

ST. NICHOLAS' CHURCH NOTTINGHAM

By J. HOLLAND WALKER, M.B.E., F.S.A., F.R.Hist.S.

ALTHOUGH the present church of St. Nicholas¹, Nottingham, is not three hundred years old it may well represent traditions reaching back to before the Conquest, though whether it stands upon exactly the same site as its predecessor is a question yet to be debated. The first actual mention of a church of St. Nicholas in Nottingham occurs in the early days of the twelfth century, but it is possible to hazard an hypothesis which may take it back, at any rate, to the days of Edward the Confessor.

Before the Conquest, Nottingham was a small hill town defended by fortifications whose western boundaries are sufficiently marked by the present Bridlesmith Gate.² The boundaries of Nottingham marched with those of certain manors held by private owners and no doubt these manors would conform in general with the customs usual in manors. One of these customs was that a chapel should be provided by the lord of the manor for the use of his tenants. Whatever was their subsequent development, these manorial chapels were not, in origin, parochial, and they did not necessarily enjoy the rights of font and sepulchre. They were the private property of the lord of the manor and the officiating

¹ St. Nicholas, the saint to whom the church is dedicated, was one of the most popular of patrons. His cult reached England in the tenth or early eleventh century, and by the Reformation no less than 376 churches were dedicated in his name. His career offers no satisfactory explanation of this popularity. He was a much-loved bishop of Myra in Asia Minor, who narrowly escaped martyrdom under Diocletian and died eventually from natural causes in 326 A.D. His relics were soon discovered to possess miraculous powers and almost fantastic legends developed out of his rather prosaic life-story. He became, in particular, the favourite patron of children, of sailors, and of bankers and merchants. For fuller details see the *Encyclopædia Britannica*, Chambers' *Biographical Dictionary*, and Jameson, *Sacred and Legendary Art*, (1857).

² For the topography of ancient Nottingham see paper by W. H. Stevenson in the *Transactions* of the Thoroton Society, 1918.

priest was his servant who was paid by the lord in any manner which he deemed convenient. A very fine example of such a manorial chapel still exists at Deerhurst near Tewkesbury. It was founded in 1056 by Earl Odda and has come down almost intact to our day.

Two manors west of Nottingham were held during the reign of Edward the Confessor by Earl Tostig, the son of the Confessor's great minister Earl Godwin and the younger brother of Harold who was crowned king of England on Jan. 6th, 1066, after the Confessor's death.

It seems more than probable that on each of these manors was a chapel which developed into the churches of St. Peter and St. Nicholas though the details of this development are unknown. There is, indeed, no real evidence for this statement, but it seems a most reasonable hypothesis. True, there are various scattered references to "The Earl's Chapel" but the site of this mysterious building has not been satisfactorily identified. The only tangible evidence to support the existence of these manorial chapels is to be found in a stone with pre-Conquest tooling preserved in the north wall of St. Peter's church.

When William the Conqueror came to Nottingham about 1068 he found such a state of affairs that he decided that it was necessary to erect a castle here, one of whose functions was to overawe the men of Nottingham. This work he entrusted to William Peverel who chose as the site of his fortification the castle rock. Speedily there grew up around this fortress a new Nottingham which was militarised by the French followers of Peverel and their dependents, and which was called "The French Borough" to distinguish it from the older or "English Borough" on St. Mary's hill. The two boroughs were ruled by different officers under separate laws and this distinction remained until 1714. The French Borough rapidly grew in importance, and as it was the headquarters of the dominant race, it outstripped its older neighbours in culture and civilization and would need parochial arrangements. St.

Nicholas' if, as seems probable, it was already in existence as a manorial chapel was obviously one of the churches to be raised to parochial rank to deal with this situation and St. Peter's the other.

But all this is mere supposition and not genuine history. The first mention of St. Nicholas' church, and it was then a parish church, occurs in the foundation deeds of Lenton Priory¹. There is a doubt as to the actual date of the foundation of Lenton Priory. Godfrey in his *Parish and Priory of Lenton*, argues for the foundation having occurred between 1103 and 1108, but recent investigations by Mr. H. Green would seem to throw it rather later, between 1109 and 1114.² Whatever may have been the actual date Lenton Priory was founded by William Peverel and very handsomely endowed. Amongst other benefactions he gave to his Cluniac monks the fruits of the three Nottingham churches of St. Mary, St. Peter and St. Nicholas. St. Mary's endowments were a valuable acquisition bringing to Lenton Priory an annual income of about £27, a very substantial sum in those days, so the convent decided to take the whole of this income and to perform its parochial duties by a deputy or vicar who was paid a fixed stipend, the difference between this stipend and the total income of the living being absorbed into the income of the priory. This is why the incumbent of St. Mary's is to-day a vicar and not a rector. St. Peter's and St. Nicholas' were not so wealthy so their incumbents were both left in possession of their rectories and remain rectors until the present time. But the convent reserved an annual pension of 16/- from St. Peter's and 10/- from St. Nicholas', sums which in spite of the changes brought about by the Reformation were paid until a year or two ago to the legal descendents of the prior and convent of Lenton.

Very little can be said about this medieval church for it has completely disappeared and the details of its history are unknown. Florence of Worcester tells us

¹ Godfrey, *Parish and Priory of Lenton*, p. 64.

² *Transactions of the Thoroton Society*, 1936, p. 83.

that in 1177, during the fighting that took place between Reginald de Lacy, who was holding Nottingham Castle for Henry II, and Henry's rebellious sons, three ancient churches of Nottingham were destroyed. This, of course, means that whatever church was then dedicated to St. Nicholas, vanished. In Speed's plan of Nottingham, published in 1610 is a small representation of the church as it then was, which seems to be some attempt at a portrait and not a mere convention (Fig. 1). It shows the church as having possessed a western tower and spire and its general appearance must have been very like the present St. Peter's. It would be built of stone, for brick building was not general in Nottingham until Tudor times. Evidently it had aisles for on Oct. 6th, 1300, Hugh de Nottingham, the king's clerk, received license to dedicate an altar to St. Anne "in the south aisle."¹ There is also a mention of a Gild of St. Mary and a Mary Mass, so there may have been a Lady Chapel.²

The late Mr. Harry Gill was of the opinion that the tracery in the belfry of the present tower is a relic of the ancient church (Fig. 2). It is badly weathered and difficult of access but it hardly seems so old as that. In design it closely resembles the pseudo-Gothic enrichment used after the Restoration and particularly in the fonts which replaced those destroyed by the puritans of which the font in Southwell Minster, dated 1661, is an excellent example. Preserved in the collection in Nottingham Castle is a broken stone effigy said to be a fragment of St. Nicholas' churchyard cross, but its provenance is doubtful.

For the rest, Blackner tells us that about 1800 some remains of the ancient church were discovered by the verger while digging "near the top of Rosemary Lane."³ Unfortunately, Blackner gives no particulars of what was found or the exact place where the discovery was made but his statement is important for it seems to indicate

¹ Stapleton, *Religious Institutions of Nottingham*, vol. IV, p. 57.

² *Ibid.*

³ Blackner, *History of Nottingham*, p. 97.

that the present church is not on the original site but a little to the south of it (Fig. 3). It will be noticed that the present church has no south door. Great importance was attached to the south door of a church in medieval times for a variety of reasons, one of which was associated with the cult of St. Christopher. St. Christopher was the guardian against accident and sudden death and a prayer to him acted as a safeguard during the day. His image was set up, where possible, on the north wall of the church opposite the south door which was usually left open so that it was in view of passers-by. On their way to work people passed by the south door of their church and almost without pausing paid their devoir to St. Christopher and so ensured their immunity from accident during the coming day. Thus it comes about that there is generally a public right of way to or past the south door of ancient churches. Rosemary Lane bounds the churchyard on the east and north, and after climbing a flight of steps terminates in a gateway in the east railing of the present churchyard. But if prolonged in imagination it will be seen to pass a few yards north of the present church and lead to a disused gateway in the western railing and so connect with St. Nicholas' Church Walk, thus cutting off a considerable area between this imaginary line and Castle Gate. It may be that Rosemary Lane represents some such ancient right of way which passed to the south of the ancient church. If this be so we may hazard the suggestion that the ancient church stood on what is now the northern part of the churchyard, between the present church and Castle Gate. The buildings, which encroach on the north east corner of this site appear to have been commenced in the seventeenth century at a time when the site was derelict. If this suggestion could be proved to be accurate it would solve several difficult problems.

On Aug. 22nd, 1642, King Charles raised his standard upon Standard Hill and the civil war broke out. On Sept. 13th he moved off in the direction of Shrewsbury and for a short while there was an ominous pause

in affairs in Nottingham. Then the half-ruinous remains of Nottingham Castle were occupied by the parliamentarians under Colonel Hutchinson and fortified as well as circumstances permitted. But although the parliamentarians were the predominating party in Nottingham, there was an influential minority of royalists who were ever on the look-out for opportunities to further the king's cause, and these royalists were ably backed by the garrison of Newark and the other cavalier strongholds in the neighbourhood. On Sept. 18th, 1643 a body of cavaliers, possibly with the connivance of Alderman Toplady, of Nottingham, obtained entrance to the town, seized St. Nicholas' Church, and used its tower as a battery from which to harass the garrison of the castle. When Colonel Hutchinson regained possession of the town he realized that he could not allow his castle guard to be exposed to this danger again and so the ancient church was pulled down and completely destroyed. What happened to the materials is unknown, they have completely disappeared, but as stone was scarce and the defences of the castle none too strong, they may have been used to reinforce these fortifications. Curiously enough the congregation of St. Nicholas' did not amalgamate with that of either St. Mary or St. Peter but remained a separate entity, and were accommodated in a gallery over the chancel of St. Peter's. But this arrangement did not last long for in the course of further fighting in January, 1644, the chancel of St. Peter's was destroyed by the parliamentarians whilst ejecting a further party of cavalier raiders.¹ What happened to the unfortunate congregation of St. Nicholas' after that is unknown.

Blackner tells us that in 1714 an inscription was found in the roof of St. Nicholas' church, signed by B. Stephenson, sexton and J. Abson, rector, which read, "This church was burnt and pulled down 1647 and begun again 1671."² 1647 is manifestly incorrect for the destruction of the church was in 1643, but 1671 is

¹ *Transactions of the Thoroton Society*, 1938, p. 35.

² Blackner, *History of Nottingham*, p. 97.

probably correct for the date of the commencement of the present building, for on Sept. 8th of that year a minute occurs of the proceedings of the Town Council to the effect that ten timber trees "to be felled in the coppice" be granted for the restoration of the church. At any rate the building was complete by 1678.¹

These dates, 1671 and 1678, are interesting for the contemplation of them throws a flood of human interest upon the church life of Nottingham at that period. 1671 is the year in which Milton published his "Paradise Lost" and 1678 is the year in which Titus Oates invented the Popish Plot. Moreover the present, or Cavendish buildings at Nottingham Castle were completed in 1679. Readers of Pepys's Diary, John Evelyn's Journal and other Restoration memoirs will realize that church life was at a low ebb during the reign of Charles II, and that apart from Wren's work rendered necessary by the fire of London very little ecclesiastical building was undertaken. And yet during this dismal period the faithful remnant of St. Nicholas' congregation set about the complete rebuilding of their church and brought their task to a successful conclusion. It may be wondered whether this remarkable achievement was due to the leadership of Laurence Collin, the founder of the family whose charity was to do so much for Nottingham. His house with its date stone 1664 (Fig. 4) still stands but a stone's-throw away from the church.² At any rate, the building reflects contemporary conditions, for the material used is of the most economical description and there is a marked absence of ornament. Finances appear to have been difficult, for the living was vacant from 1672 to 1681 when John Simpson became rector. Typical seventeenth century bricks are noticeable in the tower where, although there is much random building, a good deal of English bond is observable.

Originally, as may be seen from Deering's illustration published in 1751 (Fig. 5) the church was cruciform without aisles but with a north porch and a western

¹ Ibid.

² Number 41, Castle Gate.

tower. But it was the parish church for the fashionable quarter of Nottingham, for many of the neighbouring gentry had their town houses in Castle Gate, some of which still remain. St. Nicholas' became popular with a fashionable congregation and earned for itself the nickname of "The Drawing Room Church," and its accommodation became too strait for its worshippers. This does not necessarily mean that great crowds attended its services for it is difficult to see where great crowds would come from in eighteenth century Nottingham, for the population would probably not be more than about 6,000 to 8,000 and there were three parish churches and a number of dissenting places of worship.¹ The difficulty may even have been brought about by the fashion in dress then prevailing, for the eighteenth century was a time when voluminous skirts developed for both ladies and gentlemen and much room was needed for their accommodation.

Hine tells us that aisles were added to St. Nicholas' in 1733,² but this is manifestly wrong for Deering's view of 1751 shows the church without aisles. Blackner tells us that the south aisle was "extended" (which probably means built) by means of voluntary contributions in 1756 and that in 1783 the north aisle was also extended at a cost of £500³ (Fig. 6). It would appear that galleries were added to the church about this time, of which one at the west end of the south aisle remains. Square pews were also fitted into the church during the eighteenth century and some idea of their woodwork can be gathered from the contemporary panelling which still remains in the chancel. In 1811 a small organ was erected in the church and the striking and unusual pulpit seems to date from this time. It fits clumsily upon its feet and evidently was not made for its present position but its origin is unknown. In style, it is not unlike the furniture from the archdeacon's

¹ For guidance as to the population in XVI. cent. see Wood, *Civil War in Nottingham*, p. 3.

² T. C. Hine, *Nottingham Castle*, p. 28.

³ Blackner, *History of Nottingham*, p. 98.

court in St. Peter's. In 1848 an organ chamber was built to accommodate an organ bought from the Roman Catholic church in George Street, and the present gabled roof was set up over the nave. Although quite effective this roof, which doubtless replaces either a flat ceiling or a roof of very low pitch, is out of keeping with the rest of the church but is particularly interesting as an example of the Gothic Revival in the architecture of the mid-nineteenth century (Fig. 7). In 1863 a complete remodelling of the interior of the church was undertaken. The present pews were set up and the galleries, with the exception of the one at the west end of the south aisle, were removed. The fronts of these galleries were used to form choir stalls which have been replaced by those now in use, but a portion of the old gallery fronts will be found by the north-west door.

In order to appreciate the beauty of St. Nicholas' church it is necessary to examine it from an eighteenth century point of view and not with the same standards as would be used in the appreciation of a Gothic building. If this viewpoint be accepted, St. Nicholas' church will be found to be an exceedingly comely structure. Upon entering, its spacious dignity is at once evident and the incongruous roof of the nave in no way detracts from its dignity which owes its beauty to the just proportions of the nave and aisles, and the height of the building. The pews, whose arrangement must be singularly awkward for the internal traffic of the church, are reminiscent of the early days of Queen Victoria, and the whole building is illuminated by a flood of light admitted through excellently proportioned windows of three lights with segmental heads, typical of the eighteenth century. It will be noticed that the south aisle extends further westward than does the northern aisle.

But attention is quickly concentrated upon the chancel, which, eliminating the modern furnishing, is a beautiful structure redolent of the seventeenth and eighteenth centuries. The four-centred chancel arch is exceedingly graceful and the beautiful proportions of the chancel are enhanced by the dignity of the

panelling and the magnificently moulded ceiling with its massive consols. The altar rails and sanctuary chairs are excellent examples of eighteenth century woodwork (Fig. 8) and fortunately it is possible to date them with close accuracy. Blackner tells us that in his time, about 1815, a hatchment was preserved in the church bearing the arms of Sir George Smith.¹ Hatchments were prepared at the death of a person whose arms they bore and, after being displayed outside the residence of the deceased for a certain time, were deposited either in the parish church or the church that the deceased attended. Sir George Smith, then, was a member of St. Nicholas' congregation. He was a member of the well-known banking family of Smith whose ancestral business with its premises at the corner of South Parade and Exchange Walk is now merged into the National Provincial Bank. He changed his name to Bromley, and built Bromley House on Angel Row. A date-stone in the garden of Bromley House tells us that it was built in 1752, and as the design of the altar rails at St. Nicholas' is so closely akin to that of the balusters and handrail of the staircase in Bromley House, we may date this exquisite workmanship to 1752—about the time of Clive's conquest of India.

Upon examination, it will be found that these altar rails return upon the north and south walls of the chancel in a meaningless manner and that the credence table is bow-fronted. If the handrail be examined it will be found to have been cut, and there is also a joint in the run of the balusters. All this seems to indicate that the credence table is made out of a part of the old altar and that the altar was originally enclosed by a three-sided pen formed by the present altar rails, an arrangement which would accommodate a great many communicants at once, or alternatively give ample room for the voluminous dress of each individual.

Over the two northern doors are blazons of the royal arms which are exceedingly interesting. Previous to

¹ Blackner, *History of Nottingham*, p. 99.

the Reformation it was usual to set up a representation of the Last Judgement, which was called a Doom, on the east wall of the nave of churches, over the chancel arch. In front of this was the Rood Loft from which certain portions of the service were read, and which carried a Crucifix flanked by figures of St. John and the Blessed Mary. The teaching thus announced was that Our Lord on His Cross hung between sinners and the Judgement. A plain cross, typifying the Risen Lord was used on the high altar. The puritans thought these figures to be idolatrous and swept them away, leaving the Rood Loft empty and forlorn. The custom gradually arose of placing the royal arms on the Rood Loft to remind the congregation that the sovereign was the head of the Church of England, and a few royal arms previous to the civil war are still to be found in out-of-the-way churches. During the Commonwealth these royal arms were removed, but an act of parliament during the reign of Charles II enjoined that royal arms should be set up in all churches as an indication of the loyalty of the congregation, an indication which had a peculiar significance during the times of Jacobite activities.

The development of the royal arms of England is interesting (Figs. 9-11), and of use for dating purposes. Although heraldry was not systematised till the twelfth century, badges were used for warlike purposes long before that time. William the Conqueror's badge was two golden lions "passant gardent" on a red shield, and this badge was also used by Rufus, Henry I and Stephen. Henry II was Lord of Aquitaine and the badge of Aquitaine was a single golden lion on a red shield. Henry II added this lion to his paternal shield and so we get the three golden lions of England still borne by King George VI. In 1336, Edward III claimed the throne of France, and to emphasize this claim quartered the arms of France, a "powdering" of silver lilies on a blue shield, with those of England. As France was then regarded as the more important country, its arms were set in the chief quarter of the

shield, the upper dexter quarter. In 1405, during the reign of Henry IV, the arms of France were changed from a powdering of silver lilies to three silver lilies on a blue shield, and this change was followed in the English arms. After his accession in 1603, James I added the lion rampant of Scotland and the Stuart shield was divided into quarters. In the first and fourth quarter were the arms of France and England, quartered, in the second quarter was the lion of Scotland, and in the third quarter the harp of Ireland. This remained the royal shield until the times of William and Mary who added the arms of Nassau, a lion rampant on a billeted ground on a " shield of pretence " before the arms of England. On May 1st, 1707, the arms were remarshalled for Queen Anne and became, first and fourth quarter, France and England impaled, i.e. side by side and not quartered, second quarter, the lion of Scotland, third quarter, the harp of Ireland. With the accession of George I in 1714 the arms of Hanover, of which the most prominent feature is the white running Horse of Westphalia, were substituted for those of England in the fourth quarter of the English shield, and these arms remained in use till 1801 when all claim to the crown of France was dropped and the French arms were taken out of the royal shield which became, first and fourth quarter, the lions of England, second quarter, the lion of Scotland, third quarter, the harp of Ireland, on a shield of presence, the arms of Hanover. The present arms were adopted by Queen Victoria.

The shield over the east door in the north aisle bears the arms of Queen Anne and dates from about 1707, while its western neighbour carries those of George I and was made about 1714. It is not without interest to note that in the church accounts of Edwalton, under the year 1772, there is a record that 5/- was paid to a certain Mr. Turton for a " frame of arms " which no doubt refers to a blazon of royal arms similar to these in St. Nicholas' Church.

Hanging on the south wall of the west gallery is an exceedingly interesting hatchment whose date is obscure,

but it may well be about 1690-1700. Hatchments are of value for genealogical purposes, and we have seen how they were placed outside the residence of the deceased and, after a time, transferred to the safe custody of the church. They were usually diamond-shaped frames, and their significance varied. For a bachelor his arms, or his paternal arms, were displayed on a black ground. An unmarried lady showed her father's arms on a black ground surrounded by a loosely knotted golden cord issuing from the top. In the case of a husband, the shield was divided into halves and the husband's arms were shown on the dexter half on a black ground while those of his wife were on a white ground on the sinister side. A wife's hatchment was the same as a husband's except that her arms were shown on a black ground while her surviving husband's arms were on a white ground. The presence of a skull and cross-bones denotes the last of a family.¹

This hatchment in St. Nicholas' shows the three golden lions' paws of the Newdigates on the dexter, or husband's side of the shield impaling the arms of Hotoft of Flintham, and below is a skull and cross-bones. This shows that a Newdigate married a Hotoft and that at his death his branch of the family became extinct. The Newdigates were a wealthy and influential family in Nottingham at the end of the seventeenth century and the beginning of the eighteenth century, and little is known about them. One of the family built Newdigate House in Castle Gate about 1680 (Fig. 12), and it seems possible that this hatchment commemorates his death, for we know that Marshal Tallard went into residence at Newdigate House soon after his defeat and capture at Blenheim in 1704. Had there been a Newdigate heir it seems unlikely that the house would have been available for the marshal.

There are many memorials in the church but by far the most interesting, though by no means the most spectacular, are the Collin tombs which will be found on the floor of the south transept. Laurence Collin was

¹ H. Gill, *Village Church in the Olden Times*, p. 56.

born, probably in Peterborough, in 1614 and was a gunner in Nottingham Castle during the civil war. On the cessation of hostilities he resumed his trade as a wool-comber, and after some difficulties owing to the fact that he was not a freeman of the town, he settled in Nottingham and prospered exceedingly. He built the charming house with its moulded brickwork and its date-stone L.A.C. 1664 (Laurence and Anne Collin) which may be seen from the passage No. 39 Castle Gate (Fig. 4) and laid the foundations of the family fortune. He died in 1704 at the age of 91. He had a large family of which the most interesting member was his son Abel, who was born in 1653. Abel Collin was a mercer who accumulated a fortune but remained a bachelor until his death in 1705. He lies buried beside his father, and it is interesting to know that his tombstone, including the lettering, cost £2 15s. 0d.¹ In his lifetime he was extraordinarily benevolent, and by his will he left money for the foundation of the Collin Charity which, in the hands of generations of capable administrators, has wrought so much good during the last couple of hundred years.

Abel Collin's sister, Fortune, married Thomas Smith, the founder of Smith's Bank and their son, another Thomas Smith, was Abel Collin's executor and built the Collin Almshouses in Friar Lane, completed in 1709, out of funds left by Abel Collin for the purpose. Unfortunately the name of the architect of this charming group of buildings is unknown (Fig. 13).

The late Mr. Harry Gill was of the opinion that Cornelius Launder who died in 1806 and who is commemorated by a tablet on the south wall of the church, built 64, St. James Street, but except that the architecture of the house corresponds to this period, no proof of this belief is forthcoming.

Amongst the list of rectors of St. Nicholas' church occurs the name of Rev. George Wakefield. He must have been a stormy petrel, for having been made a freeman of the town, he in 1754, voted against the

¹ *History of Collin's Charity*, p. 40.

interests of the corporation and was, in consequence deprived for three years of his share of the £60 granted annually by the corporation to be divided amongst the incumbents of the three Nottingham churches. But his chief claim to fame is that he was the father of Gilbert Wakefield. Gilbert Wakefield was a prodigy of learning and an eminent author of works on the classics, but unfortunately for him, he entered upon political controversy, and in 1798 he published a violent criticism of the government and its conduct of the French war. The courts took so serious a view of this criticism that he was sentenced to two years' imprisonment in Dorchester goal, which broke his health. He was regarded by many as a prophet and a martyr, and on his release a sum of £5,000 was subscribed for his sustenance. The connection of the Wakefields with St. Nicholas' is commemorated by a tablet outside the present rectory.

There are two bells in the tower. Under the date of Oct. 1791, the *Nottingham Date Book* says that one of these was cast by the Nottingham bell founder Hedderley in that year for use in a cotton mill, but Mr. Bramley in a paper on Nottingham bells, published in the *Transactions* of the Thoroton Society for 1915, notes only a bell of 1899 and a small sermon bell, 15 inches in diameter, dated 1703.

The baptism and marriage registers, which have been published, date from 1562, and the burials from the same year.

In the churchyard will be found many Swithland slate headstones adorned with beautiful lettering and enrichment. This calligraphy is an art which has almost disappeared but for which Swithland was very famous in the eighteenth century. The beautiful sundial above the south aisle of the church was blown down and irreparably damaged in 1938. Of the memorial to the notorious deer poacher, Thomas Booth, who died in 1752, it is interesting to remember that the last wild deer to be shot in the neighbourhood of Nottingham was killed by a man called Morley, in 1800, in what is now Sneinton Elements.

The churchyard was extended by the addition of the southern annex in 1791 and the first interment in the new portion was that of John Pearson, a well-known mathematician of local celebrity and the editor of "Poor Robin's Almanack." His bitter sarcasm caused him to be more respected than liked. By the generosity of the late Mr. F. W. Dobson the funerary inscriptions of St. Nicholas's have been copied, and a bound copy is in the possession of the rector and churchwardens.

	LIST OF RECTORS.	PATRON.
1259.	William Bishop, died.	Prior and Convent of Lenton.
1267.	Richard de Weremsworth.	idem.
1288.	Johannes de Ludham.	idem.
1317.	Herbertus Pouger.	idem.
1318.	Willelmus de Ilkeston.	idem.
1321.	Galfridus de Wilford, resigned for the church of Blackwell, Lichfield diocese.	idem.
1329.	Gilbertus de Ottrington.	idem.
1343.	Thomas de Ottrington.	Edward III, hold- ing Lenton Priory.
?	Thomas Tuthill (or Futhill).	idem.
1351.	Richardus Kaym de Gotham, died.	idem.
1366.	Johannes Templer, died.	Prior and Convent of Lenton.
1366.	Johannes Deinby, died.	idem.
1367.	Thomas Lorday de Stanley, resigned for the church of Norton, Lincoln diocese.	idem.
1371.	Willelmus de Bilham.	idem.
?	Roger Bampton (or Mempton), died, buried in chancel.	idem.
1427.	Willelmus Cokker, resigned.	idem.
1432.	Willelmus Westhorpe.	idem.
1435.	Johannes Sampson.	idem.
1436.	Johannes Hopwell, died.	idem.
1464.	Nicholas Fish, L.D., resigned.	idem.
1466.	Richardus Elkesley, Doc.B., died.	idem.
1471.	Robertus Echard, died.	idem.
1476.	Thomas Tewe, resigned.	idem.
1477.	Edmundus Holme.	Assignee of Prior and Convent of Lenton.

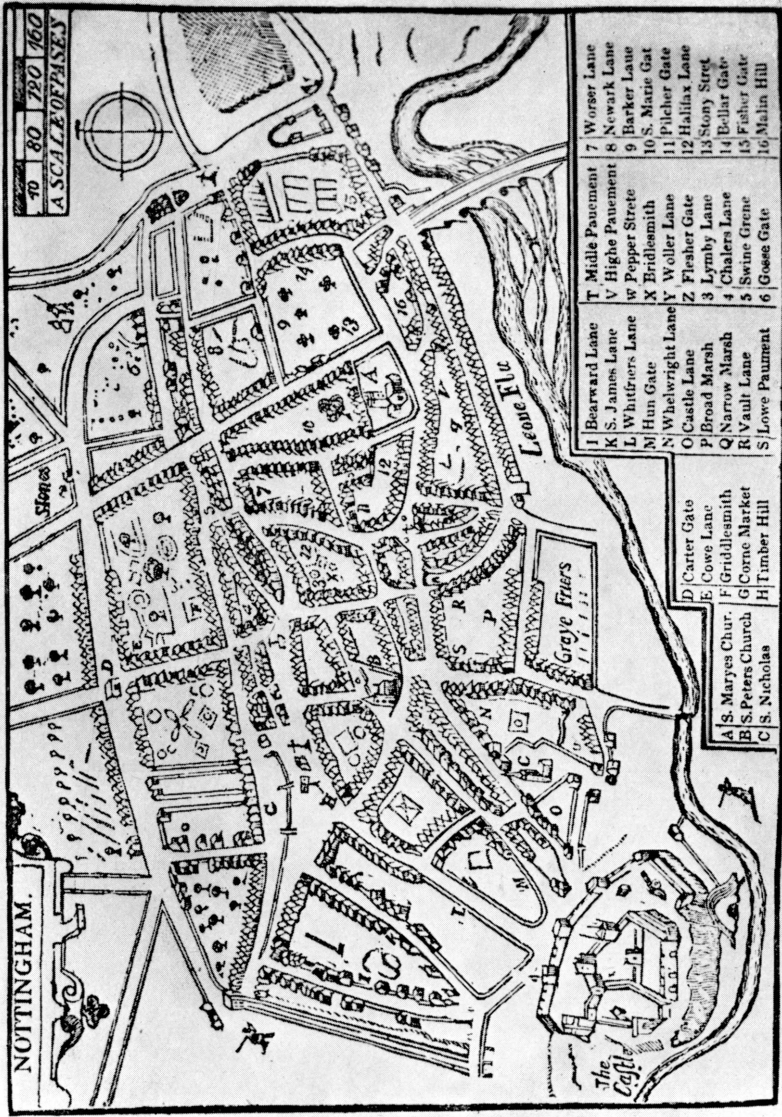


Fig. 1.

SPEED'S PLAN OF NOTTINGHAM, Published 1610.

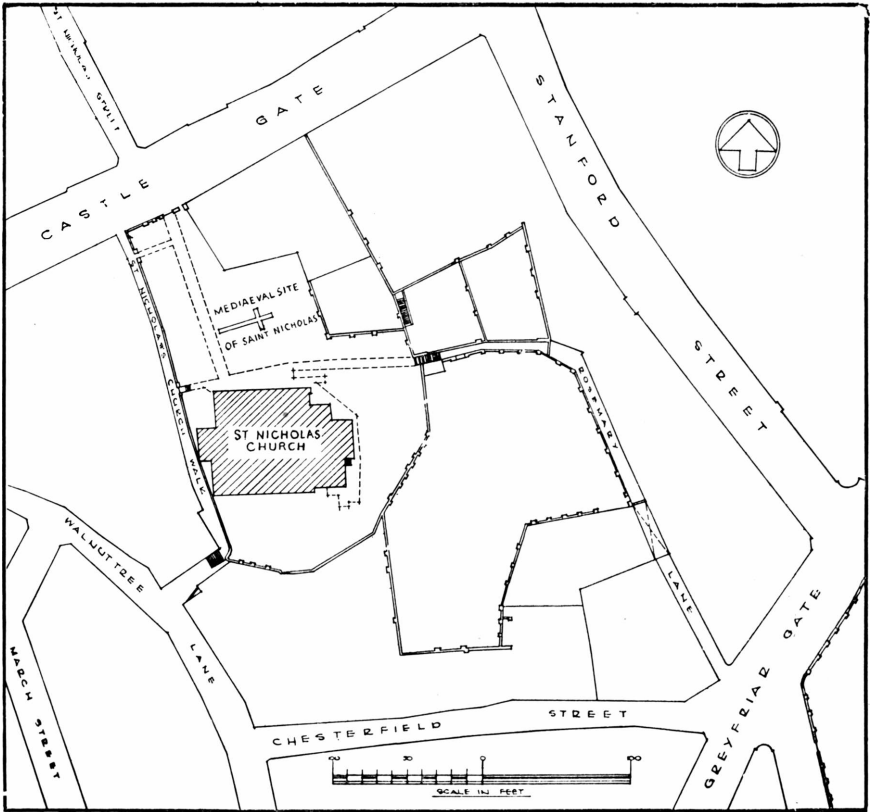
C shows the only known representation of the medieval church of St. Nicholas.



Photo: Late H. Gill

Fig. 2.

St. Nicholas Church, Nottingham, from the south east, showing sundial destroyed by a storm in 1938 and the tracery in the belfry.



A. E. Heazell, del.

Fig. 3.

Plan of the neighbourhood of St. Nicholas' Church, Nottingham, showing Rosemary Lane, and the suggested site of the medieval building pulled down in 1643.

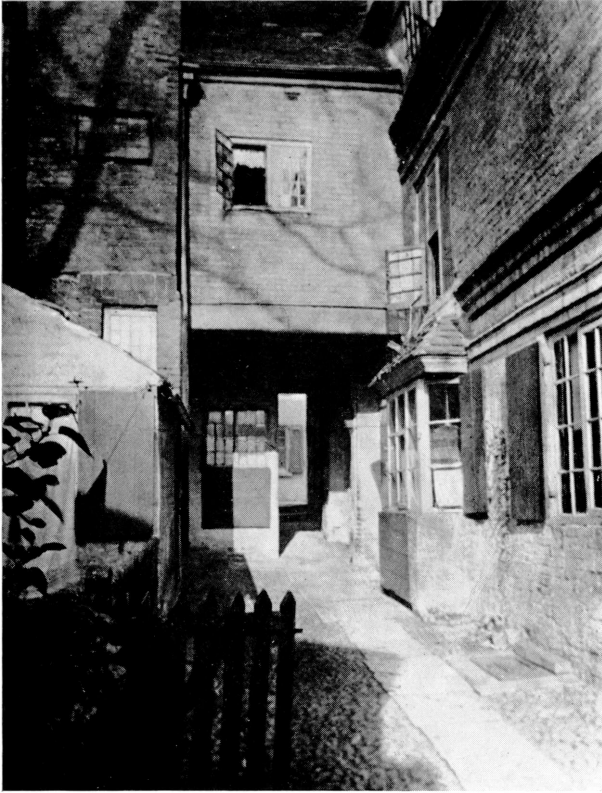


Photo : Late H. Gill

Fig. 4.

Laurence Collin's house, 39, Castle Gate, built in 1664.

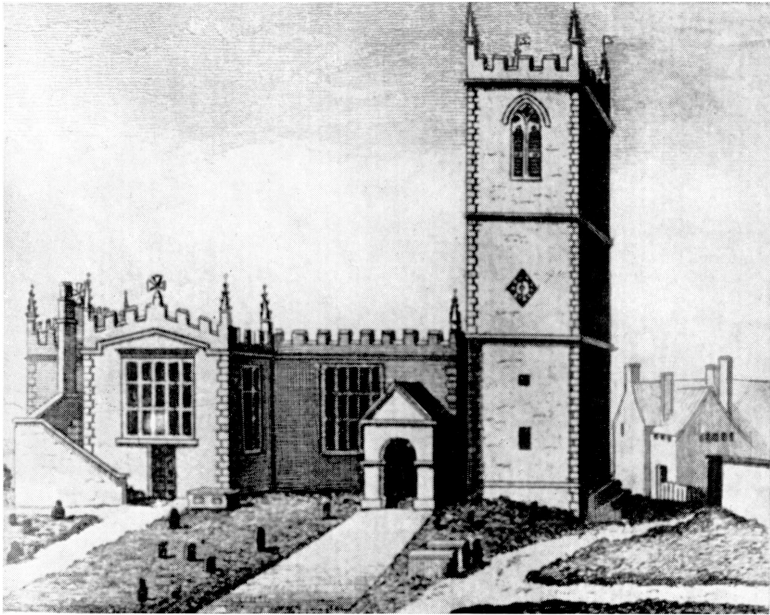


Fig. 5.

Deering's view of St. Nicholas Church from the north, published in 1751, and showing the church before the addition of the north aisle in 1783.



Photo : Stephenson

Fig. 6.

St. Nicholas Church, Nottingham, from the north, showing the tower built 1671-1678, and the north aisle added 1783.



Photo : J. H. Walker

Fig. 7.

Interior of St. Nicholas' Church, Nottingham, showing the graceful chancel-arch and the roof over the nave set up in 1848.

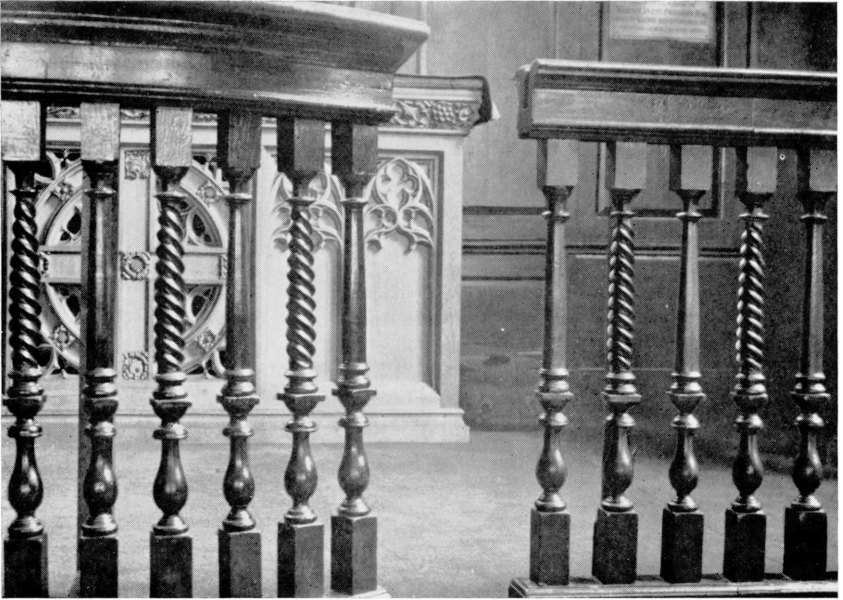


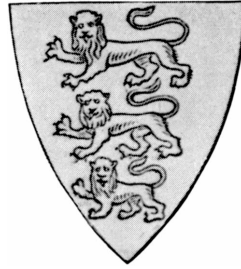
Photo : J. H. Walker

Fig. 8.

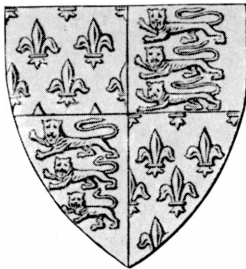
Detail of the altar rails and altar datable to 1752.



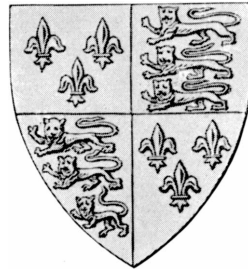
ROYAL ARMS, 1066-1154.
Badge of William the Conqueror.
Two golden lions on a red shield.



ROYAL ARMS, 1154-1340.
The golden lions of England with the lion of Aquitaine added.

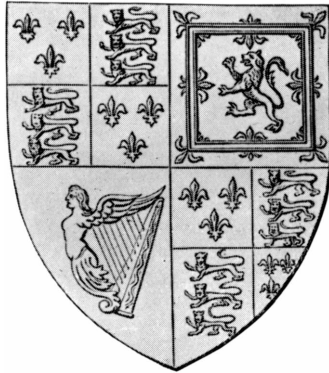


ROYAL ARMS, 1340-1405.
France ancient, quartering the lions of England.



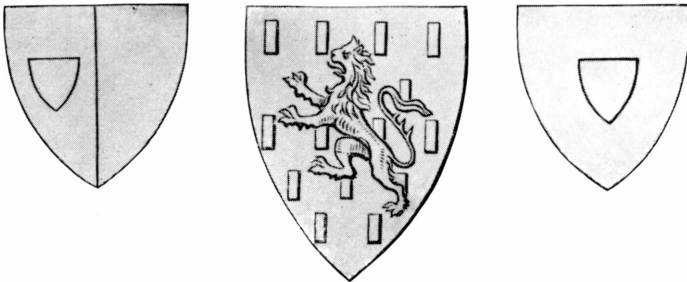
ROYAL ARMS, 1405-1603.
France modern, quartering the lions of England.

Fig. 9.



ROYAL ARMS OF THE STUART SOVEREIGNS. 1603-1689.

First and fourth quarter, France modern quartering England.
 Second quarter, Lion of Scotland.
 Third quarter, Harp of Ireland.



b.

a.

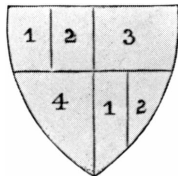
c.

ARMS OF WILLIAM AND MARY. 1688-1702.

a.—The lion of Nassau.

b.— Arms of William and Mary till her death in 1694. The arms of the Stuart sovereigns charged with the lion of Nassau on a shield of pretence, impaling the lion of Nassau.

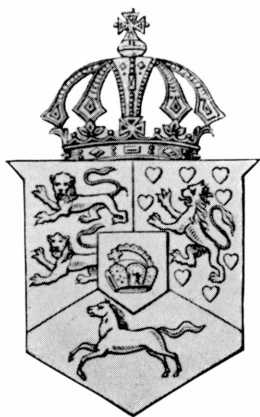
c.— Arms of William after Mary's death, 1694-1702. The arms of the Stuart sovereigns charged with the lion of Nassau on a shield of pretence.



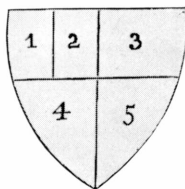
ARMS OF QUEEN ANNE.

From 1702 to May 1, 1707 Queen Anne bore the Stuart arms. From May 1, 1707, to her death in 1714, the arms were marshalled as in the diagram to the left. Quarterly. First and third quarter, England impaling Scotland (1 and 2). Second quarter, France modern (3). Third quarter, Ireland (4).

Fig. 10.



a.



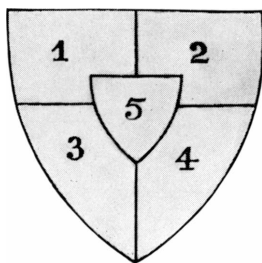
b.

ROYAL ARMS.

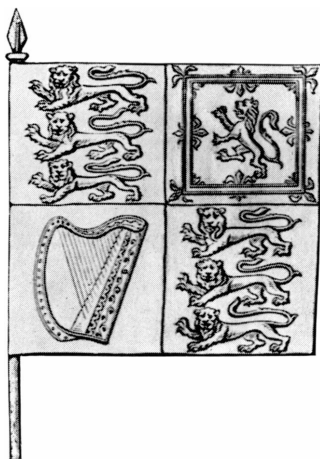
George I, George II, George III and part of reign of George IV.
1714-1801.

a.—The arms of Hanover.

b.—The royal arms of England. Quarterly. First quarter, England impaling Scotland (1 and 2). Second quarter, France modern (3). Third quarter, Ireland (4). Fourth quarter, Hanover (5).



a.



b.

a.—ROYAL ARMS OF ENGLAND. Part of reign of George IV, William IV, 1801-1837.

Quarterly. First and fourth quarter, England (1 and 4). Second quarter, Scotland (2). Third quarter, Ireland (3). The arms of Brunswick on a shield of pretence (5).

b.—The modern royal arms adopted by Queen Victoria, 1837.

Fig. 11.

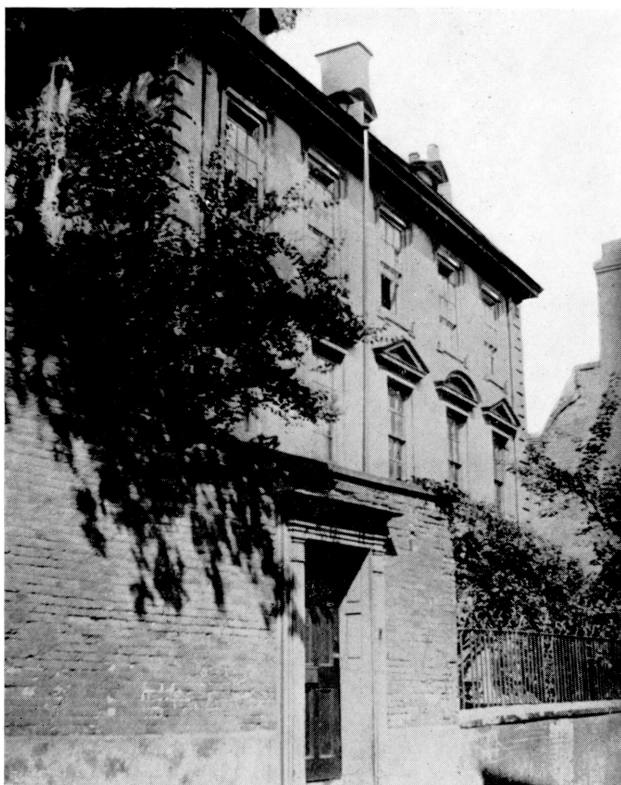


Photo by permission of W. C. Boswell

Fig. 12.

Newdigate House, 64, Castle Gate, Nottingham. Built by a member of the Newdigate family about 1680. Possibly he is commemorated by the hatchment preserved in St. Nicholas Church.



Photo : Fountain Photographic Co.

Fig. 13.

Collin's Almshouses, Friar Lane, Nottingham, built by Thomas Smith in 1709, out of funds bequeathed by Abel Collin

	LIST OF RECTORS.	PATRON.
1497.	Johannes Dale, resigned.	Prior and Convent of Lenton.
1502.	Thomas Reyner, resigned.	idem.
1503.	Reynaldus Marshall, resigned.	idem.
1531.	Alexander Penhill, Doc.B., died.	idem.
1533.	Thomas Ward.	idem.
1585.	Randolphus Shute, B.A., re- signed for the church of St. Peter, Nottingham.	Elizabeth Regina.
1588.	Johannes Lambe.	idem.
1611.	Robertus Malham, M.A., died.	Jacobus Rex.
1622.	Robertus Aynsworth, last in- cumbent till after the Restoration.	idem, by lapse.
1633.	Johannes Aysthorpe.	Rector of St. Peter's and sequestrators.
	1665—1669 vacant.	
1669.	Samuel Leek.	
	1672—1681 vacant.	
1682.	John Simpson.	
1715.	John Abson, M.A.	
1749.	George Wakefield, M.A.	George II, rex.
1766.	George Beaumont, resigned, buried in the chancel, 1773.	Lord Middleton.
1773.	Charles Wylde, M.A., D.D.	George III, rex.
1835.	William Joseph Butler, M.A.	no record.
1867.	Henry Wright, M.A.	no record.
1872.	George Ruthwen Thornton, resigned for the church of St. Barnabas', Kensington.	no record.
1876.	William Pope, M.A., resigned for the church of Heaton Puncharden, Exeter diocese.	
1905.	John Bernard Barton, M.A., resigned for the church of Ronsdon, Exeter diocese.	Church Pastoral Aid Society.
1910.	Philip Henry Douglas Ogle, M.A., resigned for the church of St. John, Stamford, Lincoln diocese.	idem.
1916.	William Henry Milner, L.Th. died.	idem.
1920.	John James West, M.A., died.	idem.
1929.	Sidney Metcalfe, M.A. (Camb.), B.D. (Dunelm).	idem.