

# DOYNTON AND ITS



Wien in the castle of Wynter an lech' mid moventer hys wite the  
wylter of thous abakels' seque her wite a newo xrm day of  
tune the per of nobre lord. God a m. - 1499. 211

# 'SAINTS'

**Fig 3.1. Early glass in North Aisle  
possibly from Bury Chapel**

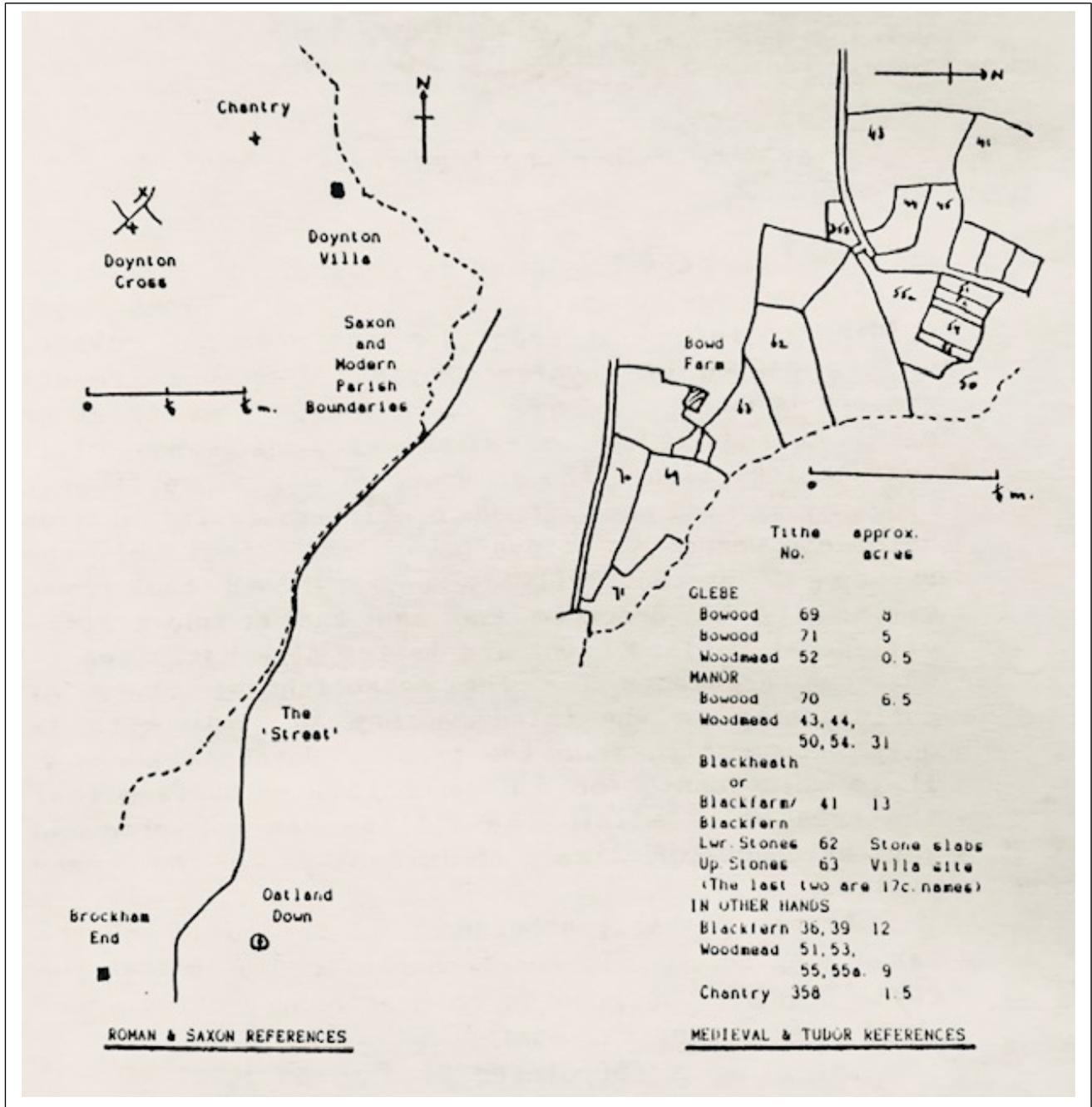


***For all the saints who from their labour rest.***

The Saxon Charter, which is reputed to date to 950 A.D., 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 A.D. 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 A.D. 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 country as regent to two boy kings. It is unlikely that monastery or abbot would have allowed such a valuable new acquisition to be without a cure for souls. So Doynton would have been ministered with Abson, Wick and Westerleigh, together forming the vast holding of Pucklechurch.

Fig 3.2. Roman, Saxon, Medieval and Tudor References



Nearly a thousand years later, in the middle of the eighteenth century, the village cross was still being repaired but its earliest form may have belonged to this Saxon period. It is equally possible though as equally unprovable, that, at a later Saxon period, when Doynton was given independence from Pucklechurch as a manorial holding, the first church building in Doynton was put up. It might, initially, have been just a cell served from the mother church in Pucklechurch. It may have been sited in a tiny 1½ acre field, TN358, called The Chantry, which used to lie separately, away from the centre of the village, near the parish boundary and close to the ruins of the Roman villa. From the villa a trackway of heavy pennant slabs, only rough-shaped, led towards this field called Chantry. The building stone of the villa had been robbed.

If Doynton had had a church at so early a period, it could have been insignificant. There is no reference to its existence in The Domesday Book and no reference, in other manuscript, earlier than the end of the thirteenth century. It is the evidence of the surviving church fabric only that can fill the gap.

The Diocesan Architect, Oswald Brakspear, in 1957, cautioned against the use of the term 'Saxon Masonry'. He preferred the term 'herringbone rubble masonry' and assigned both this and the outer order of the south doorway to the early 12th century. Outside the church these stones, set diagonally in their courses, can be seen between the tower and the porch - inside the church this work extends another four feet west of the door jamb. The small window, embraced by this herringbone masonry, could have been used, by those outside, to view the elevation of the host.

Within a century the church seems to have become cruciform, as witness the arches to the north and south of the area that now contains the choir stalls. Of course, to this should be added the arch on the west side, the narrow chancel arch itself which existed until 1893.

The south doorway of the church is a 14th century 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 medieval 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.

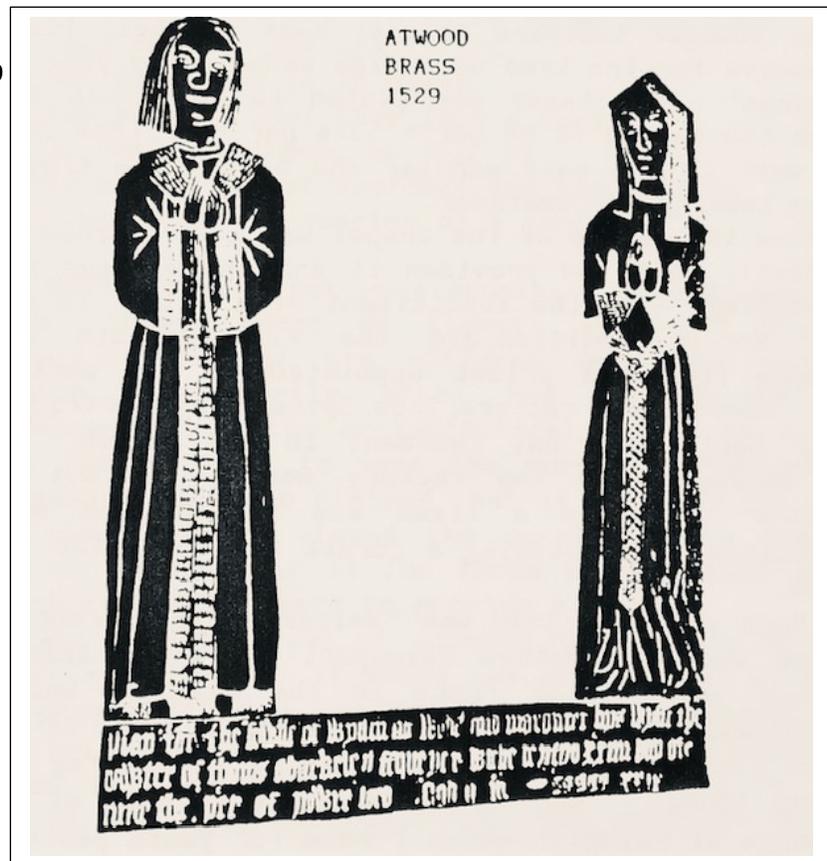
In 1273 an examination was made of the lands held by Robert Waleraund. Of his lands in Siston, Thomas of Doynton was a witness and for those in Dyrham, John le Ireys was a witness.

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 Tracys were centred 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 and influence. Hence their desire to perpetuate the name with the brass, now partly under the choir stalls.

Fig 3.3. Atwood Brass, 1529



The Tracy Family maintained the priests for the chapel, even appointing a local man, Walter de Doyngton in the period before 1434. But, by 1532, they had gifted the chapel to one of their own family, William Tracy, as lay warden.

The Chantry Certificate of 1546 referred to it as "The Freechappell of Deinton now in the hands of William Trace'. In the previous 200 years it had been referred to as 'chapel of the church', 'free chapel dedicated to the Virgin Mary', 'perpetual chantry', 'the chapel of Doynton'. The purpose of the chapel was defined, in 1546, as 'Founded to fynd to scole one of the younger brothers of that name of their issue successive for the tyme he shalbe bachelor, by year 48 shillings'. The chapel was stated to be within the parish church and to be worth 53/4 per year, from this 48/- went to the said scholar and 5/4 to the King's Tenths, leaving no remainder.

Thus the income of the chapel was now returned to the family that had provided it and the village had no advantage from the appointment of a priest to the post. Nor, in addition, did the village gain any guidance from the priest appointed to the parish. Three successive rectors, Thos. Spicer, Thos. Partridge, Arthur Sawle were not resident in the parish. The land belonging to the rectory was rented out to 'farmers' who paid a fixed sum for it and were responsible for providing a curate to look after the parish.

Such a one, in 1540, was 'Walter Weaver, fermer of Dyneton who paid Mathew Davenport the curat there'. Thirteen years later there is the will of Walter Burgess who requests burial within the chancel of the church. To his eldest son, William, he leaves 'my two vestyng looms ..... and my indenture and lease of the parsonage of Doyngton which I have for years yeatt to come'. Would these two have been one and the same? Was there one composite Walter Burgess alias Weaver? This may be a very late example of a name based on a profession, such as we had in the village in 1327 with Willmo. le Monner (William the Miller). The Burgess family later marry into the Webbs, which is another group whose family name and profession are linked.

But our major interest here is in the system of absentee incumbents who, "privatising" their source of income, let it out for an arranged sum to a businessman. The latter aimed to make a profit on it and would often leave the post unfilled or obtain the cheapest curate he could find. In this respect it is interesting to consider the churchwardens' presentment of 1563:

- *That ther chauncell is so in decay that they can have no service in hit.*
- *Ther parsonage is in decay.*
- *They present that they lack a curate.*

Or the presentment in 1572:

- The parson is not resident and they had no curate these quarter of a yeare.

Most curates that were appointed stayed very few years. Thomas Edmot or Elenote (1575-84) was an exception. Two of his children are baptised in Doynton and shortly after his arrival he was presented before the ecclesiastical court by Thomas Bush for refusing to wear the surplice provided by the parish. Elenote claimed that it was torn but when the commissioners viewed the surplice they ordered that he should wear it for three months after which the churchwardens were to provide a new one.

Whilst the chapel of Doynton had priests in holy orders appointed to it there was probably no need for the provision of a curate. But if we remember that from before 1532 a lay member of the Tracy family was warden of the chapel, it is not surprising to find that in that year documents make the first mention of 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 know 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 occupacion.*

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 1600s.

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 B.D. 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.

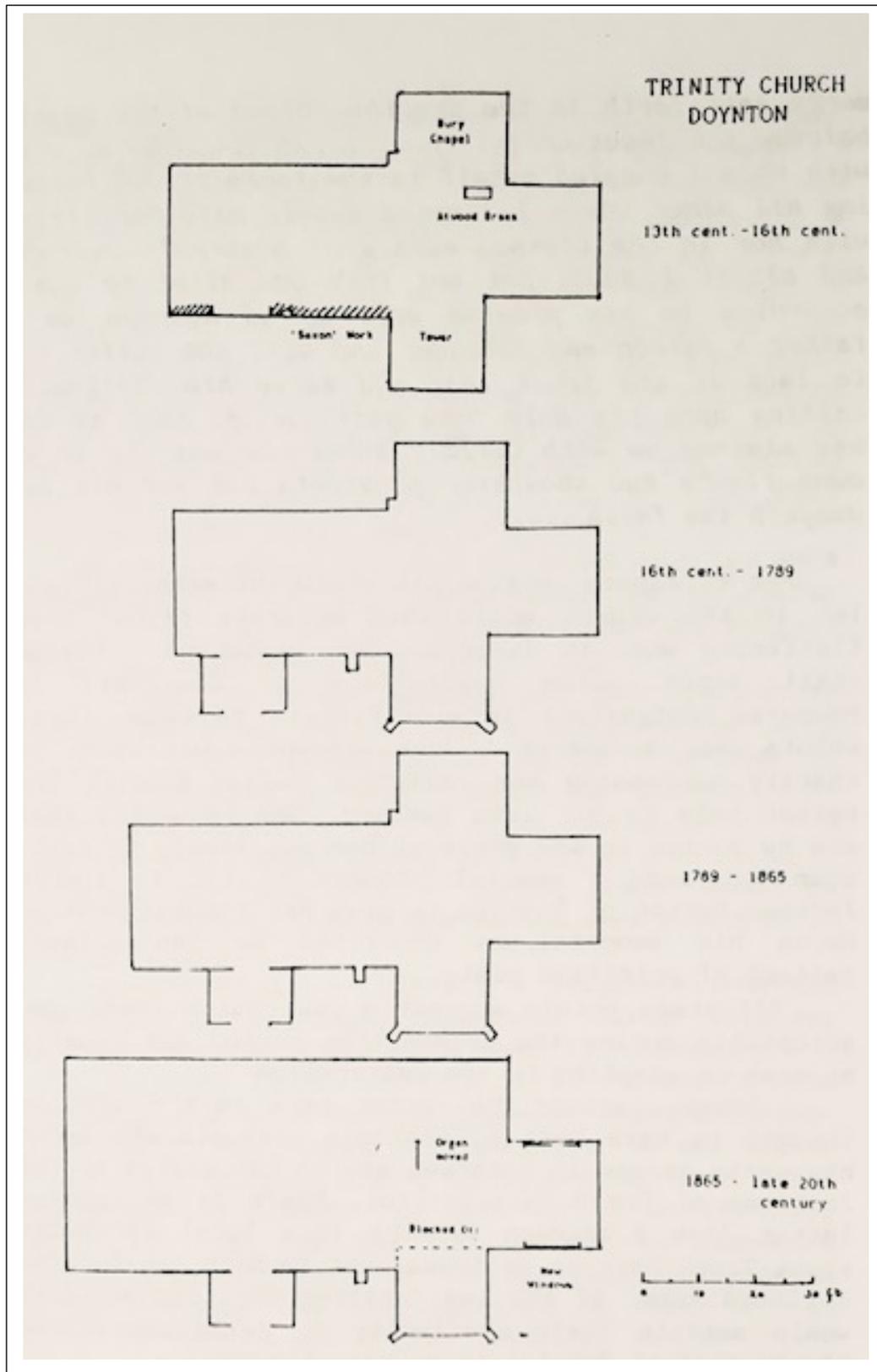
George Beeley was buried in Doynton, Nov. 9, 1640 and the next incumbent, Robert Wilkes, was instituted on Nov. 25, 1640. An unusual speed for the 17th century as it would be for the 20th, but it may be that the death of the former rector was anticipated. Wilkes remained resident in or near the parish 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 hundred 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.

Fig 3.4. Trinity Church Layout 13<sup>th</sup> to late 20<sup>th</sup> Century



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 is 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 Christ ..... AS 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 defence 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 blackamoor, 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.

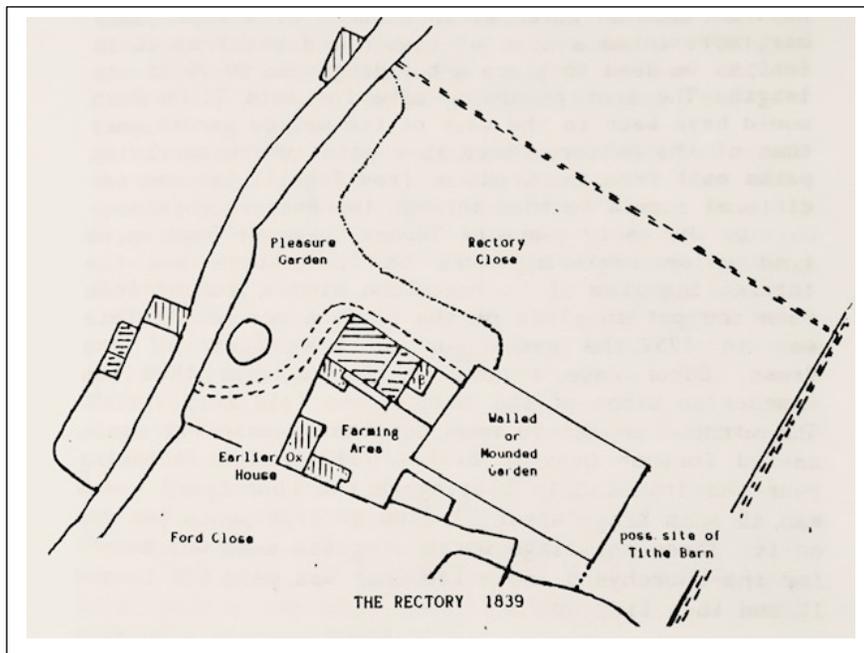
The Reverend Thomas Coker who followed assumes a far larger stature. Not only was he Rector from 1745 - 1783 but he also stayed on in the Rectory, whilst the next Rector lived in Langridge. Coker performed all priestly duties until his death in 1799, nearly fifty-five years in all. It is fortunate that 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 timeworn 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 curtains), 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 echoes 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 children's 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.

**Fig 3.5. The Rectory 1839**



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 two 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 two 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.

Fig 3.6. Cushion bill

	£	s	d
Working in 4 Squares & binding other lights	0	2	0
paid Mr. Poles of Bristol Bookbinder for new Prayer Book for the parish of Doynton	0	3	6
The Cushion Bill April 29 <sup>th</sup> 1755.			
One Yard of Super fine Green Crimson Velvet	1	7	0
One Yard of 1/2 Yard of Crimson Indiana Silk	0	8	0
One Yard of Tissue	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 & 6 Grains of Crimson Silk Tings at 4:6 per ounce	1	0	3
Two large White Tassels at 6:5 per piece	0	13	0
Three making the said Cushion velvet cushion with deep Tings	0	7	6
One Yard of 1/2 of fine Crimson in Green Shalloon at 2:4 per yard	0	2	11
to throw over this Cushion to keep off the Dust	0	0	0
	1	13	1

There are several references to items of furniture or to activities that are not common today. The above detailed bill for the cushion is for 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 £3-15-5 ½ on 'materials, silk, tassels, curtains for Pilput'. In 1777 there is the entry 'for the Umbrella - £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.

In 1790 the huge sum of £16-15-9 was spent on the 'commandments'. The church still has a fine 18th century 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 century 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 clergymen's 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.



**Fig 3.7. 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.)



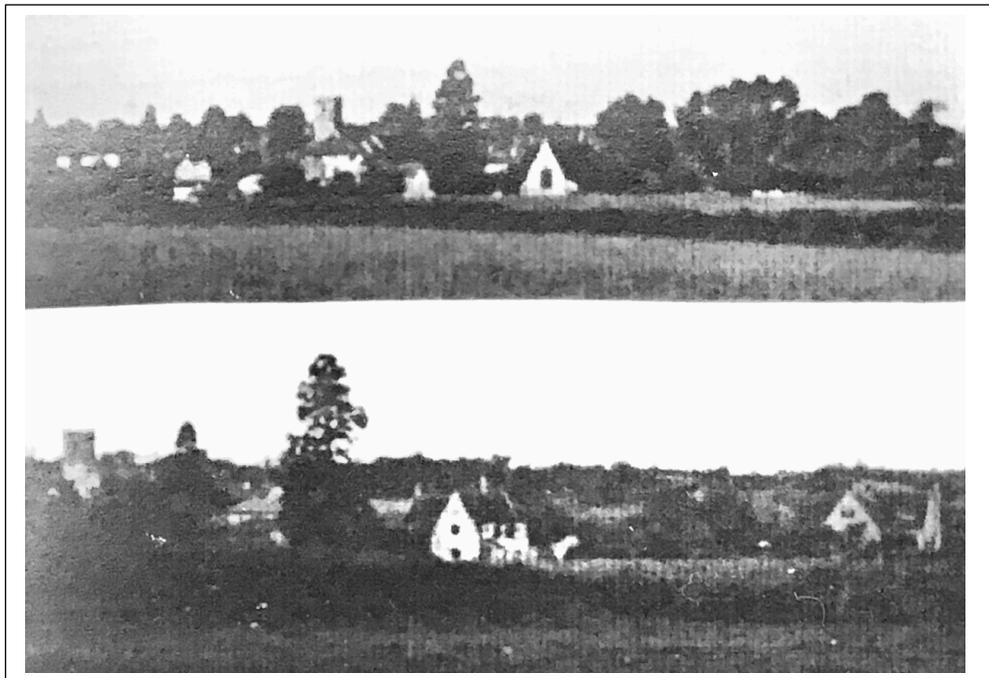
**Fig 3.8. Doynton Church in the early spring of 1970** from the garden of Mill Cottage.



**Fig 3.9. The wedding of Joan Wallis and Fred. Cottrell, March 22, 1969, with the 'Saxon' herringbone masonry behind them on the south wall of the church.**



**Fig 3.10. The Old Chapel N across fields:** above in 1950s; below after 1973 when Woodmead was built. Note loss of poplars in 1974 gales. (Photos courtesy Harold Ellis.)



**Fig 3.11. Holy Trinity before 1893.** Pulpit on the north and lectern on the south of the narrow chancel arch, the nave lit by candles.



**Fig 3.12. The Old Rectory** showing mature trees and the simplified walled garden of September 1989. To the left is the cricket pavilion and to the right the Village Hall. (Photo courtesy Ralph Midwinter.)



The Vestry Meetings at that time seem to have been held in a room at the Three Horseshoes and to have consisted only of the Rector and Churchwardens and Sidesmen. By 1827 the total attending was only three but it was held in the church.

John Latey lived in Doynton for he appears in the 1841 census. It was a small household - just his wife and three living-in servants. The butler, Luke Holder, was to settle in the village later and to keep a small shop but neither he nor the two female servants had been born in the locality. John Latey died October 21st, 1846 after a two-year illness during which the parish was largely run by his curate.

He was followed by Lewis Balfour Clutterbuck who became Rector of Doynton as a young man of 25 in 1847. He was the eldest son and heir to the family fortune. After his father's death in 1861, he started to spend 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 two volumes as 'The Church Rambler'.

The visit to Doynton was, on internal evidence, about October 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 House
2. The farm belonging to Mr. Wm. Gale and occupied by George Anstee	Trunk House
3. Langton's Farm occupied by Mr. Burchell and prop. occo. Mr. Robert Anstee, jnr.	Bowd Farm Not known
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 Farm
6. To the mill and Pub. Ho. occo. (C). Russell	Mill Cottage 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 House, Toghill House Farm and Brook House of the known old properties.

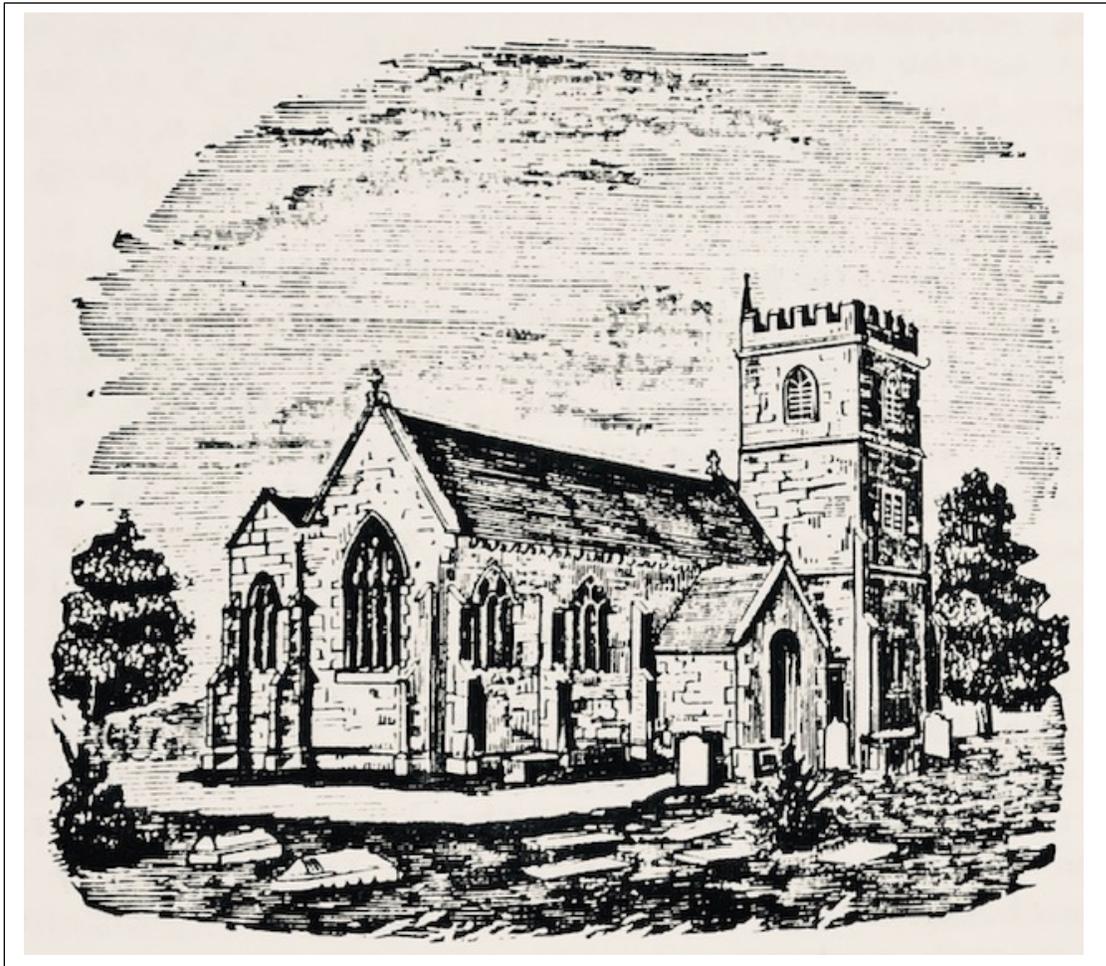
It is interesting to note in the above list the eminence of Trunk House Farm and adds weight to the idea that it was the site of the Atwood holding in the Tudor period which was held by direct knight service and therefore equal in standing to the Tracy holding of the manor, though the holding was not 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.

Fig 3.13. 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.

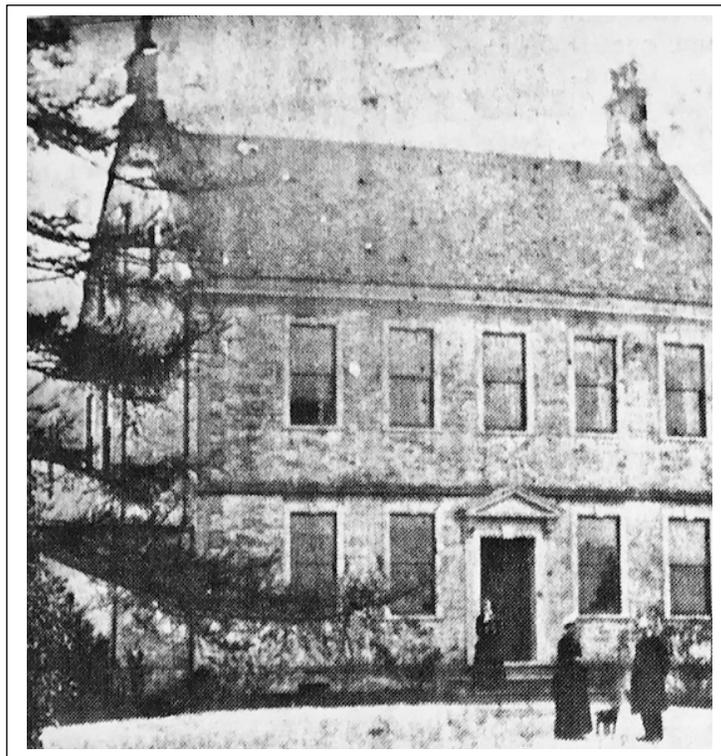
At this period Clutterbuck was made bankrupt by a member of a local family, who hoped to be given the administration of the glebe land to recoup his losses but he was countered by various moves from the Diocesan Registrar. Nevertheless, as a bankrupt, the rector had to resign his living. Notice of sequestration was nailed to the church door before the time of divine service and remained there during and after the service on January 15th, 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 1870s.

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.

**Fig 3.14. The Old Rectory in the 1870s** (Photo. Courtesy Don and Tom Packer, Australia.)



The next major change to the church came with the incumbency 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 fourteen unless a) the child had passed the Labour Exemption Exam and b) at the age of thirteen had averaged at least 350 attendances per year for the previous five 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 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 different background. The son of an M.P. and educated at Wellington, he was trained for the ministry at the Scholae Cancellaiici at Lincoln. He retained the love of choral music that he gained there and at one time had ten men and ten 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 fifty, and a contested election for churchwarden, which was resolved by a difference of only four 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.

**Fig 3.15. Doynton Church Choir with 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 eight 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 five curacies in ten 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 two 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 wartime 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 into 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 ten 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 1990s 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 six or seven 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 needlepoint-covered foam plastic.

Synovial 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 soap boiler. 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 follow 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 century 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 hallmark 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 and 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 two 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 1830s and 1840s would seem to have been a 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 three 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 three 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 two 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 1990s the garage had been moved next to the Old Chapel and the memorial stone had disappeared.

**Fig 3.16. The Old Chapel being rebuilt as a dwelling house in 1969**



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- 3.8. Doynton Church in early spring of 1970** from the garden of Mill Cottage.
- 3.9. The wedding of Joan Wallis and Fred. Cottrell, March 22, 1969**, with the 'Saxon' herringbone masonry behind them on the south wall of the church.
- 3.10. The Old Chapel N across fields**: above in 1950s; below after 1973 when Woodmead was built. Note loss of poplars in 1974 gales. (Photos courtesy Harold Ellis.)
- 3.11. Holy Trinity before 1893**. Pulpit on the north and lectern on the south of the narrow chancel arch, the nave lit by candles.
- 3.12. The Old Rectory** showing mature trees and the simplified garden of September 1989. To the left is the cricket pavilion and to the right the Village Hall (Photo courtesy Ralph Midwinter.)
- 3.13. Holy Trinity Doynton – South West**
- 3.14. The Old Rectory in the 1870s** (Photo. Courtesy Don and Tom Packer, Australia.)
- 3.15. Doynton Church Choir** with Reverend C. F. Goddard. C.1926
- 3.16. The Old Chapel being rebuilt as a dwelling house in 1969**

## Appendix 1: Priests and Ministers of Doynton

### PARISH CHURCH

Patron: Prior and Convent of Llanthony, 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 Leycester
1291	John Tokey
1292	Richard of Branch
1317	William Seward
1361	William Wygot
<1434	Walter de Doyngton
1434	Henry Payn
1456	Edmund Hacker
<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

## CURATES

Patron: The Lord Chancellor

Thomas Spicer continues	1532 James Barne 1534 Henry Godwyn 1540 Matthew Davenport to 1544 1548 Richard Forde 1551 Robert Savage
1561 Thomas Partridge 1566 Arthur Sawle	1575 Thomas Edmot to 1584
1586 William Dyke	1590 Thomas Jones
1593 Thomas Coryn	1600 William Cable
1615 George Beeley 1640 Robert Wilkes 1678 Joseph Jackson 1720 Richard Furney	1725 Ra. Wilson to 1726 1727 Ralph Brookes
1727 James Howe 1728 David Duncan 1745 Thomas Coker 1783 Peter Gunning	1794 Thomas Eden, occ to 1807 1798 John Whittington 1807 John Eden 1810 Robert Slmpson
1823 John Latey	1811 George Gunning to 1813
1847 Lewis Balfour Clutterbuck	1844 William Laxton to 1846
1872 Augustus George How 1885 Alexander Buchanan 1887 Bartholomew Stephen Yolland 1891 Richard Lloyd Crawley-Boevey 1899 William Robinson 1908 Charles Frederick Goddard 1929 Edwin Henry Cock later Cox 1936 Mervyn Canby 1951 W. L. Dobb (Priest in Charge) 1953 Benjamin James Serpell Watkins	1870 William A. Cole to 1872

In 1959 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 Yacomeni (Priest in Charge)
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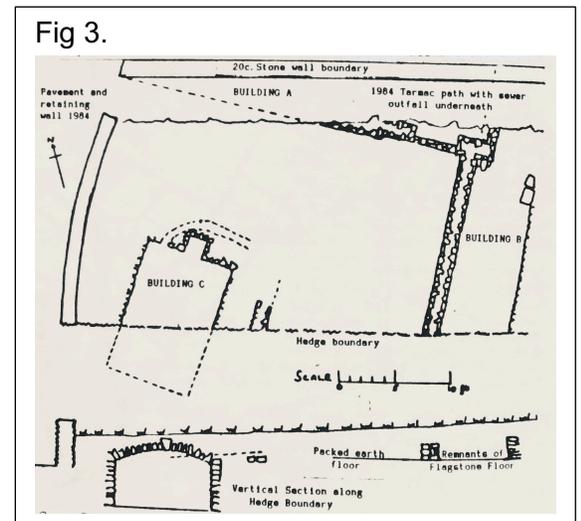
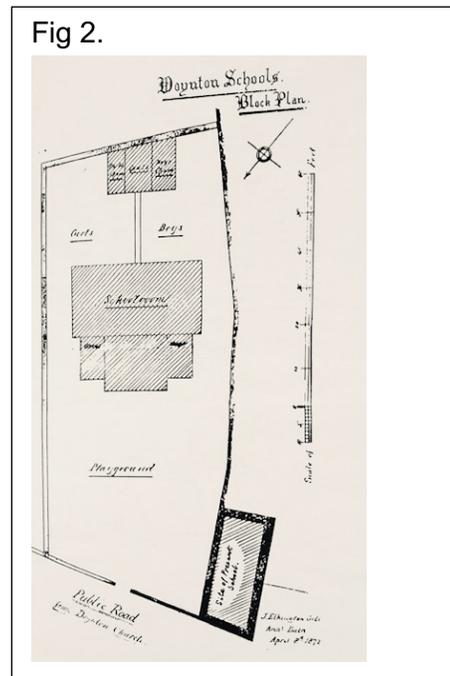
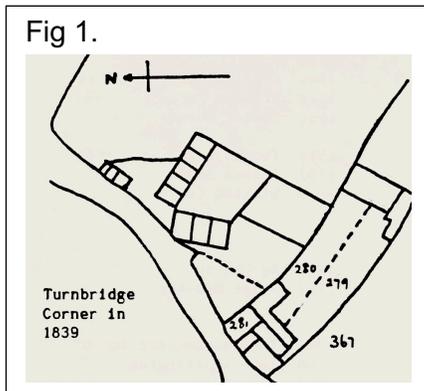
In 1987 a new Benefice of Wick with Doynton and Dyrham was created  
Patrons: 1) Simeon's Trustees 2) Justin Robert Wynter Blathwayt 3) The Lord Chancellor

1987	Peter Frederick Yacomeni continues with the new benefice
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## 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-spiced work. This is an attempt to relate these measurements to documentary evidence.

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 ½ 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 and 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 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, Sounder'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.