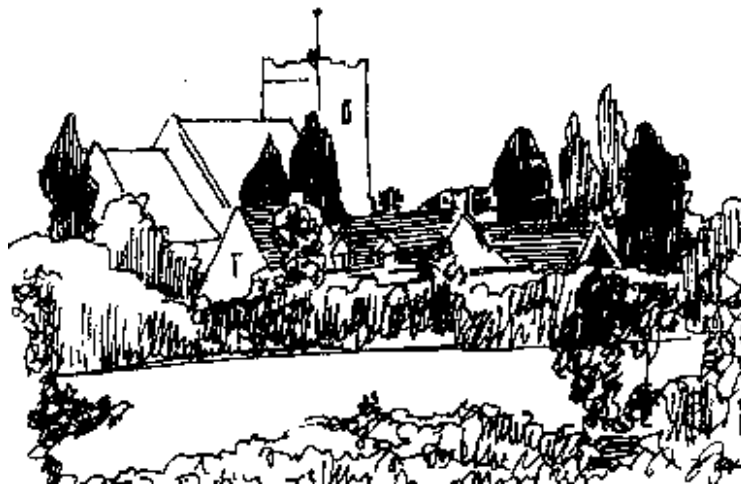


All Saints Church Fordham, Essex

Notes on The Rectors From 1198

A Supplement to the Church Guide



Pat Lewis
2009

Illustrations by John Kay

CONTENTS

Introduction	3
Background Information	4
Part 1	
LIST OF RECTORS 1198-1533	5
Roland Kirkby. 1492	6
Danson. 1492	6
Part 2	
LIST OF RECTORS 1533-1914	7
William Brabyne 1533	8
Simon Baghot 1544	9
Peter Walker 1558	10
Thomas Upcher.1561	10
Dr. Thomas Wither 1596	12
William Eyre 1616	12
Robert Cotton 1617	13
John Alsop 1633	15
John Owen. 1643	16
Richard Pulley 1646	17
John Bulkley 1649	18
Richard Pulley, restored.1660	19
Thomas Bayley 1677	20
John Pulley 1689	20
Henry Craske 1731	21
James Husbands 1743	21
Hadley Cox 1750	22
Charles Onley 1763	23
Thomas Twining, Curate 1763	24
Moses Dodd. 1804	26
William Harvey Herring 1839	28
T.L.Lingham 1868	29
Major William Meese Dunn 1897	30
Part 3	
LIST OF RECTORS 1914-1993	31
Herbert Lilley 1914	31
William Oddie 1936	31
Lesley Ronald Frank Buttle 1958	32

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I would like to thank the following for their help, encouragement and patience over a considerable time while I was searching for information on Fordham: Canon Hugh Barber, Simon Batt, John Bensusan-Butt, John and Jenny Kay and Clayton Lewis.

INTRODUCTION

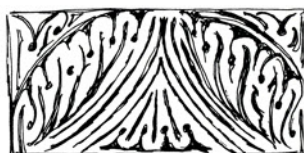
When I first came to Fordham to research my Family Tree I stood in the churchyard at the east end of All Saints Church, and looked towards Colchester. I wondered what I would have been able to see at the time of the Siege of Colchester, in 1648, during the Civil War. I realized that it would have been possible to have heard the sound of the guns and when it was dark to have seen the flashes of the guns when they were fired. This made me speculate about the effect on the Parish of events in the county, country and the rest of the world during the almost nine hundred years since the first Rector we can name was appointed. It is possible to find many incumbents personal details and official standing, but did Fordham slumber quietly all this time or did outside events affect the parishioners and if so how? In this part of the county it is rare to find any details of parishioners response to the various doctrinal changes imposed from the outside. However, the first volume of the Fordham Parish Registers provided evidence of the actions and opinions of both incumbents and parishioners, and many of the entries are penned in the subjects own hands. With further research I found that many Fordham parishioners, in the seventeenth century, were not happy with Puritans in Fordham or those from West Bergholt and Colchester. There is one notable exception John Owen, but more of him later.

The research presented here is from notes made during my ongoing research, some started and referenced several years ago. If you would like more detailed information than has been presented on each page follow up the 'Sources Used' which appear at the end of the page for each Incumbent and also consult the Victoria History of the County of Essex Vol. 10: Lexden Hundred, Fordham p.205-218. Most of the books and records mentioned can be found in the Essex County Library or in The Essex Record Office in Chelmsford, and either will be able to help.

The nave in All Saints Church, in Church Road, Fordham, dates from Norman times and in 1087 the Church was given to the Bec Abbey in Normandy, France. In 1198 Hugh is the first Rector we can name and he, in 1204, became the Dean of Lexden. Until 1914 the parish had 47 Rectors and since then 6 more who are within the living memory of parishioners, their parents or grandparents. If it has been possible to find available information for each Rector there is a brief summary of his basic education, any involvement with other parishes in Essex, his time in Fordham, and ends with any outside events that were reflected in the Parish during the time he was the Incumbent. Fordham is not unique and people all over the country, the same as today, held strong opinions over events that affected their lives. People struggled with bad housing, inadequate food, bad health, long hours of backbreaking work and very little money. Education was hardly available in Fordham except from the beginning of the nineteenth century when it was provided by the Anglican Church and the Countess of Huntingdon's Connexion. The past was not only full of doom and gloom, there were times for rejoicing and, over time, parishioners began to express their views.

In his book 'Essex' J.C. Cox briefly refers to All Saints Church, Fordham as being "of no particular interest". I beg to differ.

Pat Lewis. July 2009.



17th century carving incorporated in the pulpit

BACKGROUND INFORMATION

39 ARTICLES OF RELIGION 1562/3.

The Thirty nine articles were read out by clergy when they first entered their cures and this became known as 'reading in' when the Rector and parishioners present signed the Parish Register. In this way the Elizabethan reformation was maintained, against the Romanists in doctrine and against the Puritans in form. See the following Rectors, Thomas Wither 1596, John Alsop 1633, Richard Pulley 1648 and John Pulley 1689. It is interesting to note how many witnesses in this parish were able to write their names.

PARISH REGISTERS.

In 1538 Thomas Cromwell ordered registers recording baptisms, marriages and burials to be kept on loose pages.

From 1598, during the reign of Elizabeth 1, the registers had to be kept on parchment in book form and any past entries were to be entered into the beginning of the new book. Fordham Registers start at 1598 and the earliest entry is the transcription of a burial in 1563. The original registers, except those in current use, have been deposited at the Essex Record Office, Wharf Road, Chelmsford (Essex Record Office 372/1/1-11, 372/1/20-21) where there is a fiche copy for sale. There is also a set of photocopies of the Registers available to be seen in the Church. Apply to the John Owen Barn, the Church Office.

THE DIOCESE.

The diocese is the chief territorial unit of administration in the Church of England governed by a Bishop and divided into parishes. From the 9th century to 1846. The Diocese of London. 1846 to 1877. The Diocese of Rochester. 1877 to 1914. The See of St. Albans.

1914 onwards. The Diocese of Chelmsford, that was created in 1914. Diocesan Records of the Church of England are held in the Diocesan Record Office, For Essex the Essex Record Office, Wharf Road, Chelmsford, Essex. CM2 6YT.

THE ADVOWSON.

The right of presentation of the Incumbent, to a church benefice. From 1325 the Advowson descended with the Manor, except when the King presented. From 1543 the patronage alternated between the Lords of Fordham Hall and the Great Fordham Manors. Since 1961 the Incorporated Trinitarian Bible Society Trust and Balliol College, Oxford present alternately. (THE VICTORIA HISTORY OF THE COUNTY OF ESSEX Volume 10: Lexden Hundred, Fordham. p. 215).

ARCHITECTURE

See the Church Guide 2008 and for further details see:

THE ROYAL COMMISSION ON HISTORICAL MONUMENTS, North-East Essex, Fordham p. 102/3

THE VICTORIA HISTORY OF THE COUNTY ESSEX Vol.10: Lexden Hundred, Fordham. p. 205-218. PARISH REGISTERS.

FORDHAM PARISH REGISTERS, Vol.1. ESSEX RECORD OFFICE 372/1/1 (Copy in the John Owen Barn, the Church Office).

Part 1 LIST OF RECTORS 1198 - 1533

The date shown on the three lists of Rectors is the year when he was appointed to Fordham. In the Middle Ages and later some pluralists were appointed. Few details have been found for part 1 except for the two Rectors shown in upper case letters. They were only at Fordham for part of a year each and it is unlikely that they ever came to the parish. For DANSON 1492-1533 see below.

c. 1087 the Church of Fordham with the land of the Church, the whole tithe and one villein were given to the Bec Abbey in Normandy.

SOURCES	NAMES	? OTHER LIVINGS
C, R	Henry 1198. Rural Dean of Lexden 1204.	
R	Hugo 1272.	
R	Thomas de Reddeswell 1291.	Pentlow, Yeldham, Sible Headingham.
N	Richard de Berg 1325.	Chickney
N	John Marshal 1326.	
N	Simon de Stambourne 1328.	Danbury
R	Simon de Reddeswell 1338	
R	William de Tration/Tracurron 1349. (The Black Death 1348-1349.)	
N	Erardus de Patel alais John de Ixnyng 1364.	Stanford le Hope
N	William Goodwyne 1366.	
N	William Galander n.d. c. Peasants Revolt 1381.	
DNB	ROGER WALDEN 1391. <i>Sometime secretary to Richard II, Treasurer of England 1395, Archbishop of Canterbury 1398, deposed for political reasons the same year and became Bishop of London 1405.</i>	
N	Nicholas Baggs 1391.	
N	John Gyles 1396.	
N	John Sayling/Alger 1397.	
N, R	Robert Burgh 1401.	
R	Thomas Bridd 1415.	
C, N	John Colchester n.d.	
N	ROBERT KYRKHAM. 1451. <i>Later became Master of the Rolls, head of the Civil Service of his time. Confirmed by St Paul's Cathedral, in letter to the Rector, Hugh Barber, London, 5th March 1977.</i>	
N	Thomas Wangford 1451.	Fingeringhoe
N	Robert Lardner 1454.	Colchester
C, N	Thomas Clarke 1457.	Stanway
C, N	Richard Bromfield 1486.	Bromley Parva
N	Rowland Kirkby 1492 (see next page).	
N	Danson 1492-1533 (see next page).	

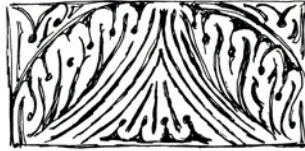
REFERENCE LETTERS FOR SOURCES

C	VENN J. and J.A., Alumni Cantabrigienses. Cambridge 1922-1927.
DNB	DICTIONARY of NATIONAL BIOGRAPHY.
N	NEWCOURT R., Repertorium Ecclesiasticum Parochiale Londoniense, 1710, Vol.2, Fordham p.269-270.
R	REANEY R., Early Essex Clergy. ESSEX REVIEW Vol. 48 p.87, ppl28/9 pl31, Vol.49, p84, Vol.50, pp. 235/7.

Part 1 continued.

ROWLAND KIRKBY, RECTOR OF FORDHAM, ESSEX, 1492

Kirkby is mentioned in Newcourt but no further details under the Diocese of London.
The only Rector found for 1492 is Danson.



DANSON, RECTOR OF FORDHAM ESSEX, 1492-1533

He died in 1533.
No other details available.

During the time Danson was at Fordham an Alice Bawde married a John Creffield. The family estate was 'Popes' in the parish of Chapel. In her will of 1522 she expressed the wish to be buried in the south aisle of Fordham Church, and that chalice was to be made from her girdle of parcell gilt, but all the communion plate was replaced, and an old chalice exchanged, by the Rector Charles Onley, 1763-1804. Oliver Creffield, Rector of Wethersfield, Suffolk, in his will of 1448 'desired to be buried in the chancel of Fordham Church.'

The flooring of the church has been replaced so any possible monumental inscriptions have now been covered over.

There were three inscriptions in the Church, all undated.

In the east window of the south aisle, 'Pray for the souls of John Creffield and Marjerie his wife.'

In the north aisle, 'Pray for the souls of John Creffield and Alice his wife'.

In the east window of the north aisle, The Creffield Arms.

All these inscriptions have now been removed.

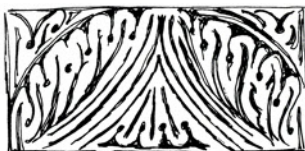
SOURCES USED.

EAST ANGLIAN NOTES AND QUERIES, NS Vol.1.Creffield of Fordham, Essex, p.94/96.
Vol 1885/6, p234/5

FORDHAM PARISH REGISTERS Vol.2, Terrier of 1810, ESSEX RECORD OFFICE 371/1/2 (copy in the John Owen Barn, the Church Office).

NEWCOURT R, Repertorium Ecclesiasticum Parochiale Londoninese, 1710.Vol.2
Fordham p,269/270, and ADDITIONS to NEWCOURT, ERO T/A 44/150.

CREFFIELD Alice, Will 1522, ERO D/ACR 2, 36.



Part 2
LIST OF RECTORS 1533 - 1914

SOURCES	NAME	? OTHER LIVINGS
W	William Brabyne 1533	Fifield
N, C	Simon Baggett/Baghot 1544	
N, O	Peter Walker 1558	Little Tey, Colchester, Tendring
	Thomas Upcher/Upsher 1561	Colchester
N, C	Dr. Thomas Withers 1596, Archdeacon of Colchester.	Colchester
N	William Eyre 1616	Great Horkesley
N, C	Robert Cotton 1617	
N, O	John Alsop 1633	
O, C	John Owen (Pastor) 1643	Coggeshall
N, O	Richard Pulley 1646	Wickford
HARVARD	John Bulkley (Pastor) 1649	
See above	Richard Pulley Restored 1660	Wickford
N, O	Dr. Thomas Bayley 1677	
N, C	John Pulley 1689	Wickford
C	Henry Crask/Craske 1730	
C	Dr. James Husbands 1743	Little Horkesley & Ashdon
C	Hadley Cox 1750	
C	Charles Onley 1763	
C	Thomas Twining (Curate) 1763	Colchester, White Notley, Greenstead
O	Moses Dodd 1804	
C	William Harvey Herring 1839	
	Thomas Lawford Lingham 1868	
O	Major William Meese Dunn. 1897	

SOURCES USED.

C	VENN J. and J.A., Alumni Cantabrigienses, Cambridge 1922-1927.
N	NEWCOURT R., Repertorium Ecclesiasticum Parochiale Londoniense 1710, Vol.2, Fordham p.269-270.
O	FOSTER J., Alumni Oxonienses from the earliest days from the earliest days to 1892.

WILLIAM BRABYNE, RECTOR OF FORDHAM, ESSEX, 1533-1544

William Brabyne arrived in Fordham during the reign of Henry VIII.

In 1539 Henry presented the manor of Fordham Hall together with the manor of Archendines and a pasture called Fordham Frith to Thomas Culpepper an important courtier of the Privy Chamber and a personal favourite. In 1541 Thomas Culpepper was executed for his involvement with Queen Catharine Howard, who was also executed in 1542. In this same year the presentations were passed to Sir Anthony Wingfield.

There are label stops of carved heads on the outside of some of the church windows. A label stop on the west window of the south aisle is of a man wearing a hat, known as a Canterbury Cap that was worn by the clergy at that time. The south aisle was resurfaced c.1500 so this may be the current Rector, either Danson or Brabyne.

SOURCES USED

NEWCOURT R., Repertorium Ecclesiasticum Parochiale Londoniese 1710, Vol.2 Fordham
p 269/270

THE ROYAL COMMISSION ON HISTORICAL MONUMENTS, North East Essex, Fordham.

THE VICTORIA HISTORY OF THE COUNTY OF ESSEX Vol. 10: Lexden Hundred, Fordham,
p.210.



Label Stop, West window, South aisle

SIMON BAGHOT (BAGHETT), RECTOR OF FORDHAM, ESSEX, 1544-1558

Educated at Gonville Hall, Cambridge. MA 1542, Proctor 1545. Rector of North Cove and Willingham, Suffolk 1537-1542, died 1558 (1)

Baghot arrived in Fordham during the Reformation when King Henry VIII was on the throne and by 1548 King Edward VI had succeeded. Changes were made to the interior furnishings of churches, many items were sold and repairs and payments were made. Certificates of Church Goods 1548, 1549 and 1552 detail the changes made removing signs of the old Roman Catholic religion, and details are also given of what was left in the Church. These certificates are the only evidence available of the Reformation changes in All Saints Church, Fordham.(2)

1548. Sold a bason, candlesticks and handbells from the Roodloft. It is likely that the Roodbeam would have been removed at this time, and by the reign of Queen Elizabeth I the Roodloft and the Roodscreen would also have been removed (3).

1548/9. Robert Brett was paid for whitening the Church with lyme and any wall paintings would have been covered over.

Robert Wynter was paid for mending and glazing the windows. At this time stained glass windows, excepting any that were only telling a biblical story, were removed.

The certificate was signed by John Lucas, owner of Fordham Hall and who was also Commissioner for the Collection of Church Goods.

1552. An inventory of goods remaining in the Church was taken in the presence of the Rector Simon Baghot, Willyam Swanne and John Cockerell churchwardens and William Symonds and Geffrey Baker parishioners.

Money that had belonged to late Guild of the Holy Trinity was in the hands of a parishioner and a churchwarden. It is possible that one of the side aisles could have been the Guild Chapel. After the Reformation there were no Guild Chapels in church aisles (2).

Queen Mary I ascended the throne in 1553 and the Roman Catholic faith was reinstated. In a window of Fordham Hall, also in 1553, between the arms of the protestant Lucas family, who owned Fordham Hall, Simon Baghot inscribed "S Emmmanuel B, God wythe us" (4).

Baghot had a friend Thomas Hawkes of Coggeshall, who was married with several children. In 1555 he kept a son unbaptised for more than three weeks after the birth refusing to have the child baptised after the popish fashion, which was directly after birth. Protestants were not baptised until the mother had been churched. Baghot agreed with him but they were betrayed and put in the hands of Bishop Bonner, Bishop of London, who was persecuting Protestants for their beliefs. Hawkes was the first to arrive and remained adamant and then Baghot was sent for. At the beginning he agreed with Hawkes but when he was threatened with being put in the stocks on bread and water it must have become obvious to him as to where the questions were leading. He recanted and returned to Fordham. Thomas Hawkes refused to recant and returned to Coggeshall, where he was burnt at the stake.

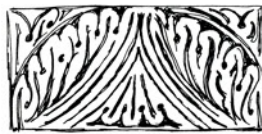
Simon Baghot died in July 1558 just before the protestant Queen Elizabeth I ascended the throne in November 1558 (5).

REFERENCES.

1. VENN J&J.A., Alumni Cantabrigienses from earliest times to 1900.
2. EAST ANGLIAN NOTES AND QUERIES, New Series, Vol.1 p. 234/235.

Continued below

3. THE ROOD. Figures of Christ, The Virgin Mary and St. John. Usually on a wide wooden ROOD-BEAM that spanned the chancel arch and formed the head of the ROOD-SCREEN, a carved wooden screen that divided the Nave from the chancel. The ROOD- LOFT passed across the head of the ROOD-SCREEN and was wide enough to provide access for a man to replace the candles, ring the handbells and clean the ROOD and ROOD-BEAM. Usually there were stairs at the side of the Chancel Arch that gave access to the ROOD, the ROOD-BEAM and the ROOD-LOFT. In Fordham there is no evidence of a staircase so access would have been by a ladder.
4. HOLMAN W., History of Essex, Fordham. MSS C.1700 ESSEX RECORD OFFICE T/P 195/11.
5. DAVIDS T.W., Annals of Evangelical Nonconformity. London 1863 p.31.
FOX E J., New and complete Book of Martyrs 1563 revised by Paul Wright, London 1802 pp 106, 107, 108. (This reads like the script for a play).



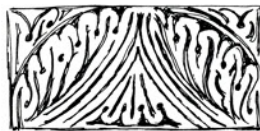
PETER WALKER RECTOR OF FORDHAM ESSEX, 1558-1561

Educated at Oxford. Rector of Little Tey, Essex and St, Leonard's Colchester, Essex 1557, Tendring, Essex 1559 and Fordham, Essex 1558/9.
Nothing else has been found.

SOURCES USED.

FOSTER J., Alumni Oxonienses from the earliest times.

NEWCOURT R., Repertorium Ecclesiasticum Parochiale Londoninese Vol.2 Fordham pp.269/70.



THOMAS UPCHER, RECTOR OF FORDHAM ESSEX, 1561-1595

He was not as other Anglican clergy were at the time, a University man either from Oxford or Cambridge, but was considered unlearned, without a formal education and was often called Sir Jack Lacklatin. He came from Bocking nr. Braintree, Essex and was a weaver, a Puritan and a Calvinist. In 1551, during the reign of Edward VI he was accused of holding an illegal religious meeting of about sixty people, in his house, on a Sunday morning. He was sent, with a number of other Puritans from Essex and Kent, to the Marshalsea Prison in London. He was released prior to 1554 and he and his family, fugitives from the persecution of Protestants by Queen Mary I, fled to Frankfurt, Germany. He then joined other weavers in Arrau, Switzerland where his leadership abilities became evident.

He returned to Colchester, after the death of Mary I in 1558. In 1561 with the approval of Edmund Grindal, Bishop of London he was curate at St. Leonard's Church, at the Hythe, Colchester and then the Parson from 1571 to 1582. When he resigned he was reported as having said "he was too puritanically inclined to remain in the Anglican Church." A Pluralist, he then removed to Fordham where he had been the Rector since 1561. He left Fordham in 1595/6.

His lack of tact, his addiction to argument and an unyielding approach proved unpalatable causing trouble both in Colchester and Fordham. In Colchester c.1580 he approved a method not popular at the time, to punish adultery. Both of the guilty parties were driven together round the streets in a tumbril. Notices, made of cloth, declaring their sins were pinned to their hats. The pinholes can still be seen in the actual notices at the Essex Record Office. In 1573 at Fordham he had refused to attend the deathbed of a wealthy yeoman Matthew Stephen, and during the Archbishop's Visitation informed on a parishioner "she is a scold and called her Minister jack and knave for rebuking her husband for swearing,"

In the Church parishioners argued and were known to shout out but not everyone was unhappy. A parishioner John Barker, a husbandman, utterly disallowed all manner of idolatry on glass windows as in all other places. In his will he left money to remove the stained glass in the window in the south aisle, right against the tower where he used to sit. This was to be done "at the discretion of Mr. T. Upcher, our Minister." In 1593 a man made some brawling speeches in the Church against a Thomas Milbye who had reviled him, and called him a 'hedge creeper, a sneaking evesdropper.' In both parishes the atmosphere was tense and tempers were short.

In 1588 during Thomas Upcher's time at Fordham people were affected by the threat of the approach of the Armada. Thomas Cockerell and Elizabeth were lawfully contracted and about to marry in Fordham Church when he, a trained man and a supporter of the Protestant Queen, was suddenly commanded to leave immediately for Tilbury Camp, on the bank of the River Thames, near Grays, Essex, and to stay there until the emergency was over. While he was at the camp he may possibly have heard Queen Elizabeth deliver one of her famous speeches to her assembled troops.

In Fordham, on the other hand, Pricilla Quilter, who seldom went to Church, even when it was compulsory to do so, on the Day of Exercise commanded by Her Majesty and the Bishops for thanksgiving and preaching, when everyone had to give thanks for the defeat of the Armada, she contemptuously rushed out of the Church 'uttering harsh words'. In the Essex Review it is suggested that she may have been a conscientious objector of those days. However, older customs and beliefs survived well into the seventeenth century so she may have been clinging to the Roman Catholic faith and hoping for victory for Philip of Spain. For many reasons some people tried to hold on to the old religion and not everyone suddenly became a Protestant after the Reformation. It is impossible to generalise in any parish.

During Upcher's time at Fordham there was also anxiety about the effects of witchcraft. In 1590 and 1591 John Church and his wife and Robert Wright and his wife, both couples from Fordham, were accused of using witchcraft. They were excommunicated, in other words they were no longer able to attend services in the church.

SOURCES USED.

DAVIDS T.W., Annals of Evangelical Nonconformity in Essex, London 1863, p22, p78, p79.

ESSEX RECORD OFFICE, Act Book ACA/17 1590, f.332.

E.R.O., Act Book ACA/19, 1591,f.201.

E.R.O. Col. Borough Records, Tumbril Signs Acc. C1.

ESSEX COUNTRYSIDE. March 1974, Life in Elizabethan Essex .

ESSEX REVIEW Vol. 35 1925, p 125/6

HEWITT G., To Frame the Heart, Colchester n.d. p9, p.38, p.39.

HIGGS Laquita M., Godliness and Governance in Tudor Colchester, University of Michigan Press 1988.

MacFARLANE Alan, Witchcraft in Tudor and Stuart England, 2nd edition 1999.

WITARD Doris, Bibles in Barrels, Colchester 1962, p7 pp17-23.

Dr. THOMAS WITHER, RECTOR OF FORDHAM, ESSEX, 1596-1616

Born 1556, Educated at Christ's College, Cambridge. MA 1589, Doctor of Divinity, Archdeacon of Colchester 1595-1616. Died in 1616 and buried at Fordham.

In the first parish register there are the signatures of Thomas Wither and those who were at the signing in of Thomas Wither in 1596 when he first came to Fordham and declared his assent to the 39 articles of 1562. From 1598 entries in the parish registers had to be signed by both the minister and two churchwardens.

A Terrier (inventory) of 1610 describes the Rectory, in Plummers Road, with adjoining outbuildings. There was a kitchen with two other outbuildings away from the house. Earlier than this it had become customary to build kitchens away from large houses to avoid the danger of fire. There was a larder or dairy on its own and a large barn, a stable, and a hay-shed in a yard of about half an acre surrounded by a moat and bounded by trees. The moat was filled in some time between 1804 and 1810 when the Rectory was demolished and a new one was built on the same site and evidence of the moat can still be seen. The kitchen being built away from the house and the presence of a moat could point to a dwelling considerably earlier than 1610, even medieval. For information on the new rectory, built on the same site, see Moses Dodd, Rector of Fordham, 1804-1838.

SOURCES USED.

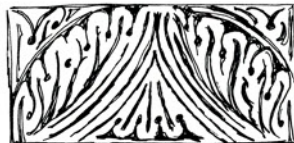
FORDHAM PARISH REGISTERS, vol.1. ESSEX RECORD OFFICE 372/1/1(Copy in the John Owen Barn, the Church Office).

GYFORD Janet, Public Spirit, Dissent in Witham, Essex 1500-1700 p.16, p.162.

NEWCOURT R., Repertorium Ecclesiasticum Parochiale Londinese, London 1710.Vol.2 Fordham p. 269, p. 270.

VENN J & J.A., Alumni Cantabrigienses, from the earliest times to 1900, Cambridge 1922-1927.

TATE W.E., The Parish Chest, Cambridge 1983 p. 45.



WILLIAM EYRE RECTOR OF FORDHAM, ESSEX 1616

For one year on the death of Dr. Thomas Wither, Rector of Great Horkesley from 1617 to 1642

SOURCES USED

FORDHAM PARISH REGISTERS Vol.1. ESSEX RECORD OFFICE 372/1/1 (Copy in Church Office).

NEWCOURT R., Repertorium Ecclesiasticum Parochaile Londoninese. London 1710 Vol. 2, Fordham p.269 p.270.

SMITH H., The Ecclesiastical History of Essex p.66

ROBERT COTTON, RECTOR OF FORDHAM, ESSEX 1617-1633

Born Boreham, Essex 1590. Educated at Trinity College, Cambridge. MA 1614 (1) He died in 1643 and was buried in Fordham

Robert Cotton came from a staunch Puritan family who lived in West Bergholt. His elder brother Thomas Cotton was Secondary of Pleas in the Exchequer and his wife Joan was the sister of Dr. John Bastwick the Puritan who later had his ears cut off for Non-conformity. Thomas was a determined character who declared his views in no uncertain terms. One man who disagreed with him feared that he would be assaulted by John Barnish a professed ruffian who carried a pocket pistol and was employed by Thomas at his house. In other words, as we would say today, Thomas had a Minder! Both Cotton brothers had strong opinions and in Fordham there were other men who also held strong opinions (2).

1621. Fighting broke out between men from West Bergholt and Fordham, included were John Potter a wealthy man and Fordham churchwarden, and Thomas Thoroughgood tenant of Fordham Hall. No reasons are given (3).

Cases in 1627 and 1628. were brought to the Church Court in Colchester involving Sir John Lucas, owner of Fordham Hall, the Rector Robert Cotton, and the Churchwardens of Fordham who objected to the actions of the Rector.

1627 FEBRUARY. Lucas complained that the pulpit was obscuring the view from his pew. The Churchwardens, Potter and Richardson, were told to remove it to where it stood before 1617, and also to find out why Mistress Thurgood the wife of the tenant of Fordham Hall, sitting in the Lucas pew, had not received communion. This was a very serious matter but Cotton would not agree to anything and was told to make up his mind.

1627 MARCH. Still no agreement reached with Cotton. The judge threatened to personally supervise the positioning of the pulpit declaring that the Churchwardens, who did not appear, had not done their duty, were in contempt of court and could be excommunicated. Witnesses were called who said that the pulpit was provided in 1617 when Cotton arrived, paid for by the parish, approved by the Ecclesiastical Authorities and the owner of the Manor, Sir Thomas Lucas, and it could not be moved without great inconvenience to all. The owner of Fordham Hall (who by 1627 was Sir John Lucas), has no right to sit in the pew, this belongs to the occupants and the pulpit only hangs over one side of the pew. An official remarked "this is nonsense and not lawful, the owner of Fordham Hall has the right to the pew." Again John Potter was told to remove the pulpit. During this period the right to a specific pew was often a cause of disputes because they were seen as an important sign of social status (4).

1627 MAY. Cotton was accused of not announcing the Holy Days, a deliberate backward look towards the Roman Catholic faith. Cotton also swore 'by his faith and troth, in the Church on a Sunday' which was considered to be a blasphemous oath. On the same day churchwardens, Thomas Thurgood and John Potter were accused of unseemly shouting against Cotton in the Church in front of the Congregation (5).

1627 SEPTEMBER. Nothing had been done and again Potter promised that he would remove the Pulpit (6).

1628 MARCH. John Potter had been a churchwarden from 1626 to 1627 and the day, the 25th March 1628, was the first day of the New Year so he was no longer in office until being re-elected. So on this day he did remove the Pulpit.

At the back of Vol.1 of the Parish Registers Cotton wrote in his own hand, without any comment. 'The desk and pulpit was pulled down by John Potter and his adherents, creeping in at the steeple window above the bells upon the five and twentieth of March and the pulpit was sett in the alley by the belfry.'

It seems that the desk and pulpit were of one piece but only the pulpit was found at the bottom of the belfry where the poor people would sit on benches. To enter the Church by a window above the bells a long ladder would have been required either carried to the Church or maybe a ladder was kept in the churchyard to be used in case of fire. The three doors would have been locked as the Rector held the keys to the Church. It was the duty of a churchwarden to report an event like this but nobody was informed and Cotton had not done what he had been instructed to do regarding the pew and the pulpit. Nothing else has been found regarding this incident which clearly presents the fact that many of the parishioners were not happy with the Puritan Rector (7).

1628 APRIL. John Potter and Gilbert Richardson who were churchwardens in 1627 appeared, as they did before, against Robert Cotton for not administering communion to the wife of the tenant of Fordham Hall.

1628 MAY. Cotton appeared and responded to the charge in writing and was told to appear in June.

1628 JUNE. The Judge said that Mistress Thurgood had come to the communion table with the rest of the communicants but refused to the next time, and "if noe man shall appear to prosecute him he (Cotton) shall be dismissed."

1628 DECEMBER. Nobody had come forward, so case dismissed (8).

The Judge was not happy with the proceedings regarding the Lucas complaint and had sent the case to the Court of Arches which is the Court of Appeal for the Province of Canterbury. Unfortunately the records regarding Fordham in the 1620's were all destroyed in the Great Fire of London in 1666.

There are questions we are unable to answer but all these cases demonstrate how the parishioners were divided over the Puritan Rector, and Sir John Lucas was not happy either. The communion table is now at the west end of the south aisle and panels of Jacobean carving, which may be from the pulpit of 1628, have been let into the present pulpit.

1628 was a very wet year with disease in the flocks of sheep, floods in the autumn, and money was scarce for some time afterwards. In 1632 the Rector and eleven parishioners gave money towards Archbishop Laud's Commission from King Charles I to provide contributions towards the repair of St. Paul's Cathedral in London, which was burnt down in The Great Fire of London in 1666. In the same fire the 1628 records regarding the Lucas affair of 1627, which had been sent to the Court of Arches, were also burnt in the fire. The Great Fire of London even effected Fordham (9).

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JOHN ALSOP, RECTOR OF FORDHAM, ESSEX, 1633-1646

Educated at Christ's College, Cambridge University, MA 1624, BD 1636, Incorporated at Oxford 1624. Fellow of Christ's College 1623-40, Rector of Fordham 1633-1646, (absent from parish 1644-1646. See John Owen.) He was also pluralist Rector of Great Wigborough, Essex, 1639-1644. Alsop was chaplain to Archbishop Laud who was Bishop of London 1628, Archbishop of Canterbury 1633, deposed by Parliament, sent to the tower and executed in 1645. John Alsop, presumably to escape the same fate, fled to France in 1644 and died there in 1646.

After the dissent over the pews and the pulpit, with the previous puritan Rector Robert Cotton, Laud's church policy, emphasizing ritual and ceremony at the expense of preaching together with the suppression of disagreement over doctrinal matters, would have gratified many parishioners. In the first parish register there are the signatures of John Alsop and those who were at his signing in when he first came to Fordham in 1633 and declared his assent to the 39 articles of 1562. The signatures include some parishioners who had been involved in earlier protests regarding Robert Cotton. A Parochial Visitation of 1633 gives details of repairs, replacements, and various additions required in the church and churchyard that were both showing signs of neglect, but there is no mention of the pulpit. During the time Alsop was at Fordham, under the directions of Archbishop Laud, the existing communion table would have been removed from the body of the church to the east end of the chancel, placed altar-wise and then railed in. The present rails are considered to be later replacements and not the originals.

The 500 earliest settlers in New England were made Freemen of Massachusetts Bay, in New England, between 1637 and 1641. Some of these early emigrants from Essex desired more religious latitude and others wanted their own land. Thomas Jenner who had been born in Fordham, emigrated in 1635 to New England with his Father, Thomas Jenner, a farmer in Fordham. Thomas, the son, returned to England in 1650 and became the Minister at Horstead and Cottishal, Norfolk 1652-1658. At the same time John Bulkley emigrated to New England in 1635 from Odehill, Bedfordshire with his Father, Peter Bulkley. By 1649 he had returned to England to become the Pastor of Fordham from 1649-1660 (see JOHN BULKLEY, PARSON OF FORDHAM, ESSEX, 1649-1660).

In 1636 King Charles 1 extended the Ship Money Tax for the reconstruction of the Royal Navy, the levy of which from coastal areas was extended to all parts of the country, and without the consent of parliament proved very unpopular. In Fordham the amount of tax paid was very high. For example Thos. Thurgood paid £2 and J. Upcher £1.0.9, very large amounts of money at that time. In c.1637 a bell, cast by the famous Miles Graye family of Colchester, was hung in the tower. It was said that there was no founder in the 17th century equal to Miles Graye "The Prince of Bell Founders" also known as "Colchester Graye." The bell one of his finest rings, now cracked, still hangs in the tower.

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JOHN OWEN, PASTOR of FORDHAM, ESSEX, 1643-1646

Born. 1616, educated at Queens College, Oxford. MA 1635, Dean of Christ Church, Oxford 1651-60 He became an Evangelical Christian and supported the Parliamentary cause. In 1643 the Rector John Alsop, chaplain to Archbishop Laud who was later executed, fled to France. Owen was appointed, by a committee of Parliament to be the Pastor at Fordham and he was the minister-in-charge. This was his first parish, he had been ordained as an Anglican and was a Presbyterian. In 1646 when Alsop died in France the presentation lapsed and a new Rector, the moderate Richard Pulley, was appointed, John Owen left Fordham and became the Pastor of Coggeshall in Essex, and before settling there became an Independent, or Congregationalist.

The Fordham Parish Registers proudly record "Mr. John Owen, afterwards Dr. Owen, a famous independent (put) into this living by the Committee for Sequestered livings 1643". A son John was born in Fordham on December 20th 1644 and baptized in Fordham Church. Sadly in his lifetime ten of his eleven children died in early infancy. He wrote copiously including many sermons, two of which were published while Owen was at Fordham.

While at Coggeshall he became chaplain to Lord Fairfax, the Parliamentary General, who during the Civil War besieged Colchester in 1648. After the surrender Owen preached a sermon "A Memorial of the Deliverance of Essex 1648" at Colchester and then at Romford, Essex. He became chaplain to Oliver Cromwell and even after the Restoration was still a very influential government figure. He finally retired to Ealing in Middlesex, died August 24, 1683 and was buried in Bunhill Fields, City Road, London, E C 4.

In appearance he was tall, athletic and yet scholarly, he played the flute and was very different from the usual images of Puritan divines, who were considered by many as cultivating 'a sour manner and somber habiliments.' In fact it was noted that he wore a powdered wig, velvet britches, and had a cheerful and pleasant manner. Owen belonged to the church militant and accompanied Oliver Cromwell both to Scotland and Ireland. At one time he was seen riding at the head of a troop of horse with his sword and pistol in hand, ready to put down a Royalist rising.

The Rev. Andy Saville gave a talk on John Owen in May 2008 at Fordham Church.

The text can be read on the Church website. [See below.](#)

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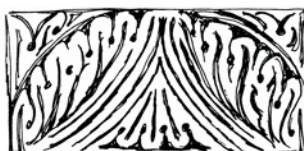
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RICHARD PULLEY, RECTOR OF FORDHAM, ESSEX, 1646-1649

Born in London 1617. Educated at St. John's College, Oxford, BA 1640. Rector of Thundersley, Essex, 1644. Rector of Fordham, Essex, 1646-1649. Rector of Wickford, Essex 1649. He was restored to Fordham at the time of the restoration of King Charles 11 and then Rector of Fordham 1660- 1677.

His daughter Bridget was baptised in All Saints Church, Fordham in July 1648.

See also, RICHARD PULLEY RESTORED, RECTOR OF FORDHAM ESSEX 1660-1677.

The Pastor John Owen left Fordham when the Rector John Alsop died in France in 1646, and the presentation lapsed. The owner of the advowson, the right of presentation to a church benefice, appointed Pulley as Rector. In 1649 he was sequestered 'for his share in the troubles the year before'. By this date many clergy were ejected who had taken in part in the rising of 1648 or had failed to send men to the Siege of Colchester (presumably for the Parliamentary side). In his case the actual reasons were not given. He was appointed to Wickford, Essex c.1651

In the first parish register are the signatures of Richard Pulley and those who were at the signing in of Richard Pulley in 1648 when he declared his assent to the 39 articles of 1562.

Fordham Hall is adjacent to the Church and during the Civil War the Royalists were supposed to have taken lead from the Church roofs to make rough bullets that would cause terrible injuries. In 1876 a Dr. Laver saw bullet holes and what he thought were great splashes of blood on black and white wall paintings inside Fordham Hall. He concluded that they must have been made during a fight for the lead. I have been unable to find any primary accounts of this event that were recorded at the time.

In June 1648 the Royalist Army, wet and weary in the pouring rain, followed closely by the Parliamentary Army, marched through Ford Street on their way to the Siege of Colchester. People in Fordham would have gone to watch the armies pass through. Cavalry, musketeers, pike-men with pikes fifteen feet long, baggage trains, and so much more, struggled along in the mud. In the Royalist Army alone it was reported that they had at least four thousand foot soldiers and six hundred horses. The brother of Sir John Lucas, owner of the Manor of Fordham Hall, Sir Charles Lucas, one of the leaders of the Royalist Army, was executed at Colchester Castle after the Siege.

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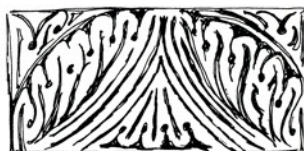
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JOHN BULKLEY PARSON OF FORDHAM, ESSEX 1649-1660

John Bulkley, born 1619, son of Peter Bulkley who held the living of Odehill, Bedfordshire, and who in 1635 had emigrated to New England, North America. Peter was the leader of the party that founded the town of Concord and he became the Pastor of Concord. John Bulkley was educated at Harvard College, Cambridge, Mass. M A 1642. By 1649 most of the ejected clergy in England had been replaced by Puritan ministers and John Bulkley undertook the long perilous sea voyage from New England to become the Pastor of Fordham during the Commonwealth.

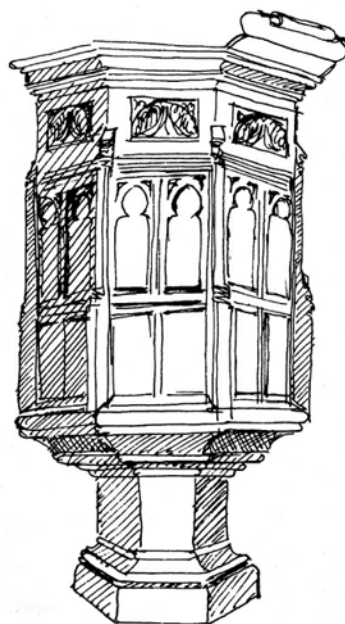
A son and a daughter were baptised in Fordham but at this time entries in all parish registers were very sparse and we know little of him. It is difficult to judge how the parishioners thought but someone did express their view. In the back of the Fordham Parish Registers Vol I John Bulkley wrote, in his own hand, 'John Bulkley, Parson of the Church of All Saints at Fordham.' and someone has altered this to 'John Bulkley, hireling of the Church of Seyton at Fordham.' The earlier seventeenth century opposition to Puritans had lingered on.

In 1660, at the Restoration of the Monarchy, Bulkley was ejected from Fordham and retired to Wapping, London, where he practised physic for several years. He died in the parish of St. Catherine's, near the Tower of London, in 1689.

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FORDHAM PARISH REGISTERS, Vol.1. ESSEX RECORD OFFICE 372/1/1.(Copy in the Church Office)



Modern pulpit with early 17th century panels

RICHARD PULLEY RESTORED, RECTOR OF FORDHAM, ESSEX 1660-1677

After the restoration of the Monarchy in 1660 puritan ministers were removed and those they had replaced were restored to their original parishes. John Bulkley departed from Fordham and Richard Pulley 'a Godley and Preaching Minister' was restored.

See also RICHARD PULLEY RECTOR OF FORDHAM, ESSEX 1646-1649.

The office of General or Common Preacher was founded in 1564 and licensed by the Bishop of London. In 1662 Richard Pulley was appointed in Essex as a Lecturer and he had to preach every Sunday afternoon, Wednesday forenoon, and on great festivals, fasts, fair-days, coronation days, elections and goal deliveries. He preached profusely in Colchester and in the parish.

In 1663/4 Quakers in Fordham are mentioned in the records of the Archdeaconry of Colchester. At this time The Friends had a habit of disturbing ministers and congregations with shouting and the men not removing their hats. There were lively scenes in many churches and Fordham was no exception. At Easter 1664, in All Saints Church, George White, a butcher, shouted, swore and tried to physically prevent the congregation receiving communion. In March 1663/4 four Quakers refused to come to divine service. The two men were accused of having two wenches living with them as their wives, but they were not lawfully married. Meaning they were not married in the Church of England. It is recorded that Quaker business meetings were held in Fordham and in 1662 a Quaker marriage was conducted in a private house on Fordham Heath.

In 1665 the Plague, that had been raging in London, reached Colchester around August 1665, remained there until December 1666 and during this period at least 4731 people died. Deaths from the plague in Fordham are recorded in the Parish Register in May and June 1666. In May there were nine deaths, Goodwife Cowell (a householder, a person of substance), and eight others who caught the infection from her. Two children of Roger Quilhus, Goodman Upcher (a householder; a person of substance) and one of his children, John Potter and one of his children and Moses Newton and one of his children. Later in June 1666, Robert Pranter, Arron Clark and his brother, and Arn Cook also died of the plague. Only one victim during this time was a woman, the rest were men either on their own or accompanying their children. Maybe at the first signs of the plague, not knowing how it was spread, fathers volunteered to take their sick children to a pest house until they recovered, while their wives looked after their large families at home. Fordham was fortunate, it is a scattered rural parish and the plague was contained. We honour those who looked after the stricken and those who sacrificed themselves. The burials of the victims are recorded in the Parish Register without comment, but the site is unknown.

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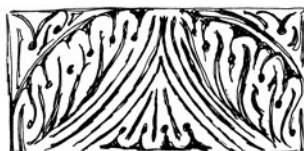
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THOMAS BAYLEY, RECTOR OF FORDHAM, ESSEX, 1677-1688

Educated at Magdalen Hall, Oxford University. MA 1665, Doctor of Divinity 1684. He died in 1707.

In 1684 a review of inns, alehouses and their stable room and bedding reported that the Inn at Fordham had beds for five guests and stabling for twelve horses.

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The Pulley Memorial

JOHN PULLEY, RECTOR OF FORDHAM, ESSEX, 1689-1730

Born in 1652 the son of Richard Pulley, Rector of Fordham 1646 to 1649.

John Pulley was educated at Jesus College, Cambridge, MA 1676. Rector of Wickford, Essex 1677-1730 and also Rector of Fordham 1689-1730. His wife Elizabeth died in 1728 and he died in 1730. They are both interred in the Chancel but the inscriptions have since been covered over.

In the first Parish Register there are the signatures of John Pulley and those who were at the signing in of John Pulley in 1689 when he first came to Fordham and declared his assent to the 39 articles of 1562. In August 1707 the Bishop of London preached in the Church and confirmed several hundreds of men, women and children from the local district.

On the North Wall of the Chancel there is a tablet in memory of his son John Pulley that includes a bust and a relief view of sailing ships. He was the Captain of The Launceston, a Naval Vessel, and died of smallpox in Port Mahon, Menorca, in 1715 aged 27. .

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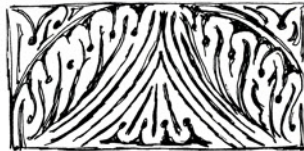
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HENRY CRASKE RECTOR OF FORDHAM, ESSEX 1731-1743

Educated at Caius College, Cambridge, MA 1717. In 1738 he was chaplain to King George the second. He died in 1743. He had a curate John Halls, the Rector of Easthorpe, Essex who was then living at Easthorpe. See also, JAMES HUSBANDS RECTOR OF FORDHAM, ESSEX 1743-1749.

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JAMES HUSBANDS, RECTOR OF FORDHAM, ESSEX, 1743-1749

Born 1692. Educated at Caius College, Cambridge. LL.B1715, LL.D 1724, Fellow 1716, Admin.Lincoln's Inn 1712, Rector of Ashdon, Essex 1729. He lived at Little Horksley, Essex, where he was the Vicar and at the same time he was the Rector of Fordham. This is a case of absenteeism and pluralism that had become prevalent in the Established Church at this time(1). Husbands was the Uncle of Ann Saville of Stisted Hall, Essex, who later became the wife of the Rev. Charles Onley, Rector of Fordham 1763-1804(2).

At Fordham he appointed the Rev. John Halls, Rector of St. Edmund's Church Easthorpe, Essex, as his curate. Halls lived in the Fordham Old Rectory in Plummers Road, and appointed a curate for St. Edmund's Church, Easthorpe, where he was the Rector. He had previously been curate to Henry Craske in Fordham from 1738 to 1743, and he then lived in Easthorpe. In both cases refer to Visitations, Replies to Queries, that were sent to the Parish before the Archdeacon of Colchester's inspection (3). In 1747 he married Elizabeth Selly and they then lived in Greyfriars, High Street. Colchester, Essex (4).

James Husbands died in 1749 at Little Horksley, was interred in St. Peter and St. Paul's Church, Little Horksley. The following information was included in a list of some of the expenses for items provided at his funeral.

Indoor Bearers. Hatbands and gloves for 50 people.

Other Bearers, from many places in Essex. Rings, silk scarves, silk hatbands, brown 'shammy' leather gloves and escutcheons for 6 people.

One Offical. A ring.

Relations and others. Rings for 32 and also extra hatbands for 4 and 9 pairs of gloves.

Extra crape hat bands and gloves for 1 person.

The company included Mrs.Husbands, various relations, guests and also many servants including, nurses, a footman, coachman, chamber servant, cook, maid, Mr. Husband's man, Mr. Husband's boy, and Mrs. Husband's maid. The funeral was an event in the area and this list is an excellent indication of the lifestyle enjoyed during this period by Dr.Husbands and others like him (5).

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HADLEY COX RECTOR OF FORDHAM, ESSEX 1750-1762

Educated at Corpus Christi, Cambridge University MA 1717.

The Cattle Plague properly called Rinderpest was also known as the Distemper of Horned Cattle, and sometimes the Murrain. It was the most serious illness of cattle in the eighteenth and nineteenth centuries and was highly contagious. An outbreak started in 1745 and lasted 12 years. In October 1754 outbreaks occurred in Fordham and by December it had spread to numerous places all over Essex. There would have been severe losses of cattle and great affliction among livestock farmers. It was not until June 1757 the prohibition of all fairs and markets in Essex brought this outbreak to an end.

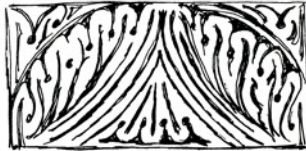
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CHARLES ONLEY, RECTOR OF FORDHAM, ESSEX, 1763-1804

He was born in 1734 and died in Stisted, Essex, in 1822. Educated at Pembroke College, Cambridge, Fellow 1756, MA 1758 (1). In 1763 he married Ann Saville who owned the Manor of Stisted, Essex and his sister-in law, Sarah Saville, owned the advowson, and the right of presentation of the Rector of All Saint's Church, Fordham. In this year he became the Squire of Stisted and the Rector of Fordham. He was an absentee rector and lived in Stisted Hall.

While he was at Fordham he employed several curates one of whom, 1763-1789, was the distinguished scholar Thomas Twining, grandson of the owner of the famous tea firm, who lived in Fordham in the summer and in Colchester in the winter. A Tyburn Ticket is a certificate of exemption from a parish office (for example as churchwarden) in reward for information resulting in the capture and successful prosecution of a felon, and it was also transferable. These certificates in some parishes fetched prices up to £20 from those who did not want to serve in a particular parish office. In 1775 a Daniel Green and a Frs. Smythies were awarded Tyburn Tickets upon the conviction of John Stammers and Tho. Fleming. They had stolen goods worth 23s on the 2nd of January 1775 from the Rectory where the Rev. T. Twining lived. They would have known that the Curate lived in Colchester in the winter (2).

Charles Onley informed the Archdeacon of Colchester 'I administer Divine Service only as often as I have to when my curate is absent. There is seldom what can be termed a congregation at All Saints Church, either from lack of time, lack of interest or disapproval of the clergy.' He also believed that the poor were born to their position in life and should never have ideas above their station (3). The Church of England was plagued by pluralism and absenteeism and many of the clergy would not have imagined that their spiritual care left anything to be desired. In 1788 only 3% of rural villages had a resident incumbent. The country was changing, it was the time of the French Revolution and new ideas, alarming for some, were being considered by many. These included the Nonconformist Evangelical Revival, Trade Unions and Friendly Societies. In 1789, when there was no other chapel in the parish, a well attended Chapel of the Countess of Huntingdon's Connexion (Calvanistic Methodists) was established opposite the Rectory, in Plummers Road, Fordham. (4).

Onley was a gentleman farmer in Stisted (5) and his main interest was to increase, by improvements, the output of English farming. He wrote many articles and his opinions were much respected and appreciated over the whole country (6). He retired from Fordham in 1804 and he gave new solid silver communion plate to the Church (7).

In 1779 a Toy Fair was held in Ford Street on Easter Tuesday and one day in November. This probably took place in the open in front of the Shoulder of Mutton Inn (8). In 1796 the west side of the tower was damaged in a great storm by the fall of the shingled spire that was a landmark for miles around. The tower was rebuilt in red brick but the spire was not replaced.

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8. MODERN UNIVERSAL BRITISH TRAVELLER 1779, p. 84.

THOMAS TWINING CURATE AT FORDHAM 1763 - 1789

From an article published in the Essex Journal Autumn 1996 'Make Haste, Or You Will Be Too Late' by Pat Lewis

In 1763 on her father Samuel Saville's death, his daughter Anne inherited Stisted Hall, Essex, and her sister Sarah inherited the manor of Great Fordham and the Frith, Fordham, Essex. The other manor in Fordham, Fordham Hall and Archendines, was held by the Marchioness de Grey, and the gift of the living was presented alternately by the two manors. Shortly before his death, Samuel appointed the Rev. Charles Onley, soon to become Anne's husband, to the living, so that he became Squire of Stisted and Rector of Fordham, a classic case of nepotism.(1) He held the living of Fordham, his only cure, as the non-resident incumbent for 41 years 1763 to 1804.(2)

Fordham is a scattered rural parish of fertile arable land six miles north-west of Colchester with a population, in 1800, of 539 the majority of whom were engaged in agriculture, with a quarter of the houses being occupied by more than one family (3) and Onley's view was that there was 'no family of note in Fordham'. When he became the Rector of Fordham in 1763 he appointed Thomas Twining as his curate.(4)

Thomas Twining, born in Twickenham, Middlesex in 1734, was the grandson of the founder of the famous tea merchants. He was educated at Colchester Grammar School under the headmaster the Rev. Palmer Smythies and in 1764 married his daughter Elizabeth. He was an M.A. and Fellow of Sidney Sussex College, Cambridge, a classical scholar, musician, critic, wit, linguist and prolific letter writer.(5) After he was ordained, in the common pattern of pluralism of his time, he became the resident curate at Fordham, 1763 to 1789, with a salary of £40 per year plus the parsonage house and all the fees.(6) He lived at the Rectory in Plummer's Road, during the summer, occasionally spending periods of this time touring England and Wales or away at musical and literary gatherings(7) and in the winter he lived in Colchester.(8) He was the non-resident Vicar of White Notley 1772 to 1804,(9) the non-resident curate at Greenstead-juxta-Colchester 1793 to 1796 (10) and Rector of St. Mary's at the Walls, Colchester 1788 to 1804 when he died.(11)

He wrote to Dr. Charles Burney, author of the famous *History of Music*, to which Twining contributed, that he was looking forward to the long uninterrupted mornings in Fordham and the pleasure of having no visitors, no neighbours (worthy of note), and nothing to disturb his musical and literary pursuits.(12) In the summer of 1765 Twining recalls a week of serious music, enjoyed at the rectory, with fellow connoisseurs but comments that his parishioners, in their ignorance, did not approve.

'The common people look upon music to be merely an affair of mirth and jollity, the produce of revelry and good living'.

In 1774 Dr. Burney visited Twining at Fordham(13) and was instrumental in finding a pianoforte and sending it to him in Colchester. The first of these instruments was used in England in 1767.(14) Twining admitted to 'fiddle mania' and mentioned comparing two violins in his possession, a Straduarius (Stradivarius) and an undersized Stainier saying that he preferred the sweetness of tone of the Straduarius.(15) The quiet country life suited him perfectly and his leisure is tangible.

*'All the night in silver sleep I spend
All the day long to what I list attend.'*

He mentions the summer at Fordham when he lived the life of a hermit, grew a long beard and enjoyed the fun of rowing on the moat at Fordham Rectory.(16) His family considered him thoughtful, humorous and charming yet in a large company of mixed society inclined to remain silent.(17) The combination of his retiring nature, depression after illness in the 1780s and the delightful distractions of life in Fordham led to a reluctance to proceed with his projected

translation of Aristotle's *Poetics*. A concerned Charles Burney encouraged him, over a considerable period, to finish this work, (which did not appear until 1789).(18) Twining wrote to Burney, from Fordham, on the 19th October 1786 explaining his position.

'You say about procrastination and age stealing on, and the feeling of busied about what one may never finish, and of sacrificing 'good days that might be better spent' to - I know not what; how I, too have felt all this. I have about ten years less upon my head than you have; yet I assure you I have been, and am, perpetually haunted with that whisper you talk of, 'Make haste, or you will be too late!' I have always said that it was a moot point whether my work or my teeth would be out first. But what of all this? Let us not croak, nor repent of our undertakings. As long as my pursuits have amused me, I have been content; when I have been tired or disgusted, I have stopped. I have not thought of my work for months together, yet the idea of having given so much time and pains to it, and then burning my papers, has vexed me, and has goaded me on when the fit of industry has returned. Lately, I have got on so far that I do now believe I may be ready for the press by the winter after next. Yet the very word press makes me shudder. I have a terrible idea of that same public; and honestly speaking, without affectation, no high idea of my work, or the importance of it.'(19)

Twining was a man of his time in his attitude to the common pattern of pluralism, his pleasure in literary and musical pursuits and to his parishioners, none of whom he considered as neighbours. However his views, common in the eighteenth century, do not separate his experience regarding unfinished research from our own, over two hundred years later.

ABBREVIATIONS

D.N.B. Dictionary of National Biography.

E.R.O. Essex Record Office.

R.B.L. Registers of the Bishop of London. 1306-1851. Guildhall Library, London.

REC. Twining, R. (ed.) *Recreations & Studies of a Country Clergyman of the Eighteenth Century*. London 1882.

SEL. Twining, R. (ed.) *Selections from the Papers of the Twining Family*. London 1887.

WAL. Walker, R. S. (ed.) *A selection of Thomas Twining's Letters 1734- 1804. Wales 1991.*

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2 E.R.O. T/A 778/15, 17, 21 & 24.

3 E.R.O. Q/CR 2/5/1.

4 E.R.O. T/A 778/15 & 21.

5 D.N.B. p. 1316.

6 E.R.O. T/A 778/21.

7 REC. *passim*.

8 E.R.O. T/A 778/24. The Rectory was demolished c.1810 and replaced by another on the same site. (E.R.O. D/P 372/1/2). The moat has since been filled in.

9 R.B.L. MSS 9531/21 & 22.

10 British Museum. Add MSS 11277. E.R.O. D/P 399/1/1 & 2.

11 R.B.L. MSS 9531/22.

12 REC. p.25,pp.31-33.

13 WAL., p.9, p.66.

14 REC. p.25,pp.31-33.

15 *Ibid*. p. 149.

16 *Ibid*. pp.31-33, p.240. The boat was built for Twining at Twickenham, where he was born.

17 *Ibid*.pA.

18 SEL. *passim*.

19 WAL. pp.279-280.

MOSES DODD, RECTOR OF FORDHAM, ESSEX, 1804-1838

He was born in 1776 and educated at Christ Church, Oxford. MA 1791. He died in 1838 and is buried in a vault in the chancel. There is a tablet to him on the north wall of the chancel and another to his family.(1).

When Moses Dodd was admitted and instituted and he knew that it was time to make changes. In 1810 his opinions were recorded for the arrival of the Archdeacon of Colchester who periodically made a formal inspection of the Church. 'We have no schools in the Parish except a new Dames School and a Dissenters School and I have been unable to establish a Sunday School. The number of Dissenters has considerably diminished since there has been a resident Rector, which there has only been for about three years.' By this time some of the things he mentioned had already been provided at the Countess of Huntingdon's Connexion Chapel. He continued 'The poor are desirous of having the means of education while the children are young and unable to work.'(2) Parents needed the money earned by their children, some as young as seven years old, for the family to be able to continue to exist. In the climate of the time they were also worried about the folly of children aspiring to improve their station in life and thought that too much reading was a bad idea. Echoes of this opinion persisted for many years. Marcus Dodd did not agree so he started two Sunday Schools and he and his daughters gave their support to the new Dames School that later merged with the National School and in time became Fordham All Saints Church of England (Voluntary Controlled) Primary School in the Parish today. The innovations he started brought about improvements that are still being enjoyed today (3).

Early in his incumbency there were disputes over tithes with parishioners using disagreeable and violent language. At this time these disputes were very prevalent throughout England. In the Rectory garden there were many large trees that included a majestic oak tree. When some branches were pruned they were said to have fallen into the neighbouring garden, and this led to a court case at the Chelmsford Assizes(4). By 1810 the Rectory in Plummers Road had been demolished and replaced by a new one on the same site. Moses Dodd took up residence, unlike some Rectors of Fordham who had lived elsewhere. There is a Terrier of 1810 in the Fordham Parish Registers that describes this new Rectory. The house was about 36 feet square, facing the east, built of lath and plaster with a tiled roof. The outbuildings were a wash house and dairy on the north side and a barn and two stables on the south side, covering in all an acre of land. (the barn was later removed to the north side). Near the house was a grove and wood that contained a large quantity of oak and elm (5).

In Moses Dodd's time a small opening was cut through the branches in the wood to make a good view, from the dining room window, of the church tower at Great Tey. His son put a weather vane on top of a large oak tree and this was repeated over the years by various people. The Rectory is now a private dwelling house and the present Fordham Rectory is in part of Fordham Hall. Julia and Simon Batt, during the time they were private residents at the Rectory, found an old notebook of 1804-1975 that was full of information and a transcript has been deposited in the Essex Record Office. For further information regarding the Rectory see under T.L.Lingham, M.W.M. Dunn, H. Lilley and W.Oddie(6).

Moses Dodd was in Fordham at the time of the Battle of Waterloo on the 18th of June 1815. In the churchyard there is a stone to the memory of Henry Johnson (7). He was a Private in the 2nd Battalion of the 3rd Regiment of Foot Guards that defended the Hugomont Farmhouse, the first place Napoleon attacked that morning. They held out all day until the end of the battle. It has been said that their brave defence swung the battle in favour of the Allied forces. Afterwards he was hospitalised with ear trouble, for 3 months in Ostend and in London for seven months. He became a Chelsea out-pensioner and lived in Fordham for a further 41 years.

In 1816 when Hanover became a kingdom the Electoral Bonnet on the Hanoverian escutcheon on the English Royal Arms was replaced by a Crown. J. Wallis of Colchester made and sold cast-iron Royal arms in this new style. The twenty three sold in Essex included Fordham and the Royal Arms now hang over the north door. (8)

From around the middle of the eighteenth century rejecting parish relief parishioners chose, for reasons of pride and a desire for a respectable burial, to form local friendly societies and box clubs that confirmed their respectability and the ability to cope. A friendly society met in the vestry of the Countess of Huntingdon's Connexion Chapel in Fordham from 1805 to 1843 and another in the Shoulder of Mutton Inn in Ford Street from 1810 and 1831(9).

In 1832 the Act for Regulating Schools of Anatomy was passed at the time when there was an outcry regarding the body snatchers Burke and Hare. In essence this Act legitimately provided bodies for the anatomists. Unclaimed bodies of paupers dying in workhouses or hospitals could be sent for dissection. The poor wanted respectable internment not disrespecktable dissection which they feared and hated. It seemed that a punishment for hanged murderers had become one for poverty. In the Fordham Parish Registers from 1838 to 1848 there are the names of some parishioners who were brought back from the workhouse for burial in Fordham (10).

The New Poor Law of 1834 ended the system from parish rates and Parish Unions were established under Parish Guardians. Those seeking relief were sent to the Union House, in the case of Fordham, St Albright's in Colchester. In many new Union Houses the system was harsh and was feared by the poor(11).

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WILLIAM HARVEY HERRING, RECTOR OF FORDHAM, ESSEX, 1839-1868

He was born on the 28th January 1813 in London and educated at Eaton and Trinity College, Cambridge. He died on the 24th February 1868 in Marseille, France, and is buried there. His wife, his son and his wife are buried in All Saints Church, Fordham churchyard. On the north wall of the chancel, there is a tablet to him, his wife Frances Louisa and their son Lt. C Harvey Herring RN.

In 1920 the Herring Family gave the money to build the Village Hall, and it was placed under the custodianship of the St. Albans and Chelmsford Church Trust.

William and his wife Louisa were very happy while living in the Rectory in Plummers Road, Fordham and appreciated the lovely country round the area, and they also enjoyed extensive foreign travel. In April 1968 an article was published in 'The Lady' magazine but it has been impossible to trace the author Hilary Shields or the book she had found that had been compiled by Frances Louisa Herring. Victorian England is reflected in the article that tells of a charming flower book in which William and Louisa pressed flowers that they had gathered on their walks and travels. There were several specimens from Fordham and one bunch of wood anemones gathered by Frances in 1868, possibly from the wood behind the Rectory, when she said goodbye to Fordham after William had died. She wrote sadly 'the last I shall ever gather here.'

Fordham Church was restored in 1861, repairs were made and the seating was increased from 170 adults and 40 children to 224 adults and 90 children.

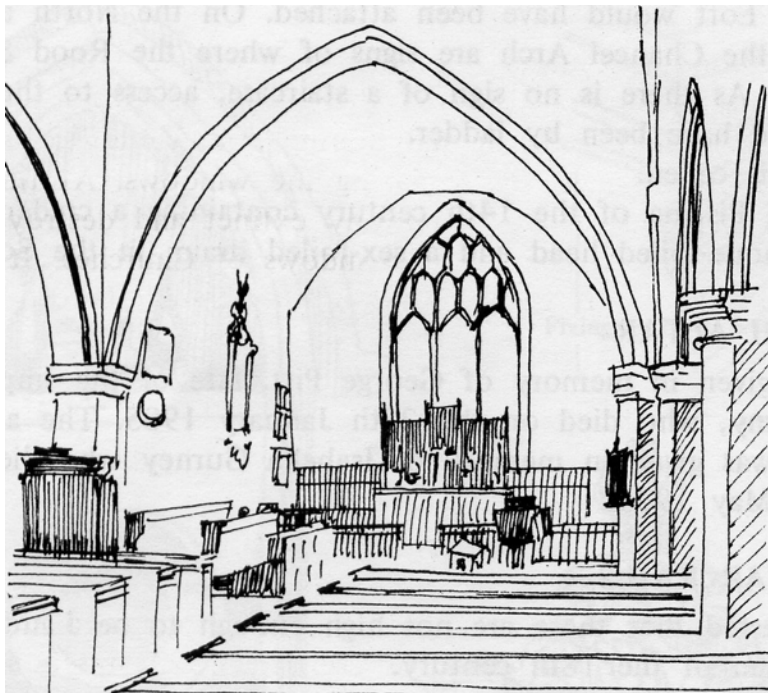
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Nave and Chancel after 1861

T.L.LINGHAM, RECTOR OF FORDHAM, ESSEX, 1868-1897

Educated at University and King's Colleges, London (1)

In 1893 while he was at Fordham the organ was replaced with a larger instrument, purchased for £50 from St. Andrews' Church in Earls Colne. The new organ was made by the famous firm of Henry Willis that built many instruments for colleges, churches and concert halls. The founder of the firm was Henry Willis, known as "Father" Willis (2).

When Mr. Lingham died in 1897 it was found that the financial affairs of the parish were in a deplorable state and that he had borrowed, and spent, the money. To correct this deficit the money was replaced by parishioners (3).

c.1880. There was a deep Agricultural Depression in Essex and in 1884 Joseph Arch, the famous National Agricultural Labourers Union Official, visited Fordham. He was met by a band and a large crowd and escorted to the Countess of Huntingdon's Connexion Chapel in Plummers Road. He spoke to the people and afterwards the Minister at the Connexion, the Rev. W. King, provided a Harvest Tea for all the members of the N.A.L.U. At this time the Union was active in Fordham and at Fordham Heath. Some Union members from Wormingford attended the Connexion Chapel in Fordham (4).

While Mr. Lingham was living in the Rectory a fourth room downstairs a scullery, a pantry and two bedrooms were added (5).

SOURCES USED.

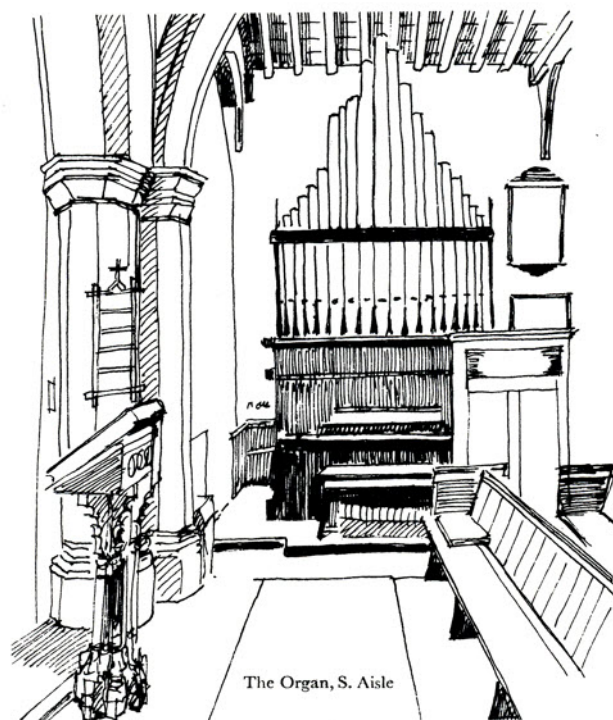
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3 THE NATIONAL SCHOOLS FILE, Fordham National School Correspondence File 1897.

4 BROWN A.F.J. Meagre Harvest. Colchester 1990, p. 142, p.166.

5 RECTORY NOTEBOOK, ESSEX RECORD OFFICE D/Y 17.



The organ, made by Henry Willis was installed in 1893

MAJOR WILLIAM MEESE DUNN RECTOR OF FORDHAM, ESSEX 1897-1914

Major is a family Christian name and not a military rank.

Born 1857 and educated at Bishop Stortford School, Herts, and Oxford University, MA 1883. He was Second Master at Sutton Coldfield Grammar School and later was successively Curate in four North Staffordshire parishes.

After coming to Fordham in 1897 he was local secretary of the Church Defence Committee and took part in the Campaign for the Welsh Church. He originated and conducted several choir festivals in local country parishes and composed a tune to the hymn "Hark the sound of holy voices" which was sung as a recessional at a festival of choirs in Colchester in 1914.

While Mr. Dunn was living in the Rectory a bay window and a conservatory were added. The garden was improved, a tennis court added, a vinery was demolished, the tomato house repaired and electricity installed for lighting, heating, cooking and a water pump.

Major Dunn died on the 1st August 1914 three days before England declared war on Germany, and when the Diocese of Chelmsford was in its first year of existence. The new Bishop, Bishop Watts-Ditchfield, and the Bishop of Colchester took part in the burial service in the Church and at the graveside in the churchyard. Many choirs attended together with relations and mourners from the whole district and there are reports in local papers. The Parish Council recorded that they have lost a very dear friend. There is a memorial tablet to him on the north wall of the chancel.

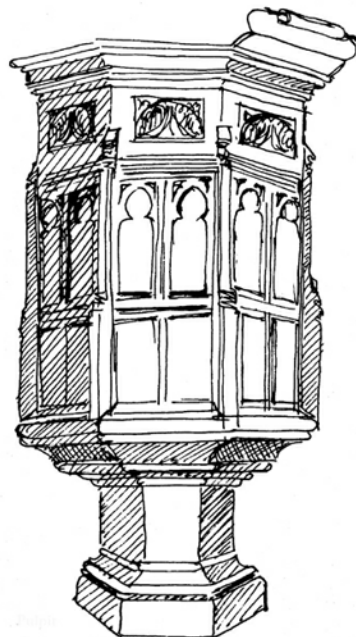
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RECTORY NOTEBOOK ESSEX RECORD OFFICE D/Y 17.



Modern pulpit incorporating 17th century curved panels

Part 3

LIST OF RECTORS 1914 -

In 1914 The Edwardian Summer had ended and the whole world was about to enter The First World War, and to change forever. From then on we are within parishioners living memory, or at least that of parents or grandparents. This gives an opportunity for further research.

RECTORS SINCE 1914

Herbert Lilley 1914

William Oddie 1936

Leslie Ronald Frank Buttle 1958

Hugh Barber, 1964, (Rural Dean of Dedham 1974, Tey 1979, Canon 1979)

Anthony Grahame Smith 1981

M.R.J.Neville (Pastor) 1993

POSSIBLE SOURCES.

ALUMNI OF OXFORD AND CAMBRIDGE, up to 1914.

CROCKFORD'S CLERICAL DIRECTORY, from 1914 onwards.

FORDHAM NEWS

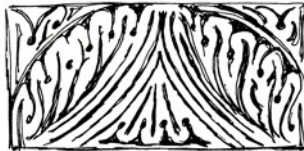
RECTORY NOTEBOOK. ESSEX RECORD OFFICE D/Y17

VICTORIA HISTORY OF THE COUNTY OF ESSEX, Vol X: Lexden Hundred, Fordham

Some notes taken from the above sources

HERBERT LILLEY, RECTOR OF FORDHAM, ESSEX, 1914-1936

Born 1865 and died 1953. He was at Fordham during WW1, the depression of the 1920's and the Great Depression of the 1930's. At the Rectory a vinery was taken down, a tennis court was laid and the old tithe barn and stables taken down.



WILLIAM ODDIE, RECTOR OF FORDHAM, ESSEX, 1936-1957

1937. Electricity for lighting and power points for heating, cooking and pumping water were installed at the Rectory.

1939-45 the Rectory cellar was used as an air raid shelter and the Rectory suffered some bomb blast. The iron railings in front of the Rectory were requisitioned by the government for munitions. The Church suffered bomb blast, the window on the south side was badly damaged, and Mrs. Beard, the cleaner, picked up a bomb fragment in the church. During their time in the Parish many American Airmen, Chaplains and Red Cross Workers were entertained at the Rectory.

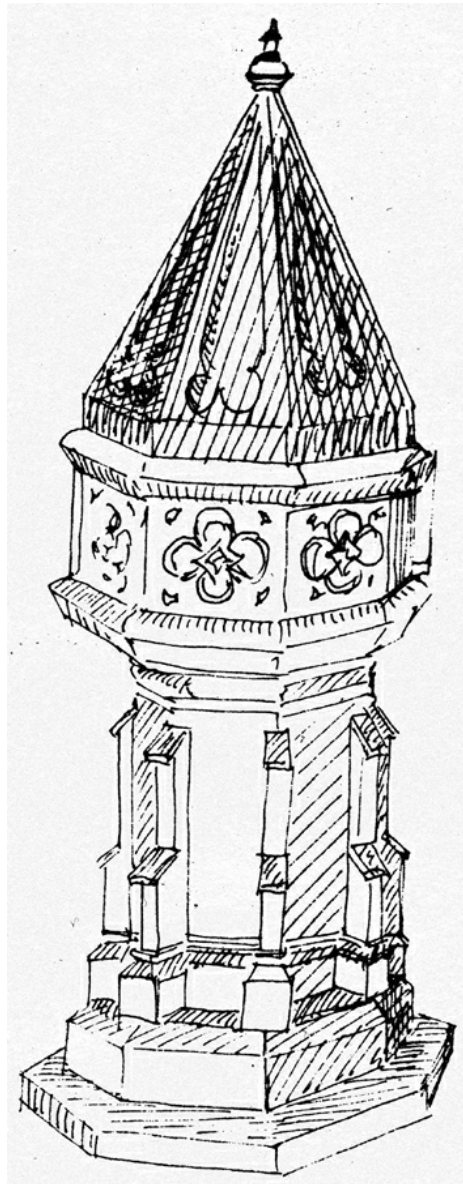
Two escaped German prisoners were recaptured in the Rectory Wood by armed American guards. On D-Day 6th June 1944, beginning at dawn, the awe inspiring sight of the Airborne Liberating Forces was witnessed from the Rectory bedroom windows. They covered the whole sky on their journey to the continent.

1948. At the Rectory the very old wooden coach house and adjoining coal house were taken down.

LESLIE RONALD FRANK BUTTLE, RECTOR OF FORDHAM, ESSEX, 1958-1963

According the internet he rode on his bike round the Parish of Fordham and Eight Ash Green to visit the sick and infirm.

In 1898 All Saints Church, Halstead Road, Copford, (now Eight Ash Green) was built as a chapel of ease to St. Michael's Church, Copford, and was transferred to Fordham as a district church in 1961.



Victorian Font