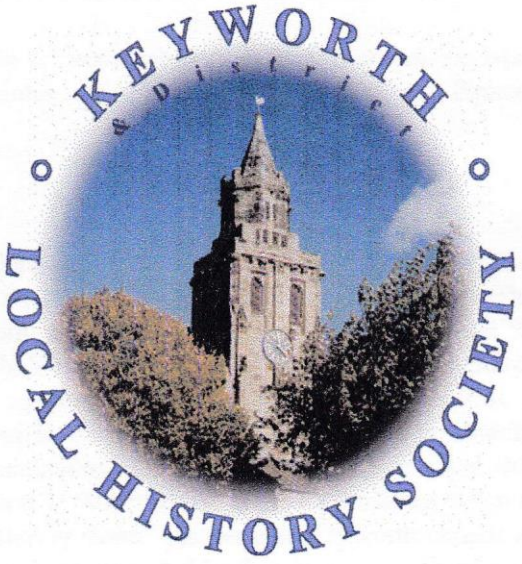
KEYWORTH RECTORIES

THROUGH THE CENTURIES



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KEYWORTH RECTORIES THROUGH THE CENTURIES

During the life of Keyworth Parish Church, there would appear to have been at least five rectory houses on roughly the same site. There may have been more but positive evidence exists for these five. For easy reference they will be referred to in this article as numbers 1 - 5 in chronological order.

Rectory No 1 is a medieval religious house with a Thurgarton Priory connection. No 2 is a two storey building, probably timber-framed, dating from 1709. No 3 is a three storey brick building built around 1764. No 4 is the Victorian rectory built in 1859. No 5 is the modern rectory built in 1958.

Because so little is known about medieval times in Keyworth, more has been written here about the circumstances surrounding Rectory No 1 than its successors.

Rectory No 1

In order to understand the origins of Rectory No 1, it is first necessary to say something about Keyworth church and its connection with Thurgarton Priory. A church was built at Keyworth within a century of the Norman Conquest. Between the 8th. and 12th. centuries thousands of local churches were built, the majority being established by local lords. Until the 10th. century, if not the 11th., most churches were made of wood. Stone churches were generally restricted to foundations of monastic, episcopal or royal character. The years between 1050 and 1150 witnessed a great rebuilding, when almost all churches were reconstructed in stone. As the first Keyworth church was built sometime during this period, it is probable that it was made of stone, although little evidence remains of this first building. The present church (Fig.1) replaced it in the 14th. century.

The Keyworth living was given to Thurgarton Priory sometime before 1167. This was nothing unusual. By the end of the 12th. century, something like a quarter of the parish churches of England were in the hands of the religious houses. Landowners had one overriding motive for giving a church to such an institution. They could be sure of regular prayers being said for their souls, and for those of their ancestors and relations. Churches formed a part of the original endowment of all English monasteries and priories, the income from which provided money for their buildings and expenses. In the 12th. century a village

church was like any other piece of property and could be given away together with its revenue from glebe, tithes and offerings. Besides churches and their glebes, much other land was also given to monasteries for their support, by landowners with similar motives, and there are a number of references to land in Keyworth being given to Lenton Priory. However, here we are only interested in the Thurgarton connection via the church and the glebe.

Fig.1

Keyworth church was in the hands of the canons of Thurgarton for a minimum of 52 years and a maximum of 89 years. This can be deduced from certain dates that are available to us. From the Thurgarton Cartulary we find that the donor was Ralph son of Levenad, a relation of Walter de Holme. The grant was confirmed by Roger de Pont when he was Archbishop of York from 1164-1167. This gives us the latest possible date of 1167 for the gift to have been made (Foulds 1994, pp320 and 567), the earliest possible date being in the 1130s when Thurgarton Priory was established. But in 1219 Thurgarton lost the living after a court case which ruled that the donor did not have the right to give away the church in the first place.

Keyworth was not the only church given to Thurgarton Priory. The second Ralph Deincourt who established the Priory, gave it all the churches in his barony. Out of a total of ten churches belonging to Thurgarton, only one was near enough to be visited daily from the monastery and even that was on the other side of the

river. The others would have been served by resident canons or priests. It is likely that at least some of these churches were served by canons from the Priory. The right to serve their appropriated churches was the most characteristic privilege of the Augustinians who had founded Thurgarton Priory. They had adopted their general organisation and rules from the Cistercian rule, and more especially from St. Augustine. In the 11th. century, canons were "regarded not as monks (i.e. cut off from the general community) with clerical characteristics, but as clerks (i.e. priests) with monastic characteristics" (Dickinson 1950, p79). St. Augustine himself maintained that all clergy should live that full common life which he believed had characterised the life of the apostolic church. In 391 A.D. he was ordained a priest, but continued to live the religious life in the monasterium he built within the precincts of his church.

In 1100, the Council of Poitiers laid down that if canons were to be placed in charge of churches, then three or four should be so placed together. They were not to live alone in parish churches. One was to be presented to the bishop for ordination and to be responsible to him for spiritual matters, while another was responsible to the abbot for the 'temporalities' (Colvin 1951, p277). Administration of church land and affairs and the collection of tithes in kind would have been quite onerous. However, only a few of a Priory's churches could be expected to support three or four canons. More usually one canon and one lay brother were sent.

During the time that Keyworth church was in the hands of Thurgarton Priory, it is probable that a religious house or priest's house was built just N.E. of the church. Even today, there are the remains of a substantial medieval stone building in the grounds of Rectory No 4. The steps from the lower lawn up to the old rectory are flanked by matching stones about 3 foot long, each with two cusped arches (Fig.2). There is also a wall about 30 foot long and 5 foot high, built largely of local (crumbly) limestone. Most of the wall is 'rubble' masonry, but there are two narrow rectangular window spaces which are surounded by a more durable sandstone smoothed and shaped to fit. The original arch over the doorway has not survived and the present arch was probably added when the gardens were landscaped in 1859 or 1860 (Fig.3). The whole wall is covered by a mass of ivy. Scattered about the garden are various pieces of worked stone such as lintels and small pieces from windows or doorways. The driveway and paths are also edged with large stones, some cut to shape, and one in particular would appear to have been part of a pillar. It could be that the foundations of this ancient building are preserved below the lawns. This is the only stone building, apart from the church, in Keyworth, although many of the older

buildings had, and still have, stone footings..

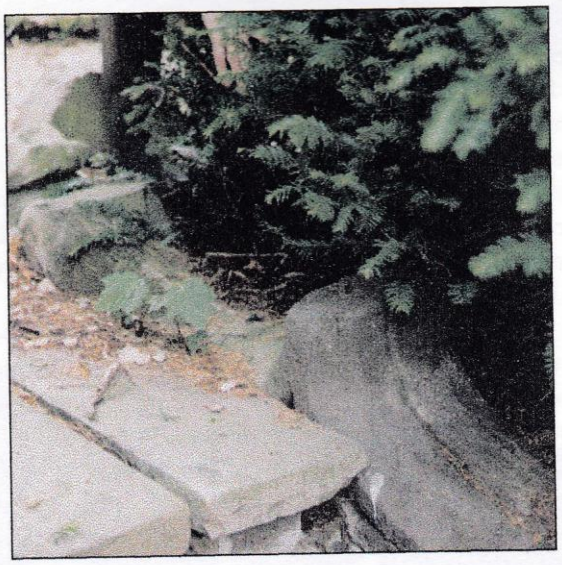


Fig.2. Cusped arches beside steps

The Nottingham architect Samuel Dutton Walker, writing about Keyworth church in 1863 says, "The north side is occupied by..... a priest's doorway, which would be the means of access into the church for the priests residing in the adjoining priory or religious house, a small portion of the ruins of which are still to be seen, and formed originally part of the refectory..... Although very few remains of this religious house are now visible, sufficient is left to show that it has been a very fine range of buildings" (Walker 1863).

S.P. Potter also refers to this religious house when he tells us, "It is not unlikely that prior to 1270 there was a 'cell' like that of Calke under Repton, if not a college of canons here (in Keyworth)." "There is a village tradition that the very massive fragment of an ancient building on the upper lawn of the rectory is the last portion of a 'monastery'" (Potter 1935a, p.29).

S.P. Potter was the son of Alfred Potter (Rector of Keyworth 1859-1878). He spent his childhood in Keyworth and lived within ten miles of the village, as rector of East Leake and then Tollerton, until his retirement in 1924. He

recounts many stories and oral traditions that had been passed down from one generation to the next. It has, incidentally, been suggested that the remains in the Old Rectory garden might have been a folly, very much in vogue in Victorian times. Had that been so, both Walker and Potter quoted above, would have known, and not written about them in the way they did.

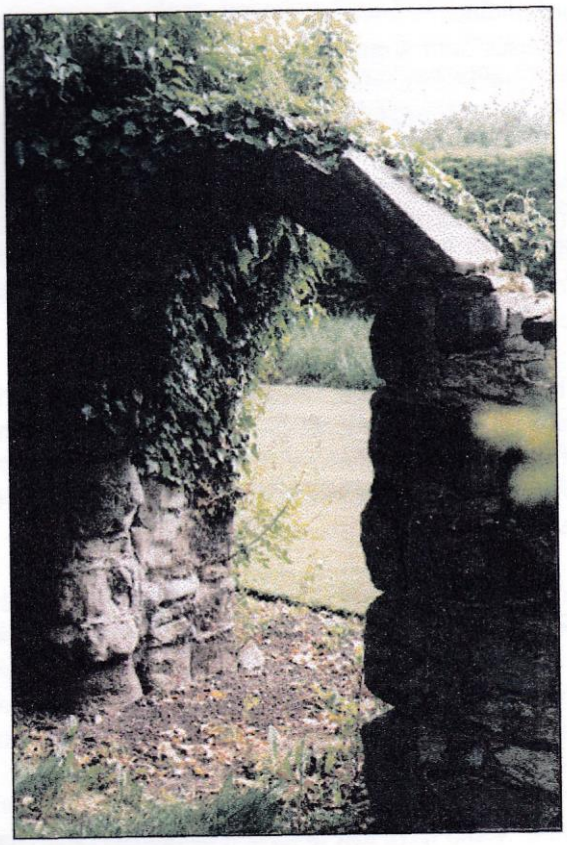


Fig.3. Medieval doorway

We have quoted Walker as describing the ancient remains as a "priory or religious house" and "a very fine range of buildings". Potter suggests that there may have been a "cell" or "college of canons" in Keyworth, like that of Calke under Repton. These suggestions were no doubt made to give some explanation for the considerable size of Rectory No 1 and the fact that it was built in stone. Although there is no documentary evidence that Thurgarton provided canons to serve Keyworth, we are left with the physical evidence of a substantial stone

building close to the church; it could have provided accommodation for Thurgarton canons; alternatively it could have been for a substitute priest and his helpers, paid by them out of the receipts of the rectory.

Until an archaeological survey can be undertaken, we do not know the extent of the building or buildings. However, it is interesting to compare descriptions of other priests' houses built around the same time or a little later, described by Colin Platt (1995, pp58-59), which give us some idea of the size and number of rooms that Rectory No 1 might have contained.

In 1268, the monks of Eynsham Abbey in Oxfordshire were required to build a vicarage for their Cambridgeshire church at Histon "of good oak timbers, (which) should contain a hall at least twenty-six feet by twenty, with a buttery at one end and, at the other, a 'competent' chamber with its garderobe (toilet), a kitchen, a bakehouse, and a brewhouse."

In 1344, the bishop of Bath and Wells directed the Augustinian canons of Keynsham (Somerset) to build a vicarage house at their rectory at West Harptree "....fitting for the status of the vicar, viz. with the hall and two solars (upstairs rooms) and two cellars .....also a kitchen, a grange, a stable for three horses, and a dovecote, to be built within six months .....".

And lastly, a priest's house at Muchelney, in Somerset, built around 1308: "What the house is now is a handsome stone building, rectangular in plan, with a central hall, originally open to the roof, entered by way of a screens passage on the west, the ground floor service room (buttery or kitchen) again has a chamber above it". The original windows would have been small, arched and hooded, matching the surviving 14th.century doors.

Every parish priest would have had to have a helper of some kind, for the duties involved were considerable and time-consuming. The following is a summary of "a remarkable surviving 'job description' of l481, detailing in no fewer than forty sections the duties of the parish clerk and assistant clerk .....of the church of St. Nicholas, Bristol". (Platt 1995, p.62-63). Both clerks were to 'sing' with the priest daily and be present at all services; teach in the parish school; clean the church; open it in the morning; lock up at night after searching for 'sleepers'; clean the church steps; sweep the church every Saturday; see the church linen laundered; sweep all windows, walls and pillars once a quarter; clean pews and choir stalls; dust altars and images; order the 'springals' - bunches of twigs used for the sprinkling of holy water; see to the church organ; tend the lamps; fetch

the oil for the lamps and 'fire' for the censers; fetch palm (or willow) and flowers for Palm Sunday; change the holy water in the stoup; see to the lights in the church and the torches at festivals.; check the clappers and ropes of the bells; ring the bells daily at 9 pm. and for all services. The most essential duty was attendance on the priest : laying out the books in the choir and replacing them after service; dressing the altar; putting out the priest's robes; preparing all the details of the service : censers, candlesticks, incense-boat, cruets of water and wine, mass book and chalice on the altar; accompanying the priest on visits to the sick; carrying the cross at funerals from the house of the deceased to the church.

The person or persons undertaking these tasks directly connected with the priestly duties would normally live in the rectory, as would domestic servants. Priests were celibate in these pre-reformation days, so there would be no family in residence.

Alan Armstrong, who was church warden in Keyworth from 1977-1994, tells us that there is no modern equivalent of the parish clerk. The rector is the only paid official. Teams of volunteers serve the church on a rota basis, such as altar servers, cleaners and bell ringers, with one or two sacristans chosen for specific tasks.

Canons may have continued to live in Rectory No 1 after 1219 when Thurgarton lost Keyworth church, but in 1268 the first Rector was inducted. We don't know whether this Rector, Hugo de Barri, lived in Rectory No 1.

Life in Rectory No 1

We know little about life in the rectories. It would depend very much on whether there was a resident rector at the time. Such evidence as we have can give us only fragmentary glimpses of life at different times.

We can picture the buildings bustling with life before the Reformation. Potter tells us that on 5th. January 1399 the Pope granted an indulgence to all who made a pilgrimage to Keyworth (Potter, 1935b). Travelling in winter, warmth, shelter and food provided in the rectory house would be much appreciated by pilgrims. The money raised by offerings at the altar may have contributed to the cost of building the church tower, which was constructed around 1400.

A century later, the rector of Keyworth from 1515-1531 was the Rev. Richard

Freeman. Writing about him in 1935, Potter says, "There is abundant evidence from the will that he, unlike his predecessor, in all probability, had resided in his parish..... We may assume, then, that the rector lived in the ancient rectory house N.E. of the church, of which a massive fragment remains. He certainly had an establishment of servants." (Potter 1935a, p.18). If this building had already fallen into disrepair, he could of course have lived in a later building of which we can find no record.

The Rev. Freeman, being a celibate catholic priest with no natural heirs to whom he could leave all his worldly goods, lists his belongings in detail. In his will he bequeathed to his servants and friends, each one individually named, "a towell, a new brass pott, my best cauldron, 2 platters, 2 dishes, 2 saucers, 2 coverletts, 6 sylver spoons, a candlestyke, a flaxen towell, one harden towell and a kow called Bowse" (York Wills).

We have a further picture of what life might have been like in a rectory at this time, given by Alan Savidge, "It is not unlikely that such bedding and household furniture as there was went with the house; the boards that formed the table, the supporting trestles and the bench, the one chair, and the mattress if any. As late as 1577 the parson William Harrison wrote: `Our fathers, yea and we ourselves have lien full oft upon straw pallets, covered only with a sheet, under coverlets made of dagswain or hop harlots (I use their terms) and a good round log under their heads instead of a bolster.' The personal property of the priest was limited to a means of cooking and eating..... Until the middle of the fourteenth century at least, most people still ate with their fingers and threw bones and scraps on to the rushes, strewn on the floor, for the dogs to fight for." (Savidge 1964 p. 18)

Dilapidation of Rectories

What happened to this ancient religious building ? A fate common to a large number of rectories was neglect and dilapidation. Many clergy had more than one living and can hardly be blamed for choosing to live in the parish which provided the most comfortable parsonage for them. If 18th. and 19th. century rectories are found to be too large for present day incumbents to maintain, the medieval religious house would have created an even greater burden in the 16th. century. Savidge sums up the problem as follows: "Having only a life interest, the incumbent would not be inclined, and with the best will in the world he would generally be too poor, to do more than such repairs as the law of dilapidations would compel him to do.....For want of proper repair, of renewal

of roofs and timbers when necessary, and of improvement in order to keep up to date, many even of the less temporary houses gradually fell behind the times and became ruinous..... Dilapidated houses, pluralities and non-residence went together..... Few have survived, as recognisable units, in comparison with those of laymen" (Savidge 1964, p 21).

Keyworth was quite a poor parish compared with others nearby, and lacked a resident lord of the manor or other rich residents to take an interest in the upkeep of the village. One piece of evidence for the neglect of Keyworth rectory, and incidentally the first (explicit) surviving reference to a rectory in Keyworth, is to be found in 1581 when the parson of Keyworth presented to the Church Court on 3rd. June because his parsonage was in decay. He was ordered to repair it before Michaelmas or pay £4. At the same hearing he was ordered to remove the woman in his house ! (Hodgkinson).

The Two-storey Rectory No 2

The next reference to a rectory house in Keyworth so far discovered occurs in a Plumtree Church Terrier dated 1664: "the sum of 6s. 8d. yearly from the parsonage of Keyworth which is paid yearly by the Minister of the same." The same sentence is repeated in ten successive terriers up to 1786, during which time it is known that two new rectories were built (see below). It is difficult, therefore, to know to what the annual payment of 6s. 8d. refers - land rent perhaps, or interest on a loan made by Plumtree to Keyworth in the distant past. It is also impossible to identify the `parsonage' with any building of which we have knowledge from other sources: it may have been Rectory No 1, already discussed, or an entirely new building. However, with no further evidence to indicate the latter, we cannot, firmly regard this as Keyworth's second rectory.

In 1662, a new tax was introduced on the number of hearths or chimneys in each house. The 1674 returns, the only ones available for Keyworth, show Keyworth rectory with three hearths. This does not indicate a large building. The village had two houses with five hearths, two with four and two others with three. The rest had either two or one. In comparison, Plumtree rectory had ten hearths, Ruddington six and Costock four. Once again we lack more evidence to indicate whether this Keyworth rectory was the medieval stone building, or a part of it, or whether it was an unidentified rectory built prior to what is called here Rectory No 2.

An entry in the parish registers in 1709 states: "The Parsonage House built

1709, Charles Drury Rector". It is signed by John Mee and James Walker, churchwardens 1709. Here is an unequivocal reference to a new rectory, and it is this we shall call Rectory No 2. This building is briefly mentioned in a Keyworth Church Terrier dated 1742 where we read about "the parsonage house..... together with a cottage adjoining to the parsonage." In a terrier dated 1770, we have a more detailed description: "The old (rectory) building, in length 13 yds., in breadth 7 yds., containing a back kitchen floored with broad flagstones and a dairy in ye same manner. Over these, three rooms, plaister floor'd and ye roof tiled" (Keyworth Church Terriers 1743 & 1770). This Rectory No 2 would appear to have had a short life of only about 50 years, as Rectory No 3 was built sometime in the middle of the 18th. century, perhaps reflecting a rise in the status of clergy.

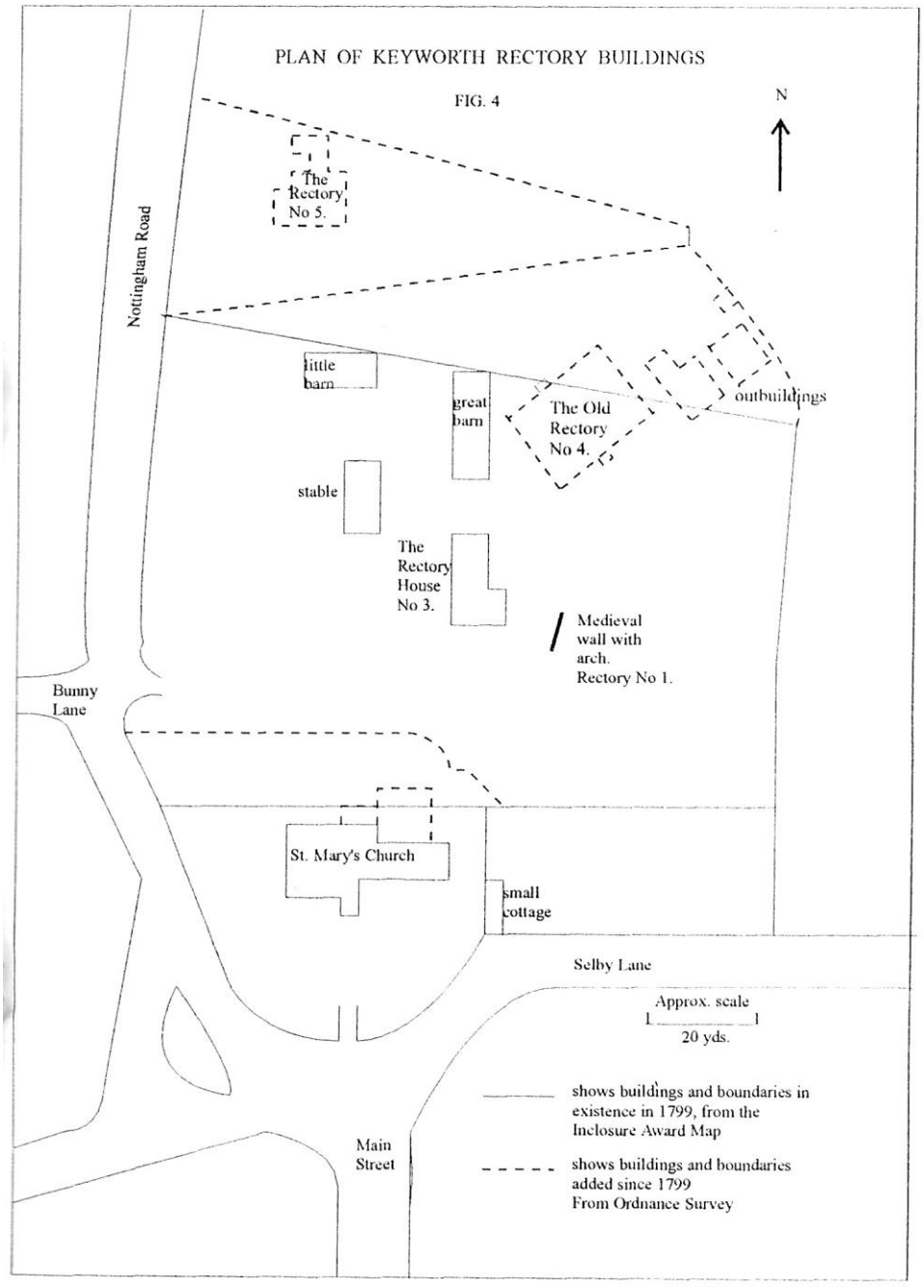
In England generally, from about 1560, we find more houses with kitchens, and we see the appearance of upper rooms called `chambers', and the 1709 building had both these features. Before 1650 permanent stairs were very rare. Access to upper rooms would have been by ladder, either fixed or moveable. Glazed windows also appeared in the late 16th. century, but remained rare until the second half of the 17th. century. Non-glazed windows had wooden shutters.

The homes of the clergy were similar to those of the laity of the same period and status. As times improved, the houses of the fortunate and prosperous became more substantial, and differences between richer and poorer clergy became more noticeable. The largest parsonages were comparable with a manor house while the smallest remained cottages. Rectory No 2 was more like the latter.

The mid-18th. century Rectory No 3.

In a 1764 Terrier, there is reference to a new rectory (No 3) as well as an old one (No 2). We return to the 1770 Terrier for a full description: "The new building of brick, in length 14 yards, in breadth 8 yards and a half, containing three rooms on a floor, plaister drawn and whitewashed. The best parlour boarded floor, ye kitchen and little parlour brick floor. Three rooms above, plaster floor'd, one room paper'd, one hung with an ancient figured stuff, ye third paper'd. Three garrets plaster floor'd, the roof tiled.

From the dimensions quoted above, Rectory No 2 appears to have had a ground floor area of roughly 800 sq.ft. and Rectory No 3 an area of about 1,000 sq.ft. and with three storeys instead of two. As a yardstick for comparison, the modern detached houses on Brookview Drive are mostly between 800 and 900 sq.ft.


PLAN OF KEYWORTH RECTORY BUILDINGS
FIG. 4
N
The Rectory No 5.
Nottingham Road
little barn
great barn
The Old Rectory No 4.
outbuildings
stable
The Rectory House No 3.
Medieval wall with arch. Rectory No 1.
Bunny Lane
St. Mary's Church
small cottage
Selby Lane
Approx. scale
20 yds.
shows buildings and boundaries in existence in 1799, from the Inclosure Award Map
shows buildings and boundaries added since 1799 From Ordnance Survey
Main Street

A special mention is made in the Terrier that Rectory No 3 is brick-built. The significance of this could be two-fold. The writer could be emphasising the prestige value of bricks, as a comparatively new building material, and he could be contrasting the new rectory with the old, which probably had a timber frame.

From the Terrier's description and from a glance at the Inclosure Award map of 1799 (Fig.4), we can see that Rectory No 3 follows an L-shaped plan, which is one of the commonest farmhouse plans in the midlands. Before kitchens became normal in domestic buildings, the typical shape of a house was rectangular, containing two rooms, the hall and the parlour, the parlour being the bedroom. Later this rectangular outline included the addition of a kitchen built at right angles to the back, so turning it into an L-shape. A century later, houses in Keyworth were still being built to this L-shape plan. Keyworth's three-storey house at 19 Main St., is a fine example.

The Rector as Agriculturalist

The 1770 Terrier continues with its description of the rectory grounds, "A great barn, brick built, in length 20 yds., in breadth 6 yds., the roof thatched." The large size of this barn suggests a tithe barn, and we are told that "All tithes both great also small are taken in kind." In addition there is mention of a little thatched barn, a stable, a dove cote, a garden and orchard, a small cottage and garden, and another thatched barn.

From the Inclosure Award map, we can see the positions of the main buildings described. Fig 4 is an enlarged plan of the rectory grounds taken from this map with later additions. The Rectory No 2 is not shown on the map, although it continues to be mentioned in successive Terriers from 1764 right up to 1823. This is something of a mystery. Perhaps Rectory No 2 was a ruin and therefore not relevant to the Inclosure Award, or it may even have been sited elsewhere on Glebeland. The dovecote and the third barn also seem to have disappeared by the time of inclosure, but the small cottage with 'mudd walls and mudd floor' is still shown.

This description of the rectory buildings implies that the country parson, in times past, had usually to be an agriculturalist as well as a clergyman. Dr. Moorman tells us: "It was no unusual thing for a priest to keep cows, sheep and pigs, besides the horse which he would require for visiting the outlying parts of his parish .....Moreover, the storage of produce handed over as tithe made it necessary for the rector to have good barns and granaries safe against marauding

neighbours or dissatisfied tithe payers. The manse therefore presented the appearance, not of a detached villa with a pleasant garden of flowers about it, but of a regular farmyard with all the customary sights, sounds and smells of such a place". (Moorman). It must be admitted that this description was of the 13th. century, but Keyworth rectory in the 18th. century still probably looked like any other prosperous farmhouse with its associated farm buildings. A story passed down through the family to Stephen Wright, tells that sometime during the first half of the 19th. century, the Shaw family of Keyworth rented some of the Glebe land and used the rectory grounds as a crew yard for their animals. There is a stone drinking trough still to be seen near the remains of the medieval wall.

Non-resident Rectors

We have therefore seen the demise of the medieval religious house, and we have seen Rectory No 2 superseded by a new Rectory No 3. We cannot date it exactly. It is mentioned for the first time in a Terrier of 1764, and the previous available Terrier of 1759 makes no mention of `the new building'. We therefore presume it was built sometime during the five years between these dates. But was the new rectory ever lived in? The rector at this time was the Rev. Richard Barnard, who had been the incumbent since 1751. He may well have resided in Rectory No 2 for some years, found it inadequate for his needs, and so laid plans for Rectory No 3. He accepted a second living at Costock in 1768, so the new rectory probably only had a resident rector for the first few years of its existence. Barnard almost certainly moved to Costock rectory at some point, for he was buried at Costock church on March 24th. 1783.

His three successors, spanning the period from 1783 to 1833, all held the living at Costock as well as Keyworth, and do not appear to have resided in Keyworth rectory at all. They would have visited only for essential duties such as Sunday services and baptisms, marriages and burials.

What was it about Costock rectory that was so alluring to our rectors between 1768 and 1833 ? There is a Costock Terrier of 1843 that describes the rectory 'home-stead' in great detail, but the measurements given don't distinguish between the domestic and animal quarters. The 'home-stead' measures 73 yards by 23 yards. (One needs to pause and take in these enormous dimensions). The rectory house is: "brick built, covered with tiles, containing dining, drawing, reading rooms, - four bedrooms, three garrets, and store room, with entrance hall, privy, servants hall, kitchen, scullery, dairy, cellar, and cheese room. Shed attached to the house for cleaning knives and shoes".

"The Offices are a brewhouse, coach house, stable with two large boxes (sufficient for three good stalls), harness room, hay bin, cowhouse, with two good chambers over the stable and cowhouse, coal yard, pigsty, swill cistern, ash place and two privies, all brick built and tiled. The garden contains about a rood of ground". (A rood is a quarter of an acre).

Comparing this with Keyworth's Rectory No 3 which measured 14 yards by 8½ yards, and contained only three ground-floor rooms, three rooms on the first floor, and three garrets, we can see at once why our rectors chose to live in the Costock home-stead.

There are two references to Rectory No 3 in the Parish Registers. In 1813, the rector, the Rev. William Beetham writes: "the old Parish Registers are kept in the Rectory House", and he goes on to describe how some of them were in very poor condition. But he didn't reside there himself. He applied to the Archbishop of York every two years for a Non-residence Licence, in which he stated that he lived in his parsonage in Costock. (NRL York). He died in Costock rectory in 1833.

When the Rev. Edward Thompson became rector in 1834, we read that the rectory house and barns etc "were put into thorough repair by me directly after I became rector". But we have it in his own words, in his resignation letter to the Bishop of Lincoln on 12th. November 1841, that he never lived in Keyworth at all. Writing from Barnet in Hertfordshire he writes: "I am induced in consequence of my never being able to reside upon my Rectory to resign it". (Wilkins Cor 11/23)

We get an insight into what Thompson thought of Keyworth Rectory No 3, through the words of his Surgeon Richard Hooker, of Baker Street, London, written on 18th. January 1841: "I hereby certify that as the Rev. Edward Thompson's Medical Attendant, I consider his residing at his rectory, which I learn, is much exposed and in a bleak situation, might prove injurious to his constitution which is delicate, the water there being bad would also be prejudicial to his health." (NRL 6/17)

It would appear that Thompson never had any intention of leaving the London area to live in Keyworth. He was deputy at the Brunswick Chapel, Berkley St., Portman Square and also editor of the C of E Quarterly Review (Wilkins Cor 11/31).

Keyworth's Curates

If a rector wished to be non-resident in his parish, he had to submit to his Bishop an application for non-residence every two years, showing good reasons for his requests and explaining the arrangements he was making for parish duties in his absence. From these applications, we should be able to determine whether the curate was living in the rectory house. The applications preserved at Lincoln, cover the period from 1841 to 1857. In 1841, the curate, the Rev. G.W. Nott. is said to "reside at a house situate in Keyworth." (NRL 6/17). On the other hand, the 1841 Census states that no clergyman was living in the rectory house, or anywhere else in Keyworth on the census night.

In 1845, the curate, the Rev. Lawson Peter Ballantine Dykes, is said to "reside in the parish near the church." (NRL 10/20). In 1847, Dykes "resides in the Rectory House". (NRL 12/62). That statement seems to be clear enough, and the following year the 1848 Lascelles and Hagar Directory of Nottinghamshire records Dykes as living in the rectory. In applications for NRL made by the Rector in 1849, 1851, 1853 and 1855 (NRL 14/24; 16/21; 18/41; 20/10), the curate Dykes is said to "reside in the rectory near the church", but in the same applications the Rectory House No 3 is described as "out of repair and unfit for the residence of a rector." But none-the-less suitable for a curate? Also the 1851 Census shows Dykes as living as a lodger with a younger branch of the Shaw family. This was a longstanding farming family who strongly supported the church. There is a clear contradiction here. Maybe the absentee rector was sufficiently out of touch, that he didn't know where his curate lived; or else the curate was lodging with the Shaws for only a short period which included Census night.

Both the Rev. Thompson and the Rev. Hall could be described as being 'economical with the truth' in their letters of application. Both claimed ill-health and the poor state of the Rectory House, but neglected to mention that they worked in parishes elsewhere, in London and Derbyshire respectively.

We conclude therefore, that Rectory No 3 was probably lived in by the rector for the first few years after it was built. It is unlikely that Keyworth's rectors made their home in the village again until the Rev. Alfred Potter built Rectory No 4 in 1859. However, it is very likely that some of the curates during this time occupied Rectory No 3 for indeterminate periods.

Saving for Rectory No 4

To give credence to his claim that the house was unfit for habitation, the Rev Hall tells us in 1847 that he "is paying £100 per annum for a fund in the name of the Archdeacon of Nottingham and the Patron of the benefice for the purpose of building a proper house of residence.....". (NRL 12/62). And in 1855 he writes : "during the past 12 years... such annual payments now amount to the sum of £1200 together with £100 for dilapidation paid by the last incumbent..... and considered by the Archdeacon as amply sufficient for the purpose for which they have been provided." (NRL 20/10). This rector died in 1859, and so ended an era of neglect of Keyworth's rectory houses.

The Victorian Rectory No 4

The Rev. Alfred Potter appears on the scene in 1859. He must have given one glance at the 95 year old Rectory No 3 and resolved to build an edifice to do justice to a well-educated cleric from a prosperous background with a large family. He swept away all evidence of previous buildings on the site, except for the remnants of the ancient medieval building. Walker tells us in 1863: "no little merit of praise is due to the present rector (Rev. Alfred Potter) for the good taste he has displayed in the conservation of these ancient relics, and also for the exquisite manner in which he has laid out the grounds so as to show these antiquarian remains in their pleasantest aspect." (Walker 1863).

The rectory house that the Rev. Potter built in 1859, complemented the `exquisite' gardens magnificently. The attractive exterior is matched by a spacious and comfortable interior, and presumably was well able to accommodate his wife, those of his ten children who lived at home, and some servants. The 1861 Census shows the household consisting of Alfred Potter, his wife Catherine, three children aged 4 yrs, 3 yrs, and 1 year, and three servants: a nursemaid, a housemaid and a cook. By the 1871 Census, these three children must all have been away at school, but there were six younger children aged 5 months to 9 years. The tenth child was born in 1873. There were still three servants: two housemaids and a cook.

The siting of Rectory No 4 may have required special consideration. The Rev. Potter would undoubtedly have wished to avoid further destruction of the ruins of Rectory No 1, and he may also have wanted to avoid the foundations of Rectory No 3. In any event, he decided to encroach upon the Rectory Field and place his large rectory to the north of both these earlier buildings (Fig 3). He did

however compensate for this by giving up some of the rectory garden to enlarge the churchyard to the north of the church in 1861 (Fig 4).

Fig 5. The Victorian Rectory No 4

Description and Valuation

Rectory No 4 has a ground floor area of approximately 2,000 sq.ft., twice that of Rectory No 3, and is a two storey building. It is described in some detail in a Terrier dated 1908. It comprised dining and drawing rooms, each measuring 18ft. by 16ft., a study 15ft. square, large entrance hall, kitchen, scullery, larder, butler's pantry, bathroom, W.C., 6 bedrooms, dressing room and an attic. The outbuildings comprised a two-stall stable, loose box, carriage house, barrow shed, coal house, knife house, two closets, pig stye, fowl house, sheds, cucumber frame and greenhouse.

In the Valuation Office records of 1914, the occupier and owner is given as the Rev. H.P. Ling, Rector, and the area of the Rectory Close as ten acres. This would include the Rectory Field. The house and outbuildings were all reported to be in good repair. The gross value was £950 (Valuation Office Records). The rectors who followed Ling, from 1927 to 1958, all lived in the Rectory No 4 and it never suffered the dilapidation and neglect of former rectories.

Rectory No 4 in the late 20th. Century

When the church decided to replace the large Victorian rectory in 1958, it was bought by Miss Elaine Ashworth of Easthorpe House, Ruddington. The Ashworths were an established Ruddington family. Elaine Ashworth's grandfather was Major John Ashworth who lived in Ruddington Hall in the 1930's. His granddaughter Elaine took on the responsibility of bringing up her nephew and niece when they were orphaned, and she brought them with her to live in 'The Old Rectory', as it was now called, at Keyworth. Amongst other changes, she replaced the stables with a house for her chauffeur.

In 1970, Mr. Stuart Pattinson purchased 'The Old Rectory', and moved in the following year. He had lived in Keyworth for some years, having modernised the cottage in the grounds of the Old Forge, on Main Street. He tells us that there was a very large cistern at the Old Rectory, for collecting rain water for washing purposes. Most houses in Keyworth used cisterns right up to the 1930's when piped water came to the village.

This rectory still stands today, in 1997, lovingly cared for by Mr Stuart Pattinson and his wife.

Rectory No 5

A modern rectory was built in 1958 (Fig 6). The site for this was provided by encroaching on the Rectory Field for a second time. (Fig 3). The building of this rectory followed a countrywide trend to provide today's parsons with more modern homes that are easier and cheaper to maintain. It has a ground floor area of roughly 1,000 sq.ft., half that of Rectory No 4, and about the same as No 3. It is a two-storey building.

The present rector, the Rev. Trevor Sisson, tells us that the house underwent considerable refurbishment in 1994 before he moved in. Accommodation downstairs consists of reception hall, washroom and toilet, study, main hall, kitchen and pantry, lounge and dining room separated by sliding doors, utility room, two store rooms and a garage. Upstairs there are 4 bedrooms, boxroom, bathroom and toilet.

Trevor Sisson lives with his wife and two young sons, together with two dogs but no servants ! He prefers to live in Rectory No 5. It is quite large enough for his family, more economical to heat, and less cut off from the community.

Fig 6. The 20th. Century Rectory No 5

In the late 20th. century the situation in Keyworth has been reversed, from what it was in the late 18th. and early 19th. centuries. No longer does the rector choose to live outside the parish, but he finds himself at the hub of a greatly enlarged village, with responsibilities for neighbouring churches as well. Costock, together with many other smaller villages, no longer has a rectory or a resident rector. Parishes are being grouped together and more use is being made of non-stipendiary clergy and lay persons to lead services and assist in other parish work. The church is gradually becoming less clergy-oriented.

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OCCASIONAL PAPER NO 3

PRICE £1.00

First published and printed in 1997
By Keyworth & District Local History Society

c/o Keyworth Library
Church Drive
Keyworth
Nottingham