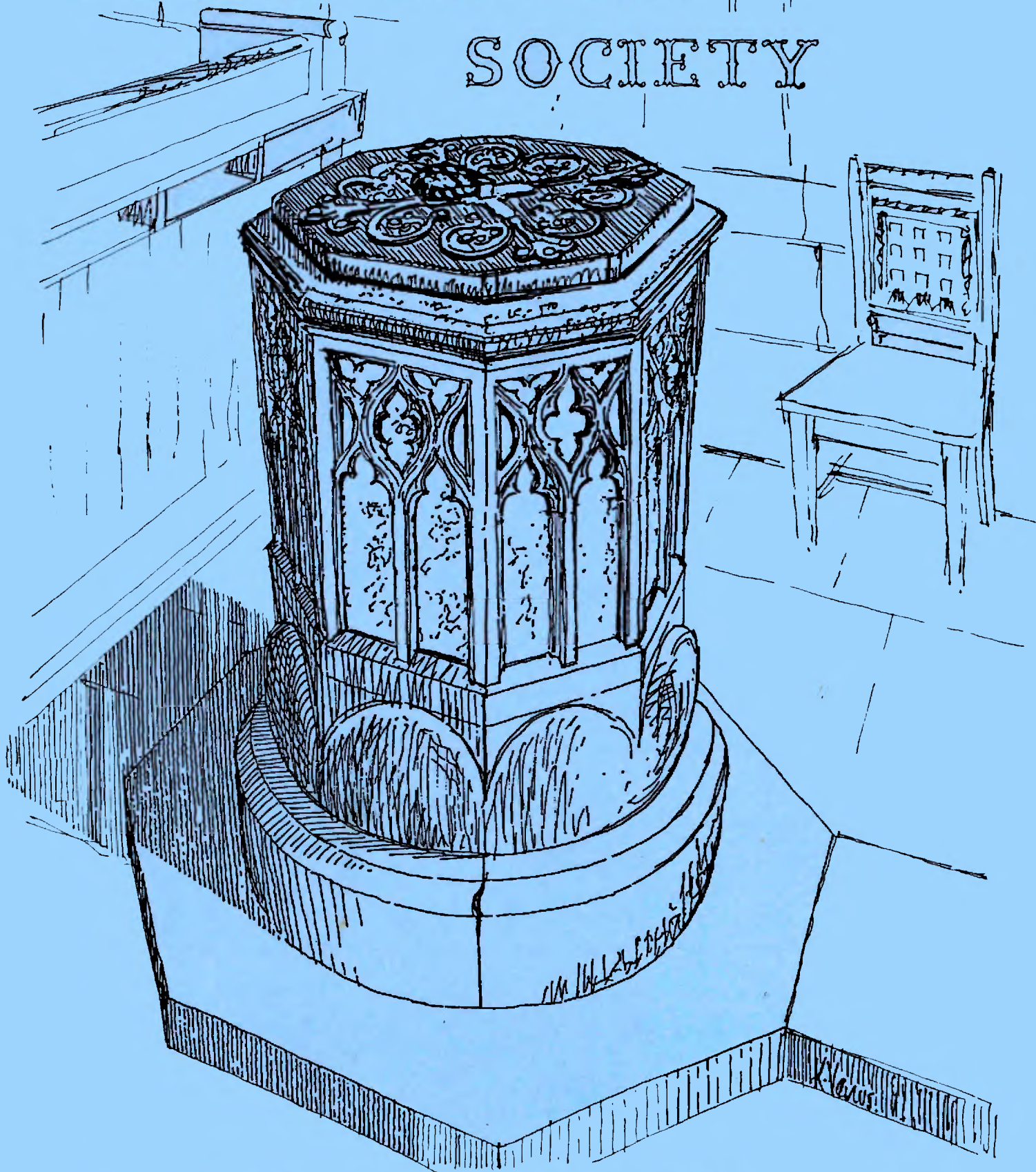


CHARLTON KINGS
LOCAL HISTORY
SOCIETY



BULLETIN 16

CHARLTON KINGS LOCAL HISTORY SOCIETY

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Membership of this Society

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This is a continuation of Bulletin 14, published Autumn 1985. I am particularly grateful to the Archivist of Jesus College for allowing me to see material relating to Charlton Kings, and to the Principal and Fellows for allowing me to quote extensively from it.

1. IN SITU



I was fortunate that, during my growing-up period, I had both my parents. I did not lose my mother until the end of the first World War and my father some years later. My brothers and sisters were alive and well. So you can imagine we were quite a lovely family. Thus it was not really surprising that death was seldom discussed at home and certainly we had no first hand experience of the subject. So to me it naturally became a part of the "great unknown" and as such aroused, to say the least, a certain amount of apprehension. Yes! lets be truthful and straightforward about it all. It frightened me.

I suppose this is a strange way of opening a story but then, I think it is a strange story, particularly if you put yourself in the place of a small boy who, having always had sympathetic help in all the difficult bits of life, suddenly finds himself quite alone and facing fear.

It was late on a sunny afternoon. I had walked up from school and as I sat down to my tea, my mother said "Mr Hamlett called in to see you. He said he would call again after 5 o'clock".

"MR HAMLETT? what on earth does he want to see me about?" I asked.

"I can't say" my mother replied "some small job he wants done, I expect".

Now, one of my hobbies was lettering - it grew naturally from a desire to design. Many of the tradesmen occasionally needed a bit of writing at various times. They often came round to me and what I produced generally met with their satisfaction. But I had never done any writing for Mr Hamlett and I tried hard to imagine what kind of work he should need if he asked me. He was no frequent visitor to our house. I doubt if he had ever visited us before. He had his work-shop the other side of the Recreation Ground. He was an undertaker and the only one in the village. He was a tall, portly gentleman, usually as befitted his calling dressed in a dark suit and bowler hat.

Soon after 5 o'clock he arrived and tried tactfully to present his request. Yes, it was a bit of writing and a correction. I would need my colours and some turps to deal with the erasure. The job itself was about a mile away and he would accompany me. He readily volunteered all this information and still I did not know where the job was or what it was!

The pleasant afternoon had changed into a beautiful evening as Mr. Hamlett and I set out on our walk but my guide headed towards the village station. We talked away quite normally and the subject of our discussion is still vivid in my memory. We crossed the allotments and came out into the Cirencester Road, then passed an inn and stopped at a house a short way beyond. We stopped at a gate and as we walked up the path my heart missed a beat - all the blinds were drawn! Of course I should have known all this - but as I said, I didn't really know quite what to expect.

We were let in, and from the passage, we turned into a darkened front room. In the centre, on trestles, was a coffin to which was attached a flat brass plate complete with an inscription in Roman lettering. My heart turned over and the nature of the job immediately flashed before me, and I believe then, I started to tremble. Ignoring this, Mr. Hamlett proceeded carefully to instruct me in what he wanted done. Certain inaccuracies in the inscription he wanted erased and in place, the corrections written. When he had made certain, or assumed that I knew what he wanted, he said, "I will now leave you in silent solitude to do your work" and went out of the door.

Leave me? Leave me! The last thing that I wanted was to be left at this point of the proceedings. However, there was a job to be done and done it must be. I first of all cleaned up the inaccuracies on the plate. This wasn't too bad. When I came to the lettering, my test of nerves really started, and what with controlling my heart-beats and the steadying of my hand, I eventually produced a bit of work of which I was by no means proud. But - thank God it was done. I went out and called Mr. Hamlett who came in, looked at it, pronounced it satisfactory, and gave me "something for my trouble". He apologised for not being able to accompany me back, so I started off along the allotments by myself. My mind was full of my evening's work and my inanimate companion. My fear was gradually disappearing but the scamped piece of lettering was bad for my self-respect. "Ah well" I mused "it will soon be buried and forgotten". But would it? When the Last Trump is sounded and all graves opened, I did so pray that my fear-struck effort might not be judged on appearances alone -- because I really can write better than that, you know

G. Ryland

2. STORIES IN STONE

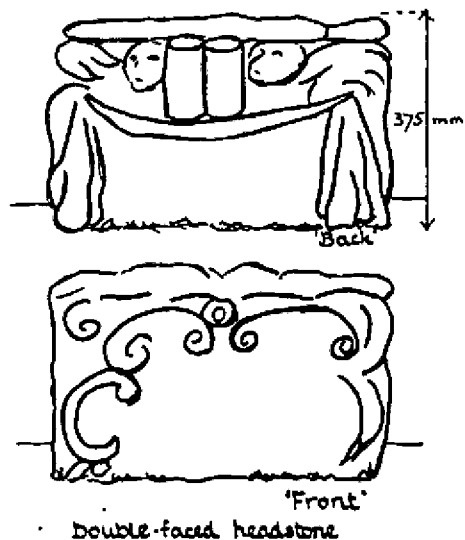
In 601 Pope Gregory the Great wrote to Mellitus, Archbishop of Canterbury, advising him not to destroy heathen temples, but to turn them into churches. He recommended churchyards for burial in preference to cemeteries so that worshippers walking by the graves before entering church would remember the dead in their prayers. It is difficult to be precise about the origins of monuments in churchyards, or to know to what extent they were erected before the mid-17th century. When most of the population was illiterate inscriptions would have been of little use, so a plain wooden marker or simple stone to mark the grave would have sufficed, more elaborate memorials being reserved for the wealthy. Even in the medieval period it seems possible that stones were removed by parishioners to save expense when repairing or enlarging their church.

During the 16th century, after the break with the Papal power, and the setting up of county commissioners with authority to destroy graven images and objects of idolatry and superstition, the zeal for senseless destruction reached such heights that in 1560 and again in 1572, Queen Elizabeth issued a proclamation "against breaking or defacing of monuments of Antiquity, being set up in Churches, or other places for memory and not for superstition." Thus the safety of the family monuments of the rich and great was ensured but usually they are found

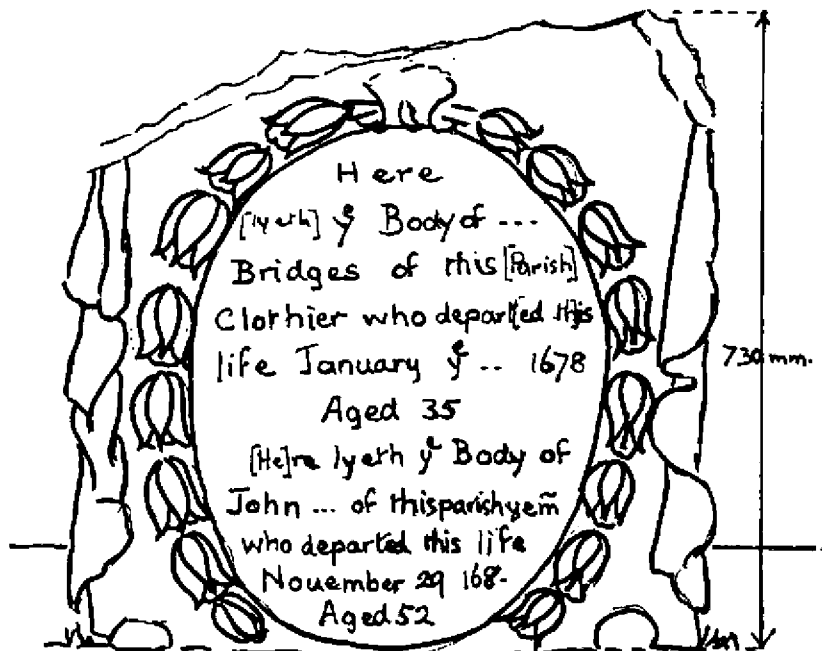
inside churches, not in the yards. Many old yards have memorials from the 18th century, even if only one or two, but few are fortunate to have a collection of tomb-chests and headstones dating from the 17th century, as at St. Mary's, many of which are still in part legible. Most are of the local limestone, some of Forest of Dean stone, but some York and other stone was used. Later the making of the canals must have had some impact on the choice.

The memorial of the earliest date which can be identified because it was legible until recently is that of Philip Vau(x) to the west of the south porch. It was removed to this position from the shelter of the porch and laid flat on the ground, some years ago, and now rain, frost, snow, have hastened the obliteration of the inscription to a Charlton Kings cavalier. Mary Paget has recorded it. "Hic iacet Phillipus Vau(x) Generosus pro Rege Grege & Lege in hoc vico Charleton/Regis interempur 15 Januarij/Anno Dmi 1643/Sic vi ... per altum" At this time, no other county was more involved in the Civil War than was Gloucester, with the King based at Oxford, the City of Gloucester held for Parliament, and every town and most villages participating, however unwillingly. Philip Vaux died a violent death. Perhaps there is some implication in the use of the word 'interempur' that he was murdered, rather than dying valiantly in battle, or what we might today describe as a skirmish. The lower part of the stone commemorates Elizabeth, wife of Samuel Whithorne (d. 1737). Although now placed horizontal, as a ledger, this may once have been a headstone.

Surviving headstones of the 16th and early 17th centuries are so rare that they were either of wood and have completely disintegrated, or the more durable monuments fell into disuse due to iconoclasm and the lapse of burial rites and dislike of monuments during the Commonwealth. So the majority of our earliest memorials date from the Restoration. It is possible that footstones pre-date headstones. Post-Reformation headstones were small, thick and boldly cut, sometimes both back and front, like the stone close to the big console tomb north-west of the church which is carved on the 'back' with cherubs and a book, rather more interesting than the 'front'.



Apart from officers of the Honble East India Company and similar organisations, only a few occupations are mentioned on memorials at St. Mary's. Master Bridges was a clothier (cloth manufacturer) who died in 1678 and his headstone stands although not in the original position, between the north wall of the church and the adjoining path. It has lost part of its top but the inscription is almost completely legible on the oval panel, which is surrounded by a garland of bell flowers. The opening up of English trade in the late 17th century led to the production of the roundhand which, when Britain became foremost in commerce, was recognised as the standard writing-style in Europe and America; Master Bridge's epitaph is scribed not in the Roman capitals which were then usual, but in a roundhand with italic connections. At the base of the stone to the left is Time's hour-glass, and to the right a skull but these are now nearly covered by a layer of tarred chippings on the adjacent path.

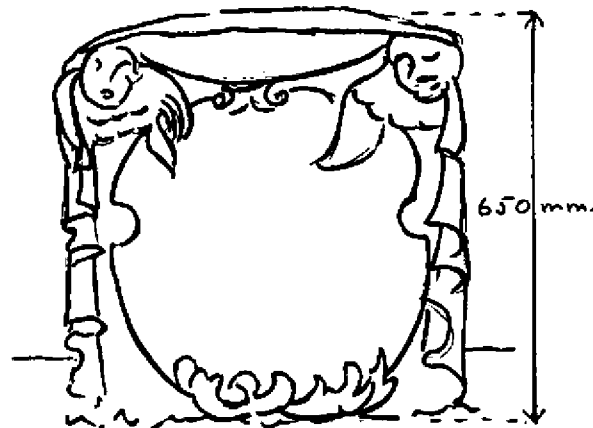


Headstone of a clothier

Other 17th century headstones scribed in a roundhand include that of John Holder whose stone is just south of the chest tomb of Richard Wager. It has a recessed panel with bold but worn carving above. He died in 1674. Was he perhaps the son or grandson of John Holder smith, listed on the muster roll of 1608 as a pikeman?

At the edge of the Lawn of Remembrance stands a headstone which surely must have been moved from its original position. At the time of writing it is hidden beneath a rampant growth of ivy, but a year or two ago it was more accessible. "Here lyeth the / body of Thomas / Cherington Senr. / who departed / this life the / 10th day of April 1702 / aged 97 years // Frances daughter of / Thomas Cherington / buried 11th day of July / 1678 aged 27 yeares / Also Thomas the / son of / Thomas Cherington / buried 7th day of March 1682 / aged 43 // In CKLH Bulletin 6 there is an article on the Cherington connections with Home Farm. This black and white building may have been 15th century; it was demolished in 1960's.

As early as the 6th century a decree of Justinian specified that a cross should precede the building of a church and this became an essential item in the burial ground, defining it as such, as well as providing a focal point for preaching and for holding community gatherings. Near our preaching-cross stands a group of three headstones (limestone) which must have been ornate when originally carved. The inscriptions have weathered away, but the central stone is unusual although not unique, in Charlton Kings, in its style. The surface which was once inscribed is carved as a cartouche, the shape which was popular in the mid-18th century for shields. Too elaborate for practical use as protection, it is often seen on armorial silver, porcelain and bookplates, and as a decoration carved on furniture. This cartouche is supported at the top by cherubs and curtains are draped at the sides.



Headstone with cartouche

The Georgians revelled in decorating monuments with skulls, bones, urns, torches, anchors. But anti-Papist feeling at this time explains the shortage of crosses. Emblems were not only carved but might also be coloured and writing in about 1842, the Rev. F.E. Paget fulminated against "one order of the Holy Angels" which had "puffy faces of pink and white, black (often squinting) eyes, gilt hair and wings."

Perhaps brightly painted cherubs' heads were not common in English churchyards and it is difficult to imagine them in St. Mary's yard. However there are traces of both black and red paint on some of the inscriptions and decorations. In defence of the stone-masons it must be said that it cannot always have been easy to carve the features of stone cherubs in relief, as required by sorrowing relations.

In his "Tract upon Tombstones" Mr. Paget endeavoured to show how the erection of a tombstone could be made "a Christian act and one that shall benefit the living." He deplored fulsome, bombastic and hypocritical epitaphs of the sort of which the 18th century was all too fond. He also pointed to the need to avoid errors in doctrine. "Tombstones in a churchyard are as a book from which to draw reflections on man's mortality." The proper type of epitaph "should be characterized by Christian humility, kindness and by a disposition to say too little rather than too much."

The Diocesan Architectural Society maintained that "good art can only be produced by good men." Clergy attempted to suppress swearing among masons and also bricklayers (makers of vaults). The contempt of Victorian clergy for Georgian monuments sowed seeds of mistrust between clergy and stone-masons, to whose taste and discretion the compilation of epitaphs was often left.

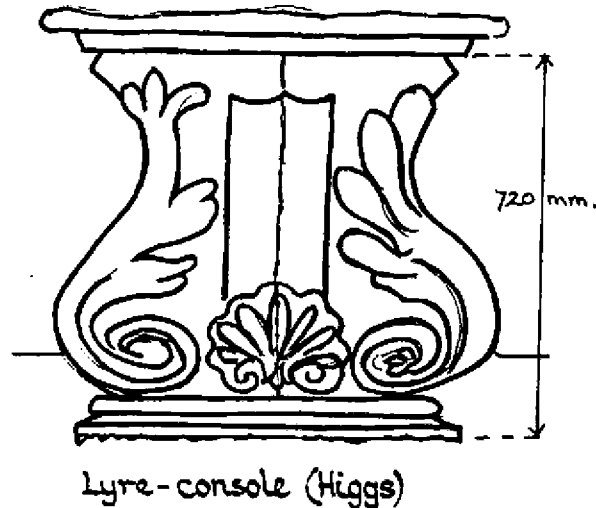
It is a misconception that bodies were contained within chest tombs. Not so. They were interred in the vaults below. Chest tombs derive from the long boxes or chests inside churches upon which reposed recumbent effigies. In the southern Cotswolds are most of England's magnificent chest-tombs, and although Charlton Kings cannot compete with the elaborate sculptures of Painswick or Burford we have interesting examples.

Early tombs were simple, undecorated, with very thick covering stones, sharply cut back underneath. They were narrower and lower than later tombs, with deeply incised square panels at the ends and sometimes at the sides also. The tomb of Richard Wager (d.1661) standing to the north of the church and in line with the west end, is in this tradition, with the inscription at the west end. There is a 'note' on the north side which states that repairs were done by C. Higgs in 1871.

Opposite to the west door is a group of Ashmead tombs, notably of Thomas (d.1670 aged 93) whose inscription is on the south panel. This is an early form of console chest tomb. The transverse ends are worked in the form of pilasters (pillars which are attached to a wall and not free-standing) slightly curved and with heavy acanthus leaf decoration, giving the illusion of corner supports with intervening panels. Seen from the sides the pilasters are deeply reeded. Thomas's grandson, Giles, is commemorated on the panel at the west end.

Lyre-console tombs are not simple boxes, but with ends projecting on each side, curving so that each end resembles a lyre in shape, they were common in mid and late 17th century, continuing well into the 18th century. The slight curves of Thomas Ashmead's tomb become elaborate lyre-consoles in that of Walter Higgs, another cavalier. Unfortunately the weather has worn the east end almost flat, but the

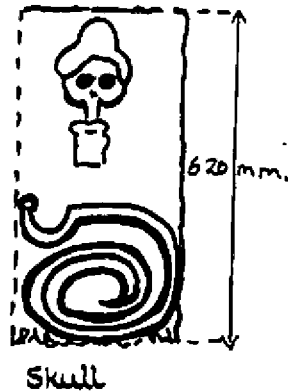
west end protected somewhat by the east wall of St. David's chapel, is in better condition. There is no inscription between the acanthus leaves which are separated by a scallop shell, a favourite symbol since Roman times. The acanthus is a thistle-like plant which grows in Mediterranean lands and its leaves have appealed to stone-masons from the days of the ancient Greeks. English weather through the centuries usually makes the leaves appear much less prickly than they once were.



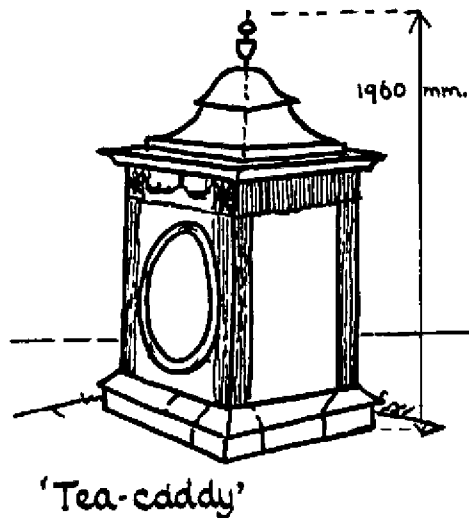
Guided by pattern books and faithful to tradition, nevertheless some masons felt free to make minor adaptations to the size and shape of the consoles and their decoration. The bases of the leaves in more elaborate carvings terminate in scrolls which were traditionally circular. The stone masons of Charlton Kings preferred their own variation and on nearly every lyre-console tomb the scrolls have been flattened into oval shapes instead of circles.

The cover-stone of Walter Higgs Forest of Dean tomb has an unusual grid-iron protection, and the inscription was carved upon a slate panel inset on the south side of the chest. "In memory of Walter Higgs of this / Parish who served His Majestie King / Charles the first A Commission Officer / in his Army he left this mortal life ye / 12th day of December An Dom 1698 / Aged 85 // Also in the same grave was buried / Anne his daughter on the 29th day of / August 1684 Aged 4 (6?)."

The skull motif is not as popular in St. Mary's yard as it is in some places, but there is one chest-tomb, now unknown, but almost certainly of Ashmead as it is in their group. It has lost one skull, but the three remaining must have been deeply cut into the stone as they still have a forbidding aspect, especially when the sun is in the south and throwing shadows.

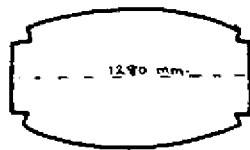


Chest-tombs emphasize length, pedestal tombs height. There is a collection at Painswick of outstanding quality ascribed as the work of the Bryan family. St. Mary's pedestals, 'tea-caddies', dating between 1800 and 1830, are less elaborate but stand out well amongst the chests, headstones and ledgers. Usually on a large square base which caps the vault below, the tops of the tea-caddies show a variety of shapes and designs. To the north of the church and most noticeable of a small group, standing over 6 ft high including a small cast-iron urn upon the domed top, is the monument of Henry and Margaret Smith (died 1801 and 1803) and members of their family. There are traces of black paint on the panels of reeding, swags and rosettes which decorate a border below the capping stone, and on the reeded pilasters at the corners.



We have one oval tea-caddy. It commemorates the Hamlet(t) family. There are blackened reeded columns within a border below the capstone, which is plain. On the west end is sculpted a large urn, but on the other end and sides are traces of inscriptions, including the name of Israel Hamlet. Our Vestry books record in 1773 "To Israel Hamlet towards buying him a horse 10/6" and in 1783 "Paid Israel Hamlet for half a Ton of Coals for old Thomas Portlock". (CKLHS Bulletin 6)

Two pedestal tombs were erected by the Whithorne family on their ground to the north-west of the church; one has a plain rounded top, the other is fluted.



Oval 'Tea-caddy' plan

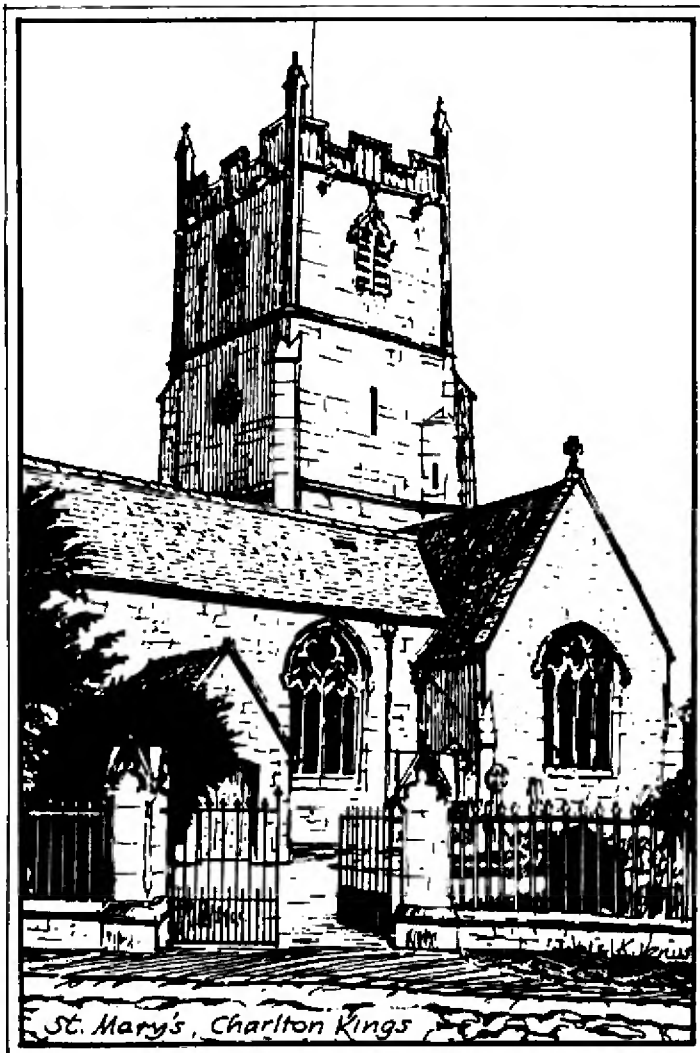
Where tombs comemorate several members of a family, it may be difficult to put an accurate date on the construction. A tomb may be erected to commemorate the death of a family member to whom a list of ancestors is added. More often later inscriptions and dates are added. Some families, conservative in outlook, would prefer to have a design which may even then have been old-fashioned, or traditional, according to one's outlook. So when numbers become erased by weather, or other causes, dating must be done with caution.

From its early days as a Spa, Cheltenham attracted Irish sportsmen and their families. The War Office advertised its Packet Boat Service between Cork and Bristol, and there was an excellent connection by stage-coach to Cheltenham, with its amateur theatricals as well as hunting and horse racing among the usual spa attractions. Some Protestant adherents preferred the services at Charlton Kings to those in Cheltenham Parish Church. Their memorials in our yard are substantial if undistinguished, and some of the inscriptions are more than sad. Hard against the yew tree beside the lych-gate lies "Samuel Jacob Esq. of Mobarnon, County of Tipperary, departed this life at Cheltenham, August 10th 1822" It was eleven years later that "his still sorrowing daughter, Anna Alicia Taylor" dedicated the ledger slab. Near the Vestry door is the memorial to Sophia Blakely, third daughter of the Very Rev. Theophilus Blakely, Dean of Connor, later of Achonry, then of Down. She died in 1816 aged 16 years and "This tablet is inscribed to her memory by a sister who loved her, and whom she loved."

These notes draw attention to only a few points of interest among our churchyard monuments. Why record graveyards? In the yard of St. Mary's, Charlton Kings, we have more than a dozen identifiable memorials of the 17th century; almost

forty of the 18th century and probably more. Not of the highest artistic quality they do record genealogical information which may lead to important documentary evidence. In addition, a variety of aspects of sociology and art emerges through research into inscriptions (including the tributes of praise): calligraphy, ornaments and their meaning, and so on. How widely travelled were some of our past worshippers; India, West Indies, U.S.A., easy now but an adventure around 1800; there were pirates then. Who were the early masons of Charlton Kings? Much information has already been lost.

Nancy B. Pringle



The Tower, drawn by
Ken Venus

3. A HISTORY OF ST. MARY'S BELLS

Evidence that more than one bell existed in the 16th century is contained in the Will of one John Horsseman (sic). This document, dated 1537, refers to "Item to the reparation off the bells a bosell of whete". In 1601 the Will of one John Blick from Ham village allocates the total of 40 Shillings for his funeral expenses. In addition to this, the Will pledges the sum of 6 pence to each of the ringers at Blick's funeral. The Parish magazine of 1885 mentions that St. Mary's received 2 new (or recast) bells in 1630. One of these, the sixth, still remains today.

Bells were cast with metal loops at the top known as cannons. These were used as a means of attaching the bell to its headstock. The practice of drilling holes in the top of the bell was not to be developed for some time. The two oldest bells at Charlton Kings (the 6th, dated 1630, and the tenor, dated 1723) still retain their cannons today. To preserve their antiquity value, special cannon retaining headstocks have been made for these two bells. The modified headstocks do not make use of the cannons, but effectively bypass them. In many parts of the country, when work has been carried out on older bells, cannons have been removed and modern fittings substituted.

The bells referred to in the Will of John Horsseman no longer exist. They would have been attached to half or quarter wheels, and swung sufficiently to chime. It would not have been possible to control the striking of the bells with any degree of accuracy. The construction of full wheels allowing a bell to swing through 360 degrees was not introduced throughout the country until the end of the 16th and beginning of the 17th centuries. At around the same time it became possible to tune bells much more accurately. Thus campanology as we recognise it would have developed at Charlton Kings in the late 1600's as the technical knowledge of bell hanging and the art of change ringing spread from the larger centres of population. Samuel Rudder, in his "History of Gloucestershire" published in 1799, refers to the tower as having 6 bells, this being the first recorded evidence of 6 bells in the tower. It is probable that 6 bells had been rung for some time before this date. Each November between 1751 and 1784 the bellringers were paid 6s-0d for ringing for "Gunpowder Tresen". This points to 6 bellringers each receiving one shilling for his services. It was not until the end of the nineteenth century that the ring of bells was augmented to 8.

Recorded expenditure on the bells reveals interesting details of how expensive it was in relevant terms to keep a ring of bells operational. Extracts from the Churchwarden's accounts illustrate this clearly, and some interesting facts emerge from the ensuing list of expenses:-

1751	To John Arkell for Bell Ropes and Repair	27s-6d
1752	To John Clevely and James for Mending Bells	7s-8d
1752	To James Weegins for Mending a Bell Wheel	1s-2d
1754	To John Arkell for Bell Ropes	25s-0d
1756	To John Arkell for Bell Ropes	25s-0d
1758	To John Arkell for Bell Ropes	25s-0d
1762	To Thomas James for Bell Ropes	26s-0d
1766	For Repairing Bells	8s-0d

1766	Iron Work for the Bell	7s-4d
1766	2 Locks for the Tower Doors	3s-0d
1766	To Thomas James for Bell Ropes	26s-0d
1770	To Thomas James for Bell Ropes	26s-0d
1774	To Thomas James for Bell Ropes	26s-0d
1774	To Mr. Rudhall - Bill for the Bell	442s-2d
1780	To Thomas James for Bell Ropes	26s-0d
1781	To Blacksmith for Repairing Bells	2s-0d
1782	Copper for Mending Bell and 4s-0d for Doing the Work	30s-6d
1783	To Thomas James for Bell Ropes	26s-6d
1783	To William Churches for Mending Bell Clapper	1s-6d
1783	To Moses Bradshaw for Mending the Bell	2s-0d
1784	To Mark - for Work for the Bells	14s-8d
1784	To Edward Wills and His Son for Taking Down Bell, Taking to Gloucester and Bringing Home	4s-0d
1784	For Maintaining the Man as came with the Bell	3s-0d
1792	To Mr. James for Bell Ropes	26s-0d
1793	To Mr. James for Bell Ropes	26s-0d
1793	To Mr. John Humphries for Mending the Bells	1s-7d
1800	Mr. Forster's Bill for Bell Work	26s-11d
1800	To H. Wheeler for Repairing the Bells	12s-6d
1800	To Thomas James for Bell Ropes	38s-5d
1802	To Blacksmiths for the Bell	31s-5d
1802	To Blacksmiths for the Bell	21s-3d
1803	To Thomas James for Bell Ropes	38s-6d
1804	To Backsmiths for Repairing the Bells	8s-8d

It is evident from the above that ropes were expensive (25s per set in the 1750's rising to 38s by the turn of the century) and were replaced on average every 2 years. This extremely short life-span does not necessarily indicate poor workmanship, heavy use or poor fitting. Churchwardens had a vested interest in the disposal of ropes which were often sold second-hand to members of the local community. The practice was by no means restricted to the Parish of Charlton Kings: indeed, it was common practice throughout the country at that time.

Another point of interest is the reference in 1774 to the 22 pounds paid to Mr. Rudhall "for the bell". The sum of money involved indicates that this must have been for the replacement, or recasting, of one of the bells. It was relatively common in those days for bells to crack, and it is likely that some of the other bells underwent recasting at one time or other. In 1784 a bell was taken to Gloucester (the location of Rudhall's foundry), but any minor repairs seem to have been undertaken by local labour, principally the village blacksmith.

The 2 locks purchased in 1766 are believed to be the same ones currently used on the main tower and clock chamber doors.

Press reports occasionally highlighted ringing arrangements for special events. In 1809 the "Cheltenham Chronicle" referred to ringing that was organised for National Jubilee Day on October 25th as follows:- "The Bells rang a merry peal" (sic). Although peal ringing as such was well established in the metropolis and other larger centres of population, it was not until the latter part of the 19th century that a true peal was rung on the bells at Charlton Kings. The report

is a typical example of loose Press reporting written for those not conversant with specialised campanological terminology. On 6th January 1851 the Cheltenham Journal contained the following report:- "Very early this morning the bells of Charlton Kings and other villages in the neighbourhood were heard pealing in honour of 'Old Christmas Day'.

A proposal was made in 1817 that the tower be pulled down as it was considered by some to be "A great inconvenience in the church". The intention would probably have been to use the space to incorporate the transept into the nave. Although the motion was carried in the vestry, it was subsequently defeated. The extent to which the bellringers influenced the final decision is not known, but in those days their views would have carried considerable weight.

The purchase of new ropes continued to be the source of much expense. In 1832 a set of 6 ropes was bought for 20s-6d. By 1863 the cost had risen to 60s-0d for a new set, and in 1875 6 ropes were bought for 78s-0d. The frequent replacement of ropes throughout this period indicates that there was a regular band of bellringers at that time.

Some records exist of payments made to ringers for their services at special occasions. In 1854 they were paid 15s-0d for ringing on the day of the consecration of the new burial ground and in 1858 the same sum of money was given for ringing to celebrate the marriage of the Princess Royal. In 1864 a further 15s-0d was earned for ringing for "The birth of a Prince". James Midwinter, then Tower Captain, acknowledged receipt of 30s-0d on the occasion of "the reopening of the new church" on 26th November 1878.

Another indication that ringing was in a healthy state at that time is the fact that considerable sums of money were expended on the upkeep of the belfry. In 1865 45s-0d were spent on cleaning, colouring and painting the belfry.

In the same year there was sufficient enthusiasm to create a local Society of Ringers. The large associations known today were then few and far between. The "Gloucester and Bristol Diocesan Association of Church Bellringers" had not yet been formed and smaller, less co-ordinated societies flourished. The newly formed local society was known as "The Charlton Kings Society of Change Ringers". The rules for joining the band in those days was completely different to present day procedures, only 7 full-time members were allowed, and membership was subject to approval by both Vicar and Churchwardens. Casual absence was not permitted, with the threat of fines for the culprits involved, but payments for ringing were also generous. The following account is a copy of some old rules found in the tower, presumably referring to the newly formed society.

RULES OF THE CHARLTON KINGS TOWER FOR BELLS

1. The ringers shall consist of 7 sober members of the Church of England whose names were submitted to the Vicar and Churchwardens and only after their approval are they deemed ringers.
2. Any vacancy in their number caused by death, retirement or inability to raise the bell from sickness, accident, or old age, if continued beyond 3 months shall be filled up by the ringers electing someone who meets the requirements of Rule 1 as here after 3 months trial and with the approval of a majority of two thirds of the ringers his name is to be enrolled on the list of ringers to be kept in the vestry.

3. The ringers are bound to elect by a majority one of their number as Captain for one year eligible for re-election who is responsible for all fines, fees, etc.
4. A majority of the ringers 4 must be present in location for the purpose of chiming the bells for all services on Sundays and greater festivals. Any on the rota not present half an hour before such service to be fined 3d for each such absence.
5. All the ringers must attend the weekly meeting for practice at the times selected by the Captain or be fined 6d.
6. Any ringers leaving the belfry before conclusion of practice without sanction of two thirds of the ringers present to be fined one shilling.
7. Peals shall be rung on all occasions of public rejoicing when the Vicar and Churchwardens direct for a payment of one guinea.
8. Peals shall be rung for marriages for 2 hours or for private festivals with consent of Vicar and Churchwardens on payment of 2 guineas.
9. Peals shall be rung early mornings of Christmas Day, Easter Day and Whitsun Day, also on the evenings of Christmas, New Year's Eve and the even of 5th January being the evening when fees, subscriptions to be divided. Anyone absent on these occasions to be fined one shilling.
10. All funds to be in the hands of the Vicar as Treasurer who also is referee in case of any dispute amongst the ringers and his decision is to be final.
11. A majority of two thirds of the ringers may direct the purchase of books from this general fund and may also direct payment of 6d per head in money for refreshment after leaving the belfry but in the belfry neither beer nor tobacco may be used - a breach of this rule entails a fine of one shilling on all present in the belfry.
12. Should any member be intoxicated on entering the belfry and two thirds of the ringers pronounce him such, he is for the first offence fined 2s-6d, for the second within three months he is to be reported to the Vicar and Churchwardens and if they decide his name is erased from the list of ringers.
13. On the evening of the 5th January in each year, the totals of all the payments for peals, subscriptions by the public and all other monies in the hands of the Treasurer after payment for books. This is to be divided into eight shares. The Captain to have two eighths, each of the others six one eighth. Members appointed during the year are bound to pay from their share the proportion the Vicar decides to be fair to the retired member or his regulating fines are bound to be realised from each share and divided in same proportion.

14. The Captain in consideration of his double share is expected to keep accurate accounts of fines, collect all fees and subscriptions, report monthly to treasurer and to have always one (man's?) apprentice waiting a vacancy but not entitled to any payment and only pulls the bell the Captain directs him to pull.
15. In case of absence of one of the ringers on great occasions - this one if ordered to ring to receive 2s-6d from the fee. Two others only may be admitted to the belfry as honorary members if elected such by the ringers.
16. The clergy and churchwardens have the right of entry but only on the condition obliging on all who are present in the belfry - of absolute silence whilst the bells are ringing. The Captain's decision to be final on this point and the offending party whoever he be is bound to leave the belfry if requested to do so immediately the bells are stopped.

The first peal on the bells was reported in "The Cheltenham Journal and Gloucestershire Gazette" on the 29th February 1868. This was to be the only peal rung on the bells before their rehanging in 1888. A tablet for the belfry wall was erected by the society to record the peal, details of which follow:-

TUESDAY FEBRUARY 25th 1868
5040 GRANDSIRE DOUBLES (42 SIXSCORES) IN 3 HOURS 5 MINUTES

1. RICHARD SHAYLOR
2. HENRY KARN (JUN)
3. WALTER HEMMING
4. JAMES MIDWINTER (CONDUCTOR)
5. WALTER JAMES
6. HENRY KARN (SEN)

Details of the 6 bells at that time are as follows:-

BELL	DATE	WEIGHT	FOUNDER	NOTE	INSCRIPTION
1.	1801	6.5 cwts	J. Rudhall	C	"W. Lawrence + I. Whithorne Churchwardens 1801. J. Rudhall Fecit"
2.	1688	7.5 cwts	A. Rudhall	B	"William Rucke, William Ballinger A.R. Anno 1688"
3	1647	Unknown	J. Pennington	A	"Feare God: Honnor the King W.H.: H.B. 1647 Soli Deo Detyr Gloria"
4.	1630	10.5 cwts	J. Pennington	G	"Feare God: I.P. SA: Dhighton. Ed. Wells: Gard: Eccl: 1630"
5.	1630	Unknown	J. Pennington	F	"Feare God: Honnor the King. I.P.SA: Dhighton:Ed: Wells: Gard: Eccl: 1630"
6.	1723	20 cwts	A. Rudhall 2nd	E	"Thomas Batten and Cartwright Buckle, CH.Wardens 1723 A.R."

Notes:-

1. Second was later recast in 1932
2. Third was later recast in 1893
3. Fifth was later recast in 1893
4. Bell weights are approximate. (Tenor bell is really 17cwt:- at one time one hundredweight was calculated as 100 pounds. Additionally, inaccurate estimation was also common
5. Similarly, notes were also approximate as fine tuning was not so well developed.
6. There is some confusion over whether the initials on the 3rd 4th and 5th bells stood for J. Palmer or J. Pennington. M. Bliss, in 'Church Bells of Gloucestershire', concludes that the founder must be Pennington.
7. Of all bells in the county, approximately one 3rd were cast by the Rudhall family between 1684-1835. Almost half of all the churches in the diocese contain at least 1 Rudhall bell.

In 1870 church rates were abolished, churchwardens being compelled to rely on the voluntary contributions from parishioners to offset expenses. These expenses were divided into 2 classes:- congregational and parochial. The care and repair of clock and bells fell into the latter category, and in 1870 the churchwardens appealed for money to be given for these items. It was to be another 17 years, however, before any substantial maintenance was carried out on the bells.

The Rev. Chas L. Dundas became vicar in 1875, a post he was to keep until his resignation for personal reasons in 1883. On 26th June 1883 he wrote a letter to Mr. Gael (churchwarden) containing the following details of ringing arrangements for service:- "I arranged with the ringers to commence punctually at 25 minutes before service, and to chime 3 times for 4 minutes with 2 intervals of 4 minutes, then to toll the bell for the last 5 minutes, stopping punctually at the right time. This would be a great convenience to the congregation - not least to such as live like yourself at a distance, and it now only waits for their long-promised (and long deferred) belfry clock". It is fortunate for the ringers that such elaborate arrangements for service ringing no longer exist. A new belfry clock was made by a local firm in 1887 to commemorate the Jubilee, and is still used to this day.

A fund was started in 1865 whereby the ringers benefitted from collections throughout the parish which were known as "subscriptions". This was a lucrative source of income for the band at Christmas, the recorded receipts being as follows:-

1865 9-10-6d	1866 9-3-6d	1867 9-14-0d	1868 7-18-6d	1869 6-19-6d
1870 8-8-6d	1871 7-8-6d	1872 6-1-0d	1873 7-11-9d	1874 7-8-0d
1875 8-4-0d	1876 17-6-3d	1877 5-5-0d	1878 UI	1879 UI
1880 7-8-0d	1881 7-8-0d	1882 7-0-0d	1883 7-8-0d	1884 9-8-10d
1885 8-8-6d	1886 8-3-6d	1877 11-11-6d	1888-1894 UI	1895 10-10-0
1896 11-11-6d	1897 12-3-0d	1898 17-7-6d	1899 18-10-0d	1900 22-3-6d

In 1883 it was decided that "the bellringers wish to spend any money which may be given this year on an event instead of dividing it up as on previous years". In 1885 gratitude for the generosity was expressed at the society's annual meeting as follows:- "The bellringers of St. Marys. Thanking the gentry for subscriptions in previous years hope for a continuance of that support in the year 1885". This method of rewarding bellringers for their services continued well into the 1900's. In 1895 it was obviously felt that official support was needed to ensure adequate payment, as the subscription book contains the following statement "The vicar and churchwardens think it right to invite the

members of the congregation and parishioners generally to give their kind attention to the fact that the ringers receive no remuneration for their Sunday duties beyond their yearly Christmas donations".

In 1884 the tower acquired its flagstaff. A report in the parish magazine for January of that year contained the following report which may contain a hint of light-hearted sarcasm:- "A flagstaff now stands in the centre of the tower, and on great holidays a St. George's ensign floats aloft to remind those who are deaf to our bells that the church holds high festival".

In 1887 major repairs on the bells were undertaken after they had been pronounced unsafe. In celebration of the 50 years reign of Queen Victoria £440 was raised of this amount, £129 went on a "substantial dinner", £152 went on a new chiming clock, and £91 were transferred to an account for the rehanging of the bells. A further £100 was donated by Mr. Colmore of Moored Park for the repairs bill which came to a total of £209.5.0. In 1888 the bells were rehung, and the statement gives details of the work carried out:-

CR	DR
To transfer from "Jubilee" account as published in Parish Magazine of December last 93-3-1d	By James Barwell - rehanging bells on old bell frame 140-19-0d
Contribution from Mr. Colmore 100-0-0d	G.H. Parker - fixing new floor and oak timbers in tower, as per contract 43-0-0d.
Sales of old bell frame 4-10-3d	Extra stone and woodwork not contemplated when contract was entered into 14-10-0d
Collecting box in tower 0-7-5d	
Balance due 13-4-6d	Taylor Bros. inspecting and reporting upon old bell frame and fittings 3-3-0d
	Howlett - disconnecting E. dial and refixing motion after completion of bells 0-10-0d
	John Smith and sons - extra work in tower in connection with clock after restoration of bells 3-7-6d
	Walter James - taking down and restoring ceiling in belfry 2-6-11d
	Sundry small payments 1-8-6d
TOTAL 209-5-0d	TOTAL 209-5-0d

The initial inspection of the bells was undertaken by Taylors of Loughboroughs, but the bulk of the work went to James Barwell, a Birmingham based firm. (James Barwell Ltd. cast bells between 1840 and 1916 after which time it only made handbells. The company was sold around 1970 to Delta Metal Co. and no longer deals with bells.) Most alterations were to the oak bell frame which was partially replaced, and the old wood taken out was sold. The "new" frame was constructed for 8 bells, not 6, suggesting that the possibility of augmenting the bells at some date in the future was already being considered. The "Cheltenham Examiner" of 2nd May 1888 reported: "The work of rehangng the bells in the Parish Church was completed on April 25th, and merry peals (sic) were rung from the tower on that day. It being St. Mark's day, and the 10th anniversary of the reopening of the church after its restoration, the usual parish tea was held in the schools, and at 8 o'clock Festal Evensong was held in the church. The main timbers of the bell frame and new floor in the tower have been supplied. The Cambridge chimes in connection with the same clock will be completed as soon as possible, and it is hoped that ere long the peal may be augmented to 8 bells for which the frame has been constructed."

In 1889 the second peal was rung on the bells as follows:-

ST. MICHAEL'S JUNIORS AND GLOS. AND BRISTOL D.A.

Saturday 1st June 1889 in 3 hrs 5 minutes
5040 Plain Bob Minor (7 different extents)

1. Edward B. James
2. Francis E. Hart
3. Sydney E. Romans
4. Raymond J. Wilkins
5. H. Mitchell
6. William J. Sevier (Cond)

St. Michael's juniors' peal book records this as "the heaviest metal rung through a peal of minor. Tenor 23 cwt in 'E'." This is certainly not the record as claimed, though it may have been a record for that society. The weight of the tenor bell is also wrong. It was quite commonplace in those days for what is known as 'Tenor Gain', whereby a bell's weight would gradually increase as a result of wishful thinking by those involved.

Some 5 years after the bells had been rehung, major work was carried out by Mears and Stainbank of London. The old 3rd and 5th bells were recast, the others rehung and retuned, and 2 new trebles were added. This event was also reported in the "Cheltenham Examiner" on 14th June.

"...For several years past the above have claimed the attention of the parishioners. The peal consists of 6 bells only. A formal appeal for 160 pounds was made by the vicar (Rev. Hodson) and the churchwardens, about half that amount being subscribed. The vicar himself personally liable for the rest. The contract for supplying the 2 new bells (treble and no.2) and the recasting of 2 of the old ones (5 and 7) was given to 'Mears and Stainbank' of London and the bells have been rehung and tuned. The new treble contains the inscription 'Glory to God' with the names of the Rev. Hodson, and W.H. Bagnall and W. Price, Churchwardens. The second bell is inscribed 'raised by subscriptions, prosperity to the also contains the names of the vicar and churchwardens. On the parish' and recast bells there are also inscriptions: on the 5th 'ye people who hear me ring, be faithful to your God and King', and on the 7th 'while thus we join in joyful sound may peace and happiness abound'. The weight of the treble bell is 5cwt 1qr 25lbs, No. 6 10 cwt 0 qrs 4 lbs, No. 5 8cwt 1qr 11b, No.7 12cwt 2 qtrs 22lbs. The weight of the tenor is

1 ton. The bells were 'reopened' and dedicated at a special service in the church on the 12th instant. Between 5 and 6 o'clock the vicarage grounds were thrown open, where in a tent a meat tea had been provided".

Following the augmentation in 1893 the bells were as follows:

BELL	DATE	WEIGHT	NOTE	FOUNDER	INSCRIPTION
1	1893	5-1-25	E	Mears and Stainbank	To the glory of God. Thomas Hodson M.A. Vicar. William H. Bagnall, William Price Churchwardens.
2.	1893	6-0-24	D	Mears and Stainbank	Prosperity to this Parish. Erected by voluntary subscriptions. Thomas Hodson M.A. Vicar. William H. Bagnall, William Price Churchwardens
3.	1801	6-2-0	C.	J. Rudhall	W. Lawrence & I. Whitmore, C.Wardens 1801, J.Rudhall Fecit.
4	1688	7-2-0	B	A. Rudhall	William Rucke, William Ballinger. A.R. Anno 1688
5	1893	8-1-1	A	Mears and Stainbank	Ye people who hear me ring, be faithful to your God and King
6	1630	10-0-4	G	J. Pennington	Feare God. I.P. SA: Dhighton E.D. Wells Gard:Eccl:1630
7	1893	12-2-22	F	Mears and Stainbank	While thus we join in joyful sound may peace and happiness abound.
8	1723	20-0-0	E	A. Rudhall 2nd	Thomas Batten and Cartwright Buckle, Ch. Wardens 1723 A.R.

Notes; Weights are again approximate. It is now known that the tenor is only 17cwt, and the 6th bell had previously been given as around 10.5 cwt. The scale of the bells was in fact 'E' flat major. The 4th bell was to be recast by Mears and Stainbank in 1932.

It had been agreed as part of the contract that before any money was handed over to the bell-hanger that a peal be rung on the bells. The bell-hanger was F. White of Appleton. He was a Campanologist and capable peal ringer, and was invited to stand in the peal attempt on the day before the dedication of the new ring of bells. W. Dyer, a Local Ringer, was to be conductor, and the method chosen was Grandsire Triples. Thus there was considerable interest in this peal's success, especially on the part of White, and luckily for him the attempt was successful.

13th June 1893 5040 Grandsire Triples in 3hrs 18 mins
(Taylor's 6-part)

1. J. Midwinter
2. W.T. Pates
3. A.A. Humphries
4. F.E. Ward
5. W. Dyer (Conductor)
6. F. White
7. G. Phillott
8. W. James

Ringers of 1, 5 and 8 were all members of the Charlton Kings local society of change ringers. In the following year there was a peal of Grandsire Triples rung entirely by the local band, and this latter accomplishment was not to be repeated for 90 years. A total of 12 peals were rung over the next 15 years, but no peals are recorded between 1910 and the end of the first world war. The first peal of major on the bells was rung in 1900.

Only 4 years after the work of 1893 the tenor bell was quarter turned, once again by White the bellhanger who charged 5-10-0d for his work. Ropes were still being purchased approximately every 5 years, a new set of 8 from Nicholl costing 5-4-0d in 1899. W. James, the tenor ringer in the 1893 peal, was given 3-15-6d in 1898 for repairs to the Belfry. The upkeep of bells was thus a considerable financial concern.

1897 marked the Diamond Jubilee of Queen Victoria, and this was celebrated in the village. The following is an account taken from the Cheltenham Examiner on 23rd June: "The Diamond Jubilee celebrations - the Parish Church bells had rung but a few notes of their peal at half past 5 in the morning before a large crowd collected round the sacred building and joined in the felicitations of the happy event which the day commemorated".

Another interesting, though unfortunate, incident occurred on Saturday May 10th, 1913, and was reported in the National Bellringers' Journal "The Bell News" some two weeks later. A peal of Stedman Triples had been attempted, but had come to grief after 2hrs 45 minutes. A footnote to the report mentioned that this was J. Bastin's first peal attempt. It is quite likely that Bastin never actually managed to ring a peal, as there is no record of him after this date. The advent of W.W.1 resulted in the bells being silenced, but in 1919 a soldiers' peal of Stedman Triples was successfully rung as a thanksgiving for victory and the safe return of the ringers to their homes. A plaque and photograph were erected in the belfry to record the achievement. W. Dyer and G. Phillott were peal umpires, and congratulated the ringers on an excellent peal.

Recorded expenses for this time are as follows:

1902 G. Pearce:	Colouring and painting belfry	1-10-0d
1904 J. Nicoll:	8 new bell ropes	5- 4-0d
1906 White and Son:	Overhauling bells	7- 0-0d
1907 Collins and Godfrey:	Repairs to tower	12- 0-0d
1913 J. Pritchard:	9 ropes	5-14-0d
1914 White Bros:	Repair to bells	9- 3-6d
1918 Barwell Ltd:	Repairing and adjusting bells	20-10-0d
1919 Dunman and Marshall:	Repairs to belfry	3-15-0d
1921 Collins and Godfrey:	Repairs to tower	7-15-0d
1927 Hancock and Son:	Repairs to bells	4-12-6d
1927 Mears and Stainbank:	Rehanging tower bell and new rope	28- 9-0d

The Gloucester and Bristol Diocesan Association of Church Bell Ringers contained in its annual report a list of all members. Charlton Kings members were not listed in 1922, but in the following year 6 are recorded:- G. Dyer, T. Dyer, W. Dyer, R. Hemming, M. Hicks, and F. Simmons. The names of A. Ruck and G. Simmons appear in the 1926 report; the latter, destined to become tower captain, began ringing in 1922 at the age of 14. In 1927 the report contains an obituary of H. Karn. Karn was born in the village in 1853, and rang his first peal in 1876. He conducted Holt's 10-part peal of Grandsire Triples, and rang a total of 23 peals. E. Sollis and T. Williams joined the band in 1929. T. Dyer was landlord at the public house in East End Road, and as such would have been a valuable member of the band.

A new book was acquired in 1923 to record the annual door-to-door collection for the bellringers' Christmas Fund, a continuation of the practice which began in 1865. The collections were to continue until 1958. The cover of this book reads as follows:- "The vicar and churchwardens, in accordance with annual custom, invite the subscriptions of all parishioners who appreciate our beautiful bells to the bellringers' Christmas Fund. The ringers are not paid for their services, chime the bells for the Sunday services, ring a peal (sic) on Tuesday evenings during the winter months, and also on the great festivals, and they rely on voluntary contributions at Christmas in recognition of their services throughout the year". In addition to this annual payment the ringers benefitted from a Christmas meal in the Parish Hall together with choir and servers. The beer was provided free of charge, but this custom was later changed by the then Rev. Deakin who substituted a parish social for which tickets cost 7-6d. This new arrangement was not to the liking of the bellringers, and many boycotted the function. It is said that one member of the choir felt so strongly over the matter that he resigned. In the 1940's the ringers were still being paid some money at Christmas, although the amount had fallen to around 15 pounds however, a further 5 pounds was donated by the St. Mary's social committee. The last entry in the ringers' book was in 1955. There was also a favourable arrangement with the landlord of the local public house, and 'Cheltenham Original Brewery Company Ltd' also gave 5 shillings each year. It is widely held, however, that there was a vested interest in this payment, and that it was more than recouped in the form of profits on beer consumed over the course of the year. An annual outing was also arranged, bellringers, choir and servers, but the ringers apparently found this arrangement not to their taste, and later began to organise their own outing. Reuben Hemming negotiated the bellringers' outing, and he persuaded the vicar to pay the cost of the petrol. This annual outing by coach has continued to this day, and is one of the social highlights of the year for the local band.

In 1932 the 4th bell (originally cast in 1688) cracked, and was sent to Mears and Stainbank where it was recast for a cost 65-3-3d. The rim of the old bell containing the inscription was cut out, and is now hung on the belfry wall. The repairs were paid for by the family of the late Sir Richard and Lady Vassar Smith.

Expenditure during the 1930's includes bills for new ropes, repairing the bells and cleaning down the belfry, but all of these costs were small in relation to a bill paid to Mears and Stainbank for 93-10-0d. This covered 'repair to the bells', but exactly what this consisted of is not known.

Ringling was not permitted during W.W.2, and at the end of the war it was obviously necessary to carry out maintenance following the years of silence. A new set of ropes was purchased in 1946 for 18-8-0d, and Reuben Hemming charged 5-0-0d for painting the ringing chamber. In 1953 14-5-6d was paid to Messrs. J. Tyler (local ringer) and Martin for work on the bell wheels, pulleys and stocks. New ropes in 1953 from J. Nicoll cost 24-0-0d, and in 1955 9-15-0d was spent on further repairs to the bells. This consisted of "overhauling the bells, refixing No.6 clapper, lifting out 7th bell, and refixing rope guides to 2,5,6,7 bells; supplying 3 rollers to guide ropes". A new stay was fitted to the 7th bell in 1956 for 1-12-6d.

In the 1920's and 1930's the bells were rung only for the 1st and 3rd Sundays in the month, and at all other times they would merely be chimed. If a member of the band failed to turn up without good reason the fine was two pence. Whenever there was a death in the village the custom of tolling for the deceased was as follows:- 7 times 7 chimes for the death of a man, 5 times 5 for a woman, and 3 times 3 for a child. The person chiming the bell would receive 2-6d for this duty, but the custom ended in the 1930s, possibly with the prohibition of ringing during World War 2.

In 1934 George Simmons (later to become Tower Captain) rang his first peal (plain Bob Major) which was conducted by J.F. Ballinger. Another 10 years passed before the next peal on the bells, and a 12 year gap before the next peal in 1956. This peal (Grandsire Triples) was noteworthy in that it was the first in the tower with a female ringer (S. Parsons). No peals at all were rung in the 1960's.

Reuben Hemming died in 1951, and the Gloucester and Bristol D.A. Annual Report stated that he had been a Sunday Service ringer at Charlton Kings for over 50 years. He had taken part in the victory peal of Stedman Triples in 1919, and was quoted as being regarded by the older members as 'a fellow well met'.

In 1957 it was discovered that the oak bell frame was in an unsound condition, and that a new frame was needed. The bells also needed tuning, and other repairs or improvements needed to be carried out. Mears and Stainbank were again given the larger contract for the retuning and a replacement frame, and F.A. Middleton and Son carried out other repairs in the tower. An appeal was launched in the village which realised 655 pounds from a house-to-house collection, 1300 households having contributed. 200 pounds came from a legacy of the late Mrs. J. Bond, and these gifts accounted for over half of the total cost. Mears and Stainbank started their work first. The 8 bells were dismantled and sent to the foundry with clappers and bearings, the old fittings and wooden framework being stored in the churchyard for disposal. The Ellacombe Chimes, which were previously on the ringing room wall behind the present treble and second, were discarded and not replaced. Some of the wood from the old frame was sold, and Jack Tyler, a local ringer, made a plaque from some of the old frame. The inscription of James Barwell (supplier of the original frame) is on the plaque which now hangs on the ringing room wall. Jack Tyler also made a model bell using wood from the old frame.

Mears and Stainbank cut out the 'cast-in' crown staples from bells, 1,2,3,5 and 7, and central holes were then drilled through the crown of each bell. The cannons were removed from all bells except the 6th and 8th to suit the fitting of cast iron headstocks. The cannons on bells 6 and 8 were retained for their antiquity value. The bells' notes and chief harmonic tones were improved, the clappers annealed and replaced, and the bearings washed and cleaned. New oak wheels were made together with new pulleys, stays, sliders, and runner boards. New tops were also welded to the clappers. A new cast-iron frame was constructed, this being bolted down to a double foundation of steel girders, the ends of which were built into the tower walls. All iron and steelwork was cleaned and painted with 3 coats of red lead.

Removal of the cannons resulted in some bells being slightly lighter. Mears and Stainbank no longer have accurate records of the bells' accurate weights, but are able to make an approximation given the bells' measurements, founders and age. Present weights are as follows, with previous estimates in parentheses:-

Treble	5 cwt	0 Qtr	8 lb	(5-1-25)
Second	5 cwt	1 Qtr	16 lb	(6-0-4)
Third	5 cwt	3 Qtr	20 lb	(6-2-0 approx)
Fourth	6 cwt	2 Qtr	16 lb	(7-2-0 approx)
Fifth	7 cwt	1 Qtr	0 lb	(8-1-1)
Sixth	9 cwt	2 Qtr	6 lb	(10-0-0 approx)
Seventh	11 cwt	2 Qtr	1 lb	(12-2-22)
Tenor	17 cwt	0 Qtr	13 lb	(20 approx)

The bells were previously on the same level as the louvres, but when the new frame was erected they were lowered, mainly for the purposes of sound control. The tenor was moved to the centre of the tower, and changes were made to the fall of the ropes into the ringing chamber. The tenor rope now falls by the belfry door. This space was previously occupied by the treble rope the treble rope now drops where the second rope used to be, and all other positions have changed likewise. Mears and Stainbank charged 1320 pounds for all this work.

Middleton's work began after the bells had been removed from the tower. Sarking felt was provided for soundproofing, a new ceiling made for the belfry in celotex board, preservative applied, an iron ladder erected in the bell chamber, and the ringing chamber was rewired. New tongue and groove flooring was fitted and 9 by 3 inch bearing joists. A new trap door was cut out for access to the bell chamber. This work came to 164-0-9d. The accounts reveal how payment for the work was made:-

Church repairs deposit account	500 pounds
Transfer from the church general account	200 pounds
Legacy of Mrs. J. Bond	200 pounds
House to house collection	655 pounds
Miscellaneous receipts	69 pounds

The bells were rededicated by the Bishop of Gloucester on Saturday, October 4th 1958.

'The Ringing World' (12/12/58) reported on the rededication of the bells, the following being an extract of that report:- "Recently the rededication took place of the 8 bells of the parish church of St. Mary, Charlton Kings, Gloucestershire. For a long time these bells had gone very badly; some say they should have had a new frame when last rehung instead of patching up the old. It may well be that those people were right; it always pays best in the

long run to do a job well, and make do and mend is not always cheaper in the end."

After the repairs of 1958 the bellringers' Christmas Fund stopped after over 90 years of operation. At one time the payment had been equal to the equivalent of a week's wages, but in the latter years of its operation the sum had fallen considerably.

During the 1960's and early 1970's Jack Tyler continued to carry out minor repairs in the tower. New ropes were purchased in 1962 and 1967, the latter set costing 37-10-0d. in 1961 the belfry was again decorated by the ringers for 16-12-6d, red linoleum for the floor costing a further 11-14-0d. In 1971 Miss O.H. Day left 200 pounds for the upkeep of the bells. Inflation was now beginning to make a considerable difference to everyday expenses. A set of new ropes from Peter Minchin were purchased in 1976 at a cost of 118 pounds, three times the amount paid some ten years earlier. This new set had green sallies instead of the traditional red, white and blue striped choice. Whitechapel Bell Foundry supplied fresh grease, checked the lubricators on the clapper staples and pulleys in 1977 for a cost of 191 pounds. Two years later the clappers and staples from bells 1,5,7 and 8 were repaired for a further 60 pounds, and 8 leather muffles purchased from Taylors of Loughborough cost 23 pounds. Apart from minor everyday costs, no further expense has since been incurred in the maintenance of the bells.

Fred Simmons died in January 1966 at the age of 83. He had been a ringer at Charlton Kings for most of his life, certainly well over 60 years, and this fact was noted in the association report the following year. The 1973 report congratulated George Simmons for having been Tower Captain for 23 years, and 50 years as a ringer.

Sunday service ringing had been limited to selected occasions, but in the 1970 annual report ringing was advertised as being for both Evensong and morning service. The practice of ringing twice each Sunday still continues. Morning ringing had been for a 10.30 service, but when the Rev. Deakin changed the service time to 9.30 in the late 1960's, no morning ringing took place. The early service would finish at 9.15, and it was not practical to ring for only a few minutes. Following discussion with the bellringers the Vicar agreed to end the early service by 8.45, and morning ringing resumed. A similar problem occurred around the same time with evening service ringing. The organist requested that the bells not be rung after 6 pm as he wanted to use this time for playing. Further discussion involving interested parties again resulted in compromise:- ringing would end at 6.20, and a bell would be tolled for the last 5 minutes to indicate that the service was about to begin.

In 1976 the policy began of attempting a peal every year, the aim being to cover as many new methods as possible over the coming years. The total number of peals rung at Charlton Kings was relatively few in total, and had been limited to 3 or 4 standard methods. The bands who rang peals in the following years were fortunate in that not one peal was lost up to the time of writing, and methods varied considerably. The first peal of surprise was rung in 1976, and most peals were rung for a specific occasion. The first peal by an entire local band was rung in 1984, all other peals having invited ringers from elsewhere to make up the band. Full details of the peals can be found in the tower's peal record book, but the following is a summary of achievements up to 1986

PEALS RUNG AT CHARLTON KINGS

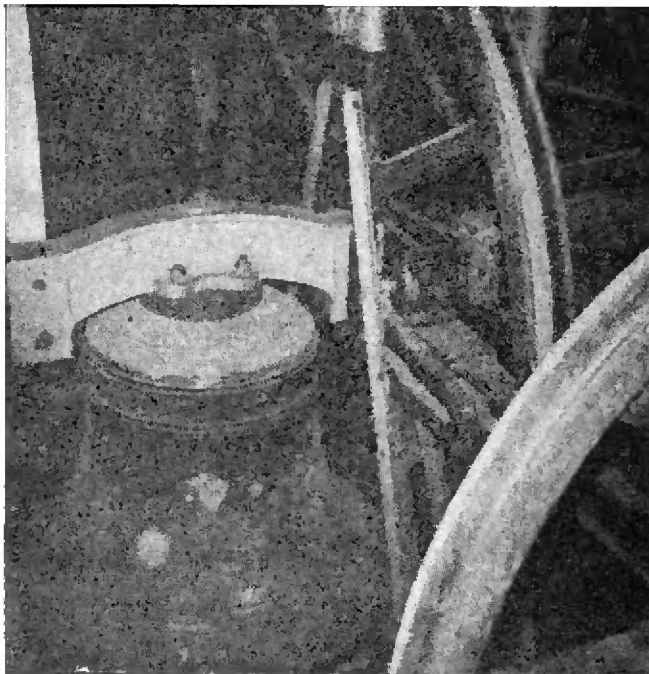
1. 25/2/1868 Time unknown 5040 Grandsire Double
Composition:- 42 120's. Conducted by J. Midwinter
believed to be the first peal on the bells.
2. 1/6/1889 3 hrs 9m 5040 plain Bob Minor
Composition:- 7 different extents. Conducted by W.J. Sevier
The first peal of Minor on the bells.
3. 13/6/1893 3hrs 18m 5040 Grandsire Triples
Composed by J. Taylor. Conducted by W. Dyer
Rung to commemorate the augmentation from 6 to 8 bells.
4. 17/4/1894 3hrs 8m 5040 Grandsire Triples
Composed by J. Holt. Conducted by W. Dyer
The first peal by a local band.
5. 2/12/1895 3hrs 7m 5040 Stedman Triples
Composed by T. Thurstan Conducted by W. Dyer,
The first peal of Stedman on the bells.
6. 28/1/1896 3hrs 14m 5040 Stedman Triples
Composed by T. Thurstan. Conducted by W. Dyer
7. 16/2/1897 3hrs 15m 5040 Grandsire Triples
Composed by J. Holt. Conducted by H. Roberts
A muffled for Mr. Folley
8. 28/2/1899 3hrs 15m 5040 Stedman Triples
Composed by T. Thurstan, Conducted by W. Dyer
9. 7/7/1900 3hrs 3m 5040 Double Norwich Court Bob Major
Composed by Heywood. Conducted by J. Austin
First of Major on the Bells.
10. 20/11/1900 3hrs 28m 5088 Kent T.B. Major
Composed by F. Dench. Conducted by C. Lilley
11. 15/4/1902 2hrs 58m 5040 Grandsire Triples
Composed by J. Taylor. Conducted by W. Townsend
12. 20/11/1902 3hrs 5m 5040 Stedman Triples
Composed by T. Thurstan. Conducted by W. Dyer
13. 17/3/1903 3hrs 11m 5040 Stedman Triples
Composed by T. Thurstan. Conducted by W. Dyer
14. 16/4/1906 3hrs 6m 5040 Stedman Triples
Composed by J. Washbrook. Conducted by W. Hunt
15. 19/5/1906 3hrs 5m 5040 Stedman Triples
Composed by J. Carter. Conducted by J. Austin
16. 12/11/1910 3hrs 0m 5040 Grandsire Triples
Composed by J. Parker. Conducted by S. Loxton.

17. 22/7/1919 2hrs 58m 5040 Stedman Triples
Composed by T. Thurstan. Conducted by J. Ballinger
Rung as a thanksgiving for victory.
18. 10/11/1934 3hrs 5m 5040 Plain Bob Major
Composed by Hubbard. Conducted by J. Ballinger
19. 16/2/1944 2hrs 55m 5040 Stedman Triples
Composed by Heywood. Conducted by W. Williams
20. 17/3/1954 2hrs 56m 5040 Grandsire Triples
Composed by J. Parker. Conducted by D. Beard
21. 16/3/1957 3hrs 3m 5040 Stedman Triples
Composed by J. Washbrook. Conducted by D. Beard
22. 16/5/1959 3hrs 2m 5040 Grandsire Triples
Composed by Groves. Conducted by W. Theobald
First on the bells since rehangng
23. 4/11/1972 2hrs 59m 5040 Grandsire Triples
Composed by J. Parker. Conducted by C. Wratten
Compliment to G.Simmons on completing 50 years as a ringer.
24. 24/1/1976 3hrs 0m 5152 Yorkshire S. Major
Composed by C. Starbuck. Conducted by J. Ridley
First of surprise on the bells
25. 19/3/1977 2hrs 58m 5056 London S. Major
Composed and conducted by R. Horton
Wedding compliment to J.R. Ridley and H.C. Taylor
26. 22/4/1978 3hrs 18m 5696 Plain Bob Major
Composed by Heywood. Conducted by H. Ridley
Rung to mark the centenary of the association
27. 3/11/1979 2hrs 58m 5040 Stedman Triples
Composed by J. Washbrook. Conducted by J. Ridley
Rung to celebrate the Golden Wedding of Mr. and Mrs. Simmons
28. 22/11/1980 2hrs 56m 5184 6 spliced S. Major
Composed by M. Sherwood. Conducted by J. Ridley
First peal of spliced on the bells
29. 25/7/1981 2hrs 54m 5024 Double Norwich Court Bob Major
Composed by Heywood. Conducted by J. Ridley
Rung to celebrate the wedding of H.R.H. Prince of Wales
30. 15/5/1982 2hrs 54m 5024 Plain Bob Major
Composed and conducted by J. Ridley
31. 30/4/1983 3hrs 12m 5152 Lessness S. Major
Composed by J. Washbrook. Conducted by J. Ridley
32. 7/7/1984 3hrs 11m 5040 Grandsire Triples
Composed by J. Parker. Conducted by J. Ridley.

Rung to celebrate the 50th birthday of Rev. D. Yerburch,
his 25 years since ordination and 10 years as Vicar of Charlton Kings,
First peal by a local band for 90 years.

33. 11/5/1985 3hrs 2m 5056 New Cambridge S. Major
Composed by C. Hattersley. Conducted by J. Ridley
Rung as a farewell to Rev. R. Harger, Curate.
34. 17/9/1985 2hrs 55m 5120 Charlton Kings S. Major
Composed and conducted by J. Ridley
First peal in the method. Rung to welcome Rev. G. Bryant.
35. 10/5/1986 2hrs 49m 5024 Bristol S. Major
Composed by S. Ivin. Conducted by J. Ridley

J. RIDLEY
TOWER CAPTAIN



4. HOW THE VESTRY HALL BECAME THE PARISH CENTRE

This hall was built so that Vestry meetings could be held in a separate place other than the church. Meetings were held in the Vestry of the church, the chancel being held sacred, and the body of the church served as a parish hall.

As the wealth and responsibility of the church increased and the influence and power of the Manor Courts declined, the inhabitants of the parish began to meet together under the parson's direction for social and administrative purposes. Some Vestries had been established as early as the 14th. century. Gradually other functions developed and local people were appointed as churchwardens, constables, waywardens and overseers of the poor. They were all looked on as parochial officers who submitted their accounts to the Vestry which extended its powers to "allow" funds for certain items such as repairs, land clearance, charitable giving etc. Gradually the Vestry

increased its powers and in some places (not Charlton Kings) came to regulate farming, enclosure and control waste and common ground. Even the health of the parish came sometimes under their care. Over the levying of rates, which were then the poor rate and the church rate, it had absolute control.

Vestry meetings in Charlton Kings were, as far as we know, carried out in church. There is a record of one being there in 1846.

There had been several acts of Parliament passed regulating Vestry meetings and business, which were concerned with who could be elected and how the meetings were conducted. But in 1850 an act was passed entitled "An Act to prevent to holding of Vestry or other meetings in Churches". There are references to noisy and unruly meetings taking place in churches in earlier times:

"the holding of Vestry or other Parochial Meetings in the Parish Church or Chapel, or in the Vestry Room attached to such Church or Chapel, is productive of Scandal to Religion and other great Inconveniences".

In any parish with a population of 2000 or over the Churchwardens, Overseers etc. could apply to have this Act enforced. Twelve months after this was granted certain meetings would then be prohibited from being held in "Churches or Chapels". But the Churchwardens or Overseers would then have power to provide another meeting place: "and all Acts done in such other Room or Place as aforesaid shall be as good, valid and effectual in law --- as if such Vestry Meeting had been held in the Vestry Room of such Church or Chapel or in the body of such Church or Chapel". They would have power to purchase land, hire a room, or take up a lease on land or buildings, or even erect a suitable building for this purpose.

The Act even defined the terms "Parish" and "Vestry". This makes interesting reading. The parish is "every place having separate Overseers of the Poor and maintaining its own Poor, and also every Parish or Place having a separate Ecclesiastical Jurisdiction and in which a Vestry shall have been heretofore constituted". The Vestry "(shall mean) the inhabitants of the Parish lawfully assembled in Vestry, or for any of the Purposes for which Vestries are holden".

What did Charlton Kings do about this new Act? They applied to the Poor Law Board in Whitehall to obtain a piece of land on which to build a Vestry Hall. In 1854 land was purchased to extend the Burial Ground beside the Church on the east side. This transaction had proved difficult but eventually agreement was reached with various landowners. Part of the land procured would be used to form a new road. There is a letter from the Rev. J.S.F.Gabb which sets out the plan: "It is proposed to make a new Public Carriage Road at the east side of the additional (burial) ground". This opened the way to making land available for the building of a Vestry Hall.

In a letter dated September 1855, an Order from the Poor Law Board (Whitehall) is set out allowing Charlton Kings Parish to purchase "a piece of ground and fencing the same and then erecting thereon a proper and sufficient building for the purpose of holding Vestry Meetings". This is sanctioned because the population of Charlton Kings "exceeds 2000 persons".

The following year there is a letter from the Poor Law Board stating that they approve of the conveyance of land from Sam. Higgs Gael to the Churchwardens and Overseers of the Parish of Charlton Kings which is "proposed as a

Site for the Vestry Room". A few months later another letter allowing the Parish to raise the sum of £600 for the purchase of land and the "erection thereon of the said Hall with suitable fittings and for the fencing round it" was received. The money was to be raised by a "loan on the Poor Rates of this Parish" to be paid off in ten years. The land cost £80 and the Churchwardens and Overseers and their Successors had the property conveyed to them in trust "for carrying the purpose of the said Vestry Meetings Act into effect" in Charlton Kings.

The Vestry Hall appears to have been completed by 1857. But I have found no evidence of architects or builders plans or any description of the original building. I did find a later reference which said that it had been built in the Gothic style to match the church. There are two newspaper reports from the Cheltenham Examiner which refer to the completion of the hall.

"April 22nd, 1857:

A NEW VESTRY HALL has just been erected in the village of Charlton Kings in close proximity to the Parish Church. It is a good and substantial building, ----- Our Charlton neighbours appear determined to make the most of their new hall without delay, and at a meeting held on Wednesday evening - Sir William Russell, Bart. in the chair - and attended by the clergy and leading gentlemen of the neighbourhood, a resolution was agreed to for the formation of a Reading Association, and a liberal subscription for the immediate commencement of the concern was at once opened. The institution is specially intended for the benefit of the working men of the parish; the headquarters of the association will be at the Vestry Hall, which will be supplied with newspapers and books, and be open every evening, in the summer from six to ten, and in the winter from five to ten o'clock".

"May 13th. 1857.

Charlton Kings Reading Association

The inauguration of this association took place on Wednesday last, at the New Vestry Hall of the village, on which occasion a lecture was delivered by the Rev. T.H. Potter, curate of Dowdeswell. The opening was attended by a large number of persons, among whom were included the most influential of the parish residents. Sir W. Russell, M.P., presided over the meeting, and congratulated it on the establishment of the Association, expressing a hope also that the young men of the village would avail themselves of its intellectual advantages.---"

Other groups also used the New Hall for meetings and one of the most important was the newly set up Local Board of Health. It met monthly and seemed to be an early form of Parish Council, its chief concern being at first to look after the health and welfare of the Parish. It was allowed to raise money by levying rates on householders. With this money it had to look after the roads, drains, water supply, and lighting of the Parish, and cope with other problems, not least being "nuisances", which seemed to consist mainly of the nasty smells caused by keeping pigs in backyards.

This Board of Health - consisting of the usual influential landowners and professional people in the Parish - held its first meeting in the Vestry Hall in 1862. They didn't like the new hall. It was too cold and it did not have a suitable meeting room. They set up a Finance Committee and asked them to take steps to heat the Hall. This Committee came back and reported that it was not "expedient" to heat the Vestry Hall - but their surveyor had a plan for the erection of a room added on to the Hall. (Already they wanted to extend

it!) The Overseer was consulted. The Board wanted to know if "the ground on the south of the Hall and an external entrance can be obtained for the erection of a convenient room for the Board to meet in". The Overseer replied that he would accept a nominal sum of £5 for this piece of ground. So the Board went ahead and asked the surveyor to prepare plans and specifications for building this extra room. It began to look as if the plans got bogged down, for the Finance Committee of the Board of Health were told to discuss not only the building of a room but also altering and improving the present Hall. After this no more is heard about extending the building, although according to a local newspaper report there was a lot of discussion by the Board in committee and some fierce argument. A couple of months later a firm of builders was given the job of properly heating and ventilating the Hall. No extensions, it seems, were built, and one wonders how efficient the heating was!

In 1877 there is an item of news in a local paper which states that there was "a meeting of owners and ratepayers" held in the Vestry Hall "to consider plans and estimates for reparations and completion". What condition can it have been in then?

A deed dated 1878 shows that the land on which the Vestry Hall was built was entirely made over (transferred) to the Churchwardens and Overseers of the Parish from the original owner Sam. Higgs Gael for £60 - which was the original sum paid for it. They now had the Freehold of the land and the buildings on it. This was the description given: "a nearly triangular shape formerly belonging to a messuage and buildings known as Church Cottage". (The residue of this garden became part of the churchyard extension back in the 1850s). It was bounded by a new road leading from Horsefair St. to Church St., and the "building erected thereon was named 'The Vestry Hall', used for Vestry and other Public Meetings and Parochial purposes".

During the years to the end of the century there are references to the use and running of the Hall for various purposes. There is a letter in reply to a gentleman who wanted to use the Hall for a meeting. Dated 21 Nov. 1870 it reads:

"Dear Sir"

In reply to your letter of the 18th Inst. I have to say that you have my consent to use the Vestry Hall for the Meeting you mention - either on Monday or Tuesday Evening next. If you will let Sam the Beadle know which evening you require, he will provide fire and clean out the room for which you will have to pay him about 2/6. The gas is paid for by the Parish in the same way as that used in the Parish Church. It is usual to get the sanction of the Rev. J. Gabb the Churchwarden and Overseer before the room is lent for any other purpose except Parish business, for which use the Hall was erected by the Parishioners, but upon the present occasion I am quite sure I can in my official capacity grant you the use just for your meeting.

I am Sir,
Yours truly....."

There are various expenses in running the Hall in the Overseers' accounts. The accounts for the year 1885 were read to the Board of Health (who seemed to be responsible for running and looking after the Hall), but they objected to the amount spent on Gas and Firing - and in future such sums should not be allowed. In 1887 the Overseers were requested to have the walls of the Vestry repaired. But things were changing. By an Act of Parliament in 1894 the Local Board of Health became a District Council and they began to feel that the old Vestry Hall was no longer suitable for a full-blown Council to meet in. And anyway they were doubtful about who owned the Hall. Was it an ecclesiastical property? They therefore investigated their legal position as regards ownership. Because the original building was paid for by raising a loan on the security of the Poor Rates - back in 1854 - therefore the Overseers of the Poor, "as the elected representatives of the ratepayers", had received the income and maintained the building. The Council were then told that they could apply to the government for special powers, which the Overseers now had, and so acquire the legal interests in the Hall and own it outright. According to a newspaper report on this meeting, the council had discussed the question of providing a hall for public meetings, and "it had occurred to some members of the Council that it would be better to enlarge and improve the present building than to put up an entirely new one". (We seem to have been there before!). The Council voted to acquire the Vestry Hall, though one voice disagreed: the Clerk said the Hall did not pay its way, and now the Council were wanting to maintain it and even make alterations.

They did write to the Local Government Board in Whitehall and they got back a letter asking them why they wanted a legal interest in the Hall. This is what they said in reply:

1. The Council wanted to hold their meetings in the Hall.
2. They now only had a "permissive" use of it and had nowhere else to go.
3. They wanted better accommodation and therefore wanted to control improvements to the building.
4. If they had the Hall under their control they would be able "to prevent the present disfigurement of the green plot by the hideous hoarding now overshadowing a part of it".

But there was still an objection from the Overseers, who could not see "any reason whatsoever for the suggested transfer of the property to the Council as the Hall had always been and would always be available for any parochial or public purpose". This is two years after the Council had first made enquiries about ownership. It transpired that by now, 1898, they were looking around for a site on which they could erect their own purpose-built offices. The following year they were discussing buying a plot of land for this purpose on the London Road, opposite Cudnall Street. In January 1902 the local newspapers announced that "Charlton Kings Urban District Council met on Tuesday for the first time in the New Hall, London Road". The cost of this building was £950.

After the Council had moved it seems likely that the Hall began to fall into disrepair. I have found no record of its regular use after this time except for occasional lettings. In 1902 the corrugated hut, now a nursery school, (see Bulletin 1), was erected to serve as a Parish Room, which seems to imply that the Hall was no longer suitable for meetings. There are two plans in existence, dated 1923, which give a "before and after" idea of what the Hall could become. The Hall had 3 bays with a stable as a separate building outside. An ambitious proposed new plan has 4 extra bays added, a large

stage, and seating for 323 people, two "dressing rooms", and what seems to be a kitchen area built out - as at present.

In March of 1925 a meeting was called to consider the question of a Parish Hall. Two proposals were discussed. One was the erection of a larger hall on the site (possibly extended) "of the Room in which we are now sitting" - they must have meant the corrugated hut. The second was to acquire and adapt the old Vestry Hall. The most popular option was the first one - if they could get more adjoining land off Cooper's Charity. If they chose the second option, they would have to draw up plans for alterations and additions, and also estimate running costs. One strong voice, that of General Burton, backed acquiring the Hall. He thought they would need to raise £1000, and they had £400 in hand. This is his comment:

"The great advantage of the present project is that the Hall is close to the church, and can be used for all church purposes and will enable us to dispense with the old Parish Room. We have to look ahead and consider the future. None of us are immortal in this world. We inherit from the past and we build for the future.....We have to take a wide and long view, and look beyond our own personal wishes".

The Ministry of Health and Board of Guardians in London had to be consulted about the sale of the Hall. The Committee had to decide on how much they were going to offer and call a public meeting of ratepayers and property owners in Charlton Kings. This was in June 1925, by August still nothing had been done. The church council were unwilling to make an offer, they felt they were in competition with outside bodies. But General Burton again spoke out and told them to go on with it; they had the support of the ratepayers who wanted it sold to the church for use as a Parish Hall. Perhaps the council took their courage in both hands and made an offer to the Board of Guardians of the Poor (who still owned the property) because in June 1926 the Ministry of Health authorised the sale of the Vestry Hall to the church council for £275 and the deal was concluded. In the papers for conveyance of the Vestry Hall and the land on which it was built, it was stated that the Guardians of the Poor "do hereby as trustees grant and convey all that piece of land..... together with the building erected thereon known as the Vestry Hall" which in 1878 were "assured to the Churchwardens and Overseers of the Parish of Charlton Kings and to be holden by the Council in fee simple". The church had a generous donor: Lady Dixon Hartland gave the Vicar a cheque for the whole £275. The Vicar notes "now we ought to get a move on"! They did. A PCC meeting was called and looked at two courses of action:

1. To retain the Hall as it is.
2. To reconstruct the Hall, "with such extensions as may seem advisable".

They reckoned they had £500 in hand to proceed with the building.

In a series of letters to his parishioners from the Vicar, ideas and plans came in thick and fast. "Additions" were to include 2 cloakrooms on each side of the porch and a kitchen and pantry, behind the Hall. "Any further extensions must be deferred till building is cheaper and money more plentiful." A note of caution, so perhaps they decided early on not to go for the 323-seater hall. Estimated additions, including heating and lighting, would cost about £700.

In July two alternative schemes were discussed:

1. To extend the Hall by adding a new bay with porch, kitchen, cloakrooms, and offices, and
2. Leave the Hall as it is, but build the kitchen, cloakrooms and offices, to be connected by a covered way with the Hall.

The meeting agreed to extend the Hall and an appeal was launched then and there. Lady Dixon Hartland offered £265. Canon Neale wrote: "I jumped for joy when I read it (Lady Dixon Hartland's offer). Each must do his or her part towards providing what is going to be a really great asset to this Parish".

In his letter of August 1926, the Vicar says that Billings' (the builders') tender of £1098 had been accepted and work had already begun. In October, General Burton is elected as Chairman of the committee and they approve several more improvements to the Hall. These were:

1. Sliding partition of glass and wood 6ft high, to be fixed in the Hall so that it could be divided into two rooms.
2. Electric light and gas to be installed.
3. A heating system.
4. The gate and gate posts from the church to be used "to form a front entrance to the Hall".

By December of 1926 the Vicar says they are hoping to open at Easter. They had already collected £1457.10.0. But they had decided to shelve the erection of a dividing screen. There was a balance of £224.10.0 left for furnishings. The Vicar's letter of February 1927 noted that the electric light was in and the floor of the old part was to be renovated. Lady Dixon Hartland had made another offer - "a large valuable picture at present in the Cheltenham Art Gallery". In March the Hall was nearing completion. They had given up the plan of using the old churchyard gates and posts. A Mrs. Butler had offered to pay for the restoration of the very valuable old coat of arms, dating from the Restoration period, as a memorial to her late husband.

In the May issue of the Parish Magazine the Vicar reported that on April 26th the new St. Mary's Hall (formerly the Vestry Hall) was formally opened by Lady Dixon Hartland. "A very large audience assembled for the opening ceremony at 7.30 p.m. Lady Dixon Hartland cut the cotton which secured the main door with a silver knife bearing the inscription on the blade 'St. Mary's Hall Charlton Kings, opened 26th April 1927'". He went on: "The new hall is now in constant use, and we have already begun to wonder how we ever did without it". Familiar words!

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GRO DA3/100/1-7

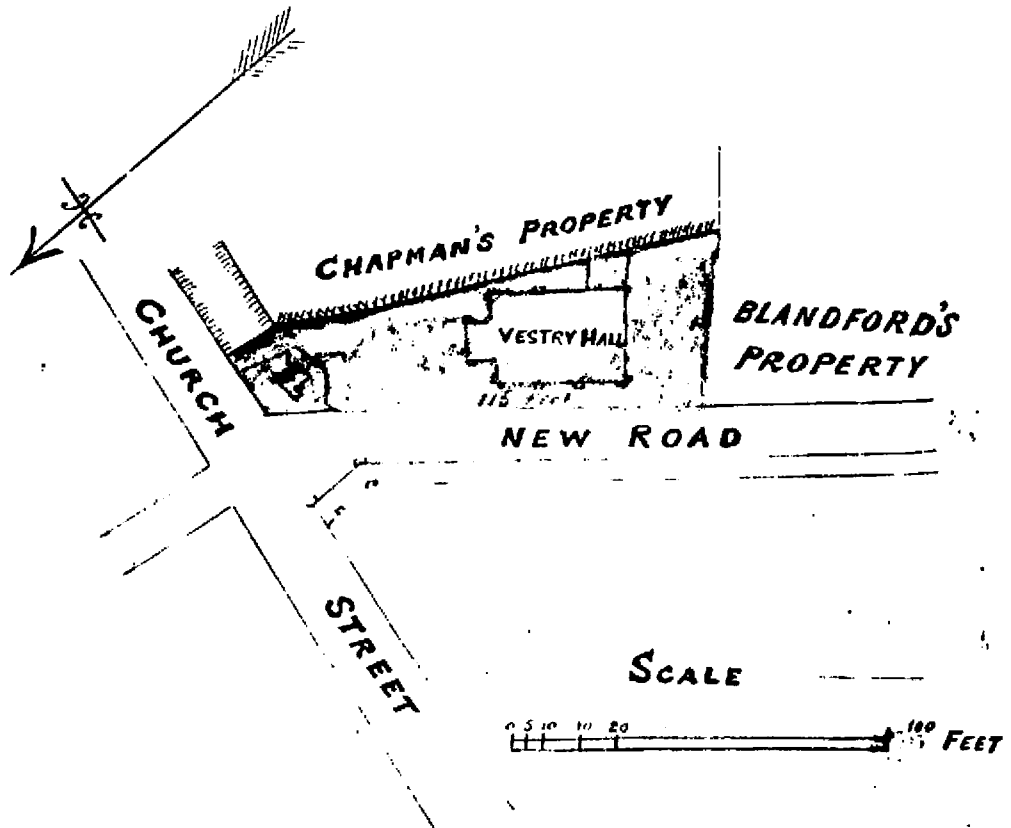
Agenda and minutes of the Committee set up to adapt the Old Vestry Hall
as a Parish Hall GRO p.76 SP 31
Deeds for conveyance of Vestry Hall and land on which it was built
Plan of Vestry Hall as existing in 1923 GRO P.78 SP3/2
Proposed plan (no date) GRO p.76 SP3/5
Correspondence of Vestry Meetings 1835-56 GRO p.76 VE3/3
Correspondence from Poor Law Board (Whitehall)

B. MIDDLETON

From OS.25" 1888



Plan from deed 28 Nov. 1878 - GRO P76 SP 3/2 (reduced)



5. SERVICES AT ST. MARY'S

The only service for the laity during the Middle Ages was the Mass. Then in the 16th century came the introduction of Mattins and Evensong which eventually usurped the place of Communion on ordinary Sundays. This was not at all what had been intended when the two new services (derived from monastic offices) were made part of the 1549 prayer book. The reformers wanted people to communicate more often than the customary once or twice a year at Easter and Christmas, and so the rubric ordered that three at least should always communicate with the priest and should give in their names the day before to make sure of this minimum attendance. But going to hear Mass was one thing, Communion was another. Quarterly Communion became the rule for the devout (twice the previous norm) and many still received the Sacrament at Easter only. Mattins with Litany and Ante-Communion and a sermon was what people began to expect. It is hard for this more literate but in some ways less well educated age to understand what intellectual stimulus many 18th and 19th century congregations received from a well-argued, well-delivered sermon.

Because this sermon had originally been given at Mass, congregations were not entitled to more than one sermon per Sunday. But they did expect two services. The churchwardens made this plain in their Articles against a curate, Benjamin Caple Hemming, in 1811 (GDR B 4/1/435). From 1802-1808 they said, Hemming had "omitted to perform divine service in the said Parish Church more than once every Sunday or Lord's Day although it had been the constant and invariable usage of the said Parish from time immemorial to have divine service regularly performed twice every Sunday or Lord's Day, vizt Service and Sermons in the mornings and service without sermons in the afternoons".

The parish thought an appeal to cupidity might work - after all, Hemming's stipend was only £40 a year. So they got up a subscription to raise an additional £60 which they paid for three years, 1808-1810; but though he took the money, Hemming still neglected the duty. In 1810 the parish even agreed to his preaching either in the morning or in the evening during the chilly months of December, January, and February, so long as he gave them two services; but "on twenty two Sundays or Lord's Days during the months of October, November and December" in 1810 and between February and July in 1811 he failed to comply. Nor did he take those extra services prescribed by law for 5 November and 29 May each year; and he did not teach the young and ignorant the Ten Commandments, the Belief, the Lord's Prayer, or the Catechism, as the Prayer Book commanded. These complaints were found to be true, Hemming was corrected and had to pay costs.

Under Robert Williams from 1815-1830, the extra £60 for a sermon at evensong was continued. His successor Charles Henry Watling was the first curate here to take any interest in the curious history of his living; he compiled a Parish Book (GRO P 76 IN 3/1) from the records available at Jesus College, and added local information from a letter of William Hunt Prinn 5 January 1815 about the extra money and from what Robert Arnott the clerk told him. Watling noted that when he came to Charlton Kings, services were held on Sunday mornings at 11 and in the evening at 3 "A Sermon after morning and evening prayers except when the Sacrament is administered" In addition to the three Festivals of Easter, Whitsunday and Christmas Day, Holy Communion was celebrated on the first Sunday of every alternative month commencing with February; on Good Friday there was a sermon but no evening service; and a sermon was preached on Christmas Day in the evening. On Ash Wednesday and every subsequent Friday there were prayers. To this Watling noted that he

added a Good Friday communion and evening service in 1831, and a service every Wednesday throughout Lent. So St. Mary's by 1834 had ten communions in the year, considerably more than average.

In the 18th and early 19th century church, the parish clerk had a privileged position. He sat in a special seat under the pulpit or reading desk or had his own box pew. He gave out the hymns by saying "Let us now sing to the praise and glory of God hymn number---". He said the Amen after prayers and led the congregation in prayers said together (this was intended to help those who could not read or could not afford a prayer book). He gave out notices.

Hymns as such were a recent addition to church worship in 1800 but most churches sang paraphrases of psalms or bible passages (as churches in Scotland still do). Tate and Brady's metrical versions (which included "While Shepherds Watched") were sung at St. Marys until replaced by an SPCK hymnbook compiled by our own vicar J.F.S.Gabb.

In common with many churches of the period, St. Mary's had paid "Singers". As late as 1874 there is an entry in the Churchwardens' book "cash paid to Church Singers £4.10.6", though such payments had been declared illegal if made out of church rates - singing in church ought to be done solely to the honour and glory of God, not for gain. The Singers consisted of 4 females and 2 or 3 male voices. They sat in front of the organ, which stood "over" the south transept in a gallery - there had been alterations to the organ gallery in 1856 (GRO P 76 CW 2/19, 2/18). Morning service always began with a musical setting of "I will arise and go to my Father---" sung by the Singers alone. Canticles were sung to simple chants. The psalms were said. (This information comes from Bridgeman's Account written in 1959, GRO P 76 M I 2/3).

When Gabb came in 1834, he found that many of his parishioners were amusing themselves with badger-baiting in the churchyard outside the south porch as soon as morning service was over. The Revd William Bazeley, in his obituary of Gabb (Parish Magazine April 1893) remarks that people "can hardly realise the state of irreligion which prevailed in Charlton and else where when Mr Gabb accepted the spiritual charge of this parish in 1834. Among the wealthier inhabitants, hard drinking, swearing, and cruelty to animals in the name of sport were not considered incompatible with the position or character of a gentleman---" He tells the story of the badger-baiting and how Gabb in fury rushed forward and seized the beast with his own hands. His stand earned him mixed approval and disapproval. Then he discovered that the parish clerk Robert Arnott was in the habit of taking as his perks the black hangings with which the church was draped at major funerals - these hangings, having been used in church, were technically the property of the Vicar and Gabb was accused of being mean and money-grabbing when he insisted on having them. (Presumably they were sold back to the undertaker to be used again!) A third row blew up when the three-decker pulpit was moved from the middle of the nave; and as no sum for purchase of a new pulpit appears in the Churchwardens' accounts, Gabb must have paid for a replacement himself. According to Bazeley, this had happened before the latter came to St. Marys as curate in 1868 and there had been "so much heart-burning and abuse that Mr Gabb never ventured on restoration again. It made him cautious and timid to a fault". It might be truer to say that restoration was never one of Gabb's priorities - what he preached was "personal holiness and living faith"; he believed in "pastoral visiting, bible reading and praying". His work outside these was for the improvement of education in Cheltenham and in Charlton. When he retired in 1875 St Mary's had monthly communions and three weekday services - the litany twice and evensong with address once.

It seems, however, that with Gabb's health failing, he was leaving too much of the parish work and the services to his curate; and according to an anonymous letter of 1875 to Jesus College, "the church had become much more empty" as a result and "Dissent latterly but especially during the last few months has been spreading like a flood over the Parish - a new Chapel was opened last Spring and another large one is now being built in the heart of the village". These were the Primitive Methodist Church in Ryeworth and the Christian church (later Baptist) in Church Street, both representing established groups which had grown gradually; it was no new phenomenon. The writer continued "What is really wanted is a judicious hard-working earnest man who would win the hearts of the people. If the services were full of life and heartiness, instead of the present dullness and deadness, the Church would not long be empty".

The man selected by the College had all these qualifications and a first class degree. He was also a High Church man.

The Parish Magazine was started in January 1876, when Dundas had been here a bare month. In that number he too complains of "the comparatively sparse congregation" and asks people not to judge him hastily. At the same time, he was making changes. "It is absolutely necessary to devise some means for procuring Additional Funds for the support of the Necessary Expenses of Public Worship. The boxes are wholly inadequate for this purpose, having for some time past produced three shillings (and often less) each Sunday. Would it not be a good plan to have a monthly collection instead?" and by 20 January 1876 a Committee had been appointed to consider church restoration. The Choir was to be improved. In February the Vicar wrote "Mrs Pemberton and Miss Hunt are most kindly devoting much time and trouble to training some boys who are eventually to be added to our Choir, in which there are at present no boys' voices". By April the monthly collection for church expenses had been started, and Dundas was proposing to shorten Sunday morning services by leaving out Litany and Ante-Communion. There were to be "no gravestones or inscriptions without the Vicar's written permission". By September, when the children walked in procession to their Sunday School treat in Mr Jordan's field, they carried "a goodly array of flags and banners", and in January 1877 Dundas was "thankfully acknowledging a real improvement" in our congregation though it fell short of what it ought to be. There had been 52 Communion services and a total of 1113 communions. The SPCK was to discontinue publishing the old hymnbook and this facilitated the introduction in February 1877 of Hymns Ancient and Modern.

Bible Classes, Communicants' classes, Girls' Friendly Society and Church of England Temperance Society meetings, the Guilds of St Peter and St Mary, all appear in the Magazine during 1877; and at Harvest Thanksgiving the church (abbreviated by building work) was crowded. It was re-opened by the bishop on 25 April 1878 when "the choir vested for the first time in surplices and cassocks provided by a gift from Ladies of the parish". They processed from the Vestry Hall to "Onward Christian Soldiers" and "Lift the Strain of High Thanksgiving", and sang "The Church's One Foundation" as a retrocessional on the way back afterwards. The church was decorated with flowers by Miss Abercrombie and Mr J. Wood (of the Cambrian Nurseries) - elaborate floral decorations for all major festivals were a feature of St Mary's from 1878 on. On 7 November the new Chancel was opened. An evening Communion on Maundy Thursday "as permitted by the Council of Calcedon of 397" and the Three Hours Service on Good Friday marked Easter 1879. Dundas could report that "The services during Holy Week were fairly well attended and the three on Good Friday extremely well"; and by November he was having to restrict the attendance of

Children at Evensong "As there is now often very little room to spare in the Church on Sunday evenings, Children cannot be admitted, unless they sit with their parents". Sunday evening was the popular time for church-going, after Sunday dinner and Sunday tea had been cleared away.

In November 1879 there was a Parish Mission, conducted by two outside Missioners and our own Clergy. There were Celebrations each day at 7 and 8 and afterwards meetings for instruction on the Lord's Prayer; each morning there were "Conferences" at 11 on prayer and each afternoon at 4.30. instruction on Holy Communion. There were special addresses to Domestic Servants, Children, Aged Persons and Invalids, Men only, Women only, Young Men, Young Women; and in addition 20 smaller gatherings at various places in the parish - laundries, farms, sawmills, yards. "On several evenings the Clergy and Choir (wearing cassocks and carrying lighted tapers) went out into the streets singing hymns, and Addresses on "the Comfortable Words' were given at various points. This attempt to 'go out into the highways and hedges and compel them to come in, that My House may be filled' was most successful, crowds of working men thronging into the church, especially on Tuesday evening - a sight never to be forgotten". Not unnaturally, this activity earned Dundas a reputation for being 'popish' In the January magazine for 1880 he repudiated this, "Some of you may have been misled by the positive assertion as to 'popish' teachings and practices which have been so freely made of late. Where what is condemned is what we do teach, it is not 'Popish' but is the plain teaching of the Church of England, where it is Popish, it is something which we do not teach at all---" That many in the parish supported him is shown by the figures - in 1879 104 celebrations, 1817 communicants, 72 confirmed; in 1880 1900 communicants; in 1881 2140.

At the Dedication Festival in 1882 (then held on the anniversary of the re-opening of the church on St. Marks day) we had the first of the parish suppers, with tables for 12 provided by 14 ladies - in this form they continued after Dedication Festival was transferred in 1916 to the Autumn (to avoid clashing with Easter).

All the signs were encouraging, but Dundas was aware of troubles ahead. In his farewell letter in the Magazine of March 1883 he said "It has been my lot to bring once more before you some aspects of Christian truth and some points of Catholic practice, which had (as it seemed to me) fallen too much into the background. In so doing, it was inevitable that misunderstandings should arise, and that what was unaccustomed should be regarded by some as 'innovation' and what was unknown should be supposed to be untrue".

He said nothing at all about this in his letters to Jesus College in May, June and October 1882. Then he complained that Charlton was "the poorest of the College Livings" and said he would like to be considered if a better benefice became vacant; and he begged for "some substantial aid towards the erection of a Vicarage House", aid which the College rules did not allow. Probably the real reason for his resignation on 6 February 1882 was the one he then gave - that he foresaw a crisis over the National Schools and "did not wish to incur the responsibility" of handing them over to a School Board.

In that letter, Dundas told the College that his successor ought to be "a man of active powers and able and willing to devote his whole time to the Parish". In fact his successor was Moore, whose experience had been chiefly in India and who had been "crippled" by exposure in a snowstorm while perpetual curate at Minsterley in Shropshire. In his application, Moore talked of Minsterley as a sinecure! he was soon to complain that the work expected of him at Charlton was quite beyond his strength.

It did not help either Dundas or his successor to have Gabb still living in the parish - when Moore, after much urging, did at last resign in January 1886, he wrote a long letter to Jesus College warning against appointing a Mr. Cox whom Gabb was recommending. Cox "expressed great horror at the Altar being draped according to season - at the presence of a very handsome Altar Cross and Vases and at a surpliced Choir, all which he in my vestry pronounced "Popery" and declared his intention to uproot if he could get the "Living". It would be a serious blow to religion in Charlton Kings if such a thing happened - and the church became again a mere preaching room. It is now a very beautifully adorned place of worship and the service is most reverent. There are no vestments - colored stoles - or aught that has not been purchased and paid for by the congregation themselves. I have always let them be the judges of what was wanted - and I believe there would be great indignation if their gifts to God's House were tossed aside as rags of "Popery" ---" Another applicant Mr. Burdett "will be as extreme on the other side", so too his own curate Mr. Brown of Keble, and they had both been offered private help by ladies living in the parish. This led Moore to reflect on his predecessor whose difficulties he believed to have been in part caused by his reliance on support from women; he himself had "a great contempt for Lady-ruled Clergy or for any Government in Church by women" - and Charlton was "a place where women earn more than men, where women have more of the riches than the men have, where women are alone people of leisure who will help in parish work, where men are in fact idle and worthless. It has been a stiff fight to win for them what I deem their God given position. I do not want to see a Petticoat Parson as my successor to undo what I deem God's work--" Moore's criticism has an unpleasantly familiar ring! but there was a grain of truth in it - gifts to the church in Dundas' time were almost entirely from women, and unemployment did mean that wives had to be the bread-winners; the better houses in the parish were occupied by single women or widows. Probably the general feeling about a new vicar was expressed by the Churchwarden, Henry Clarke, in answer to another prospective candidate, "The Services are conducted in a manner which commends itself generally to the wishes of the Congregation. We should much regret it, if a Vicar was appointed who held extreme views either "High" or "Low" Church -- we do not wish to see the services altered - if so, we think it would generate an ill feeling in the parish". The College appointed Mayne, who came promising to maintain the status quo.

When Hodson followed Mayne in March 1892, he expressed gratitude for himself and his wife for "the warmth of our reception by you. I trust my great responsibility here will help me to realize the burden of duty that lies before me in seeking to minister to you---" and this is typical, an almost morbid feeling of responsibility for his parishioners in danger of hell from such frivolities as dancing at Christmas time and always liable to be tempted by Satan - Satan is mentioned far more often than Christ in the Vicar's letters. His kindness and gentleness are referred to by a curate writing in the Magazine and were long remembered - but Charlton people did not understand him or he them. In October 1897 he wrote "I can never forget the days of my boyhood in Russia and how the habit of church going among what is sometimes known as a superstition people impressed itself on me --- So then I have decided by God's help since I seem to largely to have failed in teaching the adults the meaning of worship to endeavour to inculcate to the young by precept, example, and opportunity given, the glory of worship in God's courts, the vestibule where we may especially learn to exchange the garments of heavy woe for those of joyful thanksgiving. The Holy Eucharist has always been the great service of the Christian Church: so the children will be at that service taught the joy and reality of worship ---" This passage explains why Hodson so much wanted a screen across the chancel arch (a kind of ikonastasis) and could not help losing his temper with those who thought the design heavy (which it was) and would

separate clergy from people (as it could not fail to have done). The design of the proposed screen may be seen (GRO D 2970/171). It was not just the "No Popery" group who voted against it, or those who, like Mr Bush of Pudding-bag Lane, had objected to the processional cross given by Carrington in December 1892. (Miss Wilkins remembers how Bush would make a point of attending church when there was to be a procession in order to shout "Idolatory! Idolatory!" as the cross was carried past!) On the other hand, Hodson would have had no truck with the anonymous letter-writer of 1875 who so objected to Dissent. In September 1895 Hodson wrote "Preserving the glorious heritage of Apostolic Orders, we do not look askance at the Nonconforming Christian Societies in her midst, but are ready to note, how, in their measure and degree some of them have assisted in developing Christian activity---" these remarks which strike us as a little condescending would have seemed dangerously charitable to many of his fellow clergy. A Chronicle reporter who attended evensong at St Marys in 1902 noticed that the service was well-attended but thought the hymns chosen dreadfully depressing.

After this, Neales' cheerful enjoyment of everything and especially the services must have been quite startling!

Neale was a convinced Anglo-Catholic, but he valued harmony more than his own likes and dislikes. He took personal charge of the Choir, which began to sing well from 1907 and from 1910 there was daily choral evensong and Choral Eucharist every Sunday. That year four new banners were presented, the choir banner by Major Shewell, the Guild of St Mary banner by members, the Guild of St George by the Vicar, and the Guild of the Holy Name by the Rev E.D. (Bumps) Gardner the curate. On 28 March 1911 St David's chapel was dedicated. On Easter Day 1914 the servers wore scarlet cassocks and lace cottas for the first time. Progress upwards in churchmanship was slow, but it went on steadily. In the very next year, two sets of linen vestments were presented and Neale wore them for the first time at Easter 1915, saying in a sermon that he had never been used to wearing vestments except on a few solitary occasions since he was ordained 18 years before - he would be thankful if they could be introduced but he would retain the use of the surplice at all plain celebrations. This is what he did, though all who remember him will recall the beaming face with which he wore a cope for processions. The practice of carrying candles in procession was introduced about 1922. Neale never used incense though he would have liked to do so (the censors which date back to his time were acquired for a play as I was assured by the late Elsie Keen).

One old Charlton custom Neale did try to suppress. In July 1914 he ordered that the passing bell should be tolled for 10 minutes only, instead of an hour; and notice for this 10 minutes must be given within an hour of death if friends wished to have it; if death occurred in the night, then notice must be given as early as possible in the morning. In this shortened form, the tolling and the Taylors continued here until 1939.

So when Neale died in 1937, St Mary's was one of the four Anglo-Catholic churches in the Cheltenham area, and it was an unpleasant surprise to be told by the new man, Michael Hollis, that this was old fashioned. He, coming from India, thought us backward, and being a very truthful man he blurted it out! We thought he was privileged to follow in Neale's footsteps - he had quite other ideas - and the outbreak of War gave neither side time to learn to understand the other, a loss to us both.

M. Paget

6. THE DAUGHTER CHURCH: THE FIRST YEARS OF HOLY APOSTLES

It is often assumed that Holy Apostles was built as an alternative church when worship at St Marys became High. This was not the case. When the new church was built, Gabb was still vicar, a man of very moderate views; and practice at St Marys was definitely evangelical till 1875, for Gabb was friendly with Francis Close and to some extent shared his outlook.

The first proposal for a second church in the old parish was made in 1862 and Middleton's plan was signed by Higgs in 1865. It had been hoped that new houses on Battledown would provide financial support for the scheme, but development there was slower than expected. Others who had wanted a second church in Ryeworth or Ham to serve those rather isolated areas did not care for the site donated by Higgs - it would be as far to walk from Ham to Holy Apostles as to St. Mary's. There was also a fear that burial rights might be lost and the new church was not to have a burial ground. So in the end, Higgs paid the entire cost of building and endowing his church himself. Consequently he felt that it was his to do what he liked with. Gabb (who according to his former curate Bazeley, in the obituary in the Parish Magazine of April 1893, was always inclined to give way over inessentials for the sake of peace) let him have his own way. But in 1875 Gabb resigned and was replaced by Dundas, a man with a first class degree, advanced views, and no inclination to put up with what he regarded as an encroachment on his rightful authority as Vicar. One aspect of High Church teaching was an extra emphasis on the authority and dignity of priesthood which ought not to submit to lay interference. All this explains the curious position of the new church before its consecration and separation from the mother church in 1885; and accounts for the tone of Dundas's letter to Jesus College.

The foundation stone of Holy Apostles was laid in 1865 and this has been kept as the church's centenary. But in fact it was not finished and opened for worship till 1871. At first the new church was served by part-timers, the Revd Frederick Gowson Potter (1871-1881) and his successor the Revd. F.H.Neville, of Ham House school; but they were curates licensed by the bishop just as other curates at St Marys were and so in theory working under the supervision of the Vicar; all licences lapsed with the Vicar's resignation.

On 18 February 1876 when he had been just 2½ months at Charlton, Dundas wrote to the Principal of Jesus College. "I think it desirable that you should be made acquainted with the state of affairs in reference to the church of the Holy Apostles. The Bishop having intimated that the license had lapsed, I offered to agree to the renewal of the license. Mr Higgs thereupon informed me that he declined to have the church licensed again, but intended to keep it open independently. He also instructed Mr Potter to withdraw from working the connectional district. Against this I felt bound to protest, it being wholly unreasonable that so much of the pecuniary support of the Parish shd be diverted to that Church, while refusing to bear any share in working the parish generally. I of course refused to take over the District without the pecuniary support given in the Church.

Mr Higgs being inflexible, I offered to consent myself and urged him to agree to the consecration of the Church. This I did (though against my strong private opinion and judgment) in order to avoid the scandal of the Church being closed, the Bishop having written to say that he would prohibit Mr Potter unless some arrangement were come to. Mr Higgs has declined to do either, and consequently the Bishop's interference must ere long be requested.

If matters are driven to a crisis and the scandal is not avoided, I shall then feel myself quite free to withdraw all concessions, and in every future negotiation to deal with the matter de novo, and untrammelled by the acts of my predecessor: indeed Mr Gabb himself is strongly of opinion that I am not bound by them even at present. In that case it is very probable that I may feel it right to object to the Parish being divided, as I am decidedly of opinion that it would be by no means for the general advantage. Even now everything - Church and Schools and subscriptions etc - are constantly clashing. It should be remembered that the Church was not built in the place where it was needed, but within half a mile of the old Church. The latter being very ugly, very uncomfortable, and very badly ventilated, whilst the new Church is handsome, airy, and comfortable, the greater part of the well-to-do classes of the whole parish attend and support it.

Is the consent of the College (given some years ago) to hold good for an indefinite period, no matter how the circumstances may change? they have already done so to a considerable extent. It is for the College to deliberate whether they will deem their consent absolutely irreversible, Mr. Higgs having had several years during which to avail himself of the offer, and refusing even now to do so, unless I incur the unpopularity of having the Church closed (when possibly he may) though indeed no choice is now left to me. At any rate the College should be made fully aware that the value of their Patronage will then be seriously deteriorated, and especially if the patronage of the new Church is vested in quite independent hands. Were it for the good of the Parish, this would be different, but certainly it would be far better for the two Churches to be worked in complete unity. Moreover both Mr Higgs and Mr Potter are at present acting quite illegally and in open defiance of my protest as vicar of the Parish against Mr Potter's officiating therein (in his own words) "as an unlicensed and unattached clergyman".

Personally, as far as I know we are all three on good terms, but officially and ecclesiastically by no means so. All efforts at a settlement on my part are definitely rejected - the Archdeacon's influence is disregarded, and they decline to yield to aught but a direct inhibition from the Bishop. To my mind no amount of generosity in giving money counterbalances the evil of such a course of action, especially as it is only expended for the personal gratification and in accordance with the private whims of the Donor.

The condition of affairs under Mr Gabb's tenure was very unsatisfactory but they refuse even to place me in a similar position and practically insist on ignoring me altogether".

So it was not dogma or practice but money and desire for power which divided the old and new churches! Higgs was determined not to have the new church consecrated because then any incumbent would be outside his control; and although free from debt, it could not be consecrated till after his death in 1884. On 12 May 1885 the Diocesan Registrar wrote to the College to explain this and ask for the Patron's consent to a District being assigned to Holy Apostles.

"A new church was built by the late Mr Higgs of Charlton some years ago and which during his lifetime he would not have consecrated, but he has devised the Church to the Ecclesiastical Commissioners and has given direction for the consecration and has endowed same.

It is proposed to assign a District through the intervention of the Ecclesiastical Commissioners and it is requisite for the Patrons, incumbent

and the Bishop of the Diocese to give their consent.

The consents of the 2 latter have been obtained".

The Registrar added that the population of Charlton Kings was then 3950 and of the new District about 1500. The figures in themselves lend support to Dundas's argument that division might not be for the good of the parish as a whole, as parishes with less than 4000 population were not eligible for grants. At 3950, Charlton undivided would soon have passed the 4000 mark; reduced to around 2350 it was not likely to do so for many years.

However, the College generously agreed to the division though Jesus was not to have to have the patronage of Holy Apostles. After a first presentation by Mrs Rupertia Sandes, Higgs' sister, it would be in the gift of the Bishop.

A year after Dundas wrote that letter to the Principal of Jesus College, restoration began at St. Marys; and whatever we may think of the result, many of the faults complained of in 1876 were remedied - it was no longer uncomfortable or badly ventilated, and in the eyes of contemporaries it was more beautiful. With livelier services and a more energetic incumbent, worshippers returned to St Mary's - the novelty of attending a completely new church had worn off by 1878. We might guess that Higgs was fanatically protestant from his choice of carvings in Holy Apostles; the window stops represent leaders of the Reformation, here and on the Continent. But there is nothing austere or plain about the interior and the carving of the foliage capitals and the birds, fruit, and flowers found all over the church is very fine indeed - apostles look down on the congregation and angels uphold the polished granite shafts of the chancel arch. Just the sort of church Dundas would have loved to have had! Certainly in his giving, Higgs was generosity itself.

But he wanted to hold on to the thing he had created, in the same way that he imposed restrictive covenants on houses he owned, to prevent their use in ways he disliked. The late alteration to his will which substituted his sister as beneficiary in place of his nephews seems to stem from something of the same motive - we don't know how they had displeased the old man, but for some reason the next generation was cut out altogether. And he was an old man, born 25 January 1797 in an age which had come under the influence of Wesley and the Evangelicals, not dying till 7 August 1884, as we learn from the Higgs tablet in St David's chapel (see Bulletin 5 p 48). It was too late for him to accept the possibility of a different way of worship.

But though Higgs did not build Holy Apostles to provide a "lower" church over against a "higher" at St Mary's, that is what it did, very naturally, become.

M. Paget

7. MINISTERS AND INCUMBENTS AT ST MARY'S

We have realised for sometime that the list on the board in the church is inaccurate, but information is not easy to find and what follows must be regarded as a provisional rather than a final list in which there are many gaps. Before 1539, Charlton chapel shared in the ministry of the two priests and two deacons sent by Cirencester to do duty at Cheltenham. After the Dissolution it became the practice for the bishop to send priests to officiate either at Cheltenham or at Charlton, though the chapel was not yet

totally separated from the mother church. Payment of stipends was the duty of the fermors who had been granted a lease of the tithes by the Crown; and (as was pointed out in Bulletin 14) those stipends were miserably low, though the tithes were said to be worth £600 a year. There was no glebe and no vicarage at Charlton, and none of the priests sent to do duty here seem to have had any security of tenure, such as induction into the corporal possessions of the living would have given - there was nothing but the church into which they could be inducted. Sir Baptist Hicks bought the advowson from the King in 1612, but his purchase was not to take effect until leases already granted had come to an end. Even though he was able to buy out the last lessees, this still meant not till 1637.

After 1637, the bishop's power of appointment came to an end, and Hick's arrangement whereby Jesus College, Oxford, put forward three names, for a choice to be made by the patron or his descendants, came into operation. But still the appointee was not an incumbent, for his term was limited to 6 years, and had to be renewed if he wanted to stay longer. There was still no vicarage and no glebe. The sale of the right to present in 1800 only substituted Whithorne for Hicks' descendants. But the sale of the advowson to Jesus College in 1832 did away with the whole of the 1629 arrangement except the payment of £40 by the College as part of the stipend (raised by a grant of £22 from the Commissioners of Queen Anne's Bounty to £62)

All this explains why we know so little about our Ministers. They were not inducted, so they only came to the bishop's notice when they were licensed, took the oaths and subscribed the declarations required by law. It was the practice for this to be done on small pieces of paper which were later pasted into a volume, and such papers were easily mislaid before that could happen. So there are very few subscriptions for either Charlton or Cheltenham among Diocesan records.

The 1629 arrangement between Hicks and the College laid down that appointees must be members of Jesus College, graduates of two years' standing, and celibate; their appointment became void if they accepted another living. So we sometimes know that a curate has left the parish because he is being inducted to a living elsewhere; but don't know who his successor was.

(In one case at least, a previous minister had held two livings simultaneously). Unfortunately, the College kept no record of names suggested; and no correspondence has survived except a single letter at the very end of the 18th century, from a minister who wanted to resign.

One source of information is Foster's Alumni Oxoniensis (1888 and 1891), but even here it is not always certain that one has the right entry, since being minister here was often short-term, undertaken while the graduate was proceeding to a further degree. The only necessary requirement is, that he must have been or become a member of Jesus College, a graduate and celibate.

The other source on which we rely are the Hockaday Abstracts in Gloucester City Library. The author spent many years abstracting the Gloucester Diocesan records and arranging the resulting entires under parishes. Charlton references will be found in volume 146.

For the curates who witnessed Charlton wills or are mentioned in them, see Bulletins 4 and 6.

As the following list shows, after 1660 Charlton was able to attract University men who needed an income while continuing at Oxford for a higher degree. So the sermons preached here at Mattins may have been above average,

while the amount of pastoral care received was practically nill until bishops began to insist on residence in or very near the parish. At the same time, the stipend remained unchanged till 1814 and very little improved after that. Crockford in 1912 gives it as made up of a rent charge of £40, a grant from QAB of £22, a grant of £31 from the Ecclesiastical Commission, and use of a house (The Grange); this was supposed to be supplemented by fees estimated at £40 and Easter Offerings estimated at £100 - a net income of £210 at most!

Date	Name	Source and other information
May 1537- April 1545	(Sir) Roger Mottelowe or Mutlowe	Witnesses wills as "curate"
May-June 1545	(Sir) John George	Witnesses wills as "curate"
Sept 1546- Feb 1548	(Sir) Richard Elborow	Witnesses wills as "curate"
Feb 1548- March 1553	William Hall	curate, former chantry priest, aged 40, called minister in Hooper's Visitation 1551. Witnesses will as "curate" 1549 GPR 84 p.5
Aug 1556- July 1559	(Sir) Raynold Lane	witnesses wills as "curate" 1559 (2)
1563	Richard Linsey	curate, communicants' survey
1571-1573	James Ballard	curate of Charlton, clerk, witnesses wills 1571, 1573 (3) administrator of will 1571 G.C.C. Act bk I p.27
1577-8	Richard Kerye	curate of Charlton, clerk, witnesses wills 1577 (3)
1585-1591	(Sir) James Thomas	clerk, witnesses wills 1587, 1588 (4).
Jan 1594- 1598	Walter Rolfe	clerk; transcribed first parish register, calling himself "Rector"
April 1602- 3	Henry Tiler	curate GDR
1604/5- 1610	Thomas Church	signs parish register I as minister February 1604/5 to March 1609/10 but not Sept 1610 Witnesses wills
1610/11- 1611	John Crowther	signs parish register I as minister March 1610/11 and May 1611 but not March 1612
1612-1614	William Gorton (Gortoun)	signs parish register I as minister September 1612 - April 1614 24 April 1613 William Gorton minister and Margrett Greevill married CK; 3 October 1614 Edith dau of William Gorton bapt.
1615	William Dedicote	signs parish register I as minister March 1615
1621-2	- Wells	Left 1621/2 according to John Stubb's account in GRO D 855 M 68

<u>Date</u>	<u>Name</u>	<u>Source and other information</u>
1622	- Winsmore	allowed to officiate temporarily GRO D 855 M 68
1622-4	R. Walker	placed here temporarily by bishop GRO D 855 M 68
1624	Hugh Williams	allowed to officiate temporarily GRO D 855 M 68
1624	Richard Brooke DD	appointed by bishop 17 July 1624 GRO D 855 M 68 Richard Brooke of co Worcs pleb. Trinity Coll. matric. 24 Feb 1603/4 aged 17, BA 1607, MA 18 April 1611, BD 10 May 1619. Foster <u>op.cit.</u> Senior Fellow of Trinity Coll. according to Stubb.
c.1633-1646	Richard Murrell MA	Proceedings of the Committee for plundered Ministers BM Add MSS 15670 f 141 (Hockaday v 146) "It is ordered that Richard Murrell minister of Charlton Regis --- doe make his personal appearance before this committee on the Eleaventh day of August next ensueinge to shew what cause he can wherefore the benefice of Charlton Regis aforesaid should not be sequestred from him in regard he hath another benefice vizt the Church of Prestburie---" Appointed to Prestbury on death of Richard Copnock bond, 7 May 1633 GDR 1 B Richard Murrall of co Worcs pleb, Balliol Coll, matric 16 July 1621 aged 17, BA 13 Feb 1622/3, MA 2 July 1625, ordered by the Westminster Assembly 18 Aug 1646 to be sequestered from the vicarage of Charlton Regis, rector of Coberley co Glos 1652 Foster <u>op.cit.</u> The fact that Murrell was not a member of Jesus Coll. and had been allowed to hold two livings till 1646 shows that he had been appointed to Charlton by the bishop before the 1629 deed came into operation in 1637, and perhaps as early as 1633. His later move to Coberley indicates that he came into line with Commonwealth ecclesiastical practice - he was not sequestered on account of his views at this stage. [John Marston] The burial on 12 January 1643/4 of "John Marston minister and Mary his wife" (PR II) poses a question. He may have been a curate under Dr English of Cheltenham; someone must have done English's duty for the 4½ months in 1643 when he was imprisoned on account of his loyalty

Date	Name	Source and other information
		to Charles I. English owned a house in Charlton and Marston may have been living in this parish.
1649 or 50	Richard Harrison	Anabaptist, placed here by Vigilant Committee of the County
		1651 a Charlton child baptised by Humphrey Randell of Charlton (PR II), not at that time a curate. Nearly all entries during this period are of births, not baptisms. But had he followed Murrell for a short time between 1646 and 1649?
- 1622	Thomas Harrison	Anabaptist, ejected 1662 Calamy's <u>Ejected Ministers</u>
1662-3	Humfrey Randoll	Subscribed as curate of Charlton Kings 20 August 1662 GDR 208 p 52
		"of Charlton Kings" when admitted to Down Hatherley 5 March 1662/3 GDR 208 p 77; admitted to rectory of Brimpsfield 23 November 1670 <u>ibid.</u> p 243
		Humphrey Randall s of William of Mamble co Worcs pleb. Corpus Christi Coll. matric. 11 July 1634 aged 19, BA 6 Feb 1634/5 (sic) perhaps rector of Brimpsfield 1670-1. Foster <u>op.cit.</u>
		No obvious link with Jesus Coll, but the Foster entry seems a little odd. There were plenty of Randalls in Charlton but no Humphrey baptised here in PR I,II. A connexion seems probable, however, or he would not have been in Charlton in March 1650/1 to baptise Robert son of Robert Gale in the presence of three witnesses.
1663	Robert Mansell BA	Subscribed 19 October 1663 GDR 208 p 81 Son of Samuel Mansell of Charlton Kings Magdalen Hall, matric, 31 March 1637 aged 17, BA Jesus Coll. 23 June 1640. Foster <u>op.cit.</u> Baptised at CK 12 September 1619 (PR I) Robert Mansell, minister, buried 16 October 1665 (PR II)
1676-c.1683	William Wynne	Licensed to Charlton and subscribed 16 May 1676 GDR 226 a p 33. Last reference in PR II Aug 1683
		Perhaps son of John Wynne of Mellan (Mellai) co Denbigh pleb, Jesus Coll. matric. 10 July 1668 aged 18, BA 1672, Fellow and MA 1675. Foster <u>op.cit.</u> But certainly not the author of <u>History of Wales</u> as Foster suggests. See <u>Dict. Welsh Biog.</u>

Date	Name	Source and other information
1695	Maurice Jones S.T.B.	<p>licensed and subscribed 2 April 1695 GDR 226a p 127 Foster records several Maurice Jones in this period. The most likely seems to be Maurice Jones, son of Jo. Prichard Jones of Llanhycham co Denbigh pleb. Jesus Coll. matric 18 June 1680 aged 17, BA 1685, MA 5 Feb 1686/7, BD 1694, rector of Llanhycham 1690, and of Cerrig-y-Druidion co Denbigh 1697, cursal canon of St Asaph 1700 If so, he came here for a couple of years after his BD, and in between his Welsh livings.</p> <p>The other possible candidates during this period did not obtain BD degrees or retain any University connexion after 1675</p>
1710/11	David Gwynn S.S.T.B.	<p>licensed 31 January 1710/11; but six months later instituted to Vicarage of Windridge (ie Windrush) on 6 June 1711 GDR 226 a pp 259,264</p> <p>David Gwynn son of Jenkin Gwynn of Llanyhangel co Carmarthen gent. Jesus Coll, matric 12 May 1687 aged 18, BA 23 Feb 1690/1, MA 1693, BD 1702, vicar of Windrush co Glos 1711-1714, rector of Longworth co Berks 1713-1717 Foster <u>op.cit.</u></p>
1717/8-c.1728	Morgan Leyson MA	<p>Subscribed 8 January 1717/8, GDR 275 a p 25 Son of Morgan Leyson of Llangan co Glam. clerk, Jesus Coll. matric 12 March 1705/6 aged 15, BA 1700 MA 1712, BD 1719, rector of Longworth co Berks 1728 Foster <u>op.cit.</u></p>
1741	John Edwards MA	<p>Admitted and subscribed 29 June 1741 GDR 282 a p 96 Probably John son of Thomas Edwards of St Asaph co Flint pleb. Jesus Coll. matric 17 Feb 1729/30 aged 18, BA 1733, MA 1736, BD 1744 Foster <u>op.cit.</u> (The other John Edwards of this generation did not apparently apply for his MA)</p>
c.1750	John Jones MA	<p>Listed by Bigland p 300 with no date. Two possibilities (i) John Jones BA Jesus Coll 6 June 1744, MA 9 June 1746, BD 30 May 1753 (ii) John Jones BA Jesus Coll 26 May 1749, MA 8 April 1752 Foster <u>op.cit.</u></p> <p>(i) more probable as already MA by 1750 and proceeding to a BD, whereas (ii) did not become MA till the year after a successor came to Charlton.</p>

Date	Name	Source and other information
1751	Robert Roberts MA	<p>licensed and subscribed 20 December 1751 GDR 282a p 174</p> <p>Son of David Roberts of Llanvair co Denbigh pleb. Jesus Coll. matric. 22 March 1744/5 aged 18, BA 1748, MA 1751, BD 1758 Foster <u>op.cit.</u></p> <p>A notice in the <u>Gloucester Journal</u> of 25 December 1759 gave advance notice of sale on 27 May 1760 of 2 messuages in Charlton Kings, property of the Rev Mr Chapone. This led us to think that he had been curate here and intended to leave 6 months later. But he was not an Oxford man, according to Foster. He was John Chapone, instituted to Badgeworth and Shurdington 30 December 1746, GDR 282a p 139, and the two messuages may simply have been an investment which he intended to sell after giving the tenants 6 month's notice.</p>
1771-1774	John Weekes Bedwell BA	<p>Nominated by Jesus Coll. and licensed (no day or month) on death of previous curate GDR 292 a p 152 Instituted to Winchcombe 29 Oct 1774 GDR 307 p 54</p> <p>Son of Thomas Bedwell of Brinkworth co Wilts gent, Oriel Coll. matric. 3 March 1758 aged 18, BA 1761 Foster <u>op.cit.</u></p> <p>Bigland gives the date as 1776 and Oriel Coll. as patron which is clearly a mistake. Bedwell settled in Cheltenham later - Robert son of John Weekes Badwell of Cheltenham clerk entered New Coll. matric. 24 March 1788 aged 16</p>
1783	(?) John de la Bere MA	<p>Bigland p 300, according to this entry Queen's Coll. were patrons. This makes the information dubious, and it is not supported by Hockaday. None of the Foster entries seem to fit either</p> <p>A John Baghott de la Bere was instituted to Prestbury 5 June 1779 and seems to have remained there till 1795</p>
- 1799	Edward Morgan	<p>Letter, announcing intention to resign as from Ladyday 1799, is dated 13 December 1798. Jesus Coll. archives.</p> <p>Son of Edward Morgan of Aberdare co Glam gent, Jesus Coll. matric 1779, MA 1782, BD 1790, proctor 1789, <u>sine cure</u> rector of Badgeworth co Glos 1796; rector of Egloys Brewis co Glam at his death 20 July 1832 Foster <u>op.cit.</u></p> <p>He can only have been in Charlton some two years at most.</p>

- 1802-1811 Benjamin Caple
c.1814 Hemming DD Charges against him brought by Church-
wardens at Archdeacon's Visitation
on 15 June 1811. Articles at hearing
on 26 September state that he had been
curate since 1802. Charges found to be
true. GDR B 4/1/435 see page 35.
- Son of Benjamin Hemming of St Nicholas,
Gloucester, clerk, Trinity Coll. matric
10 Oct 1785 aged 16 BA 1789, MA 1792,
BD 1802, DD 1807, Fellow till 1815
Foster op.cit.
- 1814 Walter Rice Morgan
Williams BA licensed and subscribed 23 May 1814
GDR 333 p 391
Son of Walter Williams of Devynock co
Brecon arm. Jesus Coll. matric. 3 Nov
1808 aged 18, BA 1812, scolar 1802-16,
MA 1815 Foster op.cit.
- 1815-1830 Robert Williams MA Licensed 2 April 1815 GDR 334 b p 137
Licence to reside outside parish $1\frac{1}{2}$ miles
away (ie in Cheltenham) because no
glebe house, as from 31 Dec 1816, dated
6 March 1817; renewed 13 Feb 1819, 31
Dec 1821, 26 Jan 1828. GDR 338 pp 43,
238, 342; 343 pp 42,132, 205; 254 p 7
- 1830-4 Charles Henry Watling licensed 22 December 1830 GDR 351 p 77,
and subscribed same day GDR 334b p 307,
344 a p 19
Licence to reside within 2 miles as from
31 December 1831 GDR 354 p 127, 344
a p 41.
Resigned 28 January 1834 and resignation
accepted GDR 344a p 86, 351 p 109
gent, matric 17 June 1813 Merton Coll,
postmaster 1813-4, BA 1817, Fellow
Jesus Coll 1817-1834, MA 1820, BD 1827,
Tutor and Latin Lecturer 1822, Greek
Lecturer 1823, Catechetical Lecturer
1826, Charlton Kings 1830, rector of
Tredington co Worcs 1839 until his death
1 March 1871 Foster op.cit.
- 1834 William Goddard MA Subscribed 24 February 1834 GDR 344b p
453, 351 p 109 - presentation of Jesus
College. 1st s. of Norris Matthew
Goddard of Holyhead, Anglesey arm. Jesus
Coll. matric 3 March 1819 aged 17,
Fellow 1822-1834, BA 1823, MA 1825, Dean
and Greek Lecturer 1832, died at CK 15
May 1834 (see Gents. Mag ii 440)
Foster op.cit.
Not buried at St Marys
- 1834 James Frederick
Secretan Gabb MA Instituted 11 Aug 1834, licensed GDR
344 a p 95, 351 p 113, subscribed GDR
344 b p 482. Resigned 1875 Buried at
St Marys 15 March 1893 aged 84

Date	Name	Source and other information
		son of James Ashe Gabb of Abergavenny co Mon, arm. Jesus Coll. matric 4 April 1827, aged 17, scholar 1831-3, BA 1831, MA 1832, Fellow 1833-5, Vicar of CK 1834-1875, Chaplain at Cernigliane 1879-80 Foster <u>op.cit.</u>
1875	Charles Leslie Dundas MA	<p>Instituted 3 December 1875, GDR D 19/4. 3rd son of George Charles Dundas of Mylton co Yorks matric 24 May 1866 aged 18 Foster <u>op.cit.</u></p> <p>Scholar BNC 1866, 1st class Mod 1868, BA 1st class Theol. Sch. 1870, MA Jesus Coll 1874, Fellow of Jesus Coll 1873-5, at CK 1875-1883, c of St M. Boltons Brompton 1883-4, v Iverstoke 1884-5, Dean of Hobart and r of the Cath. par. of Hobart, Tasmania 1885-1895, v of Charminster with Stratton (Sarum) 1895, Preb of Uffculombe in Sarum Cath 1900 Archdeacon of Dorset 1902. Crockford 1912.</p> <p>Died 17 March 1932 aged 81 - tablet in St Mary's and Bridgeman GRO P 76 M 1 2/3</p>
1883	Thomas Moore BA	<p>Instituted 4 April 1883 GDR D 19/4</p> <p>St John's Coll. Camb. BA 1848, deacon 1849, priest 1852, Man.Chaplain Eccl. Bengal Est. 1857-1878, c of St Mk Portsea 1878-9, p.c. of Minsterley, Salop, 1879-1883, V of CK 1883-6, afterwards lived in Cheltenham - Crockford.</p> <p>In his letter of application to Jesus Coll. Moore said "I am a Cambridge man and so have no claim on Oxford - but I have for years been a well known man in India, where I have received special mention from Govt, have the medal for the Mutiny and received the highest Testimonials from the various Bishops under whom I served". His brother was vicar of All Saints. Jesus Coll. archives. Resigned 14 Jan 1886</p>
1886	William John Mayne	<p>Instituted 3 May 1886 GDR D19/4</p> <p>Son of William Mayne of Constantine, Cornwall, educated privately, brother of Canon Jonathan Mayne of St Catherine's Gloucester</p> <p>Aged 42 in 1886, according to his letter of application dated 19 Jan, Jesus Coll. archives.</p> <p>d.1873, p 1874, officer RN</p> <p>c. of St James, Gloucester 1873-5, of St M.Redcliffe 1875-6, of SS Philip and James, Leckhampton 1876-81, V of Sherborne w Windrush 1881-6, CK 1886-91, c of St Pet. Streatham 1892-4, V of Poulton, Glos, 1894-1900, C of Westbury-on-Trym 1900-4, All SS Clifton 1904-10 Crockford</p>

Date	Name	Source and other information
1892-1906	Thomas Hodson MA	<p>Instituted 26 March 1892 GDR D19/4</p> <p>Linc. Coll. BA 1873, MA 1876, d 1874, p 1875, c of Minchinhampton 1874-7, St Johns Leic. 1877-8, St Pet. Leic 1878-9, Marriott co Somerset 1879-83; v of The Slad, co Glos, 1883-92, CK 1892-1906; rector of Oddington 1906-1915. Crockford</p> <p>Buried at St Marys 29 Nov 1915 aged 65</p>
1906-1937	Edgar Neale MA	<p>Instituted 29 November 1906 GDR D 19/4</p> <p>Educated at Bromsgrove School.</p> <p>Worcs Coll. BA 2nd cl 1893, Lit Hum 2nd cl. sch. 1895, MA 1900, Sarum Coll 1895, d 1896, p 1897; c of Tewkesbury Abbey 1896-1906, V of CK 1906-37 Hon. Canon of Gloucester 1935. Crockford.</p> <p>Died 2 March 1937 aged 64. Bridgeman P 76 M I 2/3 Buried at St Mary's, east of the chancel (it is said with his face to the west)</p>
1937-1942	Arthur Michael Hollis MA	<p>Instituted 1937</p> <p>Born 1899</p> <p>Educated at Leeds Grammar School. Scholar Trinity Coll. Ox. BA 1920, 1st cl. Lit Hum. 1922, MA 1924, d 1923, p 1924, c Huddersfield 1923-4, Chaplain and lecturer Hertford Coll Ox. 1924-31, Fellow 1926-31, Lect. St Pet. Leeds 1931, Exam. Chaplain to Bp of Ripon 1926-31, missionary in South India 1931-7, v of CK 1937-1942 but absent as chaplain to the Forces from 1940; elected Bishop of Madras under a new constitution of the Church in India, Burma and Ceylon 1942; was largely responsible for the creation of the United Church of South India of which he became the first Moderator, becoming himself Bishop in Madras.</p> <p>Professor of Church History at Bangalore Theological College 1955-1960; rector of Todwick and Asst. Bishop of Edmundsbury and Ipswich 1966-1975.</p> <p>Died 11 February 1986 aged 86.</p>
1942-1948	Walter Wardle	<p>Instituted 1942</p> <p>born 22 July 1900, died 11 February 1982 aged 81. Served in First War. Pembroke Coll. Ox. BA 1925 MA 1932, Ripon Hall 1924, co of Weeke 1926, chaplain at Montana 1928, rector of Wolferton 1929, vicar of Gt and Little Barrington 1938, Vicar of CK 1943, Archdeacon of Gloucester 1948-1982. (At death was Senior Archdeacon in England and Senior Residentiary Canon) Canon of Glouc. 1948-1982.</p>

<u>Date</u>	<u>Name</u>	<u>Source and other information</u>
1949-1973	Thomas Robert Deakin	Instituted 1949 born 1917, died 3 August 1985, aged 69. Educated at Cheltenham College. Wadham Coll Ox. BA 1938, MA 1942, Wells Theo. Coll 1938, d 1940, p 1941 c of St. Lawrence, Stroud, 1940, V of Holy Trinity Church. Forest of Dean. 1944-1949. v of CK 1949-73. Appointed Rural Dean of Cheltenham 1963. Hon Canon of Gloucester 1966, bishop of Tewkesbury Nov 1973.
1974-1985	David Yerburch	
1985-	Graham Bryant.	



8. BEATING THE BOUNDS

One of the Vicar's duties was to arrange that the parish boundaries should be walked and marked. An entry in Watling's Parish Book (GRO P 76 IN 3/1) tells us how this was done in 1831. Notice was given in church on 4 September and then "Monday 12 [Sept] 10 oClock AM, Perambulation of the parish Boundaries commenced at Sandford - Northward - & ended at the same about $\frac{1}{2}$ past 4 oClock PM. Present C.H.Watling perp.curate, Conway W.Lovesy, William Meall, Churchwardens, Messrs C.J.Straford, C.Higgs, S.Gale, - Bradshaw, W.Dyke cum multis aliis. Sam: Hamlett aged man, Robert Hamlett dug the Crosses, George James bore the flag staff, Bond carried Pick Axe. George Bond, Robert Cleevely passed (with Mr Watling & al.) through the Mill at Sandford and waded along the Stream at Mill Tail".

The progress through the mill was necessary because Sandford Mill was half in Charlton and half in Cheltenham, but wading in the mill stream must have been an uncomfortable start to a long walk, taking in part of Northfield, along the top of Ham Hill, down to Dowdeswell Mill, up to Old Dole, along Ravensgate, across to Charlton Common, and back down Old Bath Road. This was probably one of the last times such a perambulation was attempted. The publication of accurate Ordnance Survey maps which showed parish boundaries was soon to make such exercises unnecessary.

M. Paget

9. UNDER A PEW

An inquisitive visitor to the church might chance upon a curious feature on one of the pews. Underneath the seat of the seventh pew on the north aisle (marked number 25) are screwed two L-shaped wooden runners, some 17 inches apart. Their purpose might seem a mystery, though similar objects are to be found at Cirencester parish church and at Leckhampton, where all the pews installed by Middleton in 1866 have them. Isolated examples exist in other local churches too. Ingenious explanations have been put forward, such as that they were for supporting the brim of a top hat during the service or for stowing a stiff-backed service book when not in use, but really convincing evidence was lacking. Their true function is probably revealed at Tetbury parish church, however, where to this day in several of the box pews similar runners can be seen to support lockable wooden drawers: these would no doubt have been designed to hold bibles and prayer and hymn books belonging to the tenants of the pews. Apparently at Charlton Kings one previous worshipper had such a drawer fitted for his convenience, though now only the supporting runners remain.

Eric Miller

10. HOW BANJO EVANS LOST HIS JOB

"Banjo" Evans was St Mary's organ blower for many years - but in the end he lost the job, and this is how it happened. At Evensong the Vicar always preached for exactly 20 minutes, and that gave "Banjo" plenty of time to slip out of church and go across to the Royal for a drink, and be back for the last hymn. But one Sunday evening, the sermon was very short. The vicar gave out the hymn --- and there was dead silence from the organ! One of the choirman realised what had happened and nipped round but it was a good minute

before he could get any wind up! When "Banjo" came out of the Royal and heard the organ playing and the last hymn being sung, it's not on record what he said or did - perhaps he went back and drowned his sorrows! So "Banjo" Evans was sacked and the Vicar had a good excuse to appeal for an electric blower.

Eric Cleevely

11. COMMENTS ON BULLETIN 14

(1) Photograph of the interior p 48

John Williams says the album from which this comes was his father's but the contents were collected by his grandmother Norah (nee Dobell) - the Dobells were all keen photographers.

(2) I took the date 1901 for the processional cross (pp 40-1) from Neale's All About St Mary's. But the Parish Magazine December 1892 says the cross had already been offered. So this was one of the innovations which upset Mr Bush and Admiral Leech.

(3) George Ryland remembers Bush, who was a carpenter living in Pudding-bag Lane (Hambrook Street). That explains why he not only designed but made the Litany desk. When George's father A.W. Ryland the Chapel Sunday School superintendent saw Bush going to the Easter Vestry meeting, he always made a point of attending because there was sure to be a good row!

(4) Vestry Extension 1917

Mr. H.G. Ellard of 37 Copt Elm Road was present when Bishop Gibson (bishop 1905-1923) consecrated it. He remembered that the bishop said something about blackberries! and has now run his two quotations to earth. One was the familiar Wordsworth "A primrose by the river's brim/a yellow primrose was to him/And it was nothing more". The other was Browning.

"Earth's crowned with heaven
And every common bush afire with God,
And only he who sees takes off his shoes.
The rest sit round and pluck blackberries".

(5) Chantry (p 6)

It seems likely that at first the south and north Transepts were the same length - the north, we know, did not extend beyond the north aisle when that was added. The south must have been lengthened and also heightened to provide the upstairs room for the chantry priest; this explains the half timbering above the stone in this transept but not in the north.
See diagram p 7.