

A History of the Collegiate Church of Wimborne Minster and the Parish Corporation, Written in 1657¹

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The following history of Wimborne Minster's collegiate church and parish corporation is kept at the Dorset History Centre, Dorchester.² Although it lives with various records of an inquiry from 1636 into the activities of the corporation, it relates in fact to another, later, inquiry. This later inquiry was the third at least since the founding of the corporation, in 1563: the first between 1610 and 1613, the second between 1636 and 1639, the third in 1657. The account opens with place and date – 'Wimborne, 1657' – and clearly extends beyond the Civil Wars, alluded to only in passing as 'the late troubles'. It ends in 1657, with a note that the corporation's revenue at that time was £223 12s 6d. Other materials associated with the third case, including a response from the Lord Protector to the initial petition from 'divers well affected people of the parish', are held under the mark PE-WM/GN/2/3/3, also at the Dorset History Centre.

This account is important, and deserves reproduction, for a number of reasons. In the broadest terms, it provides a compelling and connected history of one parish's experience of the religious changes of the 16th and 17th centuries. In recent decades, historians have moved away from attempts to describe and analyse a single Reformation – a process with a single logic and single set of aims – to a realisation that there were multiple Reformations, headed by either a capital or a small 'r', according to the historian's taste, and each with its own logic and

- 1 I should like to thank Professor Diarmaid MacCulloch, for kindly reading a draft of this article and very graciously sparing my blushes on more than one occasion. I should also like to thank the anonymous reviewer from *Southern History*, who made a number of very constructive suggestions. Any mistakes or omissions remain my own.
- 2 Dorset History Centre, Dorchester [hereafter DHC], PE-WM/GN/1/8.

aims.³ As part of this movement, largely a product of better conditions of access to provincial records, historians have shown that the effects of national religious policy worked themselves out, and were worked out, not in a single forum but locally, according to local institutions and traditions. This insight, convincingly demonstrated in work by Norman Jones and Ethan Shagan for instance, is also demonstrated by the present account, so unlike the story told of Eamon Duffy's Morebath or of the parishes of Christopher Haigh's Lancashire.⁴ The account also demonstrates the value of a longer-term view of the Reformation, something which historians in recent years have come, if not to advocate universally, then certainly to debate at length.⁵ It provides a warning, in the persistent conflict and difficulties it describes, against the old belief – allied perhaps to the attempt to describe but a single Reformation – that there was an obvious terminus to the religious courses set during the 16th century. Like the Reformation historian, the social and political historian will also find much of use in this source: in its vivid examples of what Wrightson calls 'the politics of the parish', and indeed of the politics beyond it.⁶

Although this is the first time the account has been reproduced and discussed in detail, it has already, without doubt, been used as a source for some of the most well-known histories of Wimborne.⁷ Much of the

3 Hence the title of Christopher Haigh's *English Reformations: Religion, Politics, and Society under the Tudors* (Oxford, 1993). See, for instance, P. Marshall, '(Re)defining the English Reformation', *The Journal of British Studies* 48, 3 (2009), 564–86 and D. MacCulloch, 'Putting the English Reformation on the map' *Transactions of the Royal History Society* 15 (2005), 75–95.

4 N. Jones, *The English Reformation: Religion and Cultural Adaptation* (Oxford, 2002), E. Shagan, *Popular Politics and the English Reformation* (Cambridge, 2003), E. Duffy, *The Voices of Morebath: Reformation and Rebellion in an English Village* (London, 2003) and C. Haigh, *Reformation and Resistance in Tudor Lancashire* (Cambridge, 1975).

5 See for instance the essays in N. Tyacke (ed.), *England's Long Reformation: 1500–1800* (Oxford, 1998).

6 K. Wrightson, 'The politics of the parish in early modern England', in P. Griffiths, A. Fox and S. Hindle (eds), *The Experience of Authority in Early Modern England* (London, 1996), pp. 10–46, and K. Wrightson and D. Levine, *Poverty and Piety in an English Village: Terling, 1250–1700*, 2nd ed. (Oxford, 1995).

7 There has been little academic work on Wimborne Minster. On the collegiate church before 1547, see P. Coulstock, *The Collegiate Church of Wimborne Minster* (Woodbridge, 1993) and also A. Brown, *Popular Piety in Late Medieval England: The Diocese of Salisbury, 1250–1550* (Oxford, 1995). On post-Reformation Wimborne, see D. Reeve 'Wimborne Minster, Dorset: a study of a small town 1620–1690' unpublished PhD thesis, University of Exeter (2000). Otherwise, there is an extensive antiquarian literature on the town and aspects of its history; see the indexes to *Notes and Queries for Somerset and Dorset* and to the *Proceedings of the Dorset Natural History and Archaeology Society*.

information in it is given – down to the details of tithe payments and increases – by John Hutchins, in his voluminous account in the *History and Antiquities of the County of Dorset*.⁸ The original parts of Hutchins' account are long known to be an almost word for word reproduction of Nicholas Russell's earlier history of Wimborne, *Vindogladia*, its name derived from a Roman camp at nearby Badbury Rings.⁹ Russell (d. 1763) was register of the church for many years and had access to all of its records at a time when they were not freely available – whence the detail of his account (and of Hutchins'). It is quite probable that Russell used this very account as a source. One unsurprising difficulty with the work of both Russell and Hutchins is that the sources they used are seldom referenced according to the standards of the modern historian. A close reading of this account with their work would therefore be especially meet; although, for reasons of space, I cannot provide one here. Besides Russell and Hutchins, other historians and antiquarians have either used this account or acknowledged its existence in writing: there is a reference to it in Charles Herbert Mayo's book of 1860, *The Collegiate Church of Saint Cuthberga and King's Free Chapel at Wimborne*, and it is included in a catalogue of the parish sources made by Kaye le Fleming, a distinguished local physician.¹⁰

As well as providing missing references for the work of Russell and Hutchins, the account does an even greater service in filling lacunae in the generally superb primary sources for the parish.¹¹ Among the most inconvenient are those in the churchwardens' accounts. For their earliness and extent, the churchwardens' accounts may be the star exhibit in the Wimborne archive. But they are missing the end of Edward VI's reign, all of Mary's and the first seven or so years of Elizabeth's.¹² These were vital years for the parish and for any historian

8 J. Hutchins, *History and Antiquities of the County of Dorset*, Volume the Third, edited by W. Shipp and J. W. Hodson, 3rd edition (London, 1868).

9 J.M.J. Fletcher, 'Manuscript history of Wimborne Minster', *Notes and Queries for Somerset and Dorset* 21 (1933–35), 54–6. A copy of *Vindogladia* is held at the DHC, under the mark PE-WM/AQ/1/3.

10 Mayo, *The Collegiate Church of Saint Cuthberga and King's Free Chapel at Wimborne* (London, 1860), p. 18 and K. Le Fleming, 'Wimborne Minster Archives', *Proceedings of the Dorset Natural History and Archaeological Society* 66 (1945), 46–64.

11 The parish archive contains, among other things, peculiar court and grammar school records, corporation books and accounts, deeds, wills, manorial documents and substantial antiquarian work on the parish's history and material culture.

12 The churchwardens' accounts begin in 1403 and run until 1969. The first set of accounts span the period 1403–80, as a series of loose rolls of parchment. The rest are bound into books, each of which covers roughly equal periods of 50 years,

wishing to understand the local impact of the Tudor Reformations upon it: 15 years that saw the dissolution of the college and the establishment of the parish corporation, the third of only three in the kingdom.¹³ The source states clearly the immediate effects of the dissolution: a decrease in pastoral provision and significant uncertainty about the continuance of even the little that remained. This provides a reason why 'certeine of the cheife of the parish' sought a charter from the Queen. The account also states how: under the aegis of James Blount, Lord Mountjoy, of the neighbouring manor of Canford, his aunt, Gertrude Blount, a conservative supporter of Katherine of Aragon and a lady-in-waiting to Queen Mary, is buried in a marble monument-tomb in the church.¹⁴ The nephew, on the other hand, appears to have been on the side of reform, a fact which the account may or may not be alluding to when it says that 'Godly Zeal' was the motivation behind the petition for Wimborne's charter.¹⁵ And yet there was benefit for Mountjoy's purse

except the first book, which covers 100 (1475–1580). The loose rolls are entirely in Latin, but with a liberal seasoning of vernacular technical and dialect terms. Latin continues to be the language of the accounts for the first 28 years of the first book, before English replaces it and remains the language of accounting. On these accounts, see E. Kaye le Fleming, 'Wimborne Minster Church Wardens' Accounts', *Notes and Queries for Somerset and Dorset* XV, 175–81 (including a translation of the roll for 1413); J.M.J. Fletcher, 'The Churchwardens' Accounts of Wimborne Minster', *Notes and Queries for Somerset and Dorset* XXII, 102–6 (a transcription of the earliest roll); and J.M.J. Fletcher, 'Churchwardens of the Collegiate Church and King's Free Chapel of Wimborne Minster', *Notes and Queries for Somerset and Dorset* XXV, 49–50 (a list of the medieval churchwardens). There are also a number of essays on the churchwardens' accounts in the *Proceedings of the Dorset Natural History and Archaeology Society*. A selection from the medieval and early modern churchwardens' accounts is reproduced as an appendix, along with other material, in Mayo, *History of Wimborne Minster*. I have written about Dorset dialect-words in the Wimborne accounts in an article, 'Early Traces of the Dorset Dialect in the Churchwardens' Accounts of Wimborne Minster: Some Notes', in a recent issue of *Notes and Queries for Somerset and Dorset*.

- 13 At Crediton and Ottery St Mary, both collegiate churches before the dissolutions. Their corporations were also made up of 12 men and also had responsibility for the parish church and a parish grammar school. See J. J. Scarisbrick, 'Henry VIII and the Dissolution of the Secular Colleges', in C. Cross, D. Loades and J. J. Scarisbrick (eds), *Law and Government under the Tudors: Essays Presented to Sir Geoffrey Elton* (Cambridge, 1988), pp. 51–67.
- 14 J.P.D. Cooper, 'Courtenay, Gertrude, Marchioness of Exeter (d. 1558)', *Oxford Dictionary of National Biography* (Oxford, 2004) (accessed 1 May, <http://www.oxforddnb.com/view/article/6450>).
- 15 James Blount had two tracts dedicated to him, and they give a good indication of his religious sympathies. In 1561, a year or so before the future governors obtained their charter, Henry Bennet, in the epistle to his work *Lyves of M. Luther, J. Ecolampadius*

as well as his soul, in the form of a favourable lease of the parish tithes, as had been promised him.

The account packages into a single form, information whose narrative or causal significance might otherwise go unfound because unlooked for. The parish tithes, for instance, are a central part of the story after the establishment of the corporation. It is well known that the Reformation, and the massive transfer of ecclesiastical land that it brought, made tithes, and tithe-evasion in particular, a far hotter issue than before. Those who bought church lands and privileges after the dissolutions expected to enjoy the fruits of their new purchases as fully as possible. In aiming to do so, they aggressively pursued ancient claims and rights that had hitherto been laxly enforced or allowed to lapse entirely. This, of course, generated resentment. But as a matter of principle, too, those who ended up paying tithes to such men also resented paying secular landholders money that might not necessarily be put to the benefit of parish worship. Hence there was a significant increase in evasion and disputes.¹⁶ Wimborne appears to have been no exception to this trend. The meticulously kept records of the men appointed by the governors to collect and receive the tithes are good evidence of the intention, if not always the achievement, of collecting the tithes as efficiently as possible.¹⁷ The governors' being local men drawn from among the parish worthies must have further complicated relations with the parishioners. Not only was the corporation to be composed of substantial men, but it was self-selecting – a closed corporation – and appointment was for life, so long as the appointee

& H. Zuinglius, placed Blount in 'the tradition of good letters followed by his father and grandfather', the latter having employed members of Erasmus's circle in the education of his son, and 'claimed that James had a zeal towards good religion'. In that same year also, Blount received another dedication, this time in Jean Veron's antipapal tract *The Ouer Throw of the Iustification of Workes*. J. P. Carley, 'Blount, Charles, fifth Baron Mountjoy (1516–1544)', *Oxford Dictionary of National Biography* (Oxford, 2004) <http://www.oxforddnb.com/view/article/2682> (accessed 1 May 2016).

¹⁶ See for instance, R. Tittler, 'The end of the Middle Ages in the English country town', *The Sixteenth Century Journal* 18, 4 (1987), 471–87, esp. 477–80; and P. Marshall, 'The dispersal of monastic patronage in East Yorkshire, 1520–90', in B. Kümin (ed.), *Reformations Old and New: Essays on the Socio-Economic Impact of Religious Change, c. 1470–1630* (Aldershot, 1996), pp. 144–5. Lucy Kaufman's recent article, 'Ecclesiastical improvements, lay impropriations, and the building of a post-Reformation church in England, 1560–1600', *Historical Journal* 58, 1 (2015), 1–23, is a stimulating, if not entirely convincing, attempt to argue that the impropriation of tithes was far less divisive in reality than in Puritan polemic.

¹⁷ The receiver's accounts are under the heading PE-WM/GN/3/ at the DHC.

remained, in a very loose sense, an inhabitant of the parish. The governors also wielded formidable disciplinary powers within the entire parish and across the manorial structure – essentially the powers of the medieval deans of the college – and used them to pursue tithe-evaders in particular.¹⁸ Indeed, it soon become customary for parishioners to refer to the official of the parish consistory court as ‘the Lay Bishop of Wimborne’, a nickname which was later wrongly claimed with some pride as an official hereditary title bestowed by royal charter on the Bankes family of the parish.¹⁹

Besides the narrative structure and material, the account provides much further information of value. It tells of St Peter’s church, for instance, once also a free chapel that stood close to the centre of the town, but long-disused for worship by 1547. The churchwardens’ accounts make a number of references to this church, at first to its progressive deterioration and after to its re-use as a church-house.²⁰ By the beginning of the 17th century, the account states, scholars ‘from divers parts of the kingdom’ were coming to the grammar school. A little later, a fire caused significant damage to the schoolhouse, among other buildings. No other references to this event occur in the parish archive, nor in narrative sources such as Hutchins. The account states that an extraordinary charge, perhaps recorded separately from the usual accounts, was levied to pay for the repairs, a precedent that had been established a few years earlier when the spire fell, ‘by Tempest

18 On the peculiar status of the minster, see J.M.J. Fletcher, ‘A Dorset royal peculiar’, *Proceedings of the Dorset Natural History and Antiquarian Field Club* 38 (1918), 93–111. For a discussion of the manorial structure of the parish after the dissolution, see Reeve ‘Wimborne Minster’ p. 22. For the pursuit of tithe-evaders, see the accounts of the governors’ receivers, DHC, PE-WM/GN/3/1 onwards, and the acts of the consistory court, PE-WM/CP/2/9. From the 1580s, the receivers’ accounts begin to record significant amounts of uncollected tithe-revenue each year.

19 J. M. J. Fletcher, ‘The Lay Bishop of Wimborne Minter’, *Notes and Queries for Somerset and Dorset* 21 (1935), 267–70.

20 There are a number of references to repairs to St Peter’s, which appears to have been defunct as a church before the extant churchwardens’ accounts begin. There were repairs in 1404–5, 1409–10, 1426–7 and 1430–1. In 1452–3, under the rents of assize there is mention of a house in the cemetery of St Peter’s: *Et de iiij d de redditu Johannis Smyth pro licencia unius domus in cimiterio Sancti Petri*. See DHC, PE-WM/CW/1/2, 5, 15, 17 and 28 respectively. The repairs continue in the first account book, PE-WM/CW/1/40. In 1543–4, for instance, 12 li was spent on a new church house at St Peter’s. PE-WM/CW/1/40, fos 139–40. On church houses, see B. Kümin, ‘The Secular Legacy of the Late Medieval Parish’, in C. Burgess and E. Duffy eds., *The Parish in Late Medieval England* (Donington, 2006), pp. 95–103.

blowne downe'. Thomas Gerard, a local antiquarian, omits the tempest and adds a certain amount of mystery, when he relates:

...a strange Accident, which in our Dayes happened... viz. Anno Domini 1600 (the Choire beeing then full of People at tenne of Clock Service, allsoe the Streets by reason of the Markett) a sudden Mist ariseing, all the Spire Steeple, beeing of a verie great Height, was strangelie cast down...²¹

Lieutenant Hammond later wrote that a hare had been seen to jump on the rubble – a bad sign.²² Spire, like fire, escapes mention in the churchwardens' accounts and elsewhere in the parish archive. On another occasion when extraordinary expense was required, it was a local gentleman and member of the corporation, Thomas Hanham, who paid the cost initially: £1,200 to King Charles to have the corporation's charter re-granted. The Hanham family were relative newcomers to the parish. Thomas's grandfather, John Hanham, was first mentioned in the 1545 subsidy, and appears to have come to Wimborne after marrying the daughter of a local gentleman, John Orenge. John Hanham and his descendants soon proved to be the main beneficiaries of the dissolution of the college. He had been one of the chantry commissioners for Dorset, and purchased Dean's Court, the dean's residence to the south of the church, as well as other college and chantry lands in the parish.²³ In the decades that followed, the Hanhams made an increasingly valuable contribution to the parish, as members of the corporation, legal representatives of it (they were a family of lawyers), and benefactors of the church and grammar school. The account also gives a certain amount of information about the first inquiry into the corporation. Like the second, it was set in motion by a private individual. In about the tenth year of James I's reign,

21 J. Coker, *A Survey of Dorsetshire* (London, 1732) p. 113. Note that Gerard's account was published around a century after it was written, and under the name of John Coker, by mistake.

22 *A Relation of a s Short Survey of the Western Counties Made by a Lieutenant of the Military Company in Norwich in 1635*, ed. L. G. Wickham Legg (Camden Miscellany, vol. 16, London, 1936), p. 69.

23 'Hannam (Hammond, John (by 1519–59), of Wimborne Minster, Dorset', at *History of Parliament Online*, <http://www.historyofparliamentonline.org/volume/1509-1558/member/hannam-%28hammond%29-john-1519-59> (accessed 1 May 2016). See also the Dorset chantries certificates, which are usefully reproduced in E. A. Fry, 'Dorset Chantries' *Proceedings of the Dorset Natural History and Antiquarian Field Club* 27 (1906), 27–31.

'One Tipper... questioned the validity of the [governors'] patent'.²⁴ This Tipper was probably William Tipper, the notorious hunter for concealed lands (lands illegally detained from the crown), who was at work, with official sanction, during the reigns of Elizabeth and James.²⁵ Concealed lands were a valuable source of revenue for the crown, but the initiative to find them came overwhelmingly from 'courtiers seeking lands'.²⁶ Among such a viciously competitive social group, the prospect of a quick route to money and influence must have been irresistible. Hunters like Tipper could and did make a fortune, and so, inevitably, there were soon very many of them. As their activities spread across the entire kingdom, so did the anger and protest they aroused: Tipper's behaviour, in particular, was among the grievances presented during the Parliament of 1606–7. Even as late as 1624, one gentleman expressed a fear that his lands might end up 'prey for some young Typper, or other caterpillar of the commonwealth'.²⁷ Did Tipper think the corporation easy pickings? Quite possibly. He was already familiar with Wimborne, having uncovered and been granted concealed property within the parish. In 1588, he and Robert Dawe, an associate from London, had been granted St Peter's church – 'the ruined church of wymborne' – which they then sold to Thomas Hanham. Hanham, in turn, granted it to the corporation in perpetuity, for the building of a town hall.²⁸ At

24 Costs for the first inquiry, as well as references to payments to Tipper, are recorded in the receivers' accounts between 1610 and 1613. DHC, PE-WM/GN/3/33–35.

25 On Tipper specifically, see J. Thirsk, 'The Crown as Projector on Its Own Estates, from Elizabeth I to Charles I', in R.W. Hoyle (ed.), *The Estates of the English Crown, 1558–1640* (Cambridge, 1992), p. 322 and H. H. Lockwood, 'Those greedy hunters after concealed lands', in K. Neale (ed.), *An Essex Tribute: Essays Presented to Frederick G. Emmison* (London, 1987), p. 157.

26 C.J. Kitching, 'The quest for concealed lands in the reign of Elizabeth I', *Transactions of the Royal Historical Society* 24 (1974), 63–78.

27 The National Archives, Kew [hereafter TNA], SP 14/159/80. The letter is discussed in a footnote in Ben Jonson, *Epicene, or the Silent Woman*, edited by Richard Dutton (Manchester, 2003), p. 284.

28 There are two grants of concealed lands, the first on 13 July 1588, the second on 22 August 1589; see *Calendar of Patent Rolls, 30 Elizabeth I, 1587–1588* (C 66/1304–1321), ed. S. R. Neal (List and Index Society Publications, Volume 297: London, 2003), pp. 154–59, and *Calendar of Patent Rolls, 31 Elizabeth I, 1587–1588* (C 66/1322–1336), ed. S.R. Neale (List and Index Society Publications, Volume 300: London, 2004), pp. 27–30. Hutchins, *History and Antiquities* p. 228. The deed of sale between Tipper and Dawe on the one hand, and Thomas Hanham on the other, and a subsequent deed of enfeoffment to the corporation, are held under DHC, PE-WM/GN/7/1. In 1618–19, the corporation granted the churchyard to the church's use in perpetuity; DHC, PE-WM/CW/1/41, fo. 168. There is a parallel with Bury St Edmunds, where a church or chapel of St Margaret was replaced by a shire hall. See

around the time of the first inquiry, the governors' claim to the town hall was apparently challenged, but by whom is unclear.²⁹ The turn of the 17th century seems to have been a time of increasing scrutiny of the governors. A number of documents in the State Papers show that, nearly twenty years before the first inquiry, there was talk of the governors' having to surrender their charter and beg pardon from Queen Elizabeth. A dispute with a former schoolmaster, and subsequent inquiry by the Privy Council, was the cause.³⁰

The account also provides a view into the relationship between the parish and higher ecclesiastical authorities, and how it changed over time. This is an aspect of institutional life otherwise barely visible in the sources. Before the dissolution of the college, Wimborne had also been a peculiar: a church exempt from the authority of the ordinary.³¹ Although there is a certain amount of evidence to suggest friendly relations between the college and the bishop of Salisbury – not least the fact that some of the deans and prebendaries of Wimborne were also canons or prebendaries of the cathedral – the king was vigorous in defending its claims to exemption.³² The peculiar status must

the introduction to *Accounts of the Feoffees of the Town Lands of Bury St Edmunds, 1569–1622*, edited by M. Statham (Woodbridge, 2003). This parallel was kindly brought to my attention by Professor MacCulloch.

- 29 See the governors' minute book, DHC, PE-WM/GN/2/1/1, fo. 12, under 24 *die Augustij* 1604. On that day 'Five polle of evedence concerning our Tyle to the towne hall were delivered to mr Gundry for the defence of our title to the same'. This evidence included the deed of acquisition for Hanham's purchase from Tipper and his associate, and also the deed between Hanham and the governors.
- 30 There are three important documents among the State Papers which relate specifically to the dispute with the schoolmaster: the first a report on the dispute by four commissioners to the Privy Council; the second a petition from the schoolmaster; and the third a set of articles for the Privy Council, prepared, it would seem, by the schoolmaster again. TNA, SP 12/253, fos 83–4 and SP 12/255, fo. 16, respectively.
- 31 On the royal free chapels, see J.H. Denton, *English Royal Free Chapels, 1100–1300: A Constitutional Study* (Manchester, 1970). Almost nothing has been written on the royal free chapels since.
- 32 The bishops of Salisbury were known to visit Wimborne, and Bishop Richard Poore even issued an act from there, at some point between 1219 and 1220. See R.W. Pfaff, *The Liturgy in Medieval England* (Cambridge, 2009), p. 384. There is a list of prebendaries, deans and sacristis of Wimborne in P. Coulstock *Collegiate Church* pp. 234–40. The king was, however, enthusiastic to protect the rights of his free chapels from encroachment by the ordinary. In 1238, Henry III asserted the rights of Wimborne against the bishop of Salisbury, in the case of a clerk who had been provided by the bishop with the church of Shapwick, which belonged directly to the deanery of Wimborne. *Calendar of Patent Rolls*, 28 August 1238. It should be

have disappeared after the dissolution of the college and then been reconstituted with the creation of the 12 governors. The local bishop – the bishop of Bristol rather than Salisbury, after Dorset had become part of the newly created diocese in 1542 – appears then to have been given oversight of the governance of the school and church, probably to ensure the parish did not develop too much independence. And so when the governors wished to increase their revenues by selling leases of the parish tithes to the parishioners, they first secured the approval of the bishop. This was a routine and amicable intervention by a bishop in the affairs of the parish. But another proved far less so. In 1636, William Laud, archbishop of Canterbury, became involved in a local dispute stemming from an allegation that the governors had abused the privileges of their charter. William Hussey, a local clerk and, according to the governors, a non-conformist and man of ‘hott spirit’ (i.e. a Puritan), had obtained a local commission from Chancery into the activities of the governors, hoping to have the charter revoked. When the governors appealed against its findings, which they alleged to have been rigged, Laud was drawn in to the case.³³ Laud and Hussey were

noted that the bishop and chapter of Salisbury appear to have had certain powers of regulation over at least two of the chantries founded at Wimborne, as materials associated with their foundation make plain. See appendices II and V in Coulstock, *Collegiate Church*. There is also a strong suggestion of the interchange of devotional culture between the two, and not just from the cathedral to the college, but vice versa. From the 13th century, according to Richard Pfaff, Cuthberga became a ‘characteristic Salisbury saint’, in the sense that she appears in no liturgical uses that are not clearly affiliated with Salisbury. Pfaff suggests that Martin de Pateshull, dean of Wimborne from 1223 and canon of Salisbury two years later, was the vector for the cult. Pfaff, *Liturgy in Medieval England*, pp. 381–4.

- 33 A significant amount of materials relating to the case are filed under PE-WM/GN/1/5, including replies from the governors to the charges against them and minutes from Star Chamber sessions. The Hussey case is discussed by David Reeve in, ‘Wimborne Minster’, pp. 249–50. In 1639, after the conclusion of the inquiry, Hussey petitioned the king, claiming that he was ‘utterly undone’ by prosecuting the suit. He prayed the king should grant him relief, perhaps by the archbishop of Canterbury’s allotting him ‘some living in the king’s gift that may be some way an answerable recompense’. In response to the petition, the secretary of state, Francis Windebank, promised that the king would remember Hussey when a suitable position arose; TNA, SP 16/403 fo. 53. Whether Hussey was allotted a living by the king is unclear, but his trouble-making appears to have continued. The register of births, marriages and deaths for the parish of Hinton Martell, near to Wimborne, has affixed to it a note which states that in 1661 James Crouch was restored to the parsonage there by Lord Keeper Coventry, ‘out of which William Hussey had by force thrust him and usurped his right 16 yeares... being a meere lay man.’ DHC, PE/HIM/RE/1/1.

from opposing camps within the English Church, yet their intentions appear, broadly, to have been the same: to have the corporation dissolved and the church made a presentative one, with the right of patronage in the king's hands.³⁴ In the account, Laud is briskly referred to, from the relative safety of 1657, as 'beeing desirous to alter the state of the said church & to order it according to his own will'. Laud, as all students of the Great Rebellion will know, was of course desirous to alter more than just the state of Wimborne Minster: his was a plan in which something of the medieval dignity and autonomy of the entire Church would be restored. One thrust of this agenda was increased ceremonialism in worship, Psalm 96's 'beauty of holiness', another the reduction of lay control over churches. In 1633, thrusting towards the latter, Laud suppressed the Feoffees for Improvements, a group of Puritans who had organised collectively to purchase improvements and advowsons and then establish Puritan lectureships. Few aims could have been more calculated to infuriate the archbishop.³⁵ With the backing of the king, Laud did his best to reassert the rights of ecclesiastical corporations – cathedral chapters, namely – against laymen and especially town and city corporations, using disputes over civic ceremonies and local jurisdiction to knock mace-wielding mayors and swaggering aldermen down a peg or two. During the period 1635–8, not a single civic corporation won a dispute at Privy Council against a cathedral chapter.³⁶ Laud's attempt to alter the state of Wimborne could well be seen as a typical interference: anti-improvement, anti-lay-corporation. In the end, however, things did not go his way. After

- 34 There is a large amount of material relating to this case, including petitions, minutes and statements, under DHC, PE-WM/GN/5. Laud appears to have been keeping tabs on the corporation at least a year before Hussey made his complaint. Among the State Papers (TNA, SP 16/291, fo. 56) is a document endorsed by Laud's secretary, William Dell, which alleges corruption and neglect on the governors' parts. It is possible that Laud and Hussey were already in contact. Laud may also have been aware of the corporation because of an acrimonious dispute in the Court of High Commission between Thomas Hanham, one of the governors, and William Stone, another governor and also priest and schoolmaster of the parish; see for instance TNA, SP 16/536, fo. 16, Hanham's statement against Stone, at the beginning of 1636. From the statement, and other references in the State Papers, it is clear that the case had been going on for at least a year and a half.
- 35 On Laudian ceremonialism, see, for instance, G. Parry, *Glory, Laud and Honour: The Arts of the Anglican Counter-Reformation* (Woodbridge, 2006). On the dissolution of the Feoffees for Improvements, see M. Dever, *Richard Sibbes: Puritanism and Calvinism in Late Elizabethan and Early Stuart England* (Macon, GA, 2000), pp. 82–3.
- 36 C.F. Patterson, 'Corporations, cathedrals and the Crown: local dispute and royal interest in early Stuart England', *History* 85 (2000), 546–71.

the dispute and the re-confirmation of Wimborne's charter, bishops no longer feature in the account: the focus becomes resolutely local.

As with all sources, there are difficulties. It is unclear, for a start, who wrote the account: no scribe is named, and the hand, neither particularly stylish nor neat, is not distinctive enough to identify him through comparison with other sources. The date at the beginning is the best indication of the account's place within the 1657 dispute. Even so, the account says nothing about the dispute itself, and there is no way to be completely sure whether it was written in favour of the governors or against them; although there are a number of clues which all but confirm the former. There is, first of all, the fact that whoever wrote it must have had the corporation's financial records to hand. Would the corporation have allowed such access to its enemies?³⁷ Specific remarks are also revealing. The reference to Thomas Norman, who became the town lecturer, is especially so. He is called a 'learned able & zealous preacher' and it is added, no doubt as an illustration of this, that he was 'chaplain to the then Earle of Pembroke', Henry Herbert, the 2nd earl, who died a few years after Norman's lifetime appointment at Wimborne. From other documents in the archive, it is clear that the corporation, or certain members of it, were very keen on Mr Norman.³⁸ The governors' minute book records the following entry for 1597: 'Mr Thomas Norman is retained by patente for the term of his leffe to preach in the Church of Wimborne soe often as he may, & to be resident there, at the yerely fee of 40 li quarterly to be paid.'³⁹ Norman's stipend was ten pounds more than that of Mr Hill,

37 In the abovementioned entry of the governor's minute book, there is reference to a strong box for keeping important documents, including the deeds that had been received for the defence of the governors' title to the town hall.

38 Norman seems to have had especially close ties with John and Mary Gundry, a local gentry couple. John was one of the governors for many years (see the governors' minute book, DHC, PE-WM/GN/2/1/1 fos 1-15). In her will, written in 1617 and proved the next year, Mary left a number of gifts to Norman, his wife and his children, to whom Gundry was godmother. The gifts included an annuity of 40 shillings to Norman and his wife, an annuity of the same amount to each of his children, and black robes for the entire family to wear at Gundry's funeral. Norman was also a witness to the will and a later codicil to it, as well as one of her overseers. Interestingly, the will was copied into the second churchwardens' account book after the entry for 1625-6, presumably as a record of the house and garden she left to the church and the generous doles she left to the poor of the parish; DHC, PE-WM/CW/1/41 fos 203-4. The will, in its provisions, witnesses and officers, is concrete evidence of a reformist or 'godly' network in the town, with links to important political figures and other reformist centres such as Exeter, Shaftesbury and Lyme Regis.

39 DHC, PE-WM/GN/2/1/1 fo. 5, under *vicesimo die Januarii* 1596.

who had been appointed not only to be preacher but also schoolmaster, some 18 years before, and double that of the other ministers of the church.⁴⁰ On the same day that Norman was appointed for life, it was also agreed, with the schoolmaster's permission, that 'Mr Norman at his pleasure shall have recourse unto the Schole as often as he will And there to examine howe the children do profite and there of to certifie the Corporation'.⁴¹ In 1599, he was recorded as a witness, with the same schoolmaster, Mr Gear, and eight of the 12 governors, when Lady Penelope Hanham was given by the corporation 'too and fifty rowles of Court Rowles belonging to suche manors & landes as are the heritament of the sayd mres hanam & her sonnes'.⁴² From the start, then, a great deal of trust was placed in him by the governors. Others in the parish were less prepared to do so. The phrase 'troublesome priest', with all its associations, may go some way towards summarising his character, especially his recalcitrance in the face of numerous complaints and official rebukes; although Norman himself would have preferred the phrase 'troublesome minister'.⁴³ At least four times he was presented by the churchwardens at the consistory court, over which one of his fellow ministers would have presided as court official. He was first presented in 1599, just three years after his lifetime appointment and in the same year as he witnessed the transfer of court rolls to Lady Hanham. He was charged with refusing

to read divine searvis according to her mats lawes, to cellebrat the blessed sacrament of the bodie and blood of our Lord and Saviour Jesus Chryste... to baptise infants, to visite the sicke, to praise or to give thanks to God for women after child birthe, and to wear such habits as is appointed by the ecclesiastycall orders and lawes of this realme.⁴⁴

Whatever the dangers of inferring belief and identity from action, and especially from a hostile account of action, it is clear that Norman was a thoroughgoing Puritan. In his neglect of his pastoral duties he was demonstrating a belief common among the hotter sort of Protestant, that preaching, before catechising and the administering of the sacraments, was the most direct route to the common man's

40 Ibid, fo. 1, under *sexto die Januarii anno domini 1579*.

41 Ibid, fo. 5, under *vicesimo die Januarii 1596*.

42 Ibid, fo. 9, under *xviiio die Januarij Anno Regni Regine Eliz' etc. xljo*.

43 The term 'priest' was a bugbear of Puritans, who preferred the term 'minister' generally. See Parry, *Glory, Laud and Honour*, ch. 1.

44 Hutchins, *History and Antiquities*, p. 265, footnote a.

salvation. In his disregard for the appointed habits of the clergy, he was demonstrating the allied suspicion of any finery and adornment as vestiges of Popism.⁴⁵ As such, it should come as no surprise to learn that he would persist in his behaviour. There came two more presentations for the same offences, in 1611, before the matter eventually reached Canterbury, at some point between 1611 and 1616. On 19 September 1616, it was presented, again in the parish consistory court, that 'Mr Thomas Norman, being silenced by the order of the court of my Lord Grace of Canterbury, doth notwithstanding preach with us, but by what authority we know not'.⁴⁶ George Abbott, the then-archbishop of Canterbury, was generally loath to silence lecturers, so Norman's case must have been so egregious as to make censure unavoidable.⁴⁷ And yet the governors continued to employ him.⁴⁸ Nor was he the only one presented before the parish court because of his preaching: parishioners themselves were sometimes presented for refusing to attend his sermons. Joseph Budden was presented in 1611, who 'as the fame goeth have spoken unreverent words agaynst Master Norman, and doth say he will make as good a sermone as Master Norman'.⁴⁹ Since it was the governors who had chosen to employ Norman – for life – they would surely have preferred not to draw attention to the serious consequences of their decision. Another clue to the document's purpose is in the way the tithe disputes are presented: as an unfortunate side-effect of rising costs in the administration of the church and school. There is no suggestion, let alone accusation, of impropriety or unfairness. Nor, indeed, is there a suggestion of wrongdoing when the rebuilding of the school is discussed: it was simply that the school house was 'auncient & often in decay & not sufficient for the schollers

45 For the emphasis on preaching as the primary means for salvation, see chapters two and three of C. Hill, *Society and Puritanism in Pre-Revolutionary England* (London, 1964), 'The preaching of the Word' and 'The Ratsbane of lecturing', pp. 30–122, and also C. Haigh, *The Plain Man's Pathways to Heaven: Kinds of Christianity in Post-Reformation England* (Oxford, 2007), *passim*. Nevertheless, it should be noted that preaching and the taking of the sacraments were not necessarily opposed or incompatible, as shown by Arnold Hunt in, 'The Lord's Supper in early modern England', *Past and Present* 161 (1998), 39–83. On Puritans and town lectureships, see, for instance, P. S. Seaver, *The Puritan Lectureships: The Politics of Religious Dissent, 1560–1662* (Stanford, CA 1970) and, for a specific case study, L.M. Higgs *Godliness and Governance in Tudor Colchester* (Ann Arbor, MI, 1998), pp. 201–5.

46 *Ibid.*, pp. 192–3.

47 On Abbot's attitude to lecturers, see Hill, *Society and Puritanism*, p. 112.

48 DHC, PE-WM/GN/3/39–41.

49 *Ibid.*, p. 265, footnote a.

that came thither to bee taught'. As mentioned earlier, the governors had at this time been involved in a dispute with a former schoolmaster, Giles Lawrence. Lawrence alleged he had been removed from his post unlawfully, and through his claim the governors fell under suspicion of massively abusing their corporate privileges: allowing the schoolhouse to become so dilapidated that the scholars had to be taught elsewhere in the town and making favourable leases of the corporation's revenue to friends and family, as well as abusing those who had been sent to inquire into such matters.⁵⁰ But the governors were, or so Lawrence – probably a graduate of Magdalen Hall, Oxford⁵¹ – claimed, 'rurall persons of small capacitie... verie simple persons and of no capacitie fitt for the government thereof [of the parish and school].'⁵²

By no means, in short, is this is a 'neutral' account. Comparison with other sources is necessary, as always: the account has its own silences and omissions. On the dissolution of the college, comparison with the chantry certificates is especially apt. They contain a detailed snapshot of the college and community at the dissolution, including a houseling figure and memoranda of the commissioners about the need to maintain the grammar school and at least four priests to serve what was an extremely large parish.⁵³ Comparison with the churchwardens' accounts can only prove fruitful. For instance, the period after the resolution of the second inquiry, when a new charter had been granted to the parish at significant cost, appears to have been one of some difficulty for the church and corporation, and the petition for a third inquiry symptomatic of a wider malaise; although its exact character and extent are hard to define. There is a definite air of special measures about the churchwardens' accounts for the period of the three Civil Wars, 1642–51. In a move unprecedented in 240 years of parish government at Wimborne, the churchwardens remained the same for five years in a row, between 1641 and 1646: William Gibbert and John Carleton.⁵⁴ Before 1641, seldom had any pair of churchwardens held their position for longer than a year, and never for more than

50 See note 30.

51 A Giles Laurence earned a BA from the college on 16 February 1588. 'Laurence, Giles' under 'Labdon-Ledsam', in *Alumni Oxonienses 1500–1714*, edited by J. Foster (Oxford, 1891), www.british-history.ac.uk/alumni-oxon/1500-1714/pp.868-92 (accessed 1 May 2016).

52 TNA, SP 12/253 fo. 83.

53 Fry 'Dorset Chantries'.

54 DHC, PE-WM/CW/1/42, fos 7–41.

two years running.⁵⁵ In 1649, after three years of variation, these special measures began anew, or so it seems, with Anthony Anketill and William Pottell remaining churchwardens for four years, until 1653. The accounts themselves give other indications of trouble. They record an absolute decline in gifts and bequests to the church, so that by 1644 the church was just as likely to receive no gifts at all in a year as one or two reasonably large ones: in 1644–5, 1645–6, 1649–50 and 1650–1, nothing.⁵⁶ The customary small bequests of ordinary people have disappeared. Knells for the dead continue, as do payments for church seating, although less lucratively than before. The accounts also record further (presumably) telling details, such as that surplices were stolen from the church, on at least one occasion by a soldier, and had to be replaced.⁵⁷ In 1643–4, the same year that a surplice was removed from the church by a soldier, the organs were taken down. Some of the church possessions were kept at the house of Mr Strong, and that somebody was paid to guard them.⁵⁸ This may have been the year when at least three of the monuments within the church – the Uvedale, Beaufort and Blount tombs – were defaced, almost certainly by passing soldiers.⁵⁹ Deeper investigation would be required to substantiate this impression, compelling though it may be, and to show which of these apparent difficulties were immediately related to ‘the late troubles’ and which had been in the making for longer.⁶⁰ As this account makes clear, though, some changes did have their immediate cause in the conflagration and its aftermath; the church’s full complement of three ministers was replaced twice by external order, for instance.

Now for the transcription itself. I have organised it under folio headings, the account being three, single-sided pages. Because the

55 The list of churchwardens who served more than two years running is extremely short: 1403–5, John Swanhanger and Roger Forster; 1473–5 Henry Ashton and Thomas Ranger; 1610–12 John Habgood, but not his partner; 1617–18, Nicholas Anketill and William Roll; 1619–20, Anthony Waite and John Brent; 1624–5 William Russell, but not his partner; and 1634–6, Thomas Pitman and Thomas Frampton.

56 DHC, PE-WM/CW/1/42, fos 31, 37, 60 and 64.

57 Ibid, fos 22 and 28. An ordinance banning the wearing of surplices was not issued until 1644, but many London parishes had divested themselves of surplices two or three years earlier. J. Spraggon, *Puritan Iconoclasm during the English Civil War* (Woodbridge, 2003), p. 167.

58 Ibid, fo. 28.

59 Hutchins, *History and Antiquities*, p. 228.

60 On the Civil War in Dorset generally, see A.R. Bayley, *The Great Civil War in Dorset* (Taunton, 1908) and also D. Underdown, *Revel, Riot and Rebellion: Popular Politics and Culture in England, 1603–1660* (Oxford, 1985), *passim*.

account is not heavily abbreviated, I have not indicated the few extensions I have made. Nor have I included line numbers, since these would complicate the presentation of the account and make it occupy far more space than is necessary. The original spelling and orthography have been retained at all times. I have used ellipses in two instances towards the end of Folio 3 to indicate a missing and an incomplete word resulting from damage to the text.

Folio 1

Wimborne Minster /

1657

The now parrish Church of Wimborne Minster in the County of Dorset was sometimes a Collegiate Church belonging to the Kings Colledge in Wimborne Consisting of a Deane & fower Prebendaryes donative by the Crowne, within which Colledge there was a Chauntry Consisting of one Chaplaine to teach Grammar freely in Wimborne of the foundation of the Executors of the then late Princesse Margaret Countesse of Richmond & Derby in performance of her last will & Testament & in the Sayde Towne of Wimborne there was alsoe the Kings Free Chappell called St Peters, which Colledge Chauntry & free chappell were endowed with certaine Tythes improprieate & other landes & Hereditaments. And the saide Deane & fower Prebendaryes then used time out of mind to finde & mainteine at their charges fower priests & fower Clerkes to discharge the cure of soales in the said parrish, whereof one Priest & Clerke served the Colledge Church, another St Peters, a third St James Chappell in Holt, & the fowerth Priest & clerk served St James Chappell at Kingston, and the sayde Colledge Chauntry & Free chappell were all dissolved by the statute: 2^o: Edw: 6: & the sayde Tythes Lands & Hereditaments by the same statute came to the Crown & were sometimes afterward occupied as a farme of the Crowne there being then allowed to the schoole master of the sayde schoole ten pounds twoe shillings & eleven pence & to the fowers ministers & fower Clerkes aforesaide forty pounds by the yeare; But there beeing noe certaintye for the Continuance thereof & the sayde church & chappell being then but meanelly served, & the Inheritance of the sayde Lands & some of the Tythes alsoe being solde away to particular persons, certaine of the cheife of the said parish with the consent of the rest of the parishoners, out of a Godly Zeal did by the meanes of the Lord Mountioy the then Lord of Canford the next adioyning parish to wimborne, procure of the late Queene Eliz in the fifth yeare of her Raigne a Patent whereby a Free Grammar schoole was fownded in wimborn & Twelve of the sayde Parishoners

were incorporated with succession for ever to endure, by the name of the Governors of the possessions Revenues & Goods of the free Grammar schoole of Queene Eliz in Wimborne Minster in the County of Dorset; In & by which Patent there was reserved a Rent of xl li a yeare to the Crowne, And the sayde Queene by her Lettres Patents graunted to the sayde Governors & their successors for ever Certaine Tythes in the Parrish of Wimborne then latelye Belonging to the sayde Colledge & the schoolehouse & preists Howses & other small things mentioned in the sayde patent amounting then in the whole to the Cleere yearely value of eighty nine pounds and eightene shillings as by the sayde Patent appeareth, The charges of which Patent cost the saide parishioners about one hundred pounds, besides what the Lord mountioye by promise was to have For procuring the same, which was a Lease of all the Tythes soe graunted to the sayde Governors for 21 years at the yearly rent of C li which Lease the saide Governors afterwards about the sixth yeare of the saide Queene in performance of their saide promise did make unto the saide Lord Mountioye by Deede under their Common seale (the said Parishoners having redeemed some former Leases of some of the saide Tythes made beefore the saide Patent) & not Long after the saide Parishoners alsoe redeemed alsoe the Lord Mountioyes Lease, And the said Governors & their successors by the saide Patent were for ever to finde a fitt schoole maister & usher to teache the knowledge of Grammar in the said schoole house to all Commers thither to bee taught according to the Custome of the Grammar schoole of Eaton or Winchester, & were allsoe to finde three fitt preists & three Clerkes to celebrate Divine service & discharge the cure of soules there which three Preists & three Clerkes were thought sufficient for the purpose (the Colledge church & chappells of Holt & Kingston being then only in use, And St Peters in wimborne beeing wholly discontinued as unnecessary) & the saide Governors by the saide Patent were to repayre & mainteine the Chauncell of the saide church & the saide schoole house & Preists houses And the said Governors in pursuance of the saide Patent did finde & mainteine a schoolemaster one mr Munday & an ushers & three preists & Clerkes according to the saide patent, And shortly after the graunting of the saide patent the Inhabitants of Kingston solely frequenting the parish church in Wimborne, the Chappell at Kingston was by the Consent of the saide Inhabitants likewise discontinued & the Bells thereof Brought to the Church of Wimborne, which with the chappell of Holt were afterwards only used for divine Service in the saide parish, And then the saide Governors insteade of finding a minister to serve at Kingston did sett up a Lecture in wimborne the Frydayes being their Markett

day, & procured a learned & able preaching minister one mr Smith who afterwards served the saide lecture to his death, And after Him succeeded mr Norman, a learned able & zealous preacher, chaplaine to the then Earle of Pembroke & not long after the graunting of the saide patent the saide schoole house being auncient & often in decay & not sufficient for the schollers that came thither to bee taught divers sending their sonnes

Folio 2

thither from divers parts of the Kingdom / the saide Governors new built the saide schoole house & made a very faire large & spacious schoole of farr greater content then the former the walls beeing all of good stooone & Bricke with convenient Lights & all other thinges Answerable & a faire large & convenient schoolehouse not only fitt for the schoolemaster & his ordinary family but for the entertainment of a good number of schollars to bee tabled with him, & furnished the same with divers Implements necessary for that purpose; the doing of all which cost 200 li, which was likewise defrayd by the said Governors with the help of the saide parrish. And whereas the saide Late Queene in & by her saide Lettres patents did give & graunt unto the saide Governors & their successors full power & authoritye with the advice of the Bishopp of Bristoll for the time beeing to make & ordaine Wholsome statutes & ordinances in writing concerning the Government & direction of the schoole & the schoolemaster & schollars thereof & of the saide ministers & clerkes & their Sallaries & concerning the observation for the government & disposition of the Rents & Revenues appoynted for the sustentation of the saide schoole ministers & Clarkes, The saide Governors about the fourteenth yeare of the saide Queene did conclude & agree with the saide parisoners that in consideration of the saide Disbursments Every one of them shoulde have his Owne tythe belonging to the saide Governors at the yearly rent of v d the Acre for theirre Arrable pasture & all other theirre Tytheable land, & iiij d fine which amounted to about 120 li by the yeare (the Revenues thereby being increased xx li a yeare above the rent reserved upon the Lord Mountioyes Lease) And this Agreement was put in writing, & the Bishopp of Bristoll consented thereunto, & the same was entred decrede & Registered in the Ecclesiasticall Court of the peculiar of wimborne the 26 of July: 1573: beeing the xvth yeare of the saide Queene, And the saide writing by Common consente was delivered to one Richard Bursey to Bee kept for the common benefitt of the parish, And the saide parishoners accordingly for some yeares Enjoyed the saide Tythes without any great alteration, but in processe

of time the Governors charge encreasing & the times necessarily requiring more maintenance for the schoole master & usher & the ministers (especially the preaching ministers) & clarkes then formerly they had, The saide Governors were not able to continue the saide rate of v d the Acre, & therefore for the better enabling themselves to defray & mainteine theire yearly ordinary & extraordinary expences, & to pay the saide rent of xl a yeare to the Queene they did by severall Deeds of Lease under theire Common seale, & for competent fines lett unto those of the parishoners that woulde take Leases of theire Tythes at reasonable yearely values, but divers refusing to take Leases of theire Tythes the saide Governors did about the 38th yeare of the saide Queene by Deed under theire Common seale for the fine of one hundred pounds graunt unto Sr Tho: Sherly Rent for the terme of 21 yeares all the Tythe of shuch as refused to take leases, & the rents of revercons of the Tythes of all them that had leases reserveing the yearly rent of 200 li which was then necessary to bee expended yearly for the maintenance of the saide church & schoole & for the payment of the saide rent to the Queene, & for reparacions & other extraordinary charges, And the Saide Sr Tho: Sherly shortly after the graunting of the saide lease did assigne his terme & interest therein unto Gyles Simpson of London Goldsmith, & divers of the parishoners refusing to pay theire Tythes, the Governors for remedy thereof commenced divers suites in the spirituall Court for the Tythes due beefore the saide Lease And the saide Sympson for Tythes due afterwards, whereupon some of the Parisoners proffered divers Bills against the saide Governors & Sympson (vizt) one in chauncery & another in the Dutchie Court & two in the Court of Requests, wherein much money was spent on both sides & about the 41th yeare of the Queene all the saide suites were ended & the Parishoners did pay to the saide sympson for redemption of his Lease & for some arreareages then due unto him 442 li 14 s 0 d & then the saide parishoners tooke leasses of theire Tythes, rendring for rent yearley above the saide summe of 200 li; but about the xth yeare of King James one Tipper questioned the validity of the saide patent & endeavoured to overthrow the same, whereupon the saide Governors petitioned the saide King who refused to alter the pious graunt of the saide Queene, but ordered that the saide Governors shoulde purchase the saide xl li by the yeare reserved to the Crowne, And soe shoulde have a confirmation of the former patent,⁶¹ And the saide Governors

61 At this point, in the left-hand margin, the following is written: Barnesly Thornhill Ligh & petersham tything not mentioned for increase; 135 li 06 s 00 increased on three tythings Cowgrove Abstreete & Stoone

Accordingly with the Consente of the parishe purchased the saide yearly rent of xl li & had a patent thereof with a confirmation of the former patent, the purchase & charges whereof cost about 900 li, which was raised by the parishoners voluntary encreasing the rents reserved upon their severall leases then lately graunted unto them (*vizt* (*vizt*) the Inhabitants of Cowgrove & Barfoote from 83 li 18 s 2 d increased their rents to 132 li 5 s 10 d, And the Inhabitants of Abstreete from 22 li 18 s 8 d increased their rents to 39 li 4 s 00 d And the Inhabitants of stone from 26 li 18 s 8 d increased their rents to 59 li 16 s 10 d, the whole increase of those places being 97 li 11 s 2 d (besides the increase of the rest of the parish) whereby the saide Governors were enabled to sell soe much of their revenues as might raise the saide summe of 900 li, And yet have soe much revenue as formerly they had for the maintenance of the said church & schoole reparations & other extraordinary charges; And a little beefore the steeple adioyning to the chauncell of the church in wimborne

Folio 3

wimborne [sic] was by Tempest blowne downe, & did beate downe a good part of the chauncell & much the same, besides much hurt donne to the body of the church, by means whereof the said Governors were put to an extraordinary charge in repaying the saide chauncell which cost about six-score pounds after by a causelty of fire happening in the Towne (which burned downe many houses in the Towne) kiching of the schoole house & some part of the ministers houses were allsoe burnt downe & the rest much hurt & hardly saved; And thereupon the saide Governors built a new kitching to the schoole house with twoe storyes over head fayre chambers & a Buttery, besides some new buildings to the ministers howses all which cost about 100 li. And the said Governors & parishoners did of themselves beare the saide costs both by the fall of the saide steeple & fire aforesaide without any Breife or shuch other assistance: And about the xvth yeare of the late King Charles the then Archbishop beeing desirous to alter the state of the said church & to order it according to his will did endeavour to dissolve the saide corporation & to overthrow their patent by the power of the king soe that the saide Governors with the consent of the generality of the parish upon good advice did yelde up the same into the Kings handes & purchased a new patent of the King whereby 12 of saide Inhabitants were incorporated & the schoole in Wimborne established & confirmed & the saide Tythes & other the premises were new graunted absolutely without any condition of trust; but in consideration of 1000 li payde to the King & upon covenant

that the Corporation should finde a schoolemaster usher three priestes & three Clerkes & alow them the like sallaries which then they had, with libertye to make leases for any fine & rent as they shoulde think fitt not diminishing the then present revenues being 204 li 16 s 2 d which patent with the charges thereof & procuring the same cost 1251 li 03 s 0 d, all disbursed by Tho: Hanham Esq of his owne money, but was afterward raysed by the parish every one increasing the rents due by their Leases which for valuable considerations they then had some for 4 lives & most for 3 lives & consenting to pay after the rate of xviii d the acre (& some more according to the goodnesse of their Land) for the Tythe of Arable & Meadow & iiij d an acre for their pasture & somewhat for their minute Tythes which to divers of them is a very hard rate (their Tythes to bee taken in kinde not beeing worth soe much) and by meanes of the premises the corporation were enabled to sell some of their revenues & yet keepe for the maintenance of the saide church & schoole more than they had at the graunting of the saide patent, To witt 222 li & upwards, And the saide Corporation according to their Covenant did mainteine a schoole master usher three priestes three Clerks & a lowed them ... mar... ther formerly they had, by means whereof the schoole was very well taught & the church & chappell of Holt & the Fridayes Lecture were very well served with able preaching ministry till since the late troubles that their the ministers lost their places & the Corporation gott the same supplied by other able ministers (the schoolemaster & usher continuinge & being yet the same that taught the saide schoole ever since the saide new patent) And about the yeare 1652 Mr Jessope the present minister by order from the Committee procured the ministers place in the church of Wimborne & all that thereunto belonged; And hee undertakeing to serve the saide church & Lecture & thereof to free & discharge the Corporation, they thereupon gave way thereunto & consented to give him for the same 120 s by the yeare, which hath ever since bin paid him, & hee accordingly hath served the saide church & lecture preaching their every Lords day twice & divers other times upon speciall occasion, And the chappell of Holt hath bin served by an able preaching minister who of late hath had 35 s by the yeare, the revenue of the Corporation being in the yeare 1657 223 li 12 s 6 d. /