

# **Waddingham**

## **Church of St Peter and St Mary**



This photograph shows the church and the old parsonage taken in the late 1960's.

It shows not only the church but the stable block from the old Rectory. The stables were converted to a house at some point in time by placing a floor suspended above the standing boards of the Stables. This part of the building is original and dates back to the 13<sup>th</sup> Century. The tithe barn stood between the wire fence and the road and was demolished after being deemed unsafe in the late 1960's.

website: [www.achurchnearyou.com/church/14904/](http://www.achurchnearyou.com/church/14904/)

Waddingham Parochial Church Council are indebted to Brenda Coulson for compiling this booklet

## **Background**

Much of the early history of the two settlements is undocumented and the background detail is based on application of detail from similar locations within the Ancholme Valley.

The river Ancholme with its tributary the river Rase had low banks surrounded by bog and low marsh land subjected to frequent tidal flooding. As the river meandered towards the estuary at South Ferriby the river would only have been navigable by low flat bottomed boats until it was canalised. The drainage of the river Ancholme began in 1288 and work to straighten the river from Bishops Bridge to the Humber took place in 1294, primarily to facilitate the passage of cargo boats. This resulted in some improvement in the drainage of the rest of the valley but in spite of dredging the results were largely ineffective until late 1700's. The boggy ground extended from the spring-line of the limestone edge, in the west to the foothills of the Lincolnshire Wolds in the east.

Within this area there were several areas of higher ground upon which several settlements developed, many of which were occupied by the Monks of several different religious orders. Stainton cum Waddingham was one such development having been occupied during several different periods in History. The Romans occupied both Caistor and Kirton in Lindsey but would have been unlikely to have crossed the valley near to Waddingham, the only documentary evidence of crossing points are at Brigg and Bishops Bridge. There is a suggestion that the area was occupied by the Anglo Saxons and that an unexcavated cemetery is present in the area although the site is unclear. The topography of the burial ground surrounding St Mary's Church suggests that the area immediate around the church was a circular Saxon burial ground. However without a full survey this is unproven.

The area occupied by the settlements is an extension from the limestone ridge to the west of the stream with another area of higher ground to the east on the opposite bank of the stream. Which was Waddingham and which was Stainton is still open for debate

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### **St Peter**

The advoson of this church, in the Deanery of Aslaoe, was granted to Thornholme Abbey it is impossible to ascertain exactly when this was granted as there are no extant deeds or a cartulary, however it is likely to be between the end of the reign of Stephen and no later than the time of Henry III. After the dissolution of the monasteries the patronage of St Peter moved to the Crown and the incumbents lived in the village. In 1214 Episcopal registration was introduced by Bishop Hugh of Wells which makes it easier to trace the parish clergy.

The parish of Waddingham levied taxes as did the Prior of Thornholme and in 1347 The Prior made complaint that the taxes were excessive and Clement IV commanded the Bishop of Lincoln to reduce the amount.

The Church was never appropriated and remained under the management of the priory until the dissolution of monasteries in 1538. It is unlikely that a full order of Monks lived at Waddingham, most likely it would have been a small cell of about three monks or brothers and included farm land probably rented out near to dissolution. The site has not been fully investigated but the most likely sites are to the west of the high ground near a stream or spring. This makes the most likely site in the area now know as Mount Pleasant farm or on the high ground adjacent to The Grange. After dissolution it is possible that there was a separate parsonage situated near to the Rectory of St Mary's separated by a green lane (*work is ongoing to identify the site*).

The church was described as having a Chancel, nave and bell cote with a single bell and in 1602 was described as having defects which would be speedily repaired, the chancel was kept in a reasonable condition.

The site of the church is recorded as being to the north west of the church of St Mary and sharing a burial ground. Topographically, using aerial photography and Lidar technology the most likely site for this church is in the area of flat ground just off the circular burial ground. The building crosses the present day wall and extends backwards approximately 15 feet into the church yard. This part of the ground was only used to bury children until the late 1960's and was largely undisturbed. With a little bit of imagination one can see that the flat area equates to a small oblong area with a frontage leading on the lane. The stones in the present day church wall nearby are largely dressed stone possibly from the old church. The hedge is a modern hedge and very straight. However there are two areas of land which in 1840 were named as Kirk and Great Kirk acres and were part of Grange Farm situated to the north west of the Church of St Mary behind the present day ex council houses on Redbourne road and near to Cliff lane which have been considered as the site. To date the actual site is unclear and further work is being undertaken.

The Church of St Peter suffered from a low benefice and parish income having no tithes associated with it, it fell into disrepair, and in 1678 the benefice was combined with St Mary's and the three livings of Waddingham, Stainton and Snitterby were united as one. An order to demolish the Church of St Peter was issued

## **Stainton**

### **St Mary**

Again early history is fragmented and very little archaeological evidence exists to support the view that this church was built upon a Saxon sacred site. It is logical to assume that early settlement would have been in this locality. Remember that the wet lands would have extended from the stream to the base of the mound. Suggestions exist to place the settlement of Stainton to the north and east of the church where the land was cultivatable. St Mary's Church was in the deanery of Manlake until the two benefices were united in 1678 and Stainton St Mary was moved from the deanery of Manlake to Aslaoce.

The church was built on a commanding and defensible site overlooking the wetlands to the south and east. There is sufficient evidence to believe that the present day church has the same basic structure from the 12<sup>th</sup> century. No evidence has been found to show that the church has been rebuilt merely renovated and adapted in 1858.

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### **St Peter and St Mary**

In 1774 Sir Joseph Banks commissioned an Italian Artist to come to Lincolnshire to make drawings of ruined churches. Waddingham was one such church and the drawing shows many similar features to today's Church.



In 1858 The Rev Windsor Berry came to the parish and began a period of restoration. He began by exchanging land, a field belonging to the church situated towards east fields with the field adjacent to Glebe cottage belonging to Mr Wray. He then commissioned Mr J W Fowler to build a new rectory as the old house being very dilapidated was deemed unsuitable. Much of the old parsonage was removed and a new rectory was built and still stands today. He then moved to the church which was also in need of repair.



The major change was the raising of the roof as can be seen when comparing Nattes drawings with to-day's building this involved inserting oriole windows to allow extra light into the building. The Tower remained largely unchanged and is early English in style.

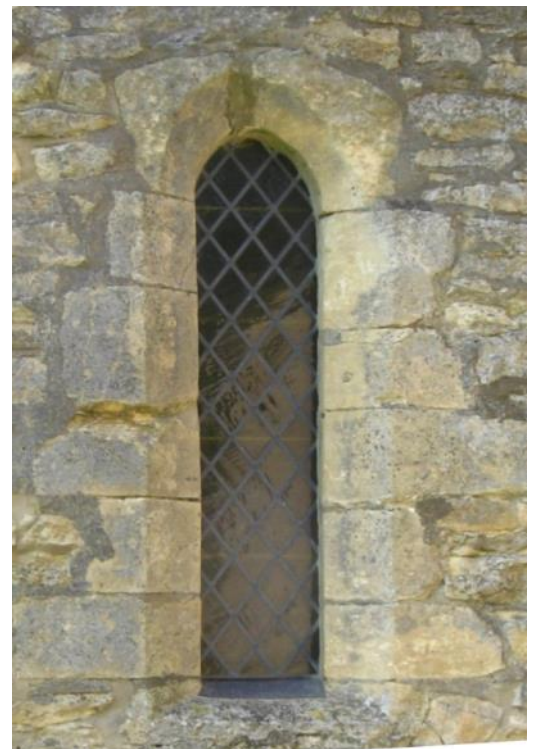


The bases of the main arches in the nave and the chancel arch are original and can be dated to Norman times.



The porch was rebuilt

The window at the back of the side altar in the south aisle is the only part of the Church which can be considered to be original and is Saxon in origin being built from one complete stone. Unfortunately this window arch had deteriorated with the weather and around 2011 the crack on the outside has been filled in to maintain the window. However the stone remains complete in the inside.



As can be seen for the comparison of Nattes and present day the south facing windows were altered in 1856 although it must be recognised that many of Nattes ruined church drawings are very similar and there may be an element of artistic licence



## **The Bells**

Compiled by S Logan

There are three bells in the tower which cannot be rung because the bell frame is in need of expensive repair.

The treble bell was made by Daniel Heathcote of Nottingham in 1741. The second bell was made by George Heathcote of Chesterfield between 1525 and 1558 and is one of only six samples of the Heathcote family to be found in Lincolnshire. The bell has the inscription "Sancte Petre O.P.N. (St Peter pray for us) on a band which might have been cut out from another bell, perhaps a bell from the original St Peter's Church

The tenor bell was made by Humphrey Wilkinson of Lincoln in 1713. Many of his bells were of poor quality and have been broken up so this bell is something of a rarity, probably one of 13 still existing in Lincolnshire and Nottinghamshire. The bell bears the inscription "Remember death" so may have been intended for use as the passing bell.

The smaller bell seen here is a 15<sup>th</sup> Century casting and almost certainly started life as the Sanctus bell in the church 400 years ago, probably in a bell cote above the end east end of the Chancel. It has not been used here for some time but was loaned to Hibaldstow Church when their tower collapsed and their bells destroyed.

## **Waddingham Reopening of the Parish Church 1864**

Detail from the research of Sheila Logan

"It is with great pleasure that we announce the reopening of the parish church of Waddingham after having undergone a thorough restoration. The church had been rebuilt some years previously by the present Rector the Rev. W. W. Berry. A new south porch had been built and the tower put into complete repair. New roofs had been added to the naves and aisles. In the interior all the whitewash and paint, which formerly disfigured the walls and pillars had been removed and the tower arch opened out. The tower is now separated from the nave by an open screen of a pretty design, coloured blue and picked out with gold. The old seats which were for the most part open benches, the ends of some being carved, have been removed. This was necessary as they were much decayed. They have been replaced by varnished deal of simple and good character. The font is at the end of the south aisle. A new pulpit resting on a stone pedestal has been placed on the north side of the chancel-arch, and below it is a prayer desk, also of oak. Facing south on the opposite side stands an oak lectern. The chancel furniture is arranged choir wise and is of stained deal. Saturday morning the 17<sup>th</sup> inst. was fixed for the opening. At about eleven-o'clock the Bishop of Lincoln, preceded by nine or ten clergy in surplice and hood, entered the church and took their places in the chancel where a part of the Kirton-in-Lindsey parish choir were already seated in their robes. The prayers were read by the Rector and the lessons by the Rev. Mr. Lloyd of Owersby. The Holy Communion was administered by the Bishop, assisted by the Rev. J. F. Stewart, Vicar of Kirton-in-Lindsey. The service was plain, the responses at Matins being intoned, and the Amens being inflected, the Venite was chanted to the old Scots chant in The Gloria's after the psalms the same. The Te Deum, Randall in E Flat. The Benetistus to Woodford. The Hymns were from Ancient and Modern. Christ is made the sure foundation to Alleluia Dulce Carmen and Jerusalem the Golden to Ewing. An admirable sermon was preached by the Bishop from Corinthians III.17 in which his Lordship inveighed strongly against the sin of schism which in this present age is so common, and so lightly thought of. The church was well filled, and the greatest reverence observed by all within its walls, and it is to be hoped that the solemn words spoken by the Bishop will be productive of much good and by God's blessing lead those who heard him to think more deeply on the subject of the sermon and carry out the practicality and truths set forth."

The central aisle was until the late 1960's an exposed metal grill and the heating was under floor level. The grills were covered over with a heavy duty conveyor belt acquired from the Scunthorpe steel works and subsequently has been covered over with carpet.

## **The Church in war time**

Compiled by S Logan

In the winter, during the blackout, it was not possible to have evening services in the church so these were held in the Church Room in the Rectory.

There were special collections to provide money for the Diocesan Fund to Help War Damaged Churches. This parish raised during the war years for this fund. Collections were also taken for King George's Fund for Sailors and other service charities.

On September 1 1942, there was a special meeting to make arrangements for a united evangelistic effort in the parish during the blackout.

It is recorded that the bells were rung to celebrate victories twice during the war: once on November 15 1942 after the victory in Libya (El Alamein) and again at Easter 1943 after the victory in Tunisia.

In November 1944, the P.C.C. started to think about what they would do "when the men came home". It was decided that the church would take part in the village celebrations and also have a thanksgiving service on the day after the end of hostilities in Europe. On Wednesday, May 9 1945, there was a Thanksgiving Service in the church in the evening and 3-10-6 was collected for Christian Reconstruction in Europe.

On Wednesday August 15 1945 thanksgiving service for the Restoration of Peace throughout the World was held in the church in the evening.

There was another Thanksgiving Service for Victory on Saturday June 8, 1946.

## **The Churchyard**

Compiled by S Logan

There is complete list of all the graves in the original churchyard and their inscriptions (where legible) recorded by Brenda Coulson for the Grimsby Family History Group in 1983/4 and updated in 2009.

The earliest gravestone is that of John Robinson but the stone was used to build the outer wall of the porch added in the mid-nineteenth century restoration. Before that date people would have been buried in the churchyard but with wooden crosses and their graves are probably underneath the ones you can see now. If there were any stones, they were probably used for building purposes.

On August 11 1937, the following statement was approved by the Church Council

*"The graveyard belongs to the Church and the Parish. The Incumbent and Parochial Church Council are trustees to preserve it in order and beauty so far as they are able.*

*Every parishioner has right of burial. Nothing is paid for ground-space, and no grave is private property. Memorials are permitted by custom and courtesy if they are in harmony with the surroundings. They should be of English stone and the inscription must be approved by the Rector.*

*NO WHITE MARBLE OR POLISHED GRANITE MEMORIALS WILL BE ADMITTED IN FUTURE. A glance at the churchyard will show the wisdom of this regulation which is urged by the Central Council for the Care of Churches.*

*NO GLASS GLOBES, ARTIFICIAL FLOWERS OR FLOWER CONTAINERS THAT ARE UNSEEMLY OR EASILY BREAKABLE MAY BE PLACED ON GRAVES. Plants are better than cut flowers where possible.*

*All parishioners have equal treatment, and no distinction is made between members of the Church of England and those of any other Christian Communion.*

*The care of the churchyard as a whole (for which gifts are invited) is in the end more creative of beauty for every grave than is exclusive attention to a single grave."*

The new part of the churchyard was bought from Mrs A. E. King on April 29 1942 for the sum of £60.

Odd bit of nostalgia presentation to the Rev Wingfield showing the regular church attendees presented by Mr Smith.

L to R: Gladys Wray nee Jewitt, Vera Coulson, Robert Sykes, Mike Logan, Josie Durham, ? Eileen Waite nee Smith, // Mrs Burnett nee Kent, Mrs Jackson, ?? ??



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