

Doynton Local History Group
Booklet Number 3

Compiled by : Richard Kent, November 1990

Earlier Publications: A5 Series. Doynton and its.....

1. Post Office Out of Print
2. Sinners

DOYNTON AND ITS



'SAINTS'



Early glass in North Aisle
possibly from Bury Chapel

For all the saints who from their labour rest.

The Saxon Charter, which is reputed to date to 950 AD, defines the boundary of Pucklechurch. This royal holding contained at that time the area now covered by the parish of Doynton. Moving along our present eastern boundary it turns South along 'The Straet' or metalled road, which was the legacy of Roman civil engineering along the course of the prehistoric ridgeway. This roman road continues south towards Bath and, where it rides over the crest of the escarpment at Battlefields, runs between the roman villa site at Brockham End and the romano-british village at Oatland Down. The latter site has presented some arguments for the establishment there of christianity in the third century AD. This site is only half a mile from the present Doynton boundary. It is unfortunate for our parochial enthusiasm that the roman site within the village has not produced any evidence of rural christianity in the roman period.

It was probably subsequent to the murder of the saxon king, Edmond, in Pucklechurch in 946 AD that the royal holding was granted to Glastonbury Abbey where the murdered king was buried.

The king had appointed Dunstan as Abbot of that monastery. After the king's death, Dunstan rose to be Archbishop of Canterbury and became ruler of the

insertion in the 12th century opening and is contemporary with the holy water stoup, now cut into by the east wall of the porch. Around the inner order of the doorway is painted a leaf design in ochre. This decorative medium was also used in the roman villa. In both cases it is likely that use was made of the ochre from the Wick Rocks area on the Doynton/Wick boundary. Another small item from the early mediaeval period is the small stone carving inserted above the east window on the outside wall, but this was put in after its discovery in the late 19th. century.

From 1285 we have the names of those presented to the church or to the chapel of Doynton : the church in this mediaeval period had as patron the Prior and Convent of Llanthony in Gloucester and the chapel was always in the gift of the lord of the manor.

In 1273 an examination was made of the lands held by Robert Waleraund. Of his lands in Siston, Thomas of Doynton was a witness and for those in Dyrham, John le Ireys was a witness.

Now Thomas of Doynton released his holding four years later to John Tracy or so Atkins quotes in his History of Gloucestershire. But the patronage of the chapel of Doynton in 1288, 1291 and 1292 was held by the Earl of Gloucester as 'keeper of the heir of Doynton. This suggests that the family of this Thomas had been resident in the village and raises the question of their interest in maintaining a chapel with a separate priest to the parish incumbent.

It is most likely that it was a chapel of ease as much as a chantry chapel and would suggest that, in the 13th. century, it was in the hamlet of Southwood, later known as Tracy Park or at Bury House. In the Tithe Apportionment Tracy Park is shown to make a customary payment in lieu of tithes and it is Bury House whose name is given to the north transept of the church, Bury Chapel.

In the seven years between 1285 and 1292 five priests were appointed to the church or to the

chapel. So swift a turnover suggests that it was a period of plague in the locality. Within this period, in 1288, John le Ireys was appointed Rector of Doynton. By 1317, the gift of presentation to the chapel had moved to the Tracy Family, who had by then acquired the manors of Doynton and Southwood. The Tracies were centered on Toddington in the north of the county and the period of their control has left few signs in the parish: the later extensive rebuildings may have destroyed remnants of the work that they encouraged. To the 14th century can be assigned the reused gargoyles on the tower. Their most ascribable gift was land for the erection of a Poor House in 1530. At this time the Atwood family at Doynton, Tracy and Beach had reached the height of its power



a curate here - James Barne.

In 1566 Arthur Sawle was appointed to 'the rectory and parish church of Dynton with the free chapel. All chantry chapels had been dissolved on Christmas Day 1547. We soon find that Sawle was in contention over the land granted earlier to the maintenance of the chapel. The case reached court in 1568 with Arthur Sawle as the Plaintiff and Thomas Browne of Doynton, the tenant of the land in dispute, as the Defendant. Both parties in their initial statements seemed to inflate their claims. Two years later a series of questions for each party was put to certain witnesses.

John Gregorie, 60 years of age, made several interesting points :-

He had known the place where a free chapel did stand as he hath heard so. And hath known stones digged out of the foundation of the said free chapel which he did lay in other places being a roughmason by his occupation.

This suggests that the hearsay was drawn from the inherited knowledge of this long-established Doynton family and referred to a separate building for the free chapel in a period before the start of the 16th century. In his lifetime only the foundations were left and by 1546 the chapel was to be found within the church.

He also made it very clear that the glebe for the parsonage was 80 acres, split evenly between the two fields - a rare direct reference to a 2 field system. He assigned other named fields, Bowood, Woodmead and Blackheath to the free chantry. The other witnesses agreed with him except for one husbandman of Syston. He differentiated between Great Bowood belonging to the parsonage and Little Bowood belonging to the chapel. As a generalisation, those called on behalf of the parson did not support his case, while those for the defendant, all leading members of Elizabethan Doynton, gave strong support to Arthur Browne. No legal

judgement has been found but the land about which they argued remained in the possession of the manor of Doynton. The early surviving deeds of the manor in the Jacobean period indicate that they were still woodland pasture in 1570 and that the 3 field system in Doynton did not start until the early 1600's.

Arthur Sawle was very active in church politics and of a strong puritanical inclination. During the reign of Queen Mary he had to take refuge in Strasbourg but returned on the accession of Queen Elizabeth. With regard to Doynton he was a non-resident pluralist on a grand scale - Canon of Salisbury 1559, Canon of Bristol 1559, incumbent of Porlock 1562, Ubley 1565, Doynton 1566, Berkeley 1575. The age has a reputation for being litigious but Sawle would seem to have had little time to spare for the court case and it may have been his curate, the Thomas Elenote already mentioned, who had become at odds with his parishioners.

In 1586 William Dyke was instituted to the living but died in Doynton only 2 years later. His will directed that he be buried in the parish church or in the chancel. He left 12 pence to the poor of the parish and all else, after the payment of funeral expenses, to the parish itself. On his death, the induction of his successor was delayed, because of a claim by two ministers to the parsonage. Ultimately the bishop ruled in favour of Thomas Coren or Coryn or Curwen. He was resident in his other parish of North Wraxall but remained Rector of Doynton for 26 years until 1613. He also held a London benefice. In 1608 there was a Richard Coren in Doynton, husbandman, aged about 40. It may be that he farmed the glebe and that Thomas Jones, minister, whose wife, Margaret, was buried in Doynton in 1590, was the curate for the incumbent in North Wraxall. By 1600 the churchwardens were presenting that William Cable served the cure without a licence and the parson did not perform his duties. Five years later they were unusually detailed

and informed the Archdeacon that : 'The curate is not licenced, a bad utterance, the people cannot understand him and for taking on him to preach.'

There are several indications that improvements in church, parsonage and care came with the next rector of Doynton, George Beeley. It is not easy to identify him amongst the alumni of Oxford and Cambridge but he would seem to have had money and drive. The registers, whose entries survive from 1566, were copied out in one hand on to parchment as one continuous task up to 1611 and entries in the same hand seem to continue until 1622.

The terrier containing details of parsonage and land in 1635, has the following reference to the rectory: -

Imprimis: The dwelling house consisting of 10 rooms, 6 below and 4 above stairs, all well repaired.

Item : One barne consisting of 4 bayes, well repayred.

Item : One oxehouse conteyning 3 bayes.

Item : One stable newly built by the incumbent.

Item : A garden well mounded adioyning to the house.

The terrier continues with details of the glebe land but we will return to that when we consider the history of land tenure in the village. The first part of the terrier shows that the buildings were now in good condition. The newly built stable must have been paid for by George Beeley, who, by then, had spent 20 years in Doynton.

When he died his will asked that he be buried in the chancel at the east end and he left money ' to amend the glass windows in the chancel' and for the making of a new communion table. We should note that in 1636 the churchwardens had certified the removing of the communion table north and south and that the same is railed. He seemed prepared to improve the church as well as the rectory. Generous bequests were made to his family and the will was proved by his

nephew, executor and residuary legatee, John Hillersdon of Corpus Christi College, Oxford, then working for his BD but born in Bedfordshire from which county George Beeley is likely to have come.

The poor of Doynton were gifted £3 and those in Marshfield and Bitton had £1 each - this was in a year when a whole sheep was valued at 4/2. He seems to have enjoyed a warm relationship with his parishioners, for he left individual bequests to 7 of them.

George Beeley was buried in Doynton, Nov. 9, 1640 and the next incumbent, Robert Wilkes, was instituted on Nov. 25, 1640. An unusual speed for the 17th century as it would be for the 20th, but it may be that the death of the former rector was anticipated. Wilkes remained resident in or near the parish until his death in 1677. During the Commonwealth period he seems to have worked amicably with a member of a non-conformist family, Thomas Hughes, who was made 'Register.'

The Rector and his wife, Rebecca, had 5 children in Doynton. The eldest surviving son, Beloved, lived with his widowed mother and two of his sisters in Wilkes Farm, for which the father had bought land as early as 1655. It was Beloved who left this farm in trust to form the Wilkes Charity, which will be covered more fully in the section on bequests. A comparison of the inventories of Robert (1677) and of his widow (1699) suggests that the rector was already living in Wilkes Farm, over the border in Abson, by the time of his death at the age of 70.

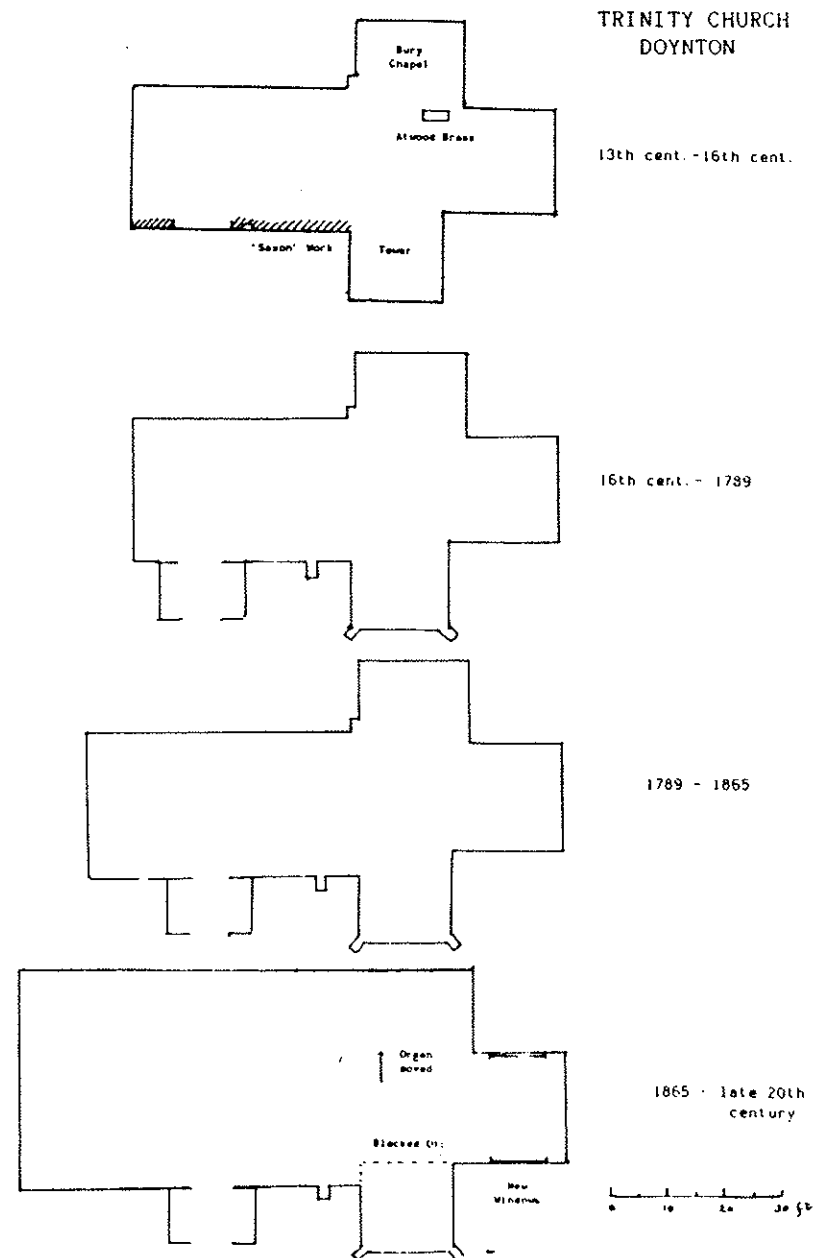
The southwest buttress of the church tower has the date 1644 incised on the very top of its outer face; this represents a rebuild since at head height there is a memorial to the Butler family that has been reused and worked into the fabric. The five bells were founded by Roger Purdue of Bristol and are hung on a wooden frame on which are carved the names of the churchwardens in 1666. Here was a major piece of work for the village, probably following on that on the chancel and lasting a quarter of a century; from

the view to be had from its scaffolding of the Battle of Lansdown (1643) at the start of the Civil War to the celebratory peals for naval victory in the year of the Great Fire of London after the Restoration. Within the church the arch from the chancel to the tower was still open and probably remained so until 1865.

The lack of records for the period makes it hard to assess the political or religious flavour of the village in the mid-seventeenth century. In the succession of Beeley, Wilkes and Jackson the village was fortunate in having a sequence of rectors for over a 100 years, who were resident in the parish, raised their families there and were caring of the individuals in it. They seemed to live comfortably and yet invested their surplus in charity and in the maintenance of the church. It was not indifference to his calling that allowed Wilkes to adapt to the period of Puritan domination, without showing conflict with it or seemingly supporting it.

To them ought to be added the influence of the Langton family : John Langton, Mayor of Bristol, first bought property in Doynton in 1633. His son, William, Rector of Dyrham for 30 years, founded the William Langton charity for education and apprenticeship. The widow of his grandson, John, spent 42 years in Doynton, active in charity. This was an energetic, financially acquisitive family of Bristol merchant venturers but the tone of their religious beliefs are shown by the form of introduction to their wills :-

Dated 8 December, 1660. John Langton of Doynton, the unprofitable servant of God, weak in body but of a sound and perfect mind and memory doe willingly and with a free heart render and give again into the hands of my Lord and Creator my spirit which he of his fatherly goodness gave unto me when he first fashioned me and making me a living and reasonable creature nothinge doubting but that for his infinite



mercy sett forth in the precious blood of his dearly beloved son Jesus ChristAS TOUCHING my wife with whom I coupled myself in the feare of God refusing all other women I limited myself unto her living with her in the blessed estate of honorable wedlock. And albeit I doubt not but that God after my death according to his promise will be an husband, yea a father a patron and defender and will not suffer her to lack if she trust fear and serve him diligently calling upon his Holy Name yett for as much as God has blessed me with worldly substance and she is my owne fleshe and whosoever provideth not for his own denyeth the faith.....

For Elizabeth Langton, his widow, the memorial tablet in the church would seem accurate rather than flattering when it describes her widowhood - 'Vidua vixit annos ultra quadraginta ut Charitati in Pauperes, Benignitati in suos, Pietati in Deum, Curis soluta, sese devoveret' - her widowhood was spent in charity expressing her religious belief, echoing the belief held by her late husband. She requested that she be buried in the grave of her own family in Keynsham but made a special bequest of £10 to Joseph Jackson, Rector of Doynton, to give her funeral oration. He, on his memorial, was described as 'an eminent pattern of primitive piety.

All these points suggest a low church tradition, acceptable during the Cromwellian period but equally at ease in adapting to the Restoration.

Joseph Jackson, the rector here 1678 - 1720, is thought to have been a Cambridge graduate who spent his early career in Somerset and to be related to the Jacksons of Sneyd Park, Bristol. There is an undated letter from J. Jackson writing from local knowledge about Tracy Park as an investment to Nicholas Jackson of Sneyd Park. If the two families were connected, it would explain their similarity of religious colour though that of Bristol is perhaps harsher.

The first Joseph Jackson of Sneyd, at least a generation earlier than the man of the same name in Doynton, was described as a 'factious anabaptist, who fined a man 6/8 for drinking the King's health'. A captain of a trained band in the defense of Bristol against the Royalists, he nevertheless lent £500 to Bristol Council to make a present to Charles II. In his will, he asks that his two youngest children, Sarah and Joseph, may be educated in the fear of God, and, as much as may be, 'kept from the Fashions of the world, especially from gaudy apparell and naked necks.' Doynton was perhaps lucky not to have such extremism living in the midst of it.

The rector had a son, John. A letter written as a recommendation for John Jackson could do no better than to write that he was like his father and so gave a brief pen-portrait of the rector here :-

" Old Mr. Joseph Jackson, the poor rector of Doynton (as great to his own contemporaries as a Bishop).....He has friends in London from whom he receives supplies of books which he bestows into proper hands. He has been a great forwarder of the newly erected charity school in Pucklechurch..... on Sundays and other days of public prayer above 20 lads follow him to church who before were employed in worse exercises."

Jackson seemed to attract a disproportionately large number of marriages to Doynton Church. This may have been because he was Rural Dean of Hawkesbury.

In contrast to the previous three incumbents, the next three are more shadowy figures. Richard Furney, rector in 1720, must have used a curate. He was Master of the Crypt Grammar School in Gloucester from about 1720-24 and is thought to have worked on the city records. By 1727 he had two livings in Hampshire besides being Archdeacon of Surrey. That same year, in May, the register has the signature of James How as Rector of Doynton, but a year later, May 8, 1728., Rich. Furney signs the burial register. The registers at

this time show unusual characteristics : 1727 has one of the rare interlined entries, under the baptism for Roger Bryan in 1701 a later hand has added 'hanged in chains for murder and robbery, 1727,' The same year has the baptism of William Owen, aged 27 years, a blackamore, who was before called Chance. The marriage register has a large gap from 1728 until 1731 . Anne Stratford started her concubinage at Bowd Farm - in all a rudderless period.

The rector who followed, David Duncan or Duncombe, is supposed to have held office from 1728 - 1745 but, apart from his signature between 1731-34, nothing has been found about him.

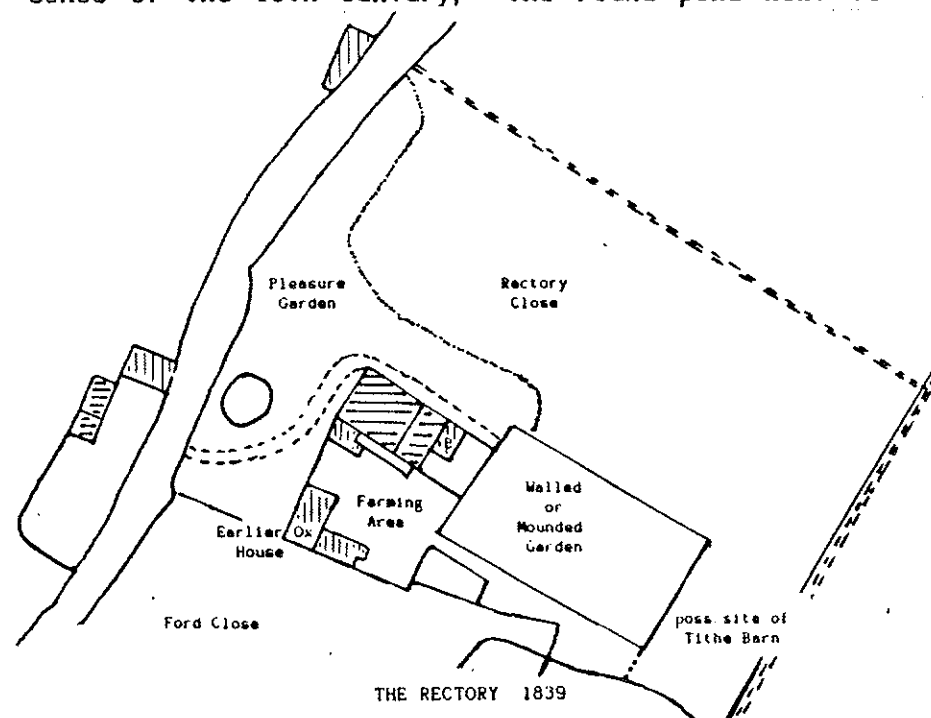
The Reverend Thomas Coker who followed assumes a far larger stature. Not only was he Rector from 1745-1783 but he also stayed on in the Rectory, whilst the next Rector lived in Langridge. Coker performed all priestly duties until his death in 1799, nearly fifty-five years in all. It is fortunate that the Church Book for much of the period has survived or rather has been rediscovered after its disappearance for a century.

No sooner was Thomas Coker in the parish after his resignation as Fellow of New College than he instigated a thorough rebuild of the Parsonage House at Doynton. The Foundation Stone for the work was laid March 25, 1746.

The front and side facades were rebuilt upon the earlier foundations and retained both the former cellars and the time-worn stone steps down to them. The plan was simple : an entrance hall with two rooms on each side of it, from the hall rose the new best staircase modelled on that built by John Wood senior in his own house in Queen Square, Bath. Coker's will dated 1792 mentions the following rooms :- the small beer cellar, claret(?) cellar, - Common Parlour, Hall, Kitchen, Breakfast Room, - my bedchamber over the kitchen, the worked room (another bedroom with six worked chairs and possibly tapestry valance and curt-

ains, my study, - 3 garrets on the third floor, - he also mentioned; Close, Green Court, Brewhouse, Granary, Stables, Barn and Horse House.

It is likely that Coker did not have the rear facade rebuilt. The 'best staircase' on its way up from the first floor to the garrets became rough hewn and retained the outside bark into the 20th century. The back part of the house, built of local rubble masonry probably contained the Snailum family, tenants of part of the glebe. If one looks down from the present bathroom window, a wide wooden lintel can be seen below, which suggests that perhaps in the pre-Coker period, farm carts or beasts were sheltered in the main block. Part of the back section contained the Brewhouse, which was not taken down until 1964. The copper with its riveted plates became a garden feature. The 1839 Tithe Map contained two possible echos of the 18th century, - the round pond next to



the entrance gate and the driveway, which led past the front of the house, round the corner and along to the walled garden, passing the breakfast room and parlour (now one room). There was no turning circle in front of the house and it was likely that the circuit was completed by passing behind the brewery and through the farming area. The boundary of the garden was not then in the straight line that now runs beside the childrens' playground but swept on in a curve into the Rectory Close (now the Cricket Field) to a point by the surviving stone stile. The present large trees there and in front of the Old Rectory are a survival of the Pleasure Garden.

The walled garden could have received its wall under Thomas Coker, although the term 'well-mounded' used by George Beeley in 1635 could have implied a wall or just a well fenced-off area against beasts. At that time he referred to a Barne of 4 bays. Each bay represented a span of timber and was from 16-18 feet, so we need to place a building some 60-70 ft. in length. The most promising site for this Tithe Barn would have been to the west of the walled garden, part then of the Rectory Close, at a point where surviving paths meet from the Cross or from Toghill Lane, as additional access to that through the Rectory entrance.

In the early years of Thomas Coker at Doynton, we find major reglazing work on the church and the interesting item of 'a freestone window, brought from Bath and put in place of the Langton monument'. This was in 1757, the same year as the repair of the Cross. Coker made a note in the register that the foundation stone of the chancel was laid July 6, 1767. The windows seemed to need constant repair but again caused further heavier bills in 1774. The following year was invested in tidying-up the churchyard - one man, Abraham King, spent 52 days at eightpence per day on it. Three shillings worth of grass seed was bought for the churchyard and a labourer was paid 5/4 to sow it and then tidy-up.

Thomas Coker was also the driving force for the major rebuild of the nave in 1787. In April of that year the vestry meeting accepted an estimate from 2 local craftsmen, Isaac Wyatt and Samuel Francombe of £53-16-4 to 'take down the quoin end wall of the parish church... and to lengthen the said church 9 ft in the clear and to rebuild the said quoin end and the new wall in a workmanlike manner.'

The bills for this work were paid over the next 2 years and included a minor entry for 6d. to repair the church porch, showing that this already existed and most likely already cut across the worn medieval holy water stoup.

Both before and after this, in 1764, 1772 and 1796, the records refer to the cleaning of the gallery. Commonly this was at the west end and suggests that it was moved or extended at that time. No reference survives about any music, musician or musical instrument but the gallery probably contained the singers who were paid 10/- from 1796 to 1816 at least, earlier in 1771 a guinea was spent on a Singing Feast for them.

In the tower the ringers were a continuous expense: when they rang as a special celebration they had a special payment e.g. 1789 'Gave the ringers when the King was restored - 5/-' and they too had special celebrations - Nov 5th 1753 'Paid at Thomas Gunnings (Landlord of the 3 Horseshoes) the Ringers score - £1-10-0. The bell ropes needed replacing nearly every year. In 1765 one of the bells was hauled, for eleven shillings, to Chew Stoke for recasting. Two years later the bell founder, Mr. Bilbie, received his final payment in a total of £15-18-0. Apart from the advantages of exercise and music there is the hint of one other gain for the village: in Sept. 1780 the son of the parish clerk was paid a shilling for 'taking off the bell ropes and putting them on a gaine at Reavel' Were they used for tug of war? We do not know but this remains the only early reference to the existence of a Doynton Revel.

There are several references to items of furniture or to activities that are not common today. The above detailed bill for the cushion is to the highly ornate one that was made to lie upon the ledge of the pulpit and on which the Bible or Prayer Book rested. The total cost of £4-13-1 was slightly more than the annual salary paid to the Parish Clerk. The dressing of the pulpit reoccurred in 1810 when the churchwardens spent £3-15-5½ on 'materials, silk, tassels, curtains for Pilput'. In 1777 there is the entry 'for the Umberella - £2-2-0'. This is most likely to have been used in processions. These two items suggest greater decoration and more elaborate ritual than would have been acceptable in Doynton in the previous century.

	£	s	d
putting in 4 Squares of binding other Lights — — —	5	2	0
paid Mr. Peck of Bristol Bookbinder for a new Prayer Book for the parish of Doynton — — — — —	3	3	6
The Cushion Bill April 29 th 1755.			
One Yard of Super fine Green Crimson Velvet — — —	1	7	0
One Yard of ½ Yard of Crimson Minerva Silk — — —	0	8	0
One Yard of Tawny — — — — —	0	1	5
One large Skin of Wash Leather — — — — —	0	2	0
Eleven pounds of White Feathers at 1 per pound — — —	0	11	0
Four Ounces of 6 Beams of Crimson Silk Tings at 4:6 per ounce	1	0	3
Two large White Tassels at 6:5 per piece — — —	0	13	0
For making the said Cushion with deep Tings	0	7	6
One Yard of ½ of fine Crimson in Grain Shalloon at 2:4 per yard to throw over the Cushion to keep off the Dust — — —	0	2	11

In 1790 the huge sum of £16-15-9 was spent on the 'commandments'. The church still has a fine 18th cent. inscription, gold on black, of the Lord's Prayer and Creed. This may have been a misnaming one for the other or perhaps they formed a pair of inscriptions. The table backed against the organ in the Bury Chapel

is late 18th cent. and may have been the altar table of that period. Two other items mentioned at that time have disappeared since : the Oath Box and the King's Arms.

In his PCC will dated June 1, 1792 and probated in 1799, Thomas Coker has all the preoccupations of a man of property : provision for his widow in addition to her jointure , family bequests , charitable bequests, (including a further £200 to Beloved Wilkes Charity for clergymens' widows), gifts to the poor of six parishes, arrangements for five different estates. Unfortunately his wife died before he did and so there follows an exuberance of codicils , 22 in all. One feels that before he died, some 5 years after his wife, he was subject to many sources of pressure from those who hoped to gain from his death. There are references to so many individual items of household furniture in these codicils that it is easy to be clear who ought to have received certain items. But regarding the history of the village, it is the local names that matter.

Early in the main will he left an annuity of £12, to be paid in Bath, free of all taxes, to Jacob Amos the elder of Doynton. Jacob was born in Pucklechurch in 1715 and lost his father , Gabriel, in 1722. He was then apprenticed by his parish of birth to Moses Butler of Dyrham, butcher, for 7 years in 1728. He married Elizabeth Davies at Cold Ashton and had 4 children by her. A year after her death he married Hannah Linthorne at Little Sodbury and had a further eleven children by her. He paid the rates on Diddingtone Firs until 1790 and his children and grandchildren paid those rates after that. So much is known about him but the reason why the rector left him an annuity payable in Bath is a mystery. Jacob's huge family proliferated until by 1841 there were 47 of the name living in the village - a tenth of the population.

Apart from immediate family and charitable

bequests Coker liked to leave bequests to the female half of the world : to their advantage in a proportion of 2 to 1. Coker died Feb. 26, 1799 aged 93 and was carried to Bicester to be buried there.

By the time of Coker's death his successor, Peter Gunning, had already held the cure for 16 years. He was our first Doctor of Divinity since Arthur Sawle, like him too, he was a pluralist. For Gunning it was an advantage that Coker remain in the parish. Peter Gunning was a member of a prolific family based on Cold Ashton though his father was of Swainswick and Tourney's Court. After study at Oriel and Merton, he became Rector of Langridge (1771-86) where he resided, later Rector of Doynton (1783-1822) and after that Rector of Farmborough, Somerset (1785-1822). It was there that his son, George, was born, who, after study at Merton College, returned to act as resident curate at Doynton. He was here in 1811 and on until at least 1820. Distant members of the same family were William Gunning, butcher, at Bowd Farm from 1777-1804 and his brother Robert at the 3 Horseshoes from c. 1780-1813, inheriting Bowd from 1804-13 and whose will was probated by the Rector and his curate.

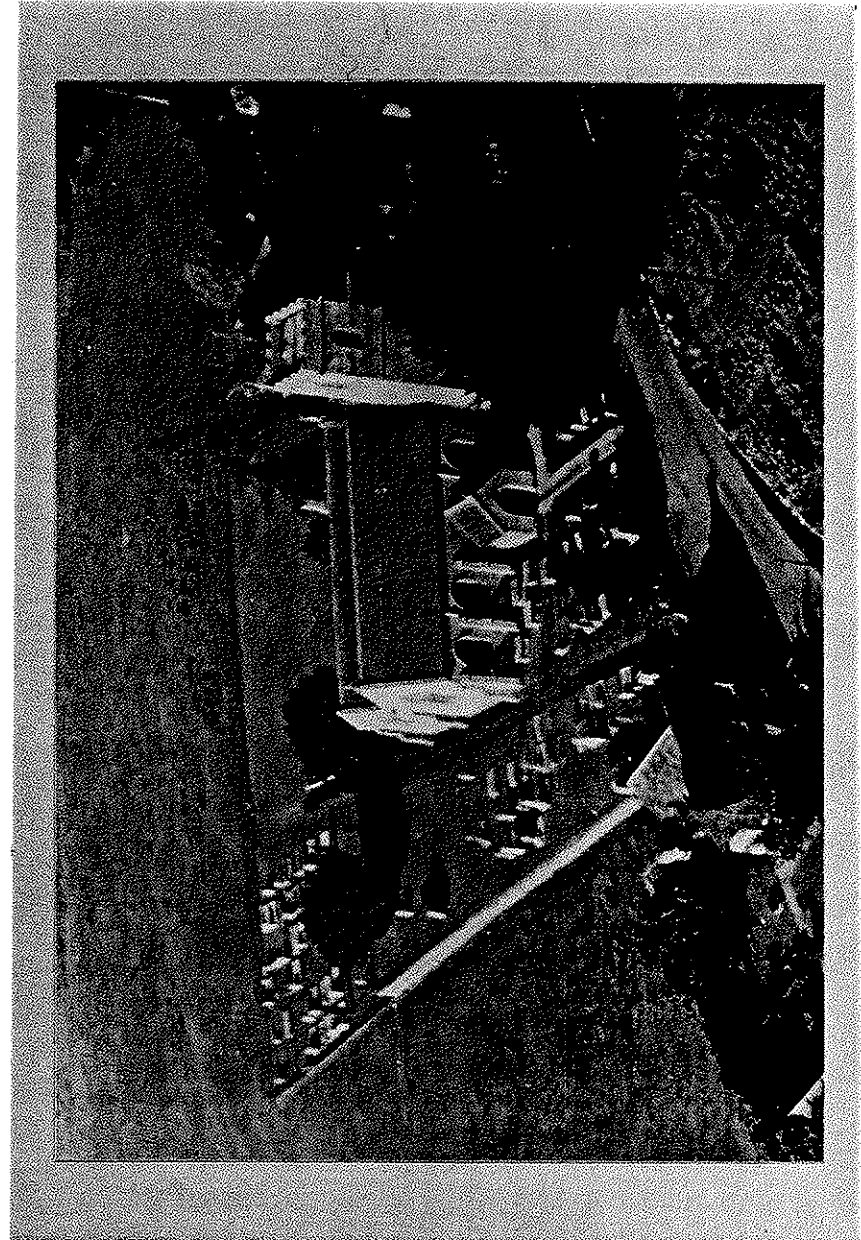
There is no record of major new work - apart from small repairs to the tower in 1806 - being carried out to the church or rectory in the first half of the 19th century. This covers the incumbency of John Latey (1779-1846), rector 1823-46. He was also Rector of Reed, Suffolk. Soon after his arrival he had to answer a questionnaire from the bishop and left a note of his reply in the register :-

Dated 1824 'The parish of Doynton consists of 272 square miles and contains about 450 inhabitants - church in centre of parish.'

Page 51, opposite.

Holy Trinity, Doynton, illustrating the four stages of church growth and the two extensions to the churchyard. Bottom left is the Old Poor House and the Village Pound. In 1978 the allotment gardens in front of Church Site were flourishing.

Photo. courtesy Maxine Frankish.

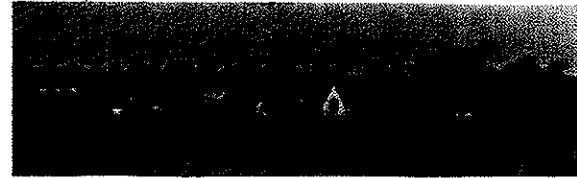




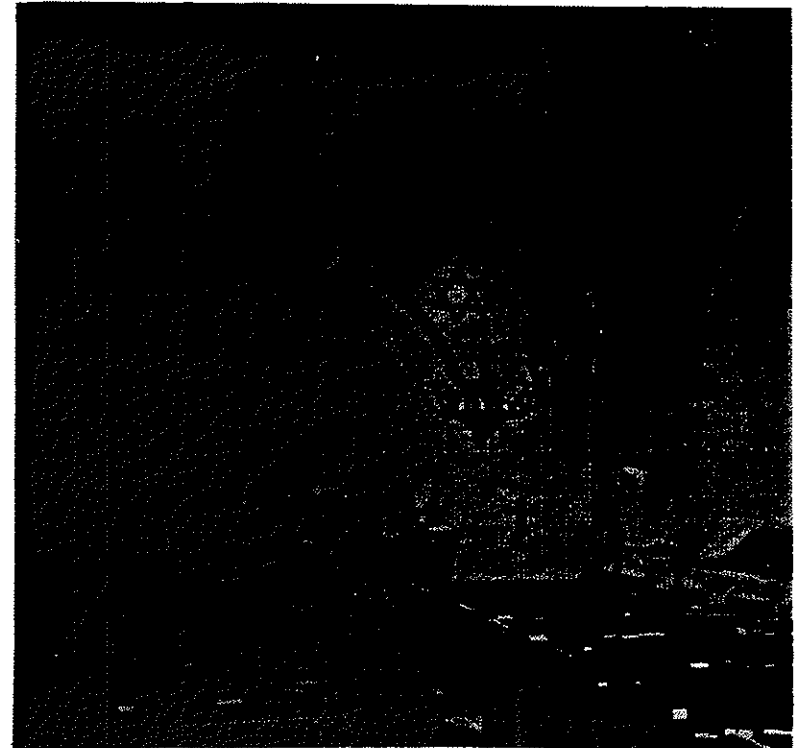
Doynton church in the early spring of 1970 from the garden of Mill Cottage.



The wedding of Joan Wallis and Fred Cottrell, March 22, 1969, with the 'saxon' herring-bone masonry behind them on the south wall of the church.



The Old Chapel N. across fields: above in 1950's below after 1973 when Woodmead was built. Note loss of poplars in 1974 gales. Photos courtesy Harold Ellis.



Holy Trinity before 1893. Pulpit on the north and lectern on the south of the narrow chancel arch. The nave lit by candles.

money on both the rectory and the church. Until then he seems to have made do with the buildings that were there. The church received some description from a series of articles in 'The Bath Herald', later bound together in 2 volumes as 'The Church Rambler'.

The visit to Doynton was, on internal evidence, about Oct. 1876 and referred back to the state of the church before Clutterbuck's rebuild of 1865, when it had :-

The western singing gallery, commodious in size. - The choir sang well but were content to lead the congregation, who sang heartily. The nave was narrow with no north aisle. The writer of the article was scathing about the chancel "rebuilt about the year 1768 in very bad taste by the then rector. It terminates apsidally with the blunt-headed window of the period and is very narrow... It is evident that it was rebuilt upon the foundations of the original and is inclined to the north." Since the chancel arch and chancel were not changed until 1893, certain essential differences to today's fittings can be seen by looking at the photograph : either side of the narrow chancel arch are the Jackson and Langton memorials, the latter on the south side of the arch behind the lectern had already been moved once in 1757. The chancel is low roofed with the blunt-headed east window mentioned by the visitor. The pews after 1866 were described as 'open', which suggests that the previous old pews were boxed-in. To this older set the Vestry on April 12, 1850 made the following seating award (Note that Doynton House is the only one still to occupy the same seat).

PEWS 1850	Modern Name
1. The top seat next to Langton's monument to the house belonging to Mr. Cross	Doynton Ho.
2. The farm belonging to Mr. Wm. Gale and occupied by George Anstee	Trunk Ho.
3. Langton's Farm occupied by Mr. Burchell and prop. occo. Mr. Robert Anstee, jnr.	Bowd Farm N. K.

4. Prop. belonging to & occo. Isaac Manning and Edward Fox	St. Ives opp. Three Horseshoes
5. Prop. belonging to & occo Nicholas Manning & sittings for his family	Rectory Frm
6. To the mill and Pub. Ho. occo. (C). Russell	Mill Cott. Three Horseshoes
The 4th seat from the Reading Desk to the prop. occupied by Mrs Sparrow	Woodlands Farm

There are many major properties missing : Bury House which traditionally had the North Transept (not then occupied by the organ). It is still remembered that to the north of the main aisle, row 1 belonged to Tracy Park, row 2 to the Rectory and row 3 to Manor/ Court Farm. This still leaves Nichol's Farm, Cross Ho. Toghill House Farm and Brook House of the known old properties.

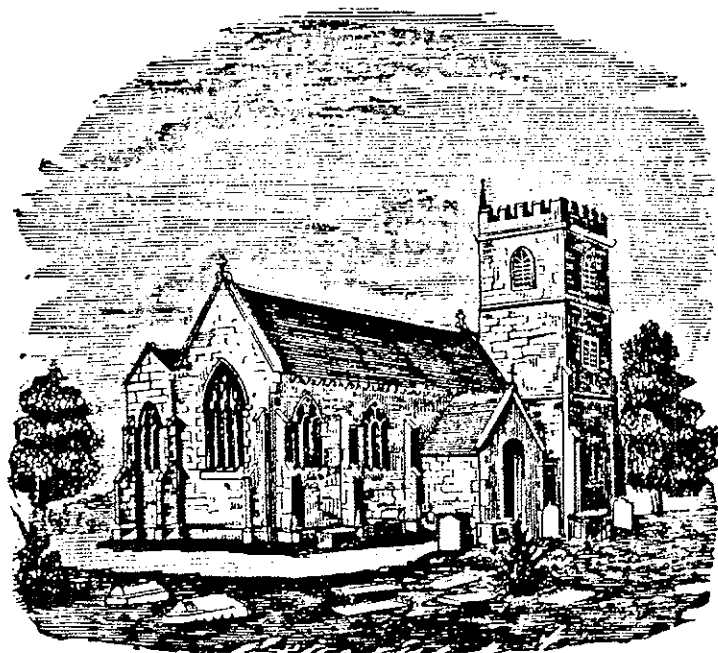
It is interesting to note in the above list the eminence of Trunk House Farm and adds weight to the idea that it was the site of the Atwood holding in the Tudor period which was held by direct knights service and therefore equal in standing to the Tracy holding of the manor, though the holding was not as extensive. Note the assignment of the pews was to a property and not to the person who occupied it for the time being. This system was the same as that used in the appointment of churchwardens.

In 1864, outside the church, the burial ground was extended beyond the west end of the church and to the north was made parallel to the line of the nave. The plan sent in with the application for a faculty shows the church and churchyard of the first part of the nineteenth century.

Clutterbuck, enjoying his inheritance and perhaps under the pressure of a fragile state of health, started to build. He began first with the church and employed J. E. Gill of Bath as architect. The nave was

lengthened and widened and an aisle built on the north side. A new barrel roof was put on the nave and both the old pews and the singing gallery were removed. A new organ of good quality was erected in a temporary position that obstructed the narrow chancel with the result that the organist blocked the view of the communion table. All this work cost about £2000.

The foundation stone for the work is set in the north pillar between the North Aisle and the Bury Chapel and bears the date Sept. 11, 1865. The work was completed so quickly that the church was reopened May 27, 1866 with a choral service in the morning and with a visiting preacher both then and in the evening.



HOLY TRINITY, DOYNTON.—SOUTH WEST.

Work still continued on the church, while the Rector turned his attention to the Rectory itself: much was rebuilt on the back part of the house, where

the working section as opposed to the living section had always existed. In the living section the rooms were refurbished. The drive was given a turning circle in front of the house. The area, where the drive formerly moved through the garden towards the walled section, was raised, levelled and now blocked many of the high windows to the cellar.

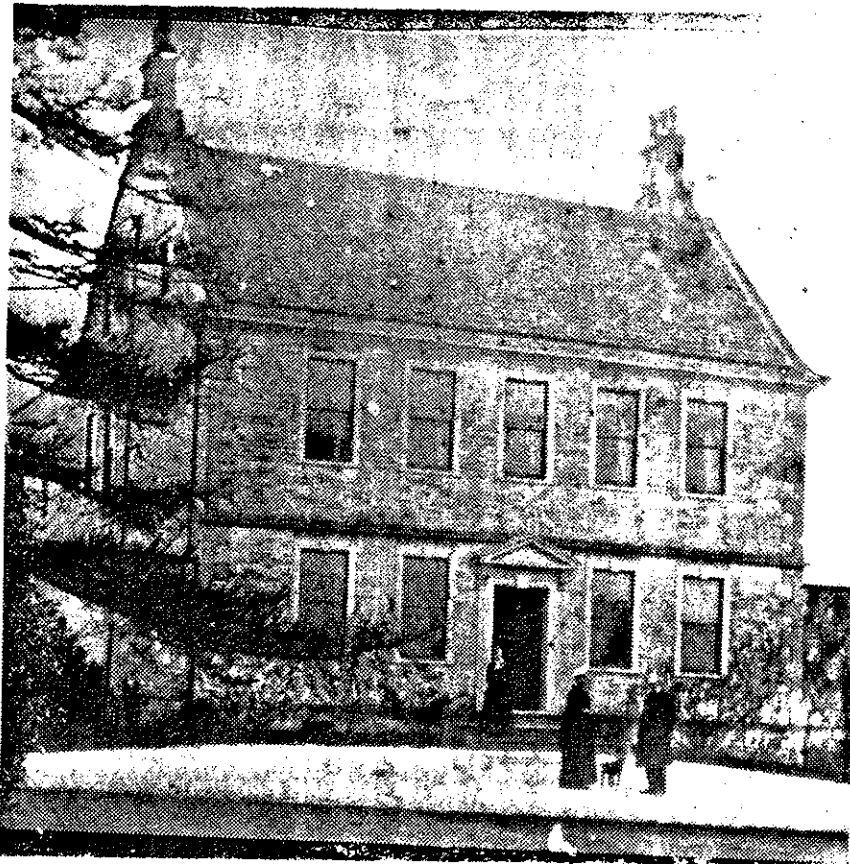
At this period Clutterbuck was made bankrupt by a member of a local family, who hoped to be given the administration of the glebe land to recoup his losses but he was countered by various moves from the Diocesan Registrar. Nevertheless, as a bankrupt, the rector had to resign his living. Notice of sequestration was nailed to the church door before the time of divine service and remained there during and after the service on Jan. 15, 1871.

The parish was served by an elderly curate, who was paid £100 p. a., less £2-1-8 tax, out of a parish income from the Tithe Rent charge of £152 and from the Glebe rent of £83. In the church the capitals of the pillars between the nave and the north aisle remained and still remain rough hewn. In the rectory some of the ultimate finish to the rooms was set aside for a while. But the sequestrators had to put the house in order for its occupation by the curate. The work was carried out by Charles Sloper, Doynton's painter and decorator, who used paper at 1/9 a roll in the drawing room down to 9d a roll in the servant's bedroom. Sloper charged 6d or 7d to hang each roll and as much as 9d on the ceiling. His work including painting was £13-8-0.

The Reverend Augustus How became Rector in 1872 and it is to the period shortly after his arrival that the early photograph of the rectory belongs. It was sent from Australia by the descendants of a family that emigrated in 1882. We can see the extension at the back of the rectory and the new driveway that were built for Clutterbuck, and so it must be later than 1871. There appears a clergyman, a female

partner and a younger subordinate female in the doorway with 2 dogs eyeing a ball on the lawn. This would fit the Rev. A. G. How, his wife Clara and his unmarried daughter Elizabeth, who were aged respectively 67, 67, and 35 in the 1881 Census for Doynton. The fashions worn by mother and daughter would fit the 1870's.

The Church Rambler on his visit to Doynton found the Rector very clear in the reading of the service and eloquent and practical in his sermon. A later photograph of him shows a very benign figure. The living in 1876 was given a value of £340 p.a. which was a comfortable one at the time.



The Old Rectory in the 1870's.

Photo. courtesy Don and Tom Packer, Australia.

The next major change to the church came with the incumbancy of Richard Lloyd Crawley-Bovey (1891-1899). It was perhaps inevitable in an age of nicknames that he was known as 'Creepy Crawley'. But this was not how he was seen in the village - one teenager wrote in her diary, 'It was a very nice service indeed. Everyone likes Mr. Boevey.' He wanted obviously a more open form of service, where the celebrant in the chancel was more visible to the congregation in the nave. To this end the chancel arch was widened in 1893. The pulpit was moved from its traditional position north of the aisle over to the south, exchanging positions with the lectern. Because the arch was widened from 8'8" to 13'8", the Langton and Jackson memorials had to be moved. They are now above the south doorway. To keep proportion the arch was also made higher which meant that the flat roof of the chancel was lifted. The tracery of the east window was raised and two new windows inserted into the sanctuary. In 1899, the Rector exchanged his living with his successor, Willm. Robinson, at Duntisbourne Abbots near Cirencester.

Robinson was trained at Queen's College, Birmingham at a time when it had only medical and theological faculties. It is possible that his M.A. came from them when Birmingham became a full university in 1900. He was a man of energy and enthusiasm, low church in style. He started a printed parish magazine of which two bound volumes survive. They used the 'Church Monthly, an Illustrated Magazine for Home Reading', on the back cover of this the Rector could have the parish news or his own comments printed. He wrote to remind parents that children could not leave school before the age of 14 unless a) the child had passed the Labour Exemption Exam and b) at the age of 13 had averaged at least 350 attendances per year for the previous 5 years. The poor attendance at school might therefore be self-defeating. In 1903 he wrote the simple stark sentence 'We have now entered a new year and it will be the very last for