the legend *Sigillum Gaufridi Dei gracia Ebor. Archiepi.*; the tenor of this was that Archbishop Geoffrey seeing the controversy between Leonia de Raines, Reginald de Annesley, and Hugh, rector of Kirkby in Ashfield, concerning the church of Annesley, it was appeased in his presence by all of them giving up their respective rights to the canons of Felley, and he hereby confirmed it to them for their own proper uses. The letters apostolical of Celestine III were also produced with the leaden bull attached by a silken string.<sup>5</sup>

Possibly other sealed charters and grants were at the same time produced, but these are the only ones solemnly recorded, with the nature of their seals fully described; the reason being that they all four related to possible disputes that might arise with regard to the church of Annesley. It was this fear that brought about the display of the ancient writings before the diocesan official, as is clear from the fact that Sir John de Annesley, Lord of Annesley, Thomas, rector of Kirkby in Ashfield, and William de Manthorp, a priest of Lincoln diocese, were summoned to St. Mary's, Nottingham, as those 'whom the matter chiefly concerned,' to show cause, if they had any, of canonical impediment; but none of them appeared.

The following are among the more important of the early grants to this house which appear in the chartulary:—

Ivo de Heriz gave to William de Lovetot, Prior of Felley, and to his convent, 20 acres of land in Ogston and Brackenfield, co. Derby (temp. Henry II).<sup>6</sup> At a somewhat later date, John de Heriz, for the health of his soul and that of Sarah his wife, gave 18 bovates of land at Tibshelf, Derbyshire, to sustain two canons daily celebrating in the church of Felley for ever.<sup>7</sup>

Another early grant was that made by Serlo de Plesley, lord of Ashover, who died about 1203. Serlo confirmed to the canons of Felley 4 bovates of land at 'Ulneseys,' and also gave them 16 acres of the land of Geoffrey the Hunter, together with pasture for 100 sheep and for 10 cows and a bull. Serlo states that he had already been permitted to enter into fraternity with the canons, and desired to be buried with them.<sup>8</sup>

An important 13th-century Nottinghamshire grant to the priory is that by Geoffrey Barry of lands at Whiteborough, in Teversal parish, on behalf of himself, Alice his wife, and their ancestors and successors for daily mass at the altar of St. Edmund, Archbishop of Canterbury, within the priory church.<sup>9</sup> This undated charter could not have been earlier than 1248, the year of St. Edmund's canonization.

<sup>5</sup> Add. MS. 36872, fol. 33, &c. An English transcript of this long document is given in Thoroton, *Notts.* ii, 271-3.

<sup>6</sup> Ibid. fol. 90.

<sup>8</sup> Ibid. fol. 95.

<sup>7</sup> Ibid. fol. 85.

<sup>9</sup> Ibid. fol. 113-14.

In the year 1260 the subjection of the priory of Felley to that of Worksop, which involved an annual tribute of 10s. to the older house, as well as a variety of technical submissions such as the consent of Worksop to the election of a prior by the canons of Felley, came to an end. John, the Prior of Worksop, in March of that year, with the assent and advice of Archbishop Geoffrey, sealed in the chapter-house of Worksop an agreement by which, on the part of his convent, he released to Prior Henry of Felley and his successors all claim to recognition and obedience of any kind, in consideration of Felley covenanting to pay to Worksop a yearly rental of 20s. There had been much litigation for some time past between the two houses, and this covenant of peace was evidently considered one of moment. The witnesses included the Archbishop of York, the Abbots of Rufford and Welbeck, the Priors of St. Oswald (i.e. Nostell), Thurgarton, Newstead, and Shelford, and Richard de Sutton, canon of Southwell.<sup>10</sup>

In 1268 Geoffrey de Langley, for the souls of himself and of his children, and of his two wives, Christina and Matilda, gave to God, St. Mary, and Sir Ralph, Prior of Felley, and the canons there, all that he had in Ashover (Derbyshire), namely 'Peynstonhurst' and 'Williamfeld,' on condition that his name and the names of his wives and ancestors and successors were daily recited in the mass for benefactors, also that his obit was to be kept like that of a prior, and that on that day thirteen poor people should be fed, each receiving a white loaf, a gallon of the better beer, and half a dish of meat. He also enjoined that another mass should be celebrated on the obit of his wife Matilda (which was kept on the day of the Translation of St. Benedict), and that on that day five poor people were to be fed after a like fashion.<sup>11</sup>

In 1279 Sir Geoffrey de Dethick assigned lands to Thomas, Prior of Felley, on condition of the priory maintaining a chaplain to celebrate daily in the chapel of Dethick, Derbyshire, for himself and all his ancestors and progenitors.<sup>12</sup> One of the witnesses to this charter was Simon, rector of Ashover.<sup>13</sup> By an undated letter of Archbishop Giffard to the Prior and Convent of Felley, apparently about 1266, instructions were given, couched in most devout scriptural phraseology, for the readmission of Robert Barry, an apostate brother.<sup>14</sup>

In 1276 the process of election of a Prior of Felley, after the deposition of Ralph de Pleasley, is set forth in Giffard's register at some length in a letter asking for his confirmation. Episcopal licence to elect was read in the chapter-house on 10 July. On the morrow, after solemn cele-

<sup>10</sup> Ibid. fol. 130b-1b. <sup>11</sup> Ibid. fol. 91.

<sup>12</sup> Cox, *Ch. of Derb.* i, 462-3.

<sup>13</sup> Add. MS. 36872, fol. 126.

<sup>14</sup> York Epis. Reg. Giffard, fol. 86.

## RELIGIOUS HOUSES

bration of Lady Mass, the chapter-house was entered, and after singing the *Veni Creator* the method of election was discussed. At length the canons decided to proceed by way of scrutiny, when it was found that all had voted for Thomas de Wathenowe, one of the canons. On Thomas giving his assent, he was conducted before the high altar with chanting of the *Te Deum* and ringing of the bells. After prostrating himself in prayer, the prior-elect was then led to the altar itself, which he kissed. The archbishop's assent was humbly asked, and Giffard, who was then stopping at Southwell, made formal confirmation of the election on 13 July.

Felley had been personally visited by Giffard on 9 July. The visitation resulted in the deposition of Prior Ralph de Pleasley for various irregularities, in the confining of Ralph de Codnore to the cloister for incontinence, and in the infliction of a like punishment on Robert Barry and William de Dunham for theft and immorality. The charges against the prior were not quite so grave, but by his own confession and by the sworn testimony of others he was convicted of suffering the goods of the house to be wasted, and the house itself to become dilapidated; of laying violent hands on Alan, one of the canons; of breaking open a lock against the will of the convent; and of neglecting to correct in chapter. He was also found to be insufficient for the position on account of weakness and old age.<sup>15</sup>

The Taxation Roll of 1291 enters the appropriated church of Annesley as of the annual value of £5 6s. 8d. the temporalities in the archdeaconry of Nottinghamshire £4 15s., and temporalities at Pleasley, Derbyshire, 20s.; giving a total taxable income of £11 1s. 8d.<sup>16</sup>

The *Valor Ecclesiasticus* of 1534 shows a considerable increase in the income of this small house. The gross annual value is declared at £61 4s. 8d., and the clear value at £40 19s. 1d. The spiritualities comprised the rectories of Annesley (£4 18s.) and Attenborough (£15 12s. 10d.), with a portion of 6s. from Cossall. The temporalities included rents, &c., from the Nottinghamshire parishes of Attenborough, Awwsworth, Annesley, Bunny, Bramcote, Kirkby in Ashfield, Hucknall Torkard, Nottingham, Selston, Toton, Teversal, and Woodborough, and from the Derbyshire townships of Ashover, Houghton, and Tibshelf. The heaviest outgoings were £6 13s. 4d. out of the church of Attenborough as a pension to Lenton Priory, and £4 to a chantry priest in the church of Mansfield Woodhouse.<sup>17</sup>

Another curious testimony as to the value of seals occurred in 1290 with regard to this house. The seal of the letters patent of Henry II securing to the canons of Felley exemption from all

toll and custom throughout England on their own goods which they sold or which they bought for their own use, and forbidding any person disturbing them on this account under pain of £10, had been broken. The opportunity was therefore taken on 17 October, when Edward I was at Clipston, of securing an *inspeximus* and exemplification of this grant.<sup>18</sup> In 1305 the latter king granted to the prior and canons all the tithes of assarts within the hays of Lindeby, Rumwood, and Willey, within the Forest of Sherwood, which had been assarted within the king's reign, as appropriated to their church.<sup>19</sup>

Licence was obtained from the Crown in 1323 to permit the Prior and Convent of Felley to acquire in mortmain lands and rents to the value of 100s. a year, for the maintenance of a chaplain to celebrate divine service daily in the church of their house for the souls of the faithful departed.<sup>20</sup> In 1339 licence was granted for the alienation in mortmain by Sir John de Grey of Codnor to this priory (in full satisfaction of the 100s. a year which they had the licence of Edward II to acquire) of the reversion of an acre of land in Toton, and the advowson of the church of Attenborough—now held for life by Thomas de Vaus—of the yearly value of 60s. 2d.<sup>21</sup>

In 1339 John, Prior of Felley, covenanted with Robert Stuffyne of Newark and Alice his wife to find 6 marks annually to maintain a chantry priest at the altar of the Blessed Virgin in the church or chapel of Mansfield Woodhouse.<sup>22</sup>

There was an old dispute of long standing between Henry Lord Grey and the Prior and Convent of Lenton as to the advowson of a moiety of the church of Attenborough, which was settled by Archbishop Walter Gray in 1246, when it was arranged that the priory should have tithes to the value of 40s. yearly out of Bramcote chapelry in that parish, and that the other moiety should remain in the gift of Richard Lord Grey and his heirs. In 1340 John de Grey of Codnor granted the Grey moiety to the priory of Felley, and in 1343 this rectory was appropriated to the priory. The appropriation was confirmed in a long document by Archbishop William de la Zouch, with the consent of the Dean and Chapter of York, under date 11 March 1343, securing to himself and his successors a pension of 20s. 8d. and of 20s. to the Dean and Chapter.<sup>23</sup>

<sup>18</sup> Pat. 18 Edw. I, m. 6.

<sup>19</sup> Pat. 33 Edw. I, pt. i, m. 6.

<sup>20</sup> Pat. 17 Edw. II, pt. i, m. 8. Transcripts of several letters patent affecting Felley, granted by Edward I and Edward II, appear in the chartulary immediately after the papal bulls; fol. 106-14.

<sup>21</sup> Pat. 13 Edw. III, pt. i, m. 36.

<sup>22</sup> Add. MS. 36872, fol. 122-5.

<sup>23</sup> All this is set forth in full, reciting the previous settlement of 1246, in the chartulary; fol. 15-23.

<sup>15</sup> York Epis. Reg. Giffard, fol. 188, 142.

<sup>16</sup> *Pope Nich. Tax.* (Rec. Com.), 264b, 310, 312, 339.

<sup>17</sup> *Valor Eccl.* (Rec. Com.), v, 155.

# A HISTORY OF NOTTINGHAMSHIRE

The consent of Edward III to the appropriation was obtained on 9 May of the same year ;<sup>24</sup> and in June of the following year the archbishop made a formal ordination of the vicarage.<sup>25</sup>

An indenture made in April 1504 between Laurence, Prior of Felley, with his convent, and John Vyncent of Braithwell, Yorkshire, is given in English in the chartulary. It recites that there had been 'diverse variaunces and contraversies' between the two parties with regard to certain lands and tithes of the said John in Braithwell, but that by the mediation of Robert, Prior of Worksop, and Robert Henryson, the said parties had come to an agreement.<sup>26</sup>

This small priory was visited in 1536 by the commissioners, Legh and Layton ; but they merely reported that the annual income was £40 and that the debts amounted to a like sum.

Christopher Bolton, the last prior of this small house, was granted a pension of £6 a year on its dissolution. This pension was cancelled on 2 July 28 Hen. VIII, when Bolton was appointed to the rectory of Attenborough, Nottinghamshire.<sup>27</sup>

In 1536-7 the possessions of this priory, dissolved under the Act for the confiscation of the lesser houses, passed into various hands ; Richard Samond obtained the lease from the Crown of the rectory of Annesley for twenty-one years at 106s. 8d. annual rent, and grants were made of other parcels to different officials of the royal household.<sup>28</sup> In September 1538 William Bolles, a receiver of the Court of Augmentation, and Lucy his wife obtained a grant in fee simple of the house and site of the late priory, with the whole of its lands in Felley and Annesley, of the clear annual value of £13,<sup>29</sup> to be held in the same way as Christopher Bolton, the late prior, held them.

There is a cast of the 13th-century seal of this priory in the British Museum.<sup>30</sup> It is a pointed oval, displaying the Blessed Virgin crowned and seated on a throne, in the right hand a sceptre, fleur-de-lis, and having the Holy Child on the left knee. Remains of legend :—

SIGILLUM SAN . . . . . IE . . . HA . . .

## PRIORS OF FELLEYS<sup>31</sup>

Walter, probably first prior<sup>32</sup>

Adam de Nokton, temp. Henry II<sup>33</sup>

William de Lovetot, temp. Henry II<sup>34</sup>

<sup>24</sup> Pat. 17 Edw. III, pt. i, m. 26.

<sup>25</sup> Add. MS. 36872, fol. 128.

<sup>26</sup> Add. MSS. 36872, fol. 69, 70.

<sup>27</sup> Aug. Off. Bks. ccxxxii, fol. 30b.

<sup>28</sup> *L. and P. Hen. VIII.* xii, 316 ; xiii (1), 579-81.

<sup>29</sup> Pat. 30 Hen. VIII, pt. vi, m. 19.

<sup>30</sup> Casts of Seals, lxx, 45.

<sup>31</sup> The first five names occur in the chartulary in various undated charters. The order in which they are given is only conjectural, based on the witnesses to the charters.

<sup>32</sup> Add. MS. 36872, 25b.

<sup>33</sup> Ibid. fol. 29.

<sup>34</sup> Ibid. fol. 83-84, 90.

Henry, temp. Henry III<sup>35</sup>

Thomas, temp. Henry III<sup>36</sup>

Walter, occurs c. 1240<sup>37</sup>

Henry, occurs 1260<sup>38</sup>

Ralph de Pleasley, occurs 1268, deposed 1276<sup>39</sup>

Thomas de Wathenowe, 1276<sup>40</sup>

Alan de Elksley, 1281<sup>41</sup>

William de Toveton, resigned 1315<sup>42</sup>

Elias de Lyndeby, 1315<sup>43</sup>

John de Kirkeby, 1328<sup>44</sup>

John de Holebroke, 1349<sup>45</sup>

Richard de Shirebrook, 1349<sup>46</sup>

Robert Eavys, died 1378<sup>47</sup>

Thomas Elmeton, 1378<sup>48</sup>

John de Mansfield, 1381<sup>49</sup>

William Tuxford, died 1405<sup>50</sup>

John Gaynesburgh, died 1442<sup>51</sup>

Peter Methlay, 1442<sup>52</sup>

John Throghcroft, died 1454<sup>53</sup>

William Acworth, 1454<sup>54</sup>

Richard Congreve, 1463<sup>55</sup>

William Symondson *alias* Bolton, 1482<sup>56</sup>

Laurence Ynggam, 1500<sup>57</sup>

Thomas Gatesford, resigned 1519<sup>58</sup>

Thomas Stokk, 1519<sup>59</sup>

Christopher Bolton, last prior<sup>60</sup>

## 7. THE PRIORY OF NEWSTEAD

The priory of St. Mary of Newstead (*De Novo Loco*) in Sherwood, a house of Austin Canons, was founded by Henry II about the year 1170. The first witness to the foundation charter was Geoffrey, Archdeacon of Canterbury ; he was preferred to the see of Ely in 1174. This charter, executed at Clarendon, conferred on the prior and canons a site near the centre of the forest ; Papplewick, with its church and mill and all things pertaining to the town in wood and plain, together with the meadow of Bestwood by the side of the water ; and 100s. of rent in Shapwick and Walkeringham. At the same time the king confirmed to them lands in Nottinghamshire, the gift of Robert de Caus and John the cook.<sup>1</sup>

<sup>35</sup> Ibid. fol. 84, 106.

<sup>36</sup> Ibid. fol. 89.

<sup>37</sup> *Nott. Bor. Rec.* i, 38.

<sup>38</sup> Add. MS. 36872, fol. 131b.

<sup>39</sup> Ibid. fol. 91 ; York Epis. Reg. Giffard, fol. 142-3.

<sup>40</sup> Ibid.

<sup>41</sup> York Epis. Reg. Wickwane, fol. 179.

<sup>42</sup> Harl. MS. 6972, fol. 11.

<sup>43</sup> Ibid.

<sup>44</sup> Ibid. fol. 16.

<sup>45</sup> Ibid. fol. 18.

<sup>46</sup> Ibid.

<sup>47</sup> Ibid. fol. 23.

<sup>48</sup> Ibid.

<sup>49</sup> Ibid.

<sup>50</sup> Ibid. fol. 24.

<sup>51</sup> Ibid. fol. 28.

<sup>52</sup> Ibid.

<sup>53</sup> Ibid. fol. 30.

<sup>54</sup> Ibid.

<sup>55</sup> Ibid. fol. 31.

<sup>56</sup> Ibid. fol. 37.

<sup>57</sup> Ibid. fol. 41.

<sup>58</sup> Ibid. fol. 45.

<sup>59</sup> Ibid.

<sup>60</sup> Pat. 30 Hen. VIII, pt. vi, m. 19.

<sup>1</sup> Cited in confirmation on charter of 1247 ; Chart. R. 31 Hen. III, m. 9.

## RELIGIOUS HOUSES

The great forest wastes around the monastery granted to the canons by their founder were known in the old charter as 'Kygeell' and 'Ravenshede,' their bounds being set forth with much particularity at the beginning of an old chartulary.<sup>2</sup>

King John in 1206 confirmed the founder's grant, making mention also of the church of Hucknall, and of his own gift, when Earl of Mortain, of £7 os. 6d. of lands in Walkeringham, Misterton, 'Sepewic,' and 'Walkerith' (Lincolnshire).<sup>3</sup>

On 8 May 1238 the royal mandate was sent to the Prior of Newstead to let Thomas de Dunholmia, citizen of London, have all the goods late of Joan, Queen of Scots, deposited with them after her death by Brother John de Sancto Egidio and Henry Balliol to do therewith what the king has enjoined on them.<sup>4</sup>

In April 1241 the convent of Newstead had licence from the king to elect a prior; the said licence being delivered at Westminster to Henry son of Walkelin and Thomas de Donham, two of the canons who took the news to the king of the death of Prior Robert.<sup>5</sup>

A confirmation charter of Henry III in 1247 makes further mention of the gifts of Robert de Lexinton of all the land of Scarcliffe, with the capital messuage, park, mills, homage, and service of William de Grangia from his holding in Crich (Derbyshire) with the towns of Staythorpe (Nottinghamshire) and Rowthorn (Derbyshire).<sup>6</sup>

Henry III in 1245 ratified the gift which John de Stutevill made by charter to St. Mary of Newstead in Sherwood and the canons there of 40s. rent and a quarter of wheat yearly out of the manor of Kirkby in Ashfield and to provide wine and bread for the altar use.<sup>7</sup>

In 1251 Henry III gave to the priory 10 acres of land out of the royal hay of Linby, to be held quit of regard and view of foresters and verderers and of all forest pleas, with licence to inclose the land with a hedge and dike.<sup>8</sup>

The convent was so seriously in debt in 1274 that the king appointed Robert de Sutton of Averham to take the custody of the priory during pleasure.<sup>9</sup>

The Prior of Newstead maintained his various rights in Misterton, Papplewick, Staythorpe, Walkeringham, &c. at the beginning of the reign of Edward I, by the production of charters that covered the various possessions of the convent in Derbyshire as well as Nottinghamshire, and also their various chartered privileges, such as freedom

from toll and custom throughout England. They had neither pillory nor tumbrel jurisdiction on their Nottinghamshire manors, but were able to maintain their rights to assize of bread and beer and to view of frankpledge.<sup>10</sup>

A few years later, namely in 1279, the prior and convent obtained leave to fell and sell the timber of the wood of 40 acres which had been given them in 1245; such a step as this would bring considerable financial relief.<sup>11</sup>

The Taxation Roll of 1291 gives the income of the priory as £86 13s. 6d. The appropriated churches of Stapleford, Papplewick, Tuxford, Egmanon, and Hucknall Torkard produced £49 19s. 4d.; the remainder was from temporalities in Nottinghamshire £35 17s. 6d. and in Lincolnshire 16s. 8d.<sup>12</sup>

This house was again in financial difficulties in 1295, when at their own request Hugh de Vienna was appointed by the Crown to take charge of their revenues, applying the income, saving a reasonable sustenance for the prior, canons, and their men, to the relief of their debts, no sheriff, bailiff, or such-like minister to lodge in the priory or its granges during such custody.<sup>13</sup> On 25 July 1300 another like custodian, Peter de Leicester, a king's clerk, was appointed after a similar fashion.<sup>14</sup>

The king in 1304 made an important augmentation of the possessions of Newstead, by granting the house 180 acres of the waste in the forest hay of Linby at a rent of £4 due to the sheriff, with licence to inclose them and bring them into cultivation.<sup>15</sup> Two years later a grant was made of all tithes of these 180 cultivated acres, provided they were not within the limits of any parish.<sup>16</sup>

Both Edward I and Edward II seem to have been attached to this house in the centre of the forest, notwithstanding the important royal hunting lodge at Clipston. Edward I sojourned at Newstead in August 1280 and in September 1290, and Edward II in September 1307 and October 1315, as is shown by the Patent and Close Rolls.

In 1310 the priory, on account of its indebtedness, was once again taken into protection by the Crown, John de Hothun, king's clerk, being appointed to administer the revenues.<sup>17</sup>

The royal licence was obtained in 1315, when Edward II was at Clipston, to permit the appropriation of the church of Egmanon.<sup>18</sup>

<sup>10</sup> *Hund. R.* (Rec. Com.), i, 60; ii, 25, 26, 29, 301, 302, 305, 311, 315; *Plac. de Quo War.* (Rec. Com.), 646-7.

<sup>11</sup> Pat. 7 Edw. I, m. 2.

<sup>12</sup> *Pope Nich. Tax.* (Rec. Com.), 74, 310, 310b, 311b, 312.

<sup>13</sup> Pat. 23 Edw. I, m. 3.

<sup>14</sup> Pat. 28 Edw. I, m. 8.

<sup>15</sup> Pat. 32 Edw. I, m. 28.

<sup>16</sup> Pat. 35 Edw. I, m. 19.

<sup>17</sup> Pat. 4 Edw. II, pt. i, m. 5.

<sup>18</sup> Pat. 9 Edw. II, pt. i, m. 2.

<sup>2</sup> Cited in Dugdale, *Mon.* vi, 474-5.

<sup>3</sup> Chart. R. 6 John, m. 4, no. 42.

<sup>4</sup> Pat. 23 Hen. III, m. 8 d.

<sup>5</sup> Pat. 25 Hen. III, m. 8.

<sup>6</sup> Chart. R. 31 Hen. III, m. 9.

<sup>7</sup> Pat. 29 Hen. III, m. 2.

<sup>8</sup> Pat. 35 Hen. III, m. 7.

<sup>9</sup> Pat. 2 Edw. I, m. 3.

## A HISTORY OF NOTTINGHAMSHIRE

In 1317 the prior and convent obtained licence from Edward II when at Nottingham to acquire in mortmain lands, tenements, and rents to the value of £20 a year.<sup>19</sup> This licence was vacated and surrendered in 1392, for it was not until that date that Newstead acquired (by a number of small grants) lands and tenements in full satisfaction thereof.<sup>20</sup>

A grant of some pecuniary value was made by the same king in 1318, when it was settled that on a voidance of the priory the sub-prior and convent of Newstead were to have the custody thereof with full and free administration of all its possessions and issues during such voidance, saving to the king, however, knights' fees, advowsons, wards, reliefs, and marriages which might fall in.<sup>21</sup>

In 1324 the Crown granted pardon to the Prior and Convent of Newstead for the unlicensed alienation to them in mortmain by Ralph de Frechville of all the lands which they had of fee of Ralph in Scarcliffe and Palterton, Derbyshire, with capital messuage, inclosed park, mill stews, services of freemen and villeins, &c., together with the homage and service of William de Warsop and his heirs for a tenement he held in Crich, with grant that they might hold the same in frank-almoign.<sup>22</sup>

News of the resignation of Prior Richard de Grange was brought to the king at Nottingham by the canons Robert de Sutton and Robert de Wylleby on 13 December 1324, and they took back with them leave to elect. On 10 December the king signified the Archbishop of York that he had assented to the election of William de Thurgarton, canon of Newstead, as prior. Owing to informality, the archbishop quashed the election and claimed that the right of preferment had devolved upon him. Recognizing, however, the worth of William de Thurgarton, the archbishop proceeded to collate him as superior; and the king, when at Ravensdale, the forest lodge of Duffield, Derbyshire, on 10 January 1323, issued his mandate for the deliverance of the temporalities to the new prior.<sup>23</sup>

The financial difficulties of Newstead do not seem to have much abated when Edward III came to the throne. In 1330 the prior and convent, in consideration of their poverty, had remitted to them the rent of £4 due to the sheriff for the 180 acres within the hay of Linby, granted to them by Edward I.<sup>24</sup>

Licence was granted in 1334 for the alienation by William de Cossall to the priory of twelve messuages, a mill, and various lands, &c., in Cossall and Nottingham, to find three chaplains, to wit,

two in the church of St. Katherine, Cossall, and one in the priory to celebrate daily for the souls of him, his ancestors and successors.<sup>25</sup>

In 1341 Henry de Edwinstow, king's clerk, and William and Robert his brothers had licence to alienate to the priory various lands in the counties of Warwick, Leicester, Nottingham, Derby, and Lancaster, of the annual value of £10, to find two chaplains to celebrate daily in the church of St. Mary, Edwinstowe, one in honour of Our Lady and the other for the good estate (and after death for the souls) of the donors, their father, mother, and other relations, friends and benefactors, and to celebrate Henry's obit. The prior and convent bound themselves to pay to one of these chaplains, who was to be warden of the altar of St. Margaret in Edwinstowe Church, ten marks a year for the stipends of himself and his brother chaplain and another mark for the obit of Henry. After the donor's death, and the death of one Robert de Calverton, the presentation to these two chaplaincies was to rest with the priory of Newstead.<sup>26</sup>

Richard II in 1392 granted to the Prior and Convent of Newstead a tun of wine yearly in the port of Kingston upon Hull, in aid of the maintenance of divine service.<sup>27</sup>

Henry VI in 1437 licensed Prior Robert and convent to inclose 8 acres within Sherwood Forest, just in front of the entry to the priory, and to dike, quickset, and hedge it, for which they were to render at the Exchequer one rose at Midsummer.<sup>28</sup>

Edward IV in 1461 licensed John Durham the prior and his convent to inclose 48 acres of forest granted them by Henry II, adjoining the priory on the north, east, and south, with a ditch and low hedge, and to cut down and dispose of the wood growing thereon.<sup>29</sup>

Much can be gleaned relative to Newstead Priory from the York Episcopal Registers.

The appropriation of the church of Stapleford to the priory of Newstead was sanctioned by Archbishop Gray in 1229 on the score of their poverty.<sup>30</sup>

Archbishop Gray in 1234 on account of their poverty granted to the priory and convent of Newstead the church of Hucknall Torkard for their own uses, of which they already had the advowson; they were to enter into it after the death or cession of Helias the then rector.<sup>31</sup>

Archbishop Gray visited Newstead Priory in the octave of the Holy Trinity 1252, when he found, after individual examination, that the

<sup>19</sup> Pat. 8 Edw. III, pt. i, m. 24, 18.

<sup>20</sup> Pat. 15 Edw. III, pt. ii, m. 10; pt. iii, m. 1; see also Pat. 17 Edw. III, pt. ii, m. 25; and 20 Edw. III, pt. i, m. 21.

<sup>21</sup> Pat. 16 Ric. II, pt. i, m. 37, 19.

<sup>22</sup> Pat. 15 Hen. VI, m. 18.

<sup>23</sup> Pat. 1 Edw. IV, pt. iii, m. 10.

<sup>24</sup> York Epis. Reg. Gray, fol. 30. <sup>31</sup> Ibid. fol. 66.

<sup>19</sup> Pat. 11 Edw. II, pt. i, m. 32.

<sup>20</sup> Pat. 15 Ric. II, pt. ii, m. 7.

<sup>21</sup> Pat. 12 Edw. II, pt. i, m. 25.

<sup>22</sup> Pat. 17 Edw. II, pt. ii, m. 27.

<sup>23</sup> Pat. 18 Edw. II, pt. i, m. 2, 1; pt. ii, m. 34.

<sup>24</sup> Pat. 4 Edw. III, pt. ii, m. 41.

## RELIGIOUS HOUSES

prior and canons were fervid in religion and lovers of peace and concord. After praising them most highly the diocesan laid down, for their still better rule, that the third prior was to regulate cloister discipline when the prior and sub-prior were not present; that the prior and sub-prior, with three or four canons, were at least once a year to hear from the cellarer and other obedientiaries an account of the expenses and receipts of all matters under their control; that when this audit was finished they were to present to the convent the state of the house and what money was owing; that they were to make a special inventory of the rents and of the stock of every kind, stating sex and age, that it might readily appear whether the goods of the house were increasing or decreasing; that one copy of the account was to be in the charge of the treasurer and another in the charge of the cellarer; that the seal of the convent, sealed with the seal of the prior, should be in the treasury in the custody of some discreet canon, nor were any letters to be sealed with it save in the presence of the convent or of the senior part of it; that the collection and custody of alms should be put by the prior into the hands of some honest person; that the cloister, refectory, and other places appropriated to the canons be guarded from the access of boys and dishonourable persons; and that these injunctions be read twice a year before the convent.<sup>32</sup>

Archbishop Geoffrey de Ludham (1258-65) personally visited Newstead on 4 July 1259 and approved of the statutes made by Archbishop Gray, adding certain injunctions of his own. The prior, considering the evil days in which they were living, was to do his best to obtain grace and favour with patrons; he was personally to receive guests with a smiling countenance (*vultu prout decet hilari et jocundo*) and to merit the love of his convent, doing nothing without the counsel of the older canons. Medicines were to be reserved for the sick; any brother noticing the infringement of a rule was to speak; there was to be no drinking after compline, nor wanderings outside the cloister; and a canon was to be specially deputed to look after the sick.<sup>33</sup>

It is often forgotten that all the chief religious orders had their own scheme of visitation, independent of the diocesan. An interesting reminder of this occurs in an entry of a Newstead visitation which took place on 16 July 1261; it was subsequently entered in Giffard's register. The visitors on this occasion were the priors of the two Austin houses of Nostell and Guisborough, who were at that time the duly appointed provincial visitors of the order. They enjoined that a good servant, with a boy, was to be placed in the infirmary, and that one of the canons was

to say the canonical hours for them, as well as celebrate mass, according to the rule of the Blessed Augustine.<sup>34</sup> A chamberlain was to be appointed to provide clothes and shoes for the convent; he was to have a horse to attend fairs and a servant assigned him to buy necessaries. The canons' dishes were to have more eggs and relishes, but within moderation, never more than three eggs. No one was to drink but in the refectory after collation, and then to attend compline. Accounts were to be rendered twice a year. Canons were to make open amends in chapter on Sundays for transgressions. A lay brother (*conversus*) was to look after the tannery, with a canon to superintend and to see to the buying and selling. Another lay brother was to have charge of the garden, under the sub-cellarer. Finally, the prior was ordered to bring Canon Richard de Walkeringham with him to the next general chapter; he was to testify whether these injunctions had been obeyed.<sup>35</sup>

On 24 October 1267 the resignation of Prior William, who had held office for thirty-seven years, was accepted by Archbishop Giffard, in consequence of age and infirmity.<sup>36</sup>

Consequent on a personal visitation of Newstead, Archbishop Wickwane, on 4 July 1280, issued injunctions, wherein he charged the prior to be earnest about divine service and the spiritual refreshment of the brethren; to punish impartially; and to obtain the convent's consent in matters of business. The sub-prior was exhorted to be zealous in his office, to see that silence was kept as appointed and the rule generally observed. Those who were really ill were to be well treated; nothing was to be drunk after compline, save in illness; the carols were to be unlocked twice a year, and oftener if there was occasion, in order to eradicate the vice of private property; clothes were to be allotted from a common store, the distribution of money for this purpose to be altogether abandoned; the roofs of the frater and dorter were to be repaired; visits of outsiders to cloister, frater, farmery, or the precincts of the monastery were interdicted; letters to be sealed before the whole convent and the seal to be in safe custody; two

<sup>34</sup> 'The master of the infirmary ought to have mass celebrated daily for the sick, either by himself or by some other person, should they in anywise be able to come into the chapel; but if not he ought to take his stool and missal and reverently at their bed-sides make the memorials of the day, of the Holy Spirit and of Our Lady; and if they cannot sing the canonical hours for themselves, he ought to sing them for them, and frequently in the spirit of gentleness repeat to them words of consolation, of patience, and of hope in God; read to them, for their consolation, lives of Saints; conceal from them all evil rumours; and in no wise distress them when they are resting.' Willis Clark, *Customs of the Augustinian Canons*, 205.

<sup>35</sup> York Ep's. Reg. Giffard, fol. 100b, 101.

<sup>36</sup> *Ibid.* fol. 98b.

<sup>32</sup> York Ep's. Reg. Gray, fol. 210.

<sup>33</sup> This visitation is entered in Giffard's Reg. fol. 98b.

## A HISTORY OF NOTTINGHAMSHIRE

of the canons, Robert de Hykeling and John de Tyshulle, to be confined to cloister for the improvement of their manners; another canon was to be restored to the general convent through penitence, but the cellarer and cook were to be deprived of their office; accounts were to be rendered twice a year; and these injunctions to be read in full chapter once a month.<sup>37</sup>

The submission of Adam, sub-prior, and of the convent of Newstead is enrolled in Archbishop Romaine's register, under date 1 August 1288, inasmuch as they had proceeded to the election of a prior, the cession of the former superior, John de Lexinton, not having been admitted. On the following day the cession was duly admitted by the Archdeacon of Richmond, the archbishop's vicar-general, and licence granted to elect his successor. On 2 September Richard de Hallam, sub-cellarer of the house, was presented to the vicar-general as the new Prior of Newstead, elected in the place of John de Lexinton. The election, however, was quashed on account of various technical irregularities, but the vicar-general, recognizing the personal fitness of Richard for the position, appointed him to the office on his own authority and prayed the king to be favourable to the appointment and give it his sanction.<sup>38</sup>

On 9 January 1292-3 the archbishop confirmed the election of Richard de Grange, a canon of Newstead, as prior; mandate was issued to the archdeacon to install him; and on the same day information was forwarded to Edward I asking for his royal sanction.<sup>39</sup>

Consequent on a personal visitation of this priory by Archbishop Romaine, injunctions were issued on 19 August 1293 for the correction of the house, to the effect that silence was to be observed in church, cloister, dorter, and frater; that anyone receiving new garments from the common store was to give up the old ones; that the sick were to be more delicately fed, and not with the gross food of the convent; that the presence of seculars was to be discouraged; that accounts were to be rendered once a year; that no corrodies were to be sold; and that the carols were to be inspected once a year. The archbishop at the same time laid down that John their late prior was to be honoured and his counsel followed, because of his great services to the house and his generosity about his pension in freely and voluntarily giving up much to which he was entitled. As a new ordinance for his pension, the archbishop ordered that Brother John was to have his chamber and garden as previously arranged, with a canon's livery for himself and another for the canon who was to dwell with him and say the divine offices, and another for his boy; and also 30s. a year for his

own necessities and for the boy's wages; any guest who came to visit him was to have his meals in the frater or in the hall.

Another of the injunctions concerned the restoration of eight marks out of the legacy of R. de Everingham for the fabric of the church, which sum Brother John, who was then prior, converted to other uses of the house; and a loan of twenty marks lent to the sacrist was to be secured. The sacrist, for various lapses, was to be removed from his office. Richard of Hallam, the late prior, was to be confined to the cloister. Finally, all games of dice were prohibited.<sup>40</sup>

In September 1326 Pope John XXII issued his mandate to the Archbishop of York to appropriate the church of Egmanon, valued at £10 per annum, to this priory, due provision being made for a perpetual vicar.<sup>41</sup>

Archbishop Richard le Scrope on 19 September 1397 commissioned Prior William de Allerton to administer vows of perpetual chastity to Cecilia, widow of John Crowshaw, burgess of Nottingham, giving her ring, veil, and mantle.<sup>42</sup>

The *Valor* of 1534 gave the clear annual value of this priory as £167 16s. 11½d. The spiritualities, amounting to £58, included the Nottinghamshire rectories of Papplewick, Hucknall Torkard, Stapleford, Tuxford, and Egmanon, and the Derbyshire rectory of Ault Hucknall, with the chapel of Rowthorn. The temporalities in the counties of Nottingham and Derby brought in an income of £161 18s. 8½d. The considerable deductions included 20s. given to the poor on Maundy Thursday in commemoration of Henry II, the founder, and a portion of food and drink similar to that of a canon given to some poor person every day, valued at 60s. a year.<sup>43</sup>

Notwithstanding the considerable drop of the clear annual value of Newstead below the £200 assigned as the limit for the suppression of the lesser monasteries, this priory obtained the doubtful privilege of exemption, on payment to the Crown of the heavy fine of £233 6s. 8d. A patent to this effect was issued on 16 December 1537.<sup>44</sup>

The surrender of this house was accomplished on 21 July 1539. The signatures attached were those of John Blake, prior, Richard Kychun, sub-prior, John Bredon, cellarer, and nine other canons, Robert Sisson, John Derfelde, William Dotton, William Bathley, Christopher Motheram, Geoffrey Acryth, Richard Hardwyke, Henry Tingker, and Leonard Alynson.<sup>45</sup>

<sup>40</sup> Ibid. fol. 82, 83.

<sup>41</sup> *Cal. of Papal Letters*, i, 254.

<sup>42</sup> Harl. MS. 6969, fol. 93.

<sup>43</sup> *Valor Eccl.* (Rec. Com.), v, 153-4.

<sup>44</sup> Pat. 28 Hen. VIII, pt. iv, m. 18.

<sup>45</sup> *Dep. Keeper's Rep.* viii, App. ii, 33.

<sup>37</sup> York Epis. Reg. Wickwane, fol. 137.

<sup>38</sup> Ibid. Romanus, fol. 73.

<sup>39</sup> Ibid. fol. 79d.





LENTON PRIORY



SOUTHWELL COLLEGIATE CHURCH



PETER, PRIOR OF LENTON



NEWSTEAD PRIORY



THURGARTON PRIORY



## RELIGIOUS HOUSES

On 24 July Dr. London, to whom the surrender was made, forwarded to Sir Richard Rich the pension list he had drawn up, and asked for its ratification. The prior obtained a pension of £26 13s. 4d., the sub-prior £6, and the rest of the ten canons who signed the surrender sums varying from £5 6s. 8d. to £3 6s. 8d.<sup>46</sup>

Immediately on the surrender being accomplished the custody of the house was handed over to Sir John Byron of Colwick.<sup>47</sup> In May 1540 Sir John Byron was put into legal possession of the house, site, church, steeple, churchyard, and of all the lands, mills, advowsons, rectories, &c. of the late priory.<sup>48</sup>

There is a good impression of the first (12th-century) seal of this priory attached to a charter in the British Museum.<sup>49</sup> The Blessed Virgin is represented seated on a throne, with the Holy Child on her left knee, and in the right hand a fleur-de-lis. Legend:—

+ SIGILLUM . SANCTE MARIE NOVI LOCI I SCHI.

There is also a cast from an imperfect impression of the second seal (14th-century) which also bears the Virgin and Child, and has a diapered background. Only two or three letters of the legend remain.<sup>50</sup>

### PRIORS OF NEWSTEAD

Eustace, 1216<sup>51</sup>  
 Richard, 1216<sup>52</sup>  
 Robert, 1234<sup>53</sup>  
 William (late cellarer), 1241<sup>54</sup>  
 William, 1267<sup>55</sup>  
 John de Lexinton, resigned 1288<sup>56</sup>  
 Richard de Hallam, 1288<sup>57</sup>  
 Richard de Grange, 1293<sup>58</sup>  
 William de Thurgarton, 1324<sup>59</sup>  
 Hugh de Colingham, 1349<sup>60</sup>  
 William de Colingham, resigned 1356<sup>61</sup>  
 John de Wylesthorp, resigned 1366<sup>62</sup>  
 William de Allerton, 1366<sup>63</sup>

<sup>46</sup> *L. and P. Hen. VIII*, xiv (1), 1313.

<sup>47</sup> *Ibid.* 1321.

<sup>48</sup> *Pat.* 32 Hen. VIII, pt. iv, m. 7.

<sup>49</sup> *Harl. Chart.* 83, C. 43.

<sup>50</sup> *Seal Casts*, lxx, 54.

<sup>51</sup> *Harl. MSS.* 6957, fol. 241. <sup>59</sup> *Ibid.*

<sup>53</sup> *Pat.* 19 Hen. III, m. 17.

<sup>54</sup> *Close*, 25 Hen. III, m. 9.

<sup>55</sup> *Harl. MS.* 6970, fol. 177.

<sup>56</sup> *Harl. MS.* 6972, fol. 5; *Pat.* 16 Edw. I, m. 10.

<sup>57</sup> *Ibid.*

<sup>58</sup> *Harl. MS.* 6970, fol. 107; *Pat.* 21 Edw. I, pt. i, m. 22.

<sup>59</sup> *Harl. MS.* 6872, fol. 16, 279; *Pat.* 18 Edw. II, pt. i, m. 2, 1.

<sup>60</sup> *Harl. MS.* 6972, fol. 18; *Pat.* 23 Edw. III, pt. ii, m. 6.

<sup>61</sup> *Harl. MS.* 6972, fol. 20.

<sup>63</sup> *Ibid.*

<sup>62</sup> *Ibid.*

John de Hucknall, 1406<sup>64</sup>  
 William Bakewell, 1417<sup>65</sup>  
 Thomas Carleton, resigned 1424<sup>66</sup>  
 Robert Cutwolfe, resigned 1424<sup>67</sup>  
 William Misterton, 1455<sup>68</sup>  
 John Durham, 1461<sup>69</sup>  
 Thomas Gunthorp, 1467<sup>70</sup>  
 William Sandale, 1504<sup>71</sup>  
 John Blake, 1526<sup>72</sup>

### 8. THE PRIORY OF SHELFORD

Shelford Priory, a house of Austin Canons, was founded by Ralph Haunselyn or Hauselin,<sup>1</sup> in the reign of Henry II. In a suit between William Bardolf and Adam de Everingham in 1258 for the patronage of this priory, the former pleaded that his ancestor Ralph Hauselin, whose heir he was, in the time of the then king's grandfather founded the priory and enfeoffed it of all his lands in Shelford and elsewhere, and of the advowson of certain churches. Adam, on the contrary, asserted that Robert de Caus, his ancestor, was founder, because the canons presented a certain person to John de Birkin (Adam's grandfather), whose heir he was. The prior himself could not say who was patron, as he had one charter by which Ralph Haunselin founded the priory, another by which Robert de Caus gave lands to 'his monks (*sic*)' of Shelford, and a third recording a joint grant by Ralph and Robert. The litigants each held a moiety of the barony of Shelford,<sup>2</sup> but the jury decided in favour of Bardolf, declaring that Ralph Hauselin was the true founder.<sup>3</sup>

The Taxation Roll of 1291 sets forth the income of the house: in spiritualities, the church of Saxondale £4, part of the church of Muskhams £10 13s. 4d., and pensions from the churches of Shelford, Burton Joyce, and Gedling £1 2s.; and in temporalities, in various parts of the county, £2 2s. 11d., making a total income of £37 18s. 3d.<sup>4</sup>

The *Valor Ecclesiasticus* of 1534 shows a great rise in the annual value of this house; the gross income is entered at £151 14s. 1d., and

<sup>64</sup> *Ibid.* fol. 24; *Pat.* 7 Hen. IV, pt. ii, m. 3.

<sup>65</sup> *Dugdale, Mon.* vi, 474.

<sup>66</sup> *Harl. MS.* 6972, fol. 25.

<sup>67</sup> *Ibid.*; *Pat.* 2 Hen. VI, pt. iii, m. 12.

<sup>68</sup> *Harl. MS.* 6972, fol. 30.

<sup>69</sup> *Ibid.*; *Pat.* 1 Edw. IV, pt. i, m. 14.

<sup>70</sup> *Harl. MS.* 6972, fol. 34; *Pat.* 7 Edw. IV, pt. ii, m. 19.

<sup>71</sup> *Harl. MS.* 6972, fol. 42.

<sup>72</sup> *Ibid.* fol. 46.

<sup>1</sup> Forms which represent the 'Alselin' of Domesday. In many printed records and some MSS. it is given as Hanselin.

<sup>2</sup> The Domesday fief of Geoffrey Alselin.

<sup>3</sup> *Coram Rege*, Mich. 14 Edw. II, m. 153.

<sup>4</sup> *Pope Nich. Tax.* (Rec. Com.), 310, 310b, 312, 338.

## A HISTORY OF NOTTINGHAMSHIRE

the clear at £116 12s. 1¼d. The spiritualities were considerable, including the rectories of Shelford, Saxondale, Gedling, Burton Joyce, and North Muskham, Nottinghamshire; Elvaston, with the chapel of Ockbrook, Derbyshire; and Westborough, Rauceby, half the church of Dorrington, with several pensions from other churches in Lincolnshire. The temporalities were chiefly in Nottinghamshire, but also included rents at Weston, Elvaston, and Kirk Hallam, Derbyshire, and at Fulbeck and Lincoln, Lincolnshire. The heaviest outgoing was £10 a year to the chantry of Corpus Christi in the church of Newark; the sum of £2 6s. 8d. was also paid annually in alms to commemorate the founders, who are there set down as Ralph Hauselin and Robert Caus.<sup>5</sup>

There are various references to this priory in the earlier of the York registers. Archbishop Gray in 1230 confirmed to the Prior and Convent of Shelford several pensions out of Nottinghamshire churches, half a mark out of the mediety of the church of Gedling; half a mark from the church of Laxton; half a mark from the church of Burton-on-Trent, i.e. Burton Joyce; a stone of wax from the church of Kelham; and after the deaths of the then rectors of Gedling and Laxton, each of these churches to pay a mark as pension.<sup>6</sup>

On 4 November 1270 Archbishop Giffard instructed his bailiff at Southwell to deliver three oaks suitable for timber to the Prior of Shelford, out of his wood of Sherwood.<sup>7</sup>

In January 1270-1 the archbishop gave an award as to the right of pasturage in the field of Basford, about which there had been a fierce dispute between the priory of Shelford and the burgesses of Nottingham, the parties having bound themselves under oath to observe the award, under a penalty of 100 lb. of silver. The award was in favour of the burgesses, but the town had to pay the priory 30 marks for damages and expenses.<sup>8</sup>

Consequent on a personal visitation of Shelford Priory, the following injunctions or corrections were dispatched to the house on 4 June 1280:—The prior to discard all torpor both in spiritual and temporal affairs, and to rely on the counsel of his brethren; the sub-prior to restrict himself to his office, such as the joint custody of the seal; useless servants in granges to be removed; the rule of silence at stated times and places not to be infringed; worthless persons not to be allowed to eat and drink in the frater; no one to be admitted to the farmery save the doctors; no one to be allowed to drink or eat after compline, save in the presence of the prior and by his express licence, or in case of

sickness; the sick to be better treated and fed, and alms (in kind) to be more safely kept; canons not to go out of cloister save for necessity or by express leave of the president; carols and chests with locks to be opened twice a year by the prior in the presence of a fellow canon, in order that the vice of private property might be expelled; no money to be paid for clothes, but they are to be allotted out of the common store; no little gifts or letters to be received without licence of the president, and these to be applied to the common use; and these injunctions to be read in full chapter at the beginning of each month.<sup>9</sup>

The visitation of Shelford Priory by Archbishop Romayne in 1280 produced the following injunctions: The prior to do his duty better, to refrain from indulgence in drink (*a superfluis potacionibus se temperet*), and to avail himself of the advice of his experienced and faithful servants, to frequent church and chapter at the proper hours, to correct excesses without favour, to sell no corrody without the diocesan's special licence, to feed with the convent, except at the advent of guests or for other reasonable causes, to correct the obedientiaries after a temperate fashion, to retain no waster nor quarrelsome person, and to take the advice of the convent on the expenditure of the house. The sub-prior was to obey the prior, to punish with discretion, and to abstain from all manner of business. The cellarer and the bursar to render their accounts yearly. Silence to be strictly observed at the appointed times and places; no gifts to be received but by leave; all canons to keep within the cloister, save by leave, which is to be freed from seculars and closed after compline; old clothes to be given to the poor without payment; the carols to be opened now and again, with the view of excluding private ownership; the sick to be better fed and tended, and the farmery kept clear of secular persons; the canons' boys returning from their exterior labour to be excluded from the farmery and to have their meals in a proper place in the common hall; and no seculars or unfit persons to enter the cellarer's buildings or the frater. These injunctions were to be read in full chapter thrice a year, in a distinct and intelligible voice.<sup>10</sup>

On 30 March 1289 Archbishop Romayne issued licence to the sub-prior and convent of Shelford to elect a new prior in the place of John de Nottingham, who had held the office for many years.<sup>11</sup> On 21 April the archbishop confirmed the election of Robert de Tytheby, canon and sacrist of Shelford, as prior.<sup>12</sup>

The mandate of the archbishop was addressed to the (rural) Dean of Retford 5 September 1293, ordering him to forbid the Prior and Convent of

<sup>5</sup> *Valor Eccl.* (Rec. Com.), v, 162-3.

<sup>6</sup> York Epis. Reg. Gray, fol. 34.

<sup>7</sup> *Ibid.* Giffard, fol. 54.

<sup>8</sup> *Nott. Bor. Rec.* i, 50-3.

<sup>9</sup> York Epis. Reg. Giffard, fol. 137.

<sup>10</sup> *Ibid.* Romanus, fol. 71 d.

<sup>11</sup> *Ibid.* fol. 74.

<sup>12</sup> *Ibid.* fol. 74 d.

## RELIGIOUS HOUSES

Shelford to use the divine offices in the parish church of Shelford, polluted by the shedding of blood, until it had been reconciled, and citing the prior to appear before him on 1 October, wherever he (the archbishop) might happen to be.<sup>13</sup>

The priory obtained the royal licence in 1310 to appropriate the moiety of the church of Gedling, which was of their patronage.<sup>14</sup>

Diocesan sanction was given in 1311 to the appropriation of the churches of Shelford and Saxondale and the mediety of the church of North Muskham to the priory of Shelford.<sup>15</sup>

The priory had licence from the Crown in 1316 to appropriate a moiety of the church of Westborough, which was of their advowson.<sup>16</sup>

From the dating of various entries on the Patent Rolls for 1317 and 1319 it would appear that Edward II made brief sojourns at Shelford Priory during those years.

Part of the income of the priory was derived from the sale of wool from sheep feeding on the demesne lands. In 1333 Crown licence was obtained for Godeking de Revele and Robert Stuffyn of Newark, merchants, to convey to the staples and thence export at will, notwithstanding the ordinance of the staples, wool purchased by them from the Prior of Shelford before the making of such ordinance.<sup>17</sup>

At the pleas of the forest held at Nottingham in 1335 the Prior of Shelford successfully maintained his rights in a wood at Gedling commonly called 'le Priors Parke.' Thomas de Birkin, soon after the foundation of the house, gave to the canons of the Blessed Mary of Shelford all his park of Gedling and the wood therein.<sup>18</sup>

In 1348, on payment of £20 to the Exchequer, the priory obtained the Crown licence for the appropriation of the church of Burton Joyce.<sup>19</sup>

In May of the following year confirmation was obtained of an indenture of Prior William de Leicester (who died of the plague a few months later) and the convent of Shelford, granting to John de Woodhouse, perpetual chaplain of the altar of Corpus Christi in the church of Newark, and to his successors, a yearly rent of 5 marks to pray for the souls of Alan Fleming of Newark and Alice his wife, their sons and daughters and others; for due payment the prior and canons bound their house and goods, and specially their manors of Saxondale and North Muskham.<sup>20</sup>

Confirmation was also obtained in June 1350

of an indenture of Prior Thomas de Chilwell and the convent of Shelford, binding themselves to pay yearly to the chapter of Lincoln £6 13s. 4d. to a chantry chaplain celebrating daily for the souls of Henry de Edwinstow, late canon, and his benefactors, in return for a welcome subsidy from the executors of Canon Henry's will. As a special security for this payment every prior of Shelford, within fifteen days of his appointment, was to swear on the Holy Gospels to observe the premises.<sup>21</sup>

In 1392 licence was obtained by John de Landeford, vicar, for the alienation in mortmain of a moiety of the church of Gedling, and by John Ward of Shelford for the alienation of three messuages, lands and rents in Shelford and Stoke Bardolph, co. Nottingham, and one messuage in Alvaston, co. Derby, to the Prior and Convent of Shelford.<sup>22</sup> In the following year licence was granted for further gifts of lands in Lowdham, Gunthorpe, and Caythorpe.<sup>23</sup>

The second half of the church of Westborough, co. Lincoln, was appropriated to Shelford in 1398.<sup>24</sup>

At the time of the death of Prior William de Kynalton and the succession of Robert Lyndby, in 1404, it was found that during the rule of the late prior, which had extended over a period of nearly forty years, the house had become indebted to the extent of 80 marks, the burden of the perpetual pensions amounted to £20, and the corrodies to a total of £40. The temporalities and spiritualities were declared to be of the annual value of £120.<sup>25</sup>

Shelford was subjected in 1536 to a visitation from Legh and Layton, who stated that three of the canons were guilty of unnatural sin and three others of incontinence, and that three desired release from their vows. They also stated that the girdle and milk of the Virgin and part of a candle which she is said to have carried at her purification were here venerated. The priory was further possessed of some of the oil of the Holy Cross and of St. Katherine. They estimated the annual income at £100, and the debts at £30.<sup>26</sup>

Archbishop Cranmer was not above asking favours of Cromwell out of the wreck of the monasteries. On 25 March 1536 he wrote from Lambeth to Cromwell:—'I desire your favor for the bearer, my brother-in-law, who is now clerk of my kitchen, to have the farm of the priory of Shelford, or of some other house in Notts, now suppressed.'<sup>27</sup>

In June 1536 the Crown granted almost the whole of the manors, advowsons, and other

<sup>13</sup> York Epis. Reg. Romanus, fol. 82 d.

<sup>14</sup> Pat. 4 Edw. II, pt. ii, m. 20.

<sup>15</sup> Harl. MS. 6970, fol. 238.

<sup>16</sup> Pat. 9 Edw. II, pt. ii, m. 22.

<sup>17</sup> Pat. 7 Edw. III, pt. i, m. 2.

<sup>18</sup> Harl. MS. 4954, fol. 31, 39, 44.

<sup>19</sup> Pat. 22 Edw. III, pt. ii, m. 7.

<sup>20</sup> Pat. 23 Edw. III, pt. i, m. 11.

<sup>21</sup> Pat. 24 Edw. III, pt. i, m. 6.

<sup>22</sup> Pat. 16 Ric. II, pt. i, m. 36.

<sup>23</sup> Pat. 17 Ric. II, pt. i, m. 10.

<sup>24</sup> Pat. 22 Ric. II, pt. iii, m. 16.

<sup>25</sup> Harl. MS. 6969, fol. 88.

<sup>26</sup> *L. and P. Hen. VIII*, x, 364.

<sup>27</sup> *Ibid.* 547.

# A HISTORY OF NOTTINGHAMSHIRE

properties of the priory to Michael Stanhope for sixty years, at a rental of £20. The property is described as 'late of Henry Norres, attained.'<sup>28</sup>

In November 1537 Michael Stanhope and Anne his wife obtained grant in tail male of the house and site of the suppressed priory of Shelford, with church, belfry, churchyard, 174 acres of arable land, 30 of meadow and 60 of pasture in Shelford, together with the common fishery.<sup>29</sup> Michael Stanhope was the second son of Sir Edward Stanhope of Rampton.

There is a cast from a 13th-century impression of the seal of Shelford Priory at the British Museum.<sup>30</sup> It is a pointed oval, displaying the Blessed Virgin, crowned and seated on a carved throne, beneath a canopy supported on slender shafts and with the Holy Child on her left knee. Remains of legend:—

SIGILLUM . . . HELFORDIE

## PRIORS OF SHELFORD

- Alexander, occurs 1204<sup>31</sup>
- William, occurs c. 1225<sup>32</sup>
- John de Nottingham, occurs 1271,<sup>33</sup> resigned 1289<sup>34</sup>
- Robert de Tithby, 1289<sup>35</sup>
- Laurence, died c. 1310
- Thomas de Lexinton, c. 1310<sup>36</sup>
- Robert de Mannesfield, 1315<sup>37</sup>
- William de Breton, 1320<sup>38</sup>
- William de Leicester, 1340<sup>39</sup>
- Stephen de Bassyngborn, 1349<sup>40</sup>
- Thomas de Chilwell, 1349<sup>41</sup>
- (Alexander de Insula, elected 1358)<sup>42</sup>
- Roger de Graystock, appointed 1358<sup>43</sup>
- William de Kynalton, 1365<sup>44</sup>
- Robert Lyndby, 1404<sup>45</sup>
- William de Righton, 1408<sup>46</sup>
- Walter Cutwolfe, died 1459<sup>47</sup>
- John Bottesford, 1459<sup>48</sup>

<sup>28</sup> *L. and P. Hen. VIII*, x, 364.

<sup>29</sup> Pat. 29 Hen. VIII, pt. i, m. 33.

<sup>30</sup> Seal Casts, lxx, 36.

<sup>31</sup> See account of Welbeck Abbey below.

<sup>32</sup> Thoroton, *Notts.* i, 288.

<sup>33</sup> *Nott. Bor. Rec.* i, 50.

<sup>34</sup> Harl. MS. 6970, fol. 106. <sup>35</sup> *Ibid.*

<sup>36</sup> Thomas de Lexinton, elected by the canons on the death of Prior Laurence, was approved by Edward II and instituted by Archbishop William (died 1315); *Coram Rege*, Mich. 14 Edw. II, m. 153.

<sup>37</sup> Harl. MS. 6970, fol. 243.

<sup>38</sup> Harl. MS. 6972, fol. 16.

<sup>39</sup> *Ibid.* fol. 13.

<sup>40</sup> *Ibid.* fol. 18.

<sup>41</sup> *Ibid.*

<sup>42</sup> *Ibid.* fol. 20. The archbishop appointed Roger de Graystock, quashing the election of Alexander as a *persona inepta*.

<sup>43</sup> *Ibid.*

<sup>44</sup> *Ibid.*

<sup>45</sup> *Ibid.* fol. 20.

<sup>46</sup> *Ibid.* fol. 24.

<sup>47</sup> *Ibid.* fol. 30.

<sup>48</sup> *Ibid.* fol. 37.

Richard Stokes, 1479<sup>49</sup>

Robert Helmsley, 1491<sup>50</sup>

Henry Sharp, 1498<sup>51</sup>

Robert Dickson<sup>52</sup>

## 9. THE PRIORY OF THURGARTON

The name D'Aincourt or Deincourt had its origin in the village of Aincourt in Normandy, not far from Mantes on the Seine. The first English baron of this name was Walter, connected by marriage with the Conqueror, and himself a kinsman of Bishop Remigius. This Walter Deincourt was richly rewarded by his leader, obtaining the grant of one manor in Northamptonshire, four in the West Riding, eleven in Derbyshire, seventeen in Lincolnshire, and thirty-four in Nottinghamshire, including that of Thurgarton.<sup>1</sup>

Walter had two sons, William and Ralph. The firstborn died young, and was buried before the western door of Lincoln Cathedral. Ralph became his father's heir and the second Baron Deincourt.

This Ralph Deincourt, for the health of his soul and of those of his sons and daughters, his parents and all his progenitors, founded a house of Austin Canons at Thurgarton in honour of St. Peter. The baron was moved to do this, as he states in the foundation charter, by the advice and prayers of Thurstan, Archbishop of York, of pious memory. He bestowed on the house the whole of Thurgarton and Fiskerton and all the churches of his demesnes, namely those of Granby and Coates, Nottinghamshire, Swayfield, (Cold) Hanworth, Scopwick, Kirkby, Branston, Timberland, and Blankney, Lincolnshire, and Langwith, Derbyshire, with all manner of appurtenances.<sup>2</sup> The reference to Archbishop Thurstan shows that the house was not founded until after 1140, which was the year of that prelate's decease.<sup>3</sup>

Two registers or chartularies of this house survived its dissolution, both named by Tanner; one of these was in the possession of the Earl of Chesterfield, and the other in the hands of Mr.

<sup>49</sup> *Ibid.*

<sup>50</sup> *Ibid.* fol. 37.

<sup>51</sup> *Ibid.* fol. 39.

<sup>52</sup> Harl. MS. 6969, fol. 136. 'Last prior.'

<sup>1</sup> He must, however, have been enfeoffed by his father, upon a portion of the latter's fee, for he granted the tithes of Granby and Knapthorpe to the abbey of St. Mary York; see below.

<sup>2</sup> It deserves notice that tithes from a number of manors in the d'Aincourt fee had been granted before the foundation of Thurgarton Priory to the abbey of St. Mary York. Walter d'Aincourt, the founder of the family, had given the tithes of Thurgarton itself to the latter house (*Mon.* iii, 537). It does not appear, however, that any dispute arose on this question between Thurgarton and St. Mary's.

<sup>3</sup> Dugdale, *Mon.* vi, 191.

## RELIGIOUS HOUSES

Cecil Cooper in 1677. There are a considerable number of benefaction charters cited from the former of these in the *Monasticon*.<sup>4</sup> Among Gervase Holles's collections are a long series of extracts from the latter chartulary, which was 'penes Rogerum Cooper mil. A.D. 1643.'<sup>5</sup> This Cooper chartulary is the one which is now in the library of the cathedral church of Southwell.<sup>5a</sup>

A charter of inspection and confirmation, granted by Edward III in 1340, recites a large number of benefactions conferred upon the priory subsequent to the foundation charter.<sup>6</sup> The more important of these were the gifts of the church of Blackwell (Derbyshire), by William Fitz Ranulph; of the church of Warrington (Lancashire), the church of Tythby, and the chapel of Cropwell Butler, by Matthew de Vilers; of the church of Sutton in Ashfield and 2 bovates of land in that township, by Gerard son of Walter of Sutton; of the mill of Clive, by William Carpenter; of the mill of Doverbeck, by Robert de Cauz; of Snelling mill, on Doverbeck, by Ralph de Beauchamp; of the church of Hoveringham, by Robert de Hoveringham; of 7 bovates of land in Tythby, by Hugh de Hoveringham; of the church of North Wingfield (Derbyshire), by Ralph son of Roger Deincourt; of much land and a moiety of the church of Owthorpe, by various donors; of the church of Lowdham, by Ralph Beauchamp; of demesnes and tenements in Hickling and Kinoulton, and in Kirkby and Scopwick (Lincolnshire), by Gerard de Phanecurt; of the church of Adlington (Lancashire), by Henry Bisett; of considerable lands, tenements, rents, &c. in Saxondale, Harmston, Hawksworth, Aslockton, Screveton, Car Colston, Flintham, Hoveringham, Shelford (Notts.); and of other land in Boyleston, Burnaston, Heanor, and Pilsley, Derbyshire.<sup>7</sup>

By far the greater part of the Thurgarton chartulary now at Southwell is concerned with the grants of the benefactions just briefly recited. Citations may be made of two or three other entries of interest.

Richard Hacun of (Cold) Hanworth (Lincolnshire) by an early undated deed gave to the priory a toft in the town of Hanworth and 3 bovates of land in the fields of Hanworth, &c., in return for which gift the canons covenanted to sustain in perpetuity two wax lights burning at the daily mass of Our Lady in their church of Thurgarton, from the beginning of the canon to the Our Father, and the celebrant to say at mass the

special collect *Inclina* for the donor and for the souls of his father Roger, his mother Maud, and his uncle Matthew.<sup>8</sup>

Occasionally the spiritual interests of benefactors were secured after a much vaguer fashion. Thus Sir Philip de Timberland in 1244 gave to the canons of Thurgarton 4 acres of arable land in the field of Timberland, requiring nothing in return for himself or his heirs save only their prayers.<sup>9</sup>

Roger son of Wolvin de Kirkby granted by an undated 13th-century charter all the land which he held of Ralph son of John de Bergates in the territory of Timberland, together with the right to dig in Ralph's marsh in Timberland wherever he wished to the extent of 400 turves yearly.<sup>10</sup>

The Taxation Roll of Pope Nicholas in 1291 gives the total income of the priory as £247 16s. 3d. The temporalities in various parts of Nottinghamshire yielded £137 19s. 2d., and those in Lincolnshire £27 13s. 9d. The appropriations of the six Nottinghamshire churches of Thurgarton, Sutton in Ashfield, Granby, Owthorpe, Hoveringham, and Tythby supplied an income of £75 6s. 8d., while small pensions from the churches of Coates, Hawksworth, and Cotham brought in an additional 10s. Pensions from the four Lincolnshire churches of Blankney, (Cold) Hanworth, Branston, and Swayfield, and from the Derbyshire church of Langwith, supplied a further income of £6 6s. 8d.<sup>11</sup> It is also of interest to note that Alexander de Gedling, the Prior of Thurgarton, was the collector of the crusading tenth of this date throughout the archdeaconry of Nottingham.<sup>12</sup>

The returns of the *Valor Ecclesiasticus* of 1534 yield the much larger gross revenue of £359 15s. 10d. The appropriations had considerably increased. The Nottinghamshire rectories of Thurgarton, Hoveringham, Sutton in Ashfield, Owthorpe, Tythby, Ratcliffe on Soar, Granby, 'Feldkirk,' Cotham, and Fiskerton, and those of Kirkby with Scopwick and Timberland in Lincolnshire and Blackwell and Elmton in Derbyshire, in addition to a few pensions from other churches in these three counties, brought in an income of £169 10s. 8d. The total in the same counties from temporalities amounted to £210 5s. 2d. But the outgoings were so numerous that the clear income was reduced by more than a hundred pounds

<sup>8</sup> Southwell Chart. fol. 95a.

<sup>9</sup> 'Nisi tantummodo preces et orationes predictorum canonicorum.' Ibid. fol. 103.

<sup>10</sup> Ibid. fol. 99a.

<sup>11</sup> *Pope Nich. Tax.* (Rec. Com.), 60b, 61b, 71b, 246b, 310, 310b, 311, 311b, 312, 338.

<sup>12</sup> Mr. Leach's suggestion that this appointment showed that the prior was 'the chief ecclesiastic of the county' (*Visit. of Southwell*, xxiv) is wide of the mark; such a position was burdensome and always evaded if possible.

<sup>4</sup> Dugdale, *Mon.* vi, 191-2.

<sup>5</sup> Lansd. MS. 207e, fol. 1-93.

<sup>5a</sup> It was given to Southwell chapter by Cecil Cooper, great-great-grandson of Thomas Cooper, to whom Henry VIII granted the dissolved priory.

<sup>6</sup> Pat. 14 Edw. III, pt. ii, m. 30, 29.

<sup>7</sup> See also Thoroton, *Notts.* iii, 54-7.

## A HISTORY OF NOTTINGHAMSHIRE

to £259 9s. 4 $\frac{3}{4}$ d. The chief deductions were for stipends paid by the priory to chantry priests at Southwell, Newark, Ratcliffe on Soar, St. Benedict's Lincoln, and to two each at the Derbyshire churches of Chesterfield and Crich. There was also an annual charge of obligatory alms, at the cost of £6 8s. 1d. distributed to the poor in meat, beer, and bread on the obit of Ralph Deincourt the founder, and on the fourteen following days.<sup>13</sup>

In 1209 Innocent III licensed the priory of Thurgarton, in the event of a vacancy in the cure of souls of any church belonging to them, to appoint three or four of their canons, one of whom was to be instituted to that church by the bishop.<sup>14</sup>

Henry III in 1270 granted to the priory a weekly market to be held on Tuesday, on their manor of Fiskerton, and also a yearly fair there on the feast of the Holy Trinity and the two following days.<sup>15</sup>

In 1275 the prior claimed view of frankpledge in his manors of Thurgarton, Fiskerton, Crophill, Owthorpe, Hickling, Granby, and Sutton; and assize of bread and ale in Hickling and Harworth; and that his villeins in Hawksworth, Granby, Cropwell Butler, Owthorpe, Wiverton, and Tythby, should not do any suit to the king's wapentake court of Bingham, for which they produced a charter of Henry III of the year 1234. Other claims, all of which were substantiated, were for right of gallows at Thurgarton and for the recently granted market and fair at Fiskerton.<sup>16</sup>

Varying fragments of information can be gleaned with regard to Thurgarton Priory from the earlier episcopal registers at York.<sup>17</sup>

In 1228 Archbishop Gray confirmed to the canons the grant made by Roger son of William of the advowson of the church of Hawton.<sup>18</sup> Seven years later the archbishop granted to the priory of Thurgarton, to assist them in their laudable hospitality, a pension of two bezants (*bisencios*) out of Hawton rectory.<sup>19</sup> In 1234 the archbishop confirmed to the same priory the small pension of 3s. 4d. out of the church of Cotham.<sup>20</sup>

A strife of considerable duration between the priory and canons of Thurgarton as rectors of

<sup>13</sup> *Valor Eccl.* (Rec. Com.), v, 150-3.

<sup>14</sup> *Cal. of Papal Letters*, i, 34.

<sup>15</sup> Chart. R. 54 Hen. III, m. 4.

<sup>16</sup> *Plac. de Quo War.* (Rec. Com.), 147, 414, 417, 418, 419, 422, 635. There are also numerous references to the like claims in the Hundred Rolls.

<sup>17</sup> The registers of Archbishops Gray and Giffard have been printed by the Surtees Society. Through the courtesy of Mr. W. Brown, hon. secretary of the society, we have been able to consult proof sheets or transcripts of the registers of Archbishops Wickwane and Romanus.

<sup>18</sup> York Epis. Reg. Gray, fol. 24.

<sup>19</sup> Ibid. fol. 68.

<sup>20</sup> Ibid. fol. 66.

Timberland of the one part, and the prior and canons of St. Katherine's, Lincoln, of the other part, concerning the turbary tithes of Timberland, was amicably settled in 1245. The Lincoln priory agreed that in each year when they dug turf in Timberland marsh they would give 12d. at Easter to the church of Timberland by way of tithe for a certain piece of the marsh pertaining to that church, but that no tithe was to be expected from them for other carefully defined parts of the marsh which had been specially assigned to St. Katherine's.<sup>21</sup>

About the same time another dispute between the priory as rectors of Timberland with Simon the vicar of Timberland and the priory of Kyme, concerning tithes of wool and milk and of lambs and calves of animals pasturing in the parish of Timberland on lands which Walter son of Walthof formerly held, was brought to a conclusion. The priory of Kyme covenanted to pay to the church of Timberland 5s. yearly as wool tithe for each 100 sheep, and 5s. yearly for each 100 lambs at the feast of St. Margaret, and 2d. for each cow and calf at Martinmas; and the priory of Thurgarton covenanted not to exact any other small tithes from that land, nor any share of wax-shot and blessed bread.<sup>22</sup>

The commuting of tithes in kind for a money payment was fairly common in the 13th century. Thus an agreement was entered into between this priory and the hospital of St. Sepulchre, Lincoln, whereby the brethren of the latter house covenanted to pay to Thurgarton the annual sum of 27s. in lieu of the tithes that pertained to the churches of Kirkby and Scopwick for the lands which had been granted them by the son and grandson of the founder of Thurgarton.<sup>23</sup>

Robert de Chesney, Bishop of Lincoln 1147-66, confirmed to the priory the churches of Branston, Hanworth, Timberland, Blankney, Scawby, Kirkby, and Swayfield, and a similar confirmation act as to these seven churches was executed by St. Hugh, Bishop of Lincoln 1186-1200.<sup>24</sup>

A dispute as to the church of Branston in Lincoln diocese, which was brought to a head in 1236 by a papal decree, is dealt with at length in the chartulary. The Prior and Convent of Thurgarton sought from William de Marcham, rector of Branston, 5 marks annually by way of pension, which they had received of old from that church, namely for the space of forty years and more and which they alleged the rector had detained for two years. The rector retorted that if this payment had been made it was an unjust action. The pope appointed as his commissioners the Abbot of De Pratis, the Dean of Christianity, and the Master of the Schools of Leicester, all of Lincoln diocese. The priory

<sup>21</sup> Ibid. fol. 104b.

<sup>22</sup> Ibid. fol. 105b.

<sup>23</sup> Ibid. fol. 132b.

<sup>24</sup> Ibid. fol. 145b.



## RELIGIOUS HOUSES

produced five witnesses before the commission, namely John their sub-prior, Ralph the cellarer, Geoffrey de Hanworth, another of their canons, George, who had been a priory servant for fifty years, and Adam de Scawby, a very old layman, who by their depositions most clearly (*luculenter*) proved that the priory had received the 5 marks yearly for over forty years without any intermission, namely from the days of Bishop Walter de Coutances (1183-4) of good memory up to the presentation of William de Marcham to the rectory. Evidence was also forthcoming of the formal confirmation of the pension of Bishop Walter. The rector was ordered to refund to Thurgarton the arrears of 10 marks, and henceforth punctually to pay the pension.<sup>25</sup>

Archbishop Giffard (1265-79) confirmed to the prior and canons of Thurgarton the churches of Sutton in Ashfield, Granby, Tythby, Owthorpe, Hoveringham, Hawksworth, and Keyworth.<sup>26</sup>

Thurgarton Priory was personally visited by Archbishop Wickwane (1279-86), with the result that the following injunctions or corrections were forwarded to the house on 8 June 1280: The prior was to be more discreet in temporal matters and more moderate in his corrections; no base person, stranger, or layman was to be admitted to the frater, and no one but the physicians to the farmery; no drinking after compline, save for some necessary cause or infirmity in the presence of the prior; no letters to be sealed but in full consent; gifts to the canons or lay brothers from their friends were to go to the indigent or for common use; silence at proper times and places, according to rule, was to be strictly observed; canons not to go out of cloister (save the obedientiaries), except by the leave of the president; alms (of food) were not to be imprudently consumed, but warded for the poor. Carols and lockers of the canons were to be opened thrice a year in the presence of the prior and of two or three of the most trustworthy of the canons, that the vice of private property might be obliterated; the lay brothers were to be faithfully instructed in devotions and works of merit; the fasts were to be observed, and canons serving outside the house not to be absent longer than a fortnight. These injunctions were to be publicly read in full chapter at the beginning of each month.<sup>27</sup>

On 22 August 1284 the archbishop confirmed the provision made by the Prior and Convent of Thurgarton for Brother Robert de Barford, their late prior. The ex-prior was to have suitable good rooms in the priory where he could live with one of the canons, an attendant and a boy, who were to wait on him, as was seemly. Provision was to be made daily for the ex-prior

at the rate of one and a half canon's portion. Due provision both in board and clothing was also to be made both for the attendant and the boy. The ex-prior was himself to receive yearly two marks for clothing, and he was to be excused attending the divine offices whenever he desired.<sup>28</sup>

'Arduous and urgent business' prevented Archbishop Romaine, early in his episcopate, from fulfilling an engagement to visit Thurgarton Priory on 8 May 1286, and it was postponed to the 14th of the same month.<sup>29</sup> It was as a consequence of this visit that Gilbert the prior, who was accused of incontinence with a married woman, formally purged himself of this sin, publicly and solemnly, with his witnesses or compurgators, before the archbishop on 19 May, and was thereupon declared by his diocesan, under his seal, to be of good fame.<sup>30</sup>

In August of the same year an episcopal mandate ordered Prior Gilbert to put Alexander de Gedling, a canon of that house, to penance for using opprobrious, presumptuous, noisy, and scandalous language in a chapel of the house where the convent daily assembled for the discussion of business.<sup>31</sup>

About the same time the archbishop addressed the Prior and Convent of Thurgarton with respect to one of their canons, Simon de Lincoln, who had been to Rome because of his faults and had now returned. They were ordered to receive him back in charity and to consider his penance at an end, save that he was not to be allowed to leave the cloister without the president's sanction.<sup>32</sup>

A request was addressed by Archbishop Romanus in 1289 to Henry de Anra, the provincial prior of the Carmelites, to permit Richard Maulovel, a fervently devout canon of Thurgarton, of the order of St. Augustine, who desired a stricter rule, to enter his order.<sup>33</sup>

In 1290 a scandal was caused at this house by W. de Bingham, one of the canons, violently assaulting John de Sutton, a clerk, in the conventual church, for which he was sentenced to the greater excommunication; his eventual absolution was committed by the archbishop to the prior.<sup>34</sup>

On the resignation of Prior Robert de Baseford in 1284 the convent elected two of their number and presented them to Archbishop Romanus for his choice, namely Alexander de Gedling and Nicholas de Gameley; but the archbishop passed them both over and nominated Gilbert de Ponteburg as prior.<sup>35</sup> When Gilbert, however, resigned the priorship he was succeeded by Alexander de Gedling.<sup>36</sup>

<sup>25</sup> Ibid. fol. 54.

<sup>26</sup> Ibid. Romanus, fol. 69.

<sup>27</sup> Ibid. fol. 69 d. As to compurgation see p. 50.

<sup>28</sup> Ibid. fol. 70.

<sup>29</sup> Ibid.

<sup>30</sup> Ibid. fol. 74 d.

<sup>31</sup> Ibid. fol. 76.

<sup>32</sup> Ibid. fol. 49.

<sup>33</sup> Ibid. fol. 51.

<sup>25</sup> York Epis. Reg. Gray, fol. 146b.

<sup>26</sup> Ibid. Giffard, fol. 78.

<sup>27</sup> Ibid. Wickwane, fol. 137.

## A HISTORY OF NOTTINGHAMSHIRE

On 17 October 1290 the episcopal licence was issued to the sub-prior and convent to choose a prior in the place of Gilbert de Ponteburg, who had resigned. On 20 November the archbishop quashed the election of Alexander de Gedling as prior because of canonical informalities in the form of procedure, but himself provided him to the office. He issued his mandate to the sub-prior and convent to yield due obedience to Alexander and to the archdeacon to install him.<sup>37</sup>

In February 1292-3 an archiepiscopal mandate was issued to the prior not to allow his canons to go outside the priory precincts.<sup>38</sup>

Notice of visitation of this priory on 14 January 1293-4 by the archbishop was given on the 6th of the previous December.<sup>39</sup> There are no consequent injunctions registered, so it may be assumed that all was well.

In February 1294-5 the prior and convent received another letter relative to Richard Mauvel, the canon who several years previously had left this Austin house desirous of entering one of a stricter rule. Since that time he had been wandering about far and wide among various religious houses under pretext of seeking admission and then causing a scandal. The priory were ordered to receive him back till he found another house, but not to admit him to the cloister.<sup>40</sup>

A letter was addressed by the archbishop in September 1295 to the prior on behalf of Hugh de Farndon, a canon of the house, who was in a miserable plight, urging his readmission to undergo due penance.<sup>41</sup>

In 1304 the prior was admonished by Archbishop Greenfield to resign, but the convent besought that he might be retained, pleading the expense of a new election. Some of the canons sent a letter to this effect to the diocesan, but it lacked the common seal. The archbishop ordered them to hold an election, and their choice fell on John de Hikeling. The archbishop, however, quashed this election on the ground of informality, and the convent then chose John de Ruddeston. This election was also quashed on the like grounds, but the archbishop duly collated Ruddeston to the office, as he thought him a worthy man.<sup>42</sup>

In 1312 Archbishop Greenfield absolved Walter Bingham from being Prior of St. Oswald (Nostell), and he returned to the monastery of Thurgarton, of which he was a canon.<sup>43</sup>

Archbishop Greenfield, 1311, sanctioned the appropriation to this priory of the churches of Thurgarton, Owthorpe, Tythby, Hoveringham, Sutton, and Granby.<sup>44</sup>

The church of Cotham was appropriated to Thurgarton Priory by the archbishop's licence on 1 July 1350, the plea being the poverty of the house through the ravages of the plague. The archbishop was careful to secure for himself and his successors a pension from the church of 4 marks, and another of 2 marks for the chapter of York.<sup>45</sup>

Boniface IX in 1402 granted power to the prior and convent and their successors to rent, let, farm, or sell to clerks or laymen all fruits, tithes, and oblations of churches, chapels, and other possessions without requiring the licence of ordinaries.<sup>46</sup> In December of the same year the priory obtained an indult from the pope to have made anew in their dormitory as many cells as might be expedient for the sleeping of their canons; such cells, when made, were not to be changed in the future.<sup>47</sup>

The same pope in 1403 granted the petition of the priory that—as they were bound to find and keep at their own cost a secular priest and to depute a canon of their house to celebrate at certain altars in the priory church for the souls of Thomas Horoft (*sic*) and Walter de Elineton, laymen, who were buried therein—the prior and his successors might depute at pleasure, for these celebrations, two secular priests or two canons of the priory in priests' orders.<sup>48</sup>

Licence was granted in 1431 for Alice widow of Sir William Deyncourt to found a perpetual chantry for daily celebration at the altar of St. Anne in the conventual church of St. Peter, Thurgarton, for the good estate of the king and the founder and their souls after death, and for the souls of the said William and of John Deyncourt, knight, and Jean his wife, and of Alice's relatives and friends, and for all the faithful departed. The chaplain to receive a yearly rental of 100s., and the advowson of the chantry to be in the hands of the Prior and Convent of Thurgarton.<sup>49</sup>

The Prior of Thurgarton by an old-established custom had a right to a stall in the quire of the great collegiate church of Southwell, and this would carry with it, we suppose, a right to a seat in the chapter-house. The origin of this is not known with any precision. Mr. Leach says: 'How or when the prior got in is a mystery,' and suggests that it may have originated as a matter of courtesy, in 1225, in return for the priory having given up Rolleston Church to the archbishop for Southwell.<sup>50</sup> This is probably the solution of the difficulty; but it is much more likely that the seat was at that time definitely assigned to the prior as a part of the

<sup>37</sup> York Epis. Reg. Romanus, fol. 76 d.

<sup>38</sup> Ibid. fol. 79.

<sup>39</sup> Ibid. fol. 84.

<sup>40</sup> Harl. MS. 6970, fol. 101.

<sup>41</sup> Ibid. fol. 130b.

<sup>38</sup> Ibid. fol. 83.

<sup>39</sup> Ibid. fol. 84 d.

<sup>41</sup> Ibid. fol. 146b.

<sup>45</sup> Ibid. 6971, fol. 111b.

<sup>46</sup> *Cal. of Papal Letters*, v, 510.

<sup>47</sup> Ibid. 546.

<sup>48</sup> Ibid. 601.

<sup>49</sup> Pat. 9 Hen. VI, pt. i, m. 3.

<sup>50</sup> Leach, *Visit. of Southwell*, xxix.

## RELIGIOUS HOUSES

bargain about Rolleston Church rather than as an act of mere courtesy.

The royal visitors Legh and Layton visited Thurgarton in 1536, where they surpassed themselves in the wholesale character of their hideous charges. Out of the comparatively small number of canons of this house, they actually stated that ten were guilty of unnatural offences, that the prior had been incontinent with several women, and six others with both married and single women. They also stated that eight of the canons desired to be released from their vows. They further recorded that a pilgrimage was held here to St. Ethelburg, but so little acquaintance had they with hagiology that they described this well-known lady saint as a man—*ad Sanctum Ethelburgum*. The annual income was returned at £240.<sup>61</sup>

On the resignation of Prior Thomas Dethick in February 1537 a *congé d'élire* was granted by the Crown to the sub-prior and convent to hold a new election. Their choice fell on John Berwick.<sup>62</sup>

Dr. Legh, who had made such a string of appalling charges against the Thurgarton canons, wrote to Cromwell on 12 June 1538, to the effect that he had just succeeded in carrying out the dissolution of the monastery of Halesowen and was setting out for this Nottinghamshire house.<sup>63</sup> Two days later the surrender of Thurgarton Priory was signed by John Berwick, prior, William Chace, sub-prior, and by seven other canons, namely John Kampney, John Longeyscare, John Ryley, Richard Leykes, Robert —, Henry Gaskyn, and Richard Hopkyn.<sup>64</sup>

Legh, who received the surrender, tarried some days at Thurgarton. On 16 June he wrote from the dissolved priory to Wriothlesley, telling him that he had accomplished his desires with regard to Mr. Cooper.<sup>65</sup>

The following pensions were granted to this house on 23 July 1539:—John Berwick, prior, a house called Fiskerton Hall, with a chapel in the house, a garden, a stable called 'le mares stable,' tithes of hay of two meadows, and £40 a year; Richard Hopkyn, sub-prior, £6 13s. 4d.; and John Ryley, Henry Gaskyn, John Langeskar, Robert Cant, Richard Leke, John Champney, and William Chace, canons, £5 each.<sup>66</sup>

It is noteworthy that Richard Hopkyn, who, according to Legh and Layton, was a confessed adulterer, obtained the highest pension, and among those in receipt of a pension of £5 appears the name of Richard Leke who was entered on both the black lists of the commissioners.

<sup>61</sup> *L. and P. Hen. VIII*, x, 364.

<sup>62</sup> *Pat.* 28 Hen. VIII, pt. iii, m. 31.

<sup>63</sup> *L. and P. Hen. VIII*, xiii (1), 1172.

<sup>64</sup> *Dep. Keeper's Rep.* viii, App. ii, 45.

<sup>65</sup> *L. and P. Hen. VIII*, xiii (1), 1184.

<sup>66</sup> *Aug. Off. Bks.* ccxxxii (2), fol. 56-7.

### PRIORS OF THURGARTON

Thomas, occurs c. 1190<sup>67</sup>  
 Henry, 1209; <sup>68</sup> occurs 1218<sup>69</sup>  
 William, occurs 1234-45<sup>60</sup>  
 Richard, occurs 1250-7<sup>61</sup>  
 Adam, occurs 1263-76<sup>62</sup>  
 Robert de Baseford, resigned 1284<sup>63</sup>  
 Gilbert de Ponteburg, 1284-90<sup>64</sup>  
 Alexander de Gedding, 1290-1304<sup>65</sup>  
 John de Ruddeston, 1304-19<sup>66</sup>  
 John de Hikeling, 1319-31<sup>67</sup>  
 Robert de Hathern, 1331-7<sup>68</sup>  
 John de Ruddeston, re-elected 1337-8<sup>69</sup>  
 Richard de Thurgarton, 1338-45<sup>70</sup>  
 Robert de Hickling, 1345-9<sup>71</sup>  
 Robert de Claxton, 1349<sup>72</sup>  
 John de Calveton, died 1381<sup>73</sup>  
 William de Saperton, 1381<sup>74</sup>  
 Robert de Wolveden, occurs 1432; <sup>75</sup> resigned 1434<sup>76</sup>  
 Richard Haley, 1434<sup>77</sup>  
 William Bingham, 1471-7<sup>78</sup>  
 Richard Thurgarton, died 1494<sup>79</sup>  
 John Allestre, 1494<sup>80</sup>  
 John Goverton, 1505<sup>81</sup>  
 John Angear, 1517-34<sup>82</sup>  
 Thomas Dethick, 1534-6<sup>83</sup>  
 John Berwick, 1536<sup>84</sup>

### 10. THE PRIORY OF WORKSOP

The priory of Worksop for Austin Canons, according to an old chronicle cited by Dugdale, was first founded, probably after a humble fashion, by William de Lovetot in the year 1103.<sup>1</sup>

The fuller endowment charter of Worksop Priory is in the hands of Colonel Henry Mellish of Hodssock Priory.<sup>2</sup> By this charter, of the

<sup>67</sup> Harl. MS. 6972, fol. 63.

<sup>68</sup> Willis, *Mitred Abbeys*.

<sup>69</sup> Harl. MS. 6972, fol. 81.

<sup>60</sup> *Ibid.* fol. 82, 83, 88.

<sup>61</sup> *Ibid.* fol. 84, 86, 87, 89.

<sup>62</sup> *Ibid.* fol. 85, 86, 89, 90.

<sup>63</sup> *Ibid.* 6970, fol. 67b.

<sup>64</sup> *Ibid.* fol. 73b, 80b.

<sup>65</sup> *Ibid.* fol. 84, 101.

<sup>66</sup> *Ibid.* fol. 101; 6972, fol. 22b.

<sup>67</sup> *Ibid.* fol. 22b. 23.

<sup>68</sup> *Ibid.*

<sup>69</sup> *Ibid.* fol. 23.

<sup>70</sup> *Ibid.* fol. 23, 25.

<sup>71</sup> *Ibid.* fol. 25.

<sup>72</sup> *Ibid.*

<sup>73</sup> *Ibid.* fol. 29.

<sup>74</sup> *Ibid.*

<sup>75</sup> *Ibid.* 6971, fol. 74.

<sup>76</sup> *Ibid.* 6972, fol. 35.

<sup>77</sup> *Ibid.*

<sup>78</sup> *Ibid.* fol. 41-2.

<sup>79</sup> *Ibid.* fol. 37.

<sup>80</sup> *Ibid.* fol. 43b.

<sup>81</sup> *Ibid.* fol. 49.

<sup>82</sup> *Ibid.* fol. 51, 53b.

<sup>83</sup> *Ibid.* fol. 53b.

<sup>84</sup> Thoroton, *Notts.* 305.

<sup>1</sup> Dugdale, *Mon.* vi, 118.

<sup>2</sup> *Thoroton Soc.* (1905), ix, 83-9, where the charter is given in facsimile.

## A HISTORY OF NOTTINGHAMSHIRE

reign of Henry I, c. 1130, William de Lovetot, with the assent of his wife Emma and of his sons (Richard and Nigel) granted to God and the Holy Church and to the canons of St. Cuthbert of Worksop all the chapel furniture (*capellaria*) of his house, with the tithes and oblations; the church of Worksop, where the canons were, with lands and tithes and all that pertained to the church; the fish-pond and mill and meadow near the church; the whole tithe of his customary rents, both in Normandy and England; a carucate of land in Worksop field, *ad inwara(m)*,<sup>3</sup> and his meadow at 'Cathale'; all his churches of the honour of Blyth, namely, those of Gringley, Misterton, Walkeringham, Normanton, Car Colston, Willoughby, Wysall, and portion of the church of Treswell, with all tithes, lands, and possessions belonging to these churches; the tithes of his pannage, honey, venison, fish, and fowl; and the tithes of malt and of his mills, and of all his possessions from which tithe was wont or ought to be given.

This charter was confirmed by his eldest son Richard de Lovetot, who also added valuable grants of his own, including half the church of Clarbrough; two bovates of land in Hardwick Grange, near Clumber, *ad utwara(m)*; <sup>4</sup> the whole site of the town of Worksop near the church, inclosed by a great ditch as far as Bracebridge meadow; also without the ditch, a mill, mansion, and Buselin's meadow; other moist lands on the north by the water; and from the water by the road under the gallows towards the south, marked out by crosses set up by himself and his son; a mill with fish-stew at Manton; and all Sloswick. By the same charter Richard also confirmed grants by his mother Emma of a mill at Bolam, an oxgang at Shireoaks, various other lands at Hayton, Rampton, Normanton, and Tuxford, and the church and two oxgangs at Car Colston. He further granted to the canons the privileges of feeding as many pigs as they possessed in Rumwood, and of having two wagons for the collecting of all the dry wood they required in the park of Worksop. Finally he confirmed the grant of land in Thorpe by Walter and Roger de Haier. The date of this long and important charter is about 1160. The charter itself was laid on the altar of the priory church by Richard de Lovetot and his son William.<sup>5</sup>

<sup>3</sup> This phrase, which is of extreme rarity, means that the land to which it is applied was appropriated to the service of the house that received the grant, in contrast to land *ad utwaram*, from which service was due to the king. The two bovates which Richard de Lovetot granted to the priory in Hardwick Grange (see below) were to be held *ad utwaram*. See *Athenaeum*, 24 June 1905, for the employment of these terms.

<sup>4</sup> See above, note 3.

<sup>5</sup> Dugdale, *Mon.* vi, 118-19; Thoroton, *Notts.* iii, 386-7.

Richard's wife Cecilia gave, as her gift to the priory, the church of 'Dinsley,' Yorkshire,<sup>6</sup> (Over or Low Dinsdale).

These various grants to the priory were confirmed in 1161 by Alexander III, in a bull giving the canons the privileges of exemption from tithes, presentation to their churches, burial rights for all persons save the excommunicate, and leave to celebrate mass at a time of general interdict in a low voice with closed doors and silenced bells.<sup>7</sup>

The third great benefactor was William de Lovetot, the son of Richard and Cecilia. On the day of his father's funeral he gave to God, St. Mary, St. Cuthbert, and the canons of Radford<sup>8</sup> or Worksop, the tithes of all the rents he then had or ever should have on this side of the sea or beyond it. He died in 1181, his wife Maud daughter of Walter Fitz Robert being but twenty-four years of age, and leaving a daughter of the same name, aged seven, as heiress. This great heiress was eventually given in marriage to Gerard de Furnival, who joined the Crusades and died at Jerusalem in 1219. Gerard slightly increased the grants to the priory, allowing the canons the privilege of pasturing forty cattle in Worksop Park between Easter and Michaelmas.<sup>9</sup> His widow Maud, who survived him several years, granted a full charter of confirmation in the year 1249 with one or two small additions, such as a wood in Welham and further property in Gringley.<sup>10</sup>

Thomas de Furnival, the eldest son of Gerard and Maud, was slain in Palestine in the lifetime of his mother; his son Gerard gave the third part of his mills at Bradfield to the priory. This Gerard died childless, and was succeeded by his brother Thomas.<sup>11</sup>

The Prior of Worksop in 1269 brought an action against Thomas de Furnival because there had been so much waste, sale, and destruction of timber in Worksop Park that there was not a sufficiency of dry wood for his two wagons according to old covenant.<sup>12</sup>

It would seem, however, that peace was quickly made between the litigants, for in the following year, when Thomas de Furnival obtained licence to build a castle on his manor of Sheffield, he agreed with the canons of Worksop to provide him with two chaplains and a clerk at

<sup>6</sup> White, *Worksop*, 25.

<sup>7</sup> Dugdale, *Mon.* vi, 120.

<sup>8</sup> The priory stood a little to the east of Worksop proper, in the district called Radford, and hence not infrequently bore the latter name. The stream which is now known as the River Ryton, from a village on its banks, was commonly in mediaeval times called the water of Radford.

<sup>9</sup> Thoroton, *Notts.* iii, 388.

<sup>10</sup> Dugdale, *Mon.* vi, 119-20.

<sup>11</sup> White, *Worksop*, 29.

<sup>12</sup> Thoroton, *Notts.* iii, 389.

## RELIGIOUS HOUSES

his castle, to whom he engaged to pay 5 marks a year.<sup>13</sup>

The *Quo Warranto* Rolls of the beginning of the reign of Edward I show that the Prior of Worksop had no difficulty in establishing the freedom of his men from tolls, passage, pontage, and all manor of customs before juries of the counties of Nottingham, York, and Derby, by the production of a charter of Henry I granting them these exemptions throughout the whole of England. He also maintained his rights to free warren on the Nottinghamshire manors of Walkeringham, Hardwick, and Shireoaks, and on the Derbyshire manor of Brampton; as well as to the amercement of his own tenants at Worksop for breaking the assize of bread and ale.<sup>14</sup>

The Taxation Roll of 1291 yields a total of £71 6s. 8d. as the income of Worksop Priory, namely £40 for temporalities, all within the county; £10 out of Sheffield rectory; the appropriated churches of Normanton £12, and of Burton £8; and pensions from the churches of Car Colston 6s. 8d., and Willoughby 20s.<sup>15</sup>

The *Valor Ecclesiasticus* of 1534 sets forth the annual value of the temporalities in the counties of Nottingham, York, Derby, and Lincoln, as £156 8s.; whilst the appropriated Nottinghamshire churches of Worksop, Walkeringham, Gringley, Sutton, Normanton, Burton, Osberton, Car Colston, Willoughby, Wysall, and Screveton, with pensions from the Derbyshire church of Clowne, the Lincolnshire church of Rushton, and the Yorkshire church of Wickersley, together with a third part of the rectory of Sheffield (£5 6s. 8d.), yielded £145 18s. 10d. This gave a total value of £302 6s. 10d. But the clear value was reduced to £239 15s. 5d. There were various pensions paid to York for appropriations. The obligatory alms also involved a considerable annual charge. The distribution to the poor at Christmas in commemoration of William Lovetot the founder was on an unusually large scale, costing in wheat and rye bread and in beer £9 16s. 4d. The prior's dish of meat given every day cost £3 a year, and the Lady dish another £3; whilst the canons' dish, which had been given every day in the chapter-house since the foundation of the priory, cost £4 a year. Other gifts in kind, as the obits of priors and benefactors came round, cost £5; and there were also 'two pyes of the pytaunce geppen in almes to poore people, vs.'<sup>16</sup>

There are various entries pertinent to this priory in the earlier episcopal registers of York. In 1227 a contention arose as to the church or chapel of Osberton between the Prior and Con-

vent of Worksop and Robert son of William. An inquisition was held by the Archdeacon of Nottingham, whereupon Archbishop Gray declared that it had been made plain that the church of Osberton was a chapel of Worksop and belonged to the priory there, although it had been alienated for some time, and he therefore allowed them to convert it to their own uses for the support of the poor, after the death of the clerk who then held it.<sup>17</sup>

The prior and canons in 1234 obtained the archbishop's sanction to appropriate to their own uses, especially in the exercise of hospitality, the church of West Burton, of which they had the advowson.<sup>18</sup>

In 1276 Alan de London, one of the canons of Worksop, was instituted to the vicarage of the church of Worksop by Archbishop Giffard, on the presentation of the prior and convent of the same; Alan swore obedience only to the archbishop.<sup>19</sup>

Archbishop Wickwane visited Worksop Priory on 26 May 1280, with the result that the following injunctions were subsequently issued: The prior was not to permit the holding of any private property, and to forbid all going outside the gates of the priory save for some inevitable and necessary cause. All lockers of the canons were to be opened four times a year and oftener if there was any cause, anything found therein to be applied to the common use of the monastery; the canons were not to go out alone, when there was necessity for leaving the house; idle canons lingering without cause in the farmery were to be treated as paupers and otherwise punished; two canons in particular, Robert de Sancto Botulfo and Peter de Retford, were to be removed from the farmery and to consort with the convent; Adam de Rotherham, the late cellarer, to stay in the cloister and do penance; the sick to be kindly treated; all sinister and unfitting speech forbidden; no canon or brother to eat and drink with any outside guest, unless the prior was present; silence to be strictly observed according to rule; alms not to be wasted; the entertaining of costly and useless guests forbidden; William Selliman, a rebellious and quarrelsome canon, and William de Grave and Henry de Marcham, two lay brothers, accused of incontinence, to be punished. These rules were to be read in chapter once a month.<sup>20</sup>

John de Tykill, Prior of Worksop, had three canons of his monastery deputed by the archbishop in 1311 to act as his coadjutors. At the visitation of 1313 he was found guilty of incontinence and maladministration, and was removed.<sup>21</sup>

<sup>13</sup> Pat. 54 Hen. III, m. 31.

<sup>14</sup> *Plac. de Quo War.* (Rec. Com.), 161, 221, 627, 651.

<sup>15</sup> *Pope Nich. Tax.* (Rec. Com.), 299b, 310b, 311, 311b, 312, 338.

<sup>16</sup> *Valor Eccl.* (Rec. Com.), v, 174-6.

<sup>17</sup> York Epis. Reg. Gray, fol. 17.

<sup>18</sup> *Ibid.* fol. 66.

<sup>19</sup> *Ibid.* Giffard, fol. 114.

<sup>20</sup> *Ibid.* Wickwane, fol. 136 d.

<sup>21</sup> Harl. MS. 6972, fol. 11.

## A HISTORY OF NOTTINGHAMSHIRE

An *inspeximus* and confirmation charter of 1316 recites, *inter alia*, a grant of Henry III in 1268 to the priory to take two cart-loads daily of heather in Sherwood Forest, not to exceed the annual value of 60s., in consideration of the loss sustained in their wood of Grove, which Edward the king's eldest son had caused to be felled in the time of trouble in the realm to make engines and other necessaries to invade the Isle of Axholme, then resisting the king.<sup>22</sup> The cart-loads were only to be taken in two places, namely in Rumwood and 'Cuthesland.' At the same time the appropriation of the church of Sutton on Trent, originally granted in 1302, was confirmed.<sup>23</sup>

In 1316 licence was granted for the appropriation of the church of Car Colston.<sup>24</sup>

Edward I had granted the Prior and Convent of Worksop 60 acres in the east part of his wood of Rumwood at a rental of 10s., and to inclose and bring it into cultivation if they thought fit. But in 1335 they complained to Edward III that after they had inclosed it Ralph de Nevill and his fellow justices of the forest took the whole site into the king's hands on a presentment by the forest ministers, alleging that they had inclosed more than the 60 acres, and demanding a further rental of 2s. 2d. for an additional 13 acres. The king, willing to show the canons a special favour, in return for the manifold charges they had frequently incurred when he visited their priory, granted them the whole space they had inclosed free of all rent for ever.<sup>25</sup>

In 1338 there was an *inspeximus* and confirmation of the charter to the priory executed by Thomas de Furnival III, the great man of that great family, who was summoned as a baron to Parliament from 1294 till his death in 1332. Almost the only addition that this baron made to the grants of his ancestors was that he gave permission to the convent to have free ingress and egress to his park to look after the forty cattle of the priory feeding there between Easter and Michaelmas.<sup>26</sup>

In 1384 the priory paid the heavy sum of £40 to William de Nevill, keeper of the king's manor house of Clipston in Sherwood Forest, for its repair, in return for which they obtained the Crown licence to appropriate the church of Willoughby.<sup>27</sup>

In the following year 25 marks were paid to the king by the priory to secure the alienation to them of five messuages and a moiety of three more messuages in East Retford, the joint gift of

Richard de Rawclyf, rector of Clowne, William de Burgh, rector of Babworth, and Peter Cook, chaplain, towards finding a chaplain to celebrate daily in the priory for their good estate and for their souls after death.<sup>28</sup>

This priory was subjected in 1536 to a visit from the notorious commissioners, Legh and Layton. They affected to have discovered four canons guilty of unnatural sin; one desired release from his vows. The annual income was declared to be £240 and the debts 200 marks.<sup>29</sup>

Sir John Hercy, writing to Cromwell on 31 October 1538, remarked that 'the prior and convent of Worksop are so covetous, they sell flocks of sheep, kye, corn, woods, etc.'<sup>30</sup> And who can blame them? They clearly foresaw their overthrow. On 15 November of the same year came the surrender of the priory with sixteen signatures. We give the names of those who signed, adding the amount of pensions they obtained on 25 March 1539;<sup>31</sup> all the four accused by Legh and Layton obtained their pensions.

Thomas Stokkes, prior . . . . .	£50
William Nutte, sub-prior . . . . .	£6
Thomas Richardson . . . . .	£5 6s. 8d.
William Inghame . . . . .	" " "
George Copley . . . . .	£6
*Richard Astley . . . . .	£6
Laurence Starkebone . . . . .	£5 6s. 8d.
*Alexander Boothe . . . . .	" " "
*Thomas Bedall . . . . .	" " "
*George Barnsley . . . . .	" " "
Edmund Robinson . . . . .	" " "
James Windebank . . . . .	£4
Robert Armstead . . . . .	"
John Hayles . . . . .	40s.
Christopher Haslam . . . . .	"
William White . . . . .	"

The four canons to whose names an asterisk is prefixed are those so foully branded in the *Comperta*.

In November 1541 Henry VIII granted the priory of Worksop and divers parcels of demesne lands, &c., to Francis, fifth Earl of Shrewsbury, in exchange for the manor of Farnham Royal, Buckinghamshire.<sup>32</sup>

There is in the British Museum a cast from a damaged impression of the seal of Henry, prior temp. John. It is a pointed oval, and bears the prior standing on a platform, lifting the right hand in benediction, and holding in the left a scroll inscribed . . . CIA DEI. The legend is:—

. . . . . HENRICI . PRIORIS . DE . WIR . . . . .

<sup>22</sup> This refers to the defence of Axholme by the remnants of Simon de Montfort's party at the close of the Barons' War.

<sup>23</sup> Pat. 9 Edw. II, pt. ii, m. 36.

<sup>24</sup> Pat. 10 Edw. II, pt. i, m. 31.

<sup>25</sup> Pat. 9 Edw. III, pt. i, m. 25.

<sup>26</sup> Pat. 11 Edw. III, pt. i, m. 25.

<sup>27</sup> Pat. 7 Ric. II, pt. ii, m. 3.

<sup>28</sup> Pat. 8 Ric. II, pt. ii, m. 5.

<sup>29</sup> *L. and P. Hen. VIII*, x, 364.

<sup>30</sup> *Ibid.* xiii (2), 726.

<sup>31</sup> *Dep. Keeper's Rep.* viii, App. ii, 50; *L. and P. Hen. VIII*, xiv (1), 185; Aug. Off. Bks. ccxxxiii, 163-5.

<sup>32</sup> Pat. 33 Hen. VIII, pt. iv, m. 6.

## RELIGIOUS HOUSES

### PRIORS OF WORKSOP

William de Huntingdon, first prior<sup>33</sup>  
 William, 1180<sup>34</sup>  
 Stephen, c. 1196<sup>35</sup>  
 Henry, 1200<sup>36</sup>  
 Walter, occurs c. 1230<sup>37</sup>  
 Robert de Pikebow, 1260<sup>38</sup>  
 J., occurs 1267<sup>39</sup>  
 Alan de London, resigned 1300<sup>40</sup>  
 John de Tykill, 1303, also occurs 1311 and  
 1313<sup>41</sup>

Robert de Carlton, 1313<sup>42</sup>  
 John, 1396<sup>43</sup>  
 Roger de Upton, died 1404<sup>44</sup>  
 John de Leghton, 1404<sup>45</sup>  
 Charles Flemmyng, occurs 1458, resigned  
 1463<sup>46</sup>  
 William Acworth, 1463<sup>47</sup>  
 Robert Ward, occurs 1486, died 1518<sup>48</sup>  
 Robert Gateford, 1518<sup>49</sup>  
 Nicholas Storth, 1522<sup>50</sup>  
 Thomas Stokkes, occurs 1535<sup>51</sup>

## HOUSE OF PREMONSTRATENSIAN CANONS

### II. THE ABBEY OF WELBECK

Joceus de Flemmaugh is said to have formed one of the train of William of Normandy at the time of the Conquest; he acquired the third part of a knight's fee in Cuckney. Joceus begat a son named Richard who married a Nottingham lady. There was living in Cuckney a man called Gamelbere,<sup>1</sup> described as a 'drenc,' who held, before the Conquest, two carucates of land of the king in chief by the service of providing a palfrey for the king, shod on its four feet at the king's forge, whenever he visited his manor of Mansfield, and by attending him in the time of war. Gamelbere died without heir, and his land escheated to King Henry I. The king gave this land to Richard the son of Joceus. Richard had a son of the like name by his first wife, and on her death he took for a second wife Avice, a kinswoman of Earl Ferrers, granting her as dower the two carucates of land at Cuckney. By his second wife Richard had a son called Thomas. Thomas was brought up in the king's court, and on his father's death inherited the two carucates. Thomas is described as a most warlike man, who followed the king (Stephen) throughout his campaigns; but when there was peace in the kingdom, in the reign of Henry II, founded the abbey of Welbeck.<sup>2</sup>

This is the first part of the account set forth at length towards the end of the Welbeck char-

tulary as to the history of the foundation and of the founder's ancestry and progeny; but it represents a very confused tradition as to the origin of the house, for another shorter account, which immediately follows, makes Richard the son of Joceus the original founder of the abbey.<sup>3</sup> This latter statement is nearer the truth, for the abbey was begun by Richard in 1153, and finished by his son Thomas in the reign of Henry II;<sup>4</sup> but, even so, the fact remains that 'Joceus' cannot be identified in the more authentic records of the period to which this tradition would assign him.

Nevertheless, as Thomas carried out and fulfilled his father's intentions with definite endowments, he is generally regarded as the founder; but it was in his father's lifetime that a colony of Premonstratensian canons from the abbey of Newhouse, Lincolnshire, established themselves in this north-west corner of the county of Nottingham. Thomas's charter, addressed to Roger, Archbishop of York, and to all faithful sons of the Church, sets forth that he has granted to Berengarius, Abbot of Welbeck, and his successors, by the counsel of Serlo, Abbot of Newhouse, the site of the abbey of Welbeck, where the church of St. James is founded, and all the land from that site to the place called Belph, between the rivulet and the wheel road (*viam quadrigarum*) from the abbey to Belph. He also granted all the meadows, pastures, groves, and cultivated ground in Belph, and all his adjacent wood-

<sup>33</sup> White, *Worksop*, 33. Signs, as 'William,' the foundation charter of Welbeck Abbey.

<sup>34</sup> Ibid. <sup>35</sup> Ibid. <sup>36</sup> Ibid.

<sup>37</sup> Harl. MS. 6972, fol. 3.

<sup>38</sup> White, *Worksop*, 33.

<sup>39</sup> Harl. MS. 6972, fol. 2. <sup>40</sup> Ibid fol. 7.

<sup>41</sup> Harl. MS. 6970, fol. 146; *ibid.* 6972, fol. 11.

<sup>42</sup> Ibid. <sup>43</sup> White, *Worksop*, 33.

<sup>44</sup> Harl. MS. 6972, fol. 74. <sup>45</sup> Ibid.

<sup>46</sup> Bodl. Chart. Notts. no. 10; Harl. MS. 6972, fol. 31.

<sup>47</sup> Ibid. <sup>48</sup> Ibid. fol. 45.

<sup>49</sup> Ibid. <sup>50</sup> Ibid. fol. 46.

<sup>51</sup> *Valor Eccl.* (Rec. Com.), v, 174.

<sup>1</sup> The name is pure Danish; see *V.C.H. Notts.* i, 243, where also reference is made to the significance of the title 'drenc.'

<sup>2</sup> Harl. MS. 3640, fol. 160-1. This MS. is a valuable but irregular and imperfect register or chartulary of Welbeck Abbey of 175 folios, in hands of the end of the 13th and of the 14th and 15th centuries; it is the one cited by Thoroton in his history of the county, but parts are missing since that date. Harl. MS. 5374, fol. 1-18, contains a number of excerpts from Lord Chesterfield's chartulary of this abbey relative to benefactions of the de Vylers family, of Lincoln.

<sup>3</sup> Harl. MS. 3640, fol. 161 d, 162.

<sup>4</sup> Ashm. MS. 1519, cited in Dugdale, *Mon.* vi, 872.

## A HISTORY OF NOTTINGHAMSHIRE

land where Geoffrey and Hugh and Drenghe dwelt; together with the church of St. Mary of Cuckney, the church of St. Helen of Etwall (Derbyshire), and the church of St. John Baptist of Whitton (Lincolnshire), the mill of Langwith, all his lands at Hirst, and common pasture throughout his demesnes. The charter concludes with the statement that all this was done with the assent of Emma his wife and of his three brothers, Ralph, Silvan, and Richard. The first of a large group of witnesses is William, Prior of Radford (Worksop).<sup>5</sup>

Thomas son of Richard had by his wife Emma a daughter Isabel. After her father's death Isabel was a royal ward and given in marriage by the king to Simon son of Simon. This Simon and his wife gave the mill of Cuckney to the abbey.<sup>6</sup> To Simon and Isabel were born three daughters, Agnes, Isabel, and Petronilla, who were respectively married to Walter de Falcomburg, Walter de Riboeff, and Stephen de Falcomburg. These three heiresses and their husbands confirmed to the abbot and canons all the gifts they had received from their ancestors.

From their heirs and descendants, John Hotham, Bishop of Ely, 30 September 1329, bought the whole manor of Cuckney, together with other lands and advowsons of the abbey.<sup>7</sup> On 4 December following the Bishop of Ely granted to the abbey the whole manor of Cuckney, together with the towns or hamlets of Cuckney, Langwith, Bonbusk, Holbeck, Woodhouse, Milnthorpe, Clowne, and Norton by Cuckney.<sup>8</sup> On 9 December John de Nottingham, Abbot of Welbeck, entered into a composition with the Bishop of Ely, whereby the abbey undertook to add at least eight canons to their number, whose special duty it should be to act as chantry priests in saying masses for the king and his royal ancestry, for Bishop Hotham and his parents, and for other specified benefactors or relatives. It was covenanted that the Abbot of Newhouse, their father abbot, should always at his annual visitation inquire into the due observance of this composition.<sup>9</sup>

A memorandum in an early hand in the midst of the Welbeck chartulary briefly records the fact that the church of Whitton, Lincolnshire, was dedicated by Robert, Bishop of Bangor, on 27 April, when he consecrated three altars, namely the high altar in honour of St. John Baptist, the altar in the body of the church (*in corpore ecclesie*) in honour of the Blessed Mary the Mother of God, and the altar in the north aisle in honour of St. Mary Magdalene.<sup>10</sup> Robert de Shrewsbury was Bishop of Bangor from 1197 to 1215. The following are among the more important entries from the chartulary,

the episcopal registers at York, and other sources, relative to other property of the abbey, both in temporalities and spiritualities:

Richard de Furnival released all his right in the chapel of Bothamsall to the abbey of Welbeck, acknowledging it to belong to the mother church of Elkesley in the abbey's patronage.<sup>11</sup>

Robert de Meinill, lord of Whitwell, Derbyshire, gave to the canons a quarry on his land, wherever most convenient, for building the church of St. James and the necessary buildings, with free ingress and egress for those thus engaged. Walter de Goushill also granted a quarry for the like purpose on the moor between Whitwell and Belfh, or elsewhere in the common pastures of Whitwell parish, after the same manner as had been done by his ancestor Robert de Meinill.<sup>12</sup>

Roger Deincourt gave to the church of Welbeck, for the sustenance of three canons who were to specially celebrate for himself and his family, all his lands and meadows and right of pasture except the advowson of the church in North Wingfield, Derbyshire. This gift was confirmed by John Deincourt, rector of North Wingfield, Roger's brother.<sup>13</sup>

In 1213 the Abbot of Welbeck brought the king four palfreys to secure his confirmation of the gift of the church of Flintham, together with lands and tenements at the same place, which Agatha daughter and heiress of Hugh Bretel had made to the abbey.<sup>14</sup> This Agatha was first married to Geoffrey Monachus, and afterwards to Humphrey, King John's cook. The gift was accompanied by pasture rights for 300 sheep at Flintham.<sup>15</sup>

Geoffrey, Archbishop of York (1191-1212), sanctioned the appropriation of the church of Whitton to the abbey, providing that a third part of the income was to be assigned to the vicar as a competency.<sup>16</sup>

A fine was levied in 1204 between Richard, Abbot of Welbeck, and Alexander, Prior of Shelford, whereby it was arranged that the advowson of the church of Kelham was to be held in moieties between them.<sup>17</sup>

A royal grant was made to the church of Welbeck in 1250 of 5 acres and a rood of inclosure in the Peak Forest at 'Cruchill,' to be held by rendering 2*1d.* yearly at the Exchequer; also a grant of the pasture of 'Cruchill,' by the wood of Ashop and up the valley to Derwenthead, and also of all the pasture of Ashop up that water to its head, and thence to Kendalhead, which pasture the canons held by a charter of King John.<sup>18</sup>

<sup>11</sup> Thoroton, *Notts.* 444.

<sup>12</sup> Harl. MS. 3640, fol. 164.

<sup>13</sup> *Ibid.* fol. 164 d.

<sup>14</sup> Pipe R. 14 John.

<sup>15</sup> Thoroton, *Notts.* 133.

<sup>16</sup> *Ibid.* 143.

<sup>17</sup> *Ibid.* 331.

<sup>18</sup> Chart. 35 Hen. III, m. 13.

<sup>5</sup> Harl. MS. 3640, fol. 38.

<sup>6</sup> *Ibid.*

<sup>7</sup> *Ibid.* fol. 148.

<sup>8</sup> *Ibid.* fol. 150.

<sup>9</sup> *Ibid.* fol. 147.

<sup>10</sup> *Ibid.* fol. 25 d.



## RELIGIOUS HOUSES

The abbot succeeded in 1276 in maintaining his rights to freedom from passage and pontage dues, and from all manner of hundred and other court contributions, &c., as well as rights of free warren on his Derbyshire estates at Duckmanton, North Wingfield, Newbold, and Cresswell, and the like over all his numerous Nottinghamshire possessions, by the production of early charters.<sup>19</sup>

Grant of free warren was obtained or confirmed by the Abbot and Convent of Welbeck in 1291 throughout all their demesne lands in the counties of Nottingham, Derby, and Lincoln.<sup>20</sup>

A considerable and long-sustained controversy was maintained in the reign of Henry III and in the days of Abbot Hugh between the abbey of Welbeck and the burgesses of Retford as to the mills of that town; eventually in 1297 the mills were taken into the king's hands and granted to the abbey at £10 a year.<sup>21</sup>

In 1299 the Archdeacon of Nottingham resigned into the hands of the Archbishop of York the presentation to the church of Elkesley which he had received from the abbot and canons of Welbeck.<sup>22</sup>

There are various entries in the chartulary as to the rights of the abbey in Sherwood Forest, and perambulations both of Sherwood and of the Peak Forests in the reign of Edward I are recorded.<sup>23</sup> In 1307 the abbey obtained leave from the Crown, on paying a fine of 200 marks, to break and inclose and make a park of 60 acres in Rumwood. The site is described as lying between the park of Thomas de Furnival and the abbot's wood, extending by the highway that led from Worksop to Warsop.<sup>24</sup>

The church of Elkesley was appropriated to the abbey in December 1348. In giving his sanction Archbishop Thoresby provided that 10s. was to be paid annually by Welbeck to the quire deacons of York Minster.<sup>25</sup>

The church of Flintham was appropriated to the abbey in 1389: at the date when Archbishop Richard le Scrope sanctioned this appropriation the abbot's chair was vacant, and William Staveley was prior.<sup>26</sup>

According to the Taxation Roll of Pope Nicholas in 1291, the temporalities of this abbey in the three counties of Nottingham, Derby, and Lincoln yielded an annual income of £56 13s. 10d.; whilst the spiritualities produced a further income of £52, namely the church of Whatton £30, the church of Cuckney £20, and a pension from the church of Rawmarsh in the deanery of Doncaster 40s. The total income recorded amounts to £108 13s. 10d.<sup>27</sup>

<sup>19</sup> *Plac. de Quo War.* (Rec. Com.), 138, 147, 613.

<sup>20</sup> Chart. 19 Edw. I, m. ii.

<sup>21</sup> Harl. MS. 3640, fol. 23 d-25. <sup>22</sup> *Ibid.* fol. 16.

<sup>23</sup> *Ibid.* fol. 16 d, 17, 20. <sup>24</sup> *Ibid.* fol. 29 d, 30.

<sup>25</sup> *Ibid.* 6971, fol. 110. <sup>26</sup> *Ibid.* 102 d.

<sup>27</sup> *Pope Nich. Tax.* (Rec. Com.), 72, 265, 299b, 311, 311b, 312, 321, 333.

A taxation roll entered in the chartulary of only two years' later date shows a considerable increase in income over that just recorded, making the total £140 18s. 2d. The increase chiefly arises from the rectories of Littleborough (Notts.), £3 6s. 8d.; of Etwall and Duckmanton, Derbyshire, which are respectively entered as yielding incomes of £16 0s. 2d. and £5 6s. 8d.; and of Whitton and Coates, Lincolnshire, with the respective incomes of £18 6s. 8d. and £3.<sup>28</sup> It would therefore appear that these five churches were appropriated to the abbey between 1291 and 1293.

A later hand has added the annual value of later appropriations, namely Flintham £30, and Elkesley rectory 38 marks, and the vicarage 6 marks.<sup>29</sup>

The return as to Welbeck in the *Valor Ecclesiasticus* of 1534 possesses much interest. The office of the general visitorship of the Premonstratensian Order in England and Wales brought in the annual sum of £14. At each general chapter held every four years all the houses of White Canons throughout England paid 10s. to Welbeck as the head house, producing (every fourth year) a further sum of £14 10s. 'whiche draweth yerely to the summe of lxxijs. vjd.' Cuckney Manor and rents, with rents from Retford mills and divers places in Nottinghamshire, produced £128 10s. 11d.; Derbyshire temporalities at Newbold, Duckmanton, and Etwall, £33 5s. 1d.; and Lincoln temporalities, £10. The Nottinghamshire parsonages or rectories of Cuckney, Elkesley, Bothamsall, Whatton, Aslockton, Flintham, and Littleborough produced £66 19s. 7d.; whilst from the same county there was an annual pension out of Shelford Priory of 20s. and a payment in wax of eight pounds at 6d. a pound. Other appropriated churches were Anstey, Yorks. (with a pension out of Rawmarsh); Whitton and Coates, Lincolnshire; and Etwall and Duckmanton, Derbyshire. The total annual income from all these sources was entered at £298 4s. 8d. Outgoings, however, brought down the clear income to £249 6s. 3d. Under this head was included the sum of £8 13s. 4d. expended in obligatory alms, namely 3s. 4d. to the poor of Anstey on Good Friday, and the remainder in ale and bread weekly at the abbey in commemoration of Thomas Cuckney the founder.<sup>29a</sup>

Welbeck was a highly important house of the English branch of the order, on account of its numerous offspring, for the abbot was the father abbot of no fewer than seven abbeys, and, somewhat irregularly, stood in a like relationship to one of its grandchildren, the Abbey of Titchfield, Hampshire, founded in 1231 by a colony from the recently-formed house of Halesowen. The abbey of Talley, Carmarthenshire, was founded from the monastery of St. John's,

<sup>28</sup> Harl. MS. 3640, fol. 35.

<sup>29</sup> *Ibid.*

<sup>29a</sup> *Valor Eccl.* (Rec. Com.), 170-1.

## A HISTORY OF NOTTINGHAMSHIRE

Amiens, but was subsequently made subsidiary to Halesowen on account of the distance from the father's house; and when that arrangement proved unsatisfactory owing to its poverty-stricken and desolate condition, this small Welsh abbey was transferred to the guardianship of Welbeck.<sup>30</sup> Welbeck's seven direct children, naming them in the order of their birth, were Dureford, Sussex, c. 1160; Hoby, Lincolnshire, 1175; Leiston, Suffolk, 1183; Beauchief, Derbyshire, 1183; West Dereham, Norfolk, 1188; Torre, Devonshire, 1196; and Halesowen, Salop, 1218. There must have been indeed a most marvellous vitality and fervour in this Nottinghamshire abbey, to have been able to send out seven swarms into distant parts of England within less than half a century.

The abbots of Premonstratensian houses, though exempt from diocesan visitation, usually made submission to their diocesan after election, promising canonical obedience in all things, saving the rights of their order. Many of these submissions of the abbots of Welbeck to their diocesan appear in the archiepiscopal registers of York.

The entry recording the obedience of John de Duckmanton on his election in 1309 states that he was a canon of the Austin Order.<sup>31</sup> When William de Kendall was elected in 1316 the see of York was vacant, but the abbot duly proceeded to that city and made his promise of obedience to the dean and chapter on 25 July of that year.<sup>32</sup>

A commission was appointed in 1334 on the complaint of Elizabeth widow of the late Thomas Furnival, alleging that John de Nottingham, Abbot of Welbeck, with one of his fellow canons, his chamberlain, and several others, had broken into her park at Worksop, and there hunted and carried away deer.<sup>33</sup>

Robert de Spalding, one of the canons of the house, was elected abbot in 1341. Whereupon the Abbot of Langdon, as commissary of the Abbot of Prémontré, wrote to the Abbot of Sulby stating that Spalding had lately been convicted of conspiracy and other crimes before him and other visitors in the church of Welbeck, and that he was to be peremptorily cited to appear before him at Langdon. A certificate was in due course forwarded to the commissary that on 21 July the new abbot of Spalding had been served with the citation in his own chambers, which was exhibited and read to him by two canons of Sulby, in the presence of three of the discreet canons of Welbeck, John de Retford, John de Blyth, and William de Gedling.<sup>34</sup> We know nothing further of these

charges, but at all events Abbot Robert was allowed to continue in office until he was carried off by the plague in 1349.

There is no necessity for entering here at any length into the general question of the disputes at the beginning of the 14th century between the Abbot-General of Prémontré and the houses of the English province, for Welbeck took no exceptional part in this prolonged dispute.<sup>35</sup> Suffice it to say that Prémontré made three claims from the English White Canons:— (1) The attendance of the abbots at the general annual chapter at the mother house; (2) The appointment of a visitor to report to the abbot-general; (3) The taxation of the houses for the benefit of the order in general and of Prémontré in particular. It was the last claim that was the source of so many disputes. A royal proclamation of 1306 forbade the payment of any subsidy by religious orders in England to a foreign superior. The English abbots, however, were all summoned in 1310 by Adam de Crecy (abbot-general from 1304 to 1327) to Prémontré and strictly ordered to bring with them the arrears of tallage. Thereupon the English abbots met, including John de Cesterfeld, Abbot of Welbeck, and sent word to the abbot-superior that they could not obey him, for Parliament had forbidden them to leave the kingdom, and if they disobeyed they would certainly be outlawed and unable to return to their respective houses. Two of their number, the Abbots of Newhouse and Sulby, were, however, permitted to go as proctors of their brethren. Eventually, at a general chapter held in 1316, an agreement was arrived at whereby the English abbots, owing to their distance from the foreign centre, were permitted to be represented at the annual chapter at Prémontré by certain delegates, and the question of apport or tallage to the mother house was held in abeyance until the law of England should be changed. Subsequently during both the 14th and 15th centuries no impediment was placed in the way of the delegated Premonstratensian abbots crossing the seas, provided the Crown licence was obtained in each case. The entries on the Patent Rolls granting permits of this kind to successive abbots of Welbeck are sufficiently frequent to show the importance of this abbey.

The granting of corrodies to royal pensioners by this abbey was insisted on by the autocratic Edward III. John de Norton was sent by the

<sup>30</sup> The matter has been dealt with at some length in the account of Sulby (*V.C.H. Northants*, ii, 138-42). It is fully discussed and all the documents cited at length in Abbot Gasquet's three valuable volumes, *Collectanea Anglo-Premonstratensia* (1904-7), where Bishop Redman's register (Ashm. MS. 1519) and Peck's collections in the B.M. are fully set forth. Future references in this survey of Welbeck will be given to these volumes instead of to the MSS.

<sup>31</sup> Harl. MS. 3640, fol. 18 d.

<sup>32</sup> *Ibid.* 6970, fol. 145.

<sup>33</sup> *Ibid.* fol. 156 d.

<sup>34</sup> Pat. 8 Edw. III, pt. ii, m. 34 d.

<sup>35</sup> *Coll. Anglo-Premon.* ii, 167-9.

## RELIGIOUS HOUSES

king in 1353 to receive such maintenance at Welbeck as Richard del Almoignerie, deceased, had there at the king's order.<sup>36</sup> But all this was changed in the succeeding reign. By the advice of the council Richard II in 1383 released the abbot and convent in respect of any corrody at the request of the king and his heirs, notwithstanding the enjoyment heretofore at the special request of Edward III of such corrody or maintenance by John atte Lane, by Richard de Merton, by Agnes the late king's laundress, and by others. This release was granted on the petition of the abbey to the effect that their house was founded by Thomas de Cuckney, and was then in the patronage of his kinsman and heir John de Cuckney; that it was never in the patronage of any of the king's progenitors, and that it was always free of corrodies up to the time of the special requests of the late king.<sup>37</sup>

At the general provincial chapter of the order held at Northampton in July 1454 it is recorded that Brother Robert Staveley, sub-prior of Welbeck, was allowed to be present as proctor of that house. Abbot Greene of Welbeck was at that time across the seas on business of the order.<sup>38</sup>

The servants of John Bankwell, Abbot of Welbeck, were concerned in a singular and serious affray in 1393 under the following circumstances: Robert Veel, keeper of the rolls of the King's Bench, and John Wynchecombe, appointed to take carts for the carriage of the rolls, were directed on Saturday before the feast of St. Katherine, by Walter Clopton, chief justice, to take the rolls from York to Nottingham by the following Tuesday. The excessive rainfall much impeded them, and they found that they could not reach Nottingham without additional horses. Whereupon, by virtue of their commission and of the chief justice's order, they took two horses of John Levet and John Turnour of Norton by Welbeck, to be paid for in due course. This action was so fiercely resented that a number of the abbey servants raised all the men of Norton in insurrection, and at dusk, armed with bows and arrows and swords and clubs, set upon the said Robert and John (instigated by one of the canons of Welbeck and by the vicar of Cuckney), assaulted them, shot at and pierced the rolls in the carriage, took the horses and would have carried them away 'but that by the grace of God and help they made too good a defence.' Eventually the delinquents in February 1392-3 obtained a royal pardon.<sup>39</sup>

The general Premonstratensian register contains a full account of the exceptional method of electing John Greene to the abbacy in 1450 on the death of John de Norton. The election

was held under the direction of Robert, Abbot of Newhouse. Almost immediately after the burial of the late abbot, namely on 13 April, the absent brethren having been duly summoned, the electoral proceedings began. The mass of the Holy Spirit having been sung, all assembled in the chapter-house, John, Abbot of Dale, being present as the coadjutor of the Father Abbot of Newhouse. The aid of the Holy Spirit having been invoked and the statute of their order relative to elections recited, the whole of the brethren for certain reasonable causes, of their own free motion, not under any compulsion or suggestion, but of their own absolute free will, declined to exercise their franchise personally, but besought the two Abbots of Newhouse and Dale to select an abbot for them. Thereupon the abbots, after much consideration, chose John Greene, one of the Welbeck canons, a prudent and discreet man, and much to be commended in his life. The consent of the elect having been humbly accorded, the election was duly approved, ratified, and confirmed by decree in chapter. The abbot was then conducted by his brethren before the high altar, the *Te Deum* being solemnly sung. He was invested with corporal possession of the church, installed in the abbot's seat, and brought back to the chapter-house, where each of the brethren made formal acknowledgement of obedience, placing his hands, when on his knees, within those of the abbot (*obedientiam manualem*), as his father and pastor, without any objection from anyone; meanwhile the obedientiaries laid their respective keys at his feet, in token of obedience and subjection. So soon as the election was complete, the abbot first of all made oath to observe in all its articles the composition made between the house of Welbeck and John Hotham, Bishop of Ely, for the manor of Cuckney.<sup>40</sup>

A letter has been preserved addressed to Abbot Greene by one Richard Clerk, of Coventry, touching the appointment of Harry the abbot's nephew; it is dated 28 September 1454. The particular interest of this homely letter lies in the writer's intended pilgrimage to Our Lady of Doncaster, and to the cause which prevented his making it. Welbeck lay on the north-western confines of Sherwood, and was approached from the south by a road through the forest.

'I hade proposede to a vysset you, and to hafe soght that blessyd Virginne oure Lady of Doncastre now this Flesch-Tyme; but (os I was enformid) ther was so grete wynde in Schirwod, that hit hade bene no sesenabull tyme for me (at that tyme made be the persones aboveseyde), and I hade cummen with xl horses I schulde hafe bene overthrowne, os it was sayde.'<sup>41</sup>

Shortly after the receipt of this letter, Abbot Greene wrote a dimissorial letter on behalf of

<sup>36</sup> Close, 27 Edw. III, m. 23 d.

<sup>37</sup> Pat. 12 Ric. II, pt. i, m. 8.

<sup>38</sup> Coll. Anglo-Premon. i, 129-30.

<sup>39</sup> Pat. 16 Ric. II, pt. ii, m. 5.

<sup>40</sup> Coll. Anglo-Premon. iii, 169-71. <sup>41</sup> Ibid. 171-3.

## A HISTORY OF NOTTINGHAMSHIRE

John Lessbryke, a professed canon of Welbeck, who had become a Trinitarian friar of Thelsford, Warwickshire. The abbot declared that he left them to aim at the perfecting of a better life, that he was free from any obligation to their house and order, and they to him.<sup>42</sup>

Another letter, addressed to the same abbot in 1458, affords proof of the possession of a most tender conscience by one of the benefited secular clergy. Thomas Hill, rector of Chesterford, Essex, wrote to the abbot at some length, about two books, the one a breviary (*bibham portativam*) and the other a book of the Archbishop of Genoa on the Sunday Gospels.<sup>43</sup> These two books Hill had borrowed from Richard Scott, formerly a chaplain of the Archbishop of Canterbury, but (as he afterwards heard) one William Danyell left them to the monastery of Welbeck. Through the influence of Scott and other friends, Hill obtained possession of these two volumes in 1420 from the then Abbot and Convent of Welbeck by purchase, paying for them 60s. Hill writes to say that he was at that time young and given to worldly gain, but that since he has been led to think that he did not give a sufficiently good price for the books, and he is willing either to return the books on receipt of £3 or to pay to the convent another 20s. so that the books should remain at his disposition. On receipt of a message under their seal, the 20s. would be forwarded. If his proposals were not pleasing, he would arrange to charge his executors after his death to hand the books to an accredited messenger on receipt of the 60s., but otherwise to sell the books for the best price they could obtain, and to forward the balance to Welbeck. He was directing his executors to spend the 60s. for the good of his soul, that is in masses. The old rector is careful to tell the abbot his exact address; he was 7 miles beyond Cambridge and 2 miles distant from Saffron Walden. He adds, out of the kindness of his heart, that if there was any scholar from their parts reading at Cambridge, who was accustomed to pay occasional visits to parents or friends in Nottinghamshire, he would be glad to entertain him at Chesterford Rectory, which would be a less expense.<sup>44</sup>

The most interesting man who appears in connexion with the Premonstratensian order in England during the 15th century was the zealous official, Richard Redman, abbot of the small house of Shap in Westmorland. At an early

age he was appointed commissary-general by Simon Abbot of Prémontré. We first meet with him in connexion with Welbeck in 1458. Writing on 11 September, Redman warns Abbot Greene of Welbeck to present the subsidies due from him for the past and present years at the visitation which he proposed to hold at that abbey on 9 December. He ordered that dinner should be provided for him and his suite at Papplewick, adding that he expected to be thence safely conducted by the right road to Welbeck, which he hoped to reach in time for supper.<sup>45</sup> Papplewick lies about 8 miles north of Nottingham. From thence to Welbeck is 13 miles as the crow flies. At that period the abbot would have to pass through the densest part of Sherwood Forest, leaving the Austin Priory of Newstead on his left hand and the Cistercian Abbey of Rufford on his right. The way could not fail to be intricate, and we wonder at his courage in undertaking it after dinner (probably at noon) in the depth of winter. He naturally suggested that he should be conducted from Papplewick, for this was his first visitation, and in all probability he had not previously traversed the great forest.

It was not, however, until 1 October 1466 that Redman was formally appointed visitor of all the houses of the order in the British Isles; at that date the commission as visitor granted to the Abbot of Bayham was cancelled because he had wholly neglected its duties.<sup>46</sup> Redman was consecrated Bishop of St. Asaph in 1471, translated to Exeter in 1496 and to Ely in 1501, dying in 1505. During all that period he was allowed to be Abbot of Shap *in commendam*, and he also acted with much zeal and diligence as vicar-general to the Abbot of Prémontré. He visited, as a rule, each house of the order every three years.

In Redman's register particulars are given of eleven of his visits to Welbeck, which occurred in the years 1462, 1472, 1475, 1478, 1480, 1482, 1488, 1491, 1494, 1497, and 1500.

On 6 May 1462 Bishop Redman, visitor of the White Canons of England, Wales, Scotland, and Ireland, on behalf of the Abbot of Prémontré, made his formal visitation of Welbeck. He found nothing of which to complain save slight breaches of the rule of silence. Contrariwise, he entered in his register unstinted praise of the way in which the divine offices were conducted (*ad unguem perfectos*) day and night, under the most serene rule of their venerable abbot, who himself day by day observed the rule with the most faithful minuteness, truly bearing in all things the burden and heat of the day. The visitor was so much struck with the

<sup>42</sup> *Coll. Anglo-Premon.* iii, 175.

<sup>43</sup> *Librum Jannensis in suo Catholicon.* This was a popular collection of 13th-century sermons by Jacobus de Voragine, Archbishop of Genoa (i.e. Gennensis, usually corrupted into Jannensis). When printing came in, this book passed through nine editions before the end of the 15th century, it was found so useful to preachers.

<sup>44</sup> *Coll. Anglo-Premon.* iii, 176-7.

<sup>45</sup> *Coll. Anglo-Premon.* i, 67-8. The levy expected to be paid yearly to Prémontré by Welbeck about this time was 66s. 8d.; *ibid.* i, 76.

<sup>46</sup> *Ibid.* 73-4.

## RELIGIOUS HOUSES

faithful zeal of the aged abbot, whom he noted to be almost broken down with age and weakness, that, entirely of his own motion and special grace, he exempted the venerable father of the monastery from obligatory attendance at any of the quire offices, save of his own good pleasure, and he also left the use of woollen underclothing entirely to the latter's discretion. At the last visitation there was a debt on the house of £40, but he found it reduced to £20. The house was abundantly supplied (*peroptime staurata*) with grain and all necessaries.

The bishop further ordered, for the honour of God, the convenience of this house, and for the good of religion, that the abbot should without delay select the most suited in life and knowledge of his fellow canons, and send him up before Michaelmas to the university of either Oxford or Cambridge, there to be supported at the expense of the house.<sup>47</sup>

The next recorded visit of Bishop Redman was in 1472, when he freed Robert Ouston, one of the canons, from the obligation of attending quire offices, on account of his infirmities and age.<sup>48</sup>

In the record of the visitation of 1475 the names of all the community who were present are set forth. William Burton was abbot, Robert Stanley prior, and Richard Symondson sub-prior; there were also ten other professed canons, and two novices. In addition to these there were five vicars and a chaplain present who were also still reckoned as White Canons and subject in certain particulars to the rule. The Premonstratensians were the only religious order who held the privilege of presenting their professed brethren to livings in their gift and appropriation, without the need of any dispensation. When once episcopally instituted these vicars could not be recalled, but they were expected always to wear the habit of their order, to attend visitations at their own abbey, and in all ways possible to keep the rule. On this occasion there were present the vicars of Cuckney, adjoining Welbeck; of Littleborough, on the opposite side of the county near the Lincolnshire borders; of Whatton,<sup>49</sup> in the south-east of the county; of Whitton and Coates, both in Lincolnshire; and a chaplain *in conventu Watton*, which must mean 'in residence at Whatton,' unless it be the Gilbertine priory of Watton, Yorkshire.<sup>50</sup>

The general answers to the usual questions at the visitation of 1478 show that the abbey at that time held ten churches and two chapels. Redman on this occasion appointed certain of the canons to extra-official positions to help the

abbot, namely *circator*, *provisor exteriorum*, *succentor*, and *magister grangie*, whose titles at once show the duties expected of them. It was enjoined on the circator to see that the doors of the cloister were firmly locked and shut at nights and at appointed times during the day. Brethren were to wear almuces under their capes; the abbot was to supply better bread and ale for the convent, and to provide an infirmary where a vicar was then residing, those premises being vacated at once. All were to rise in time for mattins; delinquents in this respect to be punished. None were to go into the woods for shooting or hunting. At the previous visitation the house had been found in debt to the extent of £90, and the debt had not been lessened owing to the great trouble there had been in defending the rights and liberties of the monastery. There was only a moderate supply of grain and other necessaries. The community present on this occasion numbered twenty-four, including two deacons and three novices; four vicars appeared, and two others who are entered as the respective chaplains of Bothamsall, near Welbeck, and of Aslockton, a chapelry of Scarlington parish.<sup>51</sup>

The visitation of 1482 shows a grievous decline; Abbot Burton proved a sad successor to the virtuous Abbot Greene. Under an evil superior any religious house would naturally go downhill. The abbot was found guilty of incontinence, as well as of dissipating the goods of the monastery, pledging the jewels and plate, and suffering the buildings to go into ruin; he was formally deposed before the whole convent and the Abbot of Beauchief, and sent to Barlings Abbey, there to undergo certain years of penance. Two other canons were also found guilty. The care of the monastery was temporarily assigned to John Colby, one of the canons, who held the offices of sacrist and circator.<sup>52</sup>

Matters were not much better when Bishop Redman visited Welbeck in 1488. One of the canons was found guilty of incontinence; he admitted the sin with great contrition, and was subjected to severe penance for forty days, to be followed by three years' banishment to some other house of the order.<sup>53</sup> Another canon, William Hankyn, guilty of disobedience, of absence from divine offices, and of hunting, was warned that for every repetition he would be put on discipline for forty days; he was never to be allowed out of the precincts lest he should return to his evil habits, and he was meanwhile ordered to say through the whole psalter by heart within the year. John Colby, who was then vicar of Cuckney, was charged to pay yearly to the abbot and

<sup>47</sup> *Coll. Anglo-Premon.* iii, 177-8.

<sup>48</sup> *Ibid.* 179.

<sup>49</sup> In the north aisle of Whatton Church is a 14th-century effigy of a priest in the habit of the White Canons.

<sup>50</sup> *Coll. Anglo-Premon.* iii, 179-80.

<sup>51</sup> *Ibid.* 182-3. The canon who served the chapel of Bothamsall lived in the abbey; and this also seems to have been generally the case with the vicar of Cuckney.

<sup>52</sup> *Ibid.* 184-5.

<sup>53</sup> *Ibid.* 186-7.

## A HISTORY OF NOTTINGHAMSHIRE

convent 20s. at the feast of the Assumption, according to custom, and for this was to have his meals provided within the house and not outside. Games for money were prohibited. Better provision was to be made for the infirm. The abbot was to see that the community had their usual pensions, but if they did not spend sufficient on their clothes he was to stop the payment, and himself buy what was necessary.<sup>54</sup>

The next visit was made on 14 August 1491, when Redman found that Abbot Acastre was ruling well both in external and internal matters; the buildings of the church and cloister as well as outer buildings were then so fair, instead of being ruinous and foul, that the abbot might be regarded not so much as a repairer as a new founder. A canon of Sulby who had been sent in punishment to Welbeck was found guilty of disobedience and not attending divine offices either night or day; he was adjudged to be put on discipline for forty days, and then to be removed to St. Agatha's for ten years, but meanwhile to be kept in strict custody. William Hankyn, who had been warned three years before, was convicted of apostasy, and of eating meat in secular houses; he was now put on discipline for forty days. Other canons were punished for eating meat with seculars and not rising for mattins, whilst the sub-prior was blamed for not at once correcting these things. The tonsure was to be in accordance with the form approved by the order. Neither deacon nor sub-deacon was to genuflect at the elevation of the Host, but only reverently to incline. At the election of the abbot the debt of the house was 300 marks; it had been reduced to £30. The house was abundantly supplied with necessary stores. There were twenty-four present at the visitation, including six vicars, but the minister of Bothamsall is entered as a vicar and not as a chaplain.<sup>55</sup>

Three years later Bishop Redman was again at Welbeck, where twenty-two inmates offered themselves for visitation, including six vicars. He happily found everything in good order, and nothing to correct; but he pronounced excommunication on one canon who had fled.<sup>56</sup> Redman was here again in 1497, when twenty-three inmates or canon vicars were visited. Two canons were punished for the extravagance of their tonsures (*pro enormitate tonsure*); one of them had to say the whole psalter, but the other *Salvum me fac* nightly. Everything else was in an admirable state; there was unity, concord, and love between the head and the members, and no complaints; there was an admirable provision of every kind of grain and cattle and of all necessities.<sup>57</sup>

When the abbey was visited on 22 November 1500, the community were ordered to have their meals together in the refectory on fast days and

<sup>54</sup> *Coll. Anglo-Premon.* iii, 186-9. <sup>55</sup> *Ibid.* 189-92.

<sup>56</sup> *Ibid.* 192-3.

<sup>57</sup> *Ibid.* 193-4.

during the seasons of Advent and Lent. One canon had broken the rule and got into debt; he was to see that he was clear of debt before the next provincial chapter. For the rest all was in good order; there was mutual goodwill between the abbot and household, with filial obedience.<sup>58</sup> Here the visitation records of this house come to an end.

Thomas Wilkinson, who was elected abbot in 1503, became commissary-general and visitor for the Abbot of Prémontré on the death of Richard Redman (who was at that time Bishop of Ely) in 1505.<sup>59</sup>

Shortly before the dissolution of all the English monasteries, namely in the year 1512, singular honour was done to the abbey of Welbeck, for it was placed both by pope and king at the head of all the houses of White Canons in England and Wales. The abbot (Thomas Wilkinson) and his successors were declared *ex-officio* visitors-general; a provincial chapter was to be held annually at Welbeck, or some other place appointed by the abbot, and its power was to be the same as that of the general chapters hitherto attended by the English abbots at Prémontré. The order was henceforth to be exempt in England and Wales from any foreign jurisdiction, and the Abbot of Welbeck was always to be numbered amongst the king's chaplains.<sup>60</sup>

John Maxey, the penultimate Abbot of Welbeck, was appointed in 1520. In 1525 he was consecrated Bishop of Elphen, but allowed to remain abbot *in commendam*; he did homage to the king and took the oath on Sunday 23 July, when he was graciously received by Henry.<sup>61</sup> This abbot was a favourite of Wolsey's, and formed part of his suite in 1527.<sup>62</sup> Two years later the cardinal gave him a valuable spoon of crown gold.<sup>63</sup> When Wolsey in the following year proceeded to his manor of Southwell, the Abbot of Welbeck was entrusted with the duty of providing corn for bread, and drink for the household.<sup>64</sup>

After the fall of Wolsey and the rise of Cromwell there are no more gifts for the Abbot of Welbeck, and the correspondence with the Lord Privy Seal bears the almost invariable characteristic of forcing money or money's worth from the religious houses placed under his control. On St. Matthew's Day 1533 the abbot wrote to Cromwell from Welbeck saying that he sent him his poor fee, and also 'according to your desire I send you a good bay gelding, the best I have.' At their next meeting he promised to further show him his mind concerning religion (i.e. the

<sup>58</sup> *Ibid.* 195-6.

<sup>59</sup> Harl. MS. 6972, fol. 49b; *Coll. Anglo-Premon.* i, 123.

<sup>60</sup> Rymer, *Foedera*, xiii, 338-9.

<sup>61</sup> *L. and P. Hen. VIII*, iv, 1511.

<sup>62</sup> *Ibid.* 3216.

<sup>63</sup> *Ibid.* 6329.

<sup>64</sup> *Ibid.* 5341.

## RELIGIOUS HOUSES

Premonstratensian Order). He had heard that in the lower house an act had been conceived touching vicars, which would profit no one but the bishops. 'My religion was mostly founded in spiritualities, and if the vicars are called home and their benefices given to secular priests, it would undo the third part of our houses. By the pope's bulls and the king's grants, we may give our vicarages unto our religious brethren.'<sup>65</sup>

The abbot of the Premonstratensian house of West Dereham, Norfolk, died on 26 October 1535, and when the certificate reached Abbot Maxey at Welbeck he wrote on 2 November to Cromwell desiring to know his pleasure in writing, although the king had granted him and the monastery of Welbeck the elections of all of their religion within the realm.<sup>66</sup> He was evidently determined to do his best to deserve well of the despot. In January 1536 Maxey again wrote to Cromwell, sending him £10, 'as your fee for my religion,' a 'fee' for which there could be no shadow of pretence.<sup>67</sup>

The abbey had to submit in 1536 to a visitation from the notorious royal commissioners, Legh and Layton. According to their statement three of the canons were guilty of unnatural offences and one was incontinent. Three of them sought release from their vows. The annual income was returned at £280, and the debts at £40.<sup>68</sup>

Abbot Maxey, Bishop of Elphen, died in August 1536, and the Earl of Shrewsbury wrote to Cromwell on the 18th telling him of the death and saying that the brethren were going up to the king to make suit for free election. The earl begged Cromwell that he would favour them, believing that there were several among them discreet and able to be master.<sup>69</sup>

In the spring of 1537 the Abbot of Barlings was accused of concealing various items of property pertaining to his own and other religious houses in order that it might escape confiscation at the hands of the Crown commissioners. Information was given to the council that he had deposited over £20 worth of plate with the vicar of Scothern near Barlings, which was laid in pledge by the Abbot of Welbeck, deceased.<sup>70</sup>

Richard Bentley was the name of the abbot eventually nominated by Cromwell to succeed Abbot Maxey. On 20 June 1538 he signed the surrender of his house; the deed of surrender was also signed by William Hatfield, the sub-prior, and by the following sixteen other canons: Thomas Sysson, John Cheenys (cook), John

Rawlinson, William Rotheram, Richard Awsten, Thomas Hyll, Richard Hogley, Edward Thomson, William Almunde, John Lychfeld, Nicholas Bolland, James Casson, Richard Halifax, Christopher Bentley, Thomas Castell, and William Wilson.<sup>71</sup>

In the following month pensions were assigned to the dispossessed canons. The abbot obtained a pension of £50, William Hatfield the sub-prior and one other £6, and the rest sums varying from £4 to £40.<sup>72</sup> The pension list omits altogether five canons who signed the surrender: they were probably holders of the abbey's vicarages; but three others who did not sign, and who were most likely absent at granges, gained pensions; it therefore follows that there were twenty canons of Welbeck, in addition to the abbot, at the time of its dissolution.

It is noteworthy, as discrediting the scandals of Legh and Layton, that of the four canons accused by them of terrible offences three received pensions, of £6, £5, and 7 marks respectively, whilst the fourth retained his vicarage.

In February 1539 Richard Whalley of Shelford obtained the grant in fee, on payment of £500, of the church, steeple, churchyard, water-mill, &c., within the site of the dissolved abbey of Welbeck, together with the granges called Bellers Grange and Hurst Grange, and various closes and pastures in the parish of Cuckney, Rumwood and other woods, and the reversion of other of the monastic property, of an annual rent of 56s. 2d.<sup>72a</sup>

The first seal of Welbeck Abbey was a pointed oval, bearing St. James in episcopal vestments, right hand raised in benediction, and pastoral staff in left hand. The somewhat indistinct impression in the British Museum has the marginal legend: + SIGILLUM : CONVENTUS . . . OBI. APOSTOLI DE WELLEBE. . .<sup>73</sup>

A small second seal (late 13th century) is a pointed oval having St. James, with bonnet, wallet, and staff, standing on a platform, and an abbot with a pastoral staff kneeling before him. Above the figures is a trefoiled canopy, and in the field an estoile of six points. Remains of legend:— . . . IGI . . . SCI. JACOBI . D . . . WELLEBE . A.<sup>74</sup>

A later 14th-century seal has St. James in similar pilgrim dress standing on a carved corbel; the wallet is charged with an escallop. Only a few letters of the legend remain.<sup>75</sup>

There are also impressions extant at the British Museum of the seals of Abbot Adam (1193) and of Abbot Richard (13th century).<sup>76</sup>

<sup>65</sup> *L. and P. Hen. VIII*, vi, 1142.

<sup>66</sup> *Ibid.* ix, 745.

<sup>67</sup> *Ibid.* x, 110.

<sup>68</sup> *Ibid.* 364.

<sup>69</sup> *Ibid.* xi, 326.

<sup>70</sup> *Ibid.* xii (1), 765.

<sup>71</sup> *Dep. Keeper's Rep.* viii, App. ii, 47.

<sup>72</sup> *Aug. Off. Bks.* ccxxxii, (2), fol. 62-4.

<sup>72a</sup> *Pat.* 30 Hen. VIII, pt. ii, m. 33.

<sup>73</sup> *Harl. Chart.* 45 A. 30.

<sup>74</sup> *Wolley Chart.* i, 52.

<sup>75</sup> *Harl. Chart.* 45 A. 31.

<sup>76</sup> *Ibid.* 6; *Seal Casts*, lii, 12, 13.

# A HISTORY OF NOTTINGHAMSHIRE

## ABBOTS OF WELBECK

Berengar, occurs between 1153 and 1169<sup>77</sup>  
Adam, occurs between 1183 and 1194<sup>78</sup>  
Richard, occurs between 1194 and 1224<sup>79</sup>  
William, occurs 1229, 1236, 1243<sup>80</sup>  
Richard, occurs 1250, 1252, 1256-7<sup>81</sup>  
Adam, occurs 1263, 1272, 1276<sup>82</sup>  
Thomas, occurs 1281, 1292<sup>83</sup>  
John de Duckmanton, 1309<sup>84</sup>  
John de Cestrefeld, 1310<sup>85</sup>  
William de Kendall, 1316<sup>86</sup>  
John de Nottingham, 1322<sup>87</sup>  
William de Aslakeden, 1335<sup>88</sup>  
Robert Spalding, 1341<sup>89</sup>  
John de Wirksope, 1349<sup>90</sup>

Hugh de Langley, 1360<sup>91</sup>  
George de Gamelston, occurs 1369, 1383,  
1387<sup>92</sup>  
William de Staveley, occurs 1389<sup>93</sup>  
John Bankwell, occurs 1393<sup>94</sup>  
John de Norton, occurs 1412, dies 1450<sup>95</sup>  
John Greene, 1450<sup>96</sup>  
William Burton, occurs 1475, 1482<sup>97</sup>  
John Lancaster alias Acastre, occurs 1488,  
1491<sup>98</sup>  
John Copper, occurs 1492<sup>99</sup>  
Thomas Wydur, occurs 1494, 1497, 1500<sup>100</sup>  
Robert, occurs 1502<sup>101</sup>  
Thomas Wilkinson, 1503<sup>102</sup>  
John Maxey, 1520,<sup>103</sup> died 1536  
Richard Bentley, surrendered 1538<sup>104</sup>

## HOUSE OF PREMONSTRATENSIAN CANONESSES

### 12. THE PRIORY OF BROADHOLME

There were but two convents of canonesse of the Premonstratensian Order in England, namely at Broadholme, Nottinghamshire, and Ilford, Lincolnshire.

There is some uncertainty as to the date of the foundation of the small house of Broadholme on the borders of Lincolnshire, and as to the name or names of the original founders. It was an early offshoot of the Premonstratensian house of Newhouse (Lincolnshire). It appears, strange to say, to have been originally a house for both sexes, for the first benefaction named in a long inspection charter of Edward II, subsequently cited, was made to God and St. Mary and to the brethren and sisters of Broadholme—an expression which is repeated in other early grants. Leland states that Agnes de Camville, wife of Peter Gousla (or Gousley), the founder of Newhouse, placed here a prioress and nuns of the Premonstratensian Order about the latter part of the reign of King Stephen.<sup>1</sup>

When the Taxation Roll of Pope Nicholas was drawn up in 1291, it was found that the

Prioress of Broadholme held a variety of small temporalities in Lincolnshire to the annual value of £4 13s.; and that in Nottinghamshire the appropriated church of Thorney (in which parish the house was situated) brought in an additional income of £8.<sup>2</sup>

A charter of inspection and confirmation granted to the priory of Broadholme by Edward II in 1318 gives a summary of the benefactions up to that date.<sup>3</sup> The principal of these were:—An orchard by the cemetery of the church of St. Botolph, Saxilby<sup>4</sup> (Lincolnshire), by Ralph D'Aubenev; a large amount of land, meadow, pasture, and tenements in Saxilby, on the south side of the Fosse Dyke, by Peter and Agnes Goushill and their children and others; lands in Ingleby (adjoining Saxilby), by Geoffrey de Crosby; rents in Skellingthorpe (Lincolnshire), by Baldwin Wake; the church of St. Helen, Thorney, with lands and the site of a mill, by Walter and Agnes de Clifford; rents in Newark and two quarters of corn from the manor of Wigsley, by Hugh de Basset; a toft in Fillingham, Lincolnshire, by

<sup>77</sup> Harl. Chart. 45 A. 30; Addy, *Beauchief*, 25.

<sup>78</sup> *Nott. Bor. Rec.* i, 8; Harl. Chart. 45 A. 6.

<sup>79</sup> Addy, *Beauchief*; Harl. Chart. 49 I. 16.

<sup>80</sup> Pat. 13 Hen III, m. 10 d.; Welbeck Chart. fol. 88; Wolley Chart. (B.M.), i, 49.

<sup>81</sup> Welbeck Chart. fol. 84, 86, 87, 89.

<sup>82</sup> *Ibid.* 85-6, 89, 90.

<sup>83</sup> *Dep. Keeper's Rep.* I, 110; Wolley Chart. (B.M.), i, 52.

<sup>84</sup> Harl. MS. 6972, fol. 18; 6970, fol. 145.

<sup>85</sup> *Ibid.* 6970, fol. 146b.

<sup>86</sup> *Ibid.* fol. 156b; 6972, fol. 20.

<sup>87</sup> *Ibid.* 6972, fol. 23.

<sup>88</sup> Dugdale, *Mon.* vi, 872.

<sup>89</sup> *Coll. Anglo-Premn.* iii, 167.

<sup>90</sup> Harl. MS. 6972, fol. 25b.

<sup>91</sup> *Ibid.* fol. 27b.

<sup>92</sup> Dugdale, *Mon.* vi, 872; Pat. 6 Ric. II, pt. ii, m. 2; 18 Ric. II, pt. ii, m. 20.

<sup>93</sup> Dugdale, *Mon.* vi, 872.

<sup>94</sup> Pat. 16 Ric. II, pt. ii, m. 7.

<sup>95</sup> *Coll. Anglo-Premn.* iii, 165.

<sup>96</sup> Harl. MS. 6972, fol. 35b.

<sup>97</sup> *Coll. Anglo-Premn.* iii, 179, 186.

<sup>98</sup> *Ibid.* 188, 191.

<sup>99</sup> Surtees Soc. *Publ.* lvii, 133.

<sup>100</sup> *Coll. Anglo-Premn.* iii, 193, 195.

<sup>101</sup> *Ibid.* 165.

<sup>102</sup> Harl. MS. 6972, fol. 49b.

<sup>103</sup> *L. and P. Hen. VIII*, iv, 1511.

<sup>104</sup> *Dep. Keeper's Rep.* viii, App. ii, 47.

<sup>1</sup> Leland, *Coll.* i, 94.

<sup>2</sup> *Pope Nich. Tax.* (Rec. Com.), 74b, 310b.

<sup>3</sup> Pat. 12 Edw. II, pt. i, m. 9.

<sup>4</sup> Saxilby is on the borders of a projecting loop of East Notts.



## RELIGIOUS HOUSES

William Wynok; rents at Broadholme, by William Newbrid; lands and rents in the parish of Sir Edward Wigford (Lincoln), by Aubrea and Ivo, children of Ralph son of Lambert; rents at Collingham, by Ralph de Muscamp and Isabel daughter of Alured de Collingham; lands in North Collingham, by Richard de Claypole; lands in Torksey (Lincolnshire), by Walter Faber; rents in Stow (Lincolnshire), by Peter de Campania; and lands, pastures, meadows, and rents in Little Hale (Lincolnshire), by Simon de Hale:

A confirmation charter granted by the king in the following year conjointly to the abbey of Newhouse and the priory of Broadholme is evidence of the close early alliance between these two houses, and also makes mention several times of the 'brethren and sisters of St. Mary's, Brodholme' in the earlier grants.<sup>5</sup> But such a title as this does not appear to have long prevailed, and was clearly out of date when this confirmation charter was issued. In the very next year (1320) a licence appears on the Patent Roll for the 'prioress and nuns of Brodholme' to acquire in mortmain lands, tenements, and rents to the value of £10 a year.<sup>6</sup>

In 1326 Matthew Brown, escheator for the counties of Lincolnshire, Northamptonshire, and Rutland, was ordered by the Crown not to intermeddle further with a toft and 20 acres of land of the prioress (Matilda) of Broadholme in Saxilby, which had been mistakenly taken by the escheator into the king's hands, on the death of Margaret Warrok, who was the priory's tenant for those lands.<sup>7</sup>

Queen Isabel was a particular patroness of the nuns of Broadholme. In February 1327, 'for the special affection which she bore to them,' the queen granted the prioress and nuns a yearly rent of 8 marks out of certain lands in Great Massingham, Norfolk, whereof one moiety was to be applied for clothing, 2 marks for their pittance, and the remaining 2 marks for the repair of their buildings.<sup>8</sup> In October of that year the priory, at the request of Queen Isabel, obtained licence to acquire in mortmain land and rent, not held in chief, to the yearly value of £10.<sup>9</sup>

Two years later a mandate was issued to the sheriff of Norfolk to aid the prioress and nuns in recovering the rent of 8 marks granted them in 1327 out of Great Massingham.<sup>10</sup>

The advowson or patronage of Broadholme, which simply implied a formal approval of the appointment of the elected prioress, usually went with the manor of Saxilby. William Cressy of Markham settled that manor with the advowson

of Broadholme, in 1365, on James son of Sir John de Lysers and Maud his wife; it afterwards frequently changed hands for lack of heirs male.<sup>11</sup>

A papal confirmation of a former ordinance of the chapter-general of Prémontré, granted by Alexander V in 1409 at the petition of the Prioress and Convent of St. Mary's, Broadholme, is of much interest in connexion with the somewhat meagre history of this house. The ordinance hereby confirmed was passed in 1354, when Joan de Riel was prioress. Out of consideration for Queen Isabel, and by the mediation of a number of abbots of the order, and particularly of Alan, then Abbot of Newhouse, the father abbot of the priory, it was ordained, in the presence of the Abbots of Barling, Langdon, Croston, and Welbeck, and of Sirs Richard Gray, John Lysyers, John Pigot, and John Everingham, knights, that (1) on voidance of the priory of Broadholme the Abbot of Newhouse should repair there in person, or send a fit member of the order, to investigate in the chapter-house the wishes of each sister under oath, and should appoint as prioress her on whom falls the consent of all or the greater part; (2) that all the money arising from the fruits, &c., of the priory, together with the common seal and muniments, should be kept in a chest fitted with two keys of different make, one to be kept by the prioress and the other by the sister whom the others shall choose; that (3) in order to avoid the impoverishment of the priory only one canon of Newhouse should dwell there, to say daily mass for the sisters and to overlook their temporalities, but he is not to presume to dispose of aught thereof against the will of the prioress; that (4) the prioress should have temporal jurisdiction over all her servants, appointing and removing them at pleasure; that (5) in the event of paucity of sisters, she may, with the counsel and leave of the abbot, admit others; and that (6) the father abbot should have right to hear or cause to be heard four times a year, without expense to the priory, the confessions of the prioress and sisters, and should also visit them for two days once a year, with four or five carriages, and stay at their expense.<sup>12</sup>

Among the Premonstratensian records is the fragment of a visitation of Broadholme, probably of the year 1478, from which it appears that all the nuns, before reception, were to know how to sing and read.<sup>13</sup>

In a list of the names of the order in the English province, drawn up in 1494, nine canonesses are entered as on the roll of Broadholme, namely:—

- Dame Elizabeth Brerworth, priorissa
- „ Johanna Stertone, suppriorissa
- „ Johanna Uptone
- „ Agnes Aschby

<sup>11</sup> Thoroton, *Notts.* i, 386.

<sup>12</sup> *Cal. of Papal Letters*, vi, 159–60.

<sup>13</sup> *Coll. Anglo-Premon.* ii, 104.

<sup>5</sup> Pat. 13 Edw. II, m. 29.

<sup>6</sup> Pat. 14 Edw. II, pt. i, m. 10.

<sup>7</sup> Close, 19 Edw. II, m. 6.

<sup>8</sup> Pat. 1 Edw. III, pt. i, m. 24.

<sup>9</sup> *Ibid.* pt. iii, m. 17.

<sup>10</sup> Pat. 3 Edw. III, pt. i, m. 22.

# A HISTORY OF NOTTINGHAMSHIRE

Dame Elizabeth Formane  
,, Johanna Newsome  
,, Johanna Roos  
,, Johanna Steynton  
,, Margery Robynsone<sup>14</sup>

The *Valor Ecclesiasticus* of 1534 gives the gross annual value of this small priory as £18 11s. 10d. Rents at various places in the counties of Nottingham and Lincoln, together with 80 acres of demesne lands, only brought in £16 11s. 10d., whilst the value of the great tithes of Thorney had dropped to 40s. The clear annual value was but £16 5s. 2d.

On 12 December 1536 Joan Aungewen (or Angevin), the last prioress, was assigned a pension of 7 marks.<sup>15</sup>

The site was granted by the Crown in 1537 to Ralph Jackson.<sup>16</sup>

## PRIORESSES OF BROADHOLME

Matilda, occurs 1326<sup>17</sup>  
Joan de Rield, occurs 1354<sup>18</sup>  
Elizabeth de Brerworth, occurs 1496<sup>19</sup>  
Joan Aungewen, occurs 1534 and 1536<sup>20</sup>

## HOUSE OF GILBERTINE CANONS

### 13. THE PRIORY OF MATTERSEY

The Gilbertine priory of Mattersey was founded in the lifetime of the memorable founder of this order, St. Gilbert of Sempringham, by Roger son of Ranulph de Mattersey, about the year 1185. It was established on an island in the River Idle, was dedicated to the honour of St. Helen, and intended to support six Gilbertine canons.<sup>1</sup>

An inspection and confirmatory charter of the year 1341 recites a grant of confirmation.

Pope Celestine in 1192 committed a cause between the Abbot of Welbeck and the canons of Mattersey concerning the advowson of the churches of Mattersey, Misson, Bolton (Lancashire), Gamston on Idle, and Elkesley, to the judgement of the Abbot of Darley and two other ecclesiastics, before whom an agreement was sealed at Blyth, whereby the right to all these advowsons was conceded to Mattersey, saving the church of Elkesley, which was to remain with Welbeck.<sup>2</sup>

About the end of the reign of Edward I, Isabel de Chauncy, daughter of Thomas de Mattersey, for the souls of herself and of her late husband, Sir Philip de Mattersey, gave in her widowhood to the prior and convent of St. Helen on the Isle of Mattersey her whole demesne, with all homages of the township of Mattersey and Thorpe, and all lands and tenements which they had by the gift of her ancestor in Mattersey, Thorpe, Gamston, Elkesley, West Retford, Misson, and Bolton, together with the advowsons of the churches of Mattersey, Gamston, Misson, and Bolton.<sup>3</sup>

In 1303 John, Prior of Mattersey, was granted simple protection by Edward I for two years, as he was going to the court of Rome.<sup>4</sup>

The prior and canons in 1307 were granted free warren in Mattersey and Thorpe.<sup>5</sup>

The Prior of Mattersey in 1276 claimed full chartered privileges of freedom from pontage, passage, and every kind of toll and custom, and from hundred and other dues throughout England; also free warren in his demesne lands of Mattersey and Thorpe. In support of these claims he produced a charter of Henry III, of the year 1251, and another recently granted by Edward I.<sup>6</sup>

The Hundred Rolls of 1275 show that the Prior of Mattersey was charged with making so great encroachments on the road leading from Gringley on the Hill to Mattersey, that it was scarcely possible for a cart to make its way there. The jury also declared that the prior held a charter of Henry III to the effect that his men need appear only before the king or his chief justices to answer any complaint or charge, and that on this account the former waxed too bold and were a source of much annoyance to their neighbours. It was also set forth that the Prior and Canons of Mattersey held 11 oxgangs of land of the fee of Lancaster at Mattersey; a parcel of land at the same place on which their house was situate, of the gift of Roger de Mattersey, senior; also the advowsons of the churches of Gamston and Misson, and half the church of Mattersey, of the fee of Lancaster; with 4s. rent from the nuns of Wallingwells; an oxgang and a half at Finningley, of whose gift they are ignorant; half an oxgang at Morton, of the fee of Lancaster, the gift of Robert le Vavasour; a toft and about 30 acres of land

<sup>14</sup> *Coll. Anglo-Premon.* ii, 105.

<sup>15</sup> Aug. Off. Bks. ccxxxii, 40.

<sup>16</sup> *Ibid.* ccix, 84.

<sup>17</sup> Close, 19 Edw. II, m. 6.

<sup>18</sup> *Cal. of Papal Letters*, vi, 159.

<sup>19</sup> *Coll. Anglo-Premon.* ii, 104.

<sup>20</sup> *Valor Eccl.* v, 185; Aug. Off. Bks. ccxxxii, 40.

<sup>1</sup> Thoroton, *Notts.* iii, 442.

<sup>2</sup> Welbeck Chart. fol. 129; cited in Thoroton, *Notts.* iii, 332.

<sup>3</sup> Cited in inspection charter, Chart. R. 4 Edw. III, m. 50.

<sup>4</sup> Pat. 31 Edw. I, m. 39.

<sup>5</sup> Chart. R. 35 Edw. I, m. 17.

<sup>6</sup> *Plac. de Quo War.* (Rec. Com.), 624-5.

## RELIGIOUS HOUSES

in Elkesley, of the fee of Lancaster, the gift of Alexander de Kirkton; 4s. rent in West Retford, of the same fee, the gift of William Doynel; 2 oxgangs in Torworth, of their own buying, of the same fee; 3s. rent in Lound, of the same fee, the gift of Roger de Osberton; 12d. rent in Lound, of the fee of Tickhill, the gift of Matthew de Sutton; 4s. rent at the same place and of the same fee, the gift of William son of Hubert; 4 acres and a toft in Mattersey, of the fee of Lancaster, the gift of Thomas, Dean of Crumwell; 40 acres of land and a toft in Clayworth, of the fee of Tickhill, the gift of Henry son of Robert; 60 acres of the land of the soke of Oswaldbec, bought in the time of the late king; 12 acres of land in Eaton, of the fee of Tickhill, the gift of Robert de Ullington; and half a mark rent in Normanton, of the fee of Lancaster, the gift of Thomas the chaplain.<sup>7</sup>

A severe fire wrought dire destruction at this priory in the year 1279. On 20 November of that year Archbishop Wickwane ordered an inquisition to be held concerning the destruction of the charters and other muniments pertaining to the pensions and possessions of the house which had perished in the flames. The jury, consisting of rectors and vicars as well as religious, were to make minute inquiry on oath as to the substance of the writings which had been burnt. On 5 December a certificate was registered from the official of the Archdeacon of Nottingham, stating that the rectors of the churches of Elkesley, Kirton, and Boughton, and the vicars of Wheatley, East Markham, West Markham, Walesby, Elkesley, South Leverton, and Headon, with other jurors, declared that the monastery of Mattersey possessed before the fire a certain document, under the seal of Archbishop Gray, assigning to them an annual pension of 5 marks out of the churches of Misson and Gamston on Idle. Moreover the jurors declared that they had formerly seen and read a composition between Mattersey and the nuns of Wallingwells, whereby the patronage of the church of Mattersey was assigned to that priory.<sup>8</sup>

In October 1280 the diocesan's licence for the appropriation of the church of Mattersey to the priory was obtained, in consequence of their poverty through the fire.<sup>9</sup>

The Taxation Roll of 1291 estimates the annual value of the temporalities of this priory in Nottinghamshire at £35; there were also in spiritualities the appropriated churches of Mattersey £5 and Misson £12, giving a total taxable income of £52.<sup>10</sup>

The *Valor Ecclesiasticus* of 1534 shows that the priory held 100 acres of demesne lands worth £9 a year, and other temporalities to the value

of £30 6s. 7d. The most valuable of their spiritualities was a pension of £10 out of the rectory of Bolton, Lancashire, whilst the appropriated rectory of Misson, tithes of certain oxgangs in Mattersey, and a pension from Gamston Church, brought their total income up to £61 16s. 7d. The clear annual value, however, was only £55 2s. 5d.<sup>11</sup>

Henry IV in 1403 granted the priory a weekly market on Monday at Mattersey and two annual fairs, the one on the vigil and day of St. John of Beverley, and the other on the vigil and day of Sts. Simon and Jude.<sup>12</sup>

This priory was visited by the notorious Legh and Layton in 1536. They stated that they found one of the canons incontinent, and he desired release from his vows. The annual value was returned at £60. They also stated that the founder (patron) was Edward Thirland.<sup>13</sup>

The priory was surrendered on 3 October 1538 by Robert, Bishop of Llandaff, commendatory general master of the Order of Sempringham, and by Thomas Norman, Prior of Mattersey, Thomas Bell, sub-prior, and John Garton, William Schylton, and Richard Watson, canons.<sup>14</sup>

Pensions were assigned on 2 December 1539 of £12 to the prior, £2 13s. 4d. to the sub-prior, and 40s. each to the three other canons.<sup>15</sup>

The site, with houses, church, steeple, churchyard, a warren of coneyes, a water-mill, a wind-mill, fishery rights, and rectory and advowson of vicarage of Mattersey, was granted to Anthony Nevill, esq., of the Royal Body, and Mary his wife, together with all the priories, manors, &c., on 4 November 1539.<sup>16</sup>

There is a cast in the British Museum from a damaged impression of the original seal of this priory. It is a pointed oval, and appears to have the figure of a prior kneeling before St. John Baptist, with a long cross, holding up his hand in benediction. Legend:—

S' PRIORIS DE MARESEYA<sup>17</sup>

### PRIORS OF MATTERSEY

Walter, occurs 1247<sup>18</sup>

A——, occurs 1266<sup>19</sup>

John, occurs 1303<sup>20</sup>

Thomas Norman, occurs 1538<sup>21</sup>

<sup>11</sup> *Valor Eccl.* (Rec. Com.), v, 178.

<sup>12</sup> Inq. a.q.d. 4 Hen. IV, 22.

<sup>13</sup> *L. and P. Hen. VIII*, x, 364.

<sup>14</sup> Rymer, *Foedera*, xiv, 619.

<sup>15</sup> Aug. Off. Bks. ccxxxiii, 66b, 67.

<sup>16</sup> Pat. 31 Hen. VIII, pt. iii, m. 11.

<sup>17</sup> Casts of Seals, lxx, 47.

<sup>18</sup> Harl. MS. 6970, fol. 51b.

<sup>19</sup> Ibid. fol. 56b, 60.

<sup>20</sup> Pat. 31 Edw. I, m. 39.

<sup>21</sup> Rymer, *Foedera*, xiv, 619.

<sup>7</sup> *Hund. R.* (Rec. Com.), ii, 26, 303-4.

<sup>8</sup> York Epis. Reg. Wickwane, fol. 620 d.

<sup>9</sup> Harl. MS. 6970, fol. 105.

<sup>10</sup> *Pope Nich. Tax.* (Rec. Com.), 311b, 312.

# A HISTORY OF NOTTINGHAMSHIRE

## HOUSE OF KNIGHTS HOSPITALLERS

### 14. THE PRECEPTORY OF OSSINGTON

Roger de Buron, toward the close of his life, in the latter half of the 12th century, gave the town of Ossington to Lenton Priory, joining the Cluniac order and wearing their habit. But early in his life he had bestowed the same town on the Knights Hospitallers, who held his charter. This not unnaturally gave rise to considerable litigation. His son, Walter Smallet, in 1204 confirmed the original grant to the Hospitallers. Eventually in 1208 the superior claim of the Hospitallers was admitted by the priory, with some slight modification.<sup>1</sup> Henry III granted them free warren over their demesne lands in Ossington.<sup>2</sup>

In a compendious chartulary of the possessions of the order, drawn up in 1434, it is stated that Archbishop William (probably William Fitz Herbert, 1143-54) granted them the church of Ossington with its appurtenances. The next entry adds that one Henry Hosatus gave the Nottinghamshire churches of Winkburn and Averham to the order, and that Adam Tyson gave the town of Winkburn.<sup>3</sup>

The gift of the two churches of Winkburn and Averham must have been earlier than 1199, for in that year they are included in a long general confirmation to the Hospitallers, executed by King John.<sup>4</sup>

Archbishop Gray confirmed to the brethren of the Temple in England in 1230 their rights in the churches of Marnham and Sibthorpe, with their annual pension of 2s. from the first and of 2 marks from the other.<sup>5</sup>

A letter of recommendation of the Hospitallers was issued by Archbishop Romaine in 1287 to the Archdeacon of Nottingham, by him to be forwarded to all the rector, vicars, and priests of his archdeaconry, urging that when the messengers of the order arrived after their accustomed manner, they should be admitted, heard with kindness, and not hindered in any way whatsoever in expounding to their parishioners the nature of the business on which they were sent.<sup>6</sup>

The jury of the wapentake of Bingham stated in 1276 that the officials of both Templars and Hospitallers had on many past occasions and up to the present day treated the inhabitants unjustly and extorted money from them. Other jurors of

the county at the same time certified that the Hospitallers held the manors of Deyvilthorpe (Danethorpe), Winkburn, Ossington, and 4s. rent in Willoughby, as well as free warren in Ossington, Winkburn, and Danethorpe, and a park at Winkburn. The jurors of Newark testified that both Templars and Hospitallers had made encroachments on the waters of the Trent.<sup>7</sup>

At the time of the cruel suppression of the Templars in 1312 there was an unseemly scramble for the property of the order in England. Edward II seized some for himself, and transferred not a little to his favourites. The strong remonstrance of the pope against this secularization of ecclesiastical property brought about an Act of Parliament in 1324, by which the Hospitallers were put into legal possession of that which had previously been declared to be theirs by papal decree.<sup>8</sup> Some, however, still remained in lay hands. The Templars had comparatively small estates in Nottinghamshire, but Hugh le Despenser managed to retain Templars' lands at Carlton worth 20 marks a year.<sup>9</sup>

In 1338, when Prior Philip de Thame made a return to the Grand Master of the English possessions of the Hospitallers, full particulars were entered of the *Bajulia de Ossington*, as well as of the smaller estate or *camera* of Winkburn, with its member of Danethorpe,<sup>10</sup> which throw much light on the working of these establishments.

The total receipts and profits of the preceptory of Ossington for that year amounted to £85 8s. 8d. The capital messuage and garden were valued at 16s. 8d.; two dovecotes at 12s.; 600 acres of demesne land at 6d. an acre, £15; 32 acres of meadow, at 2s. an acre, and 6 acres of pasture land, 20s.; two windmills, 40s.; labour and customary service of villeins, 79s. 4d.; rent in cocks and hens, 20s.; court pleas and perquisites, 40s.; a messuage at 'Thurmeton,' with 91 acres of land and 10 of pasture, 10 marks; common pasture at Ossington for 12 cows and 600 sheep, 2s. a cow and 1d. a sheep, 74s.; assize rents, £24; *confraria*, not quite accurately known, owing to the delay of certain donors, but averaging in recent years £22 10s.; and the appropriation of the church of Ossington, £8 10s.

The outgoing for the support of the household, namely a preceptor, a brother, a chaplain, two clerks *de fraria* and various servants, together

<sup>1</sup> Thoroton, *Notts.* iii, 172-3.

<sup>2</sup> Dugdale, *Men.* (orig. ed.), ii, 552.

<sup>3</sup> *Ibid.* 546.

<sup>4</sup> Chart. R. I John, pt. i, 114. As to Winkburn see also Thoroton, *Notts.* iii, 177-8.

<sup>5</sup> York Epis. Reg. Gray, fol. 35.

<sup>6</sup> *Ibid.* Romanus, fol. 71.

<sup>7</sup> *Hund. R.* (Rec. Com.), ii, 27-9; *Plac. de Quo Har.* (Rec. Com.), 655-6.

<sup>8</sup> Porter, *Knights of Malta*, i, 198-9.

<sup>9</sup> Larking, *Knights Hospitallers in Engl.* (Camd. Soc. 1857), 212.

<sup>10</sup> *Ibid.* 54-6, 114-17.

## RELIGIOUS HOUSES

with many occasional visitors and guests, included bread and corn, £9; 80 quarters of barley for brewing, £8; flesh, fish, and other necessaries for the kitchen at 2s. 6d. a week, £6 10s.; oats for the horses of the preceptor and guests, £5; habits and clothing for the preceptor and his confrater, 54s. 8d.; stipend of the steward, 20s.; stipend of the parochial chaplain, 26s. 8d.; clothing and salary of servants, 33s. 4d.; two boys of the preceptor, one cook boy, a swineherd, a cowherd, a carter, 5s. each, and three pages, 20d. each; repairs of the houses, 20s.; the two days' visitation of the prior, 40s., and archidiaconal fees, 14s. The outgoings also included four life pensions, which were a heavy charge on the house, namely £10 a year to Henry de Edwinstow, clerk of the king's chancery; 5 marks to Sir John de Bolynebrock; £20 to Sir Robert de Silkeston; and 5 marks to Brother Thomas de Warrenne. These charges brought the total of outgoings up to £77 7s.; this leaving a balance of £17 13s. 8d. for the general treasury of the English 'language.'

The two brothers then in charge of this preceptory were Sir Nisius Waleys, the preceptor, and Sir Thomas de Warrenne.

At the *camera* of Winkburn there was a manse with garden and dovecote, valued at 16s. 8d.; arable land worth £15, and meadow and pasture, 76s.; underwood (beyond that used in the house), 28s.; a windmill, 20s.; assize rents, £9 11s. 2d.; customary labour and service, 45s. 7d.; and court pleas and perquisites, 16s. 8d. The messuage of Danethorpe, with its lands, meadows, and pasture, was let out to farm at the annual rent of 10 marks. The appropriated church of Winkburn, with the chapel of Maplebeck, was of the yearly value of 25½ marks; common pasture for twenty cows produced 40s., and the same for 500 sheep 41s. The total receipts and profits of the *camera* realized 93 marks 8s. 5d.

The outgoings included a composition of 66s. 8d. for tithes to the rector of Kneesall; for tithes and archidiaconal fees, 9s. 9d.; the stipends of two chaplains for the church of Winkburn and its chapel, 60s. There was also a payment of 10s. a year for life to Richard de Coppegrave,<sup>11</sup> who is also entered as a 'corrodian,' that is in receipt of board and lodging. The repairs of the house cost 6s. 8d., and a like sum was expended on wax, wine, and oil for the church and chapel. The expenses of the house, that is for the sustenance of the preceptor or warden, the chaplain, and household servants, amounted to 60s.; for bread and corn, grain for brewing, £4; kitchen expenses, 78s.; stipends

<sup>11</sup> Richard de Coppegrave was ordained priest in the church of Blyth by Archbishop Giffard on 20 September 1274; he must therefore at this time have been eighty-eight years of age. York Epis. Reg. Giffard, fol. 93.

and clothing for five servants, 33s. 4d.; robe, mantle, &c., for the warden, 33s. 4d.; and 2s. for the warden's page.

The sum of the expenditure came to 30 marks 8s. 5d., leaving a balance of 60 marks for the general treasury. Brother William Hustwayt was at that time warden.

Perhaps the most interesting item in these accounts is the very large sum of £22 10s. (fully £400 at the present value of money) entered as *confraria*, which was collected throughout the county of Nottingham yearly by the two clerks appointed for that purpose. The *confraria* was a voluntary contribution made by the order throughout England, which Archbishop Romaine commended to the clergy of this county, as we have seen, in 1287. It seems to have been collected by a house-to-house visitation. The whole amount gathered in England in 1338 amounted to about £900; so that Nottinghamshire, when we consider its comparatively small size, contributed an exceptionally large share to the fund for holding the infidels in check. The Prior of St. John's, Clerkenwell, visited each preceptory annually at the expense of the house visited.

The chief expense was the maintenance of the household, and it should be remembered that most of the provisions would be furnished from the stock of the estate. In the hall were three tables, the first for the preceptor, his confrater and chaplain, and any corrodian of good birth; the second for the full servants; and the third for the hinds or labourers. The rule as to hospitality was a stringent one, and guests or wayfarers would be placed at table according to their station. In the stricter days of the order there were never more than two meals a day, and the food was moderate. The two collectors attached to each bailiwick were enjoined never to feed sumptuously when entertained on their travels. When dark they were always to carry a lanthorn, and to hold it before them when entering a house.

Maplebeck, a chapelry of Winkburn, had originally belonged to the Templars.<sup>12</sup> Rents at Sibthorpe, another Templar property, to the value of 10 marks a year, were in 1338 somewhat strangely returned to the Lincoln bailiwick of Temple Bruer. The transference of the church of Sibthorpe is mentioned under the college of that place. The rectory of Marnham was at that date farmed, up to 1340, by Sir Robert de Silkeston at 30 marks a year; whilst at Flawforth there was a messuage and a plough-land let for life to Thomas de Sibthorpe at 7 marks a year.<sup>13</sup>

From the *Valor* of 1534 it appears that the bailiwick of Ossington was then merged in the larger one of Newland, Yorkshire, of which

<sup>12</sup> Larking, *Knights Hospitallers in Engl.* 158.

<sup>13</sup> *Ibid.* 161.

# A HISTORY OF NOTTINGHAMSHIRE

Thomas Pemberton was preceptor. The Newland returns included £20 a year from rent and farms in Ossington bailiwick, and also £5 2s. from Roger Rogerson the bailiff of the same.

In addition to this rents and farms in Winkburn came to £19, bringing the total up to £44 2s. Bailiff Roger was in receipt of a stipend of £2 14s. 4d.<sup>14</sup>

## FRIARIES

### 15. THE FRANCISCAN FRIARS OF NOTTINGHAM

The exact date of the settlement in Nottingham of the Franciscans or Grey Friars is not known, but it was an accomplished fact before the year 1230. This order of mendicants only reached England in 1224, so that they were not long in obtaining a foothold in this busy centre of the Midlands. The Nottingham house was one of the eight friaries in the wardenship of Oxford; it was situate in the south-west corner of Broadmarsh, not far from the castle.

The earliest known record occurs on the Close Rolls of 1230, when Henry III granted the Friars Minor of Nottingham twenty tie-beams for the construction of their chapel.<sup>1</sup> Two years later he made them a further grant of five trees out of the forest of Sherwood for the stalls of their chapel,<sup>2</sup> and yet another grant for the same purpose in 1234.<sup>3</sup> In 1236-7 the friars were constructing a quay on the river, and received two royal grants of timber for this purpose.<sup>4</sup> In 1242 the friars had a gift of ten oaks out of the hay of Willey.<sup>5</sup> Fifteen oaks were granted them by Henry III, in April 1247, for their buildings, and again in August of the same year six more oaks for their infirmary.<sup>6</sup>

A few years afterwards the friars began to build a church of stone, and the king granted them licence in 1256 to take stone from his Nottingham quarry for that purpose;<sup>7</sup> but they were still maintaining their other wooden buildings, and had a grant of twelve Sherwood oaks for their repair in 1258.<sup>8</sup> In 1261 grants were made them of twenty oaks from Bestwood for the dormitory and chapter-house;<sup>9</sup> and in 1272 they had a further grant of ten oaks for building purposes.<sup>10</sup>

Reverting to a much earlier transaction of this reign, it may be mentioned that Henry III in 1235 issued a writ of *Allocate* in favour of the bailiffs of Nottingham with respect to 5s. due yearly for a place in that town wherein the

Friars Minor were lodged, and which the king out of charity had pardoned to the friars so long as they lodged there.<sup>11</sup>

The Patent Rolls of Edward I and II yield some further disconnected information as to this friary.

On 28 April 1277 the Crown licence was granted, after inquisition by the sheriff of Nottingham, to the Franciscans to stop and inclose a lane adjoining the wall of their close, to effect a slight extension of their site.<sup>12</sup> In 1303 licence was granted after inquisition to the same friars to make an underground conduit from their spring in Atherwell to their house within the town, and to lead the watercourse through it.<sup>13</sup> This licence was renewed in 1311, when Edward II sanctioned the carrying of this subterranean conduit through the king's lands and park at Nottingham.<sup>14</sup> This spring is probably identical with the 'Frere Watergang' mentioned in 1395.<sup>15</sup>

Commission was issued by Archbishop Romaine in May 1286 to the Franciscan Friars, in highly laudatory terms, authorizing them to absolve those who had been excommunicated for laying violent hands on clerks—cases which by right or privilege were reserved to the diocesan, but which were by his letters patent permitted to these friars, but not in any way to exceed canonical letters. These powers were to be held by special friars of the different houses in the diocese, including the one at Nottingham, but were revocable at pleasure.<sup>16</sup>

In January 1292-3 the same archbishop licensed the warden of the Friars Minor of Nottingham to absolve excommunicate persons who had been guilty of violence against clerks as above. A like licence was again issued to the warden in October 1294.<sup>17</sup>

The new stone church of the Friars Minor was finished early in the 14th century. On 24 September 1303 Archbishop Corbridge issued his commission for the dedication of this church and churchyard.<sup>18</sup> Further progress was

<sup>14</sup> *Valer. Eccl.* (Rec. Com.), v, 68-9.

<sup>1</sup> Close, 14 Hen. III, m. 14.

<sup>2</sup> Ibid. 16 Hen. III, m. 3.

<sup>3</sup> Ibid. 19 Hen. III, m. 23.

<sup>4</sup> Ibid. 20 Hen. III, m. 4; 21 Hen. III, m. 3.

<sup>5</sup> Ibid. 26 Hen. III, m. 2.

<sup>6</sup> Ibid. 31 Hen. III, m. 9, 5.

<sup>7</sup> Ibid. 40 Hen. III, m. 11 d.

<sup>8</sup> Ibid. 42 Hen. III, m. 23.

<sup>9</sup> Ibid. 45 Hen. III, m. 20, 15.

<sup>10</sup> Ibid. 56 Hen. III, m. 9.

<sup>11</sup> Pat. 19 Hen. III, m. 4.

<sup>12</sup> Pat. 5 Edw. I, m. 20.

<sup>13</sup> Pat. 21 Edw. I, m. 27.

<sup>14</sup> Pat. 5 Edw. II, m. 21.

<sup>15</sup> *Nott. Bor. Rec.* i, 282.

<sup>16</sup> York Epis. Reg. Romanus, fol. 69 d.

<sup>17</sup> Ibid. fol. 79 d. 84.

<sup>18</sup> *Relig. Inst. of Old Nott.* i, 68.

## RELIGIOUS HOUSES

then made with side aisles or chapels, for another commission was granted in 1310 to any Catholic bishop to dedicate the altars of these friars.<sup>19</sup>

Mention is made in a deed of 1359 of the cross (exterior) of the Friars Minor in Nottingham.<sup>20</sup> This cross, which stood on the Marsh in Greyfriars Gate, is again referred to in a document of 1365.<sup>21</sup>

The first entry relative to these Franciscans among the town records is a bequest of 40*d.* made to them in 1382 by John de Wolaton.<sup>22</sup>

In 1393 one John Leveret of Pinchbeck fled to the church of the Friars Minor for sanctuary—the offence he had committed is not stated, but he broke sanctuary and was seized at Coddington, near Newark, and committed to the king's gaol at Nottingham.<sup>23</sup>

The Franciscan rule, like that of the other mendicant orders, did not permit of the accepting of any grant of land save that of the site of their house and of adjoining plots used for the purpose of extension; but the acceptance of small testamentary bequests of money for masses was not forbidden. Among such bequests to the Nottingham Franciscans may be mentioned: Simon de Staunton, rector of Staunton, 40*s.* in 1346; Richard Collin, 20*s.* in 1368; Robert de Morton, 5 marks in 1396; John Taunesley, 5 marks in 1413; John Pool, 3*s.* 4*d.* in 1479; Sir Henry Pierrepoint, 40*s.* in 1489; Sir Gervase Clifton, 22*s.* in 1508; Robert Batemanson, 10*s.* in 1512; Sir R. Basset, 6*s.* 8*d.* in 1522; Thomas Wiloughby, alderman of Nottingham, 10*s.* in 1524; and John Rose, alderman of Nottingham, £5 in 1528.<sup>24</sup>

Among the presentments at the Nottingham sessions of July 1500 is that of Friar William Bell, warden of the Friars Minor, who was accused of being an accomplice in a charge of incontinence against another man.<sup>25</sup>

In January 1521-2 'the Warden oth Grayfres' was presented for 'baudre.'<sup>26</sup>

The surrender of this friary was made to the king's commissioner, Dr. London, on 5 February 1539, being the same day as that of the White Friars of this town. It was signed by Thomas Basford, warden, and seven other friars, namely Thomas Ryppon, Francis Bryce, Robert Hampton, Robert Alyne, John Chester, Robert Morton, and Roger Stanley.<sup>27</sup>

After remaining in the hands of the Crown for nine years, the house and site of the Grey

Friars was granted in 1548 to Thomas Heneage.<sup>28</sup>

There is a cast of the 15th-century seal of this friary at the British Museum.<sup>29</sup> It bears St. Francis, three-quarter length, praying beneath a rich canopied niche; the inner border is engrailed. Legend:—

SIGILLU · CONVENTUS · FRATRUM · MINOR ·  
NOTINGHAMIE ·

There is also at the Museum an imperfect impression of the seal of Thomas the warden, attached to a charter of 1520.<sup>30</sup> The Virgin and Child are shown in a canopied niche, with tabernacled sides. There is a smaller niche above with an imperfect subject. The legend is broken away excepting the four first letters of SIGILLUM.

### 16. THE CARMELITE FRIARS OF NOTTINGHAM

The house of the White Friars or Carmelites of Nottingham was situated between Moothall Gate and St. James's Lane in the parish of St. Nicholas. It is generally reputed to have been founded about 1276, by Reginald, Lord Grey of Wilton, and Sir John Shirley, kt.;<sup>31</sup> but all the foundation that was permissible for a friary of the mendicant orders was the gift of a site. There is, however, an entry on the Close Rolls at the end of the reign of Henry III which shows that the Carmelites had been established here at a far earlier date. In 1272 they obtained a grant from the king of ten oaks to repair their church.<sup>32</sup> That Reginald de Grey was the donor of a site is, however, established by a confirmation charter granted by Edward II in March 1319, wherein he is mentioned as granting to the brethren of Mount Carmel two (adjacent) plots of land, the one described as being in the French borough of Nottingham and the other in St. James's Lane. The same charter mentions a variety of subsequent grants of adjoining plots of land for the extension of their site, which were the only gifts of land permissible to be held by friars, by William de Crophill and Agnes his wife, John de Wymondswold, William le Chaundeler, William de Watton, Henry Putrel, William de Lonnesdale, Ralph de Lokynton, Alice widow of John le Palmere, Henry Curtyse and Agnes his wife, Nicholas de Shelford, William de Strelley, John le Collier, William de Chesterfield and Claricia his wife with their sons and daughters, John le Netherd and Sarah his wife, Robert le Carter, Ranulph le Leper, John son of Walter

<sup>19</sup> Harl. MS. 6970, fol. 238.

<sup>20</sup> Anct. D. (P.R.O.) C. 3236.

<sup>21</sup> *Nott. Bor. Rec.* i, 432.

<sup>22</sup> *Ibid.* i, 218.

<sup>23</sup> *Ibid.* i, 256.

<sup>24</sup> *Test. Ebor.* (Surtees Soc.); *Nott. Bor. Rec. passim.*

<sup>25</sup> *Nott. Bor. Rec.* iii, 74.

<sup>26</sup> *Ibid.* iii, 355.

<sup>27</sup> *Dep. Keeper's Rep.* viii, App. ii, 35.

<sup>28</sup> Deering, *Nott.* 52.

<sup>29</sup> Seal Casts, lxx, 51.

<sup>30</sup> Add. Chart. 5838.

<sup>31</sup> Deering, *Nott.* 53.

<sup>32</sup> Close, 56 Hen. III, m. 5.

## A HISTORY OF NOTTINGHAMSHIRE

de Thornewton, William de Mekesburgh, Thomas de Radford, chaplain, Cecilia daughter of Ralph de Ufton, and Robert de Ufton. The king concludes his confirmation charter by granting remission to these friars of all secular exactions, as well as a rent of 5s. 6d. due to the Crown from certain of the places, 'on account of the special affection that we have and bear to the said prior and brethren, and in order that they may the more freely and devoutly attend to divine services.'<sup>33</sup> These numerous small gifts of parcels of land or tenements, chiefly situated in Saturday Market and Moothall Gate, are clear evidence of the affection of the townfolk for these White Friars.

Three years prior to this Edward II, when at Clipston, had made an important grant to these Carmelites, not recited in the confirmation charter, whereby he assigned to them the old chapel of St. James adjacent to their dwelling-place, which had belonged to the priory of Lenton, but which the king had induced that convent to exchange for another piece of land in order that he might bestow it on the Carmelites.<sup>34</sup>

In October 1319 licence was obtained for the bestowal on the friars of yet another plot of land, 80 ft. in length by 60 ft. in width, the donor being Hugh de Bingham, chaplain.<sup>35</sup>

Licence was obtained in 1327 for the Prior and friars of the order of Mount Carmel, Nottingham, to acquire a rent of 13s. 4d. in Nottingham and to convey the same to the parson of St. Nicholas, in exoneration of the same sum due from them to him as tithes for land within his parish, acquired for the enlargement of their house.<sup>36</sup>

The earliest reference in the town records to the Carmelities is under the year 1311, when an agreement that had been made on 25 March 1307, in the garden of the Friars Carmelite, as to an association for sustaining the light of Our Lady, is cited.<sup>37</sup>

On 3 April 1379 Brother Robert, Prior of the Nottingham Carmelities, made plaint in the local court against John Carter, his servant, on a plea of trespass and contempt against the statute. But John placed himself *in misericordia*, and swore before the mayor and bailiffs on the Holy Gospel to serve the prior and convent faithfully until the feast of St. Nicholas, and to be no more rebellious against them.<sup>38</sup>

Henry de Whitley of Nottingham in October 1393 killed his wife Alice in the night-time and fled to the church of the Friars Carmelite for sanctuary, and could not be taken as he kept to the church. Whereupon the town authorities

seized his goods as those of a felon; they were valued at 11s. 2½d.<sup>39</sup>

Mention is made in 1442, in an action for the detention of goods, of Robert Sutton, B.D., who was at that time Prior of the Nottingham Carmelites.<sup>40</sup>

John Mott, Prior of the Carmelites, complained of John Purvis, in 1482, that on Monday next before the feast of All Hallows he came with swords and clubs and other arms and broke into the house and chamber of the prior and took away two copes, one of worsted and one of white say, valued at 6 marks; a violet scapulary of woollen cloth, valued at 15s.; a silvered maser, ornamented and gilded, 26s. 8d.; a silver cup, £4; a set of amber beads, 10s.; a gold signet, 40s.; and divers other things, £10; making a total damage of £23. The defendant appeared in person, justifying all that he did, and the court ordered the matter to be placed before a jury.<sup>41</sup>

In March 1494-5 Thomas Gregg, Prior of the Carmelites, took action in the Nottingham court against Thomas Newton, draper, for having on 6 November last, by force and arms, to wit with clubs and knives, entered the house and inclosure of the White Friars, dug up the soil with the plaintiffs' spades and picks, pulled down a large tenter,<sup>42</sup> broke a furnace of lead, and done other grievous damage to the extent of 40s. At the same time Gregg brought a second action against the same defendant for neglecting to well and sufficiently repair, within a certain time according to promise, the plaintiff's house or mansion wherein he dwelt, at the gates of the house of friars, whereby he had sustained damage to the value of 20s.<sup>43</sup>

In the following year an action was brought against Prior Gregg by William Stark, mason, to recover the sum of 10s. alleged to be due as balance for the repair of the east window of the quire of the Carmelite church, over the high altar. Stark and another had covenanted to do the work for £3, but they had only received 40s., and the prior would not pay the balance of 20s. due to Stark, though frequently asked.<sup>44</sup>

In 1513 an action was brought by Thomas Smithson the Carmelite prior, in conjunction with Thomas Bradley his brother friar, against Thomas Marsh, clerk of the vicar of Marnham, for a debt of 2s. 8d. which he owed them. The friars stated through their attorney that whereas Marsh had engaged Thomas Bradley to celebrate mass in the chapel of St. James on the bridge over the Trent for three days a week during five weeks, and although Bradley had duly celebrated for the five weeks and for one day besides, at the

<sup>33</sup> Pat. 12 Edw. II, pt. ii, m. 23.

<sup>34</sup> Pat. 9 Edw. II, pt. i, m. 9.

<sup>35</sup> Pat. 13 Edw. II, m. 31.

<sup>36</sup> Pat. 1 Edw. III, pt. iii, m. 20.

<sup>37</sup> *Nott. Bor. Rec.* i, 72.

<sup>38</sup> *Ibid.* i, 208.

<sup>39</sup> *Ibid.* 254.

<sup>40</sup> *Ibid.* 328.

<sup>41</sup> Tenter was the name of a frame for stretching cloth.

<sup>42</sup> *Nott. Bor. Rec.* iii, 28, 30.

<sup>43</sup> *Ibid.* 42.

<sup>40</sup> *Ibid.* ii, 176.





WELBECK ABBEY



WELBECK ABBEY



CARMELITE FRIARS OF NOTTINGHAM



BEAUVALE PRIORY



FRANCISCAN FRIARS OF NOTTINGHAM



## RELIGIOUS HOUSES

rate of 4*d.* for each mass, the sum of 2*s.* 8*d.* was still owing, although payment had often been asked.<sup>45</sup> No friar could receive personal payment: the mass money would go to the community; hence the action to recover was taken in the name of the prior as well as in that of the friar who had performed this service.

When Henry VIII was at Nottingham in August 1511, in the days when he was zealous for the unreformed faith, he made an offering, doubtless in person, at the Rood of the White Friars.<sup>46</sup>

Richard Sherwood, Prior of the Nottingham Carmelites, obtained a pardon from the king on 10 May 1532 for having killed William Bacon, one of his brother friars, by a blow given in a quarrel which arose when they were drinking in a chamber of the house. The blow was struck on 21 February, and the recipient died on the following day.<sup>47</sup>

The general popularity of both houses of Nottingham Friars throughout their history is attested by the frequency of small bequests, such as they were allowed to receive. Among such bequests by will may be mentioned those of Simon de Stanton, 4*os.* in 1346; Thomas de Chaworth, 6*s.* 8*d.* in 1347; Richard Collier, 20*s.* in 1368;<sup>48</sup> John de Wollaton, 40*s.* in 1382;<sup>49</sup> Robert de Morton, 5 marks in 1396; John Tannesley, 5 marks in 1414;<sup>50</sup> Sir Henry Pierrepont, 40*s.* in 1419;<sup>51</sup> Sir Gervase Clifton, 22*s.* in 1508; Robert Batemanson, 10*s.* in 1512;<sup>52</sup> Roger Eyre, of Holme, Derbyshire, ten fodder of lead and 40 days' work of a mason, in 1515; Sir R. Basset, of Fledborough, 6*s.* 8*d.* in 1522; Thomas Willoughby, alderman of Nottingham, 10*s.* in 1524; and John Rose, alderman of Nottingham, £5 in 1528.<sup>53</sup>

The surrender of the house of the Nottingham Carmelites was made on 5 February 1539 and signed by Roger Cappe, prior, and six of the brothers, namely William Smithson, William Frost, Robert Wilson, William Cooke, John Roberts, and William Thorpe. Ambrose Clarke and John Redyng were appointed their attorneys to deliver possession to John London and Edward Baskerfield, clerks, for the king's use.<sup>54</sup>

In November 1541 the Crown granted the late priory of White Friars in Nottingham, with a garden and other lands in the parish of St. Nicholas and certain lands in the parish of St. Mary, to James Sturley of Nottingham.<sup>55</sup>

<sup>45</sup> *Nott. Bor. Rec.* iii, 124.

<sup>46</sup> *L. and P. Hen. VIII.* i, 1342.

<sup>47</sup> *Pat.* 24 Hen. VIII, pt. i, m. 20.

<sup>48</sup> *Test. Ebor.* (Surtees Soc.), i, 28.

<sup>49</sup> *Nott. Bor. Rec.*

<sup>50</sup> *Ibid.*

<sup>51</sup> *Test. Ebor.* (Surtees Soc.), iii, 44.

<sup>52</sup> *Visit. of Southwell.*

<sup>53</sup> *Test. Ebor.* (Surtees Soc.), *passim.*

<sup>54</sup> Rymer, *Foedera*, xiv, 621.

<sup>55</sup> *Pat.* 33 Hen. VIII, pt. iv, m. 8.

Two of the Carmelite Friars of the Nottingham house were of some celebrity during the 14th century. Philip Boston, a native of Nottingham and a Carmelite Friar of the same town, 'studied Philosophy and Divinity at Oxford, but returned again to Humanity and became a famous poet and orator, yet so as that he was a frequent preacher to the people, and according to Leland, left behind him in writing learned Sermons and Epistles and died in 1320.'<sup>56</sup>

John Clipston, a Carmelite Friar of Nottingham, was also born in this town. He was Doctor and Professor of Divinity at Cambridge: 'he taught Divinity there long and explained Divine Mysteries with much applause to himself and improvement to his hearers, ever following the paths of virtue and religion, as close as those of literature.' He left behind him many writings, including Expositions of the Bible, a Commentary on St. John, Scholastic Disputations and a variety of sermons for particular seasons and festivals. He died and was buried at his monastery in Nottingham in the year 1378.<sup>57</sup>

### PRIORS OF THE CARMELITES

Robert, occurs 1379<sup>58</sup>

Robert Sutton, B.D., occurs 1442<sup>59</sup>

John Mott, occurs 1482<sup>60</sup>

Thomas Gregg, occurs 1495-6<sup>61</sup>

Thomas Smithson, occurs 1513<sup>62</sup>

Richard Sherwood, occurs 1532<sup>63</sup>

Roger Cappe, surrendered 1539<sup>64</sup>

There is a cast of a 15th-century impression of the seal of this friary at the British Museum.<sup>65</sup> It represents within a carved and cusped border of eight points the Blessed Virgin crowned, with the Holy Child on the right arm. Before her kneels the founder (Reginald Lord Grey) holding his shield of arms, barry of eight, a label of eight points. The background is diapered with lozenges. Legend:—

... COMVNITATIS D . . . NOTINGAMIE ORDINIS  
BEATE MARIE DE CAR . . . . .

### 17. THE OBSERVANT FRIARS OF NEWARK

When Henry VII became a special patron of the reformed branch of the Franciscans termed Friars Observant, he founded several English houses, which were chiefly refoundations of original Franciscan establishments. But there

<sup>56</sup> Stevens's continuation of Dugdale, *Mon.* ii, 162.

<sup>57</sup> *Ibid.* ii, 165. <sup>58</sup> *Notts. Bor. Rec.* i, 208

<sup>59</sup> *Ibid.* ii, 176. <sup>60</sup> *Ibid.* 328.

<sup>61</sup> *Ibid.* iii, 28, 30, 42. <sup>62</sup> *Ibid.* 124.

<sup>63</sup> *Pat.* 24 Hen. VIII, pt. i, m. 20.

<sup>64</sup> Rymer, *Foedera*, xiv, 621. <sup>65</sup> Seal Casts, lxx, 52.

# A HISTORY OF NOTTINGHAMSHIRE

appears to be no evidence that there was any house of Grey Friars at Newark prior to the days of that king. His founding of the Newark house of this severe order occurred about the year 1499.<sup>66</sup> By a codicil to his will, Henry VII in 1509 left £200 to the convent 'that by his succour and aid was newly begun in the town of Newark.'<sup>67</sup>

In the Dodsworth MSS. occurs the mention of 'Gabriel, fader of the Observant friars at Newark.'<sup>68</sup>

Among payments made by Henry VIII in 1538 there is entry of 40s. to Richard Lucas for 'bringing one Bonaventure a friar of Newark.'<sup>69</sup>

Early in 1539 Dr. London, who was the chief instrument of Henry VIII in the suppres-

sion of the friars, wrote asking for a commission from Cromwell to take the surrender of the friars at Newark.<sup>70</sup>

The ex-friar Richard Ingworth, Bishop of Dover, writing to Cromwell in March 1539 said that he had recently received 'to the king's use' twelve houses of friars, one of which was that of Newark; they were all poor, each house had a chalice of 6 to 10 oz., and those he had with him.<sup>71</sup>

Richard Andrewes, of Hailes, Gloucestershire, and Nicholas Temple were the recipients, in July 1543, of much monastic property in the Midlands: *inter alia* of the site, churchyard and certain gardens of the 'late house of Augustinian Friars' in Newark, Notts.<sup>72</sup>

## COLLEGES

### 18. THE COLLEGE OF CLIFTON

Sir Gervase Clifton in 1349 obtained licence to give eleven messuages and certain lands in Clifton and Stanton on the Wold, with the advowson of the latter, to three chaplains celebrating divine service in the church of Clifton by Nottingham, for the good estate of Sir Gervase and of Isabel his wife.<sup>1</sup>

His great-great-grandson, Sir Robert Clifton, began in 1476 to change this three-fold chantry into a small collegiate establishment, increasing the endowments and causing it to be dedicated to the Holy Trinity. The three priests had a mansion in common, and the senior was termed the warden. Sir Robert died in 1478, and the founding of the college was concluded by his son Sir Gervase, an esquire of the body to Edward IV and a knight of the Bath at the coronation of Richard III.<sup>2</sup>

Sir Gervase assigned certain lands to Lenton Priory on condition that they paid £10 a year to the warden of Clifton College to celebrate for his soul and for the soul of William Booth, late Archbishop of York. Sir Robert had married Alice sister to the archbishop. This £10 is entered among the annual outgoings of the priory at the time of the *Valor* of 1534.<sup>3</sup> The clear annual value of the college was at this time entered as £20 2s. 6d.; of which sum the warden, John Fynnes, had £6 13s. 4d., and the two fellows or chantry priests (John Hemsell and Thomas Rusby) £6 each.<sup>4</sup>

<sup>66</sup> *Coll. Anglo. Minorit.* i, 211; ii, 39.

<sup>67</sup> Brown, *Hist. of Newark*, 42. There can be no doubt that this refers to the Observant Friary; owing to a misconception as to the word 'convent' there has been much idle local speculation as to the site of this convent and as to the order to which it belonged.

<sup>68</sup> Dods. MSS. (Bodl.), xcix, fol. 200.

<sup>69</sup> Arundel MSS. xcvi, fol. 28b.

<sup>70</sup> *L. and P. Hen. VIII.* xiv (1), 3.

The suppression commissioners of 1547-8 returned the annual value as £21 5s. 10d. The same warden and priests were resident.<sup>5</sup>

### 19. THE CHANTRIES OR COLLEGE OF NEWARK

Although not styled a college in pre-Reformation documents, the coalition in common life of a large number of chantry priests of the great parish church of St. Mary Magdalen, Newark, is more deserving of the name of college than the much smaller foundations of a like kind in Nottinghamshire, such as those of Ruddington, Sibthorpe, Tuxford, or Clifton. It is therefore thought well to give a brief sketch of these combined chantries under Religious Houses.

One of the earliest of these chantries was that founded in 1330 at the altar of St. Laurence by Maud Saucemer of Newark, for her soul when dead, for her husband William, and for their respective fathers and mothers. A rent of six marks was to be paid out of the monastery of Wellow by Grimsby. The presentation rested with Maud for her life and then with the vicar of Newark, taking counsel with six of the more trusty parishioners, preference being given to the kin of her and her husband. The chantry priest was to work in harmony with the priest of

<sup>71</sup> *L. and P. Hen. VIII.* xiv (1), 413.

<sup>72</sup> Pat. 35 Hen. VIII, pt. iii, m. 12. There is no other reference to any settlement of Austin Friars in Newark, and it seems clear that it is a slip. The seal attributed to the Austin Friars by Brown (*Hist. of Newark*, 63) is shown by its legend to be that of a secular cleric.

<sup>1</sup> Thoroton, *Notts.* i, 105-6.

<sup>2</sup> *Ibid.* 106-7.

<sup>3</sup> *Valor Eccl.* (Rec. Com.), v, 149.

<sup>4</sup> *Ibid.* v, 167.

<sup>5</sup> Coll. and Chant. Cert. Notts. xxxvii.

## RELIGIOUS HOUSES

another chantry founded by William Saucemer, her late husband.<sup>6</sup>

Thomas Sibthorpe, rector of Beckingham, obtained licence in 1349 to assign a message in Newark to Robert de Alyngton, Robert Leef, and William de Stokum, chaplains respectively to the perpetual chantries founded for the souls of William Saucemer, of Maud his wife, and of Master William de Glentham, for them and their successors to celebrate divine service for the souls aforesaid, as well as for the souls of Thomas and Isabel Durant.<sup>7</sup>

Later in the same year (which was that of the Black Death, when many chantries were founded by survivors) confirmation was granted of an indenture of William, Prior of Shelford, and his convent, granting to John de Wodhouse, perpetual chaplain of the altar of Corpus Christi, to celebrate at that altar for Alan Fleming and Alice his wife, their sons and daughters and other persons, and for their souls when dead, a rent of 5 marks to be paid at Newark yearly.<sup>8</sup>

Another chantry was founded in this church in November 1349 by John Braye, king's yeoman and usher of the exchequer, endowed with 6 marks yearly.<sup>9</sup>

The chantry priests continued to increase, and somewhat later in the reign of Edward III Alice Fleming (after the death of her husband in 1361, to whose memory a noble brass is still preserved) founded a common mansion house for all the chantry priests, in order 'that they shulde be commensalls and associate togithere within the said mansion as by the licence of Kinge Edwarde the iij dothe appeare.'<sup>10</sup>

When the *Valor* of 1534 was drawn up, fifteen of these Newark chantry priests, all celebrating in the great parish church, are named, together with the amount of their respective stipends, which varied from £3 8s. 0¼d. to £5 17s. 8½d.<sup>11</sup>

Further particulars can be gleaned as to these chantries from the return of the commissioners of Henry VIII in 1545, preparatory to their dissolution.

They make mention of (1) the chantry of St. Nicholas, at St. Nicholas altar; (2) the Durant chantry, at the altar of St. James; (3) the chantry of Maud Saucemer, at the altar of St. Laurence; (4) the chantry of William Saucemer, at the altar of St. Laurence—here the morrow mass was celebrated at four o'clock every morning all the year round; (5) the chantry of William Wansey and others, at St. Katherine's altar;

<sup>6</sup> Pat. 21 Edw. III, pt. i, m. 31, &c. (*inspeximus* and confirmation).

<sup>7</sup> Pat. 22 Edw. III, pt. iii, m. 10.

<sup>8</sup> Pat. 23 Edw. III, pt. i, m. 11.

<sup>9</sup> *Ibid.* pt. iii, m. 12.

<sup>10</sup> Chant. and Coll. Cert. Notts. xiii, 28. This common chantry house stood in Appleton Gate.

<sup>11</sup> *Valor Eccl.* (Rec. Com.), v, 189-91.

(6) Alan Fleming's chantry, at Corpus Christi altar; (7) Isabel Caldwell's chantry, at the same altar; (8) Robert Caldwell's chantry, at the same altar, for a daily mass of Corpus Christi; (9) the chantry of William Newark, Archdeacon of Huntingdon; (10) the chantry of the Blessed Trinity, at the Holy Trinity altar; (11 and 12) the joint chantries of All Saints and the Nativity of Our Lady, founded in 1367 by Simon Surfleet and other inhabitants, 'in consideration that Newark is a great town and a thorowfare and the vicar and his parish priest were not sufficient to find the cure, to the intent that two chantry priests should say Mass Mattyns and other divine service and pray for the founder's souls and all Christian souls': (13) Foster's chantry, founded 1452 by John Burton, vicar of Newark, Thomas Foster, priest, and others, at the Trinity altar; (14) a chantry for Edward III and his mother and his queen and for the brethren and sisters of the Trinity Guild, at the Trinity altar; and (15) a chantry founded by John Leeke and others, for a priest to 'continually keep the quire at Mattins, Mass and Evenin song' &c.<sup>12</sup>

Another report was made on these chantries, immediately prior to their extinction, by the commissioners of Edward VI in 1547. On that occasion the report was expected to include comments on the degree of scholarship possessed by the chantry priests. One of the number was pronounced to be 'honest and lerned,' another 'lerned,' a third 'somewhat lerned,' a fourth 'something lerned,' whilst nine were written off as 'unlerned.'<sup>13</sup>

On their suppression the chantry priests of Newark obtained pensions, varying in accordance with their age and the worth of the chantry, from £6 to £3 10s.<sup>14</sup>

### 20. THE COLLEGE OF RUDDINGTON

William Babington, son of Sir William Babington and Margaret his wife, obtained the licence of Henry VI in 1459 to found a college at Ruddington for a warden and four chaplains; two of the chaplains were to officiate in the chapel of St. Andrew within the church of St. Peter of Flawforth<sup>15</sup> and two in the chapel within the manor of Chilwell. They were to pray for the good estate of Henry VI, Margaret his queen, Edward Prince of Wales, William Babington the founder and Elizabeth his wife, and for the souls of the founder's parents, of Robert Prebend sometime Bishop of Dunblane,<sup>16</sup> and of Richard,

<sup>12</sup> Chant. and Coll. Cert. Notts. xiii, 14-20.

<sup>13</sup> *Ibid.* xxxvii. <sup>14</sup> Brown, *Hist. of Newark*, 72.

<sup>15</sup> Near Ruddington, now decayed.

<sup>16</sup> Robert de Prebenda was consecrated Bishop of Dunblane (Scotland) in 1258. Archbishop Wickwane about 1280 gave commission to Robert, Bishop of Dunblane (*parochianus noster*), who had constructed an altar in honour of God and the Blessed Virgin and

# A HISTORY OF NOTTINGHAMSHIRE

Hugh, and Robert Martell. The lands assigned to this chantry or college were of the value of £25 at the time of its foundation.<sup>17</sup> Richard Martell of Ruddington and Hugh Martell of Chilwell had previously established a chantry at Flawforth, early in the preceding century.

When the *Valor* was taken in 1534 it was found that the lands at Chilwell, Bramcote, Lenton, Clifton, Clapton, Beeston, and Ruddington pertaining to the college were then worth £30 a year. Henry Scott, the warden, drew a stipend of 8 marks; Edward Ersden, who celebrated at Ruddington, and William Holome, who celebrated at Chilwell, each drew 7 marks. The two other chaplaincies, the one for Ruddington and the other for Chilwell, had both been vacant for some time.<sup>18</sup>

When the chantry and college commissioners of Henry VIII made their survey of this county in 1545-6 they reported of Ruddington that there were divers chantries founded there by the ancestor of Edward Sheffield esq., but no foundation was shown them. Their value was declared to be £24 13s. 4d. a year. Henry Scott was warden at a stipend of £5 6s. 8d.; two chantry priests ought to have been each in receipt of £4 13s. 4d., but for two years (on a vacancy) Edward Sheffield had retained in his hands the stipend of one of these priests, and since then the other had died. The rural dean of Bingham and the vicar of Ruddington said that the warden did nothing for his salary, but the warden himself deposed that he did duty at Chilwell. The chalice, &c., had been taken away (from Flawforth) by the warden. There was a mansion house in Ruddington, then partly in decay, where the warden and priests used to dwell.<sup>19</sup>

## 21. THE COLLEGE OF SIBTHORPE

In November 1324 Thomas de Sibthorpe obtained licence to alienate in mortmain a messuage, a toft, 50 acres of land and 5 acres of meadow, in Hawksworth and Aslockton, to a chaplain to celebrate daily in a chapel to be built on the north side of the church of St. Peter of Sibthorpe, to be dedicated in honour of the Blessed Virgin, St. John Baptist, and St. Thomas the Martyr, for the souls of himself, his father, mother, brothers, sisters and ancestors, and others.<sup>20</sup> In October of the following year the just cited

the Apostle St. Andrew and All Saints, in the new chapel which he had erected at Flawforth, the place of his birth, to dedicate it at any time he pleased. York Epis. Reg. Wickwane, fol. 44; Harl. MS. 6970, fol. 78.

<sup>17</sup> Inq. a.q.d. 37 Hen. VI, 4022; Thoroton, *Notts.* i, 126-7.

<sup>18</sup> *Valor Eccl.* (Rec. Com.), v, 163.

<sup>19</sup> Coll. and Chant. Cert. *Notts.*, xiii, 5.

<sup>20</sup> Pat. 18 Edw. II, pt. i, m. 17.

licence was surrendered and vacated. The chapel was then built, and a somewhat extended alienation was sought and obtained by Thomas de Sibthorpe. At the same time Thomas and William le Mareschal of Sibthorpe obtained licence to alienate 3 messuages, 3 oxgangs, 50 acres of land, 20 acres of meadow, and 10s. rent in Sibthorpe, Syerston, Elston, Aslockton, and Thrumpton, to John Notebroun, chaplain of the chantry, just ordained by the said Thomas in this new chapel, to celebrate daily for their good estate and for their souls after death and also for the souls of Maud mother of the said Thomas, and for the brothers and sisters and ancestors of Thomas and of Simon de Sibthorpe, &c.<sup>21</sup>

By the time that the beginning of the reign of Edward III was reached, this chantry began to assume collegiate proportions. In April 1327 Thomas de Newmarket, kt., confirmed the grant by Thomas de Sibthorpe, presumably a native of Sibthorpe, who was then rector of the church of Beckingham, Lincolnshire, founder of the chapel and chantry, to John Notebroun, described as chaplain and keeper of the altar of St. Mary in the chapel, of certain lands in Hawksworth, held of the said Sir Thomas as chief lord of the fee.<sup>22</sup> In July of the same year Geoffrey le Scrop, kt., licensed Thomas de Sibthorpe to assign all the lands that he held of Sir Geoffrey, either in demesne or in service, in Sibthorpe, Elston, and Syerston to certain chaplains or other men of religion, to celebrate divine service daily in the newly constructed chapel.<sup>23</sup>

In February 1328 the deed was enrolled of Sir Geoffrey le Scrop, whereby he licensed John Notebroun, now called warden of the chantry in St. Mary's Chapel, and John Edwalton, chaplain of the said chantry, to acquire three messuages, 40 acres of land, and 10 acres of meadow in the three parishes mentioned above, to be held by them and their successors as wardens and chaplains of the chapel, without making any rent or service or custom to Geoffrey and his heirs.<sup>24</sup> In November of the same year William son of Geoffrey le Clerk of Sibthorpe had licence to alienate a messuage in Sibthorpe and Syerston, of the yearly value of 11s. 7d., to John de Edwalton, chaplain and warden of the chapel of St. Mary, Sibthorpe, in succession to John Notebroun, the late warden.<sup>25</sup>

There was a further advance in 1335, for in that year Thomas Sibthorpe, rector of Beckingham, who is then styled king's clerk, bestowed further lands in Sibthorpe and Syerston on John Cosyn, chaplain and warden of the chapel, towards the sustentation of the warden, two chaplains, and a clerk as their server, who

<sup>21</sup> Pat. 19 Edw. II, pt. i, m. 20.

<sup>22</sup> Close, 1 Edw. III, pt. i, m. 14 d.

<sup>23</sup> Ibid. pt. ii, m. 21 d.

<sup>24</sup> Close, 2 Edw. III, m. 36 d.

<sup>25</sup> Pat. 2 Edw. III, pt. ii, m. 10.

## RELIGIOUS HOUSES

were to celebrate daily in the said chapel of St. Mary and in the chapel of St. Anne, in the church of St. Peter, Sibthorpe, on behalf of the Sibthorpe family.<sup>26</sup>

In November 1336 certain small parcels of land were exchanged in Sibthorpe, to permit of the enlargement of the dwelling-house of John Cosyn, the warden.<sup>27</sup> The endowment of this collegiate chantry rapidly increased, for in December of the same year the founder gave fifteen messuages, a toft, 3 oxgangs, and 170 acres of land, 50 acres of meadow, and 30s. of rent in Sibthorpe and five adjoining parishes, together with the reversion of another parcel, for the sustenance of the warden and two other chaplains celebrating divine service daily in the chapel of St. Mary in the church of St. Peter, Sibthorpe, and in the chapel of St. Anne, St. Katherine, St. Margaret, and St. Mary Magdalene, of two clerks to serve them in the celebration and at other times, as well as for the finding thirty wax lights in the church and chapels and a lamp before the Rood there at certain times.<sup>28</sup>

In 1339 John son of Reginald de Aslacton and Joan his wife assigned certain rents to the value of 20s. a year towards the provision of the thirty wax lights in this chapel and church.<sup>29</sup> In the same year Thomas de Sibthorpe the founder, who was then rector of Kingham, Oxon, transferred certain lands and rents in Beckingham and other Lincolnshire parishes to John Cosyn as warden of the chapel at Sibthorpe.<sup>30</sup>

A yet further extension of this collegiate chantry occurred in 1340, when Thomas the founder obtained licence to alienate 6s. 7d. of rents in Sibthorpe and Sutton, together with the advowson and appropriation of the church of Sibthorpe, to maintain a warden and four chaplains in that church to say daily mass for the soul of Edward II, for the good estate of the present king, for his soul after death, for the souls of the heirs of Edward III, for the said Thomas the founder and certain others, and also for the distribution of weekly alms.<sup>31</sup> The advowson of Sibthorpe had belonged to the Knights Templars, and was transferred on their suppression to the Knights Hospitallers. In order to secure the advowson and rectory and certain other appurtenances, Thomas de Sibthorpe transferred to the Hospitallers valuable lands at Woolhampton and Midgham, Berkshire. From the entry of January 1341 recording this exchange on the Patent Rolls, we find it clearly stated that this appropriation was carried out in order to sustain a warden and four chaplains in the church, in addition to the three chaplains and two clerks already ap-

pointed; so that the college then consisted of eight priests and two clerks. It was further provided that seven wheaten loaves, each of the weight of 50s., were to be distributed every Monday, Wednesday, and Friday to the poor of the parish.<sup>32</sup>

In this same year, before the justices of the bench at the pleas at Westminster, judgement was given in a variety of actions brought against Warden John Cosyn to recover certain of the lands wherewith the college had been endowed; but in every case the decision was in favour of the college.<sup>33</sup> Again in 1342 legal attempts were made to deprive John Cosyn, the warden, of the advowson and appropriation of the church of Sibthorpe, but they all failed. In the course of these pleas John the warden, in his evidence, mentioned that all the chaplains and clerks assembled in the chapel of St. Anne yearly on the vigil of the Annunciation, celebrating an anniversary for the souls of Simon de Sibthorpe and others and their heirs, ancestors, and relations, as for a corpse present, with bell tolling; and also in the chapel of St. Mary a like anniversary for the souls of Thomas de Sibthorpe the founder, William and Maud his parents, &c., and for all benefactors, and for the parishioners of the church; and that on the Annunciation, directly after mass, the warden distributed in the churchyard, among the poorer parishioners who had attended the mass, 60 farthings or the equivalent in bread, and gave yearly on the same day to each of the chaplains 2d., and to each clerk 1d.<sup>34</sup>

Another advance was made in 1343, when the reversion of the manor of Sibthorpe, valued at £6 5s. a year, was given to the college, and two other chaplains were added to the seven then existing, to pray daily for the souls of the king's father and the king and his heir, and for William and Isabel Durent, and for John son of Reginald de Aslacton, kt., and Joan his wife.<sup>35</sup>

In 1345 the endowments were increased by the gift of parcels of land by Reginald son of Simon de Sibthorpe, which permitted of the enlargement of the rectory manse, where the warden and chaplains lived, and also of the enlargement of the cemetery.<sup>36</sup> A reiteration of a previous licence to the founder on the Patent Rolls, inasmuch as it had originally only been sealed by the privy seal, brings out the fact that the endowments were also used for the support of a poor man who kept the gates of the chaplain's dwelling, and for the finding of a poor

<sup>26</sup> Pat. 9 Edw. III, pt. i, m. 13.

<sup>27</sup> Pat. 10 Edw. III, pt. ii, m. 15.

<sup>28</sup> Ibid. m. 11; 12 Edw. III, pt. i, m. 24.

<sup>29</sup> Pat. 13 Edw. III, pt. i, m. 33.

<sup>30</sup> Ibid. pt. ii, m. 31.

<sup>31</sup> Pat. 14 Edw. III, pt. ii, m. 10.

<sup>32</sup> Ibid. pt. iii, m. 3.

<sup>33</sup> Set forth at great length on the Patent Rolls, 15 Edw. III, pt. i, m. 43-39.

<sup>34</sup> Pat. 16 Edw. III, pt. i, m. 25-19.

<sup>35</sup> Pat. 17 Edw. III, pt. i, m. 24. This manor came into the possession of the college in 1346; Pat. 20 Edw. III, pt. ii, m. 19.

<sup>36</sup> Pat. 18 Edw. III, pt. ii, m. 1.

# A HISTORY OF NOTTINGHAMSHIRE

woman of the parish in food and clothing, who probably served as charwoman.<sup>37</sup>

Edward III, when staying at his favourite Nottinghamshire residence of Clipston, in December 1345, informed the sheriffs, bailiffs, ministers, and all purveyors and takers of victuals and other things for the king's household, that the king had taken under his special protection the chapel of St. Mary, Sibthorpe, with the warden and chaplains thereof and their lands and possessions, and that nothing was to be taken of their crops, hay, horses, carts, carriages, victuals, or other goods against their will.<sup>38</sup>

A licence for a further assignment of lands and rents to the college by the founder in 1399 shows that at that time there were eight chaplains and three clerks, in addition to John Cosyn the warden.<sup>39</sup>

John Cosyn the warden died, in all probability of the plague, in 1349, and was succeeded by Robert de Kniveton, one of the chaplains.<sup>40</sup>

When the *Valor Ecclesiasticus* was drawn up in 1534, Thomas Magnus was warden of Sibthorpe. The clear value of the college or chantry was declared at £25 18s. 8d. The gross value was £31 1s. 2d., of which sum £13 6s. 8d. came from the rectory of Sibthorpe.<sup>41</sup> There is no record of the number of chaplains at that date.

The surrender of the property that this college held in Sibthorpe, Hawksworth, Flintham, Beckingham, Kneeton, Syerston, Elston, Staunton, and Shelton, was signed by Thomas Magnus on 17 April 1545. The warden is described as *Custos sive Gardianus Gardianati Collegii sive Cantariae Beatae Mariae de Sybthrope*.<sup>42</sup>

In July of the same year, however, Thomas Magnus, described as clerk and king's councillor, obtained a grant for life, for £197 6s. 7½d., of all that had pertained to the college wardentry or chantry of Sibthorpe, both in Nottinghamshire and Lincolnshire, as he held them when warden of the college. On his death remainder was granted to Richard Whalley and his heirs.<sup>43</sup>

## WARDENS OF SIBTHORPE

John Notebroun, 1324<sup>44</sup>

John Cosyn, 1335<sup>45</sup>

Robert de Kniveton, 1349<sup>46</sup>

Thomas Magnus, occurs 1534<sup>47</sup>

<sup>37</sup> Pat. 19 Edw. III, pt. ii, m. 31.

<sup>38</sup> Ibid. pt. iii, m. 6.

<sup>39</sup> Pat. 23 Edw. III, pt. ii, m. 22.

<sup>40</sup> Ibid. m. 3-1.

<sup>41</sup> *Valor Eccl.* (Rec. Com.), v, 186.

<sup>42</sup> Rymer, *Foedera*, xv, 71.

<sup>43</sup> Pat. 37 Hen. VIII, pt. xviii, m. 3.

<sup>44</sup> Pat. 19 Edw. II, pt. i, m. 20.

<sup>45</sup> Pat. 9 Edw. III, pt. i, m. 13.

<sup>46</sup> Pat. 23 Edw. III, pt. ii, m. 3.

<sup>47</sup> *Valor Eccl.* (Rec. Com.), v, 186.

## 22. THE COLLEGIATE CHURCH OF SOUTHWELL

The mediaeval diocese of York contained, in the churches of York, Ripon, Beverley, and Southwell, four ancient foundations of secular canons. The early history of each is involved in much obscurity; and the difficulty is increased in the case of Southwell by the uncertainty which prevails as to the date at which Nottinghamshire became transferred to the see of York. For reasons given in a former article it seems probable that the latter event took place not earlier than the middle of the 10th century, and that it was immediately followed by the grant to the reigning archbishop of lands which possessed in great part the boundaries of the later manor of Southwell.

This is not the place in which to discuss in detail the very difficult problems presented by the charter by which the lands in question were conveyed.<sup>48</sup> The charter is only preserved in a late copy, made by a scribe ignorant of Anglo-Saxon, and in all probability founded upon an original already in part illegible. The strongest witness to its authenticity is the occurrence, in a clause appended to the delimitation of boundaries, of a number of terms, relating to the local distribution of the land, which became obsolete in this part of England soon after the Norman Conquest, and which no later forger would have been in the least likely to invent. The date of the charter is given in the text of the document as 958, which must be corrected to 956;<sup>49</sup> the donor is King Eadwig, and the donee Oskytel, who was probably translated to the see of York in the latter year.

Taking, then, the document as it stands, we may believe that by it the archbishop was put in possession of a large estate centring in the vill of Southwell, but including land in a number of neighbouring hamlets. The charter gives a list of the 'towns' which belonged to Southwell 'with sake and soke';<sup>50</sup> and the latter are certainly included in the eleven unnamed berewicks which are assigned to Southwell in Domesday Book. Their names, as given in the charter, represent the modern Normanton, Kirklington, Upton, Fiskerton, Morton, Gibsmere, Goverton, Bleasby, Halloughton, Farnsfield, and Halam; Blidworth, which afterwards formed the western portion of the manor of Southwell, was only acquired by the archbishop subsequently to 1066. Within the boundaries of this land there were several *enclaves* of territory not subjected to the archbishop, but even with this reservation we may safely say that no such extensive

<sup>48</sup> Birch, *Cart. Sax.* 1029.

<sup>49</sup> As by Stubbs, *Mem. of St. Dunstan*, Introd. p. lxxxix, n. 3.

<sup>50</sup> No instance of this formula has yet been quoted from any earlier land-book.



## RELIGIOUS HOUSES

well-defined estate existed at the period in the hands of any subject between the Humber and the Welland.<sup>51</sup>

It is probable that the foundation of the collegiate church followed hard upon the archbishop's acquisition of his great estate. Oskytel, the recipient of the grant in question, is one of the obscurer Archbishops of York, but he is known to have been connected with the group of ecclesiastical reformers of whom Dunstan was by tradition the leader. It has, therefore, been contended that such a man, whose personal relations lay all with the monastic party in the English Church, would not have been likely to found an establishment of secular canons; <sup>52</sup> an argument which is arbitrary at the best, and scarcely admits the possibility that a prelate might be a zealous advocate of monasticism and yet recognize the need of working by means of men outside the rule. In so far as our knowledge at present extends, it certainly implies that the church of Southwell should pay the honours of a founder to Archbishop Oskytel.<sup>53</sup>

The new foundation was destined for a life of unexampled length, but it is more than a century after the times of Eadwig and Oskytel before materials sufficient for a connected narrative of its fortunes begin to accumulate. By 1000, as we have seen, the church contained the shrine of St. Eadburh. In 1051 Archbishop Ælfric Puttoc died at Southwell, an event which probably implies the existence of an archiepiscopal residence in the vicinity of the church.<sup>54</sup> Ælfric's successor Cynesige (1051-60) gave bells to the latter; <sup>55</sup> and the first phase in the history of the minster comes to an end with the death of Ealdred, the last native Archbishop of York, who had established a common refectory for the use of the canons, and had created a number of prebends in the church out of certain estates which he had procured for his see with his private wealth.<sup>56</sup>

<sup>51</sup> The charter recognizes exceptions to the archbishop's ownership in Normanton, Upton, and Fiskerton.

<sup>52</sup> We may compare the action of Remigius of Lincoln, himself a monk, who founded an establishment of secular canons in connexion with his new cathedral in the latter city.

<sup>53</sup> This statement does not imply that no earlier church existed in Southwell. It is quite possible that a minster upon the royal demesne there already in 956 contained the relics of St. Eadburh. In this case, the foundation of the college of canons would be paralleled by the action of Ethelred II sixty years later in establishing a similar body in connexion with the minster at Oxford, 'where the body of the blessed Frideswide reposes.'

<sup>54</sup> *Hist. of the Ch. of York* (Rolls Ser.), ii, 343.

<sup>55</sup> *Ibid.* 344.

<sup>56</sup> *Ibid.* 353. The Chronicle from which these pieces of information are derived was formerly ascribed to the hand of Thomas Stubbs (c. 1350), and has

There is good evidence, then, that the prebendal system had been established at Southwell before Ealdred's death in 1069. By this system each canon fulfilled a double function—that of a parish priest in the church which gave title to his prebend, combined with participation in the duties of the collegiate body of which he was a member. In course of time, as will appear hereafter, the average prebendary discharged his parochial office by means of a resident vicar; and was represented in the choir of Southwell by a vicar choral—the practice of non-residence played havoc with the theory on which a college of secular canons was founded.<sup>57</sup> By the middle of the 13th century at the latest non-residence was recognized as the normal condition of affairs; and the two last prebends of Eaton and North Leverton were provided, at the time of their creation, with a special endowment for vicars parochial and choral.

The full number of prebends attached to the church was sixteen, a number completed in 1291 by the separation of North Leverton from Beckingham. We possess information in some detail about the foundation of seven of these prebends; the date at which the remainder were created is a matter of inference. The evidence bearing upon the latter may here be given in a concise form.

1. *The Sacrists' prebend.* No endowment in land, but probably early, as connected with the maintenance of the services of the church.

2. *Normanton.* Undoubtedly early; the prebendary of Normanton was patron of the vicarage of Southwell, and the statement in Domesday Book that 2 bovates in the manor of Southwell were *in prebenda* almost certainly refers to the Normanton prebend.<sup>58</sup>

3, 4, 5, *Norwell I, II, III.* The church of Southwell had possessed a manor of Norwell before the Conquest. Norwell I was the most valuable of the sixteen prebends; Norwell II was also valuable; Norwell III much less so. This looks as if the latter was a later creation than the two former, but as there is no record of its foundation it had probably come into being before the archiepiscopate of Thurstan, from whose time we have complete information on the subject. It seems probable that in the Norwell series we have two, possibly three, of Ealdred's prebends.

6. *Woodborough.* The prebendary of Woodborough may safely be recognized in the 'clerk'

been incorrectly cited as the work of Hugh the Chantor of York (c. 1135); but it was shown by Raine (*Hist.* ii, Pref. p. xx) that the first part of the Chronicle in question belongs to an anonymous author of the early part of the 12th century.

<sup>57</sup> So late as the time of Thurstan an attempt was made to keep up the common refectory; *Hist. of the Church of York*, iii, 47.

<sup>58</sup> *V.C.H. Notts.* i, 219.

## A HISTORY OF NOTTINGHAMSHIRE

who is entered in Domesday Book as holding 1 bovate in the latter vill under the archbishop. In addition to this bovate, the archbishop possessed 7 other bovates in Woodborough, making a total estate of 1 carucate. As the clerk's holding is only spoken of in the present tense, it was probably detached from the carucate in question subsequently to 1066, and the foundation of Woodborough prebend may therefore be assigned either to the last years of Ealdred or to Archbishop Thomas I, more probably to the latter.

7. *North Muskham.* The archbishop's holding of  $1\frac{1}{2}$  carucates is entered in Domesday Book as a note to the description of Southwell. It is uncertain whether any prebend had been created out of this estate by 1086, but it is not improbable.

8, 9. *Oxton I, II.* The creation of these prebends presents great difficulty. They included an endowment in the distant vill of Cropwell Bishop which 'St. Mary of Southwell' had held in 1066. The archbishop's land in Oxton itself had been acquired during the Conqueror's reign, and had not apparently by 1086 been appropriated to the church of Southwell. It is therefore possible that the Oxton prebends date between 1086 and Thurstan's time, though in their later form they may represent the addition of land in Oxton to an earlier prebend or prebends in Cropwell Bishop. This, on the whole, seems the more probable explanation.

10. *South Muskham.* Probably to be assigned to Archbishop Thomas II (1108-14).

11. *Dunham.* The church of this royal manor was given by Henry I to Archbishop Thurstan for the foundation of a prebend. The exact date is uncertain.

12. *Beckingham.* Created by Thurstan. Beckingham was one of the 'berewicks' of the archbishop's great manor of Lancham.

13. *Halloughton.* With the exception of Normanton (q.v.) the only prebend created within the limits of the manor of Southwell. The foundation of Archbishop Roger de Pont l'Évêque, confirmed by Pope Alexander III.

14. *Rampton.* The solitary lay foundation among the prebends of Southwell. Bestowed upon the church by Pavia de Malluvel and Robert her son about 1200.

15. *Eaton.* Founded by Archbishop Romayne 1290.

16. *North Leverton.* Separated from Beckingham by the latter archbishop 1291.

These remarks are somewhat inconclusive, but it would be futile to try to define more closely the order in which the earliest prebends of Southwell came into being. The evidence which we possess hardly lends support to the idea, founded on the analogy of other churches of the same description, that the original foundation at Southwell consisted of seven preben-

daries; <sup>69</sup> it rather suggests the gradual extension of some much smaller nucleus. In any case, however, the notable increase in the number of prebends, and the length of time over which that increase continued, are very remarkable facts. In the period which lies beyond 1200 but few of the canons are known to us by name, but it deserves notice that Master Vacarius, the great teacher of the civil law, held for a time one of the prebends of Norwell.<sup>60</sup>

One more unsolved problem in the early history of Southwell may here be mentioned—the fate which befell the remains of St. Eadburh. We know that the Norman prelates who followed the Conquest possessed but scant respect for the native saints of the land, but it is not easy to account for the disappearance of a shrine which clearly was an object of frequent pilgrimage in the early 11th century. It has to some extent escaped notice that a discovery of wonder-working relics was made at Southwell in the reign of Stephen; these, however, cannot be connected with St. Eadburh's remains. While a grave was being prepared, there were found the relics of certain saints, and a glass vessel filled with clear water, which restored health to those who tasted it. The matter was brought to the notice of Thurstan,<sup>61</sup> the then Archbishop of York, but nothing further is recorded in connexion with the discovery.

The Taxation Roll of 1291 enters all the sixteen prebends, though it is a little difficult to distinguish them with precision, as some are given under the name of the prebend and others under the name of the prebendary then holding the preferment. The estimate of the annual value of these prebends (including £4 13s. 4d. for the vicar of Dunham prebend; the church of Rolleston—which was assigned to the common fund—£13 6s. 8d.; and the church of Kirklington, £5) amounted to the large total of £342 13s. 4d. The prebends varied very greatly in value; thus Dunham and another one held by Master John Clavell (one of the Norwells) were each worth £36 a year, but the recent foundation of North Leverton was worth £13 6s. 8d. and that of Eaton only £6 13s. 4d.<sup>62</sup>

When the *Valor* of 1534 was drawn up, separate returns were made for each of the sixteen prebends. The prebend of Dunham had then fallen in value, being worth £28, but Eaton was worth £9 6s. 8d. Each prebendary at that time paid £4 a year to his vicar choral, and 2s. 2½d. to the chapter for visitation fees.

<sup>69</sup> This was the number at Lichfield, York, Beverley, and probably Ripon. But with regard to Southwell we cannot well throw either Woodborough or North Muskham beyond the Conquest, and Norwell III is almost certainly no original prebend.

<sup>60</sup> *Engl. Hist. Rev.* xi, 312, n. 63.

<sup>61</sup> *Chron. of John of Werc.* (ed. Weaver), 44.

<sup>62</sup> *Poje Nich. Tax.* (Rec. Com.), 312.

## RELIGIOUS HOUSES

Each of the sixteen vicars was in receipt of £7 4s. 8½*d.* (including the £4 from his prebendary), their common revenues being equally divided. There were also thirteen chantry priests attached to the minster, whose respective incomes varied from £8 7s. 5*d.* to £4 16s. 5*d.* A fabric fund brought in a clear annual income of £10 12s. 6½*d.*

There was also a common fund of the minster. To this the appropriated Nottinghamshire churches of Upton, Rolleston, Edingley, Kirklington, Barnby, and the third part of Kelham contributed £36 16s. 8*d.*, and the church of Barnborough, Yorkshire, £16 13s. 4*d.* Among other receipts were £8 in offerings during 'Whitsandaye weike'; two stone of wax from Thurgarton Priory; three stone of wax from Shelford Priory; and 26s. 8*d.* from the parish church of South Wheatley to buy wax and oil. The outgoings from this fund included £6 9s. 4½*d.* to six poor choristers; 63s. 4*d.* to two 'thuribularies'; £4 to two deacons, and 66s. 8*d.* to two sub-deacons; to the master of the choristers, 20s.; to the verge bearers, 3s. 4*d.*; and for bringing hallowed oil and cream, 12*d.*<sup>63</sup>

When the college and chantry commissioners of 1545 visited Southwell Minster, they described it as 'reputed and taken for the hed mother Church of the Towne and Countie of Nottingham, wherin is sedes archiep̄alis founded by the Righte famous of memorye Edgare the Kinges majesties moste noble progenitor,'<sup>64</sup> for three canons residentiary, a parish vicar, sixteen vicars choral, thirteen chantry priests, four deacons and sub-deacons, six choristers, two 'Thuribales,' and two clerks. The sixteen prebends and the thirteen chantry priests are all specified; the latter had each a chamber and share in a common hall.<sup>65</sup>

On 12 August 1540 the Archbishop of York granted to the king the patronage of all promotion in the collegiate church of Southwell.<sup>66</sup> On the same day the vicars choral surrendered their chief house or mansion in Southwell with all their possessions, and like surrenders were also executed by the prebendaries and by the chantry priests.<sup>67</sup> But these definite surrenders, through some unknown influence, were suffered to pass as so many dead letters, and in January 1543 their effect was formally annulled by a special Act of Parliament, whereby 'the colledge and church collegiate of Southwell' was legally re-established in every particular; the whole of its

property and officials were restored, including lamps, obits, chantries, and chantry priests.<sup>68</sup>

Almost the whole of the upwards of two hundred collegiate foundations extant throughout England in pre-Reformation days, both great and small, were ruthlessly confiscated by either Henry VIII or Edward VI; even the fabrics were in many cases destroyed and merchandise made not only of the lead and bells but of the very monuments, brasses, and gravestones. In some cases, like Beverley and Ripon, Southwell's sister minsters, the churches were bought back by the inhabitants and turned into parish churches. In only five, or at the most six instances, were fabrics and endowments eventually spared—Windsor and Manchester being amongst them—but of these by far the most ancient and famous, as well as one of the largest, richest, and most beautiful, was the collegiate church of the Blessed Virgin of Southwell.

It seems that at this time it was the intention of the king to make Southwell the seat of a bishopric. The revenue was set down as £1,003, of which one-third was to be allotted to the bishop, who was designated in the person of one of the prebendaries, Dr. Richard Cox, who afterwards became Bishop of Ely.<sup>69</sup> But this idea, like the great majority of paper schemes of Henry VIII, came to naught.

The commissioners of Edward VI, in 1547-8, went over much the same ground.<sup>69a</sup> They were, however, sufficiently uncritical deliberately to repeat the legend as to the founding by King Edgar in definite form as to each of the sixteen prebendaries and the sixteen vicars. 'The Thuribularies' serving at the altar are again entered as in receipt of 13s. 4*d.*, and the 'dilation of Oyle and Creme from York' costing 12*d.* Of the chantry priests one is entered as a preacher, two as 'meatly lerned,' and four as 'unlerned.' Three chapels of ease are mentioned as served from the minster, namely those of Halam, Halloughton, and Morton. There is a curious entry to the effect that, when the commissioners of Henry VIII visited Southwell on 24 November 1545, the prebendaries and heads of the college sold a 'Holy water Stocke of Sylver,' weighing 51 oz., and with the money provided due entertainment for the visitors.

They found that the church had already been stripped of 626 oz. of plate. They left to the minster two silver-gilt chalices with their patens, weighing 45 oz., for use at the Holy Communion, and also £20 6s. 2*d.* worth of vestments, copes, &c.

The visitation of the commissioners of Edward VI not only swept away all the chantries of Southwell, but the college itself, the church being continued as the parish church, on the petition of

<sup>63</sup> *Valor Eccl.* (Rec. Com.), v, 192-8.

<sup>64</sup> The commissioners wisely added to this statement as to the founding of Southwell by King Edgar, which seems to have been then current, that it was 'without any foundation in writinge showed to the Commyssioners.'

<sup>65</sup> *Coll. and Chant. Cert. Notts.* xiii, 40.

<sup>66</sup> *L. and P. Hen. VIII*, xv, 971.

<sup>67</sup> *Ibid.* xvi, 275.

<sup>68</sup> *Ibid.* xviii (1), 65 (45).

<sup>69</sup> *Strype, Mem.* i, pt. ii, 407.

<sup>69a</sup> *Chant. and Coll. Cert.* xxxvii, 4.

## A HISTORY OF NOTTINGHAMSHIRE

the parishioners. John Adams, the sacrist's prebendary, was appointed parish vicar with a salary of £20, and two others made 'assistants to the cure' at £5 each. By an Act, however, of Philip and Mary (1557) the chapter was restored. Most of the confiscated property had passed to John Beaumont, Master of the Rolls, but he had fallen into disgrace and his estates had been resumed by the Crown in payment of his debts.

After this restoration until the final dissolution of the chapter in 1841 the constitution of the collegiate church was governed by a set of statutes promulgated by Queen Elizabeth on 2 April 1585,<sup>70</sup> interpreted by injunctions issued by successive Archbishops of York as visitors of the church and by resolutions of the chapter themselves. No definite scheme of residence is propounded in these statutes, which leave the performance of this duty to the will of the several prebendaries.<sup>71</sup> Provision was made for the performance of the sacred offices by insistence on the continued presence of at least six vicars choral, *presbyteri et musici*, assisted by six choir-men and an equal number of choristers.<sup>72</sup> A new officer, elected by the canons from among their number and known as the vicar-general, was created at the same time to exercise the ecclesiastical jurisdiction belonging to the chapter.<sup>73</sup> For the edification of the officers of the church weekly or fortnightly lectures in theology were instituted; and in the afternoon of each Sunday the rudiments of the Faith were to be expounded by one of the canons to an audience including, beside the vicars choral and choristers, the boys of the grammar school with their master.<sup>74</sup> Advantage was taken of the existing opportunity to provide for a suitable distribution of the lesser offices connected with the church; and the chapter were directed to institute a fitting person to see to the maintenance of the fabric.<sup>75</sup> The whole set of statutes is evidence of a thorough reorganization, the nature of which reflects much credit upon the queen's advisers, among whom we may certainly reckon in the present case Edwin Sandys, the reigning Archbishop of York.

The main feature of the constitutional history of the church in the succeeding period lies in various attempts made by the canons to arrange a permanent system of keeping residence. In 1693, by a resolution of chapter, which received the sanction of Archbishop Sharpe, it was decreed that for the future each prebendary, in the order of his seniority, should keep a term of residence for three months, an arrangement which in theory prevailed until the dissolution of the

chapter.<sup>76</sup> It followed from this that the canon in residence for the time being became in effect the temporary head of the whole collegiate body; he presided over the sessions of the chapter, and was responsible for the conduct of the services of the church. It could scarcely have been expected, however, that those canons who held high ecclesiastical office elsewhere should consent to go into retirement at Southwell for three months in every four years, and in practice the office of residentiary is found circulating among a small number of prebendaries, mostly connected with the neighbourhood by birth or family. At last, in 1841, provision was made by the Ecclesiastical Commissioners for the gradual abolition of the chapter as a whole; the decease of each successive canon after this time involved the extinction of his prebend, and on 12 February 1873 the ancient corporation came to its appointed end upon the death of the Rev. Thomas Henry Shepherd, rector of Clayworth and prebendary of Beckingham.

The history of the chapter of Southwell in the 18th century raises no points of special interest. It bore very much the character of a select clerical association of which the members were nominated by an external authority, the Archbishop of York, but which enjoyed virtual autonomy in the management of its internal concerns. The latter were regulated by a quarterly meeting of the chapter, which was rarely attended by more than five or six out of the sixteen canons, while three was a number competent for the transaction of business. The deliberations of this body were usually conducted with unanimity, but a grave difference of opinion is clearly reflected in the following entries taken from the minutes of chapter :—<sup>77</sup>

October 19th, 1780.

Decreed

That for the future, on the Installation of any Prebendary the expensive Dinner of late years given on that occasion shall be laid aside, and every succeeding Prebendary in stead thereof shall pay into the hands of the Treasurer £10; of which sum at least £2, according to old custom, shall be applied to improve the Library, and the rest disposed of according to the discretion and determination of the Chapter.

July 19th, 1781.

At a chapter held the 19th day of October 1780 it was Decreed that on the Installation of any prebendary in future the expensive Dinner of late years given on that occasion should be laid aside, w<sup>ch</sup> Decree appears to this Chapter to be inconvenient, therefore it is now Decreed that the same be postponed.

It is rather a suggestive circumstance that a new canon was to be installed the next day.

<sup>70</sup> Printed by Dickenson, *Hist. of Southwell* (ed. 1), 152-69.

<sup>71</sup> *Ibid.* cap. 3.

<sup>72</sup> *Ibid.* cap. 23.

<sup>73</sup> *Ibid.* cap. 13.

<sup>74</sup> *Ibid.* cap. 2.

<sup>75</sup> *Ibid.* cap. 12.

<sup>76</sup> *Ibid.* p. 171.

<sup>77</sup> MS. incomplete. In the possession of Mr. F. M. Stenton.

## RELIGIOUS HOUSES

Three years later the dispute in question was settled by the intervention of the Archbishop of York as visitor of the college, who enjoined :—

That hereafter no publick dinner or entertainment shall be made at the installation of any Prebendary, but, instead thereof, the sum of six pounds shall be paid by the person installed, in addition to the two pounds heretofore given for the benefit of the library.<sup>78</sup>

A resolution of chapter, made 24 October 1783, 'that the chanting of the service in the church be performed in a monotony,' is of some interest from its date, but it must be admitted that the 18th-century canons of Southwell can hardly be claimed as exempt from the lethargy which characterized the Church of England as a whole during this period. Here and there among the resident canons may be recognized a divine of superior scholarship and wider intellectual interests, such as Dr. Ralph Heathcote, vicar general from 1788 to 1795, who in his youth had taken an active part in the theological controversies of the middle of the century.<sup>79</sup> Earlier than this the same office had been held by George Mompesson, the heroic vicar of Eyam, Derbyshire, in the days of the great plague of 1666; and William Rastall, Heathcote's immediate predecessor, showed commendable diligence in his care for the fabric of the magnificent church of which he and his colleagues were the custodians. But these men were exceptions, and for such a body as the chapter of Southwell in its latest days there was but one possible fate in the decades of radical reform which followed 1832. Eleven years after the death of the last surviving prebendary the church of Southwell became once more a centre in the ecclesiastical organization of the county by its elevation to be the cathedral of the see newly created in 1884 for the counties of Nottingham and Derby.<sup>80</sup>

The constitution of this great Nottinghamshire church was based on that of the cathedral church of York. In the bull of Alexander III, granted in 1171, confirming the canons in all their possessions, it is expressly stated that the ancient customs and liberties 'which the church of York is known to have had from old time and still to have' were renewed and solemnly maintained to them.<sup>81</sup> In this bull sanction was given to the ancient custom, already well established, of both clergy and laity making Whitsuntide procession to Southwell as the old mother church of the county, and thence they were to obtain the holy oils for distribution among their churches, brought thither from York. The clergy, too, were expected to attend an annual synod at Southwell.

<sup>78</sup> Dickenson, *Hist. of Southwell*, 278.

<sup>79</sup> An interesting autobiography of Dr. Heathcote was included by Dickenson in the second edition of his *Hist. of Southwell*.

<sup>80</sup> For some information upon points of detail included here we are indebted to Mr. W. G. Patchett of Southwell.

<sup>81</sup> Liber Albus, fol. 1.

The special privileges that the Southwell canons enjoyed in common with those of York were freedom in their common lands and also in their respective prebends from all ordinary jurisdiction, spiritual or temporal, of archbishop or king. No distress, &c., could be taken by the sheriff without the chapter's leave, or without the individual prebend's leave in the case of prebendal lands. 'The canons had civil and criminal jurisdiction over all their tenants and people in their liberty. The judges on circuit had to hold the pleas of the Crown at the south door of the church; in criminal cases in one of the canon's houses, outside the minster yard. They had to make a return of their proceedings to the canons, and the fines and forfeitures inflicted went to the canons and not to the king.'<sup>82</sup> The canons also held the assize of bread and beer throughout their liberty, and could fine the infringers of this and other market regulations; but they did not possess either pillory or tumbrel. They and their tenants were also free from every form of toll and custom throughout England. These extensive powers and privileges were granted by charters of the first three Henrys, and were fully maintained by them under the *Quo Warranto* proceedings of the beginning of the reign of Edward I.<sup>83</sup>

In spiritual matters the collegiate church of Southwell was exempt from all archiepiscopal jurisdiction, save that the diocesan had the power to visit to see that they kept their statutes; but this power was seldom if ever put in force after the 13th century. The chapter alone exercised jurisdiction over the vicars choral and chantry priests, and over their prebendal or parochial vicars (whom they instituted), and also over the laity throughout their peculiar.<sup>84</sup>

In one important point the canons of Southwell differed from those of York. Unlike any other foundation of secular canons save that of Ripon, they possessed no head warden or dean. Even Ripon gave a recognized supremacy, though no special title, to one of their number, the prebendary of Stanwick; but at Southwell all were of equal rights throughout their history. In actual practice it is probable that the senior canon in residence would preside at chapter meetings, and in other ways take precedence.<sup>85</sup>

<sup>82</sup> Leach, *Mem.* xxxi.

<sup>83</sup> *Plac. de Quo War.* (Rec. Com.), 615, 636.

<sup>84</sup> Mr. Leach, however, goes much too far when he says (xxxiii) that 'they possessed all archiepiscopal functions except ordination,' for of course they could not confirm, nor consecrate altars or churches, &c.

<sup>85</sup> One Hugh, Dean of Southwell, occurs as a witness to certain deeds, c. 1225. Mr. Leach thinks that possibly the chapter tried the irregular experiment of having a dean for a few years about this date. But we have no doubt that Hugh was but a rural dean; we have found other later instances of such Deans of Southwell.

## A HISTORY OF NOTTINGHAMSHIRE

There is no regular body of statutes of an early date defining the duties of the various members of the chapter; but Mr. Leach is able to show by numerous references that the necessary functions of precentor, of sacrist or treasurer, and of chancellor were duly discharged by particular prebendaries.<sup>86</sup> From quite early times Southwell suffered from the invariable abuse of all establishments of secular canons, the non-residence of its highly-paid members. Owing to the illicit sanction of pluralities and non-residence, it came about that each canon had two deputies, the one to act as parish vicar in his prebendal or village church, and the other to take his singing place in quire as vicar choral. The non-residence of many of the Southwell prebendaries must have been well established at a fairly early date, for the bull of Alexander III (1170) definitely assigns to the canons the right to institute fit vicars, whom they please, in their prebendal churches without anyone's interference.

The oldest ordinances of this church are those of Archbishop Gray, dated 20 April 1225.<sup>87</sup> These ordinances (sealed by the Southwell chapter as well as by the archbishop) clearly endeavoured to secure better residence by a system of rewards for attendance. By these ordinances, it was provided that every canon attending mattins on ordinary feasts was to receive 3*d.* from the common fund, and 6*d.* on double feasts. The old common fund had been increased in 1221 by the appropriation to it of the rectory of Rolleston Church, and the surplus of the whole fund was to be divided equally among the resident canons at Whitsuntide. To be a resident canon and entitled to this portion the canon had to reside three months at one time, or in two halves, but the study of theology elsewhere might count as residence.

When this statute or ordinance of 1225 was reconsidered by a convocation of the canons in 1260, it was decided, with the assent of Archbishop Giffard, that the study of theology was only to count as residence if the student followed the regular course at Paris and Oxford or Cambridge at least for two terms of the year.<sup>88</sup> Mr. Leach concludes, with much probability, that this explanatory ordinance was aimed at Italian canons thrust upon the chapter by papal provision.<sup>89</sup> At the same time it was decided that the absence of a canon at his prebend for the purpose of preaching, hearing confessions, or the fulfilment of like duties in his prebendal church, provided he did not sleep more than three nights out of Southwell, and had asked leave of

the other canons resident, was not to count as absence.

Non-residence was, however, so fully recognized as the usual custom, that Archbishop Romaine, when founding two new prebends in 1291, made provision at the same time for the due appointment of prebendal and choral vicars in each case.<sup>90</sup> At a visitation in 1293 the same archbishop ordained that each canon was to have a duly authorized proxy, that vicarages were to be established in all the prebendal churches, and that the prebendaries were to pay their vicars choral 60*s.* a year. Thomas de Corbridge, the next archbishop, after visitation, provided in 1302 that at all times three or at least two canons were to be resident in the church, to hold chapter, and personally in consultation direct and handle business.<sup>91</sup> Henceforth this minimum of canons residentiary was treated as if it was the maximum.

At a later period even this minimum was set aside from time to time. Mr. Leach cites an instance in 1361 of a single canon residentiary 'making and holding a chapter,' whilst in the 15th and 16th centuries a single residentiary constantly sat as a tribunal, described in the official entries as 'making a chapter.'<sup>92</sup>

The later mediæval Archbishops of York, instead of trying like their predecessors to do somewhat to stay the plague of the Church's tithes being squandered on sinecure pluralists, vied with popes<sup>93</sup> and kings in its extravagant promotion.

An exceptional reason was given by Henry IV in 1405 for permitting papal provisions for one Brian de Willoughby, a Nottinghamshire clerk.

<sup>86</sup> Liber Albus, fol. 24.

<sup>87</sup> Ibid. fol. 51, 52.

<sup>88</sup> Mem. xlvi.

<sup>89</sup> The following are three papal examples of this pernicious practice. Dispensation was granted in 1259 by Alexander IV to John Clarel, canon of Southwell, to hold one additional benefice, although in addition to his prebend of Norwell in Southwell Church he already held the rectories of Overton, Hemingford, Bridgeford, Houghton, Elton, and 'Babworth' (*Cal. of Papal Letters*, i, 363). In July 1308 William Melthon, rector of Hornsea, Yorkshire, was dispensed by Pope Clement V to hold a canonry and prebend of Southwell, although he already held canonries and prebends of Dublin, Bangor, and Worcester, and two more rectories in the dioceses of York and Lincoln. Two years later the same canon of Southwell was further holding prebends in Lincoln and York, the provostship of St. John's, Beverley, and the deanery of St. Martin's le Grand, London (*Cal. of Papal Letters*, ii, 42, 72). Master Robert de Beverley, doctor of canon and civil law, obtained papal dispensation in 1352 to hold a prebend of Southwell, notwithstanding that he was then canon of Beverley, sub-treasurer of York, rector of North Burton, and expecting a benefice in the gift of the provost of St. John's, Beverley; *Cal. of Papal Letters*, iii, 425.

<sup>86</sup> Mem. xxxviii-xlii.

<sup>87</sup> They were confirmed by Archbishop Giffard in 1260, and have several times been wrongly cited as of this latter date. York Epis. Reg. Giffard, fol. 3.

<sup>88</sup> Liber Albus, fol. 45.

<sup>89</sup> Mem. xli.

## RELIGIOUS HOUSES

It appeared that substance of his maintenance, amounting to 200 marks yearly, had been so wasted by the rebel Welsh that he had but £7 a year to keep up his estate. The king therefore granted that he might obtain from the pope a provision and collation to a dignity and a prebend in the cathedral church of York and also like appointments in the three collegiate churches of Beverley, Southwell, and Ripon, all of the advowson of the Archbishop of York.<sup>94</sup>

All the canonries of Southwell, as well as of York, Beverley, and Ripon, were in the gift of the archbishops, and it was by no means infrequent for these prelates to bestow three or even more of such prebends on their favourites. Archbishop Nevill in 1474 collated and personally inducted Edmund Chaterton into the Southwell prebend of South Muskham; Chaterton also held prebends of Beverley, Ripon, Lincoln, St. Paul's, St. Stephen's Westminster, and Salisbury, and was also warden of Sibthorpe College, rector of Calverton, Dean of Barking, and Archdeacon of Chester, Salisbury, and Totnes.

Henry Carnbull, collated by Archbishop Rotherham in 1499 to the Southwell prebend of Norwell Overhall, was also canon of York, Beverley, and Lincoln, and fellow of the archbishop's own foundation at Rotherham.

William Clarburgh, collated by Archbishop Wolsey in 1527 to the Southwell prebend of Rampton, already held four other canonries, three of them in this diocese, namely those of York, Lincoln, Howden, and Hemingbrough.

The work of this great collegiate establishment had, however, to be in some sort fulfilled, both in temporalities and spiritualities. As to the former a somewhat unusual system of churchwardens, beginning about the middle of the 13th century, was gradually developed. They are spoken of in 1295 as 'wardens of the *communio* of the canons and of the fabric of the church.' In 1302 it was provided that no one bound to choir service was to absent himself without leave from a canon residentiary, or from the wardens of the chapter if no canon was present. There is a provision in an ordinance of 1329 that these two wardens were to be elected annually at the audit next after the feast of Trinity. The references to these wardens of the commons are constant at a later period.<sup>95</sup>

As to spiritualities, the Chantry Commissioners stated that this collegiate church was 'atte the firste cheffely founded for maintenaunce of Gods worde and mynstringe of the most blessed sacramentes and for to have all dyvine service there dayleye songe and sayde.' It remained therefore for the vicars choral to discharge these duties of perpetual divine service, beginning in the early hours of the morning, for which the canons were originally appointed.

<sup>94</sup> Pat. 6 Hen. IV, pt. ii, m. 31.

<sup>95</sup> *Mem.* liii-lv.

The statutes, or 'Acts of Convocation of all the brethren and canons of Southwell,' drawn up in 1248, laid down many injunctions as to the vicars. They were not to quarrel; to have a warden of their commons, elected by themselves, who was to divide legacies and payments for masses or obits among them; incontinence was to be canonically punished; bad language or insults in the church to be punished by two disciplines (floggings) in chapter, or fine of 2s.; like offences outside the church, one flogging or 1s. or wearing in the Sunday procession the old *bulgewarium* round the neck; for a third offence, expulsion; to attend all the hours, especially mattins, with 1s. fine for absence; readers in quire to read over lessons beforehand, ridiculous reading to be punished by discipline in chapter; tavern and play haunters to be suspended; and fines for missing hours to be handed to the commons warden for division among the other vicars.<sup>96</sup>

In 1379 a part of the eastern side of the churchyard was assigned as the site of the vicars' hall and common mansion, the site of the present vicars' court, in succession to a predecessor at some little distance, which was much out of repair. Canon Richard de Chesterfield, who built this house, was also a benefactor to the vicars in 1392 by a grant of property.<sup>97</sup>

In March 1439 Henry VI granted to Southwell chapter the alien priory of Ravendale, Lincolnshire, of the clear yearly value of £14, with all its advowsons and profits. The reason alleged for this grant was that the Archbishop of York had shown to the king that the revenues of the collegiate church had decreased; so that of the canons, vicars, chaplains, chanters, deacons, sub-deacons, choristers and other ministers there to the number of 60 persons, only a few of the chaplains could live on the portions assigned them, and that the residue to the number of about forty persons of the lower grades of the ministry were about to leave the church for lack of sustenance.<sup>98</sup>

The chantry priests of this church formed another important body, whose special function here as elsewhere was to pray for the souls of their founder or founders and their relations and benefactors. Several, however, of their number also served chantries and acted as assistant chaplains to the prebendal churches and their chapels of ease round Southwell. One of their number was also usher of the grammar school. Eight of these chantries were founded in the collegiate church of Southwell in the 13th century; the number was eventually increased to thirteen. By the statutes of 1248 they were brought under the same discipline as the vicars choral. When Canon Thomas Haxey founded a chantry in

<sup>96</sup> These statutes are set forth at length in *Mem.* 205-9.

<sup>97</sup> *Liber Albus*, 443.

<sup>98</sup> Pat. 17 Hen. VI, pt. i, m. 2.

## A HISTORY OF NOTTINGHAMSHIRE

1415 he gave certain small endowments of common lands, the revenues from which were to be divided among the ten chantry priests then existing.<sup>99</sup> He also built for them a common chantry house on ground taken out of the north-west corner of the minster yard. Here they dwelt together in common. This chantry house stood intact till 1784. Mr. Leach mentions what he rightly terms 'a quite pathetic provision' in a lease of 1574 of the west part of this house to a layman; he was to allow 'Sir Francis Hall and Sir Richard Harryson, sometime chauntry priests,' to enjoy their two several chambers therein for their lives. Hall was then sixty-nine and Harrison seventy-seven years of age.<sup>100</sup>

The following are brief particulars as to the dates and founding of the thirteen chantries:—

Three chantries in the chapel of St. Thomas the Martyr, founded c. 1240 by Robert de Lexinton, canon of Southwell, one of the king's justices.

St. Peter's chantry, at the altar of St. Peter, founded by Richard Sutton, canon of Southwell, 1274.

St. Nicholas chantry, at the altar of St. Nicholas, founded by Sir William Widington, steward of the archbishop and bailiff of Southwell, c. 1250.

St. Stephen's chantry, at the altar of St. Nicholas, founded by Andrew, bailiff of Southwell, c. 1250.

St. John Baptist's chantry, founded by Henry Vavasour, canon of Southwell, c. 1280.

St. John the Evangelist's chantry, at the altar of the same name, founded by Henry de Nottingham, canon of Southwell, c. 1240.

St. Mary's chantry, at the altar of St. Michael, impoverished at the time of the Black Death, augmented by William Gunthorpe, canon of Southwell, 1395.

The Morrow Mass chantry for very early celebrations,<sup>101</sup> founded in 1415 by Thomas Haxey, canon of Southwell.

The double chantry of Our Lady and St. Cuthbert, for two priests, in the chapel of St. John Baptist, founded by Archbishop Laurence Booth, 1479.

The chantry of St. Mary Magdalen, at the altar of the same name, founded by Robert Oxton, canon of Southwell, who died in 1408.

There is a second valuable register book preserved at Southwell. It is a register of the Acts of Chapter from 9 November 1469 to 23 July 1542. It contains records of chapter courts in slander, tithes, and perjury cases of the usual ecclesiastical court description, visitations and corrections by the chapter of vicars choral and prebendal and of chantry priests, wills within the peculiar, admission and resignation of canons,

vicars choral, and other officers of the church, presentations to livings, &c. The contents of this quarto volume, containing 355 pages of paper, have for the most part been reproduced *in extenso* by Mr. Leach, as well as analysed after a vigorous fashion, in his notable volume of 1891, so that a very brief reference need only be made to it in this sketch. The triennial visitations held by the chapter of the inferior ministers exposed many delinquencies of various kinds, from sleeping at mattins, laughing during service, spitting in choir, gabbling the psalms, celebrating in dirty vestments, and shirking the services, down to more serious matters, such as disobedience to the chapter, revealing chapter secrets, gaming, hunting, hawking and cock-fighting, drinking, and incontinency.

Wherever we are able to obtain detailed evidence as to the conduct and administration of a large house of secular canons, it is matter of common knowledge to students that its discipline (as was almost bound to be the case) was distinctly inferior to the more rigid rules of the cloistered monasteries. It is of course quite easy for anyone desirous of doing so to draw up a heavy and well-merited indictment against the forty-five minor ministers whose lives and actions are here so pitilessly unveiled so far as evil, small or grievous, is concerned. But, contrariwise, it is by no means difficult, and far more just, to regard these painful revelations as a proof of the decent and comely lives led by the majority. Visitations, by their very nature, can only take account of breaches of rule by a minority, and never record a syllable of praise as to those who are obedient. To judge in broad general terms as to the life and morality of such a community as this from the registered offences, is as unjust as to estimate the life and morality of any district in England of the present day from the police and assize intelligence, or the condition of a great public school from the tale of canings and impositions.

Moreover, to any fair-minded man the occasional notices of torn surplices, dirty habits, jesting during service, lolling in the seats, carelessness in singing, or missing book-clasps, are so many proofs of a sincere desire after decency of worship, and by no means any evidence of a general slovenliness. Such questions would have been ignored, or lightly treated, had there been any widespread irreverence in the worship of the unreformed collegiate church of Southwell during the last century of its existence. If the best of our present-day cathedral establishments was put through such rigorous and detailed visitations as those to which Southwell was subjected, it would not emerge immaculate.

The worst part of these visitation records is the comparatively mild punishment enjoined in bad cases of incontinency, such as a very short period of suspension. Another punishment not infrequently assigned carried, or ought to have

<sup>99</sup> Liber Albus, fol. 65.

<sup>100</sup> Mem. lxiii.

<sup>101</sup> The Morrow Mass at Newark was celebrated at 4 a.m. all the year round.



## RELIGIOUS HOUSES

carried, much shame with it, namely the walking in the Sunday procession with bare legs, feet, and head, and carrying a wax taper. The contrast between secular penances and the severity of those usually inflicted in monasteries is strongly marked.

It is unfortunate that there are no records of visitations of the chapter or prebendaries. It would appear from the *Liber Albus* that there were at one time visitations made by archbishops, as the statutes of both 1293 and 1303 state that they were drawn up in consequence of visitations. But from beginning to end of the voluminous pre-Reformation episcopal registers of York there is no entry of a visitation of Southwell.<sup>109</sup> Such visitations may possibly have escaped entry, but it is far more probable that none were held later than 1303.

Other references to this great collegiate foundation are of rare occurrence in the diocesan registers, save in the matter of the collation to prebends.

Archbishop Gray in November 1234 granted an indulgence of thirty days of enjoined penance to all penitents who should aid in the construction of the fabric of Southwell Minster, the indulgence to hold good for three years.<sup>103</sup> This gives the date when the beautiful Early English quire was in progress.

There are various references to Southwell in Archbishop Giffard's register (1266-79), though mostly on minor points. In 1270 the archbishop addressed a letter to the sequestrator, ordering him to respite the fine for non-residence imposed on Henry de Skipton, canon of Southwell.<sup>104</sup> About this same date Henry de Brondeston was collated to the prebend in the church of Southwell which had been held by Richard de Sutton. In making this appointment the archbishop invested the new canon with his ring, and demanded of the chapter that they should assign him a stall in quire and a seat in the chapter-house. But the particular feature of this collation was that he was made subject to the yearly heavy payment of 50 marks out of the profits of the prebend to Adinulf, the pope's nephew, during his life. This gross case of papal nepotism was imposed on Archbishop Gray in 1241, when collating Richard de Sutton to this prebend.<sup>105</sup>

The date of the exquisite chapter-house is determined by an ordinance of Archbishop Romayne of 1293, when he directed that the houses of alien canons threatened with ruin were to be duly repaired within a year, under pain of a heavy fine for the fabric of the new chapter-house.<sup>106</sup>

<sup>109</sup> The present writer can say this with confidence, for he made a special search on Mr. Leach's behalf in 1890.

<sup>103</sup> York Epis. Reg. Gray, fol. 64-5.

<sup>104</sup> York Epis. Reg. Giffard, fol. 29b.

<sup>105</sup> Ibid. fol. 38, 38 d.

<sup>106</sup> Liber Albus, fol. 52.

Southwell was a favourite residence of many of the archbishops, and several chose it as the place for their interment. Archbishop Ælfric Puttoc died at Southwell in 1051; he was buried at Peterborough.<sup>107</sup> Archbishop Cynesige (1051-60) bestowed on the minster bells of great size and tone.<sup>108</sup> Archbishop Gerard (1096-1108) died at Southwell, but was buried at York.<sup>109</sup> Archbishop Thomas II (1109-14) wrote a letter soon after his appointment to all his parishioners of Nottinghamshire, praying them, for the remission of their sins, to help with their alms in building the church of St. Mary of Southwell; promising to all who gave the least assistance a share in all the prayers and good works done therein and in all his (minster) churches, releasing them at the same time from their Whitsuntide visit to York Minster, and substituting Southwell Minster in its place. Archbishop Corbridge died at Laneham in this county in 1304, and was interred in the minster.<sup>110</sup> Archbishop William Booth, who appropriated the church of Kneesall to the vicars choral, died and was buried at Southwell in 1464.<sup>111</sup> Archbishop Laurence Booth, who founded a chantry of two priests, also died at Southwell in 1480, and was there buried.<sup>112</sup>

There are two imperfect impressions of the old 12th-century seal of the collegiate church of Southwell. The one is attached to a grant to Rufford Abbey, c. 1220;<sup>113</sup> the other is attached to the deed of surrender of 1540, at the Public Record Office. It rudely portrays the Blessed Virgin seated, with the Holy Child on her lap; the legends runs:—

SIGILLUM SANCTE MARIE . . . . . WELLA.

An engraving of the latter of these impressions appears as a frontispiece to Mr. Leach's *Visitations and Memorials*.

### 23. THE COLLEGE OF TUXFORD

John de Lungvillers in 1362 obtained the royal licence to found in the rectory house and church of Tuxford, of his patronage, a college of five chaplains, one of whom was to be termed the warden. They were to hold the advowson of the church, to pray for the founder's good estate during his life, and for his soul after death, and for the soul of Thomas his father and for all the faithful departed. For some reason or another this scheme was not carried into effect, and six years later John de Lungvillers gave the advowson and appropriation of Tuxford to the priory of Newstead, ordaining that they were to maintain three chaplains to celebrate daily for a

<sup>107</sup> Raine, *Hist. of the Ch. of York*, ii, 343.

<sup>108</sup> Ibid. 344.

<sup>109</sup> Ibid. 361.

<sup>110</sup> Ibid. iii, 412.

<sup>111</sup> Ibid. 436.

<sup>112</sup> Ibid. 438-9.

<sup>113</sup> Harl. Chart. 83, D. 2.

# A HISTORY OF NOTTINGHAMSHIRE

like purpose at Tuxford and two more at Newstead.<sup>114</sup>

The clear annual value of this small college or chantry was declared to be in 1534 £9 2s. 1d. The three chantry priests of that date were John Asheford, John Danson, and John Segreaves.<sup>115</sup>

When the commissioners of Henry VIII, preparatory to confiscation, visited Nottinghamshire in 1545, they declared the annual value to be £9 2s. 2d., but found that the number of priests had been reduced to two; and that they had already surrendered the property to the king, each receiving a life pension of 60s.<sup>116</sup>

## HOSPITALS

### 24. THE HOSPITAL OF BAWTRY

The great parish of Blyth was one of those few cases in which parochial boundaries extended into two shires. The chapelries of Bawtry and Austerfield were in the West Riding of Yorkshire, but pertained to Blyth, and were given to Blyth Priory in the reign of Henry II. On this account the hospital of Bawtry is for the most part described as a Yorkshire foundation. But this is certainly not the case; it was on various occasions in mediæval days treated as pertaining to the county of Nottingham, and as a matter of fact the county incidence is not in any way a debatable question, for the site of the old hospital usually known as Bawtry was in reality in the Nottinghamshire parish of Harworth, and merely contiguous to the adjacent Yorkshire township of Bawtry.

There is much uncertainty about this early foundation dedicated to the honour of St. Mary Magdalen; but when King John in 1200, in his grant to the church of Rouen, included the church of Harworth, with the chapels of Serlby and Martin, it is highly probable that the chapel of Martin, a township of Harworth, within which stood the hospital, was the hospital chapel.<sup>1</sup> At any rate the hospital with its chapel was of Norman foundation.<sup>2</sup>

The hospital was for the sustenance of certain poor persons, and was under the rule of a master or warden. If it was ever in the patronage of the church of Rouen, as might be supposed to follow from the Blyth connexion,<sup>3</sup> that arrangement came to an end at an early date, for the Archbishops of York held the patronage at least as early as the beginning of the reign of Edward I. The earliest recorded entry of collation to this mastership in the episcopal registers occurs in 1280.<sup>4</sup> Thomas de Langtoft, priest, was collated by Archbishop Romayne to the hospital of Bawtry on 10 February 1289-90, and a mandate was issued to the rural dean of Retford

to induct him;<sup>5</sup> and on 27 September 1291 the archbishop collated Roger le Porter of Beverley, priest, to this foundation.<sup>6</sup>

There are two entries of collation of masters of Bawtry Hospital in the register of Archbishop Thoresby, both of them the result of exchanges. In 1361 Elyas de Thoreston of this hospital exchanged with John de Grandle, chaplain of the chapel of the Blessed Virgin and the Holy Angels, York. Again in 1363 an exchange was effected between Henry Barton and Roger de Nassington, prebendary of Brickhill and Lincoln.<sup>7</sup>

The foundation was extended in 1390 by Robert Morton, a wealthy and charitable benefactor. Morton was escheator of the county of Nottingham and a knight of the shire from 1361 to 1393. In 1390 he gave to the neighbouring prior and convent of St. Oswald, i.e. No-tell near Pontefract, the considerable sum of £240, for which they stipulated to pay 8 marks yearly for ever to the chaplain of the hospital of St. Mary Magdalen, near Bawtry (*vocata Le Spittle*), in augmentation of this stipend, to secure his prayers for the good estate of Robert the donor and Joan his wife during life, and for their souls after death, and for the souls of their parents, ancestors, and benefactors. To secure the due payment by St. Oswald's of the chaplain's stipend, there was a proviso that if the rent was a term in arrear, it should be lawful for the chaplain to enter upon the prior and convent's manors of Tickhill, Wilsill, Swinton, and Holwell, and distrain for arrears.<sup>8</sup>

An indenture was entered into between Thomas Arundel, Archbishop of York, and Adam, Prior of St. Oswald, as to the due fulfilment of this undertaking.<sup>9</sup>

Robert Morton's will, made at Bawtry in 1396, provided numerous ecclesiastical bequests. Among them he left 40s. to the Bawtry Hospital of St. Mary Magdalen; also to William Myrfyne, then master of the hospital and one

<sup>114</sup> Pat. 25 Edw. III, pt. iii, m. 17; 31 Edw. III, pt. i, m. 25.

<sup>115</sup> *Valor Eccl.* (Rec. Com.), v, 180.

<sup>116</sup> Coll. and Chant. Cert. xiii, 18.

<sup>1</sup> Chart. R. 2 John, m. 23.

<sup>2</sup> There are remains of Norman work still to be traced in the hospital chapel.

<sup>3</sup> See above under Blyth Priory, p. 84.

<sup>4</sup> Harl. MS. 6970, fol. 81.

<sup>5</sup> York Epis. Reg. Romanus, fol. 75 d.

<sup>6</sup> Ibid. fol. 78.

<sup>7</sup> Harl. MS. 6969, fol. 50, 51.

<sup>8</sup> Pat. 14 Ric. II, pt. i, m. 3.

<sup>9</sup> *Langtoft's Chron.* ii, 395-7.

## RELIGIOUS HOUSES

of his executors, cattle and corn to the value of £10. He also expressed a wish that his wife should give to the hospital cooking utensils and other necessaries to the value of 40s.<sup>10</sup>

Robert Morton junior, of Bawtry, was involved in the revolt of the Percys and the Welsh at the beginning of the reign of Henry IV, and all his estates in the counties of Nottingham and York, to the value of 40 marks yearly, were forfeited to the Crown. In 1405 all his property was granted by Henry IV to John Peryent, the king's esquire, together with the chapel and chantry of St. Mary Magdalen by Bawtry.<sup>11</sup>

In October 1403 John Scot, 'chivaler,' obtained licence for 20 marks to grant the manor of Misson to William Myrfyne, warden or chaplain of the hospital of St. Mary Magdalen by Bawtry, to find a chaplain to celebrate daily in the hospital for the good estate of the said John and for his soul after death, and for the souls of his wives, sons, and ancestors, and also for the souls of Robert Morton and Joan his wife.<sup>12</sup> These letters patent were not, however, executed, and were surrendered in February 1406, when by payment of an additional 5 marks John Scott was permitted to transfer the manor of Misson to the Prior and Convent of Mattersey in aid of their maintenance.<sup>13</sup>

The *Valor* of 1534 names Richard Pygott as master, and gives the clear annual value of the hospital as £6 6s. 8d., of which £5 6s. 8d. was paid by the priory of St. Oswald, whilst 20s. was entered as the value of 12 acres of land.<sup>14</sup>

When Sir John Markham and other commissioners visited this hospital in 1545 they reported under the head of 'The parrishe of Harworthe' that—'The Hospitall of Mary Magdalen juxta Bawtrie (was) founded by one Robert Morton, for a Priest, there to be resident and to keep Hospitalitie for poore People, to pray for the Founder's Soule and all Christian Soules, as the Deputye of the Incumbent saith uppon his Oathe, without any Writings shewed to the Commissioners.' The whole of the revenues (amounting to upwards of £14) at that time were in the hands of Richard Pygott, described mistakenly by the commissioner as 'chaplaine to Kinge Henry the eight,' except 13s. 4d. which he gave to a priest to say mass there two days a week.<sup>15</sup> This man Pygott was not in orders, but was 'a gentleman of the Chapel Royal' and a favourite of the king; Henry VIII insisted on bestowing on him prebends and other ecclesiastical appointments 'notwithstanding his laity.'<sup>16</sup>

Notwithstanding the definite chantry purpose of the income to this hospital from the priory of St. Oswald, the payment was continued on the dissolution of that house, and it even escaped confiscation as a 'superstitious' use in the days of Edward. This ancient charge even now continues to be paid by the Crown.

One James Brewster was collated by Archbishop Sandys to the mastership or chaplaincy of this hospital in 1584. Brewster entered into a conspiracy with Thomas Robinson and two others to subvert the hospital and its funds, and, upon false information, to enable them to sell the hospital and its grounds. In 1590 a warrant was issued by the High Commissioners for Lands Ecclesiastical at York to attach James Brewster and others 'for profayninge and ruinatinge the House and Chappell of the Hospitall.' The opening sentence of the warrant runs:—'Whereas We are credible enfourmed, that diverse evill disposed Persons have of late entered the Hospitall of Mary Magdalen at Bawtrie and pluckt up and carried away certaine Stalls and other Furniture belonginge to the same, contrary to all order and without any Awthoritie.' The various conspirators made confession of their actions and of their endeavours to transfer the archiepiscopal rights as patrons to the Crown, and Archbishop John Piers, in conjunction with John Cooper of Southwell, whom he collated to the mastership, jointly made suit before the barons of Exchequer to recover the title. Cooper in his evidence stated that from time immemorial this hospital had been founded for the relief of certain poor people and for the support of a master who was to be an ecclesiastical person; that divine service and common prayer ought weekly to have been said; that the patronage was in the hands of the Archbishop of York, or of the Crown during voidance of the see; that within two years last past one James Brewster of Chelmsford, claiming to be master, set himself to upset the state of the hospital, and to make acquisition of its possessions to himself and his heirs, disburdening himself of residence and obligation to hold divine service; that latterly he had profaned the chapel, carrying away all ornaments, changing the same 'from a Chappel to be a Stable or a Roame for their Horses and Cattell, to the great offence of the inhabitants neare thereabouts adjoininge . . . and contrary to all Law and Equitie and good Conscience, seinge as the same Hospitall was never lawfully dissolved'; and that therefore Brewster had for his long absence and 'other lewd Demeanors' been deprived of the hospital by the archbishop. On the death of Archbishop Piers, in 1594, this suit was continued by his successor Archbishop Hutton in conjunction with John Cooper, and in 1595 decree was given in their favour, Cooper being empowered to recover the profits of the last five years and apply them to the

<sup>10</sup> *Test. Ebor.* i, 210.

<sup>11</sup> Pat. 6 Hen. IV, pt. ii, m. 1.

<sup>12</sup> Pat. 5 Hen. IV, pt. i, m. 28.

<sup>13</sup> Pat. 7 Hen. IV, pt. i, m. 15.

<sup>14</sup> *Valor Eccl.* (Rec. Com.), v, 177.

<sup>15</sup> *Langtoft's Chron.* ii, 399-400.

<sup>16</sup> *L. and P. Hen. VIII*, xx, *passim*.

# A HISTORY OF NOTTINGHAMSHIRE

rebuilding or repair of the hospital, chapel, and other buildings.

John Cooper died in 1610, and John Slacke, M.A., was collated to the mastership by Archbishop Matthew. Slacke, however, was denied entry into the premises by John Bradley and others who had been tenants under Cooper and had paid him £6 a year rent for the same. But after considerable litigation the new master obtained possession, and according to his own statement 'builded up the decayed Chappell, repayed the Windowes with Stone, Iron and Glasse, made new Seats and the Pulpitt and bought the Bell now in the Chapell.'

When John Slacke set forth his account of this hospital and chapel, with details of all the post-Reformation litigation, written in 1635, he stated that all the profits then coming to the master both by pensions and rents were £14 10s., and that two poor widows lived in the hospital, each of whom received 20s. a year.

At the end of his record or chartulary he enters three names as his benefactors: Archbishop Matthew (1606-28), Archbishop Harsnett (1628-32), and 'Anthony Morton Esq. who was buried in the Chappell.'

The last sentence runs—'There is a free Rent of a pounce of Peper to be payed out of the Hospitall yearely to the Mortons, whos Ancestors were founders of this Hospitall.'<sup>17</sup>

A later master of this hospital became a celebrated ecclesiastic—John Lake, Bishop of Chichester 1685-9, who was one of the seven bishops sent to the Tower by James II. The chapel afterwards became again desecrated through the scandalous inaction of later non-resident masters. When the late Canon Raine came to Blyth and first saw this chapel in 1834 it was used as a carpenter's shop. It was soon afterwards (1839) restored by Mr. Greaves of Hesley Hall.<sup>18</sup>

The income of this hospital foundation now amounts to about £120 a year; the chaplaincy and mastership has been held by the Rev. Henry Kendall since 1900; it continues to house and support two widows.

## MASTERS OF BAWTRY

Roger, 1280<sup>19</sup>

Thomas de Langtoft, 1289<sup>20</sup>

<sup>17</sup> Harl. MS. 7385; 'An account of the Hospital of St. Mary Magdalen, near Scroby, in Nottinghamshire, by John Slacke, Master of that Hospital.' It was printed by T. Hearne in 1725, as one of several appendices to *Peter Langtoft's Chron.* (ii, 389-438). It is supposed that Thomas de Langtoft, master of this hospital in the reign of Edward I, was a brother or near relative of Langtoft the chronicler, who was a canon regular of Bridlington, Yorks.

<sup>18</sup> Raine, *Hist. of Blyth*, 179-80.

<sup>19</sup> Harl. MS. 6970, fol. 81.

<sup>20</sup> *Ibid.* fol. 107.

Roger, 1299<sup>21</sup>

Adam Usflet, c. 1320<sup>22</sup>

Elyas de Thoreston, resigned 1361<sup>23</sup>

John de Grandle, 1361<sup>24</sup>

Henry Barton, resigned 1363<sup>25</sup>

Roger de Nassington, 1363<sup>26</sup>

Robert del Strete, occurs 1390<sup>27</sup>

William Myrfyne, occurs 1403<sup>28</sup>

Roger Malton, died 1421<sup>29</sup>

William Sadeler, 1421<sup>30</sup>

Thomas Wirell, c. 1450<sup>31</sup>

John Hawkins, c. 1510<sup>32</sup>

William Hollgill, occurs 1527<sup>33</sup>

Richard Pygott, occurs 1534<sup>34</sup>

William Clayburgh, S.T.P., 1549<sup>35</sup>

John Houseman, resigned 1584<sup>36</sup>

James Brewster, 1584<sup>37</sup>

John Cooper, 1590<sup>38</sup>

John Slacke, 1610<sup>39</sup>

## 25. THE HOSPITAL OF ST. EDMUND, BLYTH

There was an ancient leper-house immediately without Blyth, probably at the northern entrance to the town; it was dedicated to the honour of St. Edmund. Only a single reference to it has been found. It was probably, like many of these small leper-houses near the gates or entrances of towns, unendowed and entirely dependent on alms. Henry III, when tarrying at Blyth in January 1228, granted to the proctors of this house (*nuncii leprosororum hospitalis Sancti Edmundi extra Bliam*) letters of protection *sine termino*, whereby the king asked his bailiffs and faithful subjects, when their messengers came seeking alms for the support of the infirm, that they would admit them kindly and hasten to extend charity to them, so that in addition to eternal reward they might receive their king's gratitude.<sup>40</sup>

## 26. THE HOSPITAL OF ST. JOHN THE EVANGELIST, BLYTH

A hospital dedicated to the honour of St. John the Evangelist was founded on the south side of Blyth in the township of Hodsock in the reign of King John, by William Cressy, lord of Hodsock. It was designed for a rector or warden and three

<sup>21</sup> Harl. MS. 6970, fol. 133.

<sup>22</sup> *Langtoft's Chron.* ii, 401.

<sup>23</sup> Harl. MS. 6969, fol. 5b.

<sup>24</sup> *Ibid.* fol. 51

<sup>25</sup> Pat. 14 Ric. II, pt. i, m. 3.

<sup>26</sup> Pat. 5 Hen. IV, pt. i, m. 28.

<sup>27</sup> Harl. MS. 6069, fol. 120.

<sup>28</sup> *Langtoft's Chron.* ii, 401.

<sup>29</sup> *Ibid.* 399.

<sup>30</sup> Harl. MS. 6969, fol. 137.

<sup>31</sup> *Ibid.*

<sup>32</sup> *Ibid.*

<sup>33</sup> *Ibid.* 433.

<sup>34</sup> *Ibid.*

<sup>35</sup> *Ibid.*

<sup>36</sup> *Ibid.*

<sup>37</sup> *Ibid.*

<sup>38</sup> *Valor Eccl.* (Rec. Com.), v, 177.

<sup>39</sup> *Ibid.* fol. 183.

<sup>40</sup> *Langtoft's Chron.* ii, 408.

<sup>41</sup> Pat. 12 Hen. III, m. 6.

## RELIGIOUS HOUSES

chaplains, and for the residence and relief of leprous persons; the patronage was vested in the lords of Hodsock.<sup>41</sup>

Pope Honorius III in 1226 issued a bull promising the protection of the Holy See to the possessions and liberties conferred on this lazaret-house by the Prior and Convent of Blyth and by William de Cressy its pious founder.<sup>42</sup>

Henry III, in a letter dated at Newark 5 January 1230, took under his protection the brethren of this leper hospital and their possessions, bidding all his faithful subjects to defend them, and commending them to their alms and support, as they would have recompense from God and from him.<sup>43</sup>

Edward II in 1316 licensed Hugh de Cressy to alienate the large amount of seven messuages and 4 bovates of land in Blyth and Hodsock to three chaplains, who were to celebrate daily in the chapel of St. John the Evangelist of this hospital.<sup>44</sup>

Edmund de Cressy, the brother of Hugh, executed an instrument at Hodsock at Michaelmas 1320 by which he granted to William de Howelle and Philip de Ilkeston, chaplains, the hospital of Hodsock, with all its lands and appurtenances, together with goods and chattels to the value of 20 marks. The chaplains undertook to conduct divine service in the chapel, to find lights, to keep the buildings in proper repair, and on their ceasing to officiate to leave behind them goods to the value of 20 marks. They were not to be allowed to appropriate to themselves any of the revenues; but they were to be allowed to take any person into the hospital, spiritual or lay, at their discretion, with the view of improving its income, that is to receive them as paying guests. Philip de Ilkeston was to pay as a subsidy on his entry to office 4 marks. The bursar was to render his account yearly before the bailiff of Cressy, who reserved to himself the right of appointing a third chaplain, when the rent of a messuage near the gate of the hospital's cemetery would admit of it.<sup>45</sup>

A deed on somewhat similar lines—in Norman French—records the appointment of Robert de Russyn as chaplain of this hospital by Sir John Cressy, in 1374.<sup>46</sup>

Sir John Clifton, who died in 1403, had obtained the Hodsock estate, with the patronage of the hospital, by marriage with Katharine sister and co-heiress of Sir Hugh Cressy. Katharine his widow married for her second husband Ralph Mackarel; on his death in 1436 he was entered as seised of the hospital of St. John the Evangelist, Blyth.<sup>47</sup>

<sup>41</sup> Raine, *Hist. of Blyth*, 148.

<sup>42</sup> Dugdale, *Mon.* iv, 624.

<sup>43</sup> Pat. 14 Hen. III, m. 7.

<sup>44</sup> Pat. 9 Edw. II, pt. ii, m. 18.

<sup>45</sup> Blyth Chart. fol. 77-8.

<sup>46</sup> *Ibid.* fol. 102.

<sup>47</sup> Inq. p.m. 14 Hen. VI, no. 21.

About ten years later, namely on 21 July 1446, an indulgence of 100 days was granted by the Archbishop of York to all penitents contributing 'to the erection and new construction of a certain house or hospital in Blyth, for receiving and lodging poor strangers and pregnant women.' Canon Raine, the historian of Blyth, considers that this entry in the episcopal registers refers to a re-establishment of the decayed hospital of St. John, its leprous inmates having disappeared.<sup>48</sup>

The will of Sir Gervase Clifton, great-grandson of Sir John Clifton, first lord of Hodsock of that name, dated 27 April 1491, contains the following references to this hospital: 'To John London and his wiff an annuytie of xxs. of my lands in Sterop; for the house which he dwelleth in belongeth unto the spitell of Blith of my fadir gift. As for all such landes and tenementes as is in Blith of my fadir purchase they belongen unto the spitell of Blith of my said fadir gift, and hit is my will yat the said spitell have theyme; and require my here also yat he make a sufficient graunte unto the preste of the said spitell of all such landes and tenementes with th'appurtenance as I have purchased in Blith aforesaid in augmentation of the said preste of ye said spitell lyvelode there.'<sup>49</sup>

The *Valor Ecclesiasticus* of 1534 shows that the property had sadly deteriorated. Silvanus Clifton was master, and the income of the hospital, which he seems to have regarded as solely his, was £8 14s.<sup>50</sup>

When the Survey of Colleges, Chantries, Hospitals, &c., was taken by the commissioners of Henry VIII in 1545-6, preparatory to their overthrow, Robert Cressy was priest of 'the Spittel of Blyth,' saying mass thrice a week 'by the commandement of the Lorde of Hodsock,' as appeared by the gift thereof made to him five years before by Sir Gervase Clifton. The clear value was then £8 14s. There were no church goods 'otherwise than one vestment and one altar cloth of no valewe and a bell of small valewe.'<sup>51</sup> Robert Cressy also held the vicarage of Blyth.

This hospital, in its much reduced state, escaped confiscation under the action of both Henry VIII and Edward VI.

Sir Gervase Clifton, made baronet by James I in 1611, in his will dated October 1662 described himself as patron of the house or hospital of St. John the Evangelist without Blyth, and Robert Thirlby as 'maister or rector of the sayd house and brethren.'<sup>52</sup>

As late as 1703 there is record of one Thomas Ousely being master of this hospital. About 1810 the master's house, known as Blyth Spital,

<sup>48</sup> Raine, *Hist. of Blyth*, 149.

<sup>49</sup> *Ibid.* 141.

<sup>50</sup> *Valor Eccl.* (Rec. Com.), v, 177.

<sup>51</sup> Coll. and Chant. Cert. Notts. xiii, 18.

<sup>52</sup> Raine, *Hist. of Blyth*, 143.

## A HISTORY OF NOTTINGHAMSHIRE

was pulled down and replaced by a substantial farm-house. At the same time the adjoined houses for the poor inmates were demolished and six small almshouses built nearer Blyth for six poor persons, to each of whom the owner of the Spital property pays the pittance of 10s. a year.<sup>53</sup>

### 27. THE HOSPITAL OF BRADEBUSK

The hospital of Bradebusk,<sup>54</sup> in the parish of Gonalston, was an old establishment dedicated to the honour of St. Mary Magdalene, founded by William de Heriz in the time of Henry II.

It is named in the Taxation Roll of 1291, where entry is made of *Ecclesia de Gonoldeston, preter porcionem domus de Bradebuske indecimabilem*, £8.<sup>55</sup>

In the year 1325 there was an *inspeximus* and confirmation of three charters to the masters and chaplains of this hospital. The first of these is the foundation charter by which William de Heriz gave to the infirm of Bradebusk the mill of la Moore with all its appurtenances, and the mill which was called 'Heverard' near the church of Lowdham, to hold by rendering to Simon son of Richard annually a mark as long as he wished to receive it, and also certain lands and meadows. They were also authorized to collect in his grove all the firewood they required. All this he did for the love of God and the souls of his father and mother and of all his ancestors. Among the witnesses to this charter were the Abbots of Darley and of Rocester. The second charter is one of Ivo de Heriz, who was probably the nephew of the founder.<sup>56</sup> He granted and confirmed to the hospital of St. Mary Magdalene of Bradebusk and to the infirm therein dwelling, or who should dwell there in the future, fifteen selions of land near to the said hospital. This charter is probably early in the reign of Henry III. The third charter is from John de Heriz, adding 4 bovates of land in Gonalston to the endowments of the house of Bradebusk and to the chaplains there serving God, to the intent that they should pray for the souls of John de Heriz, Sarah de Heriz (his daughter), and of Henry de Heriz (his brother). The date of this charter is at the end of the reign of Henry III or at the beginning of that of Edward I.<sup>57</sup>

In 1386 Archbishop Nevill granted a confirmatory licence to the chaplains of the chantry of Bradebusk of celebrating without prejudice to the church of Gonalston.<sup>58</sup>

<sup>53</sup> Raine, *Hist. of Blyth*, 151.

<sup>54</sup> The spelling of this place-name varies greatly; but this is the form usually adopted in the York Epis. Reg.

<sup>55</sup> *Pape Nich. Tax.* (Rec. Com.), 310.

<sup>56</sup> See pedigree of the somewhat confusing Heriz family in Thoroton, *Notts.* iii, 50.

<sup>57</sup> Pat. 19 Edw. II, pt. i, m. 16.

<sup>58</sup> Tanner, *Notitia*.

Henry Marston, rector of Cressingham, was admitted to the custody of the hospital of St. Mary Magdalene of Bradebusk, on the presentation of Sir Roger de Swillington, on 30 October 1399. The vacancy arose through the resignation of Roger Wydmerepull. Sir Roger again presented in 1406.<sup>59</sup>

Some of the property of this hospital seems to have been lost before 1534. At that date the *Valor Ecclesiasticus* names only one chaplain, Thomas Newton, of the chantry at the chapel in Gonalston, *voe' Brodebask*, and the clear annual value was £5 18s. 9d.<sup>60</sup> There was evidently no income for any infirm.

The commissioners of 1545-6 made a like report as to the annual income. The priest who received it celebrated three times a week in the parish church of Gonalston, but the rest of the week in the hospital chapel of St. Mary Magdalene, a quarter of a mile from the parish church.<sup>61</sup>

The commissioners of Edward VI of 1547-8 returned the income as £6 3s. 9d.; it all went to Thomas Newenton, chantry priest, who was reported to be sixty years of age, 'unlerner, lame and without any other living.'<sup>62</sup>

When John Kirkby was instituted to the custody of this chapel in 1556, 'Georg Moneoux, com. Nott. armig.' was patron. Louis Moneoux was patron in 1603.<sup>63</sup>

The Heriz estates passed by marriage to the Swillingtons in the time of Richard II, and thence in the reign of Henry VI to the Pierreponts. In the reign of Henry VIII Sir William Pierrepont sold Gonalston Manor and the advowson of the chapel of Bradebusk to Alderman Monox of London.<sup>64</sup> The rector of Gonalston is still technically warden of Bradebusk Hospital.

#### WARDENS OF BRADEBUSK

Roger Wydmerepull, resigned 1399<sup>65</sup>

Henry Marston, 1399<sup>66</sup>

Henry Elmessall, resigned 1406<sup>67</sup>

John de Asshelby, 1406<sup>68</sup>

William Dyngall, 1421<sup>69</sup>

Thomas Newton, occurs 1547,<sup>69a</sup> died 1556<sup>70</sup>

John Kirkby, 1556<sup>71</sup>

Laurence Mitchell, died 1603<sup>72</sup>

Hugh Baguley, 1603<sup>73</sup>

<sup>59</sup> Harl. MS. 6969, fol. 93, 95.

<sup>60</sup> *Valor Eccl.* (Rec. Com.), v, 160.

<sup>61</sup> Chant. and Coll. Cert. xiii.

<sup>62</sup> *Ibid.* xxxvii.

<sup>63</sup> Harl. MS. 6969, fol. 156, 188.

<sup>64</sup> Thoroton, *Notts.* iii, 53-4.

<sup>65</sup> Harl. MS. 6969, fol. 93.

<sup>66</sup> *Ibid.*

<sup>67</sup> *Ibid.* fol. 95.

<sup>68</sup> *Ibid.*

<sup>69</sup> *Ibid.* fol. 120.

<sup>69a</sup> Chant. and Coll. Cert. xxxvii.

<sup>70</sup> *Ibid.* fol. 156.

<sup>71</sup> *Ibid.*

<sup>72</sup> *Ibid.* fol. 158.

<sup>73</sup> *Ibid.*

## RELIGIOUS HOUSES

### 28. THE HOSPITAL OF ST. ANTHONY, LENTON

There are two references in the Lenton chartulary to a hospital of St. Anthony within the precincts of the priory.

The earliest of these references records the grant to the hospital by Anker son of William of 3 roods of meadow in Bunny; and the other of 7 bovates of land in Bradmore by Gervase de Somerville, to which gift Ralph de Frecheville added an eighth bovat with common of pasture and turbarry rights.<sup>74</sup>

### 29. THE HOSPITAL OF ST. LEONARD, NEWARK

A leper hospital dedicated to the honour of St. Leonard was founded outside the walls of Newark by Alexander, Bishop of Lincoln (1123-48). A copy of the charter of foundation is preserved in the Lincoln registry in an ancient book entitled *Libellus de chartis Pensionum*.<sup>75</sup>

A licence for alienation in mortmain was obtained in 1311 by William Durant of Newark, to grant to the master of the hospital of St. Leonard in that town two messuages and 20 acres of land in Newark, Balderton, and Hawton, to find a chaplain to celebrate daily in the church of the hospital in honour of the Blessed Virgin and for the souls of the grantor and Isabel his wife, Ivo his father, and all his ancestors.<sup>76</sup>

Protection was granted by Edward II in 1322 from 1 September until the following Easter for the master of the hospital of St. Leonard without Newark.<sup>77</sup>

The patronage of the hospital was in the hands of the Bishops of Lincoln; but in 1323 Edward II granted the mastership to William de Northwell, as the temporalities of that see were then in the king's hands. A writ *de intendendo* was directed to the brethren and sisters of the hospital.<sup>78</sup>

In 1347 John le Chaumbre, king's clerk, obtained a life grant of this wardenship from Edward III by reason of the voidance of the see of Lincoln.<sup>79</sup>

William de Askebi, warden of the hospital, was licensed by Pope Clement VI in 1349 to hold in conjunction with it the rectory of Elton and a prebend of Lincoln. An extension of this dispensation in 1351 enabled William to hold yet another benefice.<sup>80</sup>

On 30 January 1350 the notification of the

<sup>74</sup> Lenton Chart. fol. 55*b*, 185; cited by Thoroton, *Notts.* i, 90, 92.

<sup>75</sup> Brown, *Newark*, i, 9.

<sup>76</sup> Pat. 5 Edw. II, pt. i, m. 7.

<sup>77</sup> Pat. 16 Edw. II, pt. i, m. 23.

<sup>78</sup> *Ibid.* m. 2.

<sup>79</sup> Pat. 21 Edw. III, pt. i, m. 21.

<sup>80</sup> *Cal. of Papal Letters*, iii, 357, 387.

estate of William son of Hugh de Scoter, as warden of the hospital of St. Leonard, Newark, by the collation of the Bishop of Lincoln, was entered on the Patent Rolls.<sup>81</sup>

On 14 June of the same year a licence was granted by John Gynwell, Bishop of Lincoln, to Thomas de Sibthorpe, rector of Beckingham, to give a messuage in Middlegate, Newark, held of the said bishop as of the hospital of St. Leonard extra Northgate, unto Robert de Arington, Robert Leef, and Robert de Stokam, perpetual chantry priests in the church of Newark, to pray for the souls of William Saucemer and Matilda his wife, of William de Glenham, of the said Thomas de Sibthorpe, and of Isabel Durant. This messuage was to serve as a residence for these chantry priests, saving to the hospital the accustomed rent and services.<sup>82</sup>

This foundation was further confirmed in 1417 by Philip Repingdon, Bishop of Lincoln, who decreed that there should be a master having rule of the hospital, and two poor men kept in the hospital with a chaplain to perform divine service, and that the chaplain and the two poor men were to be received into the hospital and maintained with the rents and profits of the same, the residue being devoted to the master's use, to the repair of the building and of the places belonging to it, and to the supporting of other charges.<sup>83</sup>

When the *Valor Ecclesiasticus* was drawn up in 1534 Christopher Massingbred was master, and the clear annual value was declared as £17 1s. 9½*d.* The chapel and manse of St. Leonard, with the close and certain parcels of meadow in the fields of Newark, were worth £6 19s. 11*d.* a year, a cowgate 16s. 6*d.*, mills 40s., tenements and a grange in Newark £6 6s. 8*d.*, rents in Newark £5 3s. 4*d.*, and the remaining income from parcels of lands or rents in South Clifton, Girton, North Collingham, Cropwell, Cotham, Balderton, and Hawton. Out of this the chaplain and three poor men received £6 18s. a year.<sup>84</sup>

The annual value of this hospital was declared by the commissioners of Edward VI to be £17 10s. 9*d.*, founded (i.e. refounded) by Philip, Bishop of Lincoln, for a priest to say divine service there and to find three poor bedesmen to serve God, and also to maintain hospitality. They found a chaplain in receipt of £5 a year, and £3 18s. distributed annually among the poor; the remaining income went to the master. They further declared that the hospital was a parish church of itself, having all sacraments and sacramentals therein ministered and observed.<sup>85</sup>

This was one of the hospitals that escaped

<sup>81</sup> Pat. 24 Edw. III, pt. i, m. 35.

<sup>82</sup> Shilton, *Hist. of Newark* (1820), 263-4.

<sup>83</sup> Brown, *Newark*, 9.

<sup>84</sup> *Valor Eccl.* (Rec. Com.), v, 190.

<sup>85</sup> Chant. and Coll. Cert. Notts. xxxvii.

# A HISTORY OF NOTTINGHAMSHIRE

destruction at the hands of Edward VI. This hospital of St. Leonard, usually called the Spittal, was leased to Sir Robert Constable, and hence passed to William Cecil, Earl of Exeter, who built there a goodly house; after his death this house with the surroundings was exchanged by Act of Parliament, 17 Charles I, with the hospital for lands of better value, and settled on his widow the Countess Dowager of Exeter and her heirs. The Act provided that the countess was, within three years, to build a house of brick or stone, roofed with tile or slate, consisting of eight rooms, viz. four low rooms and four chambers over them to receive the master, chaplain, and two poor men from in or near Newark, and to inclose an acre of ground with a brick or stone wall to serve as an orchard and garden.<sup>86</sup>

The St. Leonard's Hospital charity is now endowed with valuable property in Newark, Girton, Balderton, Claypole, and Elston, mostly let on unexpired leases. There are six almshouses in Northgate, erected in 1890, which accommodate four single men and two married couples; each inmate receives 10s. a week.

## MASTERS OF THE HOSPITAL OF ST. LEONARD

William de Northwell, 1323<sup>87</sup>  
John le Chaumbre, 1347<sup>88</sup>  
William de Askebi, occurs 1349<sup>89</sup>  
William de Scoter, 1358<sup>90</sup>  
Christopher Massingbred, 1534<sup>91</sup>

## 30. THE HOSPITAL OF THE HOLY SEPULCHRE, NOTTINGHAM

Very little is known of this ancient foundation. Bishop Tanner was the first to call attention to its existence in his *Notitia Monastica*, by referring to a Patent Roll entry of 1267, where mention is made of the brethren of the Holy Sepulchre of Nottingham.<sup>92</sup>

In 1283 Edward I granted protection for a year to the master and brethren of St. Sepulchre's, Nottingham, for the collection of alms.<sup>93</sup>

A boundary reference among the town documents of the year 1307 makes mention of the 'land beyond the ditch of the town next the cemetery of Saint Sepulchre.'<sup>94</sup> The fact of this house possessing a cemetery of its own is sufficient to show that it was at one time a

<sup>86</sup> Thoroton, *Notts.* i, 390-1.

<sup>87</sup> Pat. 16 Edw. II, pt. i, m. 2.

<sup>88</sup> Pat. 21 Edw. III, pt. i, m. 21.

<sup>89</sup> *Cal. of Papal Letters*, iii, 357, 387.

<sup>90</sup> Pat. 24 Edw. III, pt. i, m. 35.

<sup>91</sup> *Isler Eccl.* v, 190.

<sup>92</sup> Pat. 51 Hen. III, m. 24; *Fratres S. Sepulchri de Nottingham*.

<sup>93</sup> Pat. 11 Edw. I, m. 21.

<sup>94</sup> *Nott. Bor. Rec.* i, 438.

foundation of importance; there are, however, no later references to it.

An undated confirmation by Henry II of the foundation of a hospital at Nottingham, c. 1170, though no name is given, may be taken with virtual certainty to refer to that of the Holy Sepulchre. By this charter confirmation was given to a grant of 3½ acres of land to the palmers of Nottingham, which Robert de Saint Remy had given them to establish a hospital for poor men, for the soul of his brother Richard de Saint Remy.<sup>95</sup>

The bull of Pope Lucius III (1182-5) to the master and brethren of the almshouse of Nottingham probably refers to this foundation. By this bull the pope placed the house under the protection of St. Peter and himself, ordering that no one should dare to exact tithes from them of their gardens, trees, or fodder of their animals.

There was an early-founded order of canons regular of the Holy Sepulchre, which had several small houses in the British Isles, the first of them being established at Warwick.<sup>96</sup> This order was specially connected with the pilgrims of Jerusalem, and it can hardly be doubted that the 'palmers' referred to above were the canons of this house of the Holy Sepulchre. After the fall of Jerusalem in 1188, this special order began to decay, and most of their lands and revenues were transferred, in the time of Henry III, to the friars of the Holy Trinity for the redemption of captives. The house at Warwick continued as an ordinary Austin priory. At Stamford a house or hospital of St. Sepulchre is definitely mentioned both in the 12th and 13th centuries; but, as at Nottingham, it afterwards dropped out of notice.<sup>97</sup> Possibly in both cases it became absorbed into some other hospital. It is clear, however, that at Nottingham, after the order of canons of the Holy Sepulchre had ceased to exist, the inmates were termed brethren, and continued for some little time to carry on hospital functions.

## 31. THE HOSPITAL OF ST. JOHN BAPTIST, NOTTINGHAM

The hospital of St. John Baptist, commonly known as St. John's, was an early foundation, outside the walls on the north side of the town. Until recently local historians, following the lead given by the usually accurate Thoroton, connected the house with the Knights Hospitalers, with which order this hospital had no connexion of any kind.<sup>98</sup>

<sup>95</sup> Stapleton, *Relig. Inst. of Old Notts.* 196.

<sup>96</sup> *V.C.H. Warw.* ii, 97.

<sup>97</sup> *V.C.H. Northants.* ii, 195.

<sup>98</sup> The mistake may have been due to confusion with the canons of the Holy Sepulchre of Jerusalem and their connexion with the hospital of that name in Nottingham.



## RELIGIOUS HOUSES

From the beginning of the 13th century onwards this hospital is known by its dedicatory name. It stood close by the side of the important road to the north which traversed the town; and to the brethren was committed, in the first half of this century, the important duty of keeping the Trent Bridge in repair and collecting alms for that purpose.

The earliest reference to the brethren of this hospital cited by Tanner is of the year 1202, when they were entrusted with keeping in repair the great bridge.<sup>99</sup> In 1221 Henry III took under his express protection the brethren of St. John, to whom was committed the custody and repair of the bridge; strenuously enjoining that they were not to be in any way molested, vexed, or impeded, and that a generous response was to be made to their gatherings for the repair fund.<sup>100</sup> In 1229 the brothers of this hospital, who are again stated to have undertaken the making and repairing of Nottingham Bridge, were once more taken under the protection of Henry III.<sup>101</sup>

Pope Honorius III in 1220 wrote to the Archbishop of York to the effect that the master and brethren of St. John's had petitioned for a chaplain and a cemetery, and commanded the latter as diocesan to grant their request without prejudice to anyone's rights. It is probable that this was speedily done, though there is no formal record of it extant earlier than 1234.<sup>102</sup>

About 1225 Hugh de Nevill, justice of the forest, granted the hospital the important privilege of gathering two cart-loads of firewood weekly in the wood of Arnold, for the use of the poor occupants. When Henry III was at Nottingham in November 1251 he granted a formal ratification of this gift.<sup>103</sup>

At this period (not later than 1235) occurs what has been mistakenly termed the foundation charter, by which one Robert son of Ralph son of Fulk of Nottingham gave the brethren of St. John's 8 oxgangs of land at Stanton on the Wolds, a windmill and 20 acres of land in the field of Nottingham, and all the houses erected within the convent yard of the hospital. Durand, brother of this Robert, was at that time prior.<sup>104</sup>

Of approximately the same date is a charter of Robert de Salcey, granting 2 oxgangs of his demesne land at Stanton, a cultivated plot of land called 'Rihelands,' together with pasturage for 200 sheep, eight oxen, six cows, two horses, and ten swine.<sup>105</sup>

In 1235 Pope Gregory IX took the almshouse of Nottingham under his special protection.<sup>106</sup>

<sup>99</sup> Pat. 3 John, m. 3.      <sup>100</sup> Pat. 5 Hen. III, m. 4.

<sup>101</sup> Pat. 14 Hen. III, m. 7.

<sup>102</sup> *Nott. Bor. Rec.* i, xiii, 20.

<sup>103</sup> Chart. R. 36 Hen. III, m. 26.

<sup>104</sup> *Nott. Bor. Rec.* i, 4.

<sup>106</sup> *Ibid.* i, 26.

<sup>105</sup> *Ibid.* 16.

Archbishop Gray in 1232 confirmed to the brethren of the hospital of the Blessed John at Nottingham all their possessions and goods conferred on them by the pious devotion of the faithful. He placed the hospital and brethren under the protection of the Blessed Peter and Paul, solemnly warning anyone against invading their possessions or in any way presuming to rashly disturb them.<sup>107</sup>

On the feast of St. Andrew 1234 the archbishop promulgated an ordinance for this hospital whereby it was determined that, with the consent of the rector and patrons of St. Mary's, the brethren should have a chapel and a chaplain for divine worship for themselves and their guests; that the chaplain was to solemnly swear not in any way whatsoever to defraud the Prior and Convent of Lenton of any kind of due or offering; that the rector or master of the hospital should take a like oath; that the hospital should have a cemetery for the brethren or for any who died there; that no other parishioners were to confess, to receive the Eucharist, or to be buried within the hospital; that the brethren were to have a bell on the roof to call them to mattins and the hours, to mass, to vespers, and to compline; that on the day of St. John Baptist the perpetual vicar of that church, or some one on his part, should celebrate in the hospital and receive all oblations and all other oblations that had been made in the hospital during the previous year; that on the festivals of the Blessed Virgin there should be no celebration within the hospital save with closed doors and in a low voice; that the brethren, in recompense for the oblations and obventions customarily made before this present ordinance, should give a mark of silver annually to the mother church; that the brethren were not to have an outer door in the chapel towards the town; and that if the chaplain, master, or brethren are guilty of any excess, they should be canonically punished by the Archdeacon of Nottingham, or in his absence by the rural dean of the place.

To this instrument were affixed the seals of the archbishop, of the Prior and Convent of Lenton, and of the vicar of St. Mary's,<sup>108</sup> and in making this ordination the archbishop had the express authority, under seal, of the burgesses of Nottingham.<sup>109</sup>

In 1241 Archbishop Gray sent to Robert Alwin, the master, detailed rules to be observed by the brethren and sisters (the latter being now mentioned for the first time), of which the following is an abstract:—(1) Two chaplains to be provided; (2) all the brethren to assemble for mattins at daybreak from Michaelmas to Easter, after mass to betake themselves to their respective duties, and to attend evensong and

<sup>107</sup> York Epis. Reg. Gray, fol. 33-4.

<sup>108</sup> *Ibid.* fol. 168-78.

<sup>109</sup> *Ibid.*

## A HISTORY OF NOTTINGHAMSHIRE

compline if not hindered of necessity ; (3) regularly to obey the warden or master ; (4) the warden, if he has anything of his own, to convert it to the benefit of the house ; (5) all to wear the like habit, and to take their meals together in silence, or speaking low if forced to speak, and only to eat meat on Sundays, Tuesdays, and Thursdays, save by licence of the warden ; (6) to occupy one dormitory, clothed in breeches and shirts, or in the garment used instead of a shirt, and to observe silence in the dormitory until after the first Cantate ; (7) to be chaste and sober, not to drink in borough or suburbs, and faithfully to employ the goods of the house and alms given to the necessities of the poor and infirm ; (8) to wear a regular habit of russet or black cloth, and to assemble in the chapter-house at least once a week ; (9) all excesses to be regulated by the warden ; (10) no brethren nor sisters admitted but such as are necessary to serve the infirm and keep the goods of the house ; (11) no brother to go into the town or elsewhere, save by leave of the warden ; (12) the sisters to observe the same things appointed for the brethren ; (13) the lay brethren and sisters at the beginning of mattins to say the Creed and Our Father, so that twenty-five Our Fathers be said, and seven at prime, terce, sext and nones and compline, but fifteen at evensong, and after the compline another Our Father and Creed ; (14) one hundred other Our Fathers to be said every week, for the brethren and sisters dead and living, and also for the benefactors of the house.<sup>110</sup>

A considerable variety of minor grants to the hospital made about the middle of the 13th century, chiefly in Nottingham or its immediate vicinity, are cited in the *Records*, as well as two more substantial grants of lands at Kirkby in Ashfield.<sup>111</sup>

Archbishop Wickwane issued his mandate at the close of 1279 to the Dean of Nottingham to compel the vicar of St. Mary's to replace the goods of this hospital, which he had, as it was alleged, transferred from thence, and to make restitution without any delay ; provided that the hospital is in as good or better state as it used to be, and that it is capable of having custody of them.<sup>112</sup>

In the following March the care and custody of the hospital of St. John was committed by the archbishop to Robert, vicar of Retford.<sup>113</sup>

In 1286 Edward I granted the wardenship of

<sup>110</sup> These statutes appear in York Epis. Reg. Greenfield, fol. 171, and they are transcribed in Dugdale, *Mon.* vi, 679-70. They are also set forth in full in the *Bor. Rec.* (i, 29-33), where they are followed by an office for the admission of the brethren, which is beautifully worded in solemn terms.

<sup>111</sup> *Nott. Bor. Rec.* i, 36-46.

<sup>112</sup> York Epis. Reg. Wickwane, fol. 13 d.

<sup>113</sup> *Ibid.* fol. 121.

this hospital for life to Alan de Salopia, king's clerk, the king claiming the presentation on account of the voidance of the see of York.<sup>114</sup>

On 29 September 1289 Archbishop Romayne appointed Thomas de Cancia, his priest, master of St. John's Hospital, Nottingham, with all its burdens and rights both temporal and spiritual, in full confidence that he would deal faithfully with the poor and with the goods of the house. He was to have power to dispose of goods acquired within three years. But afterwards, if it should happen that he resigned or left, he must leave seed for the hospital lands and oxen for the ploughs.<sup>115</sup>

A commission was issued by the archbishop in January 1289-90 to the Dean of Nottingham and to the diocesan sequestrator, on behalf of Thomas de Cancia, master of St. John's Hospital, about goods taken from that house. John le Palmer, executor of the will of Lord Hugh de Stapleford, deceased, deposed that Hugh when living had deprived the hospital of certain houses and inflicted other damages ; and Thomas de Rempeston owned to having wronged the hospital of meadow hay during two years, and made submission. Restitution was ordered to be made.<sup>116</sup>

In 1304 Edward I granted the life wardenship of his hospital to Robert de Sutton, king's clerk, owing to the voidance of the see of York.<sup>117</sup>

In 1310 Archbishop Greenfield wrote to Robert de Elton, master of the hospital, to make provision for Nicholas de Danelby, who enjoyed a place in that hospital, having been commended to Thomas de Cancia, the late master, by Archbishop Corbridge.<sup>118</sup>

There was a great decline in the life and work of this hospital about the beginning of the 14th century, a condition of things from which it never recovered, chiefly owing to the laxity and non-residence of the masters or wardens.

In 1325 Archbishop William de Melton issued a severe mandate to Matthew de Halifax, rebuking him for living alone in the hospital, and ordering him to take one or two fit brethren, as the means of the hospital permitted, to live with him, all wearing a decent habit, such as used to be worn in times past ; rendering prayers to the Highest daily and nightly, and devoting the whole of their lives to the Saviour of all. A commission of inquiry then instituted reported that the master or warden was originally appointed by the community, or burgesses, of Nottingham ; but that Archbishop Giffard happening to be at the castle of Nottingham<sup>118a</sup> during a voidance, when there was great dissension between the

<sup>114</sup> Pat. 14 Edw. I, m. 19.

<sup>115</sup> York Epis. Reg. Romanus, fol. 75.

<sup>116</sup> *Ibid.* fol. 75 d.

<sup>117</sup> Pat. 32 Edw. I, m. 2.

<sup>118</sup> Harl. MS. 6970, fol. 236.

<sup>118a</sup> The archbishop's register shows that he was at Nottingham on several occasions in the winter of 1270.

## RELIGIOUS HOUSES

townsmen as to the appointment, the archbishop (whom they dared not at that time gainsay) intervened and instituted one Ralph Wilford as warden; and that at the next voidance, the see of York being vacant, the king intervened and instituted Malcolm de Harley<sup>118b</sup> as warden; and so up to that time the election and institution had continued without any right or sanction of the community of the town. The jury of this commission further returned that the hospital was originally so endowed in lands and chattels, granted to a master, two chaplains, the brethren and sisters and the poor of the house, that all was to be held in common; that the charters and writings were in possession of the master and could not be inspected, so that they knew not whether any had been abstracted or not; that the goods were not then sufficient for alms, as used to be the case, because Henry de Calverton, Robert Ker, and Thomas de Cancia, as masters, had deteriorated and wasted the property, converting it to their own uses; that there used to be two priests celebrating divine service there, but that there was then no priest save the master; that the rule ordained by Archbishop Gray and written on a missal had for long time been missing, having been maliciously cut out by a warden, but that the leaf had recently by divine grace been found and could be produced before the archbishop; that the hospital was so completely destroyed and annihilated that without the divine grace and the counsel and assistance of the archbishop, they knew not how it could be relieved; and finally that there used to be a hospital seal.<sup>119</sup>

Matthew de Halifax died in 1329; but Archbishop Melton's choice of a successor brought about no improvement.

In November 1332 Master John Lambok of Nottingham, parson of the church of Elkesley, master of the hospital of St. John Baptist, Nottingham, on going beyond the seas, had protection and also letters nominating Bartholomew de Cotgrave and John de Shirewode his attorneys in England for two years.<sup>120</sup>

The hospital probably saw little or nothing of this pluralist. Whilst absent from England he obtained a dispensation at the court of Rome to cover all his pluralities.

In October 1333 Pope John XXII allowed John Lambok, M.A., skilled in civil and canon law, to hold the canonry of Wilton and prebend of Chalk, notwithstanding that he was rector of Elkesley in the diocese of York, and also warden of the house of St. John Baptist, Nottingham.<sup>121</sup>

<sup>118b</sup> For Malcolm de Harley, the king's clerk, see *Cal. Close*, 1271-88, *passim*.

<sup>119</sup> *Nott. Bor. Rec.* i, 90-4; Stapleton, *Relig. Inst. of Old Nott.* 30-3.

<sup>120</sup> Pat. 6 Edw. III, pt. iii, m. 11.

<sup>121</sup> *Cal. of Papal Letters*, i, 398.

Licence was granted to the master, brethren, and chaplains in 1350 to acquire land and rent in mortmain, not held in chief, to the value of £10 yearly.<sup>122</sup> There is, however, no information as to any benefactors availing themselves of this sanction.

Archdeacon John de Nottingham, who was warden of this hospital at the opening of the 15th century, was an outrageous pluralist. In 1402 Pope Boniface IX collated him to the provision of canonries of York, Salisbury, Lincoln, Beverley, Ripon, and Southwell, with reservation of a prebend in each; and this notwithstanding that he already held the archdeaconry of Nottingham, canonries with prebends in Chichester and Lichfield and in the chapel royal, Tottenhall, as well as the parish church of Cottingham and the wardenship of the hospitals of St. John's Nottingham and of St. Mary Magdalen Ripon.<sup>123</sup>

Grant for life of the wardenship was made by Henry VII in 1424, with the advice and assent of the council, to John Tamworth, clerk.<sup>124</sup>

In February 1431-2 an action was brought by the warden, Roger Hunt, against Thomas Taylor, clerk, of the school of Nottingham, for rent of houses the property of the hospital. A verdict was given for the plaintiff.<sup>125</sup>

For an aid granted to the king in January 1503-4, St. John's Hospital is assessed at the small annual value of £5 6s. 8d.<sup>126</sup>

The *Valor Ecclesiasticus* of 1534 gives a like assessment, but the clear annual value was only £4 13s. 4d., as a pension of 13s. 4d. had to be paid to the priory of Lenton.<sup>127</sup>

Leland, who visited Nottingham about 1540, entered in his journal:—'S. John Hospital almoste downe, without the towne.'<sup>128</sup>

The commissioners appointed by Henry VIII in 1545 to arrange for the transference to the Crown of colleges, chantries, and hospitals, apparently found no master, chaplain, or poor at St. John's Nottingham. They reported that one Roger Oker farmed it, who stated on oath that he knew nothing as to the time or the intent for which it was founded. On 12 October 1540 Oker had made an indenture by which he was to pay yearly to the master the sum of £6 9s. 4d. The commissioners add further evidence as to the master's mean and pilfering conduct:—

Abought iij or iiij yere paste, att the commaundemente of oon Henrye Whitinge then Mr. of the same hospitall, the said Roger Oker did take of all the

<sup>122</sup> Pat. 24 Edw. III, pt. ii, m. 1.

<sup>123</sup> *Cal. of Papal Letters*, v, 492-3.

<sup>124</sup> Pat. 2 Hen. VI, pt. i, m. 5; 3 Hen. VI, pt. i, m. 14.

<sup>125</sup> *Nott. Bor. Rec.* ii, 128.

<sup>126</sup> *Ibid.* iii.

<sup>127</sup> *Valor Eccl.* (Rec. Com.), v, 157.

<sup>128</sup> Leland, *Itin.* viii, 24.

## A HISTORY OF NOTTINGHAMSHIRE

leade of the said hospitall and made a newe Roffe for the same and covered ytt with slatte, and that the same leade dyd amounte to iij foders and some what more. Whiche was sold by the Comaundement of the said Henrye Whitinge to Olyver Dande of Mannysfeld for *ixl. xvij. viijd.* and over that he solde the said tyme to dyverse men of Nottingham certyn other webbesses of leade the weights therof nor yet the monye he remembrethe not.<sup>129</sup>

Under Edward VI came about the final wreck of this once useful and devout establishment, after so many years of shameless pillage by those who ought to have been its genuine wardens. The Certificates of Colleges, Hospitals, &c., doomed to dissolution in 1548-9 stat. :—

The Hospitall of Saint Johannes without the Wall in the parishe of Saint Maries there founded by whome they knowe not for the relief of the poore and worthe in Lands Tenements and other possessions lying and being in Diverse places within the said Towne and Shere of Nottingham, As by the Survey therof made remayning with the Surveyour of the saide sheire particularly yt doth appere . . . £6 13s. 4d.  
Whereof in Rente resolute . . . 13s. 4d.  
and so remayneth unto Thomas Webster, clarke, master of the saide hospitall, of what age or of what lerninge it is unknowne . . . £5 17s. 0d.<sup>130</sup>

From this it is evident that the masters kept up their evil character to the end, for Webster clearly treated this preferment as a sinecure, and was non-resident.

In February 1551 the property of the hospital, with that of other small religious foundations of the town, was diverted by Edward VI towards the sustentation of Trent Bridge, and conveyed for that purpose to the mayor and burgesses. An inquisition in June of the following year found that for a long time before 1540 the late master and his brother chaplains wholly withdrew and absented themselves from the hospital and had never since returned, whereby divine services, prayers, almsgiving and other works of piety had remained totally unperformed. Meanwhile the corporation were put to no small trouble by the last master, Thomas Webster, who had been inducted in 1545 by the Archbishop of York. He exhibited a bill in Chancery in 1553, complaining that he was seized of the mansion-house of the hospital of St. John, of three other messuages, and of 400 acres of land, meadow, and pasture in Nottingham and Stanton on the Wolds, and that the corporation had made an untrue suggestion that the property had come into the king's hands by reason of the Act 37 Henry VIII, cap. 4, for the suppression of certain chantries and hospitals. The town replied, citing the king's grant of 1551. Webster rejoined, citing his induction on 9 December 1545, and stating that at that time, or shortly afterwards, two poor men

were brethren of the hospital, one named Bacon and the other Fellowe.

Failing in Chancery, Webster in 1561 exhibited a bill of complaint against the mayor and burgesses stating that through being spoilt of the hospital he had suffered loss to the clear annual value of £10. The mayor and burgesses were cited to appear at York Minster on 30 September. The archbishop lectured them severely, and threatened to impose a heavy fine, saying that his court was as high as that of Chancery. The town clerk appeared again at York on 3 December on behalf of the corporation, but Webster did not appear to prosecute, and the opposition to the king's grant of 1551 speedily evaporated.

In 1601 the old hospital buildings were turned into a poor-house, and somewhat later into a house of correction.<sup>131</sup>

### PRIORS OF ST. JOHN'S<sup>131a</sup>

Durandus, c. 1230  
Robert Alwin, occurs 1241  
Ralph Wilford, c. 1270  
Malcolm de Harley, 1279  
Robert, vicar of Radford, 1280<sup>132</sup>  
Alan de Salopia, 1286<sup>133</sup>  
Thomas de Cancia, 1289<sup>134</sup>  
Henry de Calverton, }<sup>135</sup>  
Robert Ker }  
Robert de Sutton, 1304<sup>136</sup>  
John Dant, 1307<sup>137</sup>  
Robert de Elton, occurs 1310<sup>138</sup>  
Roger son of Richard de Whatton, 1311<sup>139</sup>  
Matthew de Halifax, 1323<sup>140</sup>  
John Lambok, occurs 1332<sup>141</sup>  
John Brun, 1343  
Ralph Yarwell, 1349  
Robert de Yarwell, 1356  
John de Houdon, 1363  
William Askham, 1371  
John de Nottingham, died 1418  
Robert Clough, 1418  
John Tamworth, 1424<sup>142</sup>  
John Mosley, 1427  
William Woodgrave  
Roger Hunt, occurs 1432<sup>143</sup>

<sup>131</sup> For the post-Reformation history of this foundation see *Relig. Inst. of Old Nott.* i, 34-8.

<sup>131a</sup> *Ibid.* 32.

<sup>132</sup> Harl. MS. 6970, fol. 65.

<sup>133</sup> Pat. 14 Edw. I, m. 19.

<sup>134</sup> Harl. MS. 6970 fol. 106.

<sup>135</sup> Mentioned in conjunction with Thomas de Cancia as former masters in a document of 1325. *Nott. Bor. Rec.* i, 92.

<sup>136</sup> Pat. 32 Edw. I, m. 2.

<sup>137</sup> Town MSS.

<sup>138</sup> Harl. MS. 6970, fol. 236.

<sup>139</sup> *Ibid.* fol. 238.

<sup>140</sup> *Nott. Bor. Rec.* i, 95.

<sup>141</sup> Pat. 6 Edw. III, pt. iii, m. 11.

<sup>142</sup> Pat. 2 Hen. VI, pt. i, m. 5.

<sup>143</sup> *Nott. Bor. Rec.* ii.

<sup>129</sup> Coll. and Chant. Cert. Notts. xiii, 38.

<sup>130</sup> Dugdale *Mon.* vi, 680.

## RELIGIOUS HOUSES

John Grenville, 1447  
John Alestre, 1464  
Edward Carter, occurs 1534<sup>144</sup>  
Henry Whiting, c. 1542<sup>145</sup>  
Thomas Webster, 1545<sup>146a</sup>

### 32. THE HOSPITAL OF ST. LEONARD, NOTTINGHAM

The Nottingham leper hospital of St. Leonard was certainly in existence as early as the reign of Henry II (1154–89). Henry III, when at Nottingham in 1231, instructed Brian de Lisle to allow the leprous brethren of St. Leonard's to have a cart to collect dead wood in Bestwood, as they had done in the times of the king's ancestors; and when this grant was renewed in 1226 it is expressly stated that it was confirmatory of like grants made by Henry II and by John.<sup>146</sup>

This house, which stood outside the walls on the north side of the town, is mentioned in a grant to St. John's Hospital c. 1230, wherein half an acre of land is described as abutting upon the hospital of St. Leonard.<sup>147</sup> Another 13th-century grant to St. John's describes a parcel of land as lying between the land of St. Leonard and that of the church of St. Mary.<sup>148</sup>

In a charter of the year 1339 there is reference to an acre of arable land at Snapedale, Nottingham, 'abutting upon the dovecote of the house of St. Leonard.'<sup>149</sup> This in itself is sufficient to prove that the house was at this time endowed with a fair amount of land, otherwise a dovecote would not have been sanctioned.

An interesting record of 1341–2 tells us that the Prior of Lenton then pleaded that his tithe income from St. Mary's parish was diminished owing to the fact that 60 acres of land pertaining to St. Leonard's Hospital was lying barren and uncultivated, and that the adjoining chapel of St. Michael had been recently destroyed.<sup>150</sup>

In 1358 William Chaundeler, keeper or warden of the hospital of St. Leonard, was charged with making an encroachment of half an acre in the king's demesnes, within the court of the town of Nottingham.<sup>151</sup>

Until we get to the time of Henry VIII the town records, strange to say, are entirely silent with regard to this leper hospital, except by way of occasionally making a bare mention of it in reciting boundaries of property.<sup>152</sup>

Amid the enrolment of grants at the local

court in 1335 to William de Amyas of Nottingham, a piece of land lying in the field of Nottingham is described as abutting upon the land of the hospital of St. Michael.<sup>153</sup> The house of St. Michael is also mentioned as a land boundary in an enrolment of grant to John Taunesley in 1416.<sup>154</sup> These entries have given rise to some confusion; but, from the position of this house, it becomes quite clear that in both cases the real reference is to St. Leonard's Hospital; the closeness of the old chapel of St. Michael gave rise to this error in title.<sup>155</sup>

An important document of 1521 throws much light on the functions formerly discharged by this hospital, though at the date when it was drawn up it is highly improbable that there were any lepers in the town of Nottingham, so that the warden of St. Leonard's held a sinecure office. By this document the mayor, burgesses, and community confirmed to Thomas Gibbonson, chaplain, the hospital house of St. Leonard, vacant by the death of John Alestre, the late warden, with all lands, tenements, rents, &c., there-to belonging, for his whole life, subject to the charge of sustaining and housing the lepers born of the liberty of the town of Nottingham, supplying each of them for three weeks with a bushel of wheat and pease and one piece of cloth of the value of 2s., according to the original form and foundation of the hospital; it was also provided that the warden was to be allowed to have yearly three cart-loads of firewood to burn in his chamber.<sup>156</sup>

In 1534 the mayor and burgesses appointed William Lewes, chaplain, to the wardenship of St. Leonard's.<sup>157</sup>

The *Valor Ecclesiasticus* of this same year has no reference to this hospital, although it enters the income received by the warden, William Lewes, from the chantry of St. Mary, which he also held.<sup>158</sup> Nor is this hospital named in the certificates of the commissioners of either Henry VIII or Edward VI.

The possessions of St. Leonard's appear to have remained with the corporation, and there is some slight proof of a small continuance of a charitable foundation in an entry in the chamberlain's accounts as late as 1571–2.<sup>159</sup> This reference to 'a lasar of the Spytell House' has been somewhat absurdly twisted to mean that leprosy still continued at Nottingham in Elizabeth's days, and that the sufferers were provided for at the town's expense. All that it necessarily implies was that there was an almsman living at the old hospital. Thus at Northampton the borough retained the old leper hospital of St. Leonard and

<sup>144</sup> *Valor Eccl.* (Rec. Com.), v, 157.

<sup>145</sup> Coll. and Chant. Cert. Notts. xiii, 38.

<sup>146a</sup> See above.

<sup>146</sup> Close, 5 Hen. III, m. 7; 10 Hen. III, m. 9.

<sup>147</sup> *Nott. Bor. Rec.* i, 16.

<sup>148</sup> *Ibid.* i, 44.

<sup>149</sup> *Ibid.* i, 402.

<sup>150</sup> *Inq. Non.* (Rec. Com.), 290.

<sup>151</sup> Deering, *Nott.* 153.

<sup>152</sup> *Nott. Bor. Rec.* i, 222; ii, 443.

<sup>153</sup> *Ibid.* i, 24.

<sup>154</sup> *Ibid.* ii, 110.

<sup>155</sup> Stapleton, *Relig. Inst. of Old Nott.* ii, 148–9.

<sup>156</sup> *Nott. Bor. Rec.* iii, 150.

<sup>157</sup> *Ibid.* 442.

<sup>158</sup> *Valor Eccl.* (Rec. Com.), v, 157.

<sup>159</sup> *Nott. Bor. Rec.* ii, 142.

# A HISTORY OF NOTTINGHAMSHIRE

placed an almsman there, who received 2s. a year, a suit of clothes, and a load of firewood; he was called the 'lazer' or the 'lazerman' as late as the 18th century.<sup>160</sup>

## WARDENS OF ST. LEONARD'S

William Chaundeler, occurs 1358<sup>161</sup>

John Alestre, died 1521

Thomas Gibbonson, appointed 1521<sup>162</sup>

William Lewes, appointed 1534<sup>163</sup>

## 33. THE HOSPITAL OF ST. MARY AT WEST BAR, NOTTINGHAM

Protection was granted for two years by Edward III in 1330 to the leprous men of the hospital of St. Mary atte Westbarre, Nottingham, when collecting alms for the support of their house.<sup>164</sup> This protection was renewed for another two years in July 1334.<sup>165</sup>

Nothing more is known of this lazar-house; it is not once mentioned in the borough records. Most of England's walled towns had small lazar-houses at their gates—sometimes, as at Norwich,<sup>166</sup> at each gate—which were unendowed and chiefly supported by the casual alms of travellers or of charitable townsfolk.

## 34. PLUMTREE'S HOSPITAL, NOTTINGHAM

John Plumtree of Nottingham obtained licence from Richard II in July 1392 to found a hospital or Domus Dei at the Bridge End (now Red Lion Square), to be served by two chaplains, one of whom was to be the master or warden, for the support of thirteen aged poor widows. The founder endowed it with a messuage on which the house was built and with ten other messuages and two tofts all within the borough of Nottingham.<sup>167</sup>

In this case, as in many others, preparations for the establishment of a house of this character were made some little before the formal legal sanction had been obtained. There are two documents of the year 1390 among the town muniments transferring land to the founder for this hospital.<sup>168</sup>

John de Plumtree was a leading burgess of the community and was thrice mayor, namely

<sup>160</sup> *Northampt. Bor. Rec.* ii, 332-3.

<sup>161</sup> Deering, *Nott* 153.

<sup>162</sup> *Nott. Bor. Rec.* iii, 150.

<sup>163</sup> *Ibid.* 442.

<sup>164</sup> Pat. 5 Edw. III, pt. ii, m. 34.

<sup>165</sup> Pat. 8 Edw. III, pt. i, m. 7.

<sup>166</sup> *V.C.H. Norf.* ii, 449.

<sup>167</sup> Pat. 16 Ric. II, pt. i, m. 28.

<sup>168</sup> *Nott. Bor. Rec.* i, 249.

in 1385-6, 1394-5, and 1408-9. This hospital, dedicated in honour of the Annunciation of the Blessed Virgin, was founded for the good estate of the founder, of his wife Emma, and for their souls after death, and for the souls of their parents and other ancestors. To emphasize this purpose a chantry was ordained, in the year 1400, at the altar of the Annunciation in the chapel of this hospital. By this document a stipend of £5 was assigned to each of the chaplains, and the presentation, after the founder's death, vested in the Prior and Convent of Lenton.<sup>169</sup>

Prior, however, to the formal founding of this chantry, an important special recognition of the altar of St. Mary was obtained from Boniface IX. The pope, in February 1393, granted relaxation of two years and two quadrages of enjoined penance to penitents who on the principal feasts of the year or their octaves, and of 100 days to those who during the six days of Whitsun week, visited and gave alms at the altar of St. Mary in St. Mary's Hospital, Nottingham, in Fishergate, for the construction of the same.<sup>170</sup>

The first two chaplains entered in the episcopal registers were Thomas Tawburne, master, and John de Coventry, second chaplain. They were instituted on the same day that Archbishop Scrope confirmed the establishment of the chantry, namely on 22 July 1400.<sup>171</sup>

Boniface IX in 1402 granted to the warden and others of the hospital of the Annunciation of St. Mary the Virgin, at the Bridge End, Nottingham, exemption for all their houses, possessions, and goods, present and future, from all jurisdiction of the ordinary, taking them under the immediate protection of St. Peter and the apostolic see, to which alone they were to be subject both in spiritualities and temporalities; with indult to the warden and his successors to grant to the brethren and sisters plenary remission in the article of death, and power to choose and depute three or more fit priests, over and above the number of two priests as instituted by the founder, for the celebration of divine offices. The pope further directed that the warden and chaplain shall in future, on greater double feasts, celebrate or cause to be celebrated mass and other divine offices in the hospital chapel solemnly with music.<sup>172</sup>

Although thirteen widows are named in the foundation of this house, it does not appear certain that the endowments were ever sufficient in old days to maintain such a number. The will of Anne Plumtree, 1403, leaves to the widows of this hospital a dozen of woollen cloth to be divided among them. The will of Henry Plumtree, elder brother of the founder, 1408,

<sup>169</sup> York Epis. Reg. Scrope, fol. 75.

<sup>170</sup> *Cal. of Papal Letters*, iv, 450.

<sup>171</sup> Stapleton, *Relig. Inst. of Old Nott.* 78.

<sup>172</sup> *Cal. of Papal Letters*, v, 489.

## RELIGIOUS HOUSES

left 12*d.* to every bed of the hospital then occupied.<sup>173</sup>

By a singular choice, this chapel was used in January 1408-9 for the marriage of Sir Edward Pierrepont to Margaret Rempston; a licence for this purpose was issued by the archbishop to Thomas Tawburne, the warden.<sup>174</sup>

An enrolment of enfeoffment, at the local court, of John de Plumtree of the possessions of his hospital, dated 20 May 1414, is extant among the town muniments. From this document it appears that there were two chapels within the precincts, evidently distinct buildings, one of St. Thomas the Martyr and the other of St. Mary; probably the former was a small oratory pertaining to the masters.<sup>175</sup> Both chapels were to the rear or to the east of the dwelling portions; that of St. Thomas on the north or Fishergate side, and that of St. Mary on the south.

The founder in 1415, probably disappointed of the help of others in this foundation, and recognizing that there was not a sufficiency to support thirteen widows, executed an amending instrument, by which he confirmed the appointment of two priests, raising the stipend of the warden to £6, and limiting the number of poor widows to seven. At the same time he augmented the chantry by giving it his dwelling-house in Cuckstool Road, after his death and after the death of Thomas Plumtree, chaplain, his kinsman. Shortly after this the founder died, leaving 20*s.* to each of the widows.<sup>176</sup>

Save for the record of the institution of successive chaplains, nothing more is known of this hospital until 1503, when in a taxation of lands and tenements of Nottingham the brief entry is made:—'The Chaunterie of John Plomtre at ye Briggend, £18.'<sup>177</sup>

The *Valor Ecclesiasticus* of 1534 gives the full annual value of the hospital property as £13 10*s.* William Baker was warden, and he and his fellow chaplain would absorb £11; £1 10*s.* was all that went to the poor (the widows seem to have quite disappeared), whilst the remaining 20*s.* went in various small dues to the burgesses of Nottingham, Lenton Priory, Newstead Priory, and the manor of Sutton Passeys.<sup>178</sup>

The commissioners for the survey of chantries, hospitals, &c., preparatory to their dissolution in 1545-6, certified that there were no poor widows left in this house, but that the revenue was employed in the living of the two chantry priests, Peter Bursall and William Browne.<sup>179</sup> It was then described as the Hospital and Chantry of

Our Lady at the Bridge End, and the revenues were estimated at £11 1*s.*<sup>180</sup>

During the next three years the secondary chaplain disappears, for when the commissioners of 1548-9 arrived to carry out under Edward VI the designs of his father, they found that there were no poor supported, but that the lands were wholly employed for the benefit of Peter Bursall, the surviving senior chantry priest, or master.<sup>181</sup>

The hospital at this date became vested in the Crown, and various masters or wardens obtained successive patents to enjoy the revenues, without fulfilling any of the former functions of the office. At last, in 1644, one Huntingdon Plumtree, of the founder's kin, obtained the patent and made allowances of 5*s.* a month to certain poor, with an additional 6*d.* on New Year's Day. In 1650 he pulled down the old ruinous buildings and erected a new hospital, a brick building of some distinction, of which Thoroton gives a plate.<sup>182</sup> Eventually, in 1751, the building was made capable of accommodating thirteen widows according to the founder's original intention, through the action of John Plumtree, grandson of Huntingdon Plumtree. The present hospital was built in 1823-4 by John Plumtree of Fredville, Kent. The endowments then brought in £680 a year, out of which the thirteen resident almswomen received £1 10*s.* a month, as well as an annual ton of coals and a gown; in addition thirty out-pensioners received £10 a year.<sup>183</sup>

At the present time the income of the hospital is £1,100 a year, and each of the thirteen inmates receives £13 10*s.*, a ton of coals, and a gown yearly; there are also forty out-pensioners, each of whom receives £13 a year.

### WARDENS OF PLUMTREE'S HOSPITAL<sup>183a</sup>

Thomas Tawburne, 1400  
John Edward  
Richard Knolles, 1488  
John Bradley, 1500  
Robert Braidill, 1502  
Edward Ersden, 1527  
William Baker (or Barker), 1534  
Peter Burdesall (or Bursall), 1540

### 35. THE HOSPITAL OF ST. MARY MAGDALEN, SOUTHWELL

As to the hospital of St. Mary Magdalen without Southwell, hardly anything is known save that the mastership was in the patronage of the Archbishop of York. Several collations by

<sup>173</sup> Deering, *Nott.* 146.

<sup>174</sup> *Test. Ebor.* (Surtees Soc.), iii, 319.

<sup>175</sup> *Nott. Bor. Rec.* ii, 96.

<sup>176</sup> Stapleton, *Relig. Inst. of Old Nott.* 80-1.

<sup>177</sup> *Nott. Bor. Rec.* iii.

<sup>178</sup> *Valor Eccl.* (Rec. Com.), v, 137.

<sup>179</sup> Deering, *Nott.* 147-8.

<sup>180</sup> Coll. and Chant. Cert. Notts. xiii.

<sup>181</sup> *Ibid.* xxxvii.

<sup>182</sup> Thoroton, *Notts.* ii, 78.

<sup>183</sup> There is a good summary of the post-Reformation history of this revived foundation in Stapleton, *Relig. Inst. of Old Nott.* 83-7.

<sup>183a</sup> *Ibid.* 81-2.

## A HISTORY OF NOTTINGHAMSHIRE

respective archbishops to this benefice occur in the York registers.

The earliest of these is of the year 1313, when Henry de Hykeling, master of the Southwell Grammar School,<sup>184</sup> acolyte, was appointed warden of the hospital of St. Mary Magdalen extra Southwell.<sup>185</sup>

An exchange was effected in 1361 between Richard de Otteringham, prebendary of Parva Pipe, Lichfield, and Henry de Barton, warden of the Southwell Hospital.<sup>186</sup>

On 30 October 1399 an exchange was effected between Alexander Herll, warden of St. Giles Hospital, Little Maldon, and Robert Manfield, warden of St. Mary Magdalen's Hospital, Southwell.<sup>187</sup>

Roger de Newbold was collated to this wardenship in 1456.<sup>188</sup>

From the relevant entry in the *Valor* of 1534 it would appear that this small mediaeval hospital, like the majority of its fellows throughout England, had by that time ceased to do any service for the poor or infirm, and simply found a salary for a master or chaplain. The clear annual value was but 44s. 11d., and the chaplain, one John Bulle, was also one of the vicars choral of the collegiate church of Southwell in receipt of a stipend of £7 4s. 8½d.<sup>189</sup>

The 1545-6 commissioners of Henry VIII made the following enigmatical entry with regard to this hospital, of which apparently only the chapel survived:—

'The Chapelle called Marie Magdaleyn Chappell in Estthorppfeldes in the parisshe of Southwell by whome or to what intente and purpose ytt was founded no man answerithe.'<sup>190</sup>

The commissioners of 1547 also left the question of the founder of 'the frechapell called Mawdeleyn capell' unsolved, but stated its intent to be the support of a chaplain to sing divine service. The name of the incumbent was unknown, and the clear value was returned as 45s. 6½d.<sup>190a</sup>

### 36. THE HOSPITAL OF ST. LEONARD, STOKE

Much confusion has been made by Thoroton, Tanner, and others between the hospital of St. Leonard, Newark, and the hospital of the like dedication at Stoke juxta Newark. It is, however, certain that there were two separate establishments, and it may safely be assumed that

both were primarily intended for lepers. Tanner's statement<sup>191</sup> that the Stoke Hospital is mentioned in Ralph d'Aincourt's foundation charter of Thurgarton Priory, though often repeated, goes beyond the warrant of the text; all that is therein stated as to this place has reference to a charge of 10s. *infirmis de Stokes*.<sup>192</sup>

Several of the references given in Tanner and repeated in Dugdale to rolls and records pertain to the Newark Hospital, but the following relate to Stoke.

In 1315 licence was granted for the alienation in mortmain to the master of the hospital of St. Leonard, Stoke by Newark, by Henry de St. Lis of 10½ acres of land in Elston and Stoke, and by William le Venur of 3 acres of land in the same towns, and by Henry de Sibthorpe of 1 a. 3½ r., also in the same towns.<sup>193</sup>

In 1332 William de Melton, Archbishop of York, sanctioned a reordination of this hospital (founded originally to further the worship of God and to sustain the poor), as requested by John Chanson, the master, Robert de Bilbrough and Robert de Donham, chaplains, and Simon de Botelsford, clerk, the brethren of the hospital. These officials of the hospital had at that time, through exertion among their friends, increased the endowments by 40 acres of land and 30s. in rents, for the celebrating of sixty masses annually by the chaplains or brother associates; thirty of these masses on the principal feasts, and the other thirty during Lent. In recompense for this trouble the master, or whoever celebrated these masses, was to receive 5s. out of the rent of a certain tenement in the town of Stoke.<sup>194</sup>

In August 1332 licence was obtained for the alienation of various small plots of land to the hospital of the yearly value of 10s.<sup>195</sup> There was a further alienation of other small plots of the annual value of 13s. 4d. in 1339,<sup>196</sup> and again in 1347 of others worth 13s. 6d. a year.<sup>197</sup>

Richard II in 1392 licensed the alienation by Thomas Angle, clerk, and Alice Porter of a messuage and half an acre of land in Stoke, and by John Coney and Alice his wife of another messuage in the same place, to the master and brethren of St. Leonard's Hospital, Stoke by Newark, in full satisfaction of a licence granted them by the late king to acquire lands, tenements, or rents to the yearly value of 6 marks.<sup>198</sup>

A grant was made in 1477 by Edward IV to Laurence Duckworth, rector of Iden (Sussex), of the mastership of the Stoke Hospital, which was

<sup>184</sup> It may be noted that this is the earliest extant reference to the Southwell Grammar School.

<sup>185</sup> Harl. MS. 6970, fol. 240.

<sup>186</sup> Ibid. 6969, fol. 51.

<sup>187</sup> Pat. 1 Hen. IV, pt. ii, m. 36.

<sup>188</sup> Harl. MS. 6969, fol. 46.

<sup>189</sup> *Valor Eccl.* (Rec. Com.), 195-8.

<sup>190</sup> Cert. Coll. and Chant. Notts. xiii, 40.

<sup>190a</sup> Ibid. xxxvii, 4.

<sup>191</sup> *Notitia*, Notts. xx.

<sup>192</sup> Dugdale, *Mon.* vi, 191.

<sup>193</sup> Pat. 8 Edw. II, pt. ii, m. 8.

<sup>194</sup> York Epis. Reg. Melton, fol. 378. Cited in full in *Mon.* vi, 733.

<sup>195</sup> Pat. 7 Edw. III, pt. ii, m. 23.

<sup>196</sup> Pat. 13 Edw. III, pt. i, m. 16.

<sup>197</sup> Pat. 21 Edw. III, pt. i, m. 23.

<sup>198</sup> Pat. 16 Ric. II, pt. i, m. 2.



## RELIGIOUS HOUSES

in the king's gift by reason of the custody of the lands of Francis Lord Lovell, a minor, on an exchange of benefices with Richard Sharpuls.<sup>199</sup>

At the time of taking the *Valor* of 1534 it appeared that the prior and convent of Thurgarton paid yearly 24*s.* to the master of Stoke Hospital for certain tenements in that town, and also a further annual sum of 16*s.* in lieu of fifteen cart-loads of wood.<sup>200</sup>

The commissioners of 1545-6 reported of the 'Spittle of St. Leonard and St. Anne in Stoke,' that it had been founded by the ancestors of the Lyndecortes 'for the relief of poore people and now the Kinge is patron by reason of the attainder of the late Lord Lovell.' The annual value was declared to be £8 13*s.*, and the income for the support of three poor people and for the repair of the hospital and property; but at that time there were only two poor women resident.<sup>201</sup>

The commissioners, however, of Edward VI two years later returned the income as £10 19*s.*

<sup>199</sup> Pat. 16 Edw. IV, pt. ii, m. 13.

<sup>200</sup> *Valor Eccl.* (Rec. Com.), v, 151.

<sup>201</sup> Chant. and Coll. Cert. Notts. xiii, 13.

and stated that the whole of it went to the then master, William Burden, who held 'other great livings.'<sup>202</sup>

The hospital was suppressed by Edward VI, but refounded by Philip and Mary.<sup>203</sup> It was again suppressed under Elizabeth, and the site and lands were granted in 1576 to John Mersh and Francis Greneham.<sup>204</sup>

### MASTERS OF STOKE HOSPITAL<sup>205</sup>

John Chanson, 1332  
Nicholas Wymbysh, resigned 1399  
Hugh Hanworth, 1399  
Edmund Charterton  
Robert Sharpuls, resigned 1477  
Laurence Duckworth, 1477  
William Burdon, occurs 1535,<sup>206</sup> 1547<sup>207</sup>

<sup>202</sup> Ibid. xxxvii.

<sup>203</sup> Pat. 5 & 6 Phil. and Mary, pt. v, m. 13.

<sup>204</sup> Tanner, *Notitia*, Notts. xx.

<sup>205</sup> Dugdale, *Mon.* vi, 735.

<sup>206</sup> *Valor Eccl.* v, 189.

<sup>207</sup> Chant. and Coll. Cert. Notts. xxxvii.



# SCHOOLS

## INTRODUCTION

NOTTINGHAMSHIRE ranks high among English counties in the amount of its provision for secondary education. In spite of its having been in the Middle Ages largely forest, and even the chief church of its chief town reputed as the scene of incursions and alarms by the fabled Robin Hood, in meeting which the sheriff of the county invariably came off second best, its education was not neglected. No less than three of its existing schools can produce documentary evidence of their existence in the 14th century and earlier. It is practically certain that Southwell Grammar School, and reasonably probable that Nottingham High School, existed before the Conquest, while Newark School no doubt dated from the time when the town became a 'new work' of great magnitude. There were, apparently, a great many more grammar schools in pre-Reformation times which have perished without leaving a discoverable trace of their existence.

It will be seen in the history of Southwell Grammar School that the earliest known statutes of Southwell Minster witness to the existence of unknown schools in places where their existence has never even been suspected. For one of these statutes, made in 1248, forbids schools being held on the prebends or possessions of the canons except according to the custom of York, to which diocese, until 1837, Nottinghamshire belonged: 'Item, quod non teneantur scole de grammatica vel logica infra prebendas canonicorum nisi secundum consuetudinem Ebor.' This custom brought the schools under the jurisdiction of the chancellor of the minster (not of the diocese), so that no one could keep a school without his licence; and then he used to appoint a master for three years only, with power of extension for a fourth, and the master was necessarily an M.A. Schools on the prebends of the canons can hardly have been very rare when we find them thus the subject of statute. Yet of none have we any knowledge, except of one in the 14th century at Dunham.

In 1351<sup>1</sup> Hugh son of Robert Payn (Paganus)

<sup>1</sup> Cornelius Brown, *Hist. of Newark*, ii, 176.

of Upper Laneham quitclaimed to John of Nagenby of Dunham on Trent all the right which he had in all the lands and tenements which belonged to Robert le Taillour, formerly master of the Grammar School of Dunham, in the towns and fields of 'Dunham, Wystone, Derletone, Draytone, and Ragenhille.'

In 1472 there will be found in the history of Nottingham Grammar School mention of a rival grammar school at Wollaton, restricted by the chapter of Southwell in virtue of their jurisdiction as ordinary over all schools in Nottinghamshire to 26 'boys and men.'<sup>2</sup>

We shall see under Southwell Grammar School when we come to Elizabethan times, and the licensing of schoolmasters was again for a season rigorously enforced, mention of several other schools in the Liberty of Southwell, at Caunton and Bingham, and elsewhere.<sup>2b</sup> Whether they were descendants of ancient grammar schools, or more modern schools of a private adventure type, there is nothing to show. As the ancient endowment of Southwell Grammar School itself seems only to have been £2 a year, which was not increased with the diminution of the value of money, it seems probable that if the schools on the outlying prebends were endowed they died of inanition when the value of money fell; and they had no secondary resources, like the chantries or vicar-choralships of Southwell Minster, to supplement them.

It is perhaps the case that these schools were not endowed at all, but depended solely on tuition fees for their support. When the movement for the foundation of grammar schools sufficiently endowed to be free grammar schools—free, that is, from tuition fees—began under Henry VI, and, partially stopped by the Wars of the Roses, was resumed with accelerated force during the reign of Henry VII and the later Tudors, Nottinghamshire seems to have enjoyed its share of such foundations. Besides East Retford Grammar School, the history of which is separately given, we hear of several others which came to an untimely end.

About 1530 a grammar school was founded at Kneesall. By will,<sup>3</sup> 4 March 1527-8, John

<sup>2</sup> *Infra*.

<sup>2b</sup> *Infra*.

<sup>3</sup> *Test. Ebor.* (Surt. Soc.), v, 240, from Reg. Test. Ebor. x, 52b.

## A HISTORY OF NOTTINGHAMSHIRE

Chapman, notary public, citizen and mercer of York, 'count palatine of the holy palace of the Lateran,' and registrar of Cardinal Archbishop Wolsey for York diocese and city, 'born in the parsonage of Kneesall,' provided that a fit chaplain to celebrate mass and other divine offices at the altar of St. Nicholas, the patron saint of schoolboys, in the parish church of Kneesall, should be erected and newly established to pray for his soul and the souls of his parents, and his nephew, William Clairburgh, doctor of either laws (and also canon of Southwell, Lincoln, Howden, Hemingbrough, and St. Sepulchre's, York), and the last two archbishops. He directed his feoffees of lands in Kneesall, Ampton, and Allerton in Sherwood, and in Foggathorpe, Escrick, and North Dalton in Yorkshire, to convert the income to the use of his chantry.

Evidence<sup>4</sup> taken after the dissolution of chantries shows that there was duly 'erected one chantry and one scholhouse in Kneesall and he that was the chantry priest was also the scholmaster.' The chantry priest was Mr. Clegborowe, born at Southwell, the son of a mercer. He sang mass in the chantry choir, commonly on Wednesday, Friday, and Sunday, and continued chantry priest and schoolmaster there for about sixteen years, when he went north to a better preferment. After him Mr. Baxter kept the school, but had not the chantry. Bartholomew Truswell said that as a young man he led sandstone and wood for building the school and the priest-schoolmaster's lodgings, of two or three chambers, built of sandstone. Baxter only taught the school when the plague was at Newark. The school was then pulled down, and none maintained there since. Among those educated at the school were Sir William Mering, Mr. Thomas Markham, and Mr. Lee of Southwell.

In a somewhat similar way the chantry at Mattersey was either founded or used as a grammar-school endowment. This foundation is described by the Chantry Commissioners of 1546<sup>5</sup> as follows:—

The Chaurtrie of Mattersey, so named in the Booke of the 10ths. Nevertheles Robert Buttie, Stipendarie prieste there, Deposithe vppon his othe that the same is no Chaurtrie, butt Certeyn landes gyven by diuerse men, as apperithe by Dedes of Feoffmente, to Fynde A prieste for helpinge of the vicare there and to teach children, beinge no foundation therof nor Donatyve perpetuale, butt a prieste to singe at the will of the parishsheners.

[The yerlye valewes, accordynge to the boke of the tenthes] £4 6s. 8d.

[The yerlye valewes as now srrveyed &c.] £4 10s. 3d. clere, besides 2s. 2d. in Rente resolute to diuers per-

<sup>4</sup> Brown, *Hist. of Newark*, ii, 178. The reference for the document is not given.

<sup>5</sup> Leach, *Engl. Sch. at the Reformation*, 161, from Chant. Cert. 13, no. 29.

sons, which is employed to the lyvinge of Roberte Buttie, stipendarye pryste there.

The same is not voide nor hathe anye mancion.

There is neither chalis, plate, goodes, nor ornamentes to the same belonginge, butt a vestment of Grene satten of Briggis with an olde alb of smale valewe, by the othe of the said incumbente.

The later abstracts of the certificates say curtly:—

A Chaurtrie within the parish Churche there.

Founded to Fynde a prieste to helpe the Vicar And to teache Children, £4 10s. 4d.<sup>6</sup>

A Chaurtrie within the parishe church.

Founded to finde a prieste to helpe the vicar and to teache Children, £4 10s. 3d.<sup>7</sup>

The Court of Augmentations must, however, have held that the school was not obligatory by the original foundation. For by the Continuance Warrant issued 20 July 1548 under a section of the Chantries Act providing for the continuance of payments to preachers, schoolmasters, and the poor, though two houses belonging to the chantry of John the Baptist, held rent-free by two almsfolk, were continued to them, no mention is made of the school, which would otherwise have been continued with a salary charged on the Crown revenues of the county equal to the net income previously enjoyed.

This school therefore perished as a result of the Chantries Act of Edward VI, which purported to take the chantry property from superstitious uses, and apply it to pious uses, such as the maintenance of grammar schools. On the other hand it will be seen that the inhabitants of Retford bought back some chantries, though not those of Retford itself, which they had used for their grammar school, and which form the endowment of the present school; while at Mansfield a chantry or stipendiary priest's property seems to have been actually diverted for the first time after the Dissolution from superstitious uses to a grammar school, though not till the reign of Queen Elizabeth. Mansfield seems to be the only existing grammar school in Nottinghamshire which was founded in those Tudor times, which have been so erroneously credited with the creation of English schools. The next foundation is attributable to that much maligned period of the Interregnum. The grammar school at Elston was provided for by the will of a former rector, Laurence Pendleton, and decreed to be founded by the Court of Chancery in 1614, though it was not actually founded till 6 February 1652. Tuxford Grammar School, founded after the Restoration, in 1669, was better provided for, and was apparently a grammar school. At Bulwell Free School, founded by George Strelley in the same year, the schoolmaster had only 'all revenues which were on

<sup>6</sup> Chant. Cert. 95, no. 8 (Leach, op. cit. 170).

<sup>7</sup> Ibid. 96, no. 50 (Leach, op. cit. 171).

## SCHOOLS

or should be thereafter settled upon it to the value of 20 nobles (£6 13s. 4d.) a year, of which the house and close of ground whereon the house stood were estimated at 7 nobles, out of which the said schoolmaster was to allow 6s. 8d. for entertaining the governor and assistants.' Four acres and a cottage was the whole endowment beyond the schoolhouse and garden, and was worth in 1835 only £15 a year.

The upward limit of number set by the founder was, however, only 30, though he was to instruct 'such of the scholars as were capable in the Latin tongue and upwards,<sup>8</sup> until they should be fit for the university if their parents or friends should desire it, and be able to maintain them there.' But the children were likewise to be taught to write and read written hand, and to cipher and cast accounts, viz. to be taught in arithmetic, till they should attain the five first rules therein, i.e. as far as rule of three, but not fractions. This founder, however, can hardly have seriously contemplated a grammar school, and he seems to have hoped only for birds of passage as masters, as he provided that the schoolmaster should 'engage to continue in the free school for 5 years at least.'

Yet we find so late as 1688 John Sampson founding by deed, 26 March 1688-9, the year of the 'Glorious revolution,' a free grammar school at South Leverton, and thinking £20 a year enough endowment for a new foundation of that kind, and, unfortunately, giving that, not in lands producing that rental, but in the form of a fixed rent-charge of £20 a year issuing out of his own lands in the parish. The uses of this £20 he declared by will of 16 September 1691. Reciting that he had erected certain buildings and tenements for a free grammar school and for a convenient habitation for a schoolmaster, for the teaching of the youth and children of the inhabitants of South Leverton to read English, and further also to teach and instruct in Latin and Greek, he proceeded to establish a governing body of eight trustees, headed by Sir Thomas Parkyns, with four neighbouring parsons to assist them to manage the property, elect the masters, act as visitors, and reform abuses. He also showed by the rules and regulations he laid down, that he really contemplated a bona-fide grammar school, though it was to perform the functions of an elementary school as well. For the master was to be a graduate of Oxford or Cambridge and Master of Arts if it may be, or otherwise an orthodox minister or preacher of God's Word; he was not to hold any ecclesiastical living further than within the parish, and was to teach reading, English, Latin, and Greek gratuitously (thus showing what he thought a free grammar school to mean) to the children of South Leverton. A rather

exceptional requirement, which has, however, parallels elsewhere about this time, is that 'female children be not admitted.' This is one among several indications that the female sex were then beginning to intrude on the male monopoly of the grammar schools. Probably the school was intended to be of the type of the old parish schools of Scotland, where 'stickit ministers' taught Latin and Greek to any stray clever lad there might be, and he was helped to the university. But for common folk it was just an elementary school. At South Leverton it had become customary to appoint the vicar as master, but by 1835 he had devolved his duties on an usher, and the founder's rules were honoured by breach in every particular, as only reading was taught free, 2d. a week being charged for the other two R's; girls, too, were admitted, and paying scholars from other parishes.

The mention of Latin in the foundation of schools seems, however, to have been a sort of incantation, the repetition of a formula devoid of any real meaning. Thus at Walkeringham, Robert Woodhouse, who founded a school by will, 19 May 1719, giving £15 a year rent-charge as endowment, directed it should be paid to a schoolmaster 'to teach and instruct in the English and Latin tongues, and in writing and arithmetic, the children of the inhabitants of the town.' The owner of his lands, with consent of four inhabitants, was to appoint or displace the master, and the vicar was expressly to have no authority in such election or displacing, nor was he to be master except with the consent of all the inhabitants of the town. A bonus was offered to tempt a master to stay four years. He was to teach freely, without demanding or requiring any reward or payment beyond the endowment. The founder was a very arbitrary person. No persons were to have the benefit of the school that should endeavour to keep up the feast of Walkeringham in the harvest time, which, in the donor's judgement, tended much to the inconvenience of the town; nor such persons as should oppose the majority of the town in making good orders for the good government of the town; nor such poor persons as should beg, or work abroad when there should be work for them in the said town, and should refuse to be content with common wages. We can hardly imagine a beggar's children attending a grammar school, even if it was free.

Latin appears, too, in the rather exceptional form of foundation which took place at Sutton Bonnington. The then rector, Charles Livesay, with Jane and Charles Parkyns, the two principal landowners, and 133 other persons, covenanted under their hands and seals, by deed of 1 July 1718, to pay the sums set opposite their names, and the rector covenanted to employ £100 in erecting a schoolhouse and endowing it. The school was declared 'to be for ever free

<sup>8</sup> The upwards includes Hebrew.

## A HISTORY OF NOTTINGHAMSHIRE

only for the child or children of such subscribers thereunto who then were or thereafter should be inhabitants of the parishes of St. Michael and St. Anne in Sutton *alias* Sutton Bonnington.' The total subscriptions amounted to £111 13s. 6d., besides 'the ground whereon the school is to be built' given by Charles Parkyns, which is recited in a later deed as 'given for a Free School.' Henry and William Tate, however, actually found the money for building the school, so the subscriptions of £111 13s. 6d., with £100 given by the rector, were applied in buying lands for the endowment of it, some 29 acres at Barrow on Soar. These were conveyed by deeds of 8 and 9 April 1725 to trustees, for 'a schoolmaster that should be well qualified to teach children to read, write, and cast accounts, and the Latin tongue, for the use of the children of the inhabitants.' If this school ever was higher than elementary or really taught Latin, long before 1829 it had ceased to be free or to be anything but elementary, and it has remained an elementary school ever since.

This was the last attempt at a grammar school. Subsequent founders frankly founded elementary schools as some previous ones had done. No addition was made to the secondary schools of the county for another 150 years. Not, indeed, that no addition was wanted. But a blight seems to have fallen on nearly all public secondary schools, except the greatest, about the middle of the 18th century. The causes of this are very obscure. One cause was the growth of dissent among the prosperous trading and mercantile classes, accompanied by a development of exclusiveness in the Church of England, so that while the Church monopolized the governing bodies and excluded all who would not repeat the Church Catechism, the schools were left to the upper and lowest classes. With the development of means of communication the upper classes flocked more and more to the great public schools, so that eventually the free grammar schools became the refuge of the destitute and a few clergymen's, lawyers', and doctors' sons. Private schools took the middle classes. Moreover, religious dissent was accompanied by educational dissent. A profound disbelief in a classical education overspread the middle classes, and it seems to have been amply justified by classics as taught in most local grammar schools. They would not teach the new subjects, and deadness had overspread the old. Moreover, in most cases the pay of the masters had not been increased with the pay of other professions. Largely owing to the misfeasance or apathy of governing bodies, the endowments were stationary, and the remedy of proper tuition fees was not tried or was declared illegal, while the buildings were decrepit and long out of date. From some or all of these causes, the decay of the ancient schools was almost universal. In Nottinghamshire the decay

and decadence were most marked in the 19th century. Nottingham and Newark were reduced to a position little above elementary schools; East Retford and Mansfield were actually in abeyance; and Southwell, which managed to retain a certain status until 1840, sank to the same condition when practically deprived of endowment by the withdrawal of the adventitious aid of subsidiary clerical offices in the minster. Revival came in the second half of the 19th century, after the reform of municipalities and other local governments and the removal of religious disabilities had had time to make themselves felt. The liberal movement penetrated the sphere of education. As in ancient times, the universities were the first to feel its effects, which culminated in the Universities Commission Act of 1854; the great public schools next, in the Public Schools Act of 1863; and, finally, the other public or grammar schools in the Endowed Schools Act of 1869. Before those Acts were actually passed the agitation for them produced some reform. The endowments were, so far as circumstances allowed, restored to their proper uses. Nottingham was the first of Nottinghamshire schools to reform itself by a private Act of Parliament in 1860. Schemes of the Court of Chancery after long delays restored their life to East Retford and Mansfield. The doors were thrown open to Dissenters. Finally, schemes under the Endowed Schools Acts passed by the Endowed Schools Commissioners, the Charity Commissioners, and the Board of Education, by reconstituting the governing bodies on the old principle of representative government, sweeping away clerical restrictions, frankly recognizing the necessity of tuition fees, modernizing the curricula, and, above all, by substituting an elastic code of regulations, capable of easy alteration from time to time by amending schemes, for the cast-iron will of the founder, have placed the schools in a better position to adapt their work to the needs of the day than they have ever previously enjoyed. The result is that never in the history of education have the secondary schools of Nottinghamshire been fuller or more prosperous than now, and never have they more deserved to be so. So far from reform having deadened private beneficence as some prophesied, it has called it to life again. The large number of exhibition foundations at Nottingham, and the gifts to Nottingham University College, are notable examples. But the most remarkable instance in the county probably is the new spacious site and ample playing-fields, and half the total cost of rebuilding on the new site the Magnus Grammar School at Newark, given by Mr. T. Earp, a Nonconformist and a former Liberal M.P. Having made his own fortune in business, he has thus restored the fortunes of the school founded by an eminent Churchman who made his fortune out of ecclesiastical preferments nearly four centuries ago. Other developments

## SCHOOLS

arising out of the improved administration of old foundations are the girls' grammar school at Mansfield and the girls' school at Newark, still in embryo, and the Brunts' Technical School at Mansfield. Modern corporate activity has shown itself in the Nottingham High Pavement Secondary School, descended from an old British school founded in 1788 and transferred to the Nottingham School Board in 1891, enlarged into a higher-grade elementary school in 1870 and later developing into an Organized Science School, and in 1907 still further exalted by the City Council, as the local education authority under the Education Act, 1902, into a secondary school for some 600 boys and girls. A perhaps still more modern enterprise is that of the Nottingham Girls' High School in Arboretum Street, founded by one of the latest specimens of corporate activity, the Girls' Public Day School Company, Limited, lately converted into an endowed company, and the school into an endowed school, where some 300 girls receive the highest form of secondary education, and go forth to compete, not unsuccessfully, with men in triposes and class lists for all subjects at Oxford and Cambridge.

### SOUTHWELL MINSTER GRAMMAR SCHOOL

It is through the connexion of Nottinghamshire, at some unknown, or at least doubtful, date, with the Northumbrian kingdom, instead of the Mercian kingdom, with which geographically it would seem more connected, that the history of Southwell Grammar School has been so well preserved. For at Southwell the bishop of the Northumbrian kingdom, the Archbishop of York, had one of the four cathedrals or bishops' stools of his enormous diocese, which included in the 11th century Lincolnshire, and until the middle of the 19th century Nottinghamshire in addition to Yorkshire. What Beverley Minster was to the East Riding of Yorkshire, Southwell Minster was to Nottinghamshire. 'The collegiate church of our Blessid ladye the Virgyn of Sowthewelle comenly called Southwell Mynstre'<sup>1</sup> was according to the Chantry Commissioners of Henry VIII 'reputed and taken for the hed mother church of the towne and countie of Nottingham, wherein is *sedes archiepiscopalis*, and so allowed by the Kinges maiesties grace 3 yers paste by an Acte of Parliamente, and the chapter of the same church have particuliere jurisdiction and is exempted *ab omni archiepiscopali* [jurisdictione] preterquam in causis appellacionum et negligencie. Whiche collegiate church of auncient tyme was founded by the righte famous of memorye, Edgare, the Kinges maiesties most

<sup>1</sup> A. F. Leach, *Engl. Schools at the Reformation*, 161, from Chant. Cert. 13, no. 40.

noble progenitor.' It has been shown by the present writer that there is some reason to doubt the ascription of the foundation to King Edgar.<sup>2</sup> The earliest document referring to Southwell contained in the York chartulary,<sup>3</sup> the *Liber Albus* or *White Book*, is a grant by 'Eadwy rex,' who may or may not be intended to be Edgar's predecessor and brother, in 958. It is quite likely that if the grant is genuine at all it represents a gift by some Northumbrian king of the name, and not the later West Saxon overlord. But, however that may be, it is certain that Southwell Minster was a Saxon foundation at least 100 years before the Norman Conquest, a church of secular (that is, ordinary) canons, or clergy, like our modern cathedral canons, who formed the Archbishop of York's chapter for Nottinghamshire. The chapter—originally consisting of seven canons like York itself, a number afterwards enlarged to sixteen—exercised in the archbishop's stead the archbishop's ordinary jurisdiction, though the Archdeacon of Nottingham had his stall not in Southwell Minster but in York Minster, and an appeal lay from the chapter to the archbishop. In virtue of their jurisdiction as ordinary the chapter had control of the schools of the county, just as that of Lincoln had over those of Lincolnshire, that of York in Yorkshire, and that of Beverley in the liberty of Beverley. Just as the chancellor of these churches exercised this control on behalf of the chapters, so the canon or prebendary of Normanton, a church and parish close to Southwell, as chancellor of the minster exercised the control in Nottinghamshire. No doubt he had originally taught the school himself. But there are no records at Southwell earlier than the second quarter of the 13th century, by which time everywhere the title and work of schoolmaster had given place to the title of chancellor, and the work of a legal adviser and the teaching of theology only remained to him. The first mention of schools in the extant records of Southwell is in connexion with a dispute about Newark Grammar School in 1238, related at length in the history of that school. A marginal note on the entry says: 'Since the collations of grammar schools throughout the whole archdeaconry of Nottingham belong wholly and solely to the prebendary of Normanton in the collegiate church of Southwell, as chancellor in the same church,' the particular agreement set out as to Newark, which derogated from the right of collation of the prebendary of Normanton, was bad. The next mention of schools in relation to Southwell

<sup>2</sup> *Mem. of Southwell Minster* (Camd. Soc. 1891), new ser. xix, xx, no. 48.

<sup>3</sup> Dugdale, *Mon.* vi, 1312; Kemble, *Cod. Dipl.* 472. The deed as printed purports to be witnessed by Edgar, the king's brother. But in the original MS. this witness is not Edgar, but 'Eagelr frater regis.'

## A HISTORY OF NOTTINGHAMSHIRE

is ten years later. On 26 March 1248, at a general convocation of the canons, statutes were made dealing with various matters, chiefly of internal economy. The second ordinance and statute ran: 'also, that schools of Grammar and Logic shall not be held in the prebends of canons, except according to the custom of York.' The fact that grammar schools were held in the outlying prebends of the minster raises an irresistible presumption that in the mother town itself of Southwell there was a school. The grammar school and the logic school were generally one and the same, except at places like universities; logic or the science of argument having been taught in the grammar schools at least from the age of Quintilian, who, writing his *Institutes of Rhetoric* about A.D. 90, complains that grammar schoolmasters have encroached and are daily more and more encroaching on the sphere of the rhetoric schools, which included dialectic, or logic.

The custom of York we only know from the York statutes as written down rather more than half a century later, in 1307,<sup>4</sup> in which it is said the chancellor 'who anciently was called schoolmaster, to him it pertains to collate to grammar schools, but he ought to present to the school of York a regent master in arts, of whose proficiency there is hope, who according to the ancient custom of the church shall hold it for three years, and no longer, except by grace for one year more.' Probably the object of the Southwell statute was to enforce that the right of collation, i.e. of appointment, of the master in all grammar schools belonged to the chancellor as the officer of the chapter, not to the individual prebendary in whose prebend the school happened to be. In 1248 there were thirteen territorial prebends, besides Normanton, viz. at Norwell (three prebends), Oxtun and Cropwell (two), Woodborough, North Muskham, South Muskham, Beckingham, Dunham, Halloughton and Rampton. None of them were ever places of any size or importance; but in mediaeval and Elizabethan times there is evidence of schools at Dunham, Oxtun, South Muskham, and two other places in the prebends. Unfortunately Southwell has not, like York and Lincoln, preserved all the minute books of its chapter proceedings. Its Chapter Act Books, as they are called, begin only in November 1469, while those at York and Lincoln commence at the beginning of the 14th century. So there is no definite information about Southwell Grammar School till after the date when the Chapter Act Books begin. That it existed, however, is clear from one casual mention of it in the White Book. The chapter on 1 September 1413 made a charter of inspeximus of an

earlier deed containing the result of an inquisition taken in 1372 setting out the lands of the various chantries founded in the minster. This inspeximus of 1413 was witnessed among others by Master Metham, rector of Southwell Grammar School ('magistro de Metham, rectore scholarum gramaticalium Suthwell'). The first mention of the school in the Chapter Act Book has the marginal note 'Southwell Grammar School (*Scola gramaticalis*),' and bears out the statement made in the White Book that the presentation to the grammar schools belonged to the prebendary of Normanton. For at a chapter held on 1 December 1475<sup>5</sup> a new grammar schoolmaster of Southwell was admitted on his nomination.

To the Venerable the chapter of the collegiate church of the Blessed Mary of Southwell in the diocese of York, John Danvers, prebendary of the prebend of Normanton in the same church, Reverence due to such great men with honour. To the grammar school (*scolas gramaticales*) of the town of Southwell aforesaid now vacant and belonging to my presentation in right of my prebend aforesaid, I present to you my beloved in Christ, John Barre, humbly and devoutly beseeching you that you will graciously deign to admit the same John to the aforesaid school with all its rights and appurtenances, and to do all other things which it is incumbent on you to do in this behalf. In witness whereof I have set my seal to these presents given at London 26 Nov. 1475.

The record proceeds: 'After the exhibition, inspection, and examination of which letter, the chapter aforesaid duly and effectively admitted the aforesaid John Barre, being fit and able in arts and learning, at the presentation of the aforesaid John Danvers, to the grammar school of Southwell with all its rights and appurtenances as has been anciently accustomed to be done.'

It will be noted that though the legal document and entry has grammar school in the plural, the marginal note has the word in the singular. It was just at this epoch that the mediaeval use of the word school in the plural was being superseded in common parlance by the word in the singular. John Danvers, the prebendary, was, like most of the canons, non-resident. At Southwell, as at Beverley and elsewhere, there were never more than three canons resident at this time, and often only one.

John Danvers, who was also a canon of York, was an Oxford man, who often acted as vice-chancellor or commissary of Thomas Chaundeler, warden of New College, when chancellor of Oxford University, between 1457 and 1467. Danvers became canon and prebendary of Normanton 13 March 1463, and remained so till he resigned in 1495, on a pension of £14 a year, payable at the high altar of St. Magnus the

<sup>4</sup> A. F. Leach, *Early Yorks. Schools* (Yorks. Arch. Soc. Rec. Ser. 1899), 12.

<sup>5</sup> Leach, *Mem. of Southwell Minster*, 29.



## SCHOOLS

Martyr by London Bridge. He probably never resided at Southwell.

Barre or Barry, his appointee, held office for no less than thirty years. He was perhaps the John Barry, elder brother of Robert Barra, called also Barrye, doctor of decrees and Canon of York (Osbaldwick) and Southwell (Dunham), admitted 27 August 1499, to whom the latter gave by his will<sup>6</sup> of 4 October 1526 a legacy of 20s., while appointing as an executor Robert Barra his nephew, son of his brother John. The 'custom of York,' of holding a schoolmastership for only three or four years, was therefore extinct at Southwell by this time as at York itself. After the Black Death the scarcity of masters of arts had caused appointments to be made for life or at the pleasure of the chapter.

Barry occurs several times in the Act Book. The year after his appointment, on 6 May 1476,<sup>7</sup> he appeared in chapter as plaintiff against Thomas Button, executor of Robert Button, chaplain, for 14s. 5d. debt. He produced a chantry priest as witness that in the chamber of another chantry priest, William Barthorp, who also gave evidence to the same effect, Thomas Button promised to give him 14s. 5d. The executor was ordered to pay accordingly.

At the visitation of the minster by the chapter through Mr. William Worsley, the canon residentiary, afterwards Dean of St. Paul's, on 1 July 1478,<sup>8</sup> one of the articles of inquiry was 'if the schoolmasters were sufficient and diligent in their office.' The schoolmasters (*magistri scholarum*) means the masters of the grammar school and of the song school. For though there is no direct mention of the latter school, a song school was of course kept, as in all great collegiate and cathedral churches, to teach singing to choristers and others. As will be seen, the Chantry Commissioners of 1546 give definite evidence of there being one at Southwell, as usual under the control of the precentor, while the grammar school was under the chancellor. As no complaint is made of the schoolmasters at the visitation in 1478 we may conclude that Mr. John Barre was doing his duty effectively. All the junior members of the church were expected to attend the grammar school. Thus on 12 September 1483<sup>9</sup> Richard Gurnell, a deacon, was 'suspended from his habit' for frequent quarrels with laymen, and he and Palmer 'and all the clerks of the Sacrist' or treasurer, were ordered 'on pain of perpetual suspension from office and benefice to attend the

grammar school daily, unless there was any lawful impediment (quod vacent cotidie absque legitimo impedimento scolis gramaticalibus).' At the visitation in the following year this matter was again brought up. Richard Gurnell was complained of for playing cards with laymen and for the quarrels and threats of murder which arose from it, and grave complaint is made of his and the master's slackness.<sup>10</sup> 'Note generally. The ministers of the church do not attend the grammar school. The Grammar Master does not attend at the proper hours of teaching his scholars in school; and often gives remedies indiscriminately to his scholars on whole school days, so that for the time they learn nothing, expending their parents' substance in vain and to no purpose; and they do not speak Latin in school, but English.' This is an illuminating passage about grammar schools. It is one of many proofs that could be cited to overthrow the assertion made by Dr. Kennedy of Shrewsbury in support of his doctrine that free schools did not mean free from fees, that before the days of Edward VI schools were all free. If this school had been free there would have been no point in the complaint that the boys were wasting their parents' goods by not learning. It is also the earliest instance known of casual holidays, not holy days, being called remedies, as they are in Colet's statutes for St. Paul's School, by which remedies were wholly forbidden, and as they still are at Winchester to this day. The complaint as to not speaking Latin in school is interesting. It was the universal rule in grammar schools that the boys should talk only in Latin, and the rule is frequently found in school statutes, till the end of the 17th century. Nor is this general note the only complaint. William Norram, John Adcot, and Robert Cook, clerks of the church, are said 'not to frequent the grammar school scarcely in the whole year.' Mr. John Barre, the use of the title showing that he was an M.A., is specifically complained of. He 'receives 40s. a year for teaching the grammar school,' this time the plural is used, 'and does nothing for this stipend, nor does he share any part of it with Sir William Barthorp, who has the charge of teaching grammar for him.'

William Barthorp, whom we saw above giving evidence on Barre's behalf, was probably usher in the school. He was chantry priest of St. John the Baptist's chantry in 1469, and was a very irregular attendant at the services, being

<sup>6</sup> *Mem. of Southwell Minster* (Surt. Soc.), 125; *Test. Ebor.* v, 220. Mrs. Agnes Barra, widow, made her will 26 June 1525, and mentions besides Mr. Dr. Barra, Robert Barra, a married man, while James Barra, priest, and Edward Barra, brothers of the doctor, are also mentioned in the doctor's will.

<sup>7</sup> Leach, *Mem. of Southwell Minster*, 30.

<sup>8</sup> *Ibid.* 39.

<sup>9</sup> *Ibid.* 45.

<sup>10</sup> *Ibid.* 49. Nota generaliter. Ministri ecclesie non vacant scole gramaticali. Magister Gramaticalis non attendit debitis horis doctrine suorum scolarium in scola; et quam pluries dat remedium suis scolaribus diebus ferialibus, quod quasi ad tempus nichil addiscunt, expendendo bona suorum parentum frustra et inaniter; et non locuntur Latinum in scola sed anglicum.

## A HISTORY OF NOTTINGHAMSHIRE

warned on 23 August 1470 to keep suit of choir better on pain of suspension. Again on 2 October 1475, and on 30 July 1478, he was given a similar warning, and on 6 May 1484, when he was warned to attend on feast days only. In 1490 he was said to say his masses out of choir and to come to choir barely twice or thrice a week. He had in 1476 resigned his original chantry for Haxey's chantry, and at some unknown date, probably November 1503, exchanged that again for one of the two chantries of Our Lady and St. Cuthbert, founded by Archbishop Laurence Booth in 1479.<sup>11</sup> The chapel of this chantry, in which both Laurence himself and his brother and predecessor as archbishop, William Booth, 1452 to 1464, were buried, was built at the south-west corner of the church. It is probable that all through Barthorp was acting as usher in the grammar school, probably holding his chantries on condition of doing so. He was much better endowed than the master, whose usher or at all events deputy he was, if, as seems to be the case from the entry quoted, the grammar schoolmaster only received £2 a year, for the chantries were worth £3 18s. 11d. and £10 19s. 11d. The master must therefore have derived the chief part of his emoluments from tuition fees. He may have had boarders. After Barthorp's death on 3 December 1504 a rather solemn entry is made as to the appointment of his successor. Mr. William Fitzherbert and Thomas Fitzherbert, the two canons residentiary, holding a chapter, put before the assembled churchwardens, registrar, and vicars choral, their title to collate to the chantry. Then Henry Frankyshe, one of the sixteen vicars choral, asked to be promoted to the same according to the ordinance and foundation of it.

They answered that his petition was just, but they asked him to abandon his proposal this time in order that for the common benefit and his own they might present a fit chaplain who would be able to teach the grammar school. For which reason Sir Henry Frankyshe acceded to their request. And so the said canons residentiary the same day instituted, invested, and installed a chaplain named Sir William Babyngton, who was sworn according to the ordinance and foundation of the said chantries. Moreover, after his institution and installation, on the same day in the chapter-house, of his own free will and not under compulsion, the said Sir William Babyngton swore on the holy gospels, that he would undergo the burden of teaching the grammar school, the whole time that he held the said chantry.<sup>11a</sup>

In this very convenient way the endowment of the grammar school, or of its usher, was increased by the chapter who were bound to maintain it, without any cost to themselves. It is

probable that from this time onwards the chantry chapel was used as the grammar school. At least it is stated to have been so used about 1784, in which year it was pulled down by the chapter 'because it destroyed the regularity of the buildings' of the minster. By a curious coincidence,<sup>12</sup> which may have been suggested by its previous use, the endowment of the chantry, being a fixed rent-charge of £13 6s. 8d. a year payable out of the archbishop's manor of Battersea, was after the Dissolution in 1548 granted by Edward VI as the chief part of the endowment of Guildford Grammar School. Afterwards by forgery Archbishop Heath regained the endowment to Southwell Minster under Mary, but it was restored to Guildford Grammar School by Act of Parliament in the reign of Queen Elizabeth. Battersea Manor afterwards passed to the St. Johns and then to Earl Spencer, who still pays the rent-charge, though it is believed that the lands out of which it issued have been sold.

Apparently Babyngton, after his appointment to St. Cuthbert's chantry, did the whole work of the school, and Barre practically retired on a pension. For a little later, 18 January 1505-6, the chapter decreed that Barre should pay Babyngton 11s. 8d. at Whitsuntide following and at Martinmas another 11s. 8d. and £1 a year afterwards. It does not appear when Barre ceased to hold office. As we have seen, he was probably alive in 1525, when Dr. Robert Barra made his will. He, by the way, gave to Edward Barra, scholar, his nephew, if he wished to become a priest, £10 and all his grammatical and legal books, and the course of canon law and Abbatt on the Decretals if he wished to learn law or canon law. Babyngton was still holder of the chantry when on 17 August 1540 it was surrendered by him, when the rest of the possessions of the church were surrendered by his colleagues and the chapter and vicars choral and other holders of offices and endowments, to Henry VIII. So that two masters only filled the office in the seventy years from 1469 to the Dissolution.

Before that event took place an attempt seems to have been made to establish in Southwell a free school, that is, a school free from tuition fees, the chapter school with its small endowment being, as we saw from the entry of 1484, not free, but one which cost money. Robert Batemanson, who was seemingly one of the household of Laurence Booth, Archbishop of York, whose will of 28 September 1479 he witnessed, came from Broom, near Durham, to Southwell, in the time of the archbishop, and his brother Roger was a vicar choral in the minster. Robert made his will on 23 June 1512.<sup>13</sup> He had by deed of 18 June 1492 given to Hugh

<sup>11</sup> *Test. Ebor.* (Surt. Soc.), iii, 25c.

<sup>11a</sup> Leach, *Mem. Southwell Minster*, 177.

<sup>12</sup> *V.C.H. Surr.* ii, 166-7.

<sup>13</sup> Leach, *Mem. Southwell Minster*, 115; cf. *Test. Ebor.* iii, 250n.

## SCHOOLS

Clifton and others all his lands at Egmonton as feoffees to the uses of his will. He now willed that his feoffees should

stand and be infeoffed in the same to the use of the most reverend fader in God Christover Baynbryg, archbisschope of York, and his heires, upon condition and to the entent that the said archbisschoppe his heires or executours within 4 yers next after my desesse, shall founde a free gramer scole in Suthwell ever to endure, paying yerly to my executours to the said scole be founded 40s., And if it fortune ye said archbisschoppe his heires or executours not to provide a fre scole as is aforseyde then I will that my sayde feoffes shall stand and be infeoffed in the same To the use and behove of the Prior and Convent of Thurgarton

for ninety-nine years on condition of giving to the prior and convent of Beauvale (Bevale) a quarter of wheat and to the Friars Observant of Newark another quarter each year. The will was proved 27 November 1512. It will be noted that the term 'free grammar school' is used here in English nearly half a century before the supposed invention of the term and thing by Edward VI, and that this gift was made in the same year as that of Agnes Mellers at Nottingham, for the same purpose there. There is no evidence seemingly at Southwell of the foundation having been effected. But it must have been. The sum of £10 a year paid by the chapter to the school, and as will be seen continued by the Chantry Commissioners as a charge on the Crown revenues and paid by the Ecclesiastical Commissioners to this day, was probably due to this benefaction.

In 1530 Southwell received a benefaction which had a lasting influence in preserving the status of the school, though it was not conferred directly on the school. This was the foundation of the Keton or Keyton scholarships and fellowships at St. John's College, Cambridge, by Dr. John Keton, as he usually spelt himself, canon of Salisbury. He had begun life as a chorister of Southwell Minster, admitted<sup>14</sup> 25 March 1479-80, and in 1492 was a chaplain at Southwell,<sup>15</sup> though in what precise capacity does not appear. By deed of 27 October, 22 Henry VIII, 1530,<sup>16</sup> made between Sir Anthony Fitzherbert, judge of the Common Pleas, and himself of the first part, the 'Chapiter' of Southwell of the second part, and St. John's College, Cambridge, of the third part, in consideration of £400 (equivalent to at least £8,000) given to the college in money, plate, and other jewels, the college covenanted to maintain two fellows and two 'disciples or schollers,' in the same way as the fellows and scholars of the Foundress

foundation, with 13s. 4d. a year more to each of the fellows, 'over and above the wages limited unto other fellows of the Foundress foundation.' These fellows and scholars were to be 'elected and chosen of those persons that bee or have been quiristers of the chapter of Southwell aforesaid, if anie such able persons in maners and lerninge can bee found in Southwell biffore-said, and in default of such persons there, then of such persons as have been queristers of the said chapter of Southwell, which persons be then inhabitante or abidinge in the Universitie of Cambrigge.' If 'none such be founde able in the Universitie aforesaid then . . . such persons that shall be most singuler in maners and lerninge of what country soever they should bee that shall be then abidinge in the said Universitie.' Though the scholar was not bound to have been at the grammar school in terms, in practice he was, and this endowment proved an attraction to the school. Even during the Commonwealth when 'the chapter of Southwell was abolished and there were no choristers,' we find Samuel, son of Thomas Leeke, clerk, 'bred at Nottingham under his father, who was head master there, and some time also at Southwell (aliquantillo etiam tempore in schola de Southwell), admitted to St. John's 4 May 1654, while immediately on the resumption of the college Stephen Fothergill, of Epperstone, bred at Repton for two years, is described as *chorista Southwellensis* when admitted on 8 June 1661. So when Charles Leeke, son of Francis Leeke, of Halam, was admitted 7 June 1665, he is said to have been bred at Southwell School *et a choro ibidem*. He became a Keton fellow 30 October 1669. In later years, when choristers had become of a lower class, it became the practice for the canons to appoint their sons or relations and friends as choristers merely to qualify for these scholarships and exhibitions, while not performing any duties except on Sundays and holidays, but paying someone else to do them.

After the surrender of the college and all the dependent foundations in 1540 it was refounded by an Act of Parliament in 1543. This Act enacted 'that the colledge and church collegiate of Southwell . . . shall stande and bee in his hole perfecte and essentiall estate in all degrees and in such manner and forme to all intents or purposes, as it was or stood the first day of June, in the 32nd yere of the reigne of our sovereign lord the king [i.e. 1540] or at anie time before, and shall remaine, continue and bee for ever a perfecte bodie corporate by the name of the chapter of the collegiate church of the Blessed Marie the Virgine of Southwell in the countie of Nottingham.' All its property and officers, including chantries and chantry priests, lamps, and obits were restored. The only difference was that the archbishop's manor and his rights of patronage in the appointment of the

<sup>14</sup> Leach, *Mem. Southwell Minster*, 188.

<sup>15</sup> *Ibid.* 57.

<sup>16</sup> Printed in *St. John's Coll. v. Toddington*, 1 Burr. (1757), 158. Also set out in Southwell Reg. Leases, 30.

## A HISTORY OF NOTTINGHAMSHIRE

canons passed to the Crown, the king being declared founder, and expressly given the patronage. But the patronage of the minor ministers of the church, vicars choral, chantry priests, and the like, remained in the canons as before.

In the scheme of Henry VIII for new bishoprics,<sup>17</sup> Southwell is set down as the see of a new bishopric to be erected for Derbyshire and Nottinghamshire. So it is clear that he always intended to preserve it and its revenues intact, or even augmented. The revenue of the minster is set down at £1,003 a year, 'of which one third for the bishop,' who was designated in the person of Dr. Cocks, ex-head master of Eton. The grammar school would have been, as in other new cathedrals erected by Henry, an integral part of the foundation. But the see was not established till nearly three centuries and a half later, when, oddly enough, its first bishop, George Ridding, was also an ex-head master, but of Winchester, not Eton.

Meanwhile the college has been thrice since dissolved, in 1548, 1649, and 1848. In both cases the grammar school survived its parent and patron. The college was first threatened by the Chantries Act of Henry VIII, which enabled him, three years after he had refounded it by Act of Parliament, to enter on it and dissolve it. The account given by the commissioners under that Act says that the 'comen lands' were worth £33, which 'clere Reveneux ben employed as well vppon the wages of the Deacons, 66s.; Choristirs, 26s. 8d.; clerkes, 20s.; Thuribulers, 13s. 4d.; who hathe no more wages to fynde them meate and Drinke then before is sett vppon their heddes, and also for the Relyvinge of poore scollers thither Resortinge for ther erudycyon either in Grammer or songe, as for ther expenses in hospitalitee, emongiste suche the said prebendaries as there be resident, and partelye for the socoure of pore people thither Resortinge, as by the said certificate dothe appere, wherunto the said prebendes are sworne.' It is curious that no sum is set down for the amount expended on those 'resorting for their erudition either in grammar or song.' The prebend of Normanton is entered as worth clear £20 6s. 8d., besides 6s. 8d. for the mansion-house, after paying £4 for the wages of John Trapps the vicar choral of the prebendary, 'also, besides 40s. given to the scole master of the Free Scole there'; a term which suggests that Batemanson's benefaction had taken effect, and the school had been made free. This is a crucial instance to show that a free school did not mean free from ecclesiastical jurisdiction, since it was wholly under the college of canons of the minster. The college was spared by Henry VIII, only to fall under Edward VI. The report of the commissioners under the new Chantries Act, which abolished

all colleges except cathedral, university colleges, and Windsor, shows the two schools of grammar and song going on as before. For the latter there was paid out of the common lands, worth gross some £48 a year, the income of which was divided among the residentiary canons, to 'the master of the queristers, 20s.' The former was paid out of the income of the prebend of Normanton, worth £27 a year. 'Wages yerely paid unto the Scholemastre there, 40s.' The people of Southwell made a great effort to keep the minster as a parish church, and also the school. Six persons, 'churchwardens of the sayde parishe church of Southwell within the said collegiate church,' presented that 'within the said towne of Southwell and within 3 villagies thereunto adionyng called East thropp (Easthorpe) West thropp and Normanton are 2000 crystened soules' and 'in the parishe and sooke 2000 christened soules and more,' and the vicar to serve all these had only 20s. from the prebend of Normanton.

And thei present that the said parishe church of Southwell standeth in the mydle of the Shere, accompted as a chief Church, wherin ys and hath ben kept a Gramer scole most apte for the same (tyme out of mynd), And towards the mayntaynaunce therof ys given 40s. by yere out of the Prebendary of Normanton.

And that, in Respect of the Great nombre of people perteyning to the saide Sooke and Royaltie, there hathe ben 16 prebendes, and no preacher charged for the same. In consideration of the premisses and other moste vrgent not here alledged, We, the poore Inhabitautes and parishioners, the Kinges maiesties tennautes there, Do not onely make our requeste that our parishe church maye stande, and to haue therin suche preachers apte and mete to enstructe vs our Dueties towards God and our king, as his maiestie shall appointe, But also that our Grammer scole maie also stande with suche stipende as apperteyneth the like, Wherin our poore youth maie be enstructed, and that also by the resorte of their parentes we, his Graces poore Tennautes and inhabitautes there, maie haue some relief wherby we shalbe the better able to serue his Grace at tyme appointed.

Partly on this representation the people of Southwell secured the continuance of the minster as the parish church. The commissioners under the Chantries Act for the continuance of schools, preachers, and curates of necessity, found 'that a Grammer Scole hath been contynuallie kept in Southwell aforesaid with the revenues of the late college of Southwell, whiche Scole is very mete and necessarie to contynue Wee therefore . . . have assigned and appointed that the said Scole in Southwell aforesaid shall contynue and that the Scolemaster there for the tyme beyng shall yerelie have for his wages £10.' By the same order £20 was assigned for the 'stipende and lyving' of the parish vicar, one of the canons, John Adams, being appointed vicar, while £5 each

<sup>17</sup> Strype, *Eccles. Mem.* ii, 406.

## SCHOOLS

was assigned to two vicars choral appointed assistant curates. Accordingly, the accounts<sup>18</sup> of the Receiver-General of the Court of Augmentations of the Revenues of the Crown for Nottinghamshire show 'And in like cash by the said receiver paid to John Lowthe master of the grammar school (*scole grammaticalis*) in Southwell from ancient time at £10 a year, by virtue of the warrant aforesaid,' i.e. the warrant of Sir Walter Mildmay and Robert Kelway for continuance of the school. We thus learn the name of the master who presumably was master from the time of the refoundation of the church. He may be identified with John Lowthe, scholar of Winchester 1534, of New College 1540, in which year he took his B.A. degree, and a fellow there till 1543. He afterwards became chancellor of the diocese of Gloucester, rector of Gotham, Canon of Wells and of Lincoln, vicar of St. Mary's, Nottingham, and Archdeacon of Nottingham, which promotion he held when he told John Foxe, the martyrologist, some weird and, it must be admitted, libellous stories against the warden of New College, Dr. London, in the early days of the Reformation, when he was trying to suppress the reformers. Lowthe was paid until Michaelmas 1552,<sup>19</sup> when he was succeeded by Henry Rathebye.<sup>20</sup> In 1553 the money was not paid, but on application to the Court of Exchequer,<sup>21</sup> and production of the warrant, it was held by the Court that the amount was payable to the master of the grammar school for the time being, and, 12 November 1554, was ordered to be paid, together with a year's arrears, to Henry Rabye (*sic*) now master of the said grammar school. He continued to be paid till Michaelmas 1555.<sup>22</sup> After that year the payment cannot be traced.

While the school was thus going on the collegiate establishment was in abeyance; the prebendaries, vicars choral, chantry priests, and even the choristers, having been pensioned off. In 1553 9 prebendaries, 13 vicars choral, 7 chantry priests, 2 deacons, and 6 choristers, were still in receipt of their pensions; while the vicarage was served by Robert Salvine and William Allerne at stipends of £6 and £4 a year apiece. The bulk of the property had been granted to John Dudley, Earl of Warwick, afterwards Duke of Northumberland, and by him to John Beaumont, Master of the Rolls, who, being convicted of fraud and misfeasance in his office, 'conveyed and assured them by de-

benture fine or otherwise' to King Edward VI 'for the discharge and satisfaccion of divers great sums of money wherein the same John Beaumont was indebted to the said late king.' The title of the Crown against Beaumont was confirmed by Act of Parliament, 4 & 5 Philip and Mary, cap. 1, sec. 7. The site and precinct and the rest of the land had remained in the Crown. During the Roman reaction under Mary, in the same year which witnessed the restoration of Westminster Abbey, 1557, thanks no doubt to the action of Nicholas Heath, Archbishop of York and chancellor, the canons and chapter of the minster re-entered on the church and their houses, and retook possession of the lands. An information was then laid on 9 April 1558, by Edward Gryffyn (Attorney-General *v.* Chapter of Southwell), for trespass on lands belonging to the Crown in virtue of the Chantries Act. The information was no doubt collusive; for the Attorney-General himself argued that the college had not been in the actual and real possession of Henry VIII. After elaborate pleadings the Court of Exchequer gave judgement<sup>23</sup> in favour of the chapter on the specious and untenable plea that owing to the refoundation of Henry VIII by Act of Parliament the college had not come to the Crown under the Chantries Act, and that the grant to the Earl of Warwick and the subsequent escheat to the Crown were void. By *Inspeximus* Charter, 20 June 1558,<sup>24</sup> all this was recited and confirmed. So the minster was re-established in law as it had already<sup>25</sup> been in fact. It was, however, constantly harassed in the title to its lands till a fresh charter and grant were obtained from James I, 26 July 1604.

The Chapter Act Books begin again at Michaelmas 1558. There is, however, no mention of the school in them for some thirteen years. Presumably Henry Rathbye or Raby carried it on continuously. On 1 March 1571-2 injunctions were given by Edmund, Archbishop of York, after a visitation. One of these injunctions<sup>26</sup> is—

Item 10. Item we do injoyne, that a dewe regarde be had that the grammer schole there be alwaies furnished with a godlie, lerned and zelouse scholemaster And an usher for the educacion of the youthe in good lerning and vertue and that thiaie be sufficientlye provyded for of a competent lyving and lodging. Provided alwaies that yf enye be or shalbe admytted to that office or fucion who shall not diligentlye and carefullye behave him selfe therin to the proffett of the youthe there to be brought upp, that then everye suche Scholemaster or usher without delaye to be removed, and a more diligent to be provyded with as convenyent spede as maye be.

<sup>18</sup> P.R.O. Land. Rev. Rec. Accts. 2 & 3 Edw. VI, bdl. 90, m. 29.

<sup>19</sup> *Ibid.* 3 & 4 Edw. VI, bdl. 89; 4 & 5 Edw. VI, bdl. 91.

<sup>20</sup> *Ibid.* 5 & 6 Edw. VI, bdl. 75, m. 24.

<sup>21</sup> Exch. L.T. Memo. R. Mich. 1 & 2 Phil. and Mary, m. 2.

<sup>22</sup> *Ibid.* 1 & 2 to 2 & 3 Phil. and Mary, bdl. 66, m. 17.

<sup>23</sup> Exch. K. R. Memo. R. East. 4 & 5 Phil. and Mary, m. 20; Southwell Min. Reg. Leases, fol. 35.

<sup>24</sup> Southwell Min. Reg. Leases.

<sup>25</sup> *Ibid.* 95.

<sup>26</sup> Chap. Act Bk. ii, 62.

## A HISTORY OF NOTTINGHAMSHIRE

The purport of this injunction seems to be to bring the school under the direct power of the chapter—that is in effect the residentiary canon instead of the prebendary of Normanton. Hugh Baskafild, M.A., is the next master mentioned. On 22 May 1574 the chapter granted to him, described as *schole gramatice Southwelliensis ludi-magistro*, in consideration and recompense of his labour and industry from time to time heretofore bestowed and hereafter to be bestowed on the education and instruction of children in grammatical learning (*in litteris grammaticalibus*), an annuity or yearly rent of £14 a year for the term of his natural life if he remain in the zealous education and instruction of youth in the school of Southwell aforesaid. This document is followed in the Act Book by an act appointing him attorney to receive £6 a year from Henry Rubye of Wolverhampton, M.A., which he was bound to pay to the chapter for the use of the schoolmaster of Southwell for the time being. Rubye is no doubt the same as Rathebye in the Receiver's Accounts and Rabye in the order of the Court of Exchequer in 1554. Probably, therefore, this sum of £6 was the balance of £10 a year payable from the Exchequer, Raby retaining the rest as a kind of retiring pension. Such an arrangement we saw made in 1504, and such arrangements were frequent in after days both as regards schoolmasterships and ecclesiastical benefices, as well as civil offices, till the 18th century. Baskafild appears as Baskerville in the Gonville and Caius College register, in which occurs the admission of Reginald Eton, who had been a chorister at Southwell under Mr. Thetford, *musicus*, and at school there under Mr. Baskerville. At the 'audit' of 1577<sup>27</sup> the chapter made and agreed upon certain articles, three of which affected the school, settling its hours, viz. 6-11 a.m., 1-5 p.m. from Lady Day to Michaelmas; and from Michaelmas to Lady Day 7-11 a.m., 1-5 p.m. The order runs:—

No. 6. Also for our Scholemaster it is determined that he shall hereafter from the feaste of the Annuntiation of our ladye repayre together with his scholers to the schole, at the howre of sixe of the clocke in the morninge, his scholers continuinge there untill a leven of the clocke, and to repayre agayne at one of the clocke, and remayne untill sixe of the clocke, and this order to laste frome the saide feaste of thanuntiation untill the feast of St. Michaell, after which feaste thaie shall keepe their howre at seven of the clocke in the morninge and continewe as aforesaide untill a leven of the clocke, and come againe at one, and continew untill fyve and this to continewe untill the feaste of thanuntiation, and this order shall continewe yearelye.<sup>28</sup>

No. 7. Moreover it shall not be lawfull for the scholemaster to geve his scholers leave to playe any daye in the weeke, but onelye thursdaye in the after noone, excepte thaie have leave of the residentiary, or in his absence of the nexte senior master [i.e. canon].

No. 8. Also the said scholemaster shall have his scholers to repayre to the schole everie saturdaye in the after noone, there to exercise their writinge and other exercises untill evyninge prayer.

Two years later solemn warning was given to the master:—

1579, 26 Oct. The xxvjth daie of October Anno Domini 1579 Mr. Thomas Wethered and Mr. Robert Cressie, Canon residentiaries, caused Hughe Baskafild, Scholemaster of the grammer schole in Southwell to be called before them in to the Chapter house and there commaunded me, John Lee, notarie and Registrar to the Chapter, to reade openlie unto the saide Hughe Baskafild certen articles before specyfyed and registred towching certen houres and orders to be by him and his schollers observed; which I red accordinglie; after the reding wherof the afforesaid Mr. Wethered and Mr. Cressie dyd admonisse the said Hughe Baskafild to observe the same houres and orders declaring further unto him that it was my Lord Graces pleasure that he should so doo.

J. Lee, Registrarius.

On 12 April 1580 the same residentiaries 'sytting in the Chapter House, caused the above-said Hughe Baskafild to come before theme in the presence of Mr. John Todd, Canon Residentiary, and of me John Lee, Registrar, and then and there did discharge the saide Hughe Baskafild of kepinge the grammer schole, or teaching eny longer, and also of his wages for the same, for that he had so notoriously slacked and neglected his dutie in teaching the said schole, to the great hindrance of the youthe therein brought upp.' A month later, 11 May, Mr. John Cowper, M.A., was appointed by the chapter as schoolmaster, during their pleasure.

On 2 April 1585 new statutes<sup>29</sup> for the college were made by the Crown in the form of letters patent in Latin. They emphasized the fact that the foundation was as much for education as for religion; 'Understanding that the church aforesaid is hitherto by no means established with laws and statutes; for the singular love with which we embrace the continuous worship of God, the catholic preaching of God's word, the institution of youth in truth and virtue and good literature (*juventutis in veritate in virtute ac bonis literis institutionem*) and the perpetual maintenance of the poor.' These statutes were prepared by a general commission issued to the Archbishop of York and others for all the collegiate churches of the province of York, founded by Henry VIII, Edward VI, Mary, and Cardinal Pole. The statutes left the sixteen prebendaries untouched, but reduced the vicars choral to six, while the thirteen or fifteen chantry priests had been swept away by the Chantries Acts, though the college managed to obtain the lands. As usual in cathedral statutes

<sup>29</sup> Orig. at Southwell. Printed in Dickinson, *Hist. of Southwell*, 364; and Dugdale, *Mon. Angl.* vi, 1317-23.

<sup>27</sup> Chap. Act Bk. 368.

<sup>28</sup> *Ibid.* 370.

## SCHOOLS

both grammar and song schools were duly provided for.

A master was to be set over the choristers that the chapter may have boys rightly brought up, both in modesty of manners and skill of singing and was also to play the organ. The grammar school was dealt with in chapter 10.

Of the Teacher or Schoolmaster (*De Didasculo sive Ludimagistro*). That piety and good literature (*literae*) may daily flourish and increase more and more in the said church and in neighbouring places, we ordain that one learned in Greek and Latin, religious, honest, industrious and skilled in teaching, to be elected by the said Chapter and approved and confirmed by the said Archbishop when the see of York is full, and by the Dean and Chapter of York *se de vacante*, be set over the Grammar School of Southwell, who may continuously labour in instruction both in learning and conduct (*tam literis quam moribus*). Whose office it shall be not only to read teach and hear Latin and Greek grammar and humane literature ('grammaticam Latinam et Graecam literasque humaniores') poets and orators, but also to imbue the boys' minds as far as possible with the institutes of the Christian religion. And to him we assign and order to be paid the usual and customary salary.

It is unfortunate that what the 'usual and customary salary' was is not stated. The statute concludes by giving a power of removal, if the master is found idle or negligent, after three warnings; and that he should take an oath to faithfully perform all things belonging to his function in this behalf. By chapter 18 provision was also made, in revival of the chancellor's theological lectures, for a prelector in theology, who was to give two or three lectures a week. Catechizing of the members of the church by a canon elected by the chapter was also to take place; 'an explanation (*explicatio*) of the catechism, that is the apostles' creed, the Lord's prayer, the ten commandments, and the sacraments of baptism and the Eucharist,' being held at 2 and 3 p.m. on Sundays. At it the vicars choral, choristers, and other servants (*ministri*) of the said church, also the schoolmaster and his pupils, were to be present.

On 10 October 1584 two of Cowper's pupils were admitted to Gonville and Caius College,<sup>29a</sup> when he had already been made a canon with the prebend of Normanton. On 6 August 1586 the chapter 'did release and acquite' him 'as well of and for all suche summes of monney as hath bene due to be payde by him furthe of his said prebende, since he hath bene prebendarie of the same, unto the Scholemaster of the gramer schole as also for all suche summes as hereafter shalbe due.' In lieu of the sum of £2 so released, on the admission of John Bayly, M.A., as master, on 7 November 1587, the chapter granted him £3 6s. 8d. a year, 'besides the yearly sum of £10 paid out of the Exchequer.'

<sup>29a</sup> J. Venn, *Biog. Hist.* i, 121.

William Dyson, M.A., succeeded at some date unspecified; for on 12 April 1589 he came before the chapter and recited that because 'through my own business I was unable to attend and be present in the school as duty required, I was by a decree of the charter removed and expelled from the prefecture and rule of the same,' and then, 'to remove all doubt and question merely and of my own free will I simply resigned the school into the hands of the chapter.' William Cartwright was his successor; but his name only appears under the title of 'schoolmaster or gymnast of Southwell (*ludimagister sive gymnista*)' as being pronounced contumacious for being absent from a visitation held by the chapter on 10 July 1589.

There was a great deal of scholastic activity at this time in the chapter liberty; for among other persons who failed to attend the visitation was Roger Swinscoe, schoolmaster at Caunton; and proceedings were taken against James Colly, curate and schoolmaster of East Halam, for failing to produce his ordination letters, and his admission as master there was adjourned. At the same time Alexander Barton of Oxton was 'presented to teach children' and summoned for Tuesday week following, when he was inhibited on pain of law not to presume to teach (*instruere*) until admitted by ordinary authority. On 12 June 1592 James Horrocks of South Muskham was presented at a visitation 'for teaching of schoole without license.' He was summoned and inhibited from teaching until he had been admitted by authority of the ordinary, i.e. the chapter. On 21 July 1593 Richard Eirith or Ayray, B.A., of South Muskham, was 'presented to teach Mr. Marshall's children privately and is not known to be licensed,' while Ann Marshall was presented for 'not cumminge to church nor communicange.' But Ayray must have satisfied the inquisitors, for he was the same day admitted 'to instruct boys in the art of grammar in the parish of South Muskham' after being duly sworn. Two years later, 13 June 1595, William Garlande of Kirklington was 'presented for teachinge of children without license,' but he appeared and on affirming that he only taught abecedarians, i.e. reading ('affirmit se instruere abecedarios tantum'), he was dismissed as regards this article, but inhibited against performing service in Kirklington chapel or elsewhere unless duly admitted by the ordinary.

On 10 February 1594<sup>30</sup> the chapter had to petition Sir John Fortescue, Chancellor of the Exchequer, for the annuity due 'to the master of the free grammar school of Southwell,' six years' arrears remaining unpaid. It appears from an admission of Edward Manestie as master of the choristers and organist on 6 April 1596,<sup>31</sup>

<sup>30</sup> Chap. Act Bk. iii, beginning in 1590, p. 37.

<sup>31</sup> *Ibid.* 46.

## A HISTORY OF NOTTINGHAMSHIRE

that he was nearly as well paid as the grammar schoolmaster, receiving £10 as organist and £2 as master of the choristers.

It would appear that already the Keton scholarships were being fraudulently given to boys who only qualified for them by being colourably admitted choristers. For on 16 September 1596 the appointment, 6 April of the same year, of John Grace as chorister, was read in chapter, and a testimonial of his good conduct, with a petition for his admission to St. John's College, Cambridge, as a pupil or scholar (*discipulum sive scholarem*) according to Keton's deed, was sealed with the chapter seal.

The school must have been of good status at this time, for among the entries at Gonville and Caius College, Cambridge,<sup>32</sup> on 27 September 1596, was Francis son of Francis Leek, esq., of Sutton Scarsdale, Derbyshire, educated at Southwell Grammar School, admitted as a fellow commoner at the age of fourteen, with Francis Carter of Somerlay, also educated at Southwell, as his servitor. Leek was a royalist and made Earl of Scarsdale in 1645.

At some time not stated Richard Potter became master of the grammar school. After Potter's resignation on 3 May 1615 John Bayes, M.A., formerly master of Lobthorpe School, Lincs., was admitted in solemn form in Latin, which recited that he was first sworn 'not only to the oath prescribed by an Act of Parliament of 23 January 1558-9 and to obedience to the chapter, but also to the new ecclesiastical canons or royal constitutions required in this behalf.' The chapter also granted him their licence 'to exercise and execute the duty and office of schoolmaster and public instructor in the school aforesaid, and of publicly professing the art of grammar and of reading good and approved authors as well Greek as Latin to his scholars, according to the capacities of the hearers.'

The printed register of St. John's College, Cambridge, comes to our assistance in the next few years. It shows that Mr. Satchell, Setchell, or Sechell, as he is indifferently spelt, was master from at least 1625 to 1640. William son of William Horborie, husbandman, of Walkeringham, who had been seven years under Mr. Sechell, was admitted a pensioner 29 May 1632; Edward Mason, son of the rector of Hockerton, was admitted 4 June 1634, and John Marler, son of the late rector of Aperston (Epperstone), who had been four years at the school, was admitted 27 May 1639. The Civil War made no difference to the school. On 5 June 1645 Thomas son of John Holecroft of Balderton, gentleman (and gentleman then meant gentleman), was admitted sizar at the age of eighteen, having been under Mr. Palmer at Southwell School, and on 10 June 1647 Jervas son of Miles Lee, who had also been under Mr.

Palmer, was admitted pensioner, or paying undergraduate, at the age of fifteen. When the college of Southwell was once more abolished with other cathedral and collegiate churches by Act of Parliament in 1649, special provision was made for the preservation of the schools and other charities attached to them. So we find William son of Herbert Leeke, gentleman, of Halam, admitted a pensioner at St. John's 25 October 1649. A little later, 7 April 1652, an order,<sup>33</sup> made by the Trustees for Plundered Ministers and Schoolmasters, to whom this matter was delegated, recites: 'Whereas the yearly stipend of £14 heretofore payable to the Scholemaster of the Free Schole within the towne of Southwell in the county of Nottingham out of the revenues of the late prebend of Southwell is now charged and payable by the said Trustees; It is ordered that the said yearly stypend of £14 be continued and paid to Mr. Henry Moore, Scholemaster of the said Schole, together with the arrears payable since the 16th of Oct. 1650.' A few days later Mr. John Cary, receiver, was ordered to pay the said stipend 'from tyme to tyme . . . for and during such tyme as the said Mr. Moore shall continue to educate the youth in good literature there and untill further order of the said Trustees.' He was duly paid on 25 March 1651.

On 4 May 1654 two boys from Southwell were admitted to St. John's, Cambridge; viz. Samuel son of Thomas Leeke, clerk, bred under his father (who was head master of Nottingham School), and also a little time in Southwell School, 'aliquantillo etiam tempore in schola de Southwell,' no doubt to qualify for a Keton scholarship, and Matthew Sylvester, son of a mercer, two years under Mr. Henry Moore.

In 1655 Moore had given place to Mr. Francis Leeke, an order of the trustees<sup>34</sup> being made, 24 January 1655, for payment of the sum of £14 a year to him, 'hereby appointed scholemaster of the said schoole, out of the rents and profits of the impropriate tythes of Oxtou and Scarrington . . . to be continued . . . for such time as he shall discharge the duty of scholemaster there, or untill further order of the Trustees, And Lewt. Col. John Robinson, receiver, is appointed to pay the same accordingly.' Leeke continued master to the Restoration. When the minster was restored and the canons and vicars returned after the third dissolution and restoration, one of their first capitular acts<sup>35</sup> on 12 September 1660 was to appoint Francis Leeke surrogate and deputy for probate of the residentiary canon, John Niele.

<sup>32</sup> Lamb. MSS. Aug. Bks. 969, p. 95; 978, p. 452; 1019, pp. 49, 70.

<sup>34</sup> Ibid. 967, p. 15.

<sup>35</sup> Southwell Minster Chap. Min. 1660-70, under date. This is the first Chapter Act Book the pages of which are not numbered.

<sup>32</sup> Venn, *Biog. Hist. Gonville and Caius Coll.* i, 160.



## SCHOOLS

On 21 February following 1660-1 'the masters (*domini*) read publicly a certain certificate in the name of the chapter on behalf of Master Francis Leeke holding the office or place of schoolmaster and ordered it to be sealed.'<sup>36</sup> In this quiet way they validated Leeke's title to the mastership without professedly making a new appointment or confirming the old one made by the Parliamentary authorities. On 8 June 1661 Stephen Fothergill, bred at Repton and *chorista Southwellensis*, was admitted at St. John's, and on 7 June 1665 the master's own son or nephew, Charles Leeke of Halam, son of Francis Leeke, clerk, bred at Southwell, *et a choro ibidem*, was admitted pensioner, and became a Keton fellow 30 October 1669.

Leeke seems to have remained in office till his death some ten years later. There is no specific mention of the cause of vacancy in the Chapter Act on the next appointment of a master. This is entered in the Act Book under date 11 April 1670 as 'business of the election and collation of the place of schoolmaster of the free grammar school of Southwell on Andrew Meires, deacon.' Andrew Meires was probably a Southwell boy and had been admitted a sizar of St. John's on 16 June 1669 at the age of twenty, so that his university career was probably passed at some other college. Four boys from the school, bred under Mr. Meers or Myres, as he is variously called, were admitted at St. John's between 1677 and 1684. As one of them was born at Hartington in Derbyshire, it would appear there were boarders at the time. The last admitted, 14 May 1684, was son of Henry Watkinson, D.C.L., which shows that the sons of the canons as well as others frequented the school. Meires probably died in 1688. For on 12 June 1690 'at a chapter court,' upon petition 'made by Mr. Thomas Hasildon, scholemaster of Southwell grammer Schole, a Certificat was made in these words viz. We the chapiter of the Collegiat Church of the Blessid Mary the Virgin of Southwell in co. Notts. do certify whom it may concern that Mr. Thomas Hesildon was Scholemaster of the Gramer Schole in Southwell aforesd. at Lady Day 1688 and so has continued ever since.' Mr. Hesilden is called Haseldine on the entrance in 1689 at St. John's, of Robert son of Samuel Leek, clerk, of Nottingham, who had been bred under him at Southwell. He seems to have been somewhat of a pluralist. For on '30 June 1692 This day was a chapter held, Mr. William Mompesson the canon residentiary and Mr. Porter being present, at which it was decreed that . . . Mr. Hesleden's being Schole

<sup>36</sup> Southwell Minster Chap. Min. 1660-70, under date: 'Publice perlecto quodam certificatorio nomine capituli ex parte magistri Francisci Leeke gerentis officium seu locum ludimagistri schole grammaticae in Southwell domini idem certificatorium sigillandum fore decreverunt.'

Master, Vicar Choral and Vicar of the parish, is thought to be inconvenient, if they can be legally separated.' As, however, the pay of the master was restricted to the ancient £14 a year, the practical difficulty of separating the offices was very great. As a vicar choral only got £9 a year and the parish vicar £20, the united salary of £43 a year could not be regarded as excessive. A vicar choralship at all events remained an inseparable accident of the schoolmastership until the fourth dissolution of the collegiate church took place and the school suffered to the verge of extinction afterwards. The union of these two offices at least was practically recognized by Archbishop Sharpe in his injunctions at a visitation held in 1693.<sup>37</sup>

Sixthly.—Furthermore whereas complaints have been made unto us that the Grammar School of Southwell is much prejudiced through the School-Master being a Vicar Choral of the Church (his attendance on the service of the quire necessarily occasioning a neglect of the school) For remedying this inconvenience We do order and require, that from henceforward the Master of the Grammar School strictly and constantly attend his school on all school-days and at all school hours as much as any former master of the School that was no Vicar Choral was accustomed to do or so much as he himself if he was no Vicar Choral is in duty bound to do; and, further, if notwithstanding this constant attendance that we require of the School Master the Chapter nevertheless find it necessary (either for his encouragement or for performance of the Church service on Sundays and Holidays when most of the other Vicars may be supposed absent at their cures) that the said Schoolmaster should be continued a Vicar In that case We do enjoin that the said Chapter shall provide some fit person to supply his place in the quire at all times when his presence is required in the school Provided that he himself do in person perform the duties of his Vicar Choral's place on Sundays and Holidays.

As no independent or augmented endowment of the school was made, though the value of the 'wonted and accustomed salary' had very much lessened, the practice of appointing vicars choral to the schoolmastership necessarily continued.

The Chapter Act Book from 1692 to 1727 has disappeared. St. John's College Register<sup>37a</sup> supplies the names of masters: Mr. Benson, from at least 1699 to 1707; Mr. Neep, an 'old boy,' from 1714 to 1720; Mr. Lambe, probably 1720 to 1723; and Mr. Hodgshon already there in 1728. The next Chapter Act Book shows that the chapter fully recognized the inadequacy of the salary and met it by conferring a plurality of offices on the master.

24 Oct. 1728 Decreed that Mr. Hodgshon Schoolmaster of Southwell and Vicar Choral do succeed

<sup>37</sup> Dickinson, *Hist. Southwell*, 381.

<sup>37a</sup> Op. cit. ii, 151, 170, 184, 215; iii, 30, 32, 37, 47.

## A HISTORY OF NOTTINGHAMSHIRE

Mr. Barnard deceased, in the vicarage of Upton and was collated accordingly, *prestis prius* etc.

Whereas there is a Decree with respect to the Vicarage of Upton made July 31. 1701. That it be for the future disposed of to one of the Vicars Chorall who is best qualified to be Vicar Chorall according to the Statutes of this Church, which Decree is confirmed and extended to all the livings in the gift of the chapter, after the refusall of the Prebendaries, by a Decree made 22 Oct. 1724. This Rule we think proper to be generally observed; but considering that Mr. Hodgshon the present Schoolmaster is a diligent man and lies under great discouragements with respect to his School, the Salary of £10 per annum due from the Exchequer having been stopt for 4 years past, and it is uncertain when or whether ever it will be paid, for his encouragement we do give him the Vicarage of Upton, None of the other Vicars Chorall who may be better qualified in Church Musick being willing to accept it, except Mr. Bird, who was this day presented by the Chapter to a living in Lincolnshire.

A gallant and successful effort was then made to get arrears of the grant from the Exchequer.

On 28 Jan. 1728-9 Whereas there are 4 years arrears due to the Schoolmaster Mr. William Hodgshon, out of H.M.'s Exchequer, Decreed that a Petition be drawn up in Order to be presented to Sir Robert Walpole, Chancellor of the Exchequer which was drawn up accordingly and ordered to be ingrossed and sealed with the seal ad causas and signed by the hands of the prebendaries and is as follows,

To the Right Honble Sir Robt. Walpole Chancellor of the Exchequer and one of H.M.'s most Honble. Privy Councill. The Humble Petition of the Chapter of the collegiate Church of the Blessed Virgin Mary of Southwell in the county of Notts. Humbly sheweth

That the free Grammar School of Southwell being a very ancient foundation was endowed in the reign of King Edward VI with a pension out of his Majesty's Exchequer of £10 per annum, in recompence we believe for severall hardships which we find put upon our church at that time, which pension appears to have been duly paid till 37 Elizabeth when we find a petition in our old Ledger Books from our Chapter to Sir John Fortescue, then Chancellor of the Exchequer, complaining that the said Pension had not been paid for 6 years past and praying that he would be pleased to grant a warrant to the Auditor or Receiver of H.M.'s rents and revenues in the said county of Nottingham, to allow and pay the arrearages of the said pension and to continue the payment of it, upon which we find it was ordered to be paid and was accordingly paid, so far as appears to us, till the year 1724, since which time the School Master tho' he hath often applied to the proper officers hath not been able yet to get it paid We beg leave to represent to your Honour that our present Schoolmaster Mr. William Hodgshon is a deserving man and diligent in his office, that he is obliged to teach all boys that are sent to him belonging to the town of Southwell freely, and that his salary is but small and that without this Royall Bounty very far from being a suitable reward. We therefore presume from this example of our Predecessors to trouble your Honour with our humble petition that out of your regard to piety and

learning you would please to take our case into consideration which we hope will meet with the same favourable acceptance as that of our Predecessors did, and that your honour will give effectuall orders for the payment of the said pension, as well as of the arrears due upon it; which will be a great benefit to this church and town and will engage our prayers for your happiness.

The petition was granted, and since that time there have been no further difficulties with the Exchequer payment, it having become insignificant with the fall in the value of money.

25 June 1730. This day Mr. Henry Bugg, clerk, was chose Schoolmaster of the free Grammar School in Southwell in the room of Mr. Hodgshon, deceased; to be admitted when approved and confirmed by the Archbishop as the Statutes direct.

N.B. Mr. Bugg was examined by the Residentiary in the chapter house, and chosen before 2 others who were examined with him.

On 23 July 1730 Bugg having exhibited the instrument of confirmation under the seal of the archbishop was duly admitted in a Latin form and to a vicar choralship at the same time.

Mr. Bugg seems to have been of a combative disposition, quarrelling with the parents, the vicars choral, and the chapter. The first quarrel was with the parents, and the chapter found Bugg in the wrong.

On 21 Oct. 1731 Whereas Richard Lloyd and Talbot Leybourne were upon some misunderstanding between the schoolmaster and their parents taken from the free Grammar school, and Mr. Bugg having refused to take them into the school, and the reasons he offered for it being no way satisfactory to the Chapter; It is hereby ordered that Mr. Bugg shall signifye to the parents of the said children that he is willing to receive the said children again into the School and teach and instruct them as he does other boys and according, Mr. Abson at Mr. Bugg's desire, undertook to deliver a copy of this decree to Mr. Leybourne and Mrs. Lloyd.

The same day it was 'Decreed that the Bill relating to the repairs of the school be paid by the clerk of the fabric.'

The next quarrel was about his vicarial duties.

19 Apr. 1733. There having been some dispute between Mr. Bugg, Schoolmaster and Mr. Cooper, vicar of the parish of Southwell, about reading prayers on certain days. It was agreed between them upon the recommendacion and consent of the Chapter that Mr. Cooper is to read prayers on St. Stephen's, St. John's, Innocent's and Newyear's Day (except any of these days happen on a Sunday, in which case Mr. Bugg is to take one part of the day as usuall and in lieu thereof Mr. Cooper is to read on Epiphany, when it so happens, to make up 4 holy days every year) Mr. Bugg to doe all occasionall offices as Christnings, Churchings, or any other that shall happen at the time of his reading prayers on Sundays in Mr. Cooper's absence.

## SCHOOLS

Finally Bugg was deprived of his vicarage.

24 July 1735. You Henry Bugg clerk, Vicar Choral of this church, for your notorious breach of the Statutes of this church and for your subsequent contumacy thereupon the Chapter has unanimously decreed you to be legally deprived of your office of Vicar Choral of this Church. And I, Edward Wilson, Canon Residentiary, by the order and in the name of the said chapter doe pronounce you expelled, and the said office of Vicar Choral to be void to all intents and purposes of law as if you were naturally dead.

Mr. Bugg's vicar's place being made void who as Schoolmaster and vicar used to read prayers every Holyday and one part of the day every Sunday pursuant to an injunction of Abp. Sharp; It is decreed that the other remaining vicars be required to take upon them the reading of prayers at such times till further provisions be made.

It would seem, however, that the deprivation was revoked, and that Mr. Bugg afterwards lived at peace, for the Chapter Books reveal no more of him for nearly thirty years, when the next master was admitted on his resignation. An intermittent stream of boys flowed to St. John's, Cambridge, throughout his time, beginning 9 May 1734 with his brother John son of Henry Bugg, husbandman, and including a son, Whaley Bugg, in 1756.

In 1755 St. John's College rebelled against the restriction of the Keton fellowships to Southwell choristers. Thomas Todington, son of a farmer in Leicestershire, bred at Southwell School under Mr. Bugg, was admitted a sizar 'for Mr. Bugg,' the schoolmaster's brother, 12 April 1751. When a Keton fellowship fell vacant in 1755 Thomas Todington became a candidate for it, but the college elected William Craven, a Craven scholar, fourth wrangler, and Chancellor's medalist, afterwards master of the college, in preference, and he was admitted 17 March 1755. Todington therefore appealed to the Bishop of Ely, as visitor, stating that he had 'been for three years a chorister of the church of Southwell and constantly performed choral duty there.' The college said that a statute of the college provided that no scholar should be in any way deformed or mutilated, and that this necessarily applied to fellows also, and Todington was deformed and had been declared ineligible to a fellowship on that account, and that they had reason to believe his learning defective, while his behaviour 'did not incline them to elect him.' The bishop, however, directed them to elect him. The college then moved the King's Bench for a prohibition to the bishop as not being in order. This was refused by Lord Mansfield 26 November 1757, and Todington was admitted in place of Craven 19 March 1757-8. He resided for nearly twenty years, and afterwards held several college livings, and died 27 January 1790.

21 Jan. 1762. Decreed that Davies Pennell clerk B.A. be admitted a Vicar Choral in the colle-

giate church of Southwell. Decreed that the said Davies Pennell be elected Master of the Free Grammar School of Southwell, now void by the resignation of Henry Bugg clerk, and that his licence to the same be sealed at the next chapter.

Next day he was given 'all the Salary due in the Vacancy.' The only incident noted in Pennell's time is a decree, 19 July 1764, 'that the Grammar School scholars have leave to sit in the seat on the south side the choir under the choristers.' After eleven years, on 22 April 1773, 'The Reverend Mr. Pennell desired leave to resign the office of Master of the Free Grammar School of Southwell, which resignation was accepted and Mr. Pennell further desired leave to continue the vicarage of Barnby in the Willows, which he now holds and such leave was granted as far as the Chapter had power so to do.' In 1778 Pennell was master of Newark Grammar School. Pennell's successor at Southwell was Richard Barrow, clerk, who was admitted a vicar choral and master of the free grammar school of Southwell 20 January 1774. It was at the same time 'Decreed that the Expences of Advertizing etc. for a School Master be defrayed by the quarter's salary of the School during the Vacancy and out of the money arising by sale of the wood at Warsop.'

'21 Apr. 1774 Decreed that the Grammar School house be repaired in such necessary manner as the next Residentiary shall direct and that the Expences of such repairs be paid out of the Fabric Account.'

In 1775 the Keton fellowships again proved a bone of contention. William Wood, son of a husbandman of Hockerwood near Southwell, had been a chorister at Southwell for six years, from 1756-62, and had been in the grammar school till he went to St. John's on 16 March 1764, and after taking his degree became parish vicar at Southwell in 1769 and vicar of North Leverton in 1773. In 1775 on the resignation of Todington, the hero of the battle of 1755, he resigned his living and stood for the vacant Keton fellowship. The college preferred Chambré William Abson, B.A. 1774, a much younger man, who was not a Johnian, though his father had been. The father was vicar of Kirtlington, and Abson had been at Southwell school from 1759, at the age of seven, but only became a chorister when he was sixteen years old for a quarter of a year so as colourably to qualify for a Keton fellowship. Wood disputed the validity of the qualification, and the Bishop of Ely decided against Abson, and Wood was admitted fellow 24 October 1775. He seems to have been a litigious, but successfully litigious, person. He became junior bursar and then senior bursar of the college. In 1797 he was turned out on the ground of maladministration and lengthy legal proceedings ensued, which reduced him to bankruptcy. Eventually, however, he took the

## A HISTORY OF NOTTINGHAMSHIRE

college living of Lawford, Essex, and died in 1821.

In 1784 Barrow resigned, and the grammar school, which was as we saw located in the Booth Chantry Chapel, attached to the second bay of the nave on the south side, was ordered to be pulled down. The school was held for a short time<sup>38</sup> in the 'Red Prebend' or Oxton altera pars, afterwards the Assembly Room. But on 20 January 1784 it was 'Decreed that Mary Becher should treat with Mr. Lock for the Chantry in order to accommodate a Schoolmaster with a house and school.' The treaty was brought to a successful conclusion, and the school was planted, where it now stands, in the old chantry priests' common house at the west end of the churchyard. William Pinching, clerk, M.A., admitted a vicar choral and master the same day, was at first placed in lodgings, Mrs. Sturtevant being, 19 January 1786, 'paid such reasonable Bill for lodging for Mr. Pinching the Schoolmaster as the Residentiary shall think proper to allow out of the Rota fines.'

Pinching's term of office was short, the Rev. Magnus Jackson being appointed probationer vicar choral and grammar schoolmaster in the room of William Pinching resigned, 18 October 1787. He was given, 17 April 1788, 'the seat in the church lately used by Mr. Lock's tenants of the Chantry'; whence we may conclude that he had boarders to accommodate. He soon found the new premises insufficient for the school. It was decreed 21 January 1790 'that Mr. Jackson be paid £14 for Repairs and making an addition to his School room in the Chantry,' and next year, 21 July 1791, a lease of a piece of ground (part of a messuage and garden in Southwell) was granted him for forty years in order to erect and build a schoolroom upon such piece of ground. On 28 July 1794 Mr. Jackson was desired to order the boys of his school not to trespass on the churchyard, but confine their play to Popley's piece.

After twenty years of service Mr. Jackson was, on 20 April 1809, 'permitted to resign the school as soon as a successor can be appointed, and also have leave to reside in the vicar's house now occupied by Mr. S. Becher from and after the 1st day of June next, if it should be more advisable for the new Schoolmaster to occupy the Chantry.' On 20 July 1809 the Rev. Henry Kempson, clerk, M.A., was elected master of the free grammar school at Southwell with permission to occupy the chantry house and premises, and at the same time appointed a probationer vicar choral in the room of Sherard Becher, clerk, licensed to the curacy of Kirklington. Jackson was paid £125 due for surrendering the lease of the chantry 'when the funds of the Chapter are better adapted for the discharge thereof, with lawful interest in the

<sup>38</sup> H. Livett, *Southwell Minster* (1883), 139.

meantime.' On 18 October 1810 Mr. Kempson had leave for his boarders to sit in the pew No. 1 during the chapter's pleasure at the usual rent. He was allowed the sum of £15 by way of additional salary as schoolmaster to Michaelmas 1810 to be paid out of the Rota Fund, this making his salary £25 a year besides the Crown payment. Two years later 23 January 1812, Mr. Kempson resigned. So low had the school sunk that an advertisement was ordered to be inserted in proper newspapers stating the vacancy and requiring that candidates applying for the same must have taken their first degree at either of the universities of Oxford or Cambridge. A B.A. was elected on 23 April in the person of the Rev. James Foottit. He was made a probationer vicar choral and curate of Kirklington at the same time.

19 October 1815: 'Decreed that the arrangement which for many years has been made between the Parish Vicar and the Schoolmaster (being Vicars choral) by which they perform the duty of this church on Sundays and on Christmas Day alternately, morning and evening, be confirmed by the chapter.' In case of illness the evening lecturer for the day had to perform this duty. On 23 January 1817 ten guineas was voted to Mr. Foottit 'out of the Rota Fund, in part of the repairs of the chantry House occasioned by an accidental fire.' As rector of Brigsley (from 1813) he engaged in a suit for tithes which cost the chapter £178. At an election of a proctor to Convocation on 23 July 1818 he was curate of Halam, and next year, 21 January 1819, became vicar of Upton, which he held with Brigsley. His son James Foottit was admitted 18 January 1811 with a view to a Keton scholarship, the names of the Keton scholars and fellows being asked of St. John's College. He never got one. On 24 January 1822 Foottit resigned Brigsley for the vicarage of Barnby in the Willows.

In 1819 the old chantry house was pulled down and the present unbeautiful structure substituted for it. On 4 November 1819 it was decreed that

the plans submitted at the Chapter for the improvement of the house and premises late under lease to Mr. Lock and Humphrey Bralesford by taking down the Chantry and the School Room now in the occupation of Mr. Foottit; and by rebuilding a House and School room for the School master on the site now exhibited, appear to present an opportunity of realizing important advantages; that the same be carried into effect and that the proposal of Mr Foottit to relinquish all the premises in his occupation except those delineated in the design for a dwelling house, school room and playground, and to contribute towards the expenses thereof the sum of £600, on condition that in case he shall cease to be School master at any time during the next 20 years (reckoned from Lady Day 1820) he shall be repaid the sum of £30 for every year of such term that shall be then unexpired, be accepted.

## SCHOOLS

In 1825 the old music school also disappeared, being with the vicars' vestry converted into a library, the *rector chori*, who was also organist, being ordered to instruct the choristers in the room adjoining the treasury. A curious order made 24 July 1828 shows how unblushing was the practice of colourable choristership, which had been apparently accompanied by a practice of 'sweating' applied to the wages of the substitute, the chapter finding it necessary to provide that 'every chorister obtaining dispensation from attendance at service shall provide a sufficient substitute and the compensation to be in the same proportion as the stipend allowed by the chapter to such chorister.'

In 1831 Foottit as a vicar choral joined in an attempt to extract from the chapter a proportion of the improved rents of the old common lands of the vicars choral, but the request was peremptorily refused, on the ground that they had been merged in the chapter lands on the refoundation. In 1835 Foottit resigned Upton for Farnsfield Vicarage.

An entry in the Chapter Decree Book of 12 November 1835 shows a quaint survival of mediaeval manners and customs. 'The Rev. Robert Fowler, a vicar choral, did on 13 October in the College School house,' the first use of this term for the old one of Free Grammar School, 'by using violent and intemperate language produce an affray to the great scandal and disgrace of the church and clergy as proved by the testimony of eye witnesses and his own admission.' He was therefore called in and reprimanded by the residentiary, and the reprimand ordered to be entered on the minutes. Unfortunately the *causa belli* is not recorded.

In 1836 the movement began which ended in the abolition of vicars choral, residentiaries, and canons, and in fact of the whole collegiate establishment, and with it the depravation, by the almost total disendowment, of the school.

Foottit soon retired on one of his many vicarages, receiving £100 for the school buildings. He died in 1841. The Rev. Thomas Massey, B.A., was elected master and vicar choral in his place 19 January 1837, and the following year was made perpetual curate of Halloughton. The change of master was signalized by a repeal of the school rules of 24 January 1716, and the making of new ones. The school hours were now made from 7 to 9, 10 to 12 a.m., and 2 to 5 p.m., but in winter 'Sunrise to sunset.' Saints' days were whole holidays except for morning school; and Wednesdays and Saturdays half-holidays from noon. A week was added to the vacation, which now became five weeks at both Midsummer and at Christmas. Fees were imposed of £4 a year for English subjects and writing and arithmetic, and another £4 a year for mathematics. The choristers were now sent to the endowed school at Easthorpe, the master

of it being paid 8s. a quarter for each 'under the general superintendence of the *rector chori*.'

Massey was made rector of Hatcliffe 24 October 1839, on his resignation of the school. Charles Taylor was elected 23 July 1840, and the freedom of the school was finally abolished, 'the Master of the College Grammar School' being now 'authorized to demand any sum not exceeding £2 quarterly, from any boy born in the parish and in consideration instruct them in English, Greek, Latin and reading, writing and arithmetic.' He was also to examine the choristers at Easthorpe School quarterly, but the *rector chori* was still nominally responsible for their supervision and instruction. In consequence of changes made by the Ecclesiastical Commissioners, the parish vicar was no longer to be a vicar choral. It was in consequence provided that whereas morning service on Sundays had hitherto been performed by the parish vicar and schoolmaster alternately, now the parish vicar was always to take the morning service, and the schoolmaster, 'being a minor canon' (that title having now superseded that of vicar choral), the evening or second service and preach at it, receiving £1 a sermon. The chapter now with dissolution imminent bethought them of the elementary education of the town and gave £100 and a site for a National school. Two years later they gave £2 a year out of the Rota Fund for prizes in the school for proficiency in classical and general knowledge, 25s. for the first and 15s. for the second.

Taylor resigned the mastership and vicar choralship on 15 May 1843. William Fletcher was on 7 January 1844 elected 'master of the Free Grammar School,' but there was now no vicar choralship to be added to it, the 'minor canons' being now reduced to two. The chapter on 17 April 1845 instituted, or at least for the first time paid for, an examination of the school by an independent examiner, the master of St. John's, Cambridge, being asked to nominate the examiner, while the archbishop gave £10 for prizes. Fletcher stayed for five years.

The Rev. William Cole succeeded on 1 November 1848. On 4 April 1850 new rules were made for the 'Master and Scholars of the Collegiate School of Southwell.' Morning school underwent a further alleviation, being reduced to an hour, from 7.30 to 8.30 a.m., later school from 10 to 1 and 3 to 5. But Saints' days were curtailed, there being school from 8 to 9 and 11 to 1 and 3 to 5 p.m., while the half-holidays began at 1 instead of 12. Reversion to a practically free school took place, it being ordered that 'Every male person born in the parish of Southwell be instructed pursuant to the Statutes free of expense,' i.e. in classics, but for other subjects he [the master] might charge £12 a year, excepting sons of any former or existing vicar or minor canon of the collegiate body, who were to be

## A HISTORY OF NOTTINGHAMSHIRE

admitted at £2 10s. a quarter. The restriction of freedom to these classes was quite unhistorical and unstatutory.

Now that the chapter revenues were transferred to the Ecclesiastical Commissioners the last members of the chapter developed a generous regard for the endowment of the school, which, though the moral claim was overwhelming, they had not exhibited before. On 4 April 1850 they petitioned the Ecclesiastical Commissioners to increase the ancient salary of £12 to compensate for the loss of the minor canonries and chapter benefices held by former masters as an endowment of their office, and of which they were now deprived by the late Cathedral Acts of Parliament. No response was made. A further blow was struck by 'St. John College in the recent case of Arthur Calvert and in the former one of Maltby, who had been Sunday or Saints' day choristers, having objected to admit them to Keeton fellowships,' and the Bishops of Ely, as visitors, confirmed the objection of the college.

Cole retired from an untenable position. On 14 February 1853 the Rev. Richard Bethell Earle was appointed by George Wilkins, B.A., canon residentiary, and Archdeacon of Nottingham, as the representative of the chapter who were dying out. On 4 June 1854 he was made curate of Edingley. He informed the Cathedral Commission<sup>38</sup> that he could not get possession of the schoolhouse because the Ecclesiastical Commission demanded a rent for it, and the late master made a claim for fixtures which the Commissioners would not take. So he had no boarders and only seven day boys. 'Without knowing the intention of the Commissioners, I am,' he says, 'necessarily unable to judge whether it is desirable for me to continue to hold the mastership of the school or to incur the necessary expenses in having it fairly and properly organized.' The Ecclesiastical Commissioners then and since, in their ignorance of the history and law of collegiate churches, regarded themselves as having no duty to the grammar school, though an integral part of the foundation, and instead of restoring to it a proportionate part of the endowment of which it had been robbed, refused to help it at all. The result was that on 26 August 1858 Earle was appointed vicar of Barnby in the Willows on the death of the former master, Charles Taylor. So the school for five years ceased to exist.

In 1857 another blow was struck at Southwell School by the severance of its long connexion, extending over three centuries and a quarter, with St. John's College, Cambridge. By a statute made by the Cambridge University Commissioners 22 May 1857, all local preference for fellowships of the college were swept away, it being provided that 'no preference shall here-

after be given to any fellowship to any person in respect of such person's place of birth, or of his having been a scholar on any foundation in the college . . . or of his having been a chorister in any capitular or collegiate church,' and the same provision was made as to scholarships and exhibitions. The statute, however, only confirmed the extinction of a right which most probably would have been extinguished with the chapter, and was anyhow in fact in abeyance, as only 'colourable' choristers had for many years gone up to the college. The last Keton scholar was the Venerable Brough Maltby, Archdeacon of Nottingham in 1888, but he won an open scholarship, and to his admission a special proviso was attached, that he was 'no way admitted owing to the fact of his having been a chorister,' since his choristership was nominal. When in 1852 he applied for a Keton fellowship he was refused.

On 8 April 1862 the residentiary canon recorded that he had obtained from the Ecclesiastical Commissioners the grammar schoolhouse, which they claimed as vested in them, for the future residence of the master, and a sum of money for repairs. The Rev. Charles Peter Inledon was therefore appointed master. Before, however, he could reopen the school at Midsummer 1863, as intended, he 'met with unexpected misfortune,' and left Southwell. The Rev. James Dudley Cargill, B.D., was then nominated 12 January 1864, by George Wilkins, last Canon Residentiary, Vicar General and Canon of Normanston. He had 11 day boys that year, and in 1867 the Schools Inquiry Commission<sup>39</sup> found 11 boarders and 21 day boys. While the school was closed a successful private school had been established to take its place, and Mr. Cargill had an uphill fight. The last Canon of Southwell died 11 February 1873, and later in the year Mr. Cargill resigned the mastership.

The inhabitants of Southwell then petitioned the Bishop of Lincoln, to whose diocese Nottinghamshire had been transferred, to preserve the school. On ascertaining that the Ecclesiastical Commissioners would recognize his appointment and pay 'the ancient salary,' he appointed the Rev. A. C. Whitley. After four years, during which the school did not rise above 13 boys, Whitley left. The bishop then persuaded Mr. John Wright, who had a private school of some 30 boys, to move to the grammar school, and purported to appoint him master. In 1888, when the Charity Commissioners took the case up with a view to a scheme, there were 45 boys in the school, of whom 19 were boarders. In spite of the demonstration of the history of the school and its relation with the collegiate church,<sup>40</sup> the

<sup>38</sup> *Sch. Inq. Rep.* xvi, 427.

<sup>40</sup> The report was made by the present writer as Assistant Commissioner.

<sup>35</sup> *Rep.* 1854, App. 754.

## SCHOOLS

Ecclesiastical Commissioners refused a grant for the school under section 27 of the Endowed Schools Act, 1869, which gave them power, and practically directed them to give grants to a school forming part of the foundation of any cathedral or collegiate church. So the scheme was not proceeded with. In 1897 the Rev. Joseph Souden Wright, who had long acted as master, succeeded his father in the mastership. He won a leaving exhibition from Cowley's School, Donnington, and was a scholar of Corpus Christi College, Cambridge.

At length, after the establishment of a quasi-collegiate church with a chapter of honorary and unpaid canons, the present writer had the satisfaction as an Examiner of the Board of Education of completing the scheme which had been begun nearly twenty years before. It was sealed by the Board under the Charitable Trusts Acts 22 December 1902. The scheme created a governing body of thirteen persons, the Bishop of Southwell and the rector *ex officio*, two appointed by the honorary canons, two each by the councils of the parish and rural district of Southwell and the county of Nottingham, one each by the governing bodies of Nottingham University College and of Trinity and St. John's Colleges, Cambridge. The tuition fees to be charged are fixed at from £6 to £12 a year, and boarding fees at £50 a year. The school now contains some 50 boys, of whom about half are boarders. Alas! the whole endowment which this august body has to manage amounts to £47 4s. a year: consisting of the commuted Crown payment, reduced by the deduction of fees before commutation, and the reduction in the interest of consols since, to £7 4s. a year, and £40 from the Ecclesiastical Commissioners, made up of the old payment of £2 from the Canon of Normanton as Chancellor, £12 from the chapter revenues, £20 the augmented payment of the song schoolmaster, £2 a year given for prizes in the grammar school, and £2 for general purposes of the song school. If the school had its due proportion of the revenues of the church, according to ancient payments, it is certain that not less than ten, and probably not less than thirty, times that sum should be payable. Another £60 a year is payable to the school so long as the choristers are educated in it. At the next shuffle of ecclesiastical revenues perhaps the rights of this immemorial institution to a proper share of the revenues of the collegiate church may receive as much recognition as some vicarage of yesterday.

### THE MAGNUS GRAMMAR SCHOOL, NEWARK

Newark Grammar School was supposed to date, and to be early at that, from the gift of the endowment it still enjoys made by Archdeacon Magnus in 1530-1, until it was shown, from the

records of Southwell Minster, that it existed some 300 years before that at least, being the subject of a dispute terminated by arbitration in 1238. Further, it was shown to have been frequented by two nephews or other relations of an Archbishop of York a century later, while a presentation to its mastership in 1485 was also extant.<sup>1</sup> Since then more gaps in its history have been filled up by the researches of Mr. Cornelius Brown among the Newark Town Records, and the results published in his *History of Newark*, which appeared at the end of 1907, a few weeks after the author died.

The first mention of the school certainly shows that it was no new foundation, but one which may have existed for a century or more. Inserted in the White Book of Southwell Minster for the sake of preserving on record a settlement by the highest judicial authority in the Church—the pope—affecting one of the chief rights and duties of the Chapter of Southwell, is a 'Letter on the right of presentation of the school of Newark' ('*Littera de jure presentationis scholarum de Newerke*').

It is so important a document in the history not only of Newark School and Southwell Minster, but of schools in general, that it must be given in full:—

Know all sons of holy mother church to whose notice the present letters shall come that when a suit had been brought by the authority of the Lord Pope between Stephen, cardinal priest by the title of Saint Mary Trastevere (*trans Tiberim*), canon of Southwell (Suwell), of the one part, and the Prior and convent of the canons of S. Katharine, of the other, as to the collation of the school of Newark, at length the said suit was settled between<sup>2</sup> the Lord Abbot of La Roche (*de Rupe*), proctor of the same Cardinal in England, with the consent of the chapter of Southwell, by a friendly agreement in this manner:

In the year, to wit, of the incarnation of the Lord 1238, viz., that the said Prior and Convent shall in chapter at Southwell present a clerk for the rectorship of the school aforesaid fit to instruct boys in the art of grammar to the canon, or to the keeper of the said prebend for the time being, if the canon shall not be present, as often as it may happen to be vacant, which clerk shall be admitted by the canon or keeper of the said prebend without any difficulty; and the same clerk shall swear canonical obedience to the canon of the said prebend and to the chapter.

But if the said clerk shall offend in anything against the liberties of the church of Southwell or of the said prebend, if he remain incorrigible, and the said Prior and Convent shall be negligent in punishing him for any his excesses which require correction, he shall, after receiving a mandate in that behalf from the

<sup>1</sup> A. F. Leach, *Memorials of Southwell Minster* (Camd. Soc.), xli, xlii, 52.

<sup>2</sup> Sic. It is probably one of the sins of the document referred to in the note attached to it that it is not stated who was the representative of the other side between whom and the abbot the compromise was effected.

## A HISTORY OF NOTTINGHAMSHIRE

canon of the prebend or the chapter aforesaid, be removed by the same Prior and Convent, and another presented by them in his place shall be admitted.

That this grant may have the strength of perpetual endurance the Chapter of Southwell and the aforesaid Prior and Convent have put their authentic seals on one side and the other to this writing.

Written in the margin is the note already partly quoted *apropos* of Southwell School.

Because the collations of grammar schools throughout the whole archdeaconry of Nottingham belong solely and wholly to the prebendary of Normanton in the collegiate church of Southwell, as chancellor in the same church, and although some pretended agreement as to the collation of the grammar school of the town of Newark may have been made, yet it can be of no authority, as appears from its tenor, because it sins in several respects.

This is a remarkable document, and the note is even more important than the document. It sounds strange that an Italian bishop, the pope, should have to interfere in a contest between the chapter of Southwell and the convent of St. Katharine, and that a canon of Southwell should be an absentee Italian priest and a cardinal, who should be represented in a dispute as to the rights of the chapter, not by the chapter, but by a monastic abbot. It sounds stranger still that a monastery at Lincoln—for such St. Katharine's was—should claim and effectively maintain a right to appoint the master of Newark Grammar School.

The claim of the convent of St. Katharine's of Lincoln to appoint the grammar schoolmaster arose from their being the rectors of the church of Newark, which had been appropriated to them. Newark had belonged to Godiva of Coventry fame, who, according to a spurious charter in the Eynsham chartulary, *circa* 1055, granted it to the church of St. Mary of Stow. This church has been talked of as if founded as a monastery—a convent of monks. But it was not. It was founded as a collegiate church of secular canons.

Stow was in Lincolnshire, and the minster there seems to have occupied the same sort of position in regard to the Mercian bishop of Dorchester that Southwell Minster did to the Northumbrian Archbishop of York. For a Saxon charter, which reads as if it was authentic, begins:—

Here is shown in what manner was had that agreement between Wulwi [otherwise Wulwig] the bishop and Leofric the earl and Godgifu wife of the earl made concerning the minster<sup>3</sup> of Saint Mary at Stow. They established priests there and wished to have altogether the same service there as is had at St. Paul's in London . . . and let this bishop have for his table all those things which Bishops Ætheric and Ædnoth had before him of those things which by

right belong to the bishopric; namely, two parts of all things which belong to the minster, and let the priests have the third part, two festivals excepted . . . the lands which the bishop and earl and Godgifu and pious men shall have given it shall always be annexed to that holy place for the brethren and the repairs of the minster.

It is this last word which has been mistranslated 'monastery,' and so an entirely different complexion has been given to the foundation and its history, and the inhabitants of Stow have been called monks. But in the foundation charter of Exeter Cathedral by Edward the Confessor,<sup>4</sup> the life of secular canons is spoken of as the 'minster life.' The distinct statement that it was for priests and the reference to St. Paul's, London, as the model, shows that Stow was a college of secular canons, not a convent of regular monks, just as Warwick collegiate church<sup>5</sup> was to be on the model of St. Paul's and Salisbury.

Remigius apparently turned Stow into a monastery, and his successor, Robert Bloet, transferred it to Eynsham near Oxford, where he endowed the monks with other lands, and so regained sole possession of Newark to his own use. But while Bloet's successor, Bishop Alexander, made Newark his principal place of residence and built the castle, the next bishop, Robert of Chesney, who founded or assisted Gilbert of Sempringham in founding one of his bi-sexual houses of Gilbertine canons and canonesses at St. Katharine's, just outside the city of Lincoln, gave the church of Newark to the newly-created prior and convent about the year 1148. Gilbert himself was much interested in education; indeed, he had started and kept a school for boys and girls before he founded his order for men and women. Hence, no doubt, when the chancellorship of Southwell had fallen into alien and distant hands, it vexed the soul of the prior of St. Katharine's that there was delay or neglect in the appointment of a schoolmaster at Newark. Moreover, the gift of the church not unfrequently carried with it the gift of the school, as we saw in the cases of Warwick, Thetford, and Gloucester elsewhere, schools being essentially ecclesiastical institutions, and the superior of the principal church being *prima facie* the governor of the school. The alien chancellor was content with the acknowledgement of the authority of the chapter implied in the requirement that the prior and convent should present the schoolmaster they nominated to the chapter. But the marginal note, probably written by a later chancellor, part of whose duty it was to compose charters and chartularies, shows that the chapter had repudiated the agreement of 1238 before the compilation of the *Liber Albus* in the 14th century, and, as we shall see, had recovered, if they had ever in fact abandoned, the right of

<sup>3</sup> Brown, *Hist. of Newark*, i, 17.

<sup>4</sup> Kemble, *Cod. Dipl.* iv, 118, no. 791.

<sup>5</sup> *V.C.H. Warw.* ii, 300.



## SCHOOLS

patronage of the school, which, without express episcopal and papal authority, it is certain they could not effectively transfer to anyone else.

The next item of information we have as to Newark School is 100 years later, and shows it as the school selected by Archbishop William Melton for some of his young relations. In his accounts occurs the item: 'To Simon, master of the school at Newark, for the expenses of our kinsmen (*consanguineorum*) William and Thomas of Melton and their tutor, as long as they are there, 2s. 5d. a week.' This sum is made up, probably, by 8d. a week for each of the boys and 1s. 1d. for the tutor, since at Winchester and Eton we find 8d. a week the sum allowed for the boys' commons, and 1s. a week for those of the fellows and masters. The disturbed state of the North, due to the war against Scotland, no doubt accounts for the archbishop, though an East Riding man, sending his cousins, nephews, or perhaps sons, to a school under the shelter of Newark Castle rather than to Beverley or even Southwell.

The schoolmaster, Simon, to whom the boys were sent was Simon of Botelesford (Bottesford), clerk. For next year, 1334, among the corporation records is a deed which witnesses that John son of Henry Cotington granted to Symon of Botelesford, schoolmaster (*rectori scholarum*) of Newark, a message in Frere (Friar) Lane near a message of the prior of St. Katharine outside Lincoln,<sup>6</sup> while some eleven years later, on St. Gregory's Day 1345, Thomas son of Sir Richard of Byngham, kt., appointed<sup>7</sup> Master Simon of Botelesford, schoolmaster (*magistrum scholarum*) of Newark, his attorney to receive rents for him in the Peak. As early as 1325 he occurs, probably as a trustee, in a grant<sup>8</sup> by William son of John son of Peter to John son of John son of Peter, chaplain, and Simon of Botelesford, clerk, of four messuages in Newark. He acquired property on his own account. On 17 June 1334<sup>9</sup> Gilbert Girdeler granted him a rent of 2s. out of a house in Northgate, and William of Barnby another rent of 6d. out of a house in Barnbygate (Barnbygate). On 25 April 1334<sup>10</sup> Robert Stuffyn had granted him a rent of 13s. 4d. from a house in Baldertongate next to Gild Lane. This rent was by deed of 25 March the year following,<sup>11</sup> 1335, under licence in mortmain 20 March 1334,<sup>12</sup> granted by Simon to John of Bynington, chaplain, warden (*custodi*) of the Trinity altar, who celebrated for the brethren of the Trinity gild, and especially for Robert Stuffyn,

his wife Alice and their children, and the soul of Richard Stuffyn. On 24 August Simon further granted to the same chaplain celebrating for the fraternity of the Trinity and St. Peter, and especially for the king and queen, Queen Isabella, Archbishop William of Melton and others named, eight messuages worth 40s. a year and 20s. rent. The chaplain was to be presented by the provost of the gild, or, in default, by the five other chantry priests of the church. This was not, as Mr. Brown says, the foundation of a chantry, but the augmentation of an existing one; as is shown by the property being valued in 1535<sup>13</sup> at £4 18s. 4d., whereas the grant by Simon of Bottesford was only £3 13s. 4d. It would appear that school-mastering was a gainful profession at Newark in the reign of Edward III, when its master could thus afford to endow a chantry priest in his own lifetime. The papal sanction to it was given in 1341. When Simon died we do not know.

That Newark School maintained its reputation is evidenced by a safe-conduct granted by the king on 26 July 1380 to—

Brother Hugh Maigne, monk of the order of St. Benedict, of Paslowe in Scotland, who has supplicated us that, inasmuch as he has stayed at Newark for a long time in order to study there, and purposes to stay longer, we will be so good as to graciously provide for his security. We, therefore, wishing to accede to his request, have taken the aforesaid Hugh and all his goods into our safe and secure conduct and into our especial protection and defence, while for his aforesaid study at the aforesaid town of Newark sojourning there and going thence to the aforesaid parts of Scotland, in order to seek his expenses and transact other business there, and returning thence within our Kingdom of England to the aforesaid town of Newark. . . . To last for one year.<sup>14</sup>

It is sufficiently amazing to find a monk thus journeying backwards and forwards from Scotland to Newark for his studies. The document almost looks as if Newark, like Stamford, had developed a kind of university. This would account for the resort to Newark. Mr. Brown points out that Maigne is probably the same name as Magnus, which suggests that this 14th-century monk may have been a Newark man, and of the family which afterwards produced the 15th and 16th-century Archdeacon Magnus, the later endower and hitherto reputed founder of the school. But it seems that there are no other traces of the name at Newark before the archdeacon's time.

The next mention of the school is in a deed of 6 December 1418, by which a house in Carter Lane<sup>15</sup> granted by Roger of the 'chaumbre' is

<sup>6</sup> Brown, *Hist. of Newark*, ii, 175.

<sup>7</sup> *Ibid.* from B.M. Wolley Chart. ii, 25.

<sup>8</sup> *Ibid.* op. cit. i, 111. <sup>9</sup> *Ibid.* i, 134.

<sup>10</sup> *Ibid.* i, 216. A facsimile of the deed is given.

<sup>11</sup> *Ibid.* i, 218. A facsimile.

<sup>12</sup> 8 Edw. III, and therefore not, as in *Hist. Newark*, 1336, but 1334. The licence of course preceded the grant.

<sup>13</sup> *Valor Eccl.* (Rec. Com.), v, 190.

<sup>14</sup> *Rotuli Scotiae*, ii, 26.

<sup>15</sup> By an unfortunate oversight, with all the wealth of illustrations in Brown's *Hist. of Newark*, there is no plan of the town either ancient or modern.

## A HISTORY OF NOTTINGHAMSHIRE

described as next to a message of Stephen Moys, *magister scholarum*, of Newark. He had probably been master for some years, as Stephen Moys, clerk, appears with other trustees of a message in Newark in a fine in 1405-6.<sup>16</sup> In the accounts<sup>16</sup> of the bailiff of Northgate, 1434-5,<sup>17</sup> Agnes Genne (?) paid 4*d.* for a piece of land to enlarge her garden in Northgate, 'late in the tenure of Stephen Moys.' In a rental<sup>18</sup> of the tenants of the Bishop of Lincoln in Newark, said to be of the reign of Edward IV, Richard Doggettes pays 6*d.* for a tenement (in Northgate) late of Master Stephen, rector of the school, and Richard Melborn pays 12½*d.* for a tenement late of Master Stephen of the school. The town account of 1434-5 mentions 'a tenement in Scolane in Northgate late of Alice daughter of Margaret.'<sup>19</sup> The school was therefore originally, not in the place in which it now is, in Appleton Gate on the south-east side of the church, but on the north side of the church. Stephen Moys, master *circa* 1405 to 1435, was probably succeeded immediately by Nicholas Bellerby, who in 1485 is recorded as having resigned.

The Southwell Minster Chapter Act Book furnishes the next reference to the school, and shows us the prebendary of Normanton as chancellor of the minster, and not the prior of St. Katharine's, exercising the right of patronage over it. On 5 May 1485<sup>20</sup> 'Sir Robert Harcourt was sworn, &c. and admitted to the grammar school of Newark, vacant by the free resignation of Nicholas Bellerby, last teacher of the same school, on the presentation of our beloved brother Master John Danvers, prebendary of Normanton, as heretofore has been accustomed to be done.' Who Bellerby the last master was does not appear. Harcourt had in 1484 been admitted one of two chantry priests of the gild of St. Mary at the altar of the Virgin and All Saints. This was one of the numerous chantries in the parish church and was expressly founded in 1367 because 'the vicar,' who was a Gilbertine canon, 'and the parish priest were not sufficient to serve the cure.' He was also probably the Robert Harecowirte or Harcourte to whom by will of 21 March 1465-6 William Boston, chaplain, gave 3*s.* 4*d.* Harcourt was also a witness to the will. He had witnessed also the will of Juliana Hardyng, 12 November 1465; of John Williamson, 4 March

1465-6; and John Smyth, chaplain at St. Nicholas altar, 6 June 1467; a frequency of witnessing which suggests that like many other schoolmasters of the date he was an ecclesiastical lawyer and drew the wills. He ceased to be chantry priest in 1488, though whether he then died does not appear.

It is possible that the grammar school was connected with or supported by St. Mary's gild. For when William Pygg, who became cantarist of the second chantry of the gild in 1470, made his will<sup>21</sup> 14 February 1498-9, proved 28 May 1500, he gave to the chapel of All Saints his 'Marrow of Grammar' (*medulla gramatice*), and to the schoolmaster (*magistro scholarum*) a chair (*cathedram*, the technical word for a master's chair) for a writer (*pro scriptore*).

No further mention of the school is forthcoming for some forty years, when Thomas Magnus gave the munificent though much misappropriated endowment, now called Magnus' Charity, to the school.

Thomas Magnus was, like so many other school and college founders from Walter of Merton downwards, one of the successful king's clerks or civil servants of the day, who were paid and rewarded for their services to the State by ecclesiastical preferments in the Church. The usual tale is told of him as of other founders—as of Archbishops Chicheley and Rotherham, Sir Thomas Gresham and the like—that he was a pauper foundling. In this case, whether by way of a joke or seriously it is hard to tell, a stupid derivation is given of the name 'Magnus' in Camden,<sup>22</sup> and copied thence by Anthony Wood.<sup>23</sup> Some clothiers found him, 'an exposed child left by his mother (nobody knows who) in the parish church of Newark,' and being adopted and brought up by them—'among us'—he became known as 'Tom Amangus,' whence 'Magnus.' Whether the name 'Magnus' is latinized from the French Maigne or Maine, or the Danish saint Magnus, or whether it is a translation of Large, as Melancthon was of Schwarzerd, we can but unprofitably guess. Thomas Magnus was not, as Wood seems to have supposed, a foreigner. He was an Englishman born and a native of Newark, having, as he informs us in his will,<sup>24</sup> 5 March 1549-50, 'received the holie sacrament of baptism within the parishe church of Newarke-uponne-Trent,' in which he accordingly desired to be buried 'in the Trinitie yle.' He was born in the year 1460. At least the Chantry Certificate of 1546<sup>25</sup> informs us that he was then eighty-six years old, and already in 1537 he is mentioned

<sup>16</sup> Brown, *op. cit.* i, 177.

<sup>17</sup> *Ibid.* 155, from P.R.O. Mins. Accts. 954-8.

<sup>18</sup> *Ibid.* i, 160, 163, from P.R.O. Rentals and Surv. no. 538.

<sup>19</sup> *Ibid.* 155.

<sup>20</sup> Leach, *Mem. of Southwell Minster*, 52: 'Dominus Robertus Harcourt erat admissus ad scholas gramaticales de Newark ad presentationem . . . prebendarii de Normanton, prout perantea fieri consuevit, juratus, &c. per resignacionem liberam Nicholai Bellerby, ultimi preceptoris earumdem scholarum vacantes,' &c.

<sup>21</sup> Brown, *op. cit.* i, 356.

<sup>22</sup> *Remains*, 146.

<sup>23</sup> *Fast. Oxon.* 29.

<sup>24</sup> Brown, *Hist. of Newark*, ii, 210; from Reg. Arch. Holgate, fol. 95 d.

<sup>25</sup> (Chant. Cert. 631) *Yorks. Chant. Surv.* (ed. W. Page, Surt. Soc. 1895), ii, 428.

## SCHOOLS

as a 'good old man, less able every day.' He was no doubt educated at Newark Grammar School under Mr. Nicholas Bellerby. He owed a large part of his promotion in life to Richard Savage, Archbishop of York, 1501-7; for in his will Magnus desired that if he died at or near York he might be buried in the cathedral there, 'as nighe as convenyentlie maye be to the tombe of my lord Savage, who was my singular good lorde and maister.' He first comes to light as rector of South Collingham in Nottinghamshire, a living in the gift of the Abbot of Peterborough, on 16 November 1498. On 25 May 1544<sup>26</sup> Magnus is mentioned by the Archbishop of York in some statutes made by him for Ripon Minster, which were read before him by 'Master Thomas Magnus our secretary (*secretarium*).' In June 1504 he was made by Archbishop Savage archdeacon of the East Riding, the highest ecclesiastical promotion which he attained, which gave him the title by which he was generally known. His accumulation of other preferments was considerable. In 1504 he was made sacristan or head of the collegiate church of St. Mary and the Holy Angels, 'commonly called Sepulchre chapell,' a sort of archiepiscopal mortuary chapel, which stood near the archbishop's palace against the north side of the nave of York Minster. The sacristanship was worth £14 17s. 6½d. in 1535, plus whatever savings arose out of the absences of the twelve prebendaries, who got 3d. a day for attendance at mattins, mass, and vespers, the total amounting to £43 5s. in 1546. At the accession of Henry VIII Magnus entered the royal service, and was made a royal chaplain. He was employed for many years on business in the north of England and embassies to Scotland, and as adviser of Queen Margaret of Scotland, the king's sister. He became a member of the Privy Council. On 14 August 1517 he was made dean of the collegiate church of Bridgnorth Castle, which brought him in £40 a year. In 1519 he was given a canonry in the collegiate church of Llandewi Brefi with the living of Llanbadarn, Cardigan, worth £6 a year. In 1520 he was made a canon of Windsor, receiving £51 1s. 10d. a year in 1535; in 1521 canon of Lincoln with the prebend of North Kelsey, exchanged next year for that of Corringham, worth £38 16s. 6d. a year. He also became master of Bootham, or the Horse Fair Hospital, for aged clerics, just outside the walls of York, which was suppressed by Cardinal Pole, its endowment being transferred to and still forming the endowment of St. Peter's School, York, the cathedral grammar school. It added to his income £11 a year. Magnus was also master of St. Leonard's Hospital, York, which brought him in some £362 a year (£4,000 of our money). This hospital spent £30 a year in maintenance of '12 choristers and clerks, there

<sup>26</sup> *Mem. Ripon* (Surt. Soc. 1901), iv, 281.

dwelling for their instruction both in song and in grammar (tam in cantu quam in scientia grammaticali), as well in eatables as drinkables and in clothing and other necessaries'; an institution which may have suggested Magnus's own song school. Besides this he was rector<sup>27</sup> of Kirkby in Cleveland (£20), of Bedale (£89 4s. 8d.) and of Sessay (£17),<sup>28</sup> all in Yorkshire, 'of Meifod Pool and Guilsfield, in deanery of St. Asaph,'<sup>28a</sup> and vicar of Kendal (which was appropriated to St. Mary's Abbey, York), £92 5s.; and he did not despise the chapel of Whipstode, Hampshire,<sup>29</sup> with its poor little income of £3 6s. 8d. In Nottinghamshire itself he only held one promotion, the wardenship of Sibthorpe College, which brought in clear £25 18s. 8d. No wonder he was rich enough to hire from Eton College in 1530,<sup>30</sup> in what is now St. James's Palace, the 'great house' or 'mansion house' of St. James's Hospital, which had been annexed to Eton chiefly to provide the provost with a town house. Magnus grumbled in 1530<sup>31</sup> that he had to give up St. James's for the season and reside at Sibthorpe because the King's laws being so strait he must reside in one of his benefices. When Wolsey wanted to stay there, after his fall, on his way north, Magnus pleaded that it was 'unmeet,' unless he were there to receive him; being too small even for his own retinue. His total income from ecclesiastical preferments was some £743 13s. 6d. in 1535, and is estimated<sup>32</sup> at £615 13s. 9d. in 1546, when he had resigned some of them. The former sum was nearly two-thirds of the whole income of Eton, and more than two-thirds of the whole income of Winchester College, by far the richest school foundations of the kingdom. It is equivalent to at least £14,800 a year of our money and relatively is worth a great deal more. This was besides his secular pay as ambassador and member of the Privy Council, member of the Court of Wards, &c., which amounted to at least another £300 a year. In fact, he must have been one of the richest men of the day below the rank of a bishop. It is therefore not surprising that with the examples of Colet and Wolsey, and a host of others before him, he complied with the almost binding custom of the day, and like them endowed and made free of fees the grammar school of his native place. It was apparently during his enforced residence in the college of Sibthorpe (which Magnus afterwards surrendered to the Crown 17 April 1545<sup>33</sup> and bought back as joint purchaser with Richard Whalley, 'esquire

<sup>27</sup> *Valor Eccl.* (Rec. Com.), v, 89.

<sup>28</sup> *Ibid.* 98.

<sup>28a</sup> *L. and P. Henry VIII*, xx (1), g. 846 (93).

<sup>29</sup> *Valor Eccl.* (Rec. Com.), ii, 21.

<sup>30</sup> Eton Coll. Audit R. under date.

<sup>31</sup> *L. and P. Hen. VIII*, iv (3), 6341, quoted by Brown.

<sup>32</sup> *York. Chant.* (Surt. Soc.), ii, 428.

<sup>33</sup> *L. and P. Hen. VIII*, xx (1), 534.

## A HISTORY OF NOTTINGHAMSHIRE

of the body,' on 17 July following<sup>34</sup> for £197 6s. 7½d., he taking an estate for life with reversion to Whalley) that he first took steps towards the endowment of the school. On 11 December 1529 he had acquired what was by far his richest preferment, the mastership of St. Leonard's, the cathedral hospital at York. On 4 January 1529-30 three persons, doubtless his representatives, agreed<sup>35</sup> to buy from Ursula Benett, formerly wife of Charles Pilkington, and Robert Pilkington, son and heir of Charles Pilkington, a messuage and an acre of pasture land, formerly two messuages, then called the Porch House, on the east side of Appleton (Appulton) Gate, and next to the chantry house, for £7 10s. This is the site of the present schoolhouse. The conjecture that because it was called the Porch House, and schools were sometimes held in church porches, this was the old grammar schoolhouse, is quite untenable. The old school was, as we saw, in Northgate, on the other side of the church. On 15 March 1529-30 Ursula Benett and her then husband and Robert Pilkington conveyed this and apparently another house next door to Master Thomas Magnus, warden (*gardiano*) of the church of Sibthorpe, and Robert Browne, founder of Browne's Charity, and eight others, to the use of Magnus. On 20 June and 5 December 1530 and 24 February 1530-1, Magnus conveyed the lands intended for the endowment to William Hoolgill, clerk, Edmund Molyneux, gentleman, and twenty-one others, to hold to the use of Magnus and to perform his last will thereof declared. The first deed comprised 160 acres of land at Sandwith, Cumberland, half the manor of Harwell and 1,050 acres of land and twenty-one houses and three cottages at Harwell and Everton, Nottinghamshire; with 340 acres, two houses and six cottages in Folkingham, Walcot, and Aslackby in Lincolnshire, which last lands the corporation in 1733 disclaimed ever having had. The second deed comprised three houses, two cottages, and 300 acres of land at Mattersey, Barnby, and Ranby, Nottinghamshire. The third deed conveyed the two messuages, two gardens, and one acre of pasture in Newark. The deed by which Thomas Magnus declared the uses of the endowment was made between the founder, 'Archdeacon of Estriding in the cathedral church of Yorke on that one partie and William Hoolgyle, clerk, and Edmonde Molyneux, gentyelman, on that other partie.' William Hoolgyll, or Holgill, was, seemingly, like Magnus himself, a Newark boy who had thriven in the service of the State and been rewarded with ecclesiastical preferments. He first appears as chaplain and executor of Roger Layburn, Bishop of Carlisle, in his will 17 July

1504.<sup>36</sup> He was now master of the Savoy Hospital, London, founded by Henry VII and his executors, joint rector with Magnus of Otley,<sup>37</sup> in Yorkshire, and rector of Guiseley.<sup>38</sup> He was the principal executor of the will of another Newark benefactor, Robert Browne, made a few months later, 4 September 1532. Edmond Molyneux seems also to have been a Newark boy, a barrister, who was in 1541 a serjeant-at-law and became Sir Edmond, and in 1550 a judge of the Common Pleas. A William Molyneux of Hawton, gent., who was one of the feoffees of Robert Browne's lands, was his nephew.<sup>39</sup> From the latter's will it appears that the Molyneux were a branch of the Lancashire family of the name now represented by the Earl of Sefton.

The deed of settlement was perhaps executed in 1532, instead of the foundation being postponed to his last will, in order, as suggested by the anonymous author of *An Account of the Donations to the Parish of Newark in 1748*,<sup>40</sup> to anticipate the Act against Superstitious Uses, passed 1 March 1532. It is one of the most elaborate of school foundation deeds we have, its provisions being complicated by the desire to avoid the Statute of Mortmain and to provide for apprehended changes of circumstance.

The original deed does not seem to be extant, but a contemporary office copy, in a leather binding, with copies of the conveyances of the property, evidently made at the time to serve as a perpetual memorandum, is among the town muniments.

This indenture is dated 21 February, 23 Henry VIII, i.e. 1531-2.

In this document, after reciting that the whole net value of the lands was £42 8s. 4d., Magnus 'covenanteth, agreeth and graunteth' and the feoffees 'agre and graunt to and with' Magnus 'in manner and forme under-written':

That ys to saye, £18 parcell of the Yssues, Revenues, and Profitts of the saide Landys, Tenements and Heredytaments shall yerely be payde and employde to and for the Exhibition and fyndyng of two secular honest Prests, wherof the one Prest shall have sufficient Connyng and Lernyng to teche Gramer, and the other Prest, Connyng and Lernyng to teche playne Song, pryk Song, descant and to play at the Organs; and the said two Prests frely shall teche and instruct all persons and chyl dren that wyll at Newarke aforsaid come to Scoole with theym, and shall be dysposed to lerne Gramer, pryke Song, playne Song or descant. That ys to say, the one of the same Prests to teche gramer and the other playne Song, pryk

<sup>36</sup> *Test. Ebor.* (Surt. Soc.), iv, 263.

<sup>37</sup> W. Page, *Yorks. Chant. Surv.* (Surt. Soc.), ii, 395.

<sup>38</sup> *Ibid.* 411.

<sup>39</sup> *Test. Ebor.* (Surt. Soc.), vi, 141-2.

<sup>40</sup> Reprinted by T. F. A. Burnaby, town clerk, for the trustees, Newark, 1855.

<sup>34</sup> *L. and P. Hen. VIII*, xx (1), g. 1335 (46).

<sup>35</sup> Brown, *Hist. of Newark*, ii, 185.

## SCHOOLS

Song and descant. And that the same Prests or either of theym, shall not have, nor take, or require to have, or take for his or theyr techyng any thyng, oneless yt be frely and liberally gyven unto theym by the Frenchys of the Scolers, or by the same Scoolers, by way of Rewarde, without any former Covenant or Promyse, except yt be for teching to play at the Organs.

In other words, there was to be a free grammar school and a free song school. Of the £18 the grammar schoolmaster was to have £10 a year and the song schoolmaster £8. 'Which two prests shalbe at Newarke aforesaide contynually abydyng there to teche childer and scolars.' The 'continual abiding' was however to be tempered by both holy days and holidays. 'And that the saide two Prests and either of theym, for mayntenynge of dyvyne service, shalbe every Sunday, festyvall Daye and other Holyday, in the whiche worldly Occupation ys prohibited to be usyd, in the Parisshe Church of Newarke aforesaide, at Evensong, Matens, Messe and Processyon, . . . and there to helpe to the Celebration of the Solempne dyvyne Serwyce.' They were also daily to pray for the souls of Henry VII and Queen Elizabeth, Henry VIII, the queen's grace (i.e. Katherine Howard), and my lord prince (Edward VI), Magnus himself, John and Alice Magnus, his father and mother, his three sisters, 'and for all his other benefactours, famylers and for the estate of the inhabitantys,' and of the feoffees, present and future. So much for the holy days. As for holidays: 'And forsomuche as yt ys tedyous and grevous for the saide two Prests, for the tyme beyng, contynually to remayne and tary at Newark, as ys aforesaid, without some convenyent tyme for solace and recreation to be had to theym, and for other theyr necessary and nedefull Busynes; the said Thomas Magnus convenanteth and graunteth by thys Presents, that the said two Prests, and eyther of theym, shall have yerely 30 daies for their Recreation and to do their Busyness.'

The reforming view then coming into the ascendant that it was not necessary that schoolmasters should be parsons then finds expression,

And yf yt shall or may soe happen or chauce hereafter, upon any resonable consideration, as the Case and Tyme shall requyre, that yt shal be thought moore convenyent and rather [easier], to make and ordeyne two temporall and Lay-men School-maisters of the said Scooles, or aither of theym, then two Prests: the said Thomas Magnus covenanteth, agreeth, and graunteth, that like Order be taken with theym, and to the same temporall or laye-men, or oone of theym, as afore is mencyoned, for the saide Prests, and either of theym. Always provyded that if Prests can or may be had, doyng their dutie, as ys abovesaide, that they be suffered to have the Use, Occupation and exercysyng of the said two Roomes, devysed for the said two Scoolemaisters, before any temporall or laye Persones.

The 'said two roomes' does not of course mean the schoolrooms, but the rooms or offices of schoolmaster. The difference between the scholars attending the two schools is plainly marked. There were to be

sex Chylder chosen apte and mete to lerne to syng, and they to be thaught by the said Maister of the Song Scoole their playn Song, pryk Song, descant and to play the organs. So that their Maister and the sex childer, every Sunday and other Festyvall or Holyday, be present and do mayntayn dyvyne service in the high querre of the Church of Newark aforesaid with syngyng and playing at the Organs. And the same Childer syx dayes in every wooke, that ys to saye, every Sondag, Monday, Tuesday, Wennesday, Thursday and Saterdag, shall kepe our Ladyes Masse at the Alter dedycate in the Honour of our Lady in the said Church of Newarke; and every Fryday Masse of Jhesus in the Place accustomed there. And that the said Masses and every of theym shalbe solely song with Note and Organs

except on Tuesday in Whitsun week and the Wednesday to Saturday after Palm Sunday.

Moreover the Song Schoolmaster and the 6 children were to

nyghtly kepe our Ladyes antyme [anthem] . . . in the place accustomed; and forthwith . . . another antempne of Jhesus . . . afore the roode in the bodey of the church (i.e. the nave); the same Schoolmaister and chylder knelyng in the manner and forme as . . . hath and ys usyd before the Roode of the North Dore in . . . Seynt Paule in London and in the college of Wyndesore, with lyke prostracions and devout maner.

On the other hand the grammar schoolmaster and his scholars were only bound to attend church on one week day, Friday, and on saints days.

And that every Frydaye the said Gramer Scoole maister and his Scoolers, two and two together, shall come to Jhesus Masse in the Parisshe Church of Newarke aforesaid and ther to be exercysyd in Prayers, Contemplacions, Redyng upon Bookes, or otherwyse vertuously occupyed as the Tyme and Place requyryth. And also the same Maister and Scoolers of the said Gramer Scoole every holy daye shall kepe, and be present at Processyons and helpe in the said querre to mayntayne dyvyne Serwyce as they convenyently canne and may.

Even the little ones attended at a side chapel of St. Nicholas, the patron saint of schoolboys and the original of the boy-bishop. 'And that the said maisters shall see that suche childer as cannot well syng and rede nor be convenyent to come into the Querre doe say their matens and evensong two and two of theym together, and after the same doon, otherwyse to be vertuously occupyed, and to contynue and be every hoolyday in the chapell called Seynt Nicholas chapell or Seynt Nicholas quere.'

The six song-school children were to receive each £1 6s. 8d. a year 'towardys their mete

