



THE PARISH CHURCH OF SAINT ANDREW

*Serving the parishes of Upper & Lower Harlestone,
Harlestone Manor, Harlestone Park & Loxton's Field*

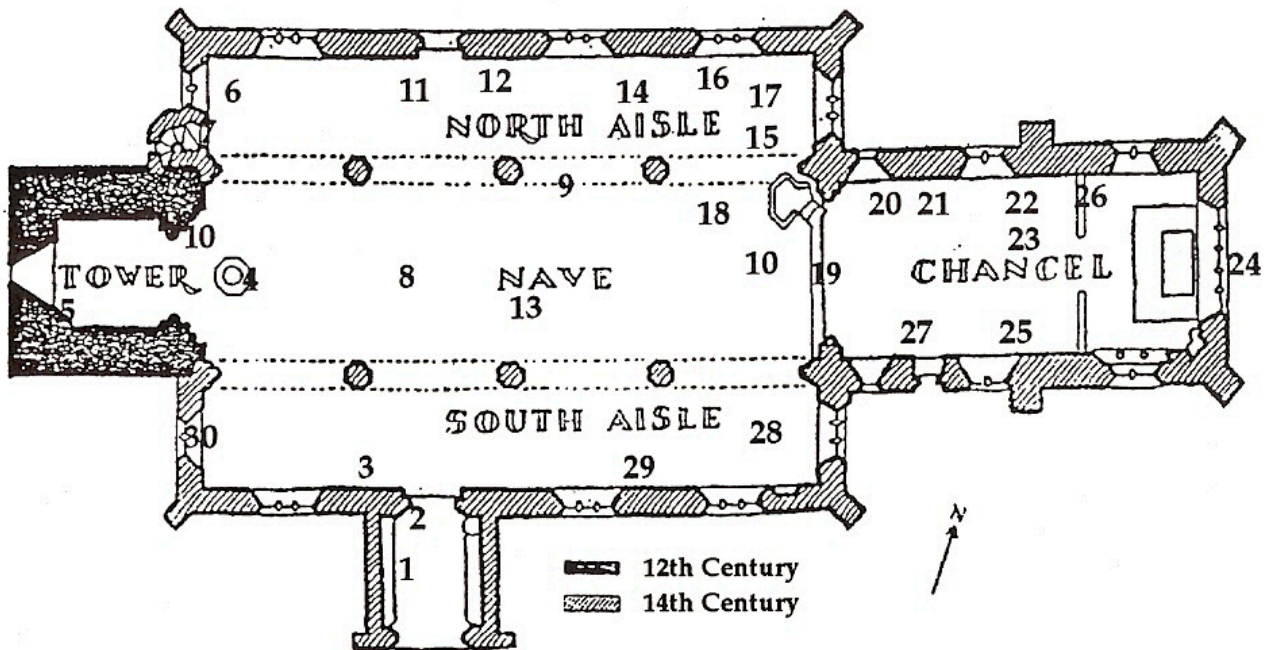
A Guide and History



Above: Yearly celebration of Christingle on Christmas Eve

A tour of the Church

When visiting the Church, follow the numbers, which will lead you through the South Door (the main entrance), to the centre aisle, then to the tower, the North Aisle (the aisle on which the pipe organ is situated), the Nave (the central body of the church) m the Chancel (where the altar is situated) and finally the South Aisle.



- | | | | |
|----|----------------------------|----|-------------------------|
| 1 | South Porch | 16 | Bust |
| 2 | Holy Water Stoupe | 17 | North-East window |
| 3 | Henry & Mabel de Bray | 18 | Pulpit |
| 4 | Font | 19 | Chancel Arch |
| 5 | Bell ringers' rules | 20 | Shortgrave Brass |
| 6 | Carved Heads | 21 | Gilbert Andrews Plaque |
| 7 | Pig | 22 | Canon Bury Plaque |
| 8 | Nave | 23 | Richard de Hette's tomb |
| 9 | Clerestorey | 24 | East Window |
| 10 | Earlier roof | 25 | Mayne Plaque |
| 11 | Andrew Memorials | 26 | Chancel windows |
| 12 | Hatchments | 27 | Coat of Arms |
| 13 | Camfield Stone | 28 | Lady Chapel |
| 14 | Pipe Organ | 29 | Lovell Memorials |
| 15 | 17th century Andrew plaque | 30 | West window |

This Guide

The initial details in this guide date back to the days of The Revd C J W Faulkner (known as Sammy) who was the last Rector to have the sole freehold of the parish between 1953 and 1979, living for his 25 years' incumbency at The Rectory, next to the Church, known now as Harlestone House, with the church reading rooms in the grounds. At the end of his incumbency, Harlestone shared its priest with Church Brampton, before it became shared living of two parishes, and later, a Benefice of six parishes (see page 23 for more details). The guide was then developed by local historian, the late Margaret Forrest, a villager, and wife of the late churchwarden, Alan Forrest. Margaret published 'Village Roots' – a comprehensive history of Harlestone, available for sale. The Forrests' memorial is in the cremation garden near to the East gate. When the supply of guides ran out, it was clear that the guide needed updating to represent the latest twenty years, so the current Churchwarden, Sam Dobbs, undertook (in 2024/5) typesetting, illustrating and modernising the guide, bringing it up to date (2025) for printing and selling in church and providing an online/digital version. The Church Council hopes that it brings interest and insight into the history of this beautiful parish church, now serving hundreds of new homes, with a good flavour as to how the building is now used and open to far many more people than Sammy Faulkner could have even imagined. He would be as happy as his photograph at a conference of clergy shows him to be on page 14, extracted from Roland Holloways' photographic history of fifty years of Northamptonshire.

Happy reading!

The Church and its Rectors

There can be few churches where the choice of the next rector depended on the result of a fight to the death. Yet this situation arose in Harlestone in 1329, when to strengthen their claim to some estates in the village, the Staunton family claimed the right of *advowson*, that is to say, the right to appoint a priest, and of course to receive a yearly tithe. They had already tried unsuccessfully in 1279 to claim this right, and in 1329 renewed the claim.

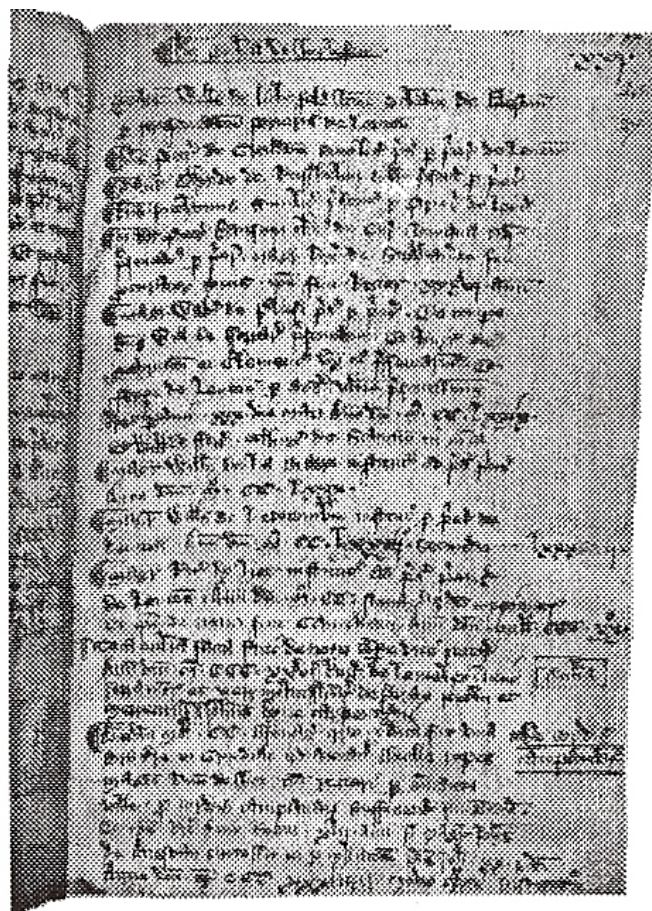
Trial by combat was still accepted as a way to settle disputes, though it was extremely unusual, if not unique, in church affairs.

The advowson was held by the Priory of Lenton, and surprisingly, it was the Prior of Lenton who insisted on having the matter decided by mortal combat, and Thomas de Staunton had to comply. Champions were appointed by both sides, lists were erected in the open land near where the lychgate now stands, and the crowds assembled, but at the eleventh hour, agreement was reached, and the rights of Lenton upheld.

The account of this event, in the Eyre of Northamptonshire, (the legal record of the reign of Edward II), is a major source of information about the procedures in such affairs, which makes it of much more than local interest. Although agreement was reached, the champions were ordered to 'have at one another', to fight two turns, and then to wrestle - presumably to avoid disappointing the crowd!

This colourful event was possibly provoked by the opportunity to take over a brand new church. It is probable that there has been a church in Harlestone since before the Norman Conquest, though documentary evidence is sparse.

A priest is recorded in the Domesday Book in 1086, and the ancient crypt under the present chancel may indicate the site of the original building. After the Conquest, estates in Harlestone were given to William Peverel, the natural son of William the Conqueror.



When in 1107 he founded the Priory of Lenton near Nottingham, as part of its endowment he gave it the right of advowson to St. Andrew's, Harlestone. With few exceptions, until its Dissolution in 1538, Lenton presented rectors to the parish. In 1254 the living was valued at £10.13s.4p per annum, of which 40 shillings went to Lenton.

In *HEROLVESTONE*. ē una hida 7 dim'. Tra. ē .iii. ca'. Has
hnt ibi. .iii. sochi cū pbro.

The building of the church

The tower - the oldest part of the present building - dates from the 12th century, and may even have been built by William Peverel. It has no buttresses, and has a slight set-back for the belfry, with two-pointed bell-openings. The walls of the chancel are unusually thick, and these too may have been part of the earlier church, and the font, with its four carved heads, dates from the 13th century.

But in 1292 Richard de Hette was appointed Rector, and under his inspiration in 1320, a new chancel was completed, and in 1325 a new nave added. It is unusual to be able to date a village church so exactly.

However, in 1293 a young man named Henry de Bray inherited his family's estates in Harlestone. Exceptionally for the time, he could read and write Latin and Norman-French, and he kept a ledger or Estate Book, full of information about his family, and about the village. In 1294, for instance, in order to provide ropes for the church bells, the village gave to Richard de Hette an acre of land, thereafter called *Belle Ropes*. Henry gives very specific details about the rebuilding of the church. He himself provided the stone and timber. The carpentry was given by John Dyve of Brampton (who in 1308 had married Henry's daughter Alice, and later inherited his estates in Harlestone), and Richard de Lumley, the Lord of the other Manor in Harlestone - gave the ironwork and smithywork.

Henry de Bray's book is in the British Museum, and these early Lords of the Manor, the De Brays and the Lumleys, are buried in the churchyard, though we do not know where. Richard de Hette died in 1334, just five years after the Trial by Combat, and his tombstone (23) lies today in front of the altar of the church he built.

The architecture is typical of the Decorated Period, with pointed arches in the nave and over the windows of three lancets. The nave has well-proportioned octagonal columns, and the plain capitals have simple mouldings. The terminals of the arches are decorated with small carved heads, mostly of animals. Human heads are those of Henry de Bray and his wife Mabel on either side of the South Door, (3) and, by the windows on the North aisle, the then reigning monarch, Edward II, with his Queen, Isabella, and Henry de Burgersh, Bishop of Lincoln, in whose diocese Harlestone then lay.



Above and to the left of the door giving access to the tower, is a fine carving of a pig! (7) In the chancel the *piscina* is supported by a curious carved figure. The chancel arch was very much lower than at present, and the nave and chancel were on the same level, shown by the level of the priest's door on the south side of the chancel, and the *sedilia*, or seats for the priest's assistants at the Mass, beside the altar.

The two unusually low windows on either side of the chancel beside the arch are probably for ventilation. The smell of incense and the smoke from tallow candles would make this necessary. The walls were

plastered and there may well have been wall paintings, like the ones which can be seen in many churches in the county. Of the stained glass windows, only tiny coloured fragments remain here and there. All the present glass is Victorian.

Before the new church was entirely finished, the Black Death intervened, and it was only at the end of the fourteenth century that the South Porch was completed; its walls were never properly keyed into the wall of the church.

One of the last entries in Henry de Bray's book is a recipe for a specific prescription against the plague. In the corner of the porch is the base of a Holy Water stoup, (2) the top of which disappeared at the Reformation. The two original windows were filled in at some unknown date.

Porches were important parts of the church in medieval times. The first part of many ceremonies was held there, including the marriage service, baptismal services and the churching of women (thanksgiving after childbirth). Here penitents received absolution, and breaking vows did penance. They were also used for business, including the exhibition of public notices, a use which still continues.

The only other addition to the church Richard de Hette built is the clerestorey, (the high windows atop the Nave) which was added during the late 15th century. This possibly reflects the general rise in personal wealth after the fall in population during the plague years, or perhaps the growth in lucrative sheep farming.

This was the time when the Commons in England were described as *'the best fed and best clad of any Natyon, crystyn or hethen'* and Harlestone must have shared in the general prosperity.

The roof line which is clear both on the tower and above the chancel arch, may show the pitch of the roof before the clerestorey was added,

though the line on the tower may even be from the pre-fourteenth century church. The corbels on which the new roof rested are visible high on the walls near the clerestorey windows.

Changes in the church in England

The Reformation touched the parish, when in 1539 Sir Nicholas Archbolde, clerk, was appointed by King Henry VIII, after the suppression of the priory of Lenton in 1538. His title 'Sir' indicates that he was not a member of one of the religious orders, and 'clerk' that he was only in minor orders, or a deacon, and still pursuing studies to become a priest.

We have no information about John Ploughe, whom he replaced, but we must suppose that Sir Nicholas was more receptive to the new regime than his predecessor. He was in his turn deprived of the living by Mary Tudor in 1554.

By this time the presentation was in private hands, and was held by the Gregory family until it passed to the Andrews in the 17th century. They managed to ride the storms of the times with remarkable flexibility of conscience, presenting priests in successive reigns from Mary right through the Commonwealth up to Charles II.

It was during this period that the rood screen (between the chancel and nave) and the stained glass windows disappeared, and the font cover which had prevented the superstitious from taking holy water for magic purposes was ripped away, damaging the stone, (4) and leaving marks which can still be seen.

The chapels to Our Lady and St. Anne and the Holy Trinity, and the images of St. Nicholas and St. Andrew, all documented in wills of the fifteenth and sixteenth centuries, were also destroyed.

Many early Parish Registers have survived. It was in 1538 that the keeping of registers became mandatory. In Harlestone, marriages and christenings are recorded from 1570, and burials from 1574. Up to 1599, they are a copy of an earlier register.

In 1678 an Act of Parliament was passed to reduce the importation of linen from overseas, in order to encourage home woollen and paper industries. An affidavit had to be brought within eight days of the burial to show that the deceased was not buried in linen. The Register of Burials from 1615 to 1710 is missing, but this provision is recorded from 1710 onwards, where the entries have 'affid' affixed to them. The Act was repealed in 1814.



The Bells

In the seventeenth century the art of change-ringing evolved, and the simple bells which called people to prayer were replaced by a fine peal of six bells.

Hollows were carved inside the tower to make space for the bell-ringers, and a wooden gallery was built to give easier access to the bell-chamber. The bells are inscribed as follows:

Treble Bell (7cwt) in note of C and 33.75 ins diameter
1702 HENRICUS BAGLEY ME
FECIT

Second Bell (8cwt) in note of B flat and 35.50 ins diameter
1676 CANTATE DOMINO CANTICUM NOVUM

Third Bell (9.5cwt) in note of A flat and 37.63 ins diameter
1676 BE IT KNOWNE TO ALL THAT DOE ME SEE THAT BAGLEY
OF CHACOMBE MADE MEE

Fourth Bell (11.5cwt) in note of G and 39.25 ins diameter
ABRAM RUDHALL OF GLOUCESTER BELL FOUNDER CAST ME
ANNO: 1717 PEACE AND GOOD NEIGHBOURHOOD
PROSPERITY TO THIS PLACE

Fifth Bell (15cwt) in note of F and 44 ins diameter
1676 WILLIAM SHORTGRAVE RECTOR HENRICUS BAGLEY ME
FECIT

Tenor Bell (20cwt) in note of E flat and 48.50 ins diameter
1719 WILLIAM WHITING and GEORGE COX.
(They were churchwardens at the time.)

Henry Bagley also made both the second and the tenor bells. The William Shortgrave, Rector, of the Fifth Bell, married Grace Morley, daughter of the previous Rector, Valentine Morley, and was succeeded by his son.

There is a fine brass plaque in the chancel (20) to the memory of Grace Shortgrave who died in 1656. The long Latin description of her virtues as a daughter, wife and mother, ends with these mysterious letters: H M P C M M G S. These turn out to mean that the plaque was placed by her deeply grieving husband, William Shortgrave. Presumably anyone who mattered at that time would have understood the Latin!

Bell-ringing was enthusiastically pursued - sometimes too enthusiastically. A later rector, John Clendon, restricted bell-ringers 'to the common days, because they pretend to be able to ring when they please'.

*Ye youths so gay
To hail this day
Your cheerful music bring
No sound excels
The finet ton'd bells
When merrily they ring
The listening crowd around
Their joy reveal
To hear the peal
All all applaud
The enlivening sound*

*You young men all who are (sic) you be
Pray meet and part in harmony
When bells do ring and in their order be
They do denote how neighbours should agree
But if you meet and disagree
A ringer you will never be*

But Harlestone men persevered. In 1807 they won the competition for best change-ringers at the dedication of Wollaston peal of bells, and many of their later achievements are recorded inside the tower. There is also a rare board with, in rhyme, rules of decency for the young gentlemen and farmer's sons who were the ringers. The rhyme is reproduced here, and can be seen in the tower. (5)

John Clendon's Tithe Book

It was the same John Clendon, who became Rector in 1710, who left us another valuable document about the church and parish. He found absolutely no indications of the, tithes to which he was entitled, and with the laudable objective of leaving a guide for his successor, he kept from 1710 to 1751 a Book of Tithe Accounts, to which he added from time to time comments about his relations with his neighbours, especially with the Andrews, Lords by then of the whole Manor of Harlestone. Clendon resented the way in which the Squire arbitrarily dispensed the charity money (which was the duty of the Rector and parish officers to distribute), and complained that he stopped the church way through the Park, and enclosed part of the common and planted trees on it. Robert Andrew seems to have been in any, case a quarrelsome man. 'He is angry when I don't visit him yet uses me ill when I do.' The disagreements only came to an end when John Clendon died in 1756 at the age of 80.

The Manors of Harlestone

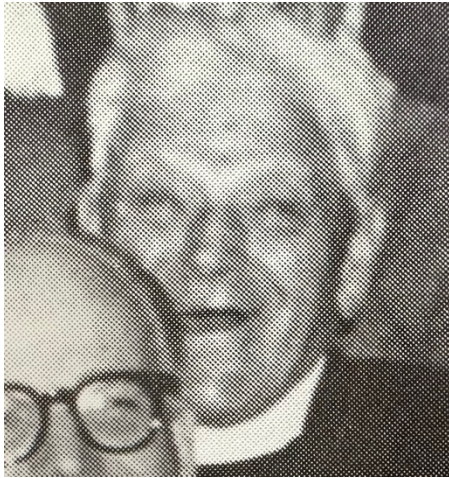
It was in 1530 that the Andrew family first came to Harlestone, when Thomas Andrew of Charwelton bought the Lumley Manor for Richard, his son by a second marriage. Rather curiously, there was once in the North Aisle a marble tombstone inlaid with brass which commemorated Emma, his first wife, who died in 1490. This has unfortunately been destroyed at some unknown date, and the earliest Andrew memorial (15) is a small plaque to Robert, grandson of Richard, who died in 1603, which is on the wall to the right of the east window of the north aisle.

Nearby used to stand a large altar tomb of black and white marble, with above it, in a wall recess, a bust of a gentleman with long flowing hair. This was the tomb of Robert's son Thomas. The family vaults, entered from outside the church, were underneath it. All that is left of this splendid monument is the bust, which dates from 1667. When towards the end of the 17th century the family bought the former de Bray estates, they owned nearly all Harlestone. These 'estates had been inherited by Sir Lewis Dyve of Brampton, and had been sequestered in 1652 because of his ardent support of the Royalist cause during the Civil War.

The large mural monument over the North Door (11) records the virtues of the Thomas Andrew who shaped this large estate. It used to cover the north-east window, but was moved to its present position during the Victorian restorations. It is now flanked by two other Andrew plaques.

On the left is a memorial to Thomas and William, cousins of Robert, who was the last Andrew of Harlestone House, whose plaque is on the right (12). After his wife, Frances Packe, died in childbirth, he never remarried. He was a keen sportsman, got into financial difficulties, and was forced to put the whole estate, including Harlestone Park, on the market in 1829.

It was bought in 1831 by the Spencers of Althorp. Their parish church is, of course, in Great Brington, and it is there that their memorials are to be found. They have however made many gifts to the church.



The great Bible on the lectern was presented by the Honourable Captain Spencer in 1845, and the land to extend the churchyard in 1895 was given by the 5th Earl Spencer.

In 1978, the 8th Earl Spencer gave the North Doors to mark the 25 years of service of the then Rector, The Revd C J W Faulkner (pictured left)



Two Andrew funeral hatchments (shown on left page) are in the north aisle: that of Robert Andrew, who inherited as godson of his bachelor uncle, and died in 1807, and on the north side, Robert Andrew, last of the name, who died in 1831.

It was the custom in earlier centuries to place armorial bearings over the porch of the house of an important person who had died, and later to remove them to the church.

Some rectors objected to having secular objects like these displayed in the church, so they were often placed in the tower. Ours have been moved to above the north door.

In 1709 the small remaining part of the Lumley estate in Harlestone was bought by Sir Salathiel Lovell, a Baron of the Exchequer, Recorder of London and Deputy Recorder of Northampton.

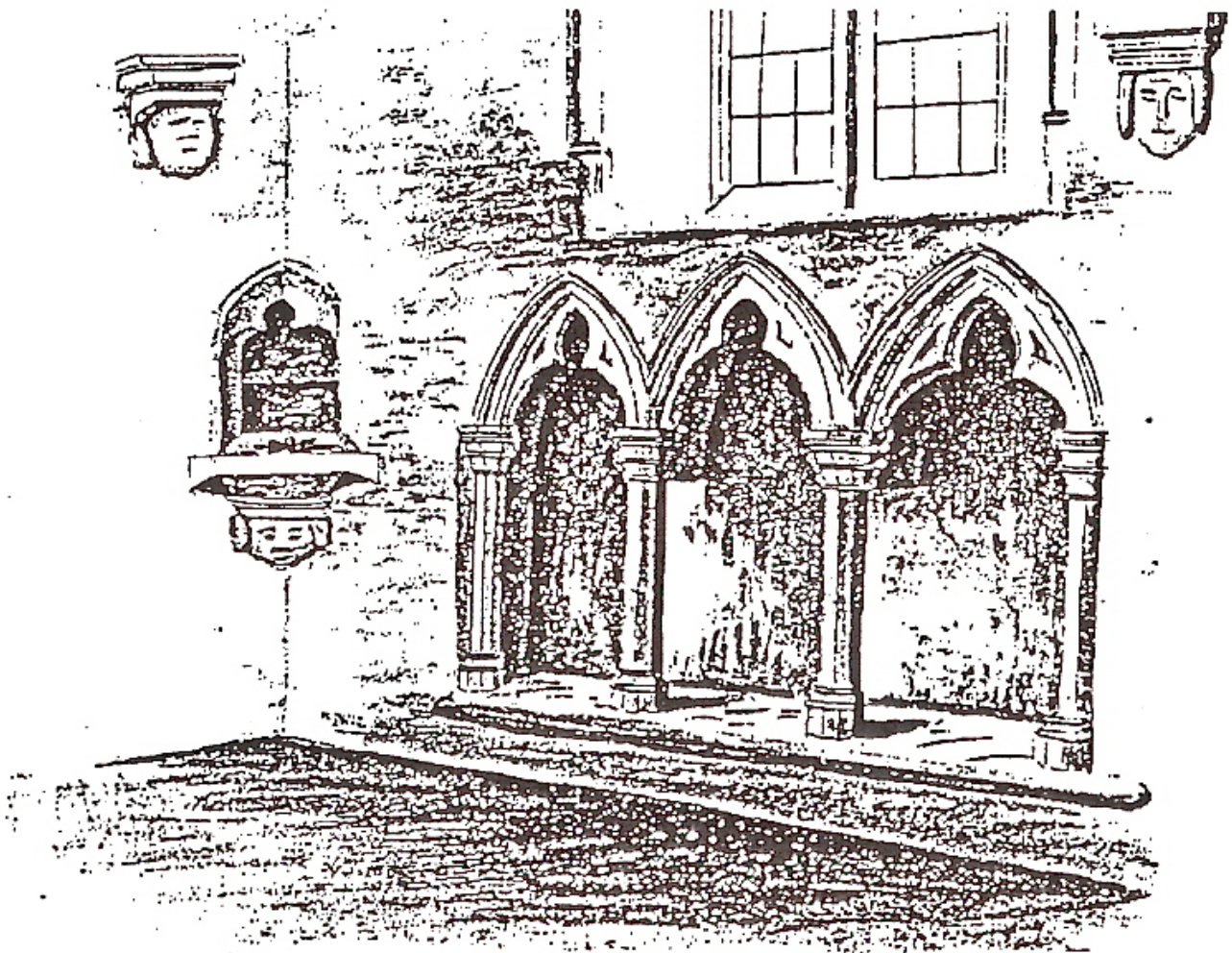
The Lovells claimed manorial privileges, which deeply offended the Andrew family. As soon as they could, they purchased the property from the grand-daughter of Sir Salathiel in 1753. The most magnificent baroque memorial tablets in the church are those of the Lovell family in the South aisle (29).

And so from 1632 until 1831 the advowson was in the hands of the Andrew family, and two members were actually priests of St. Andrew's. When Harlestone was enclosed in 1776, Gilbert Andrew, brother of the then Squire, was Rector.

An exchange was made of the Rectory for a house on the other side of the village. This house, Park House Farm, remained the Rectory until 1832, when the new Rector, the Rev. David Morton, appointed by Earl Spencer, returned to the Rectory near the church. His memorial stands in the churchyard.

Repair and restoration

When David Morton came to the living, he found the church in a poor state. The entrance to the tower staircase had been walled up, and an entrance made from the outside. All the windows on the North side of the chancel were plastered over, and the east window was *'small and of a quasi-domestic character'*. In the South aisle near the chancel, once the Lady Chapel, was the family pew of the Andrew family, a very large pew, raised above the floor level, with brass rods and a curtain, and a fireplace made in the old piscina.



This pew is listed as a disposable item, a *'family pew with a fireplace and three pews for servants'* in the Sale Particulars of 1829. David Morton first set about general repairs, to preserve the fabric of the church. In 1839 he recorded with pleasure that, thanks to the removal of the earth which had banked up round the outside walls of the church, *'the damp floor and green dripping walls of former days are no longer to be seen'*. But this was not sufficient.

He was instrumental in engaging Sir George Gilbert Scott to restore and renovate the church. The windows on the north of the chancel were uncovered, heavy carving was added above the sedilia and the piscina, and the sculptured heads above the altar, which, as in the North Aisle, represent Edward II, Isabella, and Bishop Burgersh, and one unknown character, were either renovated or replaced. The East window in a perpendicular style - though without its stained glass - is Sir George's work. New pews (the current ones) were also installed.

The restoration work continued during the incumbency of the next Rector, Canon William Bury. He was from a distinguished clerical family, and very active not only in the village, but especially on the Board of Guardians of the Workhouse in the Brixworth Rural District Council. Bury held strong views about creating welfare dependency, and although he was personally charitable, the Board's criteria in his day were so stringent that it was known as the 'Bury-all Board'.



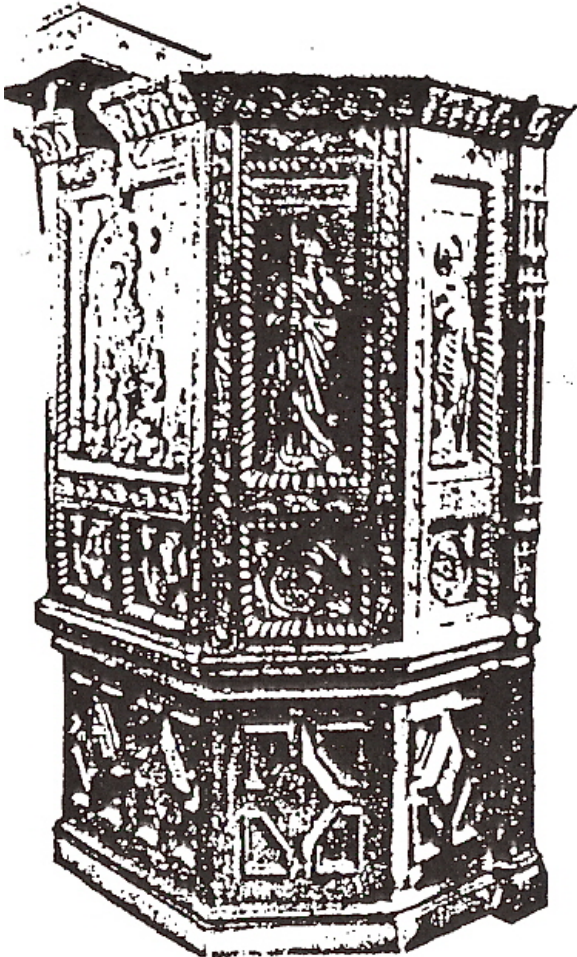
Pictured above – Celebrations in church at a special service in 2024 to mark the Coronation of King Charles III, attended by HM Deputy Lieutenant and guest clergy including the Archdeacon of Northampton



In 1888 the chancel arch was raised; the entrance had been low, with an ascent of three steps to the altar. Above it used to hang the Royal Arms of George III, which are now on the South wall of the Chancel (27). It was Henry VIII who first required the display of Royal Arms in churches; after the Commonwealth, the custom was resumed under Charles II, and continued until the time of Queen Victoria. In Harlestone only the arms of George III survive, dating from his accession in 1760.

Whitewash and plaster were removed from the walls except below the string cover, where the condition of the stone was extremely poor. This revealed the lines of the earlier roof. The clerestory windows were re-glazed, and the font, which had been moved from the chancel to beside the second pillar of the south aisle, was moved in 1892 to the pillar nearest the tower (its current position).

It was covered with pyramidal oak cover, octagonal with crockets and terminating in a carved finial. This was so heavy that it had to be raised with a pulley, and the iron bracket which was part of this contraption can be seen near the top of the arch. The cover has, alas, been lost.



The pulpit was the gift in 1891 of the Duchess of Grafton, the last tenant of Harlestone House. The fine 16th century Flemish carved oak panels are reputed to have come originally from Fotheringhay Castle, and show the Ascension, Saints Matthew, Peter, James and John, with six smaller squares of heads of the other apostles.

The Duchess lived in the village from 1891 to 1928, and was much-loved. She is believed to have bought the pulpit panels from a London antique dealer, who assured her that they were indeed from Fotheringhay.

Canon Bury presented the lectern to the church, and was also the instigator of the installation of the stained glass in the East Window, which celebrates the Diamond Jubilee of Queen Victoria in 1897. It has as its theme Christ the King. The upper lights show Christ as King over earth and heaven.

The lower show royal saints, ancestors of the Queen, St. Edmund and Edward the Confessor, with between them on either side of Christ Crucified, Melchisedek, High Priest and King of Salem at the time of Abraham, and David, King of Israel. Bottom left is Queen Victoria young, on her accession to the throne, and on the right in her Jubilee Year. In the tracery above are the four patron saints of Great Britain,

with their national emblems, with in addition St. Thomas and the lotus flower, since Victoria was also Empress of India. The altar at that time was different in shape, hence the clear lights at the bottom of the window.

The window on the north side of the Chancel (13) refers to the history of the church, showing the arms of Canterbury, of Lincoln, of Peterborough (the See created in 1541) and of Lenton.

The shield in the other window shows the arms of Earl Spencer, (patron at restoration), of John Dyve, and of Henry de Bray. One window on the south side, the Call of Saint Peter, was given by Reverend David Morton, Rector from 1831 - 1882, who oversaw the restoration, and the other is a memorial dated 1865 in memory of the parents of T R Andrew, one of a cadet branch of the Andrew family.

The West window in the south aisle commemorates Miss Annie Cooch, a member of a family associated with Harlestone for hundreds of years, who lived in the house built by Henry de Bray; parts of this house date from his time. The North East window in an attractive Art Nouveau design, is to the memory of Elizabeth Sophia, widow of the Rector of Abingdon, who lived in the village for many years.

An organ was first placed in the church in 1867, when it stood at the east end of the South aisle. Before this time, music was provided by instruments, and in the Churchwardens Accounts of 1833 there is a record of the purchase of a clarionet, a bass viol, and a flute. The musicians occupied a gallery at the base of the tower, and the tower door was closed and a new entrance made from the outside. All this was removed and made good during the restorations of Sir George Gilbert Scott. Local tradition in the 1830s maintained that a tenant of Harlestone House, after the death of the last Andrew, objected to what he described as a theatrical performance in church, so that the choir and band were at least temporarily discontinued. The organ was totally reconstructed by Arthur England, a well-known local character,

in 1950 when it was moved from the South Aisle to its present position. Music plays an important part in the life of the church, and the Makin Digital organ is situated in the south aisle, with both instruments serviced and serviceable and regularly played.

The wider world

In 1888, when soil was being removed from the wall of the Rectory stables, just outside the churchyard, a most curious discovery was made. This was an Arabic gold coin in a perfect state of preservation, struck by the Khalif El Mansoor in the year AD 768. The most probable explanation is that it was buried with some knight who had been on the Crusades, perhaps accompanying Simon de Senlis who built Northampton Castle, and who went on the First Crusade in 1096.

Harlestone has another notable connection with distant places. In about 1630 Matthew Camfield emigrated to the Massachusetts Bay Colony, but moved soon to the New Haven Colony, Connecticut. He prospered there, and was one of the original patentees of the Charter of Connecticut Colony in 1664. In 1645 he was a Collector for Yale College, which later became Yale University. In the centre aisle is the memorial stone of four members of the Camfield family (13). The John Camfield who died in 1559 was Matthew's great-grandfather, and was also the ancestor of the Cooch family, who still live in the village. In 1975 descendents of Matthew Camfield presented to the church a silver Bread Box for use in the Communion Service. The chalice and paten had been given by the Cooch family. Descendents of the Camfield family from the United States still regularly visit the church once a year.

Also unusually, two Rectors have been Americans. Richard Jekyll was the son of John Jekyll of Stowe, near Boston, Massachusetts. He was also rector of Dallington, where his brother lived. What brought him to England is unclear. In 1988 another American, The Reverend Joseph Doty, was Rector of Harlestone, when it was part of a three-church benefice.

Modern times

In the 20th Century a number of donations were made by village people. The lychgate was the gift of the Duchess of Grafton in 1903, to commemorate Queen Victoria's Diamond Jubilee, and was renovated by the Girls' Club to mark the Jubilee of King George V. Over the porch gate is inscribed the following welcome to the churchyard – *The body to its place, the soul to God's grace*. The altar and reredos were given in 1938 by Josiah Craddock, whose family name recurs in village history. The brass vases on the altar are in memory of Eric Lumley Edens, a descendent of the Lumleys, who had continued to live in the village for several centuries, though no longer as Lords of the manor.



The Bishop's Chair was the gift in 1938 of the Thorne family, who lived for many years in Church Farm. In 1954, the Processional Cross was the gift of the Reverend CJW Faulkner, then Rector of the parish. The porch doors were given in memory of the Thorne family in 1972, and the figure of Saint Andrew above the entrance to the porch was sculpted by Elizabeth Yeomans and given to mark the Silver Jubilee in 1977 of Queen Elizabeth II.

The votive candlestand in the Chancel was given in 2022 in memory of Anne Mortimer and the refurbished lighting over the font was provided in 2024 in memory of the Reverend John Evans who supported ministry in the parish.

Also in 2024, blue pew cushions were manufactured here by village resident Dr Carolyn Kus to make the remaining wooden pews more hospitable, with matching altar kneeler and altar protective cover.

The Spencer Benefice



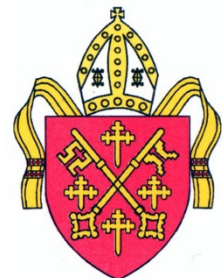
In 1979, Church Brampton and Harlestone became a two parish Benefice, under the then Rector, the Reverend Philip Jepps. In 1980 the Harlestone Rectory and former Church Rooms neighbouring the church at were sold, (becoming Harlestone House). In 1988 the parish then became part of a three-parish benefice with East Haddon. Since 1994 it has been part of a six-parish benefice, known as the Spencer Benefice, of

- St Andrew, Harlestone with Loxton Fields and Harlestone Manor
- St Botolph, Church with Chapel Brampton
- St Mary the Virgin, East Haddon-with-Holdenby
- St Andrew, Whilton
- St Mary with St John, Great Brington
- All Saints, Norton

The Spencer Benefice also includes the Church of All Saints, Holdenby, within the grounds of Holdenby House. This is now a redundant church, in the care of the Historic Churches Trust.

The patronage of the Benefice is vested in a Special Patronage Board comprising

- His Majesty The King
- The Rt Hon The Earl Spencer
- The Lord Bishop of Peterborough
- Corpus Christi College, Cambridge



Following a review of housing across the county, a number of locations were identified as 'sustainable urban extensions' (SUEs) – effectively, green space contiguous to existing urban areas, to create in excess of 40,000 new houses around the former Borough of Northampton.

This led to the construction of Harlestone Manor, then Loxton's Field and later, Harlestone Park. At the time of publishing, further estates are being developed (Harlestone Grange). Accompanying the development is a new road to connect the A428 from the extended village to the Brampton Valley Way near to Windhover pub at the the neighbouring SUE at Buckton Fields in the Boughton parish.

Whilst the discrete two civic parishes of Harlestone and Harlestone Manor were later created following a Community Governance Review, the ecclesiastical parish (that which is the responsibility of St Andrew's and the ministry team) remains as one. This makes St Andrew's the Parish Church for Harlestone Manor, Harlestone Park and Loxton's Field, with rights of marriage and burial to those living in the parish.

The expansion of the parish within the Benefice has seen changes to the infrastructure. The Diocese disposed of the former Rectory at Church Brampton in order to purchase a new clergy house at Harlestone Park, known as 'Church House.' This has become the working residence of the Curate in the Benefice, in order to allow growth and expansion in the new communities.

The Benefice is a training benefice under the current Rector, which is why she is supported by two curates and other retired clergy who are members of the church community who have 'permission to officiate'.

Aside being a place of worship, St Andrew's is located next to the town's Golf Club at Harlestone Park and is a popular walking route. In the past decade, it has become clear that use of the church can and must be extended to beyond Sunday worship.

A bold, if costly, decision to remove the pews at the rear of the church, instal a toilet and baby changing facility as well as kitchen facilities, was completed in 2024, which now allows the church to be used for a variety of activities including:

- Musical concerts, Christmas Markets and live music
- Services for larger congregations – we can seat up to 220
- Wednesday Worship – modern worship at the rear of church
- Tuesday Tea & Toast – breakfast in church every Tuesday, attended regularly by 20+ people
- Use by the village school which otherwise has no assembly hall
- Monthly meetings of the Book Club
- Meetings of Harlestone Manor Parish Council
- Sunday afternoon teas in July, August and September
- Availability for family events and background events for appropriate filming and modelling backdrops

As can be seen, known as ‘reordering’, the open space at the rear of the church now allows for the building to be used for far more than Sunday worship and the reordering is a wonderful testimony to those who funded the project over the years it took to complete – some anonymous (and generous) – but particularly the Darby family, in memory of the late Cyril Darby.

This reinvigorated use of the church has seen other improvements to accompany its diversification and modernisation including:

- Upgraded lighting, internally and externally, to make night-time access safer and easier – all the way to the car park
- Installation of fibreoptic broadband to allow the use of smart devices to control heating and other services remotely. This also allows for connectivity to social media for family services and events
- Provision of CCTV and roof alarm systems to allow the church to be more open whilst protecting its contents and structure
- Removal of the former collection plate in favour of an electronic card reader which allows giving to be made in a variety of ways, and making best use of the government’s Gift Aid scheme.



(Left) Tragedy struck the parish in 1933 when the Rector, the Reverend Michael Mayne took his own life. He left a wife, Sylvia, and his four year-old son, also named Michael. It was his son who visited St Andrew's later in life to dedicate this plaque to his father on the south aisle of the Chancel near to the altar. His son was Dean of Westminster Abbey from 1986-1996. A former Head of Religious programmes on BBC Radio, he

was knighted and on retirement was made Dean Emeritus. He died in 2006 and his remains are interred in the nave of Westminster Abbey.



(Below)
Further images from
the Service to
commemorate the
Coronation of King
Charles III, with
preacher, the
Archdeacon of
Northampton, The
Venerable Richard
Ormston

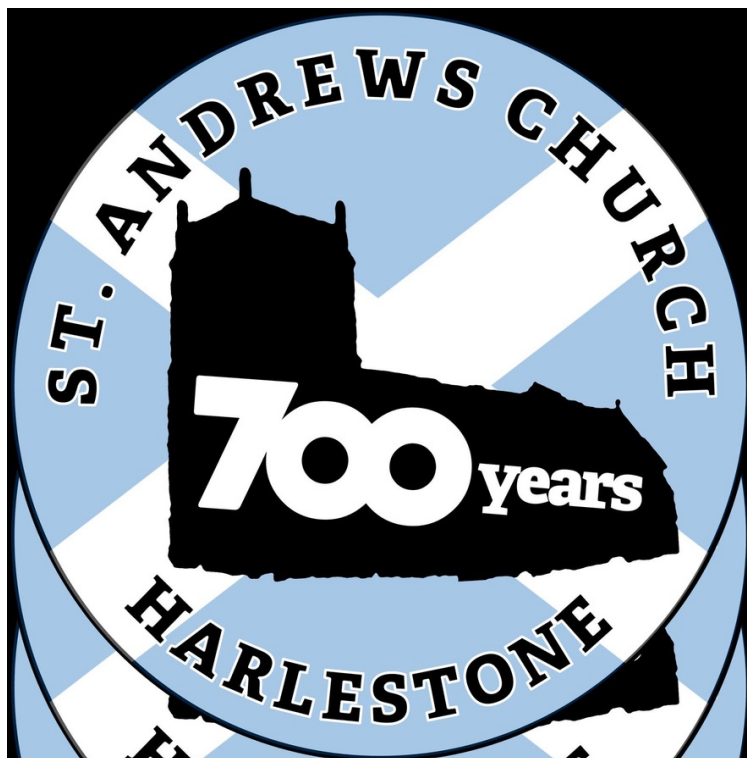




Conclusion

Local people continue to make enormous efforts to maintain the fabric of the church, and to keep it as a centre of village life.

Those of us charged with the upkeep of the building and the ministry of the parish are always mindful of our role in preserving and developing the church and parish to render it fit and worthy for passing on to the next generation within our Benefice mission which is 'the making and sustaining of Christians'



There has been a priest here since 1227, and the church building in its current format, celebrates its 700th anniversary in 2025, with a series of events planned to see the building used for church and secular events.

St Andrew's belongs to everyone. The church exists for those who are not yet members. Our welcome is paramount which is why we commend the light-hearted (yet sincere) welcome notice reproduced at the conclusion of this guide book, adapted and customised from the welcome to visitors to Coventry Cathedral.



Please visit www.achurchnearyou.com for up to date information on our services, also accessed here via the QR code



The beautiful tower arch, lit for Christmas

Rectors of St Andrew's, Harlestone and, latterly, the Spencer Benefice

<i>Year</i>	<i>Rector</i>
1227	Master William de Lychefield
1240	Peter de Grendon, Chaplain Master Wido de Russheton Master Jocelyn
1243	Master Peter Sanson
1279	Master Walter de Plecy
1280	Master William de Barre
1282	Master William de Ledecumbe
1292	Richard de Hette – Clerk in holy orders
1334	John de Duston
1351	John Pykard de Carleton

	Sir Walter Brunthorp
1363	Robert de Wyggetten
1374	Thomas Ashford – Clerk in holy orders
1393	Peter Fincham – Clerk in holy orders
1396	Peter Dawe of Wylluby
1400	John Normanby
1405	Richard Arnall
1413	John Spaynell - Priest
1421	John Arnall – Priest
1433	John Rushden – Priest John Dalton
1454	Master John Lancaster
1459	Master Thomas Passsche
1489	Sir William Raynd – Priest
1494	Master John Nutt LLB
1509	Master John Lulley – Clerk in holy orders
1535	John Ploughe
1539	Sir Nicholas Archbolde, Clerk in holy orders
1554	Robert Wylkinson, Clerk in holy orders
1557	Geoffrey Williamson
1563	Mark Gregory
1565	William Parr
1576	Thomas Negus
1588	Thomas Gregory
1603	Valentine Morley MA (Oxon)
1645	William Shortgrave MA (Oxon)
1682	William Shortgrave
1710	John Clendon MA (Oxon)
1756	Richard Blackett Jekyll MA
1759	William Thompson LLB
1762	Thomas Andrew BA (Cantab)
1769	George Tymms LLB
1771	Gilbert Andrew BA (Cantab)
1809	Frances Montgomery MA (Oxon)
1831	David Morton MA (Cantab)
1882	William Bury MA (Cantab) Canon of Peterborough
1907	Arthur George Hutchins MA (Oxon)
1913	Reginald Pattinson MA (Oxon)

1929	Michael Otway Mayne BA (Dunelm)
1933	Arthur Stanley Ryder-Mitchell MA (Oxon)
1953	Cecil Joseph William Faulkner, Clerk in holy orders
1979	Philip Anthony Jepps MA
1980	Douglas David Frederick Smith BD
1988	Joseph Doty BA MA
1994	James John Richardson OBE BA FRSA Dip Ed Canon Emeritus of Ripon
1997	David MacPherson
2002	Christopher Goble BA
2010	Susan Jane Kipling MA (Cantab) Cert Th
2017	David Scott Painter MA (Oxon) Archdeacon Emeritus and Canon of Peterborough
2019	Andrea Louise Watkins BA Canon of Peterborough

(Below) The Reverend Canon Andrea Watkins, our current Rector, on her installation as a Canon XVI of Peterborough Cathedral



Ministry of Welcome

St Andrew's prides itself on being a church of welcome to all. Our welcome statement is adapted from the welcome message at Coventry Cathedral and is designed to be provocative and thought-provoking. With our new security and CCTV system, we plan to enhance our welcome by having the church open through the year following the fitting of smart-locks, planned for 2025/6. It is a source of wonder and pride that so many people wish to visit this beautiful church and we wish to make it as accessible as possible.

We are a Church of England Parish Church

for Harlestone, Harlestone Manor, Harlestone Park and Loxton's Field

But... our **welcome** extends to all who pass by and pop in. We are not a club and our **welcome** is universal. So we extend a special **welcome** to those who are single, married, divorced, widowed, straight, gay, trans, questioning, well-heeled or down at heel. We especially **welcome** wailing babies and excited toddlers.

We **welcome** those who live in our extended and extending parish whether from an old large house with stone and thatch or a new house on a new estate with bricks and tiles, whether owned or rented. You are **welcome** if you've lived here for five minutes or five decades. You're equally **welcome** if you don't live here at all. We **welcome** you if you have nowhere to call home or if you sleep in your car on one of our green verges. We **welcome** you if you come here regularly, are just 'passing by', enjoying the beauty of our shared countryside or just felt the need at this time to pop into this place. You're **welcome** if you've enjoyed a round on the Golf Course or a round at the pub, if you're a rambler or a meanderer. All are truly **welcome**.

We welcome you whether you can sing like Alfie Boe, prefer to lip-synch, or just growl quietly to yourself. You're **welcome** here if you're 'just browsing,' just woken up or just got out of prison. We don't care if you're more Christian than the Archbishop of Canterbury, or haven't been to church since Christmas ten years ago.

We extend a special **welcome** to those who are over 60 but not grown up yet, and to teenagers who are growing up too fast. We **welcome** keep-fit mums, football dads, starving artists, tree-huggers, insect-lovers, latte-sippers, vegetarians, junk-food eaters. We **welcome** those who are in recovery or still addicted. We welcome you if you're having problems, are down in the dumps or don't like 'organised religion.' (*We're not that keen on it either!*)

We **welcome** those who are inked, pierced, both or neither. We offer a special **welcome** to those who could use a prayer right now, had religion shoved down their throat as kids or parked down the lane to walk, or discovered this beautiful building by accident, or got lost on a walk and wound up here by mistake.

We offer a **welcome** to those who thought Covid was a conspiracy, work too hard, don't work, can't spell, or are here because granny is visiting and wanted to browse around a parish church. We **welcome** you if you're a Christian, or don't buy into that stuff – if you're from another faith group or just want to look around a beautiful historic building.

We **welcome** you to wander round, sit (where you want – seats are not 'reserved') and think, use our loo, make yourself a drink, help us make the drinks, charge your phone, log on to our wifi, give your dog one of our treats, or just some water. Our building and church people cry out to have this building as a place with footfall for no return, no asking for money, just a big fat **welcome** and an open door.



*Above – Wednesday Worship.
Below – Christmas Market*





Above – Boosting our capacity to 220 seated positions
 Below – Café Church – informal Sunday worship over breakfast



Lighting the church and accentuating its architecture in liturgical colours for the season of Advent and Christmas





The new noticeboard and enhanced lighting for the Autumn/Winter







'The snowdrop, in purest white array, first rears her head on Candlemas Day.'

Otherwise known as Candlemas Bells, snowdrops were gathered at Candlemas to decorate Churches in this country before the reformation. They were symbols of purity, which was connected to the rite of purification that Mary observed by going to the temple forty days after Christmas. Another of the earliest legends of the snowdrop is when the first winter was on the earth and Eve was pining for the beautiful flowers of the fields. An Angel caught a flake of driving snow, breathed life into it and transformed it into a flower for her. It was said to break the spell of winter and, at the same time, offer divine mercy.