



## Notes and Queries

RELATING TO BERKS, BUCKS AND OXON.

*Communications are invited upon all subjects of Antiquarian or Architectural interest relating to the three counties. Correspondents are requested to write as plainly as possible, on one side of the paper only, with REPLIES, QUERIES and NOTES on SEPARATE SHEETS, and the name of the writer appended to each communication.*

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### Notes.

**READING—THE CEMETERY IN THE FORBURY.**—Considerable interest has been aroused by the discovery of some bodies near the ruins of the Abbey in the Forbury, Reading. Mr. Ravenscroft read a paper on the subject before the Berks Archæological Society, an account of which will appear in the next number. Permission has been asked from the Corporation of Reading for a further investigation of the site.

**SHOTTESBROKE, NEAR MAIDENHEAD.**—An interesting article, entitled "**A Mediæval Berkshire College**," appeared recently in the "**Oxford Chronicle**," by E. S. B. In it the writer gives particulars of an ancient little college of **St. John the Baptist**, which formerly existed at Shottesbroke, not far from Maidenhead, but of which scarcely any traces are left, and a brick and timber cottage now occupies the site of the old college buildings. The following interesting particulars are given of Shottesbroke Church and Parish:—"The little college of **St. John the Baptist** at Shottesbroke, between Reading and Maidenhead, was one of the smallest of its class, consisting only of a warden and five priests, with a revenue of little over £30 a year; but as it was associated with what is probably the most beautiful Decorated church in the county of Berks, and one absolutely complete and uniform in design, it is worth some study. Shottesbroke was in possession of a parish church at the date of Domesday book, and fragments of this Norman edifice have been found during recent restorations; but in 1337 the manor passed into the hands of a Staffordshire gentleman, Sir William Tressell, who determined to endow a college with tithes of the living and with a fixed charge on the manor. He rebuilt the church in the flowing Decorated style of the period, a period which marks the highest point attained by English Gothic, before the decline which began to set in soon after the depredations of the Black Death had appeared. To the south of this, and connected with the transept by a covered way, were the college buildings, partly on the site of the present brick and timber cottage. Shottesbroke church lies in a fine park, about four miles east of Twyford station, the road from which passes the villages of Ruscombe and Waltham St. Lawrence. About a mile past the latter the summit of the tall ribbed spire may be noticed standing out of a group of trees on the left. The church is cruciform and aisleless, with central tower and spire; and the chief features of the exterior are the beautiful proportions of the whole, and the delicate trefoiled caps to the buttresses, and the flowing tracery of the large east and west windows. This has quite left behind the stiffness of the geometrical era; and consists chiefly of foliated ellipses intertwined

into the most intricate patterns, sometimes resembling two or more 8's conjoined. In the south transept, where the organ pipes now are, a blocked arch shows where the passage from the college buildings entered the church. The monuments are of great interest. Along the whole end of the north transept runs the double tomb of the founder and his wife, under a groined canopy with elaborate hanging tracery, and separated by a large foliated niche. In the same transept is the brass of their daughter, Margaret Pennebrygg, in which she is represented in a widow's gown with her head resting on a cushion, and beneath are the remains of a Norman-French inscription. Nearer the tomb is the brass of Richard Gyll, a servant in the household of Henry VII. But the finest brass, now in the centre of the nave, though once (as is to be learnt from an interesting article in the "*Gentleman's Magazine*" of 1840) in the chancel, consists of the two figures of a priest and layman under a double canopy, a rare arrangement. The priest wears the stole, maniple, and alb; his companion a tunic and sword. The date is the 14th century, and it has been conjectured that the figures represent the first warden of the college and his brother. Another remarkable monument is of a later warden, William Throckmorton of whom a miniature stone effigy dressed in doctor's robes lies enclosed in a stone coffin. The writer of the article further remarks: The title "*College*" has come to be so much associated with a place of education that it at first causes some surprise to find that a few centuries ago it could be used for any body of persons joined together for a common object and subsisting on common revenues. Among the most important of these colleges were associations of secular clergy who, under the names of canons, fellows and chaplains, were charged with the performance of cathedral or parish services, or of chanting masses in memory of deceased benefactors. Such societies existed in England from very early times, and were always in a state of marked antagonism to the regular clergy, or monks, from whom they have to be very carefully distinguished. Members of a college took no monastic vows, they were always in holy orders, they retained their private property, and could take it away on quitting the society. In some cases they lived in separate houses attached to their office, and in England claimed the right to marry down to the thirteenth century; and though more often the canons lived together in common. Their houses were not arranged on the monastic plan, but were without cloister or dormitory, and separate rooms were allotted to the inmates. Half the English cathedrals, and all those of Wales, were governed by such bodies of secular clergy, who were always more popular with the English Government and people than the monks from their more thoroughly national attitude and freedom from dependence on foreign associates or superiors. Accordingly, at the Reformation the collegiate system met with much more tolerance than the monastic. All the collegiate cathedrals were allowed to continue with only slight modifications in their government, and such monastic cathedrals as were maintained at all passed over to bodies of canons, who also were charged with the direction of the Benedictine Abbey of Westminster, the Augustinian priory of St. Frideswide at Oxford, and the church of St. Mary Overy, now Southwark Cathedral.

**CURIOUS RECORD FROM SONNING CHURCH REGISTER.**—The following, copied from the register of Sonning Church, gives some idea of Church discipline prevailing at the beginning of the 17th century:—"1608. John the base sonne of Nicholas Parncott baptiz: the XIIIth day of August AN. DOM. PREDICTO, which sayd child was borne in Redinge almost foure yeares before, and was by the wickedness of the foresayd Nicholas and Elinor his mother kept from

Baptisme untill the sayd XIIIth of August 1608, at which tyme the sayd chid was christened by me John Williams Minister, at which christeninge Mr. Dr. Wrighte preached a solemne sermon in a full congregation, and after the sermon the fore-sayd Nicholas and Elenor made their confession of their faultes in the manner and forme followinge, in the presence of Sir Anthonie Barker Knight, Henry Sanbourne and Anthonie Blaggrove Esquires, Mr. Cantrell and Mr. Pirmen gent : John Adames, Richard Morris, Humphrey Mathew, and William Payne Churchwardens, Francis Allwrighte one of the High Constables of the Hundred of Charlton, who first found out this wilful contempt of the blessed Sacrament." The confession of Nicholas Parncott "I, Nichols Parncott do most humblie acknowledge and confess that I have gryvouslie offended against God and his Church, against myne owne soule and the soule of this infante, not only making the members of God the members of an harlott, but also in my wilful detayninge of the child of my filthie sinne from the most holie baptisme, the fountayne of regeneration and new byrth, for which my irreligious profane and voluntary contempte of Christe's holie mysteries I ame right hartely sorry, and doe most earnestlie from the bottom of my hart not only beg and crave forgiveness at God's hands but also intirely desire you all that are present to praye unto God for me, that the sinnes of my youth and this contempt of baptisme may be forgiven me, and that the childe be not punished for the father's synnes, and I desire you all to say with me the Lord's Prayer." The Confession of Elinor Parncott "I, Elinor Parncott do acknowledge and confess that I have gryvouslie offended against God and his Church and myne owne soule and the soule of this infant, in my abettinge of the wilful detayninge of this childe from holie baptisme, for which mye offence and contempt of Christe's holie mysteries, I am right hartly sorry, and do most earnestlie crave forgiveness at God's hands and do intirely desire you all to praye with me saying the Lord's Prayer." "These confessions were audiblie published by themselves before all the congragation in the middle Alley of Sonning Church, the tyme and year after written, August 14, Anno 1608."

### Queries.

TAME OF FAIRFORD, GLOUCESTERSHIRE.—I identified in the window at Sutton Courtney Abbey the arms of Tame quartering Dennis, also Tyringham quartering some other, or, a chevron between three caps gules. How did these arms come to Sutton Courtney? One of the daughters of Mary, daughter and coheir of Sir Edmund Tame by her first husband Sir Humphrey Stafford, married Anthony Cope who owned property in Childrey and Kingston, Berks. —E. E. COPE.

FIELD NAMES.—Is "Goarders" a corruption of "Gored Acres"? What does "Homer," as a field name, mean? e.g. Homer Luscombe.—S. H. F. FAGAN.

THOMAS CRACROFT, S.T.P. 1686.—The Dean of York would be glad to know who this gentleman was. He gave a brass eagle lectern to York Minster, a very costly offering. The Dean thought that there was a family of that name at Denham Court, Bucks, but Mr. Lathbury, the rector of Denham, has searched the registers of his parish in vain, and has not come across the name in his extensive researches into the history of the Court. Perhaps some reader may be able to discover the unknown benefactor of York Minster.

THE FAMILY OF LATHBURY, BUCKS.—The Rector of Denham would be glad of any references to his family in the registers of Bucks, especially for those parishes which are situated round Lathbury and Newport Pagnell.