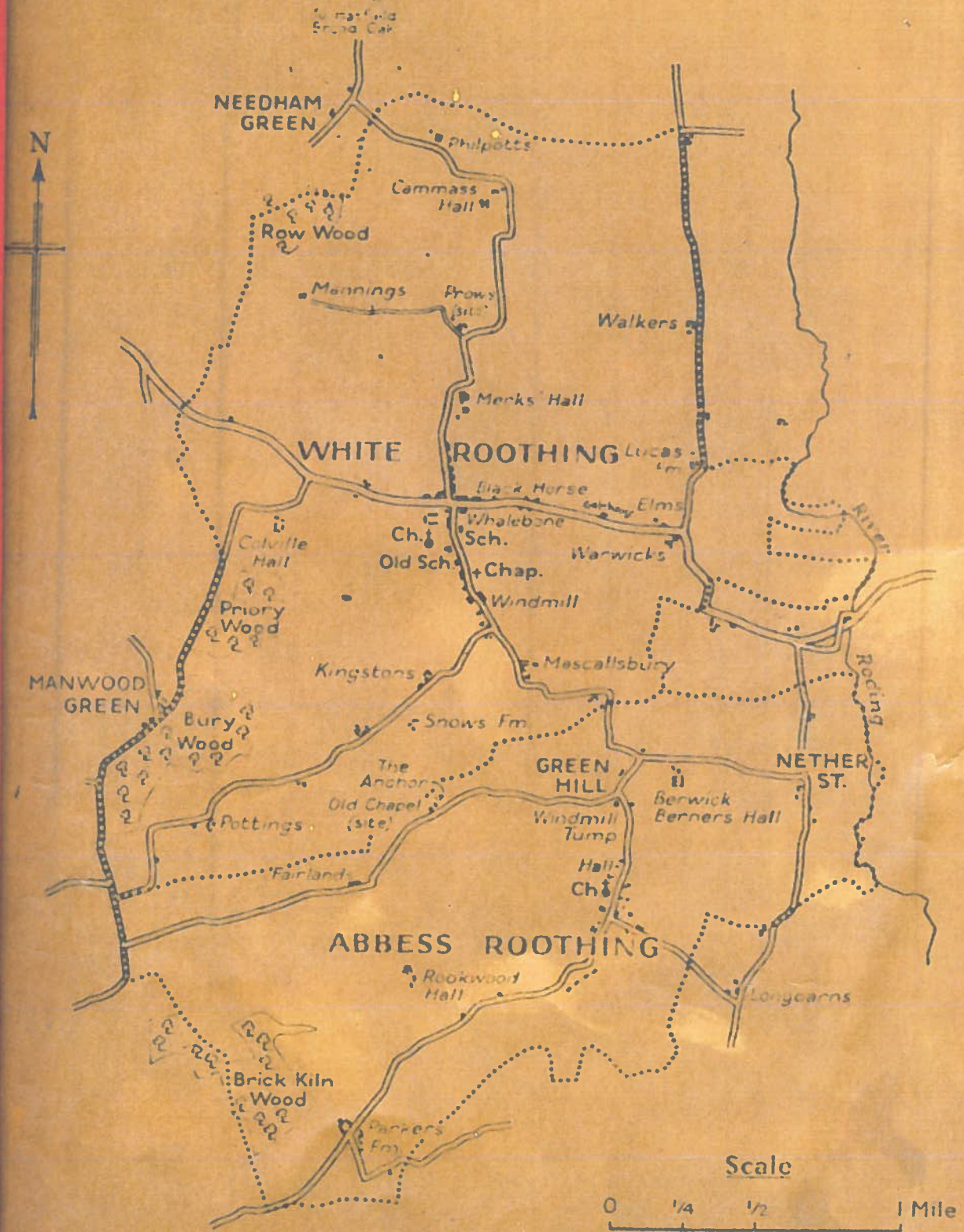


PARISHES OF WHITE & ABBESS ROOTHING



So many thanks from me
too. ECKWELL says RODING
comes from the old English
HROD, the people of old
German HRODA.

ABBESS R. Abbes of ^{Wig} Bant
AYTHORPE " held by
Will de AHTROP
BEAUCHAMP " held by (1200)
to John de Bello
(1232) CAMPO

HEADEN " had a church
with a Lead roof (1100)

MARGARET " dedication
of church
WHITE " from colour
of church



MAN
G

C O N T E N T S

Map of White Roothing and Abbess Roothing

Covering Note

| | |
|-----------------------------|----------------|
| Names of the Villages | Paras. 1 - 4 |
| Domesday Book | Paras. 5 - 6 |
| The Manors | Para. 7 |
| Moated Sites | Para. 8 |
| Colville Hall | Para. 9 |
| The Churches | Paras. 10 - 20 |
| The Chapel | Paras. 21 - 27 |
| The Windmills | Paras. 28 - 29 |
| The Schools | Paras. 30 - 39 |
| The Public Houses | Paras. 40 - 43 |
| Old Families | Paras. 44 - 47 |
| Agriculture | Paras. 48 - 53 |
| Area, Population and Trades | Paras. 54 - 56 |

COVERING NOTE

White Roothing Womens Institute, through a Committee formed under the Chairmanship of Mrs. G. B. Hoare of Colville Hall, is responsible for this short historical note. The members of the Committee were :-

Miss V. Monck
Mrs. Reisner
Miss G. Rowe
Mrs. Skellon

The Institute draws its members from the two villages of White Roothing and Abbess Roothing and for that reason the survey covers both villages.

Many in both parishes have furnished records, both written and photographic and have kindly added their own memories of persons and events. These contributors have been so many that the Committee feels it would be invidious to name them lest some should be omitted. It offers sincere thanks to all for the help so generously and usefully afforded.

---oOo---

1954

HISTORY OF WHITE ROOTHING AND
ABBESS ROOTHING VILLAGES

1. The name Roding or Roothing. The history of the villages really starts with Saxon times. Strictly speaking, the spelling with "th" is nearer the original than that with a "d" because the present eight Roothing villages represent the very scattered settlement of "the people of HROȚA" (1) where the crossed "d" is what is called the thorn letter, having the sound of "th" in thorn. It is easy to see how this was sometimes written and pronounced as a "d". HROȚA belonged to the later 5th and early 6th century. The eight villages are not distinguished in Domesday Book of 1086. The spellings there are Roinges and Rodinges. By 1285 Roothing is more used than Roding and so continued. Other variants are Rothyng, Rodynge, Roodinge etc.
2. White Roothing. The white part has always been attributed to the light colour of the rubble of which the church walls are built. The first time White Roothing is separately named is in the Westminster Domesday of 1120.
3. Morrell Roothing is a hamlet of White Roothing. Some authorities, e.g. Morant, speak of it as once a separate parish but the evidence is against this. Morrell Roothing is named as a manor "Roinges Morel" in the Colchester Cartulary in 1202 and 1237. The manor, although inside Dunmow Hundred, was a detached part of Ongar Hundred.
4. Abbess Roothing is not separately named until the Colchester Cartulary of 1237. The Abbess of Barking originally owned the advowson of the church - hence the name Abbess.

(1) The best authorities, Professor Ekwall and Dr. Reaney, for Essex Place Names both agree on this.

5. Domesday Book 1086. The entries relating to the various Roothings have been identified by historical experts so far as possible from later ownership, but there is scope for difference of opinion on the matter, since, as stated earlier, this list of properties vested in the Crown's tenants-in-chief and valued for taxation purposes, does not distinguish between the separate Roothings. The Victoria History of Essex Vol. IV gives the following summary of the position in Abbess Roothing :-

(a) "Before the Conquest, Abbess Roding (later known as Abbess Hall) was held by Leuild (probably a woman) as a manor and 3 virgates (1). In 1086 it was held by Geoffrey Martel as tenant of Geoffrey de Mandeville. It was then stated that the manor had previously been in the possession of Barking Abbey 'and he who held the land was only the man of Geoffrey's predecessor and had no power to put this land in possession of anyone but the Abbey'. Barking Abbey subsequently regained possession of the manor, perhaps as a result of the Domesday Survey and retained it until the dissolution of the Abbey in 1539".

(b) "In 1086 Eudo dapifer held a manor in Roding in demesne. Before the Conquest it had been held by Ulmar as a manor and 3 hides. At the time of Domesday there was a sokeman holding $\frac{1}{2}$ virgate and $8\frac{1}{2}$ acres who could sell his land although the soke remained attached to the manor. It is probably that Eudo's manor was that which later became known as Berwick Berners. When Eudo founded the Abbey of St. John Colchester about 1096 he gave the monks the tithes of Roding. The same tithes are probably referred to in a later confirmation of the Abbey's property by the Bishop of London, in which they are described as the tithes of Fulk dapifer in Roding Abbess".

6. Vol. I of the Victoria History of Essex carried 3 Domesday

(1) A virgate is the fourth part of a hide, usually about 30 acres.

entries which it definitely relates to White Roothing,
and 2 entries which it relates to Morrell Roothing.

For White Roothing these give $3\frac{1}{2}$ hides, i.e. about 420 acres of cultivated land, woodland for 30 swine and 34 acres of meadow. For Morrell Roothing there were 3 virgates, and $1\frac{1}{2}$ hides and 45 acres of cultivated land (i.e. about 315 acres) with woodland for 300 swine and 39 acres of meadow. In White Roothing there were 5 ploughs (1) (3 on the demesnes and 2 for the men) and in Morrell Roothing $5\frac{1}{2}$ ploughs, (4 for the demesnes and $1\frac{1}{2}$ for the men). There can be much argument about these figures, but they are included as an approximate indication of the position in 1086, and they certainly show that the area was more wooded and less cultivated than at later dates.

7. The Manors. In White Roothing these are White Rodingbury or Marks (2) (together with Colville Hall after about 1500 when it was built) and Mascallsbury; Cammas Hall in Morrell Roothing; and Abbess Hall, Berwick Berners and Rookwood Hall in Abbess Roothing. It is impossible here to give the detailed ownership of these great houses but the following selected facts are of special interest because of their royal connections :-

White Rodingbury. At the Norman Conquest William the Conqueror took over some of the parish of White Roothing as part of the Royal Domain. In 1226 Walter de Merc held the manor of White Rodingbury from the King by right of keeping so many of the King's falcons and hawks. In 1268 there was a grant to hold a market and a fair to the occupant of the manor, and in 1304 "2 falcons for heron - hawking and a greyhound trained to make a heron rise" were being kept for the King's use as payment for the lands. After the reign of Edward III the manors of White Rodingbury and Mascallsbury became distinct.

Abbess Hall. The Abbess of Barking regained possession

(1) The plough was the essential element of agriculture, and was usually reckoned as having a team of 8 oxen.

(2) or Merks.

of Abbess Hall Manor after the Norman Conquest and retained it until the dissolution of the Abbey by Henry VIII in 1539. In April 1540 he gave it to Thomas Cromwell, but after Cromwell's disgrace in November 1540 the stewardship of the manor was given to Sir Richard Rich. In January 1541 the manor was settled on Anne of Cleves, Henry's divorced wife.

Rookwood Hall.⁽¹⁾ After early connection with the manor of Beauchamp Roothing it seems to start its separate existence some time between 1360 and 1488, being held of the Earls of Oxford and under them by the Brownes who had it for over 100 years in the 15th and 16th centuries. One of these, Wistan Browne, entertained Queen Elizabeth at Rookwood Hall in September 1578. A meeting of the Privy Council⁽²⁾ was held while she was there, the business transacted relating chiefly to the prevalence of plague in London.

8. Moated Sites. One of the most interesting features of the two villages is the large number of houses, themselves old or built on the site of older dwellings, with moats. There are 10 in White Roothing and 3 in Abbess Roothing. Although they cannot be dated, moats were generally made between the 13th and 15th centuries at a time when those who had any property to safeguard adopted this means of protection. The houses so protected in White Roothing are the Rectory, Colville Hall, Marks Hall, Mascallsbury, Gatehouse, Elms, Snows, Lucas Farm, Cammas Hall, Pottings. In Abbess Roothing they are Berwick Berners Hall, Rookwood Hall and Nether Farm. There is also the remains of a moat west of Anchor House, near the site of the old Chapel "whereupon a messuage or tenement called or known by the name of Upper House formerly stood"⁽³⁾. The many moated sites in White Roothing suggest that considerably more land came under cultivation in the two or three centuries after 1086.

-
- (1) We might also refer the reader to Salmon's History and Antiquities of Essex dated 1760 and its note of the old custom of attending the Ward Staff which apparently started at Rookwood Hall.
- (2) Privy Council Minutes.
- (3) Chapel Records. Indenture made 31st January 1729 between Joseph Springham and the Trustees of the Abbess Roothing Meeting House.

9. Colville Hall. Colville Hall was built about 1500 and is the earliest domestic building in the parishes now remaining. A short synopsis of its history therefore seems worthy of inclusion, even in this summary note. Sir Humphrey Browne became the owner of Colville Hall about 1520 through his wife, who was a daughter of Sir Henry de Vere of Addington in the County of Northampton, and it is of interest to note that the Browne family also owned Rookwood Hall in Abbess Roothing, (see para. 7). Colville passed through several hands and then into the possession of Mistress Prisca Coburn, a lady brewer of Stepney. When she died in 1701, she left Colville Hall to the Church wardens and others of Stepney, for the relief of widows of poor seamen of that parish.

Mr. Fred. Lukies of Epping bought Colville Hall in 1914 from the Trustees of this Charity, and later left it to his brother, Mr. L. Lukies of Cammas Hall, who sold it to Mr. G.B. Hoare, the present owner, in 1937.

Very little is known of the Tudor Arch of which a photograph appears opposite but it seems to have been an entrance to a wall, which at some time enclosed the house and gardens.

One of the buildings, which is not later than 1500, and now used as stables, has an upper floor, which is approached by stairs with solid treads, and contains windows with moulded mullions.

The house itself has undergone many changes, but an interesting feature that remains in the upper wall is that the studs show their positions by Roman numerals, proving that they had been fitted together before erection.

THE CHURCHES

10. White Roothing. This is the earliest of the Roothing's Churches, with the possible exception of Leaden Roothing, and was built of flint rubble, with a little stone and Roman brick, around 1100 A.D. The nave is unchanged since



Tudor arch in Colville Hall
Garden
photograph circa 1908

Beyond Canfield a good bridleway leads due south back to the Roding near Aythorpe Roding church. After that there is a pleasant but rather undistinguished mile or two to White Roding and the second windmill on our ramble — this is a tower mill, at present under repair with the sails removed. Of possibly more interest at the moment is White Roding church which has one of the best frame-timbered porches in Essex, unfortunately now suffering from considerable decay.

When you visit this porch have a look at the carvings on the inside, some of which are very old — 1779, 1787, 1814 and 1818. Among them you will find many carvings of windmills — I counted eleven — all of very similar shape, the unmistakable shape of a post-mill, quite distinct from that of the present tower-mill clearly visible from the church door.

We know that the present mill was built upon the site of a post-mill which was blown down in 1877; presumably it was this earlier mill which served as the model for the rather wayward youth who sat in the porch of White Roding church over one hundred years ago and spent an idle hour carving on the wooden boards.



*With the spire c. 1958
from Old Roding "Garden"*

White Roding, The Church



then, but only three of the original four round-headed windows of a single light remain, two high up in the South wall and one in the North; the other was replaced by a larger window in the 14th century or later. The two doors opposite to each other at the West end, remain, although the North door is no longer used being bricked up. In the North-eastern corner of the nave the wall is recessed to take the staircase which earlier led to the Rood loft, but this would not have been there when the church was built. The chancel was rebuilt in the 14th century and is a perfect square. In the West wall is a recess with trefoil arch and mouldings of the 13th century. The West tower was rebuilt early in the 16th century and the South porch a hundred years later.

11. Two of the Church fittings are certainly 12th century, the square font of Purbeck marble with zig-zag decoration and the original altar slab with its five consecration crosses. The latter was removed from the Church during one of the "despoliations" and was found many years later in the Rectory moat. It is now laid in the floor beneath the oak Communion table, which probably came from Mascallsbury.
12. The Church Registers are in excellent order, and begin in 1547, that is, nine years after they were ordered to be kept. There are a number of interesting notes at the end of the Registers, e.g. notes of two perambulations of the parish at Rogation-tide, one in 1615* and one in 1810, notes of affidavits made under the Woollen Act of 1678 "that bodies were not buried in shirt, sheet or shroud, but in woollen only", and a note about the use of a field called Grass Croft "for playing att football" and other games, which was disputed by the Rector who in 1725 referred it to two arbitrators who gave a decision in his favour.
13. A curious entry to find in a Church Register occurs in 1695. It is a recipe for "A Compound in which to dip worms, to catch all kinds of freshwater fish", the

* Delightful reading which only lack of space prevents us from including.

ingredients of which were camphor, assa frida, (asafoetida) good salad oil, aqua vitae, "and above all, a few drops of oil of asper" (?aspen).

14. In a tithe-book, now in the Essex Record Office, there is a tithe list for 1706. Among the amounts collected were :-

| | |
|---|------------|
| "Mascallsbury, Mr. Wren | £27. 0. 0. |
| Covert (Colville) Hall, Mr. Banckes | £20. 0. 0. |
| Nick Prentice, for Marks too little | £17. 0. 0. |
| Will Fuller paid for Prows but brought me down to £6 in bad years | £ 6. 0. 0. |
| Jon Saville Philpots | £ 4. 0. 0. |
| Tho. Grayling pays too little and two fat pullets | £ 3.14. 0. |
| J. Staines for Warwicks | £ 2. 5. 0. |
| The miller for his mill, beside his garden used to pay | 5. 0. |

Johathan Saville paies me not half ye value for Philpots, which has three score and three acres - I was lied out of it".

15. There is also a delightful document in the Public Record Office,⁽¹⁾ which is a petition to Queen Mary Tudor from one John Swassham, nephew of an Andrew Herd, who is described as "a verie simple and innocent personne voyde of all witte and discession and not able for lack of reason to make any lawful bargain or sale". Andrew Herd was persuaded by one, Harvey, to meet him and Harvey "craftily led hym by his subtile demeanoure over the back side of Whyte Roodinge Church and then and there for that he would have it seen a playne and lawful bargayne took out his purse and laid together in the hand of the said Andrewe fourtie pence of whyte money and a noble of gold ⁽²⁾ An so (Andrew Herd).... for that he was innocent and void of all witte and wisdome toke the said

(1) Reg. 2/22/54

(2) A noble was worth 6s.8d., so 10s.0d. was offered in all.

fortie pense in whyte money and left the gold". John Swassham proved his title to "Herdes".

16. A complete list of White Roothing Rectors from 1322 to 1957 is available.
17. The following may perhaps be mentioned specially :-
 - (a) Revd. Charles Leventhorp (later Sir Charles). The records show him as Rector from 1617-80 but there were many changes during the Puritan ascendancy. In 1643-5 Thomas Micklethwaite, one of the Westminster Assembly of Divines, held the sequestered living, then worth little because Sir Charles Leventhorp's creditors claimed the income. Samuel Collins of Braintree being then put in finally declined the living in 1647, being succeeded by William Sampford who in 1648 signed the Essex Testimony. This was a strongly Orthodox Presbyterian document. Its terms can best be shown by its own words "from our soules we do most utterly detest and abhor, as all former cursed doctrines of Popery, Arminianisme, and Socianisme, so likewise the damnable blasphemies of these present evil times". In 1650 an enquiry was ordered into the preaching capabilities of ministers and it was reported that William Sampford was "not a godly nor a paineful minister," in contrast, the Puritan Divine Calamy reported him to be "a good scholar, much a gentleman and very charitable". Sir Charles Leventhorp regained the living after the Restoration, Sampford then losing it. This was 43 years after Sir Charles first had it of his uncle in 1617.
 - (b) Revd. Henry Budd. A thrice-married Rector of powerful personality instituted to the living in 1808. From then till 1831 he combined the Chaplaincy of Bridewell Hospital with his parish duties. He was much interested in the education of the poor and started the village school (see para. 30). He evidently had a curate. In 1851 this was Theodore Budd, who signed the 1851 Ecclesiastical Return stating that the average general congregation of the Church was 50, with 50 Sunday Scholars in addition. Revd. Henry Budd hunted

regularly and tradition has it that the approach to the Rectory was often marred by the strong smell of hound-food. He died in 1953.

*Now
Tangmere*

(c) Revd. Hugo J. North. He came to the living in 1877, not long after the founding of the School Board, of which he was Chairman from October 1880 till his death in December 1885. He was almost blind - his handwriting practically indicates this - and so needed help in the parish. A special house was built for his curate - the Laurels where Mrs. A. Page now lives - interesting because it is virtually two houses under one roof, with only a small communicating door with bolts on both sides giving access to the two parts. The larger side was for the curate, the smaller for the housekeeper. In a letter to a friend written in 1885 his successor said "In 1877, my excellent predecessor Jacob North, a scholarly, liberal-minded, genial man and a very admirable clergyman, came with his wife and family. He soon lost his sight, but his mind directed everything, and his children were the saving of the parish. Their personal interest upon old and young were the greatest blessing to the place."

(d) Revd. John Ellerton.⁽¹⁾ A distinguished rector, he was born in London in 1826. His career at Trinity College Cambridge was interrupted by an attack of small-pox but he took his degree in 1849. He was ordained in 1850 and held curacies at Eastbourne and elsewhere. Later he went to Italy and Switzerland returning to England in 1885 when he was presented to White Roothing Rectory. He had published "Church Hymns" and "Childrens Hymn Book" in 1881 and was consulted by the compilers of "Hymns Ancient and Modern". In the 1889 issue of the last book he was one of the Committee. He edited the "Manual of Parochial Work" while at White Roothing. He had a stroke in 1891 and went to Torquay where he was buried after a third seizure. He was given a prebendal stall at St. Alban's Cathedral, but his

(1) John Ellerton. His Life and Writings in Hymnology by Henry Housman B.D. 1896.

state of health precluded his installation, so that his canonry was only nominal. There are 21 hymns by Ellerton in the 1915 edition of Hymns Ancient and Modern. "Now the Labourers Task is Over" and others must have been sung by and heard by thousands unfamiliar with his name.

- (e) Revd. Edmond J. Long. In White Roothing 1893-1925. He had been a ship's doctor and cared for his parishioners physically as well as spiritually, having a dispensary and also acting as dentist. He had his own printing press and printed cards summarising the history of the Church. He could work in metal and made the metal part of the memorial to his daughter Emily on the North side of the Chancel, which is virtually a memorial to himself. He had the weather cock placed on the Church steeple, made of beaten copper and having inside coins of the date and current newspapers. It is reported that as the steeplejack was surveying his completed handiwork from the Rectory Avenue he fell down dead. The Revd. Long also persuaded village families to give a rose bush each to beautify the churchyard.

18. Morrel Roothing. There was an ancient chapel standing in the corner of the field immediately N.W. of Cammas Hall. The exact site cannot now be identified. About 1256 Bishop Fulk Bassett's Register of the livings of the Diocese of London refers to the chapel of Oliver Morel receiving only a third of the small tithes. By 1768 it had, according to Morant, become "a framed timber building, now a pigeon house".

19. Abness Roothing. It is likely that there was a church here in the 12th century, but there is nothing in the present structure earlier than the 14th century when the nave was rebuilt, and the chancel in the 15th century. There was certainly a church here in 1250, as it is mentioned in Bishop Fulk Bassett's Register, made about that time. The nuns of Barking Abbey were the patrons.

The font is still earlier, of late 12th century date, with a square bowl, decorated with flowers etc;

it has been damaged and bound with iron. There is a fine Rood screen of three bays and a half - it is of 15th century work, and not made for this position, but brought here. In the chancel the South-east window has figures of a bishop in mass vestments, and of St. Margaret, both of the 15th century. An unusual feature is a small doorway, now blocked, but apparently forming the access to a large cupboard which projects outside the North wall of the chancel. The church was considerably restored in 1867, when the Revd. Lawrence Capel-Cure held the living and bore a large proportion of the cost; the West tower was added at this time.

20. A rector is named in 1308 and again in 1361, but there is no other recorded for a hundred years. Barking Abbey no doubt found the priests for the duties, and afterwards appointed incumbents until the Dissolution. From 1612 until 1633 the living was held by Revd. Thomas Thirloe, the father of John Thurloe as he spelt it, the Secretary of State during the Commonwealth. After him came Revd. Nicholas Burton who lost the living as a result of the sequestrations in 1643, and regained it after the Restoration in 1660, the living being held in the interval by the Revd. John Wood. It was the Revd. Nicholas Burton who, in 1678, left a rent charge of 40s. a year to be derived from his house called Falconers for the benefit of successive parish clerks.

THE CHAPEL

21. Samuel Pomfret, an eminent Presbyterian preacher, whose church at Gravel Lane, Hounsditch was capable of holding 1,500 people and invariably crowded, was staying at Rookwood Hall, Abbess Roothing, in 1698 "under much weakness through a bit of sickness". He remained there "for some weeks for recovery of his strength. Though much impaired, he could not satisfy himself without preaching every Lord's Day during his stay there, to such as would come and hear him. And tho' there had never been a meeting of Dissenters in that place, several hundred of people from the parts around, came to

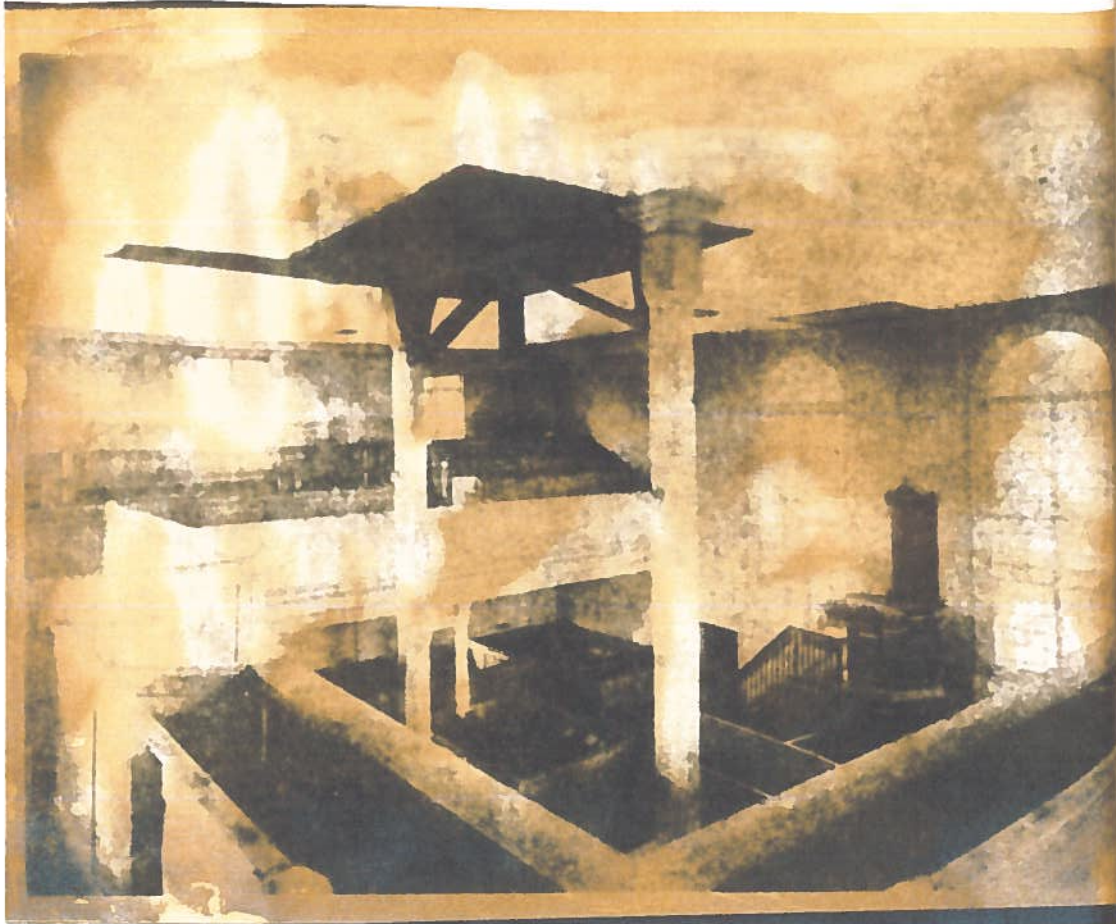
hear him, who afterwards formed themselves into a Church," (1) meeting in Rookwood Hall Malt office (the smallest of the two eight-bay barns still standing). The congregation rapidly reached 500, 59 of whom were county voters and 19 gentlemen. The Victoria History of Essex (2) says "If these figures are correct, this was one of the strongest Nonconformist Churches in Essex".

22. The increase in congregation necessitated a new chapel, opened in 1730 on land given by Joseph Springham of Cockerells (later Fairlands) and built at a cost of £630. (3). It is interesting that Dr. Isaac Watts, the noted hymn writer, was one of the few outside contributors to the cost of building the chapel. A later minister described the chapel as "a large, commodious and respectable building, capable of seating about 800 people" (see photograph opposite) and as "situated literally in the centre of cornfields, with only a few scattered dwellings near and almost inaccessible through the badness of the roads". Nevertheless it drew its members from a considerable area as the list of the original trustees demonstrates. They were :-

Samuel Marshall of High Roothing. Yeoman.
Robert Barnard of Much Canfield. Yeoman.
Thomas Nailor of Matching Hall. Yeoman.
Thomas Wright of Matching Parsonage. Yeoman.
Nathaniel Springham of Matching Green. Yeoman.
John Mann of Hatfield Broad Oak. Yeoman.
John Browne of White Roothing. Butcher.
John Davis of White Roothing. Yeoman.
Thomas Wood of Little Laver. Yeoman.
Francis Barnard of Fifield Hall. Yeoman.
John Burles of Eithrop Roothing. Yeoman.
Thomas Reddington of High Laver Hall. Yeoman.
Richard Boltwood of Abbas Hall. Yeoman.
Thomas Perry of Abbas Roothing. Yeoman.

(1) T. Reynolds, "A Funeral Sermon on the Death of Samuel Pomfret" with biographical note attached, later version.
(2) Vol. IV. Abbess Roothing, section p.188 et seq.
(3) Raised mainly by the congregation in less than 10 years.





Interior of Chapel, completed in 1730,
showing the original woodwork.

The square wooden support to the ceiling
was added about 1880.

he
Ch
st
co
vo
Es
or
22. Th
of
Co
&
no
to
d
b
pl
c
n
r
e
s

-
- (1) T
P
 - (2) V
 - (3) R

Thomas Reddington of Madgalen Laver. Yeoman.
Daniel Reddington of High Easter. Yeoman.
Abraham Thorogood of Good Easter. Yeoman.
John Reddington of Stone Hall, Matching. Yeoman.
William Prentis of White Roothing. Yeoman.
John Smith of Morton. Yeoman.

23. The first Minister was Revd. Daniel Wilcox. He was recommended by the Revd. Samuel Pomfret and remained 3 years. He was followed by the Revd. Lachland Ross (1707-1740). The Chapel Records state of him that "Besides his publik services on the Lord's Day it may be literally be said that he preached the Gospel 'from house to house', having licensed rooms ⁽¹⁾ in many of the surrounding villages which he frequently visited during the week that he might proclaim the Word of Life". Subsequent Ministers continued this practice. The congregation remained high for a considerable period, particularly during the pastorates of Revd. Lachland Ross, Revd. John Cook (1743-1778), Revd. J. Corbishley (1789-1831) and Revd. C. Bateman (1832-1851). It was 500 in 1716 and also in 1829; the Ecclesiastical Return for 1851 gives the morning attendance as 160 and the afternoon as 250. From October 1817 there was also a well-attended Sunday School, with 95 names on the boys register and 72 on the girls. There were however two bad periods when disputes with the Minister are mentioned in the Records as affecting the numbers of the Congregation. The first was in the early 1740's with a Minister "who conducted himself in a manner most arbitrary ... in the spirit of the very Pope himself". There was apparently "a curious document drawn up by an attorney containing the 'grounds of dissatisfaction with and resolutions for the removal of'" this Minister but it seems to have been lost. The document signed by him renouncing all claims on the Meeting House has however survived. The second dispute was in 1865 when certain differences arose between congregation and Minister "to their mutual discomfort"

(1) Buildings for religious worship by Protestant Dissenters had to be licensed by law. The license for the New Meeting House, "for a place of religious worship for Protestants - Dissenters called Presbyterians" given at the General Quarter Sessions on 12.1.1730 is still preserved in the Chapel Records.

which were resolved by friendly arbitration recommending a gift to the Minister and the cessation of his pastorate. Later Ministers who should be mentioned are Revd. Richard Partner (1867-1879) whose induction service was described as "a day long to be remembered", when Mr. Davids of Colchester (1) gave an address on the History of Non-conformity in the neighbourhood and Revd. J.R. Rattee (1880-1905) who was mainly responsible for the transfer of the Chapel to White Roothing. The Chapel ceased to be Presbyterian and became an Independent, later known as Congregational, Chapel during the pastorate of the Revd. John Cook, and in 1799 it was decided to join the Essex Congregational Union which had not long been founded. There have been 19 Ministers in the 259 years since the Chapel was established. Towards the end of the 19th century the numbers of the congregation declined. In 1881 there were 75 church members and 75 Sunday School Scholars. The Chapel Building itself began to suffer and in 1888 it was discovered that it was "in an unsafe condition and quite unfit to worship in; competent men stating the utter impracticability of repairing such a ruinous building" (2). Kelly's Directory for 1890 says that "owing to the dilapidated condition" of the Chapel "services are now held in the schoolroom" (3). The normal congregation then numbered between 40 and 50, but we are told that it was often crowded for special occasions, such as anniversaries, with people standing in the aisles and sitting on the stairs.

24. The Manse. In October 1745, Joseph Springham also gave two cottages alongside the Meeting House in trust for the benefit of successive Ministers, with the probable intention that they would become a manse. The gift was stated to include "a certain sum of twenty pounds Principal Money intended to be preserved in and by the said premises so as best to answer the intention of the interest of such money being long ago bequeathed by ... Hampton Widow to be

(1) Presumably the author of "Annals of Evangelical Nonconformity".

(2) Extract from application to Charity Commissioners for permission to sell the property. Charity Commission File 69543.

(3) The Sunday School was west of the Chapel.

to be applied for the benefit of the Minister for the time being of the said Meeting of Protestant Dissenters". Ownership was vested in the Chapel Trustees but the Minister drew the rent from the cottages. This position continued when they were later converted into a respectable public house "The Anchor" whose primary purpose was to provide refreshment between services for those coming from a distance. Among these were the Matthews of High Easter, prominent members of the Congregation, who came in their carriage, with 2 Dalmation dogs under it, to morning service and after lunching at "The Anchor" went on to Hatfield Heath for afternoon service.

25. The first five Ministers resided in "the Gentleman's end" of Rookwood Hall or of Cockerell's farmhouse (it is not quite certain which) but in 1784, at his particular request a manse was bought for the sixth Minister, Mr. Eisdell, at Fyfield, although this was 4 miles away from the Chapel. The documents relating to this property "Wethers" or "Withers Sett" are interesting. The earliest is dated January 1596, and there are others of varying dates between 1600 and 1784. Its title-deeds had got intermixed with those of another property, and some deal with sales in which the buyers obtained a half dwelling, half malt-house, half garden, half orchard and half of four acres of land! The transaction, in itself complicated, was not rendered easier by the fact that the seller was a minor who had to confirm the sale when she became of age. Even 65 years later, in 1851 when the property was sold, Counsel's opinion had to be obtained.
26. A new house, then called "Hill House" and now "The Old Manse" was built at Abbess Roothing to the design of the then Minister, Mr. Stacey, in 1851. This continued to be the Minister's home until 1948, when a new manse was built on land given by Mr. J. Broad.
27. In 1887 the Chapel Trustees purchased a piece of land in the centre of White Roothing and in 1888 built a small Chapel there at a cost of £262. This is now the Sunday

School, the present Chapel having been added in 1901. (1) As most of the congregation in 1888 apparently came from White Roothing (2) and in view of the bad state of repair of the old Chapel, the Trustees applied to the Charity Commission in 1897 for permission to sell the property. The Commissioners agreed and in 1899 Messrs. Riddleys bought the Chapel and Sunday School for £200. and the "Anchor Inn" (of which they held the lease) for £800. The £200. was put to the fund for enlarging and improving the Chapel at White Roothing; the £800. remained an endowment for the benefit of the Minister. Some time afterwards the Chapel and Sunday School were dismantled by Mr. Hockley of Hatfield Heath. Some of the bricks and other material was used for building the two cottages next to Mr. Hockley's home which are therefore called Abbess Cottages and some of the timber and woodwork was used in building Mr. Hockley's main timber store and carpenter's shop. The pulpit was for a long time in the builder's yard but is there no longer.

A list of the first Trustees of the Old Chapel who were appointed in 1729 is given in para. 22. New Trustees were appointed in 1752, 1778, 1852 and 1871. In 1912 the Charity Commissioners agreed that from then on the Essex Congregational Union would carry on the Trusts for White and Leaden Roothing Chapels and for the manse.

THE WINDMILLS

28. White Roothing. First mention of a windmill is in 1291, when Henry de Broke held Mascallsbury Manor including "a windmill and a market". It is mentioned again in the John Swassham case (see para. 15) when Andrew Herd "in a dear yere of corn" took "to the myll a busshel of wheat and a halfe busshel of pease and did put it together and made bread". An estate map of Mascallsbury made by John Walker in 1609 for Sir John Poyntz shows a postmill

(1) Among the contributors to the Fund for building the Chapel in 1900-1 was Henry Selwyn Ibbetson, Privy Counsellor, who had by then become Lord Rookwood, taking his title from Rookwood Hall, which he owned.

(2) Charity Commission file 69543.



very clearly, and the mill was mentioned in the Quarter Sessions in 1652 when Thomas Hoy, a Harlow miller, and Mary Hammond, a widow of White Roothing, "forcibly entered" the windmill. Hoy was fined £20. and Mary was found guilty and committed until next Sessions. "The Life Story of an Essex Lad" written in 1923 by Isaac Mead, whose sons still live at Frayes, Beauchamp Roothing, describes the destruction of this postmill during a gale in 1877. Isaac was working at High Easter mill, when a gale arose and reached the mill. He had reefed 2 canvas sails and the other 2 were "completely at home" but she ran "much faster than was comfortable". "I applied the brake and held her until the gale abated. I looked out of my weather loop and exclaimed 'Master, do you know White Roding mill is blown over'. He looked, and we had the horse put into the trap and drove over about six miles westwards, and there found it as I said. It appears that the mill had too much sail on, and the gale was so sudden that she ran away at a dangerous pace, throwing off a sail. This caused the mill to rock so that the post, the mainstay of the mill, snapped in the middle, causing the mill to topple over. The owner, Mr. Roast, was in the mill at the time and escaped by running down the mill and jumping." The number of bricks required for the new mill was estimated by Mr. Bayley, the schoolmaster and Edwin Dawkins, whose father and Uncle George and James Dawkins built it. For many years thereafter the millers were William and Frank Roast who drove the mill both by wind and steam. By 1922 the Ongar firm of Wm. Garner had taken it over and ran it until the early 1930s when it ceased to be used. Michael Redgrave, the actor, bought the Mill House just before the last war and helped receive evacuees from air-raids in London when they arrived in White Roothing. He was often seen walking in the village memorising his parts. Guests at the Mill House of a later owner, Dr. Pullen, at one time included George Arliss. The mill itself is now in a dilapidated state and the sails were recently removed because they were considered dangerous.

29. Abbess Roothing. The Northern half of Abbess Roothing parish formed the manor of Berwick Berners, and the present Berwick Berners Hall belonging to Mr. Stacey represents the greater part of the lands belonging to it. The wind-

mill belonged to this manor. The Compotus Roll or farming accounts for the year from Michaelmas 1381 (1) exist and show that nothing was received from the mill in that year because not only was one stone broken, but the great post on which the mill was turned to make the sails face the wind, was broken in the ground. This shows that it was of the "sunk-post" type in which the base of the post, with its horizontal cross bars and diagonal quarter bars, were all covered with earth. This was an early type of windmill, not generally used, because its timbers were apt to decay. Later a post mill was placed on top of a mound. This mound or tump still exists at Abbess, at the corner of the road, about a quarter of a mile north of the Church and has a walnut tree growing on it. (see map at beginning of this historical note).

THE SCHOOLS

30. White Roothing School was established by the Revd. H.S. Budd, in 1808, soon after he came to the parish. It was built by him from voluntary contributions totalling £338. 4. 2. given between 1812 and 1819. Parish gifts "at sundry times" amounted to £177. and additional local donations came from, among other, Revd. H. Budd and Revd. P.A. Douglas, Rt.Hon. J.H. Frere (Marks Hall), John R. Abdy (Mascallsbury and Cammas) and Michael Hoy (Walkers). Mr. Mumford was paid £300. for building the School and the remaining £38. 4. 2. was spent on fencing, labour and furniture. The Court Rolls of the Manor of Marks record that (2) the Lord of the Manor the Rt. Hon. J.H. Frere (3) has granted to the Rector of the parish of White Roothing, and the Churchwardens for the

(1) In the Essex Record Office

(2) From copy in Parish Register

(3) The Rt.Hon. J.H. Frere was a life-long friend of Canning when he joined along with others in 1797 in publishing "The Anti-Jacobin". He entered the Foreign Office in 1799 was appointed Secretary of State for Foreign Affairs. Next year he went to Portugal as Envoy Extraordinary being transferred to Spain in 1802. Here he remained for 2 years, being made a Privy Counsellor on his return to Britain thereafter. In Oct. 1808 he was sent to Madrid again but was recalled the following year, being blamed for the failure of the First Peninsular War against Napoleon. He married the Dowager Countess of Erroll in 1816 and in 1821 went to live in Malta. In 1832 Sir Walter Scott visited him there and wrote "Besides the other advantages of Malta it possesses John Hookham Frere, who is one of the most entertaining men I know and with whom I spent much of my time".

time being, the site of the Charity School House, lately built on the waste, and the gardens at each end thereof now enclosed, to be held freely of the word of this Manor by fealty, suit of this Court, and the yearly rent of one penny, in trust for the purposes of this Charity School". A return made by the Revd. Henry Budd to the Secretary of the London Diocesan Board of Education in 1839 states that the school had an average attendance of 109 on Sundays and 120 on weekdays. The annual cost of the Sunday School was £15. and the Day School £24. The children mostly came from a radius of $1\frac{1}{2}$ miles, but two or three came $3\frac{1}{2}$ miles. The day school had increased from 20 to 120 in the period 1837-9, and the only difficulty mentioned in the return was the supplying of clothing to the most needy. The cost to the children was 1d. a week to the poor, and 3d. a week for those who could afford more.

31. The first teacher was Mrs. Eliza Dawkins, who was apparently paid; other teaching was voluntary. The teachers in 1843 were Cath and Mary Hazelwood, and in 1862 (1) Elizabeth Warreb. Apparently by 1855 the boys had split off from the girls and had their separate school on a plot of land adjoining the "Curates House" which was run by a strict old cripple named Charles Burton French, who, when his pupils became too unruly used his crutch to chastise. The other school is spoken of as the National School, the Church School or the Parish School. By 1866 Mr. French is a "beer retailer" as well as a schoolmaster and by the 1870s he had apparently ceased teaching. The Church School had three rooms, two of $21\frac{1}{2}$ ft x $15\frac{1}{2}$ ft., one for boys and one for girls, and one $11\frac{1}{2}$ ft x $15\frac{1}{2}$ ft which was part of the schoolmistresses house and infants classroom. In 1872 the boys room was unused, without heat and with many window casements broken, and the whole building was described as (2) "in a state of dilapidation". From 15th July, 1872 the teacher had been Mrs. Mary Gloyne, and there had been an average attendance of 53 scholars during the last 6 months.

(1) White's History Gazetteer and Directory of the County of Essex 1848 and 1863. Kelly's Directory 1862

(2) Preliminary statement about White Roothing School, dated 2.11.1872. M/Educn. file 72/12896 B.

The poorest children still paid 1d. a week, and others 2d. or 6d. The total annual income of the school was £37. but its cost was £63. of which £45. 10.0. was for the teachers salary.

32. The Education Act of 1870 made education compulsory, and as a result every child had to attend school. In November 1872 the Curate, Henry Matthews, and Churchwardens, ⁽¹⁾ (J.L. Bott, Cammas and Edward Parris, Mascallsbury) said that they desired the school to be conducted as an elementary school within the meaning of the Education Act, and on 8.2.1873 a resolution was passed at a meeting of Ratepayers that "it is expedient that a School Board should be formed for this parish". The report of the committee of Council of Education for 1872-3 shows White Roothing as having one of the 18 School Boards for Essex at that time. The Board had 5 members with J.L. Bott as chairman and F.J. Snell as Clerk. In July 1873 Mr. Snell forwarded plans which had been approved by the School Board for a new School in Wite Roothing. This is the present school. The plans had been prepared by Messrs. Clarke & Holland of Newmarket and provided for schoolrooms plus master's residence. The estimated cost was £998. The plans were approved in September 1873, and a loan for the £998. was made by the Public Works Loan Commissioners in 1874. By 1890 the loan had been reduced to £846. 15. 7. Summarised, the financial position of the school between 1873-1882 was :-

| Average Govt. Grant | Average Amount Paid to Treasurer by the Rating Authority | Equivalent to a rate of d. on the rateable value of the district | Fees averaged | Current Income from other sources averaged | Average annual receipts exclud- ing loan | Loans raised |
|---------------------------|--|---|------------------|---|---|-----------------|
| 19.15.4. | £134.8.0. | 10.7d | £31.16.0. | 17s | £217.11.0. | £998. |

10.7d represented a very high rate. In four of the years under review White Roothing was among the two or four Essex School Boards receiving the highest rate from the parish for education.

(1) White Roothing was the only one of the Roothings to have a School Board except Beauchamp Roothing where one was compulsorily formed in 1880.



ca 1905.
ost Office



The Old School, now Church Cottage - circa 1905.

Drawn by Mr. L. Green, White Roothing Post Office
from an old photograph.

The po
or 6d.
but its
teacher

32. The Edu
a resul
1872 th
(J.L. F
that th
element
and on
Ratepay
be form
of Cou
having
The Bo
Snell
which
School
plans
Newmar
reside
approv
made b
1890 t
the fi

| | |
|---------|----|
| | Av |
| | Ar |
| Average | Pa |
| Govt. | Tr |
| Grant | t |
| | F |
| | Au |

49.15.4. £1

10.7d
under
Essex
paris

(1) W
h
o

33. Members of the Board devoted much time to their work. They and the Ladies Committee visited the school regularly, and the minutes of Board Meetings and the school Log-book are well kept. The first inspection reports are somewhat critical, but improve from 1897, and are sometimes highly complimentary. Mrs. Gloyne left in 1876, and after that the teachers were Mr. and Mrs. Davies (1877 - July 1897), Mr. Bayley and family (Summer 1879 - July 1900), Mr. and Mrs. Whitmore, Mrs. Tyrrell later taking Mrs. Whitmore's place (Summer 1900 - December 1926), Miss Hurry, Miss Elliott and Miss Cacace.

34. The main problem of the school was clearly irregular attendance due to (a) field work, (b) illness, (there is mention of typhoid fever, smallpox, scarlet fever, measles, diphtheria, and the school often closed), (c) truancy (with following the Essex Hounds as a prime cause) and (d) bad weather (there were of course no school buses or school lunches).

35. Average attendances from 1900 were :-

| | |
|-----------|-----------|
| 1900 - 55 | 1938 - 29 |
| 1910 - 56 | 1952 - 44 |
| 1920 - 42 | 1957 - 50 |
| 1930 - 26 | |

36. The School Board had its last meeting on the 19th September, 1903, and the school became the responsibility of the Essex County Council on 29th September. After 1937 only children under 11 went to the school, the older pupils going to the Ongar Secondary Modern School.

37. In concluding this section it is perhaps worthwhile to mention that in April 1905, the Rector ⁽¹⁾ (Revd. J. Edmond Long) applying to the Charity Commission for agreement to sell the old Church School (see drawing opposite) said "For some years - in fact so long as it was fit for human habitation - it was let for a weekly rent of 1s.3d. This rent just covered the expense of cleaning and heating the one schoolroom which was - and still is - used for the purpose of a Sunday School. The

(1) Ministry of Education File Z9086.

cottage has become quite unfit for human habitation, and is now unoccupied". Permission was given, but the cottage was unsaleable and continued to be used as a Sunday School. Meetings of the Womens Institute were also held there (from its foundation until 1926).⁽¹⁾ The Charity Commissioners made an Order on the 6th May 1938 authorising the trustees to sell the property for not less than £150. and it is now a private dwelling house.

38. Abbess Roothing School

On the 12th January, 1808 the Revd. Wm. Charles Dyer (Rector) replying to an enquiry from the Archdeacon of Essex wrote "I wish it were in my power to say that we have a school of any description whatever for the education of our poor children. But we are too poor to set forward any such institution here, as we consist only of a few farmers without any manufactory, and the greater part of our parishioners subsist on daily labour". Between 1818 and 1832 two closely connected schools were started, one for day scholars and one for Sunday scholars. The day school was apparently run by the wife of the Revd. W.C. Dyer and known as Mrs. Dyer's Charity School ⁽²⁾. It was, we are told, held in the washhouse of the Rectory. By 1832-3 there were 36 pupils in the day school. Parishioners from time to time helped with expenses until about 1846 when the Rector alone seems to have been responsible. Mrs. Louisa Bentley, the cooper's wife, was Schoolmistress for some time, (she is shown as such in Kelly's Directories for 1862 and 1866) but the school was apparently still known as the Parish School. At some time it was held in the front room of the cooper's home (see para.44) which suggests that Mrs. Bentley was probably teaching before the Revd. Lawrence Capel Cure built a new school to accommodate 34 children in 1858. We know from the 1851 census returns that there were 37 scholars in Abbess Roothing then. In September 1873 the school built by Mr. Capel Cure was still in use with an average attendance of 25 children.

(1) After 1926 the Institute used the Village Hall.

(2) A Bible belonging to William May, aged 9 years, and dated 25th April, 1827 has survived and is inscribed "I bought this book with my pence and halpence from Mrs. Dyer's Charity School, Abbotts Roothing".

The annual income for the previous year was £21.14.0., £6.14.0. coming from the children's "school-pence". The annual expenditure ⁽¹⁾ was £46.18.9½., £40. of which was for the salary of Miss Mary Anne Wentworth ⁽²⁾, the school teacher at that time. The deficiency was met by Mr. Capel Cure.

39. As a result of the 1870 Education Act the school was scheduled as available for 34 children of Abbess Roothing parish, places for 10 additional children from the parish being available at Beauchamp Roothing. In 1900 the school was enlarged to take all the Abbess children, Mr. Arthur Bass supplying the necessary certificate of work carried out (12.9.1900). In September 1901 the Board of Education saw plans of a new house for the school-mistress, which was erected at Mr. Capel Cure's expense. Some months after the passing of the Education Act 1902, the school began to be administered by the Essex County Council Education Committee. In April 1937, like White Roothing School, it became a place of education solely for children under 11 years. In September 1947 it was closed as the premises could not be brought up to the necessary standard. The average numbers attending the school over a period were :-

| | | |
|------|---|----|
| 1900 | - | 55 |
| 1910 | - | 39 |
| 1920 | - | 29 |
| 1930 | - | 35 |
| 1938 | - | 34 |
| 1946 | - | 27 |

Later teachers were Mrs. Purdy, Mrs. Alice M. Jarman, Miss Jeannie S. Mitchell and Miss Harrowell.

THE PUBLIC HOUSES

40. The Whalebone is the oldest public house in the area but its exact date is uncertain. Christy's "The Trade

(1) Preliminary statement for Abbess Roothing School, M/Education File 73/9583F.

(2) The teacher in 1846 received £6. a year (Victoria History of Essex, Vol. IV p.197).

Signs of Essex" p.83 says that "it is mentioned more than once in the Chelmsford Chronicle in the year 1786" so it is at least 170 years old. In 1832 the publican was William Bacon, in 1841 Charlotte Pentland, in 1845 William Millbank, in 1848 James Westwood, in 1862 Charles Brown. The Browns married the Manns and between them they kept the "Whalebone" until some little time after 1926 when Mrs. Annie Spencer who had been a Mrs. Brown handed it on to Mr. George Read. He was there for over 20 years. The "Whalebone" has lately changed hands several times but is now kept by Mr. Wheeler.

41. The Black Horse. The earliest mention we can find is 1841 when Mr. William Bacon had "The Black Horse" presumably having transferred to the newer house from the "Whalebone". He was then 66 years old. He it is who is mentioned in White's History, Gazatteer and Directory of the County of Essex for 1840 as being Secretary of an Association for the prosecution of thieves, so maybe White Roothing was not then so law abiding as now! In 1862 his daughter, Elizabeth, was the publican, and in 1878 Mrs. Lucy Blackmore. Whether this is the lady who later married an itinerant millwright named Scott who visited mills in the district to set millstones is not certain but Scott married the Keeper of the "Black Horse", having first paid court to her daughter. By 1895 George Brown had become the publican and in 1906 Charles Lee who remained until a little before 1929, when Walter Parmenter had the "Black Horse". The present publican is Mr. Lewsey.
42. The Anchor. This was a public house of a special character, being established by the Chapel Trustees as a respectable inn for the refreshment of the congregation between services in the two cottages which had been given by Mr. Joseph Springham (see para. 24) and which provided some of the Minister's income. We have not discovered when the cottages were converted into the "Anchor" nor how it got its name. The cottages were still there in 1778 tenanted by Mead Sach and Samuel King. An early and possibly the first publican of the inn was Isaac Reed

who was still keeping it in 1851 at the age of 75. In 1855 he had been succeeded by Jacob Pavitt, in 1870 by William Westwood and in 1886 by John Parmenter. One of the leases of the "Anchor" has survived (May 1870). It provides expressly "that during the time Divine Service is being performed in the Congregational Chapel before mentioned no beer or other refreshment shall be sold or consumed upon the said demised premises and no customer shall be allowed to be in or upon the same but such premises shall be wholly closed for business". The Chapel services were from 11 a.m. to 12.30 and 2 p.m. to 3 p.m., and in the interval a large proportion of the congregation took their lunch at the "Anchor". The ordinary public took theirs in the tap room downstairs, and their lunch usually consisted, we are told, of 2 pints of beer and 2 pennyworth of rolls and cheese each. The rolls were made in the baker's shop which was run in conjunction with the inn. The "gentry" used a separate entrance, now the front door of the house, and took their more substantial lunch in the large upstairs room which reached almost the whole width of the inn. There were stables for a considerable number of horses and carriages. Tradition says that sometimes on special occasions there were as many as 50 carriages and there would normally be around 20. The public house has had a family connection almost throughout its existence. Mrs. Read (née Turner) the grandmother of Mr. Parmenter, the last tenant of the inn, worked in the "Anchor" and Mr. Parmenter's aunt married William Westwood's brother David. The inn, which had 12 rooms is now a private house called "Anchor House" the License having ceased about 1910. Messrs. Riddleys sold the premises to Mr. F.J. Parmenter, the last inn-keeper, who still lives in the house. He is now 79 years old. The inn sign, an iron anchor, was at one time removed but was later presented to Mr. Parmenter by Messrs. Riddleys. It still hangs outside the house.

43. The Coopers. Charles Bentley, whose wife Louisa was for a time the village schoolmistress in Abbess Roothing, was established in that village as a cooper in 1841. In Kelly's Directory for 1874 Mrs. Lucy Bentley is named as

cooper and beer retailer and it is almost certainly from Mr. Bentley's occupation that the "off license" get its popular name. For although known throughout the area as "Coopers" the real name of the house is "Sparrow Hope". In 1878 it was being kept by Henry Whitbread and in 1886 by John Blowes who was still there in 1926. By 1933 John Blowes had been succeeded by his son-in-law Claude Neville. The house is now kept by Mr. Oliver Byrnes, and the cooper's shop is still there.

OLD FAMILIES

44. White Roothing. The two oldest families now in the village, connected several times by marriage, are the Dawkins and the Moncks. The first authentic record in both cases is the Church Marriage Register, Ann Dawkins marrying Thomas Bodwell on 8th October 1547, and David Monck marrying Margaret Marriage on 3rd October 1697. Samuel Dawkins, son of Andrew is shown on the Hearth Tax returns for 1662, 1666 and 1671 as having one "hearth" and able to pay tax. Eliza Dawkins, wife of George, was the mistress of the first village school. Thomas Dawkins was the village builder in 1832 and the family carried this service to the village for generations. Thomas was also Parish Clerk for many years. After 1877 George and James Dawkins built the new windmill. Before the organ was put in the Church, music was supplied by a barrel organ, violins and bass viola. William Dawkins was one of the latter and his practicing in "Nine Oaks" meadow is still remembered. In 1912 Bernard Dawkins was sexton.

45. A John Monck made a fireplace found in the Elms dated 1825, Jesse Monck was a farmer living at Lucas from 1851, another John Monck is wheelwright from 1855 the business being later carried on by his son Fred and then by Clifford Monck. (See photograph of wheelwright's shop opposite). May Monck was a pupil teacher at the Board School after 1908.



903.

ted into
ed into
iss
Mrs.



The Wheelwright's Shop - circa 1903.

This shop has now been incorporated into Woodbine Cottage, which is divided into two sections, one inhabited by Miss Violet Monck and one by Mr. and Mrs. Cyril Monck.

46. Other families whose names appear frequently are Browns,⁽¹⁾ Fosters, Newells, Spellers, Staines, Tweens and Tyrrells. A succession of John Newells⁽²⁾ did the village shoemaking for generations. There was a J. Staines at Warwicks in 1706 and in 1841 a Thomas Staines was farming there. Three Staines were at one time farming Walkers, Lucas and Warwicks (1886). The Green family have been village sub-postmasters since 1872.
47. Abess Roothing. Here the names which recur are Bass, Day, Groves, Houchin, Newell, Peacock and Speller.

AGRICULTURE

48. It is clear from Vancouver's "General View of the Agriculture in the County of Essex with observations on the means of its improvement" that whatever might be the position elsewhere in 1795, the open field system was no longer a feature of agriculture in White and Abess Roothing. The enclosed arable land was valued at 13s. an acre in White Roothing and 14s. an acre in Abess Roothing, and the land yielded about 24 bushels or 3 quarters of wheat and 32 bushels or 4 quarters of barley per acre. The land was however suffering from inferior methods and better draining was needed in many cases.
49. The position had not improved when Arthur Young, the Secretary of the Board of Agriculture published his General View of Agriculture in 1807. The Boulder Clay which forms the soil of the Roothings is highly variable, according to the amount of weathering it has undergone. Arthur Young described the soil of the Roothings (Vol. I p.5) as "A strong, wet, heavy, reddish or brown loam, upon a whitish clay marl bottom; poaching with rain, adhesive; yields very little without hollow draining, and good crops not without manure and careful management," and this description can still be fairly applied to a good deal of the two parishes we are considering. In Young's day

(1) There was a John Brown, a butcher in White Roothing in 1729.

(2) The earliest mention we have discovered is in Pigot's London and Provincial Directory for 1832 when a John Newell was boot and shoemaker in White Roothing.

crops were only obtained in alternate years and the rotation was:

1. Fallow 2. Wheat 3. Fallow 4. Barley "which singular husbandry" he said "is universally contended for as the most profitable". He found little grassland and live-stock was limited to the horse-teams and a very few cows and sheep (Vol I p.211). The rent was then 15s. an acre, which he thought "as much as the land thus horribly applied" is worth. He agreed with Vancouver's figures as to yield per acre.

50. This early 19th century picture can be compared and contrasted with the present position, where the soil to quote the Victoria History of Essex (Vol. IV p.188) "is exceptionally fertile and is in fact reckoned among the best in Essex. Agriculture is mainly arable, the most important crops being wheat, barley, beet and potatoes. Sheep are comparatively rare but pigs and beef cattle do well and provide dung for the cornland". In Young's day few potatoes were grown and the introduction of sugar beet was a hundred years off. Modern mechanism for tillage and drainage and improved strains of corn have doubled and sometimes trebled the quantity of wheat and doubled the quantity of barley. For the greater part of the 19th century there was abundance of labour - the drift to the towns started about 1850 and one finds a number of references to movement to London in the various records - and as it was cheap it was often very inefficiently used.

51. Children were employed at a tender age. The 1841 Census Return for White Roothing shows 8 child agricultural labourers, 3 being ten years old, 2 nine years old and 1 eight. Now agricultural like other labour is relatively scarce and much more expensive and with the help of modern labour-saving machinery - combines, beet lifters, sack loaders, potato harvesters, drain-making machines - used much more efficiently. It is rare indeed nowadays to see men using spades on the farm but this was common practice even when the first World War started. Another aspect of this changing scene is the lack of farm horses. Tractors were a novelty in 1914 and the main "power" on the farm was horse-power. The Census Return

es
es
n

for 1901 (1) shows that of the 74 agricultural workers in White Roothing, 21 were described as horse-keepers or "teamsters". The comparable figures for Abbess Roothing were 6 horsemen or horsekeepers out of 34 agricultural labourers, but in both cases many of those described under the general heading would be skilled in handling horses. Spraying to control weeds and blight is a new operation, and recently one farmer in White Roothing employed a helicopter for spraying his potatoes.

52. Another way in which the agricultural picture has changed in our two villages is the comparative rarity nowadays of the tenant farmers. At the beginning of the 19th century and for many years thereafter the land was held by wealthy and often absentee landowners such as John Hookham Frere (Marks) or Lord Dacre (Berwick Berners Farm). Now practically all the farms are owner occupied the change having mainly begun in the 1870s, when, with the import of American wheat, corn prices in Great Britain fell rapidly and agricultural prosperity in the Roothings was most adversely affected. The change continued throughout the 20th century and was accelerated by the two wars.

53. The last war affected the villages also in the amount of land available for agriculture. Rather more than 700 acres were taken from them for a large aerodrome built by American forces. This is now slowly returning to agricultural use and it is hoped also that some of the old woodlands will soon be replanted.

AREA, POPULATION AND TRADES

54. The eight Roothings together cover 11,863 acres; of these White Roothing has the largest number - 2,539 acres - and Abbess comes third with 1,620 acres. The main industry has always been agriculture and other trades are few in number, unimportant and in the form of services to the agricultural community. Owing to the difficulty of distinguishing the various Roothings with certainty i

(1) Figures supplied by Registrar General's Office.

part
the
ground

S



18.

Domesday Book it is impossible to estimate population but it seems probable that for its acreage White Roothing was the more sparsely populated. We have more details for White Roothing in 1371 ⁽¹⁾ in a poll tax return which gives 52 adult inhabitants of the village, 28 men and 24 women; 19 married couples. There were 2 tailors, 1 butcher and 3 servants. Further information does not seem to be available until the Ship Money Return of 1636 and the Hearth Tax Returns of 1662, 1666 and 1671. The details for White Roothing are more complete than those for Abbess, since the poor who were not chargeable are included in the returns for 1666 and 1671. This shows 38 households in 1666 and 45 households in 1671, (2) Henry Aylett (? Mascallsbury) having 10 hearths and Richard Bankes (Colville) 12 households in 1666 and 13 in 1671 (poor not included). The largest house was Rookwood Hall (Sir Gamaliel Capell) with 20 hearths and the next biggest the Rector's House (Nicholas Burton) with 6 hearths. After 1801 detailed census figures are available each decade as follows :-

| | 1801 | 1811 | 1821 | 1831 | 1841 | 1851 | 1861 | 1871 | 1881 |
|-----------------|------|------|------|------|------|----------------------------------|------|------|------|
| White Roothing | 417 | 430 | 439 | 479 | 520 | 426 | 466 | 449 | 423 |
| Abbess Roothing | 205 | 215 | 236 | 234 | 254 | 216 | 220 | 259 | 231 |
| | 1891 | 1901 | 1911 | 1921 | 1931 | 1941 | 1951 | | |
| White Roothing | 383 | 375 | 338 | 337 | 293 | War. - Census not taken | 343 | | |
| Abbess Roothing | 240 | 213 | 206 | 175 | 169 | | 228 | | |

Both show broadly the same picture of increasing numbers during the 19th century, White Roothing reaching its peak figure in 1841 and Abbess in 1871, with a marked decline in the first half of the 20th century, and some recovery in 1951.

(1) Public Record Office E179/107/49. 4 Richard II Poll Tax.
 (2) Not including Morrel Roothing. In 1841 (Census Return) there were 94 households in White Roothing and 6 in Morrell.

55. Households. The number of households increased as well as the number of people in the period between 1671 and 1901. There were 100 inhabited houses in White Roothing and 47 in Abbess Roothing in 1841 and 95 and 48 respectively in 1851. By 1901 the population of the parishes was markedly less than in 1841 (by 145 in White Roothing and by 41 in Abbess Roothing) but the number of households had declined only to 84 and 46 respectively. By 1951 the populations were not greatly different than those for 1901 but the number of households was 106 in White Roothing and 63 in Abbess Roothing. Searching through the census returns for 1841 does not reveal that several families were living under one roof at that time, so the reason for the increase seems to be the smaller families of the present day.

56. In another way the picture has changed to-day as compared with 110 years ago. The table below shows this in summary form :-

| Occupation | <u>White Roothing</u> | | | <u>Abbess Roothing</u> | | |
|-----------------------------|-----------------------|-------------------|------|------------------------|-------|------|
| | 1841 | 1901 | 1951 | 1841 | 1901 | 1951 |
| Professions | 3 (1) | 4 (2) | 5 | 1 (1) | 4 (2) | 7 |
| Farmers | 15 | 12 | 10 | 5 | 7 | 8 |
| Agricultural Workers | 121 | 74 | 66 | 51 | 34 | 30 |
| Private Domestic Servants | 25 | 23 | 11 | 16 | 14 | 4 |
| Blacksmiths | 2 | 3 | - | - | - | - |
| Carpenters and Journeymen | 3 | 1 | 2 | - | - | 2 |
| Butcher | 1 | 1 | - | - | - | - |
| Cooper | - | - | - | 1 | - | - |
| Grocer | 2 | 1 & 3 Assistants. | 2 | 1 | - | - |
| Coal Merchant | 1 | - | - | - | - | - |
| Millers and Assistants | 2 | 3 | - | - | - | - |
| Wheelwrights and Assistants | - | 4 | - | - | - | - |
| Shoemakers and Assistants | 5 | 1 | - | 1 | - | - |
| Bricklayers and Assistants | 6 | 3 | 1 | - | - | 1 |

| Occupation | <u>White Roothing</u> | | | <u>Abness Roothing</u> | | |
|-------------|--|---|-----------|--|---------------------------|-------------------------|
| | 1841 | 1901 | 1951 | 1841 | 1901 | 1951 |
| Dressmakers | 1 | 3 | - | - | - | - |
| Tailors | 2 | - | - | 1 | - | - |
| Baker | 1 | 1 | - | - | 1 | - |
| Publicans | 2 | 2 | 2 | 1 | 1 and Off- License. | Off- License only |
| | (1) Rector Surgeon Relieving Officer. | (2) Rector School- master School- mistress Solicitor | (1)Rector | (2)Rector Congre- gational Minister School- mistress Army- Captain. | | |

The chief points underlined by this table are the marked decline in the numbers of agricultural workers and domestic staff and the decrease in the services available in the villages. Even the milk comes nowadays from Bishops Stortford !