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CHIPPENHAM: ESTABLISHED CHURCH

Origins and Status of the Parish Church

There may have been a church in Chippenham by 853 when Æthelwulf, king of the West Saxons and father of the future king Alfred, married his daughter to Burgred, king of Mercia, at his royal estate of Chippenham.¹ In 1065 and 1086 the manor was still royal, and at the time of the Domesday survey the church was held by Osbern, bishop of Exeter since 1072, who had held it in the time of Edward the Confessor.² The Anglo-Saxon church at Chippenham was almost certainly a minster church, serving also Biddestone, Box, Hardenhuish, Slaughterford and Tytherton Lucas. All except Tytherton Lucas became separate parishes after 1159.³

The church's dedication to St Andrew is recorded in 1268, 1328, and 1400-1.⁴ The charter of c.1327 that records a tenement in Foghamshire belonging to St Mary's church probably refer to the chapel within the church dedicated to St Mary.⁵ St Mary Street forms the eastern boundary of the churchyard.

Chippenham originally lay in Ramsbury diocese. In 1045 Bishop Herman was appointed to the diocese, and in 1058 to the united sees of Ramsbury and Sherborne. By order of the Council of London in 1075 the seat of the united sees was moved to Salisbury.⁶ Chippenham remained in Salisbury diocese until 1837, when Malmesbury rural deanery, which included Chippenham, transferred with the rural deanery of Cricklade to the diocese of Gloucester and Bristol (Bristol, when divided in 1897). The parish of Chippenham remained in the diocese of Bristol in 2016.⁷ Part of the historic parish, including the hamlet of Allington, was taken to form the parish of St Paul's in 1866,⁸ and a further portion in 1969 to form the parish of St Peter's.⁹ As a response to housing development, part of the parish of Christ Church, Derry Hill, transferred to the parish of Chippenham with Tytherton Lucas in 1974.¹⁰

¹ Asser, *Alfred the Great: Asser's 'Life of King Alfred' and other contemporary sources*, trans. S. Keynes and M. Lapidge (1983), 69.

² A. Williams and G.H. Martin (eds.), *Domesday Book: A Complete Translation* (London, 2002), 162.

³ *English Episcopal Acta* 18, no. 88.

⁴ *Crown Pleas*, 1268 (W.R.S. lxxv), 126; *CPR 1327-30*, 246; *Papal Regs*, V, 410. .

⁵ *Hungerford Cart.* i (W.R.S. xlix), 80, 91.

⁶ *VCH Wilts.* iii, 156-7.

⁷ I.M. Kirby (ed.), *Diocese of Bristol: A Catalogue of the Records of the Bishop and Archdeacons and of the Dean and Chapter* (1970), xvi-xix.

⁸ See below, p.

⁹ See below, p.

¹⁰ WSA 2658/7; *London Gaz.* 20 Dec. 1974, p. 13072.

Patronage and Endowment

In 1086 Bishop Osbern held the church with 1 hide worth £2 15s.¹¹ About 1144 Empress Matilda and her son Henry, later Henry II, gave the advowson of Chippenham to the Cluniac priory of Monkton Farleigh.¹² Chippenham church was an early appropriation, the priory becoming rector and the incumbent becoming a vicar by 1189, and the division of the revenues was revised by the bishops of Salisbury in 1244 and 1270.¹³ A dispute between the priory and the vicar of Chippenham in 1272 was resolved with an ordinance that the vicar was to have all the tithes and other income of the chapel of Tytherton, then within the parish of Chippenham, excepting the tithes of the sheaves from the demesne of Turpin, and the vicar was to pay the priory £2 yearly and supply ministers for the chapel at Tytherton.¹⁴ In 1291-2 the value of the benefice was assessed at £33 13s 4d, one of the wealthier in Malmesbury deanery, but an exceptionally high proportion always went to the rector and an exceptionally low proportion to the vicar. In 1291-2 £26 13s 4d went to the priory as rector and a further £2 13s 4d to the prior from the vicar, who received only £4 6s 8d.¹⁵ In 1535 the vicar, Henry Myllyn, declared an annual income of £16 3s 4d of which 4s was paid to the archdeacon of Wiltshire and £2 to the prior of Monkton Farleigh.¹⁶ The prior also received 2s from the chantry of St John the Baptist at Chippenham, and £20 in tithes from the manor.¹⁷ Monkton Farleigh priory remained patron until its dissolution in 1536.¹⁸ By 1550 the rectory and advowson of the vicarage had been granted to the dean and chapter of Christ Church, Oxford, with whom it remained in 2016.¹⁹

After the Dissolution, the large and small tithes, except the tithes of Tytherton Lucas, were received by Christ Church, Oxford.²⁰ The tithes of Tytherton Lucas remained for the benefit of the vicars of Chippenham. In 1608 the vicar was receiving all the tithes from Tytherton, where he held a glebe of 12 a. of arable land and ½ a. of meadow, with rights to graze cattle on the commons. He also received tithes of eggs throughout the whole parish at Easter, as well as tithe of hay in Chippenham Westmead and some other unspecified lands in Chippenham.²¹ In the Church Survey of 1649-50, the yearly value of the vicarage was given as £6 13s 4d, with the parsonage of Tytherton Lucas annexed

¹¹ *VCH Wilts.* i, 116 (no.8).

¹² *English Episcopal Acta* 18, no. 88 n. For Monkton Farleigh priory see *VCH Wilts.* iii, 262-8.

¹³ *English Episcopal Acta* 18, nos.88, 89; *A Catalogue of Ancient Deeds* (1900), iii, 441-451.

¹⁴ *Ancient Deeds*, iii, 441-451. For the chapel of St Nicholas, Tytherton Lucas, see below, 'Outer Chippenham'.

¹⁵ *Tax. Eccl.*, <http://www.hrionline.ac.uk/taxatio> (Accessed 13 Apr. 2015).

¹⁶ *Valor Eccl.* (Rec. Com.), ii, 139.

¹⁷ *Valor Eccl.* (Rec. Com.), ii, 143.

¹⁸ *Cal. Papal Regs.* V, 410; W.R.O. 1663/28.

¹⁹ WSA 1663/28; inf. from Janey Hiller, Diocese of Bristol, 24 Jun. 2015.

²⁰ Baines, *History of Chippenham*, 103.

²¹ *Wilts. Glebe Terriers* (W.R.S. lvi), 89.

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to the vicarage of Chippenham being worth £40 per annum, of which the glebe land at Tytherton Lucas was worth £12.²²

By 1671 the church held 14 a. of glebe land in Tytherton Lucas, with rights of beast and sheep lease in Westham. A terrier in 1671 specified no glebe land in the parish other than that at Tytherton Lucas.²³ A later terrier, in 1704, recorded that the vicar had a house and garden at Chippenham and another at Tytherton. The parson's close and churchyard adjoining the Tytherton property totalled 1 ½ a. with a further 13 a. 46 lugs (rods) of land at Tytherton, and rights of beast and sheep lease. The vicar continued to receive all the tithes of Tytherton, with tithe hay of all the freehold land in Westmead, Lord's Hamme and several other, unspecified, pieces of land in Chippenham.²⁴

The value of the living being under £50, it was eligible for assistance from Queen Anne's Bounty. In 1729 its governors used a grant of £200 which they had made in 1727 together with £100 contributed by Revd Gilbert Lake and £100 by Edward Colston to purchase 12 ½ a. of inclosed land in the parish, together with 2 a. in the common fields of Chippenham and Biddestone to augment the value of the living.²⁵ By 1745 the living, including Tytherton Lucas, was valued at £44.²⁶ As a living of under £50 in value, it was discharged from the payment of first fruits and tenths.²⁷

In 1766 Joseph Colbourne of Hardenhuish bought the lease of the great tithes of Chippenham from Christ Church, Oxford for £3,200.²⁸ In his visitation return of 1783 the incumbent, Revd Thomas Weekes Dalby, stated that all tithes from Tytherton had been given to the vicar of Chippenham in 1772.²⁹

The Tithe Commutation Act of 1836 sought to regularise the payment of tithes by commuting tithe payments from payment in kind to cash payments. Under this Act, in 1847 the tithes of Chippenham, excluding the tithings of Stanley, Nethermore and Tytherton Lucas, were commuted to a rent-charge of £7 5s to the vicar on 28 a. for great and small tithes. On the remaining land £860 was to be paid to the dean and chapter of Christ Church, Oxford, and £3 for tithes on the vicarial glebe. The tithing of Tytherton Lucas had been subject to an earlier agreement in 1838, amended in 1839, where the

²² E.J. Bodington, 'The Church Survey in Wilts, 1649-50', *WAM* 41 (1920), 1-2.

²³ *Wilts. Glebe Terriers* (W.R.S. lvi), 89-90.

²⁴ *Wilts. Glebe Terriers* (W.R.S. lvi), 90-91.

²⁵ WSA 811/46.

²⁶ Anon, *The Clergyman's Intelligencer* (1745), 44-5.

²⁷ W.R. Le Fanu, *Queen Anne's Bounty* (1921), 12.

²⁸ Daniell, *History of Chippenham*, 149.

²⁹ *Wilts>Returns 1783*, (W.R.S. xxvii), 61-2.

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vicar of Chippenham was to receive the whole of the tithe rent-charge of £177 for great and small tithes. Stanley and Nethermore tithings were the subject of an award made in 1850 and amended in 1851 whereby the dean and chapter of Christ Church, Oxford, received the whole of the tithe rent-charge of £54.³⁰

In 1906 the Ecclesiastical Commissioners agreed to grant the vicar of Chippenham the sum of £15 annually, the grant to come from a sum of £500 in their hands. In 1916 this sum was increased to £19 1s 8d.³¹

The existence of a vicarage house is implied by the grant of 1270.³² In 1608 the vicar of Chippenham held a dwelling house with an orchard and garden, and a second house at Tytherton Lucas with a garden, barn, brewhouse or stable and a bakehouse.³³ The glebe terrier made in 1704 recorded a vicarage house and walled garden in Chippenham, and a house and garden at Tytherton.³⁴ In 1826 the vicarage house at Chippenham, then a dwelling to the south of the churchyard, was exchanged for a house on the opposite side of St Mary Street, the property of Ebenezer Fuller Maitland, so that part of the garden of the vicarage house could be used as an extension to the churchyard.³⁵ The vicarage house was valued at £675 and Maitland's property at £1,020. He was to be paid £300 for that part of the garden that was to be taken for the burial ground.³⁶ Maitland's former property, at 54 St Mary Street, became the vicarage.

In 1964 land in St Mary Street was conveyed for a new vicarage and a mortgage of £2,575 plus interest granted in 1965 for a house and offices for the incumbent.³⁷ This building, at 54A St Mary Street, remained the vicar's residence in 2016. The former vicarage at 54 St Mary Street was by then called the Old Vicarage.

After 1547 the parish retained gifts of land and property which were used for the maintenance of the church, gifts which became known as the church lands. A terrier made in 1671 recorded an extensive series of gifts of land, some dating from the 15th century, though not their value.³⁸ A

³⁰ *Abstracts Wilts. Tithe Apportionments* (W.R.S. xxx), 34.

³¹ WSA 1663/13.

³² See above.

³³ *Wilts. Glebe Terriers* (W.R.S. lvi), 89.

³⁴ *Wilts. Glebe Terriers* (W.R.S. lvi), 90-91.

³⁵ WSA D/375/5/11.

³⁶ WSA D/375/5/11.

³⁷ WSA 2568/5; 4326/17.

³⁸ *Wilts. Glebe Terriers* (W.R.S. lvi), 89-90.

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conveyance of 1748 gave the church property as four tenements in the High Street; another tenement near the bridge with a garden, 3 ½ a. of land in Chippenham, and some pasture; 5 a. of land; a tenement, close and pasture for one cow in Cocklebury; the land called Tremblows' Mead; and a house, garden, orchard and field at Notton, called Maggot's Field.³⁹ The Cocklebury property may have been the cottage on Cocklebury Lane that was still standing in 1982.⁴⁰ Efficient management of the church lands declined in the 18th century. In 1783 the incumbent mentioned the 1671 terrier, but commented that although some feoffees had the management of the lands, no accounts had been made for many years, and he believed the parish received little or no benefit from them.⁴¹

In 1833 the bankruptcy of Anthony Guy, one of the feoffees, prompted an investigation by the Charity Commissioners in 1833-4. They commented that it had proved impractical to trace all the property listed in the conveyance of 1748; some tenements were still in the hands of the feoffees, but with one exception the whole of the lands were lost. It was estimated in 1894 that the lost land amounted to some 20 a. Most had been in large common fields without any form of boundary marker, and it was impossible to trace where the land had been, or when and how it had been lost.⁴² However, it seems likely that the church lands were gradually appropriated by private citizens and so disappeared from the church records.⁴³ The Charity Commissioners' report of 1833-4 was scathing on the negligence of the feoffees, who had kept no regular accounts, and had met to inspect the church property only four times in thirty years. The property that could be traced in 1834 consisted of three houses in the Market Place, one house in the High Street, stables near the Bear Inn, a cottage with garden, orchard and cow-lease at Cocklebury, 1 ½ a. of land on the Bath Road, and two cottages and a field at Notton, the whole portfolio being worth £110 11s per year.⁴⁴

The remaining church lands were eventually sold off, the final sale of land and property being the house and shop at 23 and 24 Market Place in 1973. By 1979 the entire endowment was held in the form of investments in stocks and shares, and in cash.⁴⁵ The charity, properly called the Chippenham

³⁹ Daniell, *History of Chippenham*, 149-54. ⁴⁰ A. R. Wilson, *Cocklebury: A farming area and its people in the Vale of Wiltshire* (Chichester, 1983), 61-2.

⁴⁰ A. R. Wilson, *Cocklebury: A farming area and its people in the Vale of Wiltshire* (Chichester, 1983), 61-2.

⁴¹ *Wilts>Returns 1783*, (W.R.S. xxvii), 61-2.

⁴² Daniell, *History of Chippenham*, 149-54.

⁴³ Wilson, *Cocklebury*, 61-2.

⁴⁴ Daniell, *History of Chippenham*, 149-54.

⁴⁵ WSA 1663/29.

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Church Lands Charity, continued to operate in 2015 by providing funds from its endowment for the maintenance of the fabric of the parish church of St Andrew.⁴⁶

Although the vicar was under-paid, the parish was wealthy and considerable benefactions were made to it in the later middle ages. North and south chapels were added to the chancel and a further outer transept (St Katherine's) to the south. Properties were managed by the wardens of St Mary's service in 1369-80 and other tenements were given to the church c.1400-1560.⁴⁷ In 1382 the revenues from an estate in Box were to be distributed annually in masses and to the poor in Chippenham church during the lifetime of Aline, daughter of Peter de la Heose.⁴⁸ Additionally during the 15th century the parish was endowed with gifts of land and property. Similarly Maud Heath's benefaction was originally religious, highways being an accepted object of piety.⁴⁹ Although unlicensed and undoubtedly for religious purposes, these church lands escaped dissolution in the 16th century.

Chantries and Gild

There were at least three chantries existing in the medieval parish church of Chippenham: St Andrew, St John and St Mary.

St Andrew's chantry was founded in 1332. The chantry priest for St Andrew's chantry was usually appointed by the prior of Monkton Farleigh, except in 1350 when William Teynton of Calne was appointed by the king for the prior of Monkton Farleigh, and for the last two appointments, in 1515 and 1545, which were made by the Bishop of Salisbury and the king respectively.⁵⁰ There is no record of this chantry in *Valor Ecclesiasticus*.

In 1328 John le Clerc of Chippenham was licensed to endow mass in the church of St Andrew Chippenham for the souls of himself and his wife Alice.⁵¹ Alice's gravestone named her as foundress. In 1327 the Le Clerc family held lands at Rowden, Sheldon and Hardenhuish.⁵² No location or altar is stated, but possibly this mass was celebrated in the south chapel where the chantry of St Mary was

⁴⁶ Chippenham Church Lands Charity, <http://apps.charitycommission.gov.uk/showcharity/registerofcharities> (accessed 29 Jun. 2015).

⁴⁷ Daniell, *Chippenham*, 143-51. These deeds have yet to be located.

⁴⁸ *Hobhouse Cart.* (W.R.S. lx), 8.

⁴⁹ See above p.

⁵⁰ WSA 1663/28.

⁵¹ WSA 1663/28; Daniell, *History of Chippenham*, 143, CPR 1327-30, 246..

⁵² Daniell, *History of Chippenham*, 143-4.

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founded (or re-founded) in 1442 and henceforth known as the Hungerford Chantry.⁵³ Henry VI issued a licence in 1442 to Walter Lord Hungerford and his son Sir Robert to found a perpetual chantry with one chaplain in the chapel of St Mary in Chippenham for the souls of the king, Walter and Robert, the late Henry V, and of Katherine, late wife of Walter. The chantry was to be endowed with lands of £10 yearly value to support the chaplain. By letters patent of Henry VI in 1447, an additional clause licensed the gift to the chaplain of land and property to the value of 7 marks a year, part of the annual endowment of £10. This document was not enrolled on the patent roll, possibly due to Walter's death in 1449.⁵⁴ The first chantry priest is recorded in 1459.⁵⁵ The Hungerford family remained patrons until the dissolution of the chantries, although in 1522 the king, Henry VIII, made the presentation during the minority of the heir of Sir Edward Hungerford.⁵⁶ The annual value of the chantry in 1535 was £7, of which 3s was paid to the Earl of Huntingdon, and 2s 6d to the abbot of Stanley Abbey.⁵⁷ It was worth £11 0s 12d a year when it was dissolved in 1547 and sold to Henry Goldney.⁵⁸ The chantry furniture was valued in 1548 at 13s 8d.⁵⁹

The third and last chantry founded in the church at Chippenham was that of St John Baptist, in 1515. There was no single patron of this chantry. The patron in 1515 was the bishop of Salisbury, while the prior of Monkton Farleigh made the next appointment in 1521, and the third and final appointment of a chantry priest was made by Edward, Earl of Hertford, in 1545.⁶⁰ The annual value of the chantry in 1535 was £5 6s 8d, of which 5s 4d was paid to the king, and 2s to the prior of Monkton Farleigh.⁶¹ In 1546 it was valued at £8⁶² and the chantry furniture was valued in 1548 at 2s 4d.⁶³ It was dissolved without the king's licence.⁶⁴

In addition to the chantries, a part of the church was also used by a gild, the Fraternity of St Katherine, which had an altar endowed with land and houses.⁶⁵ Its value in 1547 was £4 9s 11d when, like the Hungerford Chantry, it was sold to Henry Goldney.⁶⁶ The value of the chantry

⁵³ *Hungerford Cart.* (W.R.S. xlix), 91.

⁵⁴ *Hungerford Cart.* (W.R.S. xlix), 91.

⁵⁵ T. Phillipps, *Institutiones Clericorum in Comitatu Wiltoniae* (1825), 150; WSA 1663/28.

⁵⁶ WSA 1663/28.

⁵⁷ Valor Eccl. (Rec. Com.), ii. 138.

⁵⁸ J.E. Jackson, 'Ancient Chapels, &c., in Co. Wilts', *WAM* x (1867), 269.

⁵⁹ J.E. Jackson, 'Wiltshire Chantry Furniture', *WAM* xxii, 328.

⁶⁰ WSA 1663/28; Jackson, 'Ancient Chapels', 269.

⁶¹ Valor Eccl. (Rec. Com.), ii. 138.

⁶² TNA, E301/59 n.20.

⁶³ Jackson, 'Wiltshire Chantry Furniture', 328.

⁶⁴ M.E.C. Walcott, 'Inventories of Church Goods, and Chantries of Wilts.', *WAM* xii (1870), 377.

⁶⁵ WSA 1663/28; Daniell, *History of Chippenham*, 143.

⁶⁶ Jackson, 'Ancient Chapels', 269.

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furniture in 1548 was 10s.⁶⁷ The present baptistery may be the former gild chapel, the ground floor being the gild room and the staircase still remaining leading to an upper chapel.⁶⁸

Religious Life

Apart from the chantries, little is known of religious life in Chippenham in the medieval period. There may have been an attempt to avoid scandal in 1408, when Alexander Champion exchanged his position as vicar of Chippenham with the vicar of Burbage, Thomas Herchenene. In 1412 the parishioners of Burbage reported that Champion had committed adultery with a married woman for seven years both at Chippenham and Burbage, and had several children by a concubine in Salisbury.⁶⁹

The inventory of church goods made in 1553 allowed the church a chalice worth 9*d* and a bell or bells worth 4*d*; plate worth 2*d* was reserved for the king.⁷⁰ In 1620 an inventory of the parish church recorded the following: a new Bible for the minister, an old Bible for the clerk, a surplice and a communion cloth, two cushions and a pulpit cloth, a cloth for the clerk, a carpet for the communion table, two Common Prayer books, a Book of Homilies, a copy of the *Paraphrases* of Erasmus, a Book of Martyrs and a gilt communion cup with a cover.⁷¹ An inventory of 1625-6 included, in addition, seven matted forms on which to kneel at communion, a new flagon for the communion service, a copy of Bishop Jewel's *Apology* and a second Book of Homilies, and a sheet of lead with one other piece of lead.⁷²

In the church survey of 1649-50 the minister, Jonathan Giare (or Gyer), preached every Sunday morning at Chippenham, and in the afternoon at Tytherton Lucas, though flooding between Chippenham and Tytherton could prevent him from ministering at Tytherton for up to three weeks at a time. That he had duties at both churches was unsatisfactory for his parishioners; at Chippenham it was suggested that Tytherton become a separate parish in its own right, and furthermore that, since at Chippenham he had the cure of a large population of some 2,000 souls, the value of the living be augmented by the tithes of the disafforested Forest of Pewsham. The

⁶⁷ Jackson, 'Wiltshire Chantry Furniture', 327.

⁶⁸ *The Parish Church of St Andrew Chippenham* (n.d.), 7.

⁶⁹ *Chandler's Reg.* (W.R.S. xxxix), 119, 155.

⁷⁰ Walcott, 'Inventories of Church Goods', 368.

⁷¹ WSA 415/6, f. 2v.

⁷² WSA 415/6, f. 6r.

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villagers of Tytherton also supported the creation of a separate parish, but Tytherton remained annexed to Chippenham parish.⁷³

In 1662 it was reported that some parishioners were absenting themselves from church, and some had refrained from having their children baptised, and in 1674 some were refusing to pay the church rate, and two men had disturbed divine service.⁷⁴ By 1676 the parish of Chippenham recorded 724 communicants, a figure which probably included the chapelry of Tytherton Lucas.⁷⁵ The parish of Kellaways, then held in plurality with Chippenham, recorded ten communicants.⁷⁶ In common with other churchwardens' presentments of the period, from the late 17th century onwards Chippenham's churchwardens invariably reported that all was well within the parish, although in 1708 the vicar, Robert Cock, was presented for occasionally omitting some prayers during the service. The churchwardens attributed this to the pressures of looking after such a large parish, echoing the concerns made during Giare's ministry almost 60 years earlier.⁷⁷

In 1783 the vicar replied to the bishop's visitation queries that there were prayers and a sermon every Sunday morning, and evening prayers at 4 p.m. in the summer and 3 p.m. in the winter, unless prevented by duties at Tytherton chapel. Services were also held on Wednesdays and Fridays in Lent, and on every Friday, holiday and festival in the year. The sacrament of holy communion was administered on the first Sunday in every month, and on Christmas Day, Easter Day and Whitsunday. There were about twenty to thirty communicants, but about double that at Easter.⁷⁸ This represented a significant drop from the 724 communicants reported in 1676, and in his replies to the bishop's queries, Dalby did acknowledge that he had many in the parish who did not come to church. At Tytherton there were services every Sunday except the first in the month, and on some days in the winter due to bad weather and shortness of the day. Dalby admitted that he did not constantly reside in the parish, being sometimes absent in Lewisham for family reasons, and it is unclear how the parish was served while he was away; no mention is made of a curate.⁷⁹

In the 1851 Census of Religious Worship, 414 people were recorded as attending Sunday morning service at St Andrew's on the day of the census, and 213 children attended the Sunday School. There

⁷³ E.J. Bodington, 'The Church Survey in Wilts, 1649-50', *WAM* 41 (1920), 1-2.

⁷⁴ WSA D1/54/1/1; D1/54/6/1.

⁷⁵ A. Whiteman (ed.), *The Compton Census of 1676* (1986), 128.

⁷⁶ Whiteman (ed.), *Compton Census*, 128.

⁷⁷ WSA D1/54/21/1.

⁷⁸ *Wilts>Returns 1783*, (W.R.S. xxvii), 61-2.

⁷⁹ *Wilts>Returns 1783*, (W.R.S. xxvii), 61-2.

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was no afternoon service, but 501 people attended evening service at St Andrew's. It is likely that some people came to both services. The church had a total of 1,236 sittings, of which 167 were free seats, and 180 were seats for children. The vicar, Revd Lewis Purbrick, also conducted an afternoon service at the chapel of St Nicholas, Tytherton Lucas, which was attended by 44 persons, in a chapel with 100 sittings.⁸⁰

The construction of the railway line and the increasing population of the town saw considerable pressure placed on the space available in the graveyard. The matter had been raised as early as 1838,⁸¹ and by the early 1840s the Revd Purbrick was expressing some forthright opinions on the matter to the Church Commissioners; no suitable land was available, and his attempts to purchase an otherwise ideal plot of land were frustrated by the unwillingness of the owner to sell. In desperation, he wrote to the bishop that he might soon have to close the graveyard to further burials.⁸² The graveyard was finally closed in 1855, when a new cemetery was opened along London Road.⁸³

By the later years of the 19th century divine service at St Andrew's had expanded beyond the one or two services held on Sundays in the 17th and 18th centuries. The parish magazine of October 1889 listed the Sunday services as holy communion at 8.15 a.m. with morning prayer, or combined morning prayer and holy communion, at 10.30 a.m. Two further Sunday services were held at 3 p.m. and 6.30 p.m. During the week morning prayer was held at 10 a.m. daily, and holy communion at 8.15 a.m. on Thursdays. Evening prayer was held each Friday and Saturday, and evening prayer 'with instruction' every Wednesday. There were weekly choir practices, a Sunday School, several Bible instruction groups, and a Mothers' Meeting.⁸⁴

By 1906 the demands of a large and growing parish, which at this date still included the church of St Peter's at Lowden, saw the vicar assisted by three curates. The curates, assisted by lady District Visitors, undertook much of the parish visiting. In addition to the Sunday School, choir and bell-ringers, several organisations were associated with the church, including groups for boys and girls, and a branch of the Mothers' Union,⁸⁵

⁸⁰ TNA, HO/129/253, 46-47.

⁸¹ WSA 811/48, letter of 15 Nov. 1840 from Revd Lewis Purbrick to Church Commissioners.

⁸² WSA 811/48.

⁸³ WSA 137/88/7.

⁸⁴ *Chippenham Parish Mag.*, Oct. 1889.

⁸⁵ WSA 811/40, *Annual Report*, 1906.

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Parochial organisations continued to meet during the First World War, but the war presented difficulties not encountered in peacetime. Contributions to church expenses had declined, owing to collections being made for forces' charities and for the Red Cross, and the vicar expressed his concerns at the immoral behaviour of some young women when soldiers had been billeted in the town.⁸⁶ During the Second World War the black-out caused problems when holding evensong; the windows of St Andrew's were too large to cover with blinds to comply with the regulations, and the time of evensong had to be changed.⁸⁷ Petrol rationing later in the war restricted the provision of services at the church of St Nicholas in Tytherton Lucas.⁸⁸ The church assisted evacuees who arrived in Chippenham from south coast towns after bombing raids in the autumn of 1940, and, despite rationing, a knitting group was set up to provide woollen clothing for the troops.⁸⁹

By 2016 the vicar was no longer supported by paid curates, but was assisted by two lay ministers.⁹⁰ Said communion was celebrated at 8 a.m, with the main Sunday service at 10 a.m. A monthly Sunday afternoon service was held for young children, and a monthly Sunday evening service of blessing and healing, but there was no longer a regular service of Sunday evensong. A services of morning prayer or holy communion was held each weekday morning, except Friday.⁹¹

Registers of baptisms, marriages and burials begin in 1578 and are largely complete.⁹² An incomplete set of registers recording banns of marriage begins in 1798.⁹³

St Andrew's Church

Although there is supposed to have been a church in Chippenham in Saxon times, no trace survives. Remains of a Norman church, possibly c.1120, can be seen in the present building, particularly the Norman chancel arch which was moved in the restorations of 1875-8 to become the arch to the north chapel or vestry. At the same time a Norman window from the north wall of the nave was re-set to the east of the arch.⁹⁴

⁸⁶ WSA 811/40, *Annual Report*, 1915.

⁸⁷ WSA 2568/18, *Chippenham Parish Mag.*, Oct. 1939.

⁸⁸ WSA 2568/18, *Chippenham Parish Mag.*, May 1942.

⁸⁹ WSA 2568/18, *Chippenham Parish Mag.*, Oct. 1940, Nov. 1940, Oct. 1941.

⁹⁰ <http://www.standrewschippenham.org.uk/contact/rodkey/> (accessed 24 Nov. 2016).

⁹¹ <http://www.standrewschippenham.org.uk/services/> (accessed 24 Nov. 2016).

⁹² WSA 811/6-20, 26-30; 1663/1-7; 2568/19, 23-27.

⁹³ WSA 811/21-25; 1663/8; 2568/20-22, 28.

⁹⁴ N. Pevsner, *The Buildings of England: Wiltshire*, rev. ed. B. Cherry (2002), 167-8; J. Noyes, 'A Short Account of the Restoration and Alterations in the Parish Church, Chippenham, 1878', in WILBR B5600.

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The tower, at the west end of the church, was built in the early Decorated style, possibly with a spire. In the later 14th century chapels were added to the north and south of the chancel. The south chapel was reconstructed in 1442 by Walter, Lord Hungerford, to serve as his chantry chapel; it is now known as the Hungerford Chapel. At the same time Hungerford rebuilt the upper tower and spire. During this period the south nave chapel was added, and the south aisle may have been reconstructed.⁹⁵

The over-enthusiasm of Chippenham's bell-ringers reputedly weakened the tower and steeple, so much so that in 1633 the church tower and steeple were partially dismantled and rebuilt some 15 ft. lower. The cost of the rebuild, excluding the demolition costs, was £320. The project was financed by a rate on the parishioners, and by a gift of £40 from Sir Francis Popham.⁹⁶

During the 18th century flat ceilings were installed in the church, and at an unknown date an arcade of Norman arches dividing the nave from the south aisle was destroyed and replaced by plain square columns.⁹⁷ Other 18th-century alterations to the church included the addition of a corporation pew and organ. In 1753 the bailiff and burgesses of the town negotiated with the vicar and churchwardens for a corporation pew where they could sit as a body on Sundays and other holy days. Their rights to the seats allotted as the corporation pew were vigorously contested by some parishioners, and the bailiff was assaulted. The issue was not resolved until 1756, when the bishop of Salisbury granted the bailiff and burgesses rights to the seats, which they had by then fitted out at their own expense, provided they continue to maintain the corporation pew at their own expense.⁹⁸ A new corporation pew was installed in 1847,⁹⁹ but removed in 1963.¹⁰⁰

During the incumbency of Canon John Rich the church underwent substantial alterations in 1875-8, including the removal of the Norman features referred to above. The 18th-century flat ceilings were removed, the nave and chancel were rebuilt, including the present arcade with its five bays, and the

⁹⁵ *Parish Church of St. Andrew*, 3-4.

⁹⁶ WSA 415/6, ff. 18r-19r; John Aubrey, *Wiltshire Topographical Collections*, ed. J. E. Jackson (1862), 68; Daniell, *History of Chippenham*, 142-3.

⁹⁷ *Parish Church of St. Andrew*, 4.

⁹⁸ WSA D1/41/4/18-19; D1/41/3/30; Goldney, *Records of Chippenham*, 320-1.

⁹⁹ Goldney, *Records of Chippenham*, 167, 177.

¹⁰⁰ WSA 3714/17.

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north aisle added.¹⁰¹ A later restoration saw the south nave chapel altered to serve as a baptistry, and in 1907 a choir vestry was added at the north-east corner of the north chapel.¹⁰²

Belonging to the church is a 13th-century vestment chest with panels flanked by geometric designs. The panels depict the Lamb of God between two doves bearing olive branches, a pair of unicorns, a fox preaching to fowls, a pair of leopards, a hound chasing a stag, and an owl mobbed by small birds.¹⁰³

The earliest record of an organ in the parish church comes in the mid 17th century, when John Aubrey wrote that on the north side of the chancel was an organ loft of freestone, carved in remembrance of one of the church sextons. The organ itself, according to Aubrey, had since been sold to Lacock.¹⁰⁴ It has been suggested that the sale of this instrument, which would have been a single-manual organ with six ranks of pipes, could have taken place during the interregnum period, when instrumental church music was suppressed, but as the churchwardens' account books for 1620-1733 make no mention of an organ, it may have been removed earlier.¹⁰⁵ A façade of free stone, now set in the south wall of the chancel, may be a fragment of the organ loft mentioned by Aubrey, moved from the north wall during alterations in 1875-8.¹⁰⁶ An organ built by Mr Seed of Cirencester, probably one of the Seede family of Bristol organ builders, was installed in the west gallery of the church in 1752, although the organ case has been dated to c.1730.¹⁰⁷ The organ was substantially rebuilt in 1879.¹⁰⁸

Among the memorials in the church is a damaged sepulchral slab in the Hungerford Chapel carved with a female figure, which is believed to date from the 13th century. In the same chapel is a large panelled altar-tomb of 1570 to Andrew Baynton and his son and heir Sir Edward Baynton. The south wall of the south aisle has a monument to Sir Gilbert Prynne (*d.* 1628); five of his seven children carry skulls indicating they died in childhood.¹⁰⁹

¹⁰¹ Inf. from Julian Orbach, 'Chippenham' (Typescript revision of Pevsner, *Wiltshire*, 2015); *Parish Church of St. Andrew*, 4-5.

¹⁰² *Parish Church of St Andrew*, 4-5.

¹⁰³ Pevsner, *Wiltshire*, 168; *Parish Church of St Andrew*, 5, 7.

¹⁰⁴ Aubrey, *Wilts. Topographical Collections*, 68.

¹⁰⁵ C. Kent, *The Organ of St. Andrew's Parish Church Chippenham* (1976), 5-6; WSA

¹⁰⁶ Kent, *Organ of St. Andrew's*, 5-6.

¹⁰⁷ Pevsner, *Wiltshire*, 168.

¹⁰⁸ Kent, *Organ of St. Andrew's*, 6-10.

¹⁰⁹ Pevsner, *Wiltshire*, 168; *Parish Church of St Andrew*, 5.

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The rood screen of 1921 was designed by F. E. Howard, and below the screen are tablets inscribed with the names of parishioners who fell in the First World War.¹¹⁰

St Paul's

Workers on the railway, which came to Chippenham in 1841, were accommodated to the north of the line, around New Road. This site was distant from the parish church of St Andrew, and a new church was proposed to serve this part of the town.¹¹¹ Robert Ashe, rector and lord of the manor at Langley Burrell, gave land for the new church and burial ground,¹¹² and an endowment of £1,000 to provide from the interest for a priest.¹¹³ The first minister of St Paul's, Thomas Augustus Strong, became perpetual curate in 1854. The patronage of the living passed from Ashe to the Bishop of Gloucester and Bristol in 1855, and the perpetual curacy became a rectory in 1866.¹¹⁴

The new parish was created in 1855 from parts of the existing parishes of Chippenham, Hardenhuish, Kington St Michael and Langley Burrell. It included the hamlet of Allington, formerly part of Chippenham parish.¹¹⁵ Since it was being built in the parish of Langley Burrell, the church was referred to as St Paul's Langley Burrell, rather than St Paul's Chippenham.¹¹⁶

The foundation stone of the church was laid in February 1854, and the consecration service held in April 1855.¹¹⁷ St Paul's was designed by Sir George Gilbert Scott in Gothic Revival style.¹¹⁸ It was built in stone with a tiled chancel. There is an aisled nave with clerestory windows. The nave pillars are alternately round and octagonal in shape, with carved heads in the arches representing the twelve apostles. The chancel arch has figures of the Virgin Mary and St Joseph. The tower was completed in 1860, when the 176 ft. high spire was added. The clock was added the following year. The bells were installed between 1861 and 1875.¹¹⁹

¹¹⁰ Pevsner, *Wiltshire*, 168; *Parish Church of St Andrew*, 9.

¹¹¹ *St Paul's, Chippenham: Centenary Year 1855-1955* (1955), 9-10.

¹¹² WSA 2680/50.

¹¹³ WSA 2680/23.

¹¹⁴ *London Gaz.* 3 Apr. 1866, p. 2218; WSA 2680/24, 50; *St Paul's, Chippenham: Centenary Year*, 9-10.

¹¹⁵ WSA 2680/23.

¹¹⁶ WSA 2680/23.

¹¹⁷ WSA 2680/51 (Typescript history of church, 'St. Paul's Church, Chippenham 1855-1980').

¹¹⁸ *St Paul's 1855-1955*, 10; Pevsner, *Wiltshire*, 168-9. According to Pevsner, the style is Early English Geometrical.

¹¹⁹ WSA 2680/51.

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The incumbent and his family originally lived at Oxford Cottage in Langley Road.¹²⁰ Correspondence regarding a new parsonage house dates from at least 1864, but progress was slow.¹²¹ In 1872 Revd Strong conveyed 1 a. of land for a parsonage house, garden and glebe on the Malmesbury Road.¹²² The house was too large to manage without domestic staff, and in 1965 the new rector, Revd Waddleton, moved into a house in Greenway Park, which remained the rectory in 2016.¹²³

In 1864 the incumbent's gross annual income was £220. Part of this derived from an endowment of £1,200, towards which £1,000 had been given by Revd Strong. If he vacated the living he and his family would lose both the principal and the interest of the endowment.¹²⁴ Strong remained at St Paul's for over 40 years until his death in 1898.¹²⁵

The second rector, Revd J. F. Griffiths, was appointed in 1899, and his incumbency saw extensive repairs undertaken to the church building, largely completed by Easter 1901, when the choir appeared in cassocks and surplices for the first time.¹²⁶ Much of the stained glass was installed during his incumbency or within a few years of his departure in 1910. The Brockway memorial window of 1971 in the south aisle was the first stained glass window installed for 50 years.¹²⁷ Revd Griffiths was also active in his pastoral mission; in 1906 he reported to a vestry meeting that in the preceding year he had preached 100 sermons at St Paul's, 28 at Hardenhuish and 77 at the workhouse.¹²⁸

The early history of the mission church in the hamlet of Allington is obscure, but there is a tradition that it was originally a barn belonging to Sir John Neeld, who, sometime before St Paul's opened in 1856, allowed its use by those who had difficulty travelling to services at St Andrew's.¹²⁹ It was shown on a map of 1889, when it was described as St Paul's Church, but there is no known evidence for a dedication, and the earliest known licence allowing services to be held in the building dates

¹²⁰ WSA 2680/51.

¹²¹ WSA 2680/27.

¹²² WSA 2680/28.

¹²³ WSA 2680/51.

¹²⁴ WSA 2680/27.

¹²⁵ *St Paul's, Chippenham: Centenary Year*, 13.

¹²⁶ WSA 2680/51.

¹²⁷ WSA 2680/51.

¹²⁸ WSA 1488/22.

¹²⁹ WSA 2680/49.

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from 1911.¹³⁰ By the mid 1960s services were only held four times a year, the last service on 1 January 1967. The mission church was sold in 1978.¹³¹

St Paul's has been closely linked with those parishes from which it was formed. Revd Griffiths was minister of the parish of Hardenhuish as well as St Paul's.¹³² The parish of St Paul's united with Langley Burrell in 1964 to become the parish of St Paul, Chippenham with Langley Burrell.¹³³ In 1979 a united benefice was formed from St Paul, Langley Burrell, and Hardenhuish, to be held in plurality with the benefice of Kington St Michael.¹³⁴ By 2016 the parish was part of the Greenways benefice, with the churches of St Peter at Langley Burrell and St Nicholas at Hardenhuish.¹³⁵

St Peter's

The church of St Peter in Lowden opened in 1886 to serve the then isolated area of Lowden, Sheldon Road and Parliament Street. The land had been purchased for £160, and the church, designed by Graham Awdry, was built at a cost of £1,095.¹³⁶ The church remained within the parish of Chippenham, and was served by the incumbent and his curates. Services were not always held on a Sunday, but from 1904-5 onwards full-time curates served the church, and regular services seem to have been held in the church from around this time.¹³⁷ A parsonage house had been built in Sheldon Road by 1907,¹³⁸ though a new clergy house was purchased in the same road in 1938.¹³⁹

The population of the area expanded after the First World War with heavy residential development. In 1954 the question of forming a new parish was suggested. As part of these negotiations, St Peter's became a conventional district in 1954, and the curate, Revd Donald Brain, became priest-in-charge. It was proposed that a double-decker church be built on land along Sheldon Road, with the church on the first floor and a church hall below. This plan was never realised, in part because of the limited space for expansion on the proposed site.¹⁴⁰

¹³⁰ OS Map 1:10560, sheet Wilts xx (1889 edn); WSA 2680/49.

¹³¹ WSA 1488/37; 2680/44, 45, 49

¹³² WSA 2680/51.

¹³³ *London Gaz.* 24 Nov. 1964, p. 10027; WSA 2680/51.

¹³⁴ *London Gaz.* 25 Oct. 1979, p. 13333.

¹³⁵ <http://www.bristol.anglican.org/our-churches/chippenham-deanery/> (accessed 4 Oct. 2016).

¹³⁶ R.J.H. Garner, *St Peter's 1886-1986* (1986), 7.

¹³⁷ Garner, *St Peter's*, 8-9.

¹³⁸ WSA 2851/16.

¹³⁹ WSA 3435A/25 (Diocese of Bristol Pastoral Committee report on proposed new parish church, 16 March 1960).

¹⁴⁰ WSA 3435A/25 (Diocese of Bristol Pastoral Committee report on proposed new parish church, 16 March 1960); Garner, *St Peter's*, 11.

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The matter of a new church was held in abeyance until part of St Andrew's glebe land at the junction of Lords Mead and Frogwell became available.¹⁴¹ A new church was opened in 1968 on the site.¹⁴²

This building, designed by architects Kenneth Nealan, Tanner and Partners, is six-sided and built of brick and reconstituted stone, with a copper roof and fibre-glass spire. It has no internal supports, to allow the congregation a clear view of the altar.¹⁴³ A new parsonage house was built in Lords Mead in 1969.¹⁴⁴ St Peter's became a separate parish in 1969, with the bishop of Bristol as patron, and the priest-in-charge, Revd Phillip Hughes, became vicar.¹⁴⁵

In 1957 the church at Lowden had four services each Sunday, with an average attendance of 60 at the main morning service. By 1982 a questionnaire regarding worship at the new Lords Mead church gained 77 responses, of whom 57 said they attended the church weekly.¹⁴⁶

The Lowden church closed and was sold in or shortly after 1968. In 1986 it was in use by a congregation of the New Testament Church of God, in whose hands it remained in 2015.¹⁴⁷

¹⁴¹ WSA 3435A/25 (Letter of 18 May 1962); Garner, *St Peter's*, 11-12.

¹⁴² WSA 2851/15.

¹⁴³ Garner, *St Peter's*, 12-13.

¹⁴⁴ WSA 2851/18.

¹⁴⁵ *London Gaz.* 30 May 1969, p. 5657; Garner, *St Peter's*, 14.

¹⁴⁶ WSA 3435A/25.

¹⁴⁷ Garner, *St Peter's*, 2; New Testament Church of God, <http://www.ntcg.org.uk/> (accessed 29 Jun. 2015).