

Rutland Record 22

Journal of the Rutland Local History & Record Society

DRY-STOKE, N. E.



Engraving by J. G. 1805

Plate 101

Rutland Local History & Record Society

The Society is formed from the union in June 1991 of the Rutland Local History Society, founded in the 1930s, and the Rutland Record Society, founded in 1979. In May 1993, the Rutland Field Research Group for Archaeology & History, founded in 1971, also amalgamated with the Society.

The Society is a Registered Charity, and its aim is the advancement of the education of the public in all aspects of the history of the ancient County of Rutland and its immediate area.

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No 22 (for 2002)

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Obituary: Prince Yuri Galitzine

One day in 1978 a small group of conspirators – and they can be called that – met at Bisbrooke Hall at the invitation of George Boyle. Besides Prince Yuri Galitzine, they included Bryan Matthews, John Barber and the writer. The result of that meeting was the foundation of the Rutland Record Society. Bryan Matthews was to become its first Honorary Secretary, George Boyle its President, and Prince Yuri the Chairman of its Council; all were confirmed in office at the first AGM in May 1979. The Chairman was a relative newcomer to Rutland, but his enthusiasm for the county and for its local history was infectious, and straightaway – with the benefit of hindsight perhaps too quickly – the Society launched into its publication programme, not just with the first issue of *Rutland Record* but also with *Tudor Rutland: The County Community under Henry VIII* (both are still in print).

Prince Yuri's personal support for the Society in these early years when it found itself for a while in financial difficulties was crucial to its early success, but his contribution was much greater than that. He undertook extensive local research and contributed articles on the history of his then house, Quaintree Hall at Braunston-in-Rutland (*Rutland Record* 1 (1980) 25-31), and on Anthony Jenkinson and his extraordinary Russian travels (*Rutland Record* 11 (1991) 3-13). He also prepared the (now out-of-print) Occasional Publication *Domesday Book in Rutland: the dramatis personae* (1986), the Society's contribution to the nine-hundredth anniversary of Domesday Book. He found time to lead meetings of the Council despite a busy schedule, and regularly supported its events and activities in person. Eventually, when the Society merged with the Rutland Local History Society and then with the Field Research Group, Prince Yuri continued in office as Chairman of the new Executive Committee. Here he continued to press for the Society to be actively represented in every Rutland village – an ambition whose realisation has continued to prove elusive.

In 1998, Prince Yuri was elected President, and despite ailing health since that time continued to attend meetings when he could. He invited the Society to Holywell Hall near Stamford – he regretted it was not quite in Rutland – where he took pride in renovating this lovely house and its gardens: just as he had done at Braunston. More recently, he donated all his extensive working notes on local history and genealogy and a portion of his library to the Society. He would have been pleased to know that these now form part of the Society's archive in its own accommodation at the Rutland County Museum, where they are being sorted and listed. The room has been named the Prince Galitzine Room in his honour.

It may seem strange to some that a scion of a Russian aristocratic family should have taken such an interest in England's smallest county, but societies such as ours often owe much to people like Prince Yuri who find the time in their own busy lives to support and encourage them. He was proud of his Russian ancestry, and glad to have been able to visit that country freely in recent years; he was also proud of his association with his adoptive county, and we remember what he did for us and his support of the Society – and of the Rutland County Museum – with gratitude.

Prince Yuri Galitzine died on 28th November 2002, and the Society was represented at his funeral at Clipsham Church by the Honorary Secretary and Honorary Editor.

Notes on Contributors

Peter Tomalin worked as a metallurgist in the engineering industry until his retirement. He is a member of the RLHRS and has a particular interest in churches.

Ed Miller is a recently retired Professor of Clinical Psychology who is now indulging a long-standing interest in history through the MA in Local History at the University of Leicester. His main historical interest is the history of insanity.

Tim Clough was Curator of the Rutland County Museum from 1974 to 2002. He is the Society's Honorary Editor, and has written and edited works on local history, archaeology and numismatics.

Sue Howlett is the Society's Honorary Secretary. Having taught English for many years in secondary and further education, she now works in adult education as part-time tutor of literature and local history.

The Returns of the Rutland Registration Districts to the 1851 Census of Religious Worship

PETER TOMALIN

The Religious Census of 1851 was carried out to provide the government of the day with information about the accommodation available to worshippers of all denominations and the level of attendance on a particular Sunday in 1851. The census returns also recorded details of church endowments, Sunday school attendance, free

and non-free seating, and other matters.

This paper contains a transcript of returns from most Rutland parishes and also for some adjacent parishes in Leicestershire and Northamptonshire which are included in the two Rutland registration districts. The main results from the census are reviewed and summarised.

Introduction

A national census of all places of worship in England and Wales was carried out in 1851, at the same time as a population census. The object was to discover 'how far the means of Religious Instruction provided in Great Britain during the last fifty years have kept pace with the population during the same period, and to what extent those means are adequate to meet the spiritual wants of the increased population of 1851' (Instructions to clergy responding to the census, cited in PRO leaflet, 2003).

To this end the most important questions asked in the census concerned the accommodation in the place of worship and the attendance on a particular Sunday, 30th March 1851. There were in addition questions about the age of the church or chapel, the endowments, and other matters. The respondents were also able to provide comments.

The original returns are kept at the National Archives (formerly the Public Record Office), reference HO 129, and copies of the local returns may be seen in County Record Offices. Horace Mann, who had organised the census, produced a report for the government in 1853 in which he provided a detailed analysis of the results (House of Commons 1852-53a).

In this paper the returns for Rutland's Oakham and Uppingham registration districts have been transcribed and the information from the returns on accommodation and attendance has been reviewed.

There have been a number of other reviews of the religious census. These include papers dealing with the returns for the adjacent counties of Derbyshire (Tranter 1995), Lincolnshire (Ambler 1979), Nottinghamshire (Watts 1988), and the City of Nottingham (Rogers 1972).

There does not appear to have been any recent study of religious observance in Rutland, and the information in this paper would provide the basis for an assessment of changes that have taken place since the 1851 census.

The Conduct of the Census

The census was conducted by local registrars, each of whom was responsible for a defined group of parishes. These were the same parishes as were treated together in the population census. Two registration districts, centred on Oakham and Uppingham respectively, covered most, though not all, of the parishes in Rutland. Those omitted, and thus not included here, are Clipsham, Essendine, Great Casterton, Ketton, Little Casterton, Pickworth, Ryhall, Tinwell and Tixover, all in the Stamford (Lincolnshire) registration district. Further, both registration districts included some parishes not in Rutland: Cold Overton and Knossington in Leicestershire in the Oakham district; and in the Uppingham district Blaxton, Drayton, Great Easton, Hallaton, Horninghold, Medbourne, Neville Holt, Slawston and Stockerston (all Leicestershire), and Gretton, Harringworth, Laxton, Rockingham, and Wakerley (all Northamptonshire). The original grouping of parishes by registration district has been retained here, and therefore where Rutland is referred to in this paper this includes all the parishes in the Oakham and Uppingham registration districts, but not those in the Stamford district.

The official numbers of the registration districts are Oakham, HO 129/419, and Uppingham, HO 129/420. The numbers of the individual returns are those assigned to them by the Census Office before the documents were bound into volumes.

For the religious census, two main types of form were issued by the registrars, for Church of England and for non-conformist places of worship respectively. There was a further special form for the meetings of the Society of Friends (Quakers). In addition, simplified forms were completed cases where some follow-up was needed because there had been no response or incomplete information had been received.

The information called for on each form was not the same, which leads to some difficulty in analysing the results.

The Church of England form (see Fig. 1) asks for the name and location of the building and for details of the date and cost of construction. It also enquires into the endowments. Then follow the questions on space for worship, both free and other sittings, attendance on 30th March 1851, and average attendance during the previous 12 months. The attendance return is divided into morning, afternoon and evening services and into general congregation and Sunday scholars.

The non-conformist return (see Fig. 2) covers the same information on sittings and attendance as the Church of England return, and there is also a question on standing room. However, it omits questions on endowments, and asks in addition whether the place of worship is a separate building, used exclusively for worship.

The Society of Friends form (see Fig. 3) is similar to that for other non-conformist places of worship but asks for total sittings, without a division into free and other. There is also a question about the area of floor available for worship. Whereas there is the standard question regarding the attendance on 30th March, the average attendance is not required and there is no question regarding Sunday scholars.

The simpler form used by the registrar as a follow-up for Church of England places of worship where the main return was absent or incomplete (see Fig. 4) calls for the name and location of the church and for details of free and appropriated sittings (in the main forms the division is into free and other sittings). However on this form the only return of attendance is under a heading of 'usual' attendance, ie there is no figure for actual attendance on 30th March nor for average attendance as in the other forms. No information on endowments is called for. A different follow-up form was used for non-conformist chapels (see Fig. 5); this required the same information as the Church of England simpler form except that the sittings, as on the main form, were divided into free and other sittings.

Participation in the census was not compulsory, although the registrars did pursue those who did not respond, using the simplified form. In the case of All Saints Church at Slawston, both the incomplete main form and the follow-up simplified form are among the returns.

The Transcription of the Returns

In the bound volumes in the National Archives, the returns are in a random order of parish, although they have been given sequential numbers within the two series HO 129/419 and HO 129/420. Here, for convenience, they have been arranged county by county in alphabetical order of parish; the original

reference number is given opposite the name of the place of worship.

The heading for each place of worship in the transcription gives the name of the parish followed by the name of the place of worship as shown on the return. In the case of the Church of England this may be either the dedication, if given, or 'parish church'. For non-conformist chapels, if the name of the building does not make clear the denomination, the denomination given in the return has been added to the heading in the transcription.

Many of the returns showed blank or nil entries in some of the sections. Where this occurs the section has been ignored in the transcription. The average attendance given is for 12 months unless otherwise stated. The address of the respondent has only been given where he lived elsewhere than in the parish concerned. A list of the respondents and the places of worship for which they were responsible has been included (Table 1).

Returns on the simplified forms completed later are identified by the letter L in the heading.

The Responses to the Census

There were 103 returns from places of worship in those Rutland parishes and the adjacent parishes in Leicestershire and Northamptonshire covered by the Oakham and Uppingham registration districts. Of these 58 are Anglican, 18 Wesleyan Methodist, 2 Wesleyan Methodist Reformed, 1 Primitive Wesleyan, 8 Baptist, 5 Particular Baptist, 2 Congregational Dissenters, 2 Evangelical Dissenters, 4 Independents, 1 Society of Friends, and 1 Latter Day Saints (the Mormon Church).

In addition there is a simplified return referring to a schoolroom belonging to the Countess of Gainsborough in Exton, in which the congregation were attending 'sacred lectures'. This return was made by the schoolmaster. This has been treated as a Church of England place of worship by the registrar, but as it is not clear if these sacred lectures constituted a religious service the totals for this return have been omitted from the statistics given later in this paper.

There is a great variation in the completeness of the returns. Five failed to provide usable information on accommodation, and four attendance returns were either blank or illegible. The Rector of Barrowden declined to answer the question on endowment, saying that the question had been withdrawn by the Secretary of State; he also left the attendance section blank. In some cases where information is missing 'See letter' has been written on the return by another hand, thought to be that of the registrar; this applies to the Church of England returns from Ashwell, Glaston, Laxton, Medbourne, and North Luffenham,

as well as the Baptist Chapel at Lyddington. Unfortunately, the National Archives do not in these cases have the letters and cannot suggest where they might be found. However, a letter from the Rector of Morcott is included with the returns.

The only obvious absence from the places of worship covered by the registration districts is the parish church of St Andrew, Great Easton. The reason for this is not known.

Information from the Census

The most important information in the returns concerns the amount of church and chapel accommodation, recorded as 'Free' and 'Other' sittings, and the attendance by the general congregation and the Sunday scholars at each service on 30th March 1851. From this information it is possible to obtain a broad picture of the extent to which parishioners were provided for by the places of worship, a comparison of the relative attendances at the parish churches and the non-conformist places of worship, and the number of Sunday scholars.

Tables 2 and 3 show, for each parish, the figures for accommodation and attendance, and, where appropriate, the population.

Although there are errors and omissions in the returns which prevent precise analysis of the accommodation and attendance figures, the results point to clear trends which are not likely to have been affected by minor inadequacies in the data.

Church and chapel accommodation

In relation to Population

The total population of the two registration areas, taken from the 1851 population census, was 24,272. (House of Commons 1852-53b). A figure is given for each parish and hamlet, but five of those in the Oakham and Uppingham registration districts do not have a place of worship. In order to take account of all the inhabitants of Rutland the population figures for these places have been included with those of an adjacent parish where a church or chapel was available to them. For this purpose, Beaumont Chase has been combined with Uppingham, Gunthorpe with Oakham, Horn with Exton, Leighfield with Ridlington, and Thorpe by Water with Seaton.

So as to relate the sittings to the population as accurately as possible, the parishes which have one or more incomplete returns for sittings have been ignored, otherwise populations with an unknown number of sittings would have been included in the totals. For this reason the populations of the parishes of Ashwell, Barrowden, Burley, North Luffenham, and Wakerley (a total of 1,953 persons) have been

deducted, reducing the total population for this assessment to 22,319.

The total number of sittings in the parishes with complete returns is 18,036, showing that accommodation for 80.8% of the population was available. This figure is well above the national average of 57% shown in the report by Horace Mann (House of Commons 1852-53a). In his report, Mann quotes a greater number of sittings for the "Rutland registration districts" than were found in the returns and hence he arrives at a higher percentage of accommodation (84.0%). The reason for this difference is not apparent: it may be that his basis for assessment was different; he may for example have made assumptions about the number of sittings in places of worship for which no figure was actually returned.

There is a marked difference between the provision of accommodation in the towns of Oakham and Uppingham, and in the more rural parishes in the area. The total sittings in the towns were 3,564, for a population of 5,117, whereas in the country there were 14,472 sittings for a population of 17,202. Hence 69.6% of the townfolk had sittings available, against 84.1% for those in the rural areas.

Population changes in the towns and rural areas of Rutland prior to 1851 are of interest in connection with both accommodation and attendance. For the whole county, excluding the adjacent parishes in Leicestershire and Northamptonshire included for census purposes, between 1801 and 1851 the population increased by 41.0%, but the towns increased by 69.2% and the rest of the county by only 34.9% (*VCH Rutland* 1908, 231-2). As a result the towns had to cater for a greater rise in the population than the rural areas.

In relation to Denomination

In order to assess the proportion of sittings provided by the different denominations, all the returns of accommodation have been considered, with no parishes omitted. It should be noted however that there were no returns of sittings from the parish churches of Ashwell, Burley, North Luffenham, and Wakerley, nor from the Particular Baptists at Barrowden.

The number of sittings recorded in all of the returns was 18,635, of which approximately two thirds (67.4%) were provided by the Church of England and one third (32.6%) by non-conformist places of worship.

In the towns of Oakham and Uppingham, 39.0% of the sittings were Church of England, and 61% were other denominations. In the country areas the figures were 75.5 % Church of England and 24.5% other denominations.

The percentage of sittings provided by all denominations in all returns was:

Church of England	67.4%
Wesleyan Methodists	10.9%
Baptists	7.5%
Independents	4.4%
Particular Baptists	4.0%
Evangelical Dissenters	2.0%
Congregational Dissenters	1.5%
Reformed Methodists	1.0%
Primitive Methodists	0.8%
Society of Friends	0.3%
Latter Day Saints	0.2%

Free and Other Sittings

The census forms do not define how 'Free' and 'Other' are to be interpreted. This question may have been an attempt to discover the extent to which fees were being paid to rent pews, or an enquiry into the setting aside of pews for selected groups.

The simpler form used by the registrar to seek information in the absence of a satisfactory principal return complicates the matter further by substituting 'Appropriated' for 'Other'. There is, however, an item 'Pew Rents' in the Endowments section of the Church of England return, but in no case in the Rutland returns is a figure for rents entered. It is possible therefore that in most parish churches the non-free sittings have been allocated to specific parishioners but without charge. The vicar of Empingham indicates in his return that all his seating is appropriated. He remarks that a large proportion of the parishioners have rented pews but also states that he receives no pew rents. So the situation is unclear.

A number of places of worship failed to provide information under this heading, thirteen of the Church of England and three of other denominations. Some replies were difficult to interpret, for example Whitwell states 'merely occupation pews', and Manton 'free not distinguished from other'. Some returns gave a figure for children; these have been included as free sittings in the calculations.

The Church of England responses vary from the extreme of Free 0, Other 574, at Whissendine to Free 400, Other 0, at Greetham. The non-conformists also show a range, from Free 53, Other 347, at Uppingham Independents, to Free 400, Other 0, at the Particular Baptists at Oakham.

The census returns with complete figures show that of the total number of seats, rather less than half (44.1%) are Free and 55.9% are not Free. For the Church of England the balance is about one third (34.5%) Free and two thirds (65.5%) Other. However, the other denominations reverse this balance,

with about two thirds (62.8%) Free and one third (37.2%) Other.

Attendance

The census forms call for details of the attendance at each of the services on 30th March 1851, divided into general congregation and Sunday Scholars. There is no wholly satisfactory way of using these figures to determine how many parishioners went to church or chapel that day as an unknown proportion will have attended more than once. Therefore the total attendance at all services on that day, including the Sunday scholars, has been selected as an indication of the support for each place of worship and a basis for comparison between the various denominations.

The simpler return used by the registrar to replace or back up the main return reports the attendance only as 'usual'. However, in the absence of other information it is considered reasonable to use this figure as the attendance for 30th March 1851. This applies to the Church of England returns for Eggleton, Market Overton, Neville Holt, Oakham, Rockingham, and Slawston; and the Wesleyan Methodist return for Caldecott.

In relation to Population

As in the case of the analysis of the accommodation figures, the population and all the entries for parishes which have incomplete or illegible attendance returns from one or more places of worship have been omitted from the calculations involving population. This applies to the parishes of Barrowden, Cottesmore, and North Luffenham.

The total population of the parishes with usable returns was 22,511, and the total attendance at all services in these parishes 17,237, 76.6% of the population.

In the towns of Oakham and Uppingham the combined population was 5,117 and the attendance 4,820 (94.2%), but in the country, with a population of 17,394, the attendance was 12,417 (71.4%).

When considering these figures, and the figures in the following section on denominations, a number of factors should be borne in mind. It can be seen that the non-conformist places of worship are not distributed uniformly across the parishes as are the parish churches. For example, as well as there being five in Oakham and four in Uppingham, there are three in Barrowden, three in Whissendine, and two in a number of other parishes, whereas many parishes have none at all. No doubt the attendance in these chapels will have included worshippers from adjacent parishes which had no chapel and this should be taken into account when considering the

attendance in relation to the population of individual parishes.

Furthermore, it is believed that certain non-conformist congregations boosted their attendance by attending services in different chapels on the same evening, and even holding special services on 30th March (Samuel Wilberforce to the House of Lords 1855, quoted in Ambler 1979, xxiii). If this was true it will also have influenced the data.

In relation to Denomination

In considering the attendance at places of worship of different denominations, all the completed returns have been taken into account. The returns from the parish churches at Barrowden and North Luffenham, and from the Wesleyan Methodists at Cottesmore and the Particular Baptists at Barrowden, were blank or illegible.

The total attendance recorded for all parishes was 18,089, of which 10,742 (59.4%) were in Church of England places of worship and 7,347 (40.6%) in non-conformist chapels.

In the towns of Oakham and Uppingham, just over a third of total attendance, 36.5%, was in parish churches, whereas 63.5% was in non-conformist chapels. In the country, however, the figures were over two thirds, 68.9%, in parish churches, and 31.1% in non-conformist places of worship.

Again, the distribution of non-conformist chapels in the county and the possible enhancement of non-conformist attendance referred to in the section above will have had a bearing on the attendance data.

The level of attendance in all denominations as a percentage of the total attendance was:

Church of England	59.4%
Wesleyan Methodists	14.1%
Baptists	10.9%
Independents	4.9%
Particular Baptists	3.2%
Evangelical Dissenters	2.0%
Congregational Dissenters	2.0%
Primitive Methodists	1.6%
Reformed Methodists	1.5%
Latter Day Saints	0.3%
Society of Friends	0.03%

Sunday School Attendance

In many places of worship there were two Sunday schools on 30th March 1851; the Gretton Baptists even had three. For the purpose of this assessment of the attendance, the totals for the whole day have been taken. In many cases the attendance at each of two services is similar, suggesting that the same children were sent to both services.

In the county as a whole there was a total of 4,617 Sunday school attendances, of which two thirds (64.0%) were at parish churches and one third (36.0%) at other places of worship. In the towns of Oakham and Uppingham, the proportions were 30.3% for the Church of England and 69.7% for other places of worship. In the rural areas the corresponding figures were 75.7% Church of England and 24.3% non-conformist.

General Information

The returns provide other useful information. The Vicar of Barrowden, alone among the respondents, has recorded his sittings in feet, presumably foot-run of pew. Others give a number for sittings which in some cases is insufficient for the attendance at the best attended service, for example at Ridlington an attendance of 68 with 44 sittings and at Bisbrooke an attendance of 94 with 40 sittings. Possibly the incumbent is exaggerating, or alternatively the number of pews is being recorded as sittings. In the return for Pilton sittings are expressed as Free 7x6=42 and Other 5x6=30, perhaps referring to a number of six-seater pews.

At two churches, Empingham and South Luffenham, the respondents say more space could be made available by rearrangement. At Medbourne Methodist Chapel there was a gallery for singers with free sittings for 40.

The Rector of Whitwell says, without explanation, that circumstances of a local nature reduced the congregation at the morning service on 30th March. He also refers to 'the embarrassed state of agriculture' at that time. The minister at Uppingham Independent Chapel also reports a considerable number of regular attendants absent on 30th March. The weather may have affected attendance on that day. The review of the Lincolnshire returns includes four which refer to cold and stormy weather, rain, and bad roads, conditions which may well have applied in Rutland (Ambler 1979, xxviii).

At Morcott, the pastor of the General Baptist Chapel declares his average Sunday attendance to be 40, whereas the Rector of Morcott, in his letter, advises the reader to treat dissenting statistics with great caution and gives his estimate of attendance at the chapel as 20; he adds that there are only six bona fide dissenters in the parish. The Rector has some interesting remarks both in his return and in his separate letter on the effect of the building of the Rugby to Stamford railway on his parish, and other matters.

The Rutland returns give information about the premises used by the non-conformist denominations. From this it can be seen that a third of their number

met in buildings which were not separate and not used exclusively for worship. Of the others the great majority used buildings erected between 1811 and 1851.

For Martinsthorpe, the registrar completed a simplified form with information from an overseer, and this shows that the church was being used as a barn and that there were no services. The return also indicates that the manorial hall at Martinsthorpe burned down in 1775, although this is at variance with other sources (eg Sleath & Ovens 1994, 168).

It is also of interest to note that the Rector of Lyndon did not collect any fees 'except in the case of disgraceful marriages', and the Head of the Wesleyan Methodists at Exton regarded his congregations as having 'general good behaviour'.

Summary

The returns to the Religious Census of 1851 for the Rutland registration districts reveal much interesting and valuable information about the accommodation, attendance and other matters relating to the churches and chapels of the county.

Referring to the purpose of the census, quoted in the Introduction, it is not possible from the returns alone to comment on the changes in the provision of religious instruction over the previous fifty years, but conclusions can be drawn regarding the extent to which the available accommodation was sufficient to meet the needs of the population in 1851.

The national figures from the census show that the accommodation in all places of worship in England and Wales in 1851 was 57.0% of the population. The figure for Rutland is 80.8% and is therefore well above the average. The Church of England supplied 67.4% of the sittings throughout Rutland. This percentage falls to only 39.0% in the towns of Oakham and Uppingham, whereas it is 75.5% in rural areas. A similar difference is seen in the attendance figures, where the Church of England figure is

59.4% for the county as a whole, falling to 36.5% in the towns, but rising to 68.9% in the country.

The Sunday school attendance follows the same pattern as the general attendance, with the Church of England being stronger than other denominations in the rural areas but less so in the towns.

Only a third of the sittings in parish churches were said to be free, whereas the situation was reversed in non-conformist places of worship where approximately two thirds were free.

The predominant non-conformist group were the Methodists. If the attendance figures for the Wesleyan Methodists, the Primitive Methodists, and the Reformed Methodists are combined they represent 17.2% of the total attendance at places of worship in Rutland. The figure for the Baptists is 10.9%, and for the Independents 4.9%. Together the Congregational and Evangelical Dissenters make up 4%. The other denominations amount to just over 1%.

There are a number of other matters concerning the churches and chapels of Rutland on which the census returns help to shed some light. These include endowments to parish churches, the range of non-conformist denominations and their distribution across the county, the effect on religious observance of population changes in the towns and in the rural areas, and others. Information is to be found in both the reported figures and the remarks of the respondents. It is anticipated that the publication of these transcripts will be of assistance to those carrying out research in this field.

Acknowledgements

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Census of Great Britain, 1851.
(13 and 14 Victoria, Cap. 63.)

A RETURN

419-1-20/35

OF the several Particulars to be inquired into respecting the undermentioned CHURCH or CHAPEL, in England, belonging to the United Church of England and Ireland.

[A similar Return (*mutatis mutandis*,) will be obtained with respect to Churches belonging to the Established Church in Scotland, and the Episcopal Church there, and also from Roman Catholic Priests; and from the Ministers of every other Religious Denomination throughout Great Britain, with respect to their Places of Worship.]

36

I.		NAME and DESCRIPTION of CHURCH or CHAPEL.						
		Whissendine						
II.		Parish, Ecclesiastical Division or District, Township or Place	Superintendent Registrar's District	County and Diocese				
		Whissendine	Beckham	Rutland Melicborough				
III.		Under what Circumstances CONSECRATED or LICENSED						
WHEN CONSECRATED OR LICENSED		Before 1800-						
In the case of a CHURCH or CHAPEL CONSECRATED or LICENSED since the 1st January, 1800; state								
IV.		HOW OR BY WHOM ERECTED		COST, how Defrayed				
				By Parliamentary Grant..... ,, Parochial Rate ,, Private Benefaction, or Subscrip- tion, or from other Sources..... Total Cost.....£				
V.			VI.					
HOW ENDOWED.			SPACE AVAILABLE FOR PUBLIC WORSHIP					
Land.....	£	Pew Rents.....	£	Free Sitings.....				
Tithe.....	-	Fees.....	5	Other Sitings.....				
Glebe.....	42	Dues.....	-	Total Sitings... 500				
Other permanent } Endowment... }	90	Easter Offerings.....	-					
		Other Sources.....	30					
VII.		AVERAGE NUMBER OF ATTENDANTS						
Estimated Number of Persons attending Divine Service on Sunday, March 30, 1851.		during Months next preceding March 30, 1851. (See Instruction VII.)						
		Morning	Afternoon	Evening		Morning	Afternoon	Evening
General Congregation }		27	12	-	General Congregation }	40	20	-
Sunday Scholars }		6	-	-	Sunday Scholars }	6	6	-
Total..	33	12	-	-	Total..	46	26	-
VIII.		REMARKS						

I certify the foregoing to be a true and correct Return to the best of my belief.

Witness my hand this Twenty First day of March 1851.

IX. (Signature) Henry Applebee
(Official Character) Rector of the above named
(Address by Post) Beckham

Fig. 1. The Church of England religious census form for Whissendine (The National Archives HO 129/419/36)

Census of Great Britain, 1851.
(13 and 14 Victoria, cap. 53).

A RETURN
OF THE SEVERAL PARTICULARS TO BE INQUIRED INTO RESPECTING THE UNDERMENTIONED
PLACE OF PUBLIC RELIGIOUS WORSHIP.

[N.B.—A similar Return will be obtained from the Clergy of the Church of England, and also from the Ministers of every other Religious Denomination throughout Great Britain.]

I. Name or Title of Place of Worship	II. Where Situate; specifying the			III. Religious Denomination	IV. When Erected	V. Whether a Separate and Entire Building	VI. Whether used exclusively as a Place of Worship (Except for a Sunday School)	VII. Space available for Public Worship		VIII. Estimated Number of Persons attending Divine Service on Sunday, March 30, 1851			IX. REMARKS
	Parish or Place	District	County					Number of Sittings already Provided		Morning	Afternoon	Evening	
								Free Sittings	Other Sittings				
(1)	(2)	(3)	(4)	(5)									
General Baptist Chapel	Morcott	Charnwood	Wulfranc	General Baptists	Before 1740	A separate & entire building	Consecrated	80	20	General Congregation } x 36 x Sunday Scholars } 0	TOTAL .. 36		
								Free Space or Standing Room for	Average Number of Attendants during 12 months (See Instruction VIII.)				
									General Congregation } + 40 x Sunday Scholars } x 0 x	TOTAL .. 40			

I certify the foregoing to be a true and correct Return to the best of my belief. Witness my hand this 30th day of March 1851.

(Signature) William Oston
 (Official Character) Pastor of the above-named Place of Worship.
 (Address by Post) Charnwood
near Stamford

Fig. 2. The non-conformist religious census form for Morcott General Baptist Chapel
(The National Archives HO 129/420/51)

Ridlington Park

CENSUS OF GREAT BRITAIN, 1851.
(18 and 14 Victoria, cap. 53.)

A RETURN
OF THE SEVERAL PARTICULARS TO BE INQUIRED INTO RESPECTING THE UNDERMENTIONED
MEETING-HOUSE OF THE SOCIETY OF FRIENDS.

N.B.—The Particulars to be inserted may be written longitudinally or across the columns, as may be more convenient.

I.			II.	III.	IV.	V.		VI.			VII.
Where Situate; Specifying the			When Erected	Whether a Separate and Entire Building	Whether used exclusively as a Place of Worship	Space available for Public Worship in Meeting Houses used on Sunday, March 30, 1851.		Estimated Number of Attendants on Sunday, March 30, 1851			REMARKS.
Parish or Place	County	District				Admeasurement in Superficial Feet	Estimated Number of Persons capable of being Seated	Morning	Afternoon	Evening	
(1)	(2)	(3)			(4)	(5)					
Ridlington Park Parish of Ridlington	Bedford	Willingborough Poor Law Union	Before the Year 1800	No.	No.	On the Floor or Area..... 300 feet	50	5	—	—	
						In the Galleries					
						Total ...					

I certify the foregoing to be a true and correct Return to the best of my belief. Witness my hand this 11th day of April 1851.

Signed by special appointment.

Name James Burgess
Address Ridlington Park
W. Luffington

(For instructions, see adjoining Page.)

Fig. 3. The Society of Friends religious census form for Ridlington Park
(The National Archives HO 129/420/2)

420.2. 11-16

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Superintendent Registrar's District Willingham

Registrar's District Great Paston

Parish or Township Rockingham

1. Name of Church St. Leonard's

2. When erected (as near as may be known) not known

3. No. of persons who might be accommodated.....

Free Sittings.....	about 160
Appropriated Sittings	36
Total.....	196

4. Usual Number of Attendants upon the Sabbath :—

	General Congregation	Sunday Scholars
Morning	average abt 60	20
Afternoon	80 — 120	25
Evening	—	—
	180	45

Registrar J. H. H. H. H.

Fig. 4. The registrar's follow-up form for the Church of England for Rockingham, Northamptonshire (The National Archives HO 129/420/42)

A RETURN of the undermentioned PLACE of PUBLIC WORSHIP.

Name or Title of Place of Worship	Where Situate; specifying the			Religious Denomination	When Erected	Whether a Separate and Entire Building	Whether used exclusively as a Place of Worship (except for a Sunday School)	Space available for Public Worship		Usual Number of Attendants on the Sabbath			Other	
	Parish or Place	Superint' Registrar's District	Registrar's District					No. of Seats already provided		Morning	Afternoon	Evening		
								Free Seats	Other Seats					
Caldecott	W. Birmingham	St. Easton	Wesleyan Methodist	C	A Room at private house	No	52	57	General Congregation	about 40	about 60		J	
									Sunday Scholars	-				
									TOTAL...	40	60			

128.2

Signature of Informant W. H. + P. L. Registrar

Address by Post St. Easton, Birmingham

Fig. 5. The registrar's follow-up form for non-conformist places of worship for Caldecott Wesleyan Methodist Chapel (The National Archives HO 129/420/41)

Table 1 – List of Respondents

<i>Respondent</i>	<i>Office</i>	<i>Place of Worship</i>
Applebee, Henry	Vicar	Parish Church, Whissendine
Arnold, T K	Rector	Lyndon, St Andrew
Acheson, Anthony Singleton	Rector	Holy Trinity, Teigh
Atlay, Charles	Rector	St Peter, Barrowden
Atlett, Robt	Leader	Wesleyan Methodist, Braunston
Baker, L P	Rector	St Giles, Medbourne
Belgrave, William	Rector	St Peter, Preston
Bishop, William Chatterley	Curate	St John, Cold Overton
Blandford, Thomas	Minister	Congregational Dissenters, Oakham
Blandford, Thos	Minister	Independent Chapel, Oakham
Blaydes, Fredk H M	Vicar	St John the Baptist, Harringworth
Bonney, Thomas Kaye	Minister	Parish Church, Normanton
Boys, Charles	Rector	St Peter, Wing
Bullivant, John Hamilton	Curate	St James, Gretton
Burgess, James	Not stated	Society of Friends, Ridlington
Casterton, Zachariah	Steward	Wesleyan Chapel, Empingham
Clarke, [illeg]	Registrar	St Martin, Martinsthorpe
Connor, James	Rector	St Peter, Knossington
Cookson, H W	Rector	Parish Church, Glaston
Cooper, T Lovick	Vicar	St Peter, Empingham
Cranmer, I St G	Curate	Parish Church, Langham
Cranmer, I St G	Curate	Parish Church, Brooke
Dalton, John Neale	Vicar	St Mary, Greetham
Darlow, Edward	Manager	Particular Baptists, Barrowden
Deeker, Robt	Rector	Parish Church, Wakerley
Dimock, John Giles	Rector	Parish Church, Uppingham
Earle, Edward Robert	Vicar	St Peter, Belton
Earle, Edward Robert	Rector	St Mary, Wardley
Ellicott, Charles	Rector	Parish Church, Whitwell
Ellicott, Charles John	Curate	Parish Church, Manton
Fenwicke, G E	Rector	St Peter, Stockerston
Fenwicke, G E	Rector	St Giles, Blaston
Fludyer, John Henry	Rector	Parish Church, Thistleton
Garfit, M	Rector	St Nicholas, Stretton
Gillham, T W	Vicar	Parish Church, Lyddington
Gillham, T W	Vicar	Parish Church, Caldecott
Glaves, John C	Vicar	All Saints, Laxton
Green, Henry	Vicar	Parish Church, Hambleton
Green, Henry	Vicar	Parish Church, Braunston
Green, John	Minister	Independent Chapel, Uppingham
Gretton, F E	Curate	Parish Church, Tickencote
Hardwick, William	Minister	Bethesda Chapel, Uppingham
Henson, F	Clergyman	Parish Church, Ridlington
Hercock, Henry	Minister	Zion Chapel, Whissendine
Hillard Charles	Minister	Wesleyan Methodist, Lyddington
Holden, Henry	Curate	Assumption BV Mary, Ayston
Hollis, Henry	Member	Methodist, Cottesmore
Holmes, Chas W	Curate	St Peter & St Paul, Market Overton
Hughes, Edward Francis	Minister	Independent Chapel, Great Easton
Hustwick, Robert	Rector	St Mary, Morcott
Jackson, William	Minister	Wesleyan Methodist, Greetham
Jenkinson, John	Minister	Baptist Chapel, Oakham
Jenkinson, John	Minister	Baptist Chapel, Langham
Jones, John	Vicar	Parish Church, Burley

<i>Respondent</i>	<i>Office</i>	<i>Place of Worship</i>
Keal, William Tomblin	Deacon	Providence Chapel, Oakham
Kemp, Edward	Lay Agent	Independent, Bisbrooke
Laxton, J A	Registrar	Wesleyan Methodist, Caldecott
Laxton, J A	Registrar	St Leonard, Rockingham
Laxton, J A	Registrar	St Mary, Nevill Holt
Leach, J H	Enumerator	All Saints, Oakham
Lewin, William	Leader	Primitive Methodist, Whissendine
Love, William	Steward	Wesleyan Methodist, North Luffenham
Moore, H W	Chapel Steward	Wesleyan Methodist, Drayton Hamlet
Moore, H W	Steward	Wesleyan Methodist Reformed, Great Easton
Morton, John	Churchwarden	Parish Church, Egleton
Nettleship, Thomas	School Master	Schoolroom, Exton
Noel, Leland	Minister	St Peter & St Paul, Exton
Orme, Geo Cave	Rector	St Mary, Edith Weston
Orton, William	Pastor	Baptist Chapel, Barrowden
Orton, William	Pastor	Baptist Chapel, Morcott
Parker, John	Manager	Independent Chapel, Preston
Pateman, Robert	Manager	Wesleyan Chapel, Medbourne
Peake, Thomas Cross	Rector	St Michael, Hallaton
Peake, Thomas Cross	Rector	St Michael, Blaston
Pearcy, J W M	Vicar	All Saints, Slawston
Porter, Robert	Steward	Wesleyan Chapel, Gretton
Pretty, George	Churchwarden	Parish Church, Pilton
Purdon, William	Rector	St James, Seaton
Rennard, Andrew	Minister	Wesleyan Chapel, Uppingham
Scott, Robert	Rector	St Mary, South Luffenham
Sharp, William	Manager	Wesleyan Chapel, Preston
Smart, Thomas	Elder	Latter Day Saints, Barrowden
Spendlove, Jonathan	Deacon	Baptist Chapel, Gretton
Stanion, Thomas	Minister	Baptist Meeting House, Uppingham
Stanion, Thomas	Minister	General Baptist, Lyddington
Steele, William	Officiating Minister	Barrow Chapel, Barrow
Stone, D H	Local Preacher	Wesleyan Methodist, Exton
Stott, James	Minister	Wesleyan Methodist, Oakham
Stott, James	Minister	Wesleyan Methodist, Langham
Stott, James	Minister	Wesleyan Methodist, Whissendine
Stott, James	Minister	Wesleyan Methodist, Knossington
Stuart, A G	Rector	St Nicholas, Cottesmore
Swann, Charles Henry	Rector	St Andrew, Stoke Dry
Swann, Charles Henry	Officiating Minister	St Peter, Horninghold
Thompson, Mark	Not stated	Wesleyan Methodist, Edith Weston
Weller, I	Rector	St John, North Luffenham
Whitlock, Henry	Minister	Particular Baptist, Ridlington
Whitlock, Henry	Minister	Particular Baptist, Belton
Williams, Charles	Minister	Dissenting Chapel, Hallaton
Williams, Charles	Minister	Dissenting Chapel, Slawston
Williams, John	Churchwarden	St Peter, Bisbrooke
Woodcock, John	Local Preacher	Wesleyan Chapel, Wing
Yard, Thomas	Rector	St Mary, Ashwell

Table 2 - Accommodation

Symbols and abbreviations:

— = no return for a place of worship

* = entry missing or illegible

B = Baptists; CD = Congregational Dissenters; C of E = Church of England; ED = Evangelical Dissenters;
 IN = Independents; LS = Latter Day Saints; MR = Wesleyan Methodists Reformed; PB = Particular Baptists;
 PM = Primitive Wesleyan Methodists; SF = Society of Friends; WM = Wesleyan Methodists

Parish	Population	Sittings			Free / Other				
		Total	C of E	Other	C of E		Other		
					Free	Other	Free	Other	
RUTLAND PARISHES <i>note</i>									
Ashwell	267	*	*	—		*	*	—	—
Ayston	118	300	300	—		300	0	—	—
Barrow	134	144	144	—		144	0	—	—
Barrowden	718	*	259	30 250 * LS B PB		145	114	30 150 *	0 100 *
Belton	408	581	392	189 PB		167	225	60	129
Bisbrooke	254	80	40	40 IN		40	0	40	0
Braunston	411	244	154	90 WM		100	54	90	0
Brooke	102	150	150	—		*	*	—	—
Burley	230	*	*	—		*	*	—	—
Caldecott	329	303	200	103 WM		0	200	52	51
Cottesmore	601	491	455	36 WM		161	294	*	*
Edith Weston	362	250	200	50 WM		185	15	50	0
Egleton	136	126	126	—		30	96	—	—
Empingham <i>note</i>	938	758	574	184 WM		0	574	112	72
Exton <i>note</i>	859	470	370	100 WM		70	300	100	0
Glaston	252	253	253	—		88	165	—	—
Greetham	713	445	400	45 WM		400	0	45	0
Hambleton	290	192	192	—		30	162	—	—
Langham	629	760	500	150 110 B WM		100	400	150 60	0 50
Lyddington <i>note</i>	604	680	500	40 140 B WM		0	500	40 50	0 90
Lyndon	106	130	130	—		20	110	—	—
Manton	276	230	230	—		*	*	—	—
Market Overton	498	360	360	—		60	300	—	—
Martinsthorpe	7	0	0	—		0	0	—	—
Morcott	667	304	204	100 B		118	86	80	20
Normanton	35	127	127	—		39	88	—	—
North Luffenham	442	*	*	60 WM		*	*	60	0
Oakham <i>note</i>	3031	1920	560	270 390 400 300 CD B PB WM		160	400	140 240 400 100	130 150 0 200
Pilton	86	72	72	—		42	30	—	—
Preston	328	471	220	95 156 WM IN		*	*	70 156	25 0
Ridlington	356	166	44	60 62 SF PB		30	14	* 62	* 0
Seaton	511	350	350	—		200	150	—	—
South Luffenham	437	184	184	—		60	124	—	—
Stoke Dry	65	90	90	—		35	55	—	—
Stretton	241	144	144	—		56	88	—	—
Teigh	147	130	130	—		*	*	—	—
Thistleton	142	100	100	—		*	*	—	—
Tickencote	98	85	85	—		60	25	—	—

Parish	Population	Sittings				Free / Other			
		Total	C of E	Other	C of E		Other		
					Free	Other	Free	Other	
Uppingham <i>note</i>	2086	1644	830	220 B 400 IN 194 WM	150	680	180 53 64	40 347 130	
Wardley	59	50	50	—	0	50	—	—	
Whissendine <i>note</i>	795	763	400	150 PM 90 PB 123 WM	0	400	120 50 40	30 40 83	
Whitwell	129	132	132	—	*	*	—	—	
Wing	334	301	150	151 WM	40	110	150	1	
LEICESTERSHIRE PARISHES									
Blaston <i>note</i>	88	104	104	—	*	*	—	—	
Cold Overton	106	138	138	—	30	108	—	—	
Drayton <i>note</i>	267	100	—	100 MR	—	—	40	60	
Great Easton <i>note</i>	667	308	—	222 IN 86 MR	—	—	120 86	102 0	
Hallaton	691	710	450	260 ED	100	350	140	120	
Horninghold	103	107	107	—	49	58	—	—	
Knossington	230	354	260	94 WM	80	180	60	34	
Medbourne <i>note</i>	523	323	299	24 WM	122	177	10	14	
Nevill Holt	44	82	82	—	12	70	—	—	
Slawston	281	340	220	120 ED	40	180	100	20	
Stockerston	39	66	66	—	30	36	—	—	
NORTHAMPTONSHIRE PARISHES									
Gretton	934	818	440	250 B 128 WM	*	*	150 48	100 80	
Harringworth	368	280	280	—	120	160	—	—	
Laxton	143	130	130	—	*	*	—	—	
Rockingham	261	196	196	—	160	36	—	—	
Wakerley	296	*	*	—	*	*	—	—	

Notes to Table 2

- Rutland parishes: Defined as parishes in the Oakham and Uppingham registration districts, thus excluding Clipsham, Essendine, Great Casterton, Ketton, Little Casterton, Pickworth, Ryhall, Tinwell and Tixover, which are in the Stamford (Lincolnshire) registration district. The parish of Horn, a sinecure for which there was no return, is also omitted.
- Empingham: The Wesleyan Methodists also had room for 22 standing.
- Exton: The Schoolroom had 150 sittings but these are not included (see *The Responses to the Census* above).
- Lyddington: The Wesleyan Methodists also had room for ten standing.
- Oakham: The Congregational Dissenters had two places of worship, one in Oakham and the other in Barleythorpe.
- Uppingham: The Baptists had two places of worship.
- Whissendine: The Particular Baptists also had room for ten standing.
- Blaston: The Church of England had two places of worship; the figures given for St Michael's were for Sunday 23rd March since there was no service on 30th March.
- Drayton: There is no return for the parish church, which was not used as a place of worship at this time.
- Great Easton: There is no return for the parish church.
- Medbourne: The Wesleyan Methodists also had room for 40 in the gallery.

Table 3 – Attendance on 30th March 1851*Symbols and abbreviations:*

— = no return for a place of worship

* = entry missing or illegible

*B = Baptists; CD = Congregational Dissenters; C of E = Church of England; ED = Evangelical Dissenters;
 IN = Independents; LS = Latter Day Saints; MR = Wesleyan Methodists Reformed; PB = Particular Baptists;
 PM = Primitive Wesleyan Methodists; SF = Society of Friends; WM = Wesleyan Methodists*

Parish	Population	Total Attendance			Sunday School Attendance	
		Total	C of E	Other	C of E	Other
RUTLAND PARISHES <i>note</i>						
Ashwell	267	203	203	—	73	—
Ayston	118	72	72	—	12	—
Barrow	134	56	56	—	*	—
Barrowden	718	*	*	55 LS 357 B * PB	*	82 * *
Belton	408	430	241	189 PB	36	49
Bisbrooke	254	106	94	12 IN	16	0
Braunston	411	229	116	113 WM	*	23
Brooke	102	29	29	—	4	—
Burley	230	276	276	—	46	—
Caldecott	329	232	132	100 WM	32	0
Cottesmore	601	*	405	* WM	120	*
Edith Weston	362	213	194	19 WM	71	*
Egletton	136	70	70	—	15	—
Empingham	938	848	545	303 WM	245	58
Exton <i>note</i>	859	751	701	50 WM	260	0
Glaston	252	222	222	—	74	—
Greetham	713	536	460	76 WM	157	*
Hambleton	290	0	0	—	*	—
Langham	629	469	122	176 B 171 WM	22	* *
Lyddington	604	393	132	25 B 236 WM	32	* 65
Lyndon	106	103	103	—	*	—
Manton	276	82	82	—	13	—
Market Overton	498	312	312	—	132	—
Martinsthorpe	7	0	0	—	0	—
Morcott	667	390	354	36 B	117	0
Normanton	35	35	35	—	*	—
North Luffenham	442	*	*	35 WM	*	*
Oakham <i>note</i>	3031	2320	510	369 CD 735 B 166 PB 540 WM	160	128 225 110 *
Pilton	86	48	48	—	*	—
Preston	328	359	259	60 WM 40 IN	72	* 0
Ridlington	356	179	134	5 SF 40 PB	36	* 0
Seaton	511	270	270	—	110	—
South Luffenham	437	250	250	—	136	—
Stoke Dry	65	48	48	—	8	—
Stretton	241	80	80	—	20	—
Teigh	147	54	54	—	*	—
Thistleton	142	87	87	—	*	—
Tickencote	98	58	58	—	5	—

Parish	Population	Total Attendance			Sunday School Attendance	
		Total	C of E	Other	C of E	Other
Uppingham <i>note</i>	2086	2500	1251	420 B 572 IN 257 WM	201	312 57 0
Wardley	59	100	100	—	0	—
Whissendine	795	714	45	284 PM 185 PB 200 WM	6	87 110 0
Whitwell	129	91	91	—	*	—
Wing	334	293	187	106 WM	58	0
LEICESTERSHIRE PARISHES						
Blaston <i>note</i>	88	48	48	—	12	—
Cold Overton	106	126	126	—	57	—
Drayton <i>note</i>	267	196	—	196 MR	—	66
Great Easton <i>note</i>	667	342	—	264 IN 78 MR	—	78 *
Hallaton	691	658	381	277 ED	96	70
Horninghold	103	36	36	—	14	—
Knossington	230	211	161	50 WM	60	0
Medbourne	523	302	122	180 WM	*	20
Nevill Holt	44	32	32	—	0	—
Slawston	281	313	224	89 ED	74	27
Stockerston	39	20	20	—	*	—
NORTHAMPTONSHIRE PARISHES						
Gretton	934	684	403	225 B 56 WM	137	97 0
Harringworth	368	260	260	—	78	—
Laxton	143	68	68	—	21	—
Rockingham	261	225	225	—	45	—
Wakerley	296	208	208	—	70	—

Notes to Table 3

- Rutland parishes: Defined as parishes in the Oakham and Uppingham registration districts, thus excluding Clipsham, Essendine, Great Casterton, Ketton, Little Casterton, Pickworth, Ryhall, Tinwell and Tixover, which are in the Stamford (Lincolnshire) registration district. The parish of Horn, a sinecure for which there was no return, is also omitted.
- Exton: The Schoolroom had a usual Sunday attendance of 120, but this is not included (see *The Responses to the Census* above).
- Oakham: The Congregational Dissenters had two places of worship.
- Uppingham: The Baptists had two places of worship.
- Blaston: The Church of England had two places of worship; the figures given for St Michael's were for Sunday 23rd March since there was no service on 30th March.
- Drayton: There is no return for the parish church, which was not used as a place of worship at this time.
- Great Easton: There is no return for the parish church.

DRY-STOKE, N. E.

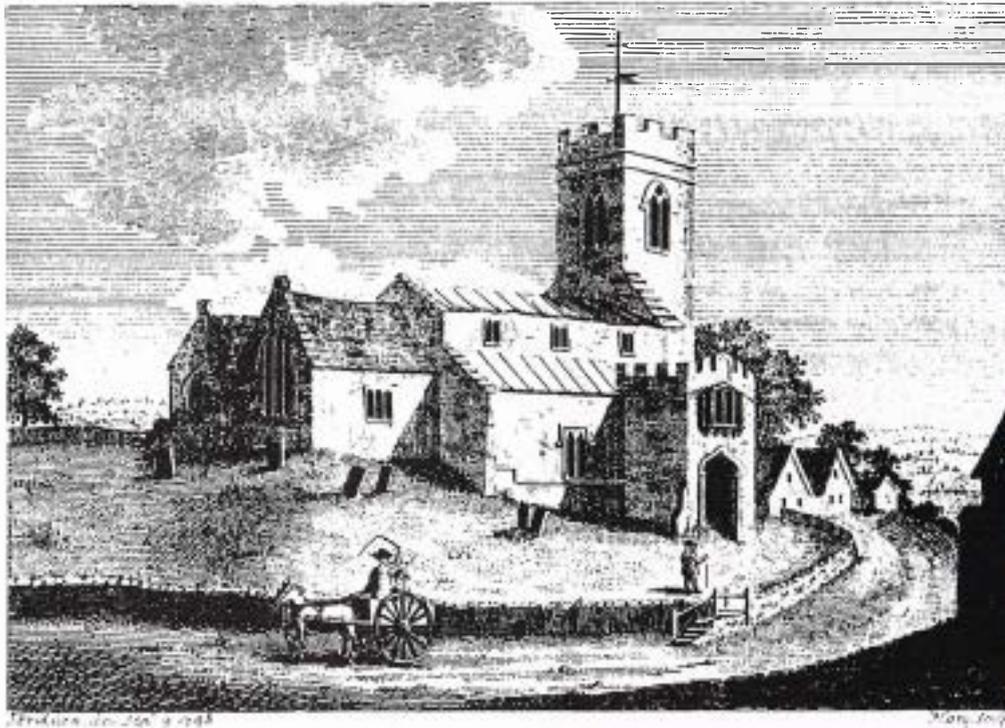


Fig. 6. Stoke Dry church from the north-east, illustrated by J Pridden in 1795 (Rutland County Museum, H63.2001)



Fig. 7. Whitwell church from the south-east, engraved from an original drawing by H & J A Brandon (Rutland County Museum, H63.2001)

The Religious Census of Great Britain 1851 – Transcript of Rutland Entries

- Ashwell, St Mary*** 419/35
- Consecrated: Before 1800.
 Endowments: Tithe £206. Glebe £89.16.0.
 Sittings: [illegible].
 Attendance: 30th March: morning, 55 general congregation, 36 Sunday scholars; afternoon, 75 general congregation, 37 Sunday scholars.
 Signed: Thomas Yard, Rector.
- Ayston, Assumption BV Mary*** 420/7
- Consecrated: Before 1800.
 Endowments: Glebe 71 acres.
 Sittings: Free 300.
 Attendance: 30th March: morning, 60 general congregation, 12 Sunday scholars. Average: morning, 40 general congregation, 10 Sunday scholars; afternoon, 40 general congregation, 10 Sunday scholars.
 Signed: Henry Holden, Curate.
 Address: Uppingham.
- Barrow, Barrow Chapel*** 419/9
- A Chapel of Ease to the Parish Church of Cottesmore, built by the late Rector, Henry Nevil.
 Consecrated: In 1831 as an additional church to accommodate the aged and infirm of the hamlet of Barrow which is one and a half miles from the Parish Church.
 Cost: £1300, defrayed by a private benefaction.
 Sittings: Free 144.
 Attendance: 30th March: evening, 56. Average during 6 months: evening, 70.
 Signed: William Steele, Officiating Minister.
- Barrowden, St Peter*** 420/46
- Consecrated: Before 1800.
 Endowments: [see remarks]
 Sittings: Free 95, other 114, 50 children in the chancel.
 Remarks: Earl Granville is stated to have said in the House of Lords on Thursday evening last that the Secretary of State was willing to withdraw this question.
 Signed: Charles Atlay, Rector.
- Barrowden, Latter Day Saints*** 420/47
- Erected: Since 1800. Not a separate building, not used exclusively for worship.
 Sittings: Free 30.
 Attendance: 30th March: afternoon, 25 general congregation; evening, 30 general congregation. Average; afternoon, 25 general congregation; evening 30 general congregation.
 Signed: Thomas Smart, Elder.
- Barrowden, Baptist Chapel, General Baptist*** 420/47A
- Erected: 1819. Separate building, used exclusively for worship.
 Sittings: Free 150, other 100
 Attendance: 30th March: morning, 79 general congregation, 82 Sunday scholars; evening, 196 general congregation. Average: morning, 100 general congregation, 100 Sunday scholars; evening, 200 general congregation.
 Signed: William Orton, Pastor.

Barrowden, Particular Baptist 420/48

Registered: 1834. Room in a dwelling house, not used exclusively for worship. No Sunday School.
Sittings: Free 50.
Attendance: Average 12-20.
Signed: Edward Darlow, Manager.

Belton, St Peter 420/4

Consecrated: Before 1800.
Sittings: Free 167, other 225.
Attendance: 30th March: morning, 85 general congregation, 36 Sunday scholars; evening, 120 general congregation. Average: morning, 80 general congregation, 40 Sunday scholars; afternoon, 100 general congregation, 40 Sunday scholars; evening, 100 general congregation.
Remarks: The services at Belton and Wardley are alternate. An evening service every Sunday at Belton.
Signed: Edward Robert Earle, Vicar.

Belton, Particular Baptist Chapel 420/5

Erected: 1842. Separate building, used exclusively for worship.
Sittings: Free 60, other 129.
Attendance: 30th March: morning 60 general congregation, 31 Sunday scholars; evening 80 general congregation, 18 Sunday scholars. Average: morning, 72 general congregation, 30 Sunday scholars; evening, 100 general congregation, 18 Sunday scholars.
Signed: Henry Whitlock, Minister.

Bisbrooke, St Peter 420/16

Consecrated: Before 1800.
Endowments: Glebe £230.
Sittings: Free 40.
Attendance: 30th March: afternoon, 78 general congregation, 16 Sunday scholars. Average: afternoon, 100 general congregation, 20 Sunday scholars.
Signed: John Williams, Churchwarden.

Bisbrooke, Independent 420/17

Erected: House licensed 1835. Not a separate building, not used exclusively for worship.
Sittings: Free 40.
Attendance: 30th March: evening, 12 general congregation.
Remarks: In connection with the Independent Congregation at Uppingham and supplied by four members of the church who alternately conduct a service.
Signed: Edward Kemp, Lay Agent.

Braunston, Parish Church 419/43

Consecrated: Before 1800.
Endowments: Glebe £62.
Sittings: Free 100, other 54.
Attendance: 30th March: afternoon, 116 general congregation. Average: morning, 50 general congregation; afternoon, 130 general congregation.
Signed: Henry Green, Vicar.
Address: Hambleton Vicarage.

Braunston, Wesleyan Methodists 419/44

Rented room for preaching having no distinguishing name.
Erected: 1836. Separate building used exclusively for worship.
Sittings: Free 90.
Attendance: 30th March: afternoon, 45 general congregation, 23 Sunday scholars; evening, 45 general congregation. Average: afternoon, 40 general congregation, 20 Sunday scholars.
Signed: Robt Atlett, Leader.

Brooke, Parish Church

419/45

Consecrated: Before 1800.
 Sittings: 150. Free sittings not distinguished from other sittings.
 Attendance: 30th March: morning, 25 general congregation, 4 Sunday scholars. Average: morning, 12 general congregation, 6 Sunday scholars; afternoon, 25 general congregation, 6 Sunday scholars.
 Remarks: Do not know the endowment – Application must be made to the Vicar.
 Signed: I St G Cranmer, Curate.

Burley, Parish Church

419/11

Consecrated: Before 1800.
 Endowments: Tithe, indemnity in lieu £184; glebe £114.
 Sittings: All free.
 Attendance: 30th March: morning, 160 general congregation, 22 Sunday scholars; afternoon, 70 general congregation, 24 Sunday scholars. Average: morning, 175 general congregation, 30 Sunday scholars; afternoon, 80 general congregation, 30 Sunday scholars.
 Signed: John Jones, Vicar.

Caldecott, Parish Church

420/40

Consecrated: Before 1800.
 Endowments: Land £100. Tithe 13s 4d. Fees £1. Easter offerings 8s 0d.
 Sittings: Free nil, other 200.
 Attendance: 30th March: afternoon, 100 general congregation, 32 Sunday scholars. Average during 10 months: morning, 90 general congregation, 30 Sunday scholars; afternoon, 120 general congregation, 30 Sunday scholars.
 Remarks: Divine Service in the above church is single and alternate with Lyddington to which it is annexed: the [average] return is the average attendance at Divine Service on alternate Sundays during 10 months last past, before which I was non-resident for 3 years.
 Signed: T W Gillham, Vicar.
 Address: Lyddington.

Caldecott, Wesleyan Methodist (fig.5)

L 420/41

A room in a private house, not used exclusively for worship.

Sittings: Free 52, other 51.
 Attendance: Usual number: morning, about 40 general congregation; afternoon, about 60 general congregation.
 Signed: J A Laxton, Registrar.

Cottesmore, St Nicholas

419/8

Consecrated: Before 1800.
 Endowments: Land/glebe/house £1053.8.7. (Footnote: The calculation of the Endowment is made for the rent of the present year upon which a reduction has been applied. The value of the land in occupation is calculated on the same principle - land tax and tenth are deducted.)
 Sittings: Free 98, other 294, children 63.
 Attendance: 30th March: morning, 146 general congregation, 60 Sunday scholars; afternoon, 139 general congregation, 60 Sunday scholars; evening, see Barrow. Average: morning, 164 general congregation, 68 Sunday scholars; afternoon, 150 general congregation, 68 Sunday scholars; evening, see Barrow.
 Remarks: There is an evening service in the Chapel at Barrow but none in the Mother Church.
 Signed: A G Stuart, Rector.

Cottesmore, Methodist

419/10

Room in house, not a separate building, not used exclusively for worship.
 Sittings: 36.
 Attendance: Average: evening, 25.
 Remarks: Services on Sunday evenings and fortnightly on Tuesday evenings.
 Signed: Henry Hollis, Member.

Edith Weston, Parish Church

419/20

Consecrated: Before 1800.
Endowments: Tithe £232.2.4. Glebe £54.5.4. Fees £1.0.0. Easter offerings £1.0.0.
Sittings: Free 185, other 15.
Attendance: 30th March: morning, 40 general congregation, 38 Sunday scholars; afternoon, 83 general congregation, 33 Sunday scholars. Average: morning, 40 general congregation, 30 Sunday scholars; afternoon, 90 general congregation, 30 Sunday scholars.
Signed: Geo Cave Orme, Rector.

Edith Weston, Wesleyan Methodist

419/21

Not a separate building, not used exclusively for worship.
Sittings: Free 50.
Attendance: 30th March: evening, 19 general congregation. Average: evening, 30 general congregation.
Remarks: The place occupied at Edith Weston by the Methodists for worship is part of a dwelling house, and has been used for about 30 years.
Signed: Mark Thompson.

Egleton, Parish Church

L 419/25

Sittings: Free 30 (in chancel), appropriated 16x6=96.
Attendance: Usual number on Sunday 65-70. Sunday scholars 15, in the morning. Alternate service.
Signed: John Morton, Churchwarden.

Empingham, St Peter

419/16

The Benefice is a vicarage and a suppressed Prebend. The Great Tithes vested in Ecclesiastical Commissioners. Now in diocese of Peterborough, till last year in Lincoln diocese.
Consecrated: Before 1800. Circa temp. Ed. 1.
Endowments: Land, in augmentation, 28 acres. Tithe in corn rent £100. Glebe 52 acres. Augmentation from Ecclesiastical Commissioners £110. Fees/dues average £3. Aggregate amount about £340.
Sittings: Appropriated pews 6x72=432, appropriated single sittings 142. Footnote:- There is ample room for the whole population in the church requiring only a new arrangement of pews.
Attendance: 30th March: morning, about 100 general congregation, 125 Sunday scholars; afternoon, 200 general congregation, 120 Sunday scholars.
Remarks: A very large proportion of the Parishioners have rented pews – or appropriated sittings – and there are no non-appropriated sittings – and though many pews may often be vacant the absentees are they above all others who refuse to allow their ‘appropriated’ seats to be occupied by others who have none.
Signed: T Lovick Cooper, Vicar.

Empingham, The Wesleyan Chapel

419/17

Erected: 1838. Separate building, used exclusively for worship.
Sittings: Free 112, other 72, standing room 33.
Attendance: 30th March: afternoon, 95 general congregation, 58 Sunday scholars; evening, 150 general congregation.
Signed: Zachariah Casterton, Steward.

Exton, Schoolroom

L 419/12

Sacred lectures given in the Countess of Gainsborough’s schoolroom, being part of a dwelling house.
Sittings: Free 150.
Attendance: Usual number: Sabbath evening, general congregation 120. Wednesday evening, general congregation 50.
Signed: Thomas Nettleship, School Master.

Exton, St Peter & St Paul

419/13

Consecrated: Before 1800.
 Endowments: Land £336, glebe and house rated at £40.
 Sittings: Free about 70, other about 300.
 Attendance: 30th March: morning, 200 general congregation, 130 Sunday scholars; afternoon, 127 general congregation, 130 Sunday scholars; evening, 114 general congregation.
 Remarks: As the above estimates of the sittings and of the numbers of persons attending divine service may not be quite correct, and the average number of attendants has not been ascertained Mr Noel will be glad to furnish the Registrar General with further and more correct information on this head in some future communication as far as information can be obtained.
 Signed: Leland Noel, Minister.

Exton, Wesleyan Methodist

419/14

In a dwelling house, not used exclusively for worship.
 Sittings: Free about 100.
 Attendance: 30th March: evening, 50 general congregation. Average: evening, 50-100 general congregation.
 Remarks: Our congregations are pretty good and general good behaviour. We are about 13 or 14 members in Society. D H Stone.
 Signed: Edward Hotchkin. Householder of or Head of the place of worship. [William Preston *deleted*]
 Address: D H Stone, Local Preacher, Empingham.

Glaston, Parish Church

420/53

Consecrated: Before 1800.
 Endowments: Tithe £267.2.9. Glebe £185.7.0.
 Sittings: Indiscriminate. Free 88, other 165.
 Attendance: 30th March: morning, 65 general congregation, 37 Sunday scholars; afternoon, 83 general congregation, 37 Sunday scholars. Average: morning, 72 general congregation, 37 Sunday scholars; afternoon, 96 general congregation, 37 Sunday scholars.
 Remarks: The return of the endowment makes no allowance for outgoings of any kind, Taxes, Rates, Tenths, or repairs, or for a licensed curate, or for procurations or acquittances. It is the return for the year ending Michaelmas 1849 and is nearly true at present.
 Signed: H W Cookson, Rector.

Greetham, St Mary

419/6

Consecrated: Before 1800.
 Endowments: Forsters Charity arising from land £30. Rent charge £44. Glebe - farm and land - £116. Queen Anne's Bounty £18. Fees about 20 shillings.
 Sittings: Free about 400.
 Attendance: 30th March: morning, 119 general congregation, 77 Sunday scholars; afternoon, 184 general congregation, 80 Sunday scholars. Average: morning, 120 general congregation, 85 Sunday scholars; afternoon, 180 general congregation, 90 Sunday scholars.
 Remarks: There is a charge on the living of about £25 per annum for money borrowed of the Queen Anne's Bounty Office - which is to be deducted from the above return.
 Signed: John Neale Dalton, Vicar.

Greetham, Wesleyan Methodist

419/7

In a cottage, not a separate building, not used exclusively for worship.
 Sittings: Free 45.
 Attendance: 30th March: afternoon, 31 general congregation; evening, 45 general congregation. Average: afternoon, 30 general congregation; evening, 45 general congregation.
 Remarks: The room used for worship by the Wesleyan Methodists is part of a dwelling house in this village, a cottage similar in size to the present one has been used for worship by the Methodists for about 40 years.
 Signed: William Jackson, Minister.
 Address: Stamford.

- Hambleton, Parish Church** 419/24
- Endowments: Moduses £108.0.0.
 Sittings: Free 30, other 162.
 Attendance: 30th March: no services. Average: morning, about 60 general congregation; afternoon, about 120 general congregation; evening, about 100 general congregation
 Signed: Henry Green, Vicar.
- Langham, Parish Church** 419/32
- Consecrated: Before 1800.
 Sittings: Free 100, other 400.
 Attendance: 30th March: morning, 100 general congregation, 22 Sunday scholars. Average: morning, 120 general congregation, 25 Sunday scholars; afternoon, 120-150 general congregation, 25 Sunday scholars.
 Remarks: Service is alternately morning and afternoon – one service a day.
 Signed: I StG Cranmer, Curate.
- Langham, Baptist Chapel** 419/33
- Erected: 1829. Separate building, used exclusively for worship.
 Sittings: Free 150.
 Attendance: 30th March: afternoon, 118; evening, 58.
 Signed: John Jenkinson, Minister.
 Address: Oakham.
- Langham, Wesleyan Methodist Chapel** 419/34
- Erected: 1824. Separate building, used exclusively for worship.
 Sittings: Free 60, other 50.
 Attendance: 30th March: afternoon, 80; evening, 91.
 Signed: James Stott, Wesleyan Minister.
 Address: Oakham.
- Lyddington, Parish Church** 420/18
- Consecrated: Before 1800.
 Endowments: Land £180. Tithe £8. Fees £2.
 Sittings: Free none, other 450-500.
 Attendance: 30th March: morning, 100 general congregation, 32 Sunday scholars. Average during 10 months: morning, 100 general congregation, 35 Sunday scholars; afternoon, 150 general congregation, 30 Sunday scholars.
 Remarks: Divine Service in the above Church is single and alternate with Caldecott which is annexed. The [average] return is the average attendance at Divine Service on alternate Sundays during the last 10 months, previous to which I was non resident for 3 years immediately preceding
 Signed: T W Gillham, Vicar.
- Lyddington, Wesleyan Methodist Chapel** 420/19
- Erected: 1849. Separate building, used exclusively for worship.
 Sittings: Free 50, other 90. Standing room for 10.
 Attendance: 30th March: morning, 30 Sunday scholars; afternoon, 64 general congregation, 35 Sunday scholars; evening, 107 general congregation.
 Remarks: Market Harborough Circuit.
 Signed: Charles Hillard, Wesleyan Minister.
 Address: Market Harborough.
- Lyddington, General Baptist** 420/20
- Not a separate building, not used exclusively for worship.
 Sittings: Free 40.
 Attendance: 30th March: morning, total 25.
 Signed: Thomas Stanion, Minister.
 Address: Uppingham.

Lyndon, St Andrew

419/22

Consecrated: Before 1800.
 Endowments: Tithe (rent charge) £172, glebe 14 acres, about £20.
 Sittings: Free 20, other 110.
 Attendance: 30th March: morning, 45 total; afternoon, 58 total.
 Remarks: I have set down 'no fees' as I do not take any except in the case of a disgraceful marriage. The Sunday scholars sit with their parents.
 Signed: T K Arnold, Rector.

Manton, Parish Church

419/23

Consecrated: Before 1800.
 Endowments: Do not know the endowment – application must be made to the Revd. the Incumbent.
 Sittings: Free not distinguished from others. Probably accommodation for 230+.
 Attendance: 30th March: morning, about 69 general congregation, 13 Sunday scholars. Average during 3 months: morning, about 70 general congregation, about 13 Sunday scholars; afternoon, about 85 general congregation, about 17 Sunday scholars.
 Signed: Charles John Ellicott, Curate, Glaston House, Uppingham.

Market Overton, St Peter & St Paul

L 419/3

Sittings: Free 60, appropriated 300.
 Attendance: Usual number: morning, 120 general congregation, 66 Sunday scholars; afternoon, 60 general congregation, 66 Sunday scholars.
 Signed: Chas W Holmes, Curate.

Martinsthorpe, Chapel dedicated to St Martin

L 419/46

Erected: Not known but before 1775 when the Manorial Hall was burnt down [see comment on p56 above].
 Sinecure: Rectory of £80 per year.
 Sittings: Not any, being used as a barn.
 Attendance upon the Sabbath: Not any – no Service.
 Signed: [initials illegible] Clarke, Registrar, derived from the Overseer.

Morcott, St Mary, letter from the Rector

420/49

Being at liberty according to No.viii to add to my remarks, I have to make the following. The population of Morcott is usually about 500 but it will be found much increased this year owing to Railway people and their families temporarily located here, now 667. This Railway, the Rugby & Stamford Branch of the London & North Western, was begun in October 1846. Then the congregations at Church began to decrease and also the attendance both at the Day and Sunday Schools. The average attendance of the people, exclusive of Sunday Scholars, for the first 6 months in 1846 was morning 125, afternoon 146, and of course a greater average during the summer months. I have no difficulty in counting my people for I have been accustomed to do it for 12 years past and knowing every man woman and child in my Parish, I know exactly how many have been to Church, morning and afternoon, and the aggregate no. of all ages during the day and I keep a regular register of the numbers.

Yesterday March 30th 1851 several children were absent from influenza and today March 31st there was a smaller attendance of Day Boys than for a long time owing to the same cause and it being Stamford cattle fair. During the 5 winter months the attendance of Day Scholars is frequently 60 as many boys come from the neighbouring villages of Barrowden and South Luffenham, but these drop off as out-door employment comes on. There is no endowment for our Schools which are supported by voluntary contributions and the weekly pence of the Boys and Girls. The attendance of the Girls is not as numerous as Boys as none come from other Parishes.

There is a very small General Baptist Chapel in Morcott but the attendance is very small not averaging 20 through the year, and some of these come from other Parishes, as there are only 6 bona fide Dissenters in Morcott.

There is no other School of any kind in Morcott but our own National Day and Sunday Schools for Boys and Girls.

I would suggest that many of the Dissenting statistics should be received with great caution for I can learn their determination to make every effort to swell their numbers, and it should invariably be remembered that comparatively few of those who attend their chapels are bona fide Dissenters, the numbers of those whom they call Church Members being very small.

The population of this Parish is entirely agricultural, and as there are only 1300 acres in the Lordship, we sometimes have a large surplus of labourers. There are more than 80 landed proprietors in Morcott, it is therefore an open Parish and often a refuge for the outcasts of close Parishes in the neighbourhood.

During the heaviest of the Railway works we had a Railway Chaplain, and the Bishop of Peterborough licensed for me the Carpenter's Shed and we had divine service every Sunday afternoon during the summer months when we had congregations varying from 200 to 400.

Robert Hustwick, Rector of Morcott

Morcott, St Mary

420/50

Consecrated: Before 1800.
 Endowments: I decline answering this question, it has nothing to do with the census.
 Sittings: Free 118, other 86, besides space for the Sunday school.
 Attendance: 30th March: morning, 115 general congregation, 59 Sunday scholars; afternoon, 122 general congregation, 58 Sunday scholars. Average during 6 months; morning 112 general congregation, 65 Sunday scholars; afternoon, 126 general congregation, 70 Sunday scholars.
 Remarks: The congregations have been less during the last 4 years than they used to be owing to the tunnel on the Rugby to Stamford Railway passing through Morcott. The people took in lodgers and as the Railway people would not come to Church themselves they prevented the regular parishioners.
 Signed: Robert Hustwick, Rector.

Morcott, General Baptist Chapel (fig. 2)

420/51

Erected: Before 1740. Separate building, used exclusively for worship.
 Sittings: Free 80, other 20.
 Attendance: 30th March: afternoon, 36 general congregation. Average: afternoon, 40 general congregation.
 Signed: William Orton, Pastor.
 Address: Barrowden.

Normanton, Parish Church

419/19

Consecrated: Before 1800.
 Endowments: Tithe £87.16.0. Glebe £45.0.0.
 Sittings: Free 39, other 88.
 Attendance: 30th March: morning, 13 general congregation; afternoon, 22 general congregation. Average: morning, 14 general congregation; afternoon, 16 general congregation.
 Signed: Thomas Kaye Bonney, Minister.

North Luffenham, St John

420/57

Consecrated: Before 1800.
 Sittings: Sufficient Church-room.
 Signed: I Weller, Rector.

North Luffenham, Wesleyan Methodist

420/58

Not a separate building, not used exclusively for worship.
 Sittings: Free 60.
 Attendance: 30th March: evening, 35 general congregation. Average: evening, 50 general congregation.
 Remarks: The place in which we worship is a dwelling house and has been used for worship about two years.
 Signed: William Love, Steward.

Oakham, All Saints

L 419/26

Erected: 15th century.
 Sittings: Free 160, appropriated 400.
 Attendance: Usual number: morning, 200 general congregation, 100 Sunday scholars; afternoon, 150 general congregation, 60 Sunday scholars.
 Signed: J H Leach, Enumerator.

- Oakham, Independent Chapel, Congregational Dissenters** 419/27
- Erected: 1727. Separate building used exclusively for worship.
 Sittings: Free 70, other 130.
 Attendance: 30th March: morning, 76 general congregation, 90 Sunday scholars; evening, 110 general congregation, 38 Sunday scholars.
 Remarks: The number of children marked as in attendance on the Lords Day evening were not present as belonging to the Sunday school but as part of the congregation.
 Signed: Thos. Blandford, Minister.
- Oakham, Baptist Chapel, Melton Road** 419/28
- Erected: 1771. Separate building, exclusively used for worship.
 Sittings: Free 240, other 150.
 Attendance: 30th March: morning, 220 general congregation, 115 Sunday scholars; afternoon, 60 general congregation, 110 Sunday scholars; evening, 230 general congregation.
 Signed: John Jenkinson, Minister.
- Oakham, Providence Chapel, Particular Baptists** 419/29
- Erected: 1834. Separate building, used exclusively for worship.
 Sittings: Free 400. Standing room 30.
 Attendance: 30th March: morning, reading only, 91 general congregation; afternoon, reading only, 75 general congregation. Average: during one month, 1,132 general congregation.
 Signed: William Tomblin Keal, Deacon.
- Oakham, Wesleyan Methodist Chapel** 419/30
- Erected: 1811. Separate building, used exclusively for worship.
 Sittings: Free 100. Other 200.
 Attendance: 30th March: morning, 200 general congregation, 50 Sunday scholars; afternoon, 60 Sunday scholars; evening, 230 general congregation.
 Signed: James Stott, Wesleyan Minister.
- Oakham Deanshold, Barleythorpe, Congregational Dissenters** 419/31
- Erected: Before 1800. Not a separate building, not used exclusively for worship.
 Sittings: Free 70.
 Attendance: 30th March: afternoon, 55 general congregation.
 Signed: Thomas Blandford, Minister.
- Pilton, Parish Church** 420/56
- Endowments: Tithe £70. Glebe £46.
 Sittings: Free 7x6=42, other 5x6=30.
 Attendance: 30th March: morning, 16 general congregation; afternoon, 32 general congregation. Average: morning, 12 general congregation; afternoon, 25 general congregation.
 Remarks: No Sunday School. Not known by whom erected or how the cost was defrayed. No resident Minister.
 Signed: George Pretty, Churchwarden.
- Preston, St Peter** 420/8
- Consecrated: Before 1800.
 Endowments: Land, about £300. Fees, very trifling.
 Sittings: Total about 220.
 Attendance: 30th March: morning, 73 general congregation, 35 Sunday scholars; afternoon, 114 general congregation, 37 Sunday scholars.
 Signed: William Belgrave, Rector.
 Address: Preston Hall.

- Preston, Wesleyan Chapel** 420/9
 Erected: 1819. Separate building, used exclusively for worship.
 Sittings: Free 70, other 25.
 Attendance: 30th March: morning, 60 general congregation. Average: morning 60 general congregation.
 Signed: William Sharp, Manager.
- Preston, Independent Chapel** 420/10
 Erected: 1830. Separate building, used exclusively for worship.
 Sittings: Free 156.
 Attendance: 30th March: evening, 40 general congregation. Average: evening, 30 general congregation.
 Signed: John Parker, Manager.
- Ridlington, Parish Church** 420/1
 Sittings: Free 30, other 14.
 Attendance: 30th March; morning, 50 general congregation, 18 Sunday scholars; afternoon, 50 general congregation, 18 Sunday scholars. Average: morning, 60 general congregation, 20 Sunday scholars; afternoon, 70 general congregation, 20 Sunday scholars.
 Signed: F Henson, Clergyman.
- Ridlington, Ridlington Park Society of Friends** (fig. 3) 420/2
 Erected: Before 1800. Not a separate building, not used exclusively for worship.
 Sittings: Floor area 300ft. Number of people capable of being seated 60.
 Attendance: 30th March: morning, 5.
 Signed: James Burgess.
- Ridlington, Particular Baptist Chapel** 420/3
 Erected: First used 1849. Separate building, used exclusively for worship.
 Sittings: Free 62.
 Attendance: 30th March: afternoon, 40 general congregation. Average: evening, 60 general congregation.
 Remarks: This chapel was part of other premises but now used exclusively as a place of worship. Services afternoons and evenings alternately.
 Signed: Henry Whitlock, Minister.
 Address: Belton.
- Seaton, St James** 420/52
 Consecrated: Before 1800.
 Endowments: Tithe £618. Glebe £69. Other £6.
 Sittings: Free 200, other 150.
 Attendance: 30th March: morning, 70 general congregation, 55 Sunday scholars; afternoon, 90 general congregation, 55 Sunday scholars. Average during 6 months: morning, 80 general congregation, 70 Sunday scholars; afternoon 120 general congregation, 70 Sunday scholars.
 Signed: William Purdon, Rector.
- South Luffenham, St Mary** 420/59
 Consecrated: Before 1800.
 Sittings: Free about 60, other about 124, and about 80 feet of forms for children. The space would be enough for many more if rearranged.
 Attendance: 30th March: morning, 55 general congregation, 70 Sunday scholars; afternoon, 59 general congregation, 66 Sunday scholars.
 Remarks: The attendance of Sunday scholars was rather above the average; that of the general congregation, decidedly below it - in the afternoon very considerably. But I will not take upon myself to state the precise averages for 12 months. I do not answer the question respecting the endowments because it is put as to require a statement of the gross amount only, without deduction of outgoings; which would make a statement (which was literally true), initially false.
 Signed: Robert Scott, Rector.

Stoke Dry, St Andrew (fig. 6)

420/24

Endowments: Land £10. Tithe £385. Glebe £65. There is a permanent annual Land Tax upon the tithe amounting to £32.12.6 and diminishing payments to Queen Anne's Bounty - 1851 - £51.
 Sittings: Free 35, other 55.
 Attendance: March 30th: afternoon, 40 general congregation, 8 Sunday scholars. Average during 6 months: morning, 40 general congregation, 9 Sunday scholars.
 Remarks: NB During the summer months a second service is given either in the afternoon or evening. During the winter months it is for the most part alternate with a neighbouring parish.
 Signed: Charles Henry Swann, Rector.

Stretton, St Nicholas

419/5

Consecrated: Before 1800.
 Endowments: Tithe £280. Glebe £3. Fees 5 shillings.
 Sittings: Free 32, other 88, childrens 24.
 Attendance: 30th March: afternoon, 60 general congregation, 20 Sunday scholars. March 23rd: morning, 48 general congregation, 20 Sunday scholars.
 Signed: M Garfit, Rector.

Teigh, The Holy Trinity

419/2

Consecrated: Before 1800.
 Endowments: Tithe £333. Glebe £85.
 Sittings: Other, about 120. Total, about 130.
 Attendance: 30th March: morning, full service, 130 general congregation; afternoon, full service, 130 general congregation, Sunday scholars 12 to 20 fluctuating. Average: morning, 54 general congregation.
 Remarks: There are about fifty adult regular attendants and perhaps half this number more or less attend in the morning the remainder in the afternoon, but on March 30th 1851 there is only one service in the day.
 Signed: Anthony Singleton Atcheson, Rector.

Thistleton, Parish Church

419/4

Consecrated: Before the memory of man.
 Endowments: Tithe/glebe, £108.
 Sittings: Total about 100.
 Attendance: 30th March: morning, 35; afternoon, 52.
 Signed: John Henry Fludyer, Rector.

Tickencote, Parish Church

419/15

Consecrated: Before 1800.
 Sittings: Free about 60, other 25.
 Attendance: 30th March: morning, 53 general congregation, 5 Sunday scholars.
 Signed: F E Gretton, Curate.

Uppingham, Parish Church

420/11

Consecrated: Not known.
 Sittings: Free 150, other 680.
 Attendance: 30th March: morning, 550 general congregation, 101 Sunday scholars; afternoon, 500 general congregation, 100 Sunday scholars. Average: morning, 550 general congregation, 100 Sunday scholars; afternoon, 500 general congregation, 100 Sunday scholars.
 Signed: John Giles Dimock, Rector.

Uppingham, Baptist Meeting House

420/12

Erected: Before 1800. Separate building, used exclusively for worship.
 Sittings: Free 60, other 40.
 Attendance: 30th March: afternoon, total 100; evening, total 100.
 Signed: Thomas Stanion, Minister.

Uppingham, Independent Chapel

420/13

Erected: 1814. Separate building, used exclusively for worship.
 Sittings: Free 53, other 347.
 Attendance: 30th March: morning, 119 general congregation, 156 Sunday scholars; afternoon, 141 general congregation, 156 Sunday scholars; evening, Bible class 63.
 Remarks: A considerable number of regular attendants were absent this day.
 Signed: John Green, Minister.

Uppingham, Wesleyan Chapel (fig. 9)

420/14

Erected: 1819. Separate building, used exclusively for worship.
 Sittings: Free 64, other 130.
 Attendance: 30th March: morning, 50 general congregation, 30 Sunday scholars; afternoon, 27 Sunday scholars; evening, 150 general congregation.
 Signed: Andrew Rennard, Wesleyan Minister.

Uppingham, Bethesda Chapel, Baptist

420/15

Erected: 1845. Separate building, used exclusively for worship.
 Sittings: Free 120.
 Attendance: 30th March: morning, 80 general congregation; afternoon, 20 general congregation; evening, 120 general congregation. Average: as for 30th March.
 Remarks: No Sunday school.
 Signed: William Hardwick, Minister.

Wardley, St Mary

420/6

Consecrated: Before 1800.
 Sittings: Free none, other 50.
 Attendance: 30th March: afternoon, 50 general congregation. Average: morning 40 general congregation; afternoon 50 general congregation.
 Signed: Edward Robert Earle, Rector.
 Address: Belton Vicarage.

Whissendine, Parish Church (figs. 1 & 8)

419/36

Consecrated: Before 1800.
 Endowments: Glebe £42. Other permanent endowment £90. Fees £5. Other sources £30.
 Sittings: Free none, other 400.
 Attendance: 30th March: morning, 27 general congregation, 6 Sunday scholars; afternoon, 12 general congregation. Average: morning, 40 general congregation, 6 Sunday scholars; afternoon, 20 general congregation, 6 Sunday scholars.
 Signed: Henry Applebee, Vicar.
 Address: Oakham.

Whissendine, Primitive Methodist Chapel

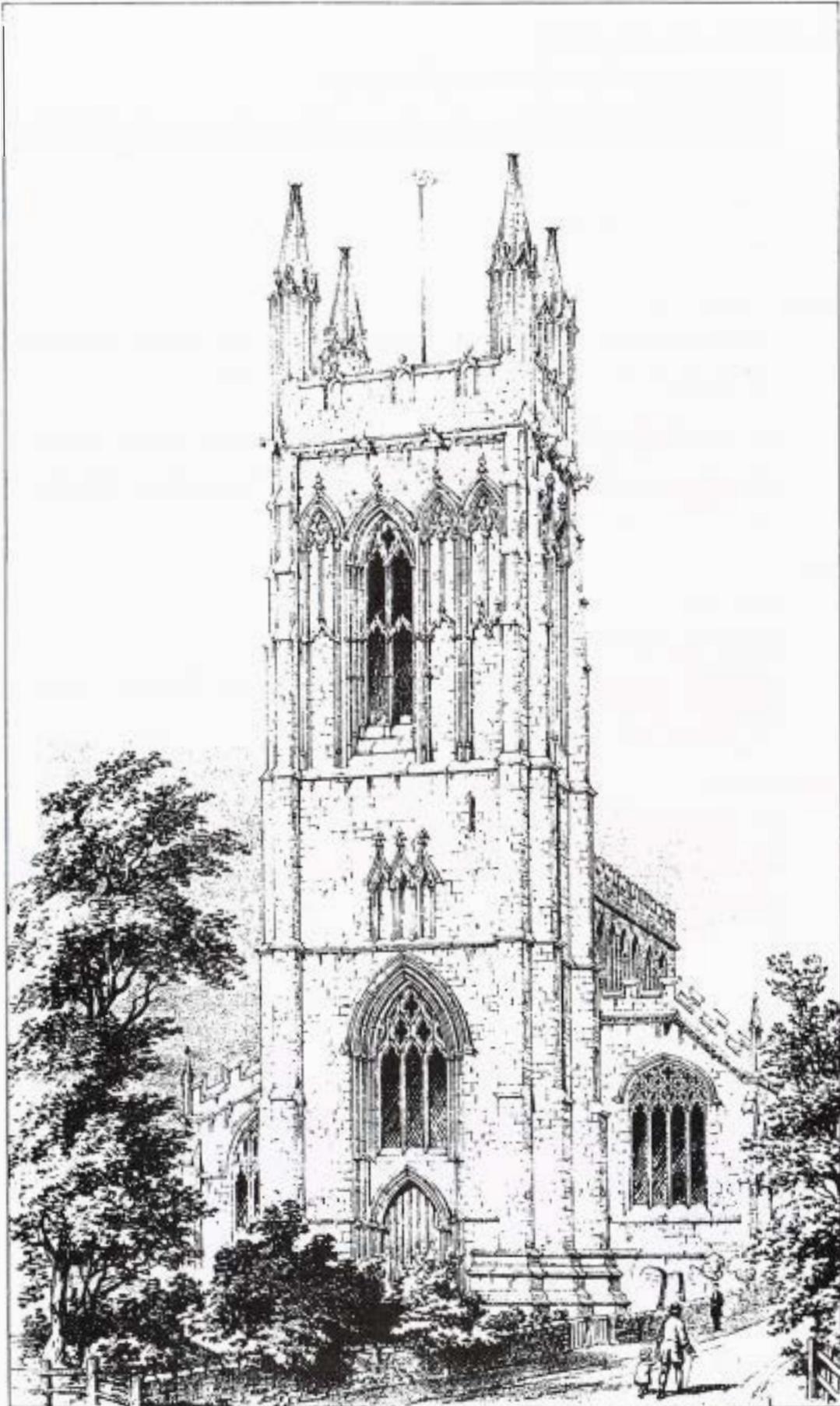
419/37

Erected: 1827. Separate building, used exclusively for worship.
 Sittings: Free 120, other 30.
 Attendance: 30th March: morning, 54 Sunday scholars; afternoon, 70 general congregation, 33 Sunday scholars; evening, 127 general congregation. Average: morning, 54 Sunday scholars; afternoon, 60 general congregation, 54 Sunday scholars; evening, 100 general congregation.
 Signed: William Lewin, Local Preacher & Leader.

Whissendine, Zion Chapel, Tuxfords Building, Calvinistic or Particular Baptists

419/38

Erected: Two rooms altered into a chapel Jan 25th 1851. Separate building, used exclusively for worship.
 Sittings: Free 50, other 40. Standing room for 10.
 Attendance: 30th March: afternoon, 90 general congregation; evening 95 general congregation. Average during 2 months: 90-100 general congregation.
 Signed: Henry Hercock, Minister.
 Address: Catmose Street, Oakham.



*Fig. 8. A late nineteenth century engraving of Whissendine church
(Rutland County Museum, H63.2001)*

Whissendine, Wesleyan Methodist Chapel

419/39

Erected: 1814. Separate building, used exclusively for worship.
Sittings: Free 40, other 83.
Attendance: 30th March: morning, 60 Sunday scholars; afternoon, 50 general congregation, 50 Sunday scholars; evening, 40 general congregation. Average: morning, 60 Sunday scholars; afternoon, 100 general congregation, 50 Sunday scholars; evening, 110 general congregation.
Remarks: Mission sermons at Primitive Chapel.
Signed: James Stott, Wesleyan Minister.
Address: Oakham.

Whitwell, Parish Church (fig. 7)

419/18

Endowments: The embarrassed state of the agricultural interest at this time in great measure prevents its being stated what may be the fair average value of this living, the parish contains only 630 acres. Easter offerings a few shillings.
Sittings: 22x6=132, merely occupation pews.
Attendance: 30th March: morning, 44 total; afternoon, 47 total. Average: morning, 53 total; afternoon, 43 total.
Remarks: Circumstances of a local nature happened this day (30th March) to reduce the congregation about 9 (morning) below the average number – this stated from regular accounts kept of numbers at church.
Signed: Charles Ellicott, Rector.

Wing, St Peter

420/54

Consecrated: Before 1800.
Endowments: Glebe about £340. Fees about 10s.
Sittings: Free 40, other 110.
Attendance: 30th March: morning, 45 general congregation, 30 Sunday scholars; afternoon, 84 general congregation, 28 Sunday scholars.
Signed: Charles Boys, Rector.

Wing, Wesleyan Chapel

420/55

Erected: 1841. Separate building, used exclusively for worship.
Sittings: Free 150, other 1. Standing room 4ft by 15ft.
Attendance: 30th March: evening, 106 general congregation. Average: morning, 50 general congregation; evening, 100 general congregation.
Signed: John Woodcock, Local Preacher.



Fig. 9. Uppingham Wesleyan Methodist Chapel prior to alterations which took place in 1872
(by courtesy of Uppingham Methodist Church)

Other Counties

Leicestershire**Blaston St Giles, St Giles Chapel** 420/33

Erected: About 1710.
 Endowments: Tithe, grass, £175 . Glebe 32 1/2 acres, £47 per year.
 Sittings: Total 64, sufficient room for the whole parish and more.
 Attendance: 30th March: afternoon, 36 general congregation, 12 Sunday scholars.
 Remarks: The original chapel was founded by Richard 1st who had a hunting seat here, and the living is a Royal Donative.
 Signed: G E Fenwicke, Rector.

Blaston, St Michael 420/34

Consecrated: Before 1800.
 Endowments: Land £18. Tithe, commuted at £76.
 Sittings: Total about 40.
 Attendance: Number on Sunday preceding 30th March: afternoon, 30 general congregation, 7 Sunday scholars.
 Remarks: In this chapel service is performed on alternate Sundays. The number set down is that of persons actually present on Sunday March 23rd.
 Signed: Thomas Cross Peake, Rector.
 Address: Hallaton.

Cold Overton, St John the Baptist 419/40

Consecrated: Before 1800.
 Sittings: Free 30, other 108.
 Attendance: 30th March: morning, 33 general congregation, 29 Sunday scholars; evening, 36 general congregation, 28 Sunday scholars.
 Signed: William Chatterley Bishop, Curate.

Drayton Hamlet, Wesleyan Methodist Chapel 420/37

Erected: 1846. Separate building, used exclusively for worship.
 Sittings: Free 40, other 60.
 Attendance: 30th March: morning, 50 general congregation, 46 Sunday scholars; evening, 80 general congregation, 20 Sunday scholars.
 Signed: H W Moore, Trustee & Chapel Steward.
 Address: Great Easton.

Great Easton, Independent Chapel 420/38

Erected: Before 1800. Separate building, used exclusively for worship.
 Sittings: Free 120, other 102.
 Attendance: 30th March: morning, 63 general congregation, 78 Sunday scholars; evening, 123 general congregation.
 Signed: Edward Francis Hughes, Minister.

Great Easton, Wesleyan Preaching Room, Wesleyan Methodist Reformed 420/39

Erected: Before 1800. Not a separate building, but used exclusively for worship.
 Sittings: Free 86.
 Attendance: 30th March: morning, 34 general congregation; afternoon, 44 general congregation. Average: morning, a.m. services of rare occurrence; afternoon, 80 general congregation.
 Signed: H W Moore, Local Preacher & Steward.

Hallaton, St Michael

420/27

Endowments: Land about £650.
Sittings: Free about 100, other 350.
Attendance: 30 March: morning, 110 general congregation, 63 Sunday scholars; evening, 175 general congregation, 33 Sunday scholars.
Signed: Thomas Cross Peake, Rector.

Hallaton, Dissenting Chapel, Evangelical Dissenters

420/28

Erected: 1822. Separate building, used exclusively for worship.
Sittings: Free 140, others 120.
Attendance: 30th March: morning, 80 general congregation, 45 Sunday scholars; evening, 127 general congregation, 25 Sunday scholars.
Remarks: As to the Denomination of this chapel, it is neither Independent nor Baptist, the Church and Congregation meeting in it being composed of Christian Nonconformists without regard to denominational peculiarities.
Signed: Charles Williams, Minister.

Horninghold, St Peter

420/26

Consecrated: Before 1800.
Endowments: Land £16. Tithe £63. Augmentation from Queen Anne's Bounty £12.
Sittings: Free 49, other 58.
Attendance: 30th March: morning, 22 general congregation, 14 Sunday scholars. Average during 3 months: afternoon, 38 general congregation, 16 Sunday scholars.
Remarks: NB Duty alternate with an adjoining parish.
Signed: Charles Henry Swann, Off. Minister under Sequestration.
Address: Stoke Dry Rectory.

Knossington, St Peter

419/41

Endowments: Tithe, upon 1370 acres. Glebe 43 acres.
Sittings: Free 80, other 180.
Attendance: 30th March: morning, 34 general congregation, 30 Sunday scholars; afternoon, 67 general congregation, 30 Sunday scholars. Average: morning, 50 general congregation, 29 Sunday scholars; afternoon, 90 general congregation, 29 Sunday scholars.
Signed: James Connor, Rector.

Knossington, Wesleyan Methodist Chapel

419/42

Erected: 1830. Separate building, used exclusively for worship.
Sittings: Free 60, other 34.
Attendance: 30th March: evening, 50 general congregation.
Signed: James Stott, Wesleyan Minister.
Address: Oakham.

Medbourne, St Giles

420/35

Endowments: Tithe 1800 acres. Glebe 41 acres. Fees very trifling, say 18s.
Sittings: Free 52, other 177, children 70.
Attendance: 30th March: morning, 61 total; afternoon, 61 total. Average: morning, 66 total, afternoon, 66 total.
Signed: L P Baker, Rector.

Medbourne, Wesleyan Chapel

420/36

Erected: 1798. Separate building, used exclusively for worship.
 Sittings: Free 10, other 14.
 Attendance: 30th March: morning, 20 Sunday scholars; afternoon, 80 general congregation; evening, 80 general congregation. Average: morning, 20 Sunday scholars; afternoon, 80 general congregation; evening, 80 general congregation.
 Remarks: Sunday morning is tied up with the school, and service in the afternoon and evening. We have a gallery for the singers with free sittings for forty people.
 Signed: Robert Pateman, Manager.

Nevill Holt, St Mary

L 420/32

Sittings: Free 12, appropriated 70.
 Attendance: Usual number: morning, 12 general congregation; afternoon, 20 general congregation.
 Signed: J A Laxton, Registrar.

Slawston, All Saints

420/29

Erected: 12th or 13th century.
 Endowments: Corn Rent £55. Glebe £112.
 Sittings: Sufficient for the inhabitants of the parish.
 Remarks: The Church both internally and externally is in very bad repair. It will require considerable outlay to put it in decent and proper repair when attempted.
 Signed: J W M Percy, Vicar.

Slawston, All Saints

L 420/30

[an additional return; presumably the Registrar considered 420/29 to be inadequate]

Erected: About 1150.
 Sittings: Free 40, appropriated 180.
 Attendance: Usual number: morning, about 50 general congregation, 37 Sunday scholars; evening, 100 general congregation, 37 Sunday scholars.
 Signed: I T Layton, Registrar.

Slawston, Dissenting Chapel, Evangelical Dissenters

420/31

Erected: 1850. Separate building, used exclusively for worship.
 Sittings: Free 100, other 20.
 Attendance: 30th March: afternoon, 62 general congregation, 27 Sunday scholars. Average during 8 months: afternoon, 100 general congregation.
 Remarks: As to the Denomination, this Chapel is neither Independent nor Baptist – but a branch of the cause at Hallaton, which is composed of Christian Nonconformists, without any reference to denominational peculiarities.
 Signed: Charles Williams, Minister.
 Address: Hallaton.

Stockerston, St Peter

420/25

Endowments: Tithe £193 (grass). Glebe £42.10s (grass).
 Sittings: Free 30, other 36.
 Attendance: 30th March: morning, 20 general congregation.
 Signed: G E Fenwicke, Rector.
 Address: Blaston.

Northamptonshire

Gretton, St James

420/21

Consecrated: Before 1800.
 Endowments: Land £202. Glebe 9 acres. Other permanent endowment £73. Fees £5.
 Sittings: Total 440.
 Attendance: 30th March: morning, 109 general congregation, 73 Sunday scholars; afternoon, 167 general congregation, 64 Sunday scholars.
 Signed: John Hamilton Bullivant, Curate.

Gretton, Ebenezer Baptist Chapel

420/22

Erected: 1824. Separate building, used exclusively for worship.
 Sittings: Free 150, other 100.
 Attendance: 30th March: morning, 20 general congregation, 39 Sunday scholars; afternoon, 35 general congregation, 38 Sunday scholars; evening, 73 general congregation, 20 Sunday scholars.
 Signed: Jonathan Spendlove, Deacon.

Gretton, Wesleyan Chapel

420/23

Erected: 1841. Separate building, used exclusively for worship.
 Sittings: Free 48, other 80.
 Attendance: 30th March: afternoon, 16 general congregation; evening, 40 general congregation. Average: afternoon, 30 general congregation; evening, 50 general congregation.
 Signed: Robert Porter, Steward.

Harringworth, St John the Baptist

420/43

Consecrated: Before 1800.
 Endowments: Glebe £174.
 Sittings: Free 120, other 160. Plenty of room in addition.
 Attendance: 30th March; morning, 68 general congregation, 41 Sunday scholars; afternoon, 114 general congregation, 37 Sunday scholars.
 Remarks: The above figures represent as near as possible the usual average number of congregation.
 Signed: Fredk H M Blaydes, Vicar.

Laxton, All Saints

420/44

Sittings: Total 130.
 Attendance: 30th March: morning, 47 general congregation, 21 Sunday scholars. Average: morning, 52 general congregation, 21 Sunday scholars; afternoon, 63 general congregation, 21 Sunday scholars; evening, 38 general congregation.
 Signed: John C Glaves, Vicar.

Rockingham, St Leonard (fig. 4)

L 420/42

Sittings: Free about 160, appropriated about 36.
 Attendance: Usual number: morning, about 60 general congregation, 20 Sunday scholars; afternoon, about 120 general congregation, 25 Sunday scholars.
 Signed: J A Laxton, Registrar.

Wakerley, Parish Church

420/45

Consecrated: Before 1800.
 Endowments: Rent money payment in lieu of the great and small tithes and 60 acres of glebe £100 per annum. Easter offerings collected by the Parish Clerk and retained as part of his salary.
 Sittings: In feet. Free 182 feet, other 138 feet.
 Attendance: 0th March: morning, 63 general congregation, 36 Sunday scholars; afternoon, 75 general congregation, 34 Sunday scholars.
 Signed: Robt Deeker, Rector.

The Churchyard at Exton: Some Unusual and Unexpected Features

ED MILLER

A survey of the memorials in Exton churchyard is described covering dates of death between 1800 and 1949. Contrary to the usual practice, it was found that some of the elite of the village were buried on the north side of the church with this area being typically used in

most places for the least favoured in the community (e.g. pauper burials). It was also noted that young children were very much less likely to be commemorated in stone than adults and possible reasons for this are described.

“There are no churches in Rutland and few in England in which English sculpture from the C16 to the C18 can be studied so profitably and enjoyed so much as at Exton.”

This is the comment of one well-recognised authority (Pevsner 1984, 468) on the monuments inside the parish church of St Peter and St Paul at Exton. It is these monuments that give rise to admiring comments in many guidebooks and bring a steady flow of visitors to the church.

In contrast, this paper is concerned with a survey of the more mundane memorials that can be found in the churchyard and which record the passing of the more ordinary members of the village community. These less spectacular but more numerous memorials do more than just record those who have lived in the village. They also provide clues as to such things as the beliefs and attitudes of those who lived in the past.

Previous research into graveyards is exemplified by the work of Burgess (1963) in England and Tarlow (1999) in the Orkneys. This work has concentrated on such things as the different styles of memorial, the symbolism in the decorative carving, the nature of the inscriptions, and the ways that these have changed over time. To provide but one brief example, the symbolism of the imagery has changed from that of mortality, indicated by the depiction of skull and crossbones or the figure of death with his scythe, to that of the resurrection, often shown by the symbol of the angel's head, and then to that of the means of salvation as indicated by the cross. It is interesting that at a time when the church was much more prominent in people's lives, the cross does not appear as a symbol on memorials until well into the nineteenth century.

This account of a survey of memorials (in excess of 500) in Exton churchyard will concentrate on aspects other than the symbols and inscriptions emphasised by Burgess and Tarlow, in part because these authors describe patterns that are largely true for Exton as well. Rather it will deal, firstly and briefly, with a characteristic for which Exton

churchyard differs from the common pattern and, secondly, with a feature of the commemoration of children which has not previously been adequately described and which might prove to be true of other churchyards as well.

Before dealing with these specific points it is appropriate to make two general comments. Firstly, unlike many English churchyards there has been no clearing of the churchyard at Exton with memorials being extensively removed so as to leave a relatively open and grassed area, as appears to have happened in many places such as Oakham. A few stones have, of course, fallen over or become broken, and some of these have been moved to the wall at the edge of the churchyard, but the numbers lost in this way must have been small. Secondly, many of the memorials are made from local limestone which does not weather well. For this reason, not all the stones are legible. For the analysis presented in this paper it is assumed that those memorials where the writing can be discerned well enough for present purposes are representative of the whole within the period studied.

To turn to the unusual feature first, it is a commonplace observation that social distinctions in life are reflected in burial places. The rich and influential preferred to be interred within the church itself, at least until intramural burials were discontinued in the nineteenth century. Even for those buried in the churchyard, a degree of social distinction was still maintained. In general, the preferred places were on the south or the east of the church, with the north side being typically the least favoured and commonly reserved for the burial of unbaptised infants, paupers, and strangers (Burgess 1963; Tarlow 1999). It would normally be expected that the ‘man and woman unknown found dead in the snow’ who feature in the burial registers for Exton in 1796 would have been buried on the northern side of the church.

What is unusual about the distribution of memorials at Exton is that several of those who would have come from leading families in the

village have memorials on the north side of the church. These include six members of the Messing family, at least two of whom were stewards of the Earl of Gainsborough (deaths between 1792 and 1831), and also nine members of the Dain family, one of whom was a steward and another a lawyer (deaths between 1826 and 1997). Those of higher social status often had the most expensive memorials, particularly chest tombs. About half the chest tombs can be found on the north side as can some of the larger and more elaborate headstones.

This is not to argue that all of the more elite members of the village would be buried on the north side. Many were buried elsewhere in the churchyard. The point is that it is at least unusual for even some of the more influential to be found in this area.

Why was the north side favoured in Exton? One likely reason has to do with local geography. Most churchgoers, as at Exton, would approach the church to enter through the south porch, and this may be what in post-medieval times has generally made the south of the church the most desirable for a plot. On the other hand, the Hall at Exton (whether the old hall which burned down in 1810 or its replacement) lies to the north of the churchyard, and the obvious way for members of the local aristocratic family (that of the Earls of Gainsborough) to come to church would be through the gate in the north wall of the churchyard and via the door in the north porch. Those commemorated to the north would thus come under their gaze. At least this would hold until a new Earl, who had converted to Roman Catholicism, inherited in 1866 and worshipped in the chapel attached to the new hall. However, the trend to favour the north side for some of the burials of the more elite of the village was well established by then and certainly the Dains and members of some other leading families continued to be buried there.

The second aspect of interest to be discussed here arises from noting the age at death and date of death for all legible memorials, with the ages at death being set into age bands following the pattern of Willsher (1985). These were then compared with the relevant burial registers in the Record Office for Leicester, Leicestershire and Rutland (DE 3012/9), with particular reference to three 50-year periods, 1800-49, 1850-99 and 1900-49. Although the oldest legible memorial is dated 1750, there were too few memorials prior to 1800 to make any earlier analysis feasible, and the considerable changes in the village community since around 1950 determined the 1949 cut-off.

It is well established that mortality for infants and young children remained very high well into the nineteenth century (Wrigley & Schofield, 1989). Despite this, only two memorials commemorating a

young child or infant, defined here as aged under 5 years at time of death, could be found for the period 1800-49, despite the parish registers indicating that 240 under-fives were buried during this period. Of course, not every person interred was commemorated with a lasting (i.e. stone) memorial, and some inscriptions may now be unreadable. Even so, the proportion commemorated still seemed very small. Of those who died as adults, defined here as aged 25 or over, in this same period, 28 inscriptions can be found for the 381 actually buried. This is a considerably higher rate of commemoration and, to put it another way, the chance that a person aged 25 or over at death would be commemorated in stone is 8.8 times greater than that for a young child during this period.

This same trend is also evident for the later periods but not to the same degree. For the period 1850-99 a person dying as an adult (defined as above) is 4.4 times more likely to be commemorated in stone than a young child. The comparable multiplier for 1900-49 is very little less at 4.0.

Given the relatively small numbers involved, it would not be justified to take these multipliers as anything other than very rough estimates. Even making full allowance for this, it is difficult not to conclude that the death of a young child was very much less likely to lead to commemoration in terms of a stone memorial than that of an adult during the first half of the nineteenth century and that this trend persisted to a lesser degree up until at least the middle of the twentieth.

This finding has been suggested before. In a study of Glamis churchyard memorials, Willsher (1985) noted that few young children had been commemorated during the period 1750 to 1899 when considered in relation to the established high childhood mortality levels. What Willsher did not do was to confirm this impression by checking it against the actual burial registers, and the present survey appears to be unique in showing that the differential commemoration of young children extends to the mid-twentieth century.

Again it can be asked why this is so? One possible explanation comes from those like Shorter (1977) who have argued that in the early modern period and possibly extending into the early nineteenth century, parents were relatively indifferent to or avoided great emotional involvement in, their young children. This resulted from the high risk of early death. There are several reasons why such an explanation might be considered unsatisfactory. It has been pointed out that autobiographical accounts, letters to friends, entries in diaries, and the like, do reveal parents from the relevant periods expressing considerable grief at the loss of infants or young

children (Pollock 1983; Vincent 1980). This thesis of parental indifference as proposed by Shorter also suggests that it extended throughout the eighteenth and possibly into the early nineteenth century at most. After this time, present-day levels of concern for young children appeared. This does not then explain why the relative lack of commemoration of young children extended not only into the later nineteenth but also into the first half of the twentieth century, as shown in this study, and at a time when child mortality levels had improved very considerably.

If the notion of parental indifference is rejected, it is necessary to seek alternative explanations. It is possible that no single factor alone will account for the considerably reduced commemoration of young children. One likely factor is illegitimacy. Illegitimacy attracted considerable social disapproval for both child and mother throughout the period of concern. It is likely that unmarried mothers would be less likely to be able to look after their children under such favourable circumstances as other mothers, which could lead to an even higher mortality rate for illegitimate children. Furthermore, it might well offend local sensibilities to erect a stone memorial to such a child even if the mother could afford to do so. Whilst this could be one factor, it is unlikely that the illegitimacy rate of about 8% on a national basis in 1800 (Wrigley and Schofield 1989) would have been high enough for the deaths of illegitimate young children to account for other than a tiny part of the differential commemoration.

Another possibility is that it may not have been considered to be so appropriate to mark the graves of infants who died unbaptised. These it will be recalled were often buried in the (usually) less favoured northern part of the churchyard as if they did not belong with the rest of the community (Burgess 1963; Tarlow 1999). To explore this possibility further, it would be necessary to match baptism records for the parish with the names of infants or young children actually commemorated. This has not

proved easy with the Exton records, but extension of this study to other local churchyards may allow this possibility to be properly examined. However, it is a moot point as to whether those who died before being baptised would be likely to account for anything other than a small part of the under-commemoration of infants and young children.

A final possible factor is cost. For the periods in question, the majority of the population of Exton were relatively poor and most would have been agricultural workers. The cost of a gravestone would be quite high (several pounds compared to wages of several shillings per week in the early nineteenth century). Furthermore, many infants and young children would have died at a time when their parents also had other young children to support, this resulting in their being even less able to afford a headstone.

The above certainly do not exhaust the possibilities. One other is that social customs or expectations might place a higher obligation on those bereaved to create a permanent memorial for adults, especially parents, than for young children. Unfortunately, the kind of analysis described here cannot reveal the existence of such social pressures and expectations.

In summary, the survey of the churchyard at Exton has revealed an unexpected feature in the tendency of at least some of the village elite to opt for burial on the generally least favoured north side of the church. Secondly, it has shown a considerable bias in terms of who tends to be commemorated in stone, with young children being very much less likely to be commemorated in this way during the first half of the nineteenth century, and for this tendency to persist in still quite a marked way into the first half of the twentieth. It is also hoped that this brief account has provided some indication as to the useful local historical information that can be provided by such a commonplace feature as the local churchyard.

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Rutland History and Archaeology in 2001

Edited by T H McK CLOUGH

The following abbreviations are used in this section:

APS	Archaeological Project Services
BUFAU	Birmingham University Field Archaeology Unit
JSAC	John Samuels Archaeological Consultants
LMARS	Leicestershire Museums, Arts & Records Service
RCM	Rutland County Museum
ROLLR	Record Office for Leicestershire, Leicester & Rutland
RR	<i>Rutland Record</i>
SMR	Leicestershire & Rutland Sites and Monuments Record
ULAS	University of Leicester Archaeological Services

I - Archaeological Fieldwork during 2001

Short reports, arranged in alphabetical order by parish

Exton, St Peter and St Paul (SK 926113)

Archaeological recording was carried out by ULAS during restoration work at St Peter and St Paul's church, Exton. After the removal of a large monument in the N transept of the church a section of painted wall plaster and a large blocked window were discovered. The wall plaster was too badly deteriorated for much interpretation but the style of the window with panel tracery with cinquefoil cusps is Perpendicular, of the 15th or early 16th century. It was blocked by the construction of an additional block to the E side of the N transept and a large monument (dating to 1683) placed in front of it.

Finds recovered by the conservation workmen when the monument was removed include several fragments of decorated window glass possibly from the blocked window. The plaster and window were recorded by photographs and sketch drawings before the monument was replaced (RCM A8.2001).

Vicki Priest, ULAS

Great Casterton, Strawson's Farm, Great North Road (TF 00040891)

F Walker of APS carried out a watching brief during development on the western edge of the Roman town, and near to previous discoveries of Roman remains. However, only modern deposits were identified (RCM A7.2001).

Steve Thomson, APS

Greetham, St Mary the Virgin (SK 92551472)

In September 2000 (report issued 2001) JSAC undertook an archaeological watching brief in connection with the development of a kitchen and toilet facilities on the site of the old vestry at St Mary's church.

Undated disarticulated human bones were found under the vestry floor. The fragments were left with the vicar for re-interment. No other archaeological features were found.

Ken Hollamby, JSAC

Ketton, Grange Top Quarry (centre SK 966052)

The programme of observation and recording by Northamptonshire Archaeology on behalf of Castle Cement Ltd continued throughout 2001 (see also *RR 21* (2001) 42). Newly stripped areas lay at the margin of the previously excavated Romano-British activity and located only minor additions to the known ditch systems.

Of particular interest was the location of medieval ridge and furrow close by the previously excavated late Saxon centre, probably the residence of a thegn, with associated chapel and graveyard. Furrow bases spaced at intervals of 10-12m did not overlie the site although they were traced up to it on the E and S sides, indicating that the field system respected the area of the occupation. The date of establishment of such field systems is always problematic, especially with few observed relationships with pre-conquest sites. It would appear that here the fields respected the late Saxon occupation focus although it cannot be proved whether that respect was contemporary with the occupation or a post-abandonment respect for its former status. The identification of the ridge and furrow system is also of note because there were no surviving earthworks in the area and examination of the air photographic cover gave little information about its extent or character (RCM A25.1998).

*Ian Meadows & Chris Jones,
Northamptonshire Archaeology*

Ketton, Pit Lane (SK 984052)

In March 2001 an archaeological evaluation was conducted on land E of Pit Lane for Messrs Murray and Ketton Parish Council. Following geophysical survey seven trial trenches with a total area of 300m² and representing 2% of the development area were opened. No archaeological features were positively identified within the area of the site which was sampled. However, one post-hole and three shallow, amorphous features all of unknown date were revealed in the south-west of the site (RCM A4.2001).

Vicki Priest & Tony Gnanaratnam, ULAS

Little Casterton, Little Casterton Road

(TF 012087)

An archaeological watching brief was undertaken by ULAS in May and June 2001 on behalf of Williamson Cliffe Ltd during soil stripping at Little Casterton Road. The land was stripped of topsoil and subsoil and revealed traces of modern land drains. Medieval and post-medieval pottery was also recovered from unstratified contexts (RCM A18 2001).

Michael Derrick, ULAS

Oakham, Ashwell Road (SK 864096)

A watching brief was undertaken by APS on behalf of Barratt East Midlands Ltd during development on the N side of Oakham, close to previous discoveries of medieval and post-medieval remains. A ditch, broadly parallel to the modern road but otherwise undated, was revealed. Two prehistoric flints, a piece of Roman pottery and one fragment of medieval pottery were recovered. Part of a probable medieval bone pin beater used in textile production was also retrieved. Late post-medieval artefacts were moderately abundant, suggesting the site was probably first occupied in the 18th century (RCM A13.2000).

Paul Cope-Faulkner, APS

Oakham, Kilburn Road (SK 859097)

M Dymond of APS supervised an evaluation on behalf of Barratt East Midlands Ltd on land to the N of the medieval town and in an area of prehistoric, medieval and later remains. Dumped deposits and clearance cuts of modern date occurred extensively across the site but no earlier remains were revealed. A few medieval and post-medieval artefacts were recovered and are likely to be manuring scatter, suggesting that the area was used as agricultural land during these periods (RCM A19.2001).

Mark Dymond, APS

Preston (SK 873025)

An archaeological watching brief was undertaken by ULAS between February and April 2001 on behalf of Anglian Water during the laying of sewage pipes. The trenches were visited on nine occasions whereupon the depth of strata was recorded. Possible pebble surfaces were observed under the tarmac in sections 6, 7 and 9;

these were likely to have been late in date and may represent 19th century road make-up (RCM A12.2001).

Michael Derrick, ULAS

Seaton, West Farm, Main Street (SP 90059823)

In December 2001 an archaeological evaluation was carried out by ULAS for Rutland County Homes and Corporate Architecture Ltd at West Farm, Seaton. The footings for an undated stone-built wall with a remnant flue or drain were uncovered. The structure was clay bonded, which could indicate a structure of some antiquity which had been demolished by the time of the First Edition 25" Ordnance Survey map (1887). To the S of the site, a wide ditch-like feature was uncovered. This became redundant and filled during the 12th century. The feature was later covered with a layer of stone, which could have functioned as a rough surface. This deposit also appears to be of 12th century date and was sealed with a probable colluvial deposit. It is quite possible that this feature was a hollow way. A few other postholes and pit or ditch features were revealed, which had very similar fills. Only two of these could be dated: feature 11 was of 10th-11th century date and feature 3 was 11th century. This also yielded a residual sherd of Early Saxon pottery of late 5th-6th century date. The centre of the site had previously been levelled and bulldozed to allow the building of the two Dutch barns. It is unlikely that shallow archaeological features would survive in this area. Towards the N of the site the topsoil had also been largely stripped, although the footings to the stone building have survived. Archaeological deposits may survive best towards the S of the site. Overall the evaluation revealed evidence of Saxo-Norman activity on site. This is of interest given the medieval earthworks immediately to the W of the site and the evidence for Saxon burial activity recovered from the village core. A building appraisal was undertaken of the stone barn in the NW section of the development area. In view of the re-roofing which had taken place this building could not be securely dated but it was recorded on the 1846 Ordnance Survey map.

Tony Gnanaratnam, ULAS

Teigh, Main Street (SK 865161)

An archaeological watching brief was carried out by Birmingham University Field Archaeology Unit on land at Home Farm Barns between May 2001 and March 2002. The work was commissioned by the Wilmot Partnership, Chartered Architects and Surveyors, on behalf of the owners, Mr and Mrs P Compton. The watching brief was required by Rutland County Council as a condition of planning permission during groundworks associated with the conversion of an existing barn to a dwelling house and the construction of two new wing buildings, a stable and a garage.

The truncated remains of stone walls forming a structure of probable medieval date were recorded in the NW part of the site. Sherds of medieval pottery

were recovered from the topsoil overlying the structure and subsoil abutting it. A less substantial stone wall, recorded S of the structure, was undated but may be of medieval or post-medieval date. A possible wall foundation trench of suspected post-medieval date coincided with a slight linear earthwork feature, and could possibly represent the remains of a field boundary or livestock enclosure.

Other features adjacent to the existing barn revealed evidence of a 19th century farmyard, including a cobbled yard surface and a well. These farmyard activities, along with the foundations of recently demolished structures built against the barn, may have truncated earlier features and deposits (RCM A9.2001).

Kirsty Nichol, BUFAU

Uppingham, The Beeches (site D) (SK 869003)

An archaeological evaluation by trial trenching, for a proposed residential development at The Beeches (site D), Uppingham, was carried out by ULAS. Although geological features were identified which could potentially aid preservation of remains, no archaeological deposits were revealed. Taken with the results of geophysical survey (RR 21 (2001) 44), it is considered unlikely that the development will have any archaeological impact (RCM A5.2001).

Wayne Jarvis, ULAS

Whissendine, St Andrew's Church (SK 8314)

Four test-pits were excavated by ULAS during January 2001 at St Andrew's in advance of an extensive scheme of reordering of the church, including alterations to the existing floors in the nave, N aisle, and N and S transepts. The church dates back to the 13th century and the evaluation was required to determine the impact of the work on any surviving medieval deposits. The excavations revealed a brown compact clay soil with fragments of human bone beneath a layer of crushed mortar throughout the church. These deposits possibly represent the use of churchyard soils in altering levels within the church and may date from the Victorian alterations during which the floor of the nave appears to have been lowered, with other areas possibly made higher. Following discussions with the

Diocesan Archaeological Adviser an archaeological watching brief was subsequently maintained on ground works between March and May 2001, during which no archaeological deposits were encountered (RCM A10.2001).

Vicki Priest, ULAS

Whissendine, 4 Melton Road (SK 82431420)

In August 2000 (report issued in 2001) JSAC undertook an archaeological watching brief in connection with the redevelopment of 4 Melton Road, Whissendine. No archaeological features were identified although an unstratified strap-handle from a 13th century jug or pitcher was found during soil stripping.

Ken Hollamby, JSAC

Whissendine, The White Lion Public House

(TF 828144)

An archaeological watching brief was undertaken by ULAS in April 2001 on behalf of T M Construction Services during extension work at the White Lion. The topsoil was stripped revealing built-up ground consisting of mixed subsoil and modern rubble. A modern brick path was also located to the SE of the development area. The site archive will be deposited with RCM.

Michael Derrick, ULAS

Negative watching briefs carried out in 2001

Hambleton and Whitwell:

Water main renewals (SK 890070 to SK 930090),
ULAS

Horn and Stretton:

Water main renewals (SK 950100 to SK 960140),
ULAS

Ketton:

Nutts Farm (SK 979044), *ULAS*

Market Overton:

Michaelmas Cottage, 5 Berry Bushes (SK 886164),
ULAS

Ryhall:

Ryhall Road, water main renewals (TF 03600922 to TF 03361020), *James Albone, APS*

II - Other Reports for 2001

Record Office for Leicestershire, Leicester and Rutland

The year 2001 was a remarkably busy one for the Record Office. The number of reader visits reached the unprecedented high of 18,070. This represented an increase on the previous year of over 3,000. Similarly, the number of written enquiries dealt with rose by more than a thousand. In the search-rooms Record Office staff were engulfed by a tide of no fewer than 24,581 requests for original documents: over 3,000 more than in 2000. Some of this dramatic increase can

probably be attributed to the outbreak of foot and mouth disease, which closed other public sites and curtailed many alternative leisure pursuits. The imminent release of the 1901 census, with its attendant publicity and preparatory genealogical research, may also account for some of the visits.

The numbers of Rutland residents visiting or contacting the Record Office are not recorded. However, visits by researchers working on topics related to the

county were recorded (1,675) and rose in proportion to the overall annual figure.

The traffic was not entirely one-way however. Although outreach work is not included in the joint arrangement between the Leicestershire and Rutland county councils governing the work of the Record Office, several archival exhibitions were put on at the Rutland County Museum in 2001. The first was **The Tigers Caged**, an exhibition recalling, in their own words, the roles played by Leicestershire and Rutland men and women in the defence of Ladysmith during the South African War of 1899-1902. The display had an additional, specially prepared panel which told the story of the 58th (Rutlandshire) Regiment during the first war against the Boers in 1881. There was also a talk by the exhibition's curator on 8th February to the Friends of the Rutland County Museum.

The **Written Word**, an alphabetical excursion through the history of writing and printing, from advertising to zincographs, by way of blots, hieroglyphs and the internet, also travelled to Oakham.

In July a further display of Rutland documents was prepared to accompany the open day of the Rutland Local History and Record Society. The material chosen included a manor court roll of Brooke Priory from 1410, the records of a bizarre Great Casterton bastardy case beginning in 1808, and the meticulous field name maps prepared by Robert Sterndale Bennett for the Rutland Home Guard in 1940 (photocopies of these are available at RCM).

Rutland County Museum

Additions continued to be made to the collections in 2001, including archaeological material deriving from watching briefs and excavations detailed in the annual reports above. The most important acquisition during the year was the Tinwell hoard of 2,830 Roman coins and pottery, noted briefly in *RR 21* (2001) 43f. Following the completion of the Treasure Act process, the museum successfully applied for grant aid from the Resource/Victoria & Albert Museum Purchase Grant Fund, which provided half the cost, and the Friends of the Museum generously found the balance. A prehistoric stone axe from the same field was also acquired (*RR 21* (2001) 44). Other accessions helped to strengthen the social history and ephemera collections, and a small selection is given below. The most important of these is the generous gift of a good collection of engravings and lithographs of Rutland churches and other buildings, which greatly amplified the museum's holdings of this kind of material. Late in the year, negotiations were taking place for the acquisition of a major collection of Rutland postcards, which will be detailed in a future report.

Much energy was expended in the course of the year in connection with the Audit Commission's quest

New deposits of Rutland material continued to arrive at the Record Office. These included the parish copies of tithe apportionments and maps from Stretton and Clipsham (DE 6066 and 6067 respectively) and a collection of manor court rolls for Ketton, Preston Uppingham, and Langham, dating from 1656-1892. One curiosity was the original deed (DE 6141) by which Sir Kenelm Digby, the philosopher, scientist, royalist and friend of Cromwell, sold his manor of Stoke Dry in settlement of claims on his estates whilst he was in exile. The receipt of relatively recent records of two bodies, the Uppingham Chamber of Commerce (DE 6133) and Rutland Crime Prevention Panel (DE 6134) were the cause of some satisfaction, suggesting that the importance of preserving records, and the role of the Record Office under the joint arrangement, are appreciated locally.

Within the Record Office much work was done on Rutland records. Of 2001's new accessions no less than 87% were fully catalogued by the end of the year. Similarly, the remarkable total of 2,776 Rutland archival items received conservation treatment. Many of them came from the Finch family collection (DG7). This was the result of a project to reorder, guard and bind the correspondence of Daniel Finch, whose papers, as Secretary of State to William III, will form a significant part of the Historical Manuscripts Commission's forthcoming calendar of *Finch Manuscripts Volume V*.

Robin P Jenkins, Keeper of Archives

for Best Value, with the time-consuming preparation of an extensive report and portfolio of supporting material. However, although Rutland County Council's Members followed the matter through, the Commission itself failed to follow up the submission by carrying out any evaluation of the Museum Service at the time.

However, the effort was not wasted, since much of the supporting material was also incorporated into the museum's bid to the Heritage Lottery Fund for substantial grant aid to redevelop the museum, including providing a new, safer and more accessible entrance off the South Street car park, new introductory displays, proper reference facilities for service users, a lift to the balcony displays, and improved staff working accommodation. This bid was submitted towards the end of the year and, as future reports will show, was to prove successful. It would not have been possible to contemplate the bid without the dedicated financial support of the Friends of the Museum and a firm commitment on the part of the Council to allocate capital funds to the project.

Selection of acquisitions received during 2001

H21.2001 Postcard photograph, Rutland Hornets
Rugby Football Club, 1925-26

A27.2001	Neolithic polished stone axe from Tinwell	H56.2001	Assorted brass rubbings from Rutland churches
H33.2001	Rutland Musical Competition certificate, Glaston & Bisbrooke School, 1906	H60.2001	Printed copy of Charity Commission Scheme, Agricultural Hall, Oakham, 1899
H40.2001	Photograph, Oakham Rugby Football Club, 1924-25	H61.2001	Oakham & c parish magazine, March 1904
H41.2001	Photograph, Oakham Urban District Council members at Oakham Castle, 1930	H62.2001	Framed Roll of Honour, Oakham & District postal staff, 1914-19
A47.2001	Tinwell hoard of late 3rd century Roman coins and pottery	H63.2001	Collection of (mostly 19th century) lithographs, engravings and illustrations of Rutland churches, mansions, &c
H55.2001	Seven photographs of Oakham scenes, 1938		<i>Tim Clough, lately Curator</i>

Rutland Historic Churches Preservation Trust

In 2000-01, the Trust promised grants amounting to £17,500, and in addition loans of £10,000, interest free over five years, were offered to seven churches or chapels. Work supported included repairs to the roof at St John the Baptist, Bisbrooke; to tower, stonework and windows at St Martin of Tours, Lyndon; to spire and tower at St Peter & St Paul, Uppingham; to the roof and wiring at St Peter & St Paul, Exton; churchyard wall rebuilding at St Nicholas, Stretton; and re-laying the pathway in Langham Baptist Chapel.

St Andrew, Lyddington, was able to secure a substantial grant for major tower and window repairs through the Landfill Tax Credit Scheme, due to persistence and a donation from a disinterested benefactor, and the Trust would like to thank the national Historic Churches Preservation Trust and also several county Trusts for their advice in respect of this Scheme.

The Trust gave a loan to help complete kitchen and toilet work within the vestry at St Mary the Virgin, Greetham, which had been partly funded by a millennium grant from Rural Churches in Community Service.

It was noted with regret that Great Casterton Methodist Chapel closed in December 2000.

In 2001-02, eight churches were promised help: St John the Evangelist, Ryhall, for structural tower work to enable bells to be re-hung; St Mary, Manton, for masonry, window and electrical works; St Botolph, Wardley, for steeplejack inspection and tower repairs; All Hallows, Seaton, for heating installation; and All Saints, Oakham, for window re-glazing and ongoing repairs to leadwork on roofs. Provision was also made for Langham Baptist Church lest electric heaters failed, and for St Peter & St Paul, Exton, also St Peter & St Paul, Uppingham, for roof work. Grants promised

amounted to £38,000 and loans to £6,000. These are record sums for the Trust.

The Cycle Ride took place once again in September 2001. At over £18,000, the amount raised was the highest of all the Trust's eight Rides to date. More than 200 walkers and riders took part, and at least as many again manned the 70 churches and chapels, generously providing refreshment, warm welcomes and even guided tours. Seven riders reached 50 churches, and the Davenport Cup was shared between Roger Quenby, Chris Meacock and Richard Saunders, who each visited 51 places of worship in Rutland. The Trust is most grateful to Richard Adams for his enthusiasm in organising this very important event.

Since 1987, over £100,000 has been raised by Rides, half being returned to sponsored churches and chapels and the rest contributing towards the Trust's ability to give grants and loans. The Trust is also grateful for continued support from Castle Cement and Rutland Plastics, and for donations from a number of Parochial Church Councils. This assistance is particularly valued in view of continued low returns from investments.

Until five years ago it was normal for Rutland churches applying for grants or loans to complete the work within the year. This is now sadly hardly ever the case. Although it recently became possible to claim back some VAT on certain repairs, help from English Heritage and the Landfill Tax Credit Scheme has generally not been obtainable. Most PCCs have tried hard to carry out repairs as they arise and thus avoid deterioration, but venerable buildings require large sums even for modest work.

Linda Worrall

Rutland Local History & Record Society

The Society had a busy year in 2001-02, reflecting the rising tide of interest nationally in local and family history. Interest in the history of Rutland is shown by hits on the Society's website, but not everyone who might be expected to join the Society does so. In recognition of this, the Executive Committee is determined to raise the Society's profile and to provide for the

interests of Rutland historians in any way it can, while balancing the needs of members. This has led to a varied programme of events through the year, ranging from a talk on the general topic of wartime civilian evacuation to the ever-popular annual village visit, which this year was to Wing. A Local History Fair was held at the Rutland County Museum in conjunction

with Local History Week, and an additional event was planned to celebrate the launch of *Time in Rutland*.

The format of the AGM has been changed this year, with the annual Bryan Matthews Lecture being held on a separate occasion, this time at Uppingham School by kind permission of the Headmaster. Due to eccentricities of timing, the substance of Nigel Richardson's talk on the school's excursion to Borth in 1875-77 to avoid a typhoid epidemic was in fact published in *Rutland Record* 21 (2001) 22-37.

The Society's work, other than these events, is organised by several Sub-Committees or less formal groups. The main effort of the Editorial Committee was directed towards the completion of *Time in Rutland*, a major title in the Record Series. Unfortunately this led to delays in the publication of *RR* 21 and in the Occasional Publications programme, but it is intended to catch up with this programme. Also, an Index of *RR* 11-20 is planned. Sales of past publications have been modest, but a number of earlier *Rutland Record* issues are now out of print.

The Archaeological Group continued with its field research although the Group was without a leader during the year. A Roman ironworking site was defined at Holywell, just outside Rutland, and Kate Don and her colleagues made progress in defining the area of Roman occupation at Thistleton. Fieldwalking also took place along the shore of Eyebrook Reservoir.

The Historic Environment Group was reinforced during the year so that David Carlin had more help in reviewing planning applications. Permission to photograph the interior of Uppingham Congregational Chapel was obtained, pending resolution of its future.

A Development Group, independent of the Executive Committee and led by Professor Alan Rogers, was convened to assess and advise on the future direction of the Society.

Another group, the Resources Group, has as its brief a responsibility for making the Society's books and papers accessible, including a number of volumes kindly given by the Society's President, Prince Yuri Galitzine. The Society has also purchased a facsimile, in two bound volumes, of the extensive series of notes used by James Wright, author of *The History & Antiquities of the County of Rutland* (1684). It is intended that the Society's holdings will complement those of the Rutland County Museum and Oakham Library.

The Society has lent its support to the Museum's bid for lottery funding, and has promised £4,000 towards that project on the understanding that the Society will have some involvement in the development of the putative Local Studies Room. It is also intended that the room used hitherto as the curator's office will be allocated for the Society's use, giving it a much-needed base.

One sad note to record is the death of Miss Joanna Spencer, an enthusiastic member of the earlier Rutland Local History Society, a founding member of the Rutland Record Society, and an Honorary Member of this Society. She was also a stalwart supporter of the museum. In her place, the Society offered Honorary Membership to Peter Lane.

The Society is again beholden to Tim Clough and his staff at the Rutland County Museum for providing a home in all but name, and also to Carl Harrison, County Archivist, and his colleagues at Wigston who responsibility it is to look after Rutland's records and documents.

Finally, the Chairman would like to thank the Committee most heartily for all their support in a year of fast learning, and for their enthusiasm, dedication and sheer hard work on behalf of the Society.

Auriol Thomson, Chairman

Book Review

The Photographic World and Humour of Cuthbert Bede, by Bridget A Henisch and Heinz K Henisch. Studies in the Photographic Arts Vol 4, The Edwin Mellen Press, Lewiston, New York, 2002. ix + 170pp, 42pp plates, £59.96. ISBN 0 7734 7009 3.

Railway travellers departing from Paddington 150 years ago, pausing to buy a shilling novel from the W H Smith bookstall, might have picked up a new best-seller: *The Adventures of Mr Verdant Green, An Oxford Freshman*. Few Victorian readers knew that the popular author, Cuthbert Bede, was in fact a little-known clergyman who for twelve years served as Rector of the sleepy Rutland parish of Stretton. By the time he arrived in Rutland, in 1871, the Reverend Edward Bradley had published, under the pseudonym of Cuthbert Bede, a wide range of books and articles, including a light-hearted look at the new Victorian

craze for photography, *Photographic Pleasures, Popularly Portrayed with Pen and Pencil* (London 1855).

Today Cuthbert Bede can boast several internet web pages and academic admirers from Pennsylvania to Clerkenwell, but little biographical coverage outside *The Dictionary of National Biography* and *Who Was Who in Rutland* (*Rutland Record* 8 (1988) 261). In this new study, Professor Heinz and Bridget Henisch of Penn State University, USA, approach the career of Cuthbert Bede from the viewpoint of photo-historians and authors of, among other works, *The Photographic Experience 1839-1945* (Pennsylvania 1994). They

celebrate the humour, enthusiasm and comic art of a very English eccentric.

Illustrated largely by Bede's own sketches and cartoons, *The Photographic World and Humour of Cuthbert Bede* is a modest volume with a hefty price-tag. As such, its sales may well be limited to libraries, where Bede's irreverent sense of humour may strike an incongruous note. In their time, all his books were intended for the wider public, who might be intimidated by a scientific analysis of the photographic process but would roar with pleasure at the sketch of a self-important photographer threatened by a charging bull. Ironically Bede's introduction to the new art was illustrated not by photographs but by comic drawings, many of which had previously appeared in *Punch*.

Bridget and Heinz Henisch vividly convey their own delight in Bede's wit and wordplay, his insight and imagination. His love of puns and puzzles finds expression in his own illustrations, so that a glass rod for stirring photographic chemicals 'is honoured with a portrait captioned "Glass Rod at the Court of King Camera"'. In another of Bede's cartoons a schoolboy is threatened with a birch rod labelled as a 'developing agent'. Fully aware of serious Victorian debate over what constituted 'High Art', Bede could not resist playing games with the concept, finding high art in a rooftop photographic studio. The Henischs' book makes clear the limitations of Bede's technical and aesthetic understanding of photography, but pays warm-hearted tribute to his achievement in making it appealing and accessible to the middle classes of the mid 19th century.

In concentrating on Cuthbert Bede's photographic world, the authors deal more briefly with his very English background, influences and wider interests. At times their transatlantic perspective limits the picture, such as a rather laboured explanation of Bede's reference to Daniel Lambert, who two centuries later remains a gargantuan legend to many compatriots, especially around Stamford. Rutland is misnamed as Rutlandshire and the proprietor who famously named the Ram Jam Inn becomes Charles Black rather than Charles Blake (buried at Stretton). The first half of the book, exploring the 'Multiple Missions' of the Reverend Edward Bradley, is likely to be of greater interest to Rutland readers. It aims to promote wider appreciation of this far from retiring clergyman, with the voracious, inquiring energy of his published writings, his humorous warmth and engaging, if at

times conservative humanity. Ceaselessly contributing to journals such as *Notes and Queries* and *Boys' Own Paper*, he pontificated on such topical issues as the proliferation of junk mail and the unsuitability of women to practise medicine. Exploiting the new opportunities of railway travel across the Midlands, he undertook an exhausting programme of popular public lectures, with titles such as 'Wit and Humour', in order to raise funds for the restoration of Stretton Church, where he now lies buried.

The second section of the book concentrates on the 'Positive Pleasures' which Cuthbert Bede found in photography. To those who share Bede's interest in the developing world of photography and his schoolboy sense of humour these chapters will entertain and inform. They offer an informed commentary on Bede's *Photographic Pleasures*, providing helpful, thumbnail sketches of the individuals with whom Bede was involved, and the processes which concerned him but which he did not always understand. Whether finally Bede's light-hearted study of photography justifies the devoted attention of the present authors remains in the balance. It is only one aspect of the wide-ranging rather than deeply explored interests of a man very much of his time. The authors offer an honest assessment of Bede's contribution to the popularisation of photography, recognising his limitations as well as his appeal. The public which made its own judgement remembers him above all for *The Adventures of Mr Verdant Green*, which sold 130,000 copies and was followed by two popular sequels. It is this novel which earned Bede a place in the 1990 *Oxford Book of Humorous Prose*. It remains his greatest claim to fame.

The Rev Edward Bradley, *alias* Cuthbert Bede, repays study by social historians, lovers of comic prose and popular literature, local historians and students of photography. As a clergyman, his contribution to religious thought is less apparent than his engaging influence on parishioners. A generation entertained by *Punch* will find continuing amusement in his sketches. This book provides an invaluable insight into the experience of a lost generation, those to whom the magic lantern and the miracle of photography offered new visions of a rapidly changing world. Cuthbert Bede led eager Victorian readers, as he can still entice readers of the 21st century, to share wonder and pleasure on the threshold of a new world of technological communication.

Sue Howlett

RUTLAND LOCAL HISTORY & RECORD SOCIETY

Registered Charity No. 700273

The Society's publications, with their main contents, are currently available as follows:

- Rutland Record 1* (£1.00 post free)
Emergence of Rutland; Medieval hunting grounds;
Rutland field names; Illiteracy in 19th century Rutland
- Rutland Record 2* (£1.00 post free)
Archdeacon Johnson; Thomas Barker's weather records;
Rutland Agricultural Society; Rutland farms in 1871
- Rutland Record 6* (£1.50, members £1.00)
Transitional architecture in Rutland; Family of Rutland
stonemasons; Restoration of Exton church
- Rutland Record 7* (£1.50, members £1.00)
Rutland place-names; Rutland Domesday; Lords and
peasants in medieval Rutland; Shakespeare in Rutland
- Rutland Record 12* (£2.00, members £1.50)
Deer parks; Preston records; Thring at Uppingham;
Jeremiah Whittaker; Joseph Matkin; Cinemas in Rutland
- Rutland Record 15* (£2.00, members £1.50)
Meadows at Seaton; 18th C Rutland elections; Rutland
Fencibles' 1794 Riding School; Childhood at Stocken
- Rutland Record 16* (£2.00, members £1.50)
Iron smelting; Saxon archaeology; Stilton cheese;
Oakham in 1871; Rutland Hotel, Wanganui
- Rutland Record 17* (£2.00, members £1.50)
Byrch's charity; Maj-Gen Robt Overton; 50-52 High St,
Uppingham; White Hart, Uppingham
- Rutland Record 18* (£2.50, members £2.00)
Earthworks at Belton-in-Rutland; Peter de Neville;
Oakham gallows; Buckingham's house at Burley
- Rutland Record 19* (£2.50, members £2.00)
Anne Barker; Exton and Noel family; 14th century
Rutland bacon; Emigrants to Australia
- Rutland Record 20* (£3.50, members £3.00)
Rutland castles; Medieval site at Barrowden;
Mompesson and Rutland inns; George Phillips
- Rutland Record 21* (£3.50, members £3.00)
Mary Barker letters; Anton Kammel, musician;
Uppingham School and Borth, 1875-77; annual reports
- Rutland Record 22* (£3.50, members £3.00)
Religious Census 1851; Exton churchyard; annual reports
- Index of Rutland Record 1-10*, compiled by John Field
(1994) (£2.50, members £1.50)
- Index of Rutland Record 11-20* – to be published 2004

The following issues are out of print:

Rutland Record 3, 4, 5, 8 (Who was Who in Rutland),
9, 10 (Burley-on-the-Hill), 11, 13, 14; please enquire for
details of contents

Rutland Record Series

1. *Tudor Rutland: The County Community under Henry VIII*, ed. Julian Cornwall (1980). The Military Survey of 1522 & the Lay Subsidy of 1524, with introduction (now £4.50, members £3.00)
2. *The Weather Journals of a Rutland Squire*, ed John Kingdon (1988). Thomas Barker's 18th century weather, farming and countryside records, with introduction (now £7.50, members £5.00)
3. *Stained Glass in Rutland Churches*, by Paul Sharpling (1997). Complete survey and gazetteer; introduction; lists of glaziers, subjects, dedicatees, donors, heraldry (now £10.00, members £8.00)
4. *Time in Rutland: a history and gazetteer of the bells, scratch dials, sundials and clocks of Rutland*, by Robert Ovens & Sheila Sleath (2002) (£24.00, members £20.00)

Occasional Publications

1. *Domesday Book in Rutland: the dramatis personae*, by Prince Yuri Galitzine (1986)(OP)
2. *The Oakham Survey 1305*, ed Allen Chinnery (1988). Medieval survey: population, occupations, topography, customs, and personal/place-name evidence (£3.50, members £2.50)
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4. *The History of Gilson's Hospital, Morcott*, by David Parkin (1995). The charity, its almshouse, trustees, beneficiaries, and farm at Screddington, Lincs; foundation deed, Gilson's will (£3.50, members £2.50)
5. *Lyndon, Rutland*, by Charles Mayhew (1999). Guide to the village and church (£2.50, members £2.00)
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