

Notes on Wellington.

BY F. T. ELWORTHY.

ENOUGH has already been said upon the name of our town and its probable etymology, but the question of its undoubted antiquity seems to have received but small attention.

All writers from Collinson downward, take it for granted that the history of Wellington begins with the earliest known written document—a certain Charter of exchange of manors, between Eadweard the King and Asser, Bishop of Sherborne. This charter (in latin) which Mr. Hugo, a better authority than Collinson, puts at A.D. 904, is printed at length in the “Calendar of Wells Manuscripts,” by the late Rev. J. A. Bennett, and published by the Historical MS. Commission, 1885, at p. 196.

A careful study of this will show not only, that the history of Wellington did not begin then, a thousand years ago, but that of whatever date the document may be, Wellington must have had a past of many centuries, and had even at that time attained to a position of civilisation and considerable development.

We find that in the days of Edward the Elder, 150 years before the Norman Conquest, there were six manentes, *i.e.*, tenants, residents, or proprietors in Weolingtun, and five in Boeland, under the Over Lord, whose joint holdings constituted what afterwards came to be called the Manor, instead of the Villa of those days.

Even then Wellington was closely associated with Bocland, and this connection has lasted unbroken, down to the present time.

The name Bocland, which unlike Wellington admits of no controversy, in itself testifies that the land had been surveyed, settled, and its title assured to its then owner, free from many burdens; and that it had already been registered as private estate in the great book of the realm, by the consent of the popular assembly or Witenagemot.¹ We may thus take it for granted, that by the year 900 both Wellington and Buckland had been so long in actual settlement as private property, as to have lost the names they had previously held in the days then long past, and to have become commonly known by fresh ones, which possibly implied their joint enfranchisement, seeing they were in one tenure. How long this period of settlement may have been, we can but surmise, and arrive at a decision by the direction of such other straws of inference as tend to show which way the wind blows. First the office of Portreeve has been held in the borough of Wellington from time immemorial—this of itself is testimony to the great antiquity of the borough. It points to a time when there must have been an enclosure either of wall, ditch, or stockade, with regular gates,² within which it is probable all the people had their houses.

The Portreeve, or Portgerefa,² surely marks the period when the Roman was being ousted by the Saxon, yet some of the names in our parish carry us back still further and show the settlement of Wellington to have been of actual Roman times, possibly even earlier, though there is nothing now to show by what name the place was then known.

(1) See *Kemble's "Saxons in England,"* v. I., p. 305; *Allen, "Inquiry into the Rise and Growth of the Royal Prerogative in England,"* p. 143, et sq. *Elworthy, "Tithes,"* 1890, p. 7.

(2) See "Portreeve," by *Dr. J. H. Pring,* 1883; also *Trans. Devon Assoc.,* Vol. XXI., p. 301; *Kemble's "Saxons in England,"* v. II., pp. 173, 313.

Ford *Street*, the most direct road connecting the borough with the Romano-British road along the ridge of the Blackdowns, is perhaps the most conclusive. Wherever *Street* is found as the ancient and traditional name of a country road, it is usually taken to represent a Roman way used by their Saxon successors. Compare Watling Street, Ermyn Street, Ikenild Street, etc., also Stretton, Stratton, Streatham.³

We have still several *Fords* in our parish and neighbourhood, besides the Ford which crossed the brook, well within present recollection, just below modern Woodlands, *e.g.*, Westford, Bradanford now Bradford, Sandford, Herporthford now Harpford, and several others mentioned in the old Saxon Charter (partly here inserted), giving the boundaries of Boclande and Welingtune in the English of the period.⁴

“*pis synt ða land gemære æt Boclande & æt Hælingtune. Ærest uppandune æt Achangran adune Sandford land gemære pon adune on ða ealdan dic pan on oð Sandford, pon Ʒlang pæ ealdan wegæs oð cytelwylle (Chitterwell) Ʒlang oð tan adune Ʒlang tan (Tone) streames oð bradanford, panon Ʒlang streames oð herpoðford, panon on ðeodherpod oð pæstas, ðanon on land gemere oð stanford panon upp onsiduc and lang landgemæres swauppon mærbroc oð byrnanhris ðanon on ðeodherpod swæst on achangran.*” (A.D. 904.)

The names of these other fords have been lost through the substitution of bridges, but they all carry history, writ clear, of roads in all directions—roads not mere tracks, but public and well used communications between settled and civilised communities, which not only existed then, but are still our public parish highways. This must be so; for a glance at this old Charter will show how carefully the boundaries of the villis of Buckland and Wellington were defined; with what a

(3) See *Elton's "Origins of English History,"* 2nd edition, p. 325, et sq.

(4) It was usual while the legal charter was always in Latin, to give boundaries and other details intended for the people, in the vernacular of the day, or as in the 14th and 15th Centuries, in the Court language, *i.e.* French, *c.f.* Bp. Stapledon's letter in 'Canonsleigh,' *Trans. Dev. Assoc.* 1892.

number of important signatures (printed at length by Mr. Humphreys, "History of Wellington, 1889, p. 23), the document was witnessed; clearly proving that the rights of property, were in those days, just as highly prized, and just as jealously guarded, as they are in our own.⁵

Such an advanced state of society as these documents proclaim, could only have been the growth of ages. The road at Chitterwell, "along the stream to Harpford and down the Tone" still mark the boundaries of our modern parish. Since they were thus recorded a thousand years have passed without changing them; who shall say they may not have existed a thousand years before that record? Our British forefathers were not the mere painted savages we were as children taught to believe. They understood many of the arts; they were certainly skilful metal-workers, well proved by the specimens found here, and now in the possession of our neighbours, Mr. Sanford and Mr. C. H. Fox. They understood the art of fortification as may be seen by the many British strongholds in our West country. One of these, very little known, now called Castleman's Hill, is close at hand, near Three Bridges, and guarded the great road to the West which ran from Tantun, probably through Bocland, past Welyngtune and Sandford (now Beam Bridge). Probably this ancient track is perpetuated by the names of Oldway and Wrangway, familiar to us all. Near the line of this road, too, we find a place still called

(5) The great importance of bridge building in the middle ages is testified by many remarkable facts. It was one of the three duties which no land-owner, under any form of tenure whatever, could escape. It was placed so high among religious works, that bequests for the purpose were distinctly considered to be pious acts of charity. See Calendar of Wills proved in the Court of Hustings, London, P. II., R. R. Sharpe, Privately Printed. Also Athenæum, Sep. 5, 1891, p. 398). Above all, the grand title of the head of the Roman Church was, and still is, Pontifex Maximus.

There were Guilds or religious fraternities, whose special work it was to repair bridges, and their pious character was constantly proclaimed by the Chapel so often built upon them. For a vast amount of information on this subject, see, *Jusserand* "English Wayfaring Life in the Middle Ages," Trs. by L. Toulmin-Smith, 1889.

Little Silver. Silver, like Street, when found where no guild of silversmiths could have ever settled, may fairly be reckoned as a Latin survival, a Saxon form of a Roman word, *Silva*. If this is so, then Little Silver in Wellington, was once *Silva parva*, or little wood. The locality in question certainly favours this theory.⁶ Other topographical facts again, point to the extreme antiquity of the borough, though less conclusively.

Eyton⁷ says of Wellington and other, Episcopal Manors, dealt with by the survey of 1084, that "many facts and conditions belonged to an era then passing, or passed away." This no doubt is true, and should therefore convince any candid mind, that at the time of the Conquest, Wellington was so old a place, that it had then, long outlived its earlier conditions. Yet it has not even now outlived its ancient landmarks, which any living eye may still behold. On the south side of Fore Street each house or holding possesses a long strip of garden ground, separated by boundary walls. These, instead of being straight, are all curved to the west, and are all parallel to each other. Had not these been very ancient landmarks, we should surely have found some of them straight. They are, however, the ancient strips, no doubt once an acre's length, held by the villani of the *vill* mentioned in the conveyance of A.D. 904 already referred to.

Ac wan pay neȝede so neȝ hure strengpe : hure hertes spronge
 vp ageyn,
 pay dryuen hem aȝen an aker lengpe : pe Saraȝyns in pe
 pleyn :

Sir Ferumbras, E.E.T.S., l. 2769, A.D. 1380.

(6) One of the ancient roads out of our town now called Buckwell (from the name of a resident in 17th century), leads to Silver Street (via ad Silvam) and to St. Philip's Well. It is a fact worth noting that both in Taunton and Wellington, Silver Street should lead south, in the direction in which we may safely say, there was most woodland, i.e. on the slopes of Blackdown.

(7) Domesday Studies, Somerset, vol. I. p. 92.

It is easy to see how these strips became curved.⁸

The Roman road, Ford Street, came into the town, not by modern South Street, but by what is now narrowed into Lamb Court, and passed straight across the present Fore Street to modern Cornhill, then across the Mill-way, and along Burgage. The ancient road was the Eastern boundary from primeval times, and the strips were measured off in the usual way, parallel to it and to each other.⁹ Where the road curved the strips curved; where the road was straight, so were the strips. Thus we see to-day, how through all these ages, the successive owners have preserved their ancient landmarks, and recorded their history not on paper, but in bricks and stones.

The writer is indebted to Mr. Robert Knight for having drawn his attention to this curve in the boundary walls, and also to another fact which perhaps few of the oldest inhabitants are aware of—that from a certain spot in Fore Street, the trunk of the well-known old windmill can be plainly seen. The writer confesses he had never seen it till it was pointed out, and he believes that his neighbours' eyes have generally been just as blind as his.

The Millway¹⁰ leads still to what have been from time immemorial called "Town-mills," but are now known as "Tone-mills." The mill adjoining the road leading to Langford Budville is, and must be, one of the two named in Domesday as belonging to Bishop Giso. The other, with the ancient Millmead, numbered 2,035 on the Parish Tithe Map, was at the

(8) A curious confirmation of this piece of history is in the fact, that a lane runs westward nearly parallel with modern Fore Street, called Acre Lane, and if its distance is anything like 10 or 20 chains, *i.e.*, one or two fur(row) long, it would prove decisively; that it once ran across the ends of these strips and bounded them on the South side. Of course they no longer run the acre's length, but have been cut up and altered at the ends furthest from the houses.

(9) Much curious and valuable information on this, will be found in a paper by the Rev. Canon Brownlow—"St. Mary Church in Saxon Times"—*Trans. Dev. Assoc.*, vol. xviii, p. 429; *et. sq.*

(10) This was a continuation of the ancient road now only passing through Church Green. Once it passed along the north side of the Parish Church. This is confirmed by the mention of a north door to the Church, in 1689.

West-ford. Both were corn mills during the last century.

Another well-known Manor Mill, which still retains its ancient Saxon name, is that of Herpothford in Langford, shortened into Harpford.

Water-power in all ages has been peculiarly conservative in every sense.

Leaving the field of inference and of induction to be exploited by future seekers, we will examine a few unnoted, as well as the oft-quoted, pages of written documents. For all these, except the great inquests of the realm, until we come down to almost modern times, we are indebted to the care with which the Church preserved her records, and while admitting that ecclesiastics never have lost sight of their own special interests, we must confess that so far as history is concerned we get very practical proof of the "benefit of clergy." Thus it happens that recorded events of our locality are, in a great measure, confined to matters in which the Church was concerned; but from the fact, that from the time of Edward the Elder, down to Edward VI. the Bishop was the Lord of the Manor, (a personage of a very different sort to the present Lords of Manors) there could be little of consequence going on, in which the Church was not interested, or did not perhaps play the principal part.

From 904 down to 1215, a period of over three centuries, there is a complete blank, so far as at present known in church records, relating to Wellington. During all that time, the Bishop Lords of the Manor had doubtless looked after the spiritual affairs as well as the secular, so that we may very well assume from the casual way in which the 'parson of Wellington' is spoken of at the latter date, that there had been always a 'parson' here, and that Church matters had been at least as well tended, as we know they must have been, in other parts of the province ruled by the same Bishops. What the fabric was, we can but guess from the traces of two, if not three buildings, which preceded the present, and probably take us back to Saxon times.

The South doorway and the East window, of which the present window is a reproduction, point to the beginning of the 14th Century, very probably to additions or restorations made by that former vicar of Wellington, whose tomb and effigy have been moved to the East of the present North aisle. Religious organisation certainly advanced during this long blank period, and it developed itself so quietly as to leave no special history behind of those three hundred years, except in one great fact, a history in itself. It was during this period, probably between the years 1100 and 1200, that what had been the Roman *Villa*, or *dominium*, became the Saxon *Vill*, then the Norman *Manoir*, and grew at last into the ecclesiastical parish, including at present some lands not then in the manor and which are still consequently tithe free, never having been so charged by their ancient owners.¹¹ Subsequently, at some unknown period, what had been the ecclesiastical, afterwards became the civil and secular area, which is still the unit of territorial government.

By the careful consideration of the gradual growth and final outcome of established facts, unwritten history becomes of far more value than mere recorded details, in which great events such as the formation of the modern parish lie buried, or at least are but referred to incidentally.

Wellington, as a parish, is not referred to until the year 1315 [*see post p. 232*], and then it is only in connection with the Church. The civil area was still the manor. At present there is no evidence as to who first charged the land of the vill with payment of tithes, but there is every reason to suppose that these or their equivalents existed anterior to 904—very probably they were charged at the time when the vill was

(11) See "Tithes, etc." *F. T. Elworthy*, 1890, p. 13.

In Wellington there have always been 24a. 2r. 20p., and in West Buckland 101a. 2r. 20p. Tithe free, *i.e.*, lands which never belonged to the original owner of the Manor, and so were never charged with Tithes.

These figures are from documents belonging to the Ecclesiastical Commissioners.

enfranchised, and when a portion of it first became, what it was afterwards called, Bocland, and when it was freed from all other charges and duties except the inevitable *trinoda necessitas*.¹²

It is, too, a reasonable assumption that the Bishop, becoming then, *i.e.*, in 904 the owner of most of the land itself, as well as the tithes payable out of it, would feel bound to look after the spiritual needs of his tenants, and would take care that there should be a church with a service of secular priests, according to the custom of the times. Subsequently-recorded events seem to imply that this must have been so, and that although regular vicars were not appointed until 1234 [*see* pp. 230-1], yet there must have been a succession of 'parsons' more or less regular, during all the long period up to that date.

It has been repeatedly stated that a certain Stephen de Tornaco was the first Vicar of Wellington, and that he was instituted in 1215. The only authority for this is contained in a Charter of Bishop Jocelyn of that date,¹³ the effect of which is to charge the Church of Wellington, *nomine beneficii*, with 10 marcs, upon the decease of Stephen de Tornaco, parson of Wellington, for the service of the glorious Virgin in our Church at Wells. We shall see that the vicarage was not created till 19 years after 1215, and later, that the same Bishop created a further charge upon the living of 20 marcs, for the same object; and *en passant*, we may remark that the date very well accords with the great increase, which arose in the devotion, the Church has since paid to the Blessed Virgin throughout Western Christendom. This cult of the Blessed Virgin may even account for these two particular endowments.

It was before this time that the special devotion, we now call Mariolatry, had come up. It was Bishop Savaric, about 1200, who first "gave definite expression to that peculiar form of religious worship, which was beginning to occupy such a dis-

(12) *See Elworthy*. "Tithes," p. 8.

(13) *See Wells MSS.*, p. 25.

proportionate place in the services of the Church, the *cultus* of the Blessed Virgin. He instituted a daily mass in the Church of Wells in honour of the B.V."¹⁴

In the document cited, there is nothing to show when Stephen became parson ;¹⁵ from others however, we find that he was not only an important personage, but that he was probably dead when the Vicarage was really created by Bishop Jocelyn in 1234.

In 1187, 28 years before his alleged institution as Vicar of Wellington, he was witness to two important deeds, (*see* Wells MSS., pp. 13, 21.) to which Bishop Reginald, who died 1191, was a party, and in one of these he signs as Canon of Wells. He is referred to in two undated deeds (*see ibid.*, pp. 65, 210) as Prebendary of Whitchurch. Mr. Hugo says this was

A.D. in 1188. He was evidently a distinguished personage
1215. long before the accession of Bishop Jocelin in 1206, and as a member of the Chapter, probably absorbed the whole of the valuable emoluments of Wellington, providing for the cure of souls by a deputy. Thus, without doubt, in 1215 (the year of Magna Charta) Stephen, who had been a Canon for at least 28 years, was the 'parson' responsible, but it is unlikely so great a man ever resided here, or took any part *in propria persona*.

The facts here noted, show that Tornaco was but one of a long line of parsons ; that he was certainly not vicar in 1215, and probably never was such.

By the light of subsequent events, we may venture to surmise that Jocelin, on his accession, found this pluralist in possession of the benefice, and that he felt the abuse ; for in the oft-quoted deed of 1215, which was only to take effect at Stephen's death, he showed that he considered the living would well bear taxation on behalf of the Cathedral Church ; and again later, in 1234, either upon, or after the death

(14) "Savaric," by Canon Church, in the *Archæologia*. vol. li., p. 24.

(15) The fact of his being called a 'parson' proves that he was not a vicar.

of Stephen, he executed the very important Charter of that date,¹⁶ printed in full in the appendix to this paper.

This deed finally settles the date of the creation of the Vicarage, and of the apportionment of the small tithes. It also charges the Rectory with a further payment of 30 marcs—twenty further for the service as before of the B. Virgin, and ten *pro defunctis*, both in Wells Cathedral.

Besides the charges above named, Jocelin, as owner of the Manor and of the Rectory of Wellington, ordered that the Churches of Wellington and Chew should support eight lights in the framework of the crucifix, above the high altar of St. Andrew at Wells.¹⁷

The close connection between the several Episcopal Manors of Wellington, Chard, Coombe and Winsham, shown by this deed, will not fail to be noted; a connection which has been maintained by the Manorial Accounts down to the present century. The same document creates the Vicarage of Chard as well as Wellington; the former still remains in the gift of

A.D. the Bishop, while our own was dealt with in the time
1234. of Edward VI., and finally in the last century, when it was purchased by the ancestor of the present owner.

A.D. Bishop Roger granted lands at Wolynton, to William
1246. de Wrangheye, etc.^{17a} This must be the same as modern Wrangway, and the copyist has mistaken the old *w* for *h*.

There never was any Hospital of St. John in Wellington. The extract from the Testa de Nevill quoted by Mr.

(16) *Harleian MS.* 6968, p. 122, et sq. This is referred to as "in the Harleian Library," *Som. Arch. Soc's. Proceedings*, Vol. IX., pt. I., p. 49.

The original of this Charter appears to have been lost. The copy, from which we have printed, is a recitation in 1340 by the then *præpositus* of Wells, who then took the oaths on his appointment. He was practically the Estates Bursar. We may be certain that John of St. Paul had by him the original Charter of Jocelin, or a true copy of that deed, when he made his solemn attestation.

Another copy of this recital is among the *Wells MSS.*, *Lib. Alb. I.*, folio 205.

(17) "Jocelin," by Canon Church, in *Archæologia*, p. 17.

(17a) *Lib. Alb. I.*, fol. 67.

A. D. 1216 Humphreys (*History of Wellington*, 1889, p. 24), refers to 1300 to Wells, where there was a Prior of the Hospital of St. John, to which there are repeated references in the Wells Cathedral MSS. There was also a Hospital of St. John, at Bath.

Under date November 13th, 1263, Bishop William granted to Stephen Russel and Joanna his wife a ferdel of land in

A. D. Bocland, in Welyngton manor, *pro servitio suo*; 1263. formerly held by William Russel, at a rent of 6*s.* 8*d.* a year, besides Peter's penny, the Hundred penny, etc., and the duty of fencing Westbury Park. Saving also a winter and a summer ploughing to be done by them.

Test. John Forti, Chancellor of Wells; Thomas Franceis, seneschal of the Bishop; Henry de Wolaynton; Master Will. de Bosynton; Ric. de Bamfeld; Rad. de Lullington; Thom. de Wolynton; John de Benecumb; John de Jordanstane, etc.¹⁸

We know that in the middle ages, which may be said to last down to the beginning of the 16th century, it was the exception for any but clergy to be able to write, and hence written records of a country parish are few. Such as there are, do but help us to conclude that the work here went on quietly and uneventfully, in general accord with such advance or otherwise as was taking place in other parts of the country.

A. D. June 15. Bishop John de Drozensford wrote to 1315. the Vicar of Wellington from Wyveliscombe. "Desirous of maintaining our predecessors' Constitutions, one of which is that parishioners should offer on the *dedication-days* of their church, the same amount as at Christmas, and hearing that some of your people demur, we commit unto you powers of censure; informing us of recusants' names."

This direction does not seem to have been obeyed with much alacrity, for on visiting Wellington subsequently (no date) he leaves a Mandate to be kept by the Vicar, directed to all the

(18) *Wells Cath. MSS.* p. 50.

Bishop's tenants, free and villein, in his Manors of Welyngton and Bocland, in which, repeating the preamble of his Wyveliscombe letter, he bids them pay their oblations and mortuaries on the dedication-days, as well as at Christmas, under pain of excommunication, after the ancient precedent, still observed "in magna matrici seu paroch. Eccl. Well." *i.e.* in the great mother church of Wells, and in the parish church.¹⁹

Unfortunately, in these documents no clue is given to the names of the patron saints of either church, nor to the day or month of the dedication-days. So that on this point we are left in some doubt, which a single word might easily have solved; but the fact comes out strongly, that the Bishop laid special stress on the keeping up of the dedication-days of the Churches, a practice which has come down to our own time under the name of Church Ale and later of Revel. The fair was held even recently in a neighbouring county, in the churchyard; a booth was set up in the church porch, wrestling matches took place in the churchyard (which the writer himself has seen); all these things have been retained, while the day, which the original feast was intended to commemorate, has often been forgotten, and the traditional day of the month when the Revel was held has often been the only clue remaining, to identify the patron Saint to whom the church was dedicated.

In the 9th year of his reign, Edward II. caused a return to be made, of the names of all the holders of manors, known as
 A.D. the "Nomina Villarum." The entire Hundred of
 1315. Kingsbury is given as being held by the Bishop of Bath and Wells, except Combe Episcopi (Combe St. Nicholas) by the Dean and Chapter of Wells. In this return Welyngton is spelt Chelyngton, and Wiveliscombe, Wynescombe.²⁰

A.D. In this year it is clear, there had been bloodshed
 1316. within the parish Church or its precincts; and when-

(19) Drokensford's Reg. pp. 91., 108. Oblations and mortuaries are explained by Bishop Hobhouse in this Register, pp. xxvii. 91.

(20) Kirby's Quest. Som. Rec. Soc. p. 64.

ever such an event occurred, by no means an uncommon one in those days, the interdict of the all-powerful Bishop immediately issued, the effect of which was to close the church and to stop all burials. This could only be removed by the performance of a special function called a Reconciliation, which really amounted to a re-consecration, and could be obtained only by special petition, entailing always costly fees to the Bishop, who either came himself, or issued a special commission to specified clergy, to perform in his behalf.

Accordingly we find under date, Aug. 19, 1316, that the Bishop issued a commission to Tho. de Dillynton and Ric de Ford, Bishop's Clerks, to reconcile the Church and Churchyard by aspersion, the water being blessed by the Bishop.²¹

It is a curious fact that within the past year or two St. Paul's in London has had a "Reconciliation" Service performed, to purify it from the stain of blood by a suicide.

Thomas de Dillynton was D.D., Rector of Coombe Florey and coadjutor of the blind R. of Lydeard St. Lawrence.^{21a} He became Precentor of Wells in 1316, *vice* Gorges. He was instituted by the Bishop himself, *assignando stallum, et locum in capitulo*. We read that in 1320 he was collated to Penkridge's stall, which no doubt was an important preferment.

Richard de Ford, the younger commissary, was the Rector of Bradford while only a deacon (a very common state of things), for in 1309 he received a "Dimissa" to seek priesthood, and he was evidently a young man, for he seems year by year down to 1314 to have received a licence to study (away from his cure). He also received promotion. In 1319 he was collated to a stall (*vice* Lauton), and in 1320 he was made Cathedral Treasurer. He accepted, under a protest, *i.e.*, on condition of not voiding his rectory, etc., for reasons not relating to Wellington.²²

In the same year, John de Welynton, sub-deacon, received

(21) Drokensford Register, p. 110.

(21a) *Ibid*, pp. 111, 124.

(22) Drokensford Register, p. 187.

A.D. letters dimissary to seek orders from any Bishop of a
1316. Province.^{22a}

It is instructive to examine the practice of the Church at this time, regarding the age of those holding preferment. Upon this question the Wells MSS. give much curious information; and it may be, that the long intervals, between the recorded institutions of Vicars of Wellington, may be accounted for by the light so given.

“The presentation to the vicar’s office belongs to the canon of each stall.”²³ “A canon presents a young relation to be his vicar. The Chapter commit the duty, of examining *in lectura et cantu*, to the whole body of vicars then present. They examine him apart, and report that he is *habilis in lectura et cantu, tum vocem juvenilem habet.*” On the following day the Chapter order him to be habited as a vicar and installed, and then leave of absence for one year is given to him that he may study in the school.” A.D. 1391. Another entry says that a “vicar still on trial is warned because he has not given sufficient attention to learning the Antiphonarium, Psalterium, and Ympriarium, and is allowed a further space of time.”²⁴ There does not appear to have been any difference in the status, of a cathedral or parochial vicar, and if mere boys could be placed in the office, it is not difficult to divine what became of the emoluments. In 1388 leave of absence was given to a vicar for the purpose of study, allowing him to draw his stipend meanwhile, provided that he find one to do his duty for him.

The Bishop seems always to have had difficulty in getting his dues. In the year 1323 he issues a commission to Barth-

A.D. olomew de Wellington, Clerk, to collect payments
1323. from all his Bailiffs.²⁵ When his mandates had ap-

(22a) Drokensford’s Register, p. 105.

(23) *Lib. Alb. fol. 298.*

(24) *Lib. Alb. 1. fol. 294,*

(25) The Bailiffs of the Manor do not seem greatly to have improved, even after the “Reformation.”

parently stimulated the tenants, then the Bailiffs or Stewards seem to have held fast the money. Later documents show this to have been a cause of complaint down to recent times.

This Bartholomew must surely have been a vicar of Wellington, hitherto overlooked. Under date 1327 this same Bartholomew is referred to, in the entry of debts due to the chapter.

“Bartholomew de Welynton pro roba sua hoc anno. £1. 6. 8.” This would seem to prove that he was the Vicar in 1327, and that he was the predecessor of Thomas, who was sued in 1341 for misappropriation (*see post*). He must have been appointed some time before 1321, as Bishop Drokensford would hardly have issued an important commission to him, on his first coming into residence. It is probable that he died about 1327 and the sum above named may have been due for the year in which he died; the entry itself shows he had but one year to account for.

About 1329 the inquisition called Kirby's Quest, was made
A.D. by John de Kerkebie, the King's (Edward II) Treas-
1329. urer, into the holdings of the King's lieges, *in capite*.

In this parish, however, there was but little, if any land, held direct from the King; for the reason, that upwards of 400 years previously, as we have seen, the entire manor was granted to the then Bishop of Sherborne in exchange, and subsequently to the Bishops of Bath and Wells. The only entry in this inquisition is that William holds the third part of the *ville* of Wellington, of Isabella de Bellocampo, and that she held it from the Abbot of Glastonbury.²⁶ We must, however, conclude that this Isabella obtained, or became possessed of this portion of the manor, at some time after 1261, because no mention of her, or of Wellington occurs in the Rent Rolls or Custumalia of Glastonbury at that date.²⁷ Nor is there at present any clue to the title of the Abbot to any portion of

(26) See Kirby's Quest, Som. Rec. Soc. p. 4.

(27) See *Rentalia and Custumalia*, 1235-1261, Som. Rec. Soc.

the manor. In any case, he could not then have been long in possession, and the entire manor returned subsequently into the possession of the Bishop. The entry is of interest, as showing how various dealings and grants, backwards and forwards, have taken place in the tenure of what is now the parish of Wellington.

Another survey was ordered by Edward III. in the first year of his reign, and was made by John de Clyvedon and A.D. John de Erle. This is called "Exchequer Lay 1327. Subsidies." In it we find the names in full of all the tenants, with the annual rental payable by each, in Bokelande, Welyngtone and the tythings of Payton and Perry.

This is the earliest date at which we find complete lists of the tenants of the manors.²⁸ They are given in full by Mr. Humphreys, "History of Wellington" (p. 33).

The names in these lists are of much interest, generally and locally. Many of the places retain their names to this day, though more than five and a half centuries have changed all else about them. Some we find by the Saxon boundary were 500 years old at least, when this roll was taken. The same holds good of many of the persons. At this time, too, the forefathers of many now living were even then known by the surnames their descendants now bear, while many more were in process of getting them, and so of handing down to us, in these latter days, the certainty whence they derived them:—Some from their trade, when they were known as le Lacy, le Tyliheythe, le Reve, le Touker, le Diker, le Tayllour, le Hopere (of Wiveliscombe), have now become Lacy, Tyler, Hooper, Reeve, Tucker; others were named from some peculiarity of person or habit, as le Zong, le Cnave, le Staar (Strong), le Lang, le Brok (Badger). Most of those who were then only acquiring their surnames, were called after the place of their birth, when prefixed with *de*. Others were called after the place where they dwelt, when

(28) Kirby's Quest., Som. Rec. Soc., p. 257.

prefixed by *atte*. We thus see that the present provincial use of *to* in the same sense, as John *atte* Mill, Robert *atte* Weir (Were) is less ancient than the modern literary *at*, *e.g.*, we now say, Mr. Bond *to* Perry Elm, James White *to* Ford, &c., whereas in the 14th Century, *atte* would have been used. No doubt after longer or shorter residence in the same place, the families dropped the *de*, *le*, *atte*, and became merely Perry, Moore, Leigh, Lane, Hill, Ball, etc. In fact it was when a man had left the place of his birth that the *de* was given him, by way of marking him out from other Williams or Johns, his neighbours. Thus Richard de Welyntone, would be one who had left his native place, and gone to live elsewhere.

In this year two persons, one of Wellington, illegitimate, but who was dispensed from that obstacle, and one, the son of
A. D. a tenant in villeinage, but not a serf, at the request
 1325. of Philip de Columbers, were tonsured at Wiveliscombe.²⁹ This Philip had been in trouble ten years before, and had been excommunicated; for in 1315 three canons received a commission to hear suit against him and others, "*super lesione eccl. libertatis.*" They were not to enquire into secular offences, but only those affecting the "*salus animæ.*"³⁰

The trial seems to have ended satisfactorily, for at Easter in the year following, the Bishop absolved them at Wellington, "being satisfied of their contrition, thus restoring them to the Sacraments."³¹

Throughout the middle ages, the Bishops of Exeter seem to
A. D. have had some jurisdiction in this Diocese.^{31a} In this
 1336. year, we find the Chapter of Wells appealed to the Bishop of Exeter on the following grounds :

"The Church of Wells has of old time held the Churches of

(29) Drokensford Register, p. 257.

(30) Op. Cit. p. 97.

(31) *Ibid.* p. 105.

(31a) See "Canonsleigh," Trans. Dev. Assoc., 1892.

Wynesham, Cerde, Combe, and Welyngton, etc., and their revenues were applied to the advancement of divine service in the Cathedral, in the formation of 15 prebends each of the value of eight marcs; 15 canons in the said church were appointed to pray for the souls of the King, etc., and also 15 vicars, each with two marcs a year, to celebrate daily masses, etc. Twenty marcs a year were also assigned to those who say the daily masses in the chapel of the Virgin for the dead. Any residue to be divided amongst them all by the prepositus. Under your orders (*i.e.*, Bishop of Exon.) the above have been sequestrated by the Prior of Taunton, and many of the parsons of Wells, men of good repute, are reduced to mendicancy, and excuse is given them for wandering about the country.”³²

The Chapter appointed proctors to act in the Court of Arches on their behalf, but what the result of the suit was, does not appear. Entries of this kind, show that begging was practised by secular clergy, as well as by the regular medicant orders.

Thomas, Vicar of Wellington, was sued in the consistorial
A.D. Court at Wells, for appropriating to himself the
1341. fruits of Badyalton (Bathealton) Church during a vacancy.³³

We are not told the date when this Vicar succeeded to the living, nor the result of this suit, but that such an offence was possible, shows the state of the times, and also that the Vicar of Wellington must have had some authority or jurisdiction over Bathealton, to have enabled him to collect the dues which he was charged with appropriating.

In this year, John de St. Paul, Prepositus of Wells, pre-
AD. sented Robert de Merston to the Vicarage of
1350. Wellington.³⁴

(32) Wells MS., p. 103.

(33) Lib. Alb., I, folio 210, in dors.

(34) Reg. Bp. Ralph; folio 350.

Nicholas de Sontesbury (or Pontesbury)³⁵, Sub-Dean of Wells, by his will in 1372 gave St. Mary, Welintone, one
 A.D. (book called) "Hugutio," to be in the keeping of the
 1372. Vicar and the Wardens, but to be delivered upon good security to the master who keeps the school there, "that he and his boys may pray for me."

This is the earliest notice of a school in Wellington, and the mention of St. Mary as the patron saint of the Church at this date, finds entire confirmation in wills of a later period, as will be seen.

Documentary information of the fifteenth century about Wellington is very scanty: indeed there seems to be a gap of a hundred years in the Wells Hist. MSS. During all those terrible times, when other parts were deluged in blood by the Wars of the Roses, our parish glided along in uneventful quietness. It could not however fail to be deeply affected, and retarded in its progress by the general state of the country, and by the civil wars. Most of our knowledge of this period is derived from wills, and even of these, the supply is small; but at the end of the century, with the Tudor accession,

(35) In Hist. MSS., 3rd Rep., p. 359, this name is given as Sontesbury. In Wells Cathedral MSS., this Sub-Dean is referred to in pp. 116, 117, 281, and 304, as N. de Pontisbury. I am further informed by my friend Mr. Weaver, that Pontisbury is a large parish in south Shropshire, in three portions, with three Rectors, and he further gives the following reasons for concluding that P. not S. is the true initial of his name.

- I.—Nicholas de Pontesbury, being a cleric, would in accordance with custom be named after his birth-place.
- II.—There is no such parish or place as Sontesbury in the United Kingdom as far as I know (certainly not in Exton's Thesaurus).
- III.—He is always called Pontesbury in the official documents of the Cathedral, of which he was Sub-Dean.
- IV.—In some old court-hand capitals, of which I have an engraving, there is a distinct resemblance between a P and an S. A badly written P might very well look like an S.
- V.—I find in Somerset Incumbents (p. 152) that Nich. Potesbury was in 1349, collated to the Rectory of Norton-sub-Hamdon (Reg. Rad., 340). This is an error of Archer's: in the MS. it would be Pôtesbury, showing that an *n* was omitted. Sometimes the ink of the — has quite faded away, and so we lose the *n*.

there seemed to be something like a revival of letters, even in so remote a part as this; and certainly so far as Somerset is concerned, there was at the same time an extraordinary enthusiasm for Church restoration and rebuilding. It was at this period that both Wellington and Buckland Churches were rebuilt, in the main as we now see them. The very beautiful reredos, which was once in our Church, is described by Mr. Giles, the architect,³⁶ and is now in the Society's museum. Whence came the vast sums required for the rebuilding of these, and of all the other Perpendicular churches of Somerset can only be guessed. Some of the wills now accessible, belonging to the period immediately following, or in part contemporary, lift the veil a little; for they show, that nearly all persons who had any money or goods to leave, gave something to the Church, and where so general a fashion prevailed, it is easy to imagine what a mass of wealth was poured into the lap of ecclesiastics, and consequently what a rich booty there was, ready to the hand of the coming spoliators.

Of our parish Church, round which so much of the History of Wellington is gathered, strangely little is known, considering that the Manor always belonged to the Bishops, until the last century. Who built the present fabric, or precisely when, is not known; nor is there any early mention of the patron saint; but there is unimpeachable evidence that the Church now said to be dedicated to St. John the Baptist, was in the fourteenth, fifteenth and sixteenth centuries, known as the Church of the Blessed Virgin.

Early in the century, the vicarage of Wellington-cum-Buckland thrice changed hands in one year. One John Bray was
A.D. instituted in April and immediately exchanged livings
1408. with John Hanseford, the rector of St. Thomas, Apostle, London, who, in his turn, within a month resigned in favour of Peter Scott, who for some reason, was presented by the Dean and Chapter.

(36) *Som. Archl. and Nat. Hist. Socy's Proc.* Vol. 1., p 30 et sq. 1849-50.

Peter Scott died in 1436. He was succeeded by Robert Ayshcombe, who died in 1465, and was followed by Thomas

A.D. Overay, who died about 1492; but it is uncertain
1436. when he vacated the vicarage of Wellington, unless he held it until his death along with his other preferments, which is unlikely, because we find that at his death³⁷, Overay

A.D. was Precentor of Wells and Vicar of Congresbury.
1492. Had he held the vicarage of Wellington up to his death there is little doubt but that a fresh 'collacio' to it, would have appeared in Bp. Fox's Register, because the living must always have been one of great importance in the diocese, and was never left long vacant. It is, therefore, pretty clear that at some time previous to 1492 John Caldbek, about whom there is much more to be said, was instituted Vicar of Wellington, and that he died in 1498.

[In this year Bishop Fox issued a commission to Dr. Richard Nykke (who had been Archdeacon of Exeter during Fox's

A.D. tenure of that See), as his Vicar or Commissary
1493. General, and to John Lugwardine, to enquire into certain crimes and excesses committed in Chard, Chew, and Wellington; and also into the proving of wills, etc., in the same places, which by law or custom belonged to the diocese, etc., but for which the fees seem to have been diverted.³⁸

On January 12th, 1493-4, Bp. Fox appointed Thomas Hobson auditor, receiver, and bailiff, "pro termina vite suo," of the manors of Chard, Kingsbury, and Wellington, with very full powers.³⁹]

By the kind help of the Rev. F. W. Weaver, I am enabled to give the entire will of the hitherto unknown Vicar of

A.D. Wellington (Dr. Caldbek), whose incumbency fills
1498. part of the gap between Thomas Overay, 1465, and Thomas Chard, 1512; but who was Vicar from 1498 to

(37) Bp. Fox's Register.—Edited by E. Chisholm-Batten, pp. 70, 74.

(38) Bp. Fox's Reg., p. 38.

(39) *Ibid*, p. 120

Charde's institution has yet to be finally decided. The name of a certain Dr. Richard Gilbert appears as Vicar about this time, and he probably held the living till 1512.

For the following particulars from *Munimenta Academica*,⁴⁰ I am indebted to the Rev. Dr. Magrath, Provost of Queen's College, Oxford, and it is clear that Dr. Caldbek, was another of the men of note who have held the living. On Dec. 4, 1456, Magister Calbeke, *non regens*, was appointed one of the guardians of Turvyll chest. He was Fellow of Queen's from 1449 to 1468; (*i.e.*, until probably he had left Oxford, to become Vicar of Wellington), he was Camerarius or Junior Bursar in 1450 and 1451, and three times Thesaurarius, or Senior Bursar, *i.e.*, from 1451 to 1453, again 1455-6, and again 1457-8; but the last two holdings of the office may have been continuous, as the college "computus" for 1456-7 is missing.

"Magister Johannes Caldbek, socius Collegii Reginae," was witness to the seal of Henry Scayffe (another fellow of Queen's) affixed to his will, dated 22 Mar. 1449-50.

Johannes Caldbek, D.D., was arbiter, and settled a dispute between certain members of "White Hall" and "Deep Hall," Feb. 6, 1465-6.

Dr. Caldbek was one of those present 11th June, 1466, when John Edward, of Bokylbury, in Berks, bound himself to complete the wood fittings in the then new schools.

On January 7th, 1453-4, the Archbishop of Canterbury licensed him to preach in the dioceses of London, Lincoln, Salisbury and Worcester.⁴¹

In 1457-8 he had an allowance of Twenty Shillings from the College, on his proceeding to the degree of B.D., and in 1464-5, Forty Shillings more, on his proceeding to his degree of D.D.

He was one of the Commissaries or Vice Chancellors of the University, in the years 1464-5 and 1466.

(40) Oxon., Rolls Ser., 2. Vol.—Ed. H. Anstey.

(41) Reg. Kemp. Arch. Cant., f. 248a.

In the Computus of Queen's Coll. for 1492-3, appears an item "pro legatura libri ex dono dñis. Cawdebeke viij^d."

This was unquestionably a gift to his old college from the Vicar of Wellington.

WILL OF DR. CALDBEK.

Dated 25 April, 1498. Proved July 12 1498.

Johannes Caldbek vicarius perpetuus eccl. par. de Wellyngton—lego animam meam Deo omnipotenti, beate Marie et omnibus sanctis, corpusque meum sep. in medio cancelli eccl. B.M. de Wellyngton—eccl. matrici Wellen. xij^d eccl. de Wellynton unum Antiphonarium⁴² non ligatum continens in se Legendem competen.—eccl. de Booklande xx^s—aule regine Oxon duos libros notates vocat. Radulphi Cartam de vita Ihu Xti impress. et Epistolas Jeronimi presbiteri impress. et pro nota certiori secundo folio significatas.

Dno Johanni Stubb nepoti meo meum lectum completum meliorem.

Dno Roberto Cole iij marcas.

Radulpho cognato meo 26/8 et unam togam de violet.

Nepotibus meis Nicho. Stubbes, Rico. et Willo fratribus suis omnes agnos meos.

Lucie Blawer unam togam rucetam.

Agneti Crosse clamidem meam rubeam.

Abbatisse et conventui de Canonlegh xx^s.

Cuilibet filiolorum et filiolarum (godchilden) mearum xij^d.

Res. Dno. Roberto Coke, capellano meo et Dno. Johanni Stubbes nepoti meo, executoribus meis.

It is interesting to remember, that the discovery of America, as well as the expulsion of the Moors from Spain, happened during the incumbency of Dr. Caldbek.

So far as known at present, the will of Nicholas de Pontesbury, (*see ante p. 239*), Sub-Dean in 1372, contains the earliest

(42) A Church Service Book, containing music, etc.

mention of the dedication⁴³ of our Church. In this document, as well as in the will of Dr. Caldbek and others of later date, we find no mention of the usually accepted dedication to St. John the Baptist, but only of that to the Blessed Virgin Mary.

On the subject of dedications, Mr. Weaver,⁴⁴ who first took notice of this question, as regards Wellington, gives a list of nine Somerset Churches whose patron saint was changed between 1530 and 1742, with another list of seven changes between 1530 and 1891, and a further list of twenty which have no known dedication at all.

To these we may add another near home ; Langford Budville, now known as St. Peter's, is really St. James's.

Dr. J. C. Cox (an excellent authority) says :⁴⁵ "the dedication of the Church should never be taken for granted from county gazetteers or directories . . . but the surest of all references in the case of a doubtful dedication, is to look up the pre-reformation wills . . . of the parish."

Mr. Edmund Buckle, our accomplished Diocesan Architect, writes⁴⁶ that an altar was often anciently dedicated to several different saints, and that sometimes one and sometimes another name was used. He says, "and so it may well happen that the name used in the old will, may differ at times from the name which has been retained in general use as that of the Church." Instances are then given of many varieties of names for the same altars in Wells Cathedral, and St. Cuthbert's. He also refers to the late Mr. Kerslake's very suggestive remarks in "St. Richard the King" upon the usurpa-

(43) Upon the distinction between dedication and consecration, see Hampson's *Medii Ævi Kalendarium*, 1841. vol. ii., p. 68.

See also upon dedications, Calendar of the English Church, 1851, pp. 304, et sq.

(44) Som. and Dor., Notes and Q., vol. iii., P. xvii, p. 10.

(45) How to write the History of a Parish, 1886, pp. 86-7.

(46) Som. and Dor. Notes and Q. vol. iii., P. xviii., March, 1892, p. 43.

pation by "St. Andrew" and "All Saints" of earlier Celtic dedications.

In the instance given of St. Cuthbert's, we find All Saints as an alternative, or adjunct to each of the other dedications, while a reference to the wills of Dr. Caldbek and Robert Cape (see below) will perhaps enable us to account for the forty displacements by "All Saints" in Somerset, referred to by Mr. Kerslake.⁴⁷ Both these Wellington testators leave their souls to all the saints, in connection with the Blessed Virgin Mary; and, just as our heathen forefathers thought a pantheon of divinities needful for their protection—so the custom of thus combining a number of intercessories, evidently very usual in Wills, would most likely have been commonly followed, with respect to the dedication of altars, and even of churches.

Hence, we find All Saints to be by far the most popular of all dedications. There are over 1140 All Saints, Churches in England.⁴⁸

Double dedications of churches were, and are still, exceedingly common, *e.g.*, the Abbey Church of Canon's Leigh was first dedicated to the Blessed Virgin Mary and St. John Evangelist, and subsequently, St. Etheldreda was added; while the well-known Church in Oxford is now dedicated to St. Philip and St. James.

Examples of confusion in dedication of Churches are by no means confined to, or even perhaps more common in Somerset than in other counties. The Church of Ashover, in Derbyshire, is dedicated to All Saints, yet in more than one directory for the county it is said to be dedicated to St. John, "on what authority we know not."⁴⁹ Chesterfield again is called by some All Saints, by others St. Mary's, but throughout the fourteenth, fifteenth, and sixteenth centuries it is

(47) St. Richard the King, p. 32.

(48) See Calendar of the Anglican Church, 1851, p. 133.; also 'Canonsleigh,' Dev. Assocn. Trans. 1892.

(49) The Churches of Derbyshire, by Rev. J. C. Cox, vol. IV., p. 17.

spoken of as All Saints, while there is no pre-reformation mention of St. Mary.⁵⁰

Clown Church is said by early authorities to be also dedicated to All Saints, but later ones call it St. John Baptist's.⁵¹

Wingerworth is attributed to All Saints, to St. Michael, and St. Mary, but it is believed to be really dedicated to All Saints alone.⁵²

The mother Church of Bungay, in Suffolk, is dedicated to the Blessed Virgin Mary, and was always called in old churchwardens' accounts, as it is still, St. Mary's; but in Queen Mary's reign is an entry for setting up the "ymages" on the rood-loft again, "that is, the Mary and John, and ye Vowes of ye Church," which certainly implies that the Church had been dedicated not to the Blessed Virgin Mary, but to the Holy Cross. "I have found it called the Church of the Holy Cross in old Charters."⁵³

At Leicester, St. Martin's is so described in the earliest records belonging to the Church (*i.e.*, 1547-9). Nevertheless, it was also called St. Cross, and the street on the north was formerly known as Holy Rood Lane. Besides the rood-loft there was in the Church a large cross "isolated from any screen work": from this it was probably called St. Cross.⁵⁴

Yet with all this evidence and high authority as to possible confusion between the altar and the Church itself, there seems to be abundant evidence to show that our Church at Wellington has been either re-dedicated to some new patron in addition to the old, as is known to be the case with numberless churches on their re-building,⁵⁵ or has by some other means got its name altered to that it now bears. The latter seems

(50) Cox. Churches of Derbyshire, vol. iv. p. 123.

(51) *Ibid*, p. 193.

(52) *Ibid*, p. 450.

(53) B. B. Woodward in Notes and Queries, 2nd series, P. VII., March 26th, 1859, p. 255.

(54) *Ibid*, 2nd series, VIII., November 26th, 1859, p. 437.

(55) See Cox, *op. cit.*, p. 87.

the probable explanation, for a comparatively recent solemn re-dedication is not only most improbable, but certainly would have been remembered by tradition, or would be found in the records.

There is no known mention, in any document whatever, of the Church of St. John the Baptist at Wellington, until Ecton's entry in the "*Thesaurus Rerum Eccles.* of 1742"^{55a}; while Collinson, Hugo, Diocesan Calendar, Humphreys, and all who have mentioned the subject until now, have copied him without question.

We have, however, the clear evidence of six separate and distinct wills here recited. First that of Nicholas de Pontesbury, next that of Dr. Caldbek, which speaks of the chancel of the church of the B.M. de Welyngton; then all the four later ones name "the churchyard of Our Lady."

The most explicit of all these wills is, moreover, that of the Vicar himself, a man of learning and high position—one who would certainly make no mistake on such a point as that of the name of the patron Saint, particularly when describing the spot in his own church where he was to be, and no doubt, now lies, buried.

The four later wills just as clearly testify to the churchyard, as belonging to a church dedicated to the Blessed Virgin Mary. Further, one of the other testators—Breme—was a priest; while five out of the six wills are witnessed by the parochial clergy—giving us the names of four of the former curates of Wellington, who thus also add their testimony to the then name of the church. Looking at the fact that these wills include a period of nearly fifty years, immediately preceding the spoliation, there can be no valid reason, unless fresh documents are found, for setting aside such distinct, positive evidence, that our parish church itself, and not merely an altar in it, was, down to the sale of the manor in 1548, called, and that it ought now to be called, St. Mary's, and not St. John Baptist's.

(55a) See also S. and D. N. and Q., v. iii. P. xvii., p. 10.

How the Church became known as St. John the Baptist's is a mystery. There is no reference in wills, or elsewhere, to any altar of that saint, nor of any combination of saints, such as a dedication to St. Mary and St. John the Baptist. There were fraternities and altars, as we shall see, of the Trinity, of St. George, and of St. Saviour, also a St. Katherine's Aisle; but all evidence of any connection with St. John Baptist is distinctly negative. In addition to all this, the orientation of the Church points to its being St. Mary's, for it much more accords with the equinox than with the summer solstice. In further confirmation of this point, Mr. Giles, the architect employed to restore the Church, says, "I may add that the chancel inclined considerably to the South.⁵⁶ Further, there has never been any fair or church-ale held at Midsummer.⁵⁷ The old custom called 'Clipping the Tower,' which was kept up both here and at Langford Budville, was a survival of the well-known pagan rites connected with sun worship; but at Wellington there is no sort of tradition by which St. John Baptist could be associated with it.

Subject to the light which undiscovered documents may shed on the matter, the probable solution is that the name of St. John Baptist has crept in, and has been adopted informally, so that no official record can be found. So far as is known, the present name of our Church is entirely protestant and post Reformation. It probably came in at about the same time, and in the same manner, as St. Katherine's, St. Saviour's and the Trinity Guilds, died out. How all this happened we can but conjecture. In the XVII century, as we know, there was a great popular reaction against saints in general, and it is more than likely that the present name of our parish Church marks the change, and that it is in fact, a popular protest against the supposed Mariolatry of previous ages.

We have seen that there had been special charges by Bishop

(56) (It is now in line with the nave). *Som. Arch. Soc. Proc.*, vol. i., p. 37.

(57) See Humphreys' "History of Wellington," p. 232.

Jocelin on the Church here, for masses to the Blessed Virgin Mary, and for high altar lights in Wells Cathedral; doubtless their payment had always been irksome, probably obtained with difficulty; the people would think, as they do to-day, that the money was being taken out of the place, to be spent elsewhere, and we can easily imagine that a strongly protestant vicar would readily find an excuse for retaining it, as being applied to an idolatrous and immoral purpose. There is no record at Wells of any attempt to recover these dues: the payments have simply been dropped, and so have died out. Possibly the withholding of these charges may have been connected with the deposition of the patron Saint in the parish Church. The payment of money for her service in another, cannot but have been a sore subject for generations, wholly apart from doctrine, reformed or otherwise, and would naturally make the Blessed Virgin Mary unpopular. Moreover, at this time the patronage of the living had twice changed hands, along with the manors; first in 1548 from the Bishop to the King, and secondly from the Crown indirectly to the Pophams. We know not what heartburnings or traditional grievances may have survived the long rule of the Bishop-Lords of the Manor. The repeated mandates and commissions for collecting dues, of which we have evidence, were certain to have irritated the people, and have prepared them, when all reverence for saints was gone, to use their newly-acquired power, in blotting out a name which reminded them of serfdom, restraint, and possibly of tyranny.

Another suggestion, perhaps merely an element among many causes for the change of name, is that the time, when all these feelings of revolt from ecclesiastical oppression were strongest, was just that in which the staple trade rose to its highest importance in Wellington. It had probably very long been a town of clothiers. In 1547, William Pyers rented a church house, called "the clothe house."⁵⁸ The keeping of Bishop

(58) "Somerset Chantries," p. 167—*Green*. Also Calendar of the Anglican Church, 1851; p. 44.

Blaise's day (3rd February), a custom retained till recent times,⁵⁹ was doubtless a special Wellington trade festival, coming down from the early middle ages; but the wool-combers, whose patron he was, were a less powerful craft than the guild of wool merchants. The persecutions in France and Flanders, culminating in the revocation of the Edict of Nantes, in 1685, had long caused an immigration of skilled traders, among whom those in wool held high rank. Fugitives, Protestants, Huguenots, though they were, the guild retained its arms—an eagle grasping a bale of wool,⁶⁰ and its patron saint. It was nearly certain they would settle where the clothiers were, and that they would sympathise with the inhabitants, who had doubtless for ages groaned under the heavy hand of ecclesiastical over-lords.

What more likely, than that they should encourage and incite the people to trample down every vestige of their previous thralldom? First and foremost, they would destroy the altars, with their images, and would oust what they thought to be the idolatrous worship of the Virgin, whilst, as a sign of their triumph, they would set up in her place the name of their own patron St. John the Baptist.

All this probably occurred during Salkeld's incumbency, 1613-46,⁶¹ and although it is certainly speculation and unwritten history, yet had there ever been any religious or authoritative re-naming of the Church, the written records of this comparatively recent period would not be silent upon it.

As it stands, we repeat that there is no will in existence, either before or after the XVI Century Reformation, which refers to the Church, or any altar in it, as that of St. John the Baptist, nor is there any document whatever, which does so name the Church, until Ecton's book of 1742, by which

(59) See *Humphreys' "History of Wellington,"* p. 229.

(60) See *Horner's "Walks in Florence,"* vol. i., p. 212. St. John Baptist was also the patron of Bankers and Money-changers, and of Drapers or Clothiers.

(61) See *post*, "The Learned Salkeld."

time, the name had become a tradition and a popular error.

Abstracts of the remaining four wills, forming part of the basis of the foregoing remarks, through the kind help of my friend Mr. Weaver, are here given. Most of the names in them are still familiar to Wellington ears.

SIR NIC. BREME, prieste.

Dated 3 December 1544. Proved 20 May 1545.

to be buried in the churchyard of our lady of Wellyngton, all my goods to Jone the wif of John Olend—she to use the s^d goods to the use of John Olend the yonger and Rychard the sonnes of the s^d John and Jone, untyl they and either of them com to lawful yers of discrecyon,

Test. Sir Hen. Sutton, curate of Wellyngton.

Ric. Hurchell. John Smyth. sum. 38/-

JOHN OLAND, of Wellyngton.

Dated 20 January 1544. Proved 20 May 1545.

to be buried in the churchyard of our lady of Wellyngton

Sir Tho. Date my godfather 8^d. brothered service 8^d.

Res. Alyse my wyf and Richard my son.

Test. Sir Tho. Dale. Phil. Hurchell. Tho Lynke.

RIC. AWTREYE, of Wellyngton.

Dated 20 April 1544. Proved 20 May 1545.

to be buried in the churchyard of our blessed ladye of Wellyngton. Christian my dafter too shepe price iij^s. vijd.

Res. Anne my wyf.

Test. Sir Henry Sutton, Curate of Wellyngton

Water Autrey, Raffé Robyns.

ROBERT CAPE, of Wellyngton.

Dated 26 March 1545. Proved 20 May 1545.

my soul to Al God mikely desyryn the bles. Virgyn o ladye wt. all the holy blessed compe of heaven to praye for me, and my body to be burd in the chyd of o ladie of Wellyngton.

Wells iv^d : Master Vicar for tithes forgotyn xij^d :

The brotherhed service there 'iij^s iiij^d : store of ch. viij^d :

Sir Hen. Sutton my g f v^s to saye half a trentall of masses for me. Sir H. S. iv^d : each of my ij daūs ij shepe apece.

Res. Alson my wyf and W^m my son (under the age of 21 years).

Overs. my father John Cape and my brother John Cape.

Test. Sir Hen. Sutton, Curate of Wellyngton
John Roger Rich. Stewere.

Returning to the will of Dr. Caldbek, it is interesting to find a valuable bequest to the Abbess and Convent of Canon's Leigh, which shows that very probably the learned Vicar of Wellington, the great don and preacher from Oxford, was visitor of the convent, or perhaps the regularly appointed confessor of the community.

That there is good reason for presuming, that Dr. Caldbek was confessor to the convent, is shown by the fact that before his time, on February 17, 1402-3, Bishop Stafford, of Exeter, appointed Gregory, Rector of Raddington, in the Diocese of Bath and Wells, to be the regular confessor to the community.⁶² This appointment also shews that there was something like a superior, or at all events a concurrent jurisdiction on the part of the Bishops of Exeter⁶³ under which they could appoint incumbents of other dioceses, or at least of Bath and Wells, to offices in that of Exeter.

The living of Thorne St. Margaret had belonged, and that of Sampford Arundel did still belong to the Abbey; so that the proximity of such an eminent divine as the then Vicar of Wellington, would naturally lead to his being placed in a responsible post as regards the convent.

After the death, and burial in the chancel of St. Mary's Church of Wellington, of the Rev. John Caldbek, vicar, in 1498, the history is a blank for fourteen years, except that during part, if not all, of this time the living was held by Dr. Richard Gilbert, of whom at present nothing is known. In

(62) Reg. of Bp. Stafford, by Rev. F. C. Hingeston-Randolph, 1886.

(63) See *ante*, A. D. 1336. Also "Canonsleigh," in Trs. Dev. Assn., 1892.

A. D. we find that Thomas Charde then suffragan to Old-
1512. ham, Bishop of Exeter, under the name of Episcopus Solubriensis, who afterwards became the famous last Abbot of Ford (appointed Abbot 1521), was instituted Vicar of Wellington; but it does not appear whether or not he ever resided here, nor is there any note of his resignation; yet it is clear that he did resign sometime before 1526. It is unlikely that he ever did more than receive the emoluments, for "in June, 1512, he received, for the better maintenance of his episcopal dignity, the vicarage of Wellington, in the county of Somerset."⁶⁴ This institution again shews the close connection of the See of Exeter with Bath and Wells. Ford probably performed episcopal duties in both dioceses, while the superior Bishops were engaged at Court, or in great secular offices.^{64a} This pluralist,⁶⁵ whose birthplace has been clearly proved to have been Chard,⁶⁶ and not Awliscombe,⁶⁷ died in the beginning of 1544.⁶⁸ His will is well-known: it is printed at length by Mr. Weaver.⁶⁹ He bequeathed to the Church of Wellyngton "an angell noble" which was even in those days but a small legacy. At the date of his will, 1541, he had been despoiled of his Abbey, and was comparatively a poor man, for the "Summa inventarii" was only £75 14s. 8d., showing that while he had spent lavishly upon the buildings of his Abbey, he had by no means piled up a fortune for himself. It is noteworthy that in the heading of his will, he is styled of Taunton, and that he bequeathed to the

(64) *Oliver's Monasticon*, p. 341.

(64a.) On this point compare the optimist account of this very period, by E. C. Batten—*Life of Bishop Fox*, specially pp. 54, et sq., pp. 88, et sq.—with Froude's pessimist and ribald one—*Hist. Eng.*, ed. 1858, vol. i, p. 98.

(65) *Som. Arch. and Nat. Hist. Soc. Proc.* 1891, vol xxxvii., P. II., p. 13.

(66) *Ibid*, p. 5.

(67) See *Humphreys' Wellington*, p 165.

(68) *Som. Arch. and N. H. Soc. Proc.* 1891, as above, p. 12.

(69) This will was proved in the Prerog. Court of Cant., Nov. 4, 1544. *Oliver's Monasticon*, p. 341. The will in the Wells Reg. book v. fo. 27, must be a copy of the original, perhaps the probate itself.

Church of St. Mary Magdaleyn 6s. 8d., about the same value as the bequest to Wellington, together with a damask cope; and 2s. each to the two services in that Church.⁷⁰

No record remains of the appointment of (Abbot) Chard's successor, but by the will of John Bartlett de Wellington 17 December 1526 we find that William Squyre, Vicar of Wellington, was not only a witness, but is also named in the will as supervisor, *i.e.* trustee or executor. The same William Squire, as Vicar, is made residuary legatee of Agnes Hamwood, vidua, 10 May 1530. He also witnessed the wills of John Hukker, John Skybow and Alex. Myll in 1530, of Thos. Budd, Alyce Shapcott, Joh. Raynold, John Lye, cosyer, John Taylor, wyddowe, in 1532 and 1533. Except that he seems to have made or witnessed a good many wills, we know little of this good priest, yet it is abundantly evident that his name must henceforth be recorded as a vicar of Wellington, who held the living for certainly sixteen years and upwards. He was evidently well known, and must have been an old man at his death in 1542, for on May 11, 1497, William Sqwyer A.M. was instituted Vicar of Bradford:⁷¹ and he held that living for nineteen years, until 1516, when his successor there was instituted. It is therefore more than probable that Squire was preferred to Wellington in 1516, and if so, he was Vicar here for twenty-six years. This date too would be that on which Thomas Chard, afterwards Abbot of Ford, resigned the living.

Subjoined is an abstract of his will.

Dated 22 February 1541/2. Proved 13 September 1542.

Magister William Sqwyer, clerk, Vicar of the par. of Wellyngton.

Welles 8^d: my cosyne Symon Hoker a ffether bedde performed and j of my gownes. Rob. Torryngton my servant a fetherbedde. Kateryne Pollard wedow a flock bedde. Emyn Hancocke dau. of Robert H. a lambe.

(70) See *Weaver*—Wells Wills, pp. xii., 157.

(71) See *Weaver*, Somerset Incumbents, p. 315.

Residuum. my cosyn Sir John Hoker [clerke and curate of Wellyngton]

Witn.

Sir W^m Culverwill Stipendarie of Bucklande⁷²

Nich Rugge parish clerke [of Buckland]

John Bessley, John Bycknell

Summa Inventarii £29 13s. 6d.

During the last few years of the reign of Henry VIII, there were evidently many changes among the Vicars of Wellington. The living was at this time at the disposal of the Dean and Chapter, subject to the Bishop, who possibly made appointments for limited periods, in view of the constant and repeated surveys then being made of church property.

We have distinctly proved the death of William Squire in 1542, when John Dakyn was appointed. (*Som. Incumbents*). He in the following year was succeeded by John Wylmer. Then there is a blank in the Wells records, but by the survey of 1547-8 we find the following :

Memor^d

The psonage of Wellington aforesaide is impropriate to the Provostrie of Wells.

The vicarage ther is of the yerele value of *xvli. xjs.*, wherof John Elm clerke is nowe incūbent who findeth ij priests one

A.D. to mynister at Wellington and thother at west 1547. buckelande. Ptakers of the Lordes holy Sooper DCCCVIII.⁷³

This may possibly be the same as the John Wylmer of the Hugo MS., but if not, as is more probable, we have here another undoubted Vicar of Wellington.

The same document informs us that there was a “Chapell anne^x to the paryshe Church of Wellyngton” and it sets out the “Salary of one prieste celebratyng in Wellyngton afore-

(72) This man's will is given later, *see* p. 256.

(73) Somerset Chuntries—Som. Rec. Soc. p. 29.

saide," which amounted 'clere' to lxxvij^s v^d or about £67 8s. 4d. of our money.⁷⁴

The Curate who enjoyed "the hole proffects" was "John Spicer clerke of thage of xxxii yeres, a man of honest conversaçon well learned." He also "hathe a pençon of the Kinges matie of viij m̄rkes by the yere goinge out of the late monastery of Brewton."⁷⁵ So that the Curate of Wellington got altogether about £85 per annum of present value from the endowment of the Chantry. There was also a special endowment for "the salarye of one prieste, callyd a brotherhed priest celebratyng in westbuckland," which however amounted only to xlviij^s viij^d 'clere.' "William Culverwell clerke of thage of lvi yeres incumbent ther, a man of honest conversation."

This is the same as the witness to Squire's will in 1542, so he had evidently remained on at Buckland, and had not vacated his cure when his vicars had died or left the mother parish. It is also probable that the vicars had to supplement the endowment for the Buckland Curate, and hence possibly the reason why Culverwell was asked to attest the signature of Squire, Vicar of Wellington.

Culverwell died in 1557, and he must then have been 65 or 66 years old, seeing that he was by the above memorandum 56 in 1547. The heads of his will are given below :

Summa £3 13s. 4d.

Dom WILL CULVERWELL de West Buckland

Dated 21 Dec. 1556. Proved in Wyvelscombe 15 May 1557

Sir W^m Coulverwill clerke, curate of West Buckland—my par. church 3/4

Dennys Fourakar my beste gowne, a chaffer with all the woull of myne beinge in her custodye : my brother John

(74) Somerset Chantries, pp. 205-7, contain full particulars of the names of all the tenants whose united rents made up this sum. There is also a detailed account of the Buckland Chantry Printed by Humphreys, p. 141, et sq.

(75) This is valued at £3 7s. 5d.—Somerset Chantries, p. xxi.

Culverwill my best cote : my sylver spones to be solde and the monayes to be gevyn to the pore ijd^d apeace and to evryone of Gesper Fourakar's children ijd^d apeace : John Foureakar the son of Jesper F. my third best gowne and my clanyng cords.⁷⁶

Res. My brother John C. and Dennys Forrakar.

Wit. John Bestley. Alex Howe. Jesper Fouraker.

The same Survey of 1547-8 shows that one William Warryn held a meadow, named "Cowlande mede," of two acres, with burgages and lands in Wellington, late in the tenure of Robert Wylle and William Shapcotte ; also a house called the 'clothe house,' late in the tenure of William Pyers, paying altogether 42s. 4d., towards the maintenance of three priests in the parish church of Crewkerne ;⁷⁷ also Thomas Crowe paid rent for the "Swanne" towards the chantry, in the parish of Bradford.⁷⁸ There were also messuages belonging to the Bradford chantry in "Sampford Parva." From this we see that our modern "Little Sampford" is but a translation.

John Elm, or Elmes, the date of whose institution is uncertain, was the last Vicar of Wellington appointed by the Bishop of Bath and Wells, for, as we shall find, immediately after this survey the spoliation began, and the vicars were thenceforth appointed by the Crown, until after the manor and patronage had come into the hands of the Pophams, in 1624.

The wills we have referred to, help us not only about the name of the patron saint, but also to consider much that went on within our Church.

Mr. Weaver—"Wells Wills"—has printed abstracts of fifteen, relating to Wellington, besides those here given, by which we learn that there were connected with the Church, at least three fraternities or guilds : these we may take to be

(76) Claricords, *see* New English Dictionary.

(77) Somerset Chantries, p. 167.

(78) *Op. cit.*, p. 210—*See also* *Humphreys*, p. 142.

the true prototypes of our modern friendly societies. Perhaps the most concise description of their object is that of Mr. Green,—“Somerset Chantries.” (*Som. Rec. Soc.*, p. xii.)

“These must not be confounded either on the one side with the Hanses, *i.e.*, trading guilds, or on the other with the guilds of crafts (“*collegia opificum*”) of later ages. They were sworn brotherhoods,” etc.⁷⁹

The guilds or brotherhoods (though nearly always taking the name of some saint, usually that to which one of the altars in the church was dedicated), when rich enough, usually had a special priest and chantry of their own, but were by no means solely religious: they were essentially lay bodies, and existed for lay purposes. Priests might be, and often were, members, but only as private individuals, contributing the ‘gild’ or ratable payment like the rest. These guilds, with their chaplain attached to them, have left their mark on our village clubs, which ‘walk,’ *i.e.*, in procession, to the parish church, and usually have the parson at their head. No doubt the processions of these fraternities used to take place on the day of their own patron saint; and though these days are no longer observed, village club-walking is frequently part of the *Revel*, held on the church’s saint’s day, or is connected with some other, of which now the import is forgotten. Their purpose in having their chaplain, like the club-doctor of to-day, was to enable the rites of religion, like medicine, to be brought within the reach of those who could not individually pay for them. The feeling still remains in the anxiety of the poor to be ‘decently buried’: now, this means mere pageantry: then, it included what was thought more essential—prayers for the soul of the departed. The labours connected with burial were part of the duties of members. The dead had often to

(79) *Kemble’s “Saxons in England”* II, pp. 309—10. For further information as to these religious guilds, see “*English Guilds*,” E.E.T.S., p. xix.; et sq. Also, Dr. Brentano, on the same, and on their successors, the trade unions, *Op. cit.*, p. lxxxii., et sq.

be carried long distances over 'church paths.' Lights had to be provided as part of the after-ceremonial, and by some guilds kept constantly burning; moreover, the poor were often fed and clothed "for the soul's sake of the dead." Some of the rules still in existence, provide for a certain fixed amount to be expended on these things, and on alms, on behalf of the defunct "te don for ye soule and for alle crystene."

"When any of the brethren or susteren dies, the rest shall give a halfpenny each, to buy bread, to be given to the poor for the soul's sake."⁸⁰

The custom of feeding the poor after funerals, surviving in the usual funereal spread, is not confined to Christendom. After the death of the late Khedive Tewfik, one of the sights of Cairo, for many weeks, was the daily gift of a meal to a thousand poor; while every visitor to the tomb, male or female, was offered coffee and cigarettes, which it was not etiquette to decline.

A careful study of these very friendly societies of our forefathers, will dispose of the notions that the poor were either uncared for, or left to the charge of the monasteries, or that there ever was any sort of legal claim to relief out of religious endowments. Many fraternities even excluded priests from membership, and others forbade their having any part in the management. Women, both married and single, belonged to them. They had each a fund or common stock (called *staurum* or *instaurum*, whence came later the word *store*), derived from the gild or contribution of members. In the middle ages bequests to these stores were as common as they became, in later times, to the poor. At Wellington one of these was called the Fraternity of the Trinity, and another, from the number of bequests apparently the more popular, of St. Saviour.

These were, as we shall see, called after certain altars in the church; and it is probable that the piscina now to be seen

(80) See "English Guilds," E.E.T. Soc., pp. 31, 173, 180, for specimens of the rules of these fraternities.

behind the Popham monument, marked the altar of St. Saviour, which would have been placed in front of the window at the east end of the then aisle. It was moved further east in 1848, when the monument was set back to the spot where once the altar stood. This window has a crucifix on its centre mullion,^{80a} which seems to mark it as an altar window, and to show its dedication. Where the altar of the Holy Trinity stood cannot now be determined with certainty. There was once an altar at the north-east corner of the nave; this was probably St. Katherine's, for we see by the will of Thomas Budd, that there was an aisle, probably the north, called "St Katern yn yeld," which was rebuilt and extended in 1848.

The altar of the Trinity was probably in the south aisle; in the S.E. angle is still to be seen a fragment of what may once have been part of the altar decoration.

In some churches there were not only the altars from which special fraternities took their names, as in Wellington, but there were other altars having a common 'store' to which the craft-guilds and societies, such as the Toukers, Webers, Hogglers, Young men, Women, Maydens, as well as individuals, not members of special guilds, paid their 'gild.'⁸¹

John Bartlett, 1526, left the residue of his estate "custodibus bonorum fraternitatis S. Trinitatis de Wellington."

Agnes Hamwood, 1530, left xij^d "instauro eccl. de Wellington," showing that there was also a general fund belonging to the church as well as to the two guilds.

Will Frye, 1530, left an ewe (unam ovem). John Hukker "unam meliorem tunicam." Will Shepton, xij^d. Will Shirforde xij^d. Alex. Myll xij^d all of them "instauro S. Salvatoris."

John Skybow Jr left "my cote" John Raynold iij^s iiij^d and John Lye xij^d, all to the "store of St Savyar"

(80a) There is a plate and description of the crucifix in Proc. Som. A. and N. H. Soc., vol. 1, p. 37.

(81) See Churchwardens' Accounts, Som. Rec. Soc. pp. 24-25-49, etc.

John Skybow left "my gowne" to the "Store of the Ch. of Wellington." While Alyce Shapcotte left to "St Savyors serves my redde gyrdell," and W^m Jefforde left "to the Trinite servys iij^s iiij^d"

Joan Taylor, 1533, left "to the payntyng of trynytey xx^d." This meant painting the figures or images upon the altar, and proves, that there was such an altar in Wellington parish church, most likely where above described.

In the ringers' room in the tower are two flat wooden figures, which were once painted, and evidently represent Moses and Aaron. No doubt they once decorated the interior walls of the church, but no one now knows where they were fixed.

In the same room is a low arch leading to the roof: this, most likely, once commanded a squint to the high altar.

The distinction in the foregoing wills, between *store* and *service*, also pretty clearly shows that there were altars as well as guilds of both the Trinity and St. Saviour. Moreover, John Cape in 1542 left "To Sir John Longe Trinite prist xij^d ; and W^m Allwey in 1543 said, "I charge my daū to keep ons a yere at the feste of the trinite a auniversarie,⁸² or one dirige and masse for me and my frynds."

No less than eight of the wills cited, are witnessed by Richard Horsey, a name still well-known in Wellington, who at that time was an *aquebajulus*⁸³ (water-bearer) of the parish church—an office which in one of the wills is called "clericus ecclesiæ," or, as we should now say, Parish Clerk.

Besides the wills already cited, there are also in the District Probate Registry at Wells, those of the following inhabitants, which, though of less interest, show that money was left for the lights burning before the several altars—as "St. Savyor's light" iij^s iiij^d by John Taylor, and our "Lady lyght" iiij^d

(82) See Green, Somerset Chantries, p. xi. as to "anniversaries."

(83) See, upon this office, *Bishop Hobhouse, Churchwardens' Accounts, Som. Rec. Soc. p. xix.*

by John Zegar of Buckland, 1532.⁸⁴

<i>Wellington Wills</i>		<i>Date</i>		
John Bowrynge	.	1540		
Nicholes Thomes	.	1541		
Richard Sherman	.	1540		
John Chaplyn	.	1541	<i>Buckland Wills.</i>	<i>Date.</i>
Eliz. Sherforde, W ^w		1542	W ^m Hyndborow	. 1541
John Cape	.	1542	John Mores	. 1541
John Playce	.	1542	W ^m Cowman (or	
Thos. Gaylerd	.	1542	Gowman)	1542
John Arthur	.	1542	Stephen Cape	. 1544
Peter Southey	.	1542	W ^m Varyer	. 1544
John Spiryng	.	1544		
John Bell	.	1544		

As a specimen of the style prevalent here, immediately preceding the Reformation, the following will is given without abridgement :

“ In the name of God Amen. The xx day June and in the yere of our God mccccxxxiiij I Robart Benett husbond man⁸⁵ of the paryshe of Wellyngton beyng of good mynd and memory make my testament and last wyll in this manner and forme folowinge, fyrste I bequethe my sowle to almyghti God, to our blessed lady and all the company of hevyn and my body to be buryd in the holy grave.

Item I gyve & bequethe to the cath. church of Wells xij^d : Item to the brother heden servys of Saynt Savyor in Welyngton Church ij^s iiij^d. Item to the howse of the gray fryers of Brugewater to thentent I be pray^d for and my frynds ij^s iiij^d. The Vycar of Wellyton my gostly father to pray for me iiij^s iiij^d : every godchild iiij^d : Alyce Norynton my servante vis viij^d : John Syndercombe & Roger S. (each) a cote & a dublett. Alyce S. a hefer. Crystyan fontany a hefer.

(84) Wells Wills, p. 34. This would mean the light before the altar of Our Lady, which was the high altar of the Church.

(85) In those days *husbandman* was a farmer, and not as now, a farm labourer.

Crysten Philype a hefer. Will. Bodley a cowe. The Rest of my goods moveable and unmoveable above not bequethed my detts payd I gyve & bequeth to Johne my wyff whom I constytute & ordayne my lafull executrix & I wold that she dysspose therof for the helthe of my sowle as she semyth best to pleyse God. Wyttness of this my last wyll Wylliam Sqwyer vicar there, Robart Mogryge clarke, Richard Grigge. Summa Inventarii xix^{li} xvij^s x^d ^{85a}

Among the witnesses to various wills are the following curates and priests attached to the Church of Our Lady of Wellington.

1530 Dom. Henricus Tegler (or Tegber) Capellanus. — Dom. Humf. Vere. 1540-1-2 Sir John Hoker, curate. 1541-2 Sir John Long, Trinity priest. 1541 Sir David DeKay. 1542 Sir Antony Hossgood, curate. 1542 Sir Nich. Dakyn. 1544 Sir Tho. Dale. 1544 Sir Henry Sutton, curate. Also 1532 W^m Warryner, constable of Wellington. 1533 W^m Jefford, the yonger, constable. 1542 W^m Jefford, portryf of Wellington. No doubt the two latter names represent the same person.

Mention is also made, at the same period, of Mylway, West End, "on the west syde of the horsepole yn W." (where was this horsepool?). "The bargayne⁸⁶ of Whipsayne"—Scott's place—"the bargayne of Harecomys" High Strete, South Strete, Pery, etc.

The Bede Roll, or list of dead persons to be specially prayed for, existed in Wellington down to the time that it became sinful to do so. Our Universities keep the law, and salve the conscience in their "bidding" prayers, by substituting the memory for the 'sowles' of the persons named.

In 1542 Thomas Gaylerd left "to the Church of Wellington to be prayed for there vis viijd to be put upon the bede roll,"

(85a) Most likely this will was composed by the vicar, Wm. Squire.

(86) See N. E. Dict., as to 'bargayne,' i.e., a small holding.

and in 1544 W^m Gyffarde “Churche of Wellington to be prayed for, and my name to be put on the bede roll 6/8.”

No copy of any of these interesting documents—relics of a suppressed faith—seems now to be preserved, but among the various wills of Wellington people, proved in the Wells registry down to 1545, are the names following, as well as those already given in the text :

Alway, Andrews, Bishop, Bluett, Budd, Cape, Culverwell, Dommett, Ellis, Fouraker, Fry, Furze, Gill, Glass, Gready, Hancock, Hewett, Hosegood, Mill, Moggeridge, Norman, Parsons, Perrott, Perry, Rugg, Southey, Spearing, Squire, Thomas.

There are no records available, to inform us of what happened here at the death of Henry VIII., but much was happening outside. The death of Luther in 1546 had let loose such a flood of Protestant zeal that a violent reaction quickly followed. This in its turn was followed later by the inevitable counter-reaction of grim Puritanism, which has left its mark upon our church ornaments and decorations, where it did not utterly destroy them.

It would be out of place here, to discuss the dissolution of the monasteries, or the barefaced seizure of Church property by Henry VIII., and by those who acted for his son. Legh and Petrie, the commissioners, enquire, in consequence of the Abbot of St. Alban's obstinacy, whether they are to go on with the process of deprivation “for manifest delapidation, making of shifts, etc., which done, the house will be in such debt, that we think no man will take the office of Abbot upon him, except any do it only for that purpose to surrender the same into the King's hands.”⁸⁷ Here we get a peep behind the scenes, and see by what base and shameless tricks, Henry plausibly obtained possession of Church property. As it concerns us in Wellington, the seizure begins in 1547, in the name

(87) *Bright's Hist. of Eng.*, Part ii., p. 483.

of Edward VI., when the then Dean of Wells, Fitzwilliam, having been squeezed out, a new Deanery was erected by a so-called Act of Parliament, giving the appointment to the Crown, which at once placed a creature of its own, one John Goodman, in the office of dean or prepositus.

The following year, under the same Act of Parliament, in the name of the Crown, letters-patent were issued for the translation of William Barlow from St. David's to the See of Bath and Wells, and recite the order that no "conge deslyer" should be henceforth issued. This transaction, dated Feb. 3, 1548, gives a clue to the next, which took place at no longer interval than July 12 in the same year.

An act of real spoliation was now done in the name of the boy King. By an indenture⁸⁸ between the Bishop (William Barlow, late of St. David's), and the High and Mighty Prince, Edward, Duke of Somerset, etc., the Bishop "as well for great somes of money to him beforehand paid by the saide Duke, as for diverse other considerations him moving, and by the licence of our Sov. L^d the King, under his Great Seale of England, etc., . . . hath sold unto the said Duke etc. . . . his manors of Banwell, Wells, Chew, Blackford, Wellyngton, Cranemere and Evercreeche, and his burgh of Wellyngton, etc., etc." Also all his rights and jurisdictions, etc. . . in all those his manors in Somerset, etc. (Made on July 12, 1547.

It will not need much astuteness to understand, that "the diverse considerations" moved the Bishop, much more than the "great somes of money" which apparently were so great as to be inexpressible by figures, and that here we have a piece of downright robbery covered up by plausible words. Thus passed the manor and burgh of Wellington, which had been held by the Bishops since 904, a period of 644 years, into the hands of the young King's guardians.

(88) Wells MSS., fol. 21 indors.—Hist. MSS. Com., p. 236.

Even the unscrupulous men who did these things, who stole the land itself, never ventured to meddle with the tithes arising out of it; these for some reason or other they left intact, and so they have remained down to this day. Possibly the leaving of the tithes, both great and small, may have been one of "the diverse other considerations," which salved the conscience of the accomplice in this so-called sale—Bishop Barlow.

In less than two years there was another bargain and sale between the same parties,⁸⁹ by which the Bishop sells the Palace

A. D. at Wells and three other manors—the Hundred of
1549. Wells, the park at Westbury, and all manner of wild beasts in it, etc. In consideration of all this, the said duke is pleased to pay the said Bishop the sum of £400, and grant him all that *his* mansion, called the Dean's House in Wells, with the advowson of West Coker and other property, including the boroughs of Stogursey and Wellyngton, with certain lands worth £60 2s. 11½d. a year, in occupation of about fifty tenants, whose names are all given; "also all those his lands, medows, feedings, pasturage, woodes, and all other hereditaments whatsoever, being demesne lands of the Manor of Wellyngton, or accepted, reputed, taken, or known by the name of demesne lands of the Manor of Wellington."

The effect of this was to restore to the Bishop the Borough of Wellington, with so much of the manor as was actually in demesne or occupation. Along with this there was a small rectorial manor, belonging to the Dean, which somehow escaped the grasp of the outside spoiler. By indenture made 23rd April, 2nd and 3rd year of Philip and Mary, between John Goodman, Dean, and Rich^d. Reade, Knight, one of the masters of Chancery, John Goodman grants for 60 years, all that his land, called "the pasturage land of Wellyngton and Buckland, for £40 to Richard Reade."⁹⁰

(89) Wells MSS., fol. 44. Hist. MSS. Com., p. 237.

(90) Wells MSS., Ledger E, fol. 95.

Confirmed by Dean and Chapter, June 4, 1556.

Also by an inquisition in 1574,⁹¹ the Rectory (*i.e.* the advowson and tithes, glebe, etc.) was shewn to belong to the Deanery of Wells, and since that date down to the present time it has been so held. The present rectors of Wellington and Buckland are the Ecclesiastical Commissioners, who still administer such of the estates belonging to the Dean, as have not been sold by, or stolen from them.

Having shown how the Manor came to be divided, it is difficult to follow its threefold fortunes through all the changes which have since occurred. That part which the Duke of Somerset retained, passed eventually to the Pophams,⁹² and was by them sold as the manor of Wellington Landside, to Mr. Edmund Antrobus, about 1750; from him it came to Herbert Sawyer; then to John Snook, by whom it was conveyed to the trustees of the Duke of Wellington. The borough manor was held by the Bishop as will be shown later, down to 1763, and probably till it came into the possession of the Duke of Wellington; but there is no available record of how the borough and the landside manors became re-united in one possessor. The borough manor has recently again changed hands, for it was purchased by the Wellington Local Board, in 1883.

The pasturage of Wellington and Buckland, leased by Dean Goodman for 60 years, came back to the Dean's successors, and has been held or leased by them ever since. These lands, including the site of the old Tithe Barn, amounting to some 75 acres, have at various recent dates (1876 to 1887) been sold by the Ecclesiastical Commissioners.

Goodman did not long enjoy his Deanery. His greed in taking the Prebend of Wiveliscombe, in addition to his other preferments, led to his being ejected in 1550, and Dr. Turner was installed in his stead.⁹³ Goodman appears to have been

(91) See *Humphreys' Hist. of Wellington*, p. 25.

(92) See *Humphreys*, *Op. cit.*, p. 18.

(93) Wells MSS. E. f 48.

reinstalled, immediately on her accession, by Queen Mary.⁹⁴ It was after this that he leased the glebe. He was, however, again ejected by Elizabeth, and on appealing at law against the deprivation he was defeated, and an order issued from the Queen for the restoration of Turner.

The inferior manor belonging to the Dean, which, along with the Rectory escaped the confiscation, has been administered, on his behalf, down to a very few years ago. The last steward's name was William Parfitt, and rolls are in existence of courts held so late as 1840; but the leaseholds belonging to it having gradually fallen in, the property has from time to time been sold, until nothing but the copyholds, trifling fines, and quit rents have remained. These, so far as at present ascertainable, have not been collected for some years past, and it is a question if they are now recoverable. Consequently the Dean's manor of Wellington and West Buckland exists only in name, and has in fact lapsed to the tenants and copyholders.

At the survey of the Dean's estates in 1845, on behalf of the the Ecclesiastical Commissioners, when they took them in hand, this manor by some means escaped record, or untrue evidence was produced to the surveyors, who reported simply, that the manor of Wellington belonged to the Duke of Wellington.

Several extracts from the Court Rolls of the Dean's Manor have been printed by Mr. Humphreys (*History of Wellington*). The following, together with some of the accounts rendered, are of interest and have not been printed before. They show that Courts were held more frequently than once a year.

WELLINGTON MANOR.

A p̄sentmt of the Homage of the Mannō of Wellington att a Court Baron there held on Thursday the ninth day of November, Anno Dñi 1671.

(94) *Ibid*, fo 70 in dors.

- Imprimis* wee p̄sent all those that have made Default in not appeareinge at this Court wee doe amerce them, vizt. the Coppyholders 3^d apeace & the Leaseholders 6^d apeace.
- Item* wee p̄sent the deaths of Roger Thomas & Mary Gale the wife of Rob^t Prowse whoe dyed since the last Court & whoe are the next takers wee knowe not, a leasehold & assign to Prowse.
- Item* wee p̄sent Rob^t perry for not repaireinge his stable : time is given him to repaire it by the next Court on paine of v^s
- Item* wee p̄sent With^m Cape & John Perry for not attendinge the homage after they were sworne to bee of the said homage, vizt wee doe amerce them 2^s 6^d apeace.
- The marke of Thomas X Syle, Robert Perry, Ralph Bryant, John Hadson, James ffurzeland.

WELLINGTON MANNOR

The p̄sentm^t of the homage of the said manno^l at A Court there held the 28th day of Aprill Anno Dni 1672.

- Impr^s* Wee p̄sent all those that have made Defaust in not appeareinge at this Court—wee doe amerce them vizt the Leaseholders 6^d & the Coppyholders 3^d
- Item* Wee p̄sent the death of Roger Thomas sen' & Roger Thomas Jun but wee know not whoe is the next taker.
- Item* Wee p̄sent Mr Whithee for spitting up the ground upon the Deane's Land & carring it upon my Lord Sr ffancis Popham's Land.
- Item* Wee p̄sent Robert perry for lettunge downe of his

out house, hee is to repaire it by the next Court on payne of x^s

Item Wee p̄sent the well before James Charles' house is out of repaire and the Waywardens is to keepe it in repaire.

Item Wee p̄sent the Custome of our Mannor that no man shall by ouer our heads.

The marke of Thomas Sile, John Hadson, William Cape, John perry, Thomas Ford, Robert perry.

A p̄sentmt of the Homage of the Mannor of Wellington att a Court Baron there held on Thursday the xxi day of May Anno Dñi 1672.

Imp^s Coppingholders amerced 3^d a peace & Leaseholders 6^d for not appeareinge.

Item wee p̄sent Richard fford for carrying away of the Lord's earth to his sister's Land: wee doe amerce him iij^s iiij^d

Item wee p̄sent the same Richard fford for not repairinge of the caseway before his dore time is given him to repaire the same by the next Court on paine of vs.

Thomas Syle (died in 1675-6), John Perry, Wilm Cape, James Chappell, Nicholas Bennett, Robt Perry (died 1676-6).^{94a}

On April 13, 1676, the death of Robert Perry is presented, "whoe held a Customary Cottage, and that there is due for a heriot iij^s iiij^d and that Susan Perry now the wife of William Dunning is the next tenent." Also of "Thomas Syle who held 3 little cottages . . . and that there is a heriot due on his death, and that Anne his wife is the next in Rev-son."

In October, 1676, "the Caseway before Richard Ford's house is much in decaye:" this time the paine is 13s. 4d.: and in April, 1678, the 'Cosway' is still much in decay, and Ford

is ordered to repair it "by 29th June next on paine of xxx^s."

At the same time the church wardens are ordered to repair the mantel of the 'Churchouse' by 29th June "on paine of xs," and "James ffurzeland for letting downe p^t of his dwellinge house" is ordered to repair by 29th September "on paine of 5^s": but there is nothing to show that these penalties were ever enforced; on the contrary the same presentments of complaint come up time after time.

On the same date John Perry's 'caseway' was ordered to be repaired by the 20th Nov. "on paine of 6^s viij^d "

The following accounts are curious, and show that the Steward had to receive payments in kind as well as money:

A Bille of my expense In my Master buznes
 for horse hier and meet for him 4^s 6^d
 for my labore In the Jorny to Welles I will
 leuè it to you to consider
 and my Jorny to hembery
 when Mr Allin did com to Wellington hee had
 of mee 2^s 9^d the first tim
 the second tim 3^s 3^d
 the next tim after 5^s
 for A Cloath that I wraped up the Chess in 8^d
 for a poars 2^d

Although there is neither date nor signature to the latter document, it is clearly in Colborne's hand, who seems always to have charged 2^d "for a purse" whenever he had to send money, showing that so late as 1677 there was no means of remitting money except in coin. During the next hundred years, but it cannot be shown from these documents at what date, some sort of Exchange had been established; for on January 23rd, 1768, Mr. W. P. Thomas writes that he has "inclosed a Bill payable to my L^d ffrancis for the ballance."

Wellington 14 Apr. 1676	} The Accompt of George Colborne bailiffe there for rents (illegible) due at lady day 1676				
	Remayned due on this last Accompt at our lady day 1674	}	00	17	04½
	due for one year ended at our lady day 1675		10	06	11
	due for the year ended at our lady day 1676		10	06	11
			<hr/>		
			21	11	02½
			<hr/>		
	Thereof paid				
	27th Oct. 1674 to Allen Lane		02	05	00
	13th Apr. 1675 more to him		05	10	00
	paid to Mr Basset in Oct: 1675		04	5	00
	paid to Mr Dowthwaite 14 Apr 1676		04	10	00
			<hr/>		
			16	10	00
	by bill delivered this day		00	16	08
			<hr/>		
			17	06	8
			<hr/>		
	soe rests due this lady day		04	04	6½
	out of this to deduct his sallary for two years: & some rents rcd.				

Repeated entries show this 'sallary' to have been xxvis. viijd. per annum; but in looking through these collected accounts, it is clear that no check or audit could have been customary, for in an account dated 1677, the very next year, is the following deduction:

He is to be allowed for his Sallary for 7 years at our lady day last xxvis viijd pr ann.	}	09	06	08

Again, in an account rendered nearly a hundred years later, by the then Steward, Mr. Thomas, under date 1764, is the following:—

“By this Accountant’s salary for 8 years ending Michaelmas, 1763, £2 13s. 4d. p year, being the same salary as has been always allowed all former Receivers.”

There is nothing to show whether this account was passed or not ; but it appears that Mr. Thomas succeeded Mr. Thomas Hughes as Steward in 1755, so that the above charge for eight years was the first he had made, for in 1759 he returns four years' rents, and at the foot of the account adds, "Salary to be deducted."

Thus it appears was the steward's salary quietly doubled by himself, and no one seems to have looked back to verify the statement as to "allowed all former Receivers;" had they done so they would have seen that £1 6s. 8d. had always been the previous allowance.⁹⁵

Names in Wellington and West Buckland Manor Rolls.

- 1661—Humphry Wyat, John Chapell, Henry Ley aſi ffarthing, John Hurford, Symon Cade, Henry Shurlands, Roger Thomas, Symon Bennett, Ambrose Wood, Rob. Nation, William Gifford, Rob. Salter, Anne Tyler, Rich^d Blackmore, George Campe, Thomas Syle, James Norman, John Hayward, Rob. Barwell, John Perry, James Graddon, John Hadson, William Serle, James ffursland.
- 1736—Thomas Hughes, Steward ; Thomas Southway, John Curram, James Bryant, Thomas Pyne, Thomas Dean, William James, Amos Cornish, Robert Webb, Thomas Leane, Madam Sandford, Mistress Snell, — Parsons, — Rogers, John Weekham, — Ware, Thomas Harkham, John Ridge, John Norman, — Clarke, — Addercott, — Spreat, Richard Trude, Peter Buckwell, — Searle.

In 1666, the Parsonage was let to Alexr. Popham, Esq., at £40.

In 1766, a hundred years later, the Parsonage, which belonged to the Rectorial Manor of Wellington and Buckland, was in possession of Mr. Edmund Antrobus, the impropiator, at £40 per annum.

(95) All this can be verified by reference to the Serel MSS. in the Society's Library at Taunton.

This represented the feedings, pasturages, etc., previously referred to, and lately sold, as stated above.

The Manor of Wellington Landside was in the possession, at this date, of Edmund Antrobus, and there were cross-payments between the respective lords of the two manors.

In the same year, 1766, there is a receipt, signed on his behalf by Martin Troake, for seven shillings for one year's quit rent due from the Honble. and Rev. Francis Lord Seymour, Dean of Wells, to the Lord of the Manor of Wellington Landside.

In 1805 and 1807 there are receipts by Wm. Richards for this same payment of seven shillings per annum, from the Dean of Wells to Herbert Sawyer, Esq., Lord of the Manor of Wellington Landside. In 1805 this payment is called "one year's Fee Farm rent," and in 1807 "two years Lord's Rent."

AGRICULTURE.

The questions, what was the general appearance of this parish, and what was its state of cultivation, during the middle ages, are extremely difficult fully to determine. On one point we may be tolerably sure. The use of coal as a fuel, is here a recent fashion. Until quite late years, its cost in carriage to an inland place like Wellington was prohibitive. All old houses are found to have fire-places constructed only for wood; and wood alone was burnt in Wellington, as it still is in many out of the way places. In 1690 is an entry, in the churchwardens' accounts, of payment for "2 Clavells," *i.e.*, the beam across the great fire place, called the "chimney corner." Consequently, apart from its constructive use, in the days when foreign timber was a luxury, copses and woods were of far more importance and comparative value than at present.

We may therefore be certain that there was once, even in historic times, far more woodland than at present. One would have expected to find more traces of this in our field names, which the learned say are a mine of history, but such is not

entirely the case in Wellington, nor is it the experience of some of us, who have seen how fields have changed their names, even in the short space of our own personal recollection. Moreover, a glance at the New Ordnance Map will convince the most sceptical, that unless there is some tradition connected with any spot which will preserve its old name, the map makers have taken down from the lips of the occupier or of the first passer by, whatever that person gave, as the name of the place or field. He then, a perfect stranger to the district, and unused to its modes of pronunciation, expressed it in his own peculiar phonetics.

The writers of "Spy posts" are great transgressors. On the top of Ford Street Hill is a direction to "Holmin Clavel," a spelling which is repeated in the maps, and so an archaic adjective. is destroyed.

At the Norman Conquest, and long subsequently, it is clear that agriculture proper was more considered than pastoral work. The virgates, carucates, acres, furlongs, all betoken arable land; tillage, indeed, seemed to hold the chief place, though the methods of cultivation can only be roughly surmised. We may very safely assert that in all ages, the good land of Wellington was fairly well tilled, and that there was more of it previously under the plough than during the Wars of the Roses, or than at present.

The stress laid upon agriculture, in the Charter of Bishop Jocelyn^{95a} of 1234, is instructive, as showing that even then there was a tendency to 'grass down' instead of tilling the soil.

We read that during the Tudor period, say 1485 to 1600, the great quantity of pasture and animals, as compared with the scarcity of agriculture, was a subject of constant complaint and of frequent legislation.⁹⁶

(95a) See Appendix.

(96) *Bright's Hist. Eng. (Personal Monarchy)*, p. 470.

In 1517 Sir Thomas More and others were commissioned to inquire into the arable land converted into pasture, since and contrary to Act 4, Hen. VII. More complains much of this in his "Utopia."⁹⁷

The population of the whole country was thin; perhaps less than one-sixth of the present: wars and filth-bred⁹⁸ pestilence had done their work. The exact reverse of our present conditions was being enacted. The decay of the towns was then a frequent complaint and cause of enactment in the Statute books. The trade unions or guilds were so oppressive, that workmen sought refuge from them in the villages, and hence at this period, what with pestilence, restrictions, and oppression in the large centres, villages grew into towns, and country places like Wellington rose in importance. So much was this the case, that to prevent the de-population of the cities, an Act was passed (25 Henry VIII.) which interdicts under penalties any kind of manufacture in hamlets and villages, "because persons inhabiting them both farmed lands and occupied the mysteries of cloth-making, weaving, etc." A study of the domestic legislation of this period, especially as regards such a place as ours, should prove a valuable lesson in these days, when trade societies and unions, whether of capital or of labour, are, not very intelligently, again treading in the same old paths which led our forefathers so much astray.

The lease by Dean Goodman, in 1556, of the "pasture and feedings of Wellington and Buckland" points a moral to be seen clearly by those who can read between the lines.

Some of our field names in Wellington are however, historical in themselves. Scarcely a farm but has its Pit-close, Pit-holes, Pit-orchard, or Pit-leys,—all modern names, but derived from an important feature in them, which owners and occupiers alike have forgotten. When spinsters were a reality,

(97) See "Life of Bp. Fox"—*E. Chisholm-Batten*, 1889, p. 104; also *Froude's "Hist. England,"* 1858, vol. I. p. 29.

(98) See *Hugh Rhodes*, *Dev. Association*, 1889, vol. xxi. p. 430.

and not a figure of speech, every farm household spun yarn, not only for its own use, but for the weavers, tuckers, and clothiers. The linen, too, was all home spun, and flax was evidently so largely grown in this parish that the 'vlex-pit' is still to be seen on nearly every farm, and the 'vlex-shop' was an outbuilding which, though it has passed away, is yet well remembered by many still living.

The number of pits in this parish, where the flax was steeped in the process of 'working,' shows clearly that its cultivation must have been once of great importance, whereas now it is the rarest thing to see a patch of flax in the whole district.

The revolution, which we call the Reformation, could not but be felt in the West, and particularly in a place like Wellington, which up to this time had belonged wholly to the church. Even in the time of Edward VI., so early as 1547, there were plots and conspiracies, to bring in foreign assistance on behalf of the despoiled convents and clergy, and to restore the previous regime. On the other hand, an insurrection was planned later, to prevent the landing of Philip II. in Devon, because it was expected that he would aid Queen Mary to undo what had been done. Sir Ralph Hopton, a Somerset man, was implicated in this with others; but the death of Mary and the accession of protestant Elizabeth⁹⁹ again changed everything, and led men more to dread, and to expect, attack from without than from within, especially from the King of Spain.

Warlike preparations were at once directed to be made. The principal gentlemen were called on in every shire to provide men and money, but specially all magistrates and officials were ordered to return the number of men and horses available. The first complete regiment of Somerset militia was mustered in 1559, and the names of the ten 'cappetaynes' of

(99) See Somerset and the Armada, by *E. Green*, 1888, p. 6, et sq.

100 men each are given,¹⁰⁰ but it does not appear that Wellington was then represented. Much care was also bestowed on horse-breeding, and the justices were required to make returns, so that each landowner should furnish horses, men, and armour, according to his wealth. This system evidently continued a long time, and has much subsequent light thrown upon it by the valuable paper of Mr. Helyar, on "the arrest of Strode of Barrington."¹⁰¹

In one of these returns, dated 1583, under the "Hundred of Kingsburie," are the following entries:—

John Popham, esquier, one demilaunce named Philip Warr, and two light horsemen, the one named John Noke, and the other Alexander Cowper.

James Capper, one light horseman, named John Slocombe.

John Perry of Halse, in the place of John Perry of Jarvston (now Gerbeston, in Buckland), gent., deceased, one light horseman, named Alexander Birde.¹⁰²

David Slocombe hath day geven him to furnish two light horsemen.

Willm. Symes of Charde, hath day given him to furnish two light horsemen.

Willm. Curye, one light horseman not named, for that he hath day given to be sufficiently furnished.

Thomas Cogan was set in the last certificate to be a light horseman of himselfe, but being unable to furnishe the whole, Philibert Cogan is joyned with him, who hath day given him therefore.

John Marshall, of Hewyshe, one light horseman, named Laurence King.¹⁰³

Much excitement and bustle, with mustering and 'revewe-

(100) *Op. cit.*, p. 9.

(101) *Arch. and Nat. Hist. Socy's Proc.*, vol. xxxvii., 1891.

(102) The will of this John Perry is printed by *Humphreys*, Wellington, p. 83, from *Brown's 'Somerset Wills'*, vol. 1.

(103) *Green, Op. cit.*, p. 41.

inge,' return making and inspection of arms, must have gone on for several years, in expectation of the Spanish invasion. The local names most frequently occurring in connection with all these preparations are Poulet, Sydenham, Stawell, Portman, Popham, Coles or Colles, Buller, Horner, Clyfton, Ken, Phillips, Warr.¹⁰⁴

In 1585 we find John Popham, esquire, Attorney-General, among the justices, each of whom had to find two men: his were named Henry Warde and Morgan Griffiths. The beacons were to be closely watched and warded, so that none should be fired without the 'privitie' of the nearest justice. Those on our Blackdowns, especially where the Wellington monument now stands—the memory of which is still kept alive in 'Beacon Lane,' leading to it—and Culmstock Beacon, would be of much importance, as from them could be seen the beacon of Dunkery, and thus tidings could be flashed in a moment from the entrance of the Bristol Channel over the whole of Somerset and away to the Dartmoor heights in Devon.

In 1588 no less than 12,000 men were certified, as enrolled in Somerset, of which 4,000 were returned as trained, in five regiments of 800 each: a very heavy draught, considering the thinness of the population. From the particulars of the stores and ammunition, we can see that the musket had then very nearly supplanted the old weapon, the bow. Up to this time, extraordinary interest had been taken in its use, and the governments of the day had used every effort to keep up the skill of the old English bowman. Nearly every parish had its *butts*. Here in Wellington there seems to have been something of a county ground; for two adjoining fields on the Duke of Wellington's estate, through one of which runs the footpath to the monument, are called *Shirebutts* (they are 951 and 953 on the tithe map), a name which tells its own tale.

The position and name of this archery ground need but little

(104) Several hundreds of the names of those enrolled at this time are printed by *Mr. Green*.—"Somerset and the Armada," 1888.

imagination, to enable us to picture the men of Devon coming over the hill from the Culm valley, to compete with the men of Somerset, in shooting at the *Shirebutts* for prizes or for the championship, just as now their sons contend in rifle-shooting, cricket or football matches ; and as in the long interval they have wrestled, bowled, and “played” with cudgels.¹⁰⁵

Orders were issued involving the minutest details for instant action as soon as the enemy appeared. Each beacon fire carried its own special meaning, and the inland troops were to march to the coast as indicated. A fire on Bubdown meant that the Somerset men were to go to Dorchester, and so on. There is no doubt, that if the Armada had ever been able to effect a landing, our ancestors were ready, and would have given as good an account of the Spaniards on shore, as their brethren did at sea.

In all this, from its position, Wellington could hardly be expected to do more than provide its quota of men and stores ; yet, so alive were its people to what was going on, that from this inland place was the first intelligence sent off to London to the Queen, of the appearance at sea of the invincible Armada ; and that, too, by none other than our famous townsman, Sir John Popham.¹⁰⁶ On Sunday, 22nd July, 1588, he wrote from Wellington :—“To the

A.D. Righte honble. my verie singular good Lord the
1588. Lord Burghley, Lord High Treasurer of England.
Haste, haste, I say, haste, post haste, haste ;”—stating that on Friday the Spanish fleet was discovered tending to the west, and on Saturday (21st), to the number of 162 sail, was encountered in sight from 9 a.m. to 3 p.m. He enclosed a letter from ‘Seyntsebastyan’ by one Redberd, dated 8th July, and conveyed by Redberd to San Juan de Luz, from whence

(105) See “Warrant for the Lord Keeper to passe commissions for the maintenance of archerye.”—Egerton Papers (Camden Soc.), 1840 ; p. 218.

(106) For letters of Sir John Popham, with *fac-simile* of his signature, see Egerton Papers (Camden Soc.), pp. 282, et sq.

it was brought, and arrived at Bridgwater July 21st. Bridgwater had at this time a good trade with Spain. The bark that brought it "discovered on Wednesday last (18th) the Spaniards twenty-five leagues west of the headland of France, holding their course towards England." "I think the man is honest, and your honours will know best what is to be collected by his knowledge." "The country I find everywhere ready and willing: our strength is so united that our enemies can never prevail against so gracious a Queen."¹⁰⁷

This letter was the first intelligence brought to land and sent to London of the near approach of the enemy.

How the Armada, reported to be 301 ships, were encountered a few days later by Drake, and its complete destruction, scarcely belong to the annals of Wellington; yet we may well picture to ourselves the rejoicings which followed, and the great relief from the strain and excitement of the long-expected invasion. No doubt the news turned the anxious West country into a veritable part of the "Merrie England of the good Queen Bess."¹⁰⁸

After the scare of the Spanish invasion had passed by, and left nothing behind but the name of Drake on its chief A.D. hostelry (now only preserved in Drake's Place), no 1618. event of moment seems to have happened here until the year 1618; yet we cannot but suppose that the execution of the famous Sir Walter Raleigh, upon a sentence passed fourteen years previously, was deeply felt, and became a strong cause of resentment against King James, by the people of Wellington and by all Raleigh's country-men in the West.

When in the next reign (Charles I) the civil war broke out, it is hardly to be wondered at, that this place was violently puritan and parliamentary: so much was this the case that it

(107) *Green*, Op. cit., p. 115; taken from "State Papers," Eliz. v. ccxiii., p. 1.

(108) For a full account of our share in this memorable deliverance, see "Somerset and the Armada." *E. Green*. Privately printed, 1888.

became a proverb, and 'Wellington Roundhead' became the name for any violent fanatic. It is probable that before this time, the strong puritan spirit had vented itself upon the parish church, and, as we have seen, pulled down its altars, destroyed its "images," and changed its name.

Military operations were carried out here in 1644, when a certain Colonel Bovet had fortified himself in the house of the Pophams.¹⁰⁹ Tradition says that the King's troops and guns occupied the high ground of Foxdown, and from thence battered down Wellington Old Court House.¹¹⁰

So little of learning and literature have ever been associated with Wellington, that it is simple justice to return, and to mention a certain John Salkeld, whom, it is said,¹¹¹ King James had converted to protestantism and called the "Learned Salkeld." He was presented to the living by the King in 1613, and perhaps the proverbial zeal of a convert may have helped on the changes above referred to. He was the author of two treatises, "On Angels," published in 1613, and "Of Paradise," in 1617.

His incumbency was however by no means a practical illustration of his writings, for his living was sequestrated and a successor appointed, long before his death. He died at Uffculme in 1660, aged 84.

Passing over the civil war and also the Monmouth rebellion with its frightful Bloody Assize, which are sufficiently dealt with elsewhere,¹¹² the next stirring event in this place is connected with the landing of William of Orange, and his march through Somerset in 1688. The terrible scenes enacted

(109) See *Humphreys*, p. 87.

(110) For a curious specimen of the ballads of this time see "The Somersetshire Man's Complaint," in the preface, p. 7, to the "Exmoor Scolding," edition published by the English Dial. Society, 1879.

(111) Memorial of the Wellington Coronation Festivities, "Wellington," *Devenish*, 1838, p. 7.

(112) See *Humphreys*, Materials for the Hist. of the Monmouth Rebellion, &c., *post*.

through Jeffries, after the death of Monmouth, were still fresh in the minds of the people. An isolated building, just to the south of the town, is still by tradition, held to be the hiding-place of some of the fugitive rebels. To the fanatic puritans of Wellington the atrocities of James II, through his minion, were peculiarly hateful, while his support of the Roman church lent a religious fervour to their abhorrence of him and his government.

At first we find that through terror, lest they should be dealt with like "the Duke's" followers, the people held back. Indeed the Prince of Orange was so little supported at first, that he was on the point of turning back on arriving at Exeter, Nov. 9th, 1688. Within a week, however, the Somerset gentry "came in briskly," and brought ample supplies. Among them were many well-known names, such as Warre, Popham, Luttrell, Palmer, Speke, Seymour, Bamfield, Wyndham, Stawell, Mallett and Braddon.

An address was presented on Nov. 15, 1688, by which those whose names were subscribed, solemnly engaged themselves to join the Prince of Orange for the defence of the Protestant religion, and to defend his person against the "cursed attempts of papists and other bloody men." Besides the names given above, were appended to this document those of Fitzharding, Smythe, Beazeley, Gorges, Mompesson, Hellier, Pigott, Baker, Gould, Walrond, Bailey, Godwyn, Sandys, Musgrave, Morgan, Long, Cox, Webb, Sambourne, Dodington, Westley, Sanford, Wickeam, Welstead and others.¹¹³

From Exeter the Prince's army marched in three divisions, for the most part taking the southern road; but though William did not himself pass through Wellington, some of his troops must have done so, for at Bridgwater they secured twenty horses from the market people, and it is likely that they got

(113) "The March of William of Orange through Somerset."—*E. Green*. Privately printed, 1892, p. 58.

some here, and also at Taunton, *en route*. It should be remembered that the road from Exeter through Wellington was very different in the 17th century, from the "turnpike" that now is.

On December 19th, 1688, there was a panic created by a letter from Yeovil, that some thousands of Irish papists were marching westward; that they had burnt Portsmouth, Lymington and Basingstoke. Remembering that in the Civil War some Irish had landed on the coast of the Bristol Channel, and had committed atrocities, the whole country side rose in arms at once; but the report proved to be a false alarm. All this excitement, in which Wellington, owing to its local position, must have had its full share, was but of short duration, for the King fled to France, and by December 22nd the revolution was complete.

There were great rejoicings in Wellington; a day of thanksgiving was set apart,¹¹⁴ and a ballad, entitled "The Courageous Soldiers of the West," was sung to the tune of "Lilli Burlero." One verse was—

"As for the town of brave Taunton-dean,
 Their loyalty shall ne'er be forgot,
 For our most gracious King and his Queen,
 They will engage with thundering shot.
 Noble true souls came flocking amain;
 Stout lads, brisk and airy, for William and Mary.
 They'll valiantly fight their rights to maintain."

Much valuable and interesting information as to this period, is to be found in the churchwardens' accounts, some extracts from which have been printed by Mr. Humphreys,¹¹⁵ and which ought, perhaps, to be reproduced entire.

It may here be remarked that only two of the signs of the principal inns existing at that period, now remain in the town—the "Squirrel," and the "Half Moon,"

By the assessment of 1686 the "Squirrel" seems to have been the third in importance. The "Swan" owned by George Cockram, gent., was assessed at £9. The "George,"

(114) See Churchwardens' Accts., *post*, p.

(115) Hist. Wellington p. 122.

also owned by him, at £4; and the "Squirrel" at only £3, owned by Matthias Hanwill, gent. The "Swan" was on the site of the house now occupied by Dr. Colles; and in those days, judging by the valuation, must have been a stately hostelry.

The "George," is known only by tradition. It was in Mantle Street, and its site is now occupied by the house of Mr. William Martin. The present building, within present memory, was used as a hotel, called the "George." It would seem to have been rebuilt by, or at least, it belonged to the firm of Carpenter, Wood & Co., bankers, who failed early in the century. It must have been more expensively fitted than at that time was usual with inns: for there still exists in another house in the town, a mantel piece of Carrara marble, which was taken from thence after the sale of Messrs. Carpenter's effects. Is it possible that this chimney piece had anything to do with the name of the street, either itself suggesting the name from its magnificence as compared with the surroundings; or did the owners take the idea of fitting the house in accordance with the notion conveyed by the name of the street?

At the time this house was rebuilt, there was much discussion and dispute with the parish authorities, as to the rating of the new premises. In the end the parish gained the day, and then there was much jubilation: they had succeeded in "raising the Royal George," showing that the catastrophe of 1782 was still so fresh in the public mind as to give point to a joke.

Just below the George, in Mantle Street, a row of houses stood out in the street, with a foot way between their backs and the fronts of the present houses. One of these was the old turnpike house, where lived the keeper of the gate which blocked the entrance to the town. There was also a bar at the end of Champford Lane. On the removal of the houses, about 1845, the toll-gate was placed beyond Trinity Church, at a spot east of, and adjoining the entrance to the Cleve. It stood there till the expiration of the turnpike trust.

In 1698 there is an entry of sixpence paid for helping down the church ladder when the George chimney was on fire. The sign is still one of the most common; scarcely a town exists anywhere without a George inn. These by no means mark the Hanoverian succession; indeed, the George at Wellington received its guests long before then; while the George at Glastonbury, is a venerable relic of the middle ages, when it was used by the pilgrims to the shrine of Joseph of Arimathea.

The patron saint of England, who, with his dragon, still puts his mark upon the latest coins of the realm, was, and still is, the favourite sign for an inn, south of the Tweed.

We know that here in Wellington St. George's day (April 23rd), was regularly kept up, as there are two entries of churchwardens' payments, in 1686, for ringing and for 'meate' on St. George's day.

The 'Squirrel' is a well-known house, and remains now as it existed in the time of James II., almost unaltered. The name is a very unusual one; and seeing that very many inns take their signs, or their names from the names or bearings of the principal neighbouring families, it may be considered almost a certainty that a 'squirrel' is the badge of some family who at that time was of importance in the district: just as we now have the 'Sanford,' the 'Ayshford,' and the 'Carnarvon' Arms, in the town or neighbourhood.

The visit of the Society to the Church at Holcombe Rogus will at once convince the most sceptical, that in Jacobean times the Bluetts were the most important family in the district; and their badge is a squirrel. Therefore our old inn, which was assessed at £3 over 200 years ago, has been the representative of the 'Bluett's Arms' to this day. No doubt Wellington was then, as now, the market town for the Bluetts; and we may picture to ourselves the cavalier and his lady, whose effigies are lying in state at Holcombe, alighting at the 'Squirrel,' followed by their retinue, and received by an

obese and obliging landlord, whose name, however, does not appear. Much as a good modern hotel is needed in our town, all would regret to see a venerable inn, like the 'Squirrel,' with a record of over 200 years, swept away.

Of the origin of the sign of the Swan, we can but speculate. First, we look around to see if any of the principal families in the neighbourhood bore a swan on their escutcheon; but there is none such, nearer than the Lytes of Cary, and they may be left out, as having had no interest in this place. Moreover, the swan is one of the commonest of signs.

Hotten says,¹¹⁶ "the reason so many alehouses have the sign of the swan, is because that bird is so fond of liquid." So also says an old Dutch rhyme. The sign is just as common all over Europe as it is in England.

At, or near Cork there was—

"This is the swan
That left her pond,
That dips her neck in water;
Why not we, as well as she,
Drink plenty of Arnot's porter."

CHURCHWARDENS' ACCOUNTS, 1686.

From the same book as those printed by Humphreys.

Paid John Carter for 3 fitcholes	1	0
Paid to a man that com from Turkey	4	
Paid 2 men that Recd great lose by fier	6	
Paid a man coming from ye bath	2	
Paid for Killing a gray (badger)	1	0
Paid for a boocke of detriels	1	0
Paid James Bisse for 6 hedghogs	6	
Paid to George Norman for a gray	1	0
Paid Witt Helins for A fox	1	0
Paid for a warrant for Joane Stubs	6	
Paid to Duke Dier & his men for woorke about the Churchose (this name occurs fre- quently)	6	8
Paid for wood to heat the ferons	1	6

(116) "History of Signboards," p. 212.

Paid for the Redemption of Mr Darrell being in slavery handing A Letter of Recommenda- tion from the Counsell & Chamber ra (sic) Merchants	7	0
Paid the Apperretor for the paper about mar- riages	1	0
Paid Mr Bassett for carrieg of A Comon prayer booke		6
Paid for 15 posts for the Railes being about 7 foot long at 3 ^d p. foot	1	6 3
Paid ye cost at the visitation	16	0
for Iron stuf to hange the Table in	1	4
for 4 new heeds for the bell wheles	1	4
for 5 new bolsteres	2	6
for 4 plates	2	
for 10 pinns and 10 virells	5	0
for cays and virells	1	6
—————		
Recd for Seates and breakeing of the Ground in the Church of John Perry of Perry for the seate that was James Perrys	8	0
of Dannell Locke for a seate for his Daughter Ann	4	0
of John Bennett for Dannell Coles seate	4	0
of Dorothy Carswill in exchange for ursula Beckhams seate	3	0
for breakeing the Gronde for W ^m Cooksley & his wife	13	4
do Rich ^d Berry, James Berry, Grace Campe		
—————		
paid for one hogshed of Lime	2	0
and for Carrieg	1	6
Paid for plates and nailes for ye bellcage	3	0
Paid for our epprentees at Bridgwater	8	0
Paid for bread at the sacraments	0	6
Paid the lords Rent for ye churchouse	0	6
A.D. John Greenslade, Robert Woolland, ¹¹⁷ Church- 1687. wardens		
Pd George Berry for one Martin	1	0
— Witt Stone for 7 Days worke	10	0
— unto Wallter Nurdon for 13 Dayes worke about the Church house	19	6

Pd Witt Stone for 12 dayes worke for the same	12	0
Pd John Norman for 54 foott of oaken Gisses (joists) at 2d. per foott	9	0
Pd for one Piss 12 foott longe	4	0

(The entries from this page—see Humphreys, p. 124—give the date for the present lead on the Church roof).

Pd for 400 and halfe of Laftes	5	3
Pd George ffloweracre for worke and carriedg of Stones and 1 piss of Timber for the Church house	3	6
Pd unto ffrancis Card for Casting of 31 ^c 00 ^q 17 ^{lb} of old Leed at $\frac{1}{2}$ lb.	7	5 0
Pd him for 7 ^c 00 ^q 17 ^{lb} of new Leed at 2 ^d lb. ...	6	13 0
— for 23 foott of Glass at the Church house at 5 ^d per foott	9	0
& 36 quarrels for the same	3	0
Pd for new Leeding of fouer foot of old glass for the Church	8	
Pd for 8 Spuckes & 7 ^{lb} of nailes	4	0
Pd for 1 oaken Piss 6 foot Longe for to Lyne the halfe Lyon	2	0
Pd for 1 barrell for pinn Timber	6	

(Two gifts of Hickman and Goderd were divided amongst a number of poor whose names are given. Amount £3 12s 0d.)

A.D. 1688. John Greedy, William Morcombe, churchwardens.¹¹⁸

Pd for A booke to the peritor	1	0
Pd for A proclamacon & A booke	1	6
Pd for 1 booke more to the peritor	1	0
Pd for 300 of Laftes	3	9
Pd the Ringers the thankesgiveing day ...	14	0

(This was for the landing of the Prince of Orange and flight of James II.)

In the same year, *i.e.*, early in 1689, there are two payments for ringing for the proclamation and coronation.

There are many payments for killing foxes, at 1s. each, hedgehogs and fitcholes at 4d. each.

There is also an entry for 'righting of the beare,' 2s. This

(118) 'No entry,' according to Humphreys, p. 167).

must be 'mending the bier.'

A.D. At this period for many years the principal land-
1689. owners in the parish were assessed as follows :

The Heirs of Sir Francis Popham	225	0	0
James Prowse, Esq.	Westford Tithing	...	57	0	0
Mrs. Mary Virsay	do.	...	20	0	0
Mrs. Margret Thomas	do.	...	30	0	0
Mrs. Jane Thomas	do.	...	30	0	0
William Gifford	do.	...	26	0	0
Mr. Citterfin and Eastcotts	do.	...	20	0	0
George Hellings	do.	...	13	0	0
Mr. Thruston	do.	...	15	0	0

With several others under £5.

John Perry	Perry Tithing	...	20	0	0
John Ward	do.	...	13	10	0
Robert Rainsbury	do.	...	13	10	0
Mr. Doble	do.	...	10	0	0
Mary Chaple, vid.	do.	...	10	10	0
Eliz. Pyle, vid.	do.	...	11	0	0

With many small owners.

William Gifford	ffoord Tithing	...	19	10	0
James Gifford	do.	...	21	0	0
Thomas Gifford	do.	...	24	0	0
John Gifford	do.	...	15	0	0
Mary Gifford	do.	...	26	0	0
Mr. Waldron	do.	...	14	10	0
Richard Berry, gent. (owner of the 'Squirrel')		...	10	0	0
Thomas Marsh	do.	...	25	0	0
Roger Andrews	do.	...	10	0	0
John Blackmore	do.	...	12	0	0

With many small owners.

Humphrey Hollway	Woodford Tithing	...	25	0	0
Hugh Bellett	do.	...	10	0	0
The Poore of Wellington	do.	...	2	0	0
Mary Southey, vid.	do.	...	16	0	0
Magery (<i>sic</i>) Perry, vid.	do.	...	18	0	0
Mr. Stallington	do.	...	12	0	0
Geo. Cockram, gent. (owner of the 'Swan' & 'George')	do.	...	5	10	0

With many small owners.

William Every	Payton Tithing	...	23	0	0
John Musgrove	do.	...	11	10	0
John Twoos	do.	...	4	10	0

With many small owners.

A.D. 1689. John Berry, William Cape, Churchwardens.¹¹⁹

Paid francis Card for 20 foott of new Glass at 5 ^d	
A foott	8 4
for 10 foot new Leeded	2 6
for 13 stone & 12 Quarells... ..	1 2 10
for Timberen Barrs and Raiseing the Ledges ...	1 0
Pd William Stone for Keeping the Clock & Bells	12 0
(This was a regular annual payment).	
Paid unto Rich. Munday for 7 Bars of Iron	
Aboute the Tower that wayed 67 ^{lb} $\frac{1}{2}$ & for	
the burning of them in (<i>i.e.</i> with lead) ...	13 9

This entry throws light on the state of the pinnacles in 1848, when Mr. Giles¹²⁰ reported them to be dangerous through having been cramped with irons, which by expansion and contraction loosened all the stone.

for wadges Aboute the bells	4 0
for Kayes & verrells for the bells	4 6
for Takeing up the forthe bell new makeing the	
Kay verell & pinn	3 10
& for Righting the beare	1 2
& for A Latch for the Church hatch & the	
north Dore a Latch	1 2

This is the first mention of a north door to our parish church. When was it stopped? This confirms the tradition of a road on the north side of the church from Church Green.¹²¹

Paid George Benneson for one Shitt of new Leed	
3 ^c 0 ^q 18 ^{lb} at 2 ^d lb. is	2 19 0
paid him for 36 lbs of Soder for to Soder the	
Leed with	1 16 0
pd Geo. Beneson for 5 days worke	12 6
pd for 15 ^{lb} of Leed to burne the bars of Iron on	
the Tower	2 6
pd for 12 ^{lb} of Leed to Make Tackes to Stop the	
shoots in the South side	2 0
paid for Meate the 5 th of November and Dressing	
for the Ringers	12 9

(119) Mr. Humphreys, p. 167, says, "No entry;" on p. 125 he prints many items of these same accounts for this year.

(120) See paper in Transactions, vol. I.

(121) See ante p. 225, note.

and to the ringers	1	7	0
pd for beare when they sett up the Lader 2 Times and Taking it Downe and in their work about the Leed		4	0

(Here follow frequent payments to tramps, some printed by *Humphreys*, most of them Irishmen, soldiers, or sailors.)

pd to 7 Seamen that was taken by the franch and was Exchanged	1	6	
pd to 1 man that had a Lawfull pass, that was burnt out of his house		9	
pd to A Seaman's wife that her husband was prest paid for 57 foott of planke for the Church house and Church hatch to Thomas Crowcombe at 2½ ^d per foot	11	10½	
paid More for 24 foot of Railes for the Church house Stares and the Church Green ...		4	0

(The first mention of the latter. The Church house was a constant source of expense.)

paid for 1 Seame (pack-horse load) of Lyme ...	1	8	
paid for a prayer booke and the King's Leter to the Bishop of London	2	0	
pd to A Iresh Minister, wife and 3 children ...	1	0	

“An Account of John Pyne, Jun., 3^s 4^d for being in an Ale house upon a Saboth Day.” The amount was given to three men named Ruter, Parker, Gill; doubtless poor.

A. D. 1690. Alexander Carswill, James Gifford, churchwardens.¹²²

pd for ½ hhd of Lyme Ashes	1	0	
pd Mark Dyer for 12 days worke for himselfe & 2 men	2	6	0
pd more for 1 days worke for he and his sonn ...	2	7	
pd for carrying out of the Greate Lader & bring- ing him in A Gain		8	

(The long parish ladder was in frequent request.)

pd for 1 piss of Timber to Make A Sole (sill) ...	1	4	
pd for 2 Clavels	2	0	
pd for 1 poss for bare A Lieron (?)	1	0	
pd for 36 foott of Enterose poses at 1 ^d per foott	3	0	
pd for 1 Lintorin over A Dore	1	0	

pd for 36 foott of Enter Close poses at 1½^d foott 3 9

(This must mean Inclosure posts.)

pd for 1 piss for frankambs house 3 0

pd for 1 piss for the Cupple 12 foott 3 0

pd for 12 foott of Enterclose timber 1 0

pd for A window for the Stoole Chamber 2 0

paid Cornelius Pyne for warneing in of the
churchwardens and for washing of the church
Lining one Time this yeare 2 6

There were four doles accounted for in this year—

Hickman's £2 12s. 0d. Hawken's 5s. Greenslade's 5s.

Goderd's 20s.

A.D. 1691. George Cockram, Richard Southy, churchwardens.¹²³

about ye school house 8 0

(First notice of any school belonging to the church.)

pd the Hellier for stones and nails 3 1½

The very frequent entries for stones and nails mean (tile)
stones *i.e.* slates.

pd for Killing a Martrell (Marten cat) 1 0

pd unto the Hellier 2 6

The writer of the accounts for 1691 (Geo. Cockram) spells
'horsepittall' thus, in several entries.

pd for taking of a Marterell more 1 0

pd unto William Timewell for Gimēs (gimmaces=
hinges) Bolts and nails & for Lockes about
ye Church house, as by his bill appeareth ... 12 0

pd unto William Stone as by his bill appeareth
for priving of earth and for tending upon
ffran. Carde and John Templer 1 14 6

pd Rd. Munday for Ironworke about ye bells &
ye Pinnacles of ye Tower 11 0

pd William Jones for Spañ. white 10 4

pd for Oker 66lbs at 3^d per pound which was for
coullering of ye piliers & windows of ye
Church 16 6

pd goodman Parson for Tile about ye Church ... 6 8

(123) *Humphreys* p. 167 gives for this date, R. Surtherton and T. Gifford, who do not come till 1692.

A.D. Richard Southerton, Thomas Gifford, churchwardens.
1692.

Pd Will Stoone for Ringing the Crownation day	7	0
Pd Cris. Parker for mendinge the Black Cloth ...		2
Pd to a Seaman in a very poore Con Dishon ...		6

A very large number of "passingers, souldiers and seamen" relieved.

In this year Greenslade's gift seems dropped out, while another of £2 10s. 0d., from Mrs. Gifford, "for Beinge Burred in Lining," is dispersed among a number of men and women.

The use of Goodman, as a title, is common,—“To Goodman Simes' wife, 2s. 0d.”

In 1693 (Feb. 28th) is the first mention of 2 stotes, for which 4d. was paid by the churchwardens. The system of

A.D. payment for casual relief and for killing vermin by
1694. the churchwardens seems shortly after to have ceased; no doubt it was so much abused as to become unendurable; for larger and larger numbers seem to have been paid for. In 1693 there are whole pages of such entries. The last entries of payments for either purpose are in the year 1700.

The interest and excitement of the wars would be kept up by the constant passing of seaman and 'souldiers,' either wounded or exchanged prisoners.

Constant entries appear for ringing on various occasions, curiously mixed up with other matters—for Glazeing the Church, killing hedgehogs, stotes, and fitchers or fitcholes.

In 1695 is an entry "for Ringing, when news came that Namure was taken," 2s. 6d.; and the next "for Ringing when the

A.D. newes came that the King¹²⁴ was come home,
1695. 11s. 0d.," followed by "washing the Church Lining, 4s. 0d."

These events would be of great interest to Wellingtonians, for the reasons already given. The difference in the amounts paid the ringers on account of the two consecutive events,

(124) For particulars of the siege of Namur and return of William III. see *Macaulay, Hist. of Eng., 1855, vol iv. p. 588, et sq.*

probably represented their appreciation of foreign news, as compared with home. Namur was an idea; the king's arrival was a fact.

How burials were managed is shewn thus: "paid Thomas Chambers for taking down the seates where Mr. Musgrave was burried, and for putting them up againe, 2s. 11d."

The value of labour can be gauged by the following:—
 "paid W^m Syle for 3 dayes worke, for 1 horse to carry
 A.D. Breek, 3s. 0d.; paid for 3 days for a horse to carry
 1699. breek, 3s. 0d.; there is a bill for the 'Breek' and
 other things £10 3s. 2½d., with several other items, such as
 'Refters,' 'Laftes,' 'hoalding stones,' 'Lyme,' beer, and
 labour; so that it is likely some slated cottages were being
 built. The Church house had been rebuilt by contract for
 £13, a few years previously.

The absence of entries for Cider is remarkable. There appears only one mention of 'sider' with 'beer' on a 5th November feast; which latter seems to have been annually provided by the churchwardens out of the rates. There was also a visitation 'diner' as a regular charge.

In 1700 there was more brick building in the 'church wall,' but where the work was bestowed cannot now be decided.

The accounts from which the foregoing are taken come down to the year 1728, from which date to 1750 there is a blank.

As in the main the writing is fairly legible and the book accessible (kept by the Overseers), it is unnecessary to print it in extenso. There are, however, many entries of special interest, besides the usual payments for ringing and the never-ending repairs, bell-ropes, etc.

In 1714 is "paid a year's Dean's rent for the Church house at Lady Day, 1715, 1s" This was part of the Dean's Manor

A.D. referred to previously. What has become of the
 1714. Church house?

In the same year are two payments for "a page of alterations

in the Common prayer," "instead of Queen Ann : King George" and "Instead of his royall highness the prince, His Royal highness George Prince of Wales."

For many years, down to 1728, William Colebrone or Colbron was parish clerk—his "sallary for being Clarke" £4 per ann. The sexton at this time was William Shorland. The 'bills' of these officials show that they received a good deal for sundries besides, though it does not appear that there were any regular wages for the sexton.

A.D. Is the date of the present pulpit. It was made by 1728. Robert Culverwell: the particulars of time and materials are given. It cost £31 3s. 2d.

THE VESTRY BOOK

is in fact the minute book of parish meetings. Even its first entry, apparently in the hand of Mr. W. P. Thomas, a great-great-grandfather of the present Vicar, is of interest. 'Price 3s. 9d.'; and on the first leaf opposite is written "Wellington Vestry Book begun in May, 1750."

For many years, the minutes are mostly confined to the bare recitals of the appointment of the churchwardens, by the vicar and parishioners respectively, and for the making of the annual church rate.

There were, however, various discussions, especially in 1752 and 1761, with a subsequent decision to recast the eight into "six good bells," because those in the tower "are found much too little and one of them cracked."

From the dates still legible upon the bells it is evident this recasting has never been carried out: only three of the present eight bells bearing dates subsequent to the entries cited.

Mr. Humphreys (page 161) quotes two notices from the *Sherborne Mercury* of March 7th, 1742, referring to the bell founding of Mr. J. Wroth of Wellington, and to the excellence of his work in various church bells. The following is not quite to the same effect :

“Wellington, 12 of Nov., 1752.

The Church Wardens of this Parish Desires the Parishioners to meet them at to Advise with Them about Employing Mr. Bayly to put the Eight Bells in Tune who has Offer'd to do it (as It's Supposed) for Less than half its Value on Acc^t of his Unkle Wroths not doing it well.”

The question of binding out apprentices, seems for a full century to have formed a fruitful source of parochial controversy, but never came to any final settlement, up to the time when the system was done away with.

On Nov. 6, 1763, it is agreed “that a Hand Organ shall be bought as a parish Expende, of a proper size and Tone for the size of our said Parish Church.” This organ seems to have existed till 1815, when it was given to Mr. John Butler.

The book is of interest, not only for what it contains but for what it omits. There is no entry referring, even indirectly, to any of the stirring events of the last century; no allusion to the American war, the French Revolution, or the wars with France; and not until 1814-5 is there any mention whatever, of the Duke of Wellington. In July, 1815, a deputation from the town was sent to present him with an address.

Many political and social questions crop up in connection with local affairs.

In 1795 the parish was ordered, by general sessions, to raise four men for service in the navy; and at various times there were discussions and agreements, respecting the provision of substitutes, for persons drawn for service in the militia. The premiums paid to such substitutes seem to have been provided out of the parish funds, raised by rates.

These are the only subjects in which any of the great national struggles of the period are to be recognised.

The distress of the poor, and the difficulties of dealing with them, appear in numerous entries. In 1789 it was ordered that the “drink for the poor in the workhouse shall be brewed

according to three bushells to the hogshead," instead of four as previously.

17th August, 1795: the overseers were permitted "to hand over such sums of Money as will be sufficient to enable them (the Committee) to render Wheat and Bread to the Poor of this Parish at a Reduced price from this time to the 31st day of this Instant August Inclusive."

In 1799 the relief pressed so hard on land, and the question had become so acute, that a resolution was passed "to enquire (legally) whether Personal property is liable to be rated to the Poor Rate," *notwithstanding the usual custom of the Parish*. This last clause is interlined in a different hand, and the intention did not succeed; but at a later, and down to a recent date it is found that "Stock in Trade" was actually rated to the poor.

In December, 1799, seven articles were agreed to—"during the present very high price of every article of provision,"—of which are

- 1.—Bakers "to make no Bread, Biscuits, or Cakes of any kind of Flour finer than what is allowed by Act of Parliament for Standard Wheaten Bread."
- 2.—"Magistrates to be asked to enforce this in the Hundreds of Milverton and Kingsbury West."
- 4.—To establish a shop for the sale of soup, at the cost of the Parish.

A few days later, the latter resolution was rescinded, and it was agreed "that the money for the Soup Kitchen should be Rose (*sic*) by subscription."

In 1792 the rood-screen was the subject of discussion: whether it should be repaired or entirely removed. As a fact it remained, and was finally taken down in 1809; and at the same time the pulpit (erected in 1728) was removed "to the site of Mr. Wood's pew," *i.e.*, to about the spot it now occupies.

The state of the church yard may be judged, from the fact that it was not enclosed. We read, under April 9, 1792, that the "Churchwardens, Mr. Wm. Jones and Mr. Thos. Wood should with all convenient speed Build a Wall not Exceeding

Feet in height round the Church Yard and make such other Repairs therein as may be most effectual for Removing the Nuisances complained of and putting the said Church Yard into a proper state of Decent Order. And do give notice to such persons as now do make a practice of Drying their Chains,¹²⁵ Wool and Pieces¹²⁶ in the said Church Yard, that they do from this time desist from so doing, and that whoever shall be found offending in such manner in future shall be prosecuted for the same at the Parish Expence."

Several meetings were held to consider the proposal to enclose the church yard, and it was evidently hotly contested, for the wall was not built till 1806, when on August 10th it was ordered to be "9 in. thick and 6½ feet high including foundation, with piers from gate to gate on the west side of the church yard leaving Path 5 feet wide between the said wall and Mr. Pyne's wall." On February 21st, 1807, the wall having been built "a rate of One shilling and sixpence in the penny be made" to pay for it.

In the last century many quaint words were in common use, which are now become rare. So recently as 25th February, 1753, is an entry where 'causay' appears twice on one page.

"Complaints hath Been Made In perticular about A Causay Leading To the Church." "Voters for paving The Causay from the Church Gate home To the Church Porch."

November 22nd, 1768. "Agreed that the Causey Leading to Tone Bridge be forthwith repaired against the River by Driveing in Pyles and Wradling with Large Stones and Cobb or Clay."

"Alsoe Agreed that the Road Leading from Buckwell to

(125) Local name for Weaver's Warps.

(126) Woven Cloth.

Juston be put into a Traviling Repair.”

“That the Water Ingen be Emiadetly Removed to the Belfery.” “That the Old Poor and Impotent Persons have corse Caps and Check Handerchiefs and Wrapper Aprons provided for them at the Expençe of the Parishoners.”

The word ‘Fire Engine’ appears quite a late development, probably marking an improved machine. What we all recollect as the old parish squirt, was appropriately named a water engine, for it could have had but small effect on a fire in a thatched house or a corn rick.

Wrapper or Wrapping is still a name for the canvas used for covering bales of goods.

21 March 1775, “to take the sentiments of the Parishoners whether to Enter Traverses¹²⁷ for W^m Fouracre; Sarah Parsons,” and others, &c. (Afterwards agreed to).

Throughout the latter half of the last century a curious expression relating to the making of a rate is of regular and constant occurrence.

“Decem^r ye 9: 1753, “that a Rate of One shilling of a penny According to the poor Rate be granted.”

“March 27 1769, “that a Rate be Granted to the Present Church Wardens of two Shillings of a peny according to the poor Rates.”

June 20, 1770, “That a Rate or Assessment of One shilling for every penny in our Poors Rate be made.”

June ye 1 1755 “making a Rate of Two shillings in a penny according to the equal pound Rate.”

18 Aug^t 1756, “a Rate of One shiling (on every penny) as a Marke on Five pound ye year throughout ye whole parrish and so in proportion to a greater or less sum as Rated by the poors Rate.”

4th Feby 1763, “a Rate of Sixpence of a penny according to the poors Rate.”

Sep. 25 1795, "a Rate of Two shillings to every Penny."

This obscure form is found yearly down to the end of the century. The last entry appears to be in 1809, and the form was used only for the rates made in favour of the churchwardens, for repairs and expenses relating to the Parish Church.

About this time another form seems to have come in, and rates made for the relief of the poor, as well as church rates, were entered in the vestry book; much discussion also arose about the same time, on the question of binding apprentices.

The rates were entered in this book as made for time specified, without stating the amount nor the poundage to be levied, thus—

16th May 1800, "that a Rate of Seventy months be made and collected within this Parish for the Relief of the Poor for the year ensuing."

16th Jan. 1801, "that a further Rate of Twenty months in addition to the Rate already made to Defray the Expences of the present Overseers for the year ending Easter next."

May 17 1805. "Agreed that a Rate of 70 Months should be made for the service of the ensuing year."

Feb. 21 1806, "an additional Rate of fifteen months be collected for the service of the present year."

It appears from these entries that rates for ninety months were made for the year ending Easter 1801, and eighty-five months for 1805-6; but there is nothing to show how they were levied, nor what they produced.

Later on the form of entry again changes, and we find, 5th May, 1809, "a Rate for Twenty Rates to be made for the service of the year ensuing."

14th July, 1809, "a rate for Forty Rates be made."

Just before the beginning of the present century, there was much contention about the sittings in the parish church.

The custom had long existed, but on June 19th, 1796, a vestry meeting was held at which an elaborate set of twelve

articles was drawn up, and agreed to, for selling life interests in the pews and sittings; for letting, exchanging, and nominating lives. All these acts were to be paid for by certain specified fees. The agreement is signed by

Wm. Bird and Thomas Martin, Churchwardens.

Rich. Bovet, Thos. Handford, J. Cordwent, Thos. Handford (different hand), Rob. Farrant, John Jennings, John Cape.

There are many entries relating to the same matter, but in no case does the name of the Vicar, the Rev. Robert Jarratt, appear in connection with them. On the other hand it is evident that what was done, was in opposition to his wishes, and that he never would be a party to the pew-renting and selling which went on; for at last, on March 2nd, 1810, there was evidently a stormy meeting. After a minute, in his own hand, signed "R. Jarratt, Vicar," he entered and signed—"The following Protest against the Payment of money for sittings, selling sittings, in this Church was made by the Vicar."

"Whereas it is contrary to Law that money should be paid for sittings in a Parish Church, I think it necessary as the Vicar of this Parish, to declare my total disapprobation of selling sittings: and do therefore enter this my Protest against any Rules or orders of Vestry authorizing this Practice.—R. Jarratt, Vicar."

There is every indication of temper and struggle over this entry, for it is crossed out, signature and all, by evidently angry strokes and much smudged, while underneath is written—

"And it was unanimously resolved, (except by the Vicar, who protested against the Practice of Selling Sittings), that no alterations be made in the rules for regulating the Sittings in the Church" (*i.e.*, the twelve articles made in 1796 were to continue in force). Then follow twenty-seven signatures of well-known old parishioners, extending to half of the last page of the book. The Vicar, however, maintained his protest, for he copied it out again verbatim, and finished the book with his signature, where it remains triumphant.

The following dates may be of interest :—

1774. Parish chest bought. Two galleries erected at west end of church.

1779. Parish coffins cost four shillings each.

1715. New folio bible purchased for the church. Old bible sent to the workhouse for use of the poor.

1764. "New sett of Communion Plate, consisting of One Flaggon, One Cup and Cover, and one plate," ordered to be bought.

1804. Property tax levied on lands, professions, trades.

1806. Jury sworn to assess property tax (form of oath given at length).

1813. Assistant overseer first appointed.

1816 & 1817. Enclosure of Blackdown Hill.

1819. Action for damage by a mob, brought by Mr. John Gardner against Messrs. Langley and Horsey, two inhabitants of the Hundred of Kingsbury West.

1821. Church first provided with lamps.

1822. Much discussion as to Engines. (Many fires had occurred, factories burnt down, etc.)

1824. New cup for communion, like the old one, bought. Action of James Dyer against the Hundred, for loss by incendiary fire, gained: £118 19s. 11d. the proportion payable by Wellington, ordered to be paid out of the poor rate.

1825. "Westre" wall of church yard, built in 1806, ordered "to be coped with stone, brick, or anything else" the churchwardens "think proper."

1828. Parish gave £25 to Messrs. T. Fox & Sons towards arching the sewer and making good the road in Millway.

1830. Three cottages at south side of church yard *i.e.* adjoining the road, removed and east entrance to the town improved.

Causeway in front of church yard made by subscription.

— Entry that the Duke of Wellington refused a subscription towards the improvement.

Bishop of Lichfield and Coventry held Deanery of Wells.

— Meeting held to consider proposal for parish to take land and let it out for allotments. Resolved not to be expedient.

1832. Iron gates and piers of Halberton stone erected at entrance to church yard.

1833. New road to Nynhead Court from Hancock's Corner, made by Mr. E. A. Sanford.

1834. Payment for killing birds discontinued.

1835. Lighting Act of 11 George IV adopted for Wellington.

1835. Dorothy Slade appointed *Sextoness*.

1836. New organ "with finger keys and barrels" presented by the Vicar (Rev. R. Jarratt). Erection and carriage paid by subscription.

1837. Old workhouse and land sold.

1839. Parish valued for new Poor Law, and tithes apportioned by Messrs. J. Hancock and J. Jacobs.

1840. New map of parish made by Mr. George Parson. Cost £107 12s. 3½d.

1841. Parish apprentices "bound to ability."

1847. Mortgage of the rates to Public Loan Office for £1070 at four per cent. interest, to be repaid by twenty annual instalments of £53 10s. 0d., to provide funds for restoration of the parish church.

1848. Poll of the parish, lasting several days, with names of all who voted for or against spending £72 on re-building the south-west gallery in the parish church. The final result was 199 for, 209 against.

SIGNATURES OCCURRING IN LAST CENTURY IN THE
VESTRY BOOK.

W. Jesse, *Vicar*.

1750. Thos. Marsh, John Gifford, Matt Haviland, John Cooksley, John Coram.

1752. John Culverwell.

1753. John Pyne, George Spiller, Thos. Were, Philip Gifford, Clemt. Waldron, John Trood, William Stevens, Thos. Jones.

1754. Robt. Oland, John fforward.
1755. Ch. Peter Bardes, Thos. Hardin, John Southey.
1756. W. P. Thomas, F. Southerton.
1757. Robt. Were, Richd. Bovett.
1759. Jno. Popham, Wm. Sanford, James Baron.
1761. Wm. Benison, E. Antrobus, Edw. Haviland, Alex. Swain, Robt. Kerslake.
1765. Edmund Sanxay, Henry Merrish.
1768. Herbert Sawyer.
1769. Thos. farrant, John Carpenter, James Shattock.
1774. Prockter Thomas.
1775. Robert Cadbury, John Sanford, John Govett, John Butler, William Bird, Wm. Gyles, John Wood, Nichols. Were, Philip Waldron, Thomas Scadding.
1778. John Thomas, Wm. Jones.
1779. Joseph Gifford, H. Wood.
1780. Abm. Shorland, Thos. Handford, James Crease.
1781. Ed. Forward.
1782. Abel Woodford, John Jennings, John Penny, J. Bowering.
1783. Frank Sealy Bridge.
1784. John Southerton, John Cape.
1785. Thos. Fox.
1787. John Bird, Andrew Holman, Thomas Martin.
1789. Henry Carpenter.
1790. Anthony Cordwent, Robert Farrant.
1792. Robert Jarratt, *Vicar*, John Furze, Henry Weeks.
1794. James Slade, William Thomas, Ed. Roberts, M. Bellett, John Thomas.
1795. Thos. Lockyer, Mark Westron, John Nurton, Wm. Bellett, Wm. Sercombe, Wm. Arscott, John Shorland, Thos. Rodham, Peter Fry, Thos. Hurley, Richd. Horsey, John Morse, W. Gundry, Thomas Elworthy, R. Trood, George Woodland, Thos. Hurford, Thos. Frost.
1799. Wm. Pinkman, Wm. Cross, Wm. Twose, John Kingdon, John Hill, Wm. Manley, James Baker, Richd. Hutchings.

1797. Fredk. White, H. Langley.
 1799. Thos. Yard.
 1800. Henry Waldron, Jas. Blackmore, J. M. Poole, Wm. Gundry, Saml. Saturley.
 1804. John Morgan, John Dyott, James Hewett, Jos. Yates, J. Ingram, Wm. Mayd Mills, Wm. Wensley, Wm. Coleman, J. B. Questel, Baker Twose.
 1806 W. Sparks, Jas. Totterdell, Jos. Burnell, Webb Stone.
 1809. William Collard, Chas. Pearse, John Pain, James Harding, Thos Bond, John Snook.

APPENDIX.

TRANSLATION OF BISHOP JOCELIN'S CHARTER OF 1234,
 AS ATTESTED ON OATH.

[Harleian MS., 6968, p. 122, et. sq.].

23rd October, 1340. *Dominus* John de St. Paul, Provost of the Cathedral of Wells (in virtue of an exchange with Master Alan de Conesboregh) has sworn to observe the laws and customs of the church of Wells, and that he would truly pay (*satisfaciet*) the canons and vicars of the church of Wells, and the priests ministering in the chapels of St. Mary and St. Martin according to the form of the ordinance of Bishop Jocelin.

THE ORDINANCE OF JOCELIN IS AS FOLLOWS:—

To all. Jocelin, by the grace of God Bishop of Bath (sends) greeting. Since there have been in the church of Wells two Provostships, *i.e.* one of Combe which consisted of the manor and church of Combe, and of the churches of Chard and Wellington, with their pertinences:—and the other of Wynesham; which consisted of the manor and church of Wynesham

with pertinences, which provostships indeed, were neither dignities nor prelacies, but expensive duties (*oneris officia*). We, after many arguments on the subject, having ascertained the poverty of the said provostship of Wynesham, do find that the said provostship of Wynesham is not able to support the charges annexed to the said provostship; and we have joined the provostship of Wynesham to the provostship of Combe, ordaining and decreeing that the said provostship be so united without any cure of souls, and that it should not be a dignity or prelacy, but only an inferior office of charge, imposed upon the said provostship, and that he, on whom we or our successors should bestow the said provostship, should have and possess all things which heretofore belonged to the said two provostships; and that he should bear all the charges annexed to the same.

Now the said provostship consists of the underwritten, *viz.*, of the manors of Combe and Wynesham, with their appurtenances, and the churches of Combe, Wynesham, Chard and Wellington, except only that we have reserved of the church of Wellington for the use of ourselves and our successors a certain land with an alder grove (*alneto*) called Pristelegh, and a certain small meadow called Spurtemed, which are within the circuit of our wood in the same place. Thus (we decree) that there shall be for ever in the church of Wellington a perpetual vicar, whose vicarage shall consist of all small tithes, legacies and revenues of the altars, both of Buckland and Wellington, and of the tithes of mills and of hay; the tithes of hay of our demesne and the tithes of hay of the demesne of Geribertus, knight of Wellington and his heirs being excepted. There is also assigned to the same vicarage a certain house, with a sufficient space on the eastern side of the church of Buckland. Also in the church of Chard there shall be for ever a perpetual vicar, whose vicarage shall consist of all the small tithes, legacies, and revenues of the altars, as well as of the mother church, as of the chapels, and of the tithes of hay, except the tithes of hay of our demesne, and the tithes of mills: and the

same vicar shall pay annually from thence to the provost three marks a year. Moreover, there shall still be reserved for the said provost all sheaves, both in enclosures (*Curtlagiis*) and in the outer fields, and Chesett (*sic*), and a timber tree to be taken annually from our wood; likewise at Wellington a timber tree to be taken annually out of our wood in the same place. Also there is assigned to the said vicarage a certain house with sufficient ground on the east side of the churchyard opposite to the court of the said provost; in which part of the ground, towards the provost's court, it shall not be lawful for the vicar to have any building, or make any fresh opening. Moreover, we and our successors will present to the vicarages of Chard and Wellington, whenever they may become vacant.

Further, in the church of Combe there shall be for ever a perpetual vicar, who shall have in the name of the vicarage, all small tithes, legacies and revenues of the altars, as well of the mother church as of the chapel of Waterlestun, except the tithes of lambs: the sheaves also of beans from the enclosures belong to this vicarage, and the tithes of hay of the whole parish, except from the demesne of the provost, from whose demesne (*dominico*) no vicar shall take tithes. There has been also assigned to the same vicarage a certain house, with sufficient ground on the south side of the road which leads to Stantun.

Moreover, in the church of Wynesham there shall be for ever a perpetual vicar, whose vicarage shall consist of all small tithes, legacies and revenues arising from the altars; all kinds of tithes from the house and demesne of the provost being excepted. But if the vicarage of Combe should not be of the value of five marks sterling per annum, after the deduction of all common charges, we have reserved to ourselves and our successors, the power of ordering and taxing the goods of the said provostship, so much as it is worth annually. The said provost shall present to the vicarages of Combe and Wynesham, whensoever they be vacant. The vicars of the aforesaid

churches, and not the provost, shall have the cure of souls in the same; and they shall answer to us and to our successors, for the cure of souls and the spiritualities; but to the provost for the temporalities relating to him.

We and our successors will have the jurisdiction of the churches of Wellington and Chard, with their appurtenances, and he to whom we shall have committed it shall answer directly to us. But the Dean and Chapter of Wells shall have the jurisdiction of the churches of Wynesham and Combe, with their appurtenances, and he to whom they shall have committed it, shall be answerable from them to us on appeal (*mediate*).

Moreover, the said provost of Combe (shall pay) annually from the said provostship to the fifteen prebends and fifteen canonries of the church of Wells, to whom we or our successors shall have conferred them, to each severally, ten marks per annum, in the name of the prebend. Of the fifteen aforesaid prebends he shall reserve annually for himself one, in the name of a prebend of the church of Wells.

Moreover, the said provost shall give of his prebend and provostship three marks a year to his vicar at Wells. Besides this, the other said canons shall each severally give to their vicars ministering in the church of Wells two marks a year at least from their prebends in the name of the vicarage. But if we, or our successors should grant to the provost for the time being, any prebend which does not properly appertain to the said provostship, he shall then give to his vicar in the church of Wells three marks a year at least, whatever that prebend may be. Moreover, we and our successors will grant that prebend of ten marks a year, which formerly appertained to the provost, to whomsoever we please; who shall give of it to his vicar in the church of Wells two marks a year at least, after the same manner as the other canons of the same provostship; and the provost shall supplement to the same vicar a third mark, until he who is vicar

shall have gained a better vicarage, or shall have resigned, or be deceased. The same provost, moreover, shall pay annually twenty marks for the service of the blessed Virgin, which, by the Grace of God, we appoint to be performed in the church of Wells. Besides this, the said provost shall pay ten marks per annum towards the service, which, by the grace of God we appoint to be performed (*pro defunctis*) for the dead, for ever in the church of Wells. But whatsoever residue there may be beyond the aforesaid, the provost shall keep for himself by right of the prebend. We order and decree, that, at whatever time of year it shall happen that the said provost resign or decease, he shall have all the emoluments of that entire year after his decease or resignation, up to the feast of the Nativity of St. John the Baptist next following, and that he shall bear all the expenses of the said provostship, in all things, and the charges of that term (*viz.*, of the Nativity of St. John the Baptist), in which he shall surrender the said provostship. And then he or his executors shall hand over to his successor in the said provostship 107 acres, sown with wheat at Combe, and 149 acres sown with oats, and seventy-eight acres and-a-half of fallow (*de Waret*). And from the stock of the same place forty bullocks, or five shillings (*sol.*) for a bullock, if by chance there should not be so many bullocks found there. Also 200 sheep, the price of a sheep being twelve pence. Moreover, at Wynesham he shall surrender the demesne cultivated, without regard to the acreage or measurement, so that by means of his surrender, it may be not the less cultivated; and in the same manner he shall surrender the fallow. And from the stock (*instaur*) sixteen bullocks, at the price of 3/6 a head. One affr. (*sic.* heifer) price, 3/-; and six sows and one boar, the price of the whole of these being 4/-; and ewes and wethers, in all, 132 head, the price of an ewe or wether being fivepence a head; and fifty-three lambs at 2½*d.* a lamb. At Chard he shall quit the demesne tilled, without regard to the acreage or measurement, in the same manner as at Wynesham.

The fallow likewise without any stock. At Wellington he shall leave nothing tilled, so that whatsoever he shall there have tilled shall remain to him, as it did to his predecessor. Moreover, if he should have sowed anything by villenage (servile tenure) at Wynesham, Combe, Chard or Wellington, the whole shall remain to him or his successors, up to the feast of St. Michael next after that on which he or his executors shall surrender the said provostship. The said land with the entire produce belongs to his successor, from the term in which he shall have deceased, or resigned the said provostship, up to the said feast of St. Michael. Notwithstanding, if he shall have tilled at Combe more than he himself received, it shall remain for him or his executors.

If at the time of his resignation or decease, enough (*ad hæc*) stock be found in the said places, just so much shall remain for his successor: and he shall answer for the deficiency, if there be any, according to the aforesaid price of cattle.

We have ordained these things, because William de Whet-hamstead, who at the time of this decree is provost, has received the said provostship entirely in such form, and he shall so surrender it to whomsoever shall hereafter be provost of the said provostship.

So in confirmation and witness of this matter we have caused to be put to the present writing our Seal, together with the Seal of the Chapter.

Given on the eve of Our Lord's Nativity in the Chapter of Wells, in the twenty-ninth year of our prelacy.¹²⁸

(128) Jocelin succeeded in 1206.