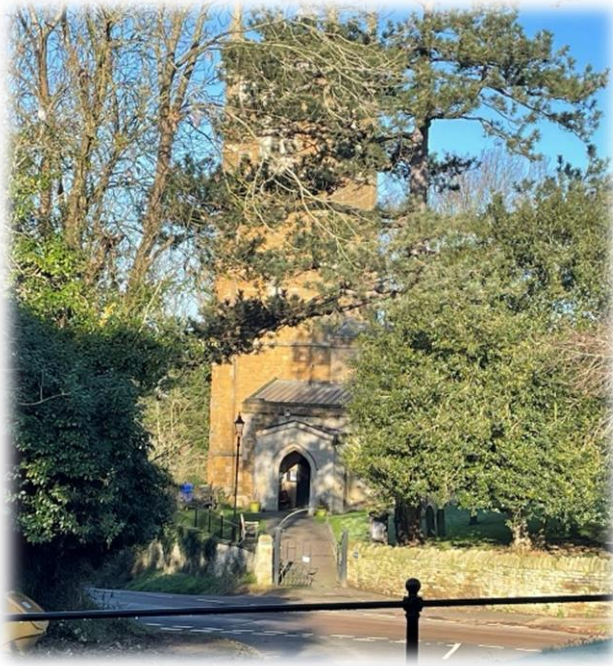




## A Tour of St James's, Gretton

### Inside the church

Gretton's oldest church, [St James the Great](#), is a Grade 1-listed building on the northern edge of the old [Rockingham Forest](#), a royal hunting ground



dating to at least [William I](#). The church sits [atop a Jurassic limestone ridge](#) overlooking the Welland valley, at the bottom of which the River Welland forms the border between Northamptonshire and Rutland.

A few miles along the ridge to the west, hidden by trees and a bend in the hills, but visible from the top of the tower or from just outside the churchyard gate as you look down Station Road, is [Rockingham Castle](#). Originally built of wood under [William I](#) ('the conqueror'), it

was rebuilt in stone under [William II](#) (William Rufus).

**St James's church as we know it today**, dates to very soon after the Norman invasion but has obviously evolved over the centuries. Much of the [building was renovated in 1893](#), but evidence of the much older structures can readily be seen: from the early Norman nave (around 1100), through medieval expansion and the addition of a tower, Reformation iconoclasm, Georgian and Victorian refurbishment, and up to the very recent repairs to the chancel in 2001 – this last revealing some of the old architecture and decoration that had been hidden for centuries.

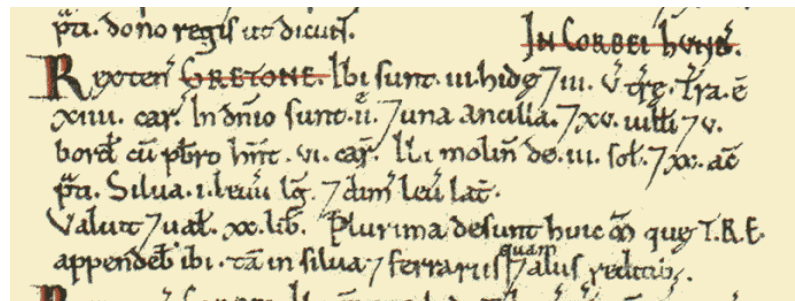
**What's in a name?** There is evidence of pre-Roman [Iron Age](#) and [Roman](#) activity in and around Gretton, but the village's name comes from the Old English (Anglo Saxon) for, according to your sources, a gravelly or a large settlement. The [Old English](#) word 'great' can mean 'big' (as in the modern word 'great'), but more usually meant 'course' as in 'rough', as do the related words 'greet' and 'grot', meaning coarse, grit or grain(y). Thus, in the 8-10<sup>th</sup> Century [Old English translations from Latin of De Consolatione Philosophia](#)

by Beotius, there is the line: ‘how can a man be righteous *gif he nan **grot** rihtwisnesse on him næfð?*’ - if he hasn’t even a grain of righteousness within him?

Most place-name history sources favour ‘gravel’ (but suggest great as an alternative), and in our case this may refer to the [sand and gravel banks at the bottom of the valley](#), on the border with Rutland. And that there was a mill by the time of the Norman conquest might even suggest grain (for a discussion of the history of Gretton Mill, see [Nick Balmer’s](#) blog). Whatever the precise meaning, as nearby [place names](#) attest, Gretton was on the very [contested border](#) between Anglo-Saxon kingdoms (over time, Anglia, Mercia and Wessex) and later Danish settlements (e.g. Thorpe and Corby).

Even before the [Norman Conquest](#), Gretton, or ‘Gretone’ was a royal [manor](#). The [Domesday Book](#), of 1086, states that the manor was previously owned by [King Edward](#) (‘the confessor’), then by [William 1](#) (‘the conqueror’).

The Domesday Book, written so that William and his administration had some idea of who owned what and where the money was, tells us that ‘Gretone’ comprised over 20



households, which would put it in the top 40% of English settlements by population at the time (so maybe it’s great after all!). And it was worth around £20, based on farming – arable and grazing - and a ([water](#)) [mill](#). Domesday also records a priest, but there’s no record of a church.

This does not mean that there was no earlier AngloSaxon church, however. The Domesday Book [records only 59 priests and very few churches](#) in the whole of Northamptonshire, and this is thought to be a huge underestimate of what really existed. For example, nearby Kirby (‘[Cherchberie’ in Domesday](#)), was much smaller than Gretton, even before it was destroyed to make way for Kirby Hall and its gardens, and its name, in both [Old Danish/Norse](#) and [Norman French](#), means [settlement with a church](#) yet Domesday mentions neither a church nor priest there.

Although this is pure supposition, the position of the current church – on high and next to a year-round spring – and its being surrounded by a landscape rich with historical human activity, would make it a likely site for an early church and maybe even a pre-Christian site of worship.

The Normans soon set about building, or possibly re-building, a church, made from local stone, on the current site in Gretton. The oldest part of today’s church is the Norman nave, built very soon after 1100, in the

Romanesque style. This is the central part of the current nave, now bounded by the two rounded arches on each side leading through to the north and south aisles.



The original church would probably have been just this small, low, box-like structure, although maybe with a small semi-circular apse at the east end. However, aisles were constructed only a few decades later. [Pevsner](#) suggests the north aisle, and its arches and pillars (on the left of the picture above) date to around 1130 and the south aisle extension to 20-30 years



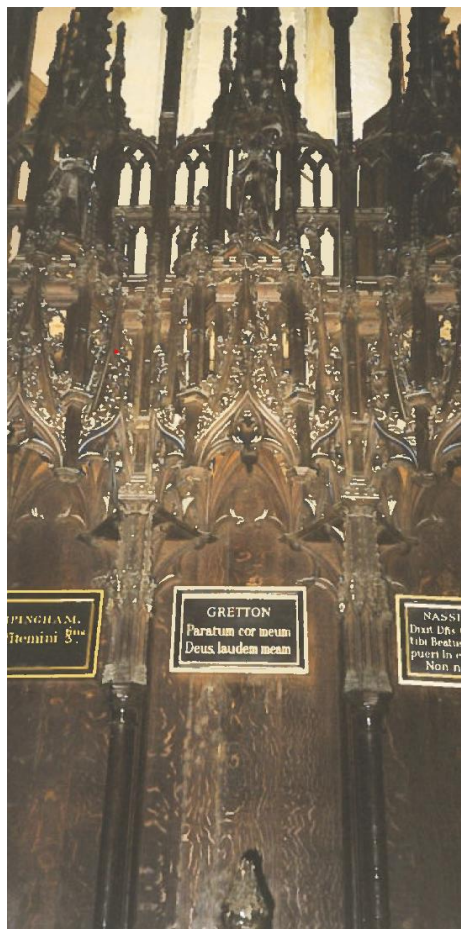
after that. Building these aisles would have blocked out much of the light, so the nave was quickly also built higher, with windows, creating the clerestory (or something very like it) that we see today.

So, the original church was much shorter than now, and not so high. If you stand in the middle of the current nave and look above these mid-twelfth century rounded [arches on both sides](#)



[of the nave](#), you can still see the remains of some of the original, early Norman church's windows (typical smaller, rounded arched windows) embedded in the walls, beneath the clerestory.

Having built churches and appointed priests, funded from their lands and local taxes, a



pious Norman revival, which explicitly deemed the Anglo-Saxon church corrupt, led to local manorial lords gifting the churches they had built, along with land and its associated income ('prebends'), to local cathedrals or monasteries. Thus, around 1146, St James's, like many other churches, rather than being linked to the King and the local Manor, became [a Prebend of Lincoln Cathedral](#).

In the Anglo-Saxon period, especially following the Church of Rome take-over of the more informal Celtic church structures, dioceses were large, changeable and based largely on shifting Anglo-Saxon kingdoms. In 1072, following the Norman invasion, and major ecclesiastical restructuring enabling the appointment of Norman bishops, Bishop [Remigius](#) transferred his 'see' (from the Latin *sedes* = seat) to Lincoln, and his new Lincoln cathedral became the administrative centre for a huge diocese that covered much of central England. Some four hundred years later, in 1541, as part of restructuring and the Reformation during the reign of Henry VIII, Gretton should have become part of the new [Peterborough Diocese](#). However, until the nineteenth century, Gretton remained an 'ecclesiastical peculiar' [Prebendary of Lincoln](#) – within Peterborough diocese but

in the gift of, and (perhaps more importantly) paying tithes to, Lincoln (this is discussed in more detail in our [history of Gretton's clergy](#) pages). You can still see the stall for Gretton's prebendary canon in Lincoln cathedral. Although the title Prebendary of Gretton still exists, it is now an honorary title given to clergy and laity who have rendered particular service within the diocese rather than having a formal role in, or receiving income from, the parish. On Gretton's stall in the cathedral you can see the titles of two psalms, [107 \(Paratum cor meum\)](#) and [108 \(Deus laudem meum\)](#). The canons (prebendary or otherwise) of the cathedral are required to recite their allotted psalms each day 'if nothing hinders'. Thus, between them, all the psalms are recited every day. (Thanks to Derek Wellman, Lay Canon and Prebendary of Gretton 2008-2014 and assiduous reciter of his allotted psalms, for that and other insights.)

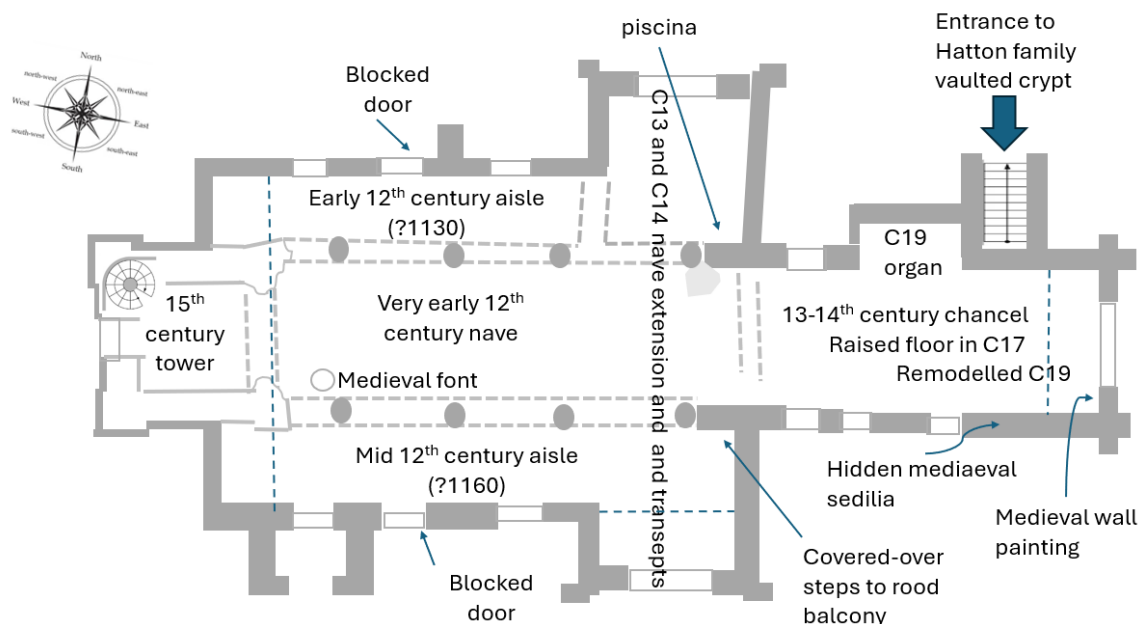
*We're developing separate pages to discuss the [history of the clergy \(Prebendary and otherwise\) of Gretton](#). Like these pages, this is very much a 'work in progress' – let us know if you have any information or documents that might help.*

The current roof is largely a Victorian rebuild of a much later, C15, modification. In the mid-12<sup>th</sup> century it was probably steeply pitched, and likely thatched. It's also been suggested that there may have been a short tower at the west end of the old nave – completely hidden by later westward extension of the nave towards the new, C15 tower.



The aisles themselves support the church walls, but without the larger, and flying, buttresses typical of later churches, stopping the whole edifice collapsing depended (and still largely depends) simply on extremely thick walls. In our case, these were built straight onto the underlying limestone bed rock, with no real foundations. You can see the cracks and spread in the walls after nearly 1000 years of slow movement and settling. Nothing about the church is vertical or perpendicular to anything else – and possibly, as we'll see, never was.

The usual approach was to build the aisles, one at a time, and then knock through from the nave, in much the same way that you might build a kitchen extension nowadays, knocking through only after the extension is built.



That the north and south aisles were built at different times can be seen from the slightly different architectural fashions in the columns. On the earlier north side, the capitals on the columns are square and have simple scalloped decoration, whereas on the slightly later south side the capitals are no longer square, and the scallops have extra decoration.



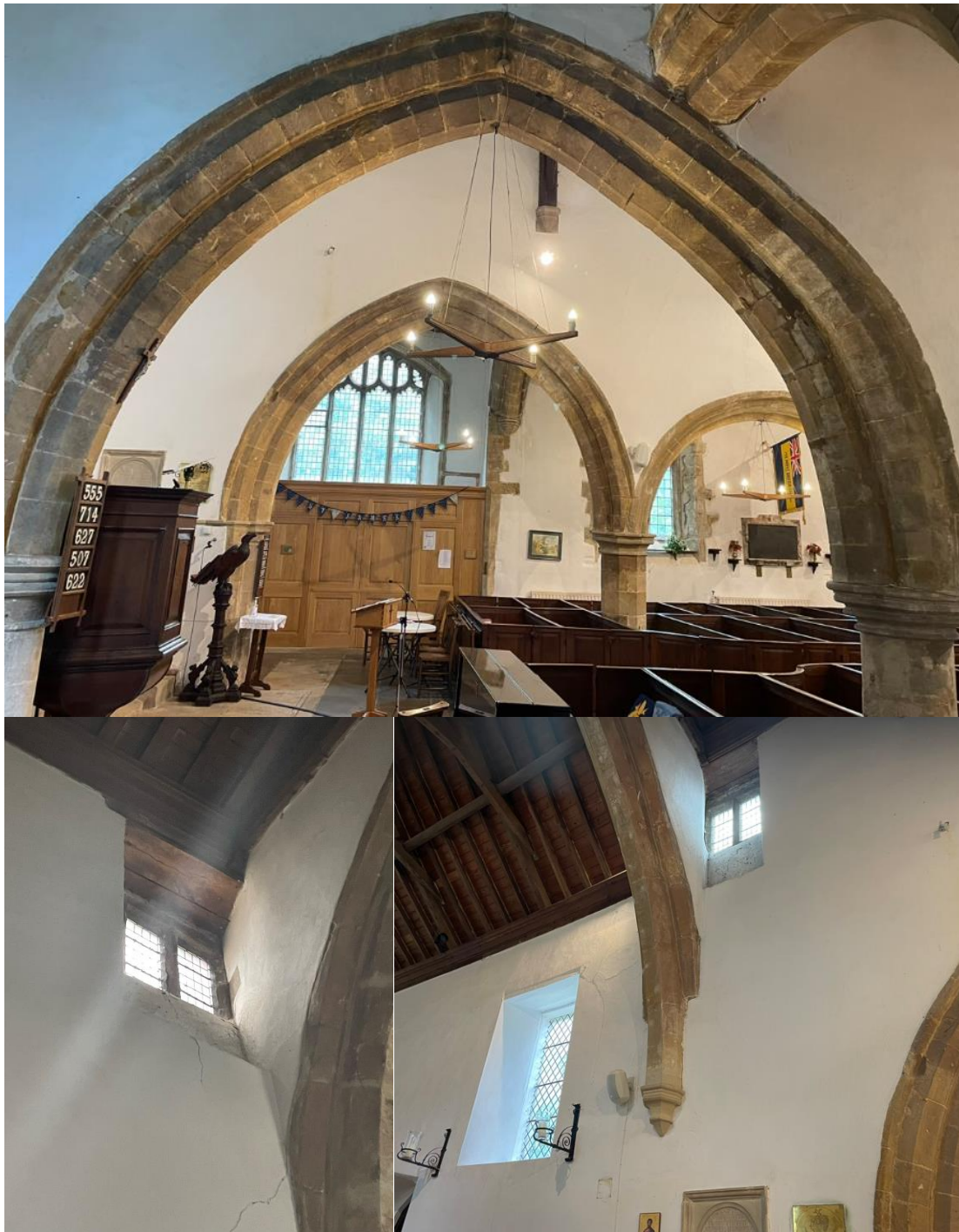
Extensions to the east end of the nave and aisles, with more pointed arches, were built in the early to mid-13<sup>th</sup> century, leading to what are now the north and south transepts.



The two transepts, like the aisles, were built decades apart, the south later than the north. Their columns and arches don't line up, further emphasising the asymmetrical nature of the church. The north transept has typical early-to-mid C13 single and groups-of-three lancet windows, while in the south transept there is one existing and one blocked lancet



window, and facing south, is a later curvilinear, tracery window with ogee arches, fashionable around the 1320s.



The building of the transepts was accompanied by a further eastwards extension and a new small chancel area. The remains of early 13<sup>th</sup> century chancel windows can be seen at the end of nave, just before the later grand archway that leads to the larger C14 chancel.

The taller and pointed 'Early English' arches to the transepts had to be supported by new or, at least, modified, columns and half columns, some round and some hexagonal, topped by the now more fashionable round or hexagonal rather than just square capitals with deep mouldings and decoration such as the nail head on the eastern-most column before the chancel on the south side.



The transepts would have originally housed chapels perhaps to Mary, perhaps to other saints. While the north transept is pretty plain, the slightly later south transept contains what Pevsner refers to as 'sumptuous and baffling arcading', comprising deep mouldings with dog-tooth and stiff leaf carving, and a face with its nose cut off, thanks, presumably, to an enthusiastic C16-17 reformer.



Pevsner suggests one of these small arches might have been a squint – a small window that allowed those in the side chapel (maybe nuns or priests)



to observe the moment of the 'elevation of the host', which would have been hidden in the chancel from the laity in the nave by a now long-gone rood screen. Way up and above the decorated arches in the south transept is a blocked door that would have led to a balcony running across the top of this rood screen.

In the north transept, covered by a modern statuette of Mary, is a small piscina, with a drain to consecrated ground, that would have been used to wash communion vessels.





A further extended chancel, with a large tracery east window and large rectangular side windows, followed on during the C14. A fragment of a medieval wall painting of a figure and buildings can be seen next to the eastern window. More paintings were seen during renovation in the early 2000s but were covered over to preserve them. It is, however, a reminder of how brightly coloured the interior of the church would have been pre-Reformation, the walls covered in such paintings and the chancel separated from the nave by a brightly decorated rood screen. The chancel floor was raised in the late C17-early C18 to fit a vaulted roof over the crypt of [the Hatton family of Kirby Hall](#).



In the south wall of the chancel, beyond the choir stalls and before the Georgian panels of the sanctuary, is a brick-filled, medieval [sedilia](#), where the clergy would have sat when officiating at services.





Slightly more comfortable wooden seats now stand in front of where those older (and colder) seats are now hidden behind a protective white-washed panel. The photo (from Gretton Local History Society's archives) is from when the chancel was repaired in 2001.



Most of the church is built from local limestone rubble, often rendered, but [the C15](#), 'Perpendicular' style tower was built into the west end of the church from ironstone blocks, and linked to the nave by new, rather narrow, pointed, ironstone arches. It was constructed in four stages, each divided by a horizontal string course,



with each stage slightly stepped in, and the whole supported by slender ‘clasping’ buttresses.



St James's is said to be the highest (not, though, the tallest) church tower in Northamptonshire – it's certainly visible from miles around along the Welland valley. There are small, narrow windows, carved out of individual blocks, that let light into the stairs, larger ones for floors, and also small squares of lighter stone, seen on the outside, possibly filling putlog holes, originally left for inserting wooden scaffolding poles that allowed for regular maintenance. The church tower can be seen on the earliest map of Gretton, dating from 1587.

It's likely that around the same time as the tower was built, the church roof's pitch was flattened and covered in lead with a plain surround. The clerestory was likely remodelled, with new stylistically Decorated period windows, around then as well.



If you were rich enough, it was fashionable to build church towers around this time, complete with battlements, gargoyles and pinnacles. This was partly to give thanks for having survived the plague of the previous century, and partly, of course, just showing off – and was affordable as the ‘Black Death’ had wiped out many families, concentrating wealth in fewer hands.

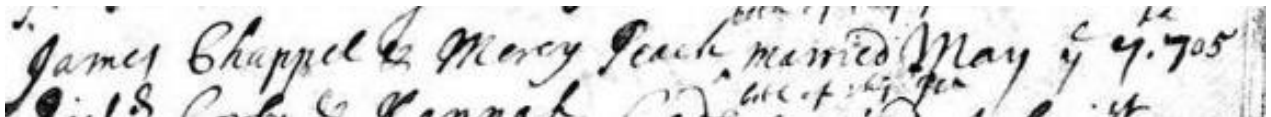


There are many C17 and later memorials in the chancel, for example to [Leigh and Henry Clarke](#) (1657 and 1664), the 'Ladies Hatton' (1684) and various other members of the Hatton family, who owned [Kirby Hall](#).



[James Chappell](#) (spelled with varying numbers of p's and i's in different records) was a black family servant of the first Viscount Hatton, who was Governor of Guernsey in 1672. James rescued members the Hatton family after lightning struck a gunpowder store at the Governor's residence, [Castle Cornet](#), an event recorded in one of the largest memorials in the chancel. Left a pension by Hatton, [James settled back in Gretton](#), where after the death of his first wife

Elisabeth, he married Mercy Peach in St James's and became a landlord - thought to be the first black landlord in England - probably of the nearby [Hatton Arms](#), itself one of the oldest pubs in Northamptonshire.



Although there are records in the church of his marriage and the baptisms and deaths of various Chappell family members, no records of his or their graves have been found.



At the northwest end of the church is the mechanism of the original church clock. The plate says it was made by Robert Fox of Uppingham in 1745. Although no record of Robert Fox can be found, other Foxes as either clockmakers or whitesmiths are recorded [in the area](#) and [soon after](#) this date.

The clock is also engraved with the names of the two churchwardens at the time, Thomas Boon and Robert Laxton – two local family names that

appear in the village records and on gravestones in the churchyard for centuries.

The current clock and clock face date to the late Victorian refurbishment of the church. It was made by [Gillett and Johnston of Croydon](#), and cost £135 plus fitting, the total bill of £155 being paid in 1897 by Mrs Gibbon of [Gretton House](#).

Back to the tower, entry to the stairs to the clock and bells is through a locked door, but you can see the bell ropes that lead up to the [mid-18<sup>th</sup>](#)

[century bells](#). These were cast by Thomas II Eayre of Kettering in 1761, apparently recycling older bells. Thomas II was the son of the famous clock maker, bell founder and map-maker Thomas Eayre of Kettering.

Tradition says that one of the four bells mentioned by Bridges being cracked they were all replaced by the present ring of five cast by Eayre in 1761, and that he kept one of the bells for the Kettering ring, sending one of the Kettering bells here. This is probably true for the same tradition is told at Kettering with regard to the 5th bell there, which is dated 1630, but which has incised upon it the date 1761. The bell from Kettering was of course recast before it was added to this ring.

These are sweet toned bells, and there is a tradition that when Eayre the founder went into the churchyard to hear them rung for the first time he showed his satisfaction by presenting the ringers with £5.

The bells were rehung in 1870.

The Gleaning-bell (4th) is rung during harvest at 8 a.m. and 6 p.m., and the same bell is rung as the Pancake-bell at 11 a.m. on Shrove-Tuesday.

Gretton's bells must have been one of Thomas II's final projects before he was declared bankrupt the following year. You can read a detailed account of the bells in '[The Bells of Northamptonshire](#)' published in 1878 by Thomas North. The £5 apparently presented to the ringers in 1761 would be [worth](#) around £800 today!

ARCHITECTURAL SOCIETY  
OF THE  
ARCHDEACONRY OF NORTHAMPTON.

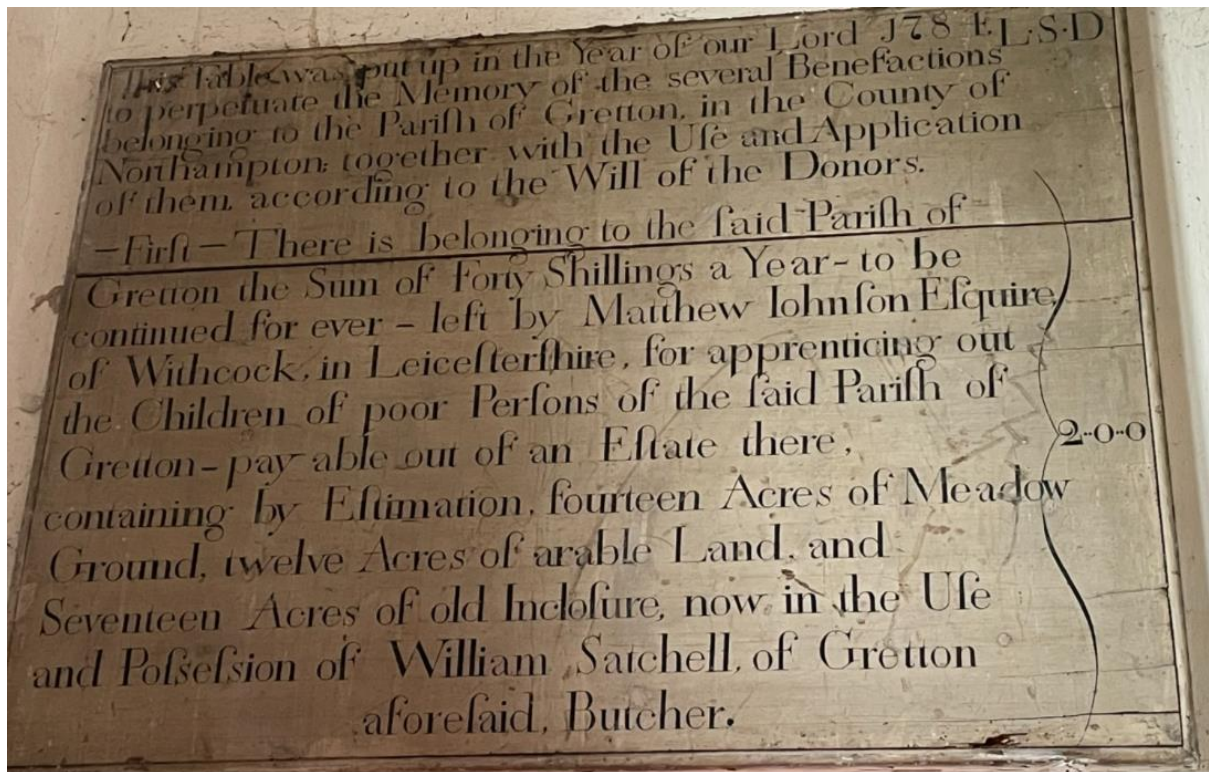
*The History and Antiquities of Bells, and their connection with Mythology and Ethnology: being part of a Paper read (in extract) at the Meeting of the Architectural Society of the Archdeaconry of Northampton, October 15, 1856. By ABNER W. BROWN, M.A., Vicar of Gretton, and Hon. Canon of Peterborough.*

SCARCELY anything is more interwoven with our every association than the Bell. What a world of thought is awakened by the mention of the Church-bells; their chimes, peals, knells, and curfew! Nor sacred bells only, but others also are mixed up with our daily history. The drowsy tinkling of the Sheep-bell; the bustle of the Waggon-bells as "down the rough slope they ring;" the Door-bell, equally interesting to those without and those within; the Room-bell, which links together upstairs and downstairs; the Dinner-bell, the Pieman's bell, the Ship-bell, the Railway-bell, the Postman's bell, the Dustman's bell, the Forest Cattle-bell, and a host besides, which daily affect every class of society. Human life may be described as made up of Bells and of what they now stand for, or formerly signified. Trivial as they may be in themselves,

Bells were one of several subjects close to the heart of Abner Brown, vicar of Gretton from 1851. He is buried just outside the south porch with his wife and daughter, so we will look a bit more at his life and works as part of our tour of the churchyard.

If the vestry is unlocked, then there's an interesting plaque on the wall inside from 1784 describing money left to the parish for 'apprenticing out the children of poor persons' payable by from arable land and 'old inclosure'.





On the way out, take a look at the wooden sign on the porch wall explaining how a grant of £20 in 1803 paid for some repairs to the church and seats for 'the free use of the parishioners' - you might want to nip back into the church to make use of a seat before exploring the churchyard.



## The churchyard

Technically this is the Upper Churchyard, closed for new interments for around 20 years. The currently open 'Lower Churchyard', is a hundred yards or so down Station Road.

The Upper Churchyard is a [Site of Local Biodiversity Significance](#) and has areas carefully maintained for wildlife. You can find the results of our [wildlife surveys elsewhere on this website](#), and you will find several benches as you wander around where you can take in the views and contemplate both human and natural history.

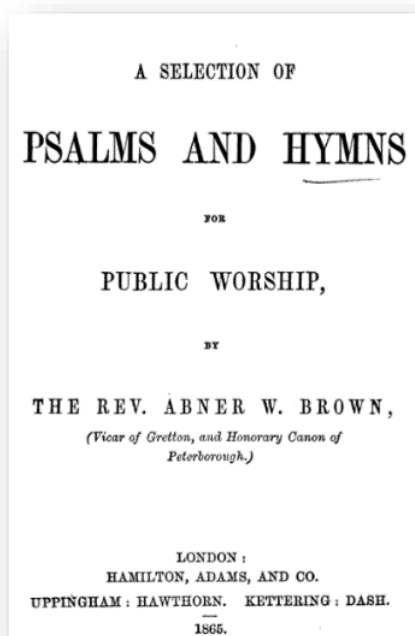
If you stand facing the porch, then immediately to your right are the graves of the Rev. Abner Brown, his wife and a daughter.

Rev. Brown was of Scottish ancestry, but born in 1801 in Jamaica, to a plantation and slave-owning father with a family seat in Melrose and a portfolio of properties in Edinburgh. He was brought up in Edinburgh, where his father died when he was only 15, leaving him an orphan but with a good income from his inheritance. He went to Edinburgh



University and then married

Maria in 1824. Always drawn to Anglican ministry, Abner was ordained at Peterborough Cathedral in 1831, and was the vicar of first Pytchley and then, from 1851, Gretton. While at Pytchley, both his young sons died of scarlet fever and are buried there. As the vicar of Gretton he set up the village school, the fire brigade, the allotment society and a lending library. He also wrote a series of books and articles on religious, archaeological, architectural and historical matters – his *Selection of Psalms and Hymns* is still available while is his '[History and Antiquities of Bells...](#)' can be read online. He died in Gretton vicarage in 1872, his only surviving daughter having married the new curate.





Opposite the Brown family graves, to your left as you face the porch and near the bench, are the remains of a cross, said to date from the 14-15<sup>th</sup> centuries, and which used to stand on the village green.



Walk clockwise round towards the northwest of the church, and just below a wooded, steep and walled escarpment, you might make out a cobbled track leading to a water trough, which collects water from a nearby spring.



The trough drains to a cobble-lined 19<sup>th</sup> century wagon wash, which in turn drains into some old, medieval fishponds.

You can get a better view of the wagon wash later by leaving the churchyard and walking down Church gap to below the escarpment. The track continues down to a footpath that goes across fields to the river and [Thorpe by Water](#).



Close against the northern church wall, is a medieval grave slab, much eroded but with evidence of carvings. This has obviously been moved from elsewhere in the

churchyard and its history is unknown; its carvings comprise a cross with unusual side branches.

Further along the church wall, the locked door at the northeast end of the church leads down to the C17 crypt for the [Hatton](#) family of Kirby Hall,

whose descendants (through marriage into the Finch family and assuming the name Finch Hatton) became Earls of Nottingham and Winchilsea. You can find several memorials to members of the Hatton family inside the church's chancel.



Continuing further around the churchyard, through gaps in the lime trees, you can see tree-lined hollows below the cart wash. These are the remains of [several medieval fishponds](#), presumably linked to the long-demolished medieval manor house.

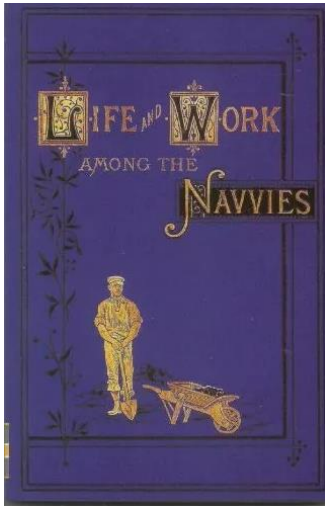
By the way – have you noticed how the ground now rises steeply across the churchyard, and the east end of the church appears to be below ground level. While some of this may always have been the case, mostly it's because of over 900 years' worth of villagers being buried there. Mostly their graves are unrecorded; grave markers only really came into use in the 18<sup>th</sup> century and the oldest gravestones in the churchyard are early 19<sup>th</sup> century.

Beyond the fishponds is the railway embankment for the Kettering-Manton line, still used by freight trains and occasional passenger steam trains, although none stop at Gretton station (now a private house at the other end of the village). Built in just two years, 1876-78, the line includes the famous [Welland, or Harringworth, viaduct](#). Gretton was the centre for the professional engineers, who rented houses in the village, while twelve formal huts to house the navvies and their families were built on Gretton hill. Around this developed various works, such as brick factories, and an



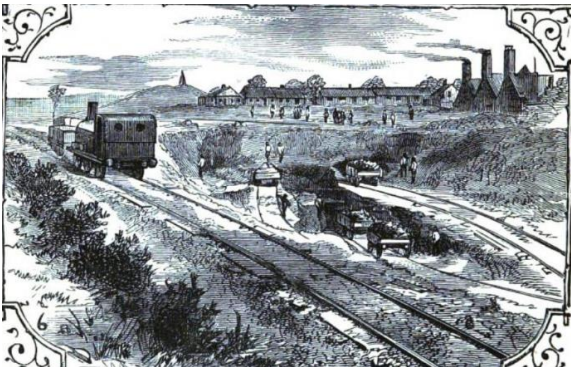
informal ‘shanty’ village. Many people, labourers, their families and others, died during the construction and some are believed to be buried, unmarked and unrecorded, somewhere in the churchyard behind where you now stand, just north of the church.

‘[Life and Work among the Navvies](#)’, by Reverend D. W. Barrett, the vicar

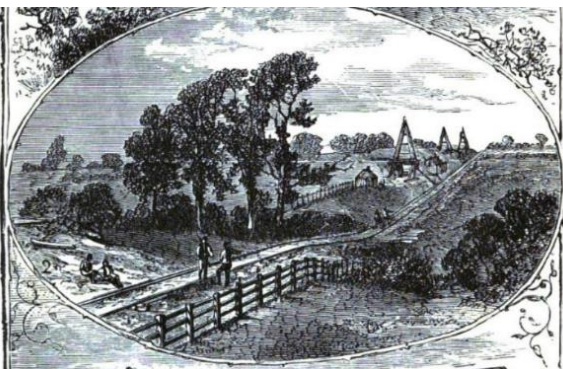


of Nassington, is a first-hand account, published in 1880, of the construction of the railway and the people involved. He describes how originally the railway was meant to pass closer to Gretton village than it does, but the hill kept slipping, forcing the embankment to be built further down into the valley.

He wrote: ‘Anybody who had any concern for the soul of his brother man, had he passed along the line in the early part of the year 1876, must have acknowledged that there was a pressing call for a separate and special organisation to supply the spiritual needs of the larger bodies of workmen who were beginning to congregate here and there at intervals along its course.



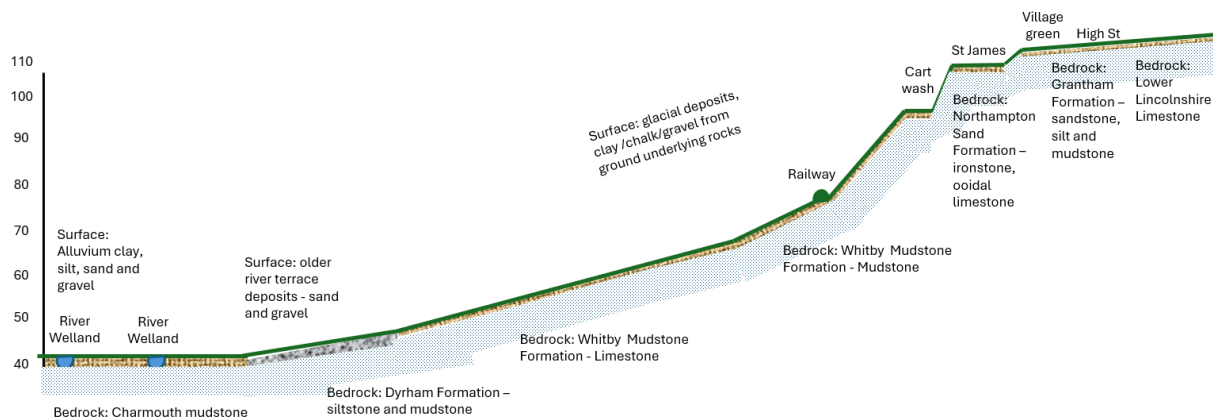
The various clergy through whose parishes the line was about to pass became anxious as to the effect these new visitors would have upon their people, ... but all at length saw the necessity of "something being done." Among the earliest efforts which were made, were those at Gretton and Corby... The Rev. A. White, Vicar of Gretton, was enabled in the latter part of 1875 to secure the services of an earnest-minded layman (Mr. W. Chapman), who began at once to act as Lay-reader, confining his ministrations to these parishes. Thus "The Gretton and Corby Mission" had its beginning. Whilst this effort was struggling into life, a similar movement was going on in other districts... Eventually the various local Missions were amalgamated into just three, headed by Rev. Barrett, who for a while based himself in Gretton, that being the central spot,



before shifting his headquarters to Seaton. The missions ran Sunday schools and church services for this huge new population in and around the village, and raised funds to look after the sick, attending the dying and organising funerals.

Beyond the railway is the River Welland – the border between Northamptonshire and Rutland. The river is divided into two separate

streams here, although if you're local you will know that they often flood and join into one following heavy rain in winter.



You are standing on a ridge of Jurassic limestones here, which stretches diagonally across England, down to the south west Jurassic coast. St James's stands on an outcrop of ironstone, mined for iron for at least two millennia but also supplying the darker building blocks of the church tower.



While some of the escarpments further to the east are a direct result of mining and the local iron and steel industry, you can also see evidence of a long agricultural history in the hills both sides of the valley.

The pre-enclosure, medieval field patterns of [ridge and furrow](#) are especially noticeable with the glancing sun at sunset. These views are favourites for wedding photographs.



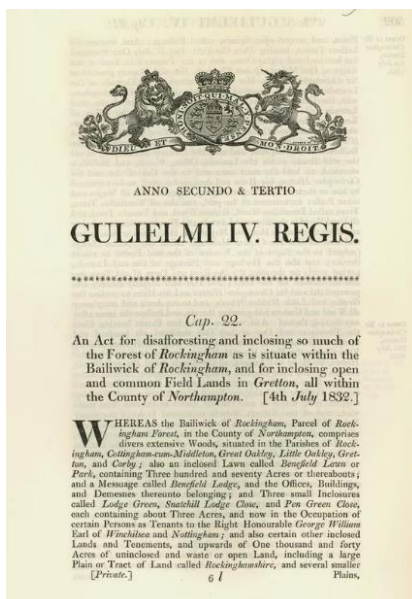
As you continue round, through the line of lime trees, into the ‘new’ church yard, you will see an impressive head stone in memory of Reservoir Woods, who was born in a local gypsy camp and later lived in the village where she acted as nurse and herbalist. So well known and loved in the village was she, that after she died in 1911, villagers paid for her memorial.



Continuing around, there are more open views of the Welland valley. Although informal enclosures had happened for years, Gretton’s situation and links with Rockingham Forest (plus anti-enclosure riots elsewhere in Northamptonshire) meant that ‘An Act for the

*disafforesting and inclosing so much of the Forest of Rockingham... and for inclosing open and common Field Lands in Gretton... was not approved until 1832. Although [John Clare](#) was a passionate defender of the commons (*Enclosure came and trampled on the grave / Of labour’s rights and left the poor a slave...*), enclosure met with little resistance in Gretton by this time – not least as most landowners (including the clergy) did quite well out it.*

We will add some pages on the history of church-owned land and the Gretton enclosures in the future – based largely on the excellent work done by [Steven Hollowell](#)).



At the eastern end of the churchyard, if you peer over the wall and through the trees, you might just [make out lumps and bumps in the fields](#) which are all that remains from the medieval manor house – the field is referred to as Hall Yarde in the C16 map mentioned above - and it is believed that many of the stone houses in the village were built from its robbed-out walls.



Although very little of the house itself is left, the large ‘[pillow mounds](#)’ nearer the churchyard wall show there were [medieval rabbit warrens](#) linked to the manor house. Rabbits (or rather ‘coney’ – ‘rabbit’ was originally the term for a baby coney) were introduced to England from southern Europe by the Romans, died out and then were

reintroduced from the 12<sup>th</sup> Century onwards. In contrast to their modern reputation, they didn’t do well in the English climate, and so they were an expensive luxury that had to be protected and guarded in man-made warrens, often with motes and a manned guard house. It was several hundred years before rabbits [escaped and adapted to English habitats](#).



Near the south-east wall of the churchyard, beyond the trees, are two [Commonwealth Grave](#) Memorials from the First World War, to John Thomas Chapman and Arthur Coleman, both of whom died in 1918.



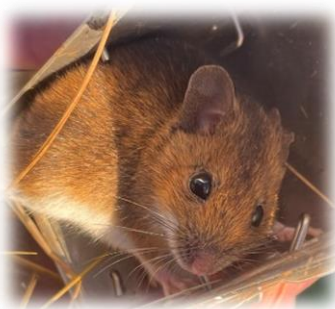
John Chapman enlisted in 1914, and was posted to France as part of the 1<sup>st</sup> [Northamptonshire regiment](#). He was wounded three times, and lost an eye in the [Battles of the Somme](#) in 1916. After that, he was transferred to the [Agricultural Company of the Labour Corps](#), set up to work the land in the UK, replacing the farmworkers called up for overseas service. He contracted pleurisy and pneumonia from which he died aged 35, while working in Cumberland. Arthur Coleman volunteered in September 1914 and went overseas in May 1915 as part of the [Pioneer Battalion, 12<sup>th</sup> Infantry Division](#). He was promoted to corporal in the field in October 1917. While doing stable duties in [Armentieres](#), he was kicked in the face by a [mule](#) and suffered a fracture, and then developed TB. He was discharged from duty on medical grounds in June 1918, and he died from TB in December. You can read more about both men, and others from the area buried elsewhere, in the church chancel. There are memorials to those who died in both world wars, and other conflicts, throughout the church, and, of course, the War Memorial on the village green.



Beyond these graves, looking south-east over the churchyard wall, is the old village school, dating to Abner Brown whose family graves we saw near the church entrance, and now a private house.

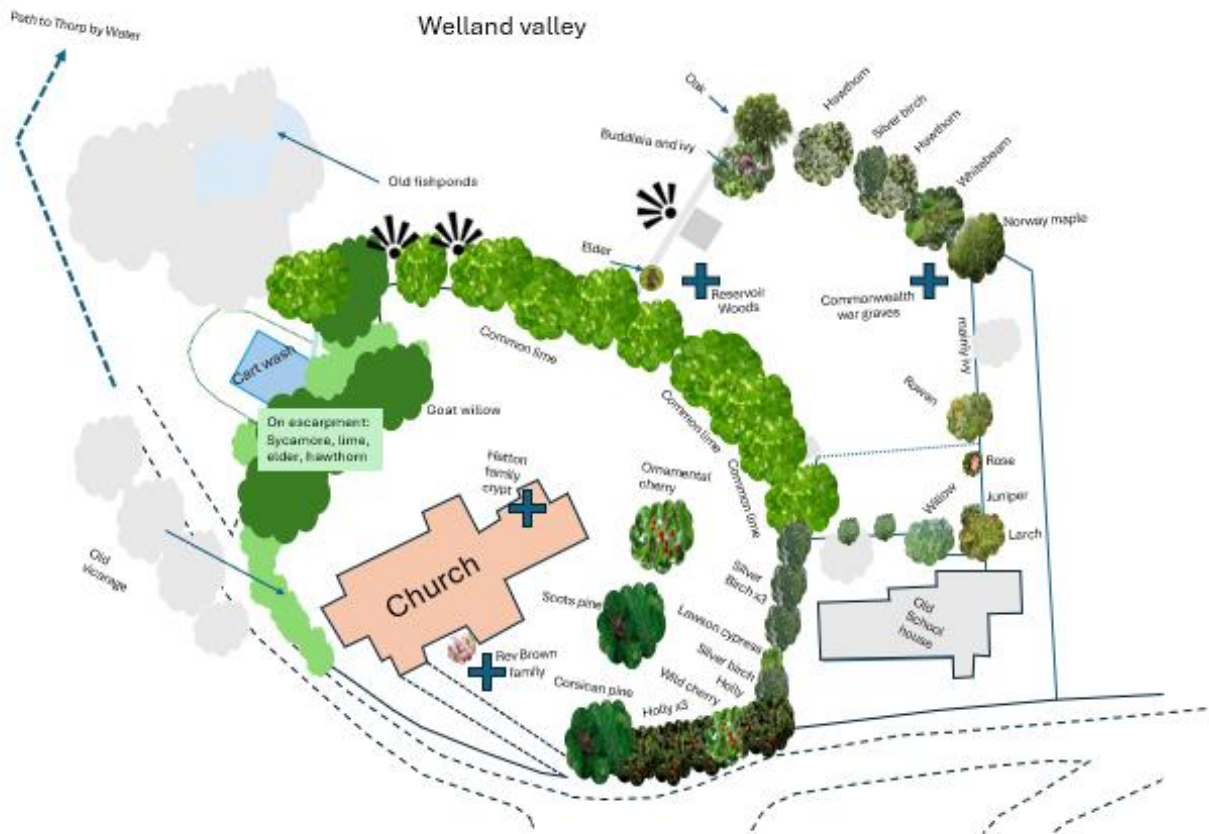
Come through the lime trees again, to the south side of the church, and so the part of the churchyard with the earliest gravestones, and back towards the church entrance.

Make use of one of the benches as you go around for a rest, and to take in both the human and the natural history around you.



The churchyard is carefully maintained to be a [haven for wildlife](#), with different lengths of grass and different habitats. The wildflowers and the trees support a diversity of insects, such as butterflies, moths and bees, which not only pollinate the wildflowers but provide food for birds, bats and larger mammals. It recently gained a [Bronze Churchyard Conservation Award](#) through a scheme run by the Bedfordshire, Cambridgeshire and Northamptonshire Wildlife Trust, and is part of a local network of nature-friendly sites.

If you nip back into the church porch before you leave, you might be able to see the bat droppings high up on the wall, produced by our very own summer colony of [soprano pipistrelle](#) bats.



If there's time, you might get a snack and something to drink at [Lydia's](#), the other side of the stocks and a whipping post on the village green.

More information on wildlife in and around the church can be found on notices in the porch and church, or on the [St James's website](#), including a collection of monthly blogs on animals and plants.





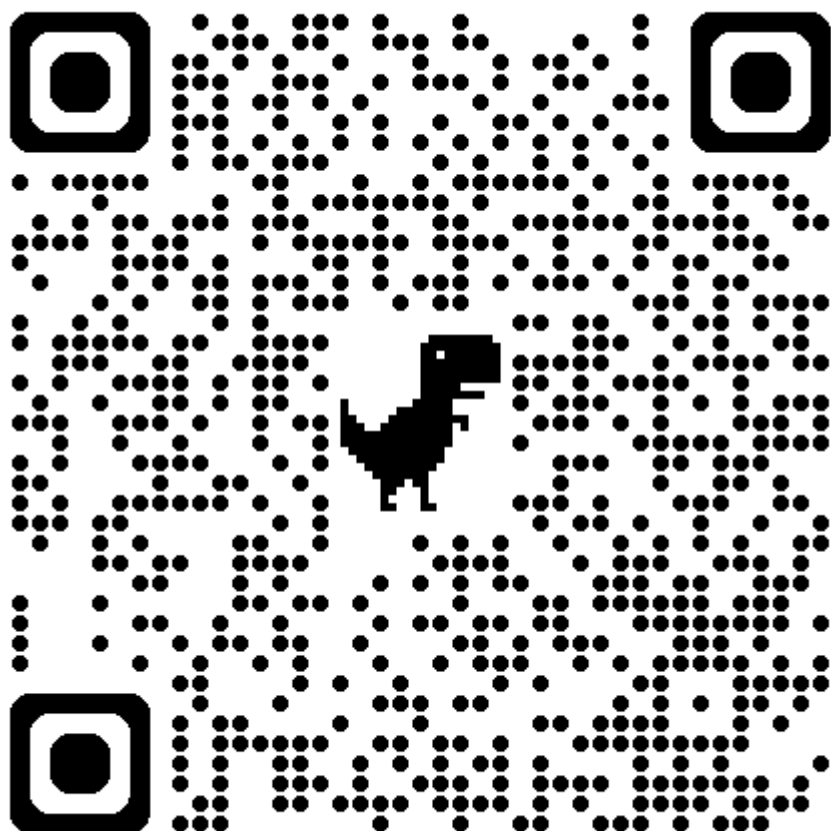
A postcard from 1905 of St James's Gretton, sent to 'Chère Charlotte' in Berne, Switzerland.

## Further information and reading

- The [Corpus of Romanesque Sculpture](#)
- [Historic England](#)
- [Buildings of England, Pevsner, revised Cherry 1973](#)
- [East Midlands Historic Environment Research Framework – Medieval Period](#)
- [Aerial views of church](#) with some history
- [British listed buildings](#) has photos of the church
- [British History Online](#) for maps and archaeology
- [Gretton Neighbourhood Plan](#)
- [Finding graves in St James's churchyards \(link to come\)](#)
- [Wildlife in St James's churchyards](#)
- [Gretton bell ringers](#)
- [A churchcrawler's guide to parish churches around Peterborough - Gretton](#)
- [Gretton Local History Society](#)
- Trevor Yorke – English Churches Explained, Countryside Books, 2010
- Jon Cannon – Medieval Church Architecture, Shire Publications, 2014
- [Andrew Ziminski](#) - Church Going, A Stonemason's Guide to the Churches of the British Isles, Profile Books, 2024

We are constantly adding new information and links to this document.

To get an up-to-date, online version, complete with hyperlinks to other resources, go to <https://www.achurchnearyou.com/church/16602/news/133119/a-tour-of-the-church-and-churchyard/> or follow the link from the QR code below:



**A tour of the church and churchyard, St James's, Gretton, Northants.**