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TRANSACTIONS
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SHROPSHIRE ARCHAEOLOGICAL
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PART III.

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THE MUSEUM
IS LOCATED IN THE
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And is at all times Free.

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The Council of the Society respectfully request Donations of any objects of interest relating to the County, especially Books, Prints, Drawings, Coins, Prehistoric Stone and Bronze Implements, Specimens illustrating the Archæology, Botany, Zoology, and Geology of the County, &c., &c., for deposit in the Museum.

All Donations will be duly acknowledged.

BLAKEWAY'S HISTORY OF SHREWSBURY LIBERTIES.

A few copies of this History, separately paginated (500 pages), with Title-page and Contents, have been reprinted, and may be obtained by Members only, at the price of 11s. in sheets, or 12s. 6d. in cloth. Application should be made at once to Messrs. Adnitt and Naunton, Shrewsbury.

LICHFIELD WILLS AND ADMINISTRATIONS.

The Council of the Shropshire Archæological and Natural History Society, having decided not to continue the issue of the Calendars of Wills and Administrations in the various Peculiar Courts at Birmingham, Derby, and Lichfield, since they do not relate to the County of Salop, nor of the Alphabetical Index of names of testators to the whole series, beg to inform those members who wish to complete their sets, that the Calendars of the above-named Peculiars and also the Alphabetical Index can be obtained on payment of five shillings. Names of intending subscribers should be sent to the Rev. W. G. D. Fletcher, St. Michael's Vicarage, Shrewsbury.

NOTE TO CHAPTER VI.

CERTIFICATE OF CHANTRIES, ETC., WITHIN THE CO. OF SALOP TEMP. ED. VI.

Public Record Office Chantry Certificate No. 41.

The Parish of Cellatyne.	The Service of our Lady within the said Parish, founded of one priest to celebrate at the Altar of Our Lady within the Parish Church there to continue for ever.	The value of the lands 14/4.	David ap Richard Stipendiary, aged 41, and no other living but upon prisals nil.	The remainder 14/4.	To Preachers nil.
			The donation.		To Schools nil.
					To the Poor nil.

Value, &c. of { Plate 8½ ounces
{ Goods 3/4.

[It is submitted that the above document suggests that Selattyn Church was not originally dedicated to S. Mary ; had it possessed that dedication, the " Altar of our Lady " would have been called the High Altar. The original construction of the Church did not admit of a Chantry Chapel ; but the Altar here mentioned, supposing it was not the High Altar, was probably under the Rood Screen].

RETURN OF THE ISSUES OF DISSOLVED CHANTRIES IN THE CO. OF SALOP (PUBLIC RECORD OFFICE).

Ministers' Accounts 2 and 3 Ed. VI, No. 44, Mem. 53.

The late Fraternity of the Blessed Mary within the Parish Church of Cellatyne The accountant answers for 14/4 of the rent and farm of all the lands and tenements pertaining to the said late Fraternity, in the several tenures

that is to say—

3/4 of Thomas Hangmer¹ for a certain free rent from his lands in Porkington.

2/ of the same for 3 lbs. of wax.

2/8 of David ap Howell¹ ap John for his lands in Porkington late of Jevan ap Dd.¹ These names have occurred before in this History.

20^d of Hoell ap Yollyn¹ for a tenement and certain lands in Porkington.
 12^d of Jevan ap Ll'n for a close there in his tenure.
 10^d of Trystan Laky¹ for meadow and arable land.
 4^d of Rich. ap Jenkin 1 acre of land in Packington. (sic.)
 2^d of David ap William¹ for $\frac{1}{2}$ acre of land there.
 12^d of David ap Gruff. for 3 acres of land there.
 16^d of Thomas Hanmer, for a certain annual rent issuing from his lands in Porkington.

Rent reserved [none mentioned].

*Public Record Office, Exchequer, Q. R. Miscell. Books,
vol. xxxi., fol. 49.*

List of Ecclesiastical Pensions paid under the Act 2 and 3 Phil. and Mary, in accordance with the Terms of an Indenture between the King and Queen, and Cardinal Pole, the Papal Legate.

To David ap Rice, late of the Fraternity of the Blessed Mary in Selaton, by the year, xiiij^s.

The following document, which is printed at the end of the *Chantry Certificate, Co. Salop, No. 41*, probably refers to a donation to the parish priest.

Stocks of Cattle and money given and used to the finding of any priest, obit, light or lamp within the said County.

The Parish of Cellattyne.	A stock of Cattell geven heretofore to the mayntenaunce of a preste to celebrate within the said parish.
	The stock of Cattle priced at 12 ^d 2 ^s .

¹ These names have occurred before in this History. Thirstan Laken was buried 21 Nov., 1563.

THE RECTORS OF SELATTYN.

24 May, 1378. Presentation by Rich II. of William Spark to the Church of Sulatton in the diocese of St. Asaph; in the King's gift by reason of the custody of the lands of Fulk Fitz Waryn.

Patent Roll 1 Rich. II., part 6, m. 28.

This Fulk Fitz Warin did not come of age until 1383.
Vide Chapter I.

The following is interesting:—

Clerical Subsidies 1
34c.

Contribution gathered in 19 Nov. 35 Hen. VIII, [1543] "of the devotion of the people" for "defence against the Turk."

Deanery of the Marches.

Church of Sulatten 2/-.

Churchwardens { D^d ap Wylya'
 { Roger ap Ho^{ll} temr. (sic.)

15/- was collected at Oswestry and 8^d at Llan Martyn [St. Martin's] for the same purpose.

THE LORDSHIP OF SHRAWARDINE.

AN article in these *Transactions*, entitled "NOTES ON THE CHURCH, CASTLE, AND PARISH OF SHRAWARDINE," by the Rev. John Ernest Auden, M.A., then Curate of that parish (2nd Series, vol. vii., pp. 120—202), contains an account of the Lords of the Manor, and Patrons of the Living, of Shrawardine, in which some few inaccuracies have been observed, and call for correction. The article taken as a whole is a valuable contribution to these pages, and shews a considerable amount of honest work, rendering it the more necessary that these flaws should be rectified. We have Mr. Auden's full concurrence in doing this. Other minor corrections he has himself supplied to us.

Page 135, line 9, for £600, read £6,000.

 " 19, for 1644, read 1644-5.

Page 154, commencing with line 8, read—

- (1). Edward James, 3rd Earl, born Nov. 5, 1818, died May 7, 1891.
- (2). Lady Lucy Caroline, born Dec. 10, 1819, married Fredrick Calvert, Esq., Q.C., died May 3, 1884.
- (3). Lady Charlotte Elizabeth, born Feb. 6, 1821, married Hugh Montgomery, Esq., of Grey Abbey, co. Down.
- (4). Rt. Hon. Lieut.-General Sir Percy Egerton, K.C.B., born April 15, 1822, married Lady Mary Petty Fitz-Maurice, died Oct. 7, 1876.
- (5). Hon. and Very Rev. George, Dean of Hereford, born Nov. 25, 1825, married Elizabeth Beatrice, daughter of Sir Tatton Sykes, Bt., died March 15, 1894.
- (6). Hon. Robert Charles, born June 24, 1827, married Anna Maria, only daughter of late Edward Cludde, Esq., of Orleton, co. Salop.
- (7). Lady Harriet Jane, born Dec. 21, 1831, died June 21, 1880.
- (8). Major General Hon. William Henry, born Feb. 8, 1834, married Sybella, daughter of Mark William Vane Milbank, Esq., of Thorp Perrow.

Resume at line 9.

Page 189, line 3 from bottom, for Ritchingham, read Ditchingham.

Page 194, line 8 from bottom, for Backsted, read Buxted. For account of William Clarke, see the *Dictionary of National Biography*.

EDITORS.

THE EARLY MANUSCRIPTS BELONGING TO
SHREWSBURY SCHOOL.

By STANLEY LEIGHTON, M.P., F.S.A.

SHREWSBURY SCHOOL is rich in ancient manuscripts and in early printed books, some of great rarity, some unique. Many of the volumes retain their original bindings, several their clasps, and some the iron hasps by which they were chained to their shelves. The Library of the old School was built in 1595. The manuscripts, the catalogue of which is now published, were presented in the early years of the 17th century.

Through the kindness of Sir Edward Maunde Thompson, K.C.B., the Principal Librarian of the British Museum, the present catalogue has been made by Mr. J. A. Herbert, assistant in the department of MSS., and a report has been furnished by Mr. F. G. Kenyon, also of the British Museum.

For the sake of comparison, Dr. Butler's list, written in the early part of this century, has also been printed. There are in all 36 volumes, but in some volumes several treatises are bound up together, so that if counted separately, there appear to be 88 distinct works. The languages in which the greater number of them are written are medieval Latin and archaic English; but there is one in Welsh (MS. XI.), and another (MS. VII.) contains a French Christmas hymn, beginning:—

Le tens ioyus est venu
Ke nouel est nomé.

The volumes are now numbered continuously in the order in which they are set in this catalogue. The

somewhat confusing press marks of the older arrangement are, however, preserved, and they are as follows;—

- 1st. Museum, 27.
- 2nd. Museum, III., 38 to 52, with the omission of 46.
- 3rd. Museum, X., 24 to 29.
- 4th. I. to XII., MS. Theol. Shrewsbury School.
- 5th. A to E., MS. Theol. Shrewsbury School.
- 6th. 6 and 11., MS. Theol. Shrewsbury School.
- 7th. 27, MS. Shrewsbury School.

The pedigrees of books as well as of pictures and persons deserve notice. Whence came these manuscripts, and who have been their successive owners? Happily in some cases their names are recorded.

Nos. I. and XXXV. belonged to the Preaching Friars of Chester.
 No. VI. contains a sequence "In translacione Sancti Cedde," suggesting, as Mr. Herbert observes, a possible connection with St. Chad's, in Shrewsbury.

- „ XII. belonged to Buildwas Abbey.
- „ XV. belonged to the Franciscans of Hereford.
- „ XXIV. belonged to the Dominicans of Chester.
- „ XXVIII. was bought at his own cost by Friar John Sonkey.
- „ XXIX. contains copies of two letters from the Monks of Lenton, a Cluniac Priory in Nottinghamshire.
- „ XXXII. belonged to the community of Minorite Friars of Shrewsbury, by gift of Friar Thomas de Maddel.
- „ XXXIII. belonged Wombridge Priory.

There are other names in the Books which indicate former possession, and amongst these perhaps the most notable is that of Alexander de Stavensby, alias de Wenlock, Bishop of Lichfield and Coventry (MSS. I. and XXXV). He held the See from 1224 to 1238. In his time the dispute as to the election of the Bishops of Lichfield, between the canons of Lichfield and the monks of Coventry, was settled, it being arranged that they should take it by turns; but that in all elections the Prior of Coventry was to give the first vote. King Henry III. was jealous of the Bishop, suspecting him to be mixed up with a conspiracy against himself. The Bishop thereupon put on his episcopal robes, and having solemnly excommunicated those who had even a thought

of so base a design as was involved in the conspiracy, the King's suspicions against him were allayed. The Bishop built a monastery in the city, still called the Friary, and extra parochial, for the Franciscans. He is said to have died at Andover, and to have been buried in the Cathedral (ex ret. Canon Lonsdale).

Of the benefactors who made these gifts to the School, so far as their identity can be traced, something in grateful acknowledgment must be written.

Mr. Richard Bostock of Tattenhall in the County Palatine of Chester, gent., gave to the Librarie att the free schoole in Shrewsbury twelve manuscript booke, in soe many several volumes; seaven of them beinge in folio, foure in 4^o and one in 8^o.

They are thus numbered in the present catalogue:— I., IX., XIII., XVIII., XXIII., XXIV., XXV., XXVII., XXVIII., XXXV. The twelve several volumes are reduced to ten; either two have been lost, or on the occasion when a number of volumes were re-bound by Eddowes of Shrewsbury in the early part of this century, some originally separate from each other must have been bound up together.

Richard Bostock was admitted to the School in 1584. He was descended from Henry, younger brother of Sir Ralph Bostock of Bostock (6 Hen. V.). The Elizabethan house of this branch of the Bostocks is mentioned by Ormerod as standing at the S.W. end of the village of Tattenhall. It is still called Tattenhall Hall, and is used as a farm house. In 1628 this branch of the family of Bostock had been settled there for five generations. In 1622 another of the name of Bostock (Thomas) was admitted to the School.

Thomas Price (MS. II.), Preacher and Minister of Saynt Cedde. He was appointed curate of St. Chad's in 1583 by patent from the Corporation. He was admitted a member of the Shearman's Company in 1582, under the name of Thomas ap Presse "preacher of God's word." He styled himself "neither parson, vicar, farmer nor proprietary but only curate of St.

Chad's." He is said not to have had any degree. He was father of the Rev. Sampson Price (of whom hereafter), who succeeded him at St. Chad's. He was curate for 34 years, and died 1619.

Sampson Price, parson of Carfax (MS. XXXII.), 1602, matriculated Exeter Coll., Oxford, aged 16; 1605, B.A. from Hart Hall; 1615, B.D. from Exeter Coll.; 1617, D.D. from Exeter Hall. He was lecturer at St. Martin's, Carfax, and St. Olave's, London; was chaplain to James I. and Charles I.; 1620-28, Vicar of St. Chad's; 1626, Canon of Hereford. He was also Rector of All Hallows ad Fenn, and Vicar of Christ Church, Newgate Street, in London, and was buried in 1630 in the chancel of the last named church. (Foster's *Alumni Oxonienses*).

He was called "Malleus Hæreticorum." He preached at the consecration of the Free School Chapel on 10 Sep., 1617, and his sermon on the "Beauty of Holiness" was printed. His brother was Daniel Price, Rector of Worthen, and Dean of Hereford. (Owen and Blakeway's *Hist. Shrewsbury*).

Rev. John Dychar, Vicar of Shawbury (MSS. XIX. and XXXIII.). He was presented to Shawbury by John Leveson, Esq., and was instituted 8 April, 1555, in succession to Thomas Ashton, who was deprived for not taking priest's orders. He was vicar for 65 years, and was buried in the chancel of the Church in 1620. He was not married. From the probate of his will, which is in the Registry at Lichfield, it appears that his personal property was appraised at £68 11s. He left a number of legacies and a pedigree to show the degrees of relationship of his kinsfolk. His great-grandfather, Richard of Shawbury and Muckleston, married a daughter of Geoffrey Young of Caynton. One of his nieces married Roland Hill of Hawkestone, and another John Leighton of Leighton and Rodington. (Ex. ret. Rev. F. Vernon of Shawbury).

The following notice in regard to this manuscript presented by the Rev. John Dychar, is to be found in

vol. i., p. 375 of Owen and Blakeway's *Hist. of Shrewsbury* :—

A remarkable entry in the margin of an ancient Latin Bible, in the library of our schools (MSS. in Museo. x. 9) affects to record the name of a second son royally descended and mysteriously born "Henry Roido Dudley Tuther (Tudor) plantagenett fili⁹. 2 E⁹ reg. et Rob⁹ Comites leicetr." It is a very fair and beautiful manuscript on vellum, given by Mr. John Dychar of Shawbury in 1606, and may have belonged to that parish Church before the Reformation. Sir John Dychar, as he was generally called (son of Robert Dychar of Moculton, the elder, who was buried at Shawbury, 11 Jan., 1571), was instituted into that vicarage the 2nd year of Queen Mary."

There are two other MSS. in the library with similar entries.

(MSS. V. and XXXVI). These books are not stated to have been presented by, but to have belonged to, "Ralph Sneyde juris utriusque doctoris." He was probably of Keele, co. Stafford, and the son of Sir William Sneyde, who married for his second wife Jane, d. and h. of John Salter of Salter's Hall, Salop. Ralph Sneyde himself was also connected by marriage with Shropshire, for his second wife was Mary, d. of Sir Richard Newport of High Ercall. He died in 1615.

(MSS. XXVI. and XXXI.). Thomas Higgons "Preacher and physitian." 1571. admitted to the School; 1581, matriculated Brasenose Coll., Ox., aged 18; 1585, B.A. from Balliol Coll.; 1588, M.A.; 1591, licensed to practise medicine; 1608. B.D. and D.D. He was Rector of Westbury in 1588; Rector of the first portion of Pontesbury 1603, and of the second portion 1614. (Foster's *Alumni Oxonienses*; Shropshire Archaeological Transactions, vol. v., p. 241).

On the right hand of the high altar in St. Chad's, circumscribed on a marble gravestone :—

Here lyeth the body of Thomas
Higgons doctor in divinitie and Chaplain to the late King
James of famous memorie
who deceased the 19th day of March, 1635.
(Owen and Blakeway).

The family of Higgons came from Stretton. Dr. Thomas Higgons, the donor of the two MSS., married first Jane, d. of Richard Mytton of Mitton, co. Salop; and secondly Elizabeth, d. of Richard Barker of Haughmond Abbey, and coh. of Andrew Barker. The original owners of the MSS. might possibly have been the monks of Haughmond.

His son was Sir Thomas Higgons, who married first Elizabeth, relict of Robert Devereux, Earl of Essex, the Parliamentary general; and secondly, Lady Bridgett, d. of Sir Bevill Granville of Stowe, Cornwall. He was of Grewel, near Odiham, Hants; was M.P. for Malmesbury 1659; for New Windsor 1661-78; for St. Germains 1685-7. He was knighted in 1663, and was envoy to Saxony and Venice. Bevil, his son, is described as a "historian and poet." (Le Neve's Knights). There were no less than 25 scholars of this surname entered in the School between 1562 and 1631.

(MS. XX.). John Woodhouse, schoolmaster of Market Drayton. This school was a foundation of the Hill family.

(MS. XXXIV). Richard Collins of Shrewsbury, mercer.

(MS. X.). Lewes Taylor, Vicar of Moreton Corbett.

(MS. XV.). Robert Gittins, Rector of Malpas. 1594, admitted to the School; 1603, instituted as Rector of the Upper Moiety of Malpas. Twelve scholars of this surname were admitted between 1562 and 1631.

(MS. XVII.). Thomas Chaloner "Archipedagogus." He was chief schoolmaster during the troublesome times of the Civil War, and put the School money chest at the disposal of the King. He was removed by the Commonwealth party and restored by the Cavaliers in 1661. Besides this gift he has left to the School a number of his own manuscripts, handsomely bound.

Of one of the authors of the manuscripts a few words shall be written, Richard Rolle of Hampole. (MSS. III. and XXV.). The facts are taken from Perry's "English Prose Treatises of Richard Rolle of Hampole," 1866.

He was one of the early 14th century writers, and immediately preceded our Shropshire poet William Langland. He was born at Thornton in Richmondshire, of humble parentage, and was sent to Oxford by Thomas Neville, Archdeacon of Durham, but withdrew himself at the age of 19, to avoid the temptations of the world, "*Deo inspirante*," and returned to his father's house. Out of two cloaks belonging to his sister, one white and the other grey, and a rain hood of his father, he made for himself an appropriate garment. Though not ordained, he was invited by the Priest on the Feast of the Assumption to ascend the pulpit, and he preached a wonderful sermon. He was often in ecstasies, and a doubt arose as to his sanity. Sir John de Dalton, on satisfying himself that he was of sound mind, provided him with a hermit's cell, clothing, and maintenance. He became an "*Eremite*," and his sanctity was such that he drove away the devils which surrounded the death-bed of Lady de Dalton, though, as they fled, they left visible marks of their presence in the chamber. He worked miracles :—

Mersos in aquis vita restituit
Mutis, contractis, medelas tribuit.

He went from place to place preaching and instructing the people, and insisting that an active life practised in the duties of benevolence was more Christ-like than a life of mere contemplation. He healed the Prioress of Hampole of fits, to which she was subject, and assured her that as long as he lived she would not be troubled any more; when she was again afflicted, she knew that he was dead, and she had his body buried at Hampole; pilgrimages were made to his shrine, and his works were preserved there in "*cheyn bondes*." He died in 1349. He never took any degree in Holy Orders. These incidents of his life are recorded in the manuscript in Lincoln Cathedral, entitled *Officium et Legenda de vita Ricardi Rolle*.

He wrote both in Latin and English, but his prose

is said to be superior to his verse. Indeed, Warton in his *History of English Poets* says, "His poetry had no tincture of sentiment, imagination, or eloquence." The "Prick of Conscience" is his best known poetical work, and was printed not very long ago by the Philological Society. It consists of seven parts—I. Of Man's nature; II. Of the World; III. Of Death; IV. Of Purgatory; V. Of the Day of Judgment; VI. Of the torments of Hell; VII. Of the joys of Heaven.

Little more need be said by way of introduction. To students in various paths of inquiry these manuscripts will be extremely interesting. To the student of Celtic a Welsh MS. of the 14th century must be worth inspection. In Dr. Butler's catalogue he notes that "Mr. Edward Lloyd of the Museum declared that this was the oldest book of divinity he ever saw in the antient British Language." It contains:—The Hours of the Virgin Mary; The Story of the Ghost of Guy, who died in 1324 at "Alesey," 4 miles from "Vien;" St. John's Gospel; The History of the Cross; The Story of the Passion; The Story of the Invention of the Holy Cross; The Vision of St. Paul.

In the "Sequentiale" and "Graduale" which were used in the Churches and Abbeys in medieval times will be found the models of the sequence and gradual in use to-day.

The mystery plays, which once formed so large a part of the religious education of the people, are illustrated by a unique example of the method in which the parts of the actors were learned.

The North country dialect and the early forms of the English language are well represented in the "Prick of Conscience."

In MS. II. may be seen some finely executed initials exhibiting the skilful penmanship and artistic designs of the early transcribers.

The value set upon these literary treasures in olden times is indicated in various ways. Most of them were chained. The names of many of the owners are ex-

pressly noted. One (MS. XXVIII.) "is bought at his own expense by Friar John Sonkey."

Another (MS. XXIV.) is "granted to Friar Adam de Knotesford for the term of his life" in the 14th century. These books have outlived the houses in which they were transcribed and preserved. Buildwas Abbey, which owned one of them, is to-day a stately ruin; Wombridge Priory, which owned another, is gone altogether. The site of the Religious house of the Minorite Friars of Shrewsbury is known only to the antiquary.

The books remain, some in perfect preservation, and no more fitting home can they have than the Library of Shrewsbury's famous school.

CATALOGUE OF THE EARLY MANUSCRIPTS OF SHREWSBURY SCHOOL.

BY MR. HERBERT, ASSISTANT IN THE DEPARTMENT OF MSS. IN
THE BRITISH MUSEUM.

I. [Mus. 27].

Liber Sapientiae : with extracts from the Commentary of Rabanus Maurus, and other marginal and interlinear commentaries. Latin, vellum, early 13th cent., ff. 136, 9 $\frac{3}{4}$ in. x 6 $\frac{1}{4}$ in.

On f. 2: "Magistri Alexandri de Staneby" [? Alexander de Stavensby Bishop of Lichfield and Coventry 1224, d. 1238].

On f. 1b: "Iste liber est fratrum prædicatorum Cestriæ."

Inside the cover is a note, dated 1607, of the presentation of this book, with eleven other MSS. to Shrewsbury School by Mr. Richard Bostock of Tattenhall, Cheshire.

II. [Mus. III. 38].

The Bible in Latin, Vulgate version, preceded by the "Epistola Sancti Jeronimi presbiteri ad Paulinum," and followed by "Interpretationes hebraicorum nominum," arranged alphabetically, with finely executed miniature initials, many of which, however, have been defaced. Vellum, ff. 449. Many pages have been mutilated and several removed altogether, Vol. IX., 2nd S.

doubtless for the sake of the miniatures. 13th cent., probably written in France, 9 in. \times 6 in.

Presented to Shrewsbury School in 1607, by "Mr. Thomas Price, preacher and minister of the parish of Saynt Cedde in Shrewsbury."

III. [Mus. III. 39].

"*Prick of Conscience*," by Richard Rolle of Hampole. Imperfect at both beginning and end, containing only ff. 4196—7542 (see the edition by Richard Morris, Berlin, 1863). Followed by Sermons in English on the Epistles for Advent, by "A fruitfull and compendious treytys specyally schewyng wat meryte of pardon it is to here a messe," by sermons on the Sunday Gospels, and by various theological tracts and notes, all in English. 15th cent., paper, ff. 107, 8½ in. \times 6 in. Much frayed and torn. Bound in a fragment of a Latin service book.

This portion of the book has been more fully described, with extracts, in the *Shropshire Archaeological Transactions*, 2nd Series, vol. vi., pages 99-106.

IV. [Mus. III. 40].

1. *Æsopic Fables* in elegiacs; the collection known as that of the *Anonymous Neveleti* (see H. L. D. Ward, *Catal. of Romances*, vol. ii., 1839, p. 309), but published as "Gualteri Anglici Fabulæ" by its latest editor (L. Hervieux, *Fabulistes Latins*, vol. ii., 2nd ed. 1894, p. 316). A very imperfect copy, beginning with Fable 21, l. 6, and ending with Fable 58, l. 9, and with some omissions between.
2. Elegiac verses on the Greek alphabet, beginning "Ectieus (? Atticus) eolicus doricus ionicusque boetus."
3. Verses on the variations in the meanings of words, beginning "Verbum quatriplici sensu credo variari."
4. *Liber Synonymorum*, beginning "Ad mare ne vidiar (sic). Usually ascribed to John de Garland, but sometimes to Matthieu de Vendôme (see *Hist. Litt. de la France*, vol. xxiii., pp. 98, 948).
5. List of Latin deponent verbs arranged in hexameters, with English equivalents.
7. Extracts from the *Eclogues* of Virgil; also various grammatical treatises and notes, including the *Liber Equivo-corum* (beg. "Augustus ti to") by John de Garland or Matthieu de Vendôme. (See art. 4 above). Paper, 15th cent., ff. 78, 8½ in. \times 6 in.

V. [Mus. III. 41].

Extracts from classical and medieval writers on virtues and vices, Latin, with index of subjects at beginning. First chapter, "De practica sciencia et ejus intencione." The last complete chapter is numbered 283, and headed "Tullius li[bro] de senectute de desiderio vite perpetue." Imperfect at the end. Paper and vellum in alternate pairs of leaves. 15th cent., ff. 150, 8½ in. × 6 in. Belonged (16th cent.) to Ralph Sneyde "Juris utriusque doctoris."

VI. [Mus. III. 42].

1. *Sequentiale*, with musical notes. Imperfect at the beginning. At f. 236 is a sequence with the rubric, "In translacione Sancti Celdae," suggesting a possible connection with St. Chad's in Shrewsbury, or, at any rate, with the Diocese of Lichfield.
2. Four fragments of an unknown *Mystery Play*. 1st. On the subject of the Angels and the Shepherds; 2nd. The adoration of the Shepherds; 3rd. The three Maries at the Sepulchre; 4th. The Two Disciples at Emmaus. The part of one actor (the 3rd Shepherd, the 3rd Mary and Cleophas) only, with the cues given in the margins, ff. 38-42b.

The MS. has been fully described, and the portions of the *Mystery Play* printed, by the Rev. Prof. Skeat in the *Academy* for Jan. 4 and Jan. 11, 1890 (see also *Shropshire Archaeological Transactions*, 2nd Series, vol. ii., p. 295). Vellum, early 15th cent., ff. 43, 8½ in. × 6 in.

VII. [Mus. III. 43].

Theological tracts, notes, and verses, including

1. The "Liber Regulae Pastoralis" of Gregory the Great.
2. "Summa magistri Ricardi," beginning "Qui bene presunt." Usually ascribed to Richard Wethershed, Archbishop of Canterbury 1229-1231, but in this MS. the colophon quoted is continued by a later (14th cent.) hand, "de Laycestre rectoris ecclesie de Wethrigsete."
3. "Summa de virtutibus noviter parisiis composita." In 157 chapters, of which the first 17½ are wanting. Chapter 19 begins, "Sequitur ordinavit in me caritatem."
4. List of romances in French.
5. On usury, Latin, beginning "Si vendis pro vinginti, quod modo non valet x."

6. French Christmas hymn, beginning "Le tens ioyus est venu
ke nouel est nomé."
Vellum, 13th cent., ff. 206, $8\frac{1}{4}$ in. $\times 5\frac{1}{4}$ in.

VIII. [Mus. III. 44].

Liber constitutionum provincialium in provincia Cantuariensi.
In five books, arranged according to subjects, with index.
Written in 1453 or 1454 (both dates occur) by a scribe
who signs himself R. Walle. Vellum, ff. 105. A leaf is
wanting at the beginning (a complete copy in Brit. Mus.,
MS. Harley 224), $7\frac{1}{2}$ in. $\times 4\frac{1}{4}$ in.

IX. [Mus. III. 45].

"Sermones Fratris Gilberti de Tornaio." 190 sermons on
Church Festivals by Gilbert (usually known as Guibert)
of Tournai (ob. 1270), preceded by a Prologue, and by two
letters to the author from Pope Alexander (IV.), dated
respectively vii. Id. Aug. and Kal. Oct. anno 1° [7 Aug.,
1 Oct., 1255]; and by a letter from the author to Pope
Alexander. Vellum, ff. 294, 14th cent., $6\frac{1}{2}$ in. $\times 4\frac{1}{4}$ in.
Binding of stamped leather (16th cent.). Inside the cover:
"Schola Salopie anno Domini 1607. Mr. Richard Bostock
of Tattenhall, in the county Palatine of Chester, gent.,
gave to the Librarie att the ffree schoole in Shrewsbury
twelve manuscript bookes in soe many severall volumes;
seaven of them beinge in folio, foure in 4° and one in 8°."

X. [Mus. III. 47].

Extracts from the Fathers, etc., on Virtues and Vices, in
alphabetical order; in Latin; some perfect at beginning.
First heading, Absolutio; last heading, Zelus. At the end
are recipes for the falling evil (15th—16th cent.). Vellum,
15th cent. Presented in 1619 by Lewes Taylor, Vicar of
Moreton Corbett, co. Salop. ff. 194, $6\frac{1}{2}$ in. $\times 4\frac{1}{4}$ in.

XI. [Mus. III. 48].

Vellum, 5 in. $\times 4\frac{1}{8}$ in.; ff. 75. About A.D. 1400. Old binding
of boards covered with leather. Contents, all in Welsh:—
1. Hours of the Virgin Mary, followed by prayers, etc., f. 2.
2. Story of the Ghost of Guy, who died in 1334 at "Alesey, 4
miles from Vien," ff. 34b.
3. St. John's Gospel, ch. i., vv. 1—14, f. 43.
4. History of the True Cross, f. 44.

5. Story of the Passion, taken chiefly from St. Matthew chapp. xxvi.—xxviii., f. 51b.
6. Story of the Invention of the Holy Cross, f. 60b.
7. Vision of St. Paul, f. 68b.

XII. [Mus. III. 50].

The Apocalypse, Isaiah lviii., 1, lix., 5, and the Catholic Epistles, with marginal notes and interlinear commentary in a hand contemporary with that of the text. Latin, vellum; late 12th cent., ff. 128, 8 in. \times 5 $\frac{3}{8}$ in.
Belonged to Buildwas Abbey, in Shropshire.

XIII. [Mus. III. 51].

Sermons for Sundays and Festivals throughout the year. Latin. Headed "Omelie b'i Gregorij" in a different hand, but erroneously, Gregory being quoted in the first sermon. Paper, ff. 138, with a few vellum fly-leaves, 16th cent.

One of the MSS. given in 1607 by Richard Bostock of Tattenhall, co. Chester.

XIV. [Mus. III. 52].

Liber Equivocorum, beginning "Augustus ti to." Colophon, "Deo gracias quod Kyrke." Paper, 15th cent., 8 $\frac{1}{2}$ in. \times 6 in., ff. 125. The binding in a vellum leaf from a 14th cent. Latin Psalter.

XV. [Mus. X. 24].

B. Gregorii Papæ Dialogorum, Libri IV. Vellum, 13th cent., ff. 76, 10 $\frac{1}{2}$ in. \times 7 in.

Belonged to Franciscans of Hereford. Presented to Shrewsbury School 1 Aug., 1611, by Robert Gittins, Rector of Malpas, Cheshire.

XVI. [X. 29].

1. "Medulla Gramatice." A Latin English Dictionary, with a short prologue beginning "Hec est regula generalis." Ascribed to Galfridus Grammaticus, circ. 1400. See Albert Way, *Promptorium Parvulorum* (Camden Soc. 1843-65), vol. iii., App., pp. l-liv. This copy is mentioned at p. liv.
2. Prayers, addresses to the Virgin, etc., beginning "Pater creator omnium."
3. Treatise on the Parts of Speech, beginning "[P]artes orationis quot sunt." Vellum, 15th cent., 9 in. \times 6 in., ff. 114.

XVII. [I.]

Volume lettered "MS. Theol: Shrewsbury School." Genesis to Joshua, in Latin, Vulgate version. Imperfect; wanting 2 leaves at the beginning (f. 1 begins Gen. ch. iii., verse 6) and 2 leaves immediately before the last leaf, and breaking off at Jos. xii. 23. Vellum; late 12th cent. At f. 84b: "Tho: Chaloner Archipædagogus Scholæ Salopiensis, Anno Domini 1640." ff. 106, 1 ft. 4½ in. × 11½ in.

XVIII. [II.]

Volume lettered "MS. Theol: Shrewsbury School." The Gospels of St. Matthew and St. John in Latin, Vulgate version, each preceded by an introduction, beginning respectively "Matheus ex iudea qui et leui" and "Hic est iohannes euangelista." with marginal and interlinear glosses from Jerome, Augustine, etc. Vellum, 13th cent. Presented in 1607 by Richard Bostock of Tattenhall, Cheshire. ff. 112, 1 ft. 2½ in. × 10 in.

XIX. [III.]

Volume lettered "MS. Theol: Shrewsbury School." The Bible in Latin, Vulgate text, with the prologues of St. Jerome. A leaf has been cut out after f. 2; and several leaves are missing after f. 99 (end of III. Reg. and beg. of IV. Reg.). Isaiah follows Paralipomena, and from Isaiah xxxvii. 19 to the end of the Old Testament is wanting (after f. 129).

In the New Testament Acts are followed by Apocalypse, Catholic Epistles, and Pauline Epistles. A lacuna occurs after f. 187 (Ephes. iv. 13, Coloss. iv. 9). Vellum, 13th cent., ff. 193, 1 ft. 1 in. × 9½ in.

On f. 1: "Johannes Dychar est verus huius libri possessor" and "per me Dychar," in a 16th cent. hand. A slip at the beginning, dated 1606, states that the volume was given by John Dychar, vicar of Shawbury, co. Salop.

XX. [IV.]

Volume lettered "MS. Theol: Shrewsbury School." Petrus Lombardus, Bishop of Paris: *Sententiarum libri quatuor*. The prologue begins "[C]upiente[s] aliquid de [pen]uria ac tenuitate nostra" (the initial having been cut out). After the list of chapters is a preliminary chapter, beginning "Multi unam substantiam patris," not found in other copies. After this it begins as usual, with an illuminated

initial, "Ueteris et noue legis continentiam." (See Migne, Patrol, Lat., vol. excii., col. 521). Vellum, 13th cent. Presented in 1609 by John Woodhouse, Schoolmaster of Market Drayton, co. Salop. ff. 160, 1 ft. 1 in. x 9 in.

XXI. [V.]

Volume lettered "MS. Theol: Shrewsbury School."

Gregory the Great, *Regula Pastoralis*, with finely executed initials at the beginning of chapp. I., II., and XXIII., the first and third in red, green, and white, the second in pen and ink.

A note on f. 34 shows that this book was used for reading during collation.

On a vellum slip, pasted on a fly leaf at the beginning, is a note of the institution of Henry Siddall to the benefice of Barrow, Cheshire, in 1546. Vellum, 12th cent., ff. 110, 11½ in. x 7½ in.

XXII. [VI.]

Volume lettered "MS. Theol: Shrewsbury School."

Commentary on the Psalms in Latin, beginning "Christus integer caput cum membris est materia huius libri." Vellum, early 13th cent., ff. 85, 11½ in. x 7½ in.

XXIII. [VII.]

Volume lettered "MS. Theol: Shrewsbury School."

Rosarium Theologie: a theological common place book in alphabetical order according to subjects. Begins "Absolucio, Dominus noster Jhesus Christus dicit beato Petro." Paper and vellum, 15th cent., ff. 174, 11½ in. x 8½ in. Presented in 1607 by Richard Bostock of Tattenhall, Cheshire.

XXIV. [VIII.]

Volume lettered "MS. Theol: Shrewsbury School."

Petri Comestoris *Historia Scholastica*. At the beginning is a list of chapters, followed by a chronological digest, down to the martyrdom of SS. Peter and Paul. Vellum, 13th cent., ff. 148, 1 ft. 1½ in. x 8½ in. Belonged to the Dominicans of Chester, granted to Fr. Adam de Knotesford for the term of his life (in the 14th cent., see f. 1). Given to Shrewsbury School by Richard Bostock of Tattenhall, Cheshire, in 1607.

XXV. [IX.]

Volume lettered "MS. Theol. Shrewsbury School."

Theological Tracts in Latin, viz. :—

1. Compendium Theologicæ Veritatis, in 7 Books, beginning "Veritatis theologicæ sublimitas." Colophon: "Explicit veritas theologicæ secundum fratrem Thomam de Alquino." Often ascribed in MSS. to Thomas Aquinas; and printed among the works of Albertus Magnus, besides being attributed to St. Bonaventura and various other authors. The best supported attribution seems that to Hugh of Strasburg. (See *Histoire Littéraire de la France*, vol. xxi., p. 157).
2. Commentary on the Psalms, and on the Songs of Isaiah, Ezekiel, Hannah, Moses, Habakkuk, and the Lord's Prayer, beginning "Magna spiritualis iocunditatis."
3. [Richard Rolle of Hampole's] "Libellus de emendacione vite sive de Regula vivendi," beginning "Ne tardes conuerti." Vellum, 14th cent., ff. 173, 10 $\frac{3}{4}$ in. \times 7 in.

Presented in 1697 by Richard Bostock of Tattenhall, Cheshire.

XXVI. [X.]

Volume lettered "MS. Theol: Shrewsbury School."

1. "Sententia Cassiodori senatoris de Sancto Cypriano episcopo" (cap. 19 of "De Institutione Divinarum Litterarum." (See *Migne*, Patrol. Lat., vol. lxx., col. 1135), f. 1.
2. Cyprian, Epistola ad Donatum (*Migne* op. cit., vol. iv., cols. 192-223), f. 1.
3. " De Disciplina et habitu Virginum. Imperfect at end (*Migne* iv., 440-462), f. 6b.
4. " De lapsis. Imperfect at beginning (*Migne* iv., 466-494), f. 14.
5. " De Catholicae Ecclesiae Unitate. Imperfect at end (*Migne* iv., 495-516), f. 26.
6. " De Oratione Dominica. Imperfect at beginning and end (*Migne* iv., 520-544), f. 35.
7. " De Mortalitate. Imperfect at beginning and end (*Migne* iv., 582-599), f. 47.
8. " De Opero et Eleemosynis. Imperfect at beginning and end (*Migne* iv., 602-620), f. 53.
9. " Ad Demetrianum. Imperfect at beginning. (*Migne* iv., 545-564), f. 62.
10. " De Bono Patientiae (*Migne* iv., 622-638), f. 70b.
11. " De zelo et Livore. Imperfect at end (*Migne* iv., 631-645), the scribe having "left off in the

middle of a sentence and continued (without any break in the MS.) with next article, f. 79.

12. " Ad Fortunatum. Imperfect at beginning and end (*Migne* iv., 671-675, and see preceding art., f. 82b).

13. " De laude martyrum. Imperfect at beginning and end (*Migne* iv., 789-802), f. 85.

14. " Ad Quirinum Testimonia adversus Judeos. Imperfect at beginning, middle, and end (*Migne* iv., 677-716, 733-778), f. 94.

15. Theological treatise in Latin. Imperfect at beginning and end. Begins, ". . . . disi deliciis id est de ecclesie libertate." f. 132.

Vellum, late 12th cent, ff. 144, 10 in. x 6 $\frac{3}{4}$ in.

Given to Shrewsbury School in 1607 by Thomas Higgons. See f. 1 of this MS., and also MS. XXXI. (Julianus Pomerius, etc.).

XXVII. [XI.]

Volume lettered "MS. Theol: Shrewsbury School."

Hugo de Vienna super Apocalypsim, with prologue beginning "Vidit Jacob scalam stantem super terram." Colophon, "Explicit Hugo de Vienna super Apocalypsim," with index rerum at the end. Vellum, 15th cent, ff. 238, 11 in. x 7 $\frac{1}{4}$ in. On f. 238b, "John Downes."

Presented in 1607 by Richard Bostock of Tattenhall, Cheshire.

XVIII. [XII.]

Volume lettered "MS. Theol: Shrewsbury School."

Harmony of the Four Gospels in Latin as compiled by Tatian and translated by Victor, Bishop of Capua, with marginal glosses. Wanting a leaf at the beginning. Vellum, early 13th cent. On a vellum slip at the beginning, "Iste liber fuit adquisitus per fratrem Johannem Sonkey de suis propriis sumptibus" (14th—15th cent.).

Given to Shrewsbury School by Richard Bostock of Tattenhall, Cheshire, in 1607. ff. 111, 11 $\frac{3}{4}$ in. x 8 in.

XXIX. [A.]

Volume lettered "MS. Theol. Shrewsbury School."

Homiliæ Venerabilis Bedæ. Very imperfect, leaves being lost after ff. 4, 7, 9, 11, 17, 33, etc. The homilies vary considerably in order, and occasionally in text, from the edition in *Migne's Patrologia*, vol. xciv.

Vellum, 12th cent. On a leaf at the end are two contemporary copies of a letter from the monks of Lenton (a Cluniac Priory in Nottinghamshire) to H[enry Burwash] Bishop of Lincoln, recommending Lancelot de Corobert for presentation to the Church of Courteenhall [in Northants] dated Lenton, St. Mark's Day [April 25], 1328. ff. 151, 11½ in. x 7½ in.

XXX. [B.]

Volume lettered "MS. Theol: Shrewsbury School." Graduale and musical notes, for use in an Abbey. The *Prograrium Sanctorum* includes either in text or in early marginal additions SS. Milburga, Ethelbert, Oswald, Cuthbert, and Winifred. At the end are some *Kyries*, *Glorias*, etc., of later date. Vellum, 13th cent., ff. 176, 10 in. x 7 in.

XXXI. [C.]

Volume lettered "MS. Theol: Shrewsbury School."

1. Juliani Pomerii, *Toletani episcopi, Prognosticorum libri 3.*
2. *Narracio de purgatorio quod dicitur esse apud Reglis in Hibernia* [the adventures of Sir Owen in St. Patrick's Purgatory, by Henry of Saltrey, without Prologue or Epilogue].
3. "Interrogationes Orosii et responsiones Beati Augustini."
4. "Aurelii Augustini doctoris disputatio . . . contra Felicianum hereticum."
5. Extracts from Augustine, Jerome, and Ambrose, and notes "de nequitia mulieris" "de muliere bona" "de predestinatione," etc.
6. "Visitatio infirmi edita a Baldrico Dolensi Archiepiscopo." Ascribed by a later hand to Augustine, and printed among his supposititious works in *Migne Patrol.* Lat., vol. xl., col. 1147; but the attribution to Baudri is supported by a Lambeth MS., and seems more probable. See *Migne*, vol. clxvi., col. 1211.
7. "De lib[e]ro Arbitrio," "De prelatione Luciferi," "De habitatione malignorum spirituum," etc.

Vellum, late 12th cent., ff. 144, 8½ in. x 6½ in. Given to Shrewsbury School in 1607 by "Mr. Thomas Higgons of Shrewsbury preacher and phisitian."

XXXII. [D.]

Volume lettered "MS. Theol. Shrewsbury School."

S. Raymundi de Peniafort, *summa de Paenitentia et Matrimonio*, lib. i.-iii., followed by a treatise beginning "De sacra-

mentis ecclesiasticis ut tractarem." In several hands of the 13th cent. Vellum, ff. 132, 9½ in. x 6½ in. On f. 1b, "De communitate fratrum minorum Salopsburie de dono fratris Thome de Maddel."

Given to Shrewsbury School in 1607 by "Mr. Sampson Price preacher and parson of Carfax" [i.e. St. Martin's Church, Oxford].

XXXIII. [E.]

Volume lettered "MS. Theol. Shrewsbury School." [Petri Cantoris] Notæ Psalterii, beginning "Flebat iohannes quia non erat." Imperfect, wanting Pss. xcv.—cxxv. Vellum, 13th cent. On the last page, "Iste liber constat Domini de Wombrygg" [Wombridge, co. Salop].

Presented in 1606 by John Dychar, vicar of Shawbury, co. Salop. ff. 119, 10 in. x 7 in.

XXXIV. [6].

Volume lettered "MS. Theol. Shrewsbury School." Bartholomæus de Sancto Concordio, Dominican, of Pisa; Summa de casibus Conscientiæ. Begins "Quoniam, ut ait, Gregorius super Ezeckielem." Colophon, "Explicit summa fratris Bartholomei de sancto concordio ordinis fratrum predicatorum de Pisis. A Burstall, Vē. Cop."

Vellum, 15th cent. At the beginning are two leaves from a liturgical MS. of the 15th cent. Presented in 1610 by Richard Collins of Shrewsbury, mercer. ff. 200, 1 ft. x 8½ in.

XXXV. [11].

Volume lettered "MS. Theol. Shrewsbury School." Gospel of St. Luke with marginal commentary, consisting mainly of extracts from the glosses of Bede and Ambrose. Latin. Vellum, early 13th cent., ff. 85, 10 in. x 7½ in. On f. 1 "S. Lucas Magistri Alexandri" [? de Stanely, cf. MS. I. and "Iste liber est fratrum predicatorum Cestrie."]

Presented by Richard Bostock of Tattenhall, Chester, in 1607.

XXXVI. [27].

Volume lettered "MS. Shrewsbury School."

I. Extracts from Macrobius, Cicero, Orosius, and other Latin writers.

2. Leonardi [Bruni] Aretini De Bello Punico libri iii. Book III. is entitled "Bellum Gallicum post primum bellum punicum cum Romanis." Paper, 15th cent., ff. 115, $11\frac{3}{4}$ in. \times $7\frac{1}{2}$ in. On f. 1, "Robertus Spenser [scored through and " Radulphus Snede " written above] est possessor huius libri."

REPORT ON THE MANUSCRIPTS OF
SHREWSBURY SCHOOL.

By FREDERIC G. KENYON.

The manuscripts belonging to Shrewsbury School are thirty-six in number, of which all but two are in Latin, while one is in English, and one in Welsh. Eleven contain the Bible, either whole or in parts, in some cases accompanied by a commentary. Sixteen may be classed as theological, including Homilies, Sermons, the "Pastoral Rule" of Pope Gregory, and other moral and theological treatises. Three are service books, including a Graduale, a Sequentiale, and a Welsh Book of Hours. Six are evidently intended solely for school use (though, no doubt, the Biblical and theological works may also have been used for purposes of instruction); these include Dictionaries and Grammatical Treatises, and extracts from classical and patristic authors. In date, six manuscripts may be assigned to the 12th century, 14 to the 13th, two to the 14th, and 14 to the 15th. Among them are several good and characteristic examples of the handwritings of these periods.

Probably the most interesting and valuable manuscripts in the collection, on account of their comparative rarity, are the three following:—(1) Some portions of a set of miracle plays, in English, at the end of a Latin service book of the fifteenth century. These are wholly unknown otherwise, but are believed by Prof. Skeat to belong to the cycle of mystery plays in use at Beverley. They consist of the parts to be taken by a single actor,

and give the cues preceding each speech. (2) A copy of the "Prick of Conscience," by Richard Rolle of Hampole, imperfect, but still of some value. (3) A Welsh Book of Hours, including various legends in addition to the purely devotional parts. The other manuscripts give a typical selection of works of mediaeval theology and scholarship; and it adds to their interest to find that they were, for the most part, presented to the school at about the same time, and that a time not very long after its foundation. More than half are definitely stated to have been given between the years 1607 and 1611, and probably others, to which no date of donation is attached, came into the library at the same period. It would thus appear that a special effort was made to establish a School Library in the early years of the seventeenth century.

The indications of previous owners and of the benefactors who presented the books to the School are unusually numerous. Richard Bostock of Tattenhall, in the county of Chester, presented twelve volumes in 1607, three of which had previously belonged to the Preaching (or Dominican) Friars of Chester, and two to Alexander de Stavensby, Bishop of Lichfield and Coventry. Other benefactors of the School Library are Thomas Price, "preacher and minister of Saint Chad," 1607; Lewes Taylor, vicar of Moreton Corbet, 1619; Robert Gittins, rector of Malpas, 1611; Richard Collins of Shrewsbury, mercer, 1610; Thomas Higgons of Shrewsbury, "preacher and phisitian," 1607; Sampson Price, "precher and parson of Carfax," the city Church at Oxford, perhaps a relation of Thomas Price named above, 1607; John Dychar, vicar of Shawbury, 1606; John Woodhouse, schoolmaster of Market Drayton school, 1609; and Thomas Chaloner, Head Master of Shrewsbury School, 1640. Among earlier owners there is mention of Buildwas Abbey and the Franciscan Friars of Hereford; and the service book containing the miracle play extracts may have belonged to St. Chad's. There is no direct evidence of any of the books having come

to the School from the Abbey ; but there are two at least which show signs of having done so. These are a service book (a *Graduale*) of the 13th century, which was evidently written for use in an Abbey ; and a copy of Pope Gregory's " *Pastoral Rule*," which was used for reading aloud at meal-times, according to a custom prevalent in monasteries.

Fuller information concerning each of the manuscripts in detail will be found in the accompanying catalogue, which has been drawn up by Mr. J. A. Herbert, Assistant in the Department of Manuscripts in the British Museum. In general, it may be said without hesitation that the collection is well worthy of careful preservation on the grounds of its own intrinsic interest, as well as for its connection with the early history of the School. If the early printed books belonging to the School contain as full evidence of the date and manner of their acquisition, it will be possible to show, with some degree of completeness, with what manner of equipment in the way of a library the School started on its career of education.

DR. BUTLER'S CATALOGUE OF THE MSS.

- Registrum Scholarium Schol : Reg : Salop : 4^{to}, Mus. I. 10.
- Biblia Latina, on vellum, 4^{to}, Mus. III. 38.
- An English MS., on paper, Divinity, Mus. III. 39.
- Collection of Poems in Latin, on paper, Mus. III. 40.
- De Practica Scientia, etc. A collection of passages from the Classics, on paper, Mus. III. 41.
- Psalterium, with the notes on vellum, Mus. III. 42.
- Pastorale Beati Gregorii, on parchment, Mus. III. 43.
- De Constitutionibus, on parchment, Mus. III. 44.
- Sermones festivales Gilberti Tornacensis, on parchment, Mus. III. 45.
- Liber Calixti Sexti, on vellum, Mus. III. 46.
- A Latin Common-place book, on vellum, Mus. III. 47.
- A Welsh MS., with this note—" Mr. Edw. Lloyd of the Museum declared that this was the oldest book of divinity he ever saw in the antient British language." Mus. III. 48.

Psalterium, on vellum, the illuminated letters cut out, Mus. III., 49.

Notæ in Apocalypsem, Mus. III. 50.

Homiliae Gregorii, Mus. III. 51.

A Latin MS. Lexicon, Mus. III. 52.

Pentateuchum Mosis, vellum, Mus. X. 6.

Evangel: Matth : et Johann, on vellum, Mus. X. 7.

Sententiae Magistri Petri Parisiensis, on vellum, Mus. X. 8.

Latin Bible, on vellum, Mus. X. 9.

Scholastica Historia ex Bibliis, on vellum, Mus. X. 10.

Thesaurus Theologie, vellum, Mus. X. 11.

Extracts from Classics, paper, Mus. X. 12.

Summa fratris Bartholomæi, parchment, Mus. X. 13.

Pastorales B. Gregorii, parchment, Mus. X. 14.

Psalterium Glossatum, parchment, Mus. X. 15.

Historia Evangelica, vellum, Mus. X. 16.

Concordia Evangelica, vellum, Mus. X. 17.

Compendium Theologie per Sanctum Thomam, vellum, Mus. X. 18.

Hugo de Vienna super Apocalypsem, vellum, Mus. X. 19.

Psalterium with the notes, vellum, Mus. X. 20.

Liber Psalmorum, vellum, Mus. X. 21.

Evangelium Lucae cum glossis, vellum, Mus. X. 22.

Copy of Q. Eliz. Statutes granted to the Free School, etc., on paper, Mus. X. 23.

Dialogi Gregorii Papæ, vellum, Mus. X. 24.

Cypriani variæ Tractatus, vellum, Mus. X. 25.

Raymundus de Pænitentia, vellum, Mus. X. 26.

Liber Sapientiae, Mag. Alex. de Stanebi, vellum, Mus. X. 27.

Pomerii Prognosticorum Liber, vellum, Mus. X. 28.

Medulla Grammaticæ, vellum, X. 29.

Heralds' Visitation, 1626, Mus. X. 30.

A book, usually called Dr. Taylor's book, being a Chronicle of events which have happened in Shrewsbury, written in the reign of Q. Eliz., Mus. X. 31.

4 Horti siccii, very old and useless, Mus. X. 1-4.

Common Place book, Mus. X. 5.

I have now only to express my obligations to those who have contributed material for this preface to the Catalogue. The Catalogue itself, it must be remembered, is the work of Mr. J. A. Herbert of the British Museum, and is in itself a valuable addition to the School Library. My own acknowledgments are due

first to Mr. T. E. Pickering, the able Hon. Librarian of the School and one of the Assistant Masters. The help which Mr. Frederic Kenyon of the British Museum, has given is witnessed by his own Report. To others my thanks are due, and particularly to the Ven. Archdeacon Maude, the Rev. Canon Lonsdale, and the Rev. F. Vernon, Vicar of Shawbury.

STANLEY LEIGHTON.

WEST FELTON CHURCH.

BY R. LLOYD KENYON.

DOMESDAY Book tells us that in the reign of Edward the Confessor Seward was owner of the Manor of Felton, which contained half a hide of land, and was fit to employ a plough with one team of oxen, but was, as a matter of fact, waste; and that it continued in the same state throughout William the Conqueror's reign, being then held by an unnamed knight under Rainald, the Sheriff of Shropshire, who himself held under Earl Roger de Montgomery. It belonged to the Hundred of Mersete, i.e., of Oswestry. With the rest of the Sheriff's manors it passed on the forfeiture of Earl Robert de Belesme to Alan fitz Flaald, and from him to his son William fitz Alan, to whom also came in the same way the Lordship of the Hundred of Oswestry, to which the Manor of Felton owed service.¹ The neighbouring manors of Ruyton and Wikey were also given to the Fitz Alans, though they had not been included in the Sheriff's "Honour" under Earl Roger, and the Fitz Alans gave them both, as well as Felton, to John le Strange, to hold under themselves. This may have been in King Stephen's time, but the Fitz Alans and Stranges took part with the Empress, and were apparently not able to be in Shropshire during the greater part of Stephen's reign.² However, their possessions were confirmed to them in 1155, and it appears to have been about this time that the three manors were consolidated into one, and the service of

¹ Eyton x., 313.² Eyton vii., 235-6.

the whole given to Fitz Alan's Hundred of Oswestry. Wikey and Felton had always belonged to this, but Ruyton had hitherto been subject to the Hundred of Baschurch, or, as it had now become, Pimhill,¹ and was ecclesiastically part of Baschurch parish.

By this time Ruyton Church had already been built, but was still a Chapel subject to Baschurch, not an independent parish. There is no record so early as this of Felton Church, but the architecture of the northern arcade of the church is of latish Norman style about A.D. 1140,² so that it appears to have been built just about the same time as Ruyton Church, and, unlike Ruyton, must have been originally built with a north aisle. Both churches may have been built by the first William fitz Alan, or by the first John le Strange. At that time not only Baschurch and Ruyton, but also the whole Hundred of Oswestry, and therefore Felton and Wykey, were ecclesiastically in the diocese of Chester and Lichfield.³ Oswestry Parish appears to have been transferred to St. Asaph somewhere about 1160, and it is probably on account of the manor of Felton having already by that time been merged in that of Ruyton, which itself was included in Baschurch parish, that Felton Church was not transferred with Oswestry to St. Asaph, and is the only Church in the old Hundred of Oswestry which is still in Lichfield Diocese. It was not itself subject to Baschurch,⁴ and was probably made an independent Rectory immediately on being built. If not, it would have been a Chapelry of Oswestry, and would in that case, one would think, have followed Oswestry to St. Asaph Diocese. Felton is therefore, probably, 100

¹ Eyton x. 42.

² On the authority of D. H. S. Cranage, Esq., 16 April, 1896.

³ Eyton x., 335.

⁴ If it had been, it would have been named with Ruyton and Petton in Bishop Durdent's Charter, mentioned in my account of Ruyton Church and in Eyton x., 69.

years older as a parish than Ruyton, and older also than Knockin.

The Church is dedicated to St. Michael; and it is a curious fact that the two other parishes named Felton, in Herefordshire and Northumberland, both have the same dedication for their church.

The south arcade was re-built in the present century, but of the old stones, which were marked and replaced in their old places; and the bases and capitals of this seem to date from about 1190-1200, so that the church was probably enlarged by the addition of a south aisle at that time by Hugh le Strange, who held Berrington and Felton under his relation John le Strange of Ness.¹ We know of Hugh only that he was of age in 1174, and was living in 1221 (unless there were two Hughs, father and son, who succeeded each other), and that he was dead by 1240, and had been succeeded by coheiresses.

In 1291 the value of the Church of Felton, according to Pope Nicholas' Taxation, was £10 per annum, of which £1 had to be paid to the Pope, or sometimes, as in this year, by the Pope's directions to the King. Felton was, undoubtedly, an independent parish then, but as the episcopal registers of Lichfield before the time of Walter de Langton, Bishop from 1296 to 1321,² are not now in existence, we do not know the names of any Rectors of Felton before his time, and the first who is recorded in the Registers is

John de Biriton, Acolyte, instituted 27 Feb., 1305. Patrons, Thomas de Lee, Hugh fitz Philip, and Stephen, son of Thomas de Felton. These persons appear to have been the representatives of the coheiresses of Hugh le Strange at Berrington, and it is from the fact of their presenting to Felton Rectory that his ownership of West Felton is inferred. This connection of Felton with Berrington is strongly con-

¹ Eyton vi., 35, xi., 1. The date of the architecture is fixed by Mr. Cranage.

² *Dioc. Hist. of Lichfield*, p. 129.

firmed by the name of the new Rector of Felton, as Biriton is synonymous with Berrington.¹ A number of de Biritons are mentioned in documents of this period as persons of some importance. John de Biriton occurs 1283 to 1307, appointed the jury for Condover Hundred at the Assizes of 1292, and held houses and land and a mill at Berrington and Eaton Mascott under Haughmond Abbey. The Rector of Felton may have been his son.

The Rector² was neither priest nor deacon, but an Acolyte only. In 1307 he had become a sub-deacon, and had a license of non-residence granted to him on October 18th, 1307, "studendi gratiâ," for the purpose of study, which was renewed March 5th, 1309. In other words, he was a schoolboy, and continued to be a schoolboy during the whole period for which he held the Rectory, for he died on May 4th, 1310. In 1089 Urban II. had ordered³ that no one should be ordained sub-deacon till he was 14 or 15, so probably the Rector attained that age between 1305 and 1307. In 1279 the Council of Reading,⁴ under Archbishop Peckham, had decreed that all benefices bestowed on persons less than 22 years old, or on persons who within a year after receiving such benefice should not have been ordained priests, should be ipso jure vacant. But it appears that by the law of the land a layman could be presented and instituted to a living until the statute of 13 and 14 Charles II., c. 4, forbade it, and that, though he could be deprived, yet acts done by him as parson, such as marriages, and leases made by him, were good in law.⁵ There was therefore nothing but ecclesiastical law to prevent a boy of any age being instituted to and holding a living, and ecclesiastical law could be, and was freely

¹ Eytou vi., 43.

² Blakeway MSS., Shropshire Parochial Clergy, in Bodleian Library, and Eytou xi., 5.

³ Hardouin's *Concilia* vi., p. 2, 1685.

⁴ Hardouin's *Concilia* vii., 783.

⁵ Cro. Car., 65; Cro. Eliz., 775; Burn's Eccl. Law, Tit. Benefice.

dispensed with by the Pope and the Bishops. More than 100 years before, in 1179, Pope Alexander III. had written to complain that the Bishop of Lichfield had given several livings to boys under ten years old;¹ but in the 14th century the appointment of boys to livings by lay patrons was very common, and it was sometimes done at the instance of the Pope himself. More than 100 years after this, in 1418, the Council of Constance ordered that all holders of benefices must, notwithstanding any Papal dispensation, proceed within a year after their appointment to obtain the proper orders. Probably when the incumbent was not a priest, or was non-resident, a curate in priest's orders, who would be called a "Chaplain," was generally provided to perform the services of the Church.

Thomas de Cheynneye, Acolyte, was instituted 25 July, 1310, on the presentation of Hugh fitz Philip of Felton. It does not appear how Hugh fitz Philip had become the sole patron. Stephen de Felton was certainly living long after this.² Thomas de Cheynneye was, no doubt, of the family of Cheney, who were at this time Lords of Cheney Longville in Shropshire, under the Earls of Arundel, and held land in Hampshire under the le Stranges.³ Like his predecessor, he was only an Acolyte, and probably a boy, as he had a license of non-residence to study on Jan. 17th and Dec. 7th, 1314. In 1322 the Earl of Arundel asserted that the living was vacant, and that the patronage was vested in himself, and presented to it one

Richard de Downton, Clerk, who may have come from Downton in Upton Magna, which belonged to the Earl. The Bishop desired the Archdeacon of Salop to enquire about the alleged vacancy and the Earl's right, and on April 5th, 1323, the Bishop announced that the Arch-

¹ Hardouin's *Concilium vi.*, pt. 2, 1799, and viii., 881; *Dioc. Hist. of Lichfield*, p. 129.

² Eyton xi., 5.

³ Eyton xi., 373.

deacon and his official had judged Thomas de Cheyne to be wrongfully incumbent, had removed him, and decided that Richard de Dounton should be admitted, and accordingly on April 7th the Bishop admitted him on the presentation of the Earl of Arundel. There is nothing to show what were the grounds of this decision. The advowson was afterwards appurtenant to the Manor of Ruyton, which the Earl had bought about 1301, but he does not seem to have claimed to present at either of the vacancies in 1305 or 1310. A civil war had broken out in 1321, in which the Earl of Arundel had taken part with the King, while many of the other Shropshire lords had taken part against him; and by the middle of 1322 the King's side had become completely victorious, the Earl's rivals were killed or imprisoned, and the Earl himself was at the height of his power. It is natural to suppose that these changes had something to do with his assertion of a claim to the patronage of Felton, which had hitherto been undisputedly in other hands. It may be that Hugh fitz Philip, who was dead by 1325, and may have been killed in the civil war, had taken sides against the Earl his suzerain, and so incurred a forfeiture of his right of patronage, though we find his son John holding property in Aston in 1325 and 1326, and in Haughton in 1334, and dealing with it with the consent of the Earl. The living may have been alleged to have been vacant either because the Rector had committed treason, or because he had not taken priest's orders in accordance with ecclesiastical law. The decision was in favour of the Earl and against the Rector, but in 1326 the other side got the ascendancy, and the Earl was captured and beheaded. Thomas de Cheney, no doubt, returned then, if he ever gave up the living, and though in 1331 the Earl's estates were restored to his son Richard, we find that in 1335 and in 1340 Thomas de Cheney was still in possession of Felton Rectory.

On Dec. 1st, 1333, by a deed dated at Aston, "John son of Hugh, son of Philip, constitutes his beloved in

Christ Nicholas de Blakeway, Clerk, and Ralph de Broc, his attorneys to deliver seizin of a plat of more in Halghton near Radenhale, to Nicholas Abbot and the Convent of Haghmon ;" and the Abbot executed a lease of apparently the same piece of moorland to Richard, son of Hugh Philip.¹ A part of the low-lying ground in the township of Haughton, near Rednal, in this parish, is still called the " Abbot's Moor," and pieces of glazed pottery have been found there, which appear to have been made on the spot, and may be supposed to have been made under the authority of the Abbey, to which property in Aston and Hisland was also given by the same donor. In the list² of the property of the Abbey at its dissolution is entered Haughton, Pasture, of the value of 8d. per an., which probably refers to this Abbot's Moor.

In September, 1340, Richard de Dounton died, and Stephen de Pulton, Chaplain, was presented by Richard Earl of Arundel and instituted by the Bishop on the 13th Dec., 1340, " because T. de Cheyne, who is in fact incumbent in possession, has intruded himself, and Sir R. de Dounton who was instituted is dead."³ The Bishop appointed the Archdeacon's Official and Master Richard de Longenorle, Rector of Nesse, to be Commissioners to deal with Cheyne. They were first to cite him and admonish him of his injustice, and then to induct Pulton into corporal possession, using all the Episcopal powers of coercion thereby delegated to them. We hear nothing more of Cheyne, and do not know whether he submitted or not, and of Pulton we only know that he died 23 July, 1349, at the time of the " Black Death." As he is called Chaplain, it is not unlikely that he was, in fact, Cheyne's curate before he was presented to the living, doing the work while Cheyne received the tithes. The patronage of the

¹ Blakeway MSS., Shropshire Parochial Notices, West Felton.

² *Monasticon* vi., 114.

³ Blakeway MSS., Shropshire Parochial Clergy.

living remained from this time in undisputed possession of the Earl.

John de Lynch, or Lynchis, Chaplain, was presented by the same patron, and instituted 17 Oct., 1349. He may have been descended from Thomas de Linches of Fennymere, and Emma his wife, who were defendants in a suit about common land there in 1226.¹ Fennymere was part of the possessions of the Earl of Arundel. John de Lynchis died 29 Sept., 1352, and

William de Ford, or Fordes, Chaplain, was presented by the same patron, and instituted 29 Nov., 1352. A good many persons of this name are mentioned in Shropshire deeds of this and the previous century, but they do not seem to have had any special connection with the Fitz Alans. There is a Fords farm now in the parish. He resigned after about a year's incumbency, and

William de Walinton, Chaplain, was instituted 11 Feb., 1353, on the presentation of the same patron. In a deed of 1356 he is called Wolreton, and under that name he was admitted Vicar of Ness Strange on the 24th March, 1362, thereby vacating Felton, though the value of Felton was greater than that of Ness. Transfers of clergy from one living to another had been forbidden by several of the old Councils, but were exceptionally common at this time, owing perhaps to the unsettled state of the country after the Black Death.²

Roger de Sondford, Acolyte, was instituted 30 April, 1362, being the sixth Rector presented by the same patron, Richard Earl of Arundel. Sandford, in Felton parish, is usually called Sonforde in the Deeds of this period, and was held under the Earls of Arundel, so that this Rector, like so many of his predecessors, was probably taken from the family of one of the Earl's tenants. He was not in priest's orders when appointed.

¹ Eyton x., 290.

² *Dioc. Hist. of Lichfield*, p. 155.

In 1383-4 a bond for 40 marks was executed to him by the name of Roger de Sonforde.¹ He died in 1388. Richard Earl of Arundel died during this incumbency, 24 Jan., 1375-6; and as his wife was sister and heiress of the last Earl of Surrey, their son Richard assumed the title of Earl of Arundel and Surrey.

John Gamul, Priest, was appointed by the new Earl, and instituted 19 Nov., 1388. The family of Gamul of Knighton, in Staffordshire, had a member about this time named John, of whom nothing is recorded in the pedigree,² and who may have been a priest. The Rector died³ not very long after his appointment, and

Sir John Boshele was appointed, of whom the only record is that he resigned the living in 1393. Boshele may be a mistake for Roshele, the old name of Rossall near Shrewsbury. In that case he was probably the "John Gamul alias Russell" who was appointed Vicar of Ruyton in 1395.

Robert Eggerley, Priest, was presented by Richard Earl of Arundel, and instituted 2nd June, 1398. He may have taken his name from Edgerley, in Kinnerley parish, which belonged to the Earl. The Earl, who had been Admiral of England, and a leading member of the Commission of Government, was attainted and beheaded for treason in 1397, but on the revolution of 1399, when Richard II. was deposed, the attainder was reversed, and Thomas, the son of the late Earl succeeded to his honours and property. At the inquisition post mortem⁴ of Earl Richard in 1397, his right to the advowson of Felton Church was valued at 20 merks, i.e., £13 6s. 8d. per annum, which must have been the whole value of the living.

Thomas Wilmarr was instituted 4 Nov., 1405, Thomas Earl of Arundel and Surrey is entered in the

¹ 2nd vol. of Extracts from Sir T. Phillips' sale in Shrewsbury Free Library, p. 244 b.

² In Ormerod's *Hist. of Cheshire* iii., 250.

³ Blakeway MSS. in Bodleian.

⁴ Printed in Lloyd's *Powys Fadog*, vol. i., p. 379.

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Register as the patron, but the presentation was made by "William Boarley, Esquire, for this turn by grant of Beatrice, Countess of Arundel, out of her dower." She was not the Dowager Countess, however, but the wife of Earl Thomas, and a natural daughter of John King of Portugal. The Lordship of Ruyton was part of her dower, and she appears by this entry to have been put in possession of it in her husband's lifetime. The Earl died in 1415 without issue. The Countess married three successive husbands after the Earl's death, but died without heirs, 23 Oct., 1439.¹ This Rector was not in priest's orders, and was probably under age, for on the 21st June, 1408, letters dism issory were issued to him to receive all orders which he had not yet obtained, and licence was given to him to "study at Oxford or elsewhere where a general course of study prevails." There is no record of his matriculation at Oxford. He died in 1427.

William Burton was instituted 18 March, 1428, and that is the only record which we have of him. Beatrice, Dowager Countess of Arundel, who some time after 1419 married John Holland, Earl of Huntingdon, held the lordship of Ruyton, of which manor Felton was a member, and, doubtless, presented this Rector. On her death the lordship and the advowson passed to William Fitz Alan, 13th Earl of Arundel.

Sir Ivo Baret was Rector of West Felton, but the date of his institution is not given in the Register. He died in 1477.

Thomas Kyffin was instituted in 1477, on the presentation of William Earl of Arundel, who had just been elected a Knight of the Garter, and was in this year sent on an embassy to France.²

Master John Oswesteer, Priest, was instituted 14 Dec., 1486, "on the death of Sir Thomas Gryffin," no doubt the same person as Kyffin. William Earl of

¹ *Inquisitio post mortem*, translated in Lloyd's *Hist. of Powys Fadog* i., 385; Collins's *Peerage* iii., 11.

² Collins's *Peerage* i., 61.

Arundel presented him, but died the next year. The roof of the nave of the church appears to belong to about this time, the latter part of the 15th century. It is so like that of Ruyton that it may have been made by the same workmen. The Rector died in 1500, and

Thomas Edwards, Clerk, was instituted 30 Jan., 1500, on the presentation of Thomas Earl of Arundel.

Thomas Kyffin, Rector of Felton, is mentioned in the Will of Humphrey Kynaston, Esq., dated 1 May, 1534.

Thomas Grenoo was Rector in 1535, when the new valuation of all livings for the purpose of taxation was made. The Rectory of Felton was valued by the Commissioners at £21, less annual payments for procurations¹ 6/8, and for synodals 1/-, making the net income £20 12s. 4d. The valuation of 1291, called Pope Nicholas' Taxation, in which Felton Rectory was valued at £10 per annum, had hitherto been the basis of all ecclesiastical taxation. This new valuation therefore raised the tenths which the Rector of Felton had to pay from £1 to £2 1s. 3d., and he now had to pay them to the King instead of as hitherto to the Pope; but in other respects he was not greatly affected by the Reformation. The steps by which it was carried out in country churches, beginning with the erasure of the Pope's name out of the service books in 1534, have been detailed in the account of Ruyton Church. But as the tithes and patronage of Felton had never been transferred to a monastery, they were not affected by the dissolution of the monasteries; and during Grenoo's time very little alteration was made in the Church Services. He died in 1547, shortly after the death of Henry VIII. The Rector of Felton still pays £20 12s. 4d. as first fruits, and £2 1s. 3d. annually as "tenths" in accordance with this valuation of 1535. Unfortunately for him his other taxes are not calculated upon the same basis.

¹ Procurations were a sum paid to the Bishop and Archdeacon at their visitations instead of providing entertainment for them. Synodals were a sum customarily paid by every parish priest to the Bishop at his synod. *Kennet's Parochial Antiquities.*

Lodowic Williams was instituted¹ 16 Jan., 1547-8, having been presented by Edward Williams, assign of William Earl of Arundel. This Earl had died in 1543, but appears to have sold the next presentation. The new Rector compounded² for the first-fruits of the Rectory on 20th January, his sureties for the payment being Edward Williams of Felton, generosus, and William Lloyd of Shrewsbury, Draper. The composition was always based on the valuation of 1535, £20 12s. 4d., from which was deducted the tenth which had to be paid annually to the Crown (or later to Queen Anne's Bounty) £2 1s. 3d., and the balance, £18 11s. 1d., was paid generally in three or four instalments by the Rector within the two years after his obtaining the living; and he had to give sureties for this payment. At the Easter following Williams' institution the Act took effect which vested in the King the endowments of all Chantries, and all endowments for maintaining lights or lamps in any church. There was a Chantry of our Lady at Felton for the endowment of which one William Stephens had given lands which produced 6s. 2d. a year, and of which Richard Harrys was at this time the stipendiary priest; and there was a rent-charge of 6d. a year for maintaining a lamp in the church.³

There is nothing to show when these endowments were given, but the following document shows that they were both charged on the same property, a house and 10 acres in Tedsmore. The Chantry Altar, dedicated to our Lady, was probably, like that at Ruyton, at the east end of the north aisle, and the primary duty of the Chantry priest would have been to say mass at that altar daily for the souls of the founder, William Stephens, and of his family; but he would also act as a

¹ Blakeway MSS., Shropshire Parochial Clergy.

² Composition Books in Record Office.

³ Certificates of Colleges and Chantries in Record Office, Cert. 41, Nos. 6, 62.

curate or assistant priest in the parish. The lamp was probably intended to be kept burning at the tomb of the founder, which would, no doubt, be in his Chantry chapel. These endowments were included in the sale now to be described, and the parish presumably lost the services of Richard Harris, the Chantry priest, whom we find in 1555 receiving a pension of 11/2 in consideration of its suppression.¹ The Chantry must therefore have had some endowment beyond the 6/8 mentioned in the sale.

Daniel and Alexander Pert² of Tewkesbury, Gentlemen, by a document dated 8 April, 7 Edward VI., requested to purchase a very large number of properties lately belonging to the Church, but now to the King. The properties were mostly perhaps in Gloucestershire, but many also in other counties, and are all fully described and valued on parchment strips attached to their request, and making one of the rolls of "Particulars for Grants" at the Record Office. The properties in Shropshire were as follows³ :—

1. Possessions late of the Service of St. Mary in the Parish of Ryton.	s. d.
Roger ap Richard holds at the will of the Lord a close containing by estimation 2 acres in Ryton, and two Selvedges containing by estimation 2 rods of land. Rent therefrom per annum	0 6
John Shelfox holds in the same place at the will of the Lord 8 acres of arable land by estimation, rent ...	3 6
John Beddowe holds there 2 acres of arable land, rent	0 6
The same holds one other of arable land in the same place, rent	0 1
Richard Meryden holds in the same place one acre of arable land in Shelfox in the parish of Ryton, rent	0 6
Richard Payne holds one butt containing by estimation ½ an acre in Atton in the said parish, rent ...	0 2

¹ Blakeway MSS. in Bodleian, Shropshire Parochial Clergy, Ruyton and Felton.

² The name is wrongly spelt Peate in my account of Ruyton Church.

³ The originals are in Latin. I have given a translation.

Richard Browne holds $\frac{1}{2}$ an acre of land in Ruyton,	s. d.
per an.	0 2
Thomas Phillips holds 1 acre, per an.	0 4
Total:	5 9

2. Possessions late of the service of St. Mary in the parish of Felton.

Yearly rent issuing and coming from one messuage and 10 acres of arable land in Taddismere in the parish of Felton to be paid on the feast of the Annunciation and the feast of St. Michael the Archangel ... 6 8

3. Possessions late of the service of the Holy Cross in Oswestry.

Yearly rent coming from one tenement or hereditament in the town of Oswestry in the Street called Baylastreete in the holding of Robert Bobyth, per an. ... 0 9

Yearly rent coming from one messuage or tenement in the same place in the tenure of Richard ap Meredith., per an. 0 9

Total 0 18

4. Parish of Baschurch.

Edmund Smyth holds at the will of the Lord one Selvedge of land containing one acre of land, rent per an. 0 4

Note.—This was used for finding a stipendiary priest.

Mem.—Rents per an. 8/2 at 20

Lands per an. 6/1 at 23.¹

Appended to the above list is the following memorandum, in English :—

The clear yearly value of the premises in Riton, Felton Oswestry and Baschurch is 14/3, which rated at the said several rates amounts to £15 3s. 3d. To be paid within 20 days next. The King's Majesty to discharge the purchaser of all encumbrances except leases and the covenants thereof. The tenure in socage. The purchaser to have the issues from Michaelmas last past. The purchaser to be bounden for the woods.

¹ i.e., the rent-charges in Felton and Oswestry enumerated above amounting to 8/2, are to be valued at 20 years purchase, the lands in Ruyton and Baschurch whose rental is 6/1 per an., at 23 years.

And in the margin of this is,
3rd Feb. 7 Edw. 6 John Davies servant of Richard Goodrick
Esq.

The same name is endorsed on the back, and also in another part.

Edward Willms de West Felton in Com. Salop.

Perhaps one of these was the real purchaser, and had got the valuation made, and the Perts were merely agents for dealing with the Treasury. The great number of properties applied for by them seems to point to this. Edward Williams was the person who had acquired the presentation to the living and had appointed the then Rector.

The following is on the next parchment slip:—

County of Salop. Parcels of possessions late of the Monastery of Haughton in the said County.

1. Sandford in the Parish of West Felton in the aforesaid County.

Free rents (*lib. redd.*) of John ap Thomas coming from land and tenements in Sandford aforesaid in the Parish of West Felton, is at 2/- per an. . . . 4/- (valued at 20 years purchase).

Firm of one messuage and 30 acres of land in the vill
and fields of Sanford aforesaid demised to Richard
ap Jenkins by lease under the seal of the Convent
of the said late Monastery given 20 January in the
30th year of the late King . . . at a fine of . . .
paying thence per annum at the feasts there usualⁱ 4/-
(valued at 30 years purchase).

2. Wootton in parish of Oswestry and said County. Rents of assize . . . free rents of John ap Thomas 2/6 and of Alice Gitton $\frac{1}{2}$ d. out of land in Wootton in the parish of Oswestry, per an.	2/6
Rent of one messuage and parcel of land in the same place in the tenure of Ll ap Maddock at the will of the Lord, per an.	3/8

¹ There are several lines at the end of this difficult to read, but I think they are remarks as to the value of this lease, for which the Abbey, in peril of dissolution, took a fine. This explains the high valuation of 30 years' purchase.

Rent of another messuage in the same place in the tenure of John ap Ll ap Even at the will of the Lord, per an.... 4/2
(valued at 25 years purchase).

There is a memorandum as to price and conditions at the bottom of this slip, similar to that on the other, and the name in the margin is the same. These complete the particulars of the Shropshire estates sold to the Perts.

It will be seen that the rent of arable land was about 4d. per acre, and its saleable value about 23 years' purchase of the rent. Pasture land was let very much cheaper, at about $\frac{1}{2}$ d. per acre.

On the 21st April in the same year the Perts sold to John ap David ap Thomas of London, yeoman, lands in Ryton and in Shelfoxe and Acton (*i.e.* Shelvock and Shotatton) in the same parish, late belonging to the Chantry or Service of St Mary in the said parish; a rent of 6/8, parcel of the possessions of the Chantry or service of St. Mary in the parish church of West Feltonne, issuing out of a messuage in Teddismeare; a rent of 9d., parcel of the possessions of the Chantry or service of Holy Cross in the Church of Oswestry; and other rents belonging to other Chantries, granted to the Perts by the King on the 17th of the said April.¹

In 1553 Visitors came round all the churches to make an inventory of the Church plate. Every church was to have one or two chalices of silver, or more, at the discretion of the Visitors, and comely furniture for the communion table and for surplices; the rest of the linen was to be sold and given to the poor; the copes and altar cloths were to be sold, and the rest of the plate and jewels delivered to the King's treasurer, Sir Edmund Peckham.² There is nothing to show whether

¹ Blakeway MSS. in Bodleian, Shropshire Parochial Notices, Ruyton.

² Burnet ii., 344.

Felton had anything superfluous. The following bond was executed upon this occasion between the Royal Visitors and the representatives of the parish.¹

This Bill indented made the 9 day of May in the seventh year of our most dread sovereign Lord King Edward the VIth betwixt Andrew Corbett Richard Manwaryng Knt and Richard Newport Esqr^e of the one part and Lewys Wylyams Pson, Greff ap Edwards and George . . . Churchwardens of the other part Witnesseth that the said Lewys Greff. and George are bounden do confess ourselves by these presents to be charged and bounden to have unstolen unsold unembezzled 3 bells one chalyce of silver and the paten thereto belonging and now in the parish and we will answer therefor In witness whereof we have put to our hands the day and year abovesaid.

This is signed Lodowick Wylliams, and two crosses below may indicate the two Churchwardens, and may raise a presumption that they could not write. There are no witnesses.

The Rector died in 1560, having retained the living through the reigns of Edward VI. and Mary, and the first two years of Elizabeth, and having presumably complied with all the various changes in the services made during that time. Most of these are enumerated in my account of Ruyton Church.

Robert Owen was instituted 11 July, 1560, on the presentation of John Lord Lumley, having compounded² for the first-fruits on the 7th. His sureties were Thomas Kynaston of Ryton, generosus, and Richard Kynaston of the same parish, generosus, who are further described as "alias de hospitio Dni Henrici Comitis Arundel," i.e., otherwise of the household of Henry Earl of Arundel. They appear, by an inscription on the south wall of the chancel of Ruyton Church, to have been father and son. Lord Lumley had married Jane, eldest daughter of Henry, the last Earl of Arundel of the Fitz Alan family, who held the title 1543 to 1579,

¹ The original is in the Record Office, Q. R. Church Goods 8

² Composition Books in Record Office.

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but who must have given the advowson of Felton as part of his daughter's portion. The Earl¹ was one of the Council appointed by Henry VIII.'s will, but was threatened with trial for disaffection under Edward VI., and was one of the principal supporters of Queen Mary, and in the 12th year of Queen Elizabeth was arrested for plotting in favour of Mary Queen of Scots. Lord Lumley was arrested with him, but seems to have been of a more accommodating disposition in respect of religion. He was made a Knight of the Bath at Queen Mary's coronation, and was employed about her Court. He was employed in several matters by Queen Elizabeth; and having been arrested, as we have said, with his father-in-law in the 12th year of Elizabeth, for plotting in favour of Mary Queen of Scots, he was made a Commissioner for her trial in the 29th year of Elizabeth, and the next year was a Commissioner to try Secretary Davison for sending the warrant for the Queen of Scots' execution; he was one of the Peers who tried the Earl of Essex in the 44th year of Elizabeth, and he was employed at the coronation of James I. Probably the Rector of Felton appointed in 1560 by such a patron would have been a favourer of the old forms of religion, but would not have contended against alterations at the expense of any danger to himself. Among the alterations likely to have been made in his time would have been the substitution of a wooden movable Communion Table for the stone altar, if that had not been already effected under Edward VI., and of a "decent communion cuppe" for the "prophane cuppes, bowles, dishes, or chalices heretofore used at masse."² These were insisted on by Archbishop Parker in his visitation of the Diocese of Canterbury in 1569, and Bentham, Bishop of Lichfield, was less likely than Parker to be tolerant of anything savouring of Popery.

¹ Collins's *Peerage* ii., 198, 317; v., 182; viii., 253.

² Archbishop Parker's Visitation Articles, 1569, in Cardwell's *Documentary Annals of the Church of England* i., 321.

These Visitation Articles may partly account for the extreme rarity of the pre-Reformation Church plate.

In the 9th year of Elizabeth, and before the plot in favour of the Queen of Scots had come to light, the long connection of the Fitz Alan family with Ruyton and Felton was put an end to ; for in that year the Queen gave license to Henry Earl of Arundel, John Lord Lumley, and the Lady Jane his wife, to alienate the tithes and manors of Righton, Kinerley, and Melverley, and the advowson of the Church of Felton, to Thomas Younge, Archbishop of York, and George Lee, to the use of his grace the Archbishop and his heirs for ever.¹ For more than 200 years the patronage of Felton had been in the hands of one of the greatest families in the kingdom ; this connection now ceased, and a few years afterwards, on the death of Henry Earl of Arundel in 1579, the Earldom passed from the Fitz Alan family to that of Howard, in which it still remains ; but with Felton and Ruyton the Howards have never had any connection.

Archbishop Younge was a native of Pembrokeshire, and a Doctor of Civil Law in the University of Oxford.² He was one of the reformers who had made the Reformation profitable to themselves. When Farrar was appointed Bishop of St. David's in 1548, "he found many things amiss, even in the Chapter, for there was great spoil made of the plate and ornaments of the Church, which was converted into the private possessions of those that belonged unto the church ; and of these and other misdemeanours were the chanter [Precentor] Young, and one of the canons residentiary named Merick, chiefly guilty, and Constantine, his own register, was not clear. These men were also guilty of simony, bribery, and bearing with ill lives for money."³ When Bishop Farrar attempted to reform these things

¹ Duke's *Antiquities of Shropshire*, p. 315.

² Wood's *Athenae Oxonienses* ii., 800.

³ Stryp's *Eccl. Memorials* III., i., 424, 430.

they harassed him with law suits to the end of Edward VI.'s reign. When he was condemned to be burnt under Queen Mary, however, for his Protestant opinions, Young and Constantine came to him and begged his forgiveness ; and in the first Convocation of Queen Mary's reign Young was one of the very few who openly supported King Edward's reformation.¹ He fled to Germany, and in 1559-60 was appointed Bishop of St. David's, and in 1560-1 translated to York, having at that time obtained the repute of "a virtuous, godly man."² Archbishop Parker in recommending him said : "If they were minded to have a lawyer at York, in his opinion the Bishop of St. David's, Dr. Yong, was both witty, prudent, and temperate, and manlike."³ At York "he pulled down the great hall in the palace there for lucre of the lead ;"⁴ but he was employed on several commissions ; and in 1563 was made Lord President of the Council of the North. He married Jane, daughter of Thos. Kynaston of Estwick, in Shropshire, and was thus distantly connected with the Kynastons of Oteley and of Ruyton.⁵ He died 26 June, 1568, leaving by his will all his lands in Shropshire or elsewhere to his wife for 21 years, if she lived so long ; but Lee, a Shrewsbury man whom the Archbishop had joined with himself in the purchase of this property as a trustee, proved unfaithful, and retained it for some time for his own use.⁶ In the 22nd and 23rd years of Elizabeth, however, "Jane Yonge, alias Kynaston, widow," had obtained possession of Ruyton Manor, and the Archbishop's son, Sir George Young, was in possession of it in the 4th and 5th years of

¹ Strype's *Life of Cranmer*, 461.

² Strype's *Annals of the Reformation* I., i., 370.

³ Strype's *Life of Archbishop Parker* i., 173.

⁴ Strype's *Life of Archbishop Cranmer*, 262.

⁵ Wood's *Athene* ii., 800 ; *Visitation of Shropshire*, pedigree of Kynaston of Pontesbury.

⁶ Strype's *Annals of the Reformation* I., ii., 300.

James I.,¹ and in the 11th year of that King sold it, together with Kinnerley and Melverley, to William Willaston, Esq.,² and with the Manor of Ruyton was included the patronage of the Church of Felton.

Robert Owen, presumably, died in 1572, for John Constantine compounded³ for the first-fruits on the 15th Nov., 1572, and at the same time compounded for those of Calburne in Hampshire, his sureties in respect of both being himself and Richard Constantine, of the Parish of All Souls, in Bread Street, and Milo Eyre, of the same parish, Merchant Tailors. He was, no doubt, presented by Archbishop Young's representatives, and appears⁴ to have been a brother of George Constantine, Young's associate at St. David's, and of William Constantine, who was made Chancellor of the Diocese of York. All three brothers died without issue, and were, presumably, unmarried. Richard Constantine, their father, was of "Brodeley," perhaps a mistake for Broseley, and Richard Constantine of London, the surety, was his first cousin. They belonged to a younger branch of the Constantines of Dodington, near Whitchurch. The Constantines had been lords of the Manor of Woolston and Sandford, which is part of West Felton Parish, in the 12th and 13th centuries, but the property had passed away from them with an heiress in the latter part of the 13th century.⁵ As to the two livings which Constantine held together, the Lateran Council of 1215 forbade any such plurality, but the Popes had very freely dispensed with the prohibition. The Statute of 21 Hen. VIII., c. 13, forbade the granting of such dispensations in any case in which the first living was more than £8 in value, except to certain persons, such as Chaplains to the Royal

¹ Ruyton Court Rolls in Record Office.

² Duke's *Antiquities of Shropshire*, 315.

³ Composition Book in Record Office.

⁴ Heralds' Visitation of Shropshire, Constantine.

⁵ Eyton's *Shropshire* x., 378.

Family, or to Bishops or Peers, sons or brothers of Peers or Knights, Doctors of Divinity or of Law, Bachelors of Divinity or of Canon Law; and by 25 Hen. VIII., c. 21, this Act was confirmed, and the power of granting these dispensations was transferred from the Pope to the Archbishop of Canterbury. The two livings which Constantine held were both considerably above the value of £8, as valued in the King's books of 1535, which, as long as these Acts were in force, remained the standard by which their application was regulated, Felton being valued at £20 12s. 4d., and Calburne at £19 12s. 8½d.; and as the Acts, repealed under Queen Mary, were revived by the first Act of Queen Elizabeth, and remained in force till the reign of Queen Victoria, Constantine must have had one of the qualifications enumerated to enable him to hold the two livings. As his sister Elizabeth had married an uncle of Thomas Lord Burgh, a Peer and Knight of the Garter,¹ he may have got this qualification by being her nephew's Chaplain. He only enjoyed the livings till 1580.

Thomas Somerfield compounded for the first-fruits 5 Nov., 1580. His sureties were himself, Thomas Jones of Aston in the County of Salop, and Roger Kripie of the Parish of St. Benet (?) of London, generosi, "fide Walteri Leigh de interiore Templo gener." Walter Leigh probably acted professionally for them as a barrister, and the Treasury accepted their names on his assurance. There is a gap in the Lichfield Episcopal Registers from 1578 to 1618, so they contain no record of Somerfield's institution, but his patron must have been Archbishop Younge's widow, who was now in possession of Ruyton Manor. In a Clergy List of 1602, printed in Shropshire Archæological Society's *Transactions*, 2nd Series, vol. v., p. 258, his name is erroneously printed Thomas Sandfield. The list informs us that the Rector had taken no University degree, but held a general

¹ Nicholas's *Peerage*.

license to preach from the Bishop of the Diocese. In 1560 Archbishop Parker had forbidden any to preach who were under the degree of M.A.¹ The list enumerates 87 incumbents in this Archdeaconry of Salop-in-Lichfield, only 22 of whom had University degrees, and only 21 were licensed to preach, and two out of this number, the incumbents of Ruyton and Fitz, were restricted to preaching in their own parishes. The general license to preach, therefore, being held by only 19 out of 87 incumbents, must have conferred on the holder of it a considerable position among the clergy of the diocese.

In 1604, and not earlier, the marriage of priests was finally made lawful by Act of Parliament. The Acts of Edward VI., which allowed it, had been repealed by one of the first year of Queen Mary, and had not been revived during the reign of Elizabeth, who had a strong personal prejudice against such marriages, though they were sanctioned (subject to the approval of two justices of the peace, and of the parents, or relations, or master or mistress of the woman) by the 29th of the Queen's Injunctions² of 1559, and by the 32nd Article, confirmed by her in 1562 and 1571. But as long as the Act of Mary was unrepealed these marriages were of doubtful legal validity, and could only be upheld by virtue of the Queen's prerogative and her dispensing power. The Act was repealed and the marriages made indisputable by 1 James I., c. 25. But there is nothing to show that Somerfield ever took advantage of this, and perhaps his successor was the first married Rector of Felton.

In 1613 William Willaston bought the Manor of Ruyton, and with it the advowson of Felton, from Sir George Younge, son of the Archbishop. There is a tablet in the chancel of Ruyton Church put up by this

¹ Strype's *Life* i., 176.

² Printed in Cardwell's *Documentary Annals of the Reformed Church of England*.

William Willaston to his wife Sarah, who died 6 Feb., 1622, aged 31. The arms over the tablet, 3 mullets, are those of the Willastons of Willaston, near Pree, and of the Wollastons of Shenton, in Leicestershire.¹

The earliest bequest, that we know of, to the poor of the parish, was made by George Iveson of Sandford, Gentleman,² who by his will dated September, 1616, gave to the Parson and Churchwardens of the parish and their successors an annuity of 40s., issuing out of all his messuages, lands, and tenements, which were situated at Osbaston, to be paid to the poor in even portions on the festivals of Christmas and Easter. It is still paid, generally about Christmas, with other charities.

The oldest of the three bells now in Felton Church was made in the time of Somerfield, and is inscribed : "GLORIA IN EXCELSIS DEO, 1619. W. G." The last two letters are, probably, the initials of the donor.

A liability to military service was at this time incumbent on Felton Rectory, for a list³ of Shropshire persons bound to find a "Curasere," the date of which must be between 1622 and 1631, includes the entry, "The Rect. of Myddle and the Rectory of Westfelton a Curasere." The two Rectories shared the expense between them, but for how long the soldier in armour had to be maintained is not stated. The liability would have ceased with the abolition of feudal tenures at the beginning of Charles II.'s reign.

The earliest existing Register begins in Somerfield's time, the first entry of a burial being 4 April, and of a christening 6 April, 1628, but they were evidently

¹ Heralds' Visitation of Shropshire, Burke's *Landed Gentry*.

² Further Report of the Commissioners for inquiring concerning Charities, 1819-1837. List of Benefactions in Church Tower.

³ In a book of extracts in Shrewsbury Free Library, from Sir T. Phillips' sale. It is undated, but it mentions among those liable to find a "Curasere," Sir T. Harris, Bart. (of Boreatton), who was created a Baronet in 1622, and Edward Kinaston of Hordley, Esq., who died in 1631.

made by Hildersam, not by Somerfield. The register of marriages does not begin till 1694. The Rector was buried on the 20th May, 1628, at Felton.

Samuel Hildersam's appointment is thus recorded at the head of the Register Book of Burials and Christenings which he began:—"Samuel Hildersam Batchelor of Divinity Fellow of Emanuel Col. in Cambridge was presented to the Parsonage of West Felton by Mr. William Cockyn of London Merchant, Executor to Mr. Wolaston, and inducted thereinto July 12, 1628, by Thomas Davies, then Vicar of Ruyton." Mr. William Willaston had sold the Manor of Ruyton in the 19th year of James I., 1621, to Elizabeth Craven,¹ widow of Sir William Craven, who had been Lord Mayor of London in 1611, and mother of the first Lord Craven, but he must have reserved the next presentation to Felton Rectory, the advowson of which passed with the manor to the Craven family. His executor, William Cockyn, or Cockayne, was a merchant in Austin Friars.² Hildersam was instituted 13 June, 1628, and compounded for his fruits on the 4th July.

Samuel Hildersam³ was a person of some consideration and position. His father's mother was daughter of Sir Geoffrey Pole, brother to Cardinal Pole. The father, Arthur Hildersam, however, imbibed Protestant principles at school, and was disinherited for them. He became an unauthorised preacher, but was afterwards ordained and made Vicar of Ashby, in Huntingdonshire, and on being presented at Court, was saluted by Queen Elizabeth as "Cousin Hildersam." He was several times prosecuted and suspended as a schismatic, but was reputed to be a learned and pious man, a reformer but not a separatist. His son Samuel was born in 1594 in Leicestershire, was sent to Emmanuel Coll., Cam-

¹ Duke's *Ant. of Shropshire*, 315; Collins's *Peerage*, tit. Craven.

² *Dict. of National Biography*, Hildersam.

³ *Dict. of Nat. Biography*; Neat's *History of the Puritans*; Dugdale's *Warwickshire*, 803, *Book of Institutions* in Record Office.

bridge, and became B.A. 1612, M.A. 1616, Fellow of his College about 1620. He was ordained by an Irish Bishop without subscribing, as required by the 36th Canon, the three Articles acknowledging the King's supremacy, promising to use the Book of Common Prayer, and accepting the 39 Articles ; but he subscribed in 1624 when he was made B.D. and one of the University preachers. In his institution to Felton he is entered as S.T.P., but this is a mistake. He was reputed a good preacher and sound expositor, of quiet habits, kindly to the younger clergy, and "very much of a gentleman," "a father to the sons of the prophets in and about Shropshire."¹ He married Mary, daughter of Sir Henry Goodere of Polesworth, in Warwickshire, who survived him. She was, perhaps, the first woman who ever married a Rector of West Felton. Her sister Lucy was the wife of Sir Francis Nethersole, Secretary to the Queen of Bohemia, an active royalist. Hildersam, however, took the other side in the civil war, and when by an Ordinance of 12 June, 1643, the two Houses called an Assembly of Divines "to consult and advise of such matters and things touching the premises as shall be proposed unto them by both or either of the Houses of Parliament, and to give their advise and counsel therein to both or either of the said Houses when and as often as they shall be thereunto required," they named Hildersam one of the original members. Among the lay members were Humphrey Salway of Ludlow, and William Pierpoint, M.P. for Wenlock. Hildersam seems to have been the only divine from Shropshire, and was, probably, nominated by Sir John Corbet of Stoke and Adderley, the only member for the county who took the side of the Parliament. He took his seat, but did not attend many of the meetings of the Assembly. The Assembly were "to confer and treat amongst themselves of such matters and things

¹ *Life of Philip Henry* by Matthew Henry, 459 ; Calamy's *Non-conformists Memorial*.

touching and concerning the Liturgy, Discipline, and Government of the Church of England, or the vindicating and clearing of the Doctrine of the same from all false aspersions and misconstructions as shall be proposed unto them by both or either of the said Houses of Parliament, and no other, and to deliver their opinions and advises" as shall be required; and the "premises" as to which they were to consult and advise were the statement in the preamble of the Ordinance that the present Church Government by Archbishops, Bishops, &c, "is evil and justly offensive and burthen-some to the Kingdom, a great impediment to Reformation and growth of Religion, and very prejudicial to the State and Government of this Kingdom, and that therefore they are resolved that the same shall be taken away, and that such a Government shall be settled in the Church as may be most agreeable to God's Holy Word, and most apt to procure and preserve the peace of the Church at home, and nearer agreement with the Church of Scotland and other Reformed Churches abroad." Hildersam, though not an active member of the Assembly, must have been in general sympathy with their objects, and probably carried out at Felton the ordinances made by the Parliament, at all events, as soon as this district was placed in their power by the capture of Oswestry on the 22nd June, 1644, and of Shrewsbury on the 22nd Feb., 1644-5. An Ordinance of 28 Aug., 1643, for "Monuments of Superstition and Idolatry to be abolished," enacted that all altars of stone were to be demolished, and Communion Tables to be removed from the east end, and put, without any rails, in some other convenient part of the Church or chancel, and all tapers, candlesticks, and basons were to be removed from them; and all crucifixes, crosses, images, or pictures of any of the Persons of the Trinity, or of the Virgin Mary, or of any Saint, and superstitious inscriptions, in any Church or Churchyard, were to be taken away and defaced. And an Ordinance with a similar title, of 9 May, 1644, abolished the use of copes,

surplices, superstitious vestments, roods, rood lofts, holy water fonts, and organs; and ordered that no cross, crucifix, representation of any Person of the Trinity, or of any angel or saint, should continue on any plate or other thing used in the worship of God. Any pre-Reformation communion plate which had survived Edward VI. and Elizabeth would be endangered by this Ordinance, as it would be very likely to have had a cross or figure of some sort on it.

On the 3rd January, 1644-5, after reciting that the Lords and Commons "have consulted with the Reverend Pious and Learned Divines called together to that purpose," it was ordered that the Book of Common Prayer be removed from all churches, and the "Directory for the Publique Worship of God," which is fully set forth in the Ordinance, substituted; and it was at the same time ordered that every parish should provide "a fair Register Book of Velim to be kept by the Minister and other officers of the Church; and that the names of all children baptized, and of their parents, and of the time of their birth and baptizing, shall be written and set down by the Minister therein; and also the names of all persons married there, and the time of their marriage; and also the names of all persons buried in that parish, and the time of their death and burial;" and all persons were to be at liberty to take copies and obtain certificates of such entries. And this was supplemented on the 23rd Aug., 1645, by another Ordinance, that printed copies of the Directory "fairly bound up in leather," should be sent by the representatives in Parliament to the Parliamentary Committees in each county, and by them distributed to every minister of a parish through the parish constables; and if thereafter anyone should use the Book of Common Prayer either in church or in private, he was for the first offence to be fined £5, for the second £10, and for the third to be imprisoned for a year. Further, every time a minister did not observe the Directory in public worship, he was to forfeit 40s.; and every one preaching,

writing, or printing anything against it was to forfeit not less than £5 and not more than £50. The whole of Hildersam's Register corresponds to the description, "a fair Register Book of Velim," and the entries look as if they may have all been made at the same time. He may therefore, very likely, have procured it in consequence of the Ordinance, and copied into it from an older book the previous entries from April, 1628. After 1653 there are no entries till 1678.

An Ordinance of 26 April, 1645, forbade any persons to preach except ordained ministers and persons preparing for the ministry, who should be licensed by authority of the two Houses; and one of 8 Nov., 1645,¹ declared that a Bishop had no more authority to ordain than other Presbyters, and that in future ministers were to be ordained by the Presbytery of their district. This law was only to be in force for a year, but was prolonged for three years in 1646, and in the same year the office of Bishop was altogether abolished. Presbyteral Government, and ordination by the Presbytery, were finally established by an Ordinance of 29 Aug., 1648.

Church order and Church services were revolutionised by these Ordinances; but the Presbyterian party passed other laws with respect to religion and morals, which were perhaps more keenly felt by the populace at large; for in 1644 all games, sports, and pastimes whatever on the Lord's day were made penal, and all May-poles ordered to be removed. In 1647 all observance of Christmas Day, Easter, Whit-Sunday, or any other Holy Day, was forbidden, and the second Tuesday in every month was to be a holiday instead; and it was made penal to be either an actor or spectator of a stage play; and in 1648 it was made a felony punishable with death to deny the doctrine of the Trinity, the authority of the Bible, and other Christian doctrines.

¹ This is not mentioned by Scobell, but is printed in full in Rushworth's *Historical Collections*, part iv., p. 212.

Hildersam gave personal expression to his agreement with the Assembly of Divines, and to his objection to religious toleration, by signing the "Testimony of the Ministers of the Province of Salop to the Solemn League and Covenant" in 1648, the terms of which have been quoted in the history of Ruyton Church.

The Acts with respect to religious or ecclesiastical matters passed after the King had been put to death were not nearly so numerous or important; but one of 9 Aug., 1650, forbade the expression of a number of "atheistical, blasphemous, and execrable opinions" which it enumerates, under the penalty of six months imprisonment for the first offence, and banishment for the second; and by an Act of 28 Aug., 1654, Commissioners were appointed for every county to enquire as to any holders of benefices or schoolmasters, who should be "ignorant, scandalous, insufficient, or negligent," and to eject them from their cures or schools. The judgment was to be pronounced by five or more of the Commissioners, together with five or more ministers named for every county to assist the Commissioners. For Shropshire there were 21 Commissioners named, among whom were Thomas Hunt and his son Rowland, who soon afterwards became owners of Boreatton, and 20 ministers, of whom Hildersam was one. The Act declared that such ministers (among others) were to be accounted scandalous in their lives and conversations, "who have publicly and frequently read or used the Common Prayer Book since the 1st of January last, or shall at any time hereafter do the same;" and "such as do encourage and countenance by word or practice any Whitsun ales, wakes, morris dances, May-poles, stage plays, or such like licentious practices."

In less than six years after the passing of this Act the King was restored, and with him the ecclesiastical laws which the Parliament had abolished; but he issued a proclamation on the 25th October, 1660, in which he stated that a liturgy was very necessary, and that of the Church of England was the best he had seen; but

that as exceptions were made against several things therein, it should be reviewed, and that until this was done no one should be punished for not using it.¹ Hildersam, therefore, and those who agreed with him in condemning the Prayer Book, were able to retain their livings until, after the Savoy Conference had been held in accordance with this declaration, the Prayer Book was revised and altered by Convocation, and the Act of Uniformity was passed requiring that before the Feast of St. Bartholomew, 1662, every incumbent should declare his assent to it as revised, and promise to conform to it, on penalty of deprivation. The alterations made in the Prayer Book, however, were far from satisfactory to the Presbyterian ministers, and about 2,000 of them throughout England are said to have resigned their livings. Hildersam, after enforcing an Act which declared those who used the Prayer Book to be "scandalous in their lives and conversations," had no option but to resign with the others. He did not attempt, as some of them did, to continue his ministry elsewhere, but retired to the house of a relative at Erdington, a hamlet in the parish of Aston, near Birmingham, and was buried in Aston Churchyard in April, 1674. The number of ministers in Shropshire who resigned at this time is said to have been 58, of whom 18 afterwards conformed to the Church of England. Some of them are mentioned in the following lines, written by Mr. Tallents on the death, in 1675, of Rowland Nevet, the ejected minister of Oswestry² :—

Great Hildersam and zealous Nevet go,
Kind Richardson and reverend Porter too ;
Smith, Paston, Thomas, Adams, Humphreys, Bote,
With famous Wright, and Troy sel,³ men of note ;
Sadler, and learned, holy, humble Heath.

¹ Collier viii., 414.

² *Life of Philip Henry* by Matthew Henry, p. 459.

³ Probably a misprint for Fraysel, who is mentioned in the Act of 1654.

Tallents, who wrote these lines, was a public preacher of the town of Salop, and on the 9th June, 1653, had married Mrs. Ann Lomax, niece to Mr. Hildersam.¹ He was himself one of the Shropshire ministers named in the Act of 1654, and so were Nevet, Porter, Smith, Wright, Fraysel, Sadler, and Heath; but Hildersam's position among them is indicated by the precedence given to his name and by the epithet of great. All those named in the lines were dead in 1675. Lawrence of Baschurch, an intimate friend of Philip Henry's, was another of the ministers ejected at this time.² Another was Titus Thomas of Aston Chapel, who was buried at Felton, Dec. 10, 1686.³ Hildersam directed⁴ that he should be buried without any funeral sermon, and that the following inscription should be placed on his grave-stone:—"Samuel Hildersam, B.D., Rector of West Felton, in the County of Shropshire, 34 years till August 24th, 1662."

John Whitmore, S.T.P., was instituted 23 Oct., 1662, on the presentation of William Lord Craven, Baron of Hangsted Marshall, in the County of Berks, eldest son of the Elizabeth Craven who bought the Manor of Ruyton in 1621. Lord Craven⁵ was created a peer in 1626-7 for military services in the Netherlands under the Prince of Orange, served with the King of Sweden and Elector Palatine in Germany, but was taken prisoner, together with Prince Rupert, in 1637. On obtaining his liberty he went into the service of the States of Holland, and resided there till the restoration of Charles II., and sent from there considerable supplies both to Charles I. and Charles II. His large property in England was confiscated by the Parliament in 1651, but he returned home at the restoration, and was

¹ Blakeway MSS., Shropshire Parochial Notices, Felton.

² Philip Henry's *Diaries*, by Lee, pp. 209, 238.

³ Calamy's *Nonconformists' Memorial*.

⁴ *Life of Philip Henry*, by Williams, p. 270.

⁵ Collins's *Peerage*.

created Earl Craven in 1663, and became Colonel of the Coldstream Guards, and High Steward of Cambridge University. He died without issue in 1697. He was said to have been privately married to the Queen of Bohemia, sister of Charles I.

John Whitmore matriculated¹ at Wadham College, Oxford, 30 Oct., 1629, aged 16, and was entered as "son of John Whitmore of Ludstone, Salop, plebeius," the same, perhaps, who is entered in the pedigree² as of Ludlow, and who was a first cousin of the Sir William Whitmore who bought Apley about 1620. The son became M.A. 26 Jan., 1635-6, and D.D. 17 Oct., 1661. He was Rector of Onibury, Salop, 1639, Vicar of Staverton, in Gloucestershire, 1649, Rector of Stockton, Salop, and of West Felton, 1662. The two last dates seem to show that he was neither a staunch enemy nor a staunch friend to the Prayer Book and to Episcopal Government, but was willing to conform to whatever the Powers that be might prescribe. Stockton was valued in the King's books at £13 11s. 3d., but his degree of D.D. would enable him to get a dispensation for holding it with Felton. Its patron was Sir William Whitmore of Apley, Bart. The 41st Canon of 1603 had added to the impediments which the Act of Henry VIII. imposed on pluralities by requiring that dispensations should be given only to a person who has taken the degree of M.A. at least, and who is a public and sufficient preacher licensed; and moreover, that he should give a bond to reside a reasonable time in each benefice, that the benefices should not be more than 30 miles apart, and "that he have under him in the benefice where he does not reside a preacher lawfully allowed, that is able sufficiently to teach and instruct the people." The distance between Stockton and Felton in a straight line is just under the 30 miles.

¹ Foster's *Alumni Oxonienses*; Blakeway's MSS. in Bodleian, Shropshire Parochial Notices.

² *Visitation of Shropshire*.

The beginning of Whitmore's incumbency, and the restoration of Church and King, were celebrated by putting up a new bell, bearing the inscription,¹ “1662
 ✠ God save His Church, our King, and Realm.” This bell, however, in the present century had become cracked, and was replaced by a new one, bearing a similar inscription, in 1857. Mr. Whitmore died in 1666.

William Bradley was instituted² 18 Oct., 1666, on the presentation of the same patron, William, now Earl of Craven. He is entered as having matriculated as a “plebeius” at Magdalen Hall, Oxford, 1 April, 1656, but there must be a mistake in the date, for he became B.A. 29 March, 1656, and M.A. 9 July, 1658. What qualification he had enabling him to hold two livings does not appear, but a Peer's Chaplain was allowed to do so; and as he was Rector of Stockton 1666 to 1690 together with Felton, it is probable that he had been appointed a Chaplain to Lord Craven. On 4 May, 1669, he had license to marry Elizabeth Holland, widow, of Bridgnorth.

He resumed the keeping of the Register of Christenings and Burials, in which there had been no entry since 1653. His first entry of a burial is 16 Oct., 1678, of a christening 16 July, 1682. His register of burials is headed as follows: “A true and perfect Register of the names of all persons buried in the Parish of West Felton in the County of Salop since the late Act for burying in Woollen 1678.” This Act, 30 Charles II., c. 3, was passed for the purpose of encouraging the woollen manufactures of the kingdom, and enacted that no body should be buried in anything not made of sheep's wool, and that no coffin should be lined with anything else, under a penalty of £5; that every incumbent should keep a register of burials; that within

¹ Recorded by Rev. G. Master, in MS.

² Foster's *Alumni Oxonienses*; Blakeway's MSS., Shropshire Parochial Clergy; Liber Institutionum in Record Office.

8 days after a burial someone should bring an affidavit that this requirement had been observed, and that he should enter in the register that this affidavit had been brought, or, if not brought, should give notice to the churchwardens or overseers, who were thereupon to obtain a warrant for levying the forfeiture. A similar requirement, as to burying in woollen, had been made by a previous Act, 18 Charles II., c. 4, but as there were no penalties for enforcing that Act, it had been a dead letter. The Felton Register, in accordance with the Act, contains after each entry of a burial the date when the affidavit was brought. The Act was repealed 54 George III., c. 108.

By a deed dated 14 December, 1686, John Edwards, Esq., of Great Ness,¹ after reciting that he was in possession of two messuages and lands in Osbaston, which had formerly belonged to George Iveson, and been charged by him with an annuity of 40s. for the poor of the parish in 1616, granted to William Jones and five other trustees in performance of a promise made to Samuel Hildersam, the late rector, an additional annuity of 20s., charged on the two messuages in Osbaston, one of which was called Tythyn George Iveson, and the other was described as late in the occupation of Judith Edwards, widow; to be distributed among the poor at Christmas and Easter. The property in question now (1897) belongs to Mr. Williams-Vaughan, who pays the two annuities to the Rector. This deed was executed twelve years after Hildersam, who had persuaded Mr. Edwards to give the money, had died, and 24 years after he had been obliged to resign the living. From the fact of the promise being now fulfilled we may perhaps conclude that Hildersam retained till his death an interest in the poor of the parish, though he could no longer reside among them. Mr. John Edwards, who gave the annuity, purchased

¹ Further Report of the Commissioners to inquire into Charities. Table of Benefactions in Church Tower.

Ness Strange,¹ and died in Feb., 1709-10. He was the ancestor of the present owners.

Bradley, the Rector, seems to have died in 1690, but his burial is not recorded in the Felton register.

Daniel Griffiths inserted the following notice of his appointment to the living both in the register of christenings and in the register of burials under the year 1691:—" Daniel Griffiths, A.M. of Trinity Coll., Cambridge, was presented to the Rectory of West Felton by the Right Hon. William Earl of Craven, and inducted thereinto August the 4th, 1690, by Mr. Richard Hall, then my curate here, and Rector of Hope Back gard² in the County of Salop. Anno Regni Wilhelmi et Mariæ Reginæ tertio." He became M.A. in 1681,³ and appears by the inscription on his tomb-stone to have been afterwards a D.D. The register of marriages begins in his time, the earliest entry being 29 April, 1694. It is contained in the same book with the christenings and burials, which begin in 1628. In his time, too, was made one of the three bells now in the tower. It is inscribed CANTEMVS DOMINO CANTI- CVM novVM, the larger letters in the inscription indicating the date, 1700.

In 1703 was passed the Act, 2 and 3 Anne, c. 11, by which first-fruits and tenths were transferred from the Crown to the Corporation called Queen Anne's Bounty, which was to use them for augmenting small livings; and in 1706 all benefices whose improved yearly value did not exceed £50 were (with a few exceptions) discharged from the payment of first-fruits and tenths, the improved yearly value to be ascertained and certified by the Bishop of the Diocese. Felton was not discharged under this Act, and therefore continues to

¹ *Landed Gentry.*

² Now called Hope Baggot, near Ludlow, but it derives its name from owners in the 13th century called Bagard. The living is a very small one, worth now only £80 per an.

³ *Graduati Cantabrigienses.*

pay the first-fruits and tenths, though as they are still calculated upon the value of the living in Henry VIII.'s time, they have become a comparatively insignificant burthen; and such as they are they go to the augmentation of smaller livings. Ruyton was discharged, and so were Baschurch, Fitz, Hordley, Ness, and many others in the neighbourhood, and at the time it must have been felt as an immense boon. The value of Ruyton, which in Henry VIII.'s books is £5 18s., was now certified to be £31.¹ And by an Act of 1714, 1 George I., st. 2, c. 10, in order to inform the Governors of Queen Anne's Bounty, the Bishops were required to ascertain from time to time the value of all benefices in their diocese, and certify it to the Governors. It was, probably, in consequence of the inquiries which were set on foot by this Act that the following terrier, dated 1718, now hanging in the Church tower, was drawn up. It is painted on two wooden boards, which are framed. The 87th Canon had long before directed the Bishops to procure terriers of the lands, &c., belonging to parsonages.

A true Terrier of all the Buildings Glebe Lands and other things belonging to the Parsonage of West Felton delivered in July 23, 1718.

Felton Township. Imprimis, one House of 6 Bays Building with a Garden and Backside a foldyard containing about an acre of land thereunto belonging. It^m one barn of five bays of building with a Cowhouse adjoining to the end of it. It^m one other Bay or Hayhouse. It, one Close called y^e Marl Leasow containing about 6 strikes seedness of Oswestry old measure and by y^t measure all the land in this Terrier is computed. One end of it adjoining to the Common called Felton moore. It^m One other leasow or close called the Stonny Leasow of four strikes seedness adjoining to the above said Common. It^m in the Whitemoss field a land of 2 ridges of a strike and a half seedness the Lords lands in the occupation of Mr. Nathaniell Thomas on y^e one side and the lands in y^e occupation of John Withers on the other side. It^m in y^e Mill field 3 Ridges of

¹ Duke's *Antiquities of Shropshire*, Appendix, iii.

two strikes seedness the Lords lands in y^e occupation of Thos. Bentley on y^e one side and y^e common on y^e other. It^m in y^e said field 2 Ridges of a strikes seedness several neighbours lands ending on y^e one side and the Common on y^e other side. It^m one Butt or Ridge of 3 hoops seedness a Leasow belonging to y^e Lord in the occupation of Joseph Withers on the one side and the lands of John Withers on the other. Item in Broad-meadow field a furlong at the Green-way of 4 strikes seedness being now inclosed y^e Lords lands in y^e occupation of Mr. Nath: Thomas on the one side between it and the lane and the lands of several neighbours ending on the other side. It^m in y^e said field in Broad Meadow Dale one other furlong of 3 strikes seedness the Lands of Mr. Robert Lathrop on y^e one side and y^e Lords lands in the occupation of Thos^s Bentley on the other. It^m one other furlong 2 strikes seedness and a half at the Causey the lands of Joⁿ Dovaston inclosed on y^e one side and the Lords lands in the occupation of Joseph Withers on the other.

Twyford Township. One land of a strikes seedness in y^e Cross-field the lands of Mr. Edward Lloyd on the one side and the lands of Mr. William Owens in the occupation of Thos. Acherley on the other. It^m in y^e said field one land or ridge somewhat above half a strikes seedness bounded as above.

Sandford Township. It^m in the Heath field one land of a strikes seedness y^e lands of Mr. Jones on both sides. In the said field one ridge or butt of half a strikes seedness now inclosed in John Davis's land the lands of Mr. Jones between it and the moor. It^m one land in one Inclosure or Leasow called the Sitch of a strike seedness. It^m in Hungerhill field in y^e said Township one land of 3 hoops seedness the lands of Mr. Jones on both sides. It^m one Close or yard called Lowries yard of a strikes seedness. It^m in Hungerhill field one land or headland of 6 hoops seedness y^e lands of Mr. Jones on both sides and the lands of Joⁿ Davis at the end. It^m one leasow or close of 4 strikes seedness in the mill field y^e lands of Mr. Jones on both sides.

Tedsmere Township. One Close of above an acre and a half adjoining to the Grimpoe-Moor the lands of John Phillips and Rich: Jones on each side. It^m one close more of about eleven acres and a half y^e lands of Will. Rogers on the one side and the lands occupied to Yardeston Township on y^e other side the end of it adjoining to the lane called Tedsmere Lane.

All tithes are due in kind excepting in the cases following (viz.) a penny every barren Cow and penny half penny every Cow and Calf. every Colt 4 pence. Smoak and garden a penny.

Offerings at Easter from every Communicant Viz. M^{rs} Mistresses and Servants 2 pence each, and y^e children of a family above 16 years of age one penny each. Every Mill 3 shillings and 4 pence. Mortuaries have been paid some dispute them. A lamb is taken out of seven, 3 to be accounted for against y^e year following. Wool one pound of seven 3 to be accounted for against the year following. Piggs one out of litter. Gees one out of a flock. Surplice fees Marrying with licence five shillings. Marrying with asking Bannes 2 shillings and 8 pence. Churching 6 pence. Burial fees 6 pence. Registering 4 pence. The repairs of the Chancel the seats and fees for burial therein belongs to the Rector. The stone wall parting the Glebe from the Churchyard belongs to the Rector. And so does the fence between the Garden and y^e Churchyard. The Clarks fees are customary.

The glebe is still, as this terrier represents it, very scattered, and includes several uninclosed pieces of land forming parts of other fields. It contains 40 acres altogether.

Two stone slabs, formerly adjoining the Communion rails,¹ bore the following inscriptions:—

The Rev. M. Griffiths, Nephew to Doct. Griffith, died Nov. 4, 1742, aged 60.

In memory of Mrs. Jane Griffiths, wife of the Rev. Mr. Griffith, who died April the 3rd, 1750, aged . . .

Here lyeth also the body of Mary y^e wife of Dan Griffiths, Rector, deceased Jan. 9, 1710-11. Also here lyeth y^e body of Dan Griffiths, D.D., Rector, deceased Mar. y^e 18, 1727.

Joseph Dixon was instituted both to West Felton and to Wistanstow, 22 July, 1728.² He may be the person who is thus described in the Register of St. John's College, Cambridge:—"Joseph Dixon, born at Dudley, Worcestershire, son of Oliver Dixon, gent., bred at Rugby under Mr. Holyoke, was admitted pensioner 30 June, 1715, æt. 17," and who became B.A. 1718, and M.A. 1722.³ William, third Lord

¹ They were there when the Rev. Edw. Williams wrote his account of Felton Church, Jan. 19, 1796. Brit. Mus. Add. MS. 24,236.

² Institution Book in Record Office.

³ Graduati Cantabrigienses.

Craven, was patron of both livings. Wistanstow is valued in the King's books at £18, and is less than 30 miles from Felton in a straight line. The Rector's degree of M.A. would be sufficient to enable him to obtain a dispensation for holding the two livings according to the Canon, but not according to the Act. The latter would have been satisfied, however, if he was chaplain to Lord Craven, his patron. He compounded for the first-fruits of both livings 23 Sept., 1728, when his sureties were John Rhodes, of the Parish of St. Bartholomew, in West Smithfield, Mercer, and Thomas Tyndale of the same parish, Haberdasher.¹

Joseph Withers of West Felton, Yeoman, by will dated 19 April, 1731,² left an annuity of £2, charged on a tenement at Moreton, to be distributed among the poor of the parish of Felton every 14th of April, according to the discretion of Robert Lathrop of Shrewsbury, and his heirs, and the parson of the parish. This property now belongs to Lord Newport, who pays the annuity to the Rector, and it is distributed with the other charity moneys about Christmas. Joseph Withers was an ancestor of the present Mr. G. Withers Edwards of Woolston. The Lathrops are mentioned in the Terrier as owning land in Felton Township in 1718, and lived at Felton Hall, now pulled down, between what are now the "Court" and the "Grange." The Hall was sold in 1853, and pulled down soon afterwards, but a bricked up entrance gateway and some old buildings still remain. There was in 1796 a nearly obliterated stone under a pew on the south side of the chancel to the memory of a Robert Lathrop, who died May 14, 1730, and of his father, whose name and date had disappeared.³

¹ Composition Book in Record Office.

² Further Report of Commissioners. List of Benefactions in Church Tower. In this last the benefaction is dated 1734, which may be the date when the Will took effect.

³ Rev. Edw. Williams's MSS. in Brit. Mus., Add. MS., 24,236.

Joseph Dixon evidently resigned West Felton in favour of John Craven, his patron's first cousin, and was, very likely, appointed on condition that he should do so.

John Craven matriculated¹ at Christ Church, Oxford, 24 Sept., 1726, aged 18, and was entered as son of John Craven of Worcester City, gent. He became B.C.L. 1734, and was instituted to West Felton 23 April, 1735, and next year also to Staunton Lacy. His father was a brother of the second Lord Craven, and he was, therefore, a first cousin of William, third Lord Craven, who succeeded to the title in 1711, and died in 1739, and was the patron of both livings. Staunton Lacy was valued in the King's books at £16, and Felton at £20 12s. 6d., but the Rector's degree of B.C.L. would enable him to get a dispensation to hold the two together. The parishes appear to be just within the distance of 30 miles from each other in a straight line. He married² Mary, daughter of the Rev. Baptist Hickes of Stretton on the Foss. He compounded for the first-fruits of Felton 22 May, 1735, and for those of Staunton Lacy 20 July, 1736. His sureties with respect to Felton were Michael Spateman of St. Clement Danes, gent., and Thomas Spateman, Rector of St. Bartholomew the Great. His name does not occur on the Felton Registers, and he probably generally resided at Staunton Lacy, where his eldest son William, afterwards sixth Lord Craven, was baptised 17th Sept., 1738. He died 21 Aug., 1752.

Joseph Dixon, the previous Rector, returned on Mr. Craven's death, and was instituted 23 Nov., 1752, and the same year obtained a dispensation to hold this living together with that of Wistanstow.³ The following note is inserted in the register of christenings for

¹ Foster's *Alumni Oxonienses*; Book of Institution in Record Office.

² Complete Peerage, by G. E. C.

³ Institution Book in Record Office; *Gentleman's Mag.* for 1754, p. 584, where the name is given as Winstanton.

1754 :—" December the 1st, 1752. The Reverend Joseph Dixon, A.M., was inducted into this Rectory by me Ralph Wrag, Curate. Who also was inducted into this same Rectory in the year 1728 by the Rev. Mr. David Griffiths, then Curate." Ralph Wrag appears in the registers as Curate from 1748. Mr. Dixon's sureties on his second composition for West Felton first-fruits, on the 16th Nov., 1752, were William Sclater, Clerk, Lecturer of Christ Church, London, and Joseph Sclater of the parish of Christ Church aforesaid, Druggist.¹

Mrs. Mary Jones, widow, by Will dated 28 Oct., 1758, gave an annuity of £5 to be distributed by the minister and Churchwardens in the Church on the 12th of September, among such of the poor housekeepers of the parish as should not be in the poor's book, no one to receive more than 10s. or less than 5s.; and also gave 10s. 6d. per annum to the minister for preaching a sermon on that day. These bequests were void under the mortmain Act, but were carried out by John Atcherley, the devisee of the property, who by a deed of 1 April, 1760, charged the annuities on a messuage in Tedsmere which now belongs to Rev. T. M. Bulkeley-Owen, by whom the annuities are paid to the Rector. The money is distributed with the other charities, not in the church, nor on the day named. There was also a sum of £125 contributed by various benefactors, whose names are not recorded,² secured on the tolls of the Holyhead road by a deed dated 18 Jan., 1762. It is now represented by £10 debenture and £120 preference stock of the Great Eastern Railway, and the proceeds are distributed with the other charities. Formerly they were given in one year to the poor residing in the parish, and in the next year to those belonging to the parish, but residing out of it.

¹ Composition Book in Record Office.

² Further Report of Commissioners for inquiring concerning Charities.

Sarah Owen, by Will dated 14 Aug., 1764, bequeathed £200 to the minister and Churchwardens of Felton, who were to invest it and distribute the income at Christmas among such poor persons as the owner of Woodhouse should name. This money is now in the hands of the Charity Commissioners, who pay the income, £6 1s. 4d., to the Rector, by whom it is distributed in accordance with the trusts. Sarah Owen was the owner of Woodhouse, and by deed of 1764 settled it on William Mostyn of Bryngwyn. There is a tablet to the memory of these two on the north wall of the aisle.

The only endowed parish charity beyond those already mentioned is the sum of 5s., paid annually by Mr. Jones, the owner of Crifton House, near the Queen's Head, and distributed with the other charities. It is, probably, the same which is called in the Further Report of the Commissioners "a sum of 5s. yearly, paid by a farmer at Llan Rhaiadyr, for an encroachment supposed to have been made by one John Jones before 1786."

Joseph Dixon, the first Rector of the name, appears to have died in 1764, in which year Lord Craven made a new appointment to both his livings.¹ There is no record of his burial at Felton, and the register at this time is signed by one Thomas Atcherley, who was, no doubt, his curate here.

Joseph Dixon, a second of the name, was appointed to Felton in 1764, and at the end of that year compounded for the first-fruits.² He is described by Blakeway as LL.B., and may be the person thus described in Foster's *Alumni Oxonienses*:—"Joseph Dixon son of Charles of Dudley, Co. Worcester, gent., matriculated at Trinity Hall, Oxford, 15 March, 1758, aged 18, became B.A. 1761, and B.C.L. 1769." In this case his tombstone would not be quite accurate in describing him as 77 at his death in November, 1815, but he may

¹ Bacon's *Liber Regis*.

² Composition Books in Record Office.

very well have been in his 77th year. He signed the Felton Registers in 1772, and thenceforward constantly till the end of his life, and was evidently, therefore, resident in the parish, which several of his predecessors had not been.

The oldest and most interesting document belonging to the parish (with the exception of the registers) is a book labelled on the one side "Church Accounts," and on the other "Poor's Accounts." At the one end of it it contains a list of the Churchwardens from 1745 to 1897, and the Churchwardens' Accounts from 1776 to 1889, when the book became full. At the other end is a list of the overseers from 1760 to 1897, and the Overseers' Accounts 1776 to 1855. The book is in the possession of the Parish Council. The first Churchwardens' account, 1776-7, shows the following payments:—

	£	s.	d.
Court fees at two visitations ...	...	0	8 6
Expenses going there ...	...	0	9 0
Bread ...	...	0	1 9
Wine, viz. 4 bottles red port wine	...	0	6 0
2 bottles Mountain...	...	0	3 0
6 bottles ...	...	0	1 3
wine and bottles ...	...	1	5 10 $\frac{1}{2}$
Briefs ...	...	0	14 4
Salary of John Davies, Parish Clerk	...	6	10 0
To the Clerk for ringing on Nov. 5 th	...	0	2 6
Mending the Clock ...	...	0	5 6
Mending the surplice ...	...	0	3 0
For a Church Book and Vestry book ¹ ...	...	1	9 7
Rich. Jones, taylor, for making the pulpit cloth and bier cloths ...	...	0	13 6
Edward Evans, Mercer, for hanging the pulpit and communion and burial cloths ...	...	13	14 7
A form of prayer ...	...	0	2 0
The late Warden for drawing his attorney	...	0	1 3
Edward Almond ² for killing a fox ...	...	0	2 6
	<hr/>		
	£26	14	1 $\frac{1}{2}$

¹ No doubt the one which contains these accounts.

² Simon Almond of Tedsmere had been Churchwarden in 1772.

This is a fair sample of the accounts for some time afterwards, except when substantial repairs had to be done to the church. The item for killing a fox is curious,¹ and is repeated once, in 1781. The Churchwardens' receipts were from rates, which they called "Church Loans," and the details of which are given in the book. For 1776-7 they levied "three whole loans," the total proceeds being £26 10s. 4d. The next two years only a loan and a half was levied, producing, of course, half the amount. One Churchwarden received and accounted for the money from Felton, Twyford, Sandford, and Woolston townships, the other that from Rednal, Sutton, Haughton, and Tedsmere.

In 1782 the tower of the church fell down, and for taking it down and securing the materials, &c., the Churchwardens had to pay £33 15s. As to the mode of rebuilding it the Vestry on 28 Dec., 1783, resolved "That the intended steeple be 13 ft. square on the inside, the height thereof to be 17 yards and a foot, including 4 foot for a foundation, the wall thereof to be of stone chizzled, the wall to be 3 ft. thick to the first floor, being about 5 yards; to the next floor 2 ft. 6 in., to the next floor 2 ft., and the battlements thereof to be 1 ft. thick, architraves to be around the portholes and windows; to be slated on top with lead gutters." But the whole church was in a very bad state of repair, and they accordingly obtained a plan and estimate for completely rebuilding, and resolved to obtain a "brief" for this purpose.

"Briefs" were Royal Letters Patent² authorising collections for charitable purposes in churches, and were usually applied for whenever a church was to be

¹ It was a payment commonly made by Churchwardens. See Notes on the Parish of Chetton, Shrop. Arch. *Trans.* for 1897, pp. 87, 90.

² Cox's *How to Write the History of a Parish*, p. 78. A complete list of all Briefs issued from the time of the Commonwealth has just been published in *Church Briefs*, by W. A. Bewes, published by Black.

repaired or rebuilt, from the time of Elizabeth till 1828, when they were abolished. About the middle of the 18th century, on account of their growing frequency, it was ordered that they should only be granted on the formal application of Quarter Sessions. A long list of those on behalf of other places received at Felton is entered in the old Register, and covers a good many pages. The amounts collected on them here were not large, often only 8d. or 9d. The process was that a petition from the inhabitants of the place desiring a collection was presented to the County Quarter Sessions, where its statements were proved on oath. A Certificate of the facts was sent up by Quarter Sessions, and upon this Certificate a Patent on Parchment, with the great seal attached, was issued, authorising the collection. This patent was sent to a person called the "Undertaker of Briefs," who did all the work connected with it, and was paid out of the proceeds. From Returns to the House of Commons of 19 May, 1819, and 20 June, 1827, of Briefs issued since Michaelmas, 1805, and since 15 May, 1819, respectively, showing the sums collected and the expenses of collection, it appears that the Undertaker then was one J. S. Salt, and that he received 8d. for every printed copy sent out, and 1s. 9d. for London. He generally printed 11,500 copies of each brief, and though, no doubt, he did not send out the whole of these, his salary was enormous, amounting generally to about £250 for each brief. Besides this, he charged £24 for paper and printing, and the patent, stamp, &c., cost £35 4s.; and there were other expenses. The sums collected were large, but about half was generally swallowed up in cost of collection. For instance, in 1814 there were Briefs for fires at Hinstock and at Market Drayton. The estimated loss by the fires was £732 3s., and £614 9s. respectively; the gross amounts collected were £680 9s. 3 $\frac{1}{4}$ d., and £640 13s. 9 $\frac{1}{2}$ d., but the net proceeds after paying expenses were only £255 14s. 1 $\frac{1}{4}$ d. and £218 1s. 9 $\frac{1}{2}$ d. In consequence of these returns

Briefs were abolished in 1828, and Mr. Salt's collection of them is now in the British Museum. Among them is that for Felton Church restoration.¹

In the Quarter Sessions Records in the office of the Clerk of the Peace there is a blank where the petition for this brief should have been entered; but to judge from others which are entered, it would have contained no more information than is recited in the brief itself. There is, however, a ground plan and elevation of the church which was proposed to be built, which was to have been of the pseudo-classic style of the Georgian period, in which the present tower is actually built. This elevation makes one most thankful that the money asked for was not forthcoming. The original brief issued authorising the collection is on parchment, with an elaborately ornamented margin, but has lost the great seal originally attached to it. It runs as follows:—

George the Third by the Grace of God of Great Britain France and Ireland King Defender of the faith and so forth To all and singular Archbishops Bishops Archdeacons Deans and their officials parsons vicars curates and all other spiritual persons and to all Teachers and preachers of every separate Congregation and also to all Justices of the Peace Mayors Sheriffs Bailiffs Constables Churchwardens Chapel Wardens Headboroughs Collectors for the Poor and their Overseers and also to all officers of Cities Boroughs and Towns Corporate and to all other our officers ministers and subjects whomsoever they be as well within liberties as without to whom these presents shall come Greeting.

Whereas it hath been represented to us as well upon the humble Petition of the Minister Churchwardens and principal Inhabitants of the Parish of West Felton in our County of Salop as by Certificate under the hands of our Trusty and well beloved Justices of the Peace for our said County of Salop assembled at the General Quarter Sessions of the Peace held at the Guildhall in Shrewsbury in and for our said County on Tuesday the 14th day of January in the twentythird year of our Reign That the Parish Church of West Felton aforesaid is a very antient Structure and by length of time Notwithstanding the constant care and great expense of the Inhabitants to

¹ Brit. Mus., Church Briefs, B xxiii.

support the same is become so ruinous that the parishioners cannot assemble for divine service without Manifest Danger of their lives And cannot any longer be supported but must be wholly taken down and rebuilt That the truth of the premises hath been made appear to our Justices assembled at the General Quarter Sessions of the Peace aforesaid not only by the Inhabitants of the said Parish but also upon the oaths of divers experienced workmen who have carefully viewed the said Church and made an Estimate of the charge of taking down and rebuilding the same which upon a Moderate Computation amounts to the sum of One Thousand and seventy-nine Pounds two shillings and eight pence (exclusive of the Old Materials) which sum the said parishioners are unable to raise amongst themselves being mostly Tenants at Rack Rents and greatly burthened with large levies and assessments for the support of a Numerous poor And having expended great sums in repairing the said Church are not able to undertake so great a work without the charitable assistance of well disposed Christians They have therefore humbly besought us to grant unto them our most gracious Letters patent License and protection under our Great Seal of Great Britain to impower them to ask collect and receive the Alms benevolence and Charitable Contributions of all our loving Subjects throughout England our Town of Berwick upon Tweed and our Counties of Flint Denbigh and Radnor in Wales and from House to House throughout our Counties of Salop Worcester Warwick Stafford Chester Gloucester Hereford and Leicester to enable them to rebuild their said Church unto which their humble request we have graciously condescended not doubting but that when these presents shall be known by our loving Subjects they will readily and cheerfully contribute their endeavours for accomplishing the same. Know ye Therefore that of our Special Grace and favour we have given and granted and by these our Letters Patent under our Great Seal of Great Britain We do give and grant unto the said parishioners and inhabitants and to their deputy and deputies the bearer and bearers hereof authorised as is hereinafter directed full power License and authority to ask collect and receive the Alms Benevolence and Charitable Contributions of all our Loving Subjects within all and every our Counties Cities Boroughs Towns privileged places hamlets Cinque Ports Districts Parishes and all other places whatsoever throughout England our Town of Berwick upon Tweed and our Counties of Flint Denbigh and Radnor in Wales and from house to house throughout our Counties of Salop Worcester Warwick Stafford Chester Glou-

cester Hereford and Leicester for the purposes aforesaid And therefore in pursuance of the Tenor of an Act of Parliament made in the fourth year of the reign of the late Queen Anne intituled an Act for the better Collecting Charity Money on Briefs by Letters patent and preventing abuses in relation to such Charities our Will and Pleasure is and we do hereby for the better advancement of these our pious intentions require and command all Ministers Teachers and Preachers Church Wardens Chapel Wardens and the Collectors of this Brief and all others concerned that they and every of them observe the directions in the said Act contained and do in all things conform themselves thereunto And that when the printed copies of these presents shall be tendered unto you the respective Ministers and Curates Church Wardens and Chapel wardens and to the respective teachers and preachers of every separate congregation and to any person who teaches or preaches in any meeting of the people called Quakers that you and every of you under the penalties to be inflicted by the said Act do receive the same And you the respective Ministers and Curates Teachers and Preachers and persons called Quakers are by all persuasive Motive and Argument earnestly to exhort your respective Congregations and Assemblies to a liberal contribution of their Charity for the good intent and purpose aforesaid And you the Church Wardens and Chapel Wardens together with the Ministers or some of the Substantial Inhabitants of the several parishes and Chapelries and all other places within our Counties of Salop Worcester Warwick Stafford Chester Gloucester Hereford and Leicester are hereby required to go from house to house in the week days next following the publication of these presents to ask and receive of and from the parishioners and inhabitants and all other persons their Christian and Charitable contributions and to take the names in writing of such as shall contribute thereunto and the sum and sums by them respectively given and Indorse the whole sums upon the said printed Briefs in words at length and subscribe the same with your own proper hands together with the name of the Parish and Place where and the time when Collected and to enter the same in the Public Books of Account kept for each parish and chapelry respectively and the sum and sums collected together with the printed briefs so Indorsed you are to deliver to the deputies and agents authorised to receive them And We Do by these presents Nominate Constitute and appoint William Mostyn Owen Esq^{re} Edward Franks Francis Bill Edward Davies Joseph Bickerton John Hopkins Thomas Stevenson William Hilditch Gentlemen and the Ministers and

Churchwardens of the said Parish for the time being Trustees and Receivers of the Charity to be collected by virtue of these presents with power to them or any three or more of them to give deputations to such Collectors as shall be chosen by the petitioners of (*sic*) the major part of them and the said Trustees or any three or more of them are to make and sign all necessary orders for the due and regular collection of this Brief and Advancement of the said Charity and to see that the Money when collected be applied according to the true intent and meaning of these presents And Lastly our Will and Pleasure is that no person or persons shall receive the said printed Briefs or Monies collected thereon but such only as shall be so deputed and made the Bearer and Bearers of these Presents and duplicates thereof In Witness whereof we have caused these our Letters to be made patent and to continue in force for one whole year from Lady Day next and no longer Witness ourself at Westminster the twentieth day of March in the twentythird year of our Reign.

PHILLIPPS.

“The constant care and great expense of the inhabitants to support the Church” had limited itself to spending less than £13 on repairs, including glazing, during the six years before the tower fell down for want of repair; and it is certainly fortunate that the “brief” produced only £73 13s. 6½d. instead of the £1,079 2s. 8d. which it asked for, otherwise the whole church would have been taken down and rebuilt in the same hideous style as the tower, as is shown by the elevation among the Quarter Sessions Records mentioned above, for the Vestry had resolved “That the isles on each side be taken down, and the arches be taken down, and the wall plates supported and under-built, roof to be new slated, church wall to be chizzled, with bow or circular window tops.”¹ Happily, as the money did not come in, this could not be done, and only

¹ The Vestry Minute Book has disappeared, but this and the following extracts from it were made about the year 1850, by the Rev. G Master, who had married the eldest daughter of Mr. Hunt, the then Rector.

the tower was taken down and rebuilt, which was done in a substantial manner, though in an ugly style. The Churchwardens' Accounts show that they paid nothing for repairs until 1784, when they would know what the Brief would produce; and that their total expenses from 1784 to 1787 were £378 4s. 0½d., of which about £348 was for repairs. Towards this, besides the proceeds of the Brief, they got £29 17s. by selling the old lead. In 1798, "some of the ratepayers having found fault with the above resolution" (i.e., as to taking down the 'isles,' &c.) "a vestry was held on the 26th day of July, 1798, when it was agreed that the isles shall be taken down, and that a stone wall shall be built between the said pillars, with decent windows therein, whereby the pillars and walls of the said Church will be greatly strengthened, the roof of the Church newly restored, and the Church very much enlightened; that the Church be new pewed in a convenient and decent manner, and the pews allotted." A Faculty seems to have been obtained, the work was put up for competition, and the 12th century pillars and arches were built up in accordance with the resolution. The contractor took the materials of the aisles, and the old seats, pulpit, &c., and was also paid the sum of £812 13s. Luckily the 15th century roof was not newly restored, though it may have been then concealed by a ceiling. In the course of building the new walls it was found that the ground under them was full of graves; and it was accordingly ordered by a Vestry on 11 July, 1799, "That a foundation on pillars should be sunk, and laid between the present pillars which support the arches of the roof, and elliptic arches thrown over from such sunk pillar to the other pillar all around the Church, the sunk pillar to be 3 ft. square and the stones for the arches 14 in. broad by 2 ft. 3 in. long, the top of the said arches to be level with the bottom of the foundation of the present pillars, and the foundation of the new walls of the Church to be laid upon the top of the said arches." The work done was thus

recorded on a tablet formerly over the north entrance:—

“The Steeple was rebuilt in the year 1784.

E. FRANK }
J. MANTFORD } Churchwardens.

This Church was underbuilt and new pewed in the year 1800.

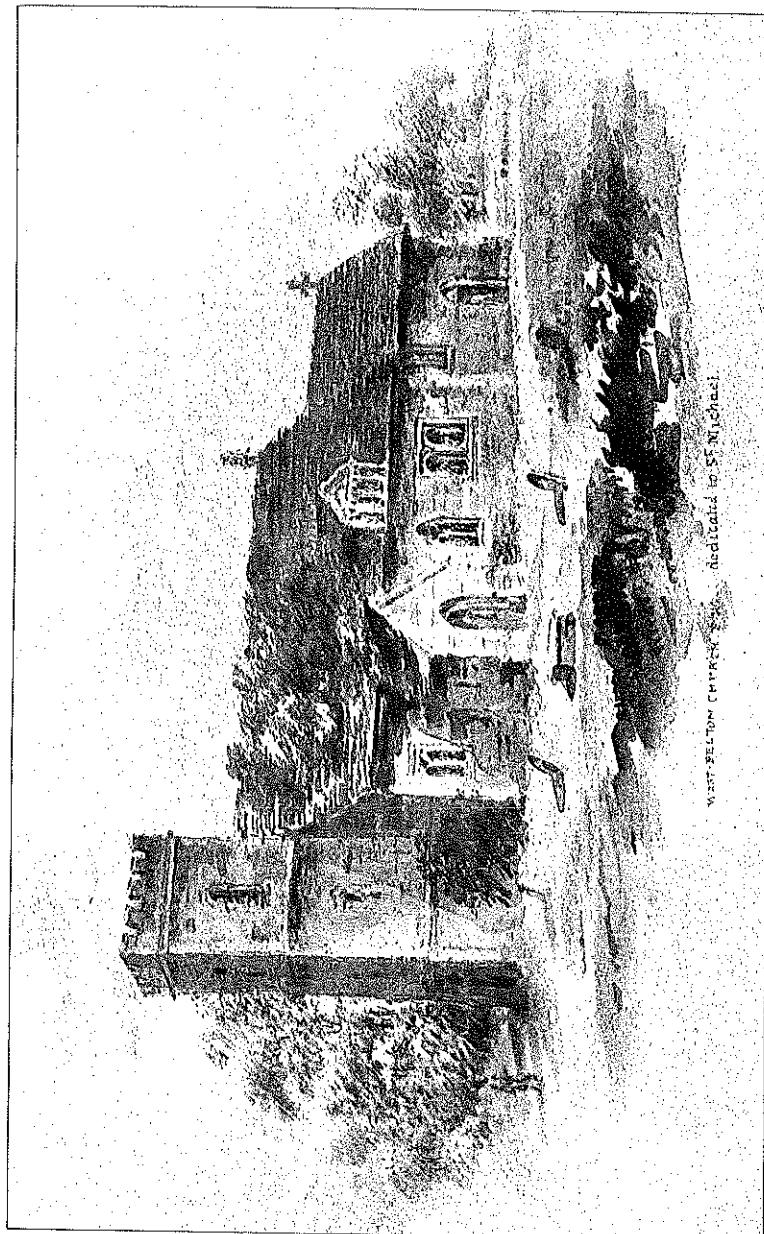
T. EDWARDS }
S. LLOYD } Churchwardens.”

The new pews were high narrow partitions of unpainted deal. Of the £812 13s. which the whole work cost, only £431 appears in the Churchwardens' Accounts, and this was raised by rate spread over four years.

Our first picture shows the Church as it was shortly before the Tower fell down, and is from a copy in the British Museum¹ of a drawing in the possession of Mr. J. Dovaston of the Nursery. It certainly does not lead one to suppose that much had been spent on repairs at that time. It shows that the south aisle had perpendicular windows, and perhaps a decorated one, so that the Norman aisle built about 1190 must have been replaced by one of later style, possibly about the time when the present roof was put on. Parkes, who visited the Church in 1828, says the old Church “was a plain building, and consisted of a nave and side aisle to the south, and chancel;” but as the vestry resolutions speak of “isles on each side,” there must have been also a north aisle standing then. There is nothing to show whether this was the original Norman one or not.

In 1801 the Churchwardens paid for “treating the psalm-singers” £1 1s. They did not do this again for some time, but “at a Vestry held the 9th day of June, 1809, they agreed with Thomas Richards, psalm-singer, for one year from this date for £3 3s.,” which continued to be paid till 1815, when he is called the “psalm-singers' master;” and from 1812 to 1820 they also paid £3 a year for “psalm-singers' supper.” In 1822, for some reason, the overseers undertook this payment, and paid £3 regularly out of the poor rate for psalm-singers’

¹ Church Notes collected by D. Parkes, Add. MS. 21,012.



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THE OLD CHURCH OF WEST FELTON,
A RECTORY IN THE DEANERY OF SALOP, AND HUNDRED OF OSWESTRY.



supper till 1842, after which the supper appears to have been discontinued, but the same money was paid to them as a salary.

During the years 1807-9 no Church loans were collected, but each Churchwarden enters that he "received from half the purchase money from the sale of four pughes £82 10s." There is nothing to show to whom the "pughes" or pews were sold, nor how the money was spent; but over £144 was spent in those two years, and as the usual current expenses came to about £25 a year, there must have been some exceptional expenditure. Possibly it was for the Grimo School, which was built in 1810 for a parish school, on land given by Mr. Mostyn Owen, and continued to be the only day school for the parish until the present school at Twyford was built. Over the door is a stone inscribed, "1810. For Learning is better than House and Land."

In 1813 the following entry appears in the Overseers' Accounts:—"At a Vestry held this 18th day of June, 1813, Agreed that Mr. Edward Jones of Woolston, is to settell the parish accounts and wright Bookes for the overseers to collect lewns by and Churchwardens Bookes for the sume of £3 3 0 a year." He continued to receive this till 1816, but from 1817 it was paid to the Vestry Clerk, whose name in 1814 was Lawrence.

Mr. Dixon died in 1815, and in the churchyard, at the east end of the church, on a plain tombstone enclosed with high iron rails, is the inscription:—

In this Vault lie the remains of Sarah, daughter of the Rev. Joseph and Mary Dixon, who died the 13 of October, 1790, aged 18 years.

Also of Belinda, Daughter of the Rev. J. and M. Dixon, who died May 12th, 1796, aged 28 years.

Also of Mary, Wife of the Rev. J. Dixon, who died May 12th, 1799, aged 68 years.

Also of the Rev. Joseph Dixon, Rector of West Felton, who died Nov. 3rd, 1815, aged 77 years.

Also of Mary, Daughter of the Rev. J. and M. Dixon. She died September 6th, 1824, aged 55 years.

Also Arthur Dixon, Surgeon, Kidderminster, his nephew, died Oct. 2nd, 1834, aged 39.

The funeral service for Mr. Dixon was performed by Mr. T. Hunt, who had been his curate here since June, 1813. W. Wynne Owen was another curate here in the latter part of Mr. Dixon's time.

Charles Thomas Johnson was instituted¹ 10 April, 1816. He was son of Thomas Augustus Johnson of Kenilworth, Co. Warwick, Clerk, and matriculated at Brasenose College, Oxford, 15 March, 1804, aged 17, became B.A. 1807, and M.A. 1810. He, however, vacated this living almost immediately, being appointed Rector of Enborne and of Hampstead Marshall, in Berkshire. The patron of these livings as well as of Felton, was William, 7th Lord Craven, who had been created Earl of Craven in 1801. Mr. Johnson held them till his death 29 June, 1848.² He was probably a connection of Lord Craven's, whose aunt had married a Rev. R. A. Johnson of Winstanstow.³ The registers show that during his incumbency of Felton the services were performed by his predecessor's curates, Mr. Wynne Owen, who officiated last on the 24th May, and Mr. T. Hunt, who afterwards became Rector.

Thomas Shepherd was instituted 24 June, 1816.⁴ Like his predecessor, he seems never to have resided here, for his name does not appear in the registers, and Mr. T. Hunt continued to perform the services. There is no record of his burial here, so he probably resigned the living.

Thomas Hunt was instituted⁵ in March, 1817, having been the previous month⁶ presented by Christ Church, Oxford, to the Rectory of Wentnor, in Shropshire,

¹ Book of Institutions in Record Office.

² Foster's *Alumni Oxonienses*.

³ *Gentleman's Magazine* for April 1816.

⁴ Book of Institutions in Record Office. Canon Newling's List of Institutions in Shrewsbury Free Library, which gives the date 24 July, says he was "instituted by C. Buckeridge," and calls him M.A. but his name is not to be found in the Oxford or Cambridge Lists.

⁵ Canon Newling's List of Institutions in Shrewsbury Free Library.

⁶ *Gentleman's Magazine* for 1817, p. 273.

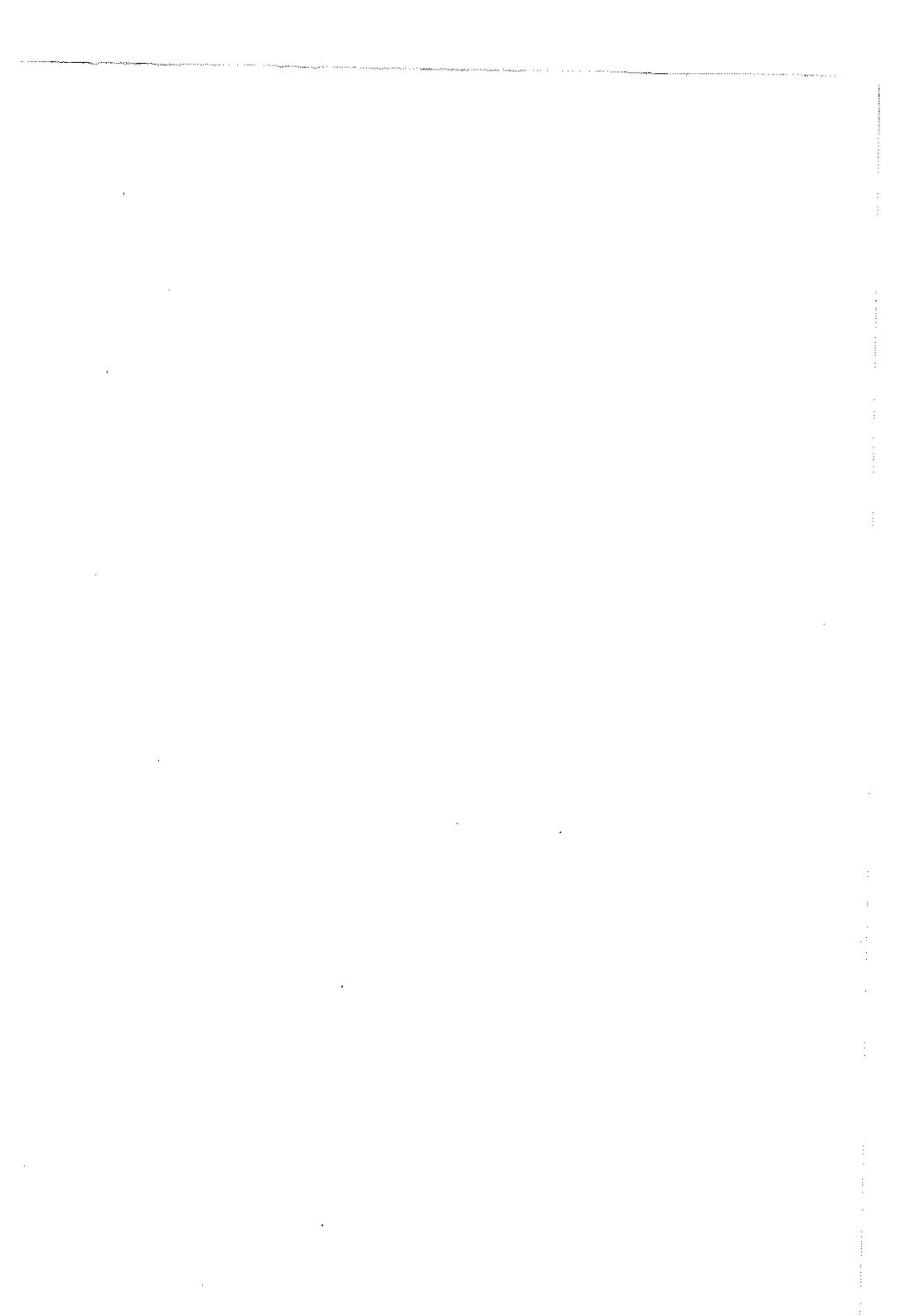
which he continued to hold with Felton till his death. He was the last Rector to whom this was possible, for in 1838 an Act of Parliament enacted that for the future no person should accept two livings more than ten miles apart, and in 1850 the distance was reduced to three miles, and one of the benefices must be worth less than £100 a year. Wentnor is worth about £270, but is valued in the King's books at only £7 2s. 11d., and is only about 20 miles from Felton, so that neither the Statute of Henry VIII. nor the Canon of James I. interfered with the two livings being held together. The presentation to Felton was, it is believed, purchased for him from Lord Craven. Mr. Hunt was fourth child and third son of Rowland Hunt of Boreatton, an active county magistrate, who distinguished himself especially by his exertions to improve the condition of the County Gaol. His mother was Susannah Ann, daughter of Mark Cornish of London. He was born Dec. 12, 1786, educated at Westminster and Church Church, B.A. 1809, M.A. 1812, Student of Ch. Ch. till 1817. He married on 23 Oct., 1822, Jane, daughter of William Harding of Warwickshire. There is a tablet to the memory of two of his sisters on the south wall of the chancel of Ruyton Church. Of his two elder brothers, Rowland became the owner of Boreatton, was High Sheriff 1830, and died 1835. He was grandfather of the present owner of Boreatton. George, who was Chaplain to Lord Hill's division in the Peninsular War, and was present at the battle of Toulouse, is commemorated on a tablet on the north wall of Ruyton chancel. He inherited the property of Wadenhoe in Northamptonshire, under the will of Mr. Thomas Welch Hunt, and was father of the Right Hon. George Ward Hunt, Chancellor of the Exchequer and first Lord of the Admiralty.¹

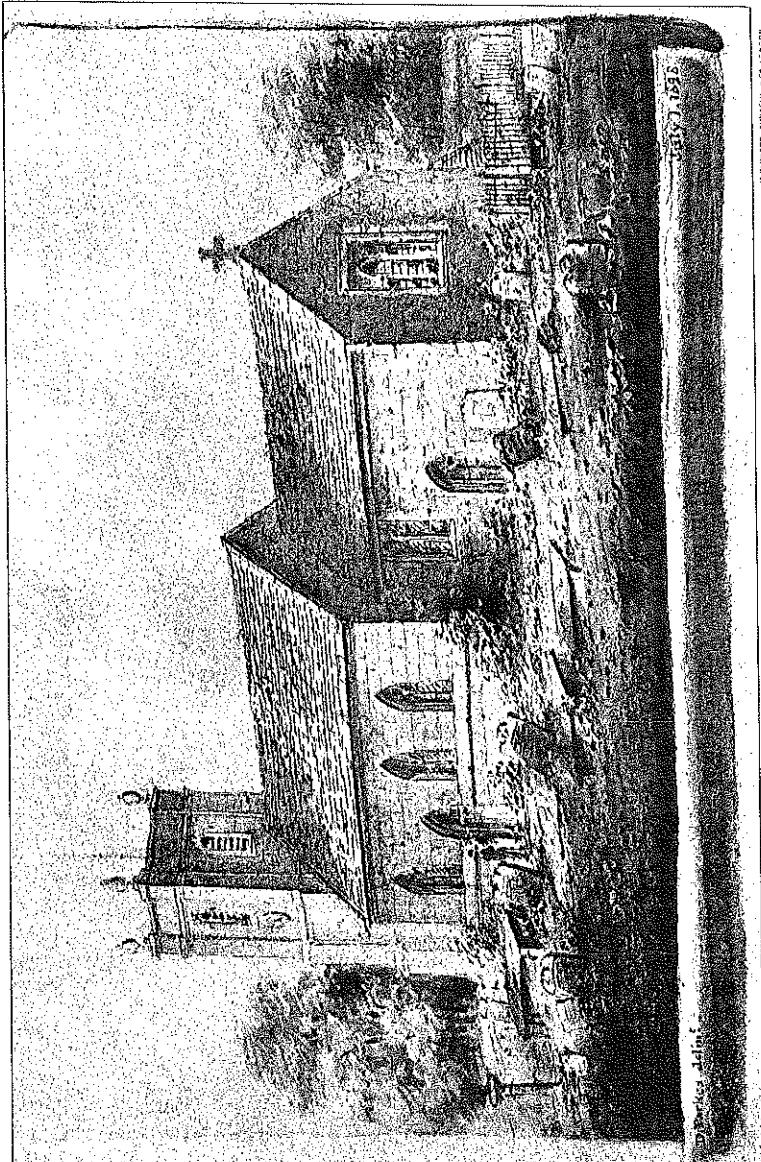
The Churchwardens' accounts show payments for

¹ Most of the preceding information about Mr. Hunt was given me by his son-in-law, the Rev. G. Master,

painting and gilding the dial in 1817-18, and for colouring the Church in 1821-2. Mr. Simons was Vestry Clerk in 1818, Charles Joy in 1820, Jeremiah Medlicott in 1822, Thomas Simon in 1833 and till his death in 1838, in which year John Morgan, who was only 16 years old, succeeded him. The two offices of Vestry Clerk and Parish Clerk were distinct, the Vestry Clerk had to make up the Overseers' accounts, the Parish Clerk to make up those of the Churchwardens, and to attend to the Church services, the salary being £6 for the former office, and £7 12s. 6d. for the latter. John Morgan held both offices till they were abolished, the former in 1860 and the latter in 1871. He continued, however, to sign the accounts as "Vestry Clerk" down to as late as 1890. He still retains the office of Assistant Overseer, upon which he first entered on the 25th March, 1852. The final cause of his resigning the office of Parish Clerk was a request by the Rector that he would wear a surplice. The father of the present Mr. Bulkeley-Owen never would come to Felton Church after he had seen a surplice worn in the pulpit there, and used to walk to Oswestry Church instead.

In 1825 a new clock was purchased for £6 6s., and the same year £1 was paid to William Evans for "psalm-singing." Next year he was paid £1 1s. "for giving out the psalms," and the same sum was paid regularly out of the poor rate, together with the £3 for the psalm-singers, till 1845, when for the first time the Overseers' accounts were submitted for audit to a district auditor, and he disallowed the payments as being chargeable to Church rate, not to poor rate. Thenceforth the £4 1s., or latterly £4 2s., was paid regularly by the Churchwardens as "Psalm-singers' salary" till 1869, when, Church rates having been abolished, this payment disappeared. The instrumental music used to consist of three accordions, of which Morgan the Clerk played one. Mr. Hunt, however, presented an organ, which his daughter played.





WEST FELTON CHURCH, DEDICATED TO ST. MICHAEL.

Was partly rebuilt, and the whole of the Tower, as recorded on a tablet within the church, over the north entrance.

The Sunday School at the bottom of the Rectory Garden was built about 1827 by Mr. Hunt, on land which had formerly been waste, but was acquired by him for the purpose from a Mr. John Duckett, to whom it had been allotted when the common land in the neighbourhood was enclosed.¹

The appearance of the Church at this time is shewn in our second illustration, taken from a picture by Mr. D. Parkes, dated July 1, 1828.²

In 1840 the Font was restored and enriched at the expense of the Hon. T. Kenyon, and the Grimo School was restored by the Rector, and John Morgan, the Parish Clerk, was appointed schoolmaster.

In 1841-2 the new north aisle was built, and the old Norman pillars which had been built into the wall in 1799, and which are the oldest part of the church, were again opened out. Traces were found of the foundations of the former aisle.

The population of the parish, which in 1801 was 926, had increased in 1831 to 1,093, at about which figure it has remained stationary ever since, the population in 1891 being 1,080. It was calculated that before the enlargement the church contained 278 sittings, and that the new aisle added 202, of these 58 in the old part and 112 in the new, were free and unappropriated. The measurements allowed only 18 by 30 inches to each sitting, and included a gallery at the west end of the nave, which has since been removed. At present, though a south aisle has been added since, the church is returned as containing only 383 sittings, all of which are free. The east window of the new aisle was presented by the Hon. Mrs. T. Kenyon, at an expense for the stone work of £40 9s. 1d., and for the glass, which was by Evans of Shrewsbury, and was much admired at the time, of £70 1s. It contains ten medallions, being copies of celebrated pictures of scenes in the life

¹ Private letters from Mr. Hunt and his son.

² Church Notes by D. Parkes, British Museum Add. MS. 21,012.

of our Lord. The total cost of the new aisle, independently of the window, was £650, of which £523 was raised by voluntary subscriptions and £127 by the sale of pews.

In 1844-5 appears the first entry of a payment "for ringing curfew," but the payment may have been previously included under some other head. It was rung from Nov. 5th to January 1st, and for ringing it William Tomkins, the sexton, received 7s. 6d., or 8s., till the end of 1849. Richard Evans succeeded Tomkins as sexton, and was succeeded in 1856 by William Fox. The payment for ringing the curfew was continued to Fox till the end of 1862, and then finally disappears, and the curfew ringing was discontinued. It was supposed to be rung at 5 a.m., and 7 p.m., but was, latterly at least, very irregular.

In 1846 the church roof was repaired, for which the parish paid £50 to Mr. Hunt, and the troughing round the church was renewed. About the same time the ceiling was removed and the fine fifteenth century roof, the existence of which had been forgotten, was brought to light. The chancel was almost entirely rebuilt about 1848 by the Rector, the architect being Mr., afterwards Sir, Gilbert Scott. The square pews which occupied it were replaced by oak choir seats, and the whole was paved with Minton's tiles. A few ancient encaustic tiles were found buried beneath the floor, one bearing a dragon, possibly in allusion to Ps. xci., 13, "The young lion and the dragon thou shalt tread under thy feet;" and another a horse-shoe, possibly meant for , a type of God. The glass in the east window, like that in the aisle, is by Evans of Shrewsbury, and was given by the Hon. Mrs. Kenyon, at a cost of £100. It represents six scenes in the life of our Saviour.

A smaller window in the north wall of the chancel represents in one of its lights women weeping at the tomb, with the inscription "In Adam all die;" and in the other the women at the feet of the angel, with the inscription "In Christ shall all be made alive." Above

is an angel with a scroll bearing the words "Blessed are the dead which die in the Lord," and below is "In memory of the Honorable Thomas Kenyon." He died 4 Nov., 1851. The tombstone to his memory, just outside the north wall of the chancel, was designed by Sir Gilbert Scott. On the twelve compartments on its sides are the names of his twelve children, with the dates of their births and deaths.

The old chancel pulled down by Mr. Huut is shewn in our second illustration, and was, perhaps, the same as that which was standing before 1782, shewn in our first illustration. The Rev. G. Master says its east window was of nondescript kind, having wooden mullions.

The Churchwardens' accounts for 1856-7 contain the following entry :—"Paid Mr. John Morris's Bill for New Ceiling and finding Timber for Gallering in parish Church £15 1s. 6d." The "Gallering" was at the west end, against the tower, and the Clerk and the school children sat in it. The ceiling may have been under it.

On Oct. 7th, 1856, Mr. Hunt was presented with a silver epergne, bearing the following inscription :—"To the Rev. Thomas Hunt, M.A., Forty Years Rector of West Felton, Shropshire. A mark of esteem, gratitude, and affection, from his Parishioners and Neighbours, 1856." In making the presentation Mr. J. R. Kenyon said :—"Near as we are to your parish Church, we cannot but notice how you have procured that to be enlarged and warmed, and made more available to the service of God; how the number of services in it has been increased, and the manner of performing them greatly improved; that the two Sacraments are regularly administered in it, and the opportunities of coming to that of the Holy Communion considerably increased. This schoolroom, too, you have added for furthering the education of the children of your parishioners; and you have very recently given another proof of your care for those who are entrusted to you, by the opportunity

which you have offered to the young men of your parish to continue their education, and improve themselves in useful and sound learning."

The most modern of the three bells now in the tower is the tenor bell, and bears the following inscription :— "C. and G. Mears, Founders, London. God save our Church our Queen and Realm. J. D. W. H. C. W. 1857." The initials are those of the two Churchwardens, John Dovaston of The Nursery, and William Howell of Sutton. This was to replace the bell of 1662, which had become cracked, and which was given in exchange for it, together with £21 16s. 2d. paid out of Church rates. The inscription on the new bell was copied from that on the old one. The expenses of putting up the new bell amounted to £13 2s. 6d. In the same year, 1857, on Sept. 17th, was held the first Harvest Home Festival in this parish. Morgan ceased to be schoolmaster in 1858. In Feb., 1860, the Churchwardens paid £3 4s. 2d. for a "new window, &c., in Vestry room," and in April £8 4s. 6d. for "colouring Church."

Mr. Hunt died 15 Sept., 1860. To his memory a window was placed in the south wall of the chancel, which, when the organ chamber was built, was removed to its present position in the north wall. The glass was presented by his widow, the stone work, which cost £30, by the Hon. Mrs. Kenyon. The window has two lights, one representing our Lord's charge to St. Peter, "Feed my sheep," the other the martyrdom of St. Stephen. It is inscribed, "In memory of Thomas Hunt xlv. years Rector, died Sep. xv. MDCCCLX, aged lxxiii. Also of his son Lieut. Charles John Hunt, killed by mutineers in India June xii., MDCCCLVII, aged xxviii." There are tombstones to the memory of Mr. Hunt, of his widow, who died at West Dean Rectory, near Salisbury, June 15th, 1872, in her 71st year, and of four infant children, in the churchyard just opposite the Rectory. Mr. Hunt had been in charge of the parish nearly 45 years, since Mr. Dixon's death, but he did not become Rector till March, 1817. The brass plate

on the pulpit, which says that he was 43 years Rector, is, therefore, more correct than the window and the tombstone, which say 45.

William Burbury¹ took his degree of B.A. at Cambridge in 1843, and of M.A. 1846, and for a few years was Fellow of St. John's College. He married a daughter of Dr. Kennedy's, and was second master of Shrewsbury School from before 1850 to 1861, when he resigned after becoming Rector of Felton. The second Earl of Craven had in Mr. Hunt's lifetime sold the advowson to Mr. Humphreys of Hanley, in order, so rumour said, to pay a gambling debt, and immediately afterwards Mr. Humphreys resold it to Mr. Burbury.

On leaving the Rectory house, Mrs. Hunt went to live at the Weirbrook Cottage, in this parish, with her two youngest children, the Rev. William C. Hunt, who had been his father's curate for about six months, and continued in the same capacity with Mr. Burbury, and Miss Caroline Hunt, now Mrs. Eyre. On 3rd Sept., 1861, Miss Emma Kenyon, in the name of 255 subscribers, presented Miss C. Hunt with a gold watch, chain, bracelet, and locket, with an address, which stated that they were "tokens of regard, gratitude, and affection from the parish of West Felton and its neighbourhood. We all feel we owe you much for what you have so kindly and so well done in forming the choir, and in accompanying them on that organ which was your father's gift to the Church."

Mrs. Hunt presented to the Church a silver flagon inscribed "Glory be to God on High," a chalice, on which are the letters I.H.C., and two patens, one large, the other small; the whole in a case inscribed "In Grateful Remembrance this Parting Gift is presented to the Parish of West Felton by the widow of the Rev. Thomas Hunt, 45 years Rector, 1861." These, and another chalice and paten of similar design, are the only Communion plate the parish now possesses. In

¹ *Graduati Cantabrigienses*, Cambridge University Calendar.

Mr. Hunt's time there was only a paten and chalice, the latter of which was of unusually large and inconvenient size.¹ There is a fine old pewter flagon in use at the font. Mrs. Hunt remained at the Weirbrook Cottage until the end of 1862, when she finally left the parish.

In 1861 the easternmost window in the north wall of the aisle was filled with glass, similar in character to that in the east window of the aisle, and made, like that, by Messrs. Evans. It contains four medallions from the four greater prophets, in two lights, with the following inscriptions under them:—"In memory of Lloyd, Captain Royal Horse Guards Blue, eldest son of the Hon^{ble} Thomas Kenyon, born 15 June, 1804, died 1 January, 1836." "In memory of Thomas, Major 8th (the King's) Regiment, second son of the Hon^{ble} Thomas Kenyon, born 3 August, 1805, died 19 Sept., 1859." This window cost £32 10s.

In 1862 the Churchwardens bought a new Hearse for the parish, with harness, for £32, and the same year they enlarged the Churchyard by buying some land for it from Mr. Thomas Frank of the Manor House, and building a wall round it, for which purpose they borrowed £200, of which they repaid the last instalment in 1870.

Mr. Burbury died in 1866.

Benjamin Hall Kennedy² accepted the living on the death of his son-in-law, who had been the patron of it. Kennedy's connection with Felton was short, and he never resided here; but he was by far the most distinguished of all the Rectors. He was eldest son of Rann Kennedy,¹ a master in King Edward's School, Birmingham, and incumbent of St. Paul's, Birmingham. He was born in 1804, and educated at King Edward's School 1814-1818, and at Shrewsbury School, under Dr. Samuel Butler, 1819 to 1823. While there he took the Porson prize for Greek iambics at Cambridge,

¹ Rev. G. Master's MS.

² *Dict. of National Biography.*

being the only schoolboy who ever did so; and it is remarkable that all his three brothers successively obtained the same prize, and that the two elder, as well as himself, were Senior Classics. He went to St. John's College, Cambridge, in 1823, took an unexampled number of classical prizes, and became B.A. in 1827. In that year he went to Shrewsbury as assistant master, but returned to Cambridge in 1828 as a tutor there on being elected Fellow of St. John's. He was ordained deacon and priest in 1829 and 1830, and was assistant master at Harrow 1830 to 1836. In March, 1831, he married Janet, daughter of Thomas Caird, Esq., of Paignton, Devonshire. She died in 1874. In 1836 Dr. Butler was made Bishop of Lichfield, and Kennedy succeeded him as Headmaster of Shrewsbury, and was made D.D. the same year.

Butler had already made Shrewsbury one of the leading schools of the country as far as scholarship is concerned, and during his thirty years' mastership Kennedy thoroughly maintained this reputation, and established his claim to be "the greatest classical teacher of this century." When the Royal Commission of 1862 on the condition of the nine chief public schools, of which Shrewsbury was one, had recommended that the same Latin and Greek grammars should be used in all of them, the nine headmasters unanimously agreed that Kennedy's Latin Grammar, originally published in 1843, should be the basis of the new Latin Grammar, and in pursuance of this resolution a committee consisting of Drs. Kennedy, Hessey of Merchant Taylors, and Scott of Westminster, constructed the "Public School Latin Primer," which was published in 1866, the year in which he became Rector of Felton, and in which also, shortly after accepting this living, he resigned the Mastership of Shrewsbury. He revised the primer in 1888, the year before his death. In 1867 he was appointed Regius Professor of Greek at Cambridge, and Canon of Ely, which offices he held till his death. From 1870 to 1880 he was an active member of the

Committee for the revision of the New Testament. He died at Torquay, 6 April, 1889.

Dr. Kennedy, however, did nothing for this parish, and the only thing of interest with respect to the Church which occurred during his incumbency was that the Churchwardens sold an old font for 3s. to the Parish Clerk, John Morgan, in whose garden it now is. He retained the living just long enough to enable the advowson to be sold by his son-in-law's trustees.

Richard Kay Haslehurst was instituted on his own presentation in 1868. He was educated at Trinity Coll., Cambridge, B.A. 1842, M.A. 1847; Curate of Colwich 1844-46, and of Shustoke 1846-51; Vicar of Alrewas 1851 to 1868. At the very beginning of his incumbency, on the 31st July, 1868, compulsory Church rates were abolished by Act of Parliament. For two or three years afterwards an attempt was made to collect a voluntary $\frac{1}{2}$ d. rate, which should have brought in £20 12s. 10d. or thereabouts, but the amount not collected increased each year, and an offertory to meet Church expenses had to be substituted. During the last 30 years the compulsory Church rate had varied between 1d. and $2\frac{1}{2}$ d. in the £, $1\frac{1}{2}$ d. being about the usual amount. Since the offertory was established, it has shown a steady increase, from £10 1s. $4\frac{1}{4}$ d. in 1874-5, the first year in which no rate was collected, to £72 18s. $10\frac{1}{4}$ d. in 1895-6. This is exclusive of special collections.

The *Parish Magazine* was set on foot in January, 1870, and has been continued, with one or two alterations in form, ever since. It becomes from this time the principal authority for the history of the parish.

Another great responsibility was almost immediately cast upon the Rector by the Elementary Education Act of 1870, which required that in every school district a sufficient amount of accommodation in public elementary schools should be provided for all children in the district whose elementary education was not otherwise provided for. The only school in this parish was the Grimo,

which was calculated¹ to be large enough for 85 children, the average attendance being 55 ; and as the population of the parish was 1,067, it was considered that schools must be provided for 180 children. It was accordingly determined to build new schools for 100 nearer the village, carrying on the Grimo School for those to whom it would be convenient. Mr. Bulkeley-Owen gave the site,² and eventually the present schools were built. It was afterwards found, however, to be too expensive to carry on two schools, and in 1883 the Grimo School, the attendance at which had dwindled to 20, was closed, and considerable additions were made to the schools at Twyford. The Grimo School has since been used only on Sundays, and occasionally as a clubroom. The new school buildings were opened 16 Oct., 1883.

The Schools having been completed for a time, Mr. Haslehurst in 1878 began a restoration of the Church. The arches on the south side, which had been built into a wall, were all taken down, the stones were marked, and they were rebuilt in their original position. One of the arches on the north side also, which is supposed to have been destroyed by the fall of the tower in 1782, was rebuilt. A new south aisle was added, the foundations of the former one being found. The gallery at the west end was taken away, the tower was opened out to the church to form a choir vestry, and the whole church was reseated, the seats being made at the Condover estate works, and all the sittings were made free. A new heating apparatus was provided. The chancel was restored and an organ loft and vestry added on its south side, the window on that side in memory of Mr. Hunt being transferred to the north side. A new organ was presented by the Rector. Mr. Hunt's children presented a new pulpit, on which is a brass plate inscribed, "To the glory of God and the

¹ Copy of return to Education Department.

² The conveyance, dated 20 Dec., 1871, is in the Church safe.

beloved memory of Thomas Hunt, M.A., 43 years Rector of this parish, and of Jane his wife, this pulpit is given by their children A.D. 1879." The former pulpit had stood on the south side, this was placed on the north. Mrs. John Humphreys of Hanley, presented the tower window; the Rev. F. P. Wilkinson, Vicar of Ruyton, gave the altar candlesticks; Mrs. Haslehurst and Mrs. Jacson gave new books for the whole church. On the 18th September, 1879, the church was reopened, the Bishop of Lichfield preaching in the morning, and the Rev. A. Ainger, now Master of the Temple, in the evening. A tent was pitched on the Rectory lawn, in which about 200 people sat down to luncheon, and about 50 to tea. The total expenses, exclusive of special gifts, amounted to £2,504 8s. 7d., of which about half was given by the Rector.¹

At the Easter Vestry, 1880, William Fox, who had been sexton since 1856, resigned, and William Grindley was appointed in his place.

In 1881 the West Felton Choral Union was started, in connection with others which Mr. Henry Leslie was originating in the neighbourhood. It was greatly promoted by the Rector's family, who were all very musical, and next year the Union acknowledged this by presenting a carriage clock to his son, who was then about to leave the parish to take the living of Criftins.

In 1884 a Lending Library was started at the school. There had long been one at Pradoe Lodge, but it was too small for the wants of the parish.

In 1885 the Dissenting Chapel at the Grimo was rebuilt. Over the door is inscribed, "Congregational Church, 1885, and two memorial stones, one on each side of the door, are inscribed respectively: "Laid by Thomas Barnes, Esq., Quinta," and "Laid by Mr. John Jones, Queen's Head."

On the 14 January, 1886, a new Mission Chapel at Haughton, to which was given the name of S. Chad's,

¹ Parish Magazine for 1879, 1880, 1883.

was dedicated by the Bishop of Lichfield. It was built by Mr. and Mrs. Bulkeley-Owen, and the services there have been hitherto conducted at their expense, partly by Mr. Owen himself, and partly by a lay evangelist, whom he has maintained for that part of the parish. The chapel has always been very well attended, and the number of communicants in that part of the parish has greatly increased. It is neither consecrated nor endowed, but has quite lately been conveyed to trustees, to secure it in perpetuity to the Church.

In 1890, Miss Ethel W. Haslehurst was presented with a gold watch and chain, a writing table, and travelling bag, in acknowledgment of her services as organist. Next year her father, the Rector, resigned the living, and being patron, appointed his son to succeed him. He retired to Enfield, where he is still living.

Walter Greenall Haslehurst was instituted Nov., 1891. He had been Curate of Longbridge Deverell, Wiltshire, under his brother-in-law, 1875-80, and of West Felton under his father 1880-82; Vicar of Criftins 1882-1889; Curate at Leicester 1890-91.

In 1892 a hot water heating apparatus was substituted for the former method of warming the church with hot air, at a cost of £107 11s. 9d.

In 1893 the Schools had to be again enlarged to meet the requirements of the Education Department, and some of the drains had to be relaid. The cost of this was about £110.

The following MS. list is hanging in a frame on the wall of the tower:—

*A List of Benefactions belonging to the Parish of
West Felton.*

A.D.

1616. George Iveson of Sandford, Gent., bequeathed an annuity of forty shillings charged upon lands at Osbaston, to the poor of this parish, to be distributed in even portions on the festivals of Christmas and Easter.

1636. John Edwards of Great Ness, Esqr added to this a further annuity of twenty shillings, charged upon the same lands.

1734. Joseph Withers of West Felton, Yeoman, bequeathed an annuity of two pounds, clear of all deductions, to the poor of this parish, to be distributed on every 14th day of April.

1758. Mrs Mary Jones bequeathed an annuity of five pounds, charged upon lands at Tedsmere, to be distributed on every twelfth day of September to such poor householders of this parish as are not in the poors book, in such proportion that no one person shall receive more than ten shillings or less than five. She bequeathed also an annual payment of half a guinea to the clergyman of the parish for a sermon to be preached on the aforesaid day.

1764. Mrs Sarah Owen of Woodhouse bequeathed the sum of two hundred pounds, the interest of which shall be distributed yearly at Christmas to such poor and indigent persons as the owner of Woodhouse for the time being shall name as proper objects for such assistance.

In addition to the above there is invested in the guarantee shares of the Eastern Counties Railway, in the joint names of the Rev. T. Hunt and V. R. Corbet, Esq., the sum of one hundred and twenty pounds, the interest to be given annually to the poor of this parish.

The Crifton House in this parish is charged with the annual payment of five shillings for the like purpose.

The following are the inscriptions on the tablets now on the walls of the Church.

On the north wall of the chancel, beginning at the east end :—

P.M.S. Edwardi Jones Armig. et Mariae Uxorij ejus neccnon Gulielmi Jones nuper de Sandford, filii eorum primogeniti, quorum reliquiae juxta hoc reponuntur. Supra dicta Maria (femina non magis placida quam pia) marito et filio suo longe superstes, obiit anno aetatis sue nonagesimo Anoq. Dni MDCLXXIII.

Above this is a shield bearing the Arms of Jones of Sandford, Arg. a lion rampant vert, vulned in the breast

gules, impaled with Powell, party per fesse or. and arg. a lion rampant gules.¹

Sacred to the memory of Mary, the beloved daughter of the Honorable Thomas and Louisa Charlotte Kenyon, born July 21, 1809, died January 6th, 1825, aged 15 years. Also to the memory of Henry, the darling child of the same afflicted parents, born January 4th, 1822, died January 25th, 1827, aged 5 years. Suffer little children to come unto me and forbid them not, for of such is the Kingdom of Heaven. Luke xviii., 16.

Under the last :—

In the Vault beneath lie the remains of Louisa Charlotte Kenyon, daughter of Arthur and Augusta Kenyon, born 2nd December, 1859, died 8th March, 1863. The Lord gave and the Lord hath taken away, blessed be the name of the Lord. Job i., 21.

On the south wall of the chancel, east of the organ chamber :—

In memory of the Reverend Edward Henry Owen Rector of Cound in this County, second son of William Mostyn Owen of Woodhouse in the Parish Esqr^e, who died on the 28th day of November 1838 aged 54 years, and was interred in the Catacombs under the Parish Church of Leamington in the County of Warwick.

On the north wall of the north aisle, beginning at the east end :—

In affectionate memory of Harriet Elizabeth, widow of William Mostyn Owen Esqr^e of Woodhouse in this Parish. She died December 1st, 1865, aged 83 years. Her children arise up and call her blessed. Prov. xxxi., 28.

¹ This slab was on the east wall when Parkes wrote his description of the Church about 1828. Edward Jones was the first of that family who owned and lived at Sandford Hall, in this parish, and was an ancestor of the present owner, Sir Raymond Tyrwhitt Wilson. His wife Mary was daughter of Robert Powell of Park Hall, near Oswestry. Their son William, who succeeded his father at Sandford, was a barrister, and a bencher of Lincoln's Inn. He married Mary, daughter of Sir Richard Grevis of Moseley, Worcestershire, but the only one of their sons who grew up, William, died without issue in 1679. Sarah, sister of Edward Jones, married Sir Thomas Harries of Boreatton. Add. MS. 21,012; Burke's *Baronetage*.

West of the window to Lloyd and Thomas Kenyon:—

A shield bearing the arms of Owen (arg. a lion rampant and a canton sable) quartering Mostyn and impaling what are presumably the arms of Cumming; under it:—Sacred to the memory of William Mostyn Owen of Woodhouse, in this Parish, Esq^{re}, born July 18th, 1770, died November 17th, 1849. Behold the upright, for the end of that man is peace. Psalm 37th verse 37th.

This tablet was erected in affectionate remembrance by his widow and children.

East of north door:—

Sacred to the memory of the Honourable Georgiana Louisa Mary, beloved wife of Francis Mostyn Owen, Esq^{re}, and youngest daughter of Richard Lord Berwick, who died at Whiston Priory in this County, March 23rd, 1854, aged 36 years.

West of north door:—

In memory of Henry Mostyn Owen, Lieut. in Her Majesty's Regt, and sixth son of William and Harriet Mostyn Owen of Woodhouse, in this Parish. He died at Kurrachee in the East Indies, Jan. 1st, 1843, aged 28 years. Sincerely lamented by his family and brother officers.

Under the last:—

Near this place¹ lies interred the remains of William Mostyn and Sarah Owen of Woodhouse. This monument was erected

¹ This slab was formerly on the east wall of the chancel (Add. MS. 21,012). Sarah Owen has been mentioned above as the founder of one of the Parish Charities. Woodhouse descended to her from Robert Owen, High Sheriff of Shropshire in 1618; and she by deed of 14 Aug., 1764, settled it on John Lloyd of Trawscoed, and on his death without issue, on William Mostyn, whose great-grandmother had been sister of John Owen of Woodhouse, Sarah Owen's father. William Mostyn represented Montgomeryshire in three Parliaments, and assumed the name of Owen in addition to his own. He died 11 March, 1795. His tombstone, enclosed in iron railings, is in the Churchyard, at the north east corner of the Church. The Rev. Edward Henry Owen, whose monument is in the chancel, was his second son. The eldest son William, who succeeded him at Woodhouse, the latter's widow, Harriet Elizabeth, daughter of Major T. Cumming of Bath, their son Henry, and their daughter-in-law Georgina Louisa Mary (who was also their niece, as her mother, Lady Berwick, was daughter of the first William Mostyn Owen) are all commemorated on the tablets above mentioned.

by William Owen in gratefull memory of his Father and Benefactress.

On the south pier, adjoining the chancel arch :—

In hoc Cæmterio sitæ sunt, veteri in loco sepulchrali stirpis Dovastonianæ, Reliquæ Susannæ Milvardi, Johannis Milvardi S. T. P. Sancti Thomæ Middle Island Rectoris, In Sancti Christoperi Insula, Filiaæ, et Gulielmi Freeman de Fawley Aulâ comitatu Buckingamiensi Armigeri Consobrinæ: Quæ post vitam 70 annorum pie sancteque actam 1^{mo} Septembris 1747 neci succubuit. Etiam ejus filie Margaritæ Johannis Dovaston conjugis, quæ 7^{mo} Septembris 1758 ætatis vero 43 vitâ hac caducâ excessit, ut justorum compos fieret remunerationis; septem parvulis qui Parentem plorarent probam et amantissimam relictis. Item Gulielmi Dovaston, quarti antea dicti Johannis et Margaritæ Dovaston filii, juvenis qui omni venustate et virtutibus ornatus erat, 10^{mo} Maii 1765 ætatis autem 22^{do} animam placide Creatori resignavit.

Necnon Johannis Dovaston supra dictæ Margaritæ mariti : qui per vitam 61 annorum famâ summae fidei probitatisque fruens ; dilectus et omnibus carus 16^{to} Martii 1773 obdormivit. Johannes Dovaston prædictis Johanni et Margaritæ natus, quo eorum virtutes memorie proderet, summo desiderio, Parentibus et Fratri hoc monumentum posuit 1793.

Horâ Martii ultimâ 1808 accessit Johannes ipse,¹ anno 68^{vo} suo.

On south wall, at extreme west end :—

John Freeman Milward Dovaston, A.M., Died August 8th, 1854, aged 71 years.²

Sarah the beloved wife of John Dovaston, died January 23rd, 1880, aged 58.

¹ There is an interesting biography of this Mr. John Dovaston in Hulbert's *History of the County of Salop*, p. 222.

² Son of the John Dovaston who died in 1808. J. F. M. Dovaston was called to the Bar, and went by the name of "the Counsellor" in the neighbourhood ; but, at all events in the latter part of his life, he did not practise. He succeeded his father at The Nursery, and was the author of "Fitzgwarine" and other poems, chiefly on local subjects. There are several curiosities, and an interesting library of books, at The Nursery, collected by him and his father.

CHURCHWARDENS OF WEST FELTON.

The following is inserted at the beginning of the Churchwardens' Account Book :—

An Account of the several Inhabitants of the Parish of West Felton who have served the office of Church Warden for their respective tenements.

[The date is of the year of nomination].

- 1745 John Bassnett of Sandford and William Paddock of Sutton.
- 1746 Peter Bentley of Felton and John Berry of Haughton.
- 1747 Edward Davies of Woolston and Samuel Abram of Haughton.
- 1748 John Bassnett of Sandford and John Bassnett of Rednal.
- 1749 John Dovaston of Felton and Paul Briscoe of Haughton.
- 1750 } Samuel Laurence of Sandford and William Windsor of Haughton.
- 1751 } Haughton.
- 1752 Richard Vaughan of Felton and Edward Davies of Rednal.
- 1753 Thomas Bill of Felton and Isaac Paddock of Sutton.
- 1754 John Withers of Felton and Thomas Baker of Sutton.
- 1755 Thomas Gittins of Woolston and Thomas Reynolds of Sutton.
- 1756 Peter Bentley of Felton and John Davies of Haughton.
- 1757 John Morgan of Sandford and Edward Paddock of Sutton.
- 1758 Thomas Vaughan of Felton and Richard Davies of Haughton.
- 1759 Edward Davies of Sandford and Charles Edwards of Tedsmere.
- 1760 } Samuel Lloyd of Fords and Richard Davies of Rednal.
- 1761 } Samuel Lloyd of Fords and Richard Davies of Rednal.
- 1762 } Luke Williams of Twyford and Robert Lloyd of Sutton.
- 1763 } Richard Lee of Twyford and William Humphreys of Tedsmere.
- 1764 } Tedsmere.
- 1765 Robert Edwards of Twyford and William Paddock of Sutton.
- 1766 Thomas Lloyd of Felton and Edward Edge of Tedsmere.
- 1767 Francis Bill of Sutton and John Jones of Woolston.
- 1768 Peter Jones of Sandford and Richard Evans of Haughton.
- 1769 John Bentley of Felton and Paul Briscoe of Haughton.

1770 Samuel Laurence of Sandford and William Windsor of Haughton.

1771 Phillip Edwards of Felton and Richard Davies of Rednal.

1772 Samuel Gittins of Woolston and Simon Almond of Tedsmere.

1773 William Owen, Esq., of Rednal, and Edward Gittins of Woolston.

1774 Edward Edwards of Felton and William Humphreys for Sutton

1775 Thomas Roberts of Felton and William Rogers of Rednal.

1776 John Bentley of West Felton and Andrew Bickley of Haughton.

1777 Joseph Bickerton of Sandford and William Sides of Haughton.

1778 John Morgan of Sandford and Edward Faddock of Sutton.

1779 John Duckett of W. Felton and Thos. Suckley of Tedsmere.

1780 Roger Clarke of Sandford and Jeffrey Chester of Rednal.

1781 Saml. Lloyd of the Fords and Joseph Sadler of Tedsmere.

1782 Robt. Edwards of Twyford and John Hughes of Tedsmere.

1783 Edward Franks of Felton and Jno. Mamford of Sutton.

1784 Edward Franks of Felton and John Montford of Sutton.

1785 Edward Frank of Felton and John Mamford of Sutton.

1786 Edward Frank of Felton and Thos. Hurleston of Sutton.

1787 Samuel Laurance of Sandford and Thos. Bill of Haughton.

1788 Richard Allen, Woolston, and William Batterbery of Tedsmere.

1789 William Sides, Woolston. Thomas Brookfield, Rednal.

1790 Thomas Clarkson, Sutton; John Hopkins, Woolston.

1791 William Downes, William Crouder.

1792 Thomas Jones, West Felton, William Jones, Rednal.

1793 John Duckett, West Felton, Joseph Humphreys, Haughton.

1794 E. Frank, Felton, and Jo. Humphries of Haughton.

1795 Jo. Bickerton, Sandford, and Ed. Edwards of Sutton.

1796 John Morgan, Sandford, and John Peacock of Haughton.

1797 John Vaughan, Felton, and Wm. Humphries of Sutton.

1798 Roger Cleark, Sandford, and Thos. Edmunds.

1799 Richard Lloyd, Fords, and W. Owen, Esq., Rednal.

1800 Sam. Lloyd, Fords, and W. Owen, Esq., Woodhouse.

1801 Saml. Lloyd and Thos. Edmunds.

1802 Thos. Edmunds and Saml. Lloyd.
 1803 Edward Edwards, West Felton, Edward Morgan.
 1804 John Langford of Sandford and . . . Minshaw.
 1805 Richd. Jones, Woolston, and John Boodle, Tedsmere.
 1806 Saml. Laurence, Sandford, and Henry Smith.
 1807 Thos. Edmunds, Rednall, and John Duckett.
 1808 John Duckett, Felton, and Thos. Edmunds.
 1809 John Sides, Woolston, and Thos. Hurleston.
 1810 Samuel Evans, Felton, Mr. Meeson.
 1811 Thos. Rattenburey, Felton, Wm. Ball.
 1812 David Moiss, Twiford, Thos. Peacock.
 1813 John Edwards, Twiford, William Edwards.
 1814 Jno. Hopkins, Lower House, Woolston, Thos. Windsor.
 1815 Jno. Hopkins, Higher House, Woolston, Jno. Gittins.
 1816 Saml. Bickerton, Sandford, Jno. Morris.
 1817 Thos. Morgan, Sandford, John Hughes, Lea Wood.
 1818 Richd. Downes, Twyford, Thos. Vaughan.
 1819 Daniel Ratcliffe, Sandford, Edwd. Morgan, Haughton.
 1820 John Edwards, Fords, John Edmunds, Building.
 1821 Edwd. Frank, West Felton, John Manford, Sutton.
 1822 Edwd. Frank, do. Saml. Edmunds, Rednall.
 1823 Mr. Edwards, Felton, Mr. Haycocks, Rednall.
 1824 Mr. Edwards, do. Mr. Haycocks, do.
 1825 John Shingler, Sandford, Edwd. Morgan, Rednall.
 1826 Mr. Peter Bentley, Felton, Thos. Brookfield, Harp.
 1827 Mr. Robert Edwards, Felton, and Mr. John Minshall,
 Haughton.
 1828 Mr. John Frank, Felton, and William Owen, Esq.,
 Woodhouse.
 1829 Mr. John Hopkins, Woolston, and T. B. Owen, Esq.,
 Tedsmore.
 1830 Mr. John Duckett, Felton, and Mr. T. Hurleston, Sutton.
 1831 Mr. Samuel Evans, Felton, and Mr. James Rodenhurst,
 Haughton.
 1832 Mr. Timy Sides, Felton, and Mr. David Jones, Henbarns.
 1833 Mr. Wm. Manford, Twyford, and John Thomas,
 Haughton.
 1834 Mr. Richard Williams, Woolston, and Mr. J. Steen, Rednal
 1835 Mr. G. W. Edwards, Woolston, and Mr. Robt. Williams,
 Rednal.
 1836 Mr. Kent, Sandford, and Mr. Andrew Bickley, Lees.
 1837 Mr. Richard Davies, Twyford, and Mr. Humphreys,
 Haughton.
 1838 Mr. Thos. Pugh, Fords, and Mr. Thos. Vaughan,
 Haughton.

1839 Mr. Thos. Pugh, Fords, and Mr. Edmunds, Buildings.

1840 Mr. Thos. Bemand, Sandford, and Mr. W. Manford for Foxley (?).

1841 Mr. Edwd. Frank, Felton, and Mr. J. Humphrey, Rednall.

1842 Mr. Edwd. Frank, Felton, and Mr. John Minshall, Haughton.

1843 Mr. Edwd. Frank, Felton, and Wm. Owen, Esq., Woodhouse.

1844 Mr. William Shingler, Sandford, and Mr. John Edmunds, Sutton.

1845 William Edwards, Felton, Robert Large, Henbarns.

1846 V. R. Corbet, Esqre., Orange Grove, Robert Rogers, Haughton.

1847 John Sides, Woolston, Charles Peacock, Haughton.

1848 John Sides, Woolston, Thomas Cartwright for Harp farm.

1849 Thomas Frank, Felton, Joseph Vaughan, Henparks.

1850 John Davies, Twyford, Edward Meredith, Rednall.

1851 Richard Williams, Woolston, Robert Williams, Lower Lees.

1852 Geo. W. Edwards, Woolston, John Thomas, Lees Farm.

1853 Geo. W. Edwards, Woolston, John Thomas, Lees Farm.

1854 Edward Hollis, Felton, John Cureton, Tedsmore Cottage.

1855 Edward Hollis Felton, William Meredith, Rednall.

1856 Edward Hollis, Felton, William M. Owen, Esqre., Woodhouse.

1857 John Dovaston, Nursery, William Howell, Sutton.

1858 Edwd. Hollis, Felton, William Howell, Sutton.

1859 Thomas Evans, Felton, Geo. Dawes Brittain, Sutton.

1860 John Edward Bickerton, Sandford, John Gittins, Hen-parks.

1861 William Savin, Fords, Robert Williams, Haughton.

1862 John Dovaston, Nursery, William Downes, Rednall Mill.

1863 John Dovaston, Nursery, Charles Peacock, Haughton.

1864 William Edwards, Felton, Edward Furmston, Grimo.

1865 William Edwards, Felton, Edward Meredith, Rednall.

1866 John Hancox, Sandford, Edward Kent, Berrywood.

1867 Thomas Frank, Felton, Andrew Thomas, Lower Lees.

1868 Rev. P. G. Bentley, Felton, Edward Davies, Lady Hill.

1869 G. W. Edwards, Woolston, Edward Meredith, Rednall.

1870 Edward Hollis, Felton, Mr. Thos. Lloyd, Sutton.

1871 Edwd. Hollis, Felton, A. M. Owen, Woodhouse

1872 Edwd. Hollis, Felton, Edwd. Parkes, Sutton.

1873 Edwd. Hollis, Felton, Saml. Pritchard, Tedsmore.

1874 Edwd. Hollis, Felton, Jno. Rogers, Haughton.
1875 Edwd. Hollis, Felton, G. W. Edwards, Woolston.
1876 Edwd. Hollis, Felton, G. W. Edwards, Woolston.
1877 Edwd. Hollis, Felton, Rd. Rogers, Woolston.
1878 Edwd. Hollis, Felton, Jno. Hancock, Sandford.
1879 Edwd. Hollis, Felton, the Rev. T. M. Owen, Tedsmore.
1880—1887 Edwd. Hollis, the Rev. T. M. Owen.
1888 John Hollis, G. W. Edwards, Jr.
1889 G. W. Edwards, Jr., William Edwards, Lady Hill.
1890 G. W. Edwards, Woolston, William Edwards, Lady Hill.
1891 G. W. Edwards, Woolston, William Edwards, Lady Hill.
1892 G. W. Edwards, Woolston, H. Vane Russell, Twyford.
1893 G. W. Edwards, Woolston, H. Vane Russell, Twyford.
1894 Charles Frank, West Felton, John Hancock, Sandford.
1895 John Hollis, Felton Mill, John Durnal, Wearbrook.
1896 John Hollis, Felton Mill, John Durnal, Wearbrook.
1897 John Hollis, Felton Mill, G. W. Edwards, Woolston.

ON SOME SHROPSHIRE PLACE-NAMES.

BY W. H. DUIGNAN.

THIS article is a continuation of one which appeared in *Transactions*, 2nd Series; vol. vi. (1894), pp. 1—18.

PRINCIPAL ABBREVIATIONS.—A. S., Anglo-Saxon or Saxons; c., century; D., Domesday; Cod. Dip., “Kemble’s Codex Diplomaticus;” Ch. Sax., “Birch’s Chartularium Saxonicum;” Eyton, “Eyton’s Antiquities of Shropshire;” G., Gaelic; I., Irish; W., Welsh; M. E., Middle English; p. n., personal name; r., represents; pr. pronounced.

The important part played by personal names in the formation of place-names has only been recently recognised. It has always, and everywhere been so. David tells us:—“Their inward thought is that their houses shall continue for ever, and their dwelling places to all generations; they call their lands after their own names.” Nothing would render greater service to the study of local nomenclature than the compilation of an alphabetical list of A. S. personal names, of which our present collections are confusing and fragmentary. The errors of historians and antiquaries, through lack of etymological knowledge, are numerous and important. For instance, historians agree, without a particle of evidence, that a great battle, in which Ceawlin was defeated by the Britons in 592, was fought at Wanborough, in Wilts; and that Ina and Ceolred fought, in 715, at the same place. The A. S. Chronicle, and other early records which form the basis of English history, variously say these battles were fought at *Woddesbeorg* *Wodensbeorge*, *Wednesburie*, *Wodnesbyrg*, *Wodnesbeorh*, i.e. *Woden’s Mount*, *Woddesbeorge*, *Wodnesbeorg*, *Wothnesbeorge*, and *Wodnesbeorh*. Early

commentators jump to the conclusion that this is Wanborough; Camden, Lingard, Kemble, Elton, all agree, and so learned a man as the late Dr. Guest (*Origines Celticae* ii., 243) argues that he "would expect Wodensburgh, by the 11th or 12th c. (when the A. S. Chronicle was written), to soften into Wodenburgh, of which Wanborough would be the modern corruption." Alas for the Doctor's facts and the value of etymological guesses! Wanborough is *Wenbeorg* (a pure A. S. name, meaning beautiful hill) in three charters of the 9th c., and in D. it is *Wemberge*, *m* being a mistake for *n*. Any-one accustomed to deal with A. S. roots would say it is impossible that the forms quoted could represent *Wenbeorg* (pr. as now, Wanborough); and further, that they clearly represent a Wednesbury, and as there is only one place of that name, it must be that, viz., Wednesbury, in Staffordshire. The A. S. nom. form would be *Wodenesbeorg*, dat. *Wodnesbeorge*. It is of historic importance to know whether these battles, especially the first, were fought in Wilts, or in Staffordshire, because they mark the locality invaded or occupied by the Saxons at those periods.

Then we meet with absurd dissertations when a p. n. is recognised. Nobody will be accepted unless he was a God, a King, Duke, or Earl. *Wodnesbeorge* and *Wodnesfeld* certainly mean Woden's hill, and Woden's field; and the God Woden is at once dragged in, and an imaginary temple to him erected. Why, Woden was a p.n., and the men whose name Wednesbury and Wednesfield bear, were, probably local magnates, or honest Christian farmers abhoring all heathen Gods.

AMASTON, 8 m. W. of Shrewsbury. D. *Enbaldestune*; 13th c. *Emboldeston*; *Abaldeston*, *Amboldeston*—A. S. p. n. *Eanbald*, and *tun*, house, village, or town—Eanbald's town. The A. S. gen. was *es*, which we have shortened to *s*. Hereafter I translate *tun* as town for brevity.

BADGER, 6 m. S. of Shifnal. D. *Beghesovre*; 12 c. *Begeesour*, *Beggesour*, *Bechesore*; 13 c. *Bagsore*, *Baggesore*, *Beggesovere*,

Beccesoure. All the terminals point to A. S. *ōfer*, dat. *ōfre*, later *ōra*, a border, margin, bank; a common terminal, as in Windsor, *Windles-ōfre*—Windel's border; Pershore, *Persc-ora*—Perse's border; Edensor, *Ednesovere*—Heden's border; Heanor, *Heanofre*—High bank. In A. S. charters the word is frequently used as defining the limit or boundary of a manor or estate. The prefixes doubtless represent the gen. form of a p. n., which I believe to be *Beage*, fem. The literal meaning of Badger, therefore, is "the bounds of Beage's property." The word *ōfer* sometimes means a river bank, margin of the sea, or natural ridge, but in connection with a p. n. it may be assumed to mean a limit or boundary of property. There was no *v* in A. S., *f* and *u* performing its functions. The Normans introduced *v*, and used it commonly in D.

BAGLEY (in Baschurch), 5 m. S. of Ellesmere, appears to have a kindred root to Badger. In the 13 c. it was *Baggeley*, which I should construe "Beage's lea" (untilled land). *Bagge* was not an A. S. p. n.; *Beage*, fem., was the nearest approach to it. In this case it may represent a mas., *Beaga*.

BASCHURCH, 7 m. N.W. of Shrewsbury. D. *Bascherche*; 12 c. *Bassechirche*, *Bassecherch*, *Bascerce*. *Bass* was an A. S. p. n., and the meaning is plainly Bass' church. There was a church here at the time of D.

BECKBURY, 5 m. S.E. of Shifnal. D. *Becheberie*; 13 c. *Bechebury*; 14 c. *Bekkebury*. If Beckbury was the original form, its translation would be easy—A. S. *beo*, a brook—the burgh (enclosure) on the brook. The *ch* in the D. and 13 c. forms, doubtless, represent *k*; there was no *ch* in A. S., its equivalents being *ce* or *ci*; *k* was a late importation. We might read *Beche* as representing A. S. *bēce* (pr. beech) a beech tree—the burgh in the beeches; but having regard to the *ck* in Beckbury, this is very unlikely. Besides, in 1294 forty-eight belted knights of the counties of Stafford, Salop, Warwick, and Worcester assembled on Rudge Heath, to settle the boundary between the King's manor of Claverley, and the manor of Trysull; and they say "on their oath that the bounds between the counties of Stafford and Salop, i.e., between the land of John de Tresel, in his manor of Tresel (Trysull), in the county of Stafford, and the land of the Lord the King in his manor of Claverleye, in county Salop, begin at *Bekwynebury-nesse*, passing by the summit of Rudge as far as Wytemeresewy (the way to Whitmore), as far as Puttes (Pits), and from Puttes to the road which runs from Aston as far as Seysdonwey (the way to Seisdon), always upon La Ruggé; and from Seysdonwey le Condes (sic) as far as the foot of Aguardescastel (now corrupt-

ly Abbots Castle hill) as far as, &c." Beckbury village lies a mile west of the point where this perambulation commences, and the county boundary is also the boundary of Beckbury parish, so that Bekwynebury clearly refers to Beckbury. (I will deal with the terminal *nesse* presently). This document, being local and of great importance, may be safely trusted as a record of the ancient name; though it is clear from the D., and later forms, that the name had, even then, been shortened. I do not recognise *Bekwine* as an A. S. p. n., but Berchtwine (*ch* hard) was, and we may be satisfied that Beckford means Berchtwine's (or Becwine's) burgh, *burgh* meaning any enclosure, from a single homestead to a fortress or town. The terminal *nesse* (A. S. *næss*), as used here, is extremely interesting. It is usually applied to physical features, such as a tongue or nose of land running out to sea, a cape or promontory; but I am not aware of anything of that kind in the locality. I think the word is used in a geographical sense to describe a local intrusion of Staffordshire into Salop, like a huge upturned nose, as will be readily seen on reference to a county map.

BUILDWAS, 4 m. N. of Wenlock. D. *Beldewes*; 12 c. *Bulde-was*, *Billewas*, *Buildwas*, *Bildewas*, *Bilde-wes*. Eyton (vi., 317) suggests that *Build* represents "Beeld, Bield, or Belde, a word signifying a place of shelter;" but this is impossible, such words being confined to Scotland. He also says that *was* represents A. S. *wæs*, water; but that word has a wider meaning, and signifies a fen, swamp, or land liable to flood = a wash. Hence we have Moccas, Stugwas, Rotherwas, on Wye, Alrewas and Hopwas, on Tame, Erewas, on Trent, and many other examples. The terminal being plain A. S., we may expect the prefix to be in the same language. I think we find it in A. S. *bold*, M. E. *buld*, *bilde* (dat. form), a house, or building = the house in the fen. This etymology is consistent with the early roots *Belde*, *Bulde*, *Bilde*, and with the locality. Layamon, who lived on Severn about the year 1200, uses in his poems the words *ibuld*, *bulde*, *bulden*, in the sense we now use the words "built" and "building." Buildwas stands in a meadow on Severn side; the locality, in its natural state, would be marshy.

CANTLOP, five miles from Shrewsbury, is in Domesday *Cantelop*; in the 12th century *Cantelhope*; in the 13th *Cantolop*, *Cantilupe*, *Cantelhope*. The Norman "de Cantilupes" never had any connection with the place, and could not have influenced its name. The 12th century root is probably accurate, giving us *Cantel-hope*. The terminal *hope* is common in Salop

and means a valley. It forms the terminal of many place-names, though it is not to be found in the Anglo-Saxon dictionaries, except in composition and in its adjectival form *hopig* (g=y), in hills and hollows. It is accepted as a Middle-English word; but the Anglo-Saxons in and around Shropshire used it freely; in the south and east of England it is, I think, unknown. It may be a dialectic word borrowed by the Saxons from some Gaulish tribe; it is not Welsh. *Cantel* is not so easy to interpret. I do not think the word is to be found in Anglo-Saxon until after the Conquest, and then only in connection with "cantelcap," a priest's cope. We have *cantel*, in Middle-English (said to be from Old French), a fragment, corner, piece cut off, portion:—

See how this river comes me cranking in,
And cuts me, from the best of all my land,
A huge half moon, a monstrous *cantle* out.

(Shak. 1 Heu. IV., iii., 1).

"A nooke or corner being in our ancient language called a kant or *cantell*. Verstegan (1605). "It runnith far into the sea with a long *cantle* or promontory. (1610). But a Middle-English word would not suffice. The manor was Cantelhope at the time of Domesday, and probably centuries before. It can only be used as presumptive evidence that the word was Anglo-Saxon, though not recognised as such by lexicographers. Every student meets in ancient charters with words which are not to be found in any dictionary. Further, a plain Anglo-Saxon terminal is more likely to have an Anglo-Saxon suffix than a Welsh one; but, if driven to it, we may have recourse to Welsh *cantel*, which is given as a rim, brim, edge, or border. Probably a Welsh scholar would be able to give a more extended meaning to the word. A visit to Cantlop might settle the question; for it is most likely that the name is wholly derived from physical features.

CHELMARSH, 5 m. S. E. of Bridgnorth. D. *Celmeres*; 12 c. *Cheilmarsch*; 13 c. *Cheylmers*, *Cheylmense*. *Cheylmarsh*. The *ce* of D. is, no doubt, intended to represent *ch* which the Normans introduced. D. scribes sometimes use the A. S. *ce*, and sometimes their own *ch* (v. Baschurch). The original A. S. form of this name would be *Ceolesmense* (pr. Chelmarsh). The gen. *es* would gradually be dropped, and before the Conquest it would be *Ceolmers*, pr. exactly as now. *Ceol* was a common A. S. p. n., and means a ship, barge. Chelsea on Thames was *Ceoles-ig*—(g=y) ships' island. It is possible that it should be construed Ceol's island; and grammatically, we

may interpret *Ceolmerse* as "ships' marsh;" but ships do not frequent marshes.

CHESWARDINE, 4½ m. S. E. of Market Drayton. D. *Ciseworth*; 12 c. *Chesewurda*, *Cheswordyn*, *Chesewardyn*, *Chesewrthin*; 14 c. *Chesworthin*, *Cheseworthyn*. The D. *ci* must be read *ch* (v. Chelmarsh). The terminal *wardine* is the well-known Shropshire form of A. S. *weorthyn*, gradually passing, even in A. S. times to *weorthing* (g=y) *weorthin*, and *worth*, meaning a farm or estate. The A. S. *th* is much like our *d*, and D. scribes always blundered over it. D. *Cise*, and later *chese*, represent A. S. *cese*, pronounced, and meaning "cheese," in M. E. *cheese*. We have thus "the cheese farm." I have not before met with an A. S. "cheese farm."

CHETTON, 4 m. S.W. of Bridgnorth. D. *Catinton*; 13 c. *Chetynton*. Eyton i, 164, says:—"Cete, a hut (pl. *ceten*), and tun, an enclosure, are the two Saxon words presumed to have contributed to the name variously written *Ceatinton*, *Catinton*, or *Chetton*;" and in note:—"The letters *ch* are found frequently substituted for the Saxon *c*, e.g. *cild* (child), *ceorl* (churl), *cef* (chaff). I think Eyton is wrong in his premise; *cote*, *cytc* (y=e), and *cete* are only different forms of the same word, meaning a cot or hut; the *c* is hard, and could never pass into *ch*. I suggest that the prefix represents the A. S. p. n. *Ceadda*, *Cedda* (c=ch), which would give us, originally, *Ceaddantun*—Chad's tun (or enclosure); and this I believe to be the meaning of Chetton. Chiddington, in Bucks, was formerly Chedington, from A. S. *Ceaddantun*; *d* and *t* are frequently interchanged in place-names. Saint Chad, the patron Saint of Lichfield, was Saint *Ceadda* or *Cedda*.

CHETWYND, 1½ N.W. of Newport. D. *Catewinde*; 13 c. *Chetewind*, *Chatewinde*. The prefix, I have no doubt, represents the p. n. *Ceadda* or *Cedda* (c=ch) v. Chetton. The terminal, a very rare one, I think unique in Salop, is A. S. *gewind*, a winding road or ascent. The *ge* was a common prefix in early A. S., but long before the Conquest was largely dispensed with. Bedwin, in Wilts, was in A. S. *Bedwinde*, from the p. n. *Bede*. The word *wynd* is used in Scotland to denote the narrow lanes and alleys of the towns. "Edinburgh and Stirling, in Scotland, are situated on hills with one wide street and many narrow lanes leading from thence down the sides of the hills, which lanes, from their being generally winding, are called *winds*." Sir Jno. Sinclair's *Observ.*, p. 165. Henry of the Wynd is one of the principal characters in "The Fair Maid of Perth." The ancient family of Chetwynd of Staffordshire, &c., were ancient Lords of Chetwynd, but, of course, they take their name "de Chetwynd" from the place.

CHIRBURY, 3 m. N.E. of Montgomery. An. 913 *Cyricbyrig*; D. *Cireberrie*; 13 c. *Cherebyr*, *Chirbiri*, *Chirburi*. This means "Church bury;" there was a church here before D. The A. S. forms for "church" were *cyrice*, *ciric*, *ceree*. *Byrig* is the date form of *burh*, the original meaning of which was a town, village, or homestead, enclosed by a wall or rampart of earth. The A. S. C. tells us that in 913 *Æthelflæd*, Lady of the Mercians, built a "burgh" here.

CONDOVER, COUND.—4½ m. S. of Shrewsbury. Cound is situate on Severn, near its junction with a small river now called "Cound brook." Condover lies 4 m. W. of Cound, on *Cound brook*, which at Condover is not apparently joined by any other stream. The earliest known form of Condover is in D., where it appears as *Conóndovre*, *Conandoure*, and *Conodovre* (hundred). In 1121 it is *Conedover*; in 1255 *Cunedovre*. Cound in D. is *Cuneet*, and in the 13th century it appears as *Conet*, *Conede*, *Cunedede*, and *Conede*; in 1534 as *Counde*. D. is often wrong in Anglo-Saxon place-names, and quite untrustworthy when dealing with Celtic roots; but it has done very well with Condover. The later forms of Cound were perhaps influenced by the D. form. Nothing can be made in A. S. of any of the forms of Condover, or Cound, and their meaning must be sought in an earlier language. Eyton vi., 8, under Condover, says:—"Among the Shropshire tributaries of the Severn, the stream which traverses the Manor of Condover is not the least. The stream and river unite indeed more than four miles to the east of this village; but though their confluence is thus distant, it furnishes us with the etymological origin of the name *Condover*. The village of Cound, which stands much nearer to the point of junction, is probably a very ancient settlement, for it is nothing else than the Celtic word *Cond*, signifying an embouchure. (Hartshorne's *Salopia Antiqua*, 92, 3). The meaning of these primitive names was unknown to the Saxons, who consequently designated some later foundations by titles altogether inept. . . . The Saxons, on their arrival, found a place called Cound, or Conede. They established another place higher up the same stream, and called it *Conedovre*, that is, *Over-Conede*, or *Upper Cound*. This they did, not knowing, or forgetting, that the word *Conede*, or *Cound*, was proper only to a place situated at the disemboguement of some stream." Eyton, whose opinions are always entitled to respect, appears to have relied upon Hartshorne, a very bold etymologist, who says (*Salopia Antiqua*, 92, 93):—"Conium" (in *Uri-conium*) "is a Latinized form of the Celtic *Cond*, an embouchure. . . . From the same

source, probably, are the names of Condover, Cound, from being placed on a large brook which empties itself into Severn at no great distance from the latter village."

Since writing this I have read a very able article by the Rev. Edward McLure, which appeared in the *Shrewsbury Chronicle*. Mr McLure says that a few years ago he had made out an origin for Condover, similar to the one suggested by me; but further consideration had brought him to the conclusion that the terminal "over," in Condover, represents an A.S. *of'er*, a bank or shore (see my note upon it under "Badger"), and the prefix "Cond" represents an ancient Celtic word (frequently found in place-names in Gaul, as well as in Britain), meaning a confluence of streams. He cites numerous authorities, and concludes:—"Conedovre could not, as Eyton tried to make out, mean Upper Cound. 'Over' and 'nether' are well-known Saxon prepositions, meaning upper and lower; but they always precede the words they qualify." Mr. McLure's arguments have convinced me that his opinion is the correct one. Not finding the word "conde" or "condate" (probably the Latinized form of it) in any of our Celtic languages (*i.e.* Welsh, Irish, Gaelic, Manx, or Cornish), I rejected it altogether; but it is certainly a Gaulish word (probably brought here by Gauls in Roman service), meaning a confluence. Kinderton, near Middlewich in Cheshire, is upon a Roman way, and is generally accepted as representing, in name and situation, the Roman Station "Condate" (*v. Smith's Dict. of Gr. and Ro. Geography* i, 654); it stands near the junction of the rivers Wheelock and Dane, and two smaller streams. Smith (*ut supra*) says:—"Condare is the name of several Gallic towns situate at the angle formed by the junction of two rivers, from which it may be concluded that the Gallic term had a meaning which expressed this fact. The French names *Condat*, *Condé*, or *Cone*, appear to be various forms of Condare;" and he gives several illustrations which, for brevity, I omit. Conde-sur-Noireau, Department of Calvados, Normandy, is situate at the junction of the rivers Noireau and Drouance. Conde-sur-l'Escaut, Department du Nord, France, is situate at the junction of the Hayne and Schelde. Accepting Mr. McLure's conclusion that "Cound", represents the Gaulish word "Cond," then Cound is an interesting and rare example of the early importation of a foreign place-name. The transference of a portion of its name to Condover, 4 miles up the stream, is not without precedent, and is interesting also as an example of a place-name composed of Gaulish and Anglo-Saxon. I am not so sure as Mr. McLure

is that Condover does not mean over (*i.e.* Upper) Cound, the A.S. words *ofer*, over, upper, and *ōfer*, a border, bank, &c., being liable to confusion; but I think he is right when he says that *ofer*, always precedes the word it qualifies, and *ōfer* always follows it. There is no other Condover in England; there is a Conderton, near Overbury in Worcestershire, but its A.S. form was *Cantuaretun*, M.E. *Canterton*, probably meaning "Singer's town." There are three Candovers in Hampshire, viz., Preston Candover, Chilton Candover, and Brown Candover; but their A.S. form was *Cendefer*, and they lie on the river *Cendefer* (A.S. form), a tributary of the Itchen. I think they take their name from the river *Cendefer*, and that the meaning of the name is "clear water." I am not aware that any of these Candovers stand upon or near a confluence; the *Cendefer* runs into Itchen about 3 miles below the lowest of them.

DODINGTON, near Whitchurch. D. *Dodetune*; 13 c. *Dodinton*, *Dudinton*, *Dodington*. This is another instance of the growth of *ing* from a gen. *n.* *Doda* and *Dode* were both p. names, and are recorded in D. as Saxon possessors. This is clearly *Doda* or *Dode*'s town.

DONINGTON, 4½ m. S.E. of Shifnal. D. *Donitone*; 12 c. *Dunninton*; 13 c. *Donyton*; 14 c. *Donynton*. Eyton ii., 173, says:—"Dunning was a Saxon name; and a person so called, and having sometime possessed this place, may possibly be entitled to the simple but enduring monument thus indicated in a word." There is not much to dissent from in this, but here we have the advantage of an A. S. root in "The Will of Wulfgeat of *Dunninton*" (11th c.) (*Transactions*, 2nd S., iii., 36). The *i* should be rightly *a*, yielding *Dunnantun*, perfect A. S. for "the town of Dunn." *Dunne* was a fem. p. n., and may be represented here, but mase. names greatly preponderate. Donnington, a m. E. of Wroxeter, was *Doniton* in the 13 c. Donnington, 3 m. N.E. of Wellington, was *Duninton*. These roots, though scanty, point to a similar origin.

DITTON PRIORS, 8½ m. S.W. of Bridgnorth. D. *Dodentone*; 14 c. *Dudinton*, *Deritone*, *Dodyton*; 16 c. *Dutton*. Eyton (iii., 329), "suggests" that the ancient form was "*Duddingtun*, *i.e.* the town of Dudding, or of the sons of Dudda," but this is "guess." It is much more likely that the original form was *Doddantun*, *Doddan* being the gen. form of the A. S. p. n. *Dodda*. The gen. *an* has commonly passed into *ing*, and been treated (as Eyton here treats it) as a patronymic. Detton, in Neen Savage parish, is in D. *Dodintone*. Earl's Ditton, 3 m. W. of Cleobury,

is *Dodentone* in D. (later "Earls" because the Mortimers, Earls of March, owned it). Ditton Priors acquired its suffix in medieval times because it belonged to the Abbey of Wenlock. Both these Dittons, and Detton are, I believe, "the town of Dodda." The D. scribes drop one *d*, and record *Doda* and *Dode* as persons holding lands in Saxon times.

DRAYTON (MARKET). D. *Draitune*; 13 c. *Drayton*, *Great Drayton*, *Drayton-in-Hales*. *Market* is a medieval addition given to distinguish it from other Draytons, and because it was a market town; *in Hales* means "in the meadows." Drayton and Draycote are very common names. D. records no less than ten *Draicote* and thirty-seven *Draitone* manors. The meaning of the name, is, therefore, specially interesting, and, I believe, has never been dealt with by anyone of authority. The name, being so common, can be traced to the earliest A. S. forms, and there we invariably find it *Drægtun* (g=y). In A. S. *dræge* means a drag, a drag net. Every A. S. Dictionary and Vocabulary agrees to this, and no other construction is possible. *Dræg* was not a p. n., and therefore *Drægtun* must mean "the town of the dragnet." All Draycotes and Draytons known to me are near streams, and where, in remote times, fishing would probably be a frequent occupation.

EDGEBOULD, 3 m. S. of Shrewsbury. D. *Edbaldinesham*; 13 c. *Egbaldenham*. The *ham* has dropped off; but it assists in construction. An early A. S. root would be here most desirable; it would probably give us *Eadbaldinges-ham*—the home of the descendants of Eadbald, and be a clear instance of a patronymic in a local name. The *in* in the D. form cannot be read as forming any part of or addition to *Eadbald*, as A. S. p. names are formed of two stems only, never of three. The D. form clearly points to the name *Eadbald*, the later form to *Ecgwald*; and then the *g* still survives. The evidence is finely balanced.

EDGBOLTON, 6½ m. S.E. of Wem. 12 c. *Egebaldesham*; 13 c. *Egebaldenham*, *Egboldenham*, *Eggebaldenham*. This is curious, first as a plain change from *ham* to *ton*; then as to the *en* in the later forms which points to the patronymic *ing*. The p. n. here is clearly *Ecgwald*; but whether the construction is "Ecgwald's home," or "the home of the descendants (*ing*) of Ecgwald" is doubtful.

EDGMOND, 2 m. W. of Newport. D. *Edmendune*; 13 c. *Egemenden*, *Egmundun*, *Egemundun*. This is another in-

stance of a dropped terminal. The original form would be *Ecgmund-es-dun*—Ecgmund's hill.

EDGTON, 4½ m. S.E. of Bishop's Castle. D. *Egedune*; 13 c. *Eggesdon, Edgedon, Egedon, Eggdon*. A. S. *eeg*, M. E. *egge*, an edge, and A. S. *dūn*, a hill or down. The village is, probably, situate on or near to a hilly ridge. In A. S. *ū* (accented) is pronounced *ow*; hence *dūn* is down, *tūn*, town, *hūs*, house, *māth*, mouth, and so on. The terminal *dun* frequently (as here) passes into *ton*.

ELLERDINE, 6½ m. N.W. of Wellington. D. *Elleurdine*; 13 c. *Ellewardyn, Elworthyn, Elleworthyn, Elwardyn, Ellardine*. The original A. S. form would be *Ellanweorthyn*—the farm, estate, or property, of Ella. For *weorthyn, wardine*, v. Chewardine.

ELLESMORE. D. *Ellesmeles*; 12 c. *Ellesmerd, Ellesmare*; 13 c. *Ellesmere*. The D. scribe is evidently at fault. The terminal is certainly A. S. *mere*, a pool or lake; the prefix, I do not doubt, represents the A. S. p. n. *Ella* giving us Ella's mere. In early A. S. the form would be *Ellanmere*, but in later times the gen. *s* frequently displaced the *n*. There is a great natural lake close to the town.

ELSON, 2 m. N.W., and in the parish, of Ellesmere, 13 c. *Ellesdon, Ellesdene*. This, I think, may be safely construed "Ella's hill," v. Ellesmere. The terminal in the last form would read "Ella's valley," but as the hamlet is on rather hilly ground, it may be treated as a mistake for *don*.

HADLEY, 2 m. E. of Wellington. D. *Hatlege*; 12 c. *Hetleg, Hedleg*; 13 c. *Hadelege, Hadley*. Hadleigh, Hadley, Hatfield, Hatton, are common names, and, when traced to A.S. roots, the prefix nearly always turns out to be A.S. *hæth*—heath, indifferently passing into *Had* or *Hat*. The meaning of this Hadley may be safely set down as "the heathy lea." The A.S. form would be *hæthleah*.

HADNALL, 4 m. N.E. of Shrewsbury. D. *Hadehelle*; 12 c. *Hadenhale*, frequently. Nothing can be made of the D. form, and it may be ignored. The 12 c. forms, being numerous and apparently correct, may be trusted. The terminal *hale* is difficult to construe. A.S. *heall* means a hall, residence; and *heall*, though the dictionaries call it "a word of doubtful meaning," is clearly used in the charters in the sense of enclosed pasture, probably meadow land, and this is being gradually recognized by students; v. Haughton. *Hale* and *Hales*, are forms both of *heall* and *heall*, according to the

case in which those words are used. In the absence of early A.S. roots it is difficult, sometimes impossible, to say whether *hale* should be construed "hall" or "pasture." The prefix *Haden* is clearly the gen. form of the p. n. *Hædda*, *Hedde*, *Hedda* (all from the same stem). *Haden* is still a common family name.

HAUGHMOND, in Upton Magna, 4½ m. E. of Shrewsbury. 12 c. *Haghmon*, frequently *Haghemon*, *Haghemon*. I do not think there is any record of Haughmond before the foundation of the abbey in the 12 c. The prefix points to A. S. *haga*, an enclosure, a place fenced in, a hedge (whence *haga-thorn*, hawthorn), and the terminal to *mann*, *mon*, a man. In M. E. (and this is probably a M. E. name) *haga* became *hage*, *hahe*, *harve*. The roots seem free from doubt, but the compound is unsatisfactory. The Hayward was a person appointed to tend cattle in the open pastures and prevent trespass on the cultivated ground; but I have never found him called "Hayman;" yet I can see no other meaning to this name.

HAUGHTON, in Upton Magna, 4 m. N.E. of Shrewsbury. 12 c. *Halghton*, *Halchton*; 13 c. *Halekton*, *Halihton*, *Halghton*, *Halughton*. The root here is clearly the A. S. *healh*, v. Hadnall. According to its case, *healh* becomes *heale*, *hale*, *halch*, *hales*, &c. The form of the word has been moulded by dialect; in Lancashire it is represented by *halgh*; in North-umberland by *hxugh*, *heugh*; in Notts and Warwickshire it has become *Halloughton*. The A. S. *h* had a strong guttural pronunciation; our "hollow" was *holh*. Jamieson (*Scottish Dictionary*) says:—"Haugh, Hawch, Hauch, Halche—low-lying flat ground, properly on the border of a river, and such as is sometimes overflowed. There are so many Haughtons, Halloughtons, &c., in England, that it is very desirable to ascertain their meaning; I have no doubt it is "the town in the meadows."

HAUGHTON, 1 m. N. of Shifnal. 12 c. *Haletune*, *Halech-tune*; 13 c. *Halghton*, *Halghton*, *Haleton*, *Halaton*, *Halenton*, *Halhton*, *Haughton*, *Haleston*, *Haleghton*; 14 c. *Halghton*, *Halhton*. This is a good example of the latitude our fore-fathers took in spelling the names of their native places when the change of language had obliterated the meaning and they spoke, not by sense, but by sound. For the meaning v. Haughton in Upton Magna.

HODNETT, 5½ m. S.W. of Market Drayton. D. *Odenet*; 12 c. *Hodenet*, *Hodeneth* (four times). If the terminal *et* was

accepted, it could only be construed as a diminutive, which would not accord with the prefix; but the roots show that it represents A. S. *haeth*, M. E. *heth*, a heath. *Hode*, *Hoda* was an A. S. p. n., sometimes appearing as *Ode*, *Oda* and *Odo*, in which forms D. records the names of A. S. tenants. This accounts for the D. omission of *H*. The original A. S. form I should expect to find *Hodenhaeth*, Hode's heath. It is worth noting that *Odo* was a name borne by three generations of the Lords of Hodnet in the 12th and 13th centuries, as if it were a family name. Many of the place-names round Hodnet show that the locality was, in historic times, a vast heath.

HOPESAY, $5\frac{1}{2}$ m. S.E. of Bishop's Castle. D. *Hope*; 13 c. *Hope-de-Say*. *Hope* plays a very prominent part in Shropshire place-names; it is A. S. *hop*, M. E. *hop*, *hope*, a valley or hollow v. *Cantlop*. *Picot*, alias *Robert de Say*, held *Hope* at the time of Domesday. He was one of the chief vassals of Earl *Roger de Montgomery*, holding twenty-seven manors under him.

KEMBERTON, $2\frac{1}{2}$ m. S.W. of Shifnal. D. *Chenbritone*; 13 c. *Kebrinton*, *Kembrierton*. The roots are scanty, but I think sufficient to show that the original form was *Cynebrihtestun*, the town of *Cynebriht*; *n* before *b* naturally becomes *m*.

KNOCKIN, $5\frac{1}{2}$ m. S.E. of Oswestry. 12 c. *Knokin*, *Knokyn*, *Knukin*. W., *cnwic*, *cnoc*, a hill. In I. the form is *cnoc*, which, as "Knock" now forms the prefix to many hundred place-names in Ireland. The word is rare in England. Cannock, in Staffordshire, was *cnoc*. The terminal *in*, *yn*, is a diminutive, so that Knockin means "the little hill."

LEEBOTWOOD, 4 m. N.E. of Church Stretton. D. *Boterde*; 12 c. *Bottewode*; 13 c. *Lega de Bottewnd*, *Lee in Bottewode*, *Leybotwood*; 14 c. *Lebotwode*. The terminal is clearly A. S. *wude*, M. E. *wode*, wood. *Bote* was a common A. S. p. n., probably now represented by the family name *Bott*, and it is only as a p. n. that any satisfactory sense can be made of *Bote* in connection with a wood. The construction is, I think, *Bote's wood*. In the 12th c. the locality was known as "the forest of Botwde and Bechcote." The southern Watling Street (Wroxeter to Kenchester) passes half a mile W., and is, or was, locally called *Botte Street*; it bore that name in 1255. A mile and a half S. is a hamlet called *Botvyle*, which in the 12 c. was *Botesfeld*. In 1170 Henry II. granted to the Abbey of Haughmond "two lands" in *Bottewode*, and land in the same forest called *Beechecote*, with the pasturage to them belonging.

In the records of Haughmond this grant is termed "Legam in foresta de Bottewde et Bechecote," and "Lega apud Bottewde." *Lega* is a Norman-French law term meaning a place, manor, district, equivalent to A. S. *stow*; it was, probably, applied to a locality which had acquired no definite name. D. records five manors as *Lega*. Kelham's D. Book says:—"Lega, a place." This is, no doubt, the root of the prefix *Lee* to Botwood.

A possible construction of *Bottewode* would be A. S. *bōte, bōt*, advantage, privilege, as we say now, something "to boot," something extra. *Housebōte* and *Haybōte* were well-known privileges to take wood for building and fuel, and underwood for repairing hedges from other persons' woods, or the royal forests. *Bottewude* may have been subject to these rights, and so acquired the name; but I think it unlikely. *Botwyle* is generally found as *Botesfeld* (a gen. form), which clearly means the field of *Bote*.

LEE GOMERY, 1 m. N.W. of Wellington. D. *Lega*; 12 c. *Lee Cumbrāis*; 13 c. *Lee Cumbray*; 14 c. *Legh Combrey*. For the meaning of *Lega* v. Lebotwood. The de Cambrays were Norman lords of this place, and Gomery is a plain corruption of their name. The de Cambrays came from Cambray, in Normandy, and were D. tenants in capite of 81 manors.

LEINTWARDINE, 9 m. W. of Ludlow. D. *Lenteurde*; 12 c. *Lyntwardyn*; 13 c. *Lantewurth*, *Leintwurthe*; 14 c. *Leyntwardyn*. For *wardine* v. Cheswardine. D. always abbreviates this terminal, writing it *urdine*, *urde*, *urde*, *urdine*, *rdine*, &c. Leinthall Starkes, 4 m. S.E. of Leintwardine, but in Herefordshire, was in D. *Lintehale* and *Lenthale*, later *Leynthale*. Leinthall Earls is 2 m. further S. I suggest *Leint* represents W. *lliaint*, *liant*, a stream, river. Leintwardine lies at the junction of the Teme and Clun. "Teme" is ancient, but "Clun" is derived from the upstream town of Clun—C. *cluain* (pr. cloon), meadow land—and is not likely to have been the old name.

LILLESHALL, 3 m. S.W. of Newport. D. *Linleshelle*; 12 c. *Lilleshull*, *Lylleshull*, *Lillishull*, *Lylleshull*. *Lilla* was an A. S. p. n. The right form would be *Lillanhyll* (M. E. *hull*)—*Lilla's* hill. The name is sometimes found in its shortened form *Lil*. Before the Conquest the genitive form *es* frequently displaced the grammatical *an*. The Saxon who gave his name to Lilleshall appears to have been known, or remembered, by his neighbours as *Lil*. In a charter of 963 relating to lands at Church Aston, adjoining Lilleshall, the property is described:—

Ærest on diuthuces paethe on lil setna ge mære, &c.—first from Diuthuc's path to the boundary of the Lil folk.

LYTH HILL, LYTHWOOD, GREAT LYTH, LITTLE LYTH, 3 m. S.W. of Shrewsbury. 13 c. *Lya*, *Lythe* (many times), *Lye* *Lithe*. A. S. *hlith*, a slope or hill side. Some of these places may lie on a plain, and take their name from the hill.

MADELEY, 4 m. S.W. of Shifnal. D. *Madeleie*; 12 c. *Priors Madeleg* (g=y); it belonged to Wenlock Abbey; 14 c. *Madele*. Madeley is situate on a stream called the *Mad(e)*, from A. S. *mæd*, mead, meadow. Sometimes rivers derive their names from places upon them, and sometimes places derive their names from the river. It would be difficult to say which is the case here. It is, however, clear that the meaning of the name is "the meadow pastures," or "the pastures on the Mæd." There is a Madeley in Staffordshire, 6 m. S.W. of Crewe, which was *Madeleie* in D. It is written *Madanlieg* in a A.S. charter of 975; *an* is the gen. form of *Made* (probably originally *mæde*).

MORVILLE, 3 m. W. of Bridgnorth. D. *Membrefeld*; 12 c. *Momerfeld*, *Momerfeld*; 13 c. *Momerefeld*, *Morefeld*; 16 c. *Morfeld*. The terminal is clearly "field," but I can make nothing of the prefix in W. or A. S. I do not think it represents a p. n., or that it can have any relation to Morfe forest, which lay entirely on the E. side of Severn. It may be an old river name. The village is situate on a stream now called Mor brook; but that is probably a modern name derived from Morville, and *Mor* will not suit the earlier roots which I hope someone may be able to interpret.

GREAT NESS, LITTLE NESS, 8 m. N.W. of Shrewsbury. D. *Nessham*; 12 c. *Nessa*, *Nesse*. The D. terminal *ham* has apparently been dropped. A. S. *ness* means a headland or promontory running into water. The word is frequently met with on the coast, e.g., Sheerness, Dungeness, *Neston*, and is there generally attributed to the Norsemen who used *nes* in the same sense. The word is allied to *nose* and *nostril*, and in A. S. meant also a projection (of space) into the ground—a subterraneous passage, a cave. As the Norsemen had no influence whatever in Salop, the root may be considered A. S. Camden says there is a craggy rock here, with a famous cavern called Kynaston's cave. Having no local knowledge, I cannot say if the rock is bold enough to be called a headland or nose of land. I incline to the cave, if there is one, as I do not know any inland rock which bears the name of *ness*.

ONIBURY, 5 m. N.W. of Ludlow. D. *Aneberie*; 13 c. *Oniburi*. If D. scribes were often perplexed by A. S. names, they

must have been sorely tried by W. ones; they have done pretty well here. Onibury is situate on the river Onny, which in the 13 c. was spelt *Onie*, *Oney*, *Oneye*. *On*, *onen* in W. means an ash tree, *pl. onn*, with varying terminals, according to the case. The river name, being W., I incline to think here lends its name to the *burgh*, and that Onibury means "the *burgh* on the Onny," Onny deriving its name from ash trees abounding or flourishing on some part of its course. There is another river *Onny* in N. Herefordshire, falling into the Lugg at Leominster; High Onn—high ashes—in N. Staffs.; Onllwyn—ash grove—10 m. N.E. of Neath. A Welsh friend suggests that the original name of the river was probably *Onwy*—the ash tree river.

OSBASTON, 1 m. N.W. of Knockin. D. *Sbernstune*; 12 c. *Osbertune*; 13 c. *Osberston*, *Osberneston*. A.S. p. n. *Osbeorn*—Osbeorn's town. *Osbeorn* was a common p. n.; hence our numerous families of Osborne and Osbourn. Exs. Osbaston in Leicestershire, 1½ m. N.E. of Market Bosworth; Osberton in Notts, 3 m. E. of Worksop; Osbournby, Lincolnshire, 6 m. S. of Sleaford.

OSWESTRY. D. *Meresberie*; 12 c. *Oswaldestre*, *Oswaldestrie*, *Blaneminstre*, *Blanemunster*, or *Album Monasterium*. We need not notice the D. form, as it is obsolete; it probably represents the scribes' idea of *Maesbury*. *Blaneminstre*, &c., mean only the white church; there was no monastery here. The other forms are good Early English, and clearly mean Oswald's tree. Eyton takes that view, and says the town was known to the Welsh as *Croes-Oswallt*—Oswald's Cross. The church is dedicated to St. Oswald, and all evidence tends to show that the Oswald who gave his name to the town was King (afterwards Saint) Oswald, who was slain in battle at "Maserfield," by Penda in 642. It does not concern etymologists whether the battle was fought near Oswestry, or at Winwick, in Lancashire; it suffices for our purpose, that multitudes of people, ages ago, believed Oswald fell at Oswestry. Those who wish to pursue the controversy will find the subject fully discussed in *Transactions* ii, 97. I will only add that in the "Life of St. Oswald," by Reginald (of Durham), a 12th c. work, it is said "Maserfield" is seven miles from Shrewsbury, near Offa's Dyke, and that "White Church" was founded on the field of battle; and there was a miraculous ash tree, called by all the people "Oswald's ash tree." This, of course, was written five hundred years after the event, but it is evidence that the name "Maserfield" existed near Oswestry in the 12th century.

TRANSACTIONS
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SHROPSHIRE ARCHÆOLOGICAL AND NATURAL HISTORY SOCIETY.

ANNUAL MEETING.

THE Annual General Meeting of this Society was held at the Music Hall, Shrewsbury, on Monday afternoon, February 22nd, 1897. The Right Hon, Lord Kenyon presided, and there was a large attendance of both ladies and gentlemen.

ANNUAL REPORT.

MR. F. GOYNE (Secretary), read the Report of the Council as follows :—

The Council, in presenting their Annual Report, have to regret the loss since the last Annual Meeting of one of their most diligent members. The Rev. E. Myers took a keen interest in Archæology, as he did in all branches of science, and during the time he was a member of the Council he brought to their proceedings all that industry and conscientious regard to detail, which was a leading characteristic of his public life. The Society has also, quite recently, lost another of its members, to whom local archæology was largely indebted. Mr. C. C. Walker, of Lilleshall, not only took great interest in the earlier literature of England, especially as embodied in the drama, but by his excavations at Lilleshall Abbey, contributed largely to a more accurate knowledge of the architectural history and arrangement of that important edifice. The Council are glad on this occasion to report some improvement in the financial position of the Society. This is mainly due to the successful series of lectures on English Gothic Architecture given, on behalf of the Society, last spring by Mr. D. H. S. Cranage, which resulted in a profit of £20. The Council, however, feel strongly that the finances of the Society ought not to stand in need of such special and adventitious help, and they venture again to appeal for a large increase of members from among the inhabitants of the county. During the past year overtures have been made in the direction of amalgamation, wholly or in part, between this Society and the Powysland Club, representing Montgomeryshire. Communications are still going on, but circumstances connected with papers now in course of issue in the *Transactions* of the two Societies make it undesirable to proceed further at present. The Council have lately issued a circular, drawn up by a sub-committee appointed for the purpose, in support of a scheme inaugurated by Mr. W. P. W. Phillimore, for the printing of the earlier marriage registers of the county, such registers being specially valuable for genealogical purposes. In conjunction with the Powysland Club, this Society gave its assistance to form the loan collection which was such a successful feature of the Church Congress in October last. So much interest was deservedly taken in that collection that the suggestion has been made that a somewhat similar loan exhibition should be held at a future time under the immediate auspices of the Society, in order to bring together a still larger collection of objects of historical interest from the treasures of the county. The Council have adopted the suggestion, and propose to hold such an exhibition in the spring of next year. They venture at the earliest moment to bespeak the favourable consideration of this scheme on the part of all who have such objects, and to ask that, when the time draws nearer, they will cordially respond to the request which will be made for the loan of such treasures as they may possess.—(Signed) THOMAS AUPEN, M.A., F.S.A., Chairman of the Council.

The Statement of Accounts showed that the receipts for the year amounted to £193 11s. 7d., and that after meeting the expenses there was a balance of 18s. 6d. On the special fund for illustrations there was a balance of £2 5s. 6d., and on the transcribing account a balance of £23 9s. 2d. The general balance sheet, however, showed a deficiency of £19 2s. 11d.

The Noble CHAIRMAN moved that the Report and Statement of Accounts be adopted and circulated amongst the subscribers. He remarked that in a county like Shropshire it was hardly decorous—if he might say so—that the Archaeological Society should need any aid at all. (Hear, hear). But the Society did want members, and surely it was possible to raise a sufficient number to keep it on a substantial pecuniary basis. (Hear, hear). He was glad to see such a good attendance that day. The Council had made a new departure this year in inviting some of their interested friends to listen to a lecture by Mr. Cranage, and he hoped the welcome given them would be appreciated, and that they might secure a few new members as a result. (Hear, hear). He did not know that in the whole of England there was a more interesting county, from an archaeological point of view, than Shropshire. (Hear, hear). He believed that he had driven over almost every road and passed through every town in it—from Whitchurch to Ludlow, from Market Drayton to Oswestry, and from Shrewsbury, as the centre, to all the various old and interesting border towns. Each one had a history of its own. He did not know in the whole of England a fairer town than Ludlow, with its beautiful church and castle overlooking the river, and the curious old Feathers Hotel. Then there was the quaint old town of Bridgnorth, with its rugged streets, and then they came to the beautiful old town in which they were met that day. What a history was attached to Shrewsbury, the capital of the borders! He did not pretend himself to have any acquaintance with scientific archaeology; but surely to any of them who loved their own country and the associations about them a town like Shrewsbury must appeal with great force. (Applause). Look at the beautiful Abbey, which they had seen so handsomely restored of late years, and which he hoped might be still further restored. (Hear, hear). Should a Society which proposed to rake up the old records and protect, as far as it could, those ancient buildings of which they were so proud, suffer for the sake of a few members and a few pounds? He hoped that they would endeavour to the best of their power to supply what was lacking in this respect. If each one would introduce one fresh member during the year it would put the Society on a sound financial basis. (Hear, hear). No doubt Mr. Auden would be able to tell them more about the proposed loan exhibition than he (Lord Kenyon) could; but he might say that he felt certain that any residents, landowners, or others in the county who possessed documents and so forth would be glad to lend them for such a purpose. It was extraordinary to think of the wealth of interesting things stored up in the country houses in England. If they wanted proof of that, let them

go to the winter collection in London, where they would hardly ever see the same picture twice. He hoped that the proposed exhibition would be well supported and thoroughly successful. (Hear, hear). Shrewsbury itself was to be congratulated on having such a collection of interesting documents, going back as they did to the time of King John. (Applause).

The Rev. T. AUDEN, F.S.A., in seconding the adoption of the Report, said that Lord Kenyon had so well put the position of the Society and the claim which it had on the public, that he should not say a word on that topic; but he wished to make a few remarks on one paragraph in the Report to which his Lordship had alluded, namely, the proposed loan collection. Many of those present, he knew, attended the loan exhibition—and some of them more than once—held in connection with the Church Congress, and those of them who had something to do with getting that collection together from the county and immediate neighbourhood knew how up to the very last moment they constantly came across people who said they had things in their possession, and would have been delighted to lend them, but it did not occur to them to do so. When it was too late they had a considerable number of offers of things that would have been interesting to visitors, and a suggestion was made to the Council of the Society that they should have an exhibition of their own, so to speak. He only mentioned it then in order to give emphasis to the paragraph in the Report, because, as they would thoroughly understand, an exhibition of this kind depended not alone upon the energy of those who were working as a committee for the purpose, but on the cordial co-operation of those who possessed the treasures they wanted to get together. (Hear, hear). It was proposed to hold the exhibition about April in next year. In due course sub-committees would be formed to take the matter in hand, and he was very anxious to take the opportunity at that Annual Meeting of ventilating the matter, so that when they asked for help they might have it extended to them. (Hear, hear). Lord Kenyon had alluded to the treasures of country houses, and he (Mr. Auden) fully endorsed what had been said. There were treasures to be met with about which very little was known, so that it would be good for the owners as well as those who did not possess them that the Society should bring them into light. (Hear, hear).

The Report was then adopted.

THE COUNCIL.

Sir OFFLEY WAKEMAN, Bart., moved, and the Rev. T. M. BULKELEY OWEN seconded, the election of the Council, which was constituted the same as last year with the exception that Mr. Herbert Southam takes the place of the late Rev. E. Myers.—The resolution was carried.

ELECTION OF AUDITOR.

The Hon. and Rev. G. H. F. VANE proposed the re-election of Dr. Calvert as Auditor, together with a hearty vote of thanks to him

for his past services.—This was seconded by the Rev. O. M. FEILDEN and carried unanimously.

Archdeacon MAUDIE, in moving a vote of thanks to Lord Kenyon for presiding, said that the best way in which they could show their indebtedness to his Lordship was by some of them becoming members of the Society. (Hear, hear). They had heard something about Shrewsbury from an archaeological point of view, and he might state that he had recently entered into possession of a house—Swan Hill House—which had some historical connection attached to it. In the garden there was an extraordinary building, called an oratory, which was put up by Archdeacon Owen, who seemed to have been a great archaeologist, and he had been told by a gentleman who had seen it that its proper place was not in the garden where it now stood, but in the Museum. (Laughter, and hear, hear). He would remind them, however, that he had a good watch dog on the premises, which would protect it if necessary—(renewed laughter)—but at the same time he should be very glad if any member of the Archaeological Society would interpret the meaning of a stone in the oratory to himself.

The motion was seconded by the Rev. A. THURSBY-PELHAM and carried unanimously.

Lord KENYON suitably replied.

MR. CRANAGE'S LECTURE ON "A MEDIEVAL ABBEY WITH SPECIAL REFERENCE TO SHROPSHIRE RELIGIOUS HOUSES."

A Lecture was then delivered by Mr. D. H. S. CRANAGE on "A Mediæval Abbey, with special reference to Shropshire Religious Houses." He said he felt highly honoured by being asked to lecture at that Annual Meeting. The subject chosen was "A Mediæval Abbey," but he almost regretted that he had promised to make special reference to Shropshire buildings, for a very wide subject was thereby opened out, which he could not adequately deal with in one short lecture. He regretted too that he felt compelled to leave out almost all reference to Cistercian houses, and to confine himself chiefly to the Benedictine. The term "Abbey" he would use in a wide sense, not merely to signify a religious house governed by an Abbot or Abbess. To understand a mediæval abbey it was most important to know something of the history of Monasticism. Of course, it was not his business that day to express an opinion on the merits of the system; he simply took it as an historical fact. However, whatever their opinions might be, all must allow that some of the finest men that had ever lived had been monks, and also that at times the corruption of the monasteries had been a scandal to Christendom. The cradle of Monasticism might be said to be Egypt, and its chief founder St. Anthony, at the end of the third century. A hundred years later, according to St. Jerome, no less than 50,000 monks met at the annual gathering of those who followed the rule of St. Pacome. Later on the rule of St. Basil had great influence, but for their consideration these were of slight importance compared with

the rule of St. Benedict, which was written in the early part of the 6th century. A study of this rule would be of much service in understanding monastic houses, for all the monastic orders were influenced by it. The keynote of the rule might be found in the words, "Let all things be done with moderation on account of the faint-hearted." An amusing instance of this is seen in the direction for reading after meals—"not the Pentateuch or Kings; for, to weak intellects, it will be of no use at that hour to hear this part of Scripture." The flesh of quadrupeds was to be abstained from by every one except the weak and sick. The interpretation of this order varied. Some said that fowls might be taken, as they were not quadrupeds; others that, as fowls were nicer than quadrupeds, *a fortiori* they were forbidden. Their idea of moderation would, probably, not tally with St. Benedict's, for the monks had to rise two hours after midnight for worship and perform eight other services in the course of the day. They were never allowed to break their fast till noon; from September to Lent the meal was three hours later, and in Lent it was later still. Asceticism like this often proved too severe for the ordinary person, and various plans for circumventing the rule were adopted. One of these was to be bled frequently, because after this operation monks were allowed to live in the infirmary for a time, and have a more generous diet. The rule of St. Benedict was never widely followed in England till after the Conquest. The most important Benedictine house in that part was, of course, the great Abbey of Shrewsbury. In the 10th century the Cluniac order was founded, as a reformed Benedictine community. All the houses were dependent on the parent Abbey of Cluny, and were priories. Of these Much Wenlock was one of the finest in England. A still more important order was the Cistercian, founded at the beginning of the 12th century by Stephen Harding, an Englishman. Under the magnetic influence of St. Bernard, the order spread far and wide. The first English house was founded in 1129 at Waverley, and for a long time the Cistercian order was the popular one, and attracted the most men and money. All the Cistercian houses were ruled by abbots; the characteristic plan is partly shown at Buildwas. The Carthusian order, founded by St. Bruno in 1086, was the strictest of all; and though there were few houses in England, much of the early fervour was preserved till the Dissolution. Benedictines and Cluniacs were called Black Monks, Cistercians White Monks. Nunneries of the first and last of these orders were not uncommon; thus near Brewood there were convents of Black Ladies and White Ladies. Besides the monks proper, houses of regular canons demand attention. Secular canons were pretty much what canons are nowadays; regular canons lived cloistered lives according to rule, and were almost monks. Important abbeys of Augustinian or Black Canons can be seen at Haughmond and Lilles-hall. There were priories at Wombridge and Chirbury. Premonstratensian or White Canons were stricter than these, but, as a rule, canons were not so ascetic as monks. "Among these," says

Guyot de Provins in the 13th century, "one is well shod, well clothed, and well fed." There were houses of "canonesses" also. The order of St. Gilbert of Sempringham included men and women in the same institution. Canons were always ordained men; monks were not necessarily so. Friars should be carefully distinguished from both; they did not live apart from the world. The 13th century was their golden age, and they were divided into four main orders:—The Franciscan or Grey Friars, the Dominican or Black Friars, the Carmelite or White Friars, and the Austin Friars. The White Friars settled in Ludlow, and the Grey Friars at Bridgnorth. In Shrewsbury the Franciscans, Dominicans, and Augustinians had houses. There are considerable remains of the Franciscan house at the bottom of St. Julian's Friars.

After this historical introduction, Mr. Cranage proceeded to describe the chief buildings in a Mediæval Abbey, illustrating his remarks by a number of plans and views reproduced as lantern slides. Special attention was paid to a conjectural view of Durham before the Dissolution, in connection with "The Rites of Durham"—a minute account of the monastic observances, written by a monk in the reign of Elizabeth. The cloister was described as the centre of the monastic life. The north walk, next the church, was the scriptorium where the monks studied. The east walk gave access to the Chapter house, and also to the parlour or slype, which led to the monastic cemetery. This was always east of the chapter house, as was recently seen at Shrewsbury Abbey, when a new drain was being laid along the road. The west walk of the cloister was the novices' schoolroom. At Durham it gave access to the monks' common room, with the dormer or dormitory over; beyond was the bowling alley, one of the many indications they had of monastic recreations. The lavatory was in the centre of the cloister garth; there the monks washed their hands before going into the frater or refectory, which was alongside the south walk of the cloister.

The disposition of the infirmary, and the hospitiate and menial buildings of an abbey were illustrated by plans of Canterbury. The 12th century arrangement of this great monastery was shown by a reproduction of a remarkable Norman drawing made circa 1160. Attention was called to the highly scientific devices for bringing fresh water to the monastery and removing the refuse. The plan of Westminster was referred to, and the lecture concluded with descriptions and views of Ely, Chester, Gloucester, and other great mediæval abbeys.

Archdeacon BATHER proposed a vote of thanks to Mr. Cranage for his interesting lecture. As an outsider, he said their thanks were also due to the Society for inviting them to be present. (Applause). Personally, he wished to show his own gratitude by not remaining an outsider any longer, but intended to become a member. (Hear, hear). With respect to the strictness of the rule of St. Benedict, he thought they would all agree that the strict rule of Benedict was pleasanter to listen to than to adopt; and he did not think there

were many amongst them—not even Father Ignatius himself—who would return to it and all its ceremonies. Still they could not help feeling that the men who founded these great houses, of which they had heard so much were very real men, and did a great work under the providence of God in those times ; and when they looked at our great cathedrals, or those buildings which they regretted to see so much in ruin, they felt that the men who built them had their hearts in the right place, and men who taught them lessons they had not come up to yet, as to what was due to the dignity of the worship of Almighty God. (Hear, hear). By his vivid description and the aid of the beautiful views, Mr. Cranage had impressed something upon them they were not likely to forget. (Applause).

The Rev. T. AUDEN, in seconding the motion, said he did so as representing the Council of the Society, who were deeply indebted to Mr. Cranage for his services. (Hear, hear). He called attention to the excellent example set by Archdeacon Bather, and hoped a good many others would follow it. (Hear, hear).

The resolution was carried with acclamation, and Mr. CRANAGE suitably replied.

The company were afterwards entertained to afternoon tea. The lantern used for showing the views during the lecture was manipulated by Mr. J. Marsh, Castle Street, Shrewsbury.

ANNUAL EXCURSION.

THE excursion of the above Society, made annually to some object of antiquarian interest in the county, took place this year on Thursday, July 15th. The place chosen was the neighbourhood of the Brown Clee Hill, with the special object of paying a visit to Abdon Burf, which crowns its summit. Accordingly, on the morning in question, the members of the Society, to the number of about 20, who had previously sent in their names to Mr. F. Goyne, the secretary, proceeded in a saloon carriage to Ludlow, where they arrived soon after eleven o'clock. At the station carriages were in readiness, and they drove in the direction of Bridgnorth as far as Cleobury North, enjoying pleasant views as they went, the Titterstone Clee being a prominent object throughout the route. Arrived at Cleobury North, the party first examined the church. This is of various dates, and some of its ancient features have been destroyed in so-called restorations. It retains, however, an interesting chancel arch, unusually depressed in shape, which belongs to the Early English period, and there is a southern arcade which corresponds. In the aisle is a Perpendicular screen, which now surrounds the font. The pulpit bears the date 1628, and near it is a double seat of oak belonging to the same period. The font, which is figured in Eyton's *Antiquities*,

has the dog-tooth ornament round it, and must probably be attributed to the early part of the 13th century. These ancient features of the church were explained by the Rev. D. H. S. Cranage, M.A., F.S.A., whose "Architectural Account of Shropshire Churches," now in course of publication, will be known to many of our readers. When the inspection of the church was concluded the carriages conveyed the party to the foot of the hill. The ascent, of course, had to be made on foot, and the extreme heat of the day made this somewhat toilsome, though the path is neither steep nor difficult. The top, however, was gained in due course, and the party stood within the enclosure of Abdon Burf, and enjoyed the panoramic view which it commands. The distance was somewhat obscured in haze, but the near prospect included some of the fairest scenery of the county of Salop. But archaeology and not scenery was the order of the day. And so, as the company arranged themselves in groups among the stones which once formed the outer wall of the enclosure, addresses were delivered on the characteristics of the spot. The first paper was the following, by the Rev. Thomas Auden, M.A., F.S.A., Vicar of Condover, and Chairman of the Council of the Society, who was in charge of the party :—

ABDON BURF.

The question which everyone naturally asks in connection with such an excursion as this is, What is Abdon Burf? There is no difficulty in giving the answer that it is a pre-historic, or, as it is more customary now to express it, pre-Roman settlement. The real difficulty begins when the attempt is made to go into details and decide something as to the race who formed it and the time at which they lived. The data for arriving at a definite decision on these matters are not at present fully in our hands. We need to know more about the point of civilization to which these people had attained, as shown by the implements and utensils they made use of, and their customs with regard to the burial of the dead; but I think the data which we do possess may enable us to form some fairly accurate ideas on the subject.

Looking, then, at the spot as it presents itself to our eyes at this moment, it will be observed that it is an enclosure surrounded by a rampart of stone—a wall, and not an earthwork. Within this *Burf*—which is probably a British word meaning enclosure—there may be traced a considerable number of stone circles, and there are also in different directions depressions in the turf. A few of these depressions are modern, and are the remains of shafts made in the present century in search of coal, but I am alluding to those in which the soil has clearly not been disturbed for many years. I do not propose to say anything now about the stone circles. It happens that I had the opportunity last week, while staying with a friend in Wiltshire, of visiting the great circle of Avebury, which completely dwarfs anything we can show in Shropshire, and possesses greater antiquarian interest even than Stonehenge. But stone circles are a problem yet

unsolved, and I shall not attempt to touch the subject now: suffice it to say that they appear almost certainly to be connected with worship, either of the sun or some other of the forces of Nature. When, however, we turn to the other characteristics of the spot which I have mentioned we are on surer ground. But in order to understand the choice of such a dwelling-place at all, we must remember the condition of the surrounding country in early times. The plain on which we look down in all its beauty of meadow and cornfield was a tangled forest interspersed with swamps, and forests clothed the sides of the hill itself. It was a matter not so much of choice as of necessity that early man should make his abode on high ground. And what were the dwellings of these remote ancestors? We have the remains of these in the pit-like depressions already alluded to. Originally dug out to a depth of seven or eight feet, or even more, they were roofed over with thatch or boughs, or possibly stones resting on wood, and entered by a sort of sloping shaft. Their shape was invariably round. The ancient Briton, like the modern Kafir, could make a circle with unerring accuracy, but was hopelessly incapable of anything angular. It is this fact that the inhabitants of Abdon Burf lived in pits below, and not huts above, ground, which helps us to form an idea as to the period when they flourished. I do not mean that we can fix on a given century, or even a period of ten times that length, and say that this spot was then inhabited. The chronology of years is utterly beyond its depth in dealing with prehistoric events, but we know something of the sequence of races in England; and the remains they have left behind them help us to decide to which of these races any particular people belonged. Leaving out Palæolithic man, of whom no clear traces have been discovered in Shropshire at present, we come to the men of the later stone age—to the Neolithic men—whose traces are fairly abundant. The earliest of these were Iberians—short of stature, dark of complexion, and with elongated skull. To this race, we know from Tacitus, belonged the Silures who inhabited South Wales, and as far north as Shropshire, and who caused the Romans the greatest trouble in their subjugation. To these non-Aryan, dolichocephalic, swarthy Iberians, the ancestors of the Silures, probably belonged the men and women who dwelt where we are now standing. I say probably, because, as I observed before, data are at present wanting to decide the question absolutely. There is not, as far as I know, any record of the discovery near the spot of human bones which would decide the question of stature, that is, whether they belonged to the race I have described, or to the large limbed, fair-haired, brachycephalic Celtic race which followed them. And there seems also to have been found but few of the implements which they used, which I need not say are of the utmost importance in arriving at a decision. Mr. Dodgson, however, tells me that Lord Boyne has in his possession a fine specimen of a polished axe-head of local stone, found a few years ago in the gardens at Burwarton. This, as far as it goes, exactly confirms what I have said. I cannot help thinking that a careful search would bring to

light other stone implements, both of flint and of hard material found nearer home, and that the Neolithic date of Abdon Burf will by degrees be as clearly proved as the late Mr. Luff proved the existence of a similar settlement in the neighbourhood of Clun. It only remains that I should say a word as to the relation between Abdon Burf, where we stand, and Nordy Bank, which is on the spur of the hill below us. That is generally regarded as a Roman camp, and if not originally constructed by them—which, I think, is doubtful—it was almost certainly occupied by them in the campaign of Ostorius Scapula against Caractacus in the middle of the 1st century of the Christian era. Be it observed that there is no necessary connection whatever between the two. The settlement on Abdon Burf was probably founded centuries—I might almost say ages—before the Roman invasion, and though, of course, it may have been, and very possibly was, still occupied by the Britons when the Romans held Nordy Bank, no confusion must be made by thinking of it as an encampment of that date. Supposing, however, that it did form an intrenchment of Caractacus against his foes, who held the lower height, it forms an interesting parallel to a case in Wiltshire, which came under my notice last week. Some of those present may know that along the Downs of North Wilts there are a complete series of British earthworks or “camps.” One of these—a remarkably fine one—which I visited, is known as Barbury Castle. I was much struck by the fact—having in mind Abdon Burf and Nordy Bank—that on the lower ground below Barbury was a smaller earthwork, whose square, symmetrical shape showed it to be unmistakably Roman. But this paper is already more than sufficiently long. It has but touched the fringe of a great subject, but if it has served to justify the selection of Abdon Burf as the scene of the excursion of our Archæological Society this year—if it has shown those present, who have had the fatigue of climbing up, that what seemed at first casual heaps of stones, are nothing less than an integral part of the history of their country—if, in fact, it has brought home to any the force of Shakespeare’s words that there are “sermons in stones, and good in everything,” its object will have been fully attained.

At the conclusion of Mr. Auden’s paper, a short address was delivered by Rev. A. THURSBY-PELHAM, M.A., Rector of Cound, and a member of the Council of the Society.

Mr. PELHAM said:—The great enclosure on Abdon Burf, crowning the summit of the Brown Clee Hill, is probably the oldest archæological monument in the county of Shropshire. I shall hope to show that it is a spot of unusual interest. The question which naturally suggests itself is, whose work is it, and what was its object? There are about eighty camps of various sizes on the borderland of the Welsh Marches between the mouths of the Severn and the Dee. Some are undoubtedly British, and some are undoubtedly Roman. As a rule they are earthworks. As a specimen of a grand British earthwork we have that at Old Oswestry, and of a Roman work we have Norton Camp and the walls at Chesterton. The three enclosures

of the Clee Hills, Abdon Burf, the Clee Burf, and that on the Titterstone differ in character from such as these. They are sacred enclosures for sacred uses. How old they may be we know not. That they are of great age we may be sure. We may be equally sure that they are pre-historic, and what is called Neolithic. By pre-historic I do not mean non-historic, for I conceive that they have a great history attached to them. Let us consider their history. It may seem strange to go to Holy Scripture for evidence of a heathen temple, but I think we may do so in the case before us. In Genesis xxxi., 44, Laban says to Jacob, "Come thou, and let us make a covenant, I and thou : and let it be for a witness between me and thee. And Jacob took a stone, and set it up for a pillar. And Jacob said unto his brethren, Gather stones : and they took stones, and made an heap, and they did eat there upon the heap. And Laban called it Jegarsahadutha ; but Jacob called it Galeed." Here we have the setting up of a pillar for a religious purpose, and the heaping of stones. We are reminded of the stone pillar which Jacob had before this dedicated at Bethel by anointing it with oil. Laban and Jacob did what was customary among the people in the East. Laban and Jacob set up their pillars and heaped stones for a particular purpose. They did, so to say, what came to hand, and did it for a good purpose. Laban and Jacob did not stand alone in their time. All through the then known world we meet with stones erected for religious purposes. We meet with them north, south, east, and west, and wonder what they mean. We sometimes call them needles. Technically, they are called menhirs, or large upright stones. People in the neolithic age, who set up these menhirs, had lively imaginations. They were like children playing with wooden bricks, which are put up and made to stand for people ; so in those far distant times primitive people set up stones, consecrated them by sacrificial blood and oil, and made them stand for living beings. In their eyes they became "lively stones." I suggest this as a key to the meaning of the wonderful alignment of menhirs at Carnac in Brittany. There are two primitive Phœnician hypethral temples at Malta and Gozo, constructed of menhirs put in circles, beehive fashion, with smaller stones heaped around them. I believe this is the only place where they are to be seen entire. One of the temples in Malta is at Hagiar Kim ; that at Gozo is called the Gigantea. Possibly these temples are as old as the times of Jacob. We find numerous examples of dolmens, which are stone tables used as altars. We constantly meet with circles of stones in connection with Baal, or sun-worship, and we often find cromlechs, or covered vaults for sepulchral purposes. You may say that neolithic man expressed his religious ideas in a rude way. Doubtless he did so. He chose the hardest and most durable material he could find to express his ideas. His menhirs were consecrated, and his heaps of stone were, in his imagination, instinct with life. But this was not all. He aimed in his worship to get as near to heaven as he could, and therefore, where it was feasible, he erected his sacred structures on the highest spots. The mountains of Moab

are crowned with such memorials of neolithic times. We find the same thing in Cornwall, and the same in Shropshire. On the western slopes of Brown Willy, the highest point in Cornwall, are several neolithic stone circles in regular sequence. Abdon Burf, the summit of the Brown Clee Hill in Shropshire, is crowned with a large neolithic enclosure, artificially constructed of Dhu stones heaped together, within which, doubtless, originally stood a large hypæthral temple, probably built up, beehive fashion, like the temples in Malta and Gozo, with its dolmen-altars and mystic circles. Nor did it stand alone. Carrying your eye in a straight line southwards, you see before you the summit of the Titterstone Clee Hill, with its even larger hazor, or sacred enclosure, of similar construction ; and between the two is the Clee Burf, a shoulder of the Brown Clee, and there, too, can be traced a third sacred enclosure, completing the trilogy of neolithic temple-worship. These three summits dominate, so to say, the whole country, east and west. They are the natural sites of neolithic "cathedral" life. Baal-worship, creature-worship, sun-worship, Druid-worship, call it what you like, primitive, rude, childish, ghastly, it may be, still here it is. Go up some early summer morning to the summit of the Brown Clee Hill, to Abdon Burf, and see the sun rise, and spell out the lesson for yourself. For centuries the neolithic priesthood from there watched the sun rise and set ; and to them the stones they had heaped together with such labour seemed to live. Barbarous rites, no doubt, went on ; they tried to draw in their inspiration from the sun, and all the time they were in darkness. At last the Romans came. The country on this side the border of Wales was contested inch by inch. Witness the many British strongholds all along the line. Those who stirred up the patriotism of their compatriots were not likely to commend themselves to the conquering race. We know that they massacred the Druids in Anglesey, and, doubtless, the great company of priests on the Clee Hills met with no better fate. The hypæthral temples were thrown down, the dolmens were over-turned, the menhirs were shivered, and yet enough remains to tell the story of the sites. The sacred enclosure is still there; many stone "praying" circles (shall I call them ?) are still there. The pits in which they lived are still there. The Roman camp at Nordy Bank, where Roman soldiers saw that the ruined temples should keep in ruin, is still there. Each has its story to tell. Neolithic Baal-worship is a thing of the past ; the Roman occupation is a thing of the past. Both were strong and mighty in their day ; both tell us, in parable, wherein our true strength lies. As neolithic man was a man of lively imagination, and the Romans conquered all before them, so it is for us Christians to endeavour that our imaginations may be lit up more and more with the true light within, and that by the grace of God we may be "more than conquerors."

It was now time to think of returning, and so, under the guidance of Mr. W. L. Dodgson of Cleobury North Court, who with several members of his family had joined the party on their arrival, the

descent was made through the pleasant grounds of Lord Boyne to Burwarton. Here a refreshing tea was ready at the Boyne Arms Hotel, which everyone voted a welcome episode in the day's proceedings. There was only time for a flying visit to Burwarton Church, but this was worth making, and the party again had the advantage of Mr. Cranage's accurate knowledge. There is only a fragment remaining of the old church, of which there is an engraving in Eyton. The fragment consists chiefly of the chancel arch, of Transitional Norman work; and, looking at it in conjunction with the picture which Eyton gives of the complete chancel, one cannot help regretting that it was taken down and a new church substituted. Fortunately, the ancient font has been preserved in the new edifice.

But the time was come for the drive back to Ludlow. Accordingly, saying "good-bye" to those on the spot who had contributed to the enjoyment and interest of the day, the party re-entered the carriages, and, in due course, made their way home in the saloon which had brought them down.

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To Balance in hand of Treasurer, Jan. 1, 1896 ...	£ s. d. 4 3 9
," Members' Subscriptions..."	160 12 0
," Sale of <i>Transactions</i> ...	7 7 0
," Surplus from Annual Excursion ...	0 19 0
," Proceeds from Mr. Cranage's Lectures ...	20 9 10
	By Messrs. Woodall, Minshall, and Co., part payment for printing <i>Transactions</i> ...
	," Messrs. Admit and Naunton, part payment of Account ...
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	," Balance in hand of Bankers, Dec. 31, 1896 ...
	£193 11 7
February 4, 1897.	Examined and found correct,
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