NORTHAMPTONSHIRE PAST & PRESENT

CRANFORD HALL

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THE NORTHAMPTONSHIRE RECORD SOCIETY
DELAPRE ABBEY, NORTHAMPTON, ENGLAND
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NORTHAMPTONSHIRE PAST AND PRESENT, 1962

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THE NORTHAMPTONSHIRE RECORD SOCIETY

(FOUNDED IN 1920)

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AIMS AND OBJECTS

The objects of the Society are the furtherance of the science of history and of historical literature by the publication of historical records relating to Northamptonshire, and the stimulation of interest in historical studies by exhibitions, lectures, etc.

MEMBERSHIP

THE ANNUAL SUBSCRIPTION, which has not been raised in over forty years, is ONE GUINEA only. This entitles members to free copies of publications issued for the period in respect of which they have subscribed and the right to attend meetings and lectures. Forms of membership will be gladly sent on application.

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THE EDITOR WISHES TO THANK—

Sir Frederick Robinson for photographs of Cranford Hall, and Sir John Robinson.

Mr. F. E. A. Taylor for supplying a photograph of his father.

The Editor of *The Connoisseur* for use of a photograph later to appear in their magazine.

Notes and News

—o—

Annual Meeting

The forty-first annual General Meeting of the Northamptonshire Record Society was held this year on May 26th. As the lecture, following the meeting, was given by Dr. A. L. Rowse, and the subject was his recent book *Ralegh and the Throckmortons*, there was certain to be a big attendance, and it was felt that Delapré itself would not provide sufficient room, so it was decided to have a public meeting, at Trinity High School. Dr. Rowse must have been pleased at the record attendance, although large audiences are no novelty for him. His book is reviewed on p. 92. It is remarkable how Dr. Rowse, a Cornishman, managed to get the feel of Jacobean Northamptonshire. The meeting was followed by tea at Delapré for the members, and this was, as usual, a delightful occasion.

Autumn Lecture

This is being given this year on October 27th. The subject is "The Farm Houses and Cottages of Northamptonshire", and the lecturer is Mr. M. V. J. Seaborne, who recently left the county, to our regret. At the time these notes are penned, the lecture has not taken place, so the most we can do is to express pleasurable anticipation! This event is being held at Delapré Abbey.

Miss Helen Cam

There will be great satisfaction that at this year's Encaenia at Oxford, Professor Helen Cam was created a D.C.L. She wrote the account of the Borough of Northampton in the *Victoria County History*, (Vol. III, 1930): she also wrote a paper on "The Hundreds of Northamptonshire" in the *Journal of the Northamptonshire Natural History Society* (Vol. XXVII, June, 1934). Miss Cam's father, the Revd. W. H. Cam, was Rector of Paulerspury from 1911 until 1926.

Military Effigies

A valuable collection of drawings by the late Mr. Ronald Panter, Works Manager of Messrs. True-form, Freeman, Hardy and Willis, has recently been given to the Record Society. These consist of two volumes of drawings of effigies in churches, and of coats of arms and armaments, together with 9 framed pictures of uniforms of Northamptonshire regiments, and 41 large drawings of figures in armour, coloured, for the text of a series of lectures on armour and the heraldry associated with it. The collection will be of great interest to students, and, indeed, others interested in the subject, which appears to be attracting more and more attention.

Unique Occasion

On February 21st, The Revd. Peter Gilbey, O.S.B., 9th Lord Vaux of Harrowden made history by addressing the House of Lords in a maiden speech. As he pointed out "the last monk of the Order of St. Benedict, who addressed you, I think in 1559, was confined shortly afterwards to a sort of concentration camp for refractory clergy at Wisbech Castle". Lord Vaux's speech, however, seems to have met with general applause. He spoke, as a curate, about Youth Clubs and the Albemarle Report with excellent good sense. He was followed by the Bishop of London, late of Peterborough, who welcomed "a voice which, in a sense, has been silent for 400 years", and expressed the hope that "we shall hear more of that voice, particularly when it speaks, as the noble Lord has done this afternoon, from his direct experience on this subject with which we are all so deeply concerned".

About this number

This particular number of *Northamptonshire Past and Present* is very largely biographical. The Royal Academy of Arts in 1956 devoted their Winter Exhibition to British Portraits. As the President noted, "a delight in handing down likenesses for posterity is deeply rooted in countless British families". The Exhibition proved very popular, as did the Northampton Exhibition of 1951, which, again, was largely devoted to portraits.

It is hoped that the biographies in the present number will prove popular too, especially as in all cases, we have been lucky enough to find photographs, effigies in brass, or portraits on canvas to show the subjects "in their habit, as they lived". There are two 20th century biographies, which we think will be of special interest, and, after all, half of the 20th century is "history".

Delapré Stables

It is disappointing that although we were able to report in our last issue that after protracted negotiations the local authorities had decided to repair and preserve Delapré Stables with the help of grants from various sources, the building still remains in a derelict and deteriorating condition. The space will be needed for the County's Archives in the not distant future, and it is greatly to be hoped that action will be taken before it is too late.

We understand that the architect was commissioned last April and that estimates from contractors are awaited.

Membership

The membership of the Society is now well over a thousand—a record number. We also have a record number of advertisers for *Northamptonshire Past and Present*. Without this large membership, and the co-operation of our advertisers, it would not be possible to produce this journal. Every member of the Record Society receives a free copy. The price to non-members has been reduced to 2/6. Those desiring to join the Society will be cordially welcomed to our ranks. All particulars will be found on p. ii.

Publications

Our latest volume (No. XXI in the Society's series), was published last April. The full title is "*John Isham, Mercer and Merchant Adventurer Two Account Books of a London Merchant in the Reign of Elizabeth I*" edited by D. G. Ramsay. In acknowledging its receipt, Professor N. E. C. Harrison, Head of the History Department at Queen's University, Kingston, Ontario, writes: "I must say that this extremely interesting and scholarly volume makes a handsome bonus for our membership in your Society".

The Late Mr. George Brudenell

The following appreciation appeared on August 17th, 1962 in *The Times*, by whose kind permission and that of the author (P.H.L.) it is here reprinted:

"Mr. George Brudenell, Squire of Deene in Northamptonshire since 1917, died on Wednesday, August 8, at the age of 81.

He succeeded to the Cardigan estates through the death of his elder brother in action with the Northamptonshire Yeomanry in 1917. His brother had inherited from his cousin Lady Cardigan, wife of the 7th Earl, famous for his part in the Charge of the Light Brigade.

George Brudenell was a truly remarkable character, a cast back to previous generations and yet with a forward and up-to-date outlook. His eccentricities of dress and behaviour endeared him to the many tenants of his large estates in the counties of Northampton and Leicester. He was by tradition an old-fashioned Liberal—he hated any attempt to impinge upon the liberties of the individual. For some 20 years he was a member of the Northamptonshire County Council; during which time his colourful attacks angered some and delighted others.

He was one of the few remaining land owners who, up to the time of his death, continued the traditional tenants' annual luncheon with everything done as in the past, champagne ad lib and good champagne at that. His direct manner and adroit and piercing wit made him dangerous to cross swords with, and his vast knowledge of history and other kindred matters were acquired by his love of reading.

His interest in sport was mainly towards foxhunting. He owned large areas of land in both the Fernie and Woodland Pytchley countries and his help was always forthcoming whenever called for. Not only this, but for the past three years the Hunt Balls of both these packs have been held annually at Deene.

It would be wrong to close this chapter in history without a mention of his wife, the person who helped and sustained him for nearly 40 years of his life, a truly remarkable person with a character and personality different from, but as great as, his, and loved and respected by all who come in contact with her.

The whole countryside through which George Brudenell's personality penetrated has lost a figure long to be remembered and quite irreplaceable."

A Note on The Book of Common Prayer

—o—

For any understanding of the last revision of the Prayer Book in 1662, a glance further back is necessary. In the Middle Ages the church services were in Latin, but about a century before the Reformation the use of English for occasional services had begun to creep in. In 1542 Henry VIII directed Convocation to reform the service books of the Church and the result (in 1549) was the first English Prayer Book, "substantially, as it still remains, a condensed reproduction in English of those service books which had been used in Latin by the Church of England for many centuries before".[1] In 1552 this book was revised with a Protestant slant, but owing to the death of Edward VI it never came into general use, and during the five years of Mary's reign divine services were said in Latin as before 1549.

One of Queen Elizabeth's first and most necessary acts was to appoint a Committee of Divines who were directed to revise the books of 1549 and 1552, with a view to reconciling all but the irreconcilables on either side. This revision passed through Parliament in 1559—less than six months after the Queen's accession. The layman who "more than anyone else except Elizabeth herself was responsible for the Elizabethan settlement"[2] was her First Secretary, William Cecil, a Northamptonshire man.[3] The Book of 1559 achieved its object for "out of 9,400 clergy only 189 refused to adopt it",[4] but opinion on both the Catholic and Protestant sides hardened as the years went on, and with the Puritans in power in the next century the use of the Prayer Book was proscribed under heavy penalties for fifteen years.

On the Restoration of Charles II in 1660 at the request of Parliament a Conference of 30 divines was summoned,[5] on which the Church and the Presbyterians were equally represented, to review the Prayer Book "for the restoring of peace and unity in the Churches" while making as few changes as possible. After over three months of heated debate it ended in failure, and Protestant as well as Catholic dissent from the national Church had henceforth to be recognised as an integral part of the religious life of the country, but that is another story.

The Lamport Library copy of the Book of Common Prayer, 1662

[1] *The Annotated Book of Common Prayer*, ed. by J. H. Blunt (1903 ed.).

[2] Conyers Read, *Mr. Secretary Cecil and Queen Elizabeth*, p. 133.

[3] Better known as the 1st Lord Burghley.

[4] Blunt, *op. cit.* p. 24. Even the Pope offered to give the book his full sanction if his authority were recognised in England (*ibid.*).

[5] From its place of meeting known as the Savoy Conference.

Northamptonshire was represented at the Conference by a formidable group of divines. For the Church there were JOHN COSIN, bishop of Durham, who in 1660 had been dean of Peterborough; BENJAMIN LANEY, bishop of Peterborough; THOMAS PIERCE, rector of Brington; PETER GUNNING, rector of Stoke Bruerne (later successively bishop of Chichester and Ely); HUMPHREY HENCHMAN, bishop of Salisbury (from 1624 to 1628 rector of Rushton All Saints and St. Peter's), who was of Wellingborough descent. On the Presbyterian side were EDWARD REYNOLDS, bishop of Norwich and previously rector of Braunston and vicar of All Saints, Northampton; THOMAS JACOMB, incumbent of Aldwinckle St. Peter and chaplain to the Countess of Exeter; and JOHN CONANT (son-in-law of Reynolds) who became vicar of All Saints (1671-1690) and then of St. Giles's, Northampton.[6]

After the failure of the Conference the work of revision was referred to a Committee of Convocation consisting of eight bishops, including Henchman. They completed their task in 30 days and made few alterations but some additions to the 1559 Book, such as the special services for the Fifth of November and the 29th of May.[7] Two notable prayers were also added:—that for "all sorts and conditions of men", attributed to Peter Gunning, and the General Thanksgiving, attributed to John Reynolds, but the authorship of neither is entirely beyond doubt.[8] The Prayer Book as thus revised passed through Parliament in 1662 receiving the royal assent on May 10th. It is still *de jure* the Service Book of the Church of England. Would that it were so *de facto*.

For as the vehicle of Christian worship among Englishmen for four centuries the influence of THE BOOK OF COMMON PRAYER has been quite incalculable. "As an expression of the essentials of the Christian faith it remains to this day the supreme example", wrote in 1954 a distinguished American historian, . . . "The rhythmic cadence of its glorious prayers sing themselves today in the devotions of thousands of Christians outside the Anglican communion . . . Nothing has been so potent in establishing the claim of the Church of England upon the loyalty of its supporters".[9]

JOAN WAKE.

[6] Of these, Reynolds was a member of the Westminster Assembly of Divines in 1643, and an intruding vicar under the Commonwealth. He was consecrated Bishop of Norwich on January 6 1661, and accepted the Restoration settlement. His son-in-law John Conant had been ordained a deacon in the Church of England, but accepted Presbyterian orders in 1652. He eventually received priest's orders in the Church of England in 1670 at the hands of his father-in-law. Thomas Jacomb, like Baxter, refused to accept the settlement, and was ejected from his living of St. Martins, Ludgate in 1662 (H. I. Longden, *Northants and Rutland Clergy*).

[7] These were abolished without Parliamentary sanction in 1859.

[8] With regard to the first, modern scholarship has not gone behind Charles Wheatley, who, writing less than 50 years after revision, had been told at St. John's College, Cambridge, that Gunning (Master of St. John's in 1661) had written it, but he had also heard that Bishop Sanderson was the author. Wheatley (*Rational Illustration of the Book of Common Prayer*, 1710) concluded that Sanderson was probably the reviser of Gunning's draft, and this may have been true of Reynolds's authorship of the General Thanksgiving which has also been attributed to Sanderson (See Procter, *History of the Book of Common Prayer*). I am greatly obliged to Dr. E. C. Ratcliff, Fellow of St. John's College, Cambridge, for the above information about Gunning's authorship.—J.W.

[9] Conyers Read, *op. cit.*, p. 53. Apart from the authorities mentioned, the writer of this note has depended on H. I. Longden, *Northamptonshire and Rutland Clergy*, the *Dictionary of National Biography*, and R. M. Serjeantson's *Histories* of the Churches of All Saints and St. Giles, Northampton.

With reference to Colonel Wyndham's article on "The Farming Activities of the 3rd Earl Spencer" (N.P.&P. Vol. III, p. 48), Mr. Harwood Long points out that Kirklevington from which Thomas Bates' cattle set out to walk to Hull, and thence by sea and canal to Oxford, is actually in the North Riding of Yorkshire, and not in Durham, and that Kirklevington is shown by Tuke in 1800 a few miles south of the Yarm.

Two Local Biographies

The Dictionary of National Biography is a great work: one of the last and greatest enterprises of late Victorian scholarship. It still comes out every ten years and so is, in a sense, kept up to date with its biographies of recent decades. No attempt, however, to revise and reissue the work in the light of what has been discovered and written since it was published, has been made.

There are, of course, inedaquate biographies, and some could usefully be rewritten; there are, also, some strange omissions. Also, there are people who have no place in the work, who are important figures in local as opposed to national biography. Perhaps it might one day be possible to have a local *D.N.B.* (as it is familiarly known), whereby these omissions could be rectified. It is work that might well be undertaken by County Record Societies.

The two biographies which follow help to illustrate the point. Sir John Robinson is a man, who, unaccountably, did not have a place in the *D.N.B.*; as the only man who combined the offices of Lieutenant of the Tower of London and Lord Mayor of London, and a friend of Pepys one would have supposed him well qualified for inclusion. From the local point of view, too, as he became associated with Northamptonshire, and founded an important County Family, he would be a candidate for inclusion in a Northamptonshire Dictionary.

Owen Ragsdale is a very different type of man, very much of his century, and, although not of Northamptonshire origin, a benefactor of one of our most charming small towns, Rothwell. He should certainly have a place in a "County" dictionary of biography.

His memory, despite his benefactions, has grown so dim that recently a correspondent in a Kettering newspaper, asked why one of the streets in Rothwell should bear the extraordinary name of "Ragsdale Street!".

It is fortunate that both men's appearances have been preserved for us, one in the fine brass on his tomb in Rothwell Church, and the other by the brush of Michael Wright in the portrait in the Tower of London. The new "County" dictionary would gain much in value if it could be illustrated!

Owen Ragsdale

Almost the only attempt to give a connected account of Owen Ragsdale's career was made by F. W. Bull, in 1924, in *The Northamptonshire Advertiser*. This is based on "The Life of Owen Ragsdale, Gentleman, Founder of Jesus Hospital in Rowell, written in Latin by Ferdinando Pulton Gent. His Executor, and translated into English by the Reverend Mr. J. Catell, Vicar".[1] This, he says, was printed by Paul Cypher, but luckily a copy of it exists framed in the Warden's House at Jesus Hospital, Rothwell, of which Ragsdale was the Founder. This copy is dated 1797, and bears the names of the then Principal, John Richards, and the Governors of the Hospital, Sir John English Dolben of Finedon, Sir Justinian Isham of Lamport and Sir John Palmer of East Carlton, all representatives of families long connected with the Hospital.

The brief "Life" recites that Owen Ragsdale was the son of Henry of "Knyton" in the County of Nottingham gentleman and of Elizabeth, his wife. Mr. Bull found the Will of "Henry Ragysdale of Kneeton", Notts., dated November 28th, 1558 at York. In the Will, he named his wife, Elizabeth, and three sons and five daughters. He also named his brother-in-law, Andrew "Hoglethorpe", showing that his wife came from that Yorkshire family: an important connection from the point of view of Owen Ragsdale. He also left a bequest to the Church of St. John the

[1] Rev. Joseph Cattell, Vicar of Rothwell 1704-19.

Baptist at "Brygforth" to the intent that the priest should say masses for the repose of his soul, an orthodox catholic clause which is also worth noting for Owen's history. This Will was proved by his widow on April 19th, 1559.

The "Life" goes on: "When he was but a youth, and being of a very good genius, and with respect to his age very well instructed in the rudiments of good literature was chosen scholar of Magdalen College in Oxford, by the assistance of his uncle Owen Oglethorpe, who was then president of the said college, but afterwards made Bishop of Carlile. There for some time he plied his studies to very good purpose, even till he went out batchelor of Arts". This is confirmed by Foster's *Alumni Oxonienses*, which shows that Owen Ragsdale was a chorister of Magdalen College in 1551, demy (scholar) 1555-60, and took his B.A. degree in 1560. Owen Oglethorpe, his mother's brother, was President of Magdalen from 1535 to 1552, when he was obliged to resign, because of his conservative ecclesiastical views. However, Queen Mary on her accession in 1553, re-appointed him, and made him Dean of Windsor, and subsequently (1557) Bishop of Carlisle. He was the only one of the Marian Bishops who agreed to crown Queen Elizabeth in 1559, although very soon after she deprived him of his see, and he is said to have regretted his part in the coronation "when he saw the issue of the matter, and both himself and all the rest of his Sacred Order depriv'd, and the Churches holy Laws and Faith, against the condition of her consecration and acceptation into that Royal Room, violated; he sore repented him all the days of his life, which were for that special cause both short and wearisome afterwards unto him" (A. Wood, *Athenæ Oxonienses*, Vol. I (1721), p. 694).

The "Life" of his nephew records, "the Bishop then dying [31.12.59] the inhabitants of Rowel desired him to come to them, there with great pains and happy success he instructed the youth in learning and good manners, and, after he had spent some years in teaching school which he perform'd with great applause; For the improvement of his own learning he returned again to Oxford, and in Lincoln College betook himself to the study of the Civil Law". While in his second Oxford career, he inherited an estate in Yorkshire from his uncle, Andrew Oglethorpe, of which he then took possession. "Not long after he returned to Rowel, married Mary, daughter of Edward Osborne of Kelmarsh Esq a vertuous and frugal woman; and with a wife, god gave him plenty of all things. He sold his estate in York'shire, and purchased in Northamptonshire;[2] from that time he was counted by those among whom he lived a man of great authority and esteem".

There had been a free school in Rothwell for many years, which had been endowed by persons unknown, and which evidently had quite a reputation in Northamptonshire. Euseby Isham sent his second son, Robert, there, and the boy went on to become a scholar of Christ's College, Cambridge, rector of several Northamptonshire livings, and a Canon of Windsor and Peterborough.[3] This school was dissolved in 1548, but the schoolmaster, Giles Pickering, continued to be paid until 1551, when payment ceased, to be resumed in 1559. So it may be assumed that it was here that Ragsdale taught school, and it was this institution that he re-founded, as will be seen later, in 1582.[4]

By his marriage into a family of some local position, Ragsdale strengthened his connection with Northamptonshire. The Osbornes of Kelmarsh were connected by marriage with the Saunders of Harrington, the Poultons of Desborough, the Lumleys of Clipston, the Treshams, the Spencers and other landed families.[5] Mary Osborne's first marriage had been to Richard Hampden of Rothwell, who recorded a pedigree in the Visitation of 1564. These Hampdens came from Oxfordshire, and were of the same family which, in the 17th Century, fathered John Hampden, the Parliamentary leader who was killed at the Battle of Chalgrove Field.

This alliance, and his position as a landed proprietor, no doubt induced Ragsdale to get a grant of arms from the Heralds, and he was given a coat of arms by Clarencieux (a pelican argent between three fleurs de lys or), and allowed to quarter the arms of Oglethorpe "of which he is the heir in right of his mother".

[2] At Orton, and Old, property now part of Jesus Hospital Estate.

[3] G. D. Ramsay *John Isham's Accounts*, Northants. Record Society, Vol. XXI, page xi.

[4] Victoria County History, *Northamptonshire*, Vol. 11, pp. 230-1.

[5] *Visitation of Northamptonshire, 1564 and 1618-19*, Ed. Metcalfe (1887) p. 39.

The "Life" then goes on to relate that he was "constantly employed in managing and making up matters of weight and moment", earning "the love and commendation of all ranks and sorts of men", but retaining "an humble and a grateful mind towards god; having this expression often in his writings and discourse HE THAT IS MIGHTY HATH DONE GREAT THINGS FOR ME". The writer further says "He restored the market to Rowel, which had failed and was lost, and built a Market House at his own expense". This is a puzzling statement, as the present Market House bears an inscription to say that it was the work of Sir Thomas Tresham, who "erected it as a tribute to his sweet fatherland and county of Northampton, but chiefly to this town his near neighbour". It has been generally associated with the agreement made between Tresham and William Grumbold "for certain buildings at Rothwell Cross 2 July 1578". However, the Market House bears the arms of Owen Ragsdale prominently on the right hand side of the central aisle on the south front, matched by those of his executor and biographer, Ferdinando Poulton, on the other side of the arch. Moreover, Ragsdale lived in the manor-house itself, while Tresham was lord of the manor. Tresham may well have wished to acknowledge Ragsdale's part in restoring the market by giving his arms the place of honour after his own arms. As Mr. Gotch said, "Sir Thomas generally had a good reason for what he did", and he notes that the arms in the centre of the projections are treated distinctively. The panels over the arches were meant for inscriptions, which they never received, so that Sir Thomas might have meant to acknowledge Ragsdale's help more directly.[6]

The next statement in the "Life" is less obscure. "He repaired, adorned and endowed the Grammar School". This was in 1582, when he re-endowed the School.[7] Finally, "he having no children of his own, by his last will adopted the poor for sons and heirs, and ordered an hospital to be built for them, and that part of his wealth which remained he gave to his wife, kindred and friends and divers pious uses. He died December 1st A.D. 1591 in ye 55th year of his age".

Owen Ragsdale's Will is a most interesting document. It was made on November 13th, 1591.[8] It begins with a declaration of faith: "I protest from my harte that renouncing all heresie I do firmlye and without all doubte hould and beleive the Christian faithe and every parte and poynte the cross as oure mother the holy Catholicke churche instructed by the promised spirit of truthe hath taughte and declared yet being right sorye that I have not contynewed a faithfull and fruitful member of the same ever since my baptisme and in that faithe I most hopefully and joyfullye surrender my soule into the mercifull handes of my Almightie God Creator trustinge assuredlye by the infinite meritts of his deere sonn Jesus Christe to be made partaker of his heavenly kingdom".

This unequivocal statement requires explanation. In the summer of 1580 the Jesuits Parsons and Campion, both of whom landed separately in June, began their tour of England. This mission "could scarcely have caused more alarm if the two Jesuits had been an invading army",[9] and, considering the short time that Edmund Campion was at liberty (until July, 1581), remarkably successful. Naturally, and especially after the passing of the Act making it high treason to reconcile anyone to the Church, or to be reconciled, and specifically proscribing the Mass,[10] the details of Campion's journeys are not clear, although Lord Burghley evidently had a fair idea of them, and of the houses visited. However, it is known that he visited Northamptonshire, and that his hosts included Sir William Catesby of Ashby St. Legers, Sir Thomas Tresham of Rushton, and Lord Vaux of Harrowden,[11] to which list must probably be added Mr. Edward Griffin of Dingley. In view of Ragsdale's declaration, it is probable that he was, like Catesby and Tresham, "reconciled" during the Jesuit Mission (both men had conformed up to that time),

[6] J. A. Gotch, *The Buildings of Sir Thomas Tresham* (1883).
[7] *Victoria County History*, Vol. II, p. 231.
[8] P.C.C. 4 Harrington.
[9] G. Mattingly, *The Defeat of the Spanish Armada* (1959), p. 71.
[10] The bill was introduced by Sir Walter Mildmay M.P. for Northants, whose arms Tresham placed on the Rothwell Market House. (S. D'Ewes, *Journal of the House of Commons* (1708) p. 285).
[11] E. Waugh *Edmund Campion*, 3rd edn. (1961), p. 122. See also, Rev. G. Anstruther, *Vaux of Harrowden* (1953).

but he does not appear to have suffered like the others, perhaps because he had not given open expression to his deeper feelings, which he reserved for his Will.

He directed that he should be buried in the chancel of Rothwell Church: that his land in "Ould and Orton" should be dealt with "in such manner as I have already committed to certain feoffees to the use of five and twentye poore whereof my Will is that the poore of my kynne shall be first in election and my servants next and thirdlye my poore neighbours". This was Jesus Hospital which had been established by a deed of 1585, but was not erected until after his death. He further conveyed to three trustees, Sir Thomas Tresham, Sir John Spencer, and George Poulton Esq. and their heirs, certain cottages "to the use of the Schoole and Scholemaster in Rothwell", and a further £20 to "the Ripayre of the said schole". Shortly before his death, on May 1st, 1591 (33 Q. Eliz.) he had entered into an agreement with three of Sir Thomas Tresham's servants, Thomas Vavasor gent., John Flamstead gent., and Thomas Walker on the one part and several of the inhabitants of Rothwell, including John and Thomas Ponder, concerning the maintenance of the schoolhouse of Rothwell and for a schoolmaster there. In this "Agreement", which was made in the south aisle of Rothwell Church, he promised "to join with the aforementioned John and Thomas Ponder in one feoffement to be made by Sir John Spencer, Sir Thomas Tresham, Edward Griffin Esq., Edward Saunders Esq., and George Poulton Gent., "as well of the schoolhouse and school house yard, reserving the same schoolhouse" as well as three houses belonging to him "to the use and maintenance of the said schoolhouse". Ragsdale was to nominate the schoolmaster, and after his death, the nomination was to be made by Sir Thomas Tresham and his heirs.

It was to be a free school and none were to pay fees, except "such husbandmen there dwelling having any children there going to school", who were to pay 2/- yearly, and any others that will give "to the maintenance aforesaid of their own free wills".[12]

It may be remarked that of the trustees named both in the Will, and in the agreement, besides Tresham himself, Edward Saunders, Edward Griffin, and George Poulton were recusants, and even Sir John Spencer was reported by the Bishop of Peterborough in 1564 to be "a great letter [hinderer] of religion".[13]

Ragsdale left £10 to the repair of the parish church, which in 1570 was reported as having its chancel "in utter ruin and decay". Then followed bequests to relatives, of which the most interesting is one to his wife, Mary, of the "Lease of the Manner of Rothwell where I now dwell". The residue was left to his "sole executor", Ferdinando Poulton of Boreton, Esq., "to ymploye and bestowe of marriages of poore Laydes, Releife of widows and orphanes, and repare of high wayes and any other charitable acte or actes whatsoever to the honour of God and to the Releife of the poore:" Poulton himself was to receive "not above one hundred markes omnibus expensis deductis".

The Will was proved on January 21st, 1591/2 by Ferdinando Poulton. Poulton has a biography in the *Dictionary of National Biography*, as a legal antiquary, but he deserves a full treatment, which was not given him there, and cannot be given here. He was the son of Gyles Poulton by his wife, Alice More, of Boreton, Bucks, younger son of another Gyles of Desborough, fourth in descent from the John Poulton who acquired his estate there through marrying the heiress. Ferdinando matriculated from Christ's College, Cambridge, in 1552, took his B.A. in 1555/6, and became a fellow of the college in 1556/7. He proceeded to Lincoln's Inn (1559), but was not called to the Bar. According to the *Dictionary of National Biography*, this was on account of his being a Roman Catholic. But his son, Thomas, when examined by the authorities of the English College in Rome in 1610, stated that his father, Ferdinando, was always a Catholic at heart, but did not openly become one until 1597: his mother, Catherine, "legum asperitate deterrita, in scismate persistit" (*Responsa Scholarum*, part one, 1598-1621, Catholic Record Society,

[12] This agreement is at the Northamptonshire Record Office, Delapré Abbey, to which it was presented by Mr. W. J. Wainewright in 1953.

[13] Anstruther, *Vaux of Harrowden*, op. cit., p. 79. In his list Bishop Scambler included both Papists and Puritans. From what is known of him, Sir John Spencer inclined to the latter party.

Vol. LIV, (1962), pp. 235-37). It is probable that, like many other students at the Inns of Court, Ferdinando was never called, especially as his interests were, as his son pointed out, always scholarly: "Pater ab incunabulis semper studiis addictus". Instead, he devoted himself to legal antiquarianism, and published four volumes of the Statutes—a most valuable work. One of his sons, Thomas, who has already been quoted, was known as Underhill, and was among the Jesuits discovered in Lord Shrewsbury's house in Clerkenwell in March 1627/8.

Ferdinando appears faithfully to have discharged his duties as Owen Ragsdale's executor, and obtained Letters Patent from Queen Elizabeth and had drawn up in 1596 the Statutes of the Hospital, which he had built three years previously. Nor did he himself forget the Hospital in his own Will, which he made on November 13th, 1613:[14] He left 20/- "to the poore men remayning in Jesus Hospital in Rothwell". Some suspicion of Recusancy must have been attached to the foundation for, in 1613, in an agreement for the disarming of recusants, by the High Sheriff, Deputy Lieutenants, and Justices of the Peace, among "the houses and persons that we think fitte from whome the armes shalbe taken" was included in Rowell Hundred not only "Thomas Vavisor of Rushton, gent. and the house of George and John Polton of Desborow [Ferdinando's cousins]", but also "The hospitall of Rowell".[15] However, the Hospital weathered all storms and has endured to the present day.[16]

Owen Ragsdale was buried, as he directed, in Rothwell Church in the Saunders chapel (now used as a vestry) with a table tomb and a fine brass above it (see illustration, p. 87). This shows him kneeling in an attitude of prayer, with his constantly repeated quotation from the *Magnificat* in Latin: this was also the motto used by his *Alma Mater*, Magdalen College, Oxford. The arms shown are those of Ragsdale quartering Oglethorpe. On the tomb itself is a brass plate in Latin which reads: "Here lies the upright and pious Owen Ragsdale who founded Jesus Hospital. He, having received blessing from God, returned it to His poor. He died on the 1st of December, 1591".

His widow survived him, and her Will (by which she left her property to Edward Hampden, son of her first marriage) was proved on May 8th, 1602.[17]

The statutes of Jesus Hospital (1596) directed that it should be the duty of the Principal to have "special care and regard that the tomb in Rowell Church of Owen Ragsdale Esq. . . . . and that the Epitaphs, Superscriptions, Walls, pavements, and other things thereunto be kept whole, safe, bright, and clean". This trust appears to have been faithfully discharged, as will be seen from the rubbing of the brass reproduced on p. 87, kindly made for this article by Mr. Brian Austin, by permission of the Vicar, Canon Turner.

As will be seen, this account of Owen Ragsdale contains many names important for a study of Recusant history in Northamptonshire, but there are two names mentioned in the "Agreement" of 1591 which have a very different connotation. These are Thomas and John Ponder of Rothwell, of a Rothwell family with whom Ragsdale was connected through his wife. A descendant of this family, John Ponder, was a Nonconformist mercer of Rothwell in the first half of the 17th century. His son Nathaniel was apprenticed to Robert Gibbs a London bookseller on June 2nd, 1656. Nathaniel Ponder himself became a bookseller and publisher in London, and is remembered because, in 1677/8, he published the first edition of Bunyan's *Pilgrim's Progress*, as well as the three subsequent editions. "Ponder found it difficult to keep pace with the ever-increasing demand for the book, and was obliged to get it printed where and how he could, so that misprints crept in and were not rectified, while the whole production steadily deteriorated with every fresh edition, and surreptitious and unauthorised editions were put on the market by unscrupulous publishers".[18]

[14] P.C.C. 5 Meade. He died on January 20th, 1617, and was buried at Desborough (M.I; Bridges, Vol. II, p. 27).

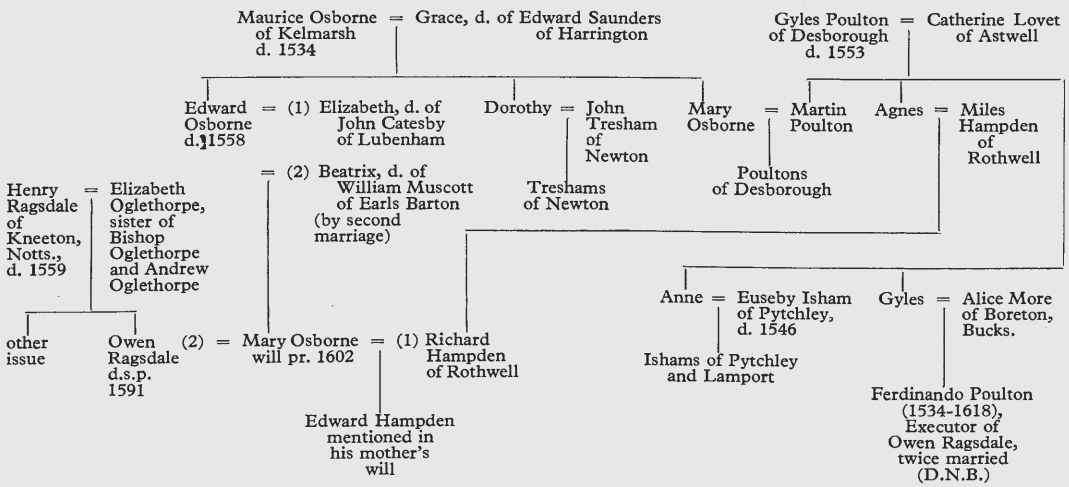
[15] *The Montagu Musters Book*, Ed. Joan Wake, Northants Record Society, Vol. VII, pp. 224-5.

[16] Extensive restoration has recently taken place, and the Hospital was re-opened by Countess Spencer on April 24th, 1962.

[17] Arch. Northampton.

[18] H. R. Plomer, *Dictionary of Printers and Booksellers*, 1668-1725 (1922).

A sketch pedigree shows how Owen Ragsdale through his wife became connected with the Poultons, Osbornes, and other Northamptonshire families.



Sir John Robinson, 1st Baronet

Sir John Robinson, 1st Baronet, (1615-1680) was the first of his family to begin the long connection with Northamptonshire, which has lasted until the present day.

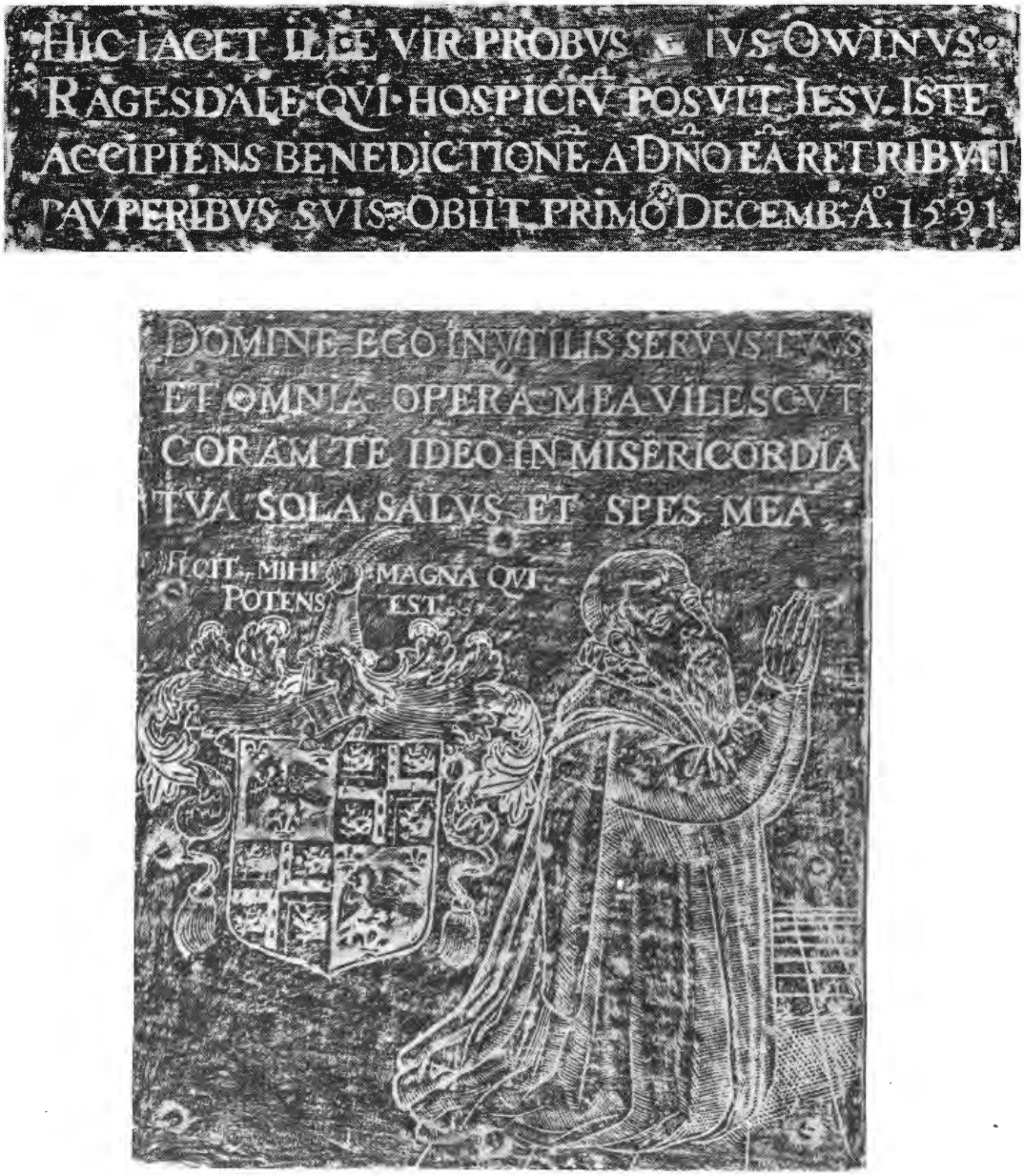
He was born at Long Whatton, Leicestershire, and baptized there on January 10th, 1615. His father, William Robinson, was a half-brother of William Laud, the Archbishop of Canterbury. Their mother, Lucy Webbe, had been the wife successively of two Reading clothiers, Christopher Robinson and William Laud. William Robinson was not quite such a distinguished cleric as his half-brother, but he was a Prebendary of St. David's, York and Westminster in turn, and, eventually, Archdeacon of Nottingham (1635), as well as holding the livings of Bingham, Nottinghamshire, and Long Whatton.

Lucy Webbe's brother Sir William Webbe was Lord Mayor of London, 1591-2. This city connection and the traditional trade of clothier no doubt determined the Archdeacon to apprentice his third son as a Clothworker. The Records of the Clothworkers Company show that he was apprenticed on June 18th, 1630: "John Robinson son of Henry of Long Whatton in County of Leicester sacre Theologie Doctoris appr. Henry Browne 18th June 1630. Father held bound in £400". He was made free by servitude on August 28th, 1645, and elected to the Livery of the Company on October 21st of the same year.[1] There followed a distinguished career in the city. He became an Alderman of Dowgate ward in 1655, Master of the Clothworkers Company in 1656, Sheriff of the City of London in 1657, Alderman of Cripplegate ward in 1658, and Alderman of Tower ward in 1663 until his death. Archbishop Laud left him £200 in his will, with similar bequests to his brothers Henry and Thomas, and £100 to his sisters, Elizabeth ("wife of Dr. Baylie") and "Lucie". The Archbishop appointed "Dr. Richard Baylie, President of St. John Baptist's College in Oxford" as his sole executor, and provided that if Dr. Baylie pre-deceased him, "then I make executor of this my will my kinsman, Mr. John Robinson of London, Merchant, and give him for his pains £200". In the event, Dr. Baylie, who "suffered much for his loyalty to King Charles I[2] was in no position to prove the will after the Archbishop's execution, although he eventually did so after the Restoration of Charles II in 1662.[3] So, in 1650, John Robinson as

[1] Information kindly supplied by the Clerk of the Clothworkers Company 31.7.62.

[2] A. Wood, *Fasti Oxonienses*, p. 258.

[3] Laud's Will is printed in Vol. IV of his *Works* (1854), pp. 441-5.



Brass Rubbings from Owen Ragsdale's Tomb in Rothwell Church

SIR JOHN ROBINSON, 1ST BARONET
From the portrait by J. M. Wright
(Crown copyright reserved)

heir-at-law appeared before the Committee for Compounding, and petitioned to compound for such estate of the Archbishop "as he shall discover now or hereafter". This petition was rejected on June 21st of that year.[4] John Robinson was evidently in close touch with the Archbishop, at his life's end, for, in 1663, he wrote to Secretary Bennet to certify that the Revd. Thomas Fletcher was a loyal churchman, "and true it is he buried that most reverent prelate [Laud] . . . . when many would not have undertaken it".[5] The House of Commons, however, allowed Robinson to compound for the Archbishop's estate "at the rate of one Third Part of the clear value of what shall be known by him, or his means, discovered by the Twentieth of October next" (1650).[6] Robinson was to pay £1,000 to the use of the Navy, and to make up the same a full Third Part. It is not easy to say whether John Robinson suffered at all in the Civil War; as a nephew of Archbishop Laud, he must have been suspect to the authorities in London. He was summoned before the Parliamentary Committee for the Advance of money, but in November, 1645, he was ordered to be discharged from sequestration, and set at liberty by the Serjeant-at-Arms, "nothing being proved against him".[7]

At any rate, his city career and growing prosperity did not suffer. Also, during the Commonwealth period, he began, as did so many country-bred youths, who made money in the city, to acquire landed property. In 1651, he began his connection with Northamptonshire, by, according to his own account, purchasing timber from the Royalist and Papist Earl of Peterborough at Farming Woods, felling and selling it.[8] He also bought in 1653 from Calvert Wright, son of the Bishop of Coventry and Lichfield, the property at Nuneham Courtenay, Oxfordshire, intending, as it seems, to make this his principal country residence. Calvert Wright was in financial difficulties, and Robinson undertook, in addition to the purchase price (£14,600) to clear it of all mortgages and debts. He maintained this was a bad bargain, as the discharge of these debts came to more than the purchase money.[9]

He was, like Alderman Langham of Cottesbrooke, a strong supporter of the Restoration of Charles II, and was appointed one of the Commissioners of the City of London to attend on the King at Breda, although he did not actually go overseas, but stayed behind for the security of the City.[10] He had become Colonel of the Green Regiment of the London Militia in 1659. He took a leading part in welcoming General Monk to the City in 1660, and was appointed Lieutenant of the Tower of London on June 25th, 1660, when he also was Vice-president of the Royal Artillery Company, becoming President in 1661. He was knighted by King Charles on his way from Dover to London, at Canterbury on May 26th, 1660, and raised to the dignity of baronet by letters patent on June 22nd of that year. He was also M.P. for the City of London in the Convention Parliament, which recalled the King. In the Cavalier Parliament, which met in 1661, he represented Rye, being recommended by James, Duke of York to the seat, which he held until 1679. His second son, Charles, was baptized in the Tower on August 4th, 1660, and London was startled "by the going off of the guns at the Tower, and by the ringing of the bells" on the occasion of the christening. Charles II acted as godfather on this occasion, and presented a christening cup and cover, and a needlework cover for his grandson's cot; this latter is still in the possession of Sir Frederick Robinson at Cranford, where it hangs in the Entrance Hall.

In 1662, Robinson became Lord Mayor of London, and during his year as Lord Mayor, entertained Charles II and his Queen, the Queen-mother and the Duke and Duchess of York at Clothworkers' Hall, towards the rebuilding of which he was "a worthy benefactor".[11] He was the only man to hold the offices of Lord Mayor and Lieutenant of the Tower concurrently, no doubt because, in the uncertain conditions after the Restoration, it was felt necessary to combine the offices in the person of a man in whom the Crown had complete confidence. Such an eminent

[4] *Calendar of the Committee for Compounding*, p. 2380.

[5] *Archbishop Laud Commemoration Lectures* (1895), p. 320.

[6] *Journals of the House of Commons*, Vol. VI, pp. 459-60.

[7] *Calendar for Committee for advance of money*, p. 136. It is not certain, though it seems probable, that "John Robinson of Vintry Ward" is identical with the subject of this article.

[8] *Calendar for Advance of money*, pp. 634-5. There was some dispute over this sale.

[9] *Victoria County History, Oxon.*, Vol. V.

[10] *Northamptonshire Past and Present*, Vol. III, No. 1, p. 14.

[11] Edward Hatton, *New View of London* (1708), Vol. II, p. 599.

position, however, was not without its dangers, and *The Gazette* in 1666 recorded the trial of several persons who conspired to kill him and fire the city.

He continued to build up his position as a landowner, having acquired the manor of Grafton Underwood in Northamptonshire in 1652, and in 1674 he obtained a grant for three lives of the keepership of the walk of Farming Woods in the baliwick of Brigstock, Rockingham Forest from the crown.[12] Thus he became a Ranger of the Forest. With this he acquired a house, which, though subsequently rebuilt, stood on the site of the present house.[13]

To return to Sir John's London career, he remained as Lieutenant of the Tower until 1679, when a successor, Captain Thomas Cheek, was appointed. This was the year of Titus Oates and the "Popish Plot", and it may have been felt that the Tower should not be in the hands of someone who had enjoyed the patronage of the Papist Duke of York! It is also clear that Sir John was then ailing. He made his Will on November 14th, 1679, and a codicil on December 22nd. He must have died soon afterwards, for letters of administration were granted to his widow (with the Will annexed) on February 24th, 1680. This widow, Dame Anne Robinson, whom he had married in 1654, was a daughter of Sir George Whitmore of Hackney, a rich Alderman, who had been imprisoned for his Royalist proclivities in 1642 and 1643. Sir John Robinson's Will[14] is an interesting document. He directed that he should be buried at Nuneham Courtenay near to the body of his eldest son, who had predeceased him. To his widow, Dame Anne Robinson, he left a rent charge of £500 and, for her life, his house at Farming Woods. His manors and property at Nuneham Courtenay and Grafton Underwood, the "keepersheepe and Rangersheepe" in Rockingham Forest, and his London property to trustees "until my eldest son John Robinson, or my second son James Robinson was twenty four years old." He directed his trustees to build "one neat and convenient Dwelling house . . . . upon my lands at Nuneham". His leases in the Tower Liberty were left to his two sons, and bequests were made to his daughters Anne, Sarah and Henrietta. He left the Artillery company of London £100 "when they shall begin to build their new armoury", and he left the same sum to Christ's Hospital. There were bequests of £5 to the poor of Brigstock, Grafton, and the parish of S. Mary Magdalen, Milk Street in London. By a codicil dated December 22nd, 1679, he left £100 to the Clothworkers Company "of which I am a member" in addition to the £200 he had already given them. His executors were Alderman Sir Joseph Sheldon, nephew of the Archbishop, Sir Thomas Stringer and Henry Barker of "Cheeswicke".[15] The Will was finally proved by Sir John Robinson on October 25th, 1683.

This Sir John, the second baronet, left two daughters and co-heiresses, the younger of whom married Richard Fitzpatrick, a naval officer of distinction, who was created Lord Gowran. Grafton Underwood and Farming Woods passed to Lord and Lady Gowran, and Farming Woods to their descendants the Earls of Upper Ossory, of whom the last legitimate descendants were the Ladies Anne and Gertrude Fitzpatrick, who died in 1841, and were buried at Grafton Underwood.

Both daughters also inherited Nuneham Courtenay, and, presumably, the "neat and convenient" house there. The elder daughter, Mary, married the Earl of Wemyss. In 1710, Lord Wemyss and Anne Robinson sold the estate to Sir Simon Harcourt, the future Lord Chancellor and Viscount Harcourt at what was considered the bargain price of £17,000.[16]

[12] *Victoria County History of Northamptonshire*, Vol. II, p. 349. Among the Robinson muniments now in the Northamptonshire Record Office, are Letters Patent of May 27, 27 Car.II, being a grant of the Office of Master Forrester, and Keeper of Farming Woods in the County of Northampton for 99 years.

[13] J. A. Gotch, *Squires Homes*, p. 7. Fermyn Woods Hall, as it is now known, has, despite much alteration, some work of the Elizabethan period.

[14] P.C.C. 28 Bath. Details taken from the original Will now in the care of the Northamptonshire Record Office.

[15] His daughter Anne had married Scorey Barker, and had a marriage portion of £4,000.

[16] A sketch map based on Smith's map of the estate made in 1707—which was presented to the Rector of Nuneham Courtenay by Lord Harcourt when he sold the estate in 1949, and is still in the Rector's possession—is reproduced on p. 235 of *V.C.H. Oxon*, Vol. V (1957). The above account is based on the information given on p. 241. The *Victoria County History* is in error in stating that Mary and Anne Robinson were the daughters of the first baronet. They were, of course, his grand-daughters.

On the second Sir John Robinson's death in 1693, the baronetcy passed to the fourth son of the Lord Mayor, Sir James Robinson who, in 1699 and 1715, bought the two manors in Cranford, near Kettering. According to J. A. Gotch, (*Squires Homes*) it was this Sir James Robinson who, before his death in 1731, built the present simple and dignified house at Cranford, which has since remained as the family's seat.[17]

An inventory of the goods of Sir John Robinson, the first baronet, shows that he was worth the large sum of £31,251. 15. 6½. This was taken on February 16th, 1679/80, which narrows still further the gap between the making of his Will and his death.[18] His funeral was in keeping with his position in life; it cost £481. 13. 1., and £60 was paid for embalming the body.

The character of Sir John Robinson has been variously estimated. It was described to Charles II in 1672, with those of other members of the Court of Aldermen, as follows: "Sir J. R. hath been most industrious in the civill government of the cittie, watchfull to prevent any thing that might reflect any prejudice or dishonour upon the King's government, happy in dispatch of businesse, to the great contentment of the people."[19] Thomas Rugg in his diary calls him "a bould, brave, generous person".[20] These estimates are amply justified in the portrait of Sir John now at the Tower of London where he is shown with the White Tower in the background, and his robes and chain of office as Lord Mayor on the table. The portrait is by Michael Wright (1617-?1700) and is a good example of his style.

Contrary to what has sometimes been stated, there is no portrait of him at Clothworkers Hall, and the portrait at Cranford Hall, traditionally said to be his, shows a dark, bearded man of the reign of James I, which cannot be right. There is, however, at Cranford, a head and shoulders portrait of a man in armour of about 1660 which is probably a portrait of him, which has descended in the family.

Sir John was unfortunate in that he made an unfavourable impression upon a much more famous commentator than Thomas Rugg. Samuel Pepys mentions him several times in his Diary. He describes him when Lord Mayor as "a talking, bragging Bufflehead, a fellow that would be thought to have led all the City in the great business of bringing in the King . . . . I observe him to be as very a coxcomb as I could have thought had been in the City".[21] But Pepys records dining with him on March 9th, 1663, and having "a great Lent dinner of fish, little flesh. And thence he and I in his coach, against my will (for I am resolved to shun too great fellowship with him) to White Hall . . . ."[22] Further, it was Sir John Robinson's little son who led Pepys to one of the high places in the Tower to see "the houses at that end of the bridge all on fire, and an infinite great fire on this and the other side the end of the bridge". This was the great Fire of London, which began, as Robinson told Pepys, in the King's baker's house in Pudding Lane. But whatever he may have thought of Sir John himself, Pepys expressed admiration for his table and his wife, two provinces of life of which Pepys was a master! Pepys records dining at Sir John's on February 28th, 1664—"his ordinary table being very good, and his lady a very high-carriaged but comely big woman; I was mightily pleased with her".

According to the *Visitation of Leicestershire*, (1619), the Robinson family were descended "out of the north", which seems likely. They used a coat of arms of a Robinson family with which they do not seem to have been connected. But, at the Restoration, the Garter King of Arms granted him a new shield and crest, and, at the same time, in consideration for his services, another shield to be borne quarterly with his own, *quarterly crenelly gules and or with upon a tower argent a Lion of England passant guardant or*. These arms are still born by his descendant, Sir Frederick Villiers Laud Robinson, the tenth baronet. Sir Frederick has at Cranford the original grant of arms by Sir Edward Walker, dated October 20th, 1663. This precious document was rescued from a bonfire, and shows signs of its near-escape!

GYLES ISHAM.

[17] He appears to have entirely remodelled an earlier house of Jacobean date. The porticos on both fronts were probably added later in the 18th Century.

[18] The early parish registers of Nuneham have been lost, so it is not possible to say when he was buried.

[19] *The Gentleman's Magazine*, November, 1769.

[20] *The Diurnal of Thomas Rugg*, 1659-61 (Camden Soc., 1961).

[21] S. Pepys, *Diary*, ed. Wheatley, Vol. III, p. 69.

[22] S. Pepys, *Diary* Vol. V, p. 417.

Book Reviews

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RALEGH AND THE THROCKMORTONS

by A. L. Rowse

(Macmillan & Co., 1962. Price 35s.)

The name of Sir Walter Ralegh is still one with which to conjure: when it is coupled with that of Dr. A. L. Rowse, the combination proves irresistible. The book under review was published in April and had to be reprinted in May. Up till now, in spite of the existence of two excellent Victorian biographies of Ralegh, to which Dr. Rowse pays generous tribute in his Preface, the popular imagination has been fed on an ill-balanced diet of idealising lives that have got this complex Elizabethan—at once attractive and repellent—wrong. Dr. Rowse claims that he has got Ralegh right. Certainly, the thoroughly fair, objective portrait which he paints, is convincing. Dr. Rowse's penetrating character-study of Sir Walter, which emphasizes his intolerable pride, his thrustingness, and his temper, no less than his intellectual vigour and physical glamour, must have administered some shocks. At the same time, it explains why two such different sovereigns as Elizabeth (ultimately) and James I (immediately) should both have found him impossible. It is a measure of Dr. Rowse's impartiality that he can see the point of view of the (to him) unsympathetic King as clearly as that of the Queen whom he so greatly admires.

Dr. Rowse, however, is concerned not only with the famous Ralegh but with the less familiar Throckmortons, particularly Sir Walter's brother-in-law, Sir Arthur, and his immediate relatives. It is Sir Arthur's hitherto unknown Diary which, in a very real sense, 'makes' the book. Naturally, for many readers the high lights will be the entries relating to Ralegh's secret marriage with Throckmorton's sister, Bess, maid-of-honour to Queen Elizabeth, and the birth of their forgotten eldest son, Damerei. But there is far more to the Diary than that. The three surviving volumes cover the years 1578 to 1596 and 1609 to 1613, and they constitute an important new source for the life of the period in many aspects. For this reason it is disappointing that Dr. Rowse gives no account of the discovery of these documents: he does not even tell us the name of the finder. Perhaps one day we shall have an edition of the text, when these omissions will be made good.

Northamptonshire readers will be especially drawn to the third volume, covered by Dr. Rowse's chapters XVI and XVII, which records Throckmorton's retired yet active and hospitable life as squire of Paulerspury under King James. The house which he built under Elizabeth has vanished, but its appearance can be partially reconstructed from the Diary, and the gardens, too, with their delectable fruit-trees. Dr. Rowse impels us to share his nostalgia for the English rural past: 'I find these country occupations more affecting, more refreshing than the rise and fall of dynasties', he writes: infinitely are they to be preferred, indeed, to the political plots and intrigues that ever surrounded Ralegh and even entangled Throckmorton in his younger days.

Sir Arthur, it must be confessed, was no conjuror, and his increasingly obsessive concern with his health is decidedly tedious: if he talked about his ailments and their remedies as much as he wrote about them, he must have been a downright bore. This tiresome preoccupation is the more surprising in that Throckmorton, like Mrs. Elton in *Emma*, was 'blessed with so many resources', notably his collection of books.

Not the least interesting chapter is the last, 'Posterity', where there is sketched the growth of the cult of Sir Walter Ralegh as a martyr to the Stuarts, sedulously fostered by his surviving son, Carew. By contrast, one of Sir Arthur's granddaughters, 'little Kate' Wotton, was to become, as Lady Stanhope, a trusted friend of the Royal family. Dr. Rowse does not mention

this, and I find it strange that he nowhere refers to the fact that Lady Throckmorton (née Anna Lucas) was the aunt of the gallant Sir Charles Lucas of Colchester fame and the eccentric Duchess of Newcastle, 'Margaret the First'.

The endearing monument to Sir Arthur and his widow in Paulerspury church is beautifully reproduced, but I submit that the full Latin inscription on the tablet would have been welcome: not everyone has easy access to Baker's *Northamptonshire*.

MARGARET TOYNBEE.

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BANBURY HISTORICAL SOCIETY PUBLICATIONS :

Vol. 2—MARRIAGE REGISTER OF BANBURY, part 1, 1558-1724, edited by J. S. W. GIBSON;
Vol. 4—CLOCKMAKING IN OXFORDSHIRE, 1400-1850, by C. F. C. BEESON

THE publications of the newly-formed Banbury Historical Society are to be welcomed by Northamptonshire historians, as Banbury does not belong exclusively to Oxfordshire, being surrounded on three sides by Northamptonshire, Buckinghamshire and Warwickshire. Many South Northamptonshire villages turn towards Banbury for market and shops, and suffer the indignity of being designated "nr. Banbury, Oxon" by the Post Office.

It is most laudable that such a young society can produce an annual volume, and much of the credit for this is due to the energetic efforts of their secretary Mr. Jeremy Gibson, who has used his knowledge of the printing trade to experiment in the less expensive forms of book production. He justifies his claim that duplication is adequate for a parish register, while saving money for printing Dr. Beeson's work on clockmaking by normal methods, with photographs. This is published jointly with the Antiquarian Horological Society, an arrangement satisfactory to both societies for a work of this sort, which has both a local and specialised appeal.

Dr. Beeson, in a modest preface, admits that his survey of Oxfordshire clockmaking is incomplete, and he appeals for further information. His work falls into two main sections—a topographical list of turret clocks, and an alphabetical index of Oxfordshire clockmakers and their products. The topographical list consists principally of church clocks (the need of the pre-Reformation Church to define the hours of divine service was a great stimulus to clockmaking) and those of Oxford colleges. The most prominent clock in Oxford, that on Carfax tower, which has always been maintained by the city, has a well-documented history. It is a pity that the original 16th century jacks should languish in the cellars of the Town Hall, when they could give pleasure by being exhibited in the Ashmolean Museum or some other suitable place.

Dr. Beeson has culled much information from churchwardens' accounts, but he has also climbed into many dusty belfries to gather material for the technical specifications, which accompany his quotations. The second part of his work gives interesting biographical particulars, for clockmaking was a trade often handed down from father to son. The apogée of Oxfordshire clockmaking was reached with the brothers John and Joseph Knibb at the end of the seventeenth and beginning of the eighteenth centuries. After this date the more ambitious practitioners of the art went to London to try their fortunes, and with the improvement of transport Oxfordshire clocks lost their regional distinctiveness.

No clockmakers are mentioned by trade in Banbury parish register, although it is second to Oxford in Dr. Beeson's index locorum. But although the register is weak in giving occupations, it has many points of interest. Firstly it is an exceedingly large register for a town of its size, as the parish not only comprised many surrounding hamlets which were chapelries, but also, because of its markets and fairs, it was a local metropolis for no less than four counties. It possesses a duplicate paper register from 1580 to 1707, a rare survival and probably the clerk's rough copy. The editor has been able to use this as a cross-check, but unfortunately he failed to consult the bishop's transcripts in the Bodleian Library, until it was too late to incorporate the additional entries and variants found there into the main work and the index.

The unusual form of "intentions of marriage" was current during the Commonwealth period in lieu of banns, and as a large number of these do not appear to have been fulfilled (in Banbury, at any rate) it would have been wiser to list those "intentions" which did not culminate in a marriage separately. Variant spellings of surnames might have been restricted to crucial differences throughout and not just to the period after 1653, but they are well noted and cross-referenced in the index. There is an additional list of place names usefully arranged by counties, in which Northamptonshire comes second only to Oxfordshire, with over 50 villages mentioned, of which the nearby Chalcombe, Charlton (Newbottle), King's Sutton and Middleton Cheney have more than ten entries. Northamptonshire researchers should not overlook this register of their near neighbour so carefully and painstakingly transcribed by the Banbury Historical Society.

H. A. N. HALLAM.

Copies are available to non-members at 30/- each (post free), from the Hon. Secretary, Mr. J. S. W. Gibson, Humber House, Bloxham, Banbury. Part II of the Registers is now out, and Part III will be published before the end of 1963.

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JAMES HAWKER'S JOURNAL, A VICTORIAN POACHER

Edited and Introduced by GARTH CHRISTIAN

(Oxford University Press, 12/6)

JAMES HAWKER grew up in the hungry '40s. His life was a protest against the injustice which he saw. It was an intensely English protest; a protest within the tradition of the levellers and of the diggers. He looked at the land of England and he said "This has been filched from me and I will not recognise the laws that condemn me to hunger and exclude me from what this land produces". And so he poached; primarily as a moral protest but with the emergent passion of the countryman and the huntsman. He had no schooling; he taught himself to read and write, but his writing has a directness, vigour and economy which many scholars should envy. He brings alive the spirit of the countryside; he takes one poaching with him; one feels the dark wood, one watches the called hare, one smells the dank earth pressed close as the keeper walks by.

And then James Hawker finds in Charles Bradlaugh (another ex.Militia sergeant) the political expression of his personal rebellion and from then onwards he is a Bradlaugh man. He moves from Northampton to Oadby in Leicestershire, frankly because Northampton is too hot for him, but in Oadby he finds himself elected to the Board of Guardians and there he meets and forms some warm friendships with the class which, on principle, he had always hated, and he finds himself invited to shoot on the land of the local landowners and he thanks them but, as he says,—"It took the savour out of the sport".

James Hawker is a grand Englishman and every countryman will love his book; it is so utterly authentic.

R. T. PAGET, Q.C., M.P.

The Andrew Family of Daventry

I

The only member of the Northamptonshire family of Andrew to find a place in the *Dictionary of National Biography*[1] is the Royalist conspirator Colonel Euseby or Eusebius Andrew, who was beheaded on Tower Hill in 1650. From an initial interest in the Colonel and a wish to clear up the considerable confusion that has hitherto prevailed concerning his identity,[2] the present writer has been led on to make as complete a study as the evidence permits of his forebears of the Daventry branch of the family and his connections by marriage. The fruits of this study, largely based upon manuscript material, are presented in two articles, the first of which occupies the following pages.

The story of the Daventry Andrews begins with Thomas Andrew or Androwes, as he spelt his name[3] (died 1541), of Charwelton, where his grandfather, also Thomas, was settled in the reign of Edward IV.[4] Our Thomas married Agnes, daughter of Robert Newport, of Furneaux Pelham, Hertfordshire:[5] her effigy is included in the group of three daughters on her father's brass of 1518 in Furneaux Pelham church, as well as on the small palimpsest brass to her and her husband at Charwelton. Of the five sons of Thomas and Agnes Andrew it is the third son, Anthony, who alone concerns us. In Thomas' Will, made on 10 June and proved on 2 September 1541,[6] he desired that 'my sonne Anthony shall haue to hym and his assignes the hole tyth Lease and interest of and in my fferme of daventre and Thropp'.

Behind this simple sounding bequest lies a complicated history. The dissolved Cluniac Priory of Daventry had been granted by Henry VIII in 1525/6 to Wolsey as one of the endowments of his Cardinal College at Oxford. After Wolsey's fall, his college was in its turn dissolved in 1530, to be refounded as King Henry VIII's College two years later, the site of Daventry Priory being included among its endowments. Previous to this event, the manor place, as the site was termed, had been held by a Thomas Strangwyche, who, as Standish, was said on 19 March 1532/3 to have a 'new lease of the house of Dauntrie'.[7] No record of Thomas Andrew's acquisition of the lease has survived. A detailed description of the property as it appeared *c.* 1531 was printed by Baker in his *History and Antiquities of Northamptonshire*.[8]

To return to Thomas Andrew's Will. Earlier in this document he had bequeathed to Anthony 'iij hundred markes in accomplishment and satisffaccõn of the Couenants cõprised in a paire of Indentures made Betweene me and Richard Andrewes of herewton [Yarnton] in the Countye of Oxenforde gentillman'. Further he had stipulated that the Daventry and Thropp

[1] According to the Andrew pedigree printed in Baker's *History and Antiquities of Northamptonshire*, Vol. I (1822-30), pp. 295-6, Bishop Lancelot Andrewes was descended from the Wakefield branch of the family. In addition to Baker's pedigree, I have consulted those printed by W. C. Metcalfe in his edition of the *Visitations of Northamptonshire* 1564 and 1618-19 (1887), pp. 1-2, 62-4, as well as a manuscript pedigree roll, compiled by the Herald Augustine Vincent and dated 1616 [/17], lately in the possession of Bernard Quaritch Ltd., to whom I am very grateful for the facilities afforded me.

[2] The problem was first propounded to me several years ago by Sir Gyles Isham, to whom I am much indebted for copies of the Revd. H. I. Longden's Andrew material in the Northamptonshire Record Office. The *D.N.B.* article is genealogically valueless.

[3] The older spelling was with an 's', and this continued to be employed by some writers in the seventeenth century, by which time the form Andrew, or Andrewe, had been generally adopted by the family.

[4] The 1616/17 pedigree says of him: 'emit manerium de Charwelton A° 16 E.4. 1476'.

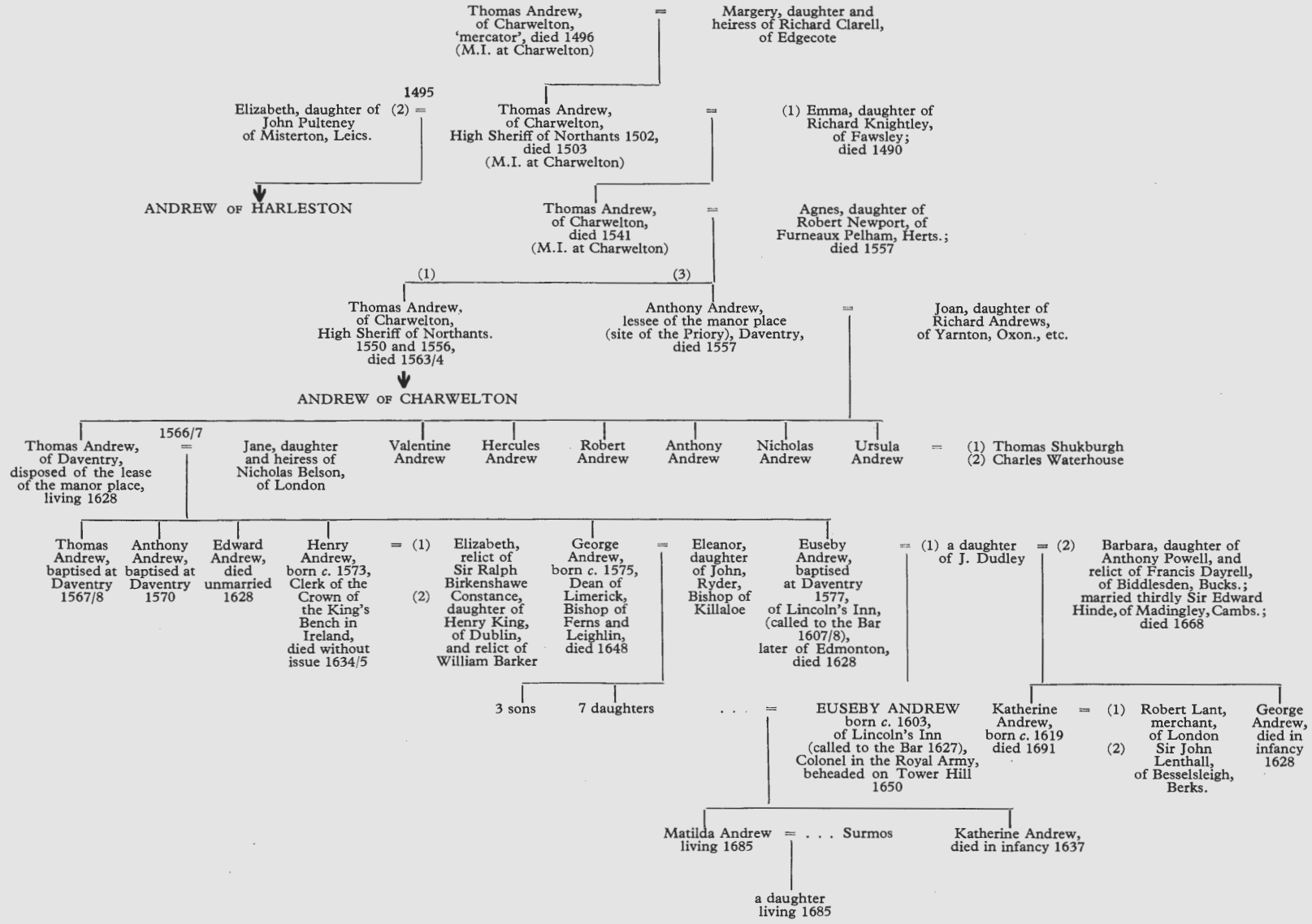
[5] The above and two of the Visitation pedigrees give her incorrectly as 'Anne': all give her father as of Sandon, Hertfordshire. For the Newports see *Miscellanea Genealogica et Heraldica*, Series V, Vol. 3, p. 69.

[6] Prerogative Court of Canterbury 34 Alenger.

[7] *Letters and Papers of Henry VIII*, Vol. VI, No. 249.

[8] Vol. I, p. 316. Baker describes the remains of the house as they were in his day (p. 317).

ANDREW OF DAVENTRY



[Thorp] lease and farm should be employed towards the performance of his Will 'vntill the Lease and Interest that my sonne Anthony Andrews now hathe in herewton in the Countye of Oxenforde be expired and determyned'. Only then was Anthony to enjoy Daventry and Thorp.

The Richard Andrews of Yarnton named in Thomas' Will was Anthony's father-in-law. It would seem that the indentures and Anthony's interest in Yarnton were part of the settlement made on the occasion of his marriage to Richard's daughter Joan, whose Christian name is omitted from the family pedigrees but known from her husband's and mother's Wills. This marriage had certainly taken place by June 1541 since Thomas bequeathed 'to dorathe daughter of my brouther Andrewes twenty sheape'. The marriage was probably a recent event as no children of the union are mentioned.

Richard Andrews, who obtained a grant of arms in 1528/9 and who appears in Andrew pedigrees as 'of Woodstock', is deserving of a separate study. His name is written large in the pages of the *Letters and Papers of Henry VIII* as a voracious speculator in monastic lands up and down the country. He was probably a lawyer and may possibly be identified with the Richard Andrews, of Trinity Hall, Cambridge, who graduated B. Civ. L. in 1512/13. He served as undersheriff and escheator of Oxfordshire. In 1534 he was described by Nicholas Austen, the last Abbot of Rewley, as 'the overseer of our lands'.[9] The manor of Yarnton (alias Ardington, Erdington) had been given to Rewley Abbey by the founder, Edmund, Earl of Cornwall. Shortly before the dissolution in 1536 Andrews had been tenant of the manor farm and bailiff, but in April 1538 the manor was granted to another. He was, however, also tenant of the rectory farm, previously the property of Eynsham Abbey;[10] he wrote from 'Ernton' in August 1538 before the surrender in December, and was described as of Erdington in May 1541.[11] Notable in Andrews' staggering list of spoils are Hailes Abbey and Haresfield Park in Gloucestershire: he was known as of both these places to contemporaries.

Thomas Andrew died on 2 July 1541. His astute 'brouther' did not let the grass grow under his feet. On 31 July, presumably with Anthony Andrew's consent, Richard Andrews obtained for himself from the Dean and Canons of King Henry's College a lease for sixty years of Daventry and Thorp and other property at an annual rent of £86 13s. 4d. On 20 May 1545, however, the College surrendered its charter to the Royal founder. On 6 September, therefore, Richard Andrews procured a twenty-one years' lease from the Crown at a slightly higher rent. In this indenture, embellished with a fine Royal seal,[12] the lease of 1541, the original of which is not extant, is fortunately recited. After King Henry had, in November 1546, refounded his college as Christ Church, Daventry and Thorp were bestowed upon it in December. On 28 July 1547, six months after the accession of Edward VI, Andrews received from the new Dean and Chapter a ninety-nine years' lease at an annual rent of £91 14s. 6d.[13]

At the time of his death, which occurred on 20 January 1554/5,[14] Richard Andrews was of Woodstock. His short Will[15] mentions his two sons by name but not his two daughters: he directed that his wife should receive one half of his goods, his children the other.

The lease of Daventry and Thorp ultimately came to Anthony Andrew as his father had intended. In Anthony's Will,[16] made on 7 July and proved on 21 October 1557, he states: 'Item I geve and bequeathe vnto Thomas Androwes my sonne thone halfe or moytie of the ferme that I dwell in called the late priorie of Daventrie And all suche terme of yeres and Interest that I haue therin, he to enter therin at thage of xxiiij yeres'. He goes on to declare that 'In the meane season I will that Joane my wyfe shall haue thoccupyenge thereof to her own vse'. Further,

[9] *L. and P. H. VIII*, Vol. VII, No. 1253.

[10] For Richard Andrews and Yarnton see Mrs. Bryan Stapleton, *Three Oxfordshire Parishes*, Oxford Historical Society, Vol. XXIV (1893), pp. 211 and 214-17.

[11] *L. and P. H. VIII*, Vol. XIII, Pt. II, No. 82, and Vol. XVI, No. 878 (36).

[12] Deposited Deeds, Christ Church, c. 39, MM. 14, Bodleian Library. I am indebted to Mr. Geoffrey Bill, the College Archivist, for drawing my attention to these deeds, which are listed in N. Denholm-Young's *Cartulary of the Mediaeval Archives of Christ Church*, Oxford Historical Society, Vol. XCII (1931), p. 186.

[13] *Ibid.*, MM. 15.

[14] Inquisition Post Mortem.

[15] P.C.C. 18 More.

[16] P.C.C. 39 Wrastley.

Joan was to have the other moiety of the farm, and when Thomas should be twenty-four, was to give him £100 towards the stocking of it and two hundred sheep. Elaborate provision was made for the descent of the farm down to the youngest son if Thomas and the intervening boys died before they were twenty-four. The only daughter, Ursula, was to have £200 'to her marriage'. Joan was named executrix and residuary legatee.

Anthony must have died prematurely, leaving a young family. There were six sons : Thomas, Valentine, Hercules, Robert, Anthony, and Nicholas.[17] Hercules obviously owed his unusual Christian name to his uncle by marriage, Hercules Raynsford, of Michell (Great) Tew, Oxfordshire, husband of his mother's sister, Dorothy. In addition to their father's Will, we are fortunate in possessing those of both the grandmothers, Agnes Andrew, of Charwelton (1557)[18] and Ursula Andrews, of Woodstock (1558)[19]: if we include the Will of Richard Andrews, we get an interesting group of four related Marian Wills.

Agnes Andrew made her Will on 13 May 1557. She desired that her middle sons, Nicholas, Anthony, and Edmond, should attend to her funeral and act as her executors: she also made them her residuary legatees. By the time the Will was proved on 3 November, however, Anthony was dead. She left him 'c sheepe as they ronne my presse in the parlor a goblett wt a Cover a siluer spone wt a Salett my ewer and my bason and the greate bedde in the Chambr next to the doore wt all thinges thereunto appertayning and belonging a spitte and a rounde spitte'. All these were to come to Anthony's son Thomas after the death of his father who was also left "all the stuffe in my parlor'. Each of Anthony's children was remembered. Thomas was bequeathed 'the thirde potte and the fourth panne', also 'xls and a Cowe'; Valentine 'the first panne and the third Cowe'; Hercules 'xls and a mare'; Robert 'the vjth panne and the iiijth Cowe'; Anthony 'xls and a mare'; Nicholas 'xls'; and Ursula 'my seconde panne my greate brasse pott'.

A year later the Daventry family received a further set of legacies, from Joan Andrew's mother. From Ursula's Will we learn that Joan had been in debt—not surprising, perhaps, as she was a widow with seven children. Her mother, who had helped her, left her 'my littell siluer salt parcell gilte wt the Cover and two siluer spones wt anngells'. Thomas received 'the bedsteade with the bedde and his appurteñnces in the chamber next vnto the greate chambr, and one score of sheepe'. He was also to have £10 at the age of nineteen and was bequeathed the great brewing lead and the cistern at Daventry with all the vats and covers there. The younger boys got legacies of money and their sister 'the greatest Bedstocke in the chappell chambr wt the bedde vppon the same and his appurteñces, the cubbord in the ambrye in the same chambr'. Ursula also received her grandmother's 'newe french hood', a more acceptable legacy doubtless to a young girl than 'my kirtell of dammaske and a cassok of worsted' by which it was accompanied.

In 1562 Edmond Andrews, the younger of Joan Andrew's brothers, who had settled near the Raynsfords at Great Tew, died childless and left in his Will[20] 'to my Cosen Ursula xlti Shepe and to my Cosen Thomas Andrewes xlti Shepe'.

Ursula Andrew married twice: first, Thomas Shukburgh; secondly, Charles Waterhouse[21]. Of the five younger boys, Hercules must surely have been the father of the 'Herculus' Andrewes, a tailor of Bletchingdon, Oxfordshire, whose Will was proved in 1644. On 4 February 1566/7 Thomas Androwes, described as gentleman, received a licence from the Bishop of London to marry Jane Belson; both bride and bridegroom were apparently of the City.[22] Jane was the daughter and heir of Nicholas Belson, of London: his Christian name is recorded in the pedigree of 1616/17 mentioned in Note 1. I have discovered nothing about him personally, but his arms appear on the shield displaying the quarterings of Andrew, of Daventry depicted on this roll. These arms are the same as those of Belson, of Aston Rowant, Oxfordshire,[23] granted to Thomas Belson in 1517. Belson is an uncommon name, and it is very probable that Nicholas sprang from

[17] Their order is correctly given in the pedigree of 1616/17 and incorrectly in the Visitation pedigree of 1618-19 and by Baker (p. 296).
[18] P.C.C. 43 Wrastley.
[19] P.C.C. 2 Welles.
[20] P.C.C. 29 Streat.
[21] Pedigree of 1616/17 and Visitation pedigree of 1618-19.
[22] *Marriage Licences issued by the Bishop of London*, Vol. I, p. 35 (Harleian Society).
[23] See *Visitation of Oxfordshire* 1574 and 1634, Harleian Society, Vol. V, p. 190.

this family and that he was the brother of Thomas Belson, citizen and draper, of London, who obtained his freedom of the Company in 1526.[24] Administration of Thomas Belson's goods was granted to his son Nicholas (the name is suggestive) in 1570.[25] The younger Nicholas, who had been a scholar of Eton and King's, died as a schoolmaster at Moulton, Lincolnshire, *c.* 1591.

After their marriage Thomas and Jane Andrew settled at Daventry, where the parish registers record the baptisms of the eldest, second, and youngest of their six sons: Thomas on 9 January 1567/8; Anthony on an unspecified date in 1570; and Euseby on 29 March 1577. As the baptisms of the three middle boys, Edward, Henry, and George, are not recorded in the registers (which appear to be complete) it is reasonable to suppose that Thomas moved away from Daventry for a time.[26] At some date previous to 1598 he parted with his Christ Church lease as in that year the college tenant was Powel Isaack. In October 1608 he figures as a legatee in the Will of his aunt, the widowed Dorothy Raynsford :[27] 'I geve vnto my cosen Thomas Andrewes my beste hogge the bright posnet I bought at norton [Chipping Norton] and halfe my pewter'. Possibly the old lady recalled the twenty sheep given her by Thomas' grandfather sixty-seven years before. Thomas was still alive in November 1628, when his youngest son bequeathed him an annuity of £13 6s. 8d. A Jane Andrew was buried at Daventry in 1582 and again in 1591: one of these may have been Mrs. Thomas Andrew.

No members of the previous generation of Andrews had been to the university, but Thomas was evidently a believer in the new movement for giving young gentlemen an academic training, a development which reached its culmination in the first thirty years of the reign of Queen Elizabeth I.[28] Four of his sons were sent to Magdalen Hall, Oxford, in pairs. Thomas[29] and Anthony matriculated on 5 November 1585, their ages being given as seventeen and fourteen, and their rank as *generosi filii*: Henry and George matriculated on 21 March 1588/9, their ages being given as fifteen and thirteen, and their rank as *plebei filii*. The Eusebius Androwes who matriculated from Magdalen College on 27 January (?) 1597/8, aged nineteen, as *armiger*, was not the youngest son of Thomas Andrew, of Daventry, but, as the Revd. H. I. Longden rightly concluded, the former's second cousin (Sir) Euseby Andrew, of Charwelton, who was born at Winwick on 2 March 1578/9.[30] It is with his entry of matriculation in Foster's *Alumni Oxonienses* that the confusion surrounding the name of Euseby Andrew begins. Unfortunately, all the Andrew boys are simply described as 'of Northants'. Foster not only failed to identify (Sir) Euseby, but, while ascribing to the Magdalen undergraduate of 1597/8 the future legal career of the Euseby Andrew born at Daventry, he also equated the latter with his son, the Royalist conspirator beheaded in 1650 when the father would have been over seventy![31]

Of the three elder brothers in the second generation of Daventry Andrews we know practically nothing: reference will be made to Edward's death in due course. Of the younger brothers, George and Euseby were men of some mark; Henry, too, has left his traces.

George Andrew was the most distinguished of all the brothers and the only one to complete his university education. He graduated B.A. in 1592 and M.A. in 1599, and was ordained deacon on 25 November 1596. On 9 July 1603 George (on whose recommendation is unknown) was presented by the Crown to the Precentorship of St. Patrick's, Dublin, which he continued to hold with the Deanery of Limerick, his patent for which is dated 31 August 1603. In addition, he held at various dates other preferments, including the Rectories of Drumcliffe and Kilnaboy,

[24] Ex. inf. the Clerk of the Drapers' Company.

[25] P.C.C. Administrations 1570, f. 161.

[26] I have consulted the registers by kind permission of the Rector of Daventry, the Revd. K. A. Ward. The pedigree of 1616/17 gives only Thomas, Anthony, and Edward. The Visitation pedigree of 1618-19 incorrectly prints 'Elizabeth' for Euseby. Baker gives the sons in the wrong order and omits Thomas: he misleadingly calls Euseby 'of Daventry'.

[27] Proved 18 June 1609: Oxfordshire MS. Consistory Wills 55/2/22, Bodleian Library. A partial abstract is printed in E. A. Buckland, *The Rainsford Family* (1932), p. 147.

[28] On this topic see M. H. Curtis, *Oxford and Cambridge in Transition*, 1558-1642 (1959), ch. III.

[29] Foster's *Alumni Oxonienses* errs in assigning Thomas to Magdalen College.

[30] Pedigree of 1616/17. For Mr. Longden on Sir Euseby see *The Montagu Musters Books*, Northamptonshire Record Society, Vol. VII (1935), p. 245.

[31] To add to the confusion, a son of John Andrew, of Yelvertoft, a younger brother of Sir Euseby, bore his uncle's somewhat uncommon Christian name.

the Prebend of Lockeen, and the Vicarage of Dowry, all in the diocese of Killaloe. In 1622 John Ryder, or Rider, Bishop of Killaloe (1562-1632), described Andrew in his Royal Visitation return as 'a learned and zealous preacher of God's word, and one of singular good life and conversation'.[32]

Bishop Ryder was in a position to know George Andrew well since he was the Dean's father-in-law: Baker[33] simply gives the name 'John Ryder'. Like Andrew, Ryder was an Englishman and an Oxford man: he was also a scholar, whose chief claim to remembrance is his English-Latin, Latin-English Dictionary published in 1589. By his wife, Fridiswide Crosby (died 1615/16), he had two sons, and two daughters, the younger of whom, Eleanor, became the wife of George Andrew.[34]

As Dean of Limerick, George Andrew compiled a catalogue of books in the Cathedral Library in 1624[35] and published in Dublin *A Quaternion of Sermons* in 1625.[36] On 11 July 1631 the Archbishop of Armagh (James Ussher) wrote to the Bishop of London (William Laud) : 'The other man worthy of promotion in the country is Dean Andrews of Limerick'.[37] On 30 November following the Lords Justices wrote from Dublin to Laud: 'This is to tell you that the old Bishop of Killaloe, who is almost eighty [*sic*] finds himself too weak and incompetent to hold this see, and wishes to transfer it to George Andrews, Dean of Limerick, who has really managed the diocese of Killaloe for a long time. We pray that the King may instruct us to do so'.[38]

Andrew did not, however, succeed Ryder at Killaloe. On 20 December 1634 the Bishop of Derry (John Bramhall) wrote from Dublin to Laud, now Archbishop of Canterbury: 'The Deputy wants Dr. Leslie to be Bishop of Ferns and Leighlin. I think Dean Andrews would take the place and do well in it. He is a "grave cathedrall man" '.[39] By the time of Bramhall's letter Wentworth also had come to wish Andrew to be Bishop of Ferns, but for a different reason. The Dean had incurred his displeasure by his independent conduct as chairman of a committee of the Irish Lower House of Convocation appointed to examine the Canons of the Church of England, codify the Canons of the Church of Ireland, and report. Wentworth, in a letter to Laud dated 16 December 1634, informed the Archbishop that he had sent for Andrew and told him that 'certainly not a Dean of *Limerick*, but an *Ananias* has sate in the Chair of that Committee'.[40] The Lord Deputy went on to suggest that if Laud wished to punish Andrew, he should be appointed to the miserably poor Bishopric of Ferns. On 11 January 1634/5 the Royal order for the Dean's appointment, with permission to retain his *commendams*, was issued.[41] Andrew, apparently unaware of its cause, was naïvely delighted with his long deferred promotion, to Wentworth's undisguised amusement. On 10 March 1634/5 he wrote to Laud: 'Never any so well pleased, or so much desirous . . . to take a Rochet to Loss as he: Had he not died a Bishop he had been immemorial to Posterity, where now he may be reckoned one of the Worthies of his Time'.[42] Later in the same letter Wentworth added: 'He is a good Child and kisseth the Rod'.[43] George was consecrated Bishop of Ferns on 14 May 1635. The Bishop was forced to flee to England during the Rebellion of 1641. He died, intestate, in London in October 1648 and was buried in the church of St. Clement Danes on the 28th.

His family of ten children consisted of three sons: John (who was in Holy Orders), George, and Patrick; and seven daughters: Dorothy, Frideswide, Eleanor, Deborah, Jane, Catherine, and

[32] The career of Bishop Andrew is conveniently summarised in Canon J. B. Leslie's *Ferns Clergy and Parishes* (1936), pp. 8-9. I am indebted for the reference to the Bishop of Killaloe. In view of the absence of George's baptismal entry in the Daventry registers, it is interesting to note that Sir James Ware in his *De Praesulibus Hiberniae Commentariis* (1665), p. 138, calls him a native of the town: 'Daventriae natus in pago Northamptonensi'.

[33] Vol. I, p. 296.

[34] Unreliable genealogical details about John Ryder and Fridiswide Crosby are given in *The Patrician*, ed. J. B. Burke, Vol. VI (1848), pp. 391 and 394. Mrs. Ryder's funeral entry is preserved in the Genealogical Office, Dublin: G.O. 69; Funeral Entries.

[35] Draft in Rawlinson MS. B 480, ff. 69b-78a, Bodleian Library.

[36] There is a copy in the Library of Trinity College, Dublin.

[37] *Calendar of State Papers, Ireland* 1625-32, p. 622.

[38] *Ibid.*, p. 635.

[39] *Ibid.*, 1633-47, p. 87.

[40] *The Earle of Strafforde's Letters and Despatches*, ed. W. Knowler, Vol. I (1739), p. 343.

[41] *Calendar of State Papers, Ireland* 1633-47, p. 93.

[42] *Strafforde's Letters*, Vol. I, p. 378.

[43] *Ibid.*, p. 380.

Elizabeth, all of whom married except the youngest.[44] Although no descendants of the Bishop persisted in the male line, in the female line they were (and must still be) very numerous. The marriage of Eleanor Andrew with Abel Ram, of Ramsfort, Gorey, co. Wexford,[45] a son of Bishop Thomas Ram, George Andrew's predecessor in the see of Ferns, links Andrew with Jonathan Swift. For the Colonel Abel Ram, of Gorey whose boorish conduct to the Dean in 1728 provoked Thomas Sheridan's first contribution to *The Intelligencer*, 'The Inhospitable Temper of Squire Wether',[46] was the Bishop's great-grandson.

George was not the only Andrew brother to go over to Ireland. Henry and Euseby also sought careers there. On 26 November 1600 the latter was admitted to Lincoln's Inn as 'of Northants, gen'.[47] The *Calendar of State Papers, Ireland*[48] records that, on 7 April 1605, King James wrote to the Lord Deputy (Sir Arthur Chichester) that a grant was to be made by Letters Patent to Euseby Andrews [*sic*] 'in consideration of the recommendations of the Lord-Lieutenant [the Earl of Devonshire] and of Sir George Cary, Treasurer at Wars and late Deputy in Ireland, of his good services there, to the King, of the office of Clerk of the Crown and of the Common Pleas, and Custos of the Writs, Rolls, and Records in the King's Bench in Ireland, and of Clerk of the Crown and of the Peace and Assizes in the counties of Dublin, Kildare, Catherlogh [Carlow], the King's County, and Queen's County, for his life in reversion'. Euseby duly received his grant (minus Dublin)[48A] and a pension, but these were surrendered, and on 24 November 1606 a new patent was ordered to be issued, by which Henry was associated with him, the grant being for their joint lives and the life of the longer lived of them.[49]

Euseby returned to England and was called to the bar by Lincoln's Inn on 11 February 1607/8.[50] He continued, however, to draw his pension from Ireland. Henry, on the other hand, remained there until his death in 1634/5. His funeral entry reads:[51]

> 'Henry Andrews Clark of the Crowne of the Kings Mats. Bench Esq departed this mortall life the viij of January 1634 and was bureyed in the Cathedrall Church called Christ church or the blessed trinity in Dublyn the tenth of the same month aforesaid. He had to his first wife Elizabeth Daughter of [blank] the relict of Sr. Ralph Burdenshaw [Birkenshawe] knight sometime Comptroller of the Musters in Ireland, by whome he had no issue. His second wife was Constans Daughter of Henry King of St. Mary Abby Dublyn, and the relict of William Barker Esqr. sometyme Surveior of his Mats. Wards and Liveries and Examinator of his Mats. Court of Chancery by whome he had no issue'.

Henry Andrew's Will, dated 17 December 1632, was proved on 14 January 1634/5. His widow, who had had a numerous family by her first husband (died 1629), made her Will on 25 January 1634/5.[52]

Euseby Andrew's career at Lincoln's Inn is, of course, recorded in the *Black Books*. In 1614-15 he was a steward of the Reader's Dinner;[53] on 11 November 1623 he was called to the bench;[54] on 29 November 1624 he was admitted to the whole chamber;[55] and in 1627-8 he was the Autumn Reader.[56] He must have been a man of some learning: a law 'reading' on impropriations, in French and Latin, of his composition has been preserved among the Spelman and Stephens Papers in the Bodleian. This, written out by a clerk, he sent to Sir Henry Spelman with a covering letter in his own hand, dated 20 December 1616.[57] In it Euseby tells Spelman that he has read the latter's tract *De non temerandis ecclesiis* and expresses agreement with the author's views. This tract was first published in 1613 and re-issued in 1616.

[44] Genealogical Office, Dublin MS. 205, ff. 366-7, and G.O. MS. 436,f. 440v. Baker gives no children.
[45] Burke's *Armory* is in error in giving a funeral entry for the Bishop. There is, however, one for his daughter Eleanor Ram who died at Ramsfort 21 December 1686 (G.O. 76, p. 269).
[46] *The Intelligencer*, No. II (1729), pp. 6-15. For the Rams see W. and F.R. Ram, *The Ram Family* (1940).
[47] *Admissions*, Vol. I, p. 131.
[48] 1603-6, p. 271.
[48A] *Calendar of Patent Rolls of James I, Ireland*, pp. 69, 71, and 85.
[49] *C.S.P.I.* 1606-8, p. 31 and *Cal. Pat.*, p. 118 (1 August 1607: Dublin added).
[50] *Black Books*, Vol. II, p. 110.
[51] G.O. 69; Funeral Entries, p. 68.
[52] The Irish Prerogative Wills suffered in the destruction of the Record Office in 1922, but abstracts exist.
[53] Vol. II, p. 169.
[54] *Ibid.*, p. 247.
[55] *Ibid.*, p. 255.
[56] *Ibid.*, p. 275.
[57] MS. Bodl. 307, ff. 156-67b.

Baker states that Euseby Andrew married the daughter (Christian name unknown) of J. Dudley. He was, in fact, married twice. That his first wife's surname was Dudley is undoubtedly correct, but, unfortunately, all my attempts to identify her have failed. By a process of elimination, however, I have come to the conclusion that she was very probably a daughter of John Dudley, of Hackney, Sergeant of Queen Elizabeth's Pastry, who died in August 1593.[58] In his Will,[59] made on 2 October 1592 and proved on 15 February 1593/4, Dudley mentions his four unmarried daughters, Bridget, Mirable, Susan, and Barbara, who were most likely the children of the first of his three wives, Alice Collye.[60] Bridget married Andrew Smyth, Vicar of Fulham, and Susan is to be identified with the wife of George Bard, Vicar of Staines (died 1616), and grandmother of Francesca Bard, Prince Rupert's mistress, mother of his son, Dudley.[61] Mirable was baptised at Hackney on 16 December 1575, and I suggest that either she or Barbara may have been the first Mrs. Euseby Andrew. An Anthony Dudley, evidently a close relative, appears in Euseby's Will: he could have been the child of Henry Dudley, John's only son.

By his first wife, Euseby himself had an only son (not mentioned in any pedigree), his namesake, the future Royalist colonel, the date and place of whose birth I have also failed to discover. He was probably born *c.* 1603, possibly in Ireland, where his mother may have died.

Euseby's second wife was Barbara, daughter of Anthony Powell alias Herbert,[62] and widow of Francis Dayrell, of Biddlesden, Buckinghamshire. Anthony Powell is not quite so elusive as J. Dudley, but he left no Will and appears in no genealogy. In Dayrell pedigrees he is described as 'of co. Gloucester'. A bequest in Euseby's Will to 'my cosen' Thomas Ravenscroft provided me with the clue to Powell's family. Thomas Ravenscroft (died 1630/1), of Fould Park, Middlesex, was shewn to have married, as his second wife, Bridget Powell,[63] whose Will,[64] as of English Newton in Monmouthshire, was proved in 1654. In this document she mentions her Dayrell kinsfolk and her cousin Charles Herbert and devises lands in Whitchurch, Herefordshire. Now the Powells, of Whitchurch, were descended from the family of Powell alias Herbert, of Perth-hir, Monmouthshire.[65] In the Will[66] of Anthonie Powell, of Whitchurch, proved in 1586, he bequeathed £10 to 'Anthonie Powell sonne of my brother Thomas', who may tentatively be identified with the father of Barbara Andrew.

Anthony Powell had at least two other daughters besides Barbara and Bridget. Catherine married, as his second wife, Edward Aungier, of Cambridge, a barrister of Gray's Inn, whose Will[67] was proved in 1625/6. In this he appointed 'my Loveing Brother Mr. Euseby Andrew' a trustee, named him an executor, and left him and his family mourning rings. The Andrews and Aungiers were clearly on affectionate terms: two of the Aungier children were christened Euseby and Barbara. And it is pretty certainly to the Aungiers that the Andrews and Francis Dayrell's children owed their later connection with Cambridgeshire, where they settled after Euseby's death. Euseby mentions in his Will 'my sister Holland', whom I have not identified. It may be noted that Edward Aungier's first wife was Mary Holland.

Francis Dayrell, Barbara Powell's first husband, was the second son of Paul Dayrell, of Lillingstone Dayrell, Buckinghamshire. He died on 29 January 1614/15, and was buried at

[58] *Calendar of State Papers, Domestic* 1591-4, p. 561. He was the son of Simon Dudley (died 1555), also a Royal servant, of Hackney and Elmley Lovett, Worcestershire.

[59] P.C.C. 17 Dixy.

[60] *Inquisitiones Post Mortem for the City of London*, Pt. II (1901), p. 4. Dudley had two wives after Alice. He may have been married before her to Dorothy Nowell, of Edmonton (died 1560, married a John Dudley in 1559), aunt of Euseby's friend Edward Nowell, of Edmonton, for whom see later.

[61] See *Miscellanea Genealogica et Heraldica*, Series II, Vol. 5, p. 64.

[62] Dayrell M.I. in Hinxton church, Cambridgeshire. The Herbert arms are given as azure and gules, per pale, 3 lions, rampant argent: see W. M. Palmer, *Monumental Inscriptions and Coats of Arms in Cambridgeshire* (1932), p. 81.

[63] His splendid tomb in High (Chipping) Barnet church displays her arms, which are the same as the Herbert ones on the Hinxton M.I. Some topographers in their descriptions of the Ravenscroft tomb have ascribed Bridget Powell's arms to Thomas' first wife, Thomasine Smith, and *vice versa*.

[64] P.C.C. 516 Alchin.

[65] See G. T. Clark, *Limbus Patrum Morganiae et Glamorganiae* (1886), pp. 264-5, and J. Duncumb, *Herefordshire*, Vol. VI, Pt. 2 (1915), p. 167.

[66] P.C.C. 49 Windsor.

[67] P.C.C. 46 Hele.

Biddlesden.[68] According to information supplied by the family to Browne Willis, he was 'Steward to the Lord *Grey*'.[69] In his Will,[70] made in 1613 and proved on 13 February 1614/15 by his widow ('my most deare and well loued wyfe'), Dayrell bequeathed 'unto my Ladie my mistress, as a token of my dutifull remembraunce one goulde ring price fortie shillings with deathes head to be sett uppon yt'. He further gave to 'my Lord her sonne and to mrs Bridgett his sister two lyke rings of lyke value'. The persons here named were Jane Sibell, second wife and widow of Arthur, 14th Baron Grey, of Wilton (who had died in 1593), her son, Thomas, 15th Baron Grey (died 1614), and her daughter Bridget Grey, afterwards wife of Sir Rowland Egerton, 1st baronet. Lady Grey made her Will[71] on 6 March 1614/15. She left £10 to Walter Dayrell, a younger brother of Francis, and named him an overseer, but not a penny to Francis' widow and young children.

These children were Thomas, Bridget, Frances, and Susan, who became members of Euseby Andrew's household after his marriage to their mother. When and where this event took place I have failed to discover: the Biddlesden registers only begin in 1686.

By 1620 Euseby was possessed of a house at Edmonton. When, on 11 August of that year, his son Euseby was admitted to Lincoln's Inn, the father was described as 'of Edmonton' and as 'arm'.[72] On the same day, Edward, second son of Edward Nowell, of Edmonton, was also admitted. This young man was a grandson of Edward Nowell (died 1616) and his wife, Mary (died 1600/1), daughter of William Isham, of Ilebrewers, Somerset,[73] whose brass is to be seen in Edmonton church. Through his mother, Joyce Cheney, he was a cousin of the Dayrells. Euseby Andrew the elder left a ring to 'my lovinge ffrend m^{r} Edward Nowell of Edmonton'. On 21 October 1620 Thomas Dayrell (who was born *c.* 1603) was also admitted to Lincoln's Inn.[74] At the outset the careers of the step-brothers ran closely parallel, for, in July 1622, both matriculated from Christ's College, Cambridge, as fellow-commoners.

The younger Euseby's matriculation has been the source of further error and confusion. Peile, in his *Biographical Register of Christ's College*,[75] not only failed to realise the connection between Andrew and Dayrell, and accepted Foster's wrong description of the elder Euseby as of Magdalen College, Oxford, in 1597/8 and the victim of Tower Hill in 1650, but inexcusably created a fresh muddle by stating that the younger Euseby was admitted to Lincoln's Inn on 11 August 1650, thirty years too late. Having thoroughly puzzled himself by his own slip, Peile went on to ask: 'why he was admitted so late in life does not appear: were there three generations of Eusebii?'. Venn, unfortunately, did not trouble to verify the records for his *Alumni Cantabrigienses* but blindly followed Peile. Thus Oxford, in the person of one who was not a member of either university, has been credited with the education of a gallant son of Cambridge.

Yet the exact identity of the Colonel, of which even Mr. Longden himself seems to have been unaware, is established beyond a doubt by the Dayrell memorial inscription in Hinxton church referred to in Note 62 of this paper, first printed (without the vital clause) by Le Neve in the 1650-79 series of his *Monumenta Anglicana* (1718). This inscription, which I have myself examined and to which further references will be made, speaks of: 'EUSEBIUS ANDREW of

[68] For his M.I. see Browne Willis, *History and Antiquities of Buckingham* (1755), p. 154. Willis saw it in 1712.

[69] *Ibid.*

[70] P.C.C. 18 Rudd.

[71] P.C.C. 71 Rudd.

[72] *Admissions*, Vol. I, p. 186.

[73] These Somerset Ishams recorded a pedigree in the Visitation of Somerset 1573 (see *The Visitations of Somerset*, ed. F. W. Weaver (1885), p. 39), tracing a descent from a Robert Isham, of Salop, and giving as their arms vert, in a chief fleur de lys or, between three piles arg. Three piles wavy also appear in the arms of the Northamptonshire Ishams, and Robert was the most usual name in this family in the fourteenth and fifteenth centuries. The Northamptonshire Ishams had property in Shropshire in the sixteenth century. It is therefore possible that the Somerset Ishams were distantly connected with the Northamptonshire family. I am indebted for the above information to Sir Gyles Isham.

[74] *Admissions*, Vol. I, p. 186.

[75] Vol. I (1910), p. 343.

Edmonton Com̄ Mddsx Esq (Father of Coll EUSEBIUS ANDREW who was Beheaded Aug.t ye 22d 1650)'.[76]

Euseby and Barbara had a daughter, Katherine, born *c.* 1619,[77] and a son, George, baptised at Edmonton on 29 February 1623/4 and buried there on 12 May 1628. Katherine's baptism is not recorded at Edmonton or in the registers of St. Andrew's, Holborn, near which church Euseby's Will shews that he leased a house 'where I now dwell'. His wish to be 'privatlie buried at Edmonton . . . amongst my sweete children' is puzzling as only the entry of George's burial is to be found in the registers.

The elder Euseby appears in the Will[78] of Anthony Andrewes, of St. Andrew's, Holborn, Keeper of Greenwich Park,[79] made in October 1624 and proved in January 1624/5. In this the testator says: 'Item I giue to my deare Cosen and ffreind Euseby Andrew of Lincolns Inn Esqr and to his wife ffive pounds apeece for to buy them Rings for remembraunce towards mee. Item I doe further giue to my sd Cosen Euseby Andrew my two Bibles and all other my Bookes whatsoeuer'. Amongst his other relatives Anthony mentions his brother John and several Andrewes (sometimes spelt Andrewe) nephews and nieces. Presumably this Royal servant was a son of one of Euseby's five uncles, although he could, of course, have been descended from Richard Andrews, of Woodstock, through the latter's elder son, John.

The year 1628 was a sad one for the Andrew family. Shortly before little George's death, Bridget Dayrell, Euseby's eldest step-daughter, had died. Under date 23 March 1627[/8] Richard Smyth records in his *Obituary*: 'My cozen Brigit Dayrell, eldest daughter of my uncle Francis Dayrell, died at Edmonton'.[80] Her burial is not entered in the parish registers. In the late summer Edward Andrew, Euseby's third brother, died unmarried in the parish of St. Giles', Cripplegate; administration of his estate was granted on 4 September to Euseby.[81] The latter was soon to follow. On 14 December Smyth enters: 'My uncle Euseby Andrews died'.[82] The Edmonton registers record his burial on the 16th.

Euseby Andrew's Will,[83] made on 29 November 1628 with a codicil of 13 December, is an informative document. His first concern, not unnaturally, was his little daughter Katherine, 'my Kate', as he fondly calls her, to whom he bequeathed £800 as her portion, the interest on which was to provide her with a competent allowance for diet and clothing. The money was to be paid to Katherine when she was eighteen, but if she died before reaching that age, her half-brother, Euseby, was to have the portion and interest. Euseby the younger was also to have the use of the 'blew bed bedding bedstead and the furniture thereof and the chaires and Stooles Suteable therevnto' which were to be removed from Holborn to the Edmonton house and 'goe with my said howse'. His 'deere and lovinge wife' was to have 'the vse onelie of my silver Bason and Ewer and also of another plaine deepe silver bason, and of Two plaine Silver Tankards, vppon which myne Armes are ingraven vntill my said sonne Eusebie shall marrie or sett vpp howse keepinge by him selfe and no longer', when the plate was to pass to him. With a lawyer's prudence, the testator ordered that it should be weighed after his death and the weight carefully recorded.

To Barbara her husband further left the residue of his household stuff and plate in the Holborn house together with the lease of this and of Olney and Biddlesden. It is interesting to note that Euseby had become the lessee of Biddlesden: after the death of Lady Grey, it was granted in 1616 by James I to George Villiers. Barbara also received the sum of £300 and 'the vse of all my plate which my wife brought with her as mrs Dayrell . . . during her widdowhood'. Euseby recorded that 'the allowances for my sonne Dayrells educacõn and otherwise' had 'far exceeded

[76] I am informed by Mr. C. W. Ringrose, Librarian of Lincoln's Inn, that the compilers of an unpublished Biographical Record of members of the Society, in its possession, correctly identified the younger Euseby with the conspirator.

[77] She is described on the Hinxton M.I. as being in her seventy-second year when she died in 1691.

[78] P.C.C. 3 Clarke.

[79] See H. H. Drake, *Hundred of Blackheath* (1886), p. 61, which shews that he was in office by 1612-13. He may possibly be identified with the 'Anthony Andros of co. Northampton, gent' who was admitted to Gray's Inn on 10 February 1611/12.

[80] Camden Society (1849), p. 3. Smyth's mother was Martha Dayrell, sister of Francis.

[81] P.C.C. Administrations 1628, f. 47.

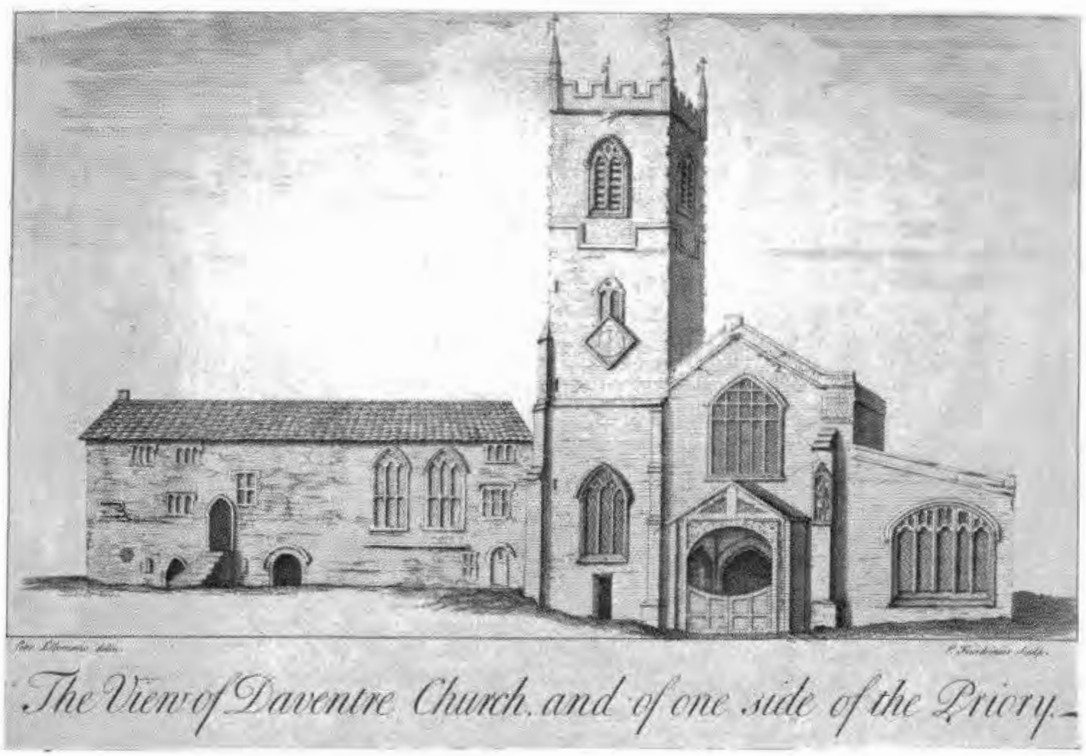
[82] *Obituary*, p. 4.

[83] P.C.C. 110 Barrington.

his fathers exhibition'. He left it to Thomas to arrange the matter amicably with the executors (Euseby the younger was appointed one of these) with the help of 'Noates and memorialls'. He further stated that 'I haue not been spareinge in maintenaunce of my daughters in lawe whereof I haue had no allowance, but I remitt that to them for their mothers sake'.

Among the other persons, not already mentioned, who received legacies was Anthony Dudley, a witness to the Will and named one of the little band of mourners required to attend Euseby's funeral, and Thomas Baldwyn, an overseer of Francis Dayrell's Will. The fortunes of the principal legatees, the Andrews and Dayrells, after Euseby's death, will be related in the sequel to this article.

MARGARET TOYNBEE.



THIS VIEW OF DAVENTRY PRIORY AND CHURCH shows the mediaeval buildings, and is from Bridges' *History and Antiquities of Northamptonshire*. The mediaeval church was pulled down, and rebuilt in 1752-8 in the classical style, but the Priory buildings survived until 1825.

From the *Gentleman's Magazine*, Vol. 96, Pt. 2 (1826)—

> "*The Priory*, an establishment of the Cluniac order, was a place of consequence in former days. A few reliques of its buildings, preserved by a wood-cut, remained till last year; when being deemed useless and incapable of repair, though probably more likely to have stood than many of their junior neighbours, they were devoted to destruction".

The Northamptonshire Origins of Alfred Edward Taylor

In the churchyard at Lamport, Northamptonshire, a slate gravestone records:

In Loving Memory of
Edward Taylor
Born June 7, 1798
Died Dec. 14, 1892
For 60 years a Wesleyan
local preacher in the
Northampton circuit
Also of Mary his wife
Born Nov. 26, 1800
Died Feb. 16, 1860

The name of Taylor is not an uncommon one in any case and the parish registers of Lamport contain a fair share of Taylor references. Most of them appear to have lived in the Hamlet of Hanging Houghton, which is in Lamport parish. One Philip Taylor, a labourer of Hanging Houghton, is recorded in the Isham muniments as hiring a piece of land at Butt Close there in 1670. There is, however, no doubt about the exact parentage of Edward Taylor, whose gravestone is cited above. He was baptised at Lamport on August 26, 1798, "son of John and Jane Taylor of Lamport". The Lamport registers record the marriage on February 16, 1789 of John Taylor and Jane Tyler, so there can be no doubt as to Edward's parents. The Tylers were also a Hanging Houghton family, who appear in the registers in the 17th century.

The Lamport parish registers also record the baptism of a son Alfred to Edward and Mary Taylor on April 24, 1836. Edward's marriage is not recorded, which implies that his wife was not a native of Lamport, and that their marriage took place in her parish.

Edward Taylor was a shepherd for Sir Charles Isham, and, as his tombstone records, lived to be 94. When he was over eighty, Sir Charles pensioned him off, but he is said to have refused to retire, and to have gone daily to the estate until he could physically go no more.

He had another son, John, whose grandchild, Miss Elsie Taylor, lives at Earls Barton, but his baptism is not recorded in the registers at Lamport. Alfred (born 1836) became, in course of time, a Wesleyan missionary. He was a studious boy, and appreciated the schooling

Professor A. E. Taylor

given him by Mr. John James Graves at Hanging Houghton, a very remarkable man, and founder of the National Union of Teachers. Sir Charles Isham allowed him the use of the library at Lamport. The writer recalls being told by Mrs. Macleod of Macleod (Sir Charles' younger daughter) that the Rev. Alfred Taylor and his wife came to lunch at Lamport Hall in later years. The Rev. Alfred Taylor worked as a missionary on the Gold Coast. He married Caroline Esther Fax, and their elder son Alfred Edward Taylor was born at Oundle on

December 22, 1869. Alfred Edward Taylor, who died in 1945, had a distinguished academic career, becoming professor of moral philosophy at St. Andrew's University and, later, at Edinburgh. He was an untiring student and expounder of Plato, also deeply interested in religion and problems of conduct. He was a strong Anglo-Catholic, and a contributor to *Essays Catholic and Critical* (1926). There is an article on him in *The Dictionary of National Biography* (1941-50).

The last number of *Northamptonshire Past and Present* showed how the grandfather of Dr. Hubert Hall, of the Public Record Office, was the bailiff of Lord Spencer at Wiseton. Professor A. E. Taylor's grandfather was Sir Charles Isham's shepherd. Criticisms are sometimes made of the 19th century educational methods, and it should be recalled that a village education could provide a man, really intent on learning, with a good schooling. The career of Professor Taylor and these details of his ancestry may not be without interest in Northamptonshire.

Thanks are due to Miss Elsie Taylor of Earls Barton, and to Professor Taylor's son, Mr. F. E. A. Taylor of Dublin, for help in the preparation of this note. To the latter's kindness the Editor is also indebted for the accompanying photograph of Professor A. E. Taylor. A memoir of A. E. Taylor by Sir David Ross was printed in *The Proceedings of the British Academy*, Vol. XXXI. This concludes with a Bibliography of Taylor's works.

G.I.

The report of the death of Mr. R. Fisher formerly of Cossington Hall, Leics, who now lives in Devonshire, repeated in our issue No. 2, Vol. III, p. 69 has proved to be unfounded. We much regret the fact that it was given currency in our last issue.

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The contributors include (*inter alia*) **Sir George Clark, the late W. W. Hadley, Mr. V. A. Hatley, Sir Gyles Isham, Mr. P. I. King, Mr. W. A. Pantin, Lady Delia Peel, Professor J. S. Roskell, Mr. Lawrence Stone, Professor R. F. Treharne, and Miss Joan Wake.**

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It is regretted that, owing to increased costs, the original estimate of 10/- advertised in the circular last May, has had to be exceeded.

Mary Helen Simpson

—o—

Miss Mary Helen Simpson

"The two great wars of our century have brought into public life men and women who might otherwise have lived all or most of their lives in the comparative obscurity of their own localities. Such a one was Mary Helen Simpson of Chelveston, Northamptonshire, herself a woman of outstanding character and ability, whose influence first on her family and village, then on her county, was finally extended through her work for Women's Institutes and the Land Army to the country at large"; so wrote Joan Wake in urging Mary Simpson's claim to be recorded with Northamptonshire worthies of her generation. She was indeed a great countrywoman and her outstanding work nationally and locally claims to be recorded. Those who knew her will never forget her. She was rooted in the County of Spires, Squires and Spinsters, and to her mind it was the County of Counties. She absorbed its traditions, lived a full life in it and never went abroad. There were no startling events in her life. It kept its even tenor within the given circumstances of its setting expanding in high activity spontaneously with life's demands. As her personality developed it had far-reaching influence. Her family tradition partook of squirearchy but it descended directly from country-parsonage homes. Her grandfather, William Hirst Simpson, was Rector of Falkingham in Lincolnshire and was designated to succeed an uncle, Major Hirst Simpson at Roughton Hall, Lincs. Her father, William Hirst Simpson, was born at Falkingham in 1847, educated at Uppingham and St. John's College, Cambridge. In 1870, he married Helen Clark, whose father was Rector of Little Bytham, Lincolnshire. After a brief period in Kent, he settled in Northamptonshire where he bought the old-established solicitor's practice of Henry Greene at Higham Ferrers and succeeded to the position of Town Clerk. He soon identified himself with the County's affairs. After the passing of the Local Government Act in 1888, he was elected County Councillor. In subsequent years he was appointed Magistrate's Clerk to the Justices of Wellingborough. His practice was extensive and his public work many sided and he became a well known and respected figure in the County.

Mary, always known as Pollie, was the eldest of his family of four sons and three daughters. She was born at Tunbridge Wells in 1871 on 23rd April, St. George's Day, and she was proud of this date and of her national heritage, adding how glad she was that there was "no mongrel mixture of Scotch, Welsh or Irish" in her. Her childhood at Higham Ferrers was happy and not too much shepherded. Both parents hunted, Pollie was taught to ride on Applesauce a quiet old hunter. The fearless little girl became a fine horsewoman.

Like a good many girls of her generation she never went to school. There were lessons with a governess but these were interrupted in her early teens when she had trouble with her

eyes. Her mother read to her in the darkened room where she had to remain, and the next phase of this threat to her eyesight was enjoyable, she was allowed to run wild. For so lively and intelligent a child as Pollie this may not have been a bad thing. Later on she felt the gaps in her knowledge and took correspondence courses in subjects that interested her, but meanwhile she learnt to think for herself and explore her surroundings while she let the sounds and sights of nature sink into her being. She was never bookish, but she had the desire to get to the bottom of things, had a very good memory and she developed independence of mind.

The Simpsons may not have been demonstrative, but there was strong family affection and Pollie's was deep. Her close friend of later days, Margaret Rotherham, has recorded what Pollie told of her devotion to her mother to whom she owed the religious background, which was her stand-by, and her strong sense of right and wrong. Every evening Mrs. Simpson would set aside a time to discuss with Pollie everything that had happened in the day. She would ask her why certain things had turned out well and others badly and they would talk over the reasons why and, in her brief notes, Margaret Rotherham adds that Pollie continued to question herself in this way even up to her last illness. She also tells of the terrible shock of her mother's sudden death. Mrs. Simpson had gone upstairs to get ready for tea. When she delayed long, Pollie was sent to discover why and found her mother had died. She was then about nineteen. That deep sorrow left its lasting mark. It may well have developed the profound understanding and sympathy that she had for those in trouble. It made an immediate change in her life. The charge of the household and to some extent of the younger children fell to her, responsibilities and duties that were exacting. She met them and in course of time her father relied on her for many things. Their friendship and his experience must have had an important bearing on her development. In later life she was the person whom all the family consulted and resorted to in their joys and sorrows. Eleven years after the death of his first wife, Mr. Simpson married a connection of hers, Katharine Evans of Chepstow. Pollie continued to sit at the head of the table and carve, and she and her stepmother were in complete harmony and were the dearest of friends.

In earlier days their pleasant home, Chester House, in the parish of Irchester between Higham Ferrers and Wellingborough, gave Pollie every opportunity for country pursuits. She hunted regularly with the Oakley and occasionally with the Pytchley, the Grafton, the Woodland Pytchley and more distant packs. One glorious long run with the Oakley is recorded when only ten were in at the death, nine of them had provided themselves with second horses, the tenth, Pollie, had only one but had ridden with so much judgement that she did not need a second. She was reputed to be able to master any vicious horse and broke in horses with kindness and understanding, refusing the use of a spur, but when the horse had to be sold there was always a heartbreak. She drove a tandem of ponies with skill and attempted one of donkeys. She loved all animals especially dogs, keeping many. Her dachshunds of high degree were well known. She bred and showed them and they won many prizes. They were devoted not only to their mistress but also to one another. She was good at golf and played tennis for the County in 1898. She became a brilliant hockey player. As a skilled gardener she showed sweet peas.

In 1902 the marriage of two sons and a daughter reduced the family at Chester House and so Mr. Simpson bought the Old Rectory at Chelveston, an attractive house with a good garden and adjoining paddocks. This was to remain Pollie's home after his death in 1921 until her own 26 years later.

At Chelveston the closely integrated civilization of country life subsisted. It was then a tiny village of thatched cottages and six Jacobean almshouses. The village and adjacent land belonged to the Disbrowe Wises of Walton Hall near Burton-on-Trent. There was great local excitement when that family came down with shooting parties and occupied the front pew on one side of the church while the Simpsons occupied its counterpart on the other side. The small church was always full of farmers and villagers. It was one community of landowners, tenant farmers and the rest. There was plenty to do. Pollie became known as a steady supporter of the Church. She worked for the restoration of the beautiful old church at Higham Ferrers and gave valuable advice too for repairs at Chelveston's charming small Norman church. A memorial tablet to her there records "nearly half a century's loyal service to this church". She was prominent

on the Parochial Church Council, did parish work, sang in the choir and superintended it, taught in the Sunday School, served as a Church Warden and was a School Manager. Her Bible class at Irchester had been notable. Her teaching is vividly remembered by Margaret Rotherham to have illustrated God's wisdom in the Creation. "I heard her stress the importance of little things and how in life when one looks after small things the great will come". Pupils stayed on till 18 and many corresponded with her in later life. Her religion centred in action and in love of God and one's neighbour. She thought little of herself and much of others and stood ardently for 'God, King and Country'. In worship she loved praise and thanksgiving but "Aunt Pollie was not pious" is here put in by a niece who used, from her earliest days, to stay with her for months at a time. She remembers being brought before her for having broken a window. As she stammered and may have been near prevaricating, her aunt said "Listen, I will not have a lie", and the child thought quickly and said "It was the ball—not me" whereupon her aunt shook with laughter and forgave her.

MARY HELEN SIMPSON IN EARLIER LIFE

In the early years of this century, Pollie was gaining recognition outside her own circle. She earned distinction in hockey. Captaincy of the "invincible" Ladies' Team at Higham Ferrers was followed by Captaincy of the County Team, by the Hon. Secretaryship of the Midlands Counties Association and membership of the All England Council. Hockey for ladies was still thought to be emancipated by some. However she organized and shepherded a triumphant tour of matches for the Midlands team in Scotland. This brought her into personal touch with exceptionally energetic women in different parts of the country who thought of her as a leader and a marked person.

The war in 1914 was to bring her powers to concentration and fruition. She volunteered for war work and became a splendidly energetic Assistant Secretary of the Soldiers' and Sailors' Family Association, covering a large and scattered district on a bicycle. She was later assigned to the Land Army. It was known that she could deal with young women, that she could organize, and that she knew the needs of the countryside. She was appointed regional organizer. Miss (later Dame) Meriel Talbot of the Board of Agriculture was Director of the Land Army, and was concerned also in the beginnings of the Women's Institutes in 1915. She realized Mary Simpson's value which was also recognized by the award of an M.B.E. at the end of the War, in 1919. For one year only she took the Secretaryship of the Northants Nursing Association. She then transferred to the Women's Institutes where she was to find fulfilment and her true vocation. In the autumn of 1920, she was appointed regular organizer of their National Federation for the Midlands area. According to her own account, she decided to accept this appointment when Lady Denman (the national Chairman) assured her she need not address meetings and need not stay with people she did not know. Both conditions wore thin at once. She was welcomed, was loved, felt happy and made others happy. Inevitably she spoke at many meetings. Her task was to give teaching in self government, then a new thing for village women. "Miss Simpson's approach to Institute work was simple and forthright", writes Inez Jenkins the historian of the movement, "Difficulties were solved in a brisk, practical way. Petty mindedness could make no sort of showing against her own honesty and candour. Personal embarrassments disappeared in the light of her sound commonsense". As a speaker Miss Simpson might not have been in her element with a highly sophisticated audience, but she was admirable when moved by her basic convictions. I was

much interested when once, in a conversation, she let me see what the LAND meant to her. With a poet's apprehension she felt it as a spiritual force. She was not the one to analyse her feeling. She knew it was so. Her intuition of the beauty and the power of the LAND brought insight into its pervading influence. She knew how it entered into the hearts and minds of those who lived there and took its demands in work and play seriously. She knew how country occupations moulded people who are whole-hearted: the old ratcatchers, hedgers and ditchers, the farm-hands, the farmer himself, the landowner, the local doctor, the parson, the lawyer, the teacher as well as the country housewife. She knew the hardship of country lives and the infinitely greater interest of country skills than of repetitive factory jobs.

In 1919, and from then onwards, Women's Institutes were learning how to put democracy into practice and were inspired by equality of opportunity. For Pollie this was an inward experience; her good sense would not accept that all men are equal or the same: "Certainly equal in God's sight, what matters is to value and develop, as far as may be, what God's eye would see". Pollie would quickly detect promise in shy women and her ardour would galvanize them to develop whatever talent was found. The old cottage housewife who had a special way of ironing men's starched collars was made to show it to members at their monthly meeting. The results of this outlook delighted her when she visited a remote Institute, which she was nursing because their President and their Secretary had died within a fortnight of one another. She came unexpectedly and, on one occasion, found the blacksmith's wife giving a talk on the uses of iron and on another the shepherd's wife on what could be seen in the fields very early in the morning in the lambing season. Each got her information from her husband. Elsewhere there was the determined old lady who said to her "This is *my* chair, I sits here at every meeting", and she was preparing to remain when tea was served. "Not today" said Miss Simpson and swept her off to the tea table. Later on, looking up at Miss Simpson she said: "I've had a deal better meeting than ever, I've seen so many members". A practical experiment had shown that taking part is better than just looking on. Simple people making the most of their talents quite naturally won her heart. She would readily restore to good sense any who befogged themselves. I remember her dramatic question at a Secretary's Conference "What is the first thing you do when you receive a letter from Headquarters?" and as Secretaries sat in glum puzzlement trying to find some elaborate answer, there was heard her sonorous voice "Read it!" and they relaxed in laughter ready to take any amount of advice. At another similar occasion when a mood of resistance was felt in the air and voices began 'I live a mile from a bus' . . . 'I threequarters' and so on, Miss Simpson jumped up: "Have the countrywomen of Oxfordshire lost the use of their legs?".

It was her fate to have strange encounters and odd experiences. She had an endless fund of good stories and was always adding to them. In the Institute movement they were to become famous. Many members enjoyed her telling of a childhood prank of hers, when she and two brothers got up early and undid every cottager's pigsty in the village. As chaos ensued, the mischievous children came forward unsuspected and unblushing and helped catch and identify the pigs.

She appreciated a humorous situation: the policeman digging his garden who turned to call to a troublesome boy "I'll put on my uniform if you don't behave yourself". On another occasion, she was staying on one of her organizing trips with some people who happened to be vegetarians. She was fond of good food and felt so hungry that she sent a telegram to herself requesting her return before luncheon. Her hostess, regretting her early departure, said "*What* a pity, and we are having grapes for lunch". Northamptonshire friends remember with amusement her predilection for soggy cakes. Although firmly ruled out when she was judging, these were the subject of many small cash transactions. She was so very fond of eating them.

Her special subjects for Institute members were finance and the social side of their meetings. Her teaching on finance was felt to be outstanding. No one could convince inexperienced and incredulous village women as she could that it is necessary to have a County and National organization and is worth paying for. The principle she practised and upheld was "never buy anything unless there is the money to pay for it". She widened their outlook and when she poured scorn

on the neglect of entertainment and social opportunity at meetings, she roused merry laughter and stimulated fresh activity. She had the gift of a comic actress and had performed notably at local money-raising efforts in earlier days. The staff at the Headquarters of Women's Institutes hailed her visits with delight. At a Women's Institute Conference she is remembered to have brought the house down by acting Nero fiddling while Rome was burning. She wore a pillow slip with ivy wreaths and fiddled with a poker on a turkey's wing. She could always produce impromptu character sketches.

Towards the end of 1921, the National Executive asked Miss Simpson to draft a model syllabus for schools of Institute officers. For four successive years she concentrated on such schools in the Midlands area while others did so elsewhere. Similar conferences were held for County Federation officers of which Lady Denman herself took charge. The result was an impressive consolidation of the movement's organization. The growth was rapid. Between 1919 and 1945 it rose from 1,405 Institutes in 39 Federations, to 6,023 in 58, the total membership increased from 9,722 to 302,419. And meanwhile the character of the work developed. It soon comprised general education for members who had left school at 14 and it dealt with public questions. The full story of this branches out widely and is of great interest. She herself was inspired by this development and she rose to its demands.

In 1925 she was appointed agricultural organizer for the movement. She had studied agriculture and horticulture seriously in as far as they touched her life and that of her neighbours. When Moulton Farm Institute was established her father as Chairman of the County Agricultural Committee was closely concerned. This Committee became the Institute's governing body. She herself served on it from 1920 till her death. She took active part in all its work which covered Small Holdings as well as Agricultural and General Purposes. Farmers often came to consult her at Chelveston and she sent learners of both sexes to Moulton. In appointing an agricultural organizer to the National Federation of Women's Institutes the Executive had teaching in view that might have led to concentration on food production in 1925 such as matured much later and partly under the stimulus of the second world war. For this the time was not ripe. Special conferences were held by Miss Simpson at Lichfield and Northampton. She was a born teacher, but there was not enough support to make food production as a policy advisable. For her part, she taught very effectively in an informal way. She kept her eye on the practical needs of the country housewife. Her more especial activity became organization and judging at agricultural shows with their excellent opportunities for teaching. She would say that her yardstick for judging preserves was to recall each necessary step from the moment of picking (or even planting) the fruit to the moment when the jar was shown. As regards further training, the purport of her advice is well seen in the memorandum that the National Federation of Women's Institutes sent to the Loveday Commission on Agricultural Education in 1947. It was after her retirement, but the view there expressed is remembered as hers in early days and its good sense is characteristic. "A farmer's wife has an important role to play, and a small holder can only be successful if his wife is as keen on the job as he is" . . . "if an agricultural worker's wife is unhappy he naturally seeks another job". Courses for wives and relatives of men engaged in agriculture and horticulture are urged, and courses for townswomen about to settle in the country. Short courses in packing, in grading, in farm accounts are recommended. It was foreseen that there would be an indirect as well as a direct result, because the wife or mother who benefited from instruction would be more likely to encourage her menfolk in technical training.

She retired in 1945. Lady Denman wrote: "We shall always remember her with affection and gratitude. By her gallant work and devotion to the Institutes she has made a very special place for herself in the history of the Organization".

The feeling of gratitude was felt all over England, and on her retirement it was attested by a presentation of an illuminated address from 50 County Federations and long lists of individual Institutes, saying among other tributes: "She was a real friend, every member whether they knew our Miss Simpson or not owes her an enormous debt".

She died in October 1947 when the leaves were falling and rests with other Simpsons in the churchyard at Chelveston. The Celtic cross erected in granite on her grave is inscribed

IN
PROUD AND LOVING MEMORY
OF
MARY HELEN SIMPSON, M.B.E.

She has not been forgotten in her County. Lady Spencer wrote from Althorp recently to welcome a prospective account of Miss Simpson's work; speaking of her as a very remarkable person, she recalls her integrity and forthrightness and adds "She was so pointful and amusing too and nobody seemed to mind when she came to the Executive in Northampton with her little dog in her arms. She could reprove without hurting. I remember once saying to her how dreadfully busy and pressed for time I was feeling and she replied 'We all have the same 24 hours in our daily lives' . . . which made one think. She loved country people and country ways. I am sure her faith in them brought out the best in them. I am sure we owe her a great debt of gratitude in our County Federation and I hope she will never be forgotten".

Miss Joan Wake writes: "Miss Simpson was the most friendly of people. Whether attending the meeting of a Women's Institute, where of course she was in her element, or chatting over coffee and cigarettes with her friends at the Northamptonshire Ladies' Club, or discussing the prospects of the potato crop with the engine-driver of an express train at Euston Station, she constantly made delightful contact with those around her. Neatly dressed, usually, unless my memory fails me, in dark brown tailor-made coats and skirts, a brown felt hat with soft rather wide brim pulled well over her dark close-cropped, smoothly-brushed hair, there was perhaps something rather masculine in her appearance, or was it the rugged strength of her character that impressed one? But no one would doubt the good humour and loving-kindness of heart that were also self-evident. Her wisdom, complete trustworthiness, underlying seriousness of purpose combined with a keen sense of fun, palpable honesty and clear intelligence were summed up in a personality which would quickly pervade a roomful of people. I think it is true to say that she earned the respect and affection of all who came in contact with her. She certainly exercised a great and beneficent influence on her generation.

I knew her first when she was one of my sister's assistant secretaries in the Soldiers' and Sailors' Family Association in 1914-1915, and in her later years I used often to see her at the Northampton Club. It was there, very soon after her death, that Mrs. Cunnington, of Long Buckby, one of her W.I. friends, greatly moved, described to me in some such words as these Miss Simpson's last appearance, not long before, at the Annual Meeting of the National Federation of Women's Institutes at the Albert Hall. 'It was wonderful! She was like one inspired, and no one who saw her that day would ever be likely to forget it'. As she passed on her appointed task from row to row through the great throng of country-women from the whole of England which filled the vast building from floor to ceiling, her eyes shone, she seemed as though in an ecstasy, her face radiant with the joy of those blessed ones to whom it is given to see the fruit of their labours".

The Disbrowe Wises sold the Chelveston property after the Simpsons came to the village. A syndicate of Kettering business men bought the land. The long spinney was turned into the Chelveston aerodrome staffed by Americans of mixed races, the almshouses were pulled down to make way for Council houses, electricity was brought to the village, a village hall was provided. Miss Simpson's house was sold a year after her death. The Chelveston Women's Institute then lost its meeting place, her coach house. It rented a room in a cottage, which members decorated themselves, putting up Miss Simpson's and Lady Denman's portraits, but it went through ups and downs. At one point the County Federation Committee felt that, with as low a membership as 13 it should be discontinued. An appeal to Lady Denman resulted in her verdict that "Miss Simpson's W.I. should never be dissolved". It continues and uses the Village Hall.

Great as the social revolution of this century has been, it was carried through with good humour and has not disrupted the nation. Looking back now in 1962 on the changes in our

countryside it is interesting and enheartening to see how closely Women's Institutes have been bound up with their constructive side. Having been launched as a war-time organization in 1915 to help in the food shortage, they were shaped and shaped themselves into a society that did much to integrate our cultural inheritance into the changing circumstances of post-war days. And this may well prove to have been their historical mission. Fired by the ideal of building a better England, women of all classes co-operated and so made such integration possible. Pollie Simpson's share in this derived from her quality. It cannot be shown by statistics. In her modesty she would have been surprised at any serious claim made for her personal part. Anchored as she was with regard to her spiritual life, in her dealings she was guided by wisdom and commonsense. She thought of her work for country women in the light of their homes and their country, and by her devotion she inspired countless individuals to mutual helpfulness.

HELENA DENEKE.

CORBY AS IT WAS

These photographs recall Corby before the coming of the Steel Industry. In our next issue we hope to publish an article by Sir Frederick Scopes on the early history of Corby's industrial development (1880-1939).

Monuments by the Cox Family

Additions and annotations on the list published in Vol. I, No. 6, pp. 19-38
by Shelagh M. Lewis

HENRY COX (1725-1810) of Northampton

1.	Ravensthorpe	Thomas Langton, d. 1762		Tablet
2.	Upton	Sir Thomas Samwell, d. 1757		Tablet
3.	Ecton	John Palmer, d. 1761		Large tablet with pyramid, books, etc. Bust known to be by Rysbrack, who probably designed the whole monument.
4.	Ringstead	John Freeman, d. 1746		Pyramid, books, quill, etc.
5.	Walton, Bucks	Charles Pinfold, d. 1754		A fine monument in the churchyard at the east end of the chancel. A table-tomb surmounted by an urn above a coved lid.

SAMUEL COX I (1690-1749) of Northampton

6.	Linford, Great, Bucks.	Ann Coles, d. 1741		Pyramid

SAMUEL COX III (1767-1851) of Daventry

7.	Bodington	Mary Knowles, d. 1790		Tablet

At the sale at Welton Place in May, 1830 several pictures by "Mr. Samuel Cox, junior" were sold. The sale catalogue is in the Local Collection of Northampton Public Library. This is probably Samuel Cox IV (see Shelagh Lewis, p. 25).

WILLIAM COX (1717-1793) of Northampton and London

8.	Finedon	Susanna Payne, d. 1766		Pyramid
9.	Geddington	Thomas Maydwell, d. 1769		Pyramid
10.	Stanwick	Rev. Samuel Ward, d. 1788		Pyramid
11.	Wilby	John Slater, d. 1773. er. 1795		Pyramid
12.	Northampton College Street	Martha Trinder, d. 1790		Tablet
13.	Flitton, Beds.	Thomas White	1755	Pyramid signed "William Cox LONDON"

COX with no initial

14.	Brampton Ash	Rev. Thomas Farrar	1764	Pyramid
15.	Long Buckby	Edward Swinfen	1802	Pyramid
16.	Aston-le-Walls	Ann Berdmore, d. 1753, etc.	1792	Tablet
17.	Watford	John Lee, d. 1802		Pyramid

* * * * * *

At Castlethorpe, Bucks., is a tabletomb (near the South Aisle) to the memory of William Kitelee, d. 1760 which is so like the tomb at Walton, Bucks., that one could attribute it to Henry Cox with some certainty.

In the Local Collection, Northampton Public Library, is a watercolour drawing of two monuments formerly in King St. Chapel upon which, fortunately all the lettering has been faithfully drawn, including the signatures. They are to:

18. Rev. William Hextal, d. 1777 signed Henry Cox
19. Benjamin Edwards, d. 1831 signed William Cox

When the King Street congregation moved to a new chapel in Abington Avenue these two tablets perished save for the inscription tablet of that to Rev. William Hextal which is in the vestibule at Abington Avenue.

In 1760 the Nene Navigation Commission were planning three new locks for the Nene, near Northampton and each was to be the gift of a local gentleman, namely "John Spencer of Althorpe, Sir John Langham, and Frederic Montagu". Inscription stones were erected at each lock and tenders were invited for the cutting of these. Henry Cox and a mason called George Ecton (d. 1768) applied. Ecton got the job and two of the stones still survive, at Abington Mill and Houghton Mill. The other was at Weston Mill, but has now vanished.

(Information from the Nene Navigation Commission, 1760-1800 Western Division, Volume 2, Minutes, p. 10 ff. I am indebted to Mr. V. A. Hatley for pointing this out to me).

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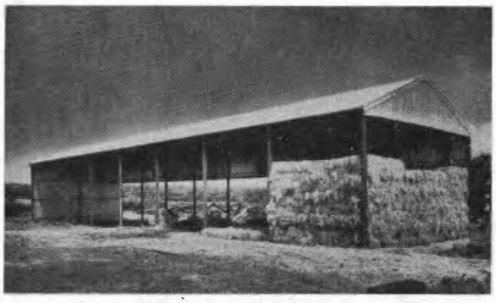

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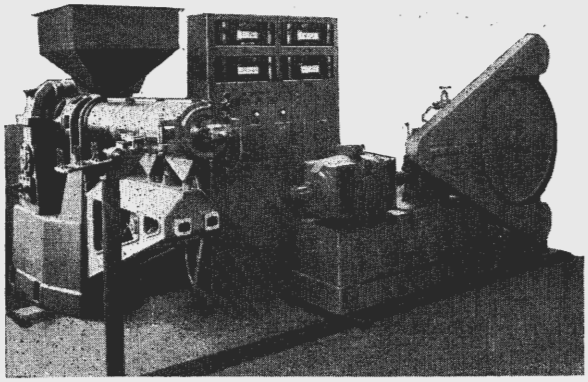

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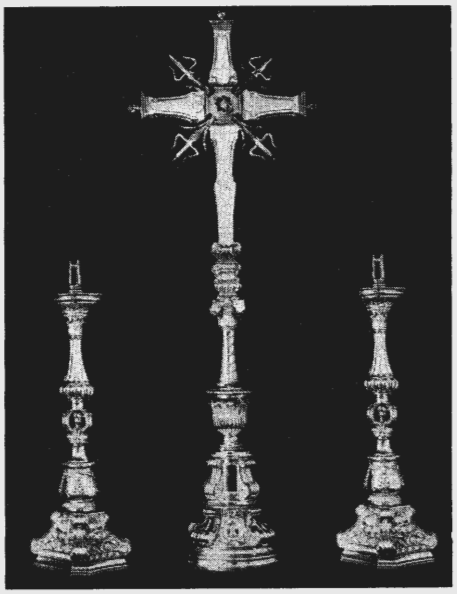

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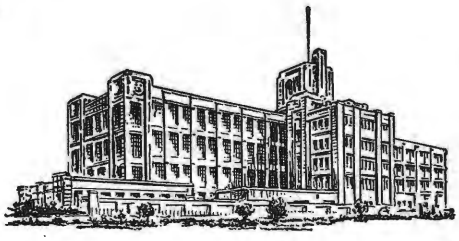
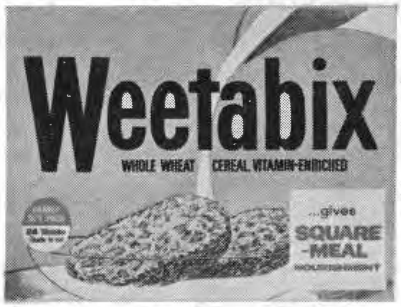


For nearly one hundred years TIMPSONS have designed and made shoes, the reputation of which has carried them into the world market of the present day.
Besides earning valuable dollars, TIMPSON shoes are sold in a network of over two hundred and fifty shops throughout the country.

WILLIAM TIMPSON LIMITED
NORTH PARK . KETTERING . NORTHAMPTONSHIRE

FINELY MADE IN THE GOOD OLD ENGLISH TRADITION...
Weetabix Products



Weetabix Breakfast Cereal—whole wheat, vitamin-enriched—for square-meal nourishment.

Weetabix Flour—plain and self-raising.

TIMSONS LIMITED

Designers and Manufacturers of

ROTARY

LETTERPRESS, PHOTOGRAVURE, OFFSET & ANILINE

PRINTING EQUIPMENT

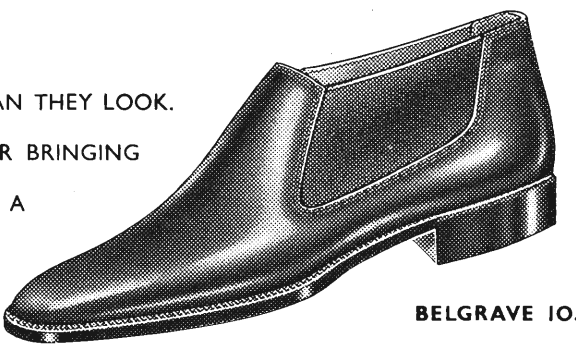
Our range embraces everything from multi-colour printing and folding plant for book and publication work down to machines for postage stamps and bus tickets.

High-speed machines for Continuous Stationery and 'Snap-out' carbon-interleaved forms. Collapsible Tube coaters and printers. Printing and numbering combined with punching, perforating, gumming, etc.

TIMSONS LIMITED, KETTERING AND LONDON

LOTUS **GUSSET SHOES**

EVEN MORE COMFORTABLE THAN THEY LOOK.
MADE IN SOFT SUPPLE LEATHER BRINGING
A NEW CASUAL COMFORT TO A
SUPERB TOWN SHOE.

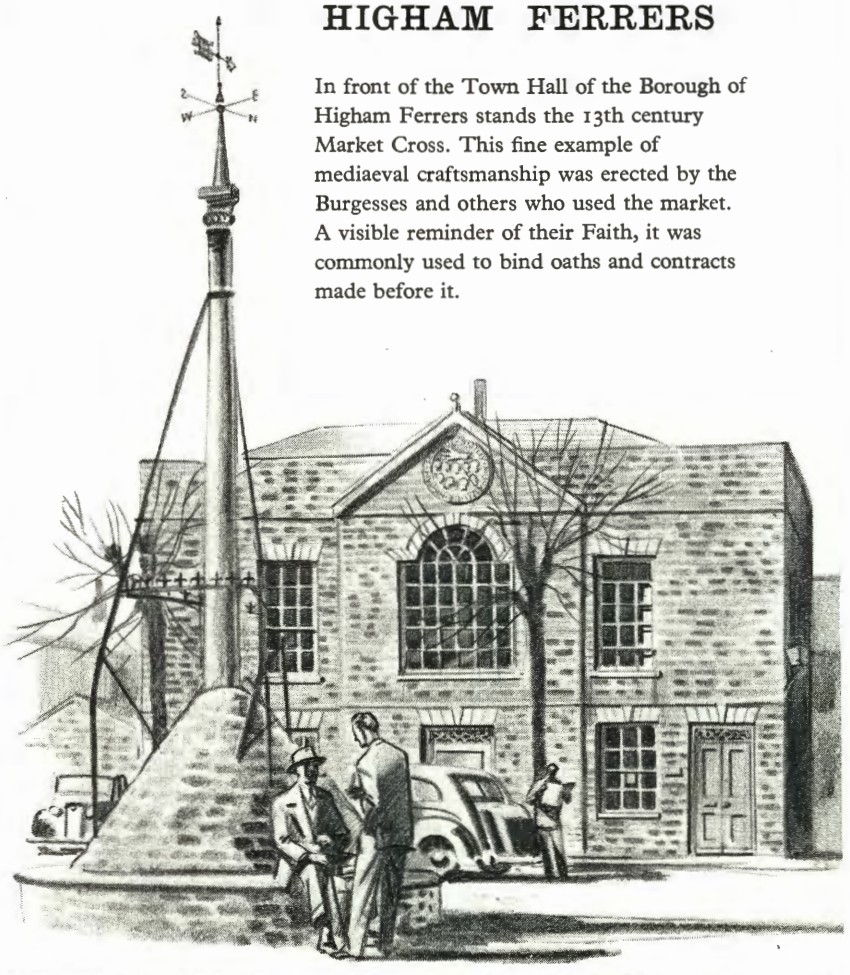


BELGRAVE 105/-

Lotus Limited Northampton

TOWN HALL AND MARKET CROSS
HIGHAM FERRERS

In front of the Town Hall of the Borough of Higham Ferrers stands the 13th century Market Cross. This fine example of mediaeval craftsmanship was erected by the Burgesses and others who used the market. A visible reminder of their Faith, it was commonly used to bind oaths and contracts made before it.



The Craftsmanship of Higham Ferrers thrives in the 20th century. For it is the headquarters of world-famous John White Footwear Ltd., founded by Mr. John White, an Honorary Freeman and former Mayor of Higham Ferrers. Here, where skill and experience are devoted not to stone but to leather, the spirit of service to the community is strong as ever.