

The Rolleston Pewter Flagon (tankard)

- 1) What is it? and Why is it unusual?
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The Rolleston Flagon

What is it and why is it unusual?



It is a Commemorative Tankard

It is a profusely wriggleworked tankard with figures believed to be Catherine of Braganza to the lid and left of handle side; and her husband Charles II to the right of handle side.

The usual Royal Standard is to centre front and the motto below by the base clearly says –

Dieu. Mon Droit. - the motto of the British Monarch in England from Henry V (c1420) onwards - literally the French for - *God and My Right*

There is the usual motto to the sides of the Royal Standard and no other motto than these two.

It is large, holding perhaps 4 wine pints, standing about 16 1/12 cms table to rim, or 20 ½ cms table to top of thumb piece .

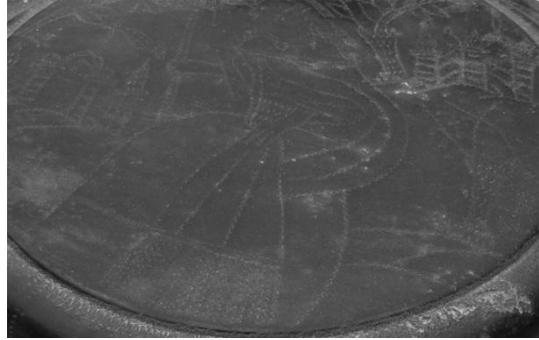
There is a twinned love bird thumbpiece to the slightly domed lid (typical of 1675-1695). The three part hinge tops a heavily repaired strap handle. Repairs to the handle and base show inside the tankard and repairs to the lid connection also show clearly.

Dr Anglea McShane of the V&A has concluded the woman shown twice is Catherine of Braganza (as stated above). She was the uncrowned wife of Charles II. She is depicted as a shepherdess. St Catherine is the patron Saint of Shepherds.

There are paintings by Jacob Huysmans Bartolomeo-Gennari painted after 1664 (she married Charles in 1662) showing Catherine with sheep.

The buildings shown as background to the lid might be Moorish representations, appropriate given Catherines background and the overseas properties which were part of her dowry.

There is a stumpwork panel dated 1665 in the Holburne Museum at Bath shows such buildings.



The representations of King and his Standard are shown in part in the photos below –



The maker of this tankard is shown by the Mark to the centre inside base – two views of the same mark follow



Research by James Ferguson and Peter Hayward indicate that this is a mark with another mark struck over.

The mark of IP with an inverted pear is that of John Parkinson worked free from 1683-1698.

The second mark is said to be that of Robert Hanns It is said the H is shown here at 2 O'clock and the R shown here at 1 O'clock and pips above the R H can be seen. Robert Hanns worked as a freeman from 1682 (to 1717).

(His mark is said to show his initials over a hand holding a fish over the date 1682 - as the fish and date are not apparent thus it appears that the IP is struck over the RH)

Having in mind that Charles II died on February 6th 1685 then some would say the tankard was made between 1683-1685 but this writer can see no reason for this.

The tankard undecorated does not celebrate Charles II. It is simply a good tankard.

The tankard decorated likely gives tribute to Catherine of Braganza his wife. Why? - because there are two sympathetic illustrations of her. It is a fair depiction of King and Standard, quite neutral in any message other than the duty that this illustration would suggest to the King and husband of Catherine.

Catherine left England in 1692.

The wrigglework is of a very high standard

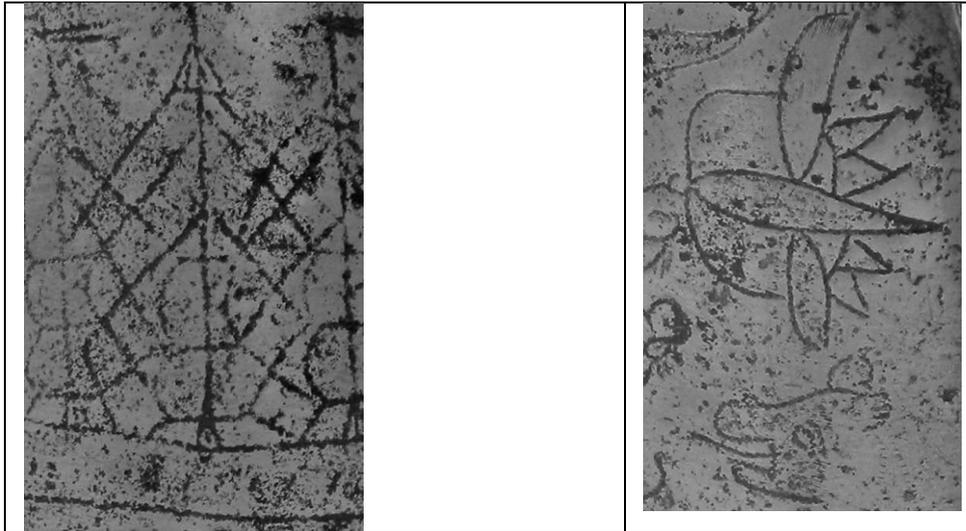
Fortunately we are able to compare two examples of wrigglework on the same maker's tankards. Compare this tankard -



with another wrigglework on a tankard by the same maker - this in typical English style has a wriggleworked boat and flower (shown here). Clearly the wriggleworking is of a different hand and a different fineness. These are not artistic discussions, simply a matter of a very different hands, the ones of Catherine being far more intricately detailed and finely done.

We might ask does this of Catherine occur elsewhere in English wrigglework? - well we have - and so far no answer. This wrigglework of Catherine is as though done by a silversmith or by a Dutch wriggleworker - quite a different style.

This below is very 'English' wrigglework in comparison with the above.



The London Guild prior to this time had had strict control as to what decoration pewterers might do and whom pewterers might employ. For example they could not employ independent engravers/artists who had not served their time in pewterwork.

Consideration should be given to the likelihood that this tankard was purchased plain and decorated to order elsewhere. The very high standard of the wrigglework suggests a person used to engraving silver or might remind collectors of the work the Dutch wriggleworkers did. This writer has found no other example of such fine work that could be said to be definitely so done by an English Pewterer.

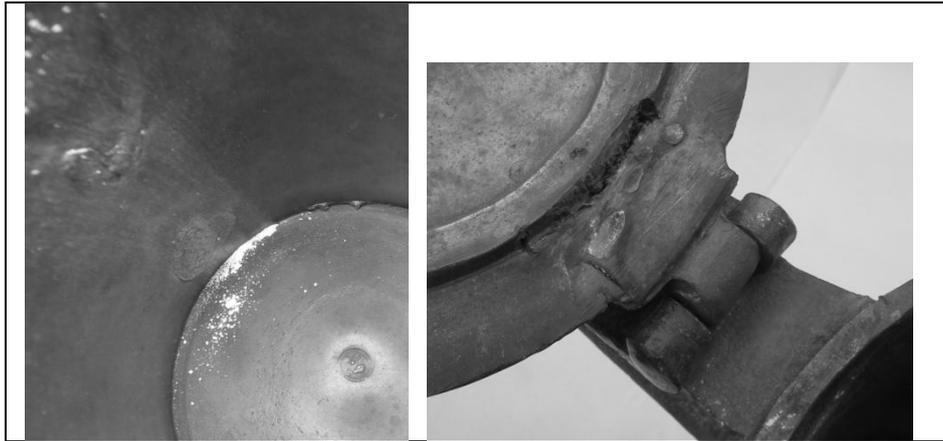
This website thinks that whoever had this Rolleston pewter tankard wriggleworked regarded Catherine of Braganza with affection, was politically aware enough to avoid any catholic reference, and astute enough to honour King Charles II.

It is said that this Tankard may have stood on the following paten (19cm diameter 6cm height) shown photographed below -



Garrad Ford was a Wigan pewterer said to be working from 1655 - 1702.

The repair work mentioned in following information is shown in the illustrations following -



Dr. Angela McShane has published –

Subjects and Objects: Material Expressions of Love and Loyalty in Seventeenth Century England

This can be found on the internet. What follows below is one reader's thoughts on reading this and might not be the wording (and sometimes the direct meaning) expressed within this document which the reader can find and judge for themselves.

This relates in part how decoration depicting loyalty was commonplace on commonly found household domestic items. In those days these were costly and commonly found should be taken to mean amongst the more prosperous middle income groups and above.

Not only domestic items such as pewterware but also the popular monarchy of Charles II was celebrated on coins, medals, tokens, in the theatre and in the newly permitted pamphlets and the now strangely free publications.

Until 1660 only higher denomination coins had images – with Charles II the use of his popular image became widespread. He had learnt from the recent past to tolerate varied religious beliefs and to give some freedom to the printed. Hence his reign was prosperous, there was less intolerance and the public could choose more freely how to enjoy themselves.

Thousands of these relatively low cost items have survived, their cost and ease of use thus taking the popularity of the monarchy everywhere in the land.

Whereas before Charles II the suchlike were to be found they were scarcer and displayed allegiances to powerful men or to the livery companies. After Charles II they were scarcer and little is found to celebrate his brother and brief successor James.

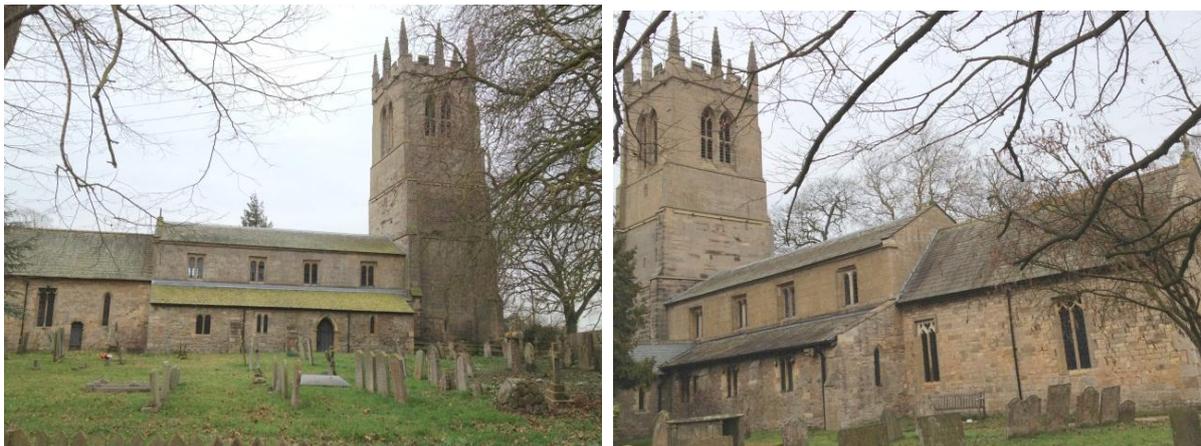
Efforts were made after James to celebrate the perhaps difficult William III.

Although the use of such decoration was widespread the nature and use of decoration had to be careful. For example with this tankard, a loyalty to the monarch is essential, no apparent reference to Catholicism would be important. But the message here is clearly affection for Catherine.

So the next question is
WHY IS THIS TANKARD IN ROLLESTON? -
and
WHERE IS ROLLESTON?

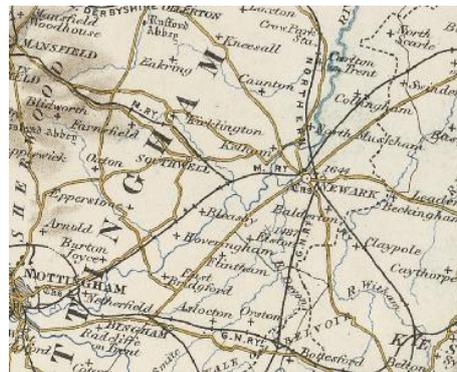
Here follow various quotations and pictures of Rolleston. In simple terms it is in 1690 (say) a long way from London and very rural. Even far later it appeared as though a private road went to it through an estate - although it was not.

These quotations are here to give the reader a feel of where in English terms Rolleston is. (three views of the Church in early 2012 follow)



Interestingly each pillar in the church is different, with the church built over a period by different stone masons.

Rolleston is a small village of about 100 houses, near the River Greet, on the railway line between Nottingham and Lincoln, 5 miles from Newark. Southwell racecourse is at Rolleston, the complex includes a golf course and a hotel. The best-known person to have lived at Rolleston is Kate Greenaway, the painter and book illustrator.



Rolleston is 134 miles from London - not an easy journey in say 1690



Centre of Rolleston in 1931 showing the previous village green.

Rolleston is a small village in Nottinghamshire by the River Greet (a tributary of the River Trent), a few miles from Southwell not far from the Trent and about 5 miles (8.0 km) southwest of Newark. It has a church dedicated to the Holy Trinity. It lies close

to the railway line between Nottingham and Lincoln and is only one kilometer to the south of Southwell race course, which lies just to the north of the same railway line.

The parish "contains the two townships of Rolleston and Fiskerton, which contain together 583 inhabitants and 2,583a 3r 23p of rich loamy land, of which 280 inhabitants and 1,585 acres (6.41 km²) are in Rolleston and 303 inhabitants and 998a 3r 7p are in Fiskerton, which is included in the Southwell division of Thurgarton hundred. Rolleston is a pleasant village 3 miles (4.8 km) east by south of Southwell, bounded on the south and east by the Trent, and intersected by the River Greet. The church is an ancient structure, dedicated to the Holy Trinity, with a tower and four bells. The living, a vicarage, is valued in the King's books at £10 1s 3d, now £246. The Chapter of Southwell are patrons, and the Rev. Robert Fowler incumbent. The vicarage, a neat brick house near the church, was built in 1844. John Henry Manners Sutton Esq. M.P. is lessee of the great tithe, under the Chapter of Southwell, lord of the manor, and principal owner. The poor have the interest of £130, bequeathed by Sir Thomas Lodge, Diana Gibson, Luke Williamson and Nicholas Kirkby."^[1]

In 1870-72, John Marius Wilson's *Imperial Gazetteer of England and Wales* described **Rolleston** like this:

ROLLESTON, a township and a parish in Southwell district, Notts. The township lies on the river Greet near its influx to the Trent, and on the Nottingham and Lincoln railway at the junction of the branch to Southwell, 3¾ miles W by S of Newark; and has a station with telegraph at the railway junction. Acres, 1, 662. Real property, £3, 837. Pop., 268. Houses, 63. The parish contains also the township of Fiskerton, and comprises 2, 705 acres. Post-town, Newark. Real property, £7,006. Pop., 587. Houses, 140. The property is not much divided. The manor belongs to J. H. M. Sutton, Esq. The living is a vicarage in the diocese of Lincoln., £325. * Patron, the Chapter of Southwell

At the time of the Norman Conquest there were three manors in Rolleston, all of which were taken from their Saxon owners and given to Normans, Thomas, Archbishop of York, Walter d'Aincourt and Odo, Bishop of Bayeux, who was William the Conqueror's half brother. Odo's Manor was transferred to the Earl of Richmond who granted the tenure to the family of Rolleston until Amflicia de Rodliston married Jolan de Neville, bringing the manor of "Rodliston" (or "Roldeston") as a dowry. The Nevilles held the manor until the time of Queen



Elizabeth when it was sold to Nicholas Lodge, Alderman of London, by whom it was conveyed to the Suttons, Lords Lexington. The Suttons held it until 1919, when it was bought by the Ministry of Agriculture to found a farm settlement for ex-servicemen.

There was a church in Rolleston in Saxon times, which had its own priest by the 1086 Domesday survey. In 1221 it was transferred by the Prior of Thurgarton to the

Archbishop of York who gave it to Southwell in 1225. The Chapter of Southwell kept the tithes until 1848 when the funds were taken over by the Ecclesiastical Commissioners to support poor livings.

There are traces of Saxon masonry but the basis of the building is Norman, including the south doorway. The side aisles were added in the 13th century and some of the windows date from the 13th and 14th centuries. The tower was built in the early 14th century.

So that is where Rollaston is in England. The Church is not large and the interior has a friendly, family feeling, to it. Whilst in February on a weekday morning it is far from warm – it actually feels like a warm and welcoming Church – if the reader can relate to that comment.

The community has extended in recent years to include a number of new houses and the population is around 300.

So how is a pewter flagon in memory or tribute to Catherine of Braganza found in the Church there?

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The Cast of Characters

who might be involved

Who gave the flagon to this very rural church?

It is likely that the tankard was given to the church by a benefactor; it would be very unusual for a church to order such an elaborately decorated piece.

There are some clues as to the period that needs to be examined.

It is reasonable to say the flagon was not made before 1683.

It is reasonable to say that the main images on the flagon are those of Catherine of Braganza.

It is History that Catherine returned to Portugal in 1692.

When was this wrigglework decoration done? - before say 1700?

How long would it take for the memory of Catherine to dim once she had left and new monarchy was established? (Life did go on)

But let us take account of the views of others and extend that another generation until as late as say 1720 or even later (1731) ?

So who are the characters who could have been involved in that period?

What would the individuals have needed? - for example - a knowledge and respect for Catherine, implying knowledge of London and Court.

So let us take those few likely to perhaps have such thoughts who are connected with Rolleston and see what History tells us.....

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Those people known of - (and some of their forebearers for background).....

Robert Sutton, 2nd Baron Lexington (6 January 1662 – 19 September 1723) was an English diplomat.

He was the son of Robert Sutton, 1st Baron Lexington and his third wife Mary St. Leger.

His father died when he was about 8 yrs old.

1685-1688 James II:

1685 – Robert took his seat in the House of Lords after the death of Charles II.

Robert Suttons' parents died when he was about eight and his maternal Grandfather were his and his sisters' Guardian. This maternal Grandfather was the Warden of the Mint at the Tower of London with Kent connections - it appears that he died when Robert was about twenty - so Robert could have lived either in London or at least closer to it until he joined the army

Robert was granted a Commission in the Army in June 1685 - this makes it appear that this is when he actually joined the Army rather than earlier.

When he resigned in June 1686 he was 'Late Captain in the Queen Dowagers Regiment of Horse'.

The Queen Dowager is of course Catherine of Braganza and this Regiment was the 9th Horse Regiment, known as Lord Lumley's Horse, raised in 1685 for the Monmouth rebellion.

Apparently Lord Lumley, the Colonel of the regiment, then petitioned Catherine who approved the use her name (although this naming was short lived being re-named again in 1691). This 'connection' is probably just a coincidence as when he joined this Regiment when it was first raised it had no connection to Catherine.

1686 - According to the Dictionary of National Biography, Robert *'appears to have resigned his commission from the army in protest against the illegal conduct of James'* ‘

1691 - Robert marries Margaret (Margaret Hungerford was baptised in Corsham Wiltshire in October 1671, daughter of Sir Giles and his second wife Margaret.

1689-1694 William and Mary:

1689 - Robert voted in favour of the joint sovereignty of William and Mary. He was appointed to the service of the Protestant Prince and Princess of Denmark, (later Queen Anne) as Gentleman of Horse in 1690 - he left their service in 1692/3 and moved to serve William.

Letters written to him during the late 1690's while on the continent from friends/associates in England frequently talk against 'papists'.

1694-1702 William:

1697 Protestants King William and the Electress Sophia (of Hanover) stood sponsor at the baptism of Robert and Margarets' son.

1702-1714 Anne:

After his son died in Madrid in 1713 he was so concerned about problems associated with a protestant burial in Spain that the body was returned to England and buried temporarily at Rolleston.

1714-1727 George I

Robert apparently did not show any sign of supporting the Pretender after the death of Queen Anne and letters etc., confirm that he had strong relationship with the House of Hanover and it is stated that when offered an honour by King George he said that it wouldn't look right in the eyes of the world to seek new honours when he was incapacitated to enjoy those that he had.

1723 -

Robert 2nd Lord Lexingtons' Will lists family members whose bodies are to be removed from Rolleston and interred in Kelham. The family vault was apparently built for Robert, and the removal of these bodies from Rolleston to Kelham appears to be confirmed as having taken place, by the fact that when the vault was opened in 1842 there was one unmarked coffin which was opened and the identity of the body confirmed from his portrait as Robert's son William. Parish registers confirm that the bodies of all three were buried at Rolleston

The Will of Robert 2nd Lord Lexington - In this will there is no mention of an engraved large pewter tankard which is not surprising given his status but it does confirm that he wanted his Wife, daughter, son and grandchildren's bodies removed from Rolleston to Kelham and as his son was definitely moved then there is no reason published to consider that the others were not also re-interred in the family vault.

The Sutton family mausoleum at Kelham was apparently built in the eighteenth century for Robert 2nd Lord Lexington so it seems possible that family members were buried in Rolleston because the Mausoleum had not been completed when they died.

(While Robert apparently had land in Rolleston he did not have the right to grant the living of that particular parish; this right belonged to Southwell which both Ministers at the time of the Lexington burials had connections to. It doesn't make sense to

think that he or his wife preferred Rolleston Church because of the two particular Ministers who were there when his family burials took place, because he had the right to grant the living to Kelham so if the Minister there was not to his liking he could have done something about it.)

No records have been seen which even appear to suggest that his father, (1st Baron 1594-1668), had Catholic leanings. Personal records of his son Robert 2nd Baron, husband of Margaret, **absolutely definitely** confirm that he was a Protestant with no Jacobite leanings. (Margaret's Father, Giles Hungerford, also - was an MP for Devizes - as a Protestant).

It is clear that you could be loyal to the Crown and be a determined Protestant.

Various extracts are quoted below (and some comments) -

Parish Records relating to the Sutton family burials at Rolleston

"Margaret, Wife to the Right Honoble Robert Lord Lexington dyed at London April 17. Aged 31 years, & was buryed in the Chancell here She was of the Family of the Hungerford's of Farley Castle in Som[er]setshire. The sole Heiress of Sr Giles Hungerford of Colston in the County of Wilts." (1703 Minister John Twentyman)

"The Honble Wm George Sutton only Son of the Rt Honble Robt Ld Lexington born at Vienna when his Lordship was Ambassador to the Emperor Leopold died at Madrid Sept 23d his Ldship being then Ambassador extraordinary to Philip the 5th King of Spain. He was buried here Dec. 29th." (1713 Minister William Benson).

Apparently his body was smuggled out of Spain to be buried at Rolleston.

"The Honble Leonora Cordelia Margareta Daughter of the R' Honble Robt. Lrd Lexington aged 20 years buried here, Octobr 30th". (1715 Minister William Benson).

Margaret as wife of Robert and daughter of Giles (from transcripts of the Rolleston Parish records listed on website) was buried in Rolleston in 1703

The Sutton family mausoleum at Kelham was apparently built in the eighteenth century for Robert 2nd Lord Lexington so it seems possible that Margaret was buried in Rolleston because the Mausoleum had not been commenced when she died in 1703.

Robert Sutton served as a captain of a troop of horse in 1685, and was a gentleman of the horse to Princess Anne 1685–1689. Baron Lexington supported the elevation of William of Orange to the throne, and was employed by that king at court and on Diplomatic business in Europe, being sent as envoy to Brandenburg in 1689. Vienna in 1697, and was involved with negotiations in Madrid during negotiations for the Treaty of Utrecht.. He was appointed a Privy Counsellor in 1692, and was a Gentleman of the Bedchamber to King William from 1692 until 1702. However his appointment to the Privy Council was not renewed upon the accession of George I in 1714. He was sent abroad for the last time in 1718, as minister in Vienna. His letters from Vienna, selected and edited by the Hon. H. M. Sutton, were published as the *Lexington Papers* (1851). He died on 10 September 1723. He was not out of favour in 1714, it appears he did not want to accept further honours.

Lexinton's (sic) barony became extinct on his death, but his estates descended to the younger sons of his daughter, Bridget and her husband John Manners

Nicholas Lodge, (ancestor on the maternal side) an Alderman of London from whom "by mean conveyance" it became the inheritance of the Suttons, Lords Lexington, in whose estate the greater part of Rolleston remained until after the Great War

His father -

Robert Sutton, 1st Baron Lexington (21 December 1594 – 13 October 1668) was a member of parliament for his native county in 1625 and again in 1640.

He was the son of Sir William Sutton of Averham, Nottinghamshire, Lord Lexington was thrice married.

On 14 April 1616, he married Elizabeth Manners, the sister of John Manners, 8th Earl of Rutland, who died without issue.

His second wife was Anne Palmes, widow of Sir Thomas Browne, 2nd Baronet, who also died without issue.

On 21 February 1660, he married Mary St. Leger, by whom he had one son: Robert (1662–1723)

Robert served Charles I of England during the English Civil War, making great monetary sacrifices for the royal cause, and in 1645 the king created him Baron Lexington, this being a variant of the name of the Nottinghamshire village of Laxton.

His estate suffered during the time of the Commonwealth, but some money was returned to him by Charles II of England.

He states in his will, that he dies 'of.. the Church of England ... - so he was definitely not a Roman Catholic. Charles I made Robert Sutton a Lord Lexington so there is definitely a sound indication of where the Sutton's loyalty's lay.

Robert died in 1668 and is buried at Averham, the then family seat and parish adjacent to Rolleston.

MARGARET HUNGERFORD - wife of Robert Sutton, 2nd Baron Lexinton

Margaret Hungerford was baptised in Corsham Wiltshire in October 1671, daughter of Giles Hungerford and his second wife Margaret.

(Margaret's Father, Giles Hungerford, was an MP for Devizes - as a Protestant). Margaret was only thirteen when her Father and Charles II died in 1685

Margaret as daughter of Giles Hungerford married Robert Sutton by Licence in September 1691 – Licence lists Father being deceased (d1685) she marries with the permission of her Mother Margaret. (d1711).

When the Marriage licence was applied for she is listed as being of St James in the Fields (aka St James Westminster) but the marriage appears to take place in her home parish in Wiltshire.

Robert and Margaret Sutton were only married shortly before Catherine returned to Portugal. Catherine lived at Somerset House and Robert was then in the service of William.

(St James/St Martins in the Fields area is where a Hungerford cousin was living. This cousin is Edward (of Hungerford Markets near Charing Cross) who is named in her Fathers' Will where he, Giles, states he has lately given this nephew a considerable sum of money.

Margaret as wife of Robert and daughter of Giles (from transcripts of the Rolleston Parish records listed on website) was buried in Rolleston in 1703 .

Margaret Hungerford's Father -
Sir Giles HUNGERFORD

He was born about 1612 his father was called Sir Anthony Hungerford, his mother a Sarah Crouch. He married a Francis Croke and secondly a Margaret Hampson with whom he had a daughter - Margaret Hungerford

(His father Anthony Hungerford also a royalist died at Farleigh castle on the 18th of August in 1657. His nephew, Sir Edward - said to have entertained Charles II at Farleigh in Sep 1683. Edward was known as 'The Spendthrift' it is said he wasted £80,000 in capital and spent around £14,000 a year. He was forced to sell Farleigh in 1686 and died in 1711. At this time, Farleigh was described as virtually unchanged from the time of the great English Barons, but by 1701, a long process of decay had begun to take its toll.) (His brother also called Edward predeceased him and Giles was the executor to his will, a task he leaves to his own wife Margaret.

Various extracts follow -

Giles Hungerford (25 September 1614 - 7 March 1685) was an English lawyer and politician who sat in the House of Commons between 1660 and 1685.

Hungerford was the son of Anthony Hungerford of Black Bourton, Oxfordshire. He subscribed at Cambridge University on 11 November 1631 and was called to the bar at Middle Temple in 1641.^[1]

In 1660, Hungerford was elected Member of Parliament for Whitchurch in the Convention Parliament. He was re-elected MP for Whitchurch in 1661 for the Cavalier Parliament and sat until 1679.^[2] He was knighted on 27 November 1676.

In 1679 he was elected MP for Devizes and sat until his death in 1685.

Giles Hungerford died at the age of 70 and has a memorial in Salisbury cathedral.^[1]

Giles Hungerford was the brother of Anthony and half brother of Edward who were on opposite sides in the English Civil War.

Meanwhile, in 1669 William Lambe had sold the manor house of Coulston, over 100 a. of land, and four more copyholds to Sir Giles Hungerford of Corsham. (fn. 56) In 1678 Francis Godolphin, younger brother of William, sold most of his family's share of Coulston to Edward Hungerford, (fn. 57) from whom it passed like the rest of his estates to his uncle Sir Giles. The two chief parts of the manor were thus re-united. Sir Giles died in 1685, leaving Coulston to his widow Margaret (d. 1711) for her life and then to his daughter Margaret, who married Robert, Lord Lexington of Aram. (fn. 58) In 1718 Lord Lexington sold it to Sir Edward des Bouverie of Longford.

The manor house of Coulston was presumably that sold by William Lambe to Sir Giles Hungerford in 1669, and occupied in the 18th century by Townsend Andrews. It is said to have stood in a paddock called Lambe's Lawn at the west end of the churchyard. (fn. 61) Foundations have been uncovered there from time to time, and the tradition remains in the village that the Lambes and Godolphins lived very close together. (fn. 62) The house there now called Coulston House was occupied by tenant farmers of the estate and dates from c1770.

Giles obviously kept in contact with his elder brother, the other Edward Hungerford (the Roundhead), with Giles acting as Executor for his Widows' Will. When Giles dies his wife is to take on one of the tasks he has been set by Edwards' Widow which is making sure that a memorial is built in the Church of St Lawrence Jewry London to her (Edward the Roundheads Widow) family - Giles Widow did carry out this task.)

Richard Greene Esq

Probably too late for the Flagon but a known and substantial donor to the Rolleston Church was Richard Greene - to quote

In all probability this parish owes its service of communion plate to the generosity of Richard Greene, Esq., who, according to Nichols, completely repaired Rolleston church both inside and out, in about the year 1740.

This gentleman was born on 5th July, 1704, being the only son of Henry Greene, of Rolleston, by his wife and cousin Elizabeth, one of the daughters and co-heirs of Richard Greene, of Wykin.

The donor of this service married at Blaston St. Giles, on 20th Nov., 1726, Catherine, the daughter of William Fortrey, Esq., of King's Norton, by whom he had a son Henry, in holy orders, who succeeded to the Fortrey, and formerly Whalley, estates in Norton and Gaulby.

Mr. Richard Greene, who was high sheriff for the county in 1731, died in January, 1751 ; his wife Catherine, who was born on 2nd July, 1702, died in May, 1778. Mr. Greene bore arms :

(Not known to be connected with Mr Greene but there is -One other item in the church pewter that is worth mentioning is a footed plate which, can be dated to the early part of the 18th century. On close inspection it appears to have been used as a support for a heavy tankard, indentations clearly follow the lines of the Rolleston tankard.)

John Twentyman - Minister of Rolleston Church

John Twentyman was born in 1660 in Tibshelf Derbyshire, the son of a clergyman. His daughter Hannah was born in Rolleston in 1688 (at the end of the reign of James II) and married Rev. Benjamin Cooper in 1712.

1687.—John Twentyman, presented 12th May. This vicar is also worthy of note for for his unusually good handwriting and his interesting entries of various kinds in the Registers

- so surely if the tankard was given during his time he would have made a note of it somewhere in the registers or other parish records and apparently nothing has been found; so a later time period for the donation might seem more likely.

However it might have been more discrete not to write about it given the imagery as likely understood by him

A tablet to his memory is situated at the west end of the south aisle. He was buried on Nov. 15th, 1706.

William Benson was the Minister who took over from John Twentyman and was the Incumbent when the offspring of Robert and Margaret were (temporarily) buried at Rolleston church.

William Benson was possibly a Master at Southwell School.

Rolleston came under the church governance of Southwell and was therefore not a church living which Robert Sutton could grant.

John Twentyman went to Southwell School before going to University and the name Twentyman was often found in that area.

Southwell school produced many Anglican ministers.

The inference appears to be that because the Tankard features Charles II and wife Catherine it was given to Rolleston church because of a Catholic connection. There is no evidence of the Catholic leaning of Rolleston Church or its Ministers.

Hannah Twentyman

The Terrier of 1764 indicates gifts that had been given by Hannah Twentyman to her father's church -

a large pewter Tankard and Plate, a Silver Cup, a Silver Salver with this Inscription "Ex dono Hanh the Relct of the Rev. Mr. Ben. Cooper, & Daughter of the Rev. Mr. John Twentyman once Vicar of this Church," a Surplice, Pulpit Cloth, & Cushion, a Table of the Prohibited Degrees of Marriage, a Folio Bible, two Folio Common Prayer Books, & a Book of Homilies.

Hannah was born in Rolleston in 1688 (at the end of the reign of James II) and married the Rev. Benjamin Cooper in 1712 but as shown on the silver salver she is listed as the Relict of Benjamin and records show that he died post 1724 so her donation of the salver would appear to have taken place sometime after 1724. (Benjamin Cooper's' parishes were in Lincolnshire).

Hannah would not have been in the position to have been a friend of Margaret Hungerford/Sutton as there does not seem to be much indication that Robert Sutton and his wife Margaret spent a great deal of time at their neighbouring home village in Nottinghamshire.

With Robert Sutton's diplomatic status and occupation it appears that much time was spent overseas. They married in London, one of their children was baptised in London and certainly the others were born on the continent.

Hannah would have been three when Margaret Hungerford married, fifteen when Margaret Sutton was buried at Rolleston church and thus 17 when Catherine of Braganza died. Hannah donated a Silver salver after 1724.

So it is difficult to think of any reason why she might donate a large pewter tankard with two images of Catherine, - and for what ecclesiastical use? sometime before 1764 and perhaps, in the first decade of the 1700's?

Thus although a donor to Rolleston Church, most unlikely then to be a donor of this piece of decorated pewter.

Catherine of Braganza

Married to Charles II in 1661, (he died in 1685), she returned to Portugal in 1692. She was devoutly Catholic.

She had a bad early time with Charles II who had a number of illegitimate children with a several mistresses, who lived publicly and extravagantly, - whilst she failed to produce an heir.

(Charles II was not the only monarch to have mistresses, his Catholic brother James II, did as well, and overall the legacy of Charles on life in England includes many achievements. (To many of the men at court this would have been considered the right of the King and likely not exceptional behaviour)

She had a bad time with Parliament during his reign - Titus Oates accused her of attempting to poison the King - and in 1679 Charles had to defend her himself to Parliament.

(Later in 1684 he is said to have held an event to celebrate her birthday in an attempt to portray her kindly and raise her in the affections of the populace - or those that could celebrate the event with them or knew of it.)

If the tankard was decorated shortly after making then could it be related to this event? There is no evidence that will stretch to that assumption - known to this writer.

In 1684 on the 10th of May, Titus Oates was arrested for perjury. In the same year Catherine's dowry gift of Tangier was given to Morocco (or simply abandoned - after destroying the fortifications) as it had become too costly to keep. Perhaps this was not an easy year for Catherine.

Printed Portraits of Catherine and her Birthday Celebrations

Freedoms permitted the people by Charles II encouraged considerable publication of both pamphlets and portraits for sale.

It was not unusual to destroy portraits of controversial political figures. The pope-burning processions held by Whigs and the presbyter burning processions of the Tories included the burning of effigies.

As a Catholic and someone who had been implicated by Titus Oates in his fabricated Popish Plot, Catherine of Braganza was also topical.

The Queen's portrait was advertised again in November 1684 when Robert Walton promoted 'The Picture of Catharine, Queen of England, Scotland, France and Ireland' in *The Term Catalogues*.

There can be no doubt that this notice was placed to coincide with a spectacular public celebration of the Queen's birthday described by John Evelyn in his diary: *'Being the Queenes Birth-day, there was such fire works upon the Thames before White-hall, with pageants of Castles, Forts, & other devices of Gyrandolas, Serpents, The King & Queenes Armes & mottos, all represented in fire, as had not ben seene in any age remembred here: but that which was most remarkable was the several fires & skirmishes in the very water, which actually moved a long way, burning under the water, & now and then appearing above it, giving reports like Muskets & Cannon, with Granados, & innumerable other devices: It is said this sole Triumph cost 1500 pounds: which was concluded with a Ball, where all the young Ladys & Gallants daunced in the greate Hall: The Court had not ben so brave & rich in apparel since his Majesties restauration: . .*

The Queen's birthday was pointedly marked at Court during these years because the King wished to demonstrate support for his Catholic wife. (1684 was but one of those years in which Birthday celebrations were held).

(The portrait of Catherine cost 4d and is one of the lowest priced prints to be found advertised in the later seventeenth century.)

It is further recorded by John Evelyn in 1685 just 6 days before Charles II death (at the end of January beginning of February) -

"the King was sitting and toying with his (3 named) concubines, with the "French boy singing love songs, in that glorious Gallery, whilst about 20 of the greate Courtiers and other dissolute persons were at Basset round a large table, a bank of at least

2000 in Gold before them" (Quoting before from Jenny Uglow - Charles II and the Restoration. - Catherine of Braganza would not fit easily into that scenario.)

John Evelyn was a very religious man and one of the reasons he wrote this paragraph a fortnight later in his diary was that it took place on a Sunday – the paragraph commences ‘I can never forget the inexpressible luxury and profaneness, gaming, and all dissoluteness, and as it were total forgetfulness of God (it being Sunday evening).’

Regarding –“The French boy singing love songs” – Evelyn writes prior to this that at a recital where others sang, including his own daughter, they ‘had the French boy so famed for his singing , and indeed he had a delicate voice, and had been well taught.

So if those knowledgeable would have us consider that this Rolleston Tankard allegedly made in 1683-1685 and decorated in a sophisticated method after making was celebrating the King and Catherine - we can at least be fairly sure it wasn't ordered by the concubines or the 20 'greate' Courtiers!!! Also the Moorish influence begs questions once Tangiers was abandoned in 1684.

(‘Charles II Portrait of an Age’ by Tony Palmer

Published with a extensive bibliography of some of the works consulted by Cassell 1979. Extract re Tangiers (page 265):

Surprisingly, the non-Crown colonies were not always as valuable as their merchant owners had expected. Tangier, for example, acquired as part of Queen Catherine’s dowry, had been prized as an entrée into the rich Barbary trade of corn, oils, copper and gold. But it needed a garrison of 2,000 men for its protection, and cost about £70,000 per annum to maintain. The civilian population was a ragbag of some 600 criminals and political scapegoats; it might have been to everyone’s advantage, it was suggested, to people the colony with Scots, a solution not greeted with much enthusiasm north of the border. The first governor only survived for a year; the second was killed in a skirmish with the Arabs. Entirely dependent on provisions sent from home, Tangier attracted few ‘men of credit.’ The port, although it had strategic advantages, was frequented more by men-of-war than trading vessels, and this in itself discouraged commerce. A heavy Arab siege in 1680 had left most of the fortifications in ruins; in 1682, Charles tried to sell Tangier to Louis. Louis did not want it. Charles offered in back to Portugal. The Portuguese did not want it either. So, in August 1683, Charles evacuated the place, leaving it to the Arabs after all.)

Which information leaves it questionable why the tankard design would want to remind those interested in the Moorish/Tangier connection to Catherine, as only the stumpwork panel referred to previously is known of to this writer as Commemorative work also making this connection - and that was worked at a time when there was hope of enrichment with this part of the dowry.

(Collectors would love royal connections to a base metal common household product. Should reality intrude then often more commonplace answers apply. The main connection of Pewter to rulers of the UK would more readily link it to Cromwell).

She had a bad time with James II after Charles died and failed in her attempt to stop him executing Monmouth a favourite illegitimate son of Charles (and James' nephew?)

She had a bad time with our Protestant William and Mary, eventually, (though not at first) - due to religious worries and Mary's anxieties.

She was never popular - though over time 'her loyalty to Charles won many over' including Charles - who converted to Catholicism on his death bed . (he had promised Louis of France he would - at some time - but it does appear he welcomed it at death).

She was said to be good company and popular with those close to her and those able to observe her - (were diplomat Baron Lexington and/or wife Margaret amongst those?).

She returned to Portugal in 1692 and died in 1705.

Additional info -

From the Tate website - Following the Restoration of the Stuart monarchy to the British throne in 1660, it became a fashion for ladies, particularly those of the court - and including Charles II's queen, Catherine of Braganza (1638-1705) - to be portrayed in the role of a shepherdess.

From the Queens Royal Surrey Regiment, (descendent of regiment in Tangiers), website

She died in Portugal after steering her own country, as Queen Regent, through some difficult shoals at the start of the eighteenth century. By then, to English Catholics, she had become something of a martyr. It has been suggested that it was as her special symbol that the Paschal Lamb was adopted by the Regiment at this time. It was about this time that its officers began to be called "Kirke's Lambs" and the Regiment would not have been averse. The army historian, John Childs, states that before its dissolution, the Tangiers garrison was periodically accused by Parliament of being a hotbed of popery. It would be the hidden Catholic significance of the Lamb combined with the flag of St. George of England that could convey the Regiment's dual allegiance to Queen and to nation.

Some questions raised.....

1) Does the tankard belong to the Church ?

There is some record of the tankard prior to its being found in the Vicarage attic - A tankard is mentioned in the Nottinghamshire Church Plate book and in various terriers prior to 1844. The earliest reference to (the?) tankard appears in a terrier of 2nd May 1764 but no details are given Also, the fact that the tankard has an old repair and the repaired tankard is described in 1764 as 'large' increase the probability that the tankard is indeed the same one. .

The Vicarage was built in c1844

Could it have been the personal possession placed in the attic by any previous owner/occupier of the house?

Whilst the 1764 Terrier lists a tankard and there is mention of a repair being made to a tankard, there is in fact no confirmation that the tankard so mentioned is the 'wriggleworked' Charles II tankard; (although of course it is a 'reasonable' assumption that they are one and the same).

Were there documents with the tankard in the attic which proved it as a church possession/do the Diocesan records have any correspondence regarding the tankard at the time of its discovery?

The Pewter paten donated early 18th century seems to confirm it had stood on it a flagon of the same size.

This circumstantial evidence and the Church terriers prior to 1844 - supports long use within the church. (though there is never any mention of the wrigglework/design).

2) Is there any Catholic connection?

There is no indication anywhere that at this time the Rolleston Church had any Catholic leanings.

There is positive information that the eminent people known of connected with the Church at this time strongly see themselves as Protestants or come from Protestant families. (Robert Sutton 2nd Lord Lexington and his wife - formerly Margaret Hungerford - also the Minister John Twentiman at the time is not even rumoured to be Catholic - educated maybe, but not catholic.).

Any thoughts of Catholic bias originate only from this Rolleston Tankard and its depiction of Catherine of Braganza, wife of Charles II and a well known pious Catholic.

But the depiction is essentially that of her as a shepherdess - from foreign lands, likely derived from the paintings by European artists of her. There is no Catholic bias - rather these on the Tankard are affectionate images of her.

3) When was the Tankard given to the Church -

There is good evidence to say it was made in 1683 - 1685.

With Catherine's return to Portugal in 1692 it certainly seems likely it was engraved between 1683 and say 1700. (Reason being - how long does a memory remain fond before history moves on...)

John Twentiman, Minister, a writer and recorder of interesting entries in the Church register dying in 1706 does not mention the flagon - is this because he knew not of it - or because mention might have caused difficulties because of the images of the pious Catholic Catherine? (that is if someone with adverse bias and knowledgeable had seen it or read such an account?)

We cannot know from what is available in January 2012 when this tankard was given to the Church (if it was) though the evidence of the marks on the Patten suggest - the early 18th century (is that after John Twentiman has died in 1706? - after Margaret wife of the 2nd Lord Lexington has died in 1703?)

There is not a large cast of likely donors.

4) What makes a likely donor?

a) someone with personal knowledge of Catherine of Braganza - implying a London Court Background

b) a female who had known her would be likely to be more sympathetic to Catherine than a man at court who might view the King's behaviour as his right.

c) someone with access to a really good wriggleworker - implying some sophistication - because in the absence of an English Pewter wriggleworker known to produce this standard of work it is possible it was either a foreign craftsman or an English or European Silver craftsman.

So - perhaps - London and Sophisticated - cover the likely originator of such a decorated tankard.

5) is the burial of Margaret the wife of Robert 2nd Lord Lexington at Rolleston significant?

No.

It is explained above.

6) Where was this decorated?

A knowledgeable collector says this is the only pewter piece he knows of showing Charles II - without his moustache.

Indeed this writer can find no other illustration of him from 1661 without his moustache on Pewter (both the faces of Charles and Catherine are simply naive and without recognisable features - indeed Catherine has no eyebrows).

Knowing this could not have been made before 1683 (the makers/sellers mark inside). Then why ?

The implication is that perhaps the wriggleworker was unfamiliar with Charles II.

If so then it is unlikely he was in England as the pamphleteers and the producers of many decorated domestic items had shown Charles as he was. So how could the wriggleworker not know?

A diplomat could find a wriggleworker outside of the UK.

It could be said that there are silver medals showing Charles II without his moustache, and there are, but his nose was also a very significant facial feature and the medals do not miss that feature – whereas this tankard misses every easily recognised facial feature.

Anne reintroduced the 'Stuart' standard in 1702 and it lasted until the 1707 Union.

In relation to this period interesting slightly related Rolleston events occurred -

1) Margaret Hungerford/Sutton buried in 1703

2) Catherine of Braganza died in 1705

*3) John Twentyman buried in 1706 - he was presented in 1687 (he was likely 46)
Not only does Charles II not have his moustache - but Catherine does not have
eyebrows and both faces are very naive - as though simply the artist does not
know!!??*

*Now does not know in or around C II's time is unforgivable - in England where there
were published just so many pamphlets about and picturing him - none without the
King's "tache!*

*But by 1702 - he was long gone and how many after him? - James - W&M - W -
Anne -so would an artist using wrigglework in say 1702 or so have any clear idea
of how CII & Catherine looked?*

Also the Moorish structures/buildings behind Catherine are significant if representing
the dowry gift of Tangier. As in 1684 the British, discarded, deserted Tangier and
destroyed its fortifications as they left having failed to give it away and wanting rid
because of the cost of upkeep. Would an engraver knowing this have drawn
attention to this dowry?

If wriggleworked out of England then who was in a better position to organise it other
than a travelling diplomat? Who would have the correct Royal Standard that could be
copied?

Why would it be decorated outside of England? Could it be that Catherine if shown in
a favourable light (two images to one of the King) was not a popular or safe subject
to celebrate - perhaps especially when the unpopular Catholic James or Protestant
William and Mary were on the throne. (ie after 1685 February)

The wrigglework is more skilled as previously shown than other known English
wriggleworking.

**7) What can we say about when this was made and decorated? – not a lot
really – but perhaps –**

Sold by John Parkinson between 1683 –1698 (though some unsold stock would
surely still have his mark after 1698)

and

Wriggleworked/Decorated – unlikely in the lifetime of Charles II or shortly afterwards
if worked in England as there would be too many known images of the King, not to
show him with his moustache (and likely so in Europe in those years?) – and would
John Twentyman really not have recorded it?

8) Did Robert 2nd Lord Lexington leave this to the Church at Rolleston?

Unlikely.

To quote other writers -

a)I believe that he gave the tankard to the church following one of the family deaths. Internet research indicate that he was very fond of his wife and children, particularly William George who would have been the next Lord Lexington.

b)It may not have been to the church after Lord Lexington's death; it could have been, indeed it is most likely, to have been given by him earlier. His wife and children died between 1703 and 1715 and are buried at Rolleston

The male attitude to the King was that Mistresses were part of Kingmanship. Read about this in Pepys. There was no great sympathy for a catholic consort who did not produce children - amongst men of the court.

Why would a wealthy influential family (as with the Lexington family) give a wriggled worked pewter tankard to a church – surely if there was a donation to a church it would have been something which would have reflected their position.

There is no reason this is likely. Lord Sutton (died 1723) would surely gift something appropriate to his Lordship's position - not simply a Pewter Tankard. Consider Richard Greene Esq (who was high sheriff for the county in 1731- just 8 years later) and his contribution to Rolleston Church.

There is no evidence anywhere to support Robert 2nd Lord Lexington giving this to the Rolleston Church.

Nor is there evidence of any remote likelihood of his sympathies toward Charles II's Catholic consort.

In death he asserts his Protestant faith.

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FINAL CONSIDERATIONS -

At the end of this article, which has been abridged by the omission of general detail as to Pewter Tankards of this type, their use, their lids, where else they are found, particular repairs and detail of this piece, other commemorative pewter, and other interesting ancestors of the Characters mentioned -

there is NO conclusion as to -

Who decorated the Tankard , who had it decorated, or why.....?????

Who gave this to this rural Church or when it was actually given.....?????

But this article perhaps shows the interest that might be generated amongst those with historical curiosity (or so inclined), by a fine and puzzling piece such as this one.

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The tankard is in the safekeeping of the Diocese of Southwell and Nottingham, but anybody who wishes to see the pewter is welcome to see it by contacting the Churchwardens.

Acknowledgements

Julian Ellis, Churchwarden at Holy Trinity, Rolleston, Nottinghamshire, and the Rolleston Church website.

Roger Barnes for bringing the tankard to the attention of the UK Pewter Society.

Pewter Society members; Steve & Penny Custons, Malcolm and Sylvia Toothill, Albert Bartram, Jamie Ferguson, and Peter & Trish Hayward for their research into the tankard's origins and the meaning of the wrigglework and their comments.

The detailed and sourced research into the history of the 'characters' by Christine Ellis of Sydney Australia.

Dr Angela McShane of the V & A, for her research into the symbols depicted in the wrigglework and previous writings on common Commemorative domestic ware.

The tankard is recorded as being found in the Vicarage Loft by a Nottingham Newspaper cutting undated but from the period 1965-1969 during the ministry of Canon Todd of Rolleston.

The Rolleston Flagon might be correctly referred to as a Stuart Flat Lidded Tankard.

It is possible that more detail about this Tankard might be found on the website of the UK Pewter Society.

More Photos of the tankard follow -





There is a good article on the Rolleston Tankard written by Steve Custons on pages 16 to 23 of The Pewter Society Spring 2012 Journal.

Steve's considered opinion is that it is likely that Robert Sutton 2nd Lord Lexington gave the tankard to the Church.

Steve presents a case for the tankard being made and decorated in the period 1683 - 1685.

Dr Angela McShane is quoted as saying it is reasonable to conclude that it was made to commemorate the birthday of Catherine in 1684. She also considers that the financial circumstances of the Crown made it impossible for Catherine to be crowned in 1662 (and said it was not politically necessary).

There is interesting comment on the social uses and symbolism of the tankard and its lid.

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The enormous dowry paid by Catherine's father is not referred to

That someone in the position of Robert Sutton actually donated a pewter item to the church when the daughter of a Minister donates a Silver platter is very puzzling.

The dating of 1683-1685 might well be correct but the puzzle remains that no record of such a donation appears to have been found (and John Twentiman wrote nicely.) Also that the wriggleworker in decorating the tankard appears to have been unfamiliar with the distinct and well published likenesses of Charles II.

Altogether a most interesting Pewter piece and as Steve writes the earliest recorded example of Commemorative Pewter English Tankard.

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The Pewter Society article is really well written, thoroughly sourced, and covers a number of points not referred to in this website article. Those with a special interest in the subject should certainly read Steve Custons article.

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