

## CHAPTER VI

### OUR CHURCH'S STORY—FROM THE REFORMATION TO THE PRESENT TIME

KING HENRY VIII died on January 28th, 1547, and was succeeded by his young son, Edward VI. He was only ten years of age when he came to the throne, so his uncle the Earl of Hertford became Protector, with the rank of Duke of Somerset, and governed in his Royal nephew's name.

In 1549 was published what is commonly known as the "First Prayer Book of Edward VI," by which the services were to be rendered in English. Then in 1550 a Commission was appointed to visit each parish and make an inventory of the church goods. This was followed by a second Commission in 1552 which was more thorough in its work. The inventories were made and most of them still exist, being preserved in the Public Record Office. Unfortunately some of the returns are missing and it is much to be deplored that the inventory of Milton Church is amongst the number, so that we cannot now tell what altar vessels, vestments and other church ornaments and furniture were used here.

A great change occurred in the parish churches, for the work of the Commissioners was complete

and drastic. The stone altars were demolished and the mensa, or top slab, of each was placed in the floor of the church or porch to form part of the pavement to be trodden on and so desecrated. One such slab marked with crosses may be seen in the floor near the south chapel in a neighbouring church. The images of the saints were broken up and, with the various stands for lights, were thrown out of the church. From our two Rood-screens were hurled down the Crucifix that stood on each, and as the lights of beautiful coloured glass in the "storied windows" depicted some episode in the lives of the saints, they were regarded as objects of superstition and so were smashed to atoms. Much other deplorable damage was committed and Milton Church must have suffered badly.

It was a time of great distress amongst the poor, for the old order of things was passing. A law to suppress chantries, obits and so forth had been passed in the reign of Henry VIII, but so far it had not been acted upon, or if at all, very indifferently. However, this Act was rigorously enforced by the Duke of Somerset. The yearly rents from the endowments of the chantries and obits, part of which went towards the relief of the poor, were confiscated and devoted to other uses. We have seen on page 70 how the obits of Lawrence Davy and others were included in the King's list. It is probably for the house or land bequeathed to Milton Church for an obit and valued at four shillings and three pence annually that a quit rent was paid by the churchwardens of Milton

to the King. Receipts still extant in the Parish Chest for the years 1652 to 1656 and 1660 to 1667 show that the churchwardens paid a rent of four shillings a year for what is variously described in the marginal notes as "Chantry Lands," "The Chantry House" and the "Town House in Milton." From 1660 to 1667 it was paid to King Charles II, but in 1800 it was paid under the name of a Fee Farm Rent to Lord Fitzwilliam and from 1814 onwards to the Earl of Pembroke. The last payment was made by the churchwardens in December, 1896, after which they refused to pay it any more, as nobody seemed to know what the rent was for.

Such was the fate of lands and houses left to the Church for religious purposes, and not only was the Church deprived of this income, but the poor were robbed of their share as well. So in the reign of Edward VI an Act was passed by Parliament (5 Edward VI, Cap. 2) for the collection of alms for the poor in every parish. The contributions were nominally voluntary, but payment might be enforced by the reproofs of the clergy, the censures of the Church and by punishment at the discretion of the bishops. It is interesting to note that Milton was well in advance of this Act. A poor box was set up in Milton Church for this purpose which was supported not only by the alms of the living but by the legacies of the dead. In the Will of Agnes Billing of Milton, October 2nd, 1547, a bequest is made as follows :

"Item. I bequethe to ye poore men's chyst  
iiijd."

And again, among many others, Robert Dunckly, on August 16th, 1559, directs thus :

“ I also bequethe to the poore men’s box of ye church of Milton iiij s iiijd.”

When Queen Mary succeeded her brother Edward in 1553, an attempt was made to restore the old religious practices. The living of Milton was in her gift and she presented it to John Roote, who was inducted on October 27th, 1553. He seems to have been by no means a supporter of the Reformation, and so we come across a hint of restorations in Milton Church. He certainly had the Rood with statues of St. Mary and St. John, replaced in their original positions on one of the screens, for we find bequests made in the old manner. William Mole of Milton, on March 8th, 1556, states in his Will :

“ Item, I give unto the Rood lyght a stryke of barley.”

We have something similar in the Will of Thomas Malshare of Mydelton, May 21st, 1557. This name is of interest, as he was probably a humble descendant of the great lords of Milton. His Will runs :

“ Item, I geve to the rod lighte for wast and ware (waste and wear) at my buriall iijs.”

So the people of Milton evidently reverted to the old ways under the ministrations of their Rector, John Roote, who said the services in Latin as before, until some time in the reign of Queen Elizabeth. Then in 1571, as he still refused to conform to the authorised usage, he

became what was called a Recusant and was deprived of his benefice. Other people of Milton suffered pains and penalties for adhering to the old rites and ceremonies.

Up to this time, the Probate Office is one of the few sources of information respecting the people of Milton, but now something of great interest and importance appears. That is, the Parish Church Register.

It was Thomas Cromwell, Vicar-General in the reign of Henry VIII, who saw the importance of such an official record being kept and, in 1538, he issued the first mandate for keeping registers of baptisms, marriages and burials in each parish. As there are very few registers that go back to such an early date, it would seem that not many saw fit to comply with the order. The mandate was repeated in more rigorous terms in 1558 when Elizabeth came to the throne. This again was not generally obeyed, so it was ordered in 1597 that a register of parchment should be provided at the expense of each parish, and in it should be transcribed all the names from the older books, which were mostly of paper, from the year 1558. John Roote was Rector of Milton on the accession of Elizabeth, and he must have obediently begun his registers in 1558. Then when the order came in 1597 that the names in the old paper books should be transcribed in new ones of parchment, we find them in our register copied out for the forty years in the neat handwriting of the curate, "Thomas Mayo, Mynister there."

Unfortunately the top right-hand corners of

the first six sheets were destroyed by fire at some date after the year 1741. The heading runs as follows, the words in brackets being those that I have supplied in the burnt portion :

“ The Register (Book)  
of the parishe Church of (Milton alias)  
Myddleton Malsor, con(taining the)  
names and surnames of a(ll who have)  
byne baptized, married (and buried)  
wthin the sayd parishe from (the viith)  
daie of August, in the ffirst year (of the)  
Raigne of our most gracious Soūaigne Ladie  
Queene Elizabeth yt nowe is. Ao Dni 1558.  
Recorded By Thomas Mayo. Mynister there.”

The work of transcribing was evidently finished in 1598, because up to that date for sixty-five pages the entries for each year are tabulated under the different headings of baptisms, marriages and burials. From March 25th, 1599, the events are chronicled as they occurred.

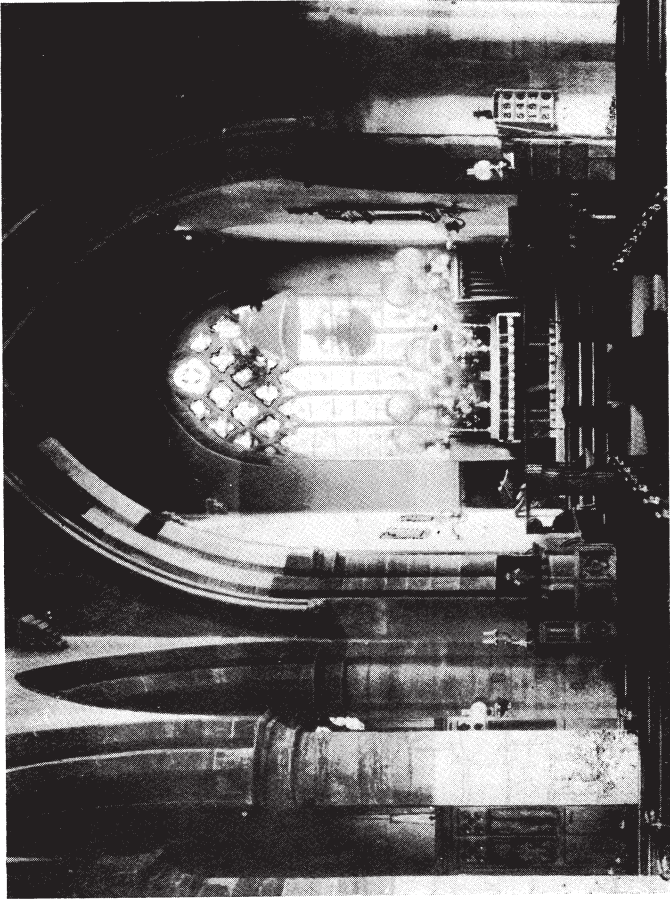
An entry in the old register about this time (1611) deserves notice.

“ Robert Heward was married to Dorothy Willet the xxvjth day of March. Licentiā obtent.”

The two Latin words at the end mean that they obtained a Licence, and a search in the Bishop's Book of Licences at Peterborough shows us how very stringent the proceedings were in order to obtain a Marriage Licence. The entry runs :

“ 1611. xxvth of March at Milton. Robert Heward of Milton at own disposal, 50, and Dorothy Willet of Milton, widow. Samuel





*Photo, J. L. Hopkins, Esq.*

MILTON CHURCH, INTERIOR.



Greenough attests. Bondsmen, Samuel Greenough and John Denton of Milton.”

From the Wills in the Probate Office we have a hint that by this time the church was in bad repair, probably suffering from the excesses committed during the Reformation, for we find that on April 10th, 1610, John Stephenson of Milton in his Will directs :

“ Item. I give towards the repare of the churche chansey (i.e. chancel) xijd to be paid to the Churche Wardens at such tyme as the said chansey shall be amended.”

During the Commonwealth an Act of Parliament was passed which placed the parish registers in the custody of laymen. Accordingly, in the year 1653, we find the following note entered in the old register :

“ Edward Parker of Milton in the County of Northampton was according to the Act of Parliament in that case provided elected and chosen by the maior part of the parishioners of Milton aforesaid in the County aforesaid to be parish Register there, who according to the said Act tooke his Corporall Oath the 22th October in the yeare of our Lord 1653 before mee  
William Ward.”

This William Ward was a magistrate of Northampton. The registers were in lay hands until November, 1660, after the restoration of the monarchy, when they came once more into the Rector's keeping. A curious, smudged scrawl at the close of the entries for 1655 arouses curiosity. The word KING can plainly

be discerned through the smudge in big Roman characters, written at least twice. As the register was then in the hands of one appointed by the magistrate, we wonder whether it was some loyal member of his family who wrote KING in such bold letters to the consternation of Mr. Edward Parker, who came across it while the ink was still wet and smudged it over. Mr. Edward Parker, here mentioned, afterwards became churchwarden.

In the same year we have an instance of a "Brief." The rubric after the Nicene Creed tells us that at that point in the Holy Communion Service, "Briefs, Citations and Excommunications" shall be read. A Brief must have been issued by Oliver Cromwell in 1665, which was duly read in Milton Church, asking for collections, and the following is the receipt :

"The XVIth. day of July 1655.

Received then of Francis Atterbury, Minister, John Woodwerts and John Palmer, Churchwardens of the parish of Milton in North'tonshire ye sume of ffifty ffower shillings and seaven pence, being so much by them collected for the relief of the poor Protestants within the Dominions of the Duke of Savoy, according to a Declaration and Instructions from his Highness the Lord Protector, of the 25th of May last. We say Received

Chas. Packe, Milles

Tho. Vyner Treasurers. Liiijs vijd."

Oliver Cromwell was made Lord Protector, December, 1653, and was succeeded by his son Richard, September 3rd, 1658.

From the following document we see that the

election of churchwardens during the Commonwealth had to be approved and confirmed by the magistrates.

“North.ss. We whose names are subscribed, Justices of Peace within this County of Northampton, doe approve and allow of Rogger Seabrooke and Thomas Palmer of Milltone in the said County to be new Church-wardens for the said Parish, for the space of one yeare next ensuing the date hereof, According to the Ordinance of Parliament in that case made and provided. In witness whereof, We have hereunto set our hands and seales the 4th day of Aprill 1656.

William Ward

George Benson.”

The following note is at the foot of the document: “the ould ones are to paye to the newe ones the sume of £3-6s-9d.”

The year 1660 saw the restoration of the Monarchy, when the “Merry Monarch,” Charles II, entered London on May 29th. An erroneous idea of life in those days would tempt us to think that ordinary people paid little heed to the rules of the Church with regard to fasting and days of abstinence. However, the Book of Licenses of the Bishop of Peterborough gives us light on the subject in the form of a dispensation:

“1662/3. Feb. 25th. License to Mrs. Dorothy Dove, widow, to eat flesh, together with her family, in Lent, *proviso id sobrie et tecte faciat ad evitand' scandalum.*” (i.e. “on condition that she does it moderately and discreetly to avoid giving offence.”)

From this date very little is known of the church for more than a century. The bells were recast in 1686, as we know by the inscription on them. Then in the year 1779 came the Enclosure Commission. Up to that time the Rector derived his income not only from the Glebe lands, some of which had belonged to the Rectory since 1366 and earlier, but also from the greater and lesser tithes. In lieu of tithes, a small proportion of each commoner's grant of land was awarded to the Rector. Certain small tithes remained, amounting to 12s. 1d. a year, and Easter Dues, which consisted of 4d. from each householder, but if holding a pew in church then it was 1s. The ancient Mortuary Fee remained and was 10s.

The tithes and dues were to be paid in the church porch according to the Enclosure Award, and there is extant a notice by the Rev. John Castleton Miller, D.D., to the effect that the dues were to be paid there on August 13th, 1827. The church porch was in ancient times the scene of many public transactions, and even as recently as 1821 a public auction was held there, as the following Vestry Minutes show :

1821. Thursday, March 29th. At a public Vestry : " Agreed at the same that the Church and Poors Land should be let by auction at the Church, on Monday next for one year."

1821. Monday, April 2nd. " Agreeably to proposals at the Vestry the 29th March, The Church and Poors Land was Lett at the Church."

No irreverence or disrespect was meant by this, of course, as it was merely a survival of

what was once customary. Indeed, the disunion of the purely secular from the religious is even now by no means complete, for in the church porch may still be seen, nailed upon a board, notices of rates and other mundane affairs.

The Mortuary Fee that has been mentioned was a survival from Pre-Reformation days, and was once an excuse for unreasonable extortion by the parish priests. It was not a burial fee, but was a payment demanded at the death of any person, as compensation for any church dues he probably had forgotten and left unpaid during his lifetime. Formerly, it was the custom to pay to the Rector as a Mortuary Fee the second best animal owned by the dead person, the best being reserved for the lord of the manor as heriot. If there was no beast, then the second best garment was claimed as Mortuary.

The taking of Mortuaries by Rectors was much restricted by an Act (21 Henry VIII), which ordered that payment was to be taken in money at a fixed rate. The highest sum that could be charged was ten shillings, but even that could not be demanded unless the deceased had left goods to the value of forty pounds.

We find this fee mentioned in early Wills.

Jayne Garnett, 1532: "Item, I give and bequeathe for my mortuary all ye law will."

Agnes Cooper, 1572: "And for my mortuarie that right ys."

Occasionally an entry occurs in the registers when the mortuary fee happened to be paid:

1746. "Henry Watts was Buried January 11—for w'm I recd. a mortuary 10s."

1770. "Received 10 sh. of Francis Evans of Collingtree, being a Mortuary due on the death of his mother. June ye 26th. 1770."

1806. "Thomas Glead—mortuary 6s : 8d.—non parishioner. April 27th."

A Terrier of property and dues claimed by the Rector of Milton, dated 1739, gives the following as the Mortuary Fee :

"A Mortuary is ten shillings paid for one that dies possess'd of a personal estate of forty pounds and upwards, and a noble for one that dies possess'd of a personal estate of thirty pounds but under forty pounds, ten groats for one that dies possess'd of a personal estate of twenty pounds and under thirty pounds."

A Terrier was compiled by the Rev. T. A. Kershaw in 1855, and in this the Mortuary Fee is stated to be 10s., but it has not been demanded for a great many years. This fee and the few Rectorial tithes, as well as the Easter Dues, have been swallowed up in oblivion. In ancient days the payment of tithes was regarded as a strict duty, so much so that people on their deathbed were fearful as to the consequences of any omission of such payments, whether through forgetfulness or other cause, and endeavoured to make reparation. So we find such expressions in the Wills of Milton people, the phrase being frequently in Latin, "*pro decimis oblitis*"—"for tithes forgotten."

Lawrence Davy, 1526 : "Item to the high altare in mydelton for my thithes forgotten and not dewly . . ."

John Lawrence, 1530 : "Item I bequethe to

the hie aulter a stryke of barley pro decimis oblitis."

William Garnett, 1531: "Item to the hie aulter of myddilton pro decimis oblit's vjd."

John Bugg, "of Melton," July 23rd 1547: "I bequethe to the blessyd sacrament of mylton alijs Medyltō pro decimis oblit's viijd or ells a stryke of wayt (wheat)."

As a strike was a measure of two bushels, we may safely conclude from the above bequest that the price of wheat was fourpence per bushel in 1547.

A glance at the ancient tithes due to the Rector (see page 294) will show there was some excuse if any had been forgotten or overlooked. Those days are long past, but we find both tithes and other dues to the Rector perpetuated in the Enclosure Award.

Some few years after the enclosure of the Commons, a note was written on the fly-leaf of Register No. 3 by Wm. Walmsley, M.A., who was curate here and took a delight, good man that he was, in chronicling various items of interest. The note says:

"During the summer of 1796 the chancel was new leaded and the Church white washed and ornamented at the same time."

So another coat of whitewash was laid over previous ones that had obliterated the ancient paintings with which the walls were adorned.

Early in the last century extensive alterations were made in the furnishing of the church. A new pulpit was bought in 1809, and about the same time a gallery was erected, as is shown by

the Churchwardens' Accounts, between the north and south pillars at the west end :

“ 1817, Octr. 4. Settled with Richard Froane the money he laid down when the Galiary was bilt & other bills he Paid . . . £28-12-0.”

This gallery did not extend over the aisles, but across the nave only, and was reached by a staircase behind the font. A new weathercock was put up in 1820 and the church was entirely reseated about 1824, the pews being painted and numbered. Then in 1826 the parishioners thought it would be a good thing to have the pillars brightened up, so they were “ coloured a stone colour and the ceilings white washed.” I presume the ceilings were those of the aisles.

Up in the newly erected gallery sat the musicians and the choir, and underneath, in a smaller gallery on the nave floor, sat the children.

A few words may be said here about the instrumental music in the church. Our first record is in the Churchwardens' Accounts :

“ 1813, Sept. 16th. Pd for green bag for the bas viol 7/-.”

Then we read in the Vestry Minutes for January 30th, 1828 :

“ Mrs. Frone to be paid for a Violincello (purchased by her late uncle) by the Churchwardens.”

There were violins also.

“ 1823. Sep. 6th. Pd Mr. Crosby for set of best strings for a violin, 4/6.”

In 1852 a small organ was introduced to swell the harmony. Probably this was a har-



monium, and we find that the organist was paid five shillings per year :

“ 1852, April 6th. Richard Robinson for Playing the Organ, 5/-.”

The tuning of the organ was an expensive item, for in 1852 sums of £1 5s. and 10s. were paid for this purpose. Having seen what could be done with a small organ, the authorities in 1866 purchased a larger one from London, which cost £54 14s. The blower was paid 10s. a year, but the organist seems to have given his services voluntarily.

Old Mr. Wm. Oxley, who died in 1923, aged eighty-five, gave me the names of some of the musicians who played in the church gallery when he was a boy.

His uncle, Wm. Oxley, played the Bugle.

His father, Ben Oxley, played the Flute or Flageolette.

His uncle, Joseph Twiselton (father of Reuben Twiselton), played the Big Drum.

Henry Palmer played the Clarionet.

John Pell played the Serpent.

A man from Wootton played the Trombone.

Thomas Caswell, uncle of William Caswell, played the Bass Viol.

Wm. Dunkley played the small organ.

In addition there were violins, as we know from the entries relating to purchase of strings, but Mr. Oxley did not remember any more names.

The Psalms could not be accompanied in their Psalter form by the band, so Tate and Brady's paraphrase must have been used, in which the

words are written in four-line verses like hymns. Thus we find, probably for the use of the band, this entry with its old-world atmosphere :

“ 1825. July 2nd. Six extracts of the Psalms for the Church 10/-.”

During those days there was a custom in church that seems strange in our eyes. When the hymns and Psalms were sung, the congregation stood and turned facing the gallery at the west where the choir and band were.

An interesting record occurs in 1814, when the churchwardens paid £1 7s. 9d. to James Johnson “ for lathing the gallery and putting a new window in the church.” I am inclined to think that at this time the stone tracery of the wheel window in the present vestry had become so decayed that it had at last fallen to pieces. So, as the church officials were busy with the church furniture and had funds only sufficient to proceed with the new gallery and pews, they commissioned James Johnson to put in a temporary “ churchwarden’s window ” of two lights. A “ churchwarden’s window ” is probably so called because it is built with the limited funds for church expenses, and so is usually a cheap makeshift by no means remarkable for beauty of design. At all events, a picture of the church now in the possession of Mr. J. C. Emery shows the east end as it was about 1850 with only one wheel window—that in the south aisle. In the north aisle is depicted a window of two lights. That this two-light window was a temporary substitute for a circular or wheel

window that had perished is proved by a Parish Vestry minute. In 1856 or 1857 the wheel window was restored, and on April 13th, 1857, being Easter Monday, it was resolved " that the best thanks of this vestry on behalf of the parish of Milton be tendered to Wm. Montgomery, Esq., for the handsome and liberal manner in which he has at his own expense restored the Wheel Window at the east end of the north aisle in the parish Church."

During the centuries that had passed since the church was first built, there was the significant alteration in the level of the churchyard. After some thousands of interments, the ground had gradually risen until it was at last as high as the church window-sills. Representations were made to the Rector, in 1820, that this was detrimental to the fabric, so the Vestry ordered that the earth should be removed to a width of four feet from the church walls and carted away. About the same time the churchyard was drained.

Here may well be mentioned an ancient superstition regarding the choice of a position for a grave. In olden days, people had an idea that the devil lurked in the churchyard to the north of the church. This belief may have arisen from the fact that when, in certain services, the evil spirit was exorcised, the north door was opened to drive him forth. That particular door thus gained the unenviable title of the " Devil's Door " and was seldom used. Indeed, to this day, in almost every ancient church, the principal door will be found in the south wall,

or sometimes the west, very rarely in the north wall. Prompted by the same idea, the people said that the reason why the priest at Mass read the Holy Gospels with his face towards the north, was to show his defiance of the devil. Consequently, as may well be imagined, competition for the choice of burial sites to the north of the church was by no means keen. There are elderly people in Milton who can remember that there were very few graves on the north side of the churchyard up to 1860 or 1870, for even then people did not like that part. The south side was in olden days considered very much safer, being far enough away from the ill-omened portion of the churchyard. The most coveted spot was the south-east, or, failing that, due east of the church, so as to be close to the High Altar dedicated to the patron saint and therefore nearer her protection. Thus it happens that in Milton the level of the ground has been raised to a considerable height east and south-east of the churchyard, but towards the west it is lower, whilst to the north and north-west it actually slopes down from the church.

The next date we have to record is 1850. Presumably the font had by now got into a bad condition, for a Mr. Sealey was paid £5 5s. for restoring it.

An important event took place in 1863, when the Vestry authorised the churchwardens to purchase an eight-day clock, "only with two dials provided the consent of the owner of the orchard in Mr. Fisher's occupation be obtained as to the removal of two trees growing therein."

As the owner would not allow the trees to be removed, only one dial was obtained. The clock was purchased from Mr. Joyce, of Whitchurch, for £87, but the cost of erecting it came to £50 more. Soon after it was placed in position a boy named Will White climbed up to the clock face and fell to the ground. He escaped marvellously with only a broken leg, which became shortened so that he always used a patten afterwards.

Some particulars as to the clock may prove interesting. The diameter of the face is 4 ft. 6 ins., the minute hand is 2 ft. 3 ins. long, and the weight weighs 250 lbs. It was overhauled in 1891, when the hands and figures were re-gilded.

In 1870 we find this resolution of the Easter Vestry, "that the offer of the Rev. Robert Montgomery to glaze the two wheel windows with stained glass in Milton Church be accepted with many thanks for the same." However, the work was not then done, but was left for his relatives, Miss Montgomery and her sister Mrs. Watts-Manning, to do.

The year 1874 saw the beginning of the great work of restoring Milton Church. In June of that year a faculty was applied for to restore the chancel and the work was proceeded with. The Rector at that time was the late Rev. John Brown. There were some important alterations: the floor of the chancel was raised a step higher, additional light, which must have been badly needed, was provided by a new large window on the south side, and a new pulpit with base and steps of Caen stone was fixed at the chancel

steps. The old Jacobean altar rails, which were probably in very bad repair, had to be discarded, unfortunately, and eventually found their way to a house in Gayton.

The Rev. John Brown, to whose energy the preservation of our church is undoubtedly due, did not rest here. Having put the chancel in order at his own expense, he now turned his attention to the rest of the building. The same year, the late Mr. E. Law, architect, was called in to report on the state of the fabric of the nave and tower. He found the structure in a very bad condition. The clerestory windows of the nave were in a very dilapidated state, with "vile and badly constructed wood windows" on the south side. He found the tower out of the upright, leaning seven and a half inches towards the west, but as the spire did not incline to anything like the same extent he thought the inclination of the tower might be partly owing to faulty construction when first erected. This conclusion was confirmed to a certain extent "by the dipping of the courses of the walling stone and the inclination of the string courses, which do not tally one with the other, and some of which it is clear never were placed in a perfectly horizontal position." He considered that the inclination of the tower was partly due to its being built upon a clay foundation and on the side of a hill. After severe drought, the clay would contract and so cause a movement. However, he reported, "inasmuch as the tower having been originally erected with battered or tapered walls the settlement has not

at present scarcely brought the upper face of the structure beyond a perpendicular line, so that in fact, even now, after the lapse of ages, it scarcely overhangs the base.”

In the summer of 1876, encouraged by the amount of subscriptions received, the work was taken in hand. The church was put into thorough repair: the porch was entirely rebuilt, the inside arch of the north door was raised, an extra clerestory window was inserted and the wall of the north aisle was raised to suit the arcade. The whole cost £2,154 17s. During the restoration, the services were held at the school, whither the organ had been transferred. On July 12th, 1877, the church was reopened.

In 1891 the Rev. A. W. Gross, Rector, who was a keen musician, generously presented to the church the organ now in use, and in 1894 he raised the sum of £200 to provide the stained glass for the great east window, the subject being the Crucifixion. This was dedicated on Thursday, December 16th of that year. A few months afterwards, Miss Montgomery and her sister, Mrs. Watts-Manning, filled the wheel window in the south aisle chapel with stained glass, and in 1901 the wheel window in the north aisle was filled with stained glass at Miss Montgomery's expense.

We have now reached the present century in the story of our church. Two things remain to be chronicled that were brought about by my immediate predecessor, the Rev. A. C. Neely, now an Honorary Canon of Peterborough. First, the restoring of St. Catherine's Chapel to its original purpose, the faculty for which was

applied for in 1909, and, secondly, the extension of the churchyard by the addition of the Hemp-land, the odd piece of glebe, in 1916.

The writer gratefully records the gift of the oak War Shrine in 1917 by Mrs. C. T. Craig, then of Milton Manor, and of an oak Litany Desk and a Credence Table in 1918 by H. B. Ermen, Esq., formerly of the Grange, in memory of his wife.

Some features of the church not already mentioned deserve notice. The length of the aisle walls is 63 ft. 8 ins. ; the breadth of nave and aisles is 52 ft. 9 ins. The length of the chancel is 32 ft. 6 ins., its breadth 15 ft. 6 ins., and it projects 21 ft. 6 ins. into the nave. The church will seat about 450.

The big east window consists of five trefoil-headed lights with reticulated tracery forming quatrefoils. The west window of each aisle is of three lancet lights within a pointed arch. Externally they are surmounted by a dripstone terminating in small heads. At the east end of north and south aisles is a circular window in a square frame, already noticed. In the south wall are two good decorated windows of two trefoil-headed lights with a quatrefoil above, and in the south wall of the south chapel is a window of three cinquefoiled lancet lights. The north chapel, now used as a vestry, has in the north wall a window of three trefoil-headed lights with tracery of three quatrefoils above. In the wall of the north aisle, close to the vestry screen, is a small low-side window, explained elsewhere, filled in with decorated tracery and glazed. In







From a Print in the British Museum, engraved by M. Van der Gucht after a painting by Sir Peter Lely.

the same wall are three windows of the Perpendicular Period, each of two trefoil-headed lights. These are square-headed without but arched within. The chancel has three clerestory windows on either side, quatrefoil in shape, and the nave has four trefoil windows in its clerestory on the south.

There are three piscinæ in the church. The largest is in the old Lady Chapel, now the vestry, and has a trefoiled arch and plain circular basin. That in St. Catherine's Chapel in the south aisle has a lancet arch, cinquefoiled within and a plain circular basin. In the south wall of the chancel the piscina has a semicircular arch with a swelled chamfer, and trefoiled within. It has a large projecting, circular basin, but the wall-shaft, through which the drain was pierced, has disappeared. In the north wall of the chancel is an aumbry with a pointed arch.

The tower is at the west end, surmounted by an octagon terminating in a low, crocketed spire. There is a pinnacle at each corner of the tower.

For use at the Holy Communion service the church possesses some valuable plate. This comprises an Elizabethan communion "cup," a silver paten with foot, a silver flagon and a silver-plated alms-dish.

Major C. A. Markham, F.S.A., thus describes the cup in his book on the church plate of Northamptonshire :

" This cup has a conical bowl with slightly hollowed sides ; round the upper part is the usual strap ornament, enclosing foliage and crossing four times by hour-glass curves. The

stem is evenly balanced, with circular knob on flat fillet; it is connected with the bowl and foot by horizontal mouldings. The foot is domed, on flange, which is ornamented with the egg-and-tongue pattern. Weight 6:9. Height  $5\frac{5}{8}$ . Diam. of bowl  $3\frac{3}{8}$ , of foot 3. Date 1570 (Elizabeth). Hall marks: (1) Small black-letter N. (2) Leopard's head crowned. (3) Lion passant. (4) Fleur-de-lys, without shield.

Silver Paten.—Weight 10:4. Diam.  $7\frac{1}{4}$ . Diam. of foot  $3\frac{1}{4}$ . Height  $2\frac{1}{4}$ . Date 1700 (William III). Hall Marks: (1) Court hand E. (2) Lion's head erased. (3) Britannia. (4) H O, with pellet above and below, in ellipse. This paten is plain.

Silver Flagon.—Weight 32:9. Height 12. Diam. of centre 5. Date 1772 (George III). Hall marks: (1) Capital black-letter R. (2) Leopard's head crowned. (3) Lion passant. (4) C W in oblong—Charles Wright, Ave Maria Lane. This was evidently a jug made for domestic purposes. Round the spout is bead moulding, the lid has a knob at the top, the neck is fluted, round the body are festoons of flowers which are repeated round the foot, the lower part of the body has upright leaves. The whole is much ornamented."

Since the above was written, Mrs. C. T. Craig presented the church with a beautiful silver cup, embossed with flowers and foliage, the bottom part of bowl and stem being fluted. Height  $6\frac{5}{8}$ , diam. of bowl 4, of foot  $3\frac{5}{8}$ . Date 1810. Hall marks: (1) A.F. in oblong, (2) lion passant, (3) leopard's head crowned, (4) capital Roman letter P, (5) duty mark, King's head. Weight 9 ounces.

William Taylor, the master of Heyford Grammar School, gives us the following information about the plate in his notes about Milton Church:

“ Mrs. Elizabeth Watts, born in this Town, gave a Silver Plate for the Bread, and a silver Cup for the Wine Came at ye same time by her Orders, to be used at ye Celebrating the H : Communion.”

Mrs. Elizabeth Watts was buried February 1st, 1657.

In a Memorandum of Requisitions for Milton Church passed at a Vestry Meeting on November 9th, 1826, it was ordered that a “ Chalice for Sacramental Wine ” be procured, the estimated cost being £20. There is no record in the accounts that this was done. It is evident there were two chalices and one got lost about this time, which explains the vacant space in the communion plate box.

In the chancel are the graves of many rectors, while in the nave and aisles lie buried many of the Dry and Samwell families. There are a few mural tablets, one being of more than ordinary interest.

North wall, vestry :

Near this place are deposited the remains of the Rev. Francis Montgomery, Rector of Harlestone, in this County ; who departed this life Jan. 4th 1831, in the 76th. year of his age.

Also

Mary, his wife, who departed this life Oct. 30th. 1840, Age 71.

The Rev. Francis Montgomery for many years was Curate of Milton until his death, and seems

to have been in charge of the parish for some years during the absence of the Rector.

In remembrance of Louisa Montgomery, daughter of the late Revd. Francis Montgomery and Mary his wife, who departed this life 24th March 1853, aged 58.

The Christian when life's trials close  
Sleeps in refreshing calm repose.

Here under lyeth the body of William Dry, Yeoman, who was Lord of a Manor in this towne called Mantell's Manor, who married Ursula one of the daughters of Will. Tibbes of Bugbrooke, by whom he had issue eight sonnes and two daughters. He deceased the twenty third of Sept. Anno Dom. 1637.

In the floor below is a rhyming inscription :

HERE LYETH INTERRED  
IN THIS TOMBE THE BODY  
OF ONE WILLIAM DRY WHO  
LED HIS LIFE TO GAINE A ROOME  
IN HEAVEN TO ALL ETERNITY.

1678.

North aisle wall :

Sacred to the memory of John Cooper, Quarter Master Sergeant of the Northamptonshire Militia and for many years School master & Churchwarden in this parish. He died on the 2nd. day of Feb. 1831, much lamented & universally respected.

Also Hannah his wife who died on the 18th. day of Feb. 1834 in her 62nd. year.

In memory of Frederick Norton Manning M.D. eldest son of John & Eliza Manning of Milton Ham who died at Sydney, June 18th. 1903 aged

64, & was buried as he wished in the burial ground adjacent to the Gladesville Hospital where he had lived many years. He held for some years the appointment of Inspector General of the insane for the colony of New South Wales, and under his able guidance the lunacy department was raised to a high state of efficiency. He was beloved by all who knew him.

This tablet is erected by his brothers and sisters.

The Manning family is an old one, a "John Manning, Yeoman," being here in 1698.

On the north wall of the chancel :

Sacred to the memory of John Castleton Miller, D.D. of Queen's College in the University of Cambridge and Rector of this parish. Born March 14th. 1775. Died Aug. 18th. 1828.

Also Sarah A. Wooldridge, widow, sister of the above, who died 25th Oct. 1855. Aged 73.

Mary, the beloved wife of Thomas Atherton Kershaw M.A. Rector of this parish. Died 17th. May 1854 aged 29 years.

On the south wall of the chancel :

HERE VNDER LIETH THE  
BODIE OF DAME IANE,  
DAUGHTER OF SR WILLIAM  
SAMWELL KNIGHT, & LATE  
WIFE TO Sr SAPCOATES  
HARINGTON OF MILTON  
KNIGHT, BY WHOM HE HAD  
ISSVE 2 SONNS & 3 DAUGH  
TERS (VZ) IAMES, WILLIAM,  
IANE, ANN, & ELIZABETH, wch  
LADIE DIED MARCH 30 1619.

For an account of James Harrington, whose name is on this tablet, see page 45.

On the north wall of the chapel :

Memoriae sacrum  
 Richardi Dodwell, Armigeri, Filii natu maximi  
 Richardi Dodwell ex Agro Oxoniensi, Generosi,  
 Quem  
 Pater primae Eruditionis commodi non ignarus  
 Ad Scholam adhuc tenerum misit Etonensem  
 Eo Literarum rudimentis feliciter imbutum,  
 Linguarum praeter Aetatem avidè peritum,  
 Nativi quasi soli amatorem  
 Oxonia cito recepit  
 Ad quam etiam et mores formari,  
 Et animum tutissime dirigi  
 Non vana sibi persuaserat,  
 Ubi & Londinensis Hospitii Curae  
 Tanta cum sagacitate legibus invigilavit  
 ut apud forum postea non immerito disertum  
 improvise litigantibus private judicem  
 Sese frequenter exhibuit  
 Vultus firmitate non indecora  
 Indefesso probitatis tenore  
 Inconcussa erga amicos fide  
 Innocua cum omnibus libertate  
 Per omnes vitae partes  
 Semper emicuit  
 Diuturna Phthisi tandem correptus  
 Obijt  
 Tertio Die Maij  
 Anno { Domini MDCCXXVI  
 { Aetatis XXXVI

[Translation]

Sacred to the memory of Richard Dodwell,  
 Esquire, eldest son of Richard Dodwell, of



Oxfordshire, gentleman, whom his father, mindful of the advantage of an early education, sent while still of tender age to Eton school. There happily instructed in the elements of Letters, eagerly expert beyond his years in languages, Oxford speedily received him, a lover of its soil as being his own, for not falsely had he persuaded himself that his character was trained and his mind directed most profitably in accordance with its standard, and there and at the Inns of Court in London he applied himself diligently with such shrewdness to the laws that afterwards at the Bar he often shewed himself deservedly an eloquent arbitrator in private suits when men were unexpectedly involved in litigation. His face was strong though not without charm. His honesty was ever unquestioned. His loyalty to his friends never failed. He was open in his dealings with all men and harmed none. In every stage of his life he always made his mark, but at last, overtaken by a consumption of long standing, he died on the third day of May in the year of our Lord 1726 and of his age 36.

His gravestone lies in front of the chapel screen.

On the Lectern :

Given by Thomas Herbert and Edwin Montague Kershaw in memory of their father the Revd. Thomas Atherton Kershaw. December 1874.

On the Litany Desk and the Credence Table :

To the Glory of God and in cherished memory of Gwladys Mary the dearly loved wife of Hugh B. Ermen, who fell asleep January 28th. 1917.