

# WHITEPARISH

## RELIGIOUS HISTORY

Whiteparish may have acquired its name from a medieval parish church built of bright or white-washed stone; the name *la Whytechyrche*, ‘the white church’, is recorded in 1278.<sup>1</sup> Whiteparish was also known as *Album Monasterium*, a name recorded by 1297 and used at least to 1452.<sup>2</sup> This may refer to Whiteparish having been a minister church. The dedication to All Saints is known by 1763,<sup>3</sup> though an earlier dedication to St Michael has been claimed.<sup>4</sup> The parish registers date from 1560, with the entries to 1599 copied in 1605 from an earlier register.<sup>5</sup> Service registers date from 1901.<sup>6</sup>

Whiteparish is known to have been a vicarage by 1305.<sup>7</sup> The church was in the township of Alderstone; in 1324 the advowson of ‘La Whiteparisshe, Aldredeston’ was granted to the prioress and convent of Amesbury, and from the later history of the advowson it is clear that the building at Alderstone was the parish church.<sup>8</sup>

There were four chapels in the post-conquest medieval parish: Abbotstone, Barn Court, Testwood and Whelpley. None, with the possible exception of Whelpley, survived the Reformation.

### *Church Origins and Parochial Organization*

#### *Advowson*

The king presented to the living in 1297, as custodian of the lands of Andrew de Chartres of Scotland who had sworn fealty to Edward I but then rebelled against the king. Robert de Chartres had previously been the rector, but may not have been a cleric as James Fraunceys was parson of Whiteparish in 1297.<sup>9</sup> Franceys appears to have been replaced with the king’s

<sup>1</sup> S. Draper, *Landscape, Settlement and Society in Roman and Early Medieval Wiltshire* (BAR British Series 419, 2006), 78.

<sup>2</sup> Philipps, *Institutions*, vol. I, 1, 143.

<sup>3</sup> J. Ecton, *Thesaurus Rerum Ecclesiasticarum*, ed. Browne Willis (1763 edn.), 392.

<sup>4</sup> J.E. Jackson, ‘Names of Wiltshire Churches’, *WAM* 15 (1875), 106.

<sup>5</sup> WSA, 830/1–5, 7, 8, 18, 35, 36, 39–45; 2274/1, 2; 1783/1.

<sup>6</sup> WSA, 1783/2–6; 830/19–21; 3642A/31.

<sup>7</sup> Philipps, *Institutions*, I, 6.

<sup>8</sup> *Cal. Pat.* 1324–1327, 18; *VCH Wilts*, III, 386; Elrington (ed.), *Feet of Fines* 1327–77, 54 (nos. 195, 196).

<sup>9</sup> Philipps, *Institutions*, I, 1; *Cal. Pat.* 1292–1301, 276, 330; People of Medieval Scotland, 1093–1371, <https://www.poms.ac.uk/record/person/16829/> (accessed 17 Feb. 2022).

appointment, Peter de Aultone (or de Aulton), who may not have been a cleric either as, described as ‘rector’, he presented on three occasions in 1305–07, the presentation in 1307 being to Richard de Aultone, presumably a kinsman. Alan la Zouch presented in 1310, and Peter de Aultone in 1312 and 1316.<sup>10</sup> Although Peter presented in 1316, by 1314 the advowson of Alderstone was said to be held by Ingelram Berenger, who held it of the heirs of Alan la Zouch.<sup>11</sup> Ingelram presented to the living in the years 1319–22, though Geoffrey de Leghton, ‘rector’, presented in 1323.<sup>12</sup> Ingelram granted the advowson to the prioress and convent of Amesbury in 1324.<sup>13</sup> The history of the advowson in this period is complex; Alan la Zouche and his heirs were the chief lords and while their tenants, such as Ingelram, may have made the presentation, this right might be claimed by the chief lords and granted to another.

It is possibly that Ingelram’s grant to Amesbury never took effect.<sup>14</sup> By 1337 the advowson was not with Amesbury abbey, but with the de Sparsholt family. In that year John, son of William de Sparsholt, was given licence to grant the advowson to the provost of the collegiate church of St Edmund, Salisbury.<sup>15</sup> Despite this grant, parts of the history of the advowson remain unexplained. Presentations made between 1348 and 1365 were made by the bishop (presumably of Salisbury), an un-named *Rector*, and by the bishop of Bath. It was not until 1366 that an appointment was made by the provost of St Edmund’s.<sup>16</sup> Thereafter presentation was normally made by the college of St Edmund, though the bishop of Bath presented in 1379 and 1390, and the bishop (again, presumably of Salisbury) in 1443 and 1517.<sup>17</sup> The college remained patron of the living until the dissolution, after which the advowson was held by lay patrons.<sup>18</sup> The first of these was William St Barbe, who, in 1546, purchased the college for £400, and with it the manor of Alderstone and the advowson of Whiteparish.<sup>19</sup>

The advowson passed down the St Barbe family, remaining with the family in 1672.<sup>20</sup> It then passed to Anthony Hungerford, who presented in 1677 and 1683, and to Nicholas

<sup>10</sup> Phillipps, *Institutions*, I, 6, 7, 8, 10, 11, 14.

<sup>11</sup> *Cal. Inq. p.m.* V, pp. 255–9 (no. 458); *Cal. Pat.* 1313–1317, 130, 155; *Wilts. Inq. p.m.* 1242–1326, 394.

<sup>12</sup> Phillipps, *Institutions*, I, 17, 19, 20.

<sup>13</sup> *Cal. Pat.* 1324–1327, 18.

<sup>14</sup> *VCH Wilts.* III, 251.

<sup>15</sup> *Cal. Pat.* 1334–1338, 474, 534; Elrington (ed.), *Feet of Fines 1327–77*, 54 (nos. 195, 196); *VCH Wilts.* III, 386.

<sup>16</sup> Phillipps, *Institutions*, I, 43, 44, 53, 56, 58, 59.

<sup>17</sup> Phillipps, *Institutions*, I, 63, 75, 135, 193.

<sup>18</sup> RCHM, *Churches of South-East Wiltshire*, 83.

<sup>19</sup> *L&P Hen. VIII*, XXI (2), 166; *Cal. Pat.* 1547–1548, 358; *VCH Wilts.* III, 388.

<sup>20</sup> WSA, 212A/27/19, copy will of Edward St. Barbe, 1672[1671 OS].

Lechmere who presented in 1704.<sup>21</sup> In 1724 the presentation was made by Robert Bristow, and the advowson remained with the Bristow family in 1837; by 1864 it was in the hands of the trustees of R. Bristow of Broxmore Park.<sup>22</sup> The living was in the gift of Mrs Durie of Broxmore House by 1889,<sup>23</sup> and with Mrs Bull and Miss Bristow by 1898, with whom it remained in 1915.<sup>24</sup> By 1939 it was in the hands of Miss Bristow's executors.<sup>25</sup> Patronage had passed to the bishop of Salisbury by 1955, and by 2024 to the diocesan patronage board.<sup>26</sup>

### *Church endowment*

In 1337 the advowson and rectory were valued at £20. A licence was granted to John, son of William de Sparsholt (or Spersholt) in the same year allowing him to gift 4½ a. of land at Alderstone to the college of St Edmund, Salisbury, which was done by 1338.<sup>27</sup> Land at Alderstone in Whiteparish and at Winterbourne Earls, valued at £7 6s. 8d., was granted to the college in 1347.<sup>28</sup>

By 1535 the college of St Edmund's, Salisbury, received £13 yearly from the rectory of Whiteparish. The vicar of Whiteparish received £14 yearly from tithes and other profits, of which 12s. 9d. was paid to the Archdeacon of Wiltshire.<sup>29</sup>

The parsonage was impropriated by William St Barbe in 1546 when he purchased the college and its endowments.<sup>30</sup> By the late 16<sup>th</sup> century the impropriated parsonage held 4½ a. of glebe land, and tithes of corn, hay, wood, hemp and fruit, except the fruit of gardens, along with the great and small tithes of Whelpley chapel, except its offerings. The parsonage also held half the tithe wool and lamb of St. James chapel (Abbotstone); the other half of the St James tithes, with its small tithes, belonging to the vicar of Whiteparish. The vicarage had an acre of land with a house, a small plot of meadow land, and two cottages. The vicarage had

<sup>21</sup> Phillipps, *Institutions*, II, 35, 39, 47.

<sup>22</sup> WSA, 2467/3; Phillipps, *Institutions*, II, 58, 62, 84, 99, 101, 104; H. Taylor (ed.), *Returns to the Bishop of Salisbury's Visitation Enquiry 1864* (WRS 76, 2023), 351–2.

<sup>23</sup> Kelly's *Dir Hants., Wilts., Dorset* (1889), 1049; WSA, 1980/1, 12–15.

<sup>24</sup> *Crockford's Clerical Dir.* (1898), 367; *Crockford's Clerical Dir.* (1915), 392.

<sup>25</sup> *Crockford's Clerical Dir.* (1939), 285.

<sup>26</sup> *Crockford's Clerical Dir.* (1955–56), 1692; [www.crockford.org.uk](http://www.crockford.org.uk) (accessed 18 July 2024).

<sup>27</sup> Elrington (ed.), *Feet of Fines 1327–77*, 54 (nos. 195, 196); *Cal. Pat.* 1334–1338, 534. *VCH Wilts*, III, 386 gives the date as 1339.

<sup>28</sup> *VCH Wilts*, III, 386.

<sup>29</sup> *Valor Eccl.* II, 88, 92. *VCH Wilts*, III, 388, gives the figure as £12, but this is in error.

<sup>30</sup> *VCH Wilts*, III, 388.

all the small tithes, except those of Whelpley chapel, with all the tithes of wool, lamb, calf, pig and geese, and all income from weddings, churchgoings, burials and mortuaries.<sup>31</sup>

By 1649–50 the parsonage remained an impropriation, and was held by the St Barbe family. It was worth £180 yearly, with the glebe. The vicarage was of a yearly value of £50 to the vicar, though the vicarage at that date was sequestered.<sup>32</sup> These figures are likely to have included the tithes of the manor of Alderstone and of Cowesfield Louveras, which remained impropriated by Edward St Barbe in 1672.<sup>33</sup>

In 1705 the vicar received the tithes of wool, lamb, calves, cow white (milk), gardens, eggs and carrots, as well as all offerings. He also held the vicarage house and orchard, garden, churchyard and a small meadow. The yearly value to the vicar was £30.<sup>34</sup> The Bristow family had impropriated the tithes of the parish by 1748, though these were leased with the tenancies of certain farms in the parish.<sup>35</sup> The tithes of Whiteparish, including those of Cowesfield, remained with the Bristow family in 1803 and 1839.<sup>36</sup>

The annual value of the living in 1831 was £126.<sup>37</sup> By 1851 the annual endowment was £2 from land, £160 of tithes and £18 7s. 6d. from the glebe. There were no pew rents or other sources of income. No mention was made of how this was divided between the impropriator and the vicar.<sup>38</sup> The endowment of the vicarage was reported in 1864 as being £150.<sup>39</sup> By 1889 the living was a vicarage, of a gross yearly value of £190.<sup>40</sup>

The church may have benefited from endowments in the wills of parishioners. In 1937, George Fulford bequeathed to the church the sum of £100 to be invested, the income to be used in purchasing books for children of the Sunday school.<sup>41</sup>

### *Church lands*

The parish was endowed with church lands whose income was used for the repair and maintenance of the church building. The origins of the church lands are obscure; they are reputed to have been former monastic lands, which were granted to the parish by Elizabeth

<sup>31</sup> Hobbs (ed.), *Glebe Terriers*, 460 (no. 798).

<sup>32</sup> E.J. Bodington, 'The Church Survey in Wilts, 1649–50', *WAM* 40 (1917–19), 400.

<sup>33</sup> WSA, 212A/27/19, copy will of Edward St. Barbe, 1672[1671 OS].

<sup>34</sup> Hobbs (ed.), *Glebe Terriers*, 460 (no. 800).

<sup>35</sup> Hants. RO, 2M37/76, 77, 78, 79; WSA, 2467/3.

<sup>36</sup> WSA, 2467/6.

<sup>37</sup> Hoare, *Mod. Wilts.* Frustfield, 12.

<sup>38</sup> TNA, HO 129/263, 12.

<sup>39</sup> H. Taylor (ed.), *Returns to the Bishop of Salisbury's Visitation Enquiry 1864* (WRS 76, 2023), 351–2.

<sup>40</sup> *Kelly's Dir Hants., Wilts., Dorset* (1889), 1049.

<sup>41</sup> WSA, D/148/113.

I.<sup>42</sup> It is possible that some of the church lands were among those formerly held by Wilton Abbey.

In c.1674 the church lands included several small plots of land in the parish, and the clerk's house and the church house.<sup>43</sup> A terrier made in 1677 listed several plots of land, in addition to a clerk's house and a church house, in the possession of various tenants.<sup>44</sup>

By 1661 it was claimed that the church lands, with other charitable benefactions, had been misappropriated by various individuals, and parishioners petitioned for their return.<sup>45</sup> It was claimed over twenty years later that the church lands and houses had been administered by trustees, who had expended their own money in repairs, for which they had been rightfully reimbursed from the rents.<sup>46</sup> By 1725, when funds were needed for major repairs to the church, there were substantial arrears of payment, though the arrears appear to have been due to failure to collect the rents, rather than a refusal to pay.<sup>47</sup>

By 1833 the church lands comprised both land and cottages, let to various tenants, and managed by the churchwardens. The churchwardens received £6 8s. 1d. annually from the land, £10 annually as the total rent from seven cottages, and an estimated £15 every seven years from coppiced woodland. The income was still used for repairs to the church.<sup>48</sup>

By 1842 the church lands were held by the feoffees of the 'Queen Elizabeth's Charity', excepting one plot of 3 a. held by the feoffees of the 'Church Land'.<sup>49</sup> It seems likely that all the church lands were in fact held by the same feoffees, probably the churchwardens as in 1833. The name 'Queen Elizabeth's Charity' was not recorded in any report by the charity commissioners, and may have been an informal name reflecting the belief that the queen gave the lands to the church.<sup>50</sup>

In 1870 the church lands, being situated in various parts of the parish, were exchanged with earl Nelson for a single plot of land. In 1908 the churchwardens, as trustees, administered this plot of arable land, let for £6 annually. They also held eight cottages, known as the 'Church cottages', which were let for an annual rent of £3 per cottage. The income from the land and cottages continued to be applied to repairs to the parish church, and

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<sup>42</sup> *Endowed Charities*, 1908, 831; Hoare, *Mod. Wilts.* Frustfield, 21.

<sup>43</sup> S. Hobbs (ed.), *Gleanings from Wiltshire Parish Registers* (WRS 62, 2010), 269–70.

<sup>44</sup> Hobbs (ed.), *Glebe Terriers*, 460 (no. 799).

<sup>45</sup> Hoare, *Mod. Wilts.* Frustfield, 21–2.

<sup>46</sup> Hoare, *Mod. Wilts.* Frustfield, 22, quoting answer of Samuel Eyre.

<sup>47</sup> WSA, 1980/27, ff.1r, 5r.

<sup>48</sup> *Endowed Charities*, 1908, 831.

<sup>49</sup> Tithe award, 1842.

<sup>50</sup> *Endowed Charities*, 1908, 831, 836.

the accounts kept in the name of the Church Lands Charity, or Fabric Fund.<sup>51</sup> In 1937 the church trustees planned to demolish one of the eight cottages, and to convert the remaining seven cottages into five dwellings, each with a new scullery and earth closet.<sup>52</sup> The work had been completed by 1942, when rent was received on five cottages. The trustees continued to receive rent for the plot of land, which had measured 12 a. 3 r. 4 p. in 1931, but by 1942 measured only 8 a. 2 r., and the trustees received a reduced rent in consequence.<sup>53</sup>

### *Clergy Houses*

A glebe terrier of the late 16<sup>th</sup> century refers to an acre of land with a house upon it, possibly a parsonage house.<sup>54</sup> By 1661 there was a clerk's house, divided into four or five tenements, all belonging to the church, and worth £4 or £5 a year. The church house was a school house, worth £2 10s. annually, though it had paid no rent for some years. It was occupied by Mr Luke, both vicar and schoolmaster.<sup>55</sup> A glebe terrier of 1677 referred to a clerk's house and a church house.<sup>56</sup> The clerk's house and the church house were probably not the clergy, or parsonage, house. A parsonage house is mentioned in the 1672 will of Edward St Barbe.<sup>57</sup> A vicarage with an orchard, garden and meadow is known in 1705.<sup>58</sup> A parsonage house is recorded in 1798, when it was likely to have been occupied by a tenant.<sup>59</sup> By 1864 the vicar did not reside in the parish, but the curate occupied a dwelling described as the 'glebe house'.<sup>60</sup>

### *Religious life*

A parson is known in 1268, when an unlawful seizure was made of the goods of Thomas, parson of Whiteparish.<sup>61</sup> Subsequent 13<sup>th</sup> century clerics are recorded, but the first known institution to the parish church was that of Peter de Aultone, in 1297, who may not have been a cleric, though two other members of the de Aultone family served the living in the early

<sup>51</sup> WSA, 1980/1, 12–15; *Endowed Charities, 1908*, 836.

<sup>52</sup> WSA, G11/760/339.

<sup>53</sup> WSA, L2/208.

<sup>54</sup> Hobbs (ed.), *Glebe Terriers*, 460 (no. 798).

<sup>55</sup> Hoare, *Mod. Wilts.* Frustfield, 21, citing document of 1661. .

<sup>56</sup> Hobbs (ed.), *Glebe Terriers*, 460 (no. 799).

<sup>57</sup> WSA, 212A/27/19, copy will of Edward St. Barbe, 1672 [1671 OS].

<sup>58</sup> Hobbs (ed.), *Glebe Terriers*, 460 (no. 800).

<sup>59</sup> J.H. Chandler (ed.), *Wiltshire Dissenters' Meeting House Certificates and Registrations 1689–1852* (WRS 40, 1985), xxxii, 48 (no. 508). See below, Nonconformity.

<sup>60</sup> H. Taylor (ed.), *Returns to the Bishop of Salisbury's Visitation Enquiry 1864* (WRS 76, 2023), 351–2.

<sup>61</sup> B. Farr and C. Elrington (eds), *Crown Pleas of the Wiltshire Eyre 1268* (rev. ed. H. Summerson), (WRS 65, 2012), 18 (no. 66).

14<sup>th</sup> century.<sup>62</sup> In 1365 the parson of Whiteparish exchanged with the parson of Compton Chamberlayne.<sup>63</sup>

Any chantries, and altars dedicated to specific saints, should have been swept away at the Reformation, but there is evidence for a late survival, and possible Catholic sympathies, in the will of Michael Newman who, in 1559, desired to be buried in the church before the altar of St Nicholas. Less controversially, the following year Richard Light requested in his will that he be buried by his father in the churchyard by the west door of the church; he also gave 5s. to maintain the west side of the church.<sup>64</sup>

Richard Page, vicar from 1638,<sup>65</sup> was accused in 1646 of threatening parishioners with damnation if they sided with Parliament and of using the then-banned Book of Common Prayer. Page was sequestered from the living, but was still officiating in 1650, and was restored at the Restoration of 1660.<sup>66</sup> The parish registers noted that in 1643 the ‘tumults of war’ prevented many baptisms being recorded.<sup>67</sup>

Isaac Maddox, vicar of Whiteparish from 1724 to 1730, became bishop of St Asaph in 1736, and subsequently bishop of Worcester in 1743. During his tenure at Whiteparish he also served as curate and preacher of St Martin in the Fields, London, and was a prebendary of Chichester cathedral.<sup>68</sup> It is unclear if he resided in the parish, but for much of the 18<sup>th</sup> century the vicar is rarely recorded as being present at vestry meetings, which suggests a succession of absentee incumbents.<sup>69</sup> In 1765 the vicar, Richard Budden (d. 1769), stated that he lived at Whiteparish, but served both Whiteparish and the neighbouring Hampshire parish of Sherfield English. He did not appear to have been assisted by a curate, and conducted services each Sunday in both parish churches himself.<sup>70</sup> By 1783 the vicar lived at Ipswich and did not serve the cure. One curate served both Whiteparish and Sherfield English, but resided at Romsey (Hants.) where he taught at a school, and Whiteparish was sometimes served by another clergyman resident in the parish. As in 1765, only one service was held in

<sup>62</sup> Phillipps, *Institutions*, I, 1, 8, 17; *Cal. Pat.* 1292–1301, 276, 330.

<sup>63</sup> Phillipps, *Institutions*, I, 58.

<sup>64</sup> S. Hobbs, ‘Piety and church fabric in sixteenth-century Wiltshire: evidence from wills’, *WAM* 98 (2005), 88.

<sup>65</sup> B. Williams (ed.), *The Subscription Book of Bishops Tounson and Davenant 1620–40* (WRS 32, 1977), 69 (no. 608).

<sup>66</sup> *Walker Revised*, ed. Matthews, 378–9.

<sup>67</sup> Hobbs, *Gleanings from Wiltshire Parish Registers*, 269.

<sup>68</sup> Church of England Clergy Database, <https://theclergydatabase.org.uk/> (accessed 15 Feb. 2022); *ODNB*, Maddox, Isaac (1697–1759), accessed 15 Feb. 2022.

<sup>69</sup> WSA, 1980/27.

<sup>70</sup> W.R. Ward (ed.), *Parson and Parish in Eighteenth-Century Hampshire: Replies to Bishops’ Visitations* (Hampshire Record Series XIII, 1995), 218–9 (no. 385); P. Sherlock (ed.), *Monumental Inscriptions of Wiltshire. An Edition in Facsimile of Monumental Inscriptions in the County of Wilton, by Sir Thomas Phillipps, 1822*. (WRS 53, 2000), 356.

Whiteparish church each Sunday. The average attendance at Easter communion was reported as 60 persons.<sup>71</sup> In 1794, with the vicar still resident in Ipswich, the parishioners of Whiteparish petitioned the bishop of Salisbury regarding the non-resident curate who was serving three churches, hurrying the Sunday service, and failing to attend to his parish duties during the week.<sup>72</sup>

By 1851 there were said to be 405 sittings in the church, of which 105 were free sittings, although in 1869 it would be claimed that there were only c.230 sittings.<sup>73</sup> In 1851 an estimated 266 persons had attended each Sunday morning service in the previous 12 months, of whom 98 were Sunday scholars, and an estimated 294 persons attended each Sunday afternoon service, of whom 68 were Sunday scholars. There was no evening service.<sup>74</sup>

At the bishop's visitation of 1864, it was recorded that the vicar, who had been the incumbent since 1837, did not live in the parish, but had resided at Brighton, and at Nice in France. The parish was served by a curate, who was resident in the parish, but also had to perform duty at Sherfield English. Nevertheless there were two services each Sunday, and services for major festivals, but the curate noted that the parish was too large to be served effectively by himself alone. He added that the parish church needed restoration, but that the poverty of many in the parish was an impediment to this.<sup>75</sup>

In 1874 the vicar again held Whiteparish in plurality with Sherfield English, but resided in Torquay. The two parishes were each served by its own curate.<sup>76</sup>

A bier for the use of the parish was purchased in 1901<sup>77</sup>. Its storage and maintenance were paid for out of the church lands funds. It was this fund that paid for its repair in 1931, but by 1942 there was no mention of the bier in the church land accounts.<sup>78</sup>

In March 2001, Whiteparish became part of the Clarendon Team, a team of parishes in the locality with churches at Alderbury, Whaddon, West Grimstead, East Grimstead, West Dean, Pitton, Farley, Winterslow and Whiteparish. It remained part of the team in 2023.<sup>79</sup>

### *Church plate*

<sup>71</sup> Ransome (ed.), *Visitation Queries 1783*, 230–1.

<sup>72</sup> WSA, D1/61/2/38.

<sup>73</sup> TNA, HO 129/263, 12; WSA, 830/12.

<sup>74</sup> TNA, HO 129/263, 12.

<sup>75</sup> H. Taylor (ed.), *Returns to the Bishop of Salisbury's Visitation Enquiry 1864* (WRS 76, 2023), 351–2.

<sup>76</sup> 'Wiltshire Books, Pamphlets, and Articles', WAM 47 (June 1935–June 1937), 143–4. Review of W.S. Swayne, *Parson's Pleasure* (1934).

<sup>77</sup> WSA, 830/16, note of Easter 1901.

<sup>78</sup> WSA, L2/208.

<sup>79</sup> Email from Clarendon Team Administrator, 7 Aug. 2023.



In 1553, when churches had to surrender much of their plate, Whiteparish kept one chalice of 8 oz. for its own use, but 25 oz. of plate went to the king.<sup>80</sup> In 1672 (1671 old style) Edward St Barbe left £20 in his will to buy plate for the church.<sup>81</sup> The parish registers record that in 1671 Edward St. Barbe gave to the church a silver flagon and a silver ‘breadplate’ or paten, probably bought with his bequest. At this time the church also possessed a pewter flagon, silver chalice and ‘a little piece of plate’.<sup>82</sup> In 1844 the church possessed a large silver cup with a cover, and a silver plate, both with an inscription recording them as the gift of Edward St. Barbe (d. 1672) and his wife Mary. The church also had a silver plate donated by J. M. Eyre, probably John Maurice Eyre (d. 1815).<sup>83</sup>

By 1891 the church possessed a chalice, described as being partly in an Elizabethan style, but with a later bowl, and with decorations including the letters ‘T.F’ and ‘T.C.’ and the date 1603. The church still retained the flagon, with hallmarks of 1672, gifted by the St Barbes. There were two patens, one of which bore a hallmark of 1812 and which was inscribed as being the gift of J. M. Eyre, and an alms dish hallmarked in the reign of queen Victoria.<sup>84</sup>

### *Church architecture*

The chancel, nave and aisles of the church may date from c.1200, though a slightly earlier date has been proposed.<sup>85</sup> Fragments of what may be Romanesque stone have been re-used in the west front of the church, but there is no other evidence of an earlier church on this site.<sup>86</sup> The church has been extensively altered over the centuries. In the mid-14<sup>th</sup> century part of the south aisle was rebuilt, and a new door and window installed in the west front. The chancel was extensively remodelled in the 15<sup>th</sup> or early 16<sup>th</sup> century. In the 17<sup>th</sup> century the south aisle was rebuilt, and new windows added.<sup>87</sup>

Alterations, including to the north aisle, took place in the 18<sup>th</sup> century.<sup>88</sup> In 1725 the vestry agreed to repairs, which, with the installation of a gallery, had taken place by April

<sup>80</sup> J. E. Nightingale, *The Church Plate of the County of Wilts.* (Salisbury, 1891), 33.

<sup>81</sup> WSA, 212A/27/19, copy will of Edward St. Barbe, 1672 [1671 OS].

<sup>82</sup> Hobbs, *Gleanings from Wiltshire Parish Registers*, 269.

<sup>83</sup> Hoare, *Mod. Wilts.* Frustfield, 18, 124; A. S. Hartigan, ‘Eyre of Wilts.’ *Wilts. N&Q* V (1905–7), 103.

<sup>84</sup> Nightingale, *Church Plate of the County of Wilts.*, 33–4.

<sup>85</sup> RCHM, *Churches of South-East Wiltshire*, 205.

<sup>86</sup> RCHM, *Churches of South-East Wiltshire*, 205; Pevsner, *Wilts.* (2<sup>nd</sup> edn), 571–2.

<sup>87</sup> RCHM, *Churches of South-East Wiltshire*, 205.

<sup>88</sup> RCHM, *Churches of South-East Wiltshire*, 205.

1727.<sup>89</sup> It was agreed to repair the south aisle in 1754.<sup>90</sup> The vestry agreed to repair the belfry in 1738, and the tower in 1759 and 1780.<sup>91</sup> It resolved to install new pews in 1759, whose sittings would be chargeable to all persons who paid church and poor rate.<sup>92</sup> In 1770 the vestry decided to add a dial plate to the church clock.<sup>93</sup> Further repairs to the building were agreed in 1789, and internal improvements, including re-painting the Commandments, in 1791.<sup>94</sup>

The church was visited by Sir Stephen Glynne in 1824, when the building consisted of a nave with side aisles and a chancel. He noted that the north side of the nave had been cased with bricks ‘in a bad style’ and the windows there were modern. There was a wooden turret at the west end.<sup>95</sup>

In 1869 the vestry took the decision to substantially rebuild the church, to designs by William Butterfield. The old church had c.230 sittings, but the plan was that the restored church would have 299 sittings, all to be free, of which 98 would be for the use of children attending the parish day and Sunday schools. The estimated cost of £1,900 was to be funded by grants and voluntary donations. After a closure of 13 months, the church re-opened in April 1870.<sup>96</sup> During the rebuilding, services were held in the parish school.<sup>97</sup> The aisles were rebuilt, a north porch added, the west belfry replaced but in similar form to the previous belfry, and the church almost entirely re-fitted.<sup>98</sup> Some medieval elements remain. A Decorated period (c.1290–c.1350) west doorway and window survive. A Norman priest’s doorway and a Decorated window remain in the medieval chancel, though the priest’s doorway has been concealed within a polygonal vestry by Anthony Stocken (1969).<sup>99</sup>

The font and pulpit were designed by Butterfield. Woodwork and hatchments dating from the 17<sup>th</sup> and 18<sup>th</sup> centuries are recorded in a drawing dating to before Butterfield’s restoration, but have now been lost.<sup>100</sup> Monuments survive from the 17<sup>th</sup> century, many to the Eyre family, and others to the St Barbe and Younge families. The earliest is that to Giles Eyre

<sup>89</sup> WSA, D1/61C/1; 1980/27, 27 Jan. 1724 [1725], 30 Apr. 1727.

<sup>90</sup> WSA, 1980/27, f. 4r (reverse of volume).

<sup>91</sup> WSA, 1980/27, 24 May 1738; 18 Jan. 1759, 3 July 1780.

<sup>92</sup> WSA, 1980/27, 12 Nov. 1759.

<sup>93</sup> WSA, 1980/27, 20 June 1770.

<sup>94</sup> WSA, 1980/27, 16 Feb. 1789, 29 Aug. 1791.

<sup>95</sup> ‘Notes on Wiltshire Churches’, by Sir Stephen Glynne, *WAM* 42 (Dec. 1922–Dec. 1924), 304.

<sup>96</sup> WSA, 830/12; *Salisbury and Winchester Jnl.*, 30 Apr. 1870, 7.

<sup>97</sup> WSA, D1/4/2/159.

<sup>98</sup> RCHM, *Churches of South-East Wiltshire*, 87, 205.

<sup>99</sup> RCHM, *Churches of South-East Wiltshire*, 205; Pevsner, *Wilts.* (2nd edn), 571–2; (3<sup>rd</sup> edn), 783.

<sup>100</sup> RCHM, *Churches of South-East Wiltshire*, 206.

(d. 1656).<sup>101</sup> These were recorded by Phillipps, c.1822.<sup>102</sup> The complex interior includes both 13<sup>th</sup> century and Perpendicular (c.1335-50-c.1530) elements. There is a stained glass east window by Baillie and Mayer (1854) and stained glass in the south aisle by Gibbs (1871).<sup>103</sup> A late 16<sup>th</sup> century Eyre funeral helm was situated in the north aisle, c.1975, but had been stolen by 1987.<sup>104</sup> An organ was installed in place of the harmonium in 1906, two pews being removed to facilitate this.<sup>105</sup> In 1996 the church installed a new organ, formerly at Chudleigh (Devon) United Reformed Church, and this remained in the church in 2022.<sup>106</sup>

Land was said to have been conveyed for an extension to the churchyard in 1870 by Charles and Sophia Durie of Broxmore Park, to be consecrated at the re-opening of the church in April of that year. The consecration did not take place, owing to the illness of one of the donors.<sup>107</sup> It is unclear if this conveyance was made, as in 1899 the vicar reported that an extension to the churchyard was urgently required, there being space for less than 20 further burials.<sup>108</sup> A portion of land adjoining the churchyard was purchased from Miss Bristow and Mr Bull, and consecrated in 1902.<sup>109</sup>

An exterior view of the church from 1805 was painted by Buckler.<sup>110</sup> Exterior and interior views were painted by Kemm in 1867.<sup>111</sup>

### *Medieval Chapels*

Free chapels were largely erected in the 12<sup>th</sup> century or later to serve outlying parts of a parish.<sup>112</sup> Historically there were four free chapels in Whiteparish; at Abbotstone (dedicated to St James), Barn Court (dedication unknown), Testwood (dedication unknown) and Whelpley (St Leonard).<sup>113</sup> All four chapels are believed to have been dissolved at the Reformation, with the possible exception of Whelpley.

<sup>101</sup> RCHM, *Churches of South-East Wiltshire*, 206.

<sup>102</sup> Sherlock (ed.), *Monumental Inscriptions of Wiltshire*, 354–6.

<sup>103</sup> Pevsner, *Wilts.* (2nd edn), 571–2.

<sup>104</sup> Pevsner, *Wilts.* (2nd edn), 571–2; RCHM, *Churches of South-East Wiltshire*, 206.

<sup>105</sup> WSA, D1/61/42/18.

<sup>106</sup> Brass plate on organ, seen 31 July 2022.

<sup>107</sup> WSA, D1/60/10/34; *Salisbury and Winchester Jnl.*, 30 Apr. 1870, 7.

<sup>108</sup> WSA, 830/16, mins. 3 Apr. 1899.

<sup>109</sup> WSA, 830/16, mins. 17 Oct. 1900, 8 Apr. 1901; *Salisbury Times*, 17 Jan. 1902, 8.

<sup>110</sup> ‘The Buckler collection of Wiltshire drawings’, *WAM* 40 (1917–19), 186.

<sup>111</sup> ‘The Kemm Drawings of Wiltshire Churches’, *WAM* 45 (June 1930–June 1932), 266.

<sup>112</sup> RCHM, *Churches of South-East Wiltshire*, 84.

<sup>113</sup> RCHM, *Churches of South-East Wiltshire*, 84; J.E. Jackson, ‘Ancient Chapels, &c., in Co. Wilts.’, *WAM* 10 (1867), 317–19.

### *Abbotstone*

The chapel of Abbestone, or Albeston St James, otherwise Titchborne, was attached to the manor of Abbotstone.<sup>114</sup> The dedication to St James is recorded by 1546.<sup>115</sup> The chapel is known by 1297, when John de Keynesham was parson of the chapel.<sup>116</sup> Institutions to the chapel are recorded from 1311 to 1452.<sup>117</sup> Presentations were made by successive lay patrons; Andrew de Grymstede presented in 1311, and John de Turburville in 1354.<sup>118</sup> In 1359 presentation was made by the king, who held the wardship of John, son and heir of Adam de Grymstede.<sup>119</sup> From 1400 to 1452 presentations were made by the Berkeley family.<sup>120</sup> In 1428 the advowson was held by John de Berkele, knight, of the abbess of Wilton, the overlord.<sup>121</sup> The advowson of Abbotstone was held in 1494 by Katherine, wife of John Brereton and widow of Sir John Stourton.<sup>122</sup> No evidence is known for the assertion that after 1459 the right of presentation passed to the college of St Edmund, Salisbury.<sup>123</sup>

In 1535 the abbey at Wilton received 100s. in annual rent from lands in Frustfield, at Abbotstone, but this was independent of the chapel.<sup>124</sup> In 1545–6 the chapel had an endowment of 21s. from copses belonging to Richard Light.<sup>125</sup> The chapel was seized for the king in 1546, and later that same year bought by William St Barbe, with 2 a. of land that had belonged to the chapel.<sup>126</sup> By the late 16<sup>th</sup> century the impropriated parsonage of Whiteparish held half the tithes of wool and lamb that had formerly belonged to St. James chapel; the other half, together with the privy tithes, belonged to the vicar of Whiteparish.<sup>127</sup> A 1677 terrier of the church lands included a plot near Titchborne, which may have been part of the endowment of St James' chapel.<sup>128</sup>

### *Barn Court*

<sup>114</sup> Jackson, 'Ancient Chapels', 318. Jackson refers to the manor as 'Moor Abbestone'.

<sup>115</sup> *L&P Hen. VIII*, XXI (1), 544, 570; *L&P Hen. VIII*, XXI (2), 166.

<sup>116</sup> *Cal. Close* 1272–9, 92.

<sup>117</sup> Phillipps, *Institutions*, I, 11, 52, 86, 120, 127, 144.

<sup>118</sup> Phillipps, *Institutions*, I, 11, 52; Hoare, *Mod. Wilts.* Frustfield, 50.

<sup>119</sup> *Cal. Pat.* 1358–1361, 194.

<sup>120</sup> Phillipps, *Institutions*, I, 86, 120, 127, 144.

<sup>121</sup> *Cal. Inq. p.m.* XXIII, nos. 103, 106. See Landownership.

<sup>122</sup> *Cal. Close* 1485–1500, 229–30 (no. 786.).

<sup>123</sup> J.E. Jackson, 'Ancient Chapels, &c., in Co. Wilts.', *WAM* 10 (1867), 318.

<sup>124</sup> *Valor Eccl.* II, 111. See Landownership.

<sup>125</sup> M.E.C. Walcott, 'Inventories of Church Goods, and Chantries of Wilts.', *WAM* 12 (1870), 377.

<sup>126</sup> *L&P Hen. VIII*, XXI (1), 544, 570; *L&P Hen. VIII*, XXI (2), 166.

<sup>127</sup> Hobbs (ed.), *Glebe Terriers*, 460 (no. 798).

<sup>128</sup> Hobbs (ed.), *Glebe Terriers*, 460 (no. 799).

The now-lost chapel of Barn Court, or Bernecourte, may have been the chapel of the manor of Cowesfield Louveras. The first known institution to the chapel was made in 1306, when the presentation was made by Stephanus de Loveraz,<sup>129</sup> and the right of presentation appears to have descended with the lordship of the manor.<sup>130</sup> In 1349, the advowson was held by the king, by reason of his custody of the lands and heir of Roger Norman, then tenant in chief, and in 1454 the presentation was made by the bishop.<sup>131</sup> The last known institution to the chapel was in 1464,<sup>132</sup> but presentations were made after that date as Thomas Symberd (St Barbe) was the chaplain, c.1547, when the yearly value was 13s. 4d.<sup>133</sup> The tithes passed to lay impropriators. In 1549 the Court of Augmentations recorded, among multiple grants to John Hulson and Bartholomew Brokesby, citizens and scriveners of London, the tithe of corn and grain of Thomas Whyte in Cowesfield Louveras within the parish of Whiteparish, and the tithes of woods from four shrubberies in Whiteparish which belonged to the late chapel of 'Barne Courte' in that parish; the total yearly value of all the grants specifically excluded the bells and lead roof of Barn Court chapel.<sup>134</sup> By 1844 the site of the chapel was unknown.<sup>135</sup>

### *Testwood*

The free chapel at Testwood was the chapel endowed at Cowesfield Spilman, to which the lords of that manor had the presentation. The first known presentation of a cleric to the chapel is by Gilbert and John de Testwood in 1335, who made subsequent presentations in 1344 and 1349.<sup>136</sup> The lands at Cowesfield Spilman were held by the Esturmy family by 1379, who made the presentation to the chapel in 1383 and 1400; by the latter date the chapel was recorded as being of Cowesfield Esturmy.<sup>137</sup> No institutions to the chapel are recorded after 1400, but there were appointments, as a cleric is recorded in 1548, when the endowment of the chapel was a mere 5s.<sup>138</sup> The tithes passed to lay impropriators. Among the grants made in 1554 to Thomas Holmes and Gilbert Langton of London, gentlemen, were the tithes of sheaves and hay from the lands of Edward, late duke of Somerset, in Cowesfield Esturmy and

<sup>129</sup> Phillipps, *Institutions*, I, 7; Jackson, 'Ancient Chapels', 318.

<sup>130</sup> Phillipps, *Institutions*, I, 7, 12, 17, 36, 47, 118, 145, 154; Hoare, *Mod. Wilts.* Frustfield, 71–2. See Landownership.

<sup>131</sup> *Cal. Pat.* 1348–1350, 396, 406, 412; Phillipps, *Institutions*, I, 145.

<sup>132</sup> Phillipps, *Institutions*, I, 154.

<sup>133</sup> Walcott, 'Inventories of Church Goods', 379.

<sup>134</sup> *Cal. Pat.* 1548–1549, 229, 230, 231.

<sup>135</sup> Hoare, *Mod. Wilts.* Frustfield, 71.

<sup>136</sup> Phillipps, *Institutions*, I, 30, 39, 47.

<sup>137</sup> *Cal. Close* 1377–81, 329–30; Phillipps, *Institutions*, I, 67, 87. Jackson, 'Ancient Chapels', 318–19; On the Esturmy family, see Landownership.

<sup>138</sup> Walcott, 'Inventories of Church Goods', 379.

formerly belonging to the free chapel of Testwood in the parish of Whiteparish.<sup>139</sup> In 1563 tithes of Cowesfield Esturmy, belonging to the free chapel of Testwood in Whiteparish, and once of the monastery of Amesbury, were granted to William Revett and Thomas Bright, citizens and merchants of London.<sup>140</sup> By 1844 the chapel's whereabouts were unknown.<sup>141</sup>

### *Whelpley*

The chapel at Welpley is believed to date from the reign of Henry III (r. 1216–72), when Gilbert le Engleys held lands in Whelpley, of the manor of Castle Combe, and held the advowson of the Whelpley chapel.<sup>142</sup> It is recorded again in 1297, when William de Motesfonte was parson.<sup>143</sup> Presentations to the living descended with the lordship of the manor, being held by the English family to 1384, from which date the Dauntseys, by right of marriage into the family, presented to 1411.<sup>144</sup> From 1437 the right was exercised by the Ringwood family, then lords of the manor, though in 1478 John Mumpesson presented by the concession of Thomas Ringwood, and in 1502 presentation was made by William Cotterell. The last known presentation was made in 1538.<sup>145</sup> The dedication of the chapel to St Leonard is known by 1410.<sup>146</sup>

John Newton, chaplain of Whelpley from 1459 until his death in 1478, made his will in London, suggesting that he was not resident at Whelpley, but whether other chaplains were resident or not is unknown.<sup>147</sup> By 1535 the value of the chapel was 53s. 4d., from the tithes of corn, wool, hay and lambs, with small tithes and all other profits.<sup>148</sup> These other profits included an income from land, as in 1545–6 the endowment of 53s. 4d. included rent from lands in 'Tuxhulfield', as well as the offerings from Whelpley farm.<sup>149</sup> In 1546 the chapel was purchased by William St Barbe, along with lands belonging to the chapel then in the tenure of Charles Ryngwood.<sup>150</sup> By the late 16<sup>th</sup> century the great and privy (small) tithes of Whelpley chapel, except the offerings, were part of the impropriated parsonage of

<sup>139</sup> *Cal. Pat.* 1553–1554, 184, 186. Somerset had been executed for treason in 1552, see *ODNB*, Seymour, Edward, duke of Somerset [known as Protector Somerset], accessed 13 Dec. 2021.

<sup>140</sup> *Cal. Pat.* 1560–1563, 519, 520.

<sup>141</sup> Hoare, *Mod. Wilts.* Frustfield, 75.

<sup>142</sup> Jackson, 'Ancient Chapels', 317–18.

<sup>143</sup> *Cal. Close* 1272–9, 90; *Cal. Pat.* 1292–1301, 263.

<sup>144</sup> Phillipps, *Institutions*, I, 15, 27, 52, 69, 73, 74, 82, 100. See Landownership.

<sup>145</sup> Phillipps, *Institutions*, I, 127, 133, 147, 150, 166, 181, 207.

<sup>146</sup> Kirby (ed.), *Feet of Fines 1377–1509*, 65–6 (no. 309); *Cal. Pat.* 1408–1413, 136, 209.

<sup>147</sup> *WN&Q* VII (1911–13), 167–70; Phillipps, *Institutions*, I, 150, 166.

<sup>148</sup> *Valor Eccl.* II, 92.

<sup>149</sup> Walcott, 'Inventories of Church Goods', 376.

<sup>150</sup> *L&P Hen. VIII*, XXI (1), 544, 570; *L&P Hen. VIII*, XXI (2), 166; *Cal. Pat.* 1547–1548, 358. For the descent of the manor of Whelpley, see Landownership.

Whiteparish. The vicarage of Whiteparish had all the small tithes, except those of Whelpley.<sup>151</sup>

Though presentations to the chapel ceased after 1538, in his will of 1636 Thomas Cable of Whelpley desired to be buried in the chapel of St Leonard. He may have been the Thomas Cable accused of recusancy in the early 17<sup>th</sup> century, and this request may suggest that the chapel remained a focus for Catholicism in the parish.<sup>152</sup> The ‘free chapel’ at Whelpley is mentioned in a deed of 1652, but thereafter disappears from the record.<sup>153</sup>

The chapel is the only one of the four medieval chapels remaining above ground, albeit in a ruinous state. In 1867 part of the walls remained, enclosing a stable.<sup>154</sup> By 2021 the collapsed flintwork walls were forming part of an outbuilding.<sup>155</sup>

### *Nonconformity*

No conventicles were recorded at Whiteparish in 1669,<sup>156</sup> and the two Protestant dissenters recorded in 1676 probably attended a meeting place outside the parish.<sup>157</sup> These two dissenters may have been Arthur Ingram, recorded in 1674 as an ‘Anabaptist’, and his wife Joan.<sup>158</sup> The first recorded nonconformist meeting place was that of Baptists in 1715, and another Baptist meeting place was registered shortly thereafter, c.1716.<sup>159</sup> By 1783 they were no longer meeting, as the vicar reported no dissenters in the parish.<sup>160</sup>

In 1792, application was made for a Methodist meeting place, in a house set aside for that purpose.<sup>161</sup> In 1798 two further houses were licensed by the Methodists, one of them the parsonage house. It seems unlikely that a resident incumbent would have permitted use of the parsonage house for such a purpose, so the house was probably tenanted.<sup>162</sup> Methodists licensed further meeting places in 1807 and 1816.<sup>163</sup>

<sup>151</sup> Hobbs (ed.), *Glebe Terriers*, 460 (no. 798).

<sup>152</sup> TNA, PROB 11/170/68. See below, Roman Catholicism.

<sup>153</sup> WSA, 212B/6994.

<sup>154</sup> Jackson, ‘Ancient Chapels’, 317–18.

<sup>155</sup> Pevsner, *Wilts.* (3<sup>rd</sup> edn), 784.

<sup>156</sup> G.L. Turner (ed.), *Original Records of Early Nonconformity Under Persecution and Indulgence*, Vol. I (London: 1911), 120.

<sup>157</sup> *Compton Census*, ed. Whiteman, 124.

<sup>158</sup> J.A. Williams, *Catholic Recusancy in Wiltshire, 1660–1791* (Cath. Rec. Soc. 1, 1968), 313 (Arthur Ingram), 314 (Joan Ingram).

<sup>159</sup> Chandler (ed.), *Wiltshire Dissenters’ Meeting House Certificates*, 18 (nos. 201, 210).

<sup>160</sup> Ransome (ed.), *Visitation Queries 1783*, 230–1.

<sup>161</sup> Chandler (ed.), *Wiltshire Dissenters’ Meeting House Certificates*, 41 (no. 444).

<sup>162</sup> Chandler (ed.), *Wiltshire Dissenters’ Meeting House Certificates*, xxxii, 48 (no. 508), 50 (no. 525).

<sup>163</sup> Chandler (ed.), *Wiltshire Dissenters’ Meeting House Certificates*, 62 (no. 647), 77 (no. 801).

Whiteparish nonconformity was dominated by the Methodists, though an un-named denomination registered a meeting place in 1813,<sup>164</sup> and a meeting place for Independents was licensed in 1832.<sup>165</sup> By 1864 there were two Methodist places of worship in the parish, one Wesleyan and one Primitive, but no other nonconformist congregations were recorded.<sup>166</sup>

A chapel was built by the Wesleyan Methodists in 1826.<sup>167</sup> By 1851 it had a total of 174 sittings, of which 80 were free sittings. An estimated 180 persons attended Sunday morning service, and 200 persons in the evening.<sup>168</sup> It was replaced on the same site by the new Wesleyan Methodist chapel of 1859.<sup>169</sup> The 1859 building was sold c.2008, and converted to residential use. By 2022 it was a holiday let.<sup>170</sup>

A group seceded from the Wesleyans to form a Primitive Methodist congregation, c.1860.<sup>171</sup> The Primitive Methodist chapel, in Clay Street, was opened c.1861. It closed in 1940, and in 1944 an application was made to convert it into a private residence.<sup>172</sup>

Preachers attributed to the Brethren came to Whiteparish, c.1876, attracting several Wesleyans to their cause.<sup>173</sup> An Exclusive Brethren (Raven group) meeting is known to have been held in the house of T. Pritchard by 1884. It met until at least 1911, although had ceased to meet by 1923. Another Exclusive Brethren (Kelly group) meeting is known to have met from at least 1930 to 1948 in a dedicated Room near the school. This building was later converted to residential use.<sup>174</sup>

### *Roman Catholicism*

In 1583 Richard Cable, yeoman, was bound over for his refusal to attend church.<sup>175</sup> He was probably the same Richard Cable, or a near relation, who appeared in the recusant roll in 1592–3.<sup>176</sup> The Cable family appear to have been long-standing recusants. In 1617 Thomas

<sup>164</sup> Chandler (ed.), *Wiltshire Dissenters' Meeting House Certificates*, 72 (no. 751).

<sup>165</sup> Chandler (ed.), *Wiltshire Dissenters' Meeting House Certificates*, 129 (no. 1339).

<sup>166</sup> H. Taylor (ed.), *Returns to the Bishop of Salisbury's Visitation Enquiry 1864* (WRS 76, 2023), 351–2.

<sup>167</sup> Chandler (ed.), *Wiltshire Dissenters' Meeting House Certificates*, 112 (no. 1168).

<sup>168</sup> TNA, HO 129/263, 13.

<sup>169</sup> WSA, 1150/254; J. Holden, *Wiltshire Nonconformist Chapels and Meeting Houses* (Gloucester, 2022), 172. See tithe map and award, 1842, for site of 1826 chapel.

<sup>170</sup> WSA, 4103/1/12; J. Holden, *Wiltshire Nonconformist Chapels and Meeting Houses* (Gloucester, 2022), 172.

<sup>171</sup> WSA, 1150/255, 13.

<sup>172</sup> J. Holden, *Wiltshire Nonconformist Chapels and Meeting Houses* (Gloucester, 2022), 172; WSA, G11/760/536.

<sup>173</sup> WSA, 1150/255, 13.

<sup>174</sup> Email inf. T. Grass, 12 Sept. 2022; *All Saints' School Whiteparish: 150 Years 1842–1992* ([1992]), [18].

<sup>175</sup> H.C. Johnson (ed.), *Wiltshire County Records: Minutes of Proceedings in Sessions 1563 and 1574 to 1592* (WRS 4, 1949), 87.

<sup>176</sup> M.M.C. Calthorp (ed.), *Recusant Roll No. I 1592–3* (Cath. Rec. Soc. XVIII, 1916), 351–2.



Capell was accused of not attending his parish church;<sup>177</sup> he may have been the same man as Thomas Cable who, with his wife, appeared as recusants in 1628–30.<sup>178</sup>

The Cable name had disappeared from the recusancy records by the 1660s, but a small number of Roman Catholics remained in the parish. In 1664–5 a total of seven Whiteparish residents were convicted as recusants, although this figure could include Protestant nonconformists as well as Catholics.<sup>179</sup> The number of known Catholic recusants remained small; between 1661–1675 no more than five persons in any one year were identified as Catholic. By 1676 there were three Catholics in the parish, but by 1706 there was only one resident Catholic.<sup>180</sup> In 1717 a Catholic, Bartholomew Smith of Winchester, owned land in Whiteparish as part of the manor of Sherfield English, but he did not appear to be resident in the parish.<sup>181</sup> No Catholics were reported to be living in the parish in 1767 or in 1783.<sup>182</sup> No place of worship is known to have been established following the Roman Catholic Relief Act of 1791.

<sup>177</sup> N.J. Williams (ed.), *Tradesmen in Early-Stuart Wiltshire: A Miscellany* (WRS 15, 1960), 94–5 (no. 1211).

<sup>178</sup> *WN&Q* VIII (1914–16) ‘A List of Wiltshire Recusants’, 344. See also ‘Whelpley’ above for the possible survival of Catholic place of worship.

<sup>179</sup> J.S. Hansom (ed.), ‘A List of Convicted Recusants in the Reign of King Charles II’, *Miscellanea V* (Cath. Rec. Soc. VI, 1909), 323. For the names of possible Catholic recusants in Whiteparish, see also Williams, *Cath. Recusancy*, 277, 294, 300–1, 313–4, 317, 323.

<sup>180</sup> *Compton Census*, ed. Whiteman, 124; Williams, *Cath. Recusancy*, 255, 259.

<sup>181</sup> ‘Papist estates in Wiltshire in the 18th century’, <http://www.wiltshirerecordsociety.org.uk/DraftTexts/PapistEstates.pdf> (accessed 3 July 2020), [33, 56].

<sup>182</sup> Williams, *Cath. Recusancy*, 259; Ransome (ed.), *Visitation Queries 1783*, 230–1.