

## RELIGIOUS HISTORY

There has been a church since at least the 12th century;<sup>329</sup> the first record of a rector dates from 1265.<sup>330</sup> The rectory was vested in St Edmund's College, Salisbury, in 1349, after which a vicarage was instituted. The rectory was eventually acquired by the Penruddocks in the early 17th century, and was held with the manor until 1936.<sup>331</sup> The parish, which is in Chalke deanery,<sup>332</sup> was united with Fovant and Sutton Mandeville in 1952 to create a single benefice.<sup>333</sup> In 1979 it was transferred to the new benefice of Barford St Martin, Dinton, Baverstock and Compton Chamberlayne; in 1989, it was moved to the new benefice of Fovant, Sutton Mandeville and Teffont Evias with Teffont Magna and Compton Chamberlayne.<sup>334</sup> In 2001, this benefice was dissolved, and the parishes were united with 14 neighbouring parishes to form the new benefice of the Nadder Valley, to be served by a team ministry.<sup>335</sup>

### Advowson

The advowsons of both Compton Chamberlayne and of the neighbouring parish, Barford St Martin, were held with the manor of Compton Chamberlayne. Following the partition of the manor before 1208, each half-manor held a half-share of both advowsons, until an agreement was reached whereby the advowson of Compton Chamberlayne was vested in the Chamberlain half-manor, and the advowson of Barford St Martin was vested in the Haversham half-manor.<sup>336</sup> The owners of that portion continued to present to Barford St Martin until the middle of the 16th century,<sup>337</sup> but it seems to have been separated by the time the Penruddocks acquired the estate.

In 1304, Robert Chamberlain sold the advowson of Compton Chamberlain to Reginald of Frome,<sup>338</sup> and Frome presented in the following year.<sup>339</sup> There

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<sup>329</sup> See below, advowson.

<sup>330</sup> *Cal. Pat.*, 1258–1266, p. 430.

<sup>331</sup> WSA, D 1/61/132/25.

<sup>332</sup> Youngs, *Admin. Units*, I, 535.

<sup>333</sup> WSA, 1425/20; *London Gazette*, 4 Jan. 1952.

<sup>334</sup> WSA, 2200/3.

<sup>335</sup> Order in Council, June 2001: 'Compton Chamberlayne (CST Ref 29)', *The Church Society Trust*, <http://www.churchsociety.org/cstrust/CSTdetail.asp?29>, accessed 23 Nov. 2010.

<sup>336</sup> TNA, CP 25/1/250/10/96: Fry (ed.), *Feet of Fines, 1195–1272*, p. 28.

<sup>337</sup> Phillips, *Institutions*, I, 217.

<sup>338</sup> TNA: PRO, CP 25/1/252/29/18; Pugh (ed.), *Feet of Fines, 1272–1377*, p. 50.

<sup>339</sup> Phillips, *Institutions*, I, 6.

seems to have been some uncertainty regarding the ownership of the advowson, however, and it was in dispute in 1315, when Frome, Chamberlain and an Alice of Eschekere all presented.<sup>340</sup> Chamberlain's presentation of Edmund de la Beche was confirmed by the king,<sup>341</sup> but this was successfully challenged by Frome in the courts.<sup>342</sup> In 1316, Frome presented Roger of Budeston, but the bishop instead presented John of Hackeneye, by lapse.<sup>343</sup> Frome successfully challenged the bishop's presentation,<sup>344</sup> but the benefice was apparently vacant again in 1317,<sup>345</sup> when Frome presented Edmund de la Beche to the rectory.<sup>346</sup> Beche resigned in 1323, when Frome presented John of Bradeford in his place,<sup>347</sup> but Beche was restored in 1326, claiming that he had resigned the benefice from fear;<sup>348</sup> he promptly exchanged it for Hagbourne (Berks.).<sup>349</sup>

Frome was imprisoned over a dispute in Somerset, and died in the Fleet prison in 1333.<sup>350</sup> His estate was confiscated, and the King presented Robert Burbach to the benefice in that year.<sup>351</sup> The Frome family seem to have recovered the estate, however, and Frome's son William sold the advowson to William Randolf in 1339,<sup>352</sup> who in turn granted it with a small estate to St Edmund's College, Salisbury in 1349, to support two chaplains.<sup>353</sup> The vicarage was presumably instituted after the death of Burbach, sometime between 1353 and 1361.<sup>354</sup> The College and its property were purchased by William St Barbe in 1546,<sup>355</sup> and it passed to Thomas St Barbe (d. 1563),<sup>356</sup> and his son Thomas (d. 1591).<sup>357</sup> The queen presented to the vicarage by lapse in 1595.<sup>358</sup> John

<sup>340</sup> Phillips, *Institutions*, I, 13; *Reg. Martival*, I, 15–19.

<sup>341</sup> *Cal. Pat.* 1313–1317, p. 303.

<sup>342</sup> *Reg. Martival*, I, 15–19; III, 11.

<sup>343</sup> Phillips, *Institutions*, I, 13; *Reg. Martival*, I, 15–19; IV, 1–2.

<sup>344</sup> *Reg. Martival*, I, 15–19.

<sup>345</sup> *Reg. Martival*, II, 221.

<sup>346</sup> Phillips, *Institutions*, I, 15; *Reg. Martival*, I, 89.

<sup>347</sup> Phillips, *Institutions*, I, 20; *Reg. Martival*, I, 278–9.

<sup>348</sup> Phillips, *Institutions*, I, 23; *Reg. Martival*, I, 367.

<sup>349</sup> Phillips, *Institutions*, I, 24; *Reg. Martival*, I, 371.

<sup>350</sup> Phillips, *Institutions*, I, 13; *Reg. Martival*, I, 15–19.

<sup>351</sup> *Cal. Pat.* 1330–1334, p. 459.

<sup>352</sup> TNA: PRO, CP 25/1/254/44/213; Elrington (ed.), *Feet of Fines 1327–1377*, , p. 58.

<sup>353</sup> *Cal. Pat.* 1348–1350, p. 405; *VCH Wilts. II*, 386–7.

<sup>354</sup> Burbach still held the benefice in 1353; *Petitions to the Pope: 1342–1419* (1896), pp. 250–256. Thomas Clyve was presented to the benefice by St Edmund's College in 1361; Phillips, *Institutions*, I, 55.

<sup>355</sup> *VCH Wilts. III*, 388; TNA: PRO, C 66/797.

<sup>356</sup> TNA: PRO, C 142/140/199.

<sup>357</sup> TNA: PRO, C 142/229/103.

<sup>358</sup> Phillips, *Institutions*, I, 234.

Penruddock acquired the rectory and advowson sometime between the death of his father in 1613,<sup>359</sup> and his presentation to the vicarage as rector in 1634.<sup>360</sup> The advowson was transferred to the Church Society trust in 1919.<sup>361</sup>

## Income and Property

The rectory was valued at £13 6s. 8d. in 1291,<sup>362</sup> and the tithes were valued at £8 in 1341.<sup>363</sup> In 1431, the parish complained that it was unable to support its vicar, and the sum owing to the College was reduced to 17s. 5d.<sup>364</sup> In 1535, the rectory was worth £14 19s. 5d., from which £6 19s. 5d. was reserved for the dean and fellows of the College of St Edmund's Salisbury, £1 was paid to the bishop of Salisbury, and 19s. 5d. to the dean and chapter of Salisbury, leaving the vicar with £6 15s.<sup>365</sup> In the time of bishop Waltham (1388–95), the vicarage was said to be poorly endowed, but even so to have responsibility for maintaining the chancel.<sup>366</sup> In 1638, the rectory estate and tithes were leased for £150 a year.<sup>367</sup>

The vicar appears never to have held any glebe in the parish. He traditionally had the right to the use of two chambers in the parsonage and two adjacent gardens,<sup>368</sup> and in 1597 the vicar had a recently-built small house with the adjacent garden.<sup>369</sup> 2 a. of arable land in the common fields called the Church Lands appear to have belonged to the church and not to the vicar, and were leased out by the churchwardens.<sup>370</sup> In 1850, the vicar's glebe still amounted to little more than a house and garden.<sup>371</sup> In 1882, Charles Penruddock confirmed that the 2 a. of church land belonged to the church and not to the vicar.<sup>372</sup>

In the early 17th-century the vicar's stipend was 12 marks (£8) a year, and he was also entitled to all of the offerings in the church.<sup>373</sup> From 1620, an extra

<sup>359</sup> TNA: PRO, C 142/340/205.

<sup>360</sup> Phillips, *Institutions*, II, 17.

<sup>361</sup> 'Compton Chamberlayne (CST Ref 29)', *The Church Society Trust*, <http://www.churchsociety.org/cstrust/CSTdetail.asp?29>, accessed 23 Nov. 2010.

<sup>362</sup> *Tax. Eccl.*, p. 181.

<sup>363</sup> *Non. Inq.*, p. 169.

<sup>364</sup> WSA, D 1/2/9, f. 81v (2nd foliation); *VCH Wilts. III*, 387.

<sup>365</sup> *Valor Eccl.*, II, 105–06.

<sup>366</sup> *Reg. Waltham*, p. 149.

<sup>367</sup> WSA, 332/73.

<sup>368</sup> Hobbs (ed.), *Glebe Terriers*, p. 118.

<sup>369</sup> WSA, 332/252, f. 6.

<sup>370</sup> WSA, 332/72; Hobbs (ed.), *Glebe Terriers*, p. 118.

<sup>371</sup> WSA, TA/Compton Chamberlayne. See also WSA, 1168/5.

<sup>372</sup> WSA, 332/270.

<sup>373</sup> Hobbs (ed.), *Glebe Terriers*, p. 118.

£30 a year was added to the vicar's income by the Thistlethwaite charity,<sup>374</sup> and in 1672, the vicar's stipend was fixed at £20 and freed of all other charges, rents and taxes.<sup>375</sup> The vicar's wages were augmented by £200 twice, by Queen Anne's Bounty in 1780 and by Charles Penruddock in 1783.<sup>376</sup> The vicarage was worth £80 a year in 1819,<sup>377</sup> and £99 in 1830.<sup>378</sup> In 1858, the first year after payment of the Thistlethwaite charity was restored, the total income of the vicarage was £110 13s. 11d..<sup>379</sup> In 1884, the vicar's income was £130 17s., including a £10 voluntary augmentation by Charles Penruddock;<sup>380</sup> the latter was stopped during Penruddock's dispute with Dudley Digges.<sup>381</sup> In 1919, Charles Penruddock charged his estate with an annual rent charge of £100, payable to the Church Association Trust, who in return were to pay the vicar £50 a year as an augmentation of his stipend.<sup>382</sup> The vicar's stipend was further augmented by £45 a year in 1927 by the Ecclesiastical Commissioners,<sup>383</sup> who also gave £250 in 1934 to improve the vicarage.<sup>384</sup> In 1955, the vicar's income was £197.<sup>385</sup>

The curate's salary was £30 in 1727,<sup>386</sup> but had dropped to £20 in 1733,<sup>387</sup> where it remained in 1795;<sup>388</sup> it was £50 in 1814,<sup>389</sup> and £42 in 1820.<sup>390</sup> Thomas Penruddock was to be paid £80 as curate, almost the whole value of the benefice, when he was appointed as curate in 1827,<sup>391</sup> but this was presumably due to his family connection. In 1843, George Powell was to be paid £50 to serve as curate at both Compton Chamberlayne and Baverstock.<sup>392</sup>

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<sup>374</sup> Above, charities.

<sup>375</sup> Hobbs (ed.), *Glebe Terriers*, p. 118.

<sup>376</sup> C. Hodgson, *An Account of the Augmentation of Small Livings by the Governors of the Bounty of Queen Anne* (2nd edn, 1845, with supplement of 1864), p. 335; Ransome (ed.), *Visitation Queries 1783*, pp. 73–4.

<sup>377</sup> WSA, D 1/8/3/28.

<sup>378</sup> *Rep. Com. Ecclesiastical Revenues, 1835*, pp. 830–1; *VCH Wilts. III*, p. 53.

<sup>379</sup> WSA, 332/270.

<sup>380</sup> WSA, 1168/5.

<sup>381</sup> *Salisbury Times*, 14 June, 1898, p. 7.

<sup>382</sup> Sale particular, 1930: WSA, 2676/5.

<sup>383</sup> WSA, D 1/3/7/11.

<sup>384</sup> WSA, D 1/3/7/13.

<sup>385</sup> *Crockford's* (1955–6), p. 1457.

<sup>386</sup> WSA, D 1/14/1/7/197.

<sup>387</sup> WSA, D1/14/1/10.

<sup>388</sup> WSA, D 1/14/1/23.

<sup>389</sup> WSA, D 1/8/1/1.

<sup>390</sup> WSA, D 1/8/3/28.

<sup>391</sup> WSA, D 1/14/1/34.

<sup>392</sup> WSA, D 1/14/1/39.

## RELIGIOUS LIFE

A chantry was founded in the parish church in 1330, when a small estate was granted to the Hospital of St John in Wilton, who were to celebrate an annual obit to the memory of Robert Chamberlayne and to provide two candles before the high altar each day at high mass.<sup>393</sup>

The parish may have been little more than a sinecure in the 14th century, when it was held by pluralists and royal officials. Edmund de la Beche (rector 1317–23, and 1326), in royal service by 1312,<sup>394</sup> was keeper of the wardrobe and treasurer of the household under Edward III.<sup>395</sup> His successor, John of Bradford (rector 1323–26), was vicar of Bradpole and may have been rector of Bishopstrow.<sup>396</sup> Robert Burbach (rector 1333–c. 1361), presented by the King in 1333, was prebend of Wingham (Kent),<sup>397</sup> and was appointed to an unidentified Welsh prebend by royal grant in 1353;<sup>398</sup> he may have held a canonry at Salisbury also.<sup>399</sup> Following the gift of the advowson to St Edmund's College in Salisbury, the rectory was appropriated by the College and the cure was served by a vicar. The vicarage was a poor one, and as a result the chancel was reportedly falling into ruin and the vicar was lacking adequate Sunday vestments in 1431.<sup>400</sup>

In 1553, the parish retained a chalice weighing 7 oz., and 10 oz. of plate was confiscated for the King.<sup>401</sup> There were three bells at this time.<sup>402</sup> The vicar Humphrey Dale was still performing ceremonies 'in the lattyne service' in 1558,<sup>403</sup> and parishioners were leaving bequests for the ringing of the church bells for a month after their funeral in 1561.<sup>404</sup> Another tradition at this time was the provision of a cake for the parish clerk at the time of a woman's churching.<sup>405</sup>

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<sup>393</sup> *VCH Wilts. III*, 365.

<sup>394</sup> *Cal. Close*,

<sup>395</sup> *VCH Berks. IV*, 3–8.

<sup>396</sup> *Reg. Martival, I*, 279–80, 312.

<sup>397</sup> *Petitions to the Pope: 1342–1419* (1896), pp. 250–256.

<sup>398</sup> 'Unidentified Prebendaries', *Fasti Ecclesiae Anglicanae 1300–1541: volume 11: The Welsh dioceses (Bangor, Llandaff, St Asaph, St Davids)* (1965), pp. 79–83.

<sup>399</sup> *Petitions to the Pope: 1342–1419* (1896), pp. 250–256.

<sup>400</sup> T. C. B. Timmins, *The Register of John Waltham, Bishop of Salisbury, 1388–95* (Cant. & York Soc. 80, 1994), p. 149.

<sup>401</sup> *Church Plate*, p. 48.

<sup>402</sup> *Church Bells*, p. 63.

<sup>403</sup> WSA, D 1/42/18, ff. 7b–8b; 487/1.

<sup>404</sup> Steven Hobbs, 'Piety and Church Fabric in Sixteenth-Century Wiltshire', *WAM*, XCVIII (2005), p. 83.

<sup>405</sup> WSA, D 1/42/18, ff. 4bv–8b, 28bv–29bv.

New bells were procured in 1614 and 1616 - the latter with the inscription 'HONOUR THE KING' - possibly indicating the acquisition of the rectory by the Penruddocks. The third bell was replaced in 1656 and was inscribed with the initials of the infant rector George Penruddock, despite the confiscation of the family estates for his father's treason in the previous year.<sup>406</sup>

Because of the poverty of the benefice, the vicarage was often held by pluralists who may also have been absentees. Parishioners complained that there had been no resident vicars for approximately 40 years before the appointment of John Dugmore in 1596, and the cure had been served by curates. One of these, John Guilliams, served as curate for at least 20 years.<sup>407</sup> Christopher Ford, vicar 1635–45, was born in the parish and had previously served as its curate.<sup>408</sup> Perhaps most notable of the parish's vicars is John Martin, who held the vicarage from 1645 until his death in 1693. He was twice deprived for his political beliefs, first during the Interregnum and again in 1690 as a Non-Juror. Despite his deprivation in the 1640s, he remained close to the Penruddocks, ministering to Col John Penruddock at his execution, protecting the estate from sequestration and briefly sheltering the Penruddock family at his home in Tisbury when their lands were confiscated.<sup>409</sup> Following his reinstatement at the Restoration, he preached a sermon of thanksgiving that demonstrated his devotion to the twin causes of Anglicanism and the Stuarts. Besides Compton Chamberlayne, he also held Melcombe Horsey (Dorset) and the prebend of Yatesbury, and became chaplain to Charles, earl of Nottingham. In 1677 he exchanged Yatesbury for the Prebendary of Preston. Despite having been returned as officious in his duty by the churchwardens in 1671,<sup>410</sup> Martin was admonished in 1674 for being absent without having appointed a curate, after which he appears to have resided in the parish. He took an interest in the affairs of the parish, paying attention to the siting of the pulpit and excommunicating parishioners involved in a legal dispute. He suffered again for the Stuart cause in 1690, when he was deprived of all of his benefices except Compton Chamberlayne – perhaps thanks to the intervention of the Penruddocks. It is reported that Gilbert Burnet, bishop of

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<sup>406</sup> *Church Bells*, p. 63.

<sup>407</sup> WSA, D 1/42/18, ff. 4bv–8b.

<sup>408</sup> *Alum. Oxon.*, 1500–1714, pp. 514; 'Compton Chamberlayne (CCed Location ID 1720)', *The Clergy of the Church of England Database 1540–1835*, <http://www.theclergydatabase.org.uk>, accessed 23 Nov. 2010.

<sup>409</sup> Ravenhill, 'Rising in the West', 15 (1873), p. 16.

<sup>410</sup> WSA, D 1/54/5.



Salisbury, continued to pay Martin the value of his prebend from his own purse, until the latter's death in 1693.<sup>411</sup>

A paten was donated in 1684, and an inventory of 1705 recorded that the parish also possessed a silver chalice and a pewter flagon.<sup>412</sup> In 1699, Nathaniel Hancock (vicar 1693–1718), erected a seat for the parish clerk near the south transept.<sup>413</sup> Edward Polhill, vicar 1718–32, was also vicar of Dinton.<sup>414</sup> Following his death, the parish had three vicars in the space of little over a year. William Collier, the rector of Baverstock, was appointed to the vicarage but died shortly thereafter; his successor, George Conway, vicar of Stapleford, vacated the benefice within a year to move to South Newton. Conway's replacement as vicar, Henry Head, had previously been master of Amesbury school. It is probable that he continued to reside in Amesbury, as his successor, his son Richard, certainly lived there in order to better serve his other benefices of Rolleston and Durrington. His unfamiliarity with the parish is clear from his return to the visitation queries of 1783.<sup>415</sup>

It was not unusual for the curates to also be non-resident pluralists. Thomas Smith, curate for Richard Head, also served the cure at Baverstock and lived at one of the Donheads, nine miles from Compton.<sup>416</sup> In part, the curates were forced to reside at a distance because there was no suitable house for the clergy in the parish. Peter Cowling, appointed curate in 1814, was given permission to live at Salisbury until a residence could be found closer to the parish.<sup>417</sup> Thomas South, appointed curate in 1820, planned to live at Burcombe, four miles from the parish; he was also curate of Baverstock and Barton Hastings (Warws.).<sup>418</sup> George Powell, curate of Compton Chamberlayne in 1743, was another who also served the cure at Baverstock, where he lived.<sup>419</sup>

In 1783, the curate held prayers in the morning and preached in the afternoon every Sunday, whilst there were also extra services at Christmas, Easter and Whitsun. Holy Communion was administered at the four high feasts of the year, and had been taken by approximately 20 persons in the previous year.<sup>420</sup> The curate also regularly catechised the young.<sup>421</sup> In 1864, there were two

<sup>411</sup> *New DNB*, 18190, accessed 7 Oct., 2009.

<sup>412</sup> *Church Plate*, pp. 48–49.

<sup>413</sup> Hobbs, *Parish Gleanings*, 73.

<sup>414</sup> WSA, D 1/14/1/7/197.

<sup>415</sup> Ransome (ed.), *Visitation Queries*, pp. 73–74.

<sup>416</sup> Ransome (ed.), *Visitation Queries*, pp. 31–32.

<sup>417</sup> WSA, D 1/8/1/1.

<sup>418</sup> WSA, D 1/8/3/28.

<sup>419</sup> WSA, D 1/14/1/39.

<sup>420</sup> Ransome (ed.), *Visitation Queries*, pp. 31–32.

services every Sunday, and extra services on Christmas Day, Ash Wednesday, Good Friday, Ascension Day, the first Monday in May, and every Thursday evening during winter. The average congregation numbered 100, with an average of 31 parishioners taking communion.<sup>422</sup>

The closed nature of the village, in which almost all of the land was owned by the conservative Penruddocks, who were also rectors, presumably accounts for the dominance of Anglicanism within the parish. The appointment of clerics with close family ties to Penruddocks during the first third of the 19th century would only have strengthened the bonds between the manor house and the vicarage. Thomas Wyndham (vicar 1801–06), of a Dinton family into which the Penruddocks had married, was succeeded by Henry Penruddock Wyndham (vicar 1806–22); between 1828 and 1832, the vicar was Thomas Penruddock. Either side of Penruddock were a pair of pluralists; Thomas Fox (vicar 1820–8) was rector of Abbas Combe (Dorset) and vicar of South Newton,<sup>423</sup> whilst William Stony was vicar of both Compton Chamberlayne and Baverstock.<sup>424</sup> The concern of the parish's clergy for their parishioners during the mid nineteenth century is demonstrated by the visiting book maintained by a succession of vicars for almost thirty years, detailing each poor family in the parish.<sup>425</sup>

In 1878 Charles Penruddock (d. 1899) donated two new bells and a third was donated by his wife and daughters, bringing the total to six.<sup>426</sup> This coincided with his appointment as parish clerk, following dissatisfaction with the state of church at that time.<sup>427</sup> Holding this office, together with that of rector and churchwarden, along with being the principal landowner, led to him being described as 'lay-bishop' of Compton Chamberlayne.<sup>428</sup> With this concentration of power, acrimony between Penruddock and the vicar, Dudley Digges, over changes to the nature of services in the church led to the vicar and his churchwarden being locked out of the churchyard, and the confiscation by

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<sup>421</sup> Ransome (ed.), *Visitation Queries*, pp. 31–32.

<sup>422</sup> WSA, D 1/56/7.

<sup>423</sup> 'Compton Chamberlayne (CCed Location ID 1720)', *The Clergy of the Church of England Database 1540–1835*, <http://www.theclergydatabase.org.uk>, accessed 23 Nov. 2010.

<sup>424</sup> WSA, D 1/14/1/39.

<sup>425</sup> WSA, 1256/1. Transcript published by the Wiltshire Family History Society: *Incumbent's Visiting Books, Part I*, ed. Beryl Hurley (Devizes, 1994), 3–24.

<sup>426</sup> *Church Bells*, p. 63.

<sup>427</sup> WSA, 624/3

<sup>428</sup> *Salisbury Times*, 14 Jan. 1898, p. 7.



Penruddock of the grounds and outbuildings attached to the vicarage in 1897.<sup>429</sup> The vicar had introduced an evening service and increased the use of music during services, changes which were apparently popular but met with distinct disapproval from Penruddock, who withdrew from attending the church and set about obstructing the vicar.<sup>430</sup> In 1898, the vicar was forced to preach a special charity sermon in order to raise the £3 salary that was due to Penruddock as parish clerk.<sup>431</sup> Penruddock's death in the following year relieved the tensions. The close ties between the manor and the church continued after the departure of the Penruddocks. Although George Cross appears not to have been a Christian, he took the office of rector seriously, and the parishioners were concerned to commemorate him after his death.<sup>432</sup>

In 2010, services were held in the parish church twice a month.<sup>433</sup>

## CHURCH FABRIC

St Michael's church may have its origins in the 12th century, but most of the visible fabric of the church dates from the late 13th century, with additional work of the 14th and 15th century.<sup>434</sup> It was restored in 1877 by James Soppitt of Shaftesbury, who was also responsible for executing drawings for a mortuary chapel in the cemetery south of the village.<sup>435</sup> The plan of the church is cruciform, with buttresses and a late 13th-century tower, the top remodelled in the 15th century. The north transept is also late 13th-century but has 19th-century lancet windows. The nave has a 14th-century reticulated tracery window and a perpendicular window on the north side but is altered with the addition of 19th-century windows on the south side. The south transept is 15th-century with 2-light windows. There is a pointed priest's door in the chancel. The east end has a 3-light pointed Perpendicular window with grotesque terminals. A lean-to vestry is attached to west. Inside the porch is a loose square bowl from a 12th-century font with blind arcading. Plans from 1877 reveal what may have been a bell-cote

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<sup>429</sup> A defence of Penruddock claimed that the vicar and deputy clerk both also had keys to the church, and a third key was kept at a cottage opposite the church; *Salisbury Times*, 14 Jan., 1898, p. 7.

<sup>430</sup> *Salisbury Times*, 1 July, 1898, p. 7.

<sup>431</sup> *Salisbury Times*, 24 June, 1898, p. 7; 1 July, 1898, p. 7; 8 July, 1898, p. 7.

<sup>432</sup> WSA, D 1/61/132/25

<sup>433</sup> *Compton Chamberlayne Village Website*, <http://comptonchamberlayne.org/church.html>, accessed 23 Nov., 2010.

<sup>434</sup> NHL, No. 1198624, Church of St Michael, accessed 28 Nov. 2013.

<sup>435</sup> Pam Slocombe (ed.), *Architects and Buildings Craftsmen with Work in Wiltshire, Part 1* (1996), 92. For church: WSA, 4029/1–2. For mortuary chapel: WSA, D 1/60/12/1.

in the roof of the nave, not visible in 1804, and subsequently removed during restoration work.<sup>436</sup>

Little is known about the interior of the church before its restoration in the 19th century, but accounts for restoration work in 1788 reveal that there was a gallery in the body of the church, and rails and a communion table in the chancel.<sup>437</sup> A seating plan of 1811 gives details of 27 pews, although this may not include privately owned pews.<sup>438</sup> By 1877, the gallery appears to have been transformed into a loft for the organ. It was removed during the restoration at that time, when the nave and transepts were re-pewed, and the arch between the nave and chancel was raised.<sup>439</sup> The modern nave has a 5-bay 19th-century arch-braced collar roof on stone corbels. The north transept has a 3-bay restored collar roof, and a double chamfered arch on 13th-century compound half-piers, which appears to contain 12th-century material.<sup>440</sup> The transept was rebuilt in the 19th century, when its pews were removed and a vestry was added to the west.<sup>441</sup> There is a part of a former doorway on the west side of the transept. Opposite, the south transept has a 19th-century double-chamfered arch and 2-bay 19th-century roof. In the chancel is a barrel-vaulted boarded roof.

## NONCONFORMITY

No Dissenters were reported to be active in the village, nor was a meeting house ever built.<sup>442</sup> Nonconformists possibly attended meetings in neighbouring parishes; a Quaker group which met in Fovant from 1661 may have included members from Compton Chamberlayne.<sup>443</sup>

## ROMAN CATHOLICISM

No Roman Catholics were recorded in the Compton census of 1676,<sup>444</sup> although an admission by the churchwardens in 1683 that they had levied no recusancy

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<sup>436</sup> WSA, 4029/2; J. Buckler, watercolours in WHM Library, vol. II, 31; See also 'The Buckler Collection of Wiltshire Drawings', WAM, XL (1917–19), 162.

<sup>437</sup> WSA, 332/290/8.

<sup>438</sup> WSA, 1256/1. Transcript published by the Wiltshire Family History Society: *Pew Lists*, ed. Beryl Hurley (Devizes, 1994), p. 15.

<sup>439</sup> WSA, D 1/61/28/9; *idib.*, 4029/1–2.

<sup>440</sup> WSA, D 320/1/82.

<sup>441</sup> WSA, D 1/61/28/9; *idib.*, 4029/2.

<sup>442</sup> Chandler (ed.) *Meeting House Certificates*, p. xxviii.

<sup>443</sup> VCH Wilts. III, 117.

<sup>444</sup> *Compton Census*, ed. Whiteman, p. 123.



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finances suggests the presence of Catholics in the parish.<sup>445</sup> There was one Catholic resident in 1767, and two in 1780;<sup>446</sup> although in 1783 the curate reported that none were present in the parish.<sup>447</sup>

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<sup>445</sup> Williams, *Catholic Recusancy*, p. 74.

<sup>446</sup> *VCH Wilts. III*, 96; Williams, *Catholic Recusancy*, p. 74.

<sup>447</sup> Ransome (ed.) *Visitation Queries*, pp. 31–32, 73–74.