

## Aslockton Cemetery - More information

*Ruth King also provided a typed transcript, although undated it appears to have been drafted in the 1860s, it certainly makes clear the feelings of the residents of Aslockton as to the 'influence and intermeddling' of Thomas Dickinson Hall - the Lord of the Manor (of Whatton) referred to in the text.*

*Our thanks to Ruth King and Michael Flinton for giving us access to this interesting document. The document is reproduced exactly as presented.*

For several months the inhabitants of this Village have been debarred the right of interment in Whatton Church Yard. Previous to this prohibition they had possessed the privilege of worshipping in Whatton Church and burying their dead in that Church Yard from the time of the Reformation. The Martyr Cranmer; as is well known was born at Aslockton; and a Memorial Tablet to that distinguished prelate is to be seen in Whatton Church.

Notwithstanding the proximity of the two parishes; and the fact that they have been wedded to each other in matters of worship and sepulture for centuries; they have now become disconnected through the influence and intermeddling of the Lord of the Manor. Without any deference to the wishes of Aslockton; but indeed; against their strongest protestation; the souls and bodies of the inhabitants have been coolly handed over to the distant parish of Scarrington. When this wicked change was projected: a unanimous Meeting of the parishioners voted resolutions to resist it; and a deputation waited upon the then Bishop of the Diocese to express their feelings regarding it. He assured the deputation that nothing in the shape of the change proposed should be done without the consent of the parish of Aslockton.

Notwithstanding this; the Lord of the Manor and his satellites have carried the day and have perpetrated as gross an outrage on the feelings of the villagers as is rarely heard of in modern times. The last resting place of their forefathers is closed against them., what is more natural than that families- no matter how humble-should wish to repose together in the same churchyard; where have lain their ancestors from time immemorial. But in this case; to suit the caprice of a few individuals the graves of parents and children are to be separated and regardless of the immense inconvenience; all future interments are to be at Scarrington.; unless this wanton and inhuman scheme is defeated. The parishioners of Aslockton have: therefore purchased a plot of ground in their own village to be used as a General Cemetery and free from ecclesiastical control. In order to obtain the amount required for the purchase they respectfully solicit the contributions of those friends who fell disposed to assist in realizing this object.

Subscriptions will be thankfully received by any member of the following Committee- Mr.Wm.Parnham Butcher; Mr.Geo.Stephens; Mr.Geo .Monks; Mr Isaac Morley; Mr R Brown Mr Henry Stephens; and Mr.V. Carlisle.



Cranmer Local History Group



# Local History Digest

**The quarterly newsletter of the Cranmer Local  
History Group**

**Researching the history of Aslockton, Scarrington and Whatton-in-the-Vale**

**Volume 1**

**Number 1**

**September, 2004**

*Free*

## Forthcoming Local History Events

Tuesday, September 7 2004 – 8pm	Thursday Island – St Thomas Parish Church Gill Reynolds	St. Thomas, Main Street, Aslockton
Tuesday, October 5 2004 – 8pm	The Story of Edwardian and Victorian Seasides RF Stammers	The Village Hall Main Street, Aslockton
Tuesday, November 2 2004 – 8pm	Lucy Hutchinson – the wife of the Governor of Nottingham Castle during the Civil War. Val Henstock	The Cranmer Arms Main Street, Aslockton
Tuesday December 7 2004 – Time to be arranged	Visit to Newstead Abbey	Newstead Abbey
Tuesday January 4 <sup>th</sup> 2005 – Time to be arranged	Social Evening	To be arranged

**Visitors, particularly residents of the three villages, are most welcome.**

Membership is only £5 per year (the Membership year runs from July to June). Come along to any meeting and join.

**Visit our web site at [www.cranmerlhg.org.uk](http://www.cranmerlhg.org.uk)  
e-mail: [info@cranmerlhg.org.uk](mailto:info@cranmerlhg.org.uk)**

## Aslockton Cemetery

*Ruth King*

*Extracted from an undated document produced by Ruth King for the Trustees of Aslockton Cemetery. Many thanks to Michael Flinton for obtaining a copy.*

Going back to the year 1869 when the land was bought, there was no church or burial ground in Aslockton. The date stone on the church reads 1891. The place of worship was the Methodist chapel (since converted into flats) on Chapel Lane. That would account for the majority of the population being Methodist in those days. In fact as a young child I attended the still flourishing Sunday school and anniversaries followed by lovely teas.

For the purposes of church worship and burial the parishes of Aslockton and Whatton had been joined since the time of the Reformation. To quote the records, ( in beautiful handwriting)

In consequence of an act by the Ecclesiastical Commissioners in separating the Parishes of Aslockton and Whatton the inhabitants of the Parish of Aslockton had been prevented from using the Parish churchyard at Whatton. They could as a compensation use the churchyard at Scarrington, • but that being a mile distant, a number of the inhabitants and friends turned their attention to the desirability of having a burial ground of their own.

During the time of their anxiety they were greatly encouraged and substantially assisted by the magnificent sum of £50 from Samuel Morley.Esq MP This gave vigour to the movement and subscriptions were thankfully received by the committee - Mr. William Parnham.(Butcher), Mr. George Stevens, Mr. George Monks, Mr. Isaac Morley, Mr. R.Brown, Mr. Henry Stephens and Mr. William' Carlisle.

By their united effort a piece of land, containing one acre and one rood, was secured and purchased of Mr. Matthew Hall of Flintham, lying near to the village and abutting on the highway between Aslockton and Scarrington. The said piece of land was duly conveyed by legal process into the possession of Trustees for the purposes of a Cemetery for the use of the inhabitants of the Parish of Aslockton and all other persons who from time to time desire to use i

On the 21st. December 1869 the land was publicly set apart as a Cemetery. This must have been quite a day in Aslockton. The promoters of the Cemetery together with inhabitants of the village, assembled in the Primitive Methodist Chapel at quarter past two in the afternoon. Preceded by about one hundred children of the Parish with flags in their hands walled in procession to the ground.

The ceremony was commenced by the assembly singing the hymn, "Before Jehovah's awful Throne", after which Mr. Doncaster of Bingham read the 90th. Psalm and the Rev. J.Hogers of Bingham offered the prayers. The stirring address was given by Mr. Prisby, Chaplain of the Nottingham General Cemetery( a record of which is preserved in the Register) who in his closing remarks, solemnly dedicated and declared the cemetery a sacred resting place for the dead. The Doxology was sung and the Benediction pronounced. The procession was reformed, a large plum bun was given to each of the children as they passed out of the cemetery gate. The company returned to the Chapel where tea was provided for more than 200 people.

At 6pm. the same day, a public meeting was held at which Mr. J. Doncaster of Bingham presided. The meeting was crowded and was addressed by Mr. Frisby of Nottingham, Rev. J. Rogers and Mr. George Baxter of Bingham. A letter was read from the Home Secretary, from which it was shown that the Cemetery was formed upon a satisfactory and legal basis. Another letter was read from Samuel Morley. M.P. stating his inability to be present. The day's proceedings were evidently much enjoyed. It would be a red letter day in the remembrance of the whole village and would form a subject for conversation by the children in years to come, The proceeds of the collection at the close of the meeting were handed over to the cemetery fund.

When Edward VI was dying, Cranmer was persuaded, much against his will, to sign a document, by the King, designating Lady Jane Grey as his successor. The attempt to place her on the throne failed and Mary Tudor became Queen. Cranmer was charged with treason and sedition and committed to the Tower of London. From there he was taken to Oxford charged with heresy. To save his life he recanted his opinions. However, when called upon to recant openly, he refused and recanted his recantations. Cranmer was burnt at the stake on the 21st March, 1556 at Oxford. The day was said to be overcast and stormy.

## The origin of the village name of Whatton.

**Gregg Redford—August, 2004**

The generally accepted origin of the name *Whatton* is that proposed by the *English Place Name Society (EPNS)*. Their interpretation is that the first part 'What' is a corruption of Wheat (as in *Wheatley, Notts*) with the Saxon suffix of 'ton' meaning farm or settlement. This would describe *Whatton* as being a *Wheat Farm or Settlement*. Given that the area was never heavily wooded and the quality of the land, it would seem to be a fair description.

Recently I reviewed the entry for Whatton in the *Magna Britannia Antiqua & Nova* published in 1738 (described as being 'a new, exact and comprehensive Survey of the Ancient and Present state of Great Britain'). In the Whatton entry it proposes that *Whatton* 'takes its name from its watery situation upon the River Smite, that runs close by, and continues often full of water than other larger and swifter rivers do'. Recent history lends a ring of truth to this interpretation.

The earliest documented reference to Whatton I can find, is the entry in the *Domesday Book* (1086) in which it is referred to as *Watone*. The *tone* suffix, as the EPNS proposes is of Saxon origin meaning farm or settlement that leaves us with *Wa*. The Saxon word for wheat was *whoet* and it doesn't seem plausible that *Whoetone* would contract to *Watone*. However, the Anglo-Saxon words *wæd* (*ford, water, sea, ocean*), '*wæta*' (*wetness, moisture*) and '*wætung*' (*wetting*) could easily contract to '*WA*' or '*WAT*'. This interpretation would provide the description *Wet Farm or Settlement*.

So we have two choices:

Wheat Settlement or

Wet Settlement,. On balance I prefer the second.

## Aslockton Feast Day—information wanted

The Aslockton Feast Day was held on the eight Saturday after easter and last celebrated in 1964. It is thought it was connected to the *Aslockton Union*. Any information about the Feast Day and the Union would be much appreciated.

### In this issue...

Aslockton and the Railway 4

Aslockton Cemetery 7

Aslockton Feast Day—  
information wanted 6

Sale of Whatton Manor—1919 5

The origin of the village name of  
Whatton 6

Thomas Cranmer 7

### In future issues...

Whattons' Norman Heritage  
The Domesday entries for  
Aslockton and Whatton

Aslockton in the Census Years  
The de Whatton Family

Design: ©2004—GR Redford  
Articles: ©2004— their respective authors.

No part of this publication may be copied in any manner whatsoever without the express permission of the publishers

Edited by GR Redford  
Designed, Published and Printed by  
GR Redford,  
17, Burton Lane,  
Whatton-in-the-Vale,  
Nottinghamshire,  
NG13 9EQ.  
E-Mail: gregg@grredford.co.uk  
On behalf of the  
Cranmer Local History Group.

## Cranmer Local History Group

The Cranmer Local History Group as part of its' constitution is committed to promoting the history of Aslockton, Scarrington and Whatton-in-the-Vale in particular and local history in general.

As part of that commitment the group organises a series of talks throughout the year and this quarterly digest is intended to compliment that programme.

### All information welcome

We are always interested in photographs, anecdotes and documents relating to the villages. We have already archived in excess of 100 photographs and have extracted references to the villages from documents dating back to the 11th Century.

We are able to scan material very quickly so any documents or photographs you may loan to us will be returned very quickly, unharmed.

If you can help, please contact:

Gregg Redford on 01949 851597

Or e-mail: info@cranmerlhg.org.uk

## Local History Digest

This is the first of what we hope will be a quarterly newsletter containing original articles by members of the Cranmer Local History Group.

Each edition will contain a number of short articles dealing with the history of the three villages (*Aslockton, Scarrington and Whatton*).

## Aslockton and the Railway

*Gregg Redford—April, 2002.*

The AMBERGATE, NOTTINGHAM AND BOSTON AND EAST JUNCTION RAILWAY AND CANAL COMPANY built the railway during the 1840s and the station at Aslockton was opened to the public on July 15th, 1850. At the same time the Great Northern Railway Company ('GNR') built the line between London and York and in 1852 they completed and opened their Railway Station at Grantham.

The AMBERGATE line connected Derbyshire and Nottinghamshire to the Great Northern Station at Grantham. The service operated from its Nottingham terminus at the London Road, Low Level Station.

The directors of GNR wanted to secure a hold on the vast coal traffic from Derbyshire and Nottingham. The Ambergate line provided access from Grantham to the Derbyshire and Nottinghamshire coalfields.

The Ambergate company had virtually run out of cash building the Nottingham - Grantham line and whilst they ran the line for three years the take-over by GNR was inevitable.

Control of the line passed to the Great Northern Railway to operate for 10 years in 1855. This arrangement was made permanent in 1861 when the AMBERGATE, NOTTINGHAM AND BOSTON AND EAST JUNCTION RAILWAY AND CANAL COMPANY leased itself to the Great Northern Railway Company for 999 years.



## Sale of Whatton Manor—1919

*Gregg Redford—July, 2004*

On Wednesday the 30th, April 1919 Whatton Manor was offered for sale by auction by Messrs JH Bradwell & Sons at the Welbeck Hotel, Nottingham. A copy of the *Sale Particulars* for the sale was kindly loaned to the group by Kevin Robey. The document provides us with a good insight of the structure of the estate and village in the early 1900s.

The Estate and Manor covered nearly the whole of the village of Whatton and the surrounding land, extending to some 1,575 acres (roughly equivalent to the area described in the 11th century *Domesday Book*). The Estate consisted of eight tenanted farms ranging from 65 to 261 acres, all with substantial farm houses (referred to as *Homesteads* in the particulars). The village itself consisted of *Whatton Grange* (built by Thomas Dickinson Hall for his eldest son in about 1860, on the site of the original Norman Manor House), a smaller residence, the Griffins Head, Post Office and dwelling house and some forty cottages.

The Estate and Manor at the time was the property of Lieutenant Colonel Montagus Haffenden Hall, grandson of Thomas Dickinson Hall, who had acquired the Manor and Estate in 1840.

## Thomas Cranmer 1489 - 1556

*Gregg Redford—April, 2002*

Whilst there is no positive proof that Thomas Cranmer was born in Aslockton, it is certain that his family lived there (his father is celebrated in St. John of Beverley, Whatton) and it is widely believed that he was born in the village on 2nd of July 1489. His father Thomas Cranmer, was the son of the first Cranmer holder of the Manor, Edmund, through his (Edmund's) marriage to Isabelle de Aslockton (Aslakiston) in 1460.

It is thought that Thomas spent the first fourteen years of his life in Aslockton and worshipped at the Whatton church (Aslockton at that time being a Chapelry and having no church of its own). Legend has it that he would sit on the prospect mound (Cranmer's Mound) and listen to the bells of St. John of Beverley in Whatton.

His father died in circa 1503 when Thomas was 14 years of age and his mother sent him to Jesus College, Cambridge. He became a fellow in about 1511, although his fellowship was suspended when he married Black Joan, a relation of the proprietor of the Dolphin Inn. It is assumed that at that time he wished to become a lawyer. However, Joan died within a year and Thomas resumed his fellowship and sought holy orders.

Thomas may have been destined for quiet scholarship had it not been for the fact that he had been staying with relatives in Waltham, Essex. Whilst there, he met Gardiner and Edward Fox who were both counsellors to Henry VIII. Through this chance meeting Thomas entered the arena of the great events which were to follow.

By 1530 Cranmer was Archdeacon of Taunton. He was consulted as to the validity of Henry's marriage to Catherine of Arragon and concluded that, as she was considered a relative, they were unlawfully married. He was sent to Germany to consult with Lutheran princes on the subject. It was whilst he was in Germany that he met and loved Margaret, niece of Andreas Osiander, a prominent Lutheran theologian. Although, as a priest Cranmer had taken a vow of celibacy, his reading of the scripture (especially the fact that the apostles were married) convinced him that marriage was permitted and he and Margaret married in secret. The marriage was kept secret for some years.

In 1533 Henry appointed him Archbishop of Canterbury (assuming him to be a supporter). Cranmer pronounced Henry's marriage to Catherine void and that to Anne (Boleyn) to be valid. Subsequently, he pronounced the marriage to Anne to be void, allowing Henry to marry Anne of Cleves only then to announce that marriage unlawful. Whilst it would be easy to view Cranmer as self-serving, it must be remembered that he believed, on his reading of Romans 13 and 1 Peter 2, that the king was God's appointed ruler. Despite his continued obedience to Henry, Cranmer pleaded for clemency (albeit in vain) for Thomas More and John Fisher who as loyal Catholics refused to accept Henry as the supreme head of the English Church. By now (1536), the English Church was severed from Rome and Cranmer's theology was largely Lutheran, whilst Henry continued to insist on non-papal Catholicism (Anglo-Catholic). Despite the difference in theology Henry still liked and admired Cranmer and even summoned Cranmer to minister to him on his deathbed.

The Church of England became more Protestant when Edward VI ascended to the Throne. It was during this freer climate that Cranmer wrote the Book of Homilies, the Forty-two Articles and the most enduring Book of Common Prayer.