St Andrew's Church Tour

Further Details

1. **Meg of Meldon**
2. **The Chantries**
3. **The Knights Templar in Hartburn**
4. **The Bradford-Atkinson Memorials**

Key sources and references are listed at the end.

Dr Paul Stott, Organist, St Andrew's Hartburn, April, 2025

[1] Meg of Meldon

After visiting Hartburn you might like to make a small detour to visit Meldon – a tiny village with a small but ancient church and with some interesting things to see.

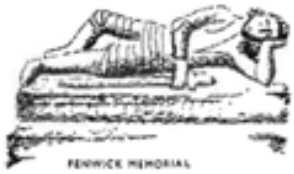
Inside the church you will find the effigy of Sir William Fenwick. You can't miss him – a reclining knight (in the '*tooth-ache*' pose) in the garb of a royalist soldier of the Civil War. He was knighted in 1616 by James I but he fought on the losing side in the Civil War and died in London in 1652 – not living long enough to see the restoration of the monarchy in 1660. His estates at Meldon were confiscated by Cromwell after his victory. Perhaps more interesting is that this was the son of the infamous '*Meg of Meldon'* (b. 1570). Tomlinson's *Guide to Northumberland* notes: "*This restless spirit..once animated the form of Lady Margaret,* [second] *wife of Sir William Fenwick of Wallington* [d. 1613]*. She was the daughter of William Selby, a Newcastle moneylender, and from her father seems to have inherited a miserly disposition, which grew upon her with age, so that avarice became the ruling passion of her life. Among the peasantry, whom she oppressed and ground down, she had the reputation of being a witch and was believed to drive between Hartington and Meldon along an underground coach road. She had secret hiding places for her treasure, and when she died it was said that her spirit was compelled to wander from hoard to hoard for seven years, then, after resting for a similar period, to begin the weary round again until the treasure was found and appropriated. The principal scene of her supernatural appearances was an old deep draw-well near the South-East tower of Meldon wherein she had hidden a bullock's hide of gold. She has been seen to cross Meldon bridge as a large black dog and then assume the form of a lovely woman; others have watched her sitting up for nights together in a stone coffin in Newminster* [Abbey in Morpeth]*".*

The real story is equally as fascinating as the myth. Meg was alive during the era of witch hunts and witchfinders and the Europe-wide prosecutions of innocent people (most often women) who were denounced (often by neighbours) as witches. James I (1603 – 1625) was particularly affected by this hysteria and in Scotland (where he was James VI) he personally oversaw some of the interrogations.

How did the legend of Meg come about? She inherited wealth from her husband on his death in the form of debts from mortgages on various properties, payments on which provided her with an income. The Wallington estate itself was left in trust for her children but Meg wanted some wealth of her own. She decided to foreclose on the Heron family at Meldon Park, doing so when the head of the family had died, and the heir (a popular young man) was away. She then foreclosed on Hartington Hall and a reputation grew that farmlands surrounding Meldon and Hartington prospered whilst the surrounding farms didn't. All this happened during Europe's 'mini-ice age' when crop failure was a constant threat, life was hard, and it was common throughout Europe to link crop failure with evil cast by the devil through the medium of witches. Meg's actions were unpopular, and it is easy to see how accusations of witchcraft developed in this atmosphere.

In the modern era tales of witchcraft are mainly regarded as trivial entertainment and come with a 'Halloween' thrill and Meg's legend is easy to dismiss as a quaint folk tale. For Meg, however, this was no trivial matter. Accusations of witchcraft came with the threat of a death sentence. Meg was fortunate to live in England, where the obtaining of confession by torture was illegal under common law (thank you Magna Carta). In other countries in Europe, including Scotland, however, this was not the case and the number of prosecutions elsewhere proliferated. Even without torture an accusation could result in a humiliating and brutal 'examination' followed by execution (by hanging in England). It is not clear whether she lived long enough to hear of the hanging of 15 'witches' in Newcastle in 1649 (she would have been 79 by that time), but Meg would undoubtedly have known that 10 people were executed for witchcraft in Lancaster following the Pendle witch trials in 1612.

She is also likely to have been aware of the atmosphere In Scotland where more than 1,500 people, 75% of whom were women, were executed for witchcraft between 1590 and 1662: torture included. What we now see as a folk tale may well have started as evidence for the prosecution and, whilst Meg may or may not have been a particularly pleasant individual, the threat from accusations of witchcraft were real and very serious. That the accusations persist over 400 years later is astonishing! It is interesting to speculate whether any of this would now be remembered if it had been her husband that had foreclosed on the mortgages.



The 'toothache' pose of Sir William Fenwick

A possible portrait of Margaret Fenwick

[2] The Chantries

Identifying the chantries was one of the benefits of removing the plaster from the walls, when the cut-outs in the masonry that supported the screening erected to make the chapels private could be seen and the '*piscinae*' – the small stone sinks that are used alongside the altar during mass – were revealed in the stonework. Because there are piscinae there must have been altars, which means that the sites where mass was said can be identified.

Chantries were private chapels in which priests would be paid to pray for the souls of the departed, with the aim of reducing the deceased's time in Purgatory before they got to Paradise. In other words, in the transactional world of medieval Roman Catholicism, rich people could get to heaven faster and this transactional environment, open to corruption, was one of the grievances that led to protestant reforms.

In most Northumberland churches chantries would be found in the *transepts* (the N and S offshoots of the nave that give many churches a *cruciform* (cross-shaped) plan). There are no transepts in St Andrew's, so the chantries were partitioned off from the main church in the aisles. Similar arrangements of side chapels are still a common feature of Catholic cathedrals and churches in continental Europe. Who the chantries were dedicated to is lost in history. The medieval Longwitton Chantry was in the North Aisle, and there was a second chantry at the end of the South aisle, where the '*lady chapel*' now stands, but there are no records to tell us who that chantry was for or what it was called. Donnelly states that the design of the piscina in the Southern chantry suggests that it dates from the Black Death period (1347 to 1351) and it is therefore several centuries younger than the Longwitton Chantry. The most likely occupants of the Longwitton chantry were members of the Wotton family that gave Longwitton and Netherwitton their names. Canon MacLeod refers in his survey of the church to the LongWotton chantry, using the older name. Hodgson lists two members of the Wotton family that were perhaps the most likely occupants of the Longwitton chantry and the stone coffins by the porch: John and Robert de Wotton. These were Norman landholders and relatives of the de Merlay family that held Morpeth. For the Southern chantry we don't have a name but there are some possible candidates in the record. Robert and William De Lisle who donated lands to the Knights Templar in 1200, and Roger de Fawdon who refused to hand over church records after the abolition of the Knights and the arrest of those resident at Temple Thornton in 1308. But, this is pure speculation and we will probably never know the identities of either chantry for sure.

[3] The Knights Templar in Hartburn

The Knights were an order of monks that formed to support the Crusades, that is the wars to recover the Holy Land for the Church of Rome. They existed from just after the First Crusade in 1118 up to 1314 when the order was abolished by Pope Clement V. Whilst the monks themselves were subject to a vow of poverty, the Order became immensely wealthy and the target of *King Philip the Fair* of France who, mired in serious debt, decided to take their wealth, in much the same way that Henry VIII did with the monasteries in England two centuries later. Philip worked with his 'puppet' the Pope to achieve this. The Templars were an easy target. People in general had become suspicious and jealous of the knights and the Order was somewhat in decline, the Crusades having failed and with waning interest in capturing Jerusalem. Their reputation further suffered because their persecutors circulated accusations that they had adopted certain heretical practices from inhabitants of the Holy Land and this formed part of secret rites, such as the initiation ceremony. The knights throughout Europe were rounded up in 1307 and 1308 and tried, with accusations including sorcery, secret rituals and satanic rites.

King Philip IV of France – *Philip the Fair*

Pope Clement V. Clement moved the papal seat to Avignon to give power to Philip.

There are thought to have been between about 15,000 and 20,000 members of the Order at its height, only 10% of whom were fighting knights. The remaining 90% were involved in administration and the Knights Templar have been referred to as 'the first multinational corporation'. They were a fighting order but also provided logistics for pilgrims to the Holy Land and for their protection. They also invented banking. Travelling to the Holy Land with cash and valuables was highly dangerous so, as well as providing a protection service to pilgrims, the Order invented the 'letter of credit' – you could deposit your wealth in London and take with you a note to redeem up to that value wherever you needed it, avoiding the need to carry cash and being a target for bandits. The letter would be of no value to the bandits – only to the person noted as the bearer of the document.

What part did Hartburn play in the story of the Knights? Donnelly's research states that: "*In the year 1200 William de Lisle of Woodburn and of Thornton in Hartburn Parish gave a carucate of land*[1]*, 'to the glory of the Blessed Virgin Mary and the Master of the Templars', for prayers to be offered on his behalf".* Hodgson in his *Account of the Parish of Hartburn* states that land was given by Robert and William de Insula "*to God, the Blessed Mary, and the master of the militia of the temple of Solomon in Jerusalem, for one Chaplain daily to celebrate divine service in the Chapel of Thornton"*. De L'isle, De Lille and De Insula are all alternative spellings of the same name in Crusader records (Bennett, p264), so these apparently conflicting records actually say the same thing. Such gifts were often made by returning crusaders (in this case, that would suggest that William and/or Robert had possibly been a participant in the third crusade (Bennett, p40)) or by way of a pledge reflecting "*vows made during times of stress, deprivation, sickness, and danger"* (ibid). St Andrew's monastic link is also likely to have played a role in negotiations that eventually brought the Knights Templar to Hartburn. Tynemouth Priory, St Andrew's mother church, was affiliated to the Dominican Abbey at St Albans. Records for St Albans include reference to a Knight named *Philippo de Humerto* and Lees' research of medieval pipe rolls (amounts paid to the Exchequer, the medieval Inland Revenue) lists Philip as resident in Northumberland between 1167-8 and the early 13th Century, at the time that the gift of land at Temple Thornton was made. This supports Donnelly's conviction that the presence of the Knights in Hartburn had been brokered in some way through the Abbey in St Albans and was thereby associated with the monks resident at St Andrew's.

This estate became known as Temple Thornton. Laud identifies Temple Thornton, a farm about a mile East of Hartburn on the Morpeth Road, as the only *Preceptory* in the border counties, based on the detailed survey of holdings of the Order made when the Knights were arrested in 1308. Sadly, nothing now remains to be seen from the time of the Knights at Temple Thornton itself, although the inner door and porch of St Andrew's are believed to be the entrance to the Knights' chapel, salvaged and moved after Temple Thornton was ransacked.

[1] "*A measure of land, varying with the nature of the soil, etc., being as much as could be tilled with one plough (with its team of 8 oxen) in a year"* OED. In this case it was likely to be about 120 acres.

The remains of Temple Garway in Herefordshire, showing what a Templar chapel might have looked like

A Templar coffin in the remains of Penhill Preceptory in the Yorkshire Dales – remarkably similar to the two coffins at St Andrews

The Templars first came to England to solicit financial support in 1128, when "*Hugh of the Knights Templar in Jerusalem"* came to visit King Henry I who "*received him with great worship and gave him much treasure in gold and silver"* [Lees]. The King supported his subsequent fund-raising tour of England and Scotland where *"he was received by all good men and all gave him treasure"*. The expansion of the holdings of the order in England in the following 60 years (up to the point of the record contained in the *Inquest of the lands held by Templars in England* taken in around 1185 [Lees]) was astonishing, with hundreds of donations of property between Connerton in Cornwall (the most Southerly) and Linthorpe in County Durham (the most Northerly – now a suburb of Middlesborough). The border counties (Cumberland and Northumberland) were noticeably blank at that point, however, reflecting the difficult nature of doing business in the border region. Temple Thornton became the only estate held by the Knights in England between Yorkshire (Linthorpe was in the Bailey of Yorkshire at that time) and Scotland and it clearly was not an easy posting.

The main reason for the presence of the Knights in Hartburn was to manage the estate donated by the de Lisles to provide goods and wealth for the Order: "*This land was either leased out, farmed for crops or grazed, according to its location. Some of the income sustained the estate itself; profits funded the order. Many of these preceptories would have been hard to distinguish from a regular Cistercian monastery, staffed by a handful of sergeants, with a roster of servants doing menial work*

to support them" [Jones]. There was a second good reason to site a preceptory around Hartburn. There were 5 important Templar churches in Scotland and Hartburn is situated on the 'Devil's Causeway' - the Roman road North of Hadrian's Wall into Scotland, which remained an important route North in medieval times. The location would therefore have been advantageous – a stop-over on the way to Scotland and protection for people travelling through the difficult border country.

We know the names of the Knights resident at Temple Thornton in 1308: "*Michael de Sowerby (preceptor and priest), Robert de Canville, Walter de Gaddesby and Geoffrey de Welton*" [Laud]. We can also picture them to a small extent as 'neat' with cropped hair and long beards (as the rules of the Order required), and they may not have been young. By 1308 the Crusades had failed, and the Order was no longer attracting young men to join. The Order was in many ways a spent force. Evidence from the Templars' trials in UK reveals that of the Knights resident in preceptories in England: "*The majority who were arrested were elderly"*. They would be dressed in black with a white mantle (a loose sleeveless cloak) with a red cross on the chest. They would have had none of the glamour associated with medieval knights, the Order denying all vanity, and this differentiated the Templars from other prouder organisations. When on campaign they would wear chain mail and a helmet and would carry a shield, a lance, a Turkish mace, three knives, a dagger, a bread knife and a pocketknife (as specified by the Order's rule). It is possible (but far from certain) that they were not popular with the locals – a common condition for the Knights Templar. They collected occasional taxes (for example the *Saladin Tithe* of 1188, levied by Henry II to support the third crusade) from parishes to support campaigns in the Holy Land (using the parish priest to organise the collection), which made them unpopular. They were sometimes viewed as arrogant, were exempt from local laws and taxes and they possessed what was effectively a papal 'license to kill', tending to make them outsiders.

Hartburn's four Knights were arrested in 1308 and imprisoned in the Castle in Newcastle before being tried in York. We know what they were charged with but Macdonell (Sir John Macdonell, "*sometime King's remembrancer and Master of the supreme court of justice*" and a renowned legal author) could not bring himself in his publication on the Templars' trial to translate the charges from Latin: "*they were charges of systematic immorality, too foul to be mentioned*". The charges that he was prepared to translate included denial of the Christian faith, worship of a certain cat and of special idols, including a certain head. "*That they worshiped it* [the head] *as their God; that great part did; that they said this head could save them; that it could produce riches; that it had given to the order all its riches; that it caused the earth to bring forth seed; that it made the trees to flourish*". The worship of 'a head' seems weird now, but this could have referred to a religious relic. The skull of St Andrew the Apostle, for example, remains an important relic in St Peter's Basilica in Rome. There were 87 charges in total sent to Edward II in 1308 by Pope Clement V, against which the Knights were to be tested.

Temple Thornton was a valuable estate, worth over £20 per annum. An inventory of assets in 1308, taken when the King's keepers took over following the arrests, shows that they farmed wheat, barley and oats (£24 15s 6d of which were sold immediately '*for fear of the coming Scots'*) and that the estate had a mill and a brewery (which may have been in commercial operation, selling to local inhabitants and travellers to and from Scotland). They also had sheep, but the statement suggests that the flock had been hit by a *'murrain'*, i.e. disease – possibly foot rot or foot and mouth. The Knights paid wages to farm hands in running the estate and there were also tenant farmers on the Knights' lands. "*The wages bill for 1308 included 50s per year for six carters, one cowherd and a cook, who kept house for the manor and made porridge for the servants"*. We know that they ate their porridge with salt, because accounts for Temple Thornton include payment for two bushels of

salt for the porridge. The inventory also lists the contents of a chapel (a chalice, a black vestment and three service books) which, along with four sealed chests and two barrels that contained the records of the preceptory, a certain *Roger de Fawdon* "*took away and would not hand over to the King's keeper*". It is tantalising to think that these records conceivably still exist somewhere.

A medieval image of the Knights Templar by Chronicler Matthew Paris (1200 to 1259). The knights are often depicted two-to-a-horse to emphasise their vow of poverty. The image also shows the Knights' fighting colours, black above white, which later had a red cross added to the centre.

The 25 knights that were tried in York, 4 of whom were from Hartburn, were absolved of the charges of idolatry and satanism, and ended their days in other monasteries. "*Nowhere beyond the sphere of influence of the King of France and his creature the Pope was a single Templar condemned to death"* [Macdonell]. But this was not an easy journey for them. King Philip worked in league with the Inquisition and the use of torture to obtain confessions was the norm in France: "*at this time there was a widespread, almost insane, belief in its efficacy as an instrument for eliciting truth..a horrible science upon the subject grew up; we read of machines brought over from the continent to inflict torture upon the English Templars. Probably these trials exhibited the employment of torture on the largest scale ever known"*. 36 Knights accused in France died from the torture before they could be executed. Edward II initially refused to use torture because "*the law and custom of this country was against it. The Pope, indignant at this obstacle placed in the way of the inquiry, urged the King to apply torture, law or custom notwithstanding*". Eventually the King yielded, and torture was applied. "*This is the first and probably only formal recognition of torture in England*" [Macdonell]. But evidence was weak and outside France few believed the charges, which explains why, whilst some torture could possibly have been applied in the trial in London, the practice did not reach as far as York.

Next time you are in York Minster, stand in the Chapter House – this is where the Pope's representatives cross-examined our Knights from Northumberland. They were treated well and until March 1310, the start of the trial, were allowed out to wander the streets of York during the day.

The trial of the Templars was one of the greatest miscarriages of justice the world has ever seen: "*The court which condemned the Templars was a magnificent machine, unsurpassed in its power of transforming innocence into guilt*" [Macdonell]. It stands out as a case study as to why torture is both wrong and ineffective as part of a justice system. Once he had sequestered the Knights' wealth King Philip the Fair lost interest and charges were dropped but not before the leader of the order, Grand Master Jaques de Molay, who had been tricked into visiting Paris on the pretence of a desire by the King to try to find a way to merge the Knights Templar and Hospitaller, had been burned at the stake along with 54 other French Knights. Many other French Knights "*rotted in dungeons"* or died from torture before Pope Clement V also dropped all charges and abolished the order in 1314. Legend has it that Jaques de Molay cursed the pope as he was being burned, at which point Clement collapsed with terrible stomach pains. His physicians could not cure him, even by prescribing powdered emeralds, and he died in the same year.

The fate of Temple Thornton following the arrest of the Knights was not good. The lands were turned over to the Knights Hospitallers (the Order of St John), who reported in 1338 that *"the house at Thornton had been torn down by the surrounding lords, and the goods carried away"* [Laud]. The Hospitallers were unable to manage the estate. As Laud puts it: *"This emphasises the front-line position of Thornton, its isolation, and the power of the border lords who could do what they wanted with their own territory without fear of the King's justice and could appropriate what they wanted once the Templars were removed"*. The border was a lawless place. Donnelly notes: *"records at Valetta tell us that in 1338 Brother Leonard had built a house at Thornton because everything had been destroyed at the dissolution of the Templars..* [Brother Leonard's] *expenses included £3.05 for a "chaplain not at table"* [i.e. not residential who would in all probability be one of the Hartburn clergy]; also for *"oil and wine and wax" for use in their chapel"*. It was at this point that the door and porch were probably relocated to St Andrew's, where the Hospitallers developed the chancel as their chapel. To get an feeling of what this Chapel may have been like, the ruins of a chapel of the Knights of St John (the Knights Hospitallers) can be visited at the site of their preceptory at Low Chibburn near Widdrington in Northumberland – well worth a visit.

Both MacLeod and Donnelly refer to the latin crosses on the porch as 'daggers', rather than crosses, and relate these to insignia of the Knights Templar. Experts on the order and its churches approached to discuss this proposition refute the existence of such insignia and it is not generally seen on other Templar churches. MacLeod states that the cross patte was added later by the Hospitallers, after the doorway had been moved to St Andrews. The Maltese Cross (the eight pointed cross) is similar and certainly the sign of the Hospitallers.

The graffiti on the porch seats may may also be related to links between worshipers at Hartburn and the Crusades, possibly relating to local people that travelled to join the third Crusade. A call to arms, which precipitated the crusades, was issued by Pope Urban II in a sermon in 1095, where he said: "*Let those who for long were brigands now become soldiers of Christ. Let those who once fought against their brothers and blood relatives fight lawfully against barbarians. Let those who until now have been mercenaries for a few coins achieve eternal rewards"* (Bennett, page 1). Are the crosses in porch seat related to local men who responded to that call? Certainly, the border region was not short of the *'brigands'* to which Urban was referring. If this is the case, the crosses are most likely have been related to the third crusade, initiated following the loss of Jerusalem and the 'true cross' to Saladin at the battle of Hattin on 4th July 1187, but this is problematic in relation to the theory that the porch dates to after 1200, when Temple Thornton was established. Pope Urban III was said to have dropped down dead in shock at the news of Saladin's victory and in response "*hundreds across Latin Christendom rushed to take the Cross – to pledge themselves to a crusade. Amongst their number was Richard 'the Lionheart', duke of Aquitaine and heir to the throne of England (1157–1199), who risked the ire of his father, Henry II, in taking the vow without permission. Tens of thousands more joined them in response to a call for a crusade by the new pope, Gregory VIII, and the efforts of his preachers at mass cross-taking ceremonies…this was not an expedition confined to kings and magnates; familial bands, knightly neighbours, artisans, and common folk – men and women – from across Europe responded in their tens of thousands to the call to recover Jerusalem"* (Bennett). Were crusaders from Hartburn amongst these tens of thousands and are these crosses in some way related to that event? Baldwin of Forde (Archbishop of Canterbury who died supporting Richard on the third crusade in Tyre on 19th November 1190) circulated pamphlets in 1189 containing his sermon on the holy cross where he described the cross as a "*military banner, trophy of victory, and a sign of triumph*" (ibid, p34) and joining the crusade was referred to as 'taking the cross'. Crusader Alan de Lille in 1189 stated: "*Therefore indeed the soldiers of Christ sign themselves with the sign of the cross on the body, sign on the heart, sign externally by the image, sign internally*

by penance". Were the crosses in the porch external signs as referred to here? The third crusade was particularly focussed on the symbol of the cross following loss of the 'true cross' at Hattin. The crosses may therefore be crusader marks, rather than templar marks – carved either before embarking to fight in the Holy Land or on return from there. Crusading became a 'family tradition' and many crusaders embarked in company with friends and family, raising historic echoes of the 'pals' regiments in WWI. Were the crosses in the porch the marks of a group of 'pals' embarking on or returning from the Holy Land?

[4] The Bradford-Atkinson Memorials

General Sir Thomas Lynn Bradford GCB GCH (1777-1853) – see also the small image of him to the North of the altar.

The Angerton Estates (just South of Hartburn) were left by Sir Ralph Atkinson, a timber merchant of Newcastle (1749 – 1827) to his great nephew, James Henry Hollis Bradford (1819-71), on condition that he took the name Atkinson – reflected in the family name carved into the Chancel floor (Bradford-Atkinson). His mother, Lady Mary Bradford (nee Atkinson, Sir Ralph's niece) is the subject of the marble memorial on the North side of the altar and her son James's memorial is the second of the two on the North wall.

James Bradford-Atkinson's father, General Thomas Bradford, lived with him at Angerton. General Bradford was a significant soldier and an important military figure in Regency Britain. He fought in numerous campaigns in South America, the Peninsular War and the Napoleonic Wars. The colours (flags) flying above the chancel are his and the battles in which his regiments were involved can be clearly seen on those flags. He became general officer commanding the 7th Division of the Army of Occupation in France in 1815, Commander-in-Chief, Scotland in 1819 and Commander-in-Chief of the Army in India from 1825 to 1829.

Church records acknowledge significant gifts from the General in 1835, including a new gallery, new pews and a new organ. In return he took the opportunity to rather dominate the chancel, which includes on the North wall and in the floor, numerous monuments to him and his family. This to some degree rather over-shadows other benefactors, for example the Straker family that succeeded the Bradford-Atkinsons in owning Angerton Hall, whose arms can be seen on the end of the pews near the pulpit, and the Cookson family of Meldon Park who bought the organ to replace that provided by General Bradford ,the magnificent stone *reredos* (the carved wall around the high altar), and the oil lamps in the chancel along with numerous other dedications that can be found around the Church. But, you probably don't get to lead the army of occupation in France after Waterloo and the British Army in India (and reflecting the Royal patronage in being a knight of the Order of the Bath and of the Royal Guelphic Order) without a certain presence and self-assurance.

The tableau monument to Lady Mary Bradford on the North wall of the Chancel is particularly noteworthy. It is beautiful with a very touching inscription regarding her death on the voyage home following her husband's service in India. She was clearly much loved. The tableau was sculpted by

Francis Legatt Chantrey RA, who was the leading portrait sculptor in Regency Britain, with monuments in St Paul's Cathedral and Westminster Abbey and, most notably, the very large equestrian statue of King George IV on one of the plinths in Trafalgar Square and the statue of George Washington that stands in Massachusetts State House. This was the best that money could buy.

Lady Bradford would not have seen the benefit of her uncle's legacy at Angerton. She was in India when the legacy was made and died on the voyage home. General Bradford must have re-married because the dedication of the windows on the East wall behind the altar includes an inscription indicating they were installed to his memory by his widow and children.

Also notable is the shield remembering General Bradford's brother, Lieutenant-Colonel Sir Henry Bradford, who was also a distinguished soldier and who died from wounds sustained at Waterloo, aged 35 years.

Sources:

We are lucky to know much of the history of the Church from the work of *Canon Arthur Ferguson ('Ferg') Donnelly MA*, vicar between 1965 and 1983, who studied the records and published an erudite booklet (a copy of which can be seen at the Northumberland County Records Collection), and an earlier study by Canon MaCleod, rural dean 1910 to 1928, also in the County Records Collection. The records are written not only in ledgers, however, which start from 1682, but also in the stones themselves. The plaster was removed from the interior walls of the church in 1890 revealing details of the construction and alteration of the building over its 1,000 years of existence.

Sources used in the compilation of this guide are:

Nicholas Pevsner, *Northumberland*, 1992, Stafford Linsley

Canon RC MacLeod, Rural Dean of Morpeth 1910 – 1928, *Hartburn Church*, available at County Archives, Woodhorn.

Evelyn Laud, *The Knights Templar in Britain,* 2004, Pearson Longman

Dan Jones, *The Templars: the rise and fall of God's holy warriors*, 2017, Head Zeus

Macdonell, *Historical Trials,* 1927, Oxford at the Clarendon Press

John Hodgson, History of Northumberland, Volume 2 (Elsdon, Wallington, Hartburn, Whalton, Reedesdale), 1827, published in Facsimile in 1973 by The Scholar Press Ltd., Menston

Hodgson, *Temple Thornton farm accounts, 1308*, 1894, Archaeologia Aeliana

Tomlinson, *Comprehensive guide to Northumberland, eleventh edition*, 1930, H Robinson

Beatrice A Lees, *Records of the Templars in England in the twelfth Century: the Inquest of 1185,* Oxford University Press, 1935.

Stephen Bennett, *Elite participation in the third crusade*, Boydell and Brewer, 2021.

Dan Jackson, The Northumbrians: North-East England and its People, Hurst, 2019

David Bates, *William the Conqueror*, Yale University Press, 2016

Andrew Gant, *O Sing unto the Lord: A history of English Church music,* Profile Books, 2015