

the last of the summer excursions of the season of 1912, voted by all to be most successful in every way; and hopes were expressed that a future season may bring forward some equally pleasant afternoons.

NOTE.—Florence of Worcester states there were eleven Bishops of Sonning. Bishop Stubbs (*Constitutional History I.*, 271) says that the See of Ramsbury had no cathedral but moved about, resting sometimes at Sonning; but was finally joined to Sherborne just before the Conquest. If such was the case, it would account for Florence's statement, which has no doubt given rise to the supposition that there was a Cathedral establishment at Sonning.—EDITORS.

Reviews.

THE FAMILY OF FREDERICK, OF FREDERICK PLACE, OLD JEWRY, LONDON, AND OF BAMPTON, OXON. By F. H. SUCKLING. (William Pollard, Exeter, 1911.)

We are always glad to welcome any contribution to the history of the "three counties," consequently we have great pleasure in bringing to the notice of our readers Mrs. Suckling's account of the "Family of Frederick." A work which shews a great deal of original research amongst "wills" and other documents.

The first member of the Frederick family to rise to importance was one Christopher Frederick, who held the appointment of Serjeant Surgeon to the King, James I. The Serjeant Surgeon died in 1623 and was buried in the church of St. Olave's, Old Jewry, in October of that year. In Wheatley's "London Past and Present" it is stated that Frederick Place, Old Jewry, derives its name from this member of the medical profession, who at his death left a family of six sons and two daughters. Of these sons, the second Christopher was the progenitor of the Bampton branch of the family. He married Elizabeth Smith of St. Martin's-le-Grand, London, and by her had issue a son John, who emigrated to Barbadoes, where he married Martha Gascoigne, a daughter of another settler. Christopher Frederick eventually returned to England, where he died. His eldest son John settled at Bampton. We find from Mrs. Suckling's account that the Parish Register contains no record of his burial at that place, though all his daughters lie buried there, as well as his maternal aunt Mrs. (Mary) Croft, whose funeral took place at Bampton in 1718. In her will, which is of great interest to students of the history of Oxfordshire, she desires to be buried in the Parish Church of Bampton, "in the Eyle (sic) there called Pope's Eyle (sic) and bequeaths £100 to the Master of Bampton Free School, to be invested at interest, for the purpose of teaching poor boys and girls," and also she leaves to Mr. Thomas Snell, "one of the Vicars of Bampton" £17 to buy a piece of plate for the Communion Table, as well as various legacies to relatives. On the death of the above-mentioned John Frederick, the Bampton Estate passed to his son Gascoigne Frederick, who died in 1780 and is buried there. From him the property passed to his sister, Susanna Frederick, who by her will, dated 1789, bequeathed Bampton to Edward Whitaker, at whose decease in 1798 the manor passed to his son Frederick. He married Susanna Humphrey, daughter of

William Humphrey of "The Holt," Wokingham. Their eldest son Frederick, who had adopted the law as his profession, emigrated to New Zealand, of which Colony he became Attorney General and received the honour of knighthood. In 1863 Sir Frederick Whitaker sold the estate of Bampton. We should like to have seen it stated in this account of the Frederick family from whom, and in what year the property was purchased, and again we should have been glad to learn to whom Sir Frederick Whitaker sold it.

We hope that before long Mrs. Suckling will again publish an account of some other family connected with the "three counties." In these days when landed estates are changing hands, such information about the former owners is of great interest.

* * *

PARISH OF PADWORTH AND ITS INHABITANTS, compiled chiefly from original documents by MARY SHARP. Edited by the Rev. W. O. CLINTON. Printed privately. (Bradley & Son, Reading.) 4/6.

Once more we are delighted to welcome from the pen of the gifted authoress of the history of Ufton Court another contribution to the history of our County, an account of the Parish of Padworth, which is adjacent to Ufton, written by one who has an intimate knowledge of the place she so ably describes. The whole manner in which this work is produced is worthy of great praise. The printing is good, it is well illustrated, contains a well arranged index, and finally it has—what every parish history ought to have, but alas, does not often have—a map of the parish.

On looking through the volume the reader cannot fail to notice the references to original documents, both in public and private collections, which have been consulted to produce the information contained in these pages. All this demonstrates the amount of labour which Miss Sharp has bestowed on her latest volume, and it must rejoice the heart of all true antiquaries that the information laid before the reader is not that culled from works of other authors, and then laid before the public as if it were original sources. The little volume, alas, it is too small, is divided into five chapters, which tells about the parish church and its architecture, the rectors, their curates, churchwardens, and others who have occupied in their own day an important part in the village life of Padworth. The inscriptions on the monuments erected to those who lived in the village in bygone times, and who probably would have been quite forgotten save from such monuments, which recall their memory to those who visit the church. Again in another chapter the reader is introduced to the various families who at one time or another held the manorial rights, the concluding chapter gives the history of the village. It describes the Common Fields, the enclosures and other interesting matters. From the history of Padworth one learns that the parish church is dedicated to St. John the Baptist, though the writer says that in the Diocesan archives there is no record of its dedication, and it is not till 1550 that the fact was recorded to which Saint it was dedicated; this is only learnt from the will of a parishioner, who desired to be buried in the Parish Church of St. John the Baptist. Turning to the description of the sacred building, Miss Sharp takes her readers through the various stages of "restoration" which the church has undergone, how at one time the roof of the nave was ceiled; but in these latter days, since a greater feeling of reverence for the past has arisen, it is delightful to learn that the plaster has been removed and the oak beams exposed to view. The form of this roof is a "cradle." The windows have passed through various vicissitudes, and the reader is informed that the South chancel

window had at one time been bricked up, and it was not till the restoration of 1890 that it was re-opened. At the same date the piscina was discovered, though bereft of its basin and sill. A "piscina" was used for receiving the water which the officiating priest poured over hand in the early portion of the "Mass," as he did so he repeated the portion of the 26th Psalm, which begins at the words "Lavabo inter innocentes manus meus," etc. On reference to the Catholic Dictionary, a monumental work containing articles by experts, and to Rock's *Hierurgia* (1904), it will be noted that a "piscina" had further uses than the writer of the history of Padworth supposes, viz., as a place to wash the palls, purifiers and corporals; also to receive the bread-crumbs, linen, etc., used after the sacred unctions, and the ashes of sacred things no longer fit for use and which therefore were burnt. The restoration of 1890 also brought to light other relics of the past, such as the "frescoes," of which a most able description accompanied by excellent illustrations is given. At the same time the Consecration Crosses, which probably were whitewashed over by certain zealots at the Reformation, were discovered. The pre-reformation stone altar has been rescued from the desecration into which the reforming iconoclasts had cast it. It has now been restored to its original site and use. If the reader wishes to contrast how the church appeared before the last restoration, he will find an interesting picture on page 20. The volume also contains a list of rectors from 1300 to the present time. The patrons in the first part of the fourteenth century were the Prior and Convent of West Sherburn, Hants; but it is to be regretted there is no explanation to show how this religious community obtained the advowson. On looking through the list of the earlier rectors one cannot fail to notice how short a time these men held their cure—as elsewhere, the rectors of Padworth exchanged livings with some other parson,—various reasons have been given for this, these need not be discussed here; but the suggestion put forth on page 38, that the rectors were monks who were moved about at their Superior's discretion is not correct. In mediæval days the monks did not serve cures, they were, according to their "Order," professed either to their House or their "Order." The idea that these old-time rectors saw the Church as twentieth century people see it, is prettily told in a few graceful lines, to explain this was indeed an happy idea. At the close of the fourteenth century the patronage was in the hands of the Knight Templars. Again one is not told how this happened. From then till now the right of presentation has been vested in the Crown. A very pleasant description is given of one of the 17th century rectors, William Griffith, but one cannot accept the statement that the period when he was rector (1599-1606) was before the days of married clergy; without going into the controversy of a celibate and non-celibate clergy, it may be permissible to point out that an Act of Parliament of 1548-49 allowed the clergy to marry, and Elizabeth, through the persuasiveness of Lord Burleigh, granted this permission, though she disliked doing so and always manifested a great objection to married clergy; yet at the date William Griffith become rector of Padworth many clergy were married, and though he seems to have been a bachelor there was no legal reason why he should have remained so. In looking at the list of rectors, which covers a period of six centuries, a curious fact is revealed, not one of these men has made a name by which to live either as a preacher, writer or scholar. Doubtless they did their duty to their parishioners, and will have their reward in that "great day in which the works of all men will be tried," but for any deed by which to live the list is an utter blank. The Parish Registers are well described in a chapter devoted solely to them. This chapter III. gives a brief, but cleverly written history of the various Parliamentary Acts which have

governed the use of Parish Registers since the system of parochial registration was first introduced into England. One whole chapter, showing much research, is devoted to the history of the Manors of Padworth and their lords. The curious claim of Abingdon Abbey to Padworth is well described, and unless the view expressed by Mr. Stevenson is accepted, the student must be at a loss to understand how the estate had at the time of the Domesday Survey passed from Monastic to Lay hands. From the Domesday Survey it will be noticed that there were then in the parish two manors, and are even now as they were in Norman times, each under a separate lord. The chronological descent of both these manors has been clearly traced by the author. The larger manor, and from all that is told of its history certainly the most interesting one, belonged at one time to the Cowdray family, about whom a great deal is written. But in describing Thomas de Cowdray as present at the Battle of Boroughbridge, where Edward II. defeated the Earl of Lancaster, and, according to the writer, the Earl of Hertford, it must be pointed out that this is an error. It was the Earl of Hereford, Humphrey de Bohun, who some years before, had married the Princess Elizabeth of England, sister of the King, against whom both he and the Earl of Lancaster were fighting. The Battle of Boroughbridge was fought on the 16th March, 1322, at which date there then was no Earl of Hertford in the Kingdom, for that title had become extinct on the death of Gilbert de Clare—last Earl of Hertford of that family—at the Battle of Bannockburn in 1313. So from the Manors one passes to the parish. Padworth is now in the Hundred of Theale. At the time of the Domesday Survey it was in the Reading Hundred. When did the change take place? Was it when the Hundred of Theale was formed? This latter Hundred was called into existence at a period later than Domesday. It would have been interesting to have been told when this parish was transferred from one hundred to another. The general history of the parish, which will be found in the last chapter, tells of the enclosures—the story of the Congregational Chapel, known locally as “the Meeting House.” The Court Rolls of one of the Manors are printed in full, this and other information too numerous to mention are all recorded, which illustrate the history not only of this parish, but help in shewing how our forefathers in bygone times lived. It is from such works as Miss Sharp's that we are able to know and to realize the different conditions of the country in old days. The last page of this delightful little history of Padworth is reached, and one lays the volume down with a sigh of regret that there is no more to be learnt from its pages: at the same time thanking both Miss Sharp and Mr. Clinton for the treat they have afforded one, and expressing an earnest hope they will ere long produce another work dealing with the story of some other parish in our County.—J.H.C.

