

A History of the village of Walesby

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The following history was written in 1973 with some minor updates in the early 1980's. Some pictures have been added to the text, which is a scan of the printed document. The original text contains references to the various historical sources used to compile this history - these have been removed for ease of reading.

This history refers to the Nottinghamshire village of this name, there being another in Lincolnshire. The village is situated on the eastern edge of Sherwood Forest and is rural in character to this day.



The Carpenters Arms taken around 1910

CHAPTER 1

The earliest evidence of human activity in Walesby comes from the numerous examples of worked flints which have been found in the area. According to one local authority, Mr. Robin Minnitt, there is strong evidence pointing to the existence of a Mesolithic site in the vicinity of Nickerbush Hill leading up towards Tuxford. Only a few days ago, on 12th November, 1973, a beautifully worked arrowhead was found by a local farmer, Mr. Brian Holloway, in one of his fields. Mr. Holloway has also found two good examples of stone age axeheads within the parish. Four years ago a workman on the estate of W.W. Hemsall Ltd. found a classic example of a Bronze Age axehead, at the moment on exhibition in Mansfield Museum. The find was made on an old track leading to the River Maun.

The evidence of these finds and the geographical position of the village certainly seems to favour the possibility that the area has been populated for a considerable length of time. The land is well watered with, even now, plenty of standing timber. When man first came to this spot he would find it ideal for clearing and cultivating. The geology of the village and its position on the kuyper marl and bunter sandstone is ideal for both building and good crops. In the eighteenth and nineteenth centuries this was exploited by the concentration of hop growing in the area.

According to Mutschmann the name of Walesby is 'The by (r) or dwelling of Wealh or the Briton, or the slave, serf. The original meaning of O E Wealh is "foreigner, Briton, Welshman; after the subjection of the Britons the word assumed the sense of slave serf." It also occurs as a personal noun. In which of these three senses the word is used in the above place name it is impossible to say.

This explanation is questioned by W. E. Doubleday in a newspaper article in which he says that the lowly status imputed to Walesby by this explanation is not substantiated by the subsequent history of the village. He thinks that it is more probable that the name comes from the Norse personal name of Valr and the village being well within the area defined as the Danelaw makes this explanation more logical.

When Norman invaders came to Walesby they found, according to the Domesday survey that this vill of the Danelaw was split up into small holdings all belonging to free men who knew no overlord other than the King, Earl or Bishop. The Normans did little to change this arrangement except, of course, to change the overlords to men of their own race. Many of the holdings in the village were of two bovates - about thirty acres - and even less. According to the Domesday Book the King, now William, retained two bovates while a further two bovates were soc to de Busli's manor of Tuxford. De Busli was a very large landowner in this area. Geoffrey Nlselyn of the manor of Laxton was assessed to the geld for a further two bovates and Roger de Poitou had but half a bovat and that was waste. Considering that parish boundaries have changed but little, that makes only a hundred and eighty seven and a half acres out of the present day one thousand four hundred and seventy four. The remainder of the land was waste.

The villagers, therefore, do not appear to have been unduly dispossessed and owed only feudal dues to these, their several landlords.

That there was no mention of a church at Walesby in the Domesday Book does not prove that one did not exist. Indeed, over the piscina at the present day is situated a quaint old head of Saxon workmanship pointing to the possible existence of an earlier church on the site of the present one. The plain stone tub font in the church is early Norman and in 1179 Richard described as 'parson of Walesby' is mentioned in a deed. Can we suppose that Richard, because of his lack of a surname, to have been a native Saxon? The Normans usually had surnames so could this be a sign of an integrating clergy?

When William of Normandy came to assess the English Church he found it in very poor shape. During the reign of Edward the Confessor the general tone of the church was very low. Edward, though devout, did not have the qualities which made a good King and he had made some very foolish church appointments, his Bishops were worldly and greedy for personal wealth, neglecting to see that the ordinary clergy needed to be educated men in order to do their work properly. In their eyes churches and chapels were assets to be disposed of, complete with revenues, as and when it suited their purpose and politics. That the church was the centre and pivot of village life was, to these nobles of the church, a minor consideration.

The church at Walesby was erected as one of the chapels of ease to West Markham church, one of several to be so designated in the area, including Haughton Chapel. When the Queen of Henry the Second, Eleanor, founded the free chapel at Tickhill Castle, she endowed it with West Markham church and its attendant chapels. In 1191 the great Chapelry of Blyth, of which it formed part, was given by King John, then the Earl of Mortain to the Cathedral Church of Rouen in France. This foreign connection had awkward aspects and disputes arose which had lasting effects.

In 1156 Gilbert de Gand had founded the Cistercian Abbey of Rufford and eventually, by purchase, exchange and legacies, the monks had acquired most of Walesby. Probably they administered to the villager's spiritual needs in the circumstances of the church's endowment to Rouen with the consequential lack of parochial care and the grateful peasants would leave land to the Abbey in their wills hoping for a smooth passage to heaven! As the monks were usually both good husbandmen themselves and, at this point in their history, fair landlords the odds are that Walesby would be a fairly prosperous village. The monks of Rufford were good sheepfarmers and the lush pastures of Walesby would be ideal for the raising of sheep.

Despite the spiritual administrations of the monks, the village must have felt keenly, the absence of a permanent vicar, and in 1257 through the intervention of the Archbishop of York, the Chapter at Rouen agreed to the appointment of a resident vicar, who was also to be Rector of Haughton. This is the beginning of the long association between the two parishes. A stipulation that the vicar must be able to speak and understand English is rather significant! At the same time the vicar was also to serve Hockerton near Southwell where he took the whole income and assumed responsibility for a certain amount of upkeep.

As Walesby is situated about fourteen miles from Hockerton and the road system in the thirteenth century was, to put it mildly, rugged, it must have proved most difficult to serve all his parishioners 'honestly' as he must have pledged himself to do! The combination of the

three livings must have made the appointment quite valuable. The Chapter at Rouen retained the right of presentation to the living of Walesby along with the corn tithe while the vicar had the altarages and held the lands and meadows which belonged to the church plus the southern half of the mansion'. A 'goodly portion' indeed! It was possibly during the incumbency of this 'English speaking' vicar that the church at Walesby was either rebuilt or enlarged. The present day south aisle or Lady Chapel dates from the thirteenth century and fragments of early English arcading, possibly part of a reredos, can still be seen⁹. The stone carving in the church had been favourably commented on by Mr. A. Jackson of Eaton Hall.



CHAPTER II

When the people of Walesby were finally presented with their own vicar, who actually spoke English and resided in the parish, they must have looked forward to a peaceful routine of participation in the normal life of the church. But it was not to be! The latter part of the thirteenth and early part of the fourteenth centuries brought forth a series of troublesome disputes. Boniface de Saluciis, an Italian Canon of Lincoln Cathedral, claimed the living of Walesby along with several other parishes. The Archbishop of York refused to acknowledge his claim and indeed directed the people of Walesby not to obey Saluciis. It took a lawsuit to finally eject him.

The grant of Walesby church to Rouen by King John was also a source of irritation to the Archbishop who held that John had no legal right to dispose of it in the first place. The attempt of the Archbishop to recover the right of presentation failed and Walesby retained its connection with Tickhill and hence with Rouen. It was during the time of the Rouen connection that Walesby church was enlarged. The chancel was built during the reign of Edward III and the process of enlargement continued with the addition of the tower and clerestory. To this day there are still traces of dark red colouring ingrained deep in the stone of the pillars of the nave, possibly a reminder of this period when, according to Holmes, 'Every village was dominated by its parish church, where the wall paintings of Doom and other religious subjects were the most vivid works of art ever seen by common folk'.

Sometime between the years 1490 and 1501 the right of presentation was transferred from the Warden of Tickhill to the crown in the person of the Duke of Lancaster, for we find that 'Master Thomas Rig' was instituted as vicar on 23rd January 1490, patron, the Warden of Tickhill but that his successor, William Levesey was presented by the Crown.

The right of presentation was again transferred in 1504, when the free chapel of Tickhill with its ancillary chapels, including Walesby church, was granted to Westminster Abbey at the time when the magnificent chapel of Henry VII was being built. Whether or not this grant of Tickhill was to be used to finance this building is not on record, but there is a possibility of this being so. The building of the Henry VII chapel and the lavish expenditure of materials and money is, to my mind, a rather curious monument to one of our most parsimonious monarchs! Could this memorial to the first Tudor king have been a clever device to bolster up his rather dubious claim to the throne of England, and so of that of his heir, Henry VIII? The right of presentation stayed with Westminster Abbey until it was dissolved in 1540.

This was the great era of the wool trade and much of the land belonging to the church was let to tenants well known for their connection with the wool staple. Thomas Thurland, whose association with Nottingham is still well attested to in the names of streets etc., and Sir Godfrey Foljambe both held land here from the Abbey, mostly moorland which would be ideally suited to sheep raising. The money from the letting of the lands would, of course, go to the Abbey for it seems that the right of presentation to a church and the

possession of the income from the lands of the church was almost like a business with the vicar as a paid manager.

When the Monks of Rufford were dispossessed of their Abbey in 1537, their land was distributed amongst the king's powerful supporters, the main beneficiary being the Earl of Shrewsbury who received the land and manors as a reward for his help in putting down the Pilgrimage of Grace. Amongst the many pieces of land was half an acre left by a parishioner for the maintenance of a lamp in Walesby church. This had been acquired by the brother-in-law of the Duke of Somerset, Lord Protector during the short reign of Edward VI. When the Duke and his brother-in-law were beheaded in 1552, Walesby people must have been convinced of divine revenge! Whilst I was doing the research for my study, our vicar, Father Thomas, asked me to try to find out about this bequest and the whereabouts of the piece of land. I do not think though, that at this late date, there is any chance of the church being able to claim it back!

Another village link with the dissolution of the monasteries and the consequently large number of clergy in need of support was the institution of Christopher Moteram as vicar of Walesby on the 12th December, 1548. According to Dr. Wood, Torre's list of incumbents in the county at that date suggests that Moteram was a former canon of Newtsead Abbey. At this time the patron of the living was Sir James Foljambe, a name which had retained connections with the village until this century. Christopher Moteram lived only ten months after his institution and he was buried in the chancel of the church.

These would be puzzling times for the villagers of Walesby along with the rest of England. Between the years 1531 and 1534 various Parliamentary Acts removed the authority of the Pope in England, although I do not suppose that there would be much lamenting about the discontinuance of the payment of Peter's Pence! In 1534 came the ultimate break with Rome when Henry, by an Act of Supremacy, became the 'Supreme Head of the Church of England'. This, of course did not mean that the religion of the country was not Catholic, except in Church government, for Henry was true to the old beliefs of his church. Amongst the changes that he did make was an agreement to a Bible written in English being used in the churches.

By 1576 the records show that the Earls of Shrewsbury were presenting to the living of Walesby, a right that they kept until 1650 when it was transferred to the Savile Family. This connection with the Saviles continued down the centuries until 1926 when patronage was transferred by an Order in Council to trustees. A similar Order in 1945 transferred it again, this time to the Southwell Diocesan Board of Patronage with whom it now rests.

Henry VIII died in 1547 and was succeeded by his nine-year old son Edward VI. During Edward's short reign, England, under Lord Protector Somerset, began to move towards a more Protestant outlook. Churches were stripped of images, paintings, lamps, (Walesby's missing lamp) candlesticks, bells and altar cloths. Preaching became part of the Church Services, thus providing the means of instructing the congregation in the Protestant beliefs. Thomas Crammer, the Nottinghamshire-born Archbishop of Canterbury who was a Lutheran Sympathiser, prepared and published an English prayerbook which, by Act of Parliament, he ordered to replace the old Roman Service Books and be used in all churches in the country. In 1552 this prayer book was modified and replaced by another which has continued (further modified in the 17th Century) to be used down until the present day.

Thomas Arthur who succeeded Christopher Moteram as Vicar of Walesby was presented in 1549 and one wonders if he would have Protestant leanings. In that case he would have to keep them well hidden during the reign of Mary who did a swift about turn with the religious life of the country when she succeeded to the throne in 1553.

There are no records about Walesby that I have been able to find relating to the Marian period. Sufficient to say that Thomas Arthur retained his living until 1561. Whether he died or resigned records do not show.

In 1558 Mary died and was succeeded by her half sister Elizabeth. Elizabeth was a Protestant and she lost little time in reversing most of Mary's decisions concerning religion. In 1559 an Act of Supremacy was passed by Parliament recognising Elizabeth as 'Supreme Governor' of the Church of England and, by an Act of Uniformity, restored a slightly modified version of the Prayer Book of 1552. By this act all the Queen's subjects were commanded, on pain of payment of a fine, to attend service every Sunday. By various Acts passed during this period, the Church of England became closely linked with the State. Soon both secular and ecclesiastical affairs were fused together and no hard and fast line was drawn between the functions of the State and the Church. The Church became an integral part of the structure of Tudor Society.

The Church was now Protestant and amongst its chief officers would be those who had fled abroad to escape the Marian persecutions. Amongst the returned refugees was Grindal who became Archbishop of York in 1570. He promptly set about putting his Province in order and in 1571 he sent out this injunction to his clergy which, according to Briscoe, can still be seen in his Register in York.

'Item: That at tymes when ye minister the holye sacrements and upon Soundayes and other holye days when ye saye ye comon prayer and other dyvine service in yr parishe churches and chappells, at all marriages and buryalls ye shall (when ye ministere) wearre a cleane and decent surples with large sleeves and shall ministere the holye Communion in no Challice nor anye prophane cupp or glasse but in a communion cupp of silver and with a cover of silver, appointed also for the ministration of communion bread etc,etc.'

Along with the instructions for the proper observance of the Protestant communion was the exhortation to the clergy to improve their own knowledge of the 'holye scriptures.' In this way the Archbishop tried to improve the standard of the clergy. The appointment of Robert Blackwood as Vicar of Walesby on 21st November 1576 must have assured the parishioners of proper observance of the Protestant services for amongst the records kept at York is found mention that 'Walesby was a puritan parish and the vicar was Blackwood - R. 1576 -91'. Possibly Vicar Blackwood's resignation from the living of Walesby allowed the Puritan zeal to lapse or perhaps his successor was not so careful of his duty, for a record of 1593 shows that the Churchwardens were fined 5 shillings to the poor box and ordered to 'bye a byble and a communion booke at Lenten Fayre'.

It was possibly during Blackwood's time in Walesby that the beautiful silver beaker admired by Jeavons was purchased. The purchase would probably be in obedience to Grindal's injunction concerning the 'communion cupp' to be used in all churches. Jeavons also uses the fact that the beaker is a secular vessel to formulate the possibility that there was

a strong puritanical element present in the church life of Walesby at that time. The beaker is called a 'silver pint cup' in the church Terriers .

A very important part in the life, both secular and ecclesiastical, of the parish was played by the Churchwardens who were elected at the annual meetings of the vestry and started their year of office after Easter each year. In addition to their duties concerning the church, they also acted as officials in the village community. By Cromwell's mandate of 1538, parish registers were required to be kept so that Henry VIII might know the number of his subjects. Possibly the fact that taxes could be reckoned more accurately from the figures collected had quite a bearing on the Mandate! Further acts passed during the reign of Elizabeth I laid more emphasis on the keeping of parish registers. It was the duty of Churchwardens to attend the twice-yearly Visitations at Southwell after Easter and Michaelmas. The visitation began when the apparitor arrived in the village bringing the articles for the churchwardens and vicar to answer. He also brought the official order for them to attend the visitation.

An example of the type of offences common in the Presentment Bills of Tudor times are these from the York Diocesan Records .

Walesby 'The Chancel is in decay in default of the Earl of Shrewsbury', 'Wilfrey Hurst and Cuth Both for chiding in Church', '5 women named as common scolds'.

In 1597 the Archbishop of Canterbury ordered that all church registers were to be kept on parchment and the churchwardens had to take with them a copy of all the entries which had been made in the parish register since the previous visitation.

The church register of Walesby was started in 1580. A copy of the Register of Walesby covering the period 1580 - 1792 was published in 1898 . Reading through the entries I have noticed how many of them had 'bastard son or daughter of' written into the entry. Also how many of the baptismal entries were closely followed by burial of the unfortunate infants within the space of weeks or months. It is while doing research on such old documents that the high infant mortality rate of the period is translated from mere figures and assumes a peculiar poignancy.

After handing in the registers and articles it was the duty of the churchwardens to present any of their fellow parishioners who had broken the laws of the church. The offences ranged from fornication, blasphemy and Sabbath-breaking to failure to pay church rates. If the court did not feel that the offences were too serious, or in certain cases where the offender confessed his guilt and promised to mend his ways, they might let him off with a warning, but if the offence was of a heinous nature, a penance would be imposed. The most serious punishment, of course, would be excommunication which would have very serious social consequences.

this book

During the research for *this book* I went to the University of Nottingham where the presentment bills for Southwell Diocese are kept. The dusty, crackling parchments tied up with string conjured up pictures of the time when one's private life was open to public censure.

Of course, I could not manage to read all the Bills for Walesby stored at the University, but these that I quote here give examples of the type of offences that were common during the early 17th century.

The first one is rather serious for James I ruled England and his fears and hatred of witchcraft is well known.

Michaelmas 1608 - Katherine Foxegate was presented because she was a 'daylie scold and curser of her neighbours'. She was further accused, and this was the more serious offence, 'of watching uppon Sainte Marke's even at night in the Church Porch to presage by divilish demonstracion the death of somme neighbours within the year'.

This custom comes originally from Yorkshire where it is believed that anyone who sits and waits in the church porch on St Mark's Eve, April 25th from 11pm until 1am will see the ghosts of those who are about to die the next year, pass into the church in order in time in which they will die. When anyone falls ill who is thought to have been seen in this manner, they are given up for lost.

There is no record of the charges being proved or not but if she was found guilty there existed quite a range of interesting punishments to which the unpleasant Miss or Mrs Foxegate could have been sentenced! For divination alone she could have been punished as a witch. If she had been punished, no doubt the story of the 'Walesby Witch' would have come down to us over the centuries!

The rest of the Presentment Bills were not so spectacular but probably reflected more truly the moral climate of the village at the time. The entry for 1628 was typical of many of the Presentment Bills for Walesby - spelt also as Wailesby or Wailsby - and many other parishes also.

'For the Clergy we find nothing but well. For the laity we find nothing but omnia bene'.

The Presentment of October 22nd 1629 had a more serious case for the Churchwardens to bring to official notice. 'We present Richard Liecester and Jane Wasewi for fornication'. Perhaps it is as well that the practice of presentment for such a misdemeanour has ceased in the present day.

Michaelmas 1624 coincided with the installation of a new vicar, Henry Truman, on the 25th October. The Presentment was on November 12th so he could not really be blamed for the Churchwardens report that they did 'Present our chancel as being in decay but it is in hand to be repaired'. That it was in hand to be repaired suggests that Henry Truman had a busy time to look forward to!

Turning from the moral welfare of the parishioners to the practical aspects of church life, that of repair and maintenance of the church fabric, records show that £50 was spent on repairs to the church between 1635 and 1639.

This no doubt was in response to the Metropolitan Visitation of the years 1633 - 1636 led by the Vicar General, Sir Nathaniel Bunt, which was to enforce the restoration of

Parish Churches. Amongst other changes was the standardising of church ritual and the general clean up and redecoration of the church and the churchyard. It is probable that the pulpit and old benches now situated in the Lady Chapel were part of the new furnishings of Walesby Church.

Another order was that a railed-in Communion table was to be set up in the east end of the chancel; the priest was to be dressed correctly and instructed to tell his people 'that the rites and ceremonies in the church of England were lawful and commendable and that the people ought not only to conform themselves to these rights and ceremonies, but cheerfully submit themselves unto the Government of the Church as it was then established under his Majesty'. His Majesty at that time being Charles the First who, in 1642, went to war against his own parliament.

There are no records, that I can find, of any involvement concerning Walesby in the Civil War though doubtless life would be affected because the principal landlords of the village, the Saviles of Rufford and the Earls of Clare, who owned Haughton, would each have a part to play in the war and so could reasonably expect some of their tenants to follow them.

When the Civil War ended in victory for Parliament, the victors immediately started to put into action the work of compelling the defeated Royalists to compound for the return of their estates. A very notable exception to this rule was the Marquess of Newcastle who was a considerable landowner in the vicinity of Walesby. He was reckoned to be too dangerous to allow back in the country after he had fled into exile, where he remained until the Restoration.

Another, more familiar personage in the village also suffered through the Parliamentary victory. Henry Truman, who had been vicar of Walesby since 1624 and Rector of Cromwell since 1635 was deprived of his living for his Royalist sympathies. According to Dr. Wood he was one of at least twenty Nottinghamshire incumbents who 'lost their livings for delinquency' during the Commonwealth period. Henry Truman must have had a talent for survival though, because he became Minister at Newark and died there in 1655.

Henry Truman served Walesby as vicar for at least nineteen years as, according to Train, he was still there in 1643. The records are not clear as to the point at which his successor, William Hall, took over. There was also a change of patronage at the same time from the Shrewsburys to the Saviles.

William Hall must have been acceptable to, or more probably, chosen by the dominant Puritan faction for the last nineteen years of his life at Walesby where he was buried in the churchyard in July 1666.

It was during the incumbency of William Hall that an Act of Parliament, dated 24th August 1653 to take effect on the 29th September 1653, was passed by the Barebones Parliament, taking away from the Ministers of the Church both custody of the registers and the right to perform the marriage ceremony. Marriages in future were to be the responsibility of justices whilst a new secular official, the 'Parish Register' was to be in charge of the parish register. The 'Register' was to be elected by all the ratepayers in the parish and his appointment approved of by a magistrate. In the volume of the register of Walesby covering

the years 1580 - 1791 there is mention of a certain 'James Edler' the date of the entry is 11. 11. 1653. G. W. Marshall who edited the book has written his position as 'Registrar'. Can this be a case of a correction to the present day title? Another curious entry is that of the pauper burial of one 'Piping John of Lincoln'.

Many of the old registers up and down the country have, at some time or other, been used as notebooks by their custodians. Sometimes they have been used as a place in which to write personal opinions on things of local or national interest. The writing on the end of the parchment folio which is Volume III of Walesby's Register is most prosaic, an example of the 'jotter' use. 'Fir trees at top close given by Mr. Boawne, Rector of Kirton, those on ye northside of ye gate planted 1733 by me, Richard Jackson Vicar of Walesby'. Those trees are still standing.

It was in 1656, while England was still under Parliamentary rule, that Walesby's third bell was probably hung. Inscribed '1656 God Save His Church' respectively. Whether it was a secret prayer for the return of the pre-Parliamentary church or not is not on record!

The ownership of land is often subject to clauses stipulating certain conditions which must be fulfilled or allowed. The land upon which our house is built has written onto the deeds the right of way to another piece of land which we also own. In the seventeenth century duties towards the upkeep of either fences, drains or roadways were common conditions of purchase and ownership of land. In a deed dated 1st October 1697 now deposited in the County Record Office, one of the conditions of the sale was that the buyer was charged along with other responsibilities for the maintenance of 'a section of the churchyard fence'. In this way the care of the church fabric and property would be closely linked with the everyday life of the village. Much of the business of the village would be transacted here, secular and civil as well as ecclesiastical.

Rent obtained from the letting of land has long been reckoned upon to provide a steady source of income. Charities in the seventeenth and eighteenth centuries sometimes made a practice of buying land for this purpose in addition to any that might have been left to them in the wills of benefactors. In 1651 the tower of east Retford church fell doing £1500 worth of damage. The Corporation of East Retford, to ease the burden that this would have placed upon the rates, seized charity lands situated in Walesby, which by right belonged to Retford Grammar School, and sold them. Land in Walesby appears to have been quite popular as a source of revenue for charities. The Hall Charity of Warsop, the Ambler Charity and the Sykes-South Charity at Kirtonall had lands here. Walesby itself was ill provided for charity purposes although County Records for the seventeenth and eighteenth centuries show that Walesby also had its poor. In 1708, John Clarke was lying in gaol for debt and nearing starvation. He must have had some claim on Walesby for at an appeal to the justices it was ordered that he receive 'County bread and the town of Walesby to pay him 6d. per week while in gaol'. As he was aged eighty-seven at the time of the court hearing he probably was not a charge on the parish for very long!

Amongst the duties of the Churchwardens could well be that of overseers of the poor and highway surveyors, whilst it was the job of the village constable to persuade the people to attend divine service. In this way State and Church overlapped and merged. It was possible the Churchwardens in the role of Overseers of the Poor who would have dealt with the following case of an appeal for settlement in Walesby.

At East Retford on 13th January 1727 an appeal was made against an order made by two justices removing Joseph Parkinson and his wife from 'Palethorpe' to Walesby. It was alleged for Walesby that Parkinson had not acquired a settlement in that Parish by apprenticeship as his Indentures were not 'Cutt and Indented'. After hearing counsel for Perlethorpe the Court confirmed the order made by the two justices.

It was the duty of the Overseers of the Poor to try to keep down the demands on the poor rate in the village, but it seems that in this case their efforts failed.

In 1743 it must have seemed to Richard Jackson, the Vicar of Walesby, that his was an uphill fight to keep his people's feet firmly on the path of righteousness, for when filling in Archbishop Herring's Visitation Returns of 1743, his tone is one of resignation. In his answers we find that there is 'No Public or Charity School; there is no Alms House Hospital or other Charitable Endowment; no lands left for ye repair of ye church of to any other pious use and only ye interest of twelve pounds to be given yearly to ye poor'.

Turning to the spiritual state of the parish, he is still far from content, for he complains 'In ye Parish there are several of competent age that are not confirmed.' He also says that 'I catechize in ye summertime; but ye Parishioners are not careful to send their children or servants. The Sacrament of ye Lord's Supper is administered five times in ye Year: there are in ye Parish eighty communicants whereof not more than twenty do usually receive and about forty did communicate at Easter last'.

As Easter is the most important festival in the Christian year, the vicar must have felt keenly the absence of half of his flock.

Another interesting entry on the Return is the one concerning two Quaker families resident in the village at that time. Apparently they assembled once a month in a house in the parish which had been, according to the Quakers, licensed in the reign of William III.

Richard Jackson must have taken to heart the sore lack of a charity school in the village, for when he died in 1760 he left a rent charge of £2 to pay for the education of poor children in the parish. Though the bequest was rendered void by the Mortmain Act, his niece, Elizabeth Hall, more than compensated for the loss by building a school and endowing it with land of the same value. In 1827 this endowment was producing an income of £5. 10s. per year which paid for the instruction of nine children.

Richard Jackson served Walesby well for forty years and deserves his final resting place in the sanctuary of the church.

CHAPTER III

Richard Lloyd, who followed Richard Jackson as Vicar of Walesby did not live in the village but at Newton Regis. He employed a curate, who lived at Haughton Park, to perform his duties at Walesby. He did, however, fill in the Returns for the Parish for the Visitation of Archbishop Drummond in 1764. In the Returns he reported that 'there were 41 families in the Parish including 1 Quaker family of 2 persons. There were no dissenters meetings in the village. There was a Sunday Service 3 weeks out of 4 and 4 communions per annum. In the village there were 42 persons of age to communicate while the average attendance at communion was 20. Last Easter 22 people communicated'.

Perhaps the fact that the village had an absentee priest and was served in his absence by a curate could have had some effect on the church-going habits of its parishioners. The curate residing at Haughton Park would also tend to isolate the people from the church which should have been the centre of village life. When Richard Lloyd died, he was succeeded by another pluralist vicar, George Holt, who must have been an extremely busy man. Besides being Vicar of Walesby, he was Rector of Kirton 1785 - 1813 and Rector of Staunton 1782 - 1825. It was during his incumbency that the Enclosure of Walesby took place. George Holt was one of the longest serving Vicars of Walesby. When he died aged 78 he had served for 44 years.

His successor, the Reverend Roger Pocklington holds the record as the longest serving vicar, 47 years.

It was during his incumbency that the 1851 Ecclesiastical Census was taken. This was a survey of the church-going habits of the English people. It was assessed on the attendance at Places of Worship on Mothering Sunday 30th March 1851. The Walesby census shows three places of Worship, the Parish Church, the Chapel of the Wesleyan Methodists, and a house used for services of the Primitive Methodists. The last named may have belonged to Martha Ashmore, who signed the census form. Actually she signed with an X, so obviously she could not read or write.

The number of persons attending the Primitive Methodist's meetings was 20 at both afternoon and evening services. Free space or standing room only for 40 persons was the limit of the accommodation.

The information as to numbers from the Wesleyan Methodists or as the name or title of the place of Worship was put 'Method. Wesleyans' was as follows: 'Free sittings 30. Other sittings 69. Free space or standing room for 31 persons! I have been inside the old chapel, which is now a garage belonging to Mr. Spratley and I can only think that 130 is a

generous estimate of its capacity. The attendance on the day of the census was Afternoon 30, Evening 60. The signature on the document is John Woombill, Official Character, Trustee.

The Parish Church form shows the name of the Church, St. Edmund, and the endowment of £170 from the Glebe. Space available for public worship, Free sittings 90, Other sittings 130, Total 220. The numbers attending were 150 Afternoon, no morning or evening service and 30 Sunday School Scholars. The average number of attendants during the previous 12 months were, Morning 95, Afternoon 130 (no evening service) Sunday School Scholars 40 at each service. This gave a total of 135 Morning and 170 Evening.

The total attendance at all places of Worship in the afternoon was 230. Quite an impressive number for a village of 362 persons.

I have been unable to find any records of repairs to the church for the period prior to the time of the Reverend Charles Gorton, since Stretton⁶ reported of it in 1816 that 'There are no monuments or stained glass but a few broken floor stones with culvery crosses on them can be seen - The church floor and pewing are bad.'

All this, however, was to be changed during the thirty five years that Charles Reynolds Gorton was Vicar of Walesby. The Reverend Gorton was young and energetic; Walesby was his first parish and a 'new broom sweeps clean'. According to my sources, St. Edmund's Church was in a dilapidated condition when, on August 1st 1880, Charles Gorton was inducted to the living. The vicarage also needed attention. The vicar set to work to raise the necessary funds for the restoration and renovation of the church. In this he was materially assisted by Sir John Savile who had inherited the patronage of Walesby Church on the death in 1881 of Mr. Henry Savile of Rufford Abbey. The main force behind the restoration though was Charles Gorton, in the work of raising funds he received help and encouragement from his family as well as his friends and parishioners in the neighbourhood. A new roof of pitch pine was fixed and the old floor was replaced by a new one of wood blocks. The original stone aisles were retained, and beneath the present-day carpets can still be seen the gravestones of the vicars who were interred in the church.

The old Western gallery was taken down, presumably not needed, because, if we can accept Goodeve Mabbs' interpretation of the population figures, Walesby in 1879 had a surplus of sittings in places of worship of 139%. This was caused by a considerable decline in population after 1841 (*Graph of Population see page 19*) The removal of the gallery enabled a choir and priest's vestry to be formed beneath the tower. The whole of the nave and South aisle was furnished with oak seats, and a porch with an oaken roof was erected at the South entrance. The oak seats were made after the pattern of the 16th century ones now in the Lady Chapel.

Nowadays the only entrance into the church is by the North doorway, the South porch having been made into a vestry in the 20th century.

By 1886 the church was ready for the reopening service at which the service was taken by the Suffragan Bishop of Nottingham. Lord Savile, possibly inspired by the example of the indefatigable vicar, restored the chancel in 1887. The South aisle was actually restored as a memorial to Mrs. Louisa Gorton, the vicar's mother, at a cost of £200. Mrs. Gorton was quite a martinet according to village legend!

In April, 1888, Mr Gorton married and in 1895 his wife, Mrs Celinia Dobson Gorton, gave a new organ to the church which was accommodated in an organ chapel, the cost of which was defrayed by the vicar and his friends.

Altogether the huge sum, for those days, of £3,000 was spent on the church during the incumbency of Charles Gorton. The 1888 Kelly's directory for Notts. says that during the restoration of the church a stone figure of the patron saint was exhumed. This figure has since disappeared and . . . would dearly like to know its present whereabouts!

At the same time that the restoration of the church was being carried out, Lord Savile paid for the enlargement of the small village school originally provided by Elizabeth Hall.

The Education Act of 1870 had set up locally-elected school-boards in those areas where the church did not make adequate provision for the education of the poor. These school-boards could compel parents to send their children to school until the age of thirteen. The schools were still fee paying but poor parents could be excused from paying. School fees were finally abolished on 1918 in all elementary schools.

The population of Walesby in 1881 was 282 and the small charity school was obviously too small for the children of the parish who had become entitled to education. Indeed the law demanded that places be found for them. Their education though, was still firmly in the hands of the church, who, by providing the places in the new school, ruled out the necessity of a school board. Unfortunately the records from the old school in the keeping of the vicar, Canon Cameron, 1930-1932, were burned at his death. My informant, Mrs Collett, remembers well the sale at the vicarage and the bonfire of 'rubbish'.

The later records were not kept as carefully as they should have been until the appointment of the present Head Teacher, Mrs. M. P. Robinson, and her records are too recent to be relevant to my study.

So much for the fabric of the church and the enlargement of the school, but what of the church life of the people of the parish? In the time of 'Vicar Gorton', Walesby became the epitome of the village community whose life centred around the church. Charles Gorton combined the dual role of vicar and squire admirably. This was the time when the church was a pillar of respectable Victorian society and in the village, attendance at the church was the norm whilst absences were duly noted! Mrs. Collett, to whom I am indebted for much of the information about 'Vicar Gorton' said that if anyone was absent from church he was sure to enquire as to the reason!

Mr. Gorton had a private income and therefore could afford to employ curates to assist him with his church duties. Amongst his several curates were the Reverend F. B. Hawkins, Chaplain to the Duke of Newcastle and the Reverend W. Pullen, headmaster of Tuxford Grammar School, who eventually succeeded the Reverend Gorton as Vicar of Walesby.

Mrs. Collett says that neither her parents nor herself had ever heard 'Vicar Gorton' preach a sermon. Apparently that was the duty of the curate!

Charles Gorton must have been a very thoughtful man as well as a generous one, for one of his many public-spirited actions was the support of a village library¹¹. This would be an amenity warmly welcomed in a rural community!

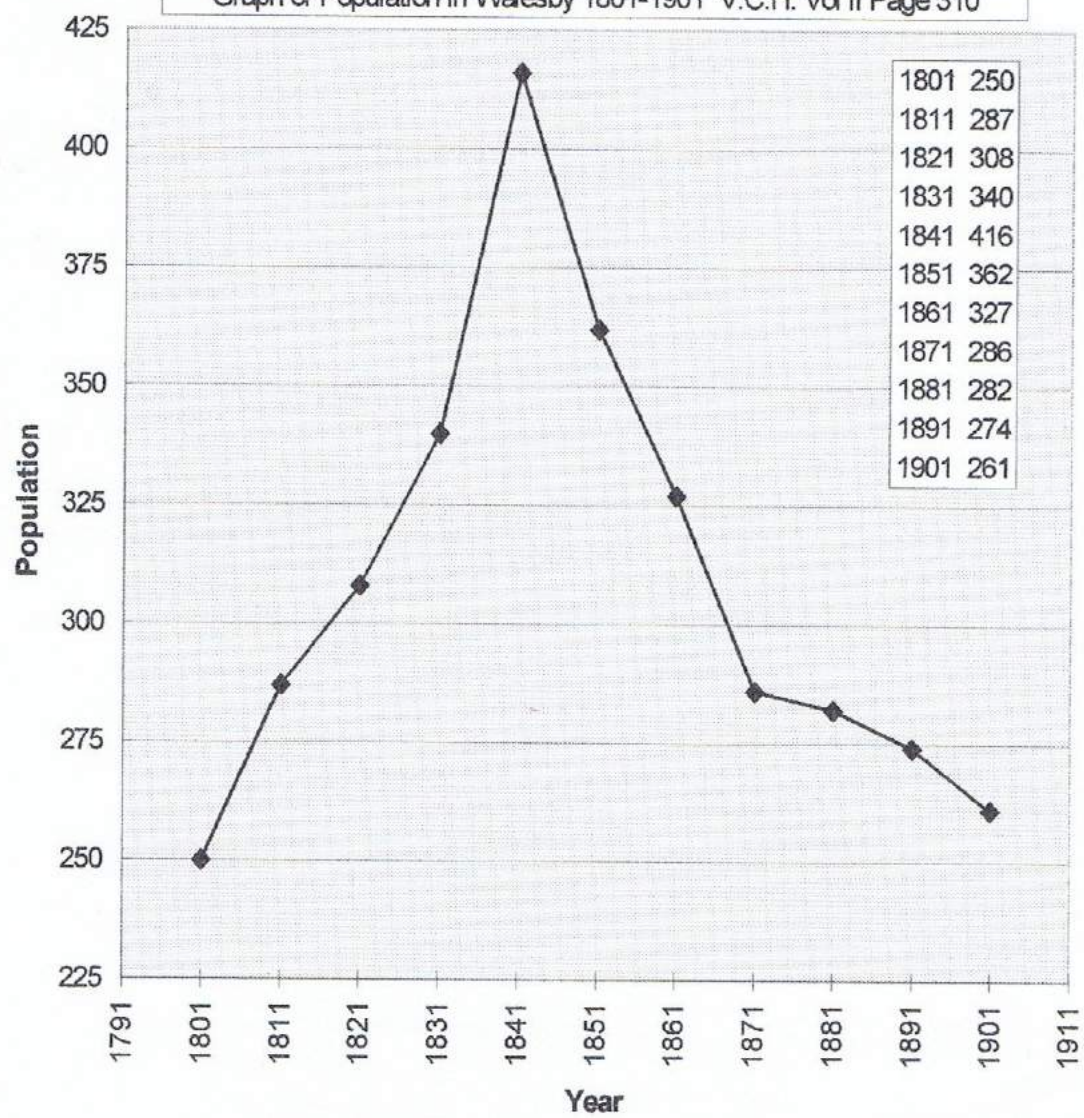
Another measure of the generosity of the vicar and his wife and their genuine involvement in the life of the village can be seen in their arrangements for the celebration of their Silver Wedding anniversary on 26th June 1913. According to a newspaper report¹², three hundred adults were entertained to high tea in the vicarage garden.

When Charles Gorton died in 1915, one can well believe the same newspaper report that said 'Every house in the parish of Walesby is mourning the loss of the Vicar'.

The death of the vicar was also the end of an era for Walesby, an era when the vicar and the church were the pivot of the life of the village. True, in the village the vicar will always be an important figure but ~~probably never to the same extent~~ as was Charles Reynolds Gorton.



Graph of Population in Walesby 1801-1901 V.C.H. Vol II Page 310





CHAPTER IV

The Methodists of Walesby.

In eighteenth century England the majority of the people belonged to the Church of England. They accepted its beliefs and attended its services. The organised ritual of the church played a central part in their lives. But there were weaknesses in the Church of England as we can see from the example of Walesby. Walesby had, in Richard Lloyd and George Holt, pluralist vicars between the years of 1760 and 1826. Richard Lloyd did not

even live in Walesby, but at his other living at Newton Regis, sixty miles away. The curate he employed to minister to the village in his absence also lived away from the village. Multiply this situation on a national level and the state of the church affairs was far from satisfactory to the people.

A man who was keenly aware of this lack of religious truth and understanding in the Established Church was John Wesley, himself an ordained priest of the Church of England.

At Oxford, John Wesley had been a member of a High Church religious Society which held as its basic tenets a belief in the authority and discipline of the church and in the efficacy of her sacraments. The orderly way in which the group met, studied the bible and prayed earned them the name of 'Methodists'. The Methodists undoubtedly played an important part in the great spontaneous religious revival which swept through the Established Church during the latter part of the eighteenth century.

After a moving personal religious experience, John Wesley turned away from the inward contemplation of his own soul and set upon his life's work of preaching the gospel wherever men would listen to him. Wesley had always intended the movement he started to stay firmly within the Established Church, but he eventually had to face the fact that Methodism was a church in itself.

The Methodist movement gathered followers rapidly and Wesley realized that his supporters would have to be organized in some way if they were to be kept fully aware of the Christian faith. His first step was to form 'Societies' which were further divided into 'Classes' each with its own 'Class Leader'. At first these classes were intended to be a means of raising money for the movement. Each member was to give according to his means and the money was to be collected by the Class Leader. Soon, the classes became groups in which instruction was given in the Christian faith and life. In the early days, Wesley was able to keep in personal touch with the various Societies and Classes but as the movement expanded he found the task beyond him and so he arranged an annual conference at which he could instruct the leaders. Later he formed the Societies into groups known as 'Circuits' over which he placed 'Superintendents' to act as his deputies.

As far as Methodism is concerned, Walesby was a comparatively late starter. It is not known how the movement reached the village, but a possible route was by way of contact with Societies in the district. It is also quite possible that someone from Walesby could have been in the crowd which heard Wesley preach at Tuxford in 1788 as an old man of eighty-five. There is also a registration of a Methodist Chapel in 1781 at Retford which is only seven miles away from Walesby.

The continuing upsurge of interest in Methodism in the district around Walesby would not go unnoticed in the village and through the first registration at York³ of a house to be used as a place of worship by the Methodists was not made until the 22nd of February 1802, obviously there must have been a need felt for such a place.

Some of these Class members who signed the licence application may have been members of other societies in the district when an increase of Methodists in Walesby made a place of their own both desirable and feasible. The place of worship was registered because

the congregation would find it convenient to do so in order to ensure legal status, and therefore the protection of the law.

The first meeting place was a house belonging to Elizabeth Dean. There are five names on the application; Elizabeth Dean, William Glew, John Martin, Sam Martin and George Whittingham. These five were full members of the Methodist Society which meant that they went to the weekly class and paid their subscriptions. The accepted way of estimating a Methodist meeting is to multiply the class members by two and a half. This would then give an average meeting of twelve persons for 1802. The signatories were representative, not the full membership.

The membership of the Walesby Society increased rapidly through the first years of the nineteenth century reaching a total of twenty-seven members in 1814 with a possible meeting of perhaps 60 - 70 persons. Up to 1815, Walesby was attached to the Retford Circuit, but later transferred to the Worksop Circuit. Worksop is considerably further away from Walesby than Retford and this possibly accounts for the drop in numbers by 1819 when membership was down to ten. (*See Graph of Wesleyan Membership in Walesby below*)



One member of the Walesby Society, Sam Leggott, was a well known local preacher in the Retford Circuit. He was also class leader of the Walesby Society in 1815 when they were transferred to the Worksop Circuit.

The second registration of a house to be used as a place of worship for the Methodists was again at York on the 13th February 1807. This time it was the house of William Schofield, yeoman, who was class leader in 1806, 1807, and 1810. Perhaps the change was made necessary by Elizabeth Dean either moving from the village or by her leaving the Methodists for, while her name appears on the list of Methodist full class members in 1807, it had disappeared from the class list for 1816.

There were two further registrations of houses to be used as places of worship in Walesby in the years 1822 & 1823 , but unfortunately they do not state either the name of the person making the application or the denomination. Both of these applications were made at Nottingham while those of known Wesleyan Methodists were made at York, and so it is possible that these could have been for the Primitive Methodists as the movement had by then reached this district from Staffordshire via. South Notts. A record dating from 1840 shows that Walesby had a Primitive Methodist Group in the village with a membership of 10 for that year.

Primitive Methodism never attracted enough of a following to warrant the building of a chapel in the village although according to the Ecclesiastical Census of 1851 , 20 persons attended divine service at a place of worship designated as Primitive Methodist on both the afternoon and evening of the 30th March 1851. The census form was signed with the X of Martha Ashmore who was a widow and a farmer of 7 acres. Primitive Methodism appears to have died out in Walesby during the latter part of the nineteenth century and today no trace can be found that it ever existed in the village.

By 1833 the number of the Wesleyan Society of Walesby must have increased considerably over the 1819 figure of 10, for we find on a deed dated 31st December 1834 that they had purchased land upon which was erected a chapel. This, I understand, was sometimes the practice when building a Methodist Chapel. The society would raise the money, erect a chapel and then buy the whole from the owner of the land who was, as in this case, a member of the Society. The owner of the land in question was Mr. John Woombill, probably the same John Woombill listed as a full member of the Walesby Wesleyan Society in July 1816 .

The chapel was registered at York on the 6th January 1836 . Amongst the first Trustees was John Woombill Junior. An interesting fact is that out of 14 trustees, 11 were farmers. There was also a saddler, a tailor and a gamekeeper. The chapel was built to a simple design, almost like a box with a hipped roof. There is evidence to suggest that there could have been a gallery in the chapel at one time. Although the building today does not look capable of holding 130 persons, according to the Ecclesiastical Census of 1851 , that was its capacity.

By the year of the census, the Society was evidently well established and the number of persons attending divine services on the 30th of March 1851 was 30 in the afternoon and 60 in the evening. Possibly the fact that there was no evening service in the Parish Church could account for the large evening congregation. The Methodist lay preachers were very popular, especially amongst the working class congregations, for the fervour and conviction of their sermons.

These lay preachers were carefully chosen and served a strict 'apprenticeship' . By the time they had passed the strict scrutiny of every qualified preacher in their circuit, they would be able to preach a worthwhile sermon!

The evening services in the Methodist Chapel apparently were very popular in Walesby. Anglicans as well as Methodists would fill the small chapel on Sunday evenings to listen to the preacher. Mrs. Collett can remember her mother and her grandmother, both

Anglicans, coming home from Chapel and remarking on the size of the congregation and their enjoyment of the service.

By 1890 the Society had evidently outgrown its first chapel for it was again buying land, this time upon which to build a larger chapel. The piece of land which they bought from Miss Alice Martha Smith was fairly small, being North to South, 84 feet in length and East to West, 37 feet wide.

An interesting point in the conveyance is that it is described as being bounded North and South by the property of the Duke of Newcastle.

During my research for this study, I had been told that the reason for the siting of the new chapel on that particular piece of land was that it was the only piece of suitable land in the village not owned by either the Duke of Newcastle or the Saviles of Rufford. They were both Anglicans and opposed Methodism. It was not until I had seen the conveyance that I found some support for the story. A further strengthening of this theory of ducal opposition was that a similar situation had arisen in Gamston where the Methodists could not buy land for a chapel because the Duke owned it all and refused to sell to them. Eventually they were forced to buy land in the neighbouring hamlet of Rockley in Askham Parish upon which to build their Chapel.

The land for the new chapel in Walesby was purchased on 31st December 1890 but it was not until 19th September 1895 that it was registered by the Wesleyan Chapel Committee as a place of worship.

Evidently it had taken five years in which to raise the money to build a chapel. An interesting fact that emerged on comparison of the first Trustee list for the old chapel and the list for the new one was that not one name on the former list is repeated on the latter. I would have thought that at least one family would have retained its link with the Trusteeship.

Even before the end of Queen Victoria's reign in 1901 people were beginning to pull away from organized religion. When Edward VII came to the throne there was a relaxation of morals and a new devotion towards pleasure after the fashion set by that sybaritic monarch.

In Walesby, as in the rest of England, this search for pleasure would result in falling attendance at both church and chapel. It is probably true to say of the chapel, as I said in the last chapter about the church, that the position it held in the community before the outbreak of the First World War will never again be quite the same.



Appendix I.

Walesby

King John, when Earl of Mortain, 1191-93, granted the church of Walesby, with the chapel of Haughton, to the Church of Rouen, to which it was appropriated. Like the

other Nottingham churches given to Rouen, it was in the hands of the warden of Tickhill chapel and the abbot of Westminster until it passed, 11th April 1550, to the Bishop of Norwich, but on 10th July 1552 it was granted to the Earl of Shrewsbury. By 1650 it was in the patronage of the Savile family who continued to present vicars until Lord Savile transferred it, by Order in Council, dated 28th June, 1926, to trustees. The surviving trustees conveyed it, by a similar Order, 30th January, 1945, to the Southwell Diocesan Board of Patronage. Since 1954, Kirton has been held in plurality with Walesby.

Walesby Vicars

By 1179 Richard, parson, possibly rec. (Thoroton, Notts. P.384)

1289

30 May Ralph de Huntingdon, Deac. pat. Archbishop of York by lapse.
(Reg. Romeyn. ibid. P. 285)

1294/5

7 March Hugh de Wodehouse, Deac. pat. Master John Clarell, papal chap.
(ibid. p.326) Rec. Kirkby Underdale, 1273.

Walter

1349

28 Oct. Adam del Clay, chap. on d. of Walter, last vic. pat. Phillip de Beauchamp,
warden of the chapel of Tickhill (Y.R. 10, 136) Vic. of Clarborough, q.v.
Granted pension of 12 marks per annum on res.

Adam de Sutton, r.

1358

15 June Thomas de Ouston, chap. on res. of A. de Sutton, called A. de Clay in ord. of
pension, pat. as above (Y.R. 11. 143v.) Rural Dean of Retford in 1372
(Y.R.16. 94v.)

1374

22 July John de Riggeway, pr. by exch. of rec. of Treswell W. with T. de Ouston, pat.
Richard de Scrop, warden(Y. R. 12. 68) Granted a pension of 8 marks per
annum on res.

1375/6

18 Feb. John de Fryston, pr. on res. of J. de Ryggeway, pat. as above (Y. R. 12. 71v)
Chap. Retford chantry. 1400 - 22.

1400/1

23 Feb. William Tyllyns, pr. by exch. of chantry of East Retford with J. Tryston, pat.
Richard Felde, warden (Y. R. 16. 79).

1401/2

7 March John Holme, pr. by exch. of a chantry in All Hallows, Barking, London with
W. Tilling, pat. Richard Kyngeston, warden (Y. R. 16. 82v) Possibly vic.
Tuxford q.v. Rec. Gate-Burton, Lincs., 1407-12, vic. Folkston, Yorks. 1412.

1407

8 Dec. Robert Merwyn of Hoggesthorp, by exch. of rec. of Gate-Burton with J.
Holme, pat. as above (Y. R. S. V. 292v) Rec. St. Mary Magdalen, Linc. res.
1406, Gate-Burton, 1406/7, warden Wyham, 1411-13, rec. Dorrington, Lincs.
1413.

1411

21 Oct. Richard Asgarby by exch. of wardenship of coll. of chantry-priests at Wyham,
Lincs. with R. Merwyn, pat. as above (Y.R.18.20). Vic. N. Elkington, res.
1410, warden Wyham, 1410-11.

Thomas Odam.

1417

25 July John Burdon, pr. on d. of Thomas Odam, pat. as above (Y.R.18.242v). Admon.
to Thomas Stanhope. (Y. Reg. Wills. 2. 254).

1452

2 Dec. John Dod, pr. on d. of J. Burdon, pat. Henry Sever, warden (Y.R.20. 375v).

1473

1 Oct. Master John Brodley, pr on res. of J. Dod, pat. Leonard Say, warden
(Y.R.22.160). Admon. 8 Feb. 1476/7 (Y.Reg. Wills,5.11).

1476

William Wilbram, on d. of J. Brodley, pat. as above (Y.R.22.42).

1489/90

23 Jan. Master Thomas Rig, B. Can. L. on d. of W. Wilbram, pat as above
(Y.R.23.62v).

1501

10 Dec William Levesey, pr. on res. of T. Rig. pat. Crown as Duke of Lancaster (Y.R.25.11).

1522

21 Apr. Roger Biston, pr. on d. of W. Levesey. pat. abbot and convent of Westminster (Y.R.27.65v). Vic. Harworth q.v.

1527

21 Dec Richard Boswell, pr. on res. of R.Biston, pat. as above reinst. 2 Apr. 1528 (Y.R.27.89v.92). **Buried before High Altar.**

1548

12 Dec. Christopher Moteram, on d. of R. Boswell, pat. Sir James Foljambe knt. (Y.A.B.1.172) probably canon of Newstead in 1539. **Buried in Chancel.**

1549

26 Oct. Thomas Arthur, pr. on d. of C. Moteram, pat. above as executor of Sir Godfrey Foljambe, knt. by grant from abbot & convent of Westminster (Y.R.29.31).

1561

5 June Jokn Bey, (Y.A.B.2b.3v)

1567

25 July Humphrey Gabitus, on d. of last inc. pat Richard Bolton (Y.R.30.12v). Deac. 1542 York. Will dated 8th Nov. proved 10 Dec. 1576 (Y.R.31.11)
Buried in Chancel

1576

21 Nov. Robert Blackwood, on d. of last inc. pat. Earl of Shrewsbury (Y.A.B.3.101). Rec Kirton q.v.

1591

5 Nov. Gilbert Norburne, on res. of R. Blackwood, pat. as above (Y.A.B.3.239v).

1593

20 Oct David Tuke, on d. of G. Norburne, pat. as above (Y.A.B.3.239v). Camb. M.A. Deac. and pr. 1593 York. Vic. Hillingdon. Mddx. 1599-1600, rec. Shihson, Leics. 1600 Preb. Lichfield. 1624-37.

1594

26 July Laurence Hey, on res. of D. Tuke, pat. as above (Y.A.B.4.68v). B.A. Univ. unknown. Bur. 17 Oct. 1624.

1624

25 Oct. Henry Truman, on d. of E. Smith, pat. Countess of Shrewsbury (Y.A.B.4.388). Camb. M.A. Deac. and pr. 1623 Peterborough. Still vic. in 1643. Rec. Cromwell, 1635-55. Minister Newark (Matthews, Calamy Revised). D. 2nd Dec. 1655, mon. insrc. Newark, in bur. reg. Newark and Cromwell (**Derived**)

By 1650 William Hall, pat. Lady Savile (Parlt. Survey) Dea. and pr 1627 Linc. Bur. 30 July 1666 (in Churchyard).

1667-8 Thomas Cockman, cur. (N.A.Call Books). Not Inst. vic. Deac. 1663 York. Probably Camb. M.A., rec. Cowden, 1668-1719, Trottiscliffe, 1704 - 19.

1670-75 John Richardson, lic. to serve cur. 20 March 1670/1 (ibid) Camb. B.A. Deac. 1669, pr. 1672 York.

1675
9 Sept. William Stephenson, vic. pat. Viscount Halifax (Y.A.B.7.275) Camb. M.A. Cur. Kneesall, 1682-8. Vic. Laxton, 1675-94. bur. there 18 Aug. 1694.

1678/9
15 Jan. William Pennington, on cess. or res. of W. Stephenson, pat. as above (Y.A.B.8.44). For biog. see Thor.Soc.Rec. Series, xviii, p.157.
Buried in South. Aisle.

1720
29 Sept. Richard Jackson, on d. of W. Pennington, pat. Sir George Savile, Bart. (Y.A.B.10.82). Camb. B.A. Deac. 1709, pr. 1710 York, cur. E. Markham, 1712-18. Rec. Headon. q.v. Bur. 15 May 1760, aged 74, mon inscr.
Buried in Sanctuary.

1760
14 Oct. Richard Lloyd, on d. of R. Jackson, pat as above (Y.A.B.14.122). Son of Richard L. of Waltham, Lincs. Oxf.B.A. Deac. 1745 York, pr. 1746 Linc. Cur. E. Stoke, Notts. 1745; Knaptoft 1746; Edwinstowe, 1757-61. Rec. Newton Regis, Warks. 1761-d. 82. lived there.

1782
25 Sept George Holt, on d. of R. Lloyd, pat. as above (Y.A.B.15.318). Camb. M.A. Fellow Queens Coll. 1770. Deac. 1770. Carlisle pr. 1722 York. Cur. Dunham 1770, Laneham 1771-3, Kirton 1785-1813. Rec. Staunton 1782-1825. Bur. 22 Nov. 1825, aged 78 at Wellow.

1826
29 Apr. Theophilus Sampson, on d. of G. Holt, pat Rev. Lumley Savile (Y.A.B.19.191). Deac. 1819, Exeter, pr. 1820 York. Cur. Edwinstowe 1819-31. Rec. Eakring, 1820-64. bur. there 13 June 1864. aged 68.

1833

28 Oct.

Roger Pocklington, on cess. of T. Sampson, pat. Earl of Scarborough (Y.A.B.20.103) son of Roger P. of Winthorpe, Notts. Oxf. M.A. Deac. 1829, pr. 1830 York. Cur. Sneinton, 1829, Edwinstowe 1831-4. Rec. W. Bridgford, 1831-4, Skegness, 1834-80. D. 30 May 1880 aged 77, mon. inscr. churchyard.

1880

16 July

Charles Reynolds Gorton, on d. of R. Pocklington, pat. Henry Savile, (L.R.42.108). Son of Thomas Gorton of Holcombe, Lancs. Camb. M.A. Deac. 1878, pr 1879. Cur. Worksop, 1878-80. Married Celenia D. daughter of W.C.Myers, of Roundhay, Leeds, 26 Apr. 1888. D. 22 Feb. 1915. aged 62, mon. inscr. churchyard.

1915

6 May

William Pullen, on d. of C. R. Gorton, pat. Lord Savile (S.B.D.B.2134). Oxf. M.A. Deac. 1904, pr. 1906 Southwell. Schoolmaster Tuxford, 1899-1915. Cur. Walesby, 1911-15. D. 20 June 1917, aged 50, mon. inscr. churchyard.

1917

7 Nov.

Alfred Campion, on d. of W. Pullen, pat. as above (S.B.D.B.2308). Perp. cur. Wellow. q.v.

1925

13 Jan.

Frederick Homer, on cess. of R. Campion, pat as above (S.B.D.B.2839) Vic. E. Drayton, q.v.

1930

17 Aug.

Allan Thomas Cameron, on cess of F. Homer, pat. trustees (S.B.D.B.3100). For biog. see Thor. Soc. Rec. Series, xv111, p. 6. Add: Canon Southwell, 1931-2; d. 23 May 1932. aged 62, mon. inscr. churchyard.

1932

27 Sept.

John Lowndes, on d. of A. T. Cameron, pat trustees (S.B.D.B.3173). B. 25 Mar. 1875, at Kirk Langley. Banking career until ord. Deac. 1919, pr.1920 Southwell. Cur. Mansfield Woodhouse, 1919-25, vic. there 1925-32. Retired to Bournemouth. d. there 16 Sept. 1960.

1938

21 Nov.

Charles Gilbert Everitt, on res. of J. Lowndes, pat trustees (S.B.D.B.3425). Perp.cur. Daybrook, for biog. see Thor. Soc. Rec. Series xv,i, p.44. Add: son of Frank E. b.1884, in Bath, rec. Kirton q.v. d. 16 July 1956. Cremated.

Ashes interred in Sanctuary

1956 6th Nov.

Arthur John Evans on d of C. G. Everitt pat; Southwell Diocesan Board of Patronage (S.B.D.B.3981) Camb : M. A. Deac 1932, pr. 1933 Southwell. Cur: Mansfield 1932-35, St James Porchester 1935-48. Vicar Woodborough, 1950-60 Rec: Kirton q v Canon Southwell from 1960.

1965 4th Sept

John Albert Thomas, on res; of A. J. Evans pat: Southwell Diocesan Board of Patronage B. S. P. Thor: Soc: Rec: Series vol xx.

1974? Hywel Evans

Christopher Levy.

Lists of Clergy of North Notts K. Train. Page 190.

All information emboldened is the result of research into the private papers of the late Canon Everitt, Vicar of Walesby 1938-1956.