

North Luffenham

S<sup>r</sup> W<sup>m</sup> Parkar was R. from 1555 to '73 on presentation of Philip & Mary: he was also V. of Warrington or Gundle 1546-73 to which Queen Katharine Parr had presented him.

The Cur in '62 was Tho<sup>s</sup> Thikepenye who became V. of Oakham in '65. His successor S<sup>r</sup> Edward Waite distinguished himself by becoming entangled with a village woman named Margaret Archer; the woman had to do penance and the Curate to ~~produce~~ produce a six honest men of his own order to be his compurgators. He was still Cur. in 1570, when the Vicar states omnia bene.

In 1567 the Govt. discovered that this Church & Parish possessed lands worth 15<sup>l</sup> 8<sup>s</sup> a year for the maintenance of a Cantuarist & certain lights: this gave Elizabeth the opportunity of appropriating the property.

In 1570 a Court was held in the Church to deal with the conduct of the R. of Teigh which will be dealt with later on.

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## Church Affairs in North Luffenham, 1574 to 1625.

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Robert Johnson became Rector of North Luffenham on 16 April 1574, and continued to hold the living until his decease which may in all probability be fixed for 21 July 1625. The glimpse which is here given of the state of the parish during this long incumbency has been derived mainly from the Diocesan Archives at Peterborough and specially from the records of the Archdeaconry of Northampton, but there are still a great many MSS of this period which have not yet been searched for this purpose.

If it be objected to this method of dealing with the history of a parish that only the misdeeds of the villagers are recorded whereas their good characteristics are left unmentioned the answer is a simple one: - The age commonly misnamed the Reformation was a destructive one, it was more occupied in pulling down the work of preceding centuries than in ~~building up a new~~ <sup>reposing an ancient</sup> structure: There is indeed nothing to record at this time but the decay of the material as well as of the spiritual elements of Church life: the building and its services were alike neglected with the consequent effect upon the life of the community, that the religious fervour of mediæval times albeit accompanied with a modicum of superstition had its place taken by the fanaticism of puritanism whose constructive efforts must be sought elsewhere than in the religious ecclesiastical sphere. It may be safely said of Robert Johnson that the good he did lives after him and that the evil was interred with his bones.

