

some of us.' In May the same year he inserted the only obituary, as opposed to a burial notice, that appears in the 4 year collection. ' The parish has sustained a serious loss in the death of Elizabeth Maria Amos at the early age of 17. By her gentle manner, upright conduct, and strict attention to duty, she had endeared herself to all who knew her. Most of us found it hard to say, " Thy will be done " . '

It is clear from the vestry minutes that the parish at this period could only be described as poverty-stricken ; there is no warm glow of Edwardian summer for them. They ran a Sick Fund , collected £10-12-11 in the year but had a deficit of 11/2, which needed special efforts to eliminate. The opinion was expressed in a vestry meeting that the church cleaners should not be paid from the sick and needy fund. The whole parish was running at a loss. The quota was not paid. The services of a paid organist were dispensed with in 1906 until all debts, by then £18-2-0, were paid. Against the background of this despair the incumbent again effected an exchange, this time with the Vicar of Clearwell, Coleford.

Charles Frederick Goddard (1908-28) was of a different background. The son of an M.P and educated at Wellington, he was trained for the ministry at the Scholae Cancellatici at Lincoln. He retained the love of choral music that he gained there and at one time had 10 men and 10 boys in the Doynton choir. He lived comfortably as a bachelor and was very insistent on respect for his position. In 1922 he had to deal with the awkward resignation of a churchwarden 'in consequence of unpleasantness which had arisen, occasioned by remarks made by him at the previous meeting.' The grammar is a bit vague at this point. The following year there was an unexpectedly large attendance at the vestry meeting, over 50, and a contested election for churchwarden, which was resolved by a difference of only 4 votes.

The Rector was very fond of children and can be

remembered accompanying those of the junior classes on their way to school and always wearing, in the summer, a straw boater with a black band. He made himself responsible for a succession of young men, training them and educating them. Such personal kindness to individuals created dissension in the village, from those whose sons were not chosen to those who had strong enough views to reject any offer. Goddard had no immediate family and used to spend a family Christmas with his churchwarden, George Bishop, at Greenaway Farm. He was there on another visit in the autumn of 1924 when a policeman called with the news of the death of Maxwell Hendy, one of those young men, in a motorcycle accident. The strength of suppressed emotion is understated in the epitaph on the tombstone, ' A friend of the Reverend C. F. Goddard. '

Shortly after he resigned in 1928, Goddard wrote a short history of the parish. His predecessor had used some extracts from the early registers in his parish magazine but it was Goddard who liked the village enough to investigate its history.



Doynton Church Choir with the Reverend C. F. Goddard, c. 1926.

At the PCC meeting announcing his resignation he was accorded 'a hearty vote of thanks'. No vote of thanks in Doynton has ever been less than hearty. But the entry in the PCC minutes 8 years later upon the resignation of his successor, Edwin Henry Cock, reads not only as honest but heartfelt :- Mr Webb, speaking on behalf of the PCC said 'There was a greater sociability in the parish today than he had known before.' The secretary wanted to place on record, 'One and all were extremely sorry to say goodbye to the Rector, who for the last 6 years has served us faithfully and well and to whom we owe our deepest gratitude and thanks for his never-failing sincerity and devotion in his ministrations and for his care, thought and anxiety of our spiritual, moral and material welfare. He has moved among us with a cheerful countenance.' It is in such terms that the older villagers still speak of him. He had spent his early career, starting with 5 curacies in 10 years, in the north country, Durham, Jarrow and then Westmoreland. He had had to adapt to a southern style and had shown not only a common touch but also the ability to impress Mrs. Clarke at Tracy Park.

There was one major fracas on which he had to spend much time to reach a solution. Mrs. A. Anstee at Court Farm claimed that one of her steers had eaten yew clippings from the churchyard and had died later. So far there was no argument. She claimed against the PCC for the loss and the PCC offered £10 for the animal. She claimed £12 and over this £2 difference the affair dragged on for two years. It was not that the PCC found it difficult to make a decision last 2 years or even longer but they really had no alternative. They needed to expand the burial ground and the only land available belonged to Mrs. Anstee. The PCC gave way on the reparation and she agreed to sell the land to them. Then a fresh argument arose over the price of the land. The measured area was a quarter of an acre at £40, i. e. £160 an acre which

disgusted other farmers on the PCC. Advisors stuck their oar in, on both sides. Lawyers were called in. The person who held the mortgage on Court Farm claimed the money for the land from Mrs. Anstee. But the price held and the requirement was for stockproof fencing or walling to be provided by the PCC. Despite donations from Tracy Park, the affair lingered on until the arrival of the new incumbent. The deeds of transfer were signed in July, 1936.

Another long delayed decision was not made until the next man, Mervyn Canby, was here. This was the insertion of electric light in the church in 1937. Up to that time the church had relied on acetylene gas lighting which had replaced the earlier candle power.

Since Canby arrived only a short while before the Munich crisis, it is noticeable that fire precautions and ARP needs soon entered the minutes. He was soon to leave as a Chaplain to the Forces, 1940-46, leaving the parish in the hands of the Reverend F. L. Blathwayt. Not one page of the minute-book from 1870 to 1943 is wasted and reminds us of the earlier poverty in the village and the war-time economy drives later.

Before he left, Canby made it clear to the PCC, in July 1939, how matters stood regarding the Rectory and its dilapidations. Neither Rector, nor PCC nor Diocese could afford to maintain the fabric. Four months later the PCC decided to sell the Rectory and to see if Mr. Clarke at Tracy Park had a cottage on his estate that could be used by the Rector. When he left for France, Mrs. Canby and their two daughters moved in to Home Cottage, Wick.

Perhaps Canby had been more dogmatic than he needed to be in this matter. He tended to be forceful in making his points. He emphasised his sermons by slamming the pulpit before him. He enjoyed a good political argument and would go away afterwards completely unruffled. In him there was no rancour, but his opponents felt thwarted sometimes that they did not dare express their real feelings.

He and his wife were to lose their daughter, Elizabeth, without any warning one Sunday night in 1947. She was only 17 and the churchyard gates, replacing the wooden ones of wartime, are her memorial.

For part of the war the Rectory was used as a reception home for evacuated children of nursery-school age from Islington and a bathroom provided with a battery of tiny toilets. Bought by the Clarkes in order to obtain the Rectory Close as a future playing field, it passed on through the occupation of squatters, who left a large number of cooking stoves scattered through the house. Then came a vigorous pack of dogs who chewed the bottom of many of the doors. By the time Mr. and Mrs. Carlyon moved in, they had had need of the War Damages Grant to put the place in order. Under private owners it returned largely to the state it had been in under Clutterbuck. With the arrival of the Palmers in 1964, the Old Rectory had owners who loved the house, the garden and the village. In the period since then, the cost of labour has forced a simplification in the maintenance of the garden.

Within 10 years of the end of World War II the ecclesiastical identity of the parish of Doynton was changed. From 1955 it was united with the benefice of Wick and in 1987 it became officially the parish of Wick with Doynton and Dyrham.

The end of the first World War had seen the introduction of representative government in the Church of England; the first PCC for Doynton was on April 13th, 1920. The female members of the PCC were soon the numerical equal of the males. In the 1990's it is often hard to find enough men for active work on the PCC. After a period when the meetings were held in the Village Hall they are now held in members' homes. The annual vestry meetings, during the last half of the 19th century, were held in the old or new schoolrooms with perhaps 6 or 7 men present. They have now moved back to the church. Heating was

probably always the key to the choice of meeting place.

There has been no major building programme that has dominated PCC thought; efficient fabric funds have meant that repair work has been carried out before dilapidation became irreversible. Outside, over the gateway, an arch carrying a lantern was set up to light the ill-lit entrance to the churchyard. This was in 1977 to celebrate the Queen's Silver Jubilee. Within the fabric the members of the church have striven to parallel the changes in domestic standards from clay tiles to coconut matting to soft carpeting, from wooden kneelers to horsehair to needle-point covered foam plastic.

Synodical government has replaced the preoccupation with fabric by the consideration of theological concepts or of administrative problems. One could instance the discussions on Anglo-Methodist Reunion or the current agonising over the Ordination of Women.

Since the time of Arthur Sawle, when we can first discern the ideas behind the name of 'Rector', we see clearly that each has striven to care for his parishioners. Equally clearly we can see that they strove in different ways with differing talents and conceptions. The changes in the past must have been very confusing often to those in the village. Now the changes in village society make it as difficult for the clergyman. These villagers we shall consider in the next section.

## NONCONFORMITY IN DOYNTON

The Medieval Church is said to have blazed with colour ; all we have left is the fading leaf decoration around the south doorway. No original plaster remains by which we can gauge the changes of the 16th century. It may be that Doynton had long been part of the traditional opposition to the Roman Church that had existed in the Bristol area, so that the village made an easy transition through the reigns of Henry VIII, Edward VI, Philip and Mary and Elizabeth I.

Certainly no 'martyrs', 'recusants' or 'papists' appear on the nonconformist returns for Doynton since that time. Now, in 1990, there are five catholic families in the village. All of them are historically recent arrivals and have to find their religious guidance outside it.

The non-resident Rectors of the period 1532-1614 were regarded as 'preaching ministers', which implies a stress on the use of the vernacular. The long period covered by Robert Wilkes and Joseph Jackson (1640-1720) was one that was puritan in tone. Yet it was this last period that brought the Quaker influence to the village ; the old yeoman family of Packer consistently sent most of its sons to Bristol to make their fortune in commerce, to a city and a profession that were Quaker strongholds from 1654.

Walter Packer (1567-1658) had been churchwarden in 1617, 1624 and 1629. His eldest son, John (1611-1658), took over the running of the main freehold farm and was likewise churchwarden in 1640. The second son, Roger, received a smaller inheritance, Cross House Farm but he was also involved as a merchant in Bristol and it was there that his son John was apprenticed as a soapboiler. This last John was a Quaker 'sufferer' in 1664. His sister, Bithia, was buried in the Friends' Burial Ground in Mangotsfield and his sister, Susanna, married a quaker from Devon. John must have inherited the Cross Estate for, in 1677, he refused to pay the

Church Rate for the estate. The religious census of 1676 indicates 12 nonconformists in the village and in the same year he and Giles (William) Humphries were named as Quakers in a presentment to the bishop. William Humphries was also presented as teaching school without a licence and until his death in 1698 these two families provided the core of nonconformity in the village.

Two families may seem a small proportion of the population but in a way the 1676 return may have been wishful thinking on the part of the established church. For in 1682 the bishop received a presentment from Doynton of those who had not attended the sacrament and there follows the individual names of 47 adults from 35 families, including the families providing the churchwardens. This may be the result of some unknown but explosive village feud but it does suggest that 47 out of 176 adults, i.e. nearly one in four were strongly motivated to reject the expected attendance at the communion service.

If 17th cent. nonconformity was dominated by the Quakers, that of the 18th was led by the Methodists. In 1748 John Wesley founded his school and chapel at Kingswood, Bristol and it would not have been beyond the strenuous walking habits of the day to attend meetings at Kingswood or Beacon Hill. Wesley himself made the schoolchildren walk twice on Sunday the two miles down to St George to the anglican service - a total of 8 miles. The Methodist Movement was initially an active revitalising movement within the Church of England. It was against John Wesley's own inclinations that the stress on open-air preaching became the hall-mark of the movement. In 1757 repairs were made to the medieval preaching cross in Doynton. Apart from this one hint there is no other indication of open-air meetings in Doynton.

The next documentary evidence for nonconformity comes in 1811 when, according to statute, application was made to the Bishop's Court by Paul Rose, minister,

and William Amos & Samuel Nichols that a house in the occupation of Wm. Amos be used as a place of religious worship by protestant dissenters. In 1813 the venue was changed to the house of Richard Wakeley Spry . It was around this date that a later series of articles suggests that the old chapel ceased to be used as such and became a lumber store. However it was refurbished and reopened in 1837 and is shown on the Tithe Map 2 years later as 'The Chapel', owned by Mary Bryant and occupied by the Trustees of the Dissenting Chapel. It is now the front garden of Cross Cottage.

The 1830's and 1840's would seem to have been time of continuous struggle between the established church and those of independent mind :-

1828 The Bateman family, upon a complaint by the churchwardens to a magistrate, were removed from Doynton to Wick, accused of being a charge upon the parish. This was the family which a decade later owned 3 cottages in Doynton and in October 1834 was renewing a licence to hold Baptist worship in their home.

1832 The deeds of Cross Cottage refer to a building there used for divine worship.

1835 'The old chapel had been closed for 20 years owing to the great opposition to the Gospel manifested by the inhabitants.'

1837 The Bristol Itinerant Society reports that a church has been formed as 'Wick in connection with Doynton' with a salaried evangelist.

1854 The deeds of Cross Cottage refer to 'building let separately and used as a charity school.

1855 The Gore-Langton estate buys Cross Cottage, late in the occupation of William Amos. (cf 1811) Part of the property is offered to build a new National School. The effect would have been to replace a nonconformist tradition of education and worship with one acceptable to the Church of England.

With no site now available for religious services there was a hiatus for a decade until a woman with drive arrived upon the scene. Rebecca Alway had married Gabriel Amos and from that time she held services in their home at Roselands Farm. By her efforts the site in the orchard next to Court Farm was secured and funds raised for the building. This was possibly designed by Joseph Foster and was built by Mr. Britton in 1862 for £300. It contained seats for 70 worshippers although at the start it had only 8 members. The Reverend Roland Hill was appointed salaried evangelist to Wick, Hinton and Doynton. By the end of the century membership had risen to 16 with 14 scholars on the books. The numbers at this Congregational Chapel were never large but the congregation was loyal; one member, Joseph Drew, was presented with a large bible by the Amos family after attending 3 services every Sunday for 36 years. Edmund Fox had a great reputation as a choir leader and the chapel had a reputation for its music. Diaries of that period show that even regular attenders at Holy Trinity would attend occasional services at the Chapel.

The younger generations that were active during the First World War were not so active in attendance at church or chapel. As the older generation gradually died out, the financial pressures on the chapel led to its closure in 1935. The enthusiasm of the Reverend Ignatius Jones brought about its reopening 2 years later, when it was served by ministers and choirs coming out from Bristol. This impulse did not last and by the time it was finally closed in 1965 it had been kept going largely by the energy of the Mumford family, who came in from Wick.

In 1969 the builder, W. S. Field, was negotiating for a small piece of land 100 yards away on which to build a garage for the chapel which he planned to turn into a dwelling house. Four years later the tiny garden surrounding it still contained the memorial stone to its founder, Rebecca Amos. By the 1990's the

garage had been moved next to the Old Chapel and the memorial stone had disappeared.



The Old Chapel  
being rebuilt  
as a dwelling-  
house in 1969.

#### APPENDIX 1 : PRIESTS AND MINISTERS OF DOYNTON

PARISH CHURCH  
Patron : Prior & Convent of  
Lanthony, Gloucester

1285 Thomas called Houson  
1288 John the Ireys  
  
1301 John of Someri  
1307 Nicholas Fraunceys  
1339 John of London  
<1395 Walter Stonyng  
1395 John Grove  
  
<1498 Richard Harreys  
<1532 Thomas Spicer

CHANTRY CHAPEL  
Patron: Lord of the Manor of  
Doynton

1288 Nicholas of Leicester  
1291 John Tokey  
1292 Richard of Branch  
  
1317 William Sewers  
1361 William Wygot  
  
<1434 Walter de Doynton  
1434 Henry Payn  
1456 Edmund Hecker  
  
<1532 Mr. William Tracy (lay)

Between 1536 and 1539 all monasteries and convents were dissolved  
On December 25th, 1547 all chantry chapels were abolished.

#### RECTORS

Patron : The Lord Chancellor

Thomas Spicer continues  
  
1561 Thomas Partridge  
1566 Arthur Sawle  
1586 William Dyke  
1593 Thomas Coryn  
1615 George Beeley  
1640 Robert Wilkes  
1678 Joseph Jackson  
1720 Richard Furney  
1727 James Howe  
1728 David Duncan  
1745 Thomas Coker  
1783 Peter Gunning  
  
1823 John Latey  
1847 Lewis Balfour Clutterbuck  
1872 Augustus George How  
1885 Alexander Buchanan  
1887 Bartholomew Stephen Yolland  
1891 Richard Lloyd Crawley-Boevey  
1899 William Robinson  
1908 Charles Frederick Goddard

#### CURATES

1532 James Barne  
1534 Henry Godwyn  
1540 Matthew Davenport -'44  
1548 Richard Forde  
1551 Robert Savage  
  
1575 Thomas Edmot -'84  
1590 Thomas Jones  
1600 William Cable  
  
1725 Re. Wilson -'26  
1727 Ralph Brookes  
  
1794 Thomas Eden, occ. to-'07  
1798 John Whittington  
1807 John Eden  
1810 Robert Simpson  
1811 George Gunning -'13  
1844 William Laxton -'46  
1870 William A. Cole -'72

- 1929 Edwin Henry Cock later Cox
- 1936 Marvyn Conby
- 1951 W.L. Dobb (Priest in Charge)
- 1953 Benjamin James Serpell Watkins

In 1955 a new joint Benefice of Wick with Doynton was created  
 Patrons : 1) Simeon's Trustees  
 2) The Lord Chancellor

- 1955 Benjamin James Serpell Watkins continues with the joint benefice.
- 1964 Albert Victor Searle-Barnes
- 1970 Miles Oliver Thomson
- 1974 Martyn Philip Lucas Wall
- 1986 Peter Frederick Yacomoni (Priest in Charge)

In 1987 a new Benefice of Wick with Doynton and Dyrham was created  
 Patrons : 1) Simeon's Trustees  
 2) Justin Robert Wynter Blathwayt  
 3) The Lord Chancellor

1987 Peter Frederick Yacomoni continues with the new benefice

#### APPENDIX 2 : EARLY NONCONFORMIST CHAPEL AND SCHOOL

May 24, 1985 work started on the planned conversion of the front garden of Cross Cottage, TN 280 Nat Grid Ref 720740, into a car parking area. The contractors used 2 bulldozers to shift the 4ft. depth of soil that needed to come out. During the following Whitsun weekend an effort was made to make emergency plans of the footings revealed by the machine-spud work. This is an attempt to relate these measurements to documentary evidence.

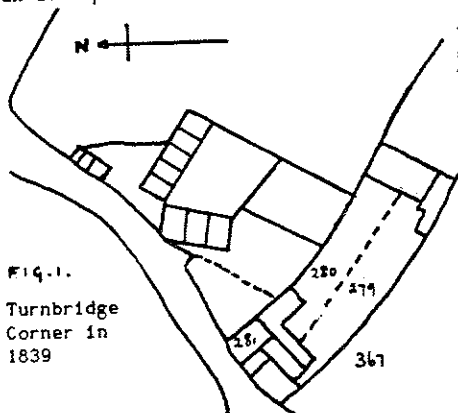


FIG. 1.  
 Turnbridge  
 Corner in  
 1839

Figure 1 shows the section of the village as shown in the 1839 survey for the Tithe Award. On the Turnbridge Cottage site, part of the existing building was divided into 5 small cottages. Separate from this and lying diagonally to it was a more substantial building, probably a major farmhouse later called Saunders. By 1839 this had degenerated to 3 cottages - all associated with Court Farm.

Next to the South was a complex of buildings right by the road and opposite the Cross, in what are now the gardens of Cross House and Crossways. These are the buildings revealed by the excavation. Further

to the South was an arable field of 1 1/2 acres called Gainings Close (TN 367) which was farmed by Bowd Farm. This is a misprint for Gunnings - the family who tenanted Bowd 1777-1833.

In 1839 the Langton family who had long owned Court Farm, Bowd and absorbed Saunders, owned all this area except the present site of Cross Cottage & Crossways. In the Public Record Office, Close Rolls for 1855, Pt. 1, No. 21, we find that William Gore Langton gifted land for the erection of a school, provided that the Trustees of an earlier Langton Charity should erect the building within 12 months. But it was not until 1872 that Langton succeeded in buying Cross Cottage and Crossways.

When he had the whole block, he realigned the boundaries, straightening

## Doynton Schools.

### Block Plan.

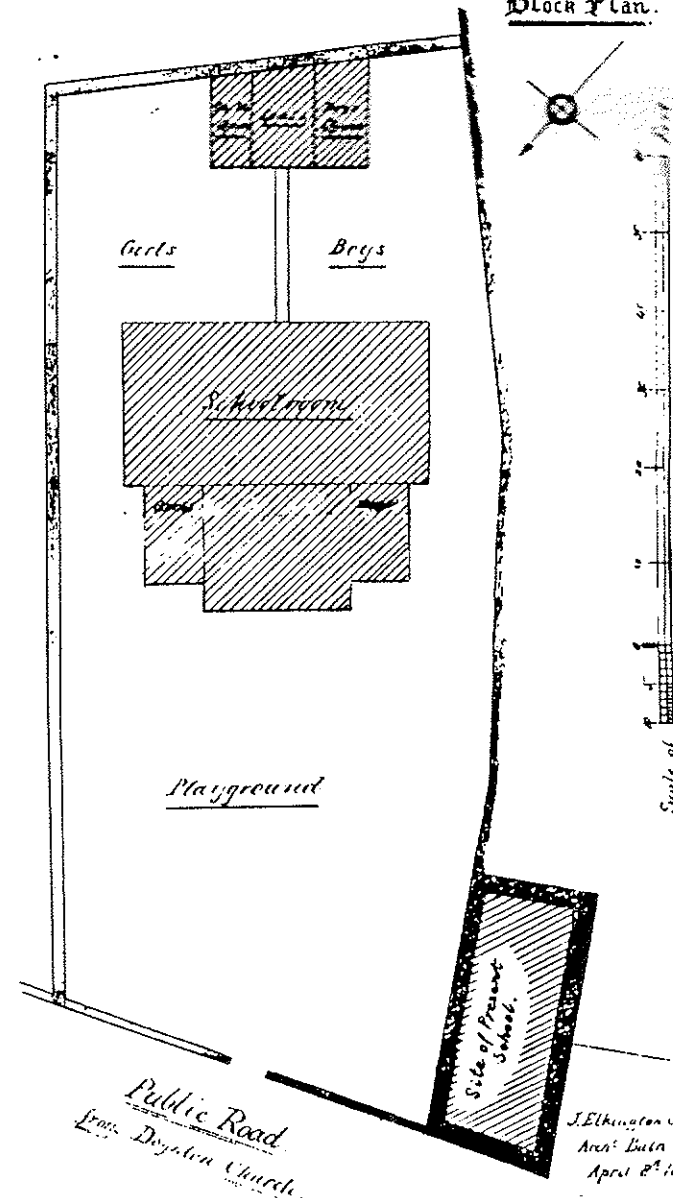


FIG. 2.

Public Road  
 from Doynton Church.

J. Elkington Gill  
 Arch: Duta  
 April 8<sup>th</sup> 1878

them and thus getting rid of the medieval S shaped ploughland boundaries that existed until then and are shown in Fig. 1 and on the architect's drawing, Fig. 2. That is why part of Turnbridge runs under the path by the kitchen end of the recent school, why the chapel is half under the former school playground and half under Cross Cottage garden, and, why the cellar beneath Crossways started on the Cross Cottage side of the hedge.

Until the new school was built, the old school room (Building A in Fig. 3) could not be demolished. The present buildings of Cross Cottage and of Crossways are dated to 1876.

The old diagonal farmhouse at Turnbridge is likely to have been an original holding of the time of the Tracys. Alongside this, Saunder's Farm and close, was the smaller holding of Richard Jones on the Cross Cottage/Crossways site in 1598 with 17 acres of the manor. By the Cromwellian period the old feudal holdings had been fragmented to provide freehold properties of varying sizes. This one had been bought with eleven acres by Walter Tyler, tailor of Doynton, for £110 in 1657 and passed through family connections to Francombs, Copes and Summerells. Bought by the Nichols in 1736, it passed, again by family inheritance, to the Bryans and Englands. A deed of 1767 refers to the new built tenement in the tenure of Thomas Davis (Building B):

Another deed, in 1832, mentions 'a separate building, being part of the tenement of James England and then used for divine service.' This would have been the Dissenting Chapel of 1839 (Building A, TN 281) and could well have been the school in which William Humphries, quaker, was teaching in 1684. A deed of 1854 describes the same building as a charity school with all its walls deemed as party walls.

Crossways replaced the building in its front garden whose vaulted cellar was revealed by the excavations. This old building was occupied in 1841 by Joseph Sheppard, 55, publican (Building C, TN 279). It is interesting that Alec Amos spoke of people collecting in the cellar for a drink when everyone else had forgotten that it had been a pub, but Alec's father, William aged 28, had moved into it by 1860 when he taught in the charity school next door. Alec was relating his father's story.

All layers were much disturbed and no dating material was found.

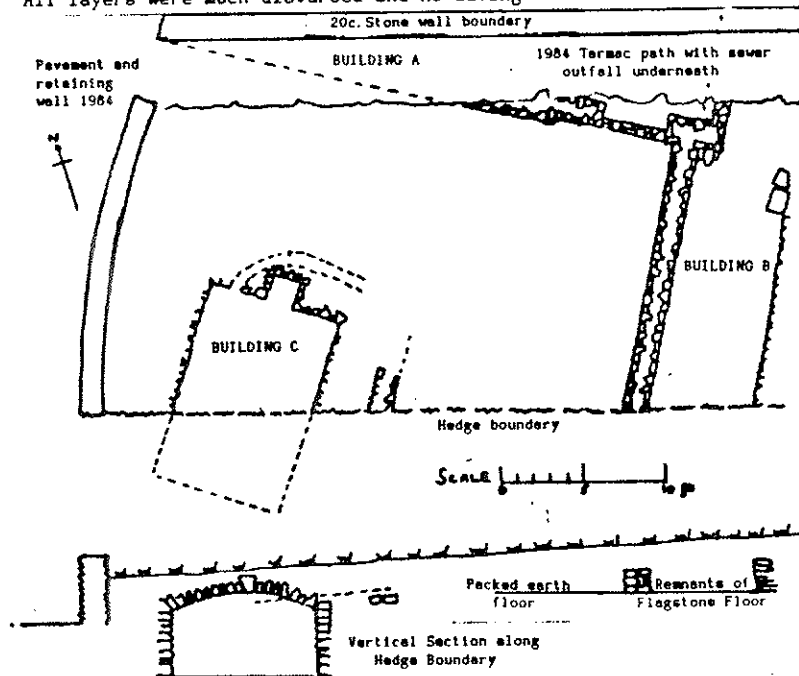


FIG. 3. PLAN OF FEATURES FROM EXCAVATIONS, MAY 1985.