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CHRONICLES
OF
WINGHAM

ARTHUR HUSSEY

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CHRONICLES OF WINGHAM.

(Being a contribution towards the History of the Parish.)

COMPILED FROM VARIOUS WORKS

—BY—

ARTHUR HUSSEY,

(Member of the Kent Archæological Society.)

CANTERBURY :

PRINTED & PUBLISHED BY J. A. JENNINGS, CITY PRINTING WORKS.

1896.

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TO THE PARISHIONERS
OF
WINGHAM,
AND THOSE BORN IN THE PARISH
ALTHOUGH NOW LIVING ELSEWHERE
THIS HISTORY OF THEIR PARISH
IS DEDICATED.

P R E F A C E .

" There is hardly a town or village in the land " (says Dr. Augustus Jessop in one of his many interesting and instructive papers) " that does not contain some interesting record of a remote past, some historic monument worth looking at, some unique specimen of ancient art, or some spot where great deeds have been done, or some great man whose name is a household word, has lived and toiled and played the hero's part, or been laid to rest at last with some monument to indicate the place of his sepulchre."

When the writer of this history, came to reside at Wingham in the year 1890, he was told various traditions about a College, and residence of the Archbishops, etc. Not being able to obtain any definite particulars, search was therefore made for further information in the County Histories, Volumes of the Kent Archæological Society, etc., etc., and a few papers about the parish were printed in the " Kentish Express and Ashford News " during the year 1891. Since that time however, further information has been found, which is now printed with the hope that it may be as interesting to the readers, as the search for the information has been to the writer.

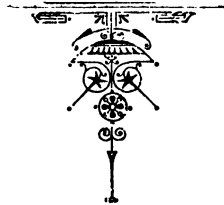
This History only claims to be original, in the sense of being first published in a collected form, derived from numerous works most of which are mentioned, and is but a contribution towards a better history in the future, of one of the many interesting parishes in the County of Kent. In giving the history of the Manor House of the Archbishops, it was thought advisable, that some particulars should be given of those who visited the house,

The writer wishes to acknowledge the kindness of the Dean and Chapter of Canterbury for allowing him to have access to the Cathedral Library, which is so readily granted to all who apply.

The librarian and his assistant at the Canterbury Municipal Library for opportunity to frequently consult that most excellent work the "Dictionary of National Biography;" a friend at New Romney for supplying me with the references to Wingham in the various reports of the Historical Manuscripts Commission, and a copy of the pedigree of the Palmer family from Berry's Visitation of Kent, which pedigree however makes the children (according to the monument in the church erected by his fourth son Roger) to be the brothers and sisters of their own father—Sir Thomas Palmer who died in 1625. Also to thank the Rev. J. M. Fox and the churchwardens (Mr. Thomas H. Lovell, and Mr. George Chandler) for allowing access to the ancient parish-books; the many unknown friends who have so kindly answered my enquiries in "Notes and Queries"; and finally all those who so readily offered to take copies, and thus enabled this History of Wingham to be printed.

Perhaps an apology is due to the more learned readers, that the writer was unable to consult the treasures of the British Museum, Rolls Office, and the Lambeth Library, with reference to the Parish. An additional note about the name Wingham, will be found in Chapter XIV., being supplied after the first part of the work was printed.

Wingham,
Easter, 1896.



BOOKS CONSULTED FOR THIS HISTORY.

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Anglo Saxon Britain—Grant Allen.
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(For the introductory chapter).
-
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Chronicle, John de Oxenedes—	..	
Parliament 1305—	..	
Letters Abp. Peckham—	..	3 ..
Letters Christ Church, Canterbury	..	3 ..
Materials for Reign of Henry VII.	..	2 ..
etc., etc., etc.		

ERRATA.

- P. 25, line 8, after "village of Winga" leave out the words "or Winc," see page 199.
- P. 67, line 19, for "Edward VI," read "Edward IV."
- P. 94. line 17, for "mortie" read "mortise."
- P. 134, line 20, for "Witsun" read "Whitsunday."
- P. 199, line 30, for "Country" read "County."

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 Aubrighescourt—De Wingham.**
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CHAPTER I.

INTRODUCTORY.

WE have no record who were the people, and their customs, that lived in this country (now called Britain) before the Celts came over from Gallia or Gaul, and conquered the inhabitants.

Pythias, however, who lived in the time of Alexander the Great (B.C. 356-323) about the year B.C. 340 sailed from Marseilles on a voyage of discovery, and after passing round Spain to Brittany came to Kent and the other southern-parts of this island; where he discovered that its inhabitants traded with the Continent. He also noticed corn growing in the fields which was gathered into large barns and then thrashed, because the clouds and rain prevented such work being done in open air, as in the south of France. The natives made a drink by mixing wheat and honey, which is the "mead" made at the present day in parts of Wales.

Some two hundred years later (B.C. 140) another Greek named Posidonius, with whom Cicero had studied at Rhodes, visited the tin-district of Cornwall; and informs us that the Celtic inhabitants of Britain lived in mean dwellings, made of reeds or wood; and that in the time of harvest, they cut off the ears of corn, and stored them in pits underground.

As to their religion, every locality had its divinity, and the rivers were specially identified with certain divine beings. Diseases were also represented as persons, for example the yellow death (the ague) was a strange figure with golden teeth, eyes and hair, that came from the marshes. During the Roman occupation, which lasted more than three centuries and a half, most of the Celts had become Christians, and to a certain extent familiar with Roman civilization.

Gold coins have been found similar to those of Gaul,

which are said to have been coined between the years B.C. 200 and 150; most probably in Kent, which was the most civilised part from its trade with Gaul.

In the year B.C. 55 was the first Roman invasion when Julius Cæsar having been informed that the Gauls had received help from Britain, resolved to cross over the sea; first Cæsar found out from the traders, the manner of life and warfare of the people, and if any harbours for a fleet of ships. He was not able to obtain much information, but when the Celtic inhabitants heard of the warlike preparations, they sent over ambassadors to Cæsar, promising hostages and submission to the Roman Empire. They were sent back to Britain with one Commios, who as soon as he landed was placed in bonds. Cæsar having collected at Portus Itius (now Boulogne) eighty transport-vessels to convey two legions (probably some eight to ten thousand persons), and as many galleys as he could obtain, about August 24th, loosed his ships at sunset and was carried forward by a gentle south-west breeze, but the tide drifted them too far so that at daybreak Cæsar beheld Britain on the left-hand then with a change of tide and by help of the rowers, they reached the cliffs of Dover about noon, where the Celtic inhabitants were gathered in full force to oppose a landing, which caused Cæsar to sail about seven miles along the coast to the open beach near Deal, where having landed a severe fight took place, ending in victory for the Roman army. After about a month as winter was coming on Cæsar returned to Gaul and made preparations for a second visit during the next summer.

Then on July 21st, in the year B.C. 54, with five legions and two thousand horse, in more than eight hundred vessels, Cæsar "set sail at sunset" from the modern Boulogne, and again landed near Deal, then marched twelve miles inland by the old British track through Knowlton and Goodneston, to the high ground where now stands Adisham mill, to attack the Celts who "at the passage of a river" had fortified themselves with felled trees, on the rising ground from opposite Garrington (anciently written Warminton, that is "the war

enclosure") round to Bridge Hill and Charlton where they were defeated by the Roman soldiers. With the fighting against the various tribes in different parts of this country, it is not our intention to give particulars. From Cæsar however we learn, that the "inhabitants of Kent, were the most civilised, and very similar to the Gauls in their way of living."

In the reign of the Emperor Claudius another general named Aulus Plautius was sent over with four legions (the second, ninth, fourteenth and twentieth) and others, probably about fifty-thousand men, in the year A.D. 43, also landing in Kent, and in time all the tribes were overcome.

This county of Kent (which takes its name from the Celtic word "Kant" or "cant" meaning a corner) was very thickly populated, the inhabitants living in villages of wooden huts, whilst most of the land was covered with trees, and only in the valleys was there any cultivation; the rivers extended into wide estuaries near the sea, with large swamps on either side. Richborough (Rutupiæ), Dover (Dubris) and Lymne (Lemanus) were soon made the landing places of the troops, and from thence as the armies advanced, roads were made to Canterbury (Durovernum) and direct to London. These roads very probably followed the course of British trackways, and were made by the soldiers, with the natives working under their directions, who "amidst stripes and reproaches" were made to help, clearing the woods and draining the marshes. These roads varied in width, but were generally fifteen feet wide, with posting stations at intervals, which at first were for military use, but when the country became settled, for the transit of goods, branch roads (*viæ vicinales*) were formed, and country roads (*agrariæ*) upon which less labour was expended, yet traces of them remain to the present time. A Curator (or surveyor) of the highways was appointed who was an officer of distinction.

The area of cultivation went on increasing, and the sites of many Roman Villas that have been discovered—as at Wingham—shows that every healthy and

advantageous place was fixed upon. The villas were generally built not very far from their fortified places, and near to the chief roads; although they varied in plan these houses were mostly built round a square open-court or else to form the two sides of a square, with outbuildings. They were placed on the slope of a hill, near a wood from which flowed a brook or plentiful stream of water. The tessellated floors of the rooms, and remnants of wall-painting, show the arts of civilised life, and a refinement not always found in the larger and more remarkable public buildings. They also prove how wide was the prosperity and wealth of the Romans, whose civilisation from their numerous colonies on the Continent, soon reached this country and gave to its inhabitants a more established form of government. The country houses were probably built for recreation, agricultural pursuits, and hunting the beaver, bear, wolf, wild ox, and stag.

The fortress at Richborough (which became the usual place of landing for people from Gaul) was built by Vespasian, and is built of layers of squared-stones, held together with courses of Roman-brick passing through the thickness of the walls, which were twelve feet thick. About five hundred yards to the south-west are the remains of the amphitheatre for the recreation of the soldiers, but now almost destroyed by cultivation, A quantity of Roman coins have been found there extending over a period of four hundred years, ending with those of Constantine ii. Quantities of oysters were sent from its neighbourhood to Rome, and Juvenal speaks of their excellence. The second legion was also stationed there, until the Romans finally left Britain in the year 410. The walls of Richborough before the Norman Conquest (1066) were crumbling away through the influence of the weather and the more speedy destruction of men. The ruins of this ancient-fortress were purchased in 1895 and vested in trustees, who will prevent further destruction.

About the year 360, the Picts and Scots began to harass the country, especially the east-coast, destroying many of the Roman buildings, such remains when

discovered show signs of rebuilding after having been burnt. When the Romans left Britain in the year 410, because their soldiers were required at Rome, many towns were in existence containing baths, temples, and theatres of which the ruins are often found.

We have now reached the Anglo-Saxon period, whose first ancestors came from the great table-lands and plains of Central Asia and were called Aryans. They were a simple and fierce band of warriors and shepherds, a people well built, and of fair skin; having a considerable knowledge of primitive culture; living under a patriarchal rule; acquainted with tillage but ignorant of all metals, except gold; having weapons and implements of stone; and worshipping the open heaven as their chief god.

From their original homes they dispersed south-wards occupying the fertile plains of the Indus and Ganges, becoming the ancestors of the Brahmins. Others found a home in the hills of Persia, while a great number moved westwards occupying one after another, the various plains of Europe. First the Celts spread across the south of Russia and Germany, then to the western coasts and islands from Spain to Scotland, and held rule in Spain, Gaul, and Britain until the Roman conquest. A second wave of immigration peopled the shores of the Ægean and Adriatic Sea; whilst a third the Teutonic or German people, drove out the Celts over a large part of central and western Europe; and the Slavonic tribes at the present day inhabit the extreme eastern part of Europe. The Teutons who moved across Europe from east to west, slowly drove out the Celts from the central plains, and settled in the district between the Alps, Rhine, and Baltic. They were divided into three tribes:—(1) the Jutes who lived in the marsh-forests on the coast of Jutland; (2) the English who dwelt just to the south in the heath-clad peninsula, now called Sleswick; and (3) the Saxons (the largest tribe) who occupied the flat shore from the mouth of the Oder to the Rhine.

In their Freisland home, this tribe of wild farmers and tall warriors, with their large limbs, fair hair, grey eyes,

and round heads; tilled their little plots of ground, in the clearings of the forest in which they hunted. Their battle axes and shields were made of bronze and they exchanged amber for gold, silver and glass beads. Every clan or family lived by itself, and formed a guild for mutual protection, being bound to avenge the death of their kinsfolk; this duty of blood-revenge was their supreme religion. Their villages were the huts in a clearing of the forest, and each family was known by the name of its ancestor; the border of their enclosure was either some woodland, a fen, or heath, which was jealously guarded, so that whoever crossed it, gave notice of his coming by blowing a horn, or he would be cut down as a stealthy enemy. Each house had its court-yard and cattle-fold, whose owner could let loose his kine or horses, on a certain space of ground that was allotted to him for a year, by the assembled village. Their wealth was chiefly in cattle, fed on the pastures, and pigs turned out to fatten on the acorns of the forest. The hall of the chief stood in the midst of the huts; and the village assembly met under some sacred tree, or at the side of the tomb of a dead chief, or in the open air, when every head of a family had a right to appear, and give his opinions at these meetings; disputes were then settled, the wrong-doer judged, and his fine fixed by the kinsfolk

Altho their constitution was democratic yet they had distinctions of rank, such as "Ætheling" or cheiftain, "freolings" or freemen, and "theows" or slaves. If there was a war, the æthelings cast lots who should be the leader, but when the war was over, each tribe returned to its former independence.

Their slaves might be of any race, and were probably captives taken in war, who in time would learn the language, and their children become English in all but blood; for wherever slavery exists, the blood of the slave community is very mixed.

As to their religion, their chief deity was Thunor or Thunder, the angry warrior who hurled his thunderbolts from the stormy clouds. Woden is represented as the

leader of their exodus from Asia to the north-west of Europe, and therefore was probably a deified ancestor, for all their chieftains traced their pedigree back to Woden. Elves, ogres, giants and monsters, inhabited woods and fens, who still survive in folk-lore or fairy tales. Their temples were stockades, where human sacrifices were offered to their gods, or the spirits of departed chiefs.

Their life mainly consisted of alternate grazing, piratical-sea-faring, cattle-lifting, or on the war trail against the possessions of others, when not obliged to defend their own. Living on the sea-shore had turned them into pirates, and they first constructed long row-boats of oaken boards about seventy feet long, and made to be beached on the shore. During the Roman occupation of Britain, they now and again plundered the exposed east-coast; that rich and badly defended province being a tempting prey.

About the middle of the fifth century after the Roman soldiers had been withdrawn in the year 410, they crossed over the sea and settled in Britain, enslaving the Celts, destroyed the churches, burnt the villas, and laid waste the towns, again bringing pagan-barbarism. A Celtic legend says that about the year 449 the Jutes landed in Kent at Ebbsfleet under their leaders Hengist and Horsa; settled in Thanet where near the sea, they felt secure against treachery, and gradually spread over the mainland, and along the coast as far as London. The ancient chronicler Gildas says "a multitude of whelps came forth from the lair of the barbaric lioness, in three boats," for Vortigern the king of the Welsh had invited them to help him against the Picts of north Britain, and the Scots of Ireland, who were ravaging the deserted provinces, after the departure of the Romans. Having overcome them the Jutes turned against Vortigern in the year 455, and at a battle fought at Aylesford, Horsa was slain and buried at Horstead, after the body had been burnt there, and a mound thrown up over the ashes. Catigern the son of Vortigern also was slain and Kits Coty (as it is called) represents his tomb, whilst the stone circles at Allington and

Tollington, mark the graves of the lesser chiefs who were killed. Two years after Hengist and his son Æsc fought against the Britons at Crayford and slew four thousand men, causing the Britons to forsake Kent and flee in terror to London. Æsc became king of Kent in 488 and ruled for twenty four years; and from the Jutes are descended the people of Kent.

The English about A.D. 500 came over in a body from their home in Friesland, where they had cultivated their plots of ground and hunted in the forest; and took possession of the east-coast of Britain. With fire and sword they stamped out every trace of civilization, for they had no love for the arts of peace, preferring war and plunder until they became christianised. In their old homes among the marshlands of Germany, they considered "white horses as most sacred, and kept them in the groves and woods of the gods," and this their national emblem, they brought over with them, and to this day a white horse is the symbol of Kent, whilst its figure cut in the chalk hills of Berks and Wilts, is a witness of their settlement further west. Cantware was the name of the men who settled in Kent, whilst Cantwara-byrig (modern Canterbury) was their fortress or stronghold.

These English who had long been known and dreaded as pirates and devastators, brought over their women and children (who became the mothers of a following generation), their flocks, herds, goods, and the peculiar breed of cattle with short horns. They gave up their sea-habits and ship building (for when the Danes came the English had no ships), having entered into the full enjoyment of orchards and fields, for the cultivation of the Kentish-glens must have been very different to what they were used to, in their former heath clad home. Not caring for the towns, being tillers of the soil, they burnt the houses built by the Romans, killed or enslaved the serfs and divided the land in their national way. The slaves cultivated the soil for bread and beer, cattle and horses fed in the pastures and pigs in the woods, whilst the roads and cities fell into ruin. Their "clan" names we find most numerous on the east-coast, and the

further we go inland they are fewer, especially as we reach the Celtic west. In their new country the "ealdormen" assumed royal powers for they had to keep and extend their possessions against the native Welsh on their western frontier.

Bears then lurked in the remotest woods, packs of wolves came forth at night, ravaging the folds of the herdsmen; wild boars wallowed in the fens and devoured the acorns in oak-woods, deer ranged over the heathery tracks; whilst wild white cattle such as still exist in Northumberland, were to be found in various places. So hunting was their chief pastime, when they were not engaged in war; for game, boars-flesh, and venison were part of their food.

The chief was the head of the people, not of the county; and his estates or "hams" were in different parts, where food and other things were collected by his slaves, and he passed from one to the other estate, making a journey in a waggon drawn by oxen. Only by moving about, could he gain information, whilst provisions could only be obtained in the places where they were grown.

Marriage was by purchase from the father of the woman; which custom survives to this day in the father giving the woman in marriage. Polygamy existed, and it was the custom for men to marry their father's wives, as part of his property, and therefore part of the heritage of the son, as in the case of Eadbald the son of Ethelbert. Every chief had his minstrel who sang the short and jerky Anglo-Saxon songs. Their dead warriors were buried in full war-dress in the south of England, whilst in the north they were burnt and their ashes placed in tumuli, and buckles, rings, hairpins, necklaces, and scissors, are found in their tombs. They made simple earthen vessels, and also swords and knives; but glass vessels were probably brought over from Gaul to Kent, and thence found their way over the country.

In their English home, their religion did not alter; it was one of terror, evil spirits surrounded men on every side, and dwelt in solitary places, walked over the land

by night; whilst ghosts dwelt in the forests, and elves haunted the rude stone circles of former days. Charms spells and incantations were the most real and living part of their faith, and some of their myths continue as folk-lore, to the present day. Once a year fire was kindled by rubbing two sticks together, and all the fires of the village were relighted from the blaze thus obtained. Cattle were passed through fire to preserve them from fiends, and tattooing was practised by the noble class.

In the year 596 Pope Gregory the Great determined to send a mission to England, and chose Augustine the Prior of St. Andrews Monastery at Rome, sending him with forty monks. They landed at Ebbsfleet in the Isle of Thanet, in the spring of 597 and were favourably received by Æthelbert, who then was the king of Kent, for his wife Bertha (the daughter of Charibert king of Paris) was a Christian and had brought with her as chaplain Luidhard, formerly Bishop of Senlis, who officiated in the little church of St. Martin, just outside Canterbury. Æthelbert met the monks in the open air, fearing some incantation or spell might be thrown over him, if he was in a building. Augustine was allowed to preach to those willing to listen, and a dwelling was given to the strangers in Canterbury; which city the monks entered carrying a cross of silver, and a picture of Christ, whilst they sang one of the Litanies of the church:—"Turn from this city O Lord, thine anger and wrath, and from thy holy house, for we have sinned." At the following Whitsuntide king Æthelbert and his followers were baptised, and shortly after a great number of his people.

With christianity the Latin language was introduced, laws were written down in regular codes, and monasteries soon became a great civilizing and teaching agency. Those who judge such institutions by their later days, forget the benefits which they gave to the people in their earlier existence. They were spared even in war, being places where peaceful minds could retire for honest work and learning. The monks were benefactors in those places in which they built their religious

houses : for they drained the marsh lands, cleared the forest, cultivated the land, and boiled down the salt of the brine-pans. "In days of rudeness and ignorance, they were the builders, architects, sculptors, painters, and illuminators of those times. In their scriptoria and libraries they preserved and handed down treasures of sacred and secular learning, which without their labours must have perished. When there was no poor-law, by the food given away at the monastery gate, the poor and needy were fed, whilst the sick also were visited. Within their walls was often a refuge for persecuted innocence, and a sanctuary against lawless oppressors; whilst they also offered a hospitable welcome and kindly shelter to many a homeless wanderer. Within their walls God was daily and nightly worshipped, His praise ever chanted, and the lamp of devotion kept burning, with a clear, true and living flame."

In 787 the Danes first landed in Wessex and were driven off, but in 795 they ravaged the whole of the east coast of England, destroying the church at Lindisfarne. In 832 they landed and plundered the Isle of Sheppey, and four years later great numbers came, so that the English seemed quite unable to resist them, for there was no central organisation, army or ships. A host of them came to Sandwich in 851, when Æthelsan king of Kent destroyed nine of their ships ; but more came over and wintered in Thanet, stormed Canterbury and Rochester, and even went up the river as far as London. Two years later there was a great battle in Thanet, and in 855 they first wintered in the Isle of Sheppey. They again ravaged Kent in 865 but the people of Kent under Æthelbert, promised money if the Danes would make peace, for they were certainly near to the English in blood and speech, and they seemed to have kept away for about twenty years; as it was not until 885 they again besieged Rochester and a great battle was also fought at the mouth of the river Stour. In 893 as many as two hundred and fifty ships came to the mouth of the river Limene and went up to Appledore; whilst Haestan with eighty ships destroyed Middleton (which is supposed to be Milton) on the Thames. The isle of

Thanet was again ravaged in 980, and Olaf the Dane came to Sandwich in 993, whilst six years later he sailed up the Medway to Rochester and plundered most of West Kent. These repeated incursions when they "everywhere plundered and burnt as their custom" (says the Saxon Chronicle) cause a general destruction of churches and monasteries. Only in Wessex were the Saxons able to withstand the Danes, and that was under the guidance of Alfred, who compelled Guthrum the Dane to restore Wessex and the southwest part of Mercia from London to Bedford, and thence along the line of the Watling Street to Chester. Yet the country slowly advanced in civilisation, and the marriage of the various kings with princesses of France, helped this on. There was but little foreign trade; wine, silk, spices and artistic works being imported for the wealthy nobles; and pictures, incense, relics, and vestments, for the churches and monasteries.

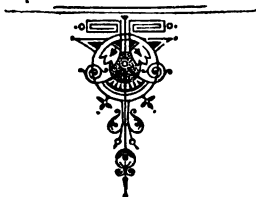
The various manors were held by considerable landowners, tilled by his churls, who had become semi-servile tenants, with the customary rent of labour to their superiors. The landowner's income was derived from the produce of his land, and the breeding of slaves, who were exported from Bristol and London for the markets of south Europe. The forests and heaths were the hunting grounds of the kings and nobles, whilst in the "hurst" and "denes" the swineherds had their huts.

On the death of Archbishop Dunstan in 988, "the first Englishman who deserves the name of statesman, for he united the unwieldy kingdom into a rough unity," the Danes again began to ravage our land, and Archbishop Sigeric advised king Æthelred to buy off the Danes, by a payment of £10,000, an enormous sum of money in those days. This only caused others to come, but the foolish massacre of them on St. Brice's day (13th November) 1002, brought over Sweyn to avenge them, who with his men, marched up and down the country for two years, and "burnt and slew all that they found." In 1006 a great fleet came to Sandwich and plundered the place, whilst next year a heavy tribute paid to the

Danes, brought over Thorkell to such a rich prize, and in September 1011 they burnt Canterbury, took Archbishop Ælphege prisoner, also the Abbes Leofrun of S. Mildred's Minster.

Sweyn the King of Denmark came to Sanwich in July 1013, but died in the next year, and Cnut his son became king, who came to Sandwich in June 1014, where he caused the hands, ears, and noses, to be cut off the hostages that had been given to Sweyn. Next year he ravaged thro' Kent as far as Wessex.

“Altho the Danes again brought in barbarism, it is always assumed by chroniclers and their copyists of later days, that they were also heathens. Yet Danish writers maintain that they converted East-Anglia, and introduced a purer form of christianity. It should also be remembered that Denmark was converted to christianity in 858. We may therefore readily believe that the Danes were Christians at that period, and their hostility was directed against the religious orders, who were hostile to them, and offered a more organised resistance, and not against religion itself, as they often spared the parish-churches.”



CHAPTER II.

ROMAN AND OTHER REMAINS.

WINGHAM has been a place of residence for many centuries, and the first dwellers here, who have left substantial traces behind them were the Romans. In July, 1881, a Roman bath was discovered, and excavated by the Kent Archeological Society. Previously in the year 1710 a plough had unearthed a stone coffin on Wingham Court farm, containing some black ashes. The remains of this Roman Bath were found in a portion of the field known as the "Vineyard," and near the bridge on the road to Canterbury. The walls were of Roman-tile eighteen inches thick, which was covered with white and slate colour mosaic, and also the floor, embedded in a mortar of pounded tile. In the southwest corner a drain went through the wall; and on the north side some steps (about seven inches wide) led up to another room, which was nearly ten feet by eleven feet, with the floor about a foot higher than the first room. The walls of this room were two feet thick, and built of flint, and the southwest corner also had a drain. On the west was a doorway leading to the Hypocaust or furnace for heating the bath. To the north of this second room was a third room, having the floor fifteen inches higher than the adjoining room, its tessellated surface representing a labyrinth pattern, with three bands of black and white for a border.

The hypocaust eleven feet wide, leading from the second or middle room (of the three uncovered) had a floor nearly three feet lower than the room which led into it. Upon this floor were laid blocks of masonry, with fire passages between; a central one the whole length with two cross flues, covered over with large tiles. This extended westerly, the further part being built on a different plan to the first; at the other end

was another room about ten feet square, which had no paved floor.

The rooms uncovered were only those belonging to a bath, so that the size of the house, which was probably further south, is not known; but the site is one that was usually chosen by the Romans, being sheltered, from the east and north winds, but open to the south-west, with a stream of pure water near, that comes from Wingham Well. From the various things found, including mill-stones, a quantity of bones of the ox, pig and deer, it is thought that after the departure of the Romans in 410 from this country a semi-barbarous people lived on the site, who used the buildings for agricultural purposes. The uncovering of this interesting relic of a past age, was superintended by George Dowker, Esq., of Stourmouth, and this description is taken from his report printed in "*Archeologia Cantiana*" Vols XIV, XV.

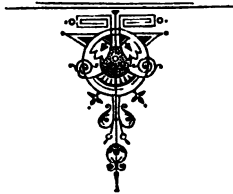
The name of this field "the vineyard," shows that the vine was once extensively cultivated here, which was first brought to England about the year 280. In after years most large church buildings had a vineyard cultivated by the monks, and those of the Archbishop at Teynham and Northfleet were well known for their excellent produce. When an Archbishop died, the officers of the king looked after the growth of the grape, and its making into wine.

As late as the year 1315 a Walter de la Vineterie of Wingham, and his wife Johanna sell a messuage with its appurtenances in this parish, for £5 to Henry Seneshal of Dene—(*Arch. Cant.* XIII. 294).

Now Wingham village, if not on, was very near the old Roman road from Richborough to Canterbury, and six roads from various parts meet in the village. Most of them seem survivals of ancient cross-country roads, for the footpaths are almost paralled to the road due north from Preston and Stourmouth, with its ferry to the Isle of Thanet; then south from the village through Adisham, are evidences of a line of communication from Thanet to Lympne on the south coast. Whilst east of the village

the raised footpath (or causeway) from Dambridge through Staple to Eastry where it joined the Roman Road from Dover to Richborough, is no doubt a most ancient road. The ground on the south side of this causeway has filled up, through the rain washing down the earth from the higher ground.

Not far, south-east at Withersden Hall, a Saxon burying-place has also been found, which was opened by Lord Londesborough and Mr. Ackerman.



CHAPTER III.

HISTORY OF THE MANOR.

THE old and picturesque village of Wingham with its broad street shaded by lime and chestnut trees is situated on what was once a swampy marsh.

The name was written Wingeham, Wyngham, and Wigam; and from its form Winganham in the Charter dated 941, when the Manor was restored to the church at Canterbury, the meaning of the name is probably "the homestead or village of Winga or Winc, some Anglo-Saxon worthy. Some however consider the name is derived from its situation.

Probably the original Roman Road from Richborough to Canterbury, was north of the village, but that part across the marshes of the lesser Stour being flooded in winter, eventually caused a track to be made further south, along the higher ground, and crossing the marsh at Wingham where it was much narrower; then the track turned westward just along the border of the marsh, and regained the old Roman Road at the top of Littlebourne Hill.

When in later years Sandwich became an important town and port, the village was a resting place, mid-way between that town and the cathedral city; and the Archbishops of Canterbury having a manor-house in the village, many distinguished visitors who entered England by way of the port of Sandwich, were able to rest themselves before entering in a proper and dignified manner the renowned city of Canterbury.

The Manor of Wingham appears to have been originally of the same size as the Hundred of Wingham, and therefore consisted of the present parishes of Ash, Goodnestone, Nonington, Wingham, and part of Wymlingsweald (or Womenswold as it is called at the

present day); and these parishes are thus included in the Manor of Wingham as recorded in the Domesday Survey. But Wingham was first given to the See of Canterbury by King Æthelstan (either the King of Kent of this name in 836, or Æthelstan, King of Mercia from 924, until 946, who was brother to King Eadmund mentioned in the following charter of restoration). In the troubles of the Saxon Heptarchy, the Church of Canterbury lost its possessions at Wingham, until "in the year of the Lord's Incarnation 941, Eadmund the King [940—6], his brother Eadred and Edwin, son of Eadmund, restored to the Church of Christ, which is in Canterbury, those lands which his forefathers had unjustly taken away from the Church of God, and those that belonged to that church." The names of the Manors then restored were—Twiccanham (Twickenham given in 793), Preostantun (Preston-next-Faversham, given in 822), Winganham (Wingham), Swyrdlingan Swarling-in-Petham, given in 805), Bosingtun, Graverrea (Graveney, given in 811), and Ulacumb (Ulcomb).

The latin original is as follows:—"Anno dominice Incarnationis DCCCCXLI. Eadmundus rex Eadredus frater ejus, necnon et Eduuinus filius ejusdem Eadmundi regis reddiderunt ecclesie Christi in Dorobernia in nomine ejusdem salvatoris Jhesu Christi, has terras quas antecessores eorum a predicta ecclesia servis Dei ibidem, in eadem ecclesia Des servientibus injuste abstulerunt, Hec autem sunt nomina terrarum quas Christi ecclesie rediderunt— Twiccanham, Preostantun, Winganham, Swyrdlingan, Bosingtun, Gravenea, Uulacumb"—(*Birch's Anglo-Saxon Charters, Vol. ii., No. 766.*)

Another charter dated 946 says King Æthelstan had given the above places "In honour of Christ."

The next account that we have of the manor, is in the Domesday Survey, which was taken (as it states) "in the one thousand and eighty-sixth year from our Lord's Incarnation, but the twentieth of the reign of King William;" and it was stated as the object of the Survey, that it was to enable every one to know what were his

rightful possessions, and not usurp the property of others. But the King required a tolerably accurate knowledge of the possessions and revenues of the crown; for those who held lands had their exact political position and liabilities defined, and paid a yearly fee, homage, or land tax, in proportion to the amount and fertility of their lands, thus leaving the subjects as vassals of the king.

The king and his advisers most probably had in their minds, some former survey, and one of the old writers informs us it was ordered in 1085, when the king and his councillors were at Gloucester, and so minute were the particulars taken that "not one hide of land, an ox, cow, or swine, that was not set down in the writ." The King was at Sarum in 1086, where he received the submission of the chief land-owners to the yoke of military tenure, who did homage and affirmed themselves by oath, as "willing to be faithful to King William their Lord, within and without the realm of England."

In Kent (or as the name is spelt Chenth), the Survey begins with the town of Dover, then (2) the land of the King, (3) that belonging to the Archbishop of Canterbury, most of which was "the same as in the time of Edward the Confessor," (4) the land of the monks or men of the Archbishop, including that belonging to Christ Church Monastery, and St. Martin's, Canterbury; (5) the land belonging to the Bishop of Rochester; (6) the Bishop of Bayeaux, the half-brother of the King; then that of the other religious houses, and the great and small owners. Now the usual order is, (1) the possessions of the King, (2) the Bishop, etc. But "the men of Kent had gathered round Harold, when William first came, and received as their reward the decree that no English tenant-in-chief might hold a rood of Kentish soil. Most of its former inhabitants were slain at Hastings, so that the whole land was ready for confiscation."

The record of our parish in the Survey is,—"In the lathe of Estrei [Eastry] is Wingham Hundred. The Archbishop himself holds Wingham. Taxed at 40 sulins in

the time of Edward the Confessor, now at 35 sulins. In demesne 80 carucates and 85 villeins, with 20 bordari having 57 carucates. There are 8 servi and two mills worth 35s. Wood for the feeding of 5 hogs, and two small woods for fencing; Value in the time of Edward the Confessor at £77, and now at £100. Of this Manor, William de Acris holds one sulin in Fletes; and there he has one carucate, and 4 villeins, and one soldier with one carucate. And the fishery with a salt-pan (*salina*) worth 30d. The whole valued at 40s. Of this Manor 5 of the Archbishop's men hold $5\frac{1}{2}$ sulins, and 3 yokes. And they have there 8 carucates, and 22 bordari and 8 servi. The whole worth £21."

Now the Survey (or census) did not include women and children, but if we add up the villeins 85, bordari 20, servi 8, the total number is 113, with 35 more at Fleet, making altogether 148. Now allowing only six in a family (that is four children besides the father and mother), would make a population of about 900 persons, for the whole Manor of Wingham, or the present parishes of Ash, Goodneston, Nonington, Wingham, Wymplingsweald.

In explanation of the above Survey, we may say that the "lathe" or "last" of land is a division only found in Kent, and is said to be derived from the word "geladian," which means "to assemble"; whilst the "hundred" goes back long before the days of Alfred, and is supposed to derive its name from the one hundred hides of land, of which it was composed.

The "Sulin" is a measure of land, which is only found in this county, and from a passage in the Register of Battle Abbey, is supposed to be equal to the "hide." A sulin was equal to about 216 English acres, or 80 acres of Norman measure. The word is derived from "sulh" a plough, that is, the quantity of land that could be tilled every year by one plough of four oxen.

As to the "carucate" or plough's worth; it was the amount of land that one plough could cultivate in the year. The word was introduced by the Normans, and means a sort of four-wheeled vehicle, but since ploughs

only have two wheels, it is supposed to refer to the four beasts that were yoked to the plough; just as at the present day four horses are reckoned a team. The "demesne" or "dominium" was the part of an estate held to the Lord's proper use.

The "85 villeins" were those who (together with their families) were in servitude to the Lord of the soil—in this case the Archbishop—like the cattle and stock on the land. They had cultivated the "Folkland" which, according to Freeman, "was the property of the whole State, out of which land, by consent, portions might be cut off and granted by written document to particular owners as their book land, and on this they supported themselves and their families, but were not able to move from it by their own will, although their Lord could remove them." The coming of the Normans somewhat improved the condition of the villeins, and later on they were divided into two classes; those belonging to the land and transferred with it, so that any one who bought the land, would also buy the villeins who lived on that portion of land. The others were those who were attached to the person of their Lord, and could only be transferred by a deed. Their work was almost the same as that of the farm labourers of the present day; but instead of a weekly wage they were fed and lodged by their masters. They could not hold lands or goods as their own personal property, and their children grew up in the same service, whilst their daughters could not be married without the consent of the Lord of the estate, for if they were married to a man upon another estate it would be considered as a damage to the property she went from. However they were protected by law from cruelty, and only obtained their freedom by a formal deed (many of which exist) from their Lord, or by an estate or annuity being given them by him, who, if a benevolent man, greatly improved their condition, and allowed them to enjoy their holdings in a regular descent. As they would have no deeds to show for such small estates, except the customs and admissions entered on the roll of the Lord of the Manor, or the copy of such entries witnessed by the steward of

the estate, in after years they were called tenants by copy of the court-roll, and their tenure a copyhold.

The exact condition of the "Bordari" has been much discussed, but most probably they were those who performed the inferior services, such as grinding corn, threshing, drawing water, cutting wood, and similar work. They also lived in towns as well as in country districts, for in the city of Norwich there were 480 bordari at the time of the Survey, who were so poor that they were not able to pay taxes. They evidently performed occasional services for their maintenance, for it is recorded that on one estate they "worked for one day in each week."

The eight "servi" belonged to a class very different to the "villeins," and were more numerous than the free, their position being a degraded one. Slavery was an early institution, and traffic in slaves appears to have extensively prevailed. English youths were exported and sold in the slave market at Rome, where Pope Gregory first saw the English boys, which caused him to send a mission to re-christianize our country. In the early English laws we find that there were various sorts of slaves:--(1) The "theow" or simple slave, (2) the "esne" or slave who works for hire, (3) the "wite-theow" who is reduced to slavery because he cannot pay his debts, (4) the man who sold himself or his children to avoid starvation, and (5) the slave who worked in his master's house or on a farm and was part of the live stock on the estate with the horses and cattle. Slave-huts were part of the homestead of every rich landowner; and the ploughman, goatherd, swineherd, oxherd, shepherd, dairymaid, barnman, sower, and woodward were often slaves. They had no place in a court of justice, but if slain by a stranger his owner claimed damages. If a slave ran away he might be chased like a strayed beast, and when caught might be flogged to death as a warning to the other slaves. After a time their condition improved, and they could claim two loaves of bread every day, and Sunday rest was secured to them, for a slave who worked on that day, at the

orders of his master, became free. He could also purchase his freedom out of his savings, when he became a "free man," and either occupied land under the clergy, for which rent was paid, or else went to live in the towns. On the church lands the porportion of "servi" was about five-and-a-half per cent. of the population, whilst on the lands of lay lords and other tenants-in-chief, it was as much as sixteen in the hundred, or nearly three times as much, which seems to show that the monasteries had already begun to better the condition of their slaves.

William the Conqueror, by an edict, put an end to the slave trade, which had been carried on at the port of Bristol; but it soon after revived and, at the time of Henry II. (1154-1189), Ireland was full of Englishmen who had been sold into slavery, in spite of royal prohibitions and the spiritual threats of the church. A man was then worth six oxen. In 1461 the trade was still carried on at Bristol, and from there in 1685, criminals and slight offenders were transported, and sold as slaves in the West Indies, the mayor of the town in that year being the chief offender. From Exeter, during the time of Cromwell (1649-60) a large number of royalists, who had risen in favour of the king, were sent to Barbadoes and sold for slaves.

The mill belonged to the Lord of the Manor, and the site is generally occupied by one at the present day, showing the long duration of rural employments. Watermills were one of the things introduced by the Romans, who had one in each of their towns and encampments, with a bakehouse. The owner of the mill received from his tenants either a payment of money, or grain or eels taken from the mill pond. In Anglo-Saxon charters is frequently found the expression "halt-a-mill," which denotes that the opposite bank of the stream belonged to a different owner, and in such cases the mill had two wheels, which belonged to their respective owners. A mill was always valuable property especially when the Normans introduced the system of making their other tenants on the estate have their corn ground in the mill:

A wood for the feeding or pannage of hogs consisted of oak and beech. In all ages the oak has been looked upon as the most important tree of the forest, reaching the age of 700 years, which has caused it to be venerated. Its value was then reckoned, not by its size, but by the number of hogs that could obtain food from its acorns. The pigs wandered about in the wood without limit or reservation attended by the swineherd, who rested beneath the shade of the trees. Both the Romans and Saxons were very fond of pork, and reared extensive herds of swine. Other woods of thorn, elder, maple, willow, bramble and furze would be used for repairing fences, the large timber for the building of houses, and the small wood for fires.

The value of this Manor of Wingham in the time of Edward the Confessor had been £77, whilst some 25 years later, at the date of the survey, it had increased to £100 and in another 200 years, when we reach the time of Archbishop Winchelsea (1294-1313), the value had increased to £249 3s. 7d.

Fletes was a distant part of the Manor near Richboro'—now know as "Fleet Farm"—taking its name from the Anglo-Saxon "fleo" that means running water, or flood, and was held by a sub-tenant, William de Acris, who was the son of Godfrey Fitz-Goscelin, Viscount d'Arques, in Normandy, and from whom descended by female heirs, nearly all the large estates in the east corner of Kent, to the (now extinct) great families of Crevecœur, Criol, and Sandwich.

The "tith of the Manor of Fleet" was given in 1084, by Archbishop Lanfranc, to the priory of St. Gregory, in Canterbury, which he then founded for aged men and women, under the charge of the regular canons of the order of St. Augustine. This was confirmed by Archbishop Hubert Fitz-Walter (1193-1205) in the reign of Richard I.

Salt-pits, or pans, were valuable; this county and Sussex were especially rich in them on the extensive and flat parts of the sea-coast. At high tide the sea water was let into large shallow ponds, and left for the

sun and wind to evaporate, leaving the salt at the bottom, which was an economical way of obtaining the salt. In other places where salt was obtained by boiling the brine, woods were often granted for that purpose. The "salt-pan (salina) worth 30d.," would be the place known at the present day as the "salt-pans" near Richborough, and in Ash parish. (*Domesday Book by Birch,*)

This Manor eventually became the parish of Wingham, until in 1282 Archbishop John Peckham, divided the large parish into four separate ones, as mentioned in the History of the College.

Archbishop Boniface, in 1252, obtained from King Henry III., the grant of a weekly market, to be held every Tuesday. The proper legal procedure was observed the king first ordered an enquiry to be held, and a jury of twelve men from the "Hundred of Wingham"—the present parishes of Ash, Goodnestone, Nonington, and Wingham—was called together to examine evidence for and against the proposed market. Their names are still known, and almost all of them may be found within the "Hundred"—Sampson de Wender-ton, Walter de Wenderton, William de Dene, Roger de Chilton, Theobald de Helles, William Attemolande, Henry de Pedinge, William Adgar, Thomas de Rollinge Hamo Attermede, Richard de la Hale, and John de Hanking. After due enquiry this jury of the Hundred Court, "testified upon oath, that to grant a market, will not be to the injury of the king or neighbouring markets, but rather to their advantage. That the markets of Canterbury and Sandwich will be improved by traders coming to the said market of Wingham" (for there was no market on that day nearer than Lenham). So the village had the right to hold a market granted, for this granting of a market, with power to levy tolls, was a royal privilege that was generally given to a bishop, together with the market dues, and in many cases the clerk of a market would be an ecclesiastic. It will also be remembered that from Saxon times, until the year 1538, the Archbishop was Lord of the Manor of Wingham. The village market, however, flourished, and

was said to have injured that of Canterbury. Nearly fifty years after the market was granted the Archbishop in 1290 was accused of injuring the market of Canterbury, because his market at Wingham intercepted the provisions on the road, and thus increased the price of things at Canterbury; the case being brought before the justices, they decided that the Archbishop had the right of holding a market at Wingham, and therefore through him no wrong was done to the City. The "Lion Inn" very probably occupies the site of the market-house.— (*Arch. Cant. Vol. ii.; Hist. MSS. Report*).

The village also had two fairs every year, held on May 12th and November 12th, for cattle, and were considerable ones, even down to some twenty years ago; but at the present time those days do not differ from the ordinary quiet ones. "Fair" is said to be derived from the word "feriae," meaning "holiday," and the fairs originated in the assembling of people for the dedication of a church, or for some other religious festival. At first they were held in the churchyard on Sunday after the service, but Archbishop Stafford, in 1444, during the reign of Henry VI., prohibited the holding of fairs or markets on Sunday or Saint Days, "because of the injuries and offences to God and His saints" through having them on those days.

In the year 1299, by an order of Council with the consent of Edward I. the price of things were fixed as follows:— A fat cock 1½d. (equal to about 2s. of the present day); two pullets 1½d., a fat capon 2½d. (about 4s.); a goose 4d. (equal to about 6s. 8d.); a partridge 1½d. a pheasant 4d. a swan 3s. (from £2 to £3); two woodcocks 1½d. A whole lamb between Christmas and Shrovetide 6d. (about 10s.), during the rest of the year 4d. (about 6s.). Game and poultry were very abundant, and also eggs; partridges were captured by hawks or nets. Mutton could be bought for about ¼d. a lb (about 5d.); beef was a little dearer whilst butter and cheese were double the price of meat.

In those days beer-shops were generally kept by women, and the beer was 1d. a gallon (about 1s. 6d.).

As to wages, a farm baliff received 10s. a year (about £9), and a ploughman 7s. (equal to between £6 and £7), whilst a cook had 1s. 6d. a year, but such servants would also have their food and lodgings given them. Haymakers received 1d. a day (about 1s. 6d.), and labourers 1½d. (from 2s. 3d. to 2s. 6d.), masons 3d. a day (about 4s.) *Furley's History of the Weald.*

In April, 1326, the Bailiff was named Richard, who looked after the Wingham Manor during the absence of the Archbishop. Two years later, on March 2nd. 1328, a commission of oyer and terminer (that is power to hear and determine cases), was sent to John de Ifeld, etc., touching evil doers who entered the closes, parks, and woods of the Manor of Wingham.--(*Kal. Patent Rolls*). This John de Ifeld, was probably the third son of Thomas de Ifeld of this county; who in 1272 was one of the perambulators (or surveyors of boundaries) of the forests south of the river Trent. In the reign of Edward III. he several times represented this county in Parliament. Very probably he is the same person who was seneschal (or steward) of Christ Church Monastery in 1322, and sent by the Prior to Sandwich about a matter of taxation; and in November 1330 proposed to retire from his office, when Prior Henry de Eastry wrote and asked him to suggest "some proper person, a knight, or other," to be their high steward. He had also acted as "a justice of the marsh" with reference to Lyden marsh near Sandwich, the monastery having built a sea wall there, which expense should have been paid by a scot or rate, levied on all the owners. John de Ifeld, however, continued as high steward, for Prior Richard de Oxenden in 1332 requested him to be at the Parliament in London, that was to meet on the Monday after the Festival of S. Gregory (March 12th), in that year. He was also informed by the Prior, that the dispute between Christ Church Monastery and Dover Priory was adjourned, so he was not to reward Richard Wyleby, the counsellor of the monastery, "for the delay would be dangerous," unless he thought it ought to be done.—(*Foss' Judges-Letters Christ Church Cant.*)

In April, 1333, the Sheriff of Kent took two of the tenants of the Manor of Wingham, and placed them in the castle at Canterbury, thus violating the rights of the archbishop to whom this manor belonged—(*Letters Christ Church*).

In 1348 appeared the Black Death, the most terrible plague the world has ever witnessed, which devastated the whole of Europe. Of the three or four millions of people who then formed the population of England, more than one half were swept away in its repeated visitations; so that our village, by its nearness to the Continent, and being on the road from a port much frequented could not escape from the contagion. Its ravages were greatest in the towns, where filthy and undrained streets were a constant haunt of leprosy and fever; the villages also suffered, so that the scarcity of labourers caused by the terrible death, made it difficult for the "villeins" to perform the services due from them for their lands, and for a time cultivation became impossible, whilst the sheep and cattle strayed through the fields of corn for there was no one left to drive them away. The harvest also rotted in the ground, the fields were left untilled; men who wandered in search of work were masters of the labour-market; for there were but few labourers; and corn rose to such a high price that a days work would not earn enough money for a man to live on.

Edward III. had just entered London in triumph after his victories in France, and feasting and merriment went on everywhere for some time. But when the Parliament had been summoned for January, 1349, the king was obliged to put off the assembling until April 27th, "because a sudden visitation of deadly pestilence had broken out at Westminster and the neighbourhood, which was increasing daily and causing much apprehension for the safety of any great concourse of people should they assemble," yet in March of that same year "it was increasing with extraordinary severity."

We have no further particulars of the Manor until in

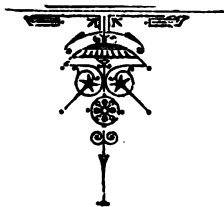
1459 Roger Brent was appointed for life, Bailiff of Wingham—(*Hist. MSS Report IX.*)

The Archbishop of Canterbury ceased to be lord of the manor, and lost his residence here in 1538, when Edward Cranmer exchanged away the manor house and lands, with Henry VIII., for other land, which the king failed to give. So it continued in the hand of the crown until Charles I., in 1630, granted the site called Wingham Court, with the lands belonging to it, unto trustees for the use of the City of London, at the yearly fee farm rent of £27 6s. 8d., and at the end of this same reign it was conveyed to Sir William Cowper. But the manor itself, with the royalties, profits of courts, etc. remained with the crown, and in 1650 were valued at £134 4s. 7d.; since which time the right to hold the courts, receive the fines, reliefs, &c. and the privilege of holding the manor courts, has belonged to the Oxenden family, who hold the "manor court" at the present day—(*Hasted III.*)

Sir Henry Palmer, Baronet (the eldest son of Sir Thomas Palmer, and great grandson of the Sir Henry Palmer who bought the college in 1553) had in the year 1665 been appointed steward of the Manor of Wingham and in July, 1702 petitioned Queen Anne that his grant might be renewed. He was Sheriff of Kent in 1691, and married Ann, daughter of Sir William Luckyn, of Waltham, in Essex, but leaving no children, at his death in 1708, the title went to Thomas Palmer, the son of his brother Herbert and his wife Dorothy Pynchon, for Herbert had died in February, 1700, and was buried in the middle of the chancel of the church.

In December, 1723, Sir George Oxenden was offered by the Master of the Treasury, the stewardship of the Manor of Wingham, but as he declined the office Thomas Winter was appointed. He was churchwarden of Wingham in 1719, and when, on May 19th, 1720, a meeting was held about re-casting the bells of the Church he contributed £1 10s.; his house was then rated at £5 6s. 8d., and his name occurs in the church book for the last time in 1735. In the churchyard is a

tombstone with this inscription, "Here lieth the body of Thomas Winter, Gent., late of this Parish, who departed this life May 6th, 1741, aged 69 years," which is probably that of the person appointed steward of the manor. The family, however, had been resident in the parish a hundred years previously, for on the death of "John Winter of Wingham," in 1663, his daughter Jane Dancy administered to his estate,—(*Treasury Papers; Arch Cant.* XX.)



CHAPTER IV.

THE ARCHBISHOP'S MANOR-HOUSE.

WE have already said that the whole Manor of Wingham belonged to the Archbishops of Canterbury from Saxon times, so the Wingham Manor-House was also one of their residences, where they have often stayed, and entertained royal and other important persons. Besides the Palace in the cathedral city, the archbishops had thirteen manor-houses in various parts of Kent—Aldington, Bishopsbourne, Charing, Ford, Gillingham, Knole, Lyminge, Maidstone, Otford, Saltwood, Teynham, Wingham, and Wrotham.

The site of the ancient residence of the archbishops is now occupied by Wingham Court and its farm buildings.

Although Archbishop Lanfranc (1070-89) is said to have built a residence on many of the Manors, yet the first recorded visit is that of Archbishop Thomas à Becket, whose murder in his cathedral, soon caused his name and Canterbury Cathedral to be known throughout the world. When, in December, 1170, he was returning to England after his exile, having been reconciled to Henry II., as the vessel in which he and his companions neared the shore, they said to him, "This is England." The Archbishop replied sadly (knowing the character of Henry), "you will wish yourselves elsewhere before fifty days are gone." Within a month he was murdered. Having landed at Sandwich, which was the port of the Archbishops he was met by enthusiastic crowds, "as a victim sent from heaven." As he passed through Wingham and the other villages on his way to Canterbury, the people ran together with the parish priest, with the processional cross at their head shouting, "Blessed is he that cometh in the name of the Lord." In the cathedral city he was received with the sound of

trumpets, with psalms and hymns by the poor; and by the monastery with the reverence and veneration due to him, and the cathedral was hung with silks and costly curtains in honour of his return: for he was regarded as the representative of the people as against the feudal nobility. After about a week he went on to London to see the young King; and from there to the Manor of Harrow, in Middlesex, where Simon, Abbot of St. Alban's visited him, and then went to the young King on behalf of the Archbishop.

Becket had returned to Canterbury on December 21st, and upon the Christmas festival, after the sermon, during the Mass, solemnly excommunicated Nigel de Sackville, and Robert de Broc. On the following Tuesday* whilst peacefully sitting in the Hall of the Palace, with his personal attendants—John of Salisbury, William Fitz Stephen, his chaplain, and Edward Grim a monk from Cambridge, (who had arrived a few days before, on a visit)—on that ever memorable December 29th, 1170, about three o'clock in the afternoon, the four knights—Reginald Fitz Urse, Hugh de Moreville, William be Tracy, and Richard de Bret, burst in with insults and threats, demanding an audience in the name of the King. Gazing at each other at first without speaking, they soon blamed the Archbishop for his late proceedings and after an angry scene, they withdrew for their arms, and placed a guard at the Monastery Gate, to prevent the citizens coming to help the monks.

After the four knights left the Hall of the Palace, the Archbishop was hurried through a private door into the cloisters and the Church, whither the four knights followed, and unable to drag him out of the church (although they feared to slay him there), Tracy with his sword, cut off the tonsured crown of the Archbishop's head, and Reginald Fitz Urse knocked him down with his sword, and on the steps of the altar the Archbishop was murdered.

Leaving the church the knights hastened to the Palace, carried off the plate, money, jewels and other valuables; and, mounting the best horses from the

stables. they returned to Saltwood Castle, and thence to Knaresborough Castle in Yorkshire, which belonged to Hugh de Morville. Osbert the Chancellor of the Archbishop then went into the Church and bound up the head of Becket, and the murderers being gone, a multitude of people flocked in and gathered round the body, which the monks placed before the High Altar. Next day, (December 30), Robert de Broc, who had been left in charge of the Palace in the name of his brother Ralph, who in January 1165 had been appointed "custodian" of the property of the Archbishop, threatened that the body should be cast out if it was not quickly buried without ceremony. So in fear, Walter, Abbot of Boxley, who was staying there, with the Prior and monks, buried the murdered Archbishop in the crypt of his Cathedral, before the altars of St. John and St. Augustine.

"This event shocked the whole religious world, for Becket had been murdered in his own Cathedral, in violation of the sanctity of a church; the sword of the murderer had cut off the crown consecrated by priestly unction and tonsure. When Henry II. heard thereof at Argentan, in France, he broke into lamentations, refused food for three days, and transacted no public business for forty days. He also sent messengers to Canterbury, saying he had not authorised the murder. When the Pope heard the news at Tusculum, he shut himself up for eight days, and reproached himself for not having given more support to the champion of the Church." He then excommunicated the murderers, who were sent on a pilgrimage of expiation to the Holy Land.

We generally judge both the Archbishop and the King through the spectacles of the present day; but, "to understand Thomas à Becket (said the late Professor Freeman), one must thoroughly know the age in which he lived, and every fair minded man who studies the question, must be convinced that with all his faults Thomas of Canterbury is fairly entitled to a place among the worthies of whom England is proud."

Although it would take too much space to give any

adequate particulars of him, we may mention that he was the son of Gilbert and Matilda Becket, born on December 21st, 1118, in his father's house at Cheapside, London. When ten years of age he was sent to school at Merton in Surrey, and, upon completing his education he became one of the household of Archbishop Theobald (1139-61), as a young man worthy of patronage, and soon after was appointed Archdeacon of Canterbury. When Henry II. came to the throne, he appointed Becket Chancellor of England, and the latter soon became the king's most intimate friend, and adviser, going with him to the Continent in 1156, when Henry II. wished to bring to submission his brother Geoffrey, who had laid claim to Anjou, which Henry would not allow. "Becket was endowed (says Bishop Stubbs) with many brilliant and serviceable gifts; he was an amiable man of business, variable, politic, liberal even to magnificence, well acquainted with the laws of England, and not deficient in the accomplishments of either cleric or knight. His singular career illustrates at once the state of the clergy at that time and his own power of adapting himself, apparently with a good conscience, to each of the three great schools of public thought in turn. The clergy of the Norman reigns may be arranged under three classes, (1) the man of the thoroughly secular type, like Roger of Salisbury, a minister of State and a great statesman, who received high preferment in the Church, as a reward for official services; (2) the professional ecclesiastic, like Henry of Winchester, who looks to the interest of the Church first, and whose public course is dictated by regard for clerical objects, who aims at a mediatorial position in the conflicts of the State, and who has close relations to the great ecclesiastical centre at Rome; (3) the man who acts on and lives up to higher principles of action, and seeks first and last what seems to him to be the glory of God. This last class of men is represented to some extent by Anselm. Thomas à Becket appears to have lived through all these, and both friends and enemies debate to which of the two divisions of the last class his life and death place him. Until his promotion to

Canterbury he had been chancellor, lawyer, judge, financier, secretary of state. Now he became the primate the champion of the clergy, the agent or patron of the Pope, and assertor of the rights of his Church and of his own constitutional position as the first free adviser of the Crown. He made enemies among his former associates by demanding from them restitution of the estates that belonged to the See of Canterbury, which they unlawfully had seized. At Woodstock, in 1163, he had a dispute with the king about a question of taxation of the clergy, beneficial to the royal revenues, but hurtful to the Church, and they never met again as friends."

Having been consecrated Archbishop on the octave of Whit-Sunday, 1162, Thomas à Becket appointed the day as a festival to be observed every year by the Church in honour of the Holy Trinity.

At the Wingham Manor House, Archbishop Baldwin (1185-90) frequently stayed, so as to be near Canterbury during his dispute with the monks of Christ Church Monastery about the church at Hackington, which the Archbishop had begun to build. It seems he wished to remove his cathedral to another church and form a chapter of secular canons, who, with all the bishops, should elect the Archbishop, so that he would cease to be the Abbot and head of Christ Church Monastery; and they would always choose their own abbot. To carry this out the Archbishop restored and enlarged Hackington Church (then about half-a-mile from the city), which he proposed to dedicate to the martyred St. Thomas à Becket, and obtained from the Pope permission to appropriate for the purpose a fourth part of the offerings made at his tomb in the crypt of the cathedral. When the monks of Christ Church found out what Baldwin intended doing they were very indignant and appealed to Rome, the poorer people and the religious world taking their side, as being likely to lessen the honour and glory of the cathedral and the tomb of the saint, so that the Pope revoked his permission and required Baldwin to appear at Rome, and on his return the Archbishop came and resided at Wingham. In the

first year of the reign of Richard I. the dispute was compromised by Hackington Church being pulled down—some think the stones were used to build Barfreston Church—and by exchange of some land belonging to the See of Canterbury for the Manor of Lambeth, which then belonged to the Bishop of Rochester, where Baldwin removed the canons, and some of the stones, timber, and other material.

Baldwin was a man of dark complexion, with an open and venerable countenance, of medium height, and rather thin; he never ate meat, only vegetables. He was born at Exeter, of a family who were poor, and received his education in one of the monastic schools which were open to all who chose to attend, and there he distinguished himself as a scholar. His learning, zeal, and piety brought him to the notice of Bartholomew, Bishop of Exeter, who ordained him and made him archdeacon. Soon after he resigned, and joined the Cistercian monks, founded at Citeaux, a village near Dijon, and who followed the rule of St. Bernard. They were first introduced into this country in 1128 by Walter Giffard, Bishop of Winchester, who founded the Abbey of Waverley, in Surrey. Their rule was never to eat flesh, except as a medicine in sickness, or fish, eggs, milk, or cheese. They slept on straw beds, in their tunics and cowls; but at midnight they went to the church and sang their offices until day-break, when they went to the chapter-house. The day was spent in labour, reading, prayer, and alms deeds, and they never talked, except at the times allowed for spiritual conference. Their dress was a white robe, made of undyed wool.

In the year 1180, Baldwin was consecrated Bishop of Worcester, and four years later, on the death of Archbishop Rich, he was chosen to succeed him, and was enthroned at Canterbury, May 15th, 1185.

When the archbishop was staying here in March, 1186, some monks came out with reference to the three churches of Monkton, Eastry, and Mepham, which in the previous January the archbishop had taken posses-

sion of (*Gervase* i. 332.) Baldwin was here 17th May 1187 when he appointed William to be Prior of Dover and Dunstan Prior of St. Gregory in Canterbury, contrary to the custom of the church of Canterbury, for they should have been appointed in the chapter-house there, but the archbishop kept away because of his dispute with the monks about Hackington.—(*Gervase* vol. 1.) In that same year Heraclius, the Patriarch of Jerusalem, together with the Masters of the Knights Templars and Knights Hospitalers, came to England, asking for help against the Saracens, and were received with due honour by Henry II. at Reading. Shortly after a meeting was held at Clerkenwell, when Henry gave them 50,000 silver marks and permission to any of his subjects to assume the cross; those who refused to go were to pay a tax (called "Saladins Tithe") towards the expenses of those who went. Archbishop Baldwin was the first to offer himself for the Crusade, and ordered collections to be made in every church, whilst he himself went through Wales with the banner of S. Thomas of Canterbury, preaching that all who went would be free from, and absolved of all the sins, which they repented of and confessed. When, in 1189, Richard I. became king, preparations were made for the Crusade, and on February 24th, 1190, Archbishop Baldwin, at the altar of Christ in the cathedral, took the pilgrim staff, and saying farewell to the Church of Canterbury, and England, crossed from Dover on his way to the Holy Land, and died at Acre in the following November:—(*Gervase*).

A few years later, on March 13th, 1194, came through our village the long-absent King Richard I. (the lion-hearted), having landed at Sandwich, after his long imprisonment in an Austrian dungeon when returning from fighting in the Holy Land, and met with a very hearty reception by his people, and going on to Canterbury, gave thanks to St. Thomas for his freedom. For his ransom the Chancellor (Hubert Walter) ordered all bishops, clerics, earls, barons, abbots, or priors to give a fourth part of their possessions. "Richard's career in the Holy Land, with all its mistakes and shortcomings,

was the brightest period of his life, crowns with a halo of romantic glory a life which the world cannot forget, and which, under other circumstances, might have been remembered only as one of violent misrule and passion." A great historian has said of the Crusades, "They were the first great effort of mediæval life to go beyond the pursuit of selfish and isolated ambition; they were the trial-feat of the young world endeavouring to use, to the glory of God and the benefit of man, the arms of its new knighthood. They brought out a love for all that is heroic in human nature, the love of freedom, the honour of bravery, sympathy with sorrow, perseverance to the last, and patient endurance without hope."

The next royal visit to the village was King John, who, leaving Ewell on May 25th, in the year 1213 came across to Wingham, but three days later returned to Ewell and Dover, with reference to the negotiations for peace, between the king and Archbishop Stephen Langton. On May 30th he returned to Wingham and stayed four days, then went to Chilham. John was at Sandwich on the last day of April, 1216, when Louis of France was threatening to invade the land, and from there passed through the village to Canterbury. A month later on May 20th, Louis landed at Stonar, crossed the river and burnt Sandwich, sent his son to besiege Dover Castle, which was guarded by Hubert de Burgh, and his brave defence is a most interesting chapter in the history of the county. Louis first went on to Canterbury, where the citizens surrendered the Castle to him, and he afterwards took all the other castles in Kent, except Dover :—(*Itinerary of King John*).

We now have a picture of rural life, and are informed that about this time the Manor House became the centre of every village, with the Manor Court held in its hall, where the Lord or his steward received homage, recovered fines, or enrolled the villagers in their tithing. If he possessed criminal jurisdiction he held the court of justice, whilst outside his doors would be the gallows on which criminals were hanged. Around the house was the home farm, cultivated by the "villeins" of the

manor, who filled his barn with sheaves, sheared the sheep, and hewed the wood for the manor-hall fire. For this service they held their lands, and were bound to gather in their master's harvest, help in the ploughing and sowing of autumn and spring, whilst the labourers were bound to help in the work of the farm throughout the year. Money payment now began to take the place of the labour-rent, and "malt-silver," "wood-silver," and "larder-silver," took the place of the older personal service of providing wood, food, etc. The luxury, splendour, and pomp of knighthood, together with the cost of campaigns, emptied the purses of knights and barons, so that the sale of freedom to a "serf" or "villein" and the exemption of a service due was an easy way of re-filling them.—(*Green's History of the English People.*)

The Emperor Frederick II. asked in marriage the Princess Isabella, to which Henry II. and his nobles consented; so the Archbishop of Cologne, and the Duke of Louvain came over to this country to conduct the princess abroad. On May 6th, 1235. they started from London, resting at Dartford, then through Rochester to Faversham Abbey, where they rested for the night, next day they reached Canterbury, where, at the Shrine of St. Thomas they offered their devotions. Thence, thro' this village to Sandwich, where the numerous company embarked. May 11th, and after three days and nights reached the mouth of the Scheldt, finally landing at Antwerp.—(*Matt Paris—Great History.*)

Archbishop Edmund Rich, spent the Christmas Festival of 1238 at the Wingham Maror house, afterwards going on to the Palace at Canterbury. Also here 25th February, 1239, when he gave his consent that the church of St. Martin at Guston should be appropriated to St. Martin's Priory at Dover, but eight marcs (£5 6s. 8d.) a year were to be reserved for the Vicar of Guston:—(*Hasted IV.*)

The early history of this archbishop is, that he was born on the Feast of St. Edmund (Nov. 20th) between the years 1170-5, at Abingdon, being the son of Edward

(or Reinald) Rich and his wife Mabel, who had three other sons and two daughters. Edmund was brought up at Abingdon, and afterwards educated at Oxford and Paris. Altho' austere to himself, tender to others. About 1220 appointed Treasurer of Salisbury, and Prebendary of Calne. and while staying there 1233 messengers from Rome arrived, informing him he was appointed Archbishop of Canterbury, and he was consecrated in the cathedral 2nd April, 1234, by Roger Niger, Bishop of London, in the presence of the king and thirteen bishops. Upon 14th January, 1235, the archbishop married in Canterbury cathedral, Henry III. to Eleanor (then only fourteen years old), the daughter of the Count of Provence. At Gloucester he induced Henry III. to accept the homage of Gilbert Marshall (formerly Vicar of Wingham), brother and heir to the Earl-Marshall. In 1237 the Archbishop rebuked the king for inviting Cardinal Otho to England, and in the month of December, the Archbishop set out for Rome, having quarrelled with his monks, and had a law-suit with the Earl of Arundel who hunted in the Archiepiscopal forests. He returned to England with Otho as Legate, and they were received at Canterbury about the Feast of the Assumption (Aug. 15th.) in 1238; but soon after there were fresh quarrels with the monks, because Archbishop Edmund was strict and objected to the luxury and secularity of their discipline, so the Archbishop chiefly resided at Teynham or Wingham. In April, 1239, he came here from Teynham, by way of Selling to Shamelford, and thence through Lower Hardes and Bridge, so as to avoid Canterbury, and stayed here for some days, receiving a messenger from Rome. and next day, April 26th, wrote to the official of the Archdeacon, ordering him to excommunicate the monks of Christ Church for their disobedience to his orders. The Archbishop left here in May and returned to Teynham. Disgusted with the opposition of the king, and overcome at the exactions of the Pope, in demanding three hundred benefices, Archbishop Edmund, without asking permission of the king, went abroad November, 1240, from Graistanhede [?Great Stonar "between Dover

and Sandwich"] (says Gervase), to Pontigny Abbey the place of refuge for Becket and Stephen Langton and there much honoured he died, 16th November, 1240, and was buried. Miracles soon marked his resting place at Pontigny, and a demand for his canonisation, which Henry III and Archbishop Boniface opposed; but a commission was appointed to investigate the claims and in 1246 he was canonised, and known as St. Edmund of Canterbury—(*Dict. Natl. Bio; Gervase of Canterbury*).

His successor Archbishop Boniface, in the year 1252 obtained from Henry III the grant of a weekly market on Tuesday, for the village. Also at the Manor House in September, 1262, when he gave his consent to the appointment of Richard Talbot as Bishop of London, who from age and infirmity could not go to the Archbishop, and shortly after died; so Henry de Sandwich was then appointed in his place, and consecrated 27th May, 1263, in the cathedral—(*Gervase*).

This archbishop was the eleventh child of Thomas the Count of Savoy, and his wife Marguerite de Faussigny. As a boy he entered the Carthusian Order, and in 1234, when quite young, became Bishop of Bellay. When Henry III married Eleanor of Provence she was used by the needy members of the House of Savoy for their advancement, and one in 1243, became Vicar of this Parish. At the request of Henry III the monks of Canterbury elected Boniface as Archbishop in the year 1241, and the king appropriated the revenue until Boniface first came to this country in April 1244, but was not consecrated until 15th January, 1245, at Lyons, by Pope Innocent IV. "Boniface did nothing important for church or state in England, being a man of small ability even in practical matters. He is praised for three things—he freed the See of Canterbury from debt, built almshouse at Maidstone, finished the great hall of the palace, begun by Hubert Walter".—(*Dict. Natl. Bio.*)

In 1255, a strange visitor was seen in the village—an elephant was landed at Sandwich, being a present from the king of France to Henry III. The elephant was

taken on to the Tower of London, where a special house was built for the animal, which was ten years old, but only lived to the following February. The cost of its food and keeper from Michaelmas, 1255, to February, 1256, being £16 13s. 1d.—(*John de Oxenedes*).

Archbishop Robert Kilwardby (1273-8) with the license of Pope Gregory X intended to divide the revenues from the great parish of Wingham into several prebends; but having been appointed a Cardinal he left England, and was unable to carry out the work. Kilwardby was a Dominican (or Black) Friar, being the first member of that order, who became archbishop, and was consecrated in the cathedral 26th February, 1273, and in the following May whilst at Teynham Manor House, received the pallium. Very little is known of his birth and parentage, but probably he was a native of Yorkshire; educated at Oxford where he joined the Dominican Friars, who had settled there in the year 1221, in the Jewry, but sold their land and moved into the parish of St. Ebbes in 1259; and there Kilwardby joined them, on his return from Paris, and became "Provincial", being a pious and learned man. In August 1274 he officiated at the coronation of Edward I and his Queen in Westminster Abbey; and the next year attended the Synod of Lyons, beginning a "visitation" after his return. Having been made Cardinal Bishop of Portus by Pope Nicholas III in 1278, Kilwardby resigned Canterbury, and went to Rome, where he did not live long, for he died 11th. September, 1279, and was buried in the chapel of St. Dominic.—(*Dict. Natl. Bio.*)

JOHN PECKHAM. FOUNDER OF WINGHAM COLLEGE.

John Peckham was born some years earlier than 1240, probably at Peckham in Sussex which place belonged to Lewes Priory, and to which his family were great friends. He had a brother Richard, whose son Walter, received many appointments from his uncle the archbishop, including a Canonry of the College. The archbishop received his early education and training in the celebrated Benedictine (or Cluniac) Monastery of

Lewes, that had been founded by William de Warrenne in the reign of William the Conqueror upon the site of a Saxon church, dedicated to St Pancras. It is recorded that in 1076 "William de Warrenne and Gundrada my wife, wishing to make a pilgrimage to St. Peter's in Rome, went on our way staying at many monasteries which are to be found in France and Burgundy, and there we offered up our prayers. When we had reached Burgundy, we learnt that we could not safely go further, because of the war which was going on then between the Pope and the Emperor. Thereupon we took up our abode at the Monastery of Clugny, a great and holy abbey built in honour of St. Peter..... And because we found there such great sanctity and devotion and Christian charity; and moreover so much honour shewn us by the good Prior and all the monks, who received us into their society and fraternity—we began to regard that Order and House, with love and devout regard, above all other religious houses that we had seen. But Hugh their holy abbot was not then at home. And because a long time before and now more than ever, my wife and I had it in our purpose and wish, by the consent of Lanfranc the archbishop, to build up some religious house for our sins and for the salvation of our souls; it seemed to us then, that we should not be willing to found a house of any other Order, so gladly as that of the Cluniac Order. Therefore we sent and requested of Hugh the Abbot, and of the whole congregation, that they would grant to us, two or three or four monks of their flock, on whom we would bestow the church near our castle of Lewes, which in ancient times had existed in honour of S. Pancras, and which we, from being a wooden church had converted into one of stone. And at starting we were prepared to surrender as much land and cattle and goods, as might suffice for the support of twelve monks. But the holy abbot was at first very averse to listen to our petition, because, of our foreign land being so long a distance off, and especially because of the passage by sea. But after that we had procured a license to introduce Cluniac monks into the land of England, from our Lord King William, and that the Abbot on his part had been

certified of the kings will ; then at last he granted and sent to us four of his monks, on whom at the outset, we bestowed all the things which we had promised, and we confirmed the same by writing, which we sent to the Abbot and Monastery of Clugny, because they were unwilling to send their monks until this had been done. And thus it was granted to me and my wife, to bring the Cluniac monks into our English land."—(19th Century)

Such was the origin of the monastery, where the founder of our college received his first instruction : afterwards going to Oxford, where he joined the Franciscan Friars, whose monastery was situated in the parish of St. Ebbes. He most strictly kept the rule of his Order, fasting ; that is, eating only one meal every day seven times in each year ; from the Epiphany for forty days ; and then from Septuagesima until Easter, and, unless this festival fell late, his fast would not be broken from Epiphany to Easter. After Ascension Day, he fasted until June 29th, which was the Festival of SS. Peter and Paul ; and then for forty days from the Festival of the Assumption of the Blessed Virgin Mary (August 14th) ; and for forty days from October 4th, which was the Festival of S. Francis, the founder of his Order. Even when he became Archbishop he continued his life of selfdenial, and although a most hospitable man, did not partake of the food prepared for his guests.

Peckham became a pupil of Adam Marsh, who speaks of him in favourable terms, in the year 1250 ; and soon after he went to study at Paris, where he met Thomas Aquinas. Returning to Oxford about 1270 he became eleventh lector (or public reader) of the Franciscans. He was one of the great men who at that period directed their minds to the pursuit of natural philosophy. Although stern and intolerant to those who differed from him or disobeyed his orders, yet he was also severe to himself that he might be an example of the obedience he enforced. His usual place of residence was at Grey Friars, in London, where the Franciscans had their home ; but, being at Rome when Archbishop Kilwardby

arrived in 1278 to take his place as a Cardinal of the Papal Court, Peckham was appointed to succeed him, and was consecrated by Pope Nicholas III. on February 19th, 1279. and he at once returned to England. As a Franciscan, having taken the vow of poverty, he was obliged to borrow several thousand marks from the Italian bankers for his journey home in a dignified manner.

He reached Amiens on May 21st, and was present at a meeting there between Edward I and Philip III of France, when the king kindly received the archbishop and restored to him the temporalities. On June 4th he crossed from Witsand to Dover, but was dismayed to find that Kilwardby had sold and paid to the king the previous years revenue of the See ; whilst the crops and rents of this year, due at Easter, were also in the king's hand, so that, with the exception of a small sum due at midsummer, he had nothing on which to feed himself, his numerous household, and horses. From the same cause, when he was enthroned at Canterbury on October 8th, he was obliged to write and ask the bishops abbots, and noblemen to supply him with venison and other game for the feast which always followed the religious ceremony. They evidently responded very willingly as the feast was a most magnificent one, Edward I being present.

Archbishop Peckham was greatly opposed to a number of benefices being held by one priest, or as he called it, holding a "damnable multitude of benefices," which was very common in those days. One of the first things that he did after landing at Dover on June 4th. 1279, was to summon a Provincial Council at Reading, for July 29th, to carry out the verbal instructions he had received from the Pope to check the spread of plurality in England. He was much liked by the poor, for he frequently sided with them against their oppressors, in one case rebuking a noble landowner (the Earl of Surrey) for keeping too large a quantity of game to the injury of those living on his lands. He also threatened a bishop of his province who allowed his officials to sequestrate benefices and then extort money for releasing them ; and

asserted the rights of the Archbishop's tenants at Lambeth to the ferry there, which the Abbot of Westminster claimed.

Very soon Peckham began a visitation of his diocese, and, when travelling assumed the dress of a Franciscan, and was known as "Friar John." Coming across from Lyminge he arrived in July, 1279, a month after his arrival in this country, on his first visit to the Manor House of Wingham or as he generally spelt the name in his letters, Wyngesham—when his various tenants came and did homage and fealty to the new Archbishop, and paid their rents from the produce of their farms for the support of the Archbishop and his numerous retinue during their stay at the place.

Wherever the Archbishop went whilst on his visitation he inquired into the state of the clergy and laity, and would also set right any evils that had arisen through negligence or other cause. He made the journey on horseback with a retinue of about one hundred horsemen. As a mark of rank he had hawks and hounds, which in passing through uncultivated or thinly-inhabited districts, were useful to procure food. Robbers abounded so that a large number of followers were necessary for protection, as well as servants of various trades—the farrier being a man of considerable importance, for horses were continually losing their shoes. They did not travel very quickly, for it took some time to have so many ready, and often only five miles were journeyed in a day. Where the Archbishop had no Manor House he and his household would be entertained by an abbot, or knight, or the rector of the parish, or, if there were no such person near, the necessities of life would be obtained from the people. This rendered it necessary for the Archbishop's apparitor to precede him. This official was known by his painted bag containing citation or notice to the rector and officials of parishes, who, if unwarned would have pleaded poverty, and were not able to supply the provisions required.

The result of this visitation was that parishioners were

ordered to provide for their church, unless they had them, the following things:—A chalice, usually made of gold or silver, and beautified with precious stones; a chasuble, the chief vestment worn by the priest during the service; a clean alb of linen, with tight sleeves, and longer than a surplice; an amice, the square piece of linen which is fastened round the neck, and turned back over the vestments to form a sort of collar; a maniple, in the shape of a stole, but much shorter, and worn by the priest, deacon, and sub-deacon over the left arm; a girdle, the cord used round the waist over the alb; a cross for procession, which was also held before the deacon on high festivals, when he sang the gospel during the eucharistic service; a smaller cross to be used at funerals; a bier, on which the dead were carried to burial; a censor, or thurible, for burning incense, made of brass or silver, and originally an open dish, to which was added a pierced cover and also chains for swinging; a lantern and bell, to be carried before the priest when he carried the Sacrament from the church to the sick or dying, that the parishioners might know; Lent veils, to put over the cross and pictures in the church during Passiontide, to remind the people of the hiding of Christ's glory during His earthly life and bitter Passion; manuals, or books with the shorter and occasional offices, such as Baptism, Marriage, Burial of the dead, etc., etc.; banners to be carried in the processions, to signify the progress and future triumph of the Church; small hand-bells to be rung in the services at the consecration and elevation of the host; vessels for holding holy-water, with which the people signed themselves on entering and leaving the church, to remind them they were set apart for the service of God in baptism; the bread for the communion; an osculatory, to hold the consecrated wafer, when it was kissed by the people at the end of the service; Easter taper, with candlestick, which was lighted on Easter Day as a type of the glory and majesty of the Resurrection, and the joy with which we should keep the Easter festival; bells in the tower, with ropes; and a font, with lock and key.

Following the old Anglo-Saxon practice, Archbishop Peckham ordered that the image of the saint to whom the church was dedicated should be carefully preserved in the chancel. In our church the image would be that of the Blessed Virgin Mary. The parishioners had to keep in repair the body of the church, both the inside and outside, and also the altars, the various images, windows, and the churchyard inclosed with a proper wall or fence.

On July 23rd, 1282, the Archbishop paid another visit to the Manor of Wingham, whence he wrote to the Bishop of Rochester, desiring him to attend to the petition of a woman against her husband for ill-treatment and adultery. On the next day he went to his palace at Canterbury about a dispute between the Prior and monks at Christ Church, which he probably managed to settle, as he returned to our village by the 28th, on which day he wrote to a Florentine merchant and also to his official, informing him that the inhabitants of Canterbury Diocese were not to be cited out of it. Next day he wrote to the Dean of Malling and others, desiring them to call upon the rectors and vicars to pay the arrears of "the fifteenth;" and to William of Newark, Archdeacon of Huntingdon, asking him to send someone to treat in a dispute connected with the Province of York. On the 31st the Archbishop wrote to "his very dear lord, Edward, by the grace of God King of England, Lord of Ireland, Duke of Aquitaine, that Friar John, by the permission of God Archbishop of Canterbury, Primate of all England," requested the king's favour on behalf of the Bishop of Winchester. He then left our village for another of his manor-houses.

At this visit he arranged for the founding of the College for Secular Canons, and the division of the Manor of Wingham into four separate parishes, and then went on to Canterbury, where, on August 5th, Prior Nicholas de Sandwich and the monks gave their consent, but it was not until 7th June, 1290, that Edward I gave his sanction.

On September 4th, at an ordination held in the

church of Hythe, the Archbishop ordained two of the villagers, William de Wyngeham, priest, and John de Wyngeham to the minor office of acolyte.

In the following year, 1283, he paid us several visits ; in April, when he wrote to the Provincial of the Friar-Preachers concerning a bond which he wished the Archbishop to pay ; and on the next day (April 24th) he wrote to the Archdeacon of Canterbury, ordering him to excommunicate those persons who were taking the goods of Christ Church Monastery for their private use, and to find out the names of the offenders. In the month of September the Archbishop came across from Lyminge to our parish, whence he sent injunctions to the Priory of S. Martin's, at Dover, about the receipt of their rents, etc. ; whilst on the 17th he wrote to the Dean and Canons of Chichester, desiring them to receive the purgation of Simon de Stanbrigge, rector of Harting. On September 21st he left our village and went to Teynham.

In the spring of 1284 Archbishop Peckham stayed here for nearly two weeks, and wrote on April 18th to Edward I. asking that the Bishop of S. Asaph, who was with the Court, might meet him in Wales ; and that apostates who had been imprisoned might not be liberated. On the 20th of the month he left for Saltwood. Two years seem to have gone by before the next visit, in May 1286, is recorded, when he wrote to the Prioress and Convent of Sheppy, forbidding them to allow secular women (that is those, who had not taken the vows and been received into the community) to live in the convent. In the December of this year, 1286, at Terrying [Tarring] in Sussex, the Archbishop admitted Walter de Wyngeham, to the minor office of acolyte, In March of the following year, 1287, he was again in our parish, and wrote to Ralph, the Archdeacon of Ely, ordering him to investigate certain alleged slanders against Archbishop Peckham and others by a religious person at Cambridge ; and, that he himself might know how to proceed in the affair, he wrote and asked the Bishop of Lincoln to send the proceedings of a former Archbishop concerning certain articles of false science at Oxford.

On Saturday, before the Feast of St. Edmund (March 18th) the Archbishop received the homage of Thomas de Mortone, for twenty acres at Stourmouth, which is the eight-part of a knight's fee. He also instituted Henry Abbot, Vicar of Stockbury, on April 21st, to which church he had been presented by the Prior of Leeds.

On the eve of Trinity Sunday, at Bridge, some natives of our parish were admitted to the minor-offices, William Grey de Wengham to the office of sub-deacon; and Henry de Wengham, and William son of Richard de Wengham, and Roger de Tayleur, of Wengham, were admitted acolytes.

Archbishop Peckham spent the Christmas of 1287 here, when he ordered the various tenants of the Manor of Wingham, to perform their dues and services to the Canons of the College.

In the year 1290 Peckham came to reside in our parish at the end of July, when he wrote to the official of the Bishop of London, to excommunicate all those who helped or received William de Pershore, an apostate Franciscan Friar; and on the same day wrote to the Abbot of Chertsey, the President of the Benedictine Chapter, ordering him to restore William of Pershore to the Friars-Minors which Order he had left. On July 29th, the archbishop instituted Henry de Rye Croydon Vicarage, and next day went on to Bishopsbourne; and from there to South Malling in Sussex.

On July 16th, 1291, Peckham came for the last time, when he wrote to the Mayor and Commonalty of Dover, asking them to allow the Prior and Convent of Dover to enclose their cemetery. He also wrote on the same day to Thomas de Ringemer, the late Prior of Christ's Church, Canterbury, "absolving him for leaving that monastery and joining the Cistercian Order." On July 17th, he ordered the Archdeacon of Canterbury to take steps for the better observance of the ceremonies of the church and of Sunday.

The Archbishop, whose health had begun to fail for some time died at Mortlake near the Thames, one of the

Manors of the See of Canterbury, on Dec. 6th, 1292, having previously promised Prior Henry de Eastry of Christ's Church Monastery, that he would be buried in the cathedral, where we can see his tomb at the present day in the martyrdom. It is constructed of grey Sussex marble, surmounted with a canopy; on the front of the tomb are nine niches, containing figures of archbishops, whilst on the tomb is a figure of Peckham in his vestments, carved in bog-oak which has survived the stonework of many more recent monuments. Tradition says the mitre was of silver. A good specimen of the Archbishop's seal is in the cathedral library. It is of green wax, representing him in the act of benediction, wearing a chasuble, pallium, and dalmatic, with a mitre on his head; on each side of the figure is a lily. (*Letters Abp. Peckham*; *Dict. Natl. Bio*; *Hook's lives of the Archbishops*).

Archbishop Robert Winchelsea, a year after his consecration, came to the Manor-House, at the end of September 1295 and entertained king Edward I; and the writ of summons directed to the archbishop, to assemble his clergy together, to chose persons for the Parliament which would be held at Westminster, on the Sunday after the Feast of St. Martin (November 11th,) was dated by the king from Wingham (Sep. 30th) at this visit. Then the king and archbishop went on to Canterbury where Winchelsea entertained Edward I. for some days in the Palace. (*Stubb's "Documents Illustrative etc." Rymer I. 826*).

Archbishop Winchelsea, was born at Winchelsea, in Sussex, about the middle of the reign of Henry II., though the exact date is unknown. As a boy he was handsome, and of insinuating manners and amiable ways. Receiving his education in the school at Canterbury, he afterwards went to Paris, where he became, in after years, Rector of the University. On his return to England he became a member of Merton College, Oxford, and in 1288 was Chancellor of Oxford.

Richard de Gravesend, Bishop of London (1280-1306), made him archdeacon of Essex and also a Prebendary of

St. Paul's appointing him to read a divinity lecture so that he resided in London and was a diligent preacher. On the death of Archbishop Peckham, 1292, the Prior and Monks of Canterbury took steps to elect a successor and King Edward privately intimated his wish that Winchelsea should be elected. Having been chosen by the monks he started for Rome where he arrived on Whit Sunday, 1293, but the Papal throne was vacant and Celestine V. not elected until July of the next year, so that Winchelsea was not consecrated until September 12th, 1294. On his return to England he was enthroned with the usual magnificence on such occasions, both King Edward and his son, the young Prince of Wales, being present.

At a council held at Merton in Surrey, in 1305, it was stated that there were heretics who professed infidelity in almost every parish, who thus thought that by not believing in Christianity they might be free from paying the dues and tithes to the parish priest. The remedy proposed soon taught them different and may be some little consolation to the tithe-payer of to-day. From such persons were to be taken tithes on the profits of woods, mast (the fallen acorns and beechnuts on which swine were fed), trees when sold, parks, fish, stews (in which fish were bred and kept), rivers, ponds, fruits of trees, cattle, seeds, pigeons, beasts in warrens, fowling, gardens, courtyards where herbs and flowers were grown wool, flax, wine, grain, turf when dug for fuel, swans, capons, geese, ducks, eggs, bees, honey, wax, mills, what is caught in hunting, handicrafts, merchandise, lambs, calves, and colts, according to their value.—(*Hook's Lives of the Archbishops*).

Edward I., who had crossed to Flanders in August 1297, on his return landed at Sandwich 14th March, 1298, and came thro' the village on his way north, to wage war against the Scots. (*Gervase II ; Rymer I. 889.*)

When staying at the Manor House in October 1305, Archbishop Winchelsea wrote to Prior Henry de Eastry that religious services should be recited for the soul of the late Earl of Warrenne, as the letter of the king

requested. (*Letters Christ Church I.*)

At Wingham on 25th November, 1309, the Archbishop received the homage of John de Ratling for half a knight's-fee in Ratling. (*Letters Abp. Peckham.*)

Archbishop Winchelsea was not much at Court, being unwilling to yield to the demands of the king, yet he was "the most able Archbishop since Stephen Langton" a man of considerable force of character, who seldom sought advice, or evaded responsibility behind the wisdom of another person; and when the king, in 1296, had demanded a grant of money from the clergy, it was refused. (*Letters Christ Church.*)

The Archbishop died at the Otford Manor House, his favourite place of residence, on 11th May, 1313, and his body was taken with great ceremony to Canterbury, and buried in the cathedral next to the altar of St. Gregory in the south transept of the choir. Both in 1319, and 1326, efforts were made to have him canonised, but without success, altho it is said miracles were wrought at his tomb, which probably caused its disappearance in the enlightened days of the Reformation! (*Hook; Arch. Cant., xx.*)

Edward II, returning from France, landed at Sandwich 16th July 1313, and passed through Wingham on his way to London. (*Rymer, II, 222.*) This king was again here 21st August, 1325, and then went across to Sturrey, and from there, three days later, started for Dover but was taken ill and obliged to go to Langdon Abbey (*Rymer, II, 605.*)

Edward III. who sailed from Dover 25th May, 1329, in a ship of Winchelsea, accompanied by the Bishop of Lincoln his Chancellor, and many nobles. leaving, during his absence, his brother, John de Eltham, Earl of Cornwall, as Regent, who came to this Manor House, and, in the king's name, forbade anyone to interfere with the appointment of Robert de Tanton as a Prebendary in the Collegiate church of Aberguilly in South Wales. (*Rymer II, 764.*)

We had another royal visit in 1332, when Edward III

after landing at Dover with many of his nobles, came across to Wingham, and was entertained by Archbishop Simon de Mepham, a native probably of Mepham in this country, about seven miles west of Rochester, from whence he derived his name. Had a brother named Edmund, also Thomas who became a friar, and a sister Joan who became the wife of John de la Dene, whose family gave its name to the chapel of S. James, in the parish church of Mepham. The Archbishop was educated at Oxford between the years 1290-6, at Merton College where he devoted himself to the study of theology; and was ordained priest on the Festival of S. Matthew, (Sept 21st,) in the year 1297 by Archbishop Winchelsea in Canterbury Cathedral, who gave Simon the Rectory of Tunstall in this county, which he held until he became archbishop. Became also a Prebendary of Llandaff, in 1295; and soon after a Canon of Chichester; but took no part in public affairs, nor was he eminent as a scholar. On the death of Archbishop Walter Reynolds, 16th Nov., 1327, the monks of Christ Church received permission to elect, dated Nov. 30th, and on December 11th a committee of seven monks acting for the whole body, elected Simon de Mepham, and Edward III gave his consent the following 2nd January (1328). Then on 18th January he sailed from Dover on his way to Rome, where the Pope and Cardinals were urged to accept him, which was done May 25th, and on the Feast of S. Boniface (June 5th) he was consecrated in the church of the Dominicans at Avignon, by the Cardinal-Bishop of Palestrina. Having received the pallium, the Archbishop started homewards, landing at Dover September 5th, but not enthroned until the Feast of S. Vincent, (January 22nd) 1329, by the aged Prior Henry de Eastry; next day Archbishop Mepham set out for London, where he presided over a Provincial Council held at St. Paul's on January 27th when the strict observance of Good Friday was ordered, and the keeping of another Festival in honour of the Blessed Virgin Mary, "that her memory may be more often and solemnly celebrated, following the steps of our venerable predecessor Anslem, who thought fit to add to

her other festivals, that of her Conception, we order and firmly command that the Feast of the Conception of the Blessed Virgin Mary be solemnly celebrated for the future in all the churches of the province of Canterbury." The other days kept in her honour are the Purification, (February 2nd,) Annunciation (March 25th,) and Assumption (August 14th). Of this last event it has been well said by a distinguished scholar, who recently departed this life:—"St. Mary died as well as others, she died not as others die, for through the merits of her Son, by whom she was what she was, by the grace of Christ, which in her had anticipated sin, which had filled her with light, which had purified her flesh from all defilement, she had been saved from disease and malady and all that weakens and decays the bodily frame. She the Lily of Eden, who had always dwelt out of the sight of man, caused no noise in the world by her departure. The Church went about her common duties—preaching, converting, suffering; there were persecutions, there were martyrs, there were triumphs; at length rumour spread through Christendom that Mary was no longer on earth; they sought for her relics but they found them not. And then the tradition came wafted westwards on the aromatic breeze how that, when the time of her dissolution was at hand and her soul was to pass in triumph before the judgment seat of her Son, the apostles were suddenly gathered together in one place, even in the Holy City, to bear part in the joyful ceremonial; how they buried her with fitting rites; how that the third day when they came to the tomb they found it empty, and angelic choirs, with their glad voices, were heard singing, day and night, the glories of their risen Queen. Thus we are able to celebrate, not only her death, but also her Assumption."

On 4th February 1329, Archbishop Mepham crowned Phillipa of Hainault, the wife of Edward III; and in this same year had a quarrel with the monks of St. Augustine's Abbey, through requiring them to produce the evidence that they based their claims to a large number of churches in Kent, which the Abbott and Monks refused to thus justify their long established

rights. Prior Eastry advised the archbishop to abait his claim rather than have a costly law-suit. However the archbishop summoned Abbot Ralph and his monks to the court of the archbishop, but they not appearing were declared contumacious, so they appealed to the Pope who sent a nuncio to try and settle the suit, but Archbishop Mepham refused to recognise the authority of the judge. After hearing the case judgment was given in favour of St. Augustine's Abbey, and the archbishop was ordered to pay £700 to the monks, but he refused, so in 1333 was excommunicated. When therefore he died 12th October, 1333, the monks of St. Augustine's said they could prevent the burial of the archbishop until released from the sentence of excommunication. He left £50 to the monks of the cathedral, to buy land, the rent to be for the expenses of celebrating his anniversary. This archbishop's tomb of black marble is beneath the arch of entrance to the chapel of St. Anselm in the cathedral. He is considered "a man of no great ability and with scanty knowledge of ecclesiastical tradition and propriety, and the maintenance of the rights of his See caused disputes on every side." (*Dict Natl. Bio. : Hook's Lives of the Abps.*)

Our clerical readers may like to know that at the time of Simon de Meopham the fee of an Archdeacon for the induction of a rector or vicar to a parish was 3s. 4d. (equal to about £2 10s. at the present time); or if by his official, 2s. (about £1 10s.), and was paid either in coin or the necessaries of life; whilst his apparitor or messenger, who journeyed a day before him to announce his approach, was only allowed to stay one day and night with a rector or vicar once a quarter. Parishioners, also, were not allowed to leave their parish church to go to some other to be married.

Edward III generally sailed from Sandwich when he went to France, and landed there with Queen Phillipa, 12th October 1347, when returning to this country after the Battle of Crecy on August 28th of the previous year.

Did Froissart confuse this return to Sandwich, with that of the Black Prince and his captive the king of France, ten years later in 1357 which landing took place

at Southampton, and not Sandwich as Froissart and others following him state ?

Simon de Sudbury Bishop of London (1362-75) was frequently sent abroad by Edward III to arrange truces, treaties of peace, and other state affairs, and on one of these occasions, stayed at the Manor-House, for on 16th November, 1374, he wrote from Wingham to R. Kesteven, who was the collector of a sum of money for the expenses of two Papal-Nuntii or ambassadors sent to England, to make peace between Edward III and the Pope, and also with the king of France—(*Camden Society* 1877).

When Archbishop Whittlesey died 6th June 1374. Simon de Sudbury was appointed his successor, but was then on an embassy in France. On his return he landed 1st March, 1375, at Sandwich, and with his numerous retinue visited Wingham, on his way to Canterbury, where he was enthroned on Palm Sunday ; and since it was the season of Lent, fish only was eaten at the feast which followed.

When at Wingham in November of this same year, Archbishop Sudbury granted an amendment to the charter Archbishop Simon de Islip gave to St. Thomas Hospital at the Eastbridge in Canterbury.—(*Letters Christ Church*).

When the Black Prince died at the early age of 46, on June 8th, 1376, his body laid in state at Westminster until the month of September, when it was taken to Canterbury, and, on the Feast of St. Michael, buried on the south side of the shrine of St. Thomas. Those present included Archbishop Sudbury, William Courtenay, Bishop of London, William of Wykeham, Bishop of Winchester, and many others. By his will the Black Prince had requested to be buried in the "Chapel of our Lady in the Crypt," near the Chantry, which he had founded in 1363, after his marriage.—(*Stanley*.)

In 1378, Archbishop Sudbury decided to carry out some repairs at the Cathedral, and issued a mandate to all ecclesiastical persons in his Diocese, that they should collect money for the rebuilding of the nave ; an indulgence of forty days was to be granted to all who

contributed. He also built the present West-gate of the City, and repaired the greater part of the present wall between the west and north gates, in remembrance of which the Mayor and the Aldermen of the City visited his tomb every year on the anniversary of his death, to pray for the repose of his soul.—(*Hook's Abps. of Cant.*)

Richard II. in 1379, had appointed Archbishop Sudbury as chancellor, and he presided over the Parliament of 1380, when a tax of four-pence was imposed, to be paid by every one above the age of fifteen, to pay for the late war in France. This caused great excitement, followed by the insurrection led by Wat Tyler, when Archbishop Sudbury was beheaded on Tower Hill, 15th June, 1381, his head was placed on a pole, and carried through the streets. Further particulars about this will be found in another chapter.

The early history of this archbishop is, that he was the son of Nigel and Sarah Theobald, of Sudbury, in Suffolk, who were well off, and able to pay for a good education for their son, who studied at the English Universities, and also in Italy and France. In 1360 he was appointed Chancellor of Salisbury Cathedral, and two years later became Bishop of London, being consecrated in St. Paul's Cathedral, March 20th, 1362. He did not forget his native place, where he rebuilt the west end of St. Gregory's Church, and endowed a college of secular priests on the site of his father's house.—(*Hook's Lives of Abps.*)

During the minority of Henry VI. (whose reign was a period of reverse and humiliation, the French possessions won by Henry V. were lost by the folly of those who governed in the name of his son)—the Duke of Bedford, who was Regent in France for the young King, landed at Sandwich, 20th December, 1425, and passed thro' the village on his way to London.—(*Stubb's Constitutional History III.*)

In January 1439, John Kemp Archbishop of York and Chancellor went with Henry Beaufort Bishop of Winchester and others to Calais, with reference to a peace with France. On their return they were unable because of the wind to reach Dover, and landed at

Sandwich October 3rd, and four days later reached London. Cardinal Kemp in his younger days had been a canon of the College.—(*Kemp in Dic. Nath. Bio.*)

During the troubles of the civil war of the Roses, the village must have been somewhat disturbed, for the Yorkish leaders had gone to the Continent to arrange with the Earl of Warwick. Archbishop Thomas Bouchier (1454-86) who sided with them, early in June 1460, left Canterbury in great state with his servants and retainers, and went to Sandwich, where on June 5th, the vessels were seen approaching the shore. With his cross carried before him and in his vestments the Archbishop waited their landing, and then gave them his blessing amidst the joyful shouts of the people. The Earls of Warwick, Salisbury, and other nobles, with their followers came through our village on their way to London, and on their march were joined by 2,000 men from Kent.—(*Hook's Abps. of Canterbury*).

Edward VI came through the village on his way to Sandwich on Whitsun-eve 1471; and again in 1477, when he sailed with his army on an expedition to France (*Planche's "Corner of Kent"*).

Henry VII was at Canterbury 20th March, 1488, and after staying two days went on to Sandwich and from there "to our Castle of Dover."

The Convocation of Canterbury which met in London from January 14th to February 17th, in the year 1489, granted to the King a subsidy of £25,000 "for the protection and defence of the Church and Kingdom of England."—half of the amount was to be paid by May 1st, and the remainder by November 1st, of the same year. From the Diocese of Canterbury was to be contributed £2,004 7s. 10d., and Archbishop Morton appointed the Abbot and Monks of Boxley to collect this sum in this diocese. They were so slow in doing this that, to save trouble, the Abbot resigned.

In 1493, on June 26th the King granted permission to Archbishop Morton that he might "impress stone hewers for the buildings, which he was about to repair at his own expense, in Kent, Surrey, and Sussex."—(*Hen. VII. Roll Series.*)

In the history of the College we have mentioned that Archbishop William Warham came to Wingham 14th September, 1511, to hold a "visitation" of the college, the particulars being given in chapter VII.

William Warham was born about 1450 in the parish of Church Oakley, near Basinstoke, in Hampshire, and sent to school at Winchester when very young. From there he was elected to a scholarship at New College, Oxford, and in those days the students were up at five in the morning, and went to service in the chapel; the morning was devoted to study and the afternoon to recreation. In the evening, at eight in winter, and nine o'clock in summer, the college bell was rung and the gates closed. In 1475 Warham became a Fellow, and studied law, afterwards practicing in the Court of Arches, London, where his ability attracted the notice of Archbishop Morton, and through him became known to Henry VII., who sent Warham and others in 1493 to the court of Burgundy with reference to Perkin Warbeck, who was supposed to be the Duke of York, and therefore pitied and secretly helped. When he returned, Warham was made one of the commissioners who were in treaty for the marriage of Prince Arthur with Katherine of Aragon. Being a statesman and lawyer (as well as an ecclesiastic) he was appointed in 1494 Master of the Rolls, which office he held for eight years, having at the same time a seat in the Council. In 1496 he became Archdeacon of Huntingdon, where his duties were probably discharged by a deputy, for in those days numerous appointments were given to one person, that their income might enable that person to serve the Church or king in some high office, with very little remuneration. In 1501 he was elected Bishop of London, but was not consecrated until September in the next year, being absent on an embassy. He resigned being Master of the Rolls, and was appointed keeper of the Great Seal, and Lord Chancellor. In November, 1503, Warham was elected Archbishop, and enthroned March 9th, 1504. "with wonderful great solemnity, the Duke of Buckingham being high steward for the occasion (when he came to Canterbury with a retinue of one hundred and forty horsemen), to prepare everything that

might be required for the feast. As it was the Lenten season, fish only was eaten, but there were two hundred and thirty-six dishes of fish, served in various ways, and the total cost of the feast is said to have been £573 which would be equal to £5,000 at the present day. Although Warham's own tastes were simple and he rarely tasted wine, yet at his entertainments his guests were invited so partake of numerous delicacies.

Warham soon after his enthronement, decided to build his tomb in the martyrdom of the Cathedral, next to that of Archbishop Peckham, who died in 1292, Prior Thomas Goldstone, (the second of that name) and the monks gave their consent April 6th, 1507, and promised to protect the tomb and its ornaments for ever.

Henry VII often visited Archbishop Warham and was his guest at the Palace about three weeks before the king died, when he brought his "Will" that the Great Seal might be affixed by Warham, who was Chancellor. When Henry VII. died, April 30th, 1509, the career of Warham as a statesman ended, for in the next reign "he was respected rather than trusted." Cardinal Wolsey having taken his place.

In 1509 he bought the Wenderton estate which he bequeathed to his brother Hugh, whilst his nephew William was provost of the college, and received other rich appointments.

Archbishop Warham, however did not live to see the dissolution of the great monasteries, for in August, 1532, he went to visit his nephew, Archdeacon Warham, at Hackington, and was greatly fatigued by the journey, and there, August 22nd, he died, and was buried in the martyrdom of the Cathedral, in the tomb which he had built in 1507.—(*Hook's "Lives of Archbishops ; Foss Judges ; etc.*)

In the year 1538 Archbishop Edward Cranmer exchanged away the Wingham-Manor with its residence and also several others, with Henry VIII. for other lands which the king failed to give in exchange ; so the Archbishops lost both their Manor and its Manor House.—*Hasted III.*

CHAPTER V.

THE LESSER MANORS.

It has been stated already, that the Manor of Wingham belonged to the Archbishops of Canterbury, since it was restored to them in the year 941. And they the "tenant-in-chief," subgranted portions of the Manor to other persons.

All land was held from the King—"the lord-paramount"—either direct by those who were called "tenants-in-chief," or through some one else, and for which the holders were subject to certain services. Knight-service was that the persons who held about twelve ploughsworth of land (and in the time of Edward II. was worth £20 a year) had to go, at his own expense, with his over-lord, to the wars for forty days in every year, if called upon—this being the rent or service given for the land. If only half a knight's-fee was held, the person was only required to give twenty days, and so in proportion.

Such holders of land were subject to certain taxes or rates:—(1) "Aids" when they contributed to the ransom of the King if in prison; thus for the ransom of Richard I. from the Austrian prison, a "scutage for the redemption of the King" was levied, when each holder of a "knight's-fee" paid 20s. (equal to about £30). To the cost of making the eldest son of the king a knight; or towards the marriage portion of the eldest daughter, for which purpose Henry II. in 1168 levied a marc (13s. 4d.) from each Knight's fee, when his daughter Maud, married the Duke of Saxony and Bavaria. (2) "Relief," which was the payment of a fine to the King, on the death of an ancestor, when the son took possession of the estate, if he was of full age. Then he took the oath of fealty, and did homage by kneeling and holding his hands between those of his lord (3)

"Primer Seisin," or a year's profit from the estate of the dead tenant, paid to the over-lord; so that "death duties" are not a modern innovation. (4) "Wardship" — if the heir-male to the estate was under twenty-one, or a female under sixteen, then the king was their guardian, and had (5) "Right of Marriage" during the same period, but was not responsible for the profits from the infant's land, and could arrange for their marriage when they came of age; (6) "Fine"—Whenever the land was alienated, that is, sold or exchanged, which could only be done with permission from the Crown; (7) "Escheat" was if the tenant or owner of the land died without an heir, or was convicted of treason or felony; the estate went or "escheated" to the Crown. "Free-service" was that which any free man could undertake; whilst "base-service" was only fit for peasants, or those of servile-rank, such as the ploughing the land of the over-lord.—(*Arch. Cant. Vol. II.*)

The Archbishop of Canterbury, as lord of the Manor of Wingham, granted or sub-let portions. One of these was Dene, or Denne, which name means a wooded valley with pasturage, and is probably a Celtic word adopted by the Saxons. This manor house was situated in a valley, and became the inheritance of a family who took their name from the place, and was held as the "eighth part of a knight's fee" from the Archbishop; so they had to help the king in war at their own cost, for five days in every year, if called upon.

The first mention of this Dene family is in the "Life of S. Thomas of Canterbury and his Miracles," written by Benedict, Abbot of Peterboro', who was formerly Prior of Christ Church. Among the many miracles wrought at the tomb of St. Thomas in the Cathedral, is that of a knight advanced in age, named William de Dene, living near Canterbury, who was paralysed in his whole body, and required two or three men to move him, and although he was attended by doctors, became more feeble and shrunk up, for there is no healing in the sons of men; but at last placed his hope in God, and ordered that he should be taken to Canterbury, and because he could not support himself on horseback, was carried in a

sort of litter to the tomb of the holy martyr, where having called upon the martyr of God, his feet and legs recovered their use, his nerves were strengthened and his whole body restored like that of a young man, so that he stood up and walked before all the people. In gratitude he prostrated himself before the saint, and leaving his staff as a sign that he was well, walked away with gladness.

In May, 1196, Thomas de Dene and his brother Harlewin de Dene, sold a suling (216 acres) and half of land, that is 324 acres, with their appurtenances at Estretling [East Ratling], to Thomas de Godwinstone and his heir, for the sum of six marcs, and eighteen acres and a virgate of land at Ickham, together with a yearly payment of 4d. to the Dene family on the Feast of St. Michael.—(*Arch. Cant. Vol. I.*)

William de Dene was one of the twelve who were appointed in 1252 as the Jury of the Hundred, to inquire about the grant of a weekly market on Tuesday, to the village.

In the year 1253, when Edward, the eldest son of Henry III. was knighted, amongst those who contributed towards the expense (which, as mentioned above, was one of the conditions by which land was held) is the name of Richard de Dene, who held "the eighth-part of a knights fee in Dene."

In "Rishanger's Chronicle," is mentioned a miracle wrought in Emma de Dene, who recovered from paralysis, when a fillet or band which had been brought from the body of Simon de Montfort, had been applied to her head. Richard, the Vicar of Wingham, and the whole parish, were witnesses of the cure. Simon de Montfort, slain at the battle of Evesham in 1265, was long regarded as a martyr, and "in popular song the martyr of Evesham was coupled with the martyr of Canterbury." Since Simon de Montfort and his work are often not understood, a few particulars from "The Dictionary of National Biography" may not be out of place.

He was the son of Simon IV. of Montfort l'Amaury in Normandy, born about 1208, and his name first occurs

in a charter of his father's, dated 1217. Having incurred the wrath of the Queen Regent of France in 1229, Simon crossed over to England, and on August 31st, 1231, Henry III. gave him back the land of his father; and we find Simon officiating as grand-seneschall (or steward) at the coronation of the Queen, 20th January, 1236, although the Earl of Norfolk disputed the right. Two years later Simon de Montfort was privately married in the royal chapel at Westminster, on January 7th, 1238, to Eleanor, the sister of Henry III., when the king gave away the bride; but this marriage was an offence against ecclesiastical discipline, since after the death of her first husband, William Marshall, the second Earl of Pembroke, she had taken a vow of perpetual widowhood, in the presence of Archbishop Edmund. When this marriage became known, Richard, Earl of Cornwall (brother to the king), in the name of the barons, reproached the King for disposing of a royal ward without their consent and knowledge. On February 2nd, Simon "humbled himself to Earl Richard, and by means of gifts and intercessors, obtained from him the kiss of peace." Then, at the end of March, Simon started for Rome to obtain a dispensation for his marriage with Eleanor, which was granted May 10th, but in England it was never wholly forgiven. Simon returned to England in October, and his child, born in advent, was hailed as possible heir to the crown. On June 20th, 1239, Simon was godfather to the eldest son of the King, but in August the King quarrelled with him about a debt which Simon owed to Count Peter of Brittany, that should have been paid two years previously, but had been transferred to Thomas of Savoy, one of the uncles of the Queen. Henry III. ordered the commons of London to seize Simon, and carry him to the Tower, but this was prevented by Richard, Earl of Cornwall, and Simon escaped with his wife down the Thames, and withdrew beyond the Alps, but having taken the cross after his marriage, Simon now renewed the vow, and thus protected was able to return to England in April, 1240, when his quarrel with the King being made up, Simon went with other English Crusaders to the Holy Land. Returning in the spring of the next year he joined Henry

III. in Poitou, doing good service with his retinue at the battle of Saintes, July 22nd, and stayed with the King through the winter in France, and returned with him in 1243 to England. Next year Simon was one of the twelve commissioners that the Parliament appointed with reference to the king's demands for money. In 1247 he went to France "on secret business" for the King, and after his return in the autumn again took the cross, but in the spring of 1248 the king asked him to undertake the government of Gascony, which nobody had been able to manage, and Simon agreed if he could have absolute control and a free hand; so in the Autumn he crossed to France, and by the end of next year, the whole country was subdued. But on January 1st, 1251 with only three squires, Simon appeared in England, his funds exhausted, so that he was unable single-handedly to carry on such a costly struggle. for all Gascony was up in arms; and this eventually caused another quarrel between him and the King. with the result that Simon resigned Gascony on September 29th, 1252, and withdrew into France. When Henry III arrived in Gascony, August, 1253, very soon he was obliged to call Simon to his aid, and they spent Christmas together, and next Easter Simon returned to England and informed Parliament of the state of things in Gascony.

In May, 1258, Simon de Montfort was one of a commission of twenty-four, chosen to draw up a scheme of administrative reform, and was soon recognized as the champion of the English people against the king and his Poitevin favourites. At the Whitsuntide Parliament of 1263 the king was denounced by the barons as false to his oath, and they proclaimed war upon all violators of the "Provisions of Oxford," and Simon was recognised as their captain and took the command, marched upon Hereford and mastered the foreign interlopers in the west. "At the head of the barons, Simon was trusted by the clergy and worshipped by the people, for he tried to unite all those who possessed power."

Simon was at Romney, July 9th, 1263, and sent

messengers to the other Cinque ports, which sided with him; and three days later was at Canterbury to consult with the Bishops of London, Lincoln, and Chester. On July 15th Dover Castle surrendered to him, which was given into charge of Henry de Sandwich, Bishop of London, until Richard de Gray could take charge of the Castle. When, therefore, the king and his friends came to Dover in the month of December and demanded entrance into the Castle, this was refused as the warden was absent, so the king was obliged to retire to St. Martin's Priory.

The battle of Lewes took place May 14th, 1264, and Simon became virtually the governor of the kingdom, when "England breaths in the hope of liberty," says the chronicler. Simon de Montfort then summoned his famous Parliament to meet at Westminster on January 20th, 1265, "which was an assembly of the supporters of the existing government, and from the number of bishops, abbots, priors, etc., summoned, it is clear proof that the clergy as a body were on the side of Simon de Montfort." Each sheriff had a writ ordering two discreet knights from each shire to be chosen, and the barons of the Cinque Ports received a similar mandate, for they sided with him. But at the battle of Evesham (August 4th, 1265) Simon was slain—"the soul of the great patriot passed away" says Green), and set free Henry III, and next spring the Cinque Ports gave in their adherence. However, in popular song the martyr of Evesham was coupled with the martyr of Canterbury, and miracles were wrought at the tombs of both.

But, to return to the Dene family—Richard de Dene, on July 21st, 1279, did homage to Archbishop John Peckham, "for the eighth part of a knight's-fee at Dene." when the Archbishop as lord of the manor, paid his first visit to Wingham. "Homage was the most honourable service, which the tenant performed without his girdle, and with head uncovered. The lord being seated, the tenant knelt before him and placed his hands between those of his lord, and said "I become your man from this day forward of life and limb and of earthly worship

and unto you shall be true and faithful, and bear you faith for the tenements that I claim to hold of you, saving the faith that I owe to the king."

Peter de Dene, of this family, was a learned lawyer in priest's orders, who according to the custom of those days, was a Prebendary of London, York, Wells, Southwell, and Wymborne, from all of which he received the income. In 1301 the Abbot and Monks of St. Augustine's Abbey appointed Peter de Dene their counsel, at the yearly stipend of £10 (which would be equal to some £250 of to-day); and in February, 1302, Peter was excommunicated by the Dean of the Arches Court for intruding himself into the living of East Angmering, in Sussex. In 1312 he was received as a brother of St. Augustine's Abbey, and in 1330 was allowed to build a house for himself and his followers, at a cost of 200 marcs (£133 6s. 8d.), within the precincts of that Abbey near the Infirmary, which a few years later, gave rise to disputes.—(*Letters Christ Church Vol II.*)

In 1318, John de Dene and his wife Johanna bought for 20 marcs (£13 6s. 8d.), from John Hereward, of Delebregge [Elbridge] 32 acres of land, three acres of meadow, and five acres of wood, with their appurtenances in Littlebourne and Delebregge. Prior Richard Oxenden, of Christ Church Monastery, in a letter dated February 4th, 1332, which he sent to Archbishop Mepham, alludes to the death of John de Dene, steward of the Archbishop's Palace, who had died just before the Feast of Purification. He left a legacy of £5 (equal to more than £100) to the monastery, which was paid in October, 1334.—(*Arch. Cant. XIV.*)

Again, in 1347, when Edward III. knighted his son the Black Prince, amongst those assessed to contribute towards the expenses were "the heirs of Alan de Dene who held the eighth-part of a fee at Dene from the Archbishop." Since the assessment was forty shillings a knight's fee, they paid five shillings, which would be equal to about £5 at the present day.

Jocosa (or Joyce), the daughter of Alexander de Dene, married Solomon Oxenden, of Nonington, who died

in 1367, leaving two sons Alan and Richard, who became Prior of Christ's Church, and in another hundred years this family had obtained this estate (*Arch. Cant. VI*).

During the troubles of Wat Tyler, in 1381, it is recorded that Richard atte Dene did violently and maliciously kill William Wottone, at Wotton, on April 17th, 1381, and raised insurrection with others unknown, in the fourth year of King Richard II., and continued until after the Feast of Corpus Christi (June 14th), on which day Archbishop Simon Sudbury was feloniously killed in London, and the said Richard atte Denne was present and urged on the death of the Archbishop. Now, perhaps, through this act of treason and felony, their land "escheated to the crown" (unless, as Hasted says, they sold it), for Henry Hussey, a man of great power in the reign of Edward III., became possessed of this Manor about this time. He also held lands at Lenham, Boughton Malherbe, and Stourmouth, but died in 1385, and his descendants sold the estate to a family named Wood, who in the time of Henry VI. (1422-1461), again sold the property to John Oxenden, in whose family it was their chief residence until they obtained Broome in 1661.

The Dene coat-of-arms was "per chevron, argent and vert three birds countercharged." (*Hasted III.*)

WENDERTON MANOR.

This was another part of the great Manor of Wingham that belonged to the Archbishops, and gave its name to the family of Wenderton; and in 1252 two of this family, Sampson de Wenderton and Walter de Wenderton, served on the jury of the Hundred Court, to enquire about the grant of a weekly market to the village.—(*Arch. Cant. Vol. II.*)

Archbishop John Peckham, at an ordination which he held in Faversham Church, in the month of September, 1286, admitted Alan de Wenderton to the office of "acolyte."

There was also a William de Wenderton and his wife Margeria, who in the year 1314, bought from Alexander

Penesoun, of Dover, a messuage with one hundred and six acres of land, four and a half acres of pasture, at Adisham, together with the right to receive a yearly rent of 3s. 4d., one cock and five hens.—(*Arch. Cant. Vol. XIII.*)

Three years later, in 1317, a Thomas le Kyng de Wenderton and his wife Margaret, bought from William de Petwood, a chaplain, a messuage with a garden, forty-six and a half acres of land, one acre and a rood of meadow, twelve acres of pasture, two acres of wood, one and a half acres of marsh, which paid a rent of 20s. and a quarter of barley; the whole of the land being in Wingham. Now the name of "Petts Lane" and "Petts Wood" remain unto this day.

Again in 1321 William de Wenderton, with his wife Cecilia, bought from Walter de Kemeseye, of Wingham, forty acres of land and the third part of a messuage, having a rent of 3s. 3d., and twenty-five eggs with appurtenances at Adesham. (*Arch. Cant. Vol. XIV.*)

In the year 1390 this family with others offended their over-lord (or lord of the great manor) by not carrying out in the required way certain services under which they held their land from the Archbishop. For in that year John Wenderton, John Fostal, John Bay, William Heyward, and John White, all of them being tenants of the Lord of Wingham, having been warned that Archbishop Courtenay would be at his Palace in Canterbury for Palm Sunday in that year, were told by the bailiff of the manor to take their hay, straw, and other things according to the custom by which they held their lands. However, they took the straw, etc., tied up in sacks instead of openly in carts, and for so doing were required to go in procession from Wingham to Canterbury, each one carrying openly on his shoulders a sack stuffed with hay or straw. (*Fox "Acts. and Monuments."*)

Brooke, in the east of the parish, was anciently part of the Wenderton estate, until Jane de Wenderton married Richard de Oxenden, of this parish, when Brooke went to that family and became one of their residences. Her husband built the present tower of Goodnestone

Church and died in 1469, being buried in the chantry-chapel on the north side of the chancel. The Wendertons also possessed for many generations the Manor of Bay, in the adjoining parish of Ickham, until John de Wenderton in 1509, sold both Wenderton and Bay to Archbishop William Warham, who, at his death in 1532, left the estates to his younger brother, Hugh Warham, and he gave Bay to his daughter Ann when she married Sir Anthony St. Leger, the lord-deputy of Ireland. Hugh Warham and his descendants resided at Wenderton, and there his grandson, Edward Warham, died in 1592, and was buried in "the upper end of the south aisle of the church," beneath a window which he had beautified. Most probably his tomb is that arched recess in the south wall, and may have contained originally a recumbent figure. The stained glass in the window above this arch had an inscription "Edwarde Warham Genteell..... of making this wyndowe....." which Sir Stephen Glynne mentions in his description of this church in his "Notes on the Churches of Kent," after a visit about the year 1863. This stained glass was unfortunately removed at the last restoration, if the destruction of ancient monuments can be called restoration.—(*Hasted III.*)

The coat of arm of this Edward Warham, was (says *Hasted*), "gules a fess or, between three escallops argent in base, in chief a goats head couped at the neck, argent, attired or."

The Warham family remained at Wenderton until the reign of James I, when in 1609 they sold the estate to William Manwood, who in after years sold it to Vincent Denne, and at his death the property was divided between his three daughters. He was buried at the east end of the south aisle of the church, where the stone covering his grave remains, with the inscription—"Here lyeth the bodie of Vincent Denne, of Wenderton, gent., deceased June 11th, 1642, in the sixty-third year of his age." His eldest daughter, Dorothy, married Thomas Ginder, Sergeant-at-Law, who died March 5th, 1716, at the age of fifty-two, when his widow placed the monument to his memory on the south wall of the

church; and twenty years after she died, May 2nd, 1736, when eighty-two years old. The Wenderton Manor-House was most pleasantly situated on high ground, with extensive views in all directions, but all that remains of the house is a portion of the north wall and a cellar. The Ordnance Survey map states that the house was built in 1390, but we do not know on what authority.

The name Wenderton appears to be made up of three words.—Wen, the same as the first part of Wingham, der, is dur or dour, the Celtic word for water; and ton, is the Anglo-Saxon for enclosure or village.

The coat of arms of the Wenderton family, who took their name from this place, was—" Azure a fess between shovellers argent," as shown in the south window of the chancel of Denton Church. A shoveller is a species of duck.—(*Arch. Cant. VI*)

WALMESTON MANOR.

This Manor was held from the Archbishop of Canterbury as one "knight's-fee," by a family who took their name from the place. The name seems to be traceable back to Woden, and in this form would mean "the enclosure of Woden," but if the original ending of the word was "stone" and not "ton," as Walmestone, the name would mean "the stone of Woden," but there is at the present day no remarkable stone there, although there might have been a thousand years ago. Woden, the special god of the Teutonic race, is said to have led their exodus from Asia to the north-west of Europe, and all chiefs were descended from him. To Woden were dedicated trees and stones which were used as landmarks to denote the boundaries of estates.

Robert de Septvans died possessed of this land in 1249, and when the son of Henry III. was knighted in 1254, Robert de Septvans held a knight's fee at Walmestone from the Archbishop.—(*Planche's Corner of Kent.*)

When Archbishop Peckham held an ordination at Faversham in September, 1286, he admitted a Richard de Welmeston to the minor office of "acolyte." Perhaps the branch of the Septvans family who held

Welmeston afterwards became known by that name. For a Bertinus de Welmeston in 1319 sold for twenty marcs (£13 6s. 8d.) to Roger le Barbour, of Canterbury, and Henry de Dover, a messuage with eighteen acres and three roods of land with their appurtenances in Wingham. Again in 1332, Bertinus de Welmeston and his wife Matilda, bought for twenty marks, from Roger Barbour and Henry de Dover, a messuage with six and a half acres of land with their appurtenances, situated in Elmeston, Preston and Stourmouth. In the same year a John de Welmeston bought for forty marcs (£26 13s. 4d.), from Gilbert de Brenle and his wife Christiana, a messuage with twenty-eight acres of land, and a 6s. rent with appurtenances at Wingham.

But when the Black Prince was knighted in 1347, William de Septvans contributed forty shillings (equivalent to £50) "for the land which Robert de Septvans held from the Archbishop at Wyelmeston." Since that time the land has continually changed owners.—(*Arch. Cant. X. XIV. XX.*)

TRAPHAM.

Although not a manor this place is said formerly to have belonged to a family of that name, but, in the time of Queen Elizabeth, to John Trippe, who married, first, Benet Boteler, of Eastry, and had a son John; and by a second wife, Elizabeth More (descended from those of Benenden), had a son Charles, and two daughters, one (Clara) married William Harfleet, of Sandwich (the son of John Harfleet of Ash, who died in 1582), and at his death in 1610, left four sons—John, William, Charles, and Thomas—and four daughters—Clara, Elizabeth, Mary, and Jane.

Charles Trippe, son of the first mentioned John and Elizabeth Trippe, married Rose Harfleet (daughter of Sir Thomas Harfleet), at Ash Church, July 17th, 1615, and at her death he married Katherine Bell, by whom he had three sons—Charles, John, and Christopher; and his monument is now in the south chapel—"Charles Trippe, councillor-at-law, justice of the peace in the county of Kent, died at his house at Trapham, in the parish of Wingham, January 12th, 1624, and was buried

in the south cross aisle of the said church."

Thomas Harfleet, of Trapham (the youngest son of Walter Harfleet, of Bekeshourne), married Margaret Newman, of Canterbury. In 1683, she is spoken of as widow of Thomas Harfleet, late of Trapham, and in the Bodleian Library, at Oxford. is a bond dated 1683, for £2,000, given by Margaret Harfleet, of Trapham, in the parish of Wingham, county of Kent, widow, to Sir Edward Monins. of Waldershare, Baronet, to secure the payment of £1,166, according to certain indentures.

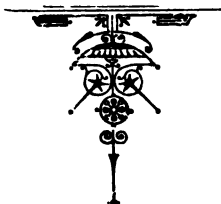
These Harfleets (*alias* Septvans) were the descendants of the celebrated East Kent family of that name, which goes back to before the year 1180; and married into most of the noted Kentish families of Cobham, Twitham, Chequer, Oxenden, Crevecœur, etc. Their name Harfleet is supposed to have been derived from their Manor of Gurson Fleet, in the parish of Ash.—*Planche's Corner of Kent; Arch. Cant. Vol. V.*

Information about Twitham will be found in the chapter giving the histories of the canonries.

We may understand what was the manner of life in the country houses of those days from the information given by Bishop Stubbs in his "Constitutional History":—"The household of the country gentleman was similar to that of his great neighbours, although the number of servants and dependants would seem out of all proportion to modern wants. Yet servants were in very many cases poor relations, wages were small, food was cheap and good, and the aspiring cadet of an old gentle family, might, by education and accomplishments, rise into the service of a baron, who would take him to court, and make his fortune. In the cultivation of his own estate the lord of a single manor found employment and amusement, he also had his share of work in the court of the county, in the musters and arrays at fixed times each year. In his parish church the country gentleman prayed and was buried, altho' if very rich he founded a chantry in the church; or in some cases built a chapel to his manor house, and was allowed to have a resident chaplain." It is interesting to know that these chaplains, about the year 1378, were paid £5 6s. 8d. a year,

or only half that sum if they lived in the house and received their meals.

Then there was that almost extinct class—"the yeomanry of the middle ages were a body, which in antiquity of possessions and purity of extraction, was probably superior to the class that looked down upon it as ignoble. It was from the younger brothers of the yeoman families that the households of the great lords were recruited; they furnished men at arms, archers, and hobelers to the royal force at home and abroad, or settling down as tradesmen in the towns, formed one of the links that bound the town to the rural population. Their wills and inventories show their life was a pleasant one, for the necessaries of life were abundant and cheap, although markets were precarious, as there were no foreign supplies to make up for bad harvests. Their houses were well though plainly furnished, and in his will the yeoman frequently left a legacy to his parish church, or for the repair of the parish roads."



CHAPTER VI.

HISTORY OF THE CHURCH.

EXCEPT in those cases, where we have Saxon Charters giving proof of an early foundation, we have no history of parish-churches, until their mention in the Domesday Survey of the year 1086. But the law of King Edmund in 944, "required the bishop and king to restore the houses of God on their estates", such churches no doubt being in ruins through the invasions of the Danes, which also caused the suppression of some of the earliest Saxon monasteries in this county.

"It is probable (says the late Mr. Roach Smith) that many of our oldest churches are of Saxon origin, although from enlargements and repairs, only a very few can be referred to with masonry of so early a period. That many occupy the sites of Roman buildings is shown from the intermixture of stone and mortar that had previously been used in Roman structures." Now quite near to the site of the church, was one of these buildings, from whose ruins plenty of material could be obtained.

In the Anglo-Saxon times there were very few churches in the villiages, but only a cross was set up at the foot of which the monks who came from a neighbouring monastery, preached and baptised; for it was the regular clergy who carried the preaching of Christianity into the country districts. Wherever a conversion to Christianity took place to any extent, a religious house was very soon built, from which the clergy visited the villages to preach, but distance from a church and bad roads through uncultivated districts soon caused a priest to reside in a certain district under the direction of the Bishop. Those who judge the monasteries by their later days, forget the benefits which they gave to the people in their earlier existence. "They were spared

even in war, being places where peaceful minds could retire for honest work and learning. The monks were benefactors to those places where their houses were built, for they drained the marsh lands, cleared forests, tilled the land, and boiled down the salt of the brine pans. In days of rudeness and ignorance they cultivated the arts, and were the builders, architects, sculptors, painters, and illuminators of those times. In their libraries they preserved and handed down treasures of secular and sacred learning, which, but for them, must have perished. When there was no poor laws, the poor and needy were fed by the food given away at the monastery gate, whilst the sick were visited by the brethren. Within their walls was a refuge for persecuted innocence, and a sanctuary against lawless oppressors, whilst they also offered a hospitable welcome and kindly shelter to many a homeless wanderer. Within their walls God was daily and nightly worshipped. His praises ever chanted, and the lamp of devotion kept burning with a clear, true, and fervent flame."

It will be noticed that in the Domesday Survey of this parish (or estate), there is no mention of a church here, although there was one at Ickham, Littlebourne, and Wickhambreaux, but knowing that "the intention of that Survey was not to find out what was the condition of the church or her ministers; so that churches would only be mentioned if a payment of some kind, such as services, rents or produce was due to the king. We cannot therefore decisively appeal to the Survey for the existence or non-existence of churches at the time it was completed." Yet in the Survey of Kent, we find 183 Manors had a church.

However in the Kentish Domesday of the Monastery of Christ Church at Canterbury, is a list of thirteen churches and monasteries "infra civitatem" (outside the city), viz. Folkeston, Limenam, Liminges, Middle-tune, Nuvantunum, Tornham, Wyngelham, Mægdestane, Wye, Cyrringe. These existed long before the coming of Archbishop Lanfranc. (*Hist. M.S.S., Report VIII.* 316).

Parish churches were generally formed in the following way, when a large landowner became a Christian, he built a church on his estate for the use of the tenants, and first obtained the licence of the Bishop, after which the site was selected, and when approved, a cross was erected by the Bishop or his commissioner. Materials having been provided, chiefly timber, which was very plentiful in the woods, on a certain day the Bishop came in his robes, and after prayer, offered up incense, the people sang a hymn in praise of the Saint to whom the church was to be dedicated; and a feast finished the proceedings. Thus the irregular shape of a parish, often having detached portions,—as Wingham has in the parish of Staple—shows that it was the estate of the owner that in the first place formed the parish.

As Wingham Manor was part of the possessions of the Archbishop, who was also the Abbot or Head of Christ Church Monastery at Canterbury, the monks from there at first would come out to our village to preach until a church was built by one of the archbishops, for those who lived round his Manor House, and for the convenience of his numerous household when they came with him to stay in our pleasant village. The Archbishop's house must have been of considerable size, for not only could it contain his own large retinue, but also at the same time the King and his numerous followers, when they were entertained in our village. In those days people were not very particular as to their accommodation, and would be quite contented to sleep amidst the rushes that covered the floor of the hall. The site of the old Manor House is now occupied by Wingham Court and its farm buildings. The estate of the "thane" or chief landlord formed the parish, which estate was made chargeable with a tithe to the church that the owner was bound to provide by law. The church was therefore, built near the residence of the land-owner, instead of that part of the estate which was most central or convenient for the tenants, and this is the reason that in some places the church is a considerable distance from the village, which afterwards grew up. The word parish, implies an ecclesiastical boundary, and the district

belonging to each church; it is seldom found in documents of civil matters until the reign of the Tudors, when by the suppression of the monasteries, laws had to be made for the relief of the poor, which then acknowledged the church boundaries called parishes.

The remains of the first stone church built here, we have in the south wall of the present chancel, with plain round arches to the sedilia within the sanctuary rails. This church remained down to the time of Archbishop John Peckham, who in 1282 altered the parish church into a collegiate church for a Provost and six secular canons. The parish-church not being large enough for a collegiate church, it was enlarged, but church building was slow work in those days. The chancel with its north and south chapel (intended as short transepts) to make the church cruciform, were built in the Decorated Style of Architecture, (which is usually dated from about 1272 to 1377), but the large south and north window, in the respective chapels (or transepts), and also those in the nave of the church, are of Perpendicular design (1377-1509), shewing the nave was finished at a later date when a new style of architecture had come in. The east window of the south chapel is a decorated one, and the same as those in the chancel.

The parish church is dedicated to the Blessed Virgin Mary, to whom 107 churches in the county of Kent are dedicated, being by far the greatest number to any individual saint. The fabric is built of flint with some admixture of stone, and is chiefly in the decorated style. It consists of a chancel with north and south chapels, and a nave with south aisle, although before the reformation period, there was also a north aisle, as the bricked up arch in the north chapel proves.

The chancel is very lofty, with a boarded roof, restored some twenty years ago; in the centre of the east wall is an aumbrey, in which the various things used at the altar were kept when not in use, and in the same wall at the south end is a piscina or drain, where the sacred vessels were washed at the close of the service. On the south side of the sanctuary is a sedilia

of three seats, of which the seat nearest the east wall is the highest; but unfortunately, the floor of the sanctuary having been raised, it is only about nine inches to the seat, so that it is impossible to use the sedilia as originally meant. These seats were used by the priests during the chanting of certain portions of the high-mass, which was a long service. There is also a large priest's door in the south wall (blocked up at the restoration in 1874-75), with the top of the arch cut off by the window above; probably this and the plain round arches of the sedilia are the remains of the old church that was first built, and enlarged at the time of the founding of the College. The east window is modern. It was put in when the chancel was restored a few years ago, and would greatly improve the church if it was filled with stained glass, altho' of most extraordinary design; the other windows of the chancel are "Decorated or Middle Pointed," that is early in 1300, or the 14th Century.

In the floor are the stones over the graves of some members of the College, from which the brasses have been torn off: on the left was a very fine conopy-brass; and on the right a priest in a cope—very possible these are the tombs of Provost Chicheley, who died 1466, and Provost Ediall, who died 1520, both of whom, we have learnt, were buried in the chancel of the church.

As a significant contrast to the old times, when only priests were buried in the chancel of a church, in the most central position in the floor is the tomb of Herbert Palmer a descendant of the family, who bought the College—"Here lies the Body of Herbert Palmer son of Sir Thomas Palmer of Wingham, Bart, who by his wife Dorothy daughter of John Pynchon of Writtle in Essex, left two sons Thomas and Henry, and two daughters Ann and Elizabeth, and died Feb. 16th 1700"

The old stalls for the Canons of the College, with their carved miserere seats, remain in the choir, whilst on the floor are some stone slabs from which the brasses have been stolen, and beneath which some of the canons were buried.

The lower portion of the old wooden screen divides the chancel from the nave of the church, and was put up about 1682, but was never a rood-loft and the upper part was removed in 1874-5. This screen no doubt took the place of the old rood-loft, "to the new painting" of which James at Well in 1508 left twenty shillings. The appearance of the church would be much better, if the screen and rood-beam were restored.

The Nave is remarkable as being one of those in this county without stone pillars and arches between the nave and its aisle; having instead lofty pillars of chestnut to support the beam upon which rest the timbers of the roofs. This gives a very light appearance to the church, but we must feel very thankful that this oblong style of preaching place was not copied in any neighbouring churches. Soon after the suppression of the College, when the church was in a ruinous condition, the north aisle is said to have been pulled down, and the material used to re-build the walls of the nave and south aisle. Timber being plentiful, wooden pillars were used between the nave and its one remaining aisle the windows were built in the debased style of the time, and the old stonework used for the main part, whilst the tracery of the upper part of the window was left out. The north wall was built so thick that it cuts off part of the moulding of the chancel arch; and just over the pulpit is a square opening in the wall through which can be seen the top of the pillar whence sprang the first arch between the nave and north aisle. The floor just at the entrance to the chancel is paved with some old tiles (found during the last restoration), but with any pattern that may have been upon them unfortunately worn off.

At the east end of the south wall is a plain piscina or drain, marking the site of one of the altars; and just by the entrance door is the holy-water stoop.

The large arched-recess in the south wall, is no doubt the tomb of Edward Warham who died 1592. There is an estate in this parish called Wenderton belonging to a

family of that name from before 1252, John de Wenderton in 1509 sold the estate to Archbishop Warham, who at his death in August, 1532, left the property to his brother Hugh Warham, and his grandson Edward resided at Wenderton, where he died in 1592, and was buried in "the upper end of the south aisle of the church," beneath a window which he had beautified.—(Hasted iii.). The Nave was originally much higher with clere-story windows, and the roof was then not so pointed, and on the west side of the tower, outside, we see a portion of the lead of the roof still embedded in the side of the tower. Outside on the north may also be seen the blocked up arch, between the north aisle and its chapel, and the piscina or drain of the altar, is in the wall.

From the old "Church Books" we learn the following items of information:—

1728. "A new Pulpit and Desk were bought at a cost of £11 11s., and three brass-bolts and hat pins for the Pulpit, cost 3s. 2d.—these bolts must have been for the desk of parson and clerk, and also the pulpit door."
1735. "Two cushions for desk and pulpit, and the carriage home, 7s. 5d."
"Binding the Great Bible, and carriage to and from Canterbury, 13s."
1739. "For a Book to Bury the Dead, 2s. 6d."
1741. "Repairs to the Clerk's Desk, 1s. 2d."
"Book to Register the Briefs, 1s."
1751. "John Hunt was paid £7 10s. 4d., work done about the Church."
1753. "John Oldfield £7 11s. 8d. for whitewashing the Church."
"Richard Castle £13 4s. 9d. for work done about the Church."
"Cleaning the Sentences, and painting, £3 3s."
1754. "A new Register Book, 12s."
1755. "Work done about the Church, £2 19s. 2d."
1761. "A new scarf for Mr. Nairn [Vicar] £1 4s. 11d."
"Paid for a Communion cloth, £3 17s. 6d."
1766. "A Psalm Book for the Clerk's use, 3s. 6d."
"A new surplice and making, £3 2s. 6d."
1773. "Mending Pulpit cloth and cushan, 2s."
"New Prayer Book, 16s."
1778. "New Register Book, 5s. 3d."
1791. "Velvet Pulpit cloth and cushan cost the parish £20 4s., and another 7s. for making."
1802. "Binding a Prayer Book, 5s."
1821. "Paid for a Vestry Book, 4s."

1824. "Paid for a Register Book, 7s. 6d."
 "The new Marriage Act, 1s. 1d."
 "A blue cloth for Communion Table, £3 1s. 5d."
 "Robt. Sweetlove, expenses for improvement of the Church,
 £51 14s. 2d."
 "Robt. Seath's bill, £158 8s. 5d."
 "John Mecrow's bill, £79 13s. 10d."
 1831. "Henry Branford for Altar Piece, £10."
 1855. "Cleaning and whitewashing the Church, £5 13s. 6d."
 1855. "Making new blinds, £4 2s. 2d."
 "Varnishing the pulpit, 15s."

THE PORCH on the south side, from its height and windows above the lower ones, appears to have had a room over, although there is no trace of a staircase. In such rooms were kept the vestments and other things required for use in the services of the church. The east wall outside has traces of very early construction. From the "Church Book," we learn that in 1723 "twenty four broad stones to pave the Porch," were bought for 30s. and the carriage of them was another 5s.

THE NORTH CHAPEL OR THE BROOKE CHANTRY.

The history of this old chantry-chapel on the north side of the church appears to show that it takes its name from having been endowed by the owners of the land at Brooke, on the Durlock stream (a name showing that an estuary of the sea has been turned into a meadow) in the east of this parish. In former days people took their surname from their land, or the place where they lived. Thus we find that on April 6th, 1334, there was granted to John atte Broke de Wyngham, a commission of oyer and terminer (*audire et determinare*), that is he was appointed a judge of assize to hear and determine cases. From this family the land went (probably by marriage) to the Wendertons, who resided north of the parish, and were persons of importance in 1252, when Samson de Wenderton and Walter de Wenderton served on the jury of the "Hundred Court," to enquire about the grant of a weekly market on Tuesday for the village. However, it was by marriage that Brooke went to the Oxenden family, when Richard de Oxenden (the

elder son of John Oxenden de Wingham and his wife, Jane de Dene) married Jane de Wenderton and received Brooke as her marriage portion. They built the present tower (campanile) of Goodnestone Church, and when he died, in 1469, Richard de Oxenden was buried in this chantry. He left no issue.

Whether it was the Wenderton or Oxenden family who founded this chantry, at present there is no evidence; but it must have been first built after 1282, when the church, being made collegiate by Archbishop John Peckham, the fabric was enlarged to a more dignified size. But the name is evidence that it was a chantry founded according to the pious notions of those times, to pray for the welfare of the departed members of the family to whom Brooke belonged. About the end of the fourteenth century it was customary to endow a chantry priest with a yearly income of about ten marks, *i.e.*, £6 13s. 4d. (or equal to about £100 at the present day), also a house rent free. First the founder having obtained those licenses which the law and statute of mortmain required, then settled so much land or a rent charge upon the first chantry-priest whom the founder nominated, and, after his death, the heirs had the appointment, the rector (or vicar) and churchwardens of the parish being also appointed to see the deed was faithfully carried out. The chantry-priest recited the daily offices, vespers and nocturns for the dead; and in a country church helped the parish priest at the Sunday services (which would not be necessary at Wingham with its staff of fourteen priests for the services in the collegiate-church). When all chantries were suppressed in the reign of Edward VI. the money was appropriated for other purposes.

Another member of the Oxenden family, William (elder son of Edward Oxenden de Dene, and his wife, Alicia Barton), married Elizabeth Hill, and at his death in 1576 requested by his will "to be buried in the northe chauncel of the church of Wingham," leaving "my great horse, my hawk, and spannells" to his nephew, Richard de Hardres. William's younger brother Henry married

Elizabeth Young, and had five sons, Edward, Henry, Thomas, Christopher, and William, and a daughter Mary, and it was this Henry Oxenden, who, leaving Brooke, built about the year 1582 the Dene House (which was pulled down between forty and fifty years ago), and died there on August 1st, 1597. He was buried in this Brooke Chantry, and the grave was marked by "a stone having a brass effigy of a person in a shroud, with five sons and a daughter," and bearing the following inscription: "Here lyeth buried the bodye of Henrye Oxenden, Esquire, who builded that house in Wingham called Deane, who departed this life August 1st, 1597, and gave his lands to Henry Oxenden, his son. *Disce quid es et quid eris. Memento mori.*" (Learn what thou art, and what thou wilt be. Remember you must die), This inscription has long ago disappeared, but was copied in the year 1750. (*Arch. Cant. VI.*)

This chapel was used as a schoolroom until the present buildings were erected for that purpose. The windows are mean, and, unfortunately, out of sight, or it might have moved the heart of someone to restore them. There is a monument, dated 1625 (where the altar was), of the family to whom the Provost's House was sold, with alabaster figures of Sir Thomas Palmer and his wife Margaret. He had been made a baronet by Elizabeth, and was the son of Henry Palmer to whom the College was given. There was in ancient times a room over the eastern end of this chapel, for there is a narrow window looking towards the altar in the chancel; perhaps the College officials kept their vestments, etc., here; whilst those used for the services of the parishioners in the nave, were kept in the room over the porch.

The roof of this chapel was in such a bad state of repair and there being doubt as to the ownership, Sir Percy Oxenden declining to repair, and also St. John's College Cambridge, the present owners of the Brooke estate; so a small committee was appointed in the year 1895, to raise the necessary funds, and repair the roof. During the work the ceiling fell down, shewing the very fine old chestnut rafters, it was then decided to re-plaster between the timbers, which is a very great improvement.

Some interesting details were also found as to the original construction of this chapel; which when first built, was the same size as the corresponding chapel on the south side. The ridge of the roof then went north and south, and the window was originally a fine perpendicular one, similar to the one opposite; for the debased brick arch over this window, was found to be hollow, but there still remains, the stone sides of the original perpendicular window.

The probability is, that the services of the collegiate church, required so many vestments, and other things that were then used, that it was found necessary to extend this north-chapel further east, which was divided into an upper and lower story, there being two windows in the east wall, whilst the high altar could be seen by the Sacristan, from this upper room. The beam along the top of the east wall also has mortie holes, where the rafters of a ceiling were fixed. Some future restoration of the chancel, may reveal a blocked up window in its north wall

The timbers of the roof also, have traces of having been previously used, and was no doubt altered to its present shape, when the north aisle of the church was pulled down. Having been used as a schoolroom, since 1686. this chapel has naturally been badly used.

We have no doubt a portion of the stipend of the former chantry-priest, in the bequest made in 1701 by Richard Oxenden of Brook, of £4 a year to the Vicar for a sermon in Lent, and the £1 to eight poor persons, present on Easter Sunday.

On the south wall of this chapel, is a monument, with this inscription;—“ 1684 *Memoriæ Sacrum*. In the upper part of this chancel lie buried the bodies of Sir James Oxenden, Knt., buried 26th September, 1657. Elizabeth, wife of the present Sir Henry Oxenden, Knt. and Baronet, buried 20th August, 1659. William, son of the said Sir Henry buried 20th January, 1661; Susanna Booth, wife of Sir Robert Booth, daughter of the said Sir Henry Oxenden buried 29th August, 1669. Margaret, relict of Sir James, buried 18th October, 1671.

Elizabeth daughter of the present Sir James Oxenden, and his wife Elizabeth, died an infant and was buried 19th August, 1675."

Arms—Oxenden quartering Brooker.

The SOUTH CHAPEL, dedicated to S. John, also belongs to the Oxenden family who formerly lived in this parish at Dene, until they moved to Broome, which they obtained by marriage in 1661, since which time they have been buried at Barham, or Denton. The tracery of the fine large perpendicular window, in this chapel is blocked up with brick and plaster; whilst in the centre of the chapel is a most extraordinary monument.

Richard Oxenden de Wingham, who lived in the reign of Richard II (1377-99) is first of this family, mentioned as being buried in this south chapel. He had married Isabella, daughter of Theobald de Twitham.

All the windows of the church were in ancient time very rich in painted glass, and the present bare and desolate appearance is a great contrast to its former magnificence; for, as an old writer has said, "It is better to see a church abounding in sacred furniture than, as some are, bare, dirty, more like stables than churches.

THE TOWER.

At the west end of the nave is a tower and spire containing a clock and eight bells, with the following inscriptions on them:—1 "Ben Parlett, R. Phelps made me 1720" 2 and 3. "R. Phelps, fecit 1720." 4, 5, and 6, "R. Phelps made me 1720." 7, "Prosperity and happyness to all our worthy benefactors. R. Phelps fecit 1720." 8 "Rev W. Newton, curate. T. Winter, W. East, Churchwardens. R. Phelps made me in 1720. We learn some interesting particulars about these Bells, in the "Church Book 1720-1801", from which it appears that the Bells were somewhat out of tune. First there is recorded under date January 29th 1719—"An account of the several sums of money subscribed

and paid into the hands of Thomas Winter, and William East, Churchwardens of the parish church of Wingham, for and towards the new casting the Six Bells belonging to the said parish church, and making them into eight musical bells." The total amount subscribed by the parishioners was £91 10s. 6d. towards which sum Rev. William Newton, Vicar, gave £1 11s. 6d.; Sir Thomas Palmer £30; and Sir Geo. Oxenden of Dene £20.

On May 19th, 1720, a vestry meeting was held "touching and concerning the new casting of the Six Bells of the parish-church. It was then and there agreed on and ordered by the parishioners and inhabitants of the said parish then and there present, or by a majority. For and in consideration of the several sums of money subscribed by several gentlemen and other inhabitants amounting to £91 10s. 6d., and paid to the churchwardens Thomas Winter, and William East, who were to take down the six bells, and with addition of new metal, have them cast, and made into eight musical bells, and hang them up in the steeple after the best manner. Any expense beyond the amount collected, was to be paid by the parishioners to the churchwardens." The Bells were taken from here to Sandwich and sent to London for recasting by barge, at a cost "up and down" of £3 3s. whilst the "Porte dues etc. at Sandwich" amounted to £1 1s. 4d., and there was another 5s. "for unloading the bells". Two sets of bell ropes then cost £3 4s. after the bells were again placed in the tower; and almost every year after, new ropes were bought at a cost of £1 18s., but they rung the bells then more frequently than at the present day, e.g. the ringers had 5s. on the King's birthday, Coronation Day, Gunpowder Treason, Prince of Wales Birthday, etc. etc.; and they evidently rang so vigorously that in 1728 the "clapper" of the fourth-bell was mended at a cost of 2s. 6d.

In 1729 the Vane on the spire was gilded, for the sum of £1 10s and placed on the spire, at a further cost of £1 12s. 9d.; the ringers receiving 2s. 6d. for ringing in commemoration of the event. Further

particulars about the bells are.

1740. "John Potter, casting the Brasses of ye 1st, 2nd, 3rd, and 7th Bells, which weighed 39½ lbs. at 7d. a lb., £1 3s."
 "Paid him for 25½ lbs. new metal at 1s. 1d. per lb., £1 7s. 7d."
 "Seven new Solley wheels, and bringing the tackle from Canterbury, 6s. od."
 "Putting in Brasses and new Hanging the Bells, £2 2s."
 "Hogseam for the Bells, 1½d., and the annual New Bell Ropes, cost £1 14s."
1746. "There was bought Leather for the Bell-clappers, 1s. 6d., and John Potter for altering the False Beats of the 4th, 5th, 6th, and Tenor Bells, was paid 10s. 6d."
1742. "New rope for the Tenor Bell, 6s."
 1743. "Repairing Belfrey Boards, 6d."
 1754. "Leather for a Bell, 1s."
 1777. "Two bolts for the Belfrey Door, 2s. 5d."
 1785. "John Sweetlove, repairing the wheels of the Bells, £1 1s. 2d."
 1787. "Seven 'peaces' of leather for the Bells, 4s."
 1820. "Paid for Tolling the Bell for the King, 5s."
 1840. "Paid Ringers day of Her Majesty's Marriage, £1."

Outside repairs and the costs are mentioned :—

1727. "Mending lead on the steeple, 7s."
 1728. "Copper Plate for Vane, and carriage from Canterbury, 13s. 3d."
 "Taking down the old Spindle from the Church Spire, 5s."
 1729. "Gilding the Vane, £1 10s."
 "Placing on the Steeple, £1 12s. 9d."
 1793. "This year the spire was repaired, and its leaden covering sold for £178 3s. 5d., and the old Vane and Spindle sold for 9s. 6d. A man watching the lead three nights was paid 7s. 6d. Auction duty for selling lead £5 2s. 6d. The spire was then covered with copper, costing £210 16s. 4d., and this work caused the Parish Clerk to be poetical, and compose the following lines" :—

"In Seventeen Hundred and Ninety and three,
 "Richard Hodgman, of Folkestone, he coppered me,
 "And fixed on my Head a magnificent Vane,
 "Which discovers the way of the wind by the same.
 "'Twas the fifth day of August this work was begun,
 "With intent for to keep me from rain, wind, and sun,
 "But some seem to think that never would be done,
 "This matter by many had oft been discussed,
 "Which was the best clothing and which was the worst ;
 "Some were partial to Copper, and some for lead,
 "And others said shingle will serve in its stead,
 "But I on that point will never trouble my head,
 "If you finish me well, for to make me secure,
 "So that I a hundred of years may endure."

Henry Sancroft.

In the above lines we may see the origin of the Epitaphs in our country churchyards.

There is still kept up the ancient custom of ringing one bell every Sunday morning at eight o'clock, even when there is no service; but we may hope that once more there will always be a service at that hour throughout the year—

" When in the choir they offer up
The mystic sacrifice."

The parishioners would also prefer to hear the bells rung before each service, for which purpose they were hung in the tower, instead of only once a month.

BENEFACTIONS TO THE PARISH.

On the south wall of the Tower is the "Table of Benefactors," which we learn from the old Church Book was put up in 1729 at a cost of £6.

"John Church of this parish, Yeoman An. Dom. 1604, gave to the Poor £10 which was continued at Interest. But the said Principle Sum hath lately been paid into the hands of the Overseers of the Poor, who now yearly at Easter distribute to the poor 10s. for the interest thereof."

"Hector Du Mont a Frenchman born, gave the silver cup and small patten for the Holy Communion in the year 1632."

"Sir George Oxenden Knt., and President for the Hon. East India Co. at Surat in East India, 1660, gave the velvet pulpit cloth and cushion."

"John Rushbeecher of this parish, Gent. 1663 gave five acres of land lying in Woodnesborough, the rents, issues and profits thereof to be annually distributed to ten of the meaner sort of people of Wingham, not receiving alms of the parish."

"The above Sir Geo. Oxenden 1682 gave the sum of £500 for the repairing and beautifying of this Church and Dean Chancel, at which time the monument there was erected, the church ceiled, the pillars and beams cased, the commandments etc. set up, the fine marble font erected, the pews raised, with many other improvements of strength and beauty. He also at same time gave £20 to the poor."

"Sir James Oxenden of Dean, Kt. and Baronet about the year 1686, founded and endowed a school in this parish with £16 per an, for ever. For the teaching twenty poor children in reading and writing."

"Richard Oxenden of Brook, Esqr., Barrister at Law 1701 gave £4 per an. for ever to the Minister of this parish for the time being. For the reading Divine Service and Preaching a Public Sermon in this church on every Wednesday in Lent and on Good Friday."

"He likewise at the same time gave 20s. a year for ever. To be distributed to eight poor persons that shall be at Divine Service on Easter Day. He also gave £ to the poor at the same time."

"Henry Palmer, of this parish, Esq., 1710, gave the sum of £25 to the poor."

"Mrs. Elizabeth Bosvile, Relict of Robert Bosvile, of Ainsford, in this County, Esq., 1710, gave the sum of £5 to the poor."

"Robert Wyborn, of Preston, Gent., 1711, gave £5 to the poor."

"Thos. Ginder, of Wenderton, 1716, gave £5 to the poor."

"Thomas Palmer, of St. Dunstan's in the East, in London, Esq. gave £300 for the repairing, beautifying and adorning the Great Chancel of this church. He also gave the sum of £20 to the poor."

"Sir Henry Oxenden of Dean, Bart, 1720, gave £10 to the poor. Dame Anne Oxenden relict of the said Sir Henry Oxenden, Bart; gave £10 to the poor at the same time."

"Sir Thomas Palmer of this parish Bart, 1720, gave £20 towards recasting the old bells and adding two new bells to the peall.

"Sir George Oxenden of Dean, Bart; gave £20 for the same use. And the sum of £41 10s. 6d. was raised by Subscription among several gentlemen and inhabitants of this parish for the purpose aforesaid."

"Mrs. Elizabeth Masters, relict of Strensham Masters of Brook, Esqr., 1728, gave the large Silver Flaggon. Miss Sibilla Oxenden, of Brook, Spinster, at same time gave the large Silver Patten. The above and Mrs. Masters in 1759 also gave the large Silver Dish."

THE REGISTERS:—

The Registers of the parish date from 1588 but contain nothing very interesting. These Books (says the late R. E. Chester Waters in his instructive work on this subject) were first known in England in 1538, when a royal-injunction was issued by Thomas Cromwell, the Vicar-General on September 29th, of that year:—"The curate of every parish Church, shall keep one book or register, which book he shall every Sunday take forth, and in the presence of the church-wardens, or one of them, write and record in the same all the weddings, baptisms, and burials, made the whole week before; and for each time that the same shall be omitted, shall forfeit to the said church 3s. 4d." This caused many Registers to be commenced. In 1555, Cardinal Pole, Archbishop of Canterbury required the names of the god-parents of the child to be entered in the register of baptisms, but after his death, this custom except in some parishes died out.

On October 25th, 1597, the clergy of the Province of

Canterbury, being assembled in Convocation, drew up minute regulations for the preservation of these books, which were to be of parchment, into which were to be copied the entries in the old paper-books from 1538.

During the Civil War (1643-53), Parliament required "a fair register-book of velim," to be kept in each parish, in which the time of birth was also to be put down; and in 1653 the books were to be kept by "parish registers" as they were called, who were to charge "one shilling for every certificate of publication and entry of marriage, and four pence for every entry of birth and burial." Their modern name is Registrar. They published the banns "on three Lord's Days, at the end of morning exercise in church or chapel, or else in the market-place on three successive market-days." This having been done, the persons took the certificate to the nearest justice-of-the-peace, where having made a declaration, the justice declared the persons to be man and wife. The ring and kiss, were superstitious and therefore abolished. However many people preferred the service of the prayer-book, although liable to a fine of £5.

To encourage the manufacture of wool, it was ordered that after March 25th, 1667, no one was to be "buried in any shirt, shift, or sheet, other than should be made of wool only," and as this law was not always obeyed, in 1678 an affidavit had to be made that, "the deceased was not put in, wrapt up, or wound up, or buried, in any shirt, shift, sheet, or shroud, made or mingled with flax, hemp, silk, hair, gold or silver, or other than what is made of sheeps wool only, nor any other material, contrary to the late Act of Parliament for burying in woollen." This law fell into disuse, but was not repealed until 1814.

Only one name was given at baptism until the Georgian period, when it became customary to give two or more, and a name once given cannot be altered except at Confirmation, although at the present day they are changed by advertising in a paper. The Puritans used to insist that names must be taken from the Bible.

There is one churchwardens' accounts for the years 1667 and 1668, during the primacy of Archbishop Sheldon (1663-77) who was a violent enemy of the Puritans, and chief promoter of the Act of Uniformity. Through the kindness of the present churchwardens we are able to give "the account of Henry Butdry and Richard Solden, churchwardens for the parish of Wingham, beginning at one Easter, 1667, and ending Easter, 1668," wherein they charge themselves as follows:—

	s.	d.
The charge themselves with for two knells	6	8
Paid for our Diners at the Visitation	4	0
Paid for the Book of Articles	0	6
Paid to enter ye Register Book in the Corte [Court]	1	10
Paid for 24 Bushells of Lime	10	0
Paid for caring [carrying] of the Lime	3	0
Paid for a load of sand, and carriage	2	8
Paid for cordes to mend the pewes, and for the carpenter's work	18	0
Paid to Edward Drayson for nailles and houldfastes	4	6
Paid for the Bill of Presentments to Mr. Stondands	2	6
Paid at Court to enter ye Bill	1	4
Paid at ye Court for James Oldfield	2	8
Paid for a Rope for ye great Bell	6	8
Paid to 5 days and a half work to the mason and his man	15	7
Paid to Robert Board for Bread and Wine for the communicants	8	6
Paid to John Browne for killing three foxes	3	0
Paid for a bundell of laths	1	4
Paid to John East for looking to the church	26	0
Paid to Robert Butdry for lodging three seamen	0	9
Paid to Mr. Stephens for writing the Register Bill and bringing ye register Book	3	0
Paid for Bread and Wine for ye communion at Easter	4	2
Paid to Stephen Boand	15	8
Paid to Stephen Boand	3	4
Item paid to several seaman at several times	9	2
Moneys which could not be collected	14	11
Item paid for writing those accounts, and losses, and gathering books, and for carrying them out	4	0
Item moneys to make up the sum of the goyld [gold] loss	3	5

CHURCH PLATE:—

This consists of a Chalice 8½ ins. high, originally gilt, with a bell-shaped bowl, inscribed "This cup was given to this parish of Wingham by Hector de Mont, a Frenchman/born, Jan. 1st, 1632."—The makers mark is H.B., and the Paten is engraved with D.M. in monogram.

The Flagon, 13½ ins. high, the circumference of base being 24 in. On the handle is the crest of the Master family, and on the lid the arms of Oxenden and Master, impaled. Inscribed, "The gift of Elizabeth Master to ye church of Wingham Parish, in Kent," in year 1726. She was Elizabeth Oxenden, who, in 1724 married Streynsham Master, but he died the same year.

The Paten, 8½ ins. in diameter, Inscribed, "Gift of Sibella Oxenden, of Brook, to ye Church of Wingham Parish, Kent, 1728."

Alms-Dish, 17 ins. in diameter, having engraved on it the arms of the family of Master of Brook. The date is supposed to be 1739, but the "Benefactors Board" says, given in 1759 by Mrs. Masters, who gave the silver-flagon in 1728.—(*Arch. Cant. XVII.*)

THE CHURCHWARDENS:—

1720	Thomas Winter	William East
1721	"	"
1722	Thomas Wood	"
1723	"	John Crambrook
1724	"	"
1725	John Matson	Thomas Rainer
1726	"	"
1727	Edward Baker	George Culmer
1728	"	"
1729	"	Richard Castle
1730	"	"
1731	Richard Crambrook	John Nearne
1732	"	"
1733	Michael Wood	Richard Gibbs
1734	"	"
1735	John Nearne	John Bradley
1736	William East	"
1737	"	"
1738	Thomas Sawyer	John Oldfield
1739	"	"
1740	Edward Baker	Thomas Palmer
1741	"	"
1742	Charles Matson	John Hawkes
1743	"	"
1744	Michael Wood	Jacob Lamb
1745	"	"
1746	"	John Adkins
1747	"	"
1748	John Seath	Joseph Greenstreet
1749	"	"

1750	John Seath	Joseph Greenstreet
1751	Henry Harris	Stephen Dowker
1752	"	"
1753	"	"
1754	"	"
1755	John Hawks	Solomon Spratt
1756	"	"
1757	"	"
1758	William Marsh	Henry Baker
1759	"	"
1760	Daniel Hammond	John Hunt
1761	"	"
1762	Thomas Wood	Thomas Parkes
1763	"	"
1764	John Oldfield	John Broadbridge
1765	"	"
1766	Abraham Barras	Stephen Sayer
1767	"	"
1768	William East	William Murton
1769	"	"
1770	Thomas Austen	Daniel Dixon
1771	"	"
1772	Richard Pemble	John Holness
1773	"	"
1774	William Port	William Hawks
1775	"	"
1776	James Pilcher	Richard Marks
1777	"	"
1778	Charles Matson	John Hawks
1779	"	"
1780	Thomas Parkes	Cranford Smith
1781	"	"
1782	Richard Pemble	William Sharp
1783	"	"
1784	William East	Richard Pemble
1785	"	William Hawks
1786	John Sanders	"
1787	"	George Rigden
1788	John Elgar	"
1789	"	John East
1790	John Pettit	"
1791	"	George Harris
1792	Hen. Thos, Hollingbery	"
1793	"	John Holness
1794	Charles Elgar	"
1795	"	John Hawks
1796	Charles Matson	"
1797	"	John Elgar
1798	John Elgar junr.	William Hawks
1799	James Powell	"
1800	"	Stephen Elgar

1801	James Powell	Stephen Elgar
1802	George Harris	
1803	"	John Hawks
1804	John Elgar	"
1805	"	John Dadds
1806	James Powell	"
1807	"	George Harris
1808	John Goulden	"
1809	"	Charles Matson
1810	Stephen Elgar	"
1811	"	Richard Deverson
1812	John Hawks	"
1813	" (Dene)	John Hawks (Brook)
1814	"	John Elgar
1815	John Dadds	"
1816	"	Charles Matson
1817	George Harris	"
1818	George Harris	Richard Laslet
1819	T. M. Rigden	"
1820	John Rigden	Thomas Turner
1821	Stephen Elgar	"
1822	"	Richard Deverson
1823	George Harris	"
1824	"	John Hawks
1825	John Dadds	"
1826	"	William Elgar
1827	John Matson Rigden	"
1828	"	Stephen Elgar
1829	Thomas Matson Rigden	Richard Laslett
1830	Richard Deverson	"
1831	"	James Elgar
1832	John Dadds	"
1833	"	William Elgar
1834	Stephen Elgar	"
1835	"	John Long
1836	John Elgar	"
1837	"	John Matson Rigden
1838	John Matson Rigden	William Minter (junr.)
1839	Richard Laslet	"
1840	"	John Dadds
1841	John Long	"
1842	"	"
1843	Edward Pyner	"
1844	"	"
1845	John Long	"
1846	John Elgar	"
1847	Thomas Turner	"
1848	"	"
1849	John Elgar	"
1850	"	"
1851	"	"

1852	"	William Minter (Twitham)
1853	"	James Dadds
1854	"	William Minter (Twitham)
1855	Leonard Laslett	James Dadds
1856	"	Anthony Laslett
1857	"	" Dadds
1858	Edward Lawrence	John Elgar
1859	"	"
1860	James Dadds	"

OVERSEERS :—

1705	Thos. Young	Thomas Wood
1706	Terry Matthews	John Brice
1707	John Crambrook	Daniel Browning
1708	Thomas Lade	C Palmer
1709	David Atwell	Nicholas Gibbs
1710	Thomas Sawyer	William Marten
1711	Thomas Wise	William East
1712	Thomas Young	John Greenstreet
1713	Thomas Winter	James Kitchingman
1714	William Oldfield	John Rumney
1715	Stephen Bean	James Shrubsole
1716	Terry Matthews	William East (junr.)
1717	Richard Garrett	Thomas Rainor
1718	Thomas Wood	John Brice
1719	George Culmer	Benjamin Tucker
1720	Thomas Bradley	Henry Elliott
1721	Richard Castle	John Crambrook
1722	Thomas Sayer	John Browning
1723	E Baker	Thos. Wise
1724	John Matson	Joseph Greenstreet
1725	Thomas Winter	John Kingsford
1726	Richard Crambrook	Richard Gibbs
1727	John Nearn	John Bradley
1728	Terry Matthews	Thomas Rayner
1729	Michael Wood	Alexandra Silk
1730	Thomas Sawyer	Edward Browning
1731	Edward Baker	William Tatnell
1732	John Oldfield	James Lamb
1733	William East	Joseph Greenstreet
1734	Richard Castle	George Culmer
1735	Richard Crambrook	Thomas Palmer
1736	Michael Wood	
1737	Thomas Holness	
1738	Charles Matson	John Hawkes
1739	Edward Baker	John Adkins
1740	Richard Crambrook	Joseph Greenstreet
1741	Michael Wood	Richard Castle
1742	John Oldfield	Jacob Lamb
1743	John Morris	
1744	William Marsh	William Paramor
1745	Charles Matson	Daniel Hammond

1746	Richard Crambrook	Richard Gibbs
1747	John Seath	Joseph Greenstreet
1748	Henry Harris	William East
1749	Solomon Sprat	John Kingsford
1750	Robert Barrows	John Adkins
1751	Richard Crambrook	Thomas Smeed
1752	Michael Wood	John Hunt
1753	John Hawks	Abraham Barras
1754	Henry Baker	Thomas Farkes
1755	John Oldfield	James Powell
1756	Stephen Dowker	Richard Crambrook
1757	Richard Gibbs	"
1758	Thomas Wood	James Bexter
1759	Richard Castle	John Tritton
1760	Stephen Sayer	Richard Marks
1761	Henry Harris	William Murton
1762	"	"
1762	John Broadbridge	William East
1763	Daniel Hammond	John Hawks
1764	Daniel Dixon	John Holness
1765	William Murton	Thomas Bradley
1766	James Beach	Thomas Chapman
1767	Richard Pemble	Solomon Spratt
1768	John Hunt	Daniel Hammond
1769	John Stokes	William Gibbs
1770	John Seath	Crawford Smith
1771	Henry Palmer	William Hawks
1772	James Pilcher	William Port
1773	Thomas Parkes	William East
1774	Thomas Austen	Daniel Hammond
1775	Augustin Wraith	George Hammond
1776	Joseph Hawks	John Holness
1777	Charles Matson	John Oldfield
1778	William Sharp	William Hawks
1779	William East	John Sanders
1780	Caleb Palmer	William Hawks
1781	Thomas Austen	James Powell
1782	Peter Sanders	William Wraith
1783	Charles Matson	John Hawks
1784	"	John East
1785	Richard Pemble	John Pettit
1786	James Pilcher	George Rigden
1787	John Elgar	H. T. Hollingbury
1788	John Holness	George Harris
1789	William Hawks	James Powell
1790	John Elgar	Charles Matson
1791	William Hall	William Hawks
1792	Charles Elgar	James Powell
1793	John Hawks	"
1794	John East	John Elgar
1795	John Rigden	George Harris
1796	Stephen Elgar	James Pilcher

1797	"	John Elgar, Senr.
1798	John Elgar	John Holness
1799	Charles Matson	Stephen Elgar
1800	John Hawks	John Elgar
1801	"	"
1802	William Hawks	
1803	John Hawks	James Powell
1804	"	
1805	George Harris	John Goulder
1806	Stephen Elgar	
1807	"	John Hawks
1808	John Elgar	Charles Matson
1809	John Dadds	
1810	John Hawks	Richard Deverson
1811	John Goulder	George Harris
1812	Stephen Elgar	John Hawks
1813	Charles Matson	William Minter
1814	John Dadds	Richard Deverson
1815	John Hawks	
1816	"	Richard Laslett
1817	Stephen Elgar	Robert Matson
1818	T. M. Rigden	
1819	John Dadds	Thomas Turner
1820	George Harris	Richard Deverson
1821	John Hawks	Richard Laslett
1822	William Elgar	
1823	Stephen Elgar	T. M. Rigden
1824	John Dadds	Thomas Turner
1825	Richard Laslett	Richard Deverson
1826	John Hawks	
1827	Stephen Elgar	John Dadds
1828	William Elgar	
1829	Thomas Matson Rigden	Richard Deverson
1830	John Dadds	James Elgar
1831	Stephen Elgar	
1832	Thos. Matson Rigden	James R. Jacobs
1833	Richard Deverson	"
1834	"	"
1835	John Elgar	"
1836	James Elgar	John Dadds
1837	"	
1838	Robert Holness	Charles Miller
1839	Thomas Matson Rigden	Clement Harris
1840	John Elgar	John Long
1841	"	John Beal
1842	John Elgar	John Beal
1843	"	"
1844	John Elgar	"
1845	John Long	"
1846	Leonard Laslett	"
1847	Edward Pyner	"
1848	Stephen Nicholas	"

1849		John Beal
1850		"
1851	Jesse Coleman	"
1852	John Dadds	William Minter
1853	John Boys Sankey	"
1854	Anthony Laslett	Richard Elgar
1855	"	"
1856	Robert Holness	"
1857	"	"
1858	William Minter	"
1859	John Robinson	William Minter
1860	"	"

THE RUSHBEECHER CHARITY :—

John Rushbeecher of the parish of Wingham in the County of Kent Yeoman, by his Will bearing date the 14th of October, 1663, gave and devised as follows, that is to say " Touching the disposing of all that parcel of Land with the appurtenances conteyning by estimacion five acres more or less lying and being in the Parish of Woodnesborough in the occupation of Richard Neame and which I lately purchased of Silvester Morris, and I do hereby give and devise the said parcel of land conteyning five acres more or less with the appurtenances unto my two friends Thomas Denne and Stephen Beane and to their heirs to and for the use benefit and behoofe of ten of the meaner sort of people of Wingham aforesaid not receiving alms from the said Parish of Wingham, for ever, the Rent whereof to be paid and distributed unto and amongst such poor people of Wingham aforesaid and their successors at the discretion of the said Thomas Denne and Stephen Beane and their heirs for ever."

From the death of the said Testator which happened soon after the execution of his said will up to and inclusive of the year 1801 the rents of the said piece of land devised by his said Will as aforesaid were annually applied to and for the benefit of ten of the meaner sort of people of the poor of the Parish of Wingham aforesaid being the objects of the said Testator's bounty, by the Churchwardens and Overseers of the same Parish. But in the year 1801 one John Bean assumed to himself the ownership of the said piece of land and by his will dated July 15th, 1801, devised or pretended

to devise the same land to his friend David Anderson in fee.

By Indentures of lease and release dated respectively the 23rd and 24th days of August, 1803, the said David Anderson and Martha his wife in consideration of £200 conveyed the said piece of land to one Michæl Constable in fee and by certain Indentures of lease and release dated respectively the 9th and 10th days of November, 1809, the said Michæl Constable in consideration of £290 conveyed the said piece of land to Richard Pettman in fee.

The said Richard Pettman made his will, October 10th 1809, and shortly afterwards died, but the said piece of land did not pass by the said will as the conveyance thereof to him bore a subsequent date to his said will and therefore by Indentures of Lease and Release dated October 10th and 11th, 1810, Richard Pettman therein described as one of the children and devisees named in the said will of the said Richard Pettman deceased and his heir-at-law. Richard Leggatt and Sarah his wife, Edward Curling and Elizabeth Hatton his wife, Edward Slaughter and Mary Jane his wife (and which said Sarah Leggatt, Elizabeth Hatton Curling and Mary Jane Slaughter were the only three children and devisees named in the will of the said Richard Pettman deceased) for the valuable consideration therein mentioned conveyed a messuage and five acres of land in Woodnesborough aforesaid, and also the said piece of land to the said Edward Slaughter in fee.

Edward Slaughter by his will bearing date June 22nd, 1831, gave and devised the said messuage and five acres of land in Woodnesborough aforesaid and also the said piece of land devised by the will of the said John Rushbeechee, unto John Hoile and John Debock therein described their heirs and assigns, upon trust to receive and take the yearly rents issues and profits thereof and pay and apply the same for the benefit of his wife Mary Slaughter for life, and afterwards of his niece Catherine Solly as a feme sole for her life with

remainder to the use of all and every the child or children of his said niece lawfully begotten, in equal shares as tenants in common and the heirs of their respective bodies with cross remainders in tail between them, and the said Testator appointed Mary Slaughter John Hoile and John Debock Exors. of his will, who on or about August 25th, 1835, duly proved the same will in the Prerogative Court of Canterbury.

In Hiliary Term, 1835, a suit was instituted in the High Court of Chancery to recover from the devisees of Edward Slaughter the possession of the Charity Land wherein the Attorney General at the relation of the Rev. Montague Oxenden, Vicar of Wingham was Plaintiff; and Mary Slaughter, John Hoile, John Debock Thomas Solly and Catherine his wife, and Katherine Slaughter Solly and Julia Solly infants, by the said Thomas Solly their father and guardian were the Defendants. William Lee was solicitor for the Vicar without any pecuniary assistance from him or any other person and in December, 1841, the case was brought to a successful issue.

By the Decree made on hearing the case December 20th, 1841, it was amongst other things ordered that it should be referred to the Master of the said Court of Chancery, to whom the case stood referred, to appoint two or more proper persons to be Trustees of the said Charity. And it was ordered that the defendants Mary Slaughter, John Hoile, and John Debock, should deliver possession of the said piece of land, together with all deeds papers, and writings relating thereto to such persons, when so appointed, to be held by them upon the trusts of the will of the said John Rushbecher.

On January 24th, 1844, John Dadds and Edward Pyner, then the churchwardens, John Elgar and John Beal the overseers of the Parish, and their successors the churchwardens and overseers of the Parish for the time being, were to be the Trustees.

The Defendants had to pay the cost, but William Lee, solicitor for the Vicar incurred divers other costs,

charges, and expenses amounting to £296 14s 9d. and as there was no fund to pay the same, he proposed that the amount should be paid gradually, and he would lease the land, paying a small sum yearly for the use of the Charity. But this was not done, so in March, 1846, William Lee petitioned the Vice-Chancellor of England praying that out of the rents and profits of the land, the churchwardens and overseers should have £5 a year for the charity, and the remainder each year paid to him to liquidate the sum of £296 14s. 9d. until that was paid and satisfied. On March 27th, 1846 it was so ordered; and from that date £10 a year was paid to William Lee until 1853, when he "for a good and valuable consideration..... assigned unto James Elgar and Richard Elgar of Wingham, all that sum of £205 4s 9d, the balance due to him." From 1853 to 1879 the amount was paid to them, when being paid off, the Charity Commissioners drew up a scheme in May, 1877, by which the money from the Charity land is spent for the use and benefit of ten or more of the poor parishioners; either by (1) the supply of clothes, linen, bedding, fuel, food or other articles in kind; (2) the supply of temporary relief in money, in the case of unexpected loss, urgent distress or sudden destitution; (3) Payment not exceeding one pound each by way of reward or prizes, for the benefit of children attending a national or public elementary school, who shall have attended school for not less than two years next preceding the award of payment; (4) the maintenance of a library in or for the benefit of the scholars in any public elementary school in the Parish; (5) providing lectures or evening classes in such school.

By the Local Government Act, 1894, Four Trustees for this Charity are appointed by the Parish Council which public-body in 1895 appointed:—

Mr. Edward J. Elgar.
 „ Henry Goodban.
 „ William J. Meek.
 „ John Wrake

A trustee's term of office is four years, except that of

those first appointed, two will retire at the end of two years.

THE FOULKE-RUTTER CHARITY:—

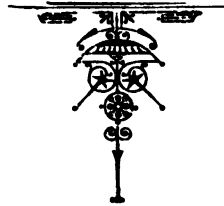
This is a charity that the Parish has had for only a few years. Jonathan Foulke-Rutter of Watling Street, Canterbury, who died 19th September, 1865, by his will dated the previous 1st March, 1864, bequeathed the sum of £3 a year for the maintenance of his wife's tomb, in the churchyard of Wingham, and any balance remaining over, to be given to the widows of the parish.

Extract from will—"I particularly request my kind friend William Vaine (one of the executors before named) will consult Mr. Sankey as to the best manner of securing for ever the annual amount of three pounds to the Minister and Churchwardens of the parish of Wingham, to keep the small tomb erected to the memory of my dear wife in good repair and painted every three years, and the grass round it neatly kept, which I suppose one year with another will cost twenty shillings; the remainder of the three pounds to be distributed every Christmas in sums of five shillings among poor cleanly widows of that parish; and entirely at the discretion of the minister and churchwardens for the time being. I give and bequeath at the decease of Charlotte Hayward—One hundred three per cents reduced Annuities for that purpose, which I am sure I may rely upon my friend William Vaine attending to."

The estate of the Testator having been administered in the Chancery Division of the High Court of Justice and although Charlotte Hayward (now Young) is living, the parties interested in the residue of the estate desired that the bequest to the parish, should be carried out without delay. By an order of the court dated 20th July, 1889, it was provided that the sums of £110 New Consols; and £72 cash should be left in the hands of the Paymaster General of the Court for the arrears due, and the Minister and Churchwardens might apply to the Court, as to the application of the funds:—

	£	s.	d.
New Consols	110	0	0
Money on Deposit	72	0	0
Cash	3	19	4
	<hr/>		
	£185	19	4
	<hr/>		

This amount was then transferred to the Official Trustees of Charitable-Funds, at a cost with the legacy duty of £28 12s. 3d. and the Vicar and Churchwardens appointed Trustees to receive the interest on the amount (then £159 8s. 7d.) as it became due. A further sum of £40 was invested by the Trustees in government Consols, making a total of £150; invested in the name of this Charity and the annual income is £4 2s. 4d.



CHAPTER VII.

WINGHAM COLLEGE.

THE College was founded in 1282 for a Provost (or head) and six secular Canons, so named because such priests did not belong to one of the great Religious Orders, like the regulars, who made a vow of true obedience, perpetual chastity, and wilful poverty. But for the great disadvantages under which the Archbishop entered upon his primacy (as given in his life) his munificence would very probably have been greater, for the choir of the church has fourteen stalls. It should also be remembered that it was the intention of Archbishop Kilwardby to found a College here, but he left England to take up his residence at Rome, as Cardinal Bishop of Portus, before he carried out his design.

Part of the buildings were almost opposite the church, and on the east side of the Archbishop's Manor House; the picturesque old cottage (repaired in 1893), the "Dog" Inn, and the Post Office, are probably part of the college, being the houses of the canons. For although some persons think the college was built in the customary form of a square, with a quadrangle in the centre, and that these three houses are remains of the side that faced the village street; yet upon close observance, these houses appear to have been built quite separate, and the writer believes they are the houses of the canons, although altered and repaired since 1547. For at Endellion in Cornwall, and St. Mary's College within the Castle of Hastings in Sussex, there was a college for secular-canons, who lived in separate houses, which at Endellion still remain. — (*Notes and Queries*, Sept. 16th, 1893.) When Archbishop Warham held his "visitation" of the College in 1511, it is stated, that "each canon should keep residence in his own house, and at his own table" which was not done. But there were six canons and we have only three houses, which probably from

their construction were each meant as a residence for two canons, many of whom held a living elsewhere; unless three houses have been pulled down, or were never built. The Provost lived in a house close to the church, on the south-east side, which stood on the site of the original vicarage. It seems to have been customary at that time to reward a secular priest who successfully carried out some state business (most of which in those days was undertaken by clerics), with a canonry in some collegiate church which was not a monastic house, although the canons lived by rule.

The Foundation Deed was signed at Wingham Manor House on August 2nd, 1282, and by the kindness of a friend, we are enabled to give a translation :—

“ Brother John, by Divine permission Archbishop of Canterbury, Primate of all England, who is about to examine the letters in hand, eternal greeting to all in the Lord. The providence of the Supreme Father, whose rule regulates the boundaries of the whole creation, has entrusted His Vineyard to keepers, and gives to each one according to his own peculiar capacity and measure of grace; has delivered the management of the affairs of his kingdom to be held in charge, lest the magnitude of the entrusted talent should exceed the strength and diligence of the steward, so that the treasury of the Lord be diminished, the vineyard laid waste, and the flock (purchased by the blood of Christ) owing to the inability of the earthly shepherd, be wasted by the wolf without hindrance. We therefore in our anxiety for the living fruit, perceiving (thro' the grace given to us) the anxious watching in the tower of Christ, and in process of time directing our attention to the benefits which alone ought to influence the minds of Catholics for the guidance of souls; have turned our eyes to the church of Wingham as it were to a fruitful vineyard filled with branches and fruits, which cannot be easily cultivated by the labours of one husbandman, nay, further, by the labours of two, from the great extent of the parish as well as its numerous population, and its revenues are sufficient to furnish the payment of more labourers. And it seems very much opposed to

the Divine plans, together with the harm caused to the general welfare and unspeakable loss of souls, that what is quite enough for more soldiers of Christ should be pressed into one purse. Wherefore, as a remedy for a danger of this kind, we, together with our Chapter, with due consideration, have gone over the matter carefully, and report the arrangement of our lord Pope Gregory X. of blessed memory; who, true to the good intention of the Lord Robert [Kilwardby] our predecessor, wished the church of Wingham to be divided into prebendaries. We have, therefore, divided it into four parishes, as follows:—The first and chief of all these we declare to be the Church of Wingham, together with all its hamlets and our Archiepiscopal tithes of Berton, together with the chapel and tithes of the Manor of Overland and all its tenants; and with it all the tithe of Campi Crul, which is allowed to be of our holding in the same territory. The second, the parish of Esse [Ash] having the tithes which were given to the ? of Geldenton, together with the chapel of Flete and all its hamlets, except those we have expressly given to the church of Wingham. The third, the church of Godwynestone [Goodnestone] with the hamlets of Bonnington, Offington, Rolling, Newenham, Underdone, together with parts of Tuicham and Chilenden, which from the earliest times have belonged to the church of Godwynestone. The fourth, the church of Nonington, with the chapel of Wymelingewelde, [now corrupted to Womenswold], and the hamlets of Rittlynge [Ratling], Freydeville, Hesol, Suthnonington, Hakeholt, Catehampton, Attedane, Wolshethe [Woolwich], and Vike, some of which have been fixed in well-proportioned parts, which the vicars are known to have so far held without hindrance. And, because in this division we have regard only to the honour of God, and the spiritual and temporal welfare of souls, following the canonical rules according to Dionysius, we therefore, openly forbid anyone opposing this present division under threat of Divine curse. For we have most carefully considered the matter, with the advice of learned men, and have confirmed it with the impress of our seal, Farewell

Given at Wingham this 2nd of August, in the year of our Lord 1282 ; and the fourth of our consecration.

Archbishop John Peckham then took the deed to Canterbury, where, in the chapterhouse of Christ Church Monastery, on August 5th, Prior Nicholas de Sandwich signed his consent on behalf of that Monastery; but it was not until 7th June, 1290, that Edward I. gave his consent when at Westminster.

The names of the six canonries of the College were—Bonnington, Chilton, Pedding Ratling, Twitham, and Wymlingswold, named from the places of their endowment. Further particulars of them, will be found in Chapter VIII.

The income of our parish church and its vicarage being now appropriated and given to the Provost of Wingham College for his support, as part of his portion, in order that the services of the church should be duly carried on for the parishioners, the Archbishop required that the Provost and each of the Canons should have a Vicar—or, as we should say at the present day, a curate—whilst the Canons themselves were bound to reside in the College for at least four months of every year. The parish church now, until the suppression of the College in 1547, was partly collegiate and partly parochial, the choir and chancel being used by the Canons for their services, where their old stalls still remain, whilst the nave with its two aisles was used by the parishioners for their services.

As our founder and benefactor expected, some opposition was raised, and on July 23rd, 1283. Archbishop Peckham was obliged to write to his Commissary as follows:—"Brother John, by divine permission, Archbishop of Canterbury, Primate of all England, to our dear son, Master Martin, Commissary of Canterbury health, greeting and blessing. A little while ago, by the astonishing suggestion of certain persons (it seems to us) that a certain monk, who said that he was the Sacristan of Westminster, with his accomplices in those parts, has rashly dared to inhibit the parishioners of Wingham, of Esse [Ash], and Godwynestone, and of Nonnington in

our Diocese and jurisdiction of Canterbury, and has publicly and expressly said that the inhabitants of those parishes should not on our authority pay to the rectors or guardians of those parishes, nor to any one who appears on their authority; the greater and lesser tithes or any dues whatever, or make any satisfaction for them in any form; unjustly overthrowing as much as they can the position of the said rectors and the before-mentioned churches, which they have obtained canonically. Wherefore, we strongly charge and command you to go without any delay to those churches and all their chapels on a Sunday or Holy Day, when during the solemnization of Mass, you will, by our authority publicly and solemnly declare to all and every parishioner, strongly bid them that, without taking any notice of the worthless and empty inhibition of the said monk and his supporters, they are to pay the greater and lesser tithes and all just dues to the before mentioned churches and their rectors, by whatever name or right they may be called, together with the plain conditions by which they are held, and make adequate satisfaction to them under pain of the greater excommunication which we pronounce against all in these writings, of whatever sex or rank they may be; and there are those who think that although a canonical monition was issued before have thought that the opposite would be done. But we will that the sentence of excommunication be extended to all those who knowingly and of malice have withdrawn or purloined anything from the tithes or any of the dues (as mentioned) that ought to be paid to the said churches and to those who have given help, counsel, or favour to the withholder or plunderer, or to Tedysio de camilla, who has paid and surrendered secretly and openly any of the tithes or dues to the procurator, nuncio, or any one claiming in his name, whom we excommunicate, and wish to be denounced by name when you can lawfully obtain their names, and the days and places to which it shall seem good to you to summon them, until they obtain the benefit of absolution according to law. Let this be made known to us by your written letters, or in some other manner. But whatever you contrive or promise to do, when asked by the said rectors as to place

and time, take care to inform us by your letters contain-
ing the account of these things. Given at Otford, July
23rd, 1283, the fifth of our consecration."

Of the Provosts and Canons of the College some be-
came distinguished men in State affairs, whilst others
reached high positions in the Church, and their history
will be found in chapters IX and X.

Except for the notices of the College, in the lives of
the Provosts and Canons, we have not many detailed
particulars, until a little more than forty years before its
suppression we have a visitation held by Archbishop
Warham, which he began 9th September, 1511, in the
chapter house of the cathedral. The archbishop was
accompanied by the celebrated Cuthbert Tonstall, who
was his chancellor, and afterwards became Bishop of
Durham. Having visited the religious houses in Canter-
bury, on September 14th, Archbishop Warham arrived at
the Collegiate Church of Wingham, where after a sermon
in the church, he held a "visitation" of the college, and
found as follows:—

Provost—Henry Ediall.
Canons—Ambrose Payne (1499-1522)
Thomas Kery
John Williams
Robert Woodward (1505-31)
Thomas Dryffield
Robert Cowper
Vicars—Thomas Bartlott
John Millett
John Gellyff (or Joliff)
Robert Dobbys
Chantry Priest—Thomas Pennoche (or Glover)
Choir Clerks (or Choristers) John Becke
Richard Banes
John Morys
William de Latours
Churchwardens—Edward Oxenden
Thomas Pynder
Parishioners—John Perry
John Berrys
Thomas Morres
Richard Shelton

The Provost Henry Ediall was examined with
reference to the services and the state of the whole

college ; said that whereas by the foundation there ought to be eight vicars-choral, there are only four. Also the Provost and each Canon ought to have a vicar-choral in priest's orders, or a deacon capable of being ordained a priest at the next ordination.

Each Canon is bound at the end of the first year of residence, to present some ornament to the College ; and should keep residence in his own house, and at his own table, which none of them do. The house of Canon Ambrose Payne wants repair, and is very ruinous. He was told by the Archbishop to repair his house sufficiently within a year, under pain of removal. And since he also held two benefices, he was to shew to the Archbishop the deeds of plurality and institution, before the next Festival of All Saints (November 1st). This he did, shewing the apostolical dispensations and institutions.

Canon Thomas Kery did not produce the deed of his appointment, which he was therefore to shew to the Archbishop at Lambeth, before the next Festival of All Saints. This he did.

Canon John Williams exhibited the deed of his appointment, and said that although it was required that each Canon should have a vicar-choral in priests orders, yet Archbishop Bouchier (1454-86) when Thomas Rotherham was Provost of the College, 1458-63, because each vicar had only £4 a year, ordered that there should be four priest-vicars, and four secular clerks.

The Vicars stated that in old times, there were eight, but now only four, and they pray that their body may be increased to eight. Also that a marc (13s. 4d.) is withdrawn from the stipend of each ; and that formerly the Provost and Canons promoted the Vicars to benefices, but now give them to strangers. They used to have well taught (doctos) choir clerks, now they have but two who are untaught (indoctos). The rules of the College are never read in the presence of the Vicars, and therefore they do not know whether they are keeping them or not.

John Millet, a vicar, exhibited his letters of orders

shewing that he had been ordained at Rome. He was probably Vicar of Lyminge, 1508-11, and in 1524 became Vicar of Bethersden.

John Joliff, a vicar, was a professed monk, and shewed a Bull, containing Papal dispensation, allowing him to go without the habit of a monk. This the Archbishop did not admit, but warned him to remove from his diocese and jurisdiction. Then the said John confessed that he had made profession in the Monastery of Evesham, fourteen years before.

Robert Dobbs, another vicar, did not produce his "letters of orders," as a proof that he was ordained, and was ordered so to do before the Festival of All Saints. This he did before the Archbishop at Lambeth, on October 17th, by John Wilkins, who was chaplain to Provost Henry Ediall.

The Chantry-Priest, Thomas Pennocke (or Glover), exhibited "letters of orders" which were suspicious, so the Archbishop ordered him to cease from officiating at divine service, in the diocese, and quit the jurisdiction of the Archbishop immediately after the Feast of St. Michael.

A certain bill was exhibited on the part of the Prior and monks of Christ Church Canterbury who claimed the right to visit the college, when there was a vacancy in the archiepiscopal see.

At the end of the enquiry, Archbishop Warham required all the Canons present, to show cause before himself at Lambeth, on or before the Festival of All Saints, why each Canon should not maintain a Vicar, according to the original foundation of the College. Then on October 23rd, Canons Robert Woodward, Ambrose Payne, and John Williams appeared before the Archbishop at Lambeth, when he warned them not to go away from the College without special license. (*British Magazine XXIX*)

The suppression of the Religious Houses in this country, is well known, so that only a short explanation is necessary.

Henry VIII was only nineteen when he became king, and was "not more vicious than many kings who have maintained a very fair reputation in history. In force of character there are few indeed that come near him..... the main originator of the greatest and most critical changes of his reign. He had been carefully educated by good scholars and had made remarkable progress. He succeeded a king who had been his own first minister. As early as 1515 he had declared himself determined not to allow any superiority of external spiritual courts in a country of which he was sovereign. As lord and master of the church, he could utilise church machinery to obtain the divorce and re-marriage, on which he had set his heart, and when tired of the second wife he could obtain from Archbishop Cranmer, the annulling of that marriage, as easily as he could obtain a Bill of attainder from the Parliament."

In 1531 by threat of "Præmunire" he made the clergy recognise him as the supreme head of the church of England, and pay to the king £118,840 by the votes of Convocation. If they will pay money, they will surrender power and next year were made to renounce their right of spiritual legislation without royal license; and consent to the reform of canon-law under the authority of the king, and the Parliament of 1532 passed the "Statute of Appeals" which forbade any appeal being made to Rome.

On the death of Archbishop William Warham at Hackington, August 22nd, 1532, Henry VIII appointed Cranmer, already committed to the question of the marriage, and the Archbishop was enthroned on November 3rd; whilst Henry in anticipation of the divorce married Anne Boleyn, and obtained from Cranmer sentence of nullity of the previous marriage, and the validity of the new one on May 23rd 1533, and on June 1st, Anne Boleyn was crowned Queen by the Archbishop.

In 1534 Parliament gave secular recognition of the King as supreme head on earth of the Church of England, which led to the death of Fisher, Bishop of

Rochester; the confidential friend of the King's father and grandfather; and of those who represented all that was good in his own early experience. (*Stubbs Mediæval and Modern History Lectures*)

Cardinal Wolsey by his plans for church reforms some ten years earlier, by the suppression of useless monastic foundations, had opened the eyes of Henry VIII. to a new possibility. It will be remembered how Cardinal Wolsey, in 1524, having obtained from Pope Clement VIII. permission to suppress those small religious-houses having less than seven inmates, and their revenues were to be devoted to educational purposes. Religious houses whose revenue was so small that they could not support more than seven monks, were considered scarcely able to maintain serious discipline. This was only the beginning that ended in all of them being swept away. "All the forest of religious houses in England began to shake, justly fearing that the king would fell the oaks, when the Cardinal began to cut the underwood." Commissioners were sent out to inquire into the condition of these very small monasteries, whose revenues were to be used for founding a College at Oxford, and a school in Wolsey's native town of Ipswich. In this county Lesnes Abbey, and Tunbridge Priory were thus suppressed.—(*Wolsey by J. M. Creighton*).

Henry VIII in 1535 sent Thomas Cromwell and his agents to enquire into the state of the monasteries, which was laid before Parliament.

At the end of February, 1536, the Bill for the Dissolution of the smaller religious houses was passed by Parliament. Those that had less than twelve inmates, and whose income was under £200 a year, were to surrender their houses, lands, tithes, churches, etc., to the King. By this Act were confiscated and suppressed in this county—the Abbies of St. Rhadigunds, and West Langdon, also the Priors of Folkestone, Dover, Bilsington, St. Gregory's in Canterbury, Cumbwell, Horton, Headcorne, Mottenden, Aylesford Newenden, Sandwich, and Minster in Sheppey. "The old scandals

(says Mr. James Gairdner) universally discredited at the time, and believed in by a later generation only through prejudice and ignorance, are now dispelled for ever, and no candid writer will ever dream of resuscitating them."

The King's chief agent to carry out this had been Thomas Crumwell, who was now beset, on one side, by the heads of those houses where few irregularities had been discovered, that they might be continued; and on the other side by many noblemen and gentlemen of the Court, who wished for a share of the spoil. The greater foundations then fell under the displeasure of the King, for the part they were suppose to have taken in the disturbances which had followed the suppression of the others.—(*Diocesan History*)

In 1539 Parliament passed an Act giving the monastic estates to the King, the great abbeys being terrified into "voluntary surrender," whilst those abbots that refused to surrender their houses were hanged or beheaded for high treason. Thus came to an end the great religious houses of Christ Church, St. Augustine's, and the Nunnery of St. Sepulchres in Canterbury; the Abbies of Faversham, Boxley, and Malling; the Priors of Leeds and Dartford, and certain hospitals.

The Abbots and Priors then sat in Parliament for the last time; and a "Court of Augmentation" was founded to manage their property. Wingham College however escaped for a few years, not being a religious house in the strict sense of the term, but a College of Secular-Priests, who lived in their separate houses. But in 1547 the first year of the reign of Edward VI, the colleges, chantries, hospitals, and guilds fell under the displeasure of the king—or more correctly his advisers—for the part they were supposed to have taken in the disturbances, which so naturally followed the suppression of the religious houses. These included S. Nicholas at Harbledown, S. Lawrence and S. Jacobs for Lepers, the Hospitals of Eastbridge, Maynard's, and Northgate, at Canterbury; S. Bartholomew's at Sandwich; the Maison Dieu (or Domus Dei) and S. Bartholomew's Leper Hospital at Dover; the Colleges at Bredgar,

Cobham, Maidstone, Wingham, and Wye and many others.

The annual income of Wingham College at its suppression was £208 14s 3d. (equal to some £1,900 a year at the present day), for the Provost himself received every year from the tithes and personal offering £45 6s 8d. (equal to some £450, or three times as much as the income of the living is now), and he further had from the tithes of the chapel at Overland £20 a year (equal to about £200), out of which he paid £9 a year (about £90) to a priest who did the duty at Overland. So the income of the Provost was equal to some £550 a year at the present day.—(*Hasted III*)

The canons received every year from the tithes, offering etc. given to the churches of Ash, Overland, Richboro', Nonington, Wymlingswold, and Goodneston, the sum of £133 13s 4d. (equal to £1,300 a year at the present day), and from other lands in the parishes of Wingham, Preston, and Ash, £9 14s 3d., out of which they paid to the Priory of Folkestone twenty seames of barley (a seam being equal to eight bushels); and £3 6s 8d. To the Archbishop they paid £1 15s 9d.; to the Prioress of S. Sepulchre's, 10s.; and to Preston Manor 9s 9d.

Annual pensions for life were given to the Members of the College—to Edmund Cranmer £20 a year (equal to nearly £200), which he received until 1553, when he was obliged to leave the country. Canons John Blande, John Thorpe, Robert Collyns, John Clayton, Matthew Goodriche, and John Stowe received £6 13s 4d. (equal to about £60 a year.) The Vicars, Roger Lynsey, and Augustin Quested, £4 5s. each (some £40), and the others, Richard Broke, Edward Cowdry, Richard Turnore, and Edward Sturgeon, £2 each; and several of them lived many years into the reign of Queen Mary.—(*Arch. Cant. II*).

The house of the Provost, at the east of the church and the vicarage before the college was founded, remained in the hands of the King until 1553, when Edward VI sold it for the sum of £519 11s 4d. with the

church and all the tithes that were paid to the church (then nearly £600 a year), and one acre of glebeland to Sir Henry Palmer subject to a payment of £20 a year to the Vicar, who was therefore left without a residence. This family was descended from the Palmers of Angmerin, in Sussex, and Sir Henry Palmer and his descendants lived in the Provost's house. He died at the age of seventy at the siege of Guisnes, in France; whilst his brother Thomas, who sided with John Dudley, Duke of Northumberland, in support of Lady Jane Grey, was beheaded on Tower Hill, August 23rd, 1553.

The houses of the Canons were also sold,—according to an abstract of the title deeds belonging to Henry Baker of Wingham. “Nov. 29th, 1549, Edward VI. with the advice of the Lord Protector and his Council grants to the said Thomas Persse and William Alexander their heirs and assigns for ever, all the aforesaid Six Messuages and their appurtenances, in as full, free, and ample a manner and form, as any Master, Provost, Prebendaries, Governors, or Ministers of the College of Wingham, or any Chantry-Priest, Chaplain or Incumbent held the said six messuages. Each of the said Messuages valued at fifteen shillings a year.....granted in Fee simple.....and that we, our Heirs, Successors for ever, yearly and from time to time, shall exonerate acquit and save harmless, as well the said Thomas Persse and William Alexander their heirs and assigns as also the said messuages, and all and singular the Premises, and every several part thereof, against us, our heirs and successors, and against all other persons whatsoever, of all and all manner of Corrodies, Rents, Fees, Annuities, Pensions, Portions and sums of money issuing or going out of the Premises or charged upon the same, or any part thereof; except the Services above reserved and such leases as now are in being, and the conditions of them for life or years, whereby the old rent or a greater is reserved.—(*From a Paper given to me by an old inhabitant*).

Now we come to sad times of great destruction, when the necessary things for the service of the church were

sold by the churchwardens, who were careful to state that it was "with the consent of the whole parish." "Edward VI. was but the toy and puppet of men who, in enriching themselves and crushing their rivals, present a spectacle of statesmanship as degrading to this country as can be imagined, their deadly feuds being settled generally by the headsman's axe." In 1548 this king (or more correctly his advisers) caused inventories to be made of all the goods and ornaments of the parish churches: for the safe keeping of these goods the churchwardens were held responsible. This inventory shows the richness, multitude, and variety of the goods and ornaments—that the bells were hanging in the towers, the organs were in the choir, and every parish church had silver crosses, pixes, candlesticks, cruets, censers, and spoons, all of silver, which were probably still used on festival days. But the work of destruction soon commenced; Archbishop Cranmer, in the Convocation of November, 1547, had exhorted the clergy to "throw out all the Popish trash which was not yet cast out;" and in the summer of 1548 (after the inventory had been taken), images, shrines, and monuments were destroyed or removed, altars, vestments, sanctus-bells, carved wood, and iron and brass work were sold, white-wash covered the paintings on the walls, and common glass (a very poor substitute) took the place of the glorious painted windows. Some lines written by the late John Mason Neale very well describe the state of the churches under the new system:—

Ill hands are on the Parish Church;
 They batter down the nave:
 They strip the lead, they spoil the dead,
 They violate the grave;
 They laugh to scorn the humble prayer,
 Writ o're the senseless clay,
 That asketh, "Of your charite
 A Paternoster say:"
 They overthrow the altar tomb,
 With effigy and lore,
 "For Jesu's tender love, in peace
 Repose they evermore."
 No more the Matin-songs of praise,
 Nor Holy Vespers rise;
 Hushed is the voice of Compline, ceas'd
 The Daily Sacrifice,

From Archæologia Cantiana, Vol. XIV., we learn that the inventory of our parish church, before the destruction began was as follows:—

1 suite of redd satten with lyons of gould, the crosse of the vestmentes [the chasuble] imbroidered with pearls with to the same, but not of the same worke with albes and amitts [amice] and all that belong thereunto.

2 copes belonging to the same of silke, the ground being red with ostrich feathers of golde and flowers of greene, the orfrayes of gold with images.

1 suite of vestyments of white damaske with the crosse of redd damaske braunched with goulde, with all things belongyng to the same; with a coope [cope] of bawdkyn clothe with circles and images.

[The "suite of vestyments" means a complete set of the chasuble, dalmatic, and tunicle, "with all things belonging to the same" the albs, stoles, girdles, etc. "Bawdkyn clothe" is a sort of rich embroidered silk or cloth.

4 white copes of damaske with flowers and Lyons.

1 suit of vestyments of yellow silk with flowers of greene, and beasts of gould, with a cope of the same, and all things belonging to the same

[Yellow was the colour of the vestments worn on certain Saints' Days, according to the "Sarum use."]

1 suite of vestiments of silke, the ground redd with branches of blewe, and flowers of gould, with a coupe [cope] of the same with variable braunches, and all things belonging to the same.

1 suit of vestiments with a cope to the same, of silke with beadys; the crosses with the orfrayes of clothe of gould, with all things belonging to the same.

1 suite of vestiments of greene silke, with ostriche feathers of white, with all things belonging to the same except two of the . . .

1 suite of vestiments of blacke velvett with crosses of cloth of silver, with all things belonging to the same except the cope.

1 vestiment [a chasuble] and a tunicle of white satten, with poppingoyes [very probably doves] with all things belonging to them.

1 vestyment of redd velvett, with the crosse of blewe damaske with all things belonging to yt.

1 vestyment of white damaske, with a crosse of redd velvett, with all things belonging to yt.

1 cope of ould blewe velvett, with starres of goulde. [This would be worn in the processions on the Festivals of the Blessed Virgin (Feb. 2nd, March 25th, Aug. 14th, Dec. 8th).]

1 vestyment and 1 cope of silke greene and redde, with the crosse of blewe, with one albe belonging to it, wyth a tuncle wantine both albe and

1 vestyment of silke with a crosse of redd damaske having the crucifix upon the back with all things belonging to yt.

1 vestyment of white fustian [a coarse thick twilled cotton cloth] with all things belonging to yt.

1 vestymēt of redd wīch a crosse of blewē worsted, used in Lente [This was the colour according to the "Use of Sarum."]

1 ould cope of whyte sylke.

1 vestymēt of redd satten with a small crosse of golde, wanting both albe

1 ould vestymēt with a crosse of goulde.

2 cushions of ould sarsenet with blewē damaske embroydered with gould.

1 aulter clothe of silke with white braunches and fowles.

1 aulter cloth of white and redd damaske paned [that is composed of small squares].

1 aulter clothe painted with the image S. Nicholas.

2 aulter clothes of yellow silks.

1 aulter clothe of white silk with a fruntlett of greene silk.

4 aulter clothes of lynnen.

1 clothe for the rector's stoole.

1 crosse clothe of green sarcernet with the images of Our Ladye and the Trinity. [Was this a banner?]

1 canabye [canopy] clothe of redde silke with birds [very probably embroidered pelicans] of gould. [This canopy clothe was carried in the procession over the priest with the Blessed Sacrament on the Festival of Corpus Christi.]

1 vayle [veil] for lent, with two lenten aulter clothes with Jesus and the Mother of Christ.

1 pillow upon the high aulter.

4 curtens at the high aulter, two of olde clothe of golde, and two of sarcenett.

2 banners for Passion Sondaye.

2 ould Lenten clothes of Our Lady aulter, with an image of Our Ladye upon one of them, sowed on.

A Gospell booke with silver plate, with the image of Christ and the Four Evangelists.

2 sylver sensours [censers] with a shipp of silver. [The ship or boat contained the incense before it was put into the censer.]

2 chalices with a sarcament box [for the altar bread] of ivory clasped with silver.

A trendle handle of silver.

A silver Pax gilte, with the image of Our Lady.

A corporas case [in which the fine linen veils are kept, and now called a 'Burse'] of cloth of gold with two fyne corporaces.

2 corporas cases of velvet with the image of the crucifixe and two corporaces.

Corporas case redd velvett with W and B of gould, with a corporace.

3 course corporace cases with their corporaces.

Corporace case of redd velvett, with imagery and Ihesus written with goulden letters, with two corporaces.

1 crosse of silver and guilt, enamelled with Mary and John. For this [processional] crosse ther is controversie between the college and the parishe; for the college had the possession of the same crosse unto the Feaste of Corpus Christi four yeares fully past, at which

tyme when the priest had read the Gospel in the Roodelofte, after that he was returning with the said crosse, Master Oxenden, being then churchwarden, called the clerke [the priest] into the parishe chancell and tooke away the sayde crosse from the possession of the colledge unto the feaste of S. John Baptist last, at which tyme it was delyvered into the handes of James Hales Serjante at the Lawe hee to order the matter indifferently both for the colledge and also for the parishe, who as yett hath done nothing in the said matter.

There was also a "Paire of organs," very possibly that bought by the money left by John Sanders in 1509 for that purpose; and also "the service books in the quier."

A better state of things revived, when, in 1554, Queen Mary ascended the throne, and her cousin, Cardinal Reginald Pole, was able to return to England after his long exile. Landing at Dover on November 20th, 1554, he was most enthusiastically received, and escorted by 400 horsemen to Canterbury, whose citizens were reminded, by the splendour of his followers, of the golden days their fathers spoke of when pilgrims visited the shrine of the blessed St. Thomas the Martyr. Everywhere on the road to London, Pole was received as a legate sent on a message of peace, whilst before him was carried the legate's cross and two silver axes. From Gravesend he went by royal barge along what was then the chief thoroughfare to London, the silvery Thames. At Whitehall he was received by the King and Queen, and then went on to Lambeth, which had been splendidly furnished for him at the expense of the Queen. Having been elected Archbishop although then only a deacon, he was ordained priest, March 20th, 1556, in the church of the Monastery of the Grey Friars at Greenwich, and two days later consecrated Bishop, both Queen Mary and Philip being present at the service.

The son of Sir Richard Pole, who had married Margaret, the sister of the Earl of Warwick, he was born in the year 1500 at Lordington, a few miles from Chicester, and received his education at a school of considerable repute, attached to the Carthusian Monastery at West Sheen in Surrey. At the age of twelve he went to Oxford, where he became acquainted with Sir Thomas More. Owing to his close connection with Royalty, Reginald Pole received considerable church

patronage, whilst a layman, enjoying the income of two prebendaries in Salisbury Cathedral, besides being Dean of Wimborne Minster in Dorset, to which, in 1527, was added the Deanery of Exeter, This was not inconsistent with the opinions of that age, and Henry VIII. grateful to Pole's mother for her kindness to his daughter Mary, made no secret of his intentions to advance her son to the primacy and considered the Church might educate her future primate.

When nineteen Pole went abroad to Padua to finish his education, the necessary means being liberally supplied by the King during the time he was abroad, and at his return to this country in 1525 was heartily welcomed by the King and Cardinal Wolsey. In 1532 he again went abroad and visited Florence, Verona, and other places. Not approving of the King's divorce and re-marriage, he refused to return when ordered, well knowing that he would be put in the Tower of London on his return. In 1530 on the death of Cardinal Wolsey, Pole was offered the Archbishopric of York by Henry VIII, if he would declare in favour of the divorce, which Pole refused to do.

Although not yet ordained Pole was invited by the Pope to attend an assembly of learned men at Rome in 1536, and in December was made a Cardinal Deacon without the consent of Henry VIII., thereby making himself an outlaw whose life might be taken. He therefore remained abroad until the death of Henry VIII; when he was able to return to this country.—(*Hook's Lives of the Archbishops*).

Shortly after his consecration, Cardinal Pole began a visitation of the parishes in his Diocese, which brings to our knowledge the terrible ruin and desolation which the churches of this country presented at this period; altars, fonts, vestment, service-books, as well as the images and other ornaments, everywhere had been destroyed or desecrated, and the Archbishop at once ordered the parishes to restore the necessary vestments and things needed for the services of the church, such as albs, amice, cope, stole, chasuble, processional cross,

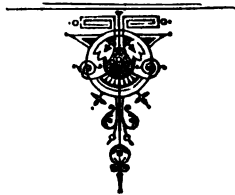
and the altar with its ornaments.

In Wingham Church, and many others, the rood-beam across the chancel arch, with its crucifix and the images of S. Mary and S. John, also the image of the patron saint of the church, had been destroyed, and were ordered to be restored. Some of the parishioners were brought before the Archbishop, because they refused to come to the Sacrament or join in the processions; whilst others who did attend the church were charged with looking down on the ground, at the elevation of the Host, so as to avoid the act of adoration; whilst one person was accused of hiding himself behind one of the pillars of the church for the same intention. Contempt of the sacraments and ceremonies of the church is a constant ground of accusation, while the refusal and neglect to receive the Communion on the Great Festivals does not show a very creditable state of things, although, at the present time, we who are so accustomed to the very numerous divisions may consider such charges as trivial. But it is surely a sad indication of the absence of reverence, which the extreme party had caused among the poorer folks, for the most sacred ordinances of Christianity, to know that a parishioner of Wingham was very severely reprimanded by the Archbishop for profaning and blaspheming the Sacrament.—(*Diocesan History*).

In 1537 Cardinal Pole had granted to him by Philip and Mary the houses and premises in the mint yard of the late Priory of Christ Church at Canterbury, formerly held by the almoner. (*Hist M.S.S. Report V. 440*).

Unfortunately Cardinal Pole did not live long to carry out his good work, but died two years later, on November 18th, 1558, just twenty-two hours after the death of Queen Mary. His body lay in state at Lambeth for forty days, and was then conveyed with great pomp to Canterbury, and buried in the Cathedral, where in the crown a plain brick tomb, covered with plaster, without name or inscription, marks his resting-place, for it would have been very dangerous for anyone to propose a better monument. He was the last Archbishop buried in the Cathedral.

During the reign of Queen Mary a terrible fear must have hung like a threatening storm over those who had enriched themselves with the property of the Church, that they would be called upon to restore it to its original and rightful use; so that the accession of Elizabeth and a reformed government must have been welcome by them, as a matter of self-interest, so that they might continue to enjoy the plundered temporalities of the Church. The country also began to realise the result of the suppression of the monasteries, whose property enabled them to amply provide out of their storehouse for the needs of the aged poor, without the help of poor rates. So this property once belonging to the Church no longer relieved the poor, who thus suffered a very great amount of misery; and very soon poor-rates were made and workhouses built.—(*Diocesan History*)



CHAPTER VIII.

THE CANONRIES OF THE COLLEGE.

There were six canonries, which were named from the land that endowed them, and their history is as follows:—

Pedding situated in the present parish of Ash, near the Durlock stream. A family taking its name from this place, is mentioned as early as the reign of Henry III, when Henry de Peddinge and others were appointed in 1252, as a "jury of the Hundred," to enquire as to the lawfulness of granting a weekly-market to Wingham. (*Arch. Cant. II*).

In 1270 there was a Thomas de Pedding; Roger the son of Nicholas de Pedding; and Stephen the son of John de Pedding, and very probably it was this Stephen de Pedding who was ordained a priest, by Archbishop Peckham in Hythe church, during September, 1282. In 1280 John de Pedding signs his name as a witness to a charter of Henry de Goshall. On Trinity eve 1287, in Bridge church, Archbishop Peckham admitted a John de Pedding to the office of acolyte. "Nicholas de Pedding in Ash" was ordained deacon, and next Witsun in Hythe church, ordained priest. (*Planche's Ash; Letters Abp. Peckham.*)

In September, 1315, a Stephen de Peddyng, Chaplain, and others, sold a messuage with sixteen acres of land with appurtenances, at Ash, to John de Egerydenne who also was a chaplain.—(*Arch. Cant. XIII*).

Two years later in September, 1317, John de Peddyng and his wife Constance buy from Walter Daulard of Sandwich, eleven and half acres of land, one acre of meadow, four acres and a rood of pasture, one rood of wood, a rent of 4s. 10d, also a rent of one cock and three hens, together with the moiety of one acre of turf [for fuel], and three parts of the moiety of a messuage with

its appurtenances in Ash and Staple next Wyngheham. Again at Easter, 1319, John de Peddyng and his wife Constance, bought for twenty marks (equal to about £300 to day) some more land from the same Walter Daulard—five acres one rood and half of arable land, one rood of wood, a rent of 20d. and two hens, together with the moiety of one acre of meadow, and an acre of turf with its appurtenances in Esshe and Staple next Wengeham.—(*Arch. Cant. XIII. XIV.*)

Now this name "Daulard" appears to be a corruption of "Durlock," where he lived, and took his name, but seems to have moved to Sandwich, and sold his land at "Durlock" to the adjoining owner of Pedding. Durlock means a "water lake," same as the Welsh "dwr" water; and represents the process by which an estuary of the sea was turned into a meadow.

In June, 1331, Prior Richard Oxenden wrote to the Baliff of Wyngham Manor, "in your next Hundred Court, give effect to the letter sent to you by our lord the Archbishop [Mepham], concerning the maintenance of the children of Henry de Peddyng and his wife Isabel; so that neither our lord the archbishop, nor his ministers may be blamed on account of any neglect of yours, and that no complaint may be made in a higher court about the provision of the said maintenance."—(*Letters Christ Church Vol. I.*)

Peter de Pedding in the year 1347 is a witness to a charter of Walter the son of Henry de Goshall, also in the next year Thomas de Pedding had a law suit with Walter de Goshall about the Manor of Clivesend in the Isle of Thanet.

By the reign of Henry VII, (1485-1509) the estate had passed to the Solly family—probably by marriage—and a Stephen Solly married in 1547 Elizabeth Hougham, whose grandson John Solly of Wingham when he died 1661, left a "message with lands commonly called Pedding" to his wife Margaret who died in 1710 at the age of eighty, and was buried in Ash Church.—(*Planche's "Ash"*)

CHILTON.

This was a Manor that originally belonged to the Archbishop's of Canterbury, and held from them by a family named Chilton, being part of their estate. A canonry in the college was endowed with the tithes of the land that William de Chilton held from Archbishop Peckham, except the three fields Bradesfelde, Brenithe, and Utlehere, which were given for the support of the Canons in common.

There was a Ralph de Chilton who was a Canon of St. Paul's, London, 1183-92; whilst Roger de Chilton was one of the commissioners who inquired into the granting of a market to Wingham in the year 1252; and this Roger had three brothers, Walter, John, and Theobald. There was also a Simon de Chilton in 1263 who was probably son of Roger; and a John de Chilton ordained acolyte by Archbishop Peckham in Aldington Church at Whitsuntide 1289. This family also held the Manor of Chilton in Sittingbourne which they sold in reign of Edward III.

William de Chilton died possessed of this estate in 1303, which was then sold to William de Baude, who died possessed of it in 1331, his wife being Johanna de Criol, who was descended from William de Arques through the celebrated East Kent family of Avranches and Crevecoeur. This estate then went to Thomas de Walton, who died in 1364, and his family sold it to Sir William de Septvans, whose descendants sold the estate in 1675 to George Thorpe a Prebendary of Canterbury, by whom it was bequeathed in 1716 to Emmanuel College, Cambridge.—(*Planche's "Ash"*).

TWITHAM.

This Manor is situated in the east part of the parish and the land extends into Goodneston parish; and gave its name to, and was the residence of a family named Twitham, who also owned Twitham Hills, (or Hells) in the next parish of Ash, and a considerable amount of land in the neighbourhood of Darent and Dartford. It is thought that about the middle of the twelfth century the two separate families of Hells and

Twitham, married two daughters and co-heiresses of the Ros family mentioned in the Domesday Survey. Twitham married the elder daughter, and taking her coat-of-arms, which is three roses in allusion to the name, whilst the arms of Twitham are "three cinquefoils" represented by five leaves issuing from a central ball.—(*Arch. Cant. XV.*)

This Manor was held as the fourth part of a knight's fee from the Archbishop, and as such contributed to the customary "aids" or assessments. Alan de Twitham was with King Richard I. at the siege of Acre, in Palestine, in the year 1191, whilst in 1201, Theobald (who was the son of Hamo) de Twitham had a law-suit with Thomas Garwinton (modern Garrington) about some land at Iledon. There was also another Alan de Twitham, who on July 18th, in the year 1279, did homage and fealty in the manner formerly described "for the fourth part of a knight's fee at Twycham" to Archbishop Peckham, when at the Lyminge Manor House. Alan was succeeded by Theobald de Twitham and his heirs were a third Alan and a Hamo de Twitham, who in 1347 contributed towards the expenses of knighting the Black Prince. Now this Alan de Twitham had a dispute with Thomas de Seinlegier about some land, which was likely to cause a breach of the peace. so that Archbishop John Stratford was appealed to that he might prevent this. For it seems that Thomas de Seinlegier, at Maidstone, before the justices holding the assize there, publicly said that he would make ready against Alan, whom the Archbishop ordered to appear before him at Lambeth "on the vigil of the Ephantophany of our Lord." Alan died in 1353, and was succeeded by his grandson also named Alan, who was then only five years of age, and when he became of age his property consisted of "Twitham Manor in the parish of Goodneston, and Helles Manor in Ash, also a sepearte acre of meadow land and half a rood of land in that parish." He had a sister, Maud who married into the Septvans family, and thus the Ash portion of the property went to them.

Richard Oxenden de Wingham who lived in the

reign of Richard II., married Isabella, the daughter of Theobald de Twitham, and at his death was buried in St. John's Chapel, on the south side of Wingham Church, and appears to be the first of the Oxenden family mentioned as being buried there. It was their son, John Oxenden, who supported John Cade.

Twitham was also the name of one of the canonries belonging to the church, for Archbishop Peckham, when he made the church collegiate in the year 1286, endowed the first canon stall on the south side of the choir, "with the tithes of the land that Alan de Twitham held from the Archbishop, except the two fields Holdene and Brocfeld, the tithes from which were to be for the whole college.—(*Letters Christ's Church; Planche's "Ash"*).

The coat-of-arms of the Twitham family was—"sable, semee of crosses crosslet argent, three cinquefoils of the last", as shewn in the south window of the chancel of Denton Church.—(*Arch. Cant. VI.*).

RATLING

This manor (now in the parish of Nonington) was held as a "knight's-fee" by a family who took their name from the estate. About the year 1160 there was a person named Alan de Ratling, who had a small portion of ground in Canterbury, at the north east corner of the city wall, and near the monastery bakehouse, which he sold to Prior Wibert and the monks, who reduced a rent of his from 28d. to 14d. a year.—(*Letters Christ's Church.*)

On July 18th, 1279, at the Lyminge Manor House, Ralph Perot did homage and fealty to Archbishop John Peckham, "for half a knight's fee at Ratling" whilst three days later at the Wingham Manor House, Richard de Dover did homage and fealty to the archbishop "for half a knight's fee at Ratling. In 1286 the first subdiaconal canonry in the college, was endowed with "the tithes of the land that Richard de Ratling and Ralph Perot held from the archbishop, between the highway which led from Crudeswood to the cross at Bonyngton and thence to the estate of the Priory, at Adesham".—(*Letters Abp. Peckham; Hasted III.*)

In 1305 the exors of John de Estrateling [East Ratling] petition the Parliament held that year, saying the sum of £132 is due to them for the journey and return of horses used by John de Ratling in the service of the king in Gascony.—(*Parliament 1305 in Rolls Series.*)

John de Ratling on 25th November, 1309, did homage and fealty "for half a fee in Ratling," to Archbishop Robert Winchelsea when staying at the Wingham Manor-House.

In 1324 a Laura de Ratling, became Abbess of Malling Nunnery, which had been founded by Bishop Gundulph of Rochester.

Between 1344-8 a Thomas de Retlyngg who was one of the officers of Christ Church Monastery had been ordered by the king's official, to collect the wool subsidy. The Prior thereupon wrote to the Archbishop, asking him to obtain the release of this Thomas de Ratling from that work, as he was so very useful a servant to the Monastery.—(*Letters Christ's Church Vol. II.*)

When the Black Prince was knighted in 1347, the heirs of Sayer de Ratling and his sister Margaret, contributed 40/- (equivalent to £50) from the land which they held of the Archbishop at Retlynge. Whilst Richard the son of Richard de Ratling with two others were joint holders of one fief at Hartanger, and they contributed 40s. He, further, with John Colkyn, the Abbott of S. Alban's, and Edmund de Acholi, jointly contributed 40s. from Esol and Freydeville. Thomas de Ratling, jointly with the Abbott of Langdon Abbey contributed 20s. from the third part of a fief and a half which they held at Swingfield from Hamo Crevcœur.—(*Arch. Cant. X.*)

Isabella the daughter of Richard de Ratling married John Oxenden de Wingham, who lived in the reign of Henry VI. (1422-61) and they had two sons John and Robert —(*Arch. Cant. VI.*).

But Sayer de Ratling who died in 1387 left an only daughter Joan, who married John Spicer, and their daughter Cicely married a John Isaac of Bridge, whose

grandson Edward Isaac sold this property in the reign of Henry VIII. (1509-47) to Sir John Fineux, chief justice of the King's Bench. His descendants sold the property to the Nevinsons, who resold to Sir William Cowper, and gives that family one of their titles Baron Ratling.—(*Philipott*).

The coat-of-arms of the Ratlings (who married in the Oxenden family) was—"gules semee.....a lion rampant or," as shown in the south window of the chancel at Denton—(*Arch. Cant. VI*). Hasted however says "gules a lion rampant between a orle of tilting spears, heads or,."—(*Hasted III. 707*)

The Ratling family also owned the Manor of Hull in the parish of Shoulden near Deal, and in 1355 (29 Edward III.) we find the names of Thomas, the son of John de Ratling, also Richard de Ratling who had to assist in the "ward" or "sea-watch" of that part of the coast from Sandwich to S. Margaret's—(*Pritchard's Hist. of Deal; Philipott*.)

BONNINGTON.

Archbishop Peckham endowed the second canony in the College; with the tithes from the lands of Thomas de Bonynton, Henry de Dover, Heirs of John de Bonynton, Alexander de Coleshulle, and William Edgar in the Hamlet of Bonnington. This estate belonged to a family of that name, down to the time of Edward II (1307-27). For in 1325 Thomas de Bonynton, bought from Theobald de Underdowne one hundred and sixty acres of land, forty of pasture and one acre of moor, in Goodwyneston, Nonynton, Bekesbourn and Littlebourn.

Afterwards the land went to the Boy's family, who spread through East Kent; and were descended from Roger de Boys (or Bosco) who came over with the Conqueror.

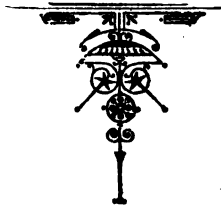
Thomas Boys died possessed of this estate in 1497, and was buried with his wife Edith, before the south-door of the church, in the churchyard of Goodneston. His son William Boys bought Fredville and removed

there, but died at Bonington in 1507 and was buried in Goodneston Church, when his eldest son John had Fredville and Thomas the second son, Bonington. In 1719 their descendants sold the property to Sir Brook Bridges.—(*Hasted III.*)

WYMLINGSWOLD

Archbishop Peckham when he founded the College endowed the second subdiaconal canonry with the tithes of the land which lay between the highway from the wood La Dene, as far as the highway from Nethersole to Barham Down, and the estate of Acolter.—(*Hasted III.*)

As the name of this parish has taken rather a peculiar form, we may mention that the name occurs in an Anglo-Saxon Charter of the year 824 when Archbishop Wulfred exchanged some land with his monks, and some of the land was bounded on the east by Wimlingawold—(*Birch's Anglo Saxon Charters. I. 525.*)



CHAPTER IX.

VICARS AND PROVOSTS.

Gilbert Marescal (or Marshall) 1228

He was presented to the living by King Henry III on September 19th, 1228, when there was no archbishop, through the death of Stephen Langton on the previous July 9th, so that the presentation lapsed to the crown.

He was third son of William Marescal (or Marshall) the second Earl of Pembroke and Striguil (who died 1231), and being of weakly constitution was intended for an ecclesiastical career. Having taken minor-orders he received the living of Orford in Suffolk, 30. May 1225, and three years later that of Wingham. He is spoken of by the historian Matthew Paris, as "a learned man who held a benefice." However the life of a soldier was more his choice, for he joined his brother Richard in opposing foreign advisers, and acted for him in Ireland, where Gilbert won over to their side all but the Lacys' and their followers. On the death of his brother Richard, 16 April, 1234, he crossed over to Wales and through the mediation of Archbishop Edmund was pardoned by the king, and also his two younger brothers—Walter and Anselm. At Worcester, 11 June, 1234, Gilbert was knighted by Henry III and invested with the Earldom of Pembroke; also the wand of office of Mareschal, which according to custom had been held by his ancestors. Next year he was accused of causing the death of Henry Clement, but proved his innocence by oath, yet the king never liked him as he did before. In November, 1239, Gilbert took the cross with Richard Earl of Cornwall, and when in the following July, was about to leave England, was recalled by the king. Whilst taking part in a tournament at Ware in Hertfordshire on 27th June, 1241, with many of the English nobles, Earl Gilbert Marescal was thrown from his horse, and died the same day, but his body was taken to London and buried in the Temple church, where a stone effigy supposed to be his, is preserved. He had married in 1230 Margaret de Lanvalla, and (2) in August 1235, Margaret sister of Alexander II, of Scotland who survived him three years, and died in 1244; but Gilbert left no children by either wife.—(*Arch. Cant.*, XX. 66, *Matt. Paris*; *Dict. Natl. Bio.*)

An Italian cleric in 1232.

The living must in those days have been a rich one, for it was given to poor and needy foreigners, who were intruded into benefices by means of "provisions" as they were called; that is

writes which forbid any one being appointed to a living, until some one belonging to the Roman court was appointed. When in 1226 the Pope required that one canonry in every cathedral and collegiate-church, should be assigned to his use, also an equal revenue from the episcopal estates, and from each monastery, the request was refused.

About Christmas, 1232, the barns belonging to the Vicar at Wingham, when full of produce were plundered and burnt down by the parishioners and others, to show their dislike to these foreign priests. He was an Italian, who went to Roger Niger, Bishop of London, who on the following Feb. 10th, excommunicated the authors of this outrage. The Pope was angry when he heard that the priest had been thus treated, wrote a sharp letter to Henry III. ordering him to punish the authors of this outrage. But inquiry having been made into the affair, it was found that so many persons were concerned, also that Hubert de Burgh sided with them; the king thought it best to take no notice, or the peace of the country might be disturbed. Archbishop Richard Grant had died in August 1231, and Edmund Rich was not consecrated at Canterbury until 2nd April, 1234. "At this time (says Dr. Jessop) the country swarmed with foreign ecclesiastics who never came near their livings", although they received the income.—(*Matt. Paris, Vol. II. 339.*)

Ph's [? Philip] de Sabaudia (or Savoy) 1243—

Probably a relative of Archbishop Boniface of Savoy, and one of the many foreigners whom the wife of Henry III brought over to England. The king, in May, 1243, appointed him to Reculver, and in September of same year to Wingham; for there was no Archbishop then, Edmund Rich having died 16th November, 1240, and Boniface, although elected in 1241 and received the revenue, was not consecrated until 1245.

Peter of Savoy, another uncle of the Queen, in 1240 was made Earl of Richmond, and seven years later brought over a number of poor foreign ladies, who were married to the rich nobles of England.—(*Arch. Cant. Vol. XX.; Matt. Paris.*)

Richard.

The only particulars of him that we have, is that "Richard Vicar of Wingham" with the whole parish bear witness to the miracle wrought in Emma de Dene, who partly recovered from paralysis, when a fillett or band which had been brought from the body Simon de Montfort, had been applied to her head. Now Simon de Montfort killed at Evesham in 1265 was long regarded as a martyr.—(*Rishanger's Chronicle—Camden Society 10.*) For further particulars see Manor of Dene—Chapter V.

John de Sarestone died 1271.

This vicar died April 20th, 1271, and was buried in the chancel of the church.—(*Hasted III.*)

Theodosius de Camilla 1271-1281.

A foreign ecclesiastic, appointed in April, 1271, by Henry III, who also gave him in November, 1272, that of Ash, which was a sort of chapel-of-ease to the mother church of Wingham, Theodosius was one of the Pope's chaplins, but it is very doubtful if this Theodosius de Camilla ever came to this country, for in 1271, the very year of his appointment, complaint was made that "Theodosius de Camilla, *non-resident* rector of Wingham, has allowed the ornaments (that is the necessary things used in the services of the Churches) to go to decay." Therefore Nicholas de Sandwiche, the Prior of Christ Church, Canterbury, with the consent of the proctor (or ecclesiastical lawyer) of this alien Rector, took possession of the corn and other products found on the premises of the rectory at Wingham, so as to provide the necessary money to replace those ornaments; but also, what was far more important, to pay a "fifteenth" (or tax) to the king. Now, besides having these two churches in Kent, Theodosius was at the same time Dean of Wolverhampton Collegiate Church, and Rector of Tarring, near Worthing, in Sussex, which living he held seven years, and shewed his knowledge of the places by saying that Wingham and Tarring were both in the Diocese of Canterbury. Archbishop Peckham was greatly opposed to a number of benefices being held by one priest, or, to use his own words, holding a "damnable number of benefices," which was so very common then, so, in 1282 he deprived Theodosius of his livings in this country, and he appealed to the Pope, and the Archbishop wrote to his representatives at the Papal Court, explaining that Theodosius de Camilla (1) irregularly claimed privileges; (2) abused them; (3) neglected the cure of soul; (4) was guilty of simony with reference to the church of Wingham and its chapels, which he wanted to sell to a certain person for as much land as was worth 24 marcs or £16 (equal to about £500 at the present day). Theodosius was unable to recover his livings, although his great supporter in this country, John the Sacristan of Westminster Abbey, boldly took up his case, and even allowed his zeal to carry him so far that he flung a roll of parchment (some citation) into the face of Archbishop Peckham, whilst he was consecrating in Canterbury Cathedral, Thomas de Ingoldsthorpe as Bishop of Rochester, on the Feast of S. Michael, 1283. He also, on behalf of Theodosius caused the Archbishop some trouble at Ash, whilst arranging for a successor, and the founding of Wingham College, for the income of two of the canonries—Chilton and Pedding—was derived from land in Ash.

Theodosius de Camilla, afterwards became Bishop of Turin 1300-1318.—(*Arch Cant XX; Letters Abp. Peckham III; Hist M.S.S. Report V. 428.*)

Roger de Rothwell. 1282—1287

In 1279 appointed Dean of the Arches Court, by Archbishop Peckham, also chancellor of Oxford, and in May, 1281, Edward

I appointed him and the Archdeacon of Canterbury, to be the King's proctors concerning the royal-chapels; and in January 1282, he had to enquire into the case of certain tenants of the Archbishop at Lambeth, who had been interfered with by the Abbot of Westminster. On May 9th of this year, at the Mortlake Manor House, he surrendered to the archbishop the seal of the Dean of the Arches Court, and the following June 29th, Archbishop Peckham, when staying at the Wingham Manor House, appointed him to the living.—(*Letters Abp. Peckham, Vol. III.*)

PROVOSTS OF WINGHAM, 1287-1547.

Peter de Guldeford, 1287-1294.

He belonged to the family of this name at East Guldeford, near Rye, in Sussex, whose earliest ancestor was Richard Guldeford born about 1186. He seems to have been the first Provost appointed to the College, and was evidently one in whom Archbishop Peckham had great confidence, for he was treasurer of the archbishop's household. On the eve of the Feast of the Conversion of St. Paul, in the year 1283, this archbishop presented him to Bishopsbourne church and on Feb. 21st, 1287, he was instituted Provost of Wingham to which was annexed the Vicarage, but had permission to be absent until he received all the income, which seems to show that everything in connection with the college. was then not fully settled; and further Provost Peter still remained treasurer of the archbishop's household, when on 31 March, 1288, he was ordered to have a new mitre made for Archbishop Peckham, at a cost of £173 4s. 10d., an amount equal to some £4000 at the present day. When staying at the Manor House, the archbishop on 20th April, 1292, granted to Provost Peter de Guldeford, one acre of land from the manor, and ordered the bailiff of the manor, to give the Provost possession of the same. When the college was sold in 1553 this "one acre of glebe-land" is specially mentioned.—(*Letters Abp. Peckham.*)

On March 13th. in the year 1313, Prior Henry de Eastry, informed the Provost of Wingham (but we are not told his name) that the Prior of Christchurch Monastery, intended holding "a visitation" of the College, by order of William, Cardinal Priest of St. Ciriaci in Thermis. But the Provost of Wingham protested against this. When there was a vacancy in the See of Canterbury the Prior of that monastery claimed the right to hold "visitation" in the place of the archbishop. Archbishop Winchelsey however did not die until May 11th, 1313, but for some time previously had been out of favour with the king who had confiscated his possessions. This claim to hold a visitation, when there was no archbishop, frequently occurs, and always gave rise to disputes.—(*Hist. MSS. Report VIII. 352.*)

Nicholas de Tarenta [? Darent.]

A person of this name in 1307 was one of the legal advisers of Christ Church Monastery; but all that we hear of this provost, is that in 1328 he was so old and feeble that he could not look after the College, so Archbishop Simon de Mepham on 29th September, 1328, ordered Prior Henry de Eastry to go out to Wingham and inquire into the case. But first the Prior on October 2nd wrote to the Provost as follows—"Henry by divine permission Prior of Christ Church, from the venerable Father in God, Simon [de Mepham] by divine permission Archbishop of Canterbury, etc., hath received authority (as recorded below), with reference to the Provost of the Collegiate Church of Wingham to whom we send greeting. We have received the commands of the Archbishop in these words"—Simon by divine grace, Archbishop of Canterbury, Primate of all England, to our well-beloved son in the Lord, Henry Prior of our Church of Christ, greeting, health, and blessing. Having been informed with reference to a certain worthy man our well-beloved the Provost of the Church of Wingham, is now so infirm of body that he is unable to carry out the duties committed to him, and therefore for his own good, being so infirm and worn out, we therefore will that if necessary, assistance be given him in the management of his College, and we require and command you to go to the Church of Wingham on our behalf and thoroughly inquire into the state of the said Provost, and when you have personally found out if you think he ought to have assistance, then with the consent of the Provost we authorise you to appoint some person as his coadjutor (or assistant) with our authority. Whatever you shall do on our behalf in this matter we will at once grant to you letters-patent concerning these things. Dated from Mortlake 29th September, 1328, and the first of our consecration. By which authoritative order, we [the Prior] cite you the Provost, and through you, each of the canons, vicars, and clerics who are not canons, and six of the chief parishioners of the parish, we will and command you to cite, call together, and appear before us in the Church of Wingham, on the Monday next after the Feast of St. Faith (October 6th); and further shall require you by the words of the same mandate, to answer touching the whole truth of the matter, and see that it is carried out. Dated from Canterbury 2nd October, 1328."

When Prior Henry de Eastry had held this enquiry it was found that the Provost was so infirm, that the Rector of Monkton in Thanet—a church belonging to the monastery—was appointed coadjutor. Henry etc.... We therefore by authority of the before mentioned mandate about the Church of Wingham recently enquired into; because it was plain to us after careful enquiry made, and by other lawful means; the Provost was found so infirm of body because of his great age, that he cannot attend to his duties—which are great and responsible—in the way they should be done; we therefore knowing your worth and merit, appoint you Richard, Rector of Monkton in Thanet, coadjutor to the Provost of Wingham. Dated from Canterbury, 19th October, 1328."—(*Letters Christ Church Vol 1.*)

Adam de 1332:

The previous aged Provost must have died soon after 1328; for on 22nd May, 1332, Archbishop Simon de Mepham appointed—"Adam, Provost of Wingham,"—and five others, to examine into the fitness of those persons who offered themselves for ordination.—(*Letters Christ Church Vol 1.*)

Robert de Solbury 1351-1358 :—

He had been appointed Rector of Ickham in 1324, which living he held until 1351. He also held other important offices; and was Proctor (or representative) of Oxford University at the Papal Court, and in October, 1331, returned to this country; when he was then appointed the representative of Christ Church Canterbury, at Rome. In June, 1332, he was at Rome, and in January of the next year, Prior Richard de Oxenden requested him to find out about certain valuable documents that belonged to the Monastery, which had been sent to Rome. When in August, 1334, he asked for his salary, the Prior put him off with an excuse. In July, 1351, appointed Provost of Wingham, so he exchanged Ickham Rectory for Eynsford, near Dartford, where he died in 1358. Robert de Solbury, in the foundation deed of the Dennis Chantry in Ickham Church 1393, is mentioned as "formerly Vicar of Ickham Church."—(*Arch. Cant XIV; Letters Christ Church.*)

John Severley 1358-1363.

He was probably "Commissary" of Archbishop Islip who appointed him Provost, for in November, 1358, he was present at Lambeth, when William de Islip (or Jocelyn,) resigned the Rectory of Cliffe near Rochester. During his rule, William de Hegtresbury one of the canons of the college was also Rector of Ickham (1354-72) where some of the parishioners would not pay their tithe. so in November, 1359, the archbishop ordered Provost Severley to enquire into the matter.—(*Arch. Cant, XIV. XV.*)

William Rede 1363—1366.

Another of the distinguished Provosts of the college. Educated at Exeter college Oxford, and afterwards elected a Fellow of Merton college, and according to a memorandum preserved in the archives of that college, he built the library, and filled it with books. He was certainly eminent for his knowledge of geography, astronomy, and architecture; a diligent collector of manuscripts which he caused to be transcribed at his own cost; and by gifts of books or money, a great benefactor to the libraries of Exeter, Oriel, Balliol, and New Colleges. In 1363 he was made Provost of Wingham College by Archbishop Simon de Islip, which position he resigned three years later, became Archdeacon of Rochester, and in 1369 appointed Bishop of Chichester, by Pope Urban V. He was a friend of Bishop William of Wykeham, and a good sample of the learned and scholarly bishop. In 1385 he died, desiring by his will to be buried in the parish church of Selsey, before the

high-altar, but was buried in Chichester Cathedral, yet no monument erected to his memory, although he left thirteen silver-gilt cups for the use of the monks.—(*Memorials of Chichester by Stephens.*)

Thomas Mount de Wickham 1366—1368.—(*Hasted III*)

We have no particulars of this and the next two Provosts, except their appointments.

John de Sexton 1368—1374.—(*Dugdale*)

William de Windsor 1374.—(*Dugdale.*)

In 1330 Prior Henry de Eastry wrote to Archbishop Simon de Mepham, asking him to allow Jordan, Rector of Boughton; to exchange his living with a John de Windsor, who then was Rector of Bidinton in the Diocese of Winchester. He may have been the person who in 1374 became Provost?—(*Letters Christ Church.*)

Matthew Ashton 1412—1433.

He was Rector of Ivychurch in this county 1408-12, and then appointed Provost of the college, by Archbishop Thomas Arundel, after the death of that archbishop 19th Feb. 1414, and before Henry Chichele was enthroned, Prior John de Wodensborough, attempted to hold a "visitation" of the college, according to the asserted rights and power of the Prior. But Provost Ashton would not recognise that right, or allow the Prior to hold his "visitation" and a compromise was made between them. Provost Matthew Ashton died in 1343 and was buried in the chancel of the church, under a marble slab on the north side of the high-altar.—(*Arch. Cant. Vol. XIII; Camden Society 1877; Hist. MSS. Report IX.*)

Richard Toste—1458.

All we know of him, is that he died in the year 1458,—(*Hasted III.*)

Thomas Rotherham (or Scot,) 1458-63.

His family name was Scot, but being born at Rotherham, 24th August, 1423, thence took his surname. Educated at Eton, and one of the first scholars of King's College at Cambridge; then became a fellow of Pembroke Hall, of which, afterwards, he was the master. Appointed provost of Wingham in 1458, by Archbishop Thomas Bouchier, and for many years was legal-adviser to Christ Church Monastery. Edward IV. made him a royal chaplain, and altho' he presided over the college for only five years, his after career was distinguished. In 1468 he became keeper of the King's privy-seal, Provost of Beverly in his native Yorkshire, and Bishop of Rochester (1468-72), and sent as sole ambassador to the king of France to treat for peace. In 1472 translated to Lincoln, and two years after raised to the high office of Lord-Chancellor, and sat in the Parliaments of 1478 and 1483.

but meantime on 3rd September, 1480, became Archbishop of York (1480-1500), and at same time was Master of Pembroke College, Cambridge, 1480-7. Twenty years later he died at Cawood, a residence of the Archbishop of York, on the 29th May, 1500, at the age of seventy-six. He had founded in his native place a college for a provost and five priests, and left bequests to Oxford and Cambridge. In his will, made August, 1498, he left "to the Colledge of Wyngam, where I was Provost, a jewelled chalice (calicem proetii), worth 100/-." Whilst Rotherham was Provost of Wingham, Archbishop Thomas Bouchier allowed the number of vicars to be reduced to four "in priests orders," because they only receive £4 (equal to about £50 at the present day) a year each; so it is probable the four divided the income between them, originally meant for six.—(*Foss' Lives of Judges; Letters Christ Church, Vol. III.*)

Thomas Chichele, 1463-1466.

Said to be a brother of Archbishop Henry Chichele (who died in 1443), but Duncombe, in his "Three Hospitals of Canterbury," describes him as "grandson of William Chichele, the younger brother of the Archbishop." He was a Prebendary of London from 1429 until his death; Archdeacon of Canterbury, 1443, and in November, 1449, gave his consent to Wye vicarage being united to the Colledge of St. Gregory and St. Martin at Wye, which Archbishop Kempe had founded there. Master of Eastbridge Hospital in Canterbury, 1445-66; and in 1463 appointed by Archbishop Thomas Bouchier, Provost of Wingham. He died the 26th January, 1466, and was buried in the choir of the Church.—(*Letters Christ Church Vol. III.; Duncombe's "Three Hospitals;" Newcourt.*)

John Bouchier, 1466-1469.

A kinsman of Archbishop Thomas Bouchier, by whom he was appointed Provost, also Archdeacon of Canterbury, 1479, and Master of Eastbridge Hospital, 1467-9; a Prebendary of Wells Cathedral, 1481, also a Prothonotary of the Pope. Although Provost John Bouchier used the arms and family knot of the feudal Bouchiers, it is not known what connection he was to that family. He died, 6th November, 1495, and was buried in the Lady Chapel of the Cathedral.—"Hic jacet sub hoc marmore expectans misericordiam Dei, venerabilis vir Magister Johannes Bouchier, Archidiaconus Cantuariensis, qui quidem Johannes migravit ad Domium 6 die mens November, 1495. Cujus anime de sua magna pietate propitiatur altissimus.—(*Battley's Somner; Notes and Queries Oct. 26th, 1895.*)

Richard Copping—1495.

Appointed by Archbishop Thomas Bouchier after whose death 6th April, 1486, the Prior of Canterbury (William de Selling), attempted to hold the customary "visitation," that the Prior claimed by right to hold; but Provosts Copping appealed to Rome, where the case lasted for seven years, and in 1493 a

compromise was again made, evidently in favour of Wingham College, as the Monastery remained discreetly silent. This Provost died in 1495—(*Dugdale ; Camden Society 1877.*)

Thomas Morton.

A brother of Archbishop John Morton, who must have appointed him Provost. A cleric of this name was presented 24th November, 1485, by Henry VII, to the church of Creke in the diocese of Lincoln; and as Archdeacon of Ely in June, 1488, he and others were ordered to see that the great bridge at Cambridge was repaired. His brother, the Archbishop, was previously Bishop of Ely (1478-86).—(*Arch. Cant. XIV. Materials for Reign of Henry VII, Rolls Series.*)

Henry Ediall—1497—1520

Evidently a great friend of Archbishop John Morton, who, in June, 1487, appointed him Vicar of Saltwood in this county, and in July, 1497, Provost of Wingham; he was also one of the exors. of Cardinal Morton's will, and Archdeacon of Rochester. He was Provost when Archbishop Warham held a visitation of the College, 14th September, 1511, (as recorded in the history of the college). When he died in 1520, he was buried in the choir of the church before the image of our Saviour.—(*Arch. Cant. XVIII; Hasted III.*)

William Warham—1520—1533.

A nephew of Archbishop Warham, after whom he was named. Appointed by his uncle, Rector of Orpington, in December, 1511, and was Archdeacon of Canterbury, 1514-1535, and a prebendary of London, 1515. In 1520, on the death of the former Provost, the Archbishop appointed his nephew, and at the same time "granted certain lands in Wingham to William Warham cleric." He had Papal dispensation as "Archdeacon of Canterbury to hold the Provostship of Wingham, contrary to the rules of that college." He went with Cardinal Wolsey on his embassy to the French King in the year 1527, when the Cardinal left London on July 3rd, escorted by nine hundred horsemen, and at Canterbury had a conference with the Archbishop about the way Katherine of Arragon was to be treated. On August 4th they entered Amiens to meet Francis I, with reference to the proposed divorce. Provost Warham was also Rector of Harrow on the Hill, 1532-7, and of Hayes in Middlesex from 1532 until his death in 1557. On the death of his uncle, the archbishop, 22nd August, 1532, at Hackington Rectory, the residence of the Archdeacon, Provost Warham retired from his archdeaconry, receiving a pension of £80 a year, and resigning Wingham for a pension of £20 a year. He died in 1557.—(*Arch. Cant. XIII; Newcourt ; Battley's Somner ; Hist MSS. Report IX, and Cecil Papers III.*)

Edmund Cranmer, 1534—1547.

The last Provost of the College. He was the son of Thomas Cranmer of Aslacton in Notts, and a brother of Archbishop

Edward Cranmer who appointed him both Provost and Archdeacon (1534-54). In 1542, he contributed £20 to a loan for Henry VIII, and received several rich livings in the gift of the Archbishop—Ickham 1547-54, Cliffe near Rochester 1549-54, and a Prebendary of Canterbury. On the accession of Queen Mary, in 1554, he was deprived of all his benefices, being a married man, which was a great offence, so he fled to Germany. His son, Thomas Cranmer, was registrar of the archdeaconry, and died 1604, being buried in St. Mildred's Church, Canterbury, where there is his monument, and also one to another descendant William Cranmer, who died in 1697—*Arch. Cant. XI, XIV; Gentleman's Magazine, 1860.*

The College with others, that had escaped the dissolution of the monasteries, not being a religious house in the strict sense of the word, was suppressed by the advisers of Edward VI in 1547, remaining in the hands of the king, until sold in 1553 with the church to Sir Henry Palmer, for £519 11s. 4d., subject to the payment of £20 a year to a Vicar.

VICARS:—

-1557—Robert Charles

1558-1559—James Forrester.

1559-1607—Francis Reynolds.

1607-1618—William Brigham.

He married at Staple, in 1609, Margaret Oxenden, (born 1587) the sixth daughter of Edward Oxenden, of Brooke, by his wife Alice Fowler of Islington. Also Vicar of Ash, 1626-38, and probably presented to both livings by the Oxenden family.

1618-1672—Samuel Stevens.

Who married, in 1664, Jane Masters of St. Mary's, Northgate, Canterbury—(*Canterbury Marriage Licenses, Second series by J. M. Cowper.*)

1672-1719—Christopher Harris,

Who was also Rector of Stourmouth, 1690-1719. A small brass (now in the north chapel) states he was buried in Wingham church:—"Near the desk lyeth the Body of Christopher Harris, Curate of this parish 47 years, and Rector of Stourmouth 30, he died 24th November, 1719, aged 73."

1719-1744—William Newton.

A native of Maidstone, where he lived for some years, and wrote a history of Maidstone College. Also Rector of Gillingham in Dorset, 1696-1744. This Vicar, in January, 1719, contributed £1 11s. 6d. "towards the new casting the Six Bells belonging to the said parish church, and making them into eight musical bells, etc." Had a son William, born at Wingham 14th September, 1721, but died at Canterbury of small-pox, 16th April, 1737, when 16 years of age. The Vicar died in 1744

and was buried at the west end of the south aisle of the church, near the font.

A daughter, Sarah, married Henry Neville, a surgeon, of Wingham, and she died 23rd February, 1789. aged sixty-eight, and her husband 7th March, 1808, at the age of eighty-nine. Their daughter Jane died unmarried 7th July, 1831. aged eighty-four, being buried in the church.

1744-1756.—John James.

He first signs the Church Book as "Minister" at the Easter vestry meeting 1745.

1756-1769.—John Nairn.

Signs the church book for the first time at Easter 1757. Probably he was previously curate of Great Mongeham 1755-7, and left here, when he became Rector of Kingston, 13th January, 1769.

1770-1779.—John Loftie.

Also Vicar of St. Dunstan's Canterbury, 1767-1801.

1790-1794.—William Thomas.

Probably curate to the former vicar, since he signs himself "sub-curate of Wingham" in 1788, but receives 4/- as Visitation dinner at the Easter Vestry 1790.

1795-1800.—? Harvey

Receives payment as Vicar, for "Visitation dinners" in these years. May have been a son of Richard Harvey, Rector of St. Lawrence, Thanet 1766-93, who married a daughter of Judith Matson, of Wingham.

1800-1811.—John Tucker.

His name first mentioned in the church-book at Easter, 1801, when he receives £1 1s. for his "visitation dinner," and same amount every year up to the year 1811. Also Rector of Gravesend and Luddenham in this county. He died, 26th February, 1811, at the age of fifty-two.

1811-1816.—Philip le Geyt.

The son of Robert le Geyt, of Canterbury, born in 1776, and educated at Magdalene College, Oxford. Vicar of Chislet, 1803-16, and Marden, 1817-47. He married Jane Cairnes and had thirteen children. Died at Esher, in Surrey, 6th January, 1847, where he was buried.—(*Chislet by Haslewood.*)

1824-1826.—Thomas Bruce.

1826-1837.—Montagu Oxenden.

Who lived at the Dene Mansion, being a son of Sir Henry Oxenden of Broome. Educated at Exeter College, Oxford, he was ordained deacon in 1823 by the Archbishop of York. Rector of Luddenham, Kent, 1827-78, to which he was presented by the Lord Chancellor, and in 1837 the Earl of Winchelsea appointed

him Rector of Eastwell, which he held until his death in 1880. The present Baronet, Sir Percy D. Oxenden, was his second son. It was the Rev. Montagu Oxenden, who brought the action that recovered the Rushbeechee Charity for the parishioners.

1838-1844.—Charles Levingston,

Who married Elizabeth Woolhouse; and in 1847 he was curate of St. Lawrence, in the Isle of Wight.

1844-1859.—Henry Sim.

1859-1877.—William Clarke.

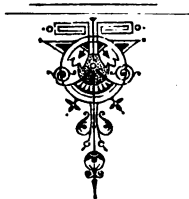
Having been educated at Queens College, Oxford, where he took his degree in 1845, and was ordained the next year by the Bishop of Chichester, and became curate of Icklesham, in Sussex, 1846-50; St. Stephen's, Brighton, 1852-6; then chaplain at Heyeres, 1856-9, whence he came to Wingham. The Bishop of Winchester presented him in 1877, to Hook in Surrey, where he remained until 1890, and then became Vicar of Rumburgh with St. Michael, South Elmham, in the diocese of Norwich, which he has since resigned.

1877-1890.—Robert Rigby Kewley,

Who took his degree at Brazenose College, Oxford, in 1851, and was ordained by the Bishop of Rochester, in 1863. Curate of Bishop Hatfield, Herts, 1863-70; St. Michael and All Angels, Sydenham, 1870-5; St. Bartholomew's, Sydenham, 1875-7, when he came to Wingham, and left this parish in 1890, being appointed Vicar of Bucklesbury, with Marlestone, near Reading, in the Diocese of Oxford.

1891—Joseph Makinson Fox, B.A.

University of London, 1854. Ordained Deacon by the Bishop of Rochester in 1886, and was curate of St. Nicholas, Strood, next Rochester, 1886-91.



CHAPTER X.

CANONS OF THE COLLEGE.

MANY of those who were Canons of Wingham College became distinguished men, both in church and state, and we are able to give particulars of the following:--

William de Haleberg, 1287-

He was appointed to act with the Dean of the Court of Arches in April, 1282, in a case between Henry de Buckland and the exors. of Robert de Trillowe. In February of the next year, with others, he went to Westminster to consider the evidence for the exemption of Great Malvern Priory, when he is described as "examinatori" of the Court of Canterbury. On Easter Eve, 1283, William de Haleberg was ordained Deacon, and is described as Rector of All Saints. When at the South Malling Manor House, February 21st, 1287, Archbishop Peckham appointed him to the Bonnington Canonry of our church, and Archbishop Winchelsey, June 27th, 1310, appointed him Rector of Smarden, which he resigned in 1312.—(*Letters Abp. Peckham.*)

John de Lewes, 1287-

Evidently a native of Lewes in Sussex. He, in 1280, became Vicar of Smarden in this county, succeeding John de Bestane, who had resigned. Archbishop Peckham, when staying at the South Malling Manor House, in Sussex, on October 20th, 1285, appointed John de Lewes Vicar of Ash, and next year to the Ratling Canonry in the collegiate Church of Wingham, then recently founded by the Archbishop. He resigned Ash in November, 1288, when appointed to Horsley, in Surrey. He was also Rector of Buxted, in the Diocese of Chichester, when, in July, 1292, Archbishop Peckham, who was at the Otford Manor House, granted him license to build a chapel at Gilbridge, in that parish, for which land was granted. He appears to have held his canonry at Wingham for some years, as in the year 1319 we find that a John de Lewes, clerk, bought from John de Boudon a messuage of forty acres three and a half roods of land, paying a rent to the overlord of sevenpence and two hens, in Nonington-next-Wingham; and at Easter in the next year, he bought another twenty acres at the same place.—(*Letters Peckham, Arch. Cant. XIV.*)

Walter de Peckham, 1287-

A nephew of the Founder, being a son of Richard de Peckham. Walter was appointed to the Wymelingwolde Canonry, February

21st, 1287, by the Archbishop, when at the South Malling Manor House, but must then have been only a layman, for when admitted "acolyte" in Tong Church, at the September ordination 1288, he is described as Canon of Wingham; and was ordained "sub-deacon" at Slindon, in the following December, when he was also Rector of Tarring, in Sussex; and Deacon at Croydon in March, 1289, and Priest at Tong church later in the same year.—(*Letters Abp. Peckham.*)

William de Sardenia, 1287-

A Professor of Civil Law, and appointed Vicar of Goodnestone July 29th, 1282, by Archbishop Peckham when at Wingham Manor House; and upon the departure of the Archbishop into Wales in November of the same year, William de Sardenia was one of those who were appointed to look after the rights of the Archbishop during his absence in Wales, trying to arrange peace between Llewellyn and Edward I. On June 29th, 1283, he was presented to Great Chart, and in the following November to Chiddingstone. The Archbishop ordered him, July 24th, 1284, to cite those who were concerned in the burning of Hampton Church, in the diocese of Exeter; and three years later was rewarded (February 21st, 1287), with the Chilton Canonry, and July 3rd, 1288, the church of Boughton next Blean, with the chapel of Herne Hill. He also became a Prebendary of St. Paul's London, and was official of the Arches Court for the years 1297-1308.—(*Letters Abp. Peckham, and Newcourt, i, 14, 8, 434.*)

Martin de Hampton, 1287-1306.

Rector of Wittersham, when on May 5th, 1282, Archbishop Peckham, at the Mortlake Manor House, appointed him to be his Commissary, and next June 30th to Paseying Chapel on the deprivation of Theodosius de Camilla (a former Vicar of this parish). When at the Aldington Manor House, Archbishop Peckham, on September 1st, orders his commissary to compel the debtors of Stephen de Forde, late Rector of Saltwood, to pay their debts; and in December Martin had to proceed against two of the monks of Christ Church, Canterbury, who had fled from their Monastery, being assisted by Sir Robert de Hardres. From the Otford Manor House the Archbishop informs Martin that the people of Wingham, and others, are not to obey the inhibition of the Sacristan of Westminster, with reference to Theodosius de Camilla. Next year when at Saltwood Castle, April 20th, 1284, Archbishop Peckham orders Martin to appoint a coadjutrice to the Prioress of S. Sepulchres Nunnery, at Canterbury. From Liddington, January 1st, 1285, the Archbishop orders Martin de Hampton, and Thomas, Rector of Chartham, to take possession of the goods of Walter de Chelecumbe, the deceased Rector of Ickham; and three days later empowers Martin and the Archdeacon of Canterbury to demand certain monks of Christ Church:—Ralph de Adisham, John de Welles, John de London, and John de Shamelford, who

had been imprisoned by the kings officers. On January 25th Martin was rewarded with the rich living of Ickham and also became a Canon of the College, but continued to act as commissary for the Archbishop, who, in December, 1285, when at the Charing Manor House, orders Martin to excommunicate all those persons who made illegal exactions on the tenants of the Archbishop. Martin de Hampton was buried in the chancel of Ickham Church, where there was a brass with this inscription, "Pray for the soul of Martin de Hampton, sometime Rector of this Church, and Canon of Wingham, whose body rests here. He died November 28th, 1306."—(*Letters Abp. Peckham; Arch. Cant. XIV, 116*).

Thomas de Chartham, 1287-

A native of Chartham, in this county. In 1281, with others, had to audit the accounts of Hamo, Vicar of Ash, previously Warden of Eastbridge Hospital, Archbishop Peckham appointed him to the Pedding Canonry in 1287, but resigned the same year, and was appointed a Canon of South Malling in the place of Lambert de Mouneto, who had died.—(*Letters Abp. Peckham.*)

Roger Burd (or Bourd), 1287-92.

Archbishop Peckham, when at the Wingham Manor House, June 26th, 1287, appointed him to the Pedding Canonry in succession to Thomas de Chartham; and in 1288 he was ordained priest in the Chapel at Slindon, at the December ordination. Roger Burd resigned the Wingham Canonry in 1292.—(*Letters Abp. Peckham.*)

Robert de Cysterne, 1292-

Ordained by Archbishop Peckham, in Arundel Church, on Saturday, in the first week in Lent, 1288; and became Rector of Hadleigh, in Suffolk, until the Archbishop, when at Mortlake Manor House, October 8th, 1292, appointed him Canon of Wingham, in place of Roger Burd.—(*Letters Abp. Peckham.*)

Thomas de Upton, 1299-1327.

He had been ordained priest by Archbishop Peckham, at Croydon, in March, 1289, and was then appointed Rector of Adisham, holding both until his death in 1327, when he was buried in the south transept of Adisham Church, where his stone coffin may be seen.—(*Arch. Cant. XIV.*)

Robert de Wyvill, 1328-

A king's clerk (or royal chaplain) had given to him, August 15th, 1328, by Edward III., when at York, "the Canonry in the Collegiate Church of Wingham, lately held by Thomas de Upton," in the King's gift by reason of a vacancy in the See of Canterbury. Archbishop Reynolds died November 16th, 1327, and Archbishop Mepham was enthroned January 22nd, 1329.—(*Kal. Pat. Rolls.*)

Vitalis de Testa, 1324-

Evidently a foreigner, also at same time a Canon of Salisbury.

and Dean of St. Paul's, London, 1314-28. Probably non-resident. (*Newcourt I. 41*).

Michael de Bereham, 1310-1320.

May have been a native of Barham. Chancellor of the Diocese of Canterbury, and in 1310 appointed a Canon of the College and Rector of Saltwood from 1310 to 1320.—(*Arch. Cant. XVIII.*)

John de Bruyton, 1320-1334.

A native of Somerset, who, in 1300 was Chancellor of the Archbishop, and in 1317, Rector of Cliffe at Hoo, which next year he exchanged for Lyminge; and in 1320 succeeded the former as Rector of Saltwood and a Canon of our College. He was a very learned man, and one of the Chaplains of Edward II. On Jan. 3rd, 1321, he was appointed with two others, as commissioners, to enquire into the case of Richard atte Notebeame, a Canon of St. Gregory's, Canterbury, who was in prison. He was still a member of Archbishop Winchelsea's household in 1332, when Prior Henry de Eastry requested him not to summon for non-residence the Vicars of Brooke, near Wye, and St. Dunstan's, London, who both had leave of absence. In 1323 John de Bruyton had been appointed Archdeacon of Canterbury, but the Pope cancelled the appointment.—(*Letters Christ Church, Vol I. Arch Cant. XV.*)

Richard de Tuberville, 1334-

Edward III. on February, 1st, 1334, appointed him (one of his chaplains) Canon of Wingham, lately held by John de Bruyton, in the gift of the King, as the see of Canterbury was vacant, Archbishop Mepham having died the previous October—(*Kal. Pat. Rolls*)

John de Grandison, -1328.

Succeeded in his Canonry by Nicholas de Hugate in February 1328 (*Kal. Pat. Rolls.*), and if the person who became Bishop of Exeter (1328-69), he was the second son of William de Grandison, who died in 1335, and born at Ashton, in Herefordshire, about 1292, studying theology at Paris. Became a Prebendary of York, 1309, Archdeacon of Notts, 1310, and in 1322 a Canon of Wells. Appointed by the Pope, Bishop of Exeter, he was consecrated at Avignon, and on his return landed at Dover, February 3rd, 1328, and two days later made his profession of obedience to Prior Henry de Eastry, as there was no Archbishop. Bishop Grandison was installed in his cathedral on the octave of the Feast of the Assumption (August 22nd), and began to restore the cathedral. When Archbishop Mepham arrived at Exeter in June, 1322, to hold a "visitation" of the cathedral, Bishop Grandison shut the door and drew up his men in battle array, so the Archbishop was obliged to retire. Having been a great benefactor to his cathedral, the Bishop died, July 15th, 1369, aged 77, and was buried in his cathedral.—(*Dic. Natl. Bio.*)

Nicholas de Hugate, 1328.

Edward III. when at York, February 18th, 1328, gave him the Canonry which Master John de Grandison had in the Collegiate Church of Wingham, in the Diocese of Canterbury, in the king's gift by the voidance of that See. Archbishop Reynolds died November 16th, 1327 and Archbishop Mepham was enthroned January 22nd, 1329.—(*Kal. Pat. Rolls.*)

Adam de Bridlington.

Edward III. on September 21st, 1332, presented him to the Church of Stretton, at Strettonsdale, in the diocese of Hereford; when he is described as a king's clerk, Canon of Wingham, and Parson of Aylmerstone in diocese of Norwich.—(*Kal. Pat. Rolls.*)

Robert de Norton, 1326.

He had been sent to Rome by Archbishop Reynolds, as his 'Proctor' or representative, and then Rector of Merstham, Rector of Ickham for a few Months in 1322, and then Rector of Ivychurch 1323-5, became a Canon of the College in 1326. Also Dean of the Peculiars in the Arches Court 1324-51—(*Arch. Cant. XIII; Newcourt I. 434.*)

John de Tomford, 1333-

A royal chaplain, and appointed by Edward III. when at Windsor, October 20th, 1333, Canon of Chilton, in the Church of Wingham, in the gift of the King, through a vacancy in the See. It was only eight days after the death of Archbishop Mepham, October 12th, 1333.—(*Kal. Pat. Rolls.*)

Robert de Canterbury, died 1333.

A native of our Cathedral City, who had been also a Prebendary of St. Paul's, and Archdeacon of Essex in 1332.—(*Newcourt I. 72.*)

Robert de Tanton, 1333-1335.

He had granted to him by Edward III. when at Marlborough, November 3rd, 1333, the Canonry in the Collegiate Church of Wingham, which Robert de Canterbury lately held; being in the king's gift by reason of a vacancy at Canterbury—(*Kal. Pat. Rolls.*) He was a chaplain to Edward III, who having appointed his brother John de Eltham, Earl of Cornwall, as regent during his absence, sailed from Dover May 26th, 1329, and three days later, John de Eltham was at the Wingham Manor House, where in the name of the King, he forbids anyone to interfere with the presentation of Robert de Tanton to a Canonry in the Collegiate Church of Abergwilly in South Wales. In 1332 he was a Prebendary of St. Paul's,; and two years later Archdeacon of Durham, he died in 1335.—(*Rymer II. 764; Newport I. 220.*)

Arnold De Vernoles, -1333.

He held the Twitham Canonry, and August 29th, 1333, received permission from Edward III, who was then at Westminster, to exchange with William de Bordenne, Canon of the Church of S. Wulfram at Abbeville.—(*Kal. Pat. Rolls.*)

Bernard de Vinentis, -1333.

The Proctor of an alien patron consents to an exchange of benefices, and describes himself as "the humble cleric Bernard Vinentis, a devout and aged man, Canon of Sarum; also of the Collegiate Church of Wingham; and Rector of Shoreham in the Diocese of Rochester.—(*Hist. MSS., Report V.*)

Richard de Norwich, 1352-4.

Held the Pedding Canonry in 1352, and two years after was appointed by Edward III. a prebendary of St. Paul's, London, which he resigned in 1355, when he became Archdeacon of Norwich, his native place, where he died in 1361.—(*Arch. Cant. XIV.*)

William Whittlesey, 1352-3.

He held the Chilton Canonry for only a few months, and was Dean of the Arches Court, 1360-4. He became Archbishop of Canterbury from 1368-74. He was a native of Whittlesey, a town near Cambridge, where he was educated at S. Peter's College, of which he became the master in 1349. His uncle (Archbishop Simon Islip (1342-66) made himself responsible for his education, and by his advice Whittlesey studied canon law at Avignon in France. In 1337 he was made Archdeacon of Huntingdon, and in 1360, when the See of Rochester was vacant, he was appointed Bishop through the influence of Archbishop Islip, who was becoming infirm, and wished for a friend and helper; for the Bishop of Rochester then acted as a sort of vicar to the Archbishop, looking after the Diocese of Canterbury when the Primate was abroad or away on visitations. Whittlesey was consecrated by Archbishop Simon Islip on February 6th, 1362, in the chapel of the Otford Manor House. On the vacancy at Canterbury, in 1368, when Archbishop Simon Langham was created a Cardinal Priest by Pope Urban V., and left England to reside at Rome, where the cardinals filled public offices and officiated as judges, William Whittlesey succeeded him. Owing to a re-appearance of the plague, the usual feast that followed the enthronisation of an archbishop was omitted, because of the danger of gathering a number of people together. Soon after he became an invalid, and was neither physically nor intellectually fit for the position. In 1373 he left his sick room at Lambeth Palace to open Convocation in St. Paul's Cathedral, but fainted in the pulpit whilst preaching, and was carried to his barge and rowed back to Lambeth, where he died, June 6th, 1374, bequeathing his library of books to St. Peter's College, Cambridge, where he had been educated. His body was brought to Canterbury, and buried opposite his uncle, Simon Islip, between two pillars of the south arcade of the nave. In 1786 the stone was moved and his skeleton found.—(*Hook; Newcourt I. Arch. Cant.*)

Robert atte Brome, died 1372:

In 1360 the College became rather notorious through one of the Canons, Robert atte Brome, being a party to a serious breach of

ecclesiastical discipline. In that year Sir Eustace de Aubrieschescourt was married to Elizabeth, the daughter of the Marquis de Juliers, and a niece of Edward III., who had been solemnly veiled as a nun by the Bishop of Winchester, at Waverley, in Surrey, after the death of her first husband (December 27th, 1352) John, Earl of Kent, and brother to the fair Joan who married the Black Prince. But she evidently altered her mind, for she secretly withdrew from the convent, and eight years after, "before the sun-rising upon the Feast of St. Michael," in the year 1360, was secretly married to Sir Eustace by Robert atte Brome, one of the Canons, in Wingham Church. Such a transgression of ecclesiastical discipline called forth a speedy punishment, and the two culprits were summoned before Archbishop Simon Islip in the following April at the Mayfield Manor House, who, ordered as a penance that they should pay a priest to celebrate the Divine service (that is, mass) every day in the church of Wingham, where the offence had been committed, for the good of the souls of Sir Eustace and his wife, and also of the Archbishop. The priest was to say also every day the seven Penitential Psalms (vi., xxxii., xxxvii., li., cii., cxxx., cxliii.), and also the Litany for them and all faithful Christians; and the Placebo (which is the vesper hymn for the dead, and begins with the words Placebo Domino); and the dirge or office for the dead, so called from the opening words of the anthem, "Dirige in conspectu," "Lead me, O Lord, etc." Every morning Sir Eustace was to say five Paternosters (Our Father, etc.), and five Aves ("Hail thou that art highly favoured: the Lord is with thee; Blessed art thou among women,") whilst steadfastly looking upon the wounds of the crucifix, and the same every night. His wife having committed the greatest offence, was to say every day of her life the seven Penitential Psalms, and the fifteen Gradual Psalms (cxi., iv.), with the Litany, Placebo, and Dirge. Once every year she was to go barefoot to the shrine of the glorious martyr St. Thomas of Canterbury, and on one day of every week for the remainder of her life only eat bread and water and porridge. She lived until June 6th, 1411, so that her penance lasted for 51 years, and was buried in the church of the Friars Minors, at Winchester, in the tomb of her first husband, John, Earl of Kent.

Robert atte Brome, the Canon who married Sir Eustace de Aubrieschescourt to the Countess of Kent, as narrated above, died in 1372, and was buried in the chancel of our Church. By his will he left to each of the Canons £3 6s. 8d. (five marks), equal to about £50 of the present day; and 13s. 4d. to each Vicar, whom the Canons were bound to provide, whilst 20s. was left to the choir boys, or little clercks (*parvis clericis*).

For further particulars about Sir Eustace de Aubrieschescourt etc., see chapter XI.

Alexander Wayte.

He was one of the executors of the will of Juliana de Leybourne,

Countess of Huntingdon, who died November 1st, 1367, and had a large Manor-House at Preston.—(*Arch. Cant. I.*)

William de Heghtresbury, died 1372.

Held the Wymlingswold Canonry, where he made his will in 1372. He was also a Canon of Salisbury, and rector of Ickham in 1354, in which church he was buried, and to which he left several books and vestments. The tomb of a priest, in eucharistic vestments, that is in the north transept of Ickham church may very possibly be that of William de Heghtresbury. Whilst he was Rector of Ickham, some of the parishioners refused to pay their tithes; so in 1359 John Severly who was then Provost of Wingham College, was ordered by Archbishop Islip to enquire into the matter.—(*Arch. Cant. XIV., Dict. Natl. Bio.*)

William Blankpayn,

Having been a Canon for some years, in 1386 he became Rector of Ickham, which he held until 1390.—(*Arch. Cant. xiv.*)

Richard de Warmington died 1378.

He held the Chilton Canonry for some years before 1378 when he died, and was buried in the chancel of Adisham church of which he was also the Rector (1369-78).—(*Arch. Cant. XIV.*)

John Ovyng,

Who had been Chantry priest of Lukedale in Littlebourne church, held the Pedding Canonry and at the same time was Rector of Adisham (1379-82). Also Rector of Penshurst in this county.—(*Arch. Cant. XIV.*)

John Prophet,

A Canon of the College and at the same time Rector of Adisham from 1382 until 1386, which living seems to have been generally held by one of the canons. In 1387 he became a Prebendary of Lincoln, and Rector of Orpington 1392, which he resigned for the Deanery of Hereford in 1393. Archbishop Courtenay (1381-96) made him one of his chaplains, and Henry IV. made him a Secretary of State in 1404, whilst his son Henry V., appointed John Prophet keeper of the Privy Seal in 1411, for such a post was generally held by a priest. He had been made Dean of York in 1407, where he died in 1416, but was buried in Ringwood Church, Hants, where a fine monumental brass is over his grave.—(*Arch. Cant.*)

William Lye,

Rector of Geldeston, Herts. in 1381 being presented by the king, and next year Rector of Hadham in the same county. In 1386 he exchanged from Hasley in the Diocese of Lincoln with John Prophet, for Adisham, and the Wymlingsweald Canonry which in 1390 he again exchanged with Reginald de Cobham.—(*Arch. Cant. XIV.*)

Reginald de Cobham, 1390-1402.

The son of the first Baron Cobham, and educated at Oxford, In 1364 he became Rector of Cowling, and Northfleet 1379-90. and in 1390 Rector of Adisham, and Canon of Wymlingweald, He died in 1402 and was buried in the north-aisle of Cobham church, where a brass represents him as a priest, in cope, almuze, and surplice.—(*Arch. Cant. XIV.*)

Richard Courtenay, died 1415.

A son Philip Courtenay of Powderham Castle in Devon, where he was born. His uncle Archbishop Courtenay looked after his education and sent him to Exeter College, Oxford, where he became doctor of Canon and civil law. When Archbishop Courtenay in 1395 made Maidstone Church Collegiate; he placed on one of the stalls the coat-of-arms of his brother Philip, the father of this Richard; and the Archbishop when he died, left to his nephew "his dearest son and pupil 100 marks (£33-6-8), and if he became a cleric and promoted to the priestly-office (sacerdotium) my Dictionarium in three volumes, and my best mitre in case he shall become a bishop, during his life; and after his death (or if he shall return to the world (ad mundum redierit) to Canterbury cathedral." On July 24th, 1394 Richard Courtenay was made a Prebendary of S. Pauls, and soon after also of Lincoln, York and Wells. In 1400 he was Precentor of Chichester, and in 1403, Dean of St. Asaph, when his father died in 1406 he succeeded to the family possessions. In 1410 and 1412 he was Chancellor of Oxford and did good work; and was a great friend to Henry of Monmouth Prince of Wales, going with him on an expedition against the insurgents. In September, 1413, Courtenay was consecrated Bishop of Norwich by Archbishop Arundel, Henry V. and many nobles being present, but never visited his Diocese were John Leicester Archbishop of Smyrna discharged the duties. Having been sent on an embassy to France in 1414 he died of dysentery, September 15th, 1415, but his body was brought to this country and buried in Westminster Abbey, behind the tomb of Edward the Confessor—(*Dic. Natl. Bio.*)

John Kemp.

A native of this county, being the son of Thomas and Beatrice Kemp of Olantigh in the parish of Wye, whose family had lived there since the days of Edward I. Probably he was educated in the monastic school of Canterbury, afterwards being sent to Merton College, Oxford, and became lawyer in the ecclesiastical courts, and was one of the assessors employed by Archbishop Arundel in the trial of Sir John Oldcastle for heresy. In 1415, Chichele had appointed him Vicar-general, and Henry V. employed him as ambassador to negotiate a peace with the King of Arragon, and treat for a marriage with his daughter. Kemp was one of the seven fellows of Merton, who attended Henry V. when he invaded Normandy, and when in 1419 the monks of

Rochester elected Kemp as their Bishop, he was in Normandy, and was probably consecrated by Archbishop Chichele at Rouen on December 9th. Three years later on Feb. 28th, 1421, Kemp, was translated to Chichester, and the following November, to London (1421-4). He was no friend of Duke Humphrey of Gloucester, but sided with Henry Beaufort, Bishop Winchester. In 1426 Kemp became Archbishop York, and next year Henry VI. made him Chancellor of England, which office he held until Feb. 25th, 1432. In January 1439, he went with Beaufort and others to Calais, and returned to Sandwich October 3rd, being unable to land at Dover, because of the wind, and four days later reached London. On Dec. 18th, 1439, the Pope made Kemp a Cardinal, with the title of S. Balbina, and Henry VI. confirmed him in his possessions. In September, 1450, Cardinal Kemp came through Kent to try the leaders of the recent revolt under Cade; and two years later on the death of Archbishop Stafford (May 1452) was translated to Canterbury, having been recommended to the monks by Henry VI, on June 4th., and was enthroned in the cathedral December 11th, being received at the door of the cathedral by Waynfleet Bishop Winchester, who was also Lord-Chancellor. On July 21st., 1452, the Pope had appointed Kemp, Cardinal Bishop of S. Rufina; and he seems to have had the confidence of both Henry V. and VI, who employed him on important state affairs, Treaty of Aragon in 1415; with France 1417, and with Burgundy in 1418. "He was a man of great experience, moderation, and fidelity, the friend and co-adjutor of Beaufort, yet thoroughly respected by the opposite party." Cardinal Kemp died March 22nd, 1453, at the age of 73 and was buried in the south aisle of the choir of the cathedral in a high marble tomb; having the inscription—"Here lies the Most Rev. Father in Christ, John Kemp Cardinal Bishop of St. Rufina in the most holy Roman Church; Archbishop of Canterbury, who died March 22nd, 1453, on whose soul may God be merciful."—(*Dic. Natl. Bio.*; *Stubb's Cons. History*; *Foss' Lives of Judges*; *Arch. Cant.*)

John de Stopindon, died about 1447.

He held the Ratling Canonry, and was also Rector of Wickhambreaux from 1421 until 1440, when he exchanged with Robert Pecoock, a Canon of Wilton. Archdeacon of Colchester, 1433, and of Dorset, 1440; then employed in France on state affairs. Master of the Rolls, 1438-46, when he retired, and died about 1447—(*Hasted III.*, *Foss' Judges*.)

Richard Vincent, died 1473.

He was instituted by Archbishop Chichele in 1432, Rector of Ickham, and held the living until his death in 1473.—(*Arch Cant. XIV.*)

Nicholas Bulfynch, 1473-88.

Was one of the Canons when appointed Rector of Ickham, in November, 1473, and remained there until 1488, when he

exchanged with John Hervy, Rector of St. Michael's, Crooked Lane, in London.—(*Arch. Cant. XIV.*)

John Hervy, 1488-92.

Was Rector of St. Michael's, Crooked Lane, and exchanged with the former Canon. Also became Dean of the Arches Court.—(*Arch. Cant. XIV.*)

Vincent Clement, 1444-75.

Held the Twitham Canonry and was Rector of Adisham (1444-56), and a Prebendary of Hereford, Lincoln, and Lichfield. Also Archdeacon of Wilts, Winchester, and Huntingdon.—(*Arch. Cant. XIV.*)

There was a Vincent Clement much employed by Henry VI. at the Roman Court, to procure the necessary Papal Bulls for the foundation of Eton College. He is described as a "Cathelanus" by a Roman ecclesiastic, and therefore supposed to be a Spaniard of Catalonia. He is also spoken of as "a star of the University of Oxford, which illuminates the firmament by its light." From Rome, Clement writes on 13th January, 1443, to Bishop Thomas Beckyngton, how he was unable to obtain the indulgences for Eton college; but soon after he must have returned to England, as on February 22nd the King wrote to the University of Oxford, asking that Clement might be rewarded with a degree in divinity without delay, since he will shortly leave the country on important state business. He is said to have been only a sub-deacon at this time. In March he was back at Rome, and during the following months frequently mentioned in letters to various persons as the authorised agent of the King. On May 13th, Henry VI. wrote from Westminster to Pope Eugenius IV., asking for further indulgences to be granted through Vincent Clement, for Eton College. On 31st December, 1443, Clement wrote home to Beckyngton, saying he had received the King's Instructions, but had not been able to do much, although he was devoted to the cause of the King. In 1454 this Clement became Pope's collector in England for many years.—(*Correspondence Bishop Beckyngton.*)

John Parmenter, 1475.

Had the Twitham Canonry for one month in 1475, on death of before mentioned Clement, having previously been Rector of Newchurch, in Romney Marsh (1472), and commissary to Archbishop Bouchier, and by his commands, about 1470, ordered that the confessors appointed to shrive the pilgrims flocking to the Shrine of St. Thomas of Canterbury, were not to demand fees for their services. He died in 1501, and was buried in the church of St. Alphege, Canterbury, of which he was the Rector, where his brass may be seen.—(*Arch. Cant. XIII., XIV.; Letters Christ Church, III.*)

Henry Cowper, 1493-1500.

Also Rector of Adisham, 1491-1500., being appointed by Archbishop Morton.—(*Arch. Cant. XIV.*)

Ambrose Payne, 1499-1521.

He held the Chilton Canonry, and when Archbishop Warham held a "visitation of the College" Sept. 14th, 1511, his house was said to be very ruinous, and was ordered to repair it within a year, under pain of removal. He also held two benefices; but stayed until 1521, when he exchanged his canonry for one in the Collegiate Church at Hastings.—(*Arch. Cant. XIV.*, *British Magazine XXIX.*)

Robert Woodward, 1505-1531.

He held the Ratling Canonry for twenty-six years and one of the Canons when Archbishop Warham held his visitation, (Sept. 14th, 1511). Cardinal Morton had presented him to Adisham in 1500, and he held that living until 1523, when he resigned on a pension of £24 a year, but continued a Canon of the College for eight years longer. He was Warden of All Souls College, Oxford, 1528-33, when he resigned, and died at Northmore near Oxford, and was buried there.—(*Arch. Cant. XIV.*; *Gutch.*)

Thomas Kery.

Canon in 1511, at Archbishop Warham's visitation, when he also held more than one benefice.—(*British Magazine XXIX.*)

John Williams.

Canon at Abp. Warham's "visitation" in 1511, when he showed the deed of his presentation to the canonry, and said that each canon ought to have a vicar-choral in priest's orders; but that Abp Bourchier, when Thomas Rotherham was Provost (1458-63), because each vicar had only £4 a year, ordered that there should be four priest-vicars and four secular clerks.—(*British Magazine, XXI.*)

Thomas Driffeld.

Canon in 1511, but nothing further said about him at the "visitation" in that year.—(*British Magazine.*)

Robert Cowper.

Canon in 1511, then became Rector of Great Mongeham, exchanging in 1526 to Snargate Rectory in Romney Marsh.—(*Arch. Cant. XIII.*)

John Saunders, died 1509.

He left, by his will in 1509, the sum of £6 8s. 4d. towards buying a "pair of organs" for the church, which is thought to be one with two stops. He also gave to the chapel at Fleet, near Richboro', a printed Breviary, the book which contains the daily services of the Church, for the canonical hours of prayer; Matins, which was sung soon after midnight; Prime, about 6 a.m.; Tierce, at 9 a.m.; Sext, at mid-day; Nones, at 3 in the afternoon; Vespers, an evening service at 6 p.m.; and Compline, a late service which completed the day. The Breviary

also contains the special services for Sundays and Saints' Days. He also left a Mass Book that had belonged to a former priest named Thomas ; this book contained the service of the Mass for the various days of the year. Another bequest was 20s. for a new window in the parish church. This chapel at Fleet was in existence down to the time of Edward VI. (1547-53), and was used by the inhabitants of that part of the parish of Ash. Some think this small church was on the east side of Richboro' Castle, towards the cliff, where traces of walls and portions of skeletons have been found ; others that it was built on the square platform of masonry, in the middle of the Castle, although it is not known for what purpose that mass of masonry was built. The "oolite stone" is also found in other Roman buildings. John Saunders was also Vicar of Ash, 1494-1509.—(*Planche's, "Ash"*)

Peter Ligham, 1533-8.

Dean of the Arches Court, and from 1526 Rector of Saltwood and Vicar of Hythe, which, together with canonry he held until his death in August, 1538. A few months before his death he was also appointed Warden of Eastbridge Hospital in Canterbury.—(*Arch. Cant. XVIII.*)

Robert Chaloner, died 1541.

Archbishop Warham appointed him Rector of Adisham in 1526, which he held with the Pedding Canonry.—(*Arch. Cant. XIV.*)

Richard Astall, 1541-6.

Rector of Chevening 1533-6, held the Pedding Canonry, and compounded for the "first-fruits" on April 5th, 1541, his sureties being Henry Lacy, of Archbishop's household, and John Killiingrew of the same. Also Rector of Ightham, where he was buried.—(*Arch. Cant. XVI.*)

John Thorpe, 1546-7.

Succeeding Richard Astall both as Rector of Chevening and in the Pedding Canonry. He was chaplain to Archbishop Cranmer, and when the College was dissolved in 1547, received a pension of £6 13s. 4d. (equal to about £60 at present day).—(*Arch. Cant. XVI. 2.*)

John Blande, 1543-7.

Held the Ratling Canonry from 1543, when he compounded for the first fruits, and at the suppression of the College in 1547, he was allowed a pension of £6 13s. 4d. (equal to £60 a year of the present day), and at the same time was Rector of Adisham from 1541 until he was put to death in 1555. From *Archæologia Cantiana*, Vol. XIV., we learn that, when Mary came to the throne, and former Church order was restored, on September 3rd, 1553, John Austen, the churchwarden of Adisham, took the top of the Communion Table off its tressels and laid it aside. On November 26th, of the same year, Richard and Thomas Austen went to Blande after the service was ended and charged

him with having pulled down in former years (probably when ordered by Archbishop Cranmer in 1548) the altar of the church and its tabernacle, and the rood-beam and they declared they would have the Mass celebrated in the church on the following Sunday. Nothing however was done until the Festival of the Holy Innocents (December 28th) and of the Dedication of the church, upon which day the parish priest from Stodmarsh came to say Mass. At the time for the sermon Rector Blande addressed the congregation from the door of the rood-screen, but was interrupted by the church-wardens and the constable, who shut him in a side chapel until the service was over, when sureties were taken that he would abstain from preaching. In February 1554, he was sent to Canterbury jail and on May 21st was examined before Archdeacon Harpsfield and Commissioner Collins as to his belief, when a great many persons were present. He was remanded to the Cranbrook sessions in July, when he was ordered to be put in the stocks by Sir Thomas Moyle, and afterwards sent to Maidstone jail, where he was kept until February, 1555, when he was sent to Canterbury Castle. On March 2nd in the chapter House of the cathedral, Justice Oxenden, Petit, Webb, and Hardres, presented him to Richard Thorneidon, Bishop-Suffragan of Dover (1546-78), as one strongly suspected of heresy, when after a long examination, he was condemned and delivered to the secular power for punishment. On July 12th, 1555, he was, with others, burnt to death.

Henry Holland, 1545-7

Held the Wymlingweald Canonry, and in 1547 received a pension.—(*Arch. Cant. II*).

Matthew Goodriche, -1547

He received a pension of £6 13 4 (equal to £60) a year, and then became a Minor Canon of Canterbury, and in 1544 was deprived of his office by Cardinal Pole, because a married man.—(*Arch. Cant. II; Hist. MSS. Report IX. 101*).

Robert Collins, (or Colens).

Vicar of Lymne from 1524 until he resigned in 1535; pensioned as a Canon in 1547. He had received the grant of a cell in the Black Friars at Canterbury, and with Archdeacon Harpsfield examined John Blande (Canon of Wingham, and Rector of Adisham), in the chapter-house of the Cathedral, May 18th to 21st, 1554, and also in March of the next year, when Blande was strongly suspected of heresy.—(*Arch. Cant. XIII., XIV., XVIII.*)

Richard Turner.

Vicar to one of the Canons when the College was suppressed in 1547, and received a pension of £2 a year. Then became one of the six preachers of Canterbury, but deprived in 1554 by Cardinal Pole, for being a married man.—(*Hist. MSS. Reports IX.*)

CHAPTER XI.

WAT TYLER'S INSURRECTION.

THE popular idea is that this arose from the murder of a tax-gatherer at Dartford, but the commotion was far deeper in origin.

The Parliament of 1380, over which Archbishop Sudbury, being Chancellor, presided, imposed a tax of a groat (4d.), to be paid by every one above fifteen years of age, to pay for the late war in France. This caused great excitement in the country where the labourers now had to pay, but hitherto had escaped taxation. The system of villeinage was undergoing a change,—labourers had been obliged to perform certain works for their owners, in return for which they had a house and maintenance on the owner's estate, and were protected from robbery and wrong, whilst they were also allowed to join in the feasting at the hall. When the barons, made poor by long wars, began to sell portions of their lands to wealthy citizens or burgesses, the villeins on that land would be sold with it, and the purchasers tried to get as much work as possible out of them, and the mutual kindness between superior and inferior no longer existed, so that the villeins had been combining against their lords for relief from burdensome feudal customs which made the great body of the people mere bondsmen, and the cry of the insurgents was—"no tenant should do service or custom to the lords as heretofore," and at the various manor houses they burnt the rolls and books. They first seized William de Septvans, the Sheriff of Kent, burnt his books and rolls, released the prisoners from Canterbury Castle and other jails.

John Balle, a priest of Maidstone, said that "things would never prosper unless all distinctions were abolished, since all were descended from a common

ancestor, and it was not right for some to be clothed in rich stuffs, ornamented with expensive furs, whilst others were obliged to wear coarse cloth. Nor should some live on wine and fine bread, whilst others had only water and rye bread to eat." Then (says John Richard Green) "England first listened to a declaration of natural equality and the rights of man." Norfolk, Suffolk, Cambridge and Hertfordshire rose in arms, and through Surrey and Sussex the revolt spread as far as Devon; but in Kent the outbreak began under Wat Tyler, who marched to Canterbury, which "was of their mind," and opened its gates. They "plundered the Palace of the Archbishop and released John Balle who had been imprisoned there," and terribly frightened the monks. Led by Wat Tyler and John Hales, of Malling, a hundred thousand men marched to London, and on Blackheath, "every lawyer who fell into their hands was put to death." Richard II., only about fifteen years of age, was at Windsor, but returned to the Tower of London for greater security although most of the people of London sympathized with the movement. Richard went down the river and was received with shouts of joy, although the courtiers were frightened. Next day he rode to Mile End to address those from the Eastern Counties, and during his absence, the others who had entered London broke into the Tower and seized Archbishop Sudbury in the Chapel, took him outside, and had him beheaded June 15th; his head was then placed on a pole and carried through the streets. The death of Wat Tyler at Smithfield, and the promise of the King to see to their grievances, caused the multitude to disperse. The body of the Archbishop was afterwards conveyed to Canterbury and buried near the Altar of S. Dunstan, "He was a political victim, and as Chancellor, not Archbishop of Canterbury, he suffered the vengeance of the Commons." Some ten years previously he had been rash enough to speak against the pilgrimages to the Shrine of St. Thomas, when, in 1370, great crowds were going there. Some of them cursed him and hoped he would meet a shameful death, and naturally

imagined that the rights of St. Thomas were avenged when Sudbury was beheaded. We can therefore understand that no efforts were made to make him a martyr.

After the commotion was over, the jury of the various Hundreds reported as to the state of the county. The jurors of the Hundred of Wingham and Eastry jointly inquired "concerning malefactors who maliciously made insurrection against our Lord the King and his people, in the fourth year of the reign of Richard II., say upon their oath that on Monday next, after the feast of Holy Trinity (June 10th) in the year 1381, Lawrence Smyth, of Chylendenne, and John Gunne, of Monckton, maliciously against the peace made insurrection at Chillenden against our Lord the King and his people, and continued that insurrection until Saturday after the Feast of St. Barnabas the Apostle (June 15th), in the aforesaid year; and they say that Richard atte Dene violently and maliciously killed William Wottone, at Wotton. And they say that John de Feversham and Sarah, his wife, made complaint that John Twytham and John Clerk, of Preston concerning a certain trespass upon the aforesaid John and Sarah, committed by John Twitham and John Clerk, but the jury say they are not guilty thereof." The constables of the Hundred of Wingham were: Thomas de Goodneston, William at Ware, Robert Kyleras, Henry Penny; and the Wardens: John Gustone and John Kedynton. Constables of Eastry Hundred: Thomas Noldyn, John Elward, John Benjamin, and Walter Howtin; and the Wardens; William Harmere and John Towcester. (*Arch. Cant. III.*)

JOHN CADE.

In common with most of the villages, Wingham contributed its share of men to the insurrection, led by John Cade to redress all the wrongs of the people. Shakespeare, however (in the second part of Henry VI., Act 3, Scene 1), is not quite correct in describing him as "a headstrong Kentishman, John Cade of Ashford," for in the "Dictionary of National Biography" he is said to have been an Irishman by birth; (and Shakespeare

makes the Duke of York say "In Ireland have I seen this stubborn Cade oppose himself against a troop of Kernes, etc.") Nothing seems to be known of Cade's personal history, except that he was obliged to abjure the realm for having murdered a woman with child; so he fled to France and served in the war against England, but returned to Kent under the name of Aylmer pretending to be a physician, and at the time of the rebellion was living in the household of Sir Thomas Dacre, in Sussex.

The ruinous result of the great struggle with France aroused the people of this country to a burst of fury against the wretched government. "Kent was the great manufacturing district of the day, with a busy population, and from there the rising spread over Surrey and Sussex. A military levy of yeomen of the three counties was organized, the greater part of the gentry, mayors of towns, and constables of the Hundreds summoned men as if by lawful authority, so that more than three hundred esquires and gentlemen, together with the Abbot of Battle (Richard Dartmouth) and the Prior of Lewes (John Daniel) openly favoured their cause. John Cade took the significant name of Mortimer (and it seems as if his pretension to high birth was generally believed in), and placed himself at the head of the 20,000 men of Kent who marched on to Blackheath, encamping there June 1st, well prepared for war; but Henry VI., who was holding Parliament at Leicester, came to London, and they retiring to Sevenoaks, were followed by order of the King. The men of Kent being victorious they, on July 3rd, again entered London, this time with the men of Sussex and Surrey, and the king with his queen went to Kenilworth Castle, and Archbishop Stafford retired to the Tower, for most of the citizens of London were with the men of Kent." Having forced his way across the bridge, on entering the city Cade went to London Stone (preserved to this day in Cannon Street) and struck his sword upon it, and with reference to himself, and as explaining his own action, said—"Now is Mortimer lord of this City." This was not a foolish act, but a relic of the primitive open-air meetings, and the place where proclamations were made.

After the victory at Sevenoaks, and the death of Lord Say, the most unpopular of the ministers, their "complaint" was considered; which was not a question of villeinage (that had died away), or religion, but of economical reforms, and the restoration of the freedom of election.

Cardinal John Kemp, then Archbishop of York, and the Chancellor, Archbishop Stafford, and William Waynfleet, Bishop of Winchester, had a conference with Cade in the Church of S. Margaret, Southwark, with the result that a general pardon was sent to Cade and his followers, so that most of the men returned home. But Cade having sent a quantity of booty by barge to Rochester, went by land, and with some of his followers, attempted to capture Queenboro' Castle; and by the discovery that his real name was not Mortimer, Cade's pardon "had no strength," was invalid, and on July 12, a proclamation was issued against him, a 1,000 marks offered dead or alive, and he was captured near Heathfield, in Sussex, by Alexander Iden, a squire of Kent (and not yet Sheriff) for it was not a fortnight after the murder of the former Sheriff of Kent, William Crowmer, who had married Lord Say's daughter); but John Cade died from his wounds, whilst being taken to London, where his head was set on London Bridge.

Now as to the local part taken in this insurrection, Shakespeare in the above mentioned play mentions, "the son of Best, the tanner of Wingham," as amongst those assembled on Blackheath, although we do not find this name amongst those pardoned (as given in *Archæologia Cantiana*, Vol. VII.), he may be included among the many not mentioned by name. But the picturesque old shop, modernised with plate-glass windows, that is next to the bridge in the village street, is said to occupy the place of a tannery. We, however, find the following names of Wingham people mentioned in this "pardon," granted after the insurrection was put down:—"John Oxenden and James Hope, gentlemen; also James Cluterynden (also spelt Scheterynden) and Richard Pery, constables of the Hundred of Wingham;

Will Donington ? (Bonington), and all others in the same Hundred." Whilst from the adjoining parish of Preston—"Will Woodhill, the constable, John Hall, and John Rekedon."

The "John Oxenden" who was pardoned must have been the one surnamed Ginkin, and son of Richard Oxenden and his wife Isabella de Twitham. John married Isabella, the daughter of Richard de Ratling, and had two sons, John and Robert ; but his son John died in 1440, some ten years before the time of Cade. The James Hope we are unable to identify, except that two years later, in 1452, a person of that name was Mayor of Fordwich, but there is no evidence that they were one and the same person.—(*Dic. Natl. Bio. etc.*)

AN ELOPEMENT AND ITS SEQUEL.

Elizabeth, the daughter of the Marquis de Juliers, and a niece of Edward III. had married John, Earl of Kent, the brother of the fair Joan who married the Black Prince. When the Earl of Kent died shortly after on December 27th, 1352, leaving to his wife great possessions, including the Manor of Wickhambreux in this county, the disconsolate young widow, in "the bloom of youth and beauty," entered the convent at Waverly, in Surrey, where, taking a vow of perpetual widowhood, she was solemnly veiled as a nun by the Bishop of Winchester. But she afterwards altered her mind, repented of so hastily quitting the world, and, owing to a gay young knight, secretly withdrew from the convent, and came to her Manor House of Wickhambreux.

The day had just broken on the morning of St. Michael's Massday, in the year 1360, when the Countess of Kent with a few attendants rode from her house across the low-lying land, bordering on the marshes of the Stour, to the village of Wingham, where, at the gate of the church, a brave knight, Sir Eustace de Aubriche-court (who had come from his relations at Denn Court, in the parish of Wodensboro') met her, and they entered the church where, "before the sun-rising," they

were married by Rev. John Ireland, who was Vicar of Robert atte Brome, one of the Canons of the College, and evidently very friendly disposed to one, or both, of the parties.

Now this was a terrible breach of ecclesiastical discipline a vowed nun escaping and marrying; so when the news reached the ears of Archbishop Simon de Islip he summoned the offending parties to appear before him in the following April at the Mayfield Manor House in Sussex, when, if it had not been for their rank and powerful influence, the marriage would have been declared null and void; but the following penance was imposed upon them:—Since their marriage was unlawfully solemnized in the church of Wingham, Sir Eustace and his wife were to pay a priest to celebrate Divine Service daily in that church for the good of their souls, and also of the Archbishop. The priest was also to say every day the Seven Penitential Psalms with the litany for them and all faithful christians; and the “Placebo” (which is the vesper hymn for the dead) and the ‘Dirige,’ for all the faithful departed. Every morning Sir Eustace was to say, as soon as he had risen from his bed, five “Paternosters” and five “Aves,” whilst steadfastly looking on the wounds of the crucifix; and the same every night; whilst the Lady Elizabeth, having committed the greatest offence, was to say, every day of her life, the Seven Penitential, and Fifteen Gradual Psalms, with the Litany, Placebo, and Dirige; once every year to go barefoot to the shrine of the glorious martyr St. Thomas of Canterbury; and one day every week for the remainder of her life eat only bread and water and porridge. This penance lasted for fifty-one years. We find the names of Sir Eustace de Aubrichecourt and his wife mentioned with others in a “Mass for Benefactors” at Eastbridge Hospital, Canterbury, in the year 1363, just three years after this marriage.

They had a son William who was buried at Bridport, and when the mother died on June 6th 1411, long after her second husband, she was buried in the church of the White Friars at Winchester, beside her first husband—John, Earl of Kent.

But what of the gay young knight? He was a son of Sir Nicholas de Aubrichcourt, who entertained at his Castle of Aubrichcourt, near Bonehain, in Flanders, Queen Isabella (wife of Edward II.) and her son, the future Edward III., when in Flanders, and her cause was championed by Sir John Hainault who, with his forces, landed at Bristol in 1326, and soon after Edward II. was imprisoned at Berkley Castle, and his son, then sixteen years of age, was crowned king on Christmas Day.

For the services rendered by Sir Nicholas and his sons, they were no doubt kept in England by the young king and his mother; for when Edward III. founded in 1344, the "Knights of the Blue Garter," Sir Sanchio de Aubrichcourt (brother to this Sir Eustace) was one of the first twenty-six knights then appointed. A third son Nicholas married the heiress of Stratfield Saye.

Sir Eustace was with the Black Prince at the Battle of Poitiers, September 19th, 1356, when having charged Lord Louis Von Concibras, both were thrown to the ground, and Sir Eustace was taken prisoner to the Earl of Nassau, but in the confusion of the battle he was rescued, and afterwards performed many a gallant deed of arms.

When Lady Phillipa of Lancaster, was, in 1387, given in marriage to the king of Portugal, she was escorted there by Sir John de Aubrichcourt (said to be a nephew of our Sir Eustace) and two other knights with one hundred horsemen and two hundred archers. At Castile, according to the customs of the time, he was challenged to a tilt of three courses with the spear by Lord Boucicaut, who, however, was in France and unable to return, so that the tournament did not come off.

Canon Robert atte Brome, whose Vicar had performed the marriage, died in 1372, and was buried in Wingham Church. By his will he left to each of his brother canons five marks (equal to about £50 at the present day), and one mark to each vicar, whom the

canons were bound to provide.—(*Froissarts Chronicles ; Letters Christ Church ; Notes and Queries March 31st, 1894*).

THE "DE WINGHAMS."

Although the whole manor belonged to the Archbishops of Canterbury, who sub-granted portions to persons who became known by the name of the land they held ; yet there were some persons who became eminent, and were known by the surname "Wingham." But it does not follow that all of that surname, taken from their place of birth were relations, for they may have belonged to the smaller manors, which name was dropped and that of Wingham used. The following persons occupied more or less important positions :—

Ralph de Wingham, who was one of the witnesses to a charter of Archbishop Richard, dated about 1175. Ralph was evidently a member of the household of the Archbishop.—(*Arch. Cant. IV.*)

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Peter de Wingham, whose name occurs as one of the parties to an agreement in the year 1198 that was made in the King's Court, between Andrew de Belchamp on the one part, and Peter de Wingham and William de Boseville on the other part.—(*Maddox "Hist. Exchequer."*)

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Henry de Wingham, the most celebrated native of the parish, seems to have been lord of the Manor of Syberteswould (or Shepherdswell), and became much in favour with Henry III., who in November 1245, assessed a tallage or tax on the towns of England, and appointed John de Gray Justice of Chester and Henry de Wingham to assess the same in the town of Chester. The king in 1246 gave him the living of Elham, and in 1248 that of Milstead, and four years later, the living of Headcorn, all situated in this county.

He was also one of the commissioners whom Henry III. sent into Gascony in January 1252, to enquire into certain violations of the truce ; for the people of Gascony having murmured against their governor, Simon de Montfort, the King secretly sent there his cleric,

Henry de Wingham "a shrewd man," to enquire into the matter. On March 6th, he and Rocelin de Fos reported to the King that they had visited the Archbishop of Bordeaux, and then went on to the army, but something definite was to be settled on Passion Sunday. On his return he was appointed chancellor, when on the vigil of the Epiphany, 1254-5, William de Kilkeney delivered the great seal to the King, which the same day was delivered to Henry de Wingham; the King also rewarded him with the living of Tenterden, but the parishioners would not allow him to be inducted. Next year on the death of William de Kilkeney, Bishop of Ely (who had died in Spain when on State affairs), Henry III., wished de Wingham to be his successor; but the monks of Ely elected their sub-prior, Hugh de Balsham. The king was so angry when he heard this that he ordered the woods to be cut down, and the fields destroyed that belonged to the monks of Ely; but Henry de Wingham allayed the wrath of the King by protesting he was not suitable for the office and would not accept it. In 1257 he had the valuable Deanery of St. Martin's-le-grand, London, given him and as such is one of the witnesses to the King's consent to a proposed reform of governance that was agreed to at Westminster, May 2nd, 1258. As the keeper of the Great Seal, Henry de Wingham was present at Oxford, June 11th, 1258, when at the "Mad Parliament" (as it was known) he was one of the twelve whom the King nominated for the commission of reform in the government of England. Soon after this, as Lord of the Manor of Shepherdsweil, he gave Shepherdsweil Church to the Abbey of St. Radegund's near Dover, for the maintenance there of one canon of the Blessed Virgin Mary, and the poor who came to that abbey. The monks of Winchester in 1259, knowing that he would be most acceptable to the king, elected him as a man of merit for their bishop, but he refused the position fearing the displeasure of the King, saying he was not fit for the office or learned in the scriptures. When, however, at the end of the same year he was chosen Bishop of London he accepted, as he would be near the King and court, and

was consecrated February 15th, 1260, by Archbishop Boniface in the Church of St. Mary, Southwark. He was present at the Council held at Lambeth 8th May, 1261; but ruled over his church only two years, for he died on the Feast of St. Mildred (13th July), 1262, at his Manor House of Stepney, and was buried in St. Paul's Cathedral, on the South side of the Choir, next to the Grave of Eustace de Fauconberg, a former Bishop of the See. Just before his death the King had appointed Henry de Wingham Constable of Dover Castle on July 10th, 1262. The news of his death was brought to the King whilst staying at Canterbury.—(*Hasted IV; Arch. Cant. XX; Letters Henry III. (Rolls Series); Matthew Paris; Gervase of Canterbury; Foss' Judges; Stubbs "Cons. Hist." and "Documents Illustrata, etc." Newcourt; Lyon's Dover;*)

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Richard de Wingham, appointed 2nd October, 1256, to "the church of Dover Castle" by Henry III. This was no doubt, through the influence of the former distinguished native of the Village.—(*Arch. Cant. XX.*)

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Walter de Wingham, who was Lord of the Manor of Shepherdswell, in the year 1262, gave to the vicars of that church a house and land, wherein the vicars of the parish lived.—(*Hasted IV.*)

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Henry de Wingham, another person of this name, but not the bishop although probably a nephew of his, for he became Archdeacon of Middlesex, and one of the executors of the bishop's will. Archdeacon Henry de Wingham did not long survive the bishop, for he died in November, 1266.—(*Newcourt.*)

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Ralph de Wingham became Vicar of Dartford, where he died in 1278.—(*Arch. Cant. XVIII.*)

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John de Wingham, a nephew of the bishop, who in 1262 (just before his uncle's death) was appointed

Precentor of St Paul's Cathedral. He was also one of the executors of the bishop's will, together with John de Chishull, Archdeacon of London, and Henry de Wingham, the Archdeacon of Middlesex. In 1274 John de Wingham, who was "Chantor of St. Pauls," was chosen as one of the mediators between the Welsh, Irish, and Scotch students in their disputes at Oxford. He died about 1310, and a chantry was founded in the Cathedral for the good of his soul, and John de Plumstock a successor in his office, in the year 1341 left two marcs (£1 6s 8d.), a year to this chantry.—(*Newcourt; Gutch's Oxford.*)

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Thomas de Wingham became a monk of Faversham Abbey, of which he eventually became Abbot, 1319-26 and was blessed by Archbishop Walter Reynolds.—(*Hasted II.*)

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Geoffrey de Wingham one of the Sheriffs of London, in the year 1346, when John Hamonde was Mayor.—(*Camden Society, 1880.*)

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John de Wingham from the land which he held at Shepherdswell, of Dover Castle, contributed 19s. in 1347 towards the expense of knighting the Black Prince.—(*Archbishop of Canterbury X.*)

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Richard de Wingham, who must have assisted Richard III, in some important matter, for in the year 1370, the King granted to him during his life the sum of £100, yearly, "for the good services rendered by him."—(*Issue Roll. Exch. 44, Edward III.*)

CHAPTER XII.

THE OXENDEN FAMILY.

ALTHOUGH connected with Wingham for over five hundred years the Oxendens originally came from "Oxinden in Nonnington," and in the time of Edward II. were one of the most influential families in East Kent.

In the centre of the Dene-chapel on the south side of the chancel, is a monument to this family.

(WEST SIDE).

"This monument was erected in ye year 1682, in memory of those of branch of the family of Oxenden seated at Deane who ly interr'd in this church whose ancestors have flourished in this county for severall ages.

"Of this family was Henry Oxinden who built Deane House, second son to Edward Oxinden of Brook, Esq. This Henry had issue two sons, ye first named Edward who became heir of Brook, and the second Sir Henry who became owner of Deane. This Sir Henry by Elizabeth his wife, daughter and heir of James Brooker of Maydeken in Kent, Esq. left issue Sir James Oxinden Kt. in memory of whom more especially, his third son Sir George Oxinden Kt. (who died at Surat in East India, President for ye Honorable East India Company there, and governor of ye Island and Castle of Bombay) gave a legacy of £300 for ye erecting of this monument.

"This Sir James dyed anno 1657, leaving issue by his Lady, Margaret, daughter of Thomas Nevison, of Eastry, in this county, Esq.; Sir Henry Oxinden Kt. and Baronet, now living.

"Others of this family seated at Deane who ly interr'd in this church, are Dame Elizabeth wife of ye

first Sir Henry who dyed 2nd of Sep. 1588. Dame Margaret, wife of Sir James, who dyed anno 1671. Dame Elizabeth daughter of Sir William Meredith of Leeds Abbey in this county, Baronet, and second wife to ye present Sir Henry Oxinden Kt. and Baronet ; she was buried ye 20th of August, 1659. Dame Susanna, eldest daughter of ye said Sir Henry and Dame Elizabeth his wife, who was married to Sir Robert Booth, Kt. late Lord chief-justice of Ireland and dyed 27th of October, 1669."

(NORTH SIDE).

"Under this monument lye interred Sir Henry Oxenden, Kt. and Baronet (son of Sir James) who married three wives ; the first was Mary Baker daughter of Robert Baker, of St. Martins in the Fields in the County of Middlesex, gentleman, by whom he had issue only one daughter who died an infant. His second wife was Elizabeth the daughter of Sir William Meredith of Leeds Abbey in this county, by whom he had a numerous issue. His third wife was Elizabeth daughter of William Read of Folkestone, Esq. and relict of Mark Dixwell of Broom, Esq., by whom he had no issue. He died August, 1686, well beloved by his country, which he faithfully serv'd in the chiefest offices of Trust and Honour. Dame Elizabeth third wife of Sir Henry Oxinden above mentioned, who dyed January 1691."

The following were the chief members of this family and not being able to give a proper pedigree, numbers have been placed against the names for convenience of reference.

1. The first member of the family from whom the pedigree is traced, was Solomon Oxenden "de Oxenden in Nunnington," who lived in the time of Edward III. (1327-77) and was buried at Nonington. He married Joyce the daughter of Alexander de Dene, and had two sons Allan and Richard. The second son Richard, became in 1320 a Benedictine monk of Christ Church, Canterbury, making his profession of obedience to Archbishop Walter Reynolds, and four years later was

ordained deacon by Hamo de Hythe, Bishop of Rochester, at the request of Prior Henry de Eastry, whose great influence he inherited. The aged Prior Eastry having died April 6th, 1331, in the Cathedral "at the time of high mass, when ninety-two years of age." on the following April 25th the monks assembled in their chapter-house, and elected Brother Richard de Oxenden, then about thirty years old, and therefore in the prime of life. During his rule the large decorated window was inserted in the south wall of the chapel of St. Anselm, at the cost of £42 17s. 2d., part being contributed by certain friends of the late Archbishop Mepham, whilst the rest of the money £34 3s. 10d. was provided by the prior. After presiding over the monastery for only seven years, he died when probably about forty years of age, and was buried in the chapel of St. Michæl. and was the first of the Priors (except Wybert) to whom a monument was erected in the cathedral, "Here rests in mercy and thankfulness Richard Oxenden, sometime Prior of this church, who died August 4th, 1338."

2. Richard Oxenden of Wingham, son of Allan, and grandson of Solomon, lived in the time of Edward III. and was buried at Nonington.

3. Richard Oxenden de Wingham (son of No. 2) lived in the time of Richard II (1377-99), and married Isabella de Twitham of Godnistone, (the daughter of Theobald de Twitham who had married a Septvans), and they had a son John. Richard when he died, was buried in S. John's chapel, Wingham Church, and is the first of the family mentioned as being buried there.

4. John Oxenden de Wingham (surnamed Ginkin), son and heir of No. 3. married Isabella the daughter of Richard de Ratling, and had two sons John and Robert. He lived in the time of Henry VI. (1422-61), and was buried in the St. John's chapel on the south side of the chancel.

5. John Oxenden de Wingham, son of No. 4. married Jane Dene, by whom he had two sons, Richard and Thomas. He died in 1440 and was buried in

Wingham church. He probably applied for a coat of arms, though died before it was granted, since on 6 Feb., 1446, one was granted to John Oxenden, "sylver thee oxen sable, amed with gooldys a cheveryn of the same," which was confirmed "to the heirs of his body lawfully begotten, without impechment of any person for evermore."

6. Richard Oxenden de Wingham, eldest son of No. 5, married Jane de Wenderton, but they had no children. He built the "campanile" (or tower) of Goodneston church, and died in 1469.

7. Thomas Oxenden de Reculver, second son of No. 5. (but some say a third son of No. 4,) married Jane Orleston, and had one son Thomas who succeeded him. He died in 1450, being buried at Reculver.

8. Thomas Oxenden de Dene, (son of 7) married Elizabeth Rainscroft, the daughter of a fishmonger of London, by whom he had two sons, Edward and William. He died in 1492 and was buried in the church of St. Mary Magdalene, near the old fish market, London.

9. Edward Oxenden de Dene (eldest son of No. 8), married Alicia Barton, and had two sons, William and Henry, also two daughters Francisca and Mary. He left Brooke to his son William and the Dene estate to Henry. In 1501 he had been appointed Warden of Cruddeswood, and was one of the churchwardens when Archbishop Warham held his visitation, 16th September, 1511. Buried next to Richard Oxenden (probably No. 6).

10. William Oxenden de Wingham, (son of No. 9), married Elizabeth Hill (or Hyles) but died without issue in 1576, and by his will requested "to be buried in the northe chancel of the churche of Wingham." He left no bequest to the church; but "the best gelding," and "the second best gelding, to two different people, my great horse my hawk and spannells" to his nephew and executor Richard de Hardres.

11. Henry Oxenden de Dene (brother of No. 10 and second son of No. 9), married Elizabeth Young

and had five sons,—Edward, Henry, Thomas, Christopher, William, and a daughter Mary. He left Brooke and built the Dene House about 1582, and died there in 1597, but was buried in the Brooke Chantry on the north-side of the church. A stone with a brass effigy of a person in a shroud, with five sons and a daughter marked the spot, having this inscription—"Here lyeth buried the Bodye of Henry Oxinden Esquire, who builded that house in Wingham called Deane, who departed this life the 1st of August 1597, and gave his land to Henry Oxinden his son. *Disce quid es, et quid eris. Memento mori.*"

12. Edward Oxenden of Brooke, (the eldest son of No. 11) married Alicia Fowler of Iseldon (or Islington) London and had two twin sons William and Henry, also six daughters Mercy, Jane, Katherine, Priscilla, Margaret and Elizabeth. He died 6th Feb. 1615. His son William born in September, 1581, married Dorothy Grove of Canterbury, but died without children 7th April, 1657. Henry his twin-brother married "ignobilis" (that is a family who had no coat-of-arms) Maria Fendall, and had two sons, Henry and William, also three daughters Mary, Katherine, Anna. Their eldest son Henry (born in 1620) married in 1653, Margaret the daughter of Richard Masters.

13. Henry Oxenden de Dene, born there about 1549, and (the second son of No. 11 and brother of No. 12) was knighted 17th Feb., 1606. He married Elizabeth the only daughter and heiress of Jacob Brooker of Maydeken, in the parish of Barham, where she died in 1588, leaving two sons James and Richard. He was buried at Wingham in May, 1620.

14. James Oxenden de Dene soldier, born August 1586, (eldest son of No. 13) married Margaret Nevinson, of Eastry, by whom he had five sons, Henry, James, George, William, Christopher; and six daughters, Anna, Mary, Elizabeth, Margaret, Jane, Sibylla. He died at Dene, 24th September, 1657, and was buried in Wingham Church, also his wife in 1671.

15. Richard Oxenden de Herne and afterwards

of Barham, was born at Dene, 1588, being second son of No. 13, and brother of 14; married in 1607, Katherine Sprackling, and had four sons Henry, James, Richard, Adam, also two daughters Katherine and Elizabeth. He died at Maydeken, 20th May, 1629, being buried in Denton Church.

16. Henry Oxenden (eldest son of No. 14), born 28th April, 1614 at Herne, the residence of his uncle Richard (second son of 13), was knighted 11th June, 1660, and created Baronet 8th May, 1678. He married three times (1) Mary Baker of London by whom he had a daughter Mary, who died when four years old; (2) Elizabeth Meredith of Leeds Abbey, Kent, 14th August, 1640, and by her had seven sons, James, Henry, William, George, Richard, Christopher, William, also six daughters, Susanna, Elizabeth, Margaret, Jane, Anna Mary. Their mother died 19th August, 1659, and Henry Oxenden married as his third wife, Elizabeth the widow of Mark Dixwell of Brome, 18th Feb., 1661 and at his death in 1686, she survived until 1691.

Brome has been the chief seat of the family since then,

17. James Oxenden (second son of 14), born at Dene 6th July, 1615, died unmarried, and was buried in Wingham church 10th Feb., 1638.

18. Henry Oxenden de Barham, born 18th January, 1608, (eldest son of 15), married in 1632 Anna Peyton (born at Knowlton 1612). by whom he had two sons Thomas and Henry, also two daughters Margaret and Elizabeth. His wife died 28th August, 1640, and was buried at Denton, and he married Cathering Culling of Barham, having by her three daughters, Catherine, Mary and Anna.—(*Arch. Cant. Vol. VI.*)

CHAPTER XIII.

THE PALMER FAMILY.

EDWARD VI. in 1553 sold the House of the Provost of Wingham, and all the tithes that were paid to the church, together with one acre of glebe to Sir Henry Palmer for £519 11s. 4d., subject however to a payment of £20 a year to a Vicar.

No. 1. This Henry Palmer was descended from the Palmers of Sussex, being the second son of Sir Edward Palmer of Angmering in that county, who had married Alice Clement, sister of Sir Richard Clement of Ightham Moat in Kent.

Sir Henry Palmer was a man of great repute who in 1539 was appointed Bailiff of Guisnes, Master of the ordnance, and Warden of the forest there. In 1544 at the capture of Boulogne, when his arm was broken. In 1553 he bought the House of the Provost, as mentioned above, and in July of this year was arrested—probably at same time as his brother Thomas—but soon liberated and returned to Calais. In the expedition from Guisnes in December, 1558, he was wounded, but afterwards retiring to Wingham died there in September 1559, when seventy years of age. He had married Jane Windebank of Guisnes and left three sons, Thomas, Arnold, and Edward.—(*Dic. Natl. Bio.*)

His elder brother *John Palmer* who was nicknamed Buskin Palmer, was Sheriff of Surrey, 1533, and of Sussex, 1543, and became a noted dicer but winning from Henry VIII. was eventually hanged. He married (according to Berry) (1) Jane, daughter of Thomas Hynde of London, and (2) Mary daughter of William, Lord Sondes—(*Dic. Natl. Bio.*)

The other brother *Thomas Palmer*, the youngest of the three sons of Sir Edward Palmer of Angmering; was

attached to the Court, and in 1515 served at Tournay, and was a gentleman-usher to Henry VIII in 1519; also at the Field of the cloth of Gold. Knighted at Calais November 10th, 1532, and favourably noticed by the king who played dice with him, and in 1533 appointed Palmer Knight-porter of Calais, a post of importance. Taken prisoner by the French at Guisnes he had to ransom himself. "He was joint commander of the English forces which invaded Scotland in 1548 and took Haddington. On the blockade of that town by the French and Scots he was taken prisoner while escorting a relieving force which revictualled the exhausted garrison." On the death of Henry VIII, Palmer who had unbounded courage sided with Somerset whom he hated, but Palmer gained notoriety by revealing Somerset's treason to the Earl of Warwick, evidently hoping to rise with Northumberland. Sir Thomas Palmer had received the possessions of four religious houses,—Snelleshall Priory in Bucks; South Malling College in Sussex; Dynmore Preceptory and Austin Friars at Wigmore in Herts; and began to build himself a house in the Strand, but adhering to the cause of Lady Jane Grey, he was sent to the Tower July 25th, 1553, condemned by a special commission, and executed on Tower Hill, the following August 22nd with the Duke of Northumberland and others—(*Dic. Natl. Bio*; *Joyce*. "Doom of Sacrilege").

On the east wall of the North (or Brooke) Chapel, is the Monument of Sir Thomas Palmer who died in 1625. This Monument was originally against the north wall of the chancel, and removed to its present position at the restoration of the church in 1874-5.

"To the memory of Sir Thomas Palmer of Wingham, Knt. and Bart. and of Dame Margaret his wife, daughter of John Poley of Badly, Esq., of that ancient Fameley in the County of Southfolke. This place was the Seate of his inheritance, but not of his Discent, being lineally extracted from the House of Angmering in the County of Sussex.

God crowned him with ye blessing of a longe and

prosperous life augmented it with ye comforte of a Virtuous and pious wife, with whose be-lov'd Societe hee was enrich't 62 years. The thredes of their lives were evenly spunn, they liv'd in concord, died in peace, his period was 85 yeares, hers 83. They were beloved by their neighbours, lamented by their friendes, Honoured by their chlidren, and Mist by ye Poor, for whose sake they never brake up house in this Place for 60 yeares. Thus lived they happily and died Christianly Hee the 7th of January. She the August following. Anno 1625.

They had issue Six Sonnes and five daughters, John, Mabel, Henry, Marie, John, Francis died younge.

Sir Thomas Palmer Knight father to Sir Thomas Palmer Bart. (now living) died before his Father, and lys here interred.

Sir Roger Palmer, Knight of the Bath was Cupbearer to ye Princes Henry and Charles and now master of Howshowld to Kinge Charles.

James Palmer of the bedchamber to Kinge James of blessed memory.

Jane first married to Sir William Meredith Knight ; &c. afterwards to the Lord Vaughan.

Margaret married to Richard Amburst, Esq., Serjant at law.

These last four are yet living. Anno 1627."

Roger Palmer the fourth son placed this monument.

On this Monument are seven coats-of-arms quartered viz. 1, Palmer, 2, Sedinghouse, 3, Stopham, 4 Bilton, 5, Clement, 6, Tudor, 7, Shamburg, 8, Palmer.

The Palmer coat-of- arms—"Or, two bars gules each charged with three trefoils argent, in chief a greyhound courrant sable. Crest—a demi-panther rampant, issuing flames out of the ears and mouth, holding in its paws a palm-branch, proper. Motto—Palma virtuti (Palm is for virtue). Berry in his pedigree of this family, makes his first six children, who died young, to be the brothers and sisters of this Sir Thomas Palmer.

No. 2.—Sir Thomas Palmer 1540-1625. He was the eldest son of Sir Henry Palmer (No. 1.), born about 1540, and lived at Wingham 60 years, entertaining Queen Elizabeth in September, 1573, when on her way from Sandwich to Canterbury. He became High Sheriff of Kent 1595, and on the expedition to Cadiz was knighted. James I. created him a Baronet in June 1621, and he died in 1625 when 85 years of age—(*Dic. Natl. Bio.*)

Roger Palmer his second son was made a Knight of the Bath, and Master of the household of King Charles; died without issue, having married Katherine daughter Sir Thomas Porter of Gloucestershire, and widow of Sir Ralph Welch.—(*Berry.*)

Sir James Palmer the third son held office in the household of James I. and became one of the personal friends of Charles I. (when Prince of Wales). He had artistic tastes, and became one of the governors of the royal tapestry works at Mortlake. In 1638 he was appointed deputy to the Chancellor of the Order of the Garter and in 1645 chancellor of that Order, but the war of the commonwealth prevented him receiving any pay from that office, and he died 1657 before the restoration of the Monarchy. He married (1) Martha, daughter of Sir Willian Gerard, of Dorney, Bucks, who died in 1617, and was buried at Enfield, leaving a son Philip, and a daughter Vere, married to Thomas Jenyns of Hayes in Middlesex; (2) Katherine daughter of Lord Powis and widow of Sir Robert Vaughan, by whom he was father of Roger Palmer, who became Earl of Castlemaine.—(*Dic. Natl. Bio.*)

This Roger Palmer, son of the before mentioned Sir James Palmer of Hayes, Middlesex, and his second wife Katherine Vaughan, was born at Dorney Court, Sept. 3rd, 1634. Educated at Eaton and Kings College, Cambridge, and in 1656 admitted a student at the Inner Temple. On April 14th, 1659 he married Barbara Villiers, Duchess of Cleveland, who upon the Restoration became Mistress of the King, who in 1661 created her husband Earl of Castlemaine to propitiate her because of the Portugese match; but Roger Palmer never took

his seat in the Irish House of Lords. Their eldest son Charles Fitzroy was baptized by a priest—Roger Palmer being a Catholic—but the Countess had him rebaptized at S. Margaret's, Westminster, on June 18th, 1662, which caused a quarrel and their separation. Then he travelled abroad, going in 1668 on a mission to the Porte, and through Syria and the North of Africa. In 1667 he was denounced by Titus Oates as a Jesuit, sent to the Tower, tried and acquitted. On Feb. 15th, 1685-6 he embarked at Greenwich and went to Rome, where he was privately received by the Pope. Roger Palmer died July 21st, 1705, and was buried in the vault of his mother's family at Welshpool. He was a loyalist, a devout catholic, and accomplished scholar.—(*Dic. Natl. Bio.*)

Monument on the West wall of the North-Chapel; but before the restoration of 1874-5 in the Chancel.

“ Thomas Palmer, Kt. died before his father, married Margaret, daughter of Herbert Pelham of Sussex, by whom he had issue, Thomas and Herbert. Herbert took Holy Orders, was Master of Queen's College, Cambridge.”

Thomas Palmer, Bart, on decease of his grand father, married Elizabeth daughter of Sir John Shirley, of Iffield in Sussex. was buried April 20th, 1656, having suffered much by the iniquity of the times, both in his estates, and by the imprisonment of his person.

Had issue six sons—Henry, Roger, Herbert, James, Thomas, John; and six daughters—Margaret, Sybilla, Elizabeth, Mary, Ann, Esther. Thomas the fifth son lived many years in Turkey, died at the age of 82, left by his will £300 to the repair of this Chancel, which was accordingly laid out in 1718.”

No. 3.—Sir Thomas Palmer mentioned on this tomb who married Margaret Pelham, etc., was the eldest son of No. 2., but died before his father, and was buried at Wingham.

No. 4.—Sir Thomas Palmer, Bart., the eldest son of No. 3, and on the death of his grandfather (Sir Thos. No. 2) in 1625, married Elizabeth Shirley of Sussex, and after suffering much “ by the iniquity of the times,” died

in April, 1656, leaving the six sons and six daughters, mentioned on this monument.

No. 5.—Sir Henry Palmer, Bart., the eldest son of the above Sir Thomas Palmer (No. 4) was Sheriff of Kent 1691. In 1665 he had been appointed Steward of Her Majesty's Manor of Wingham in Kent, and in July, 1702, petitioned Queen Anne that this grant might be renewed. Also one of the Trustees of the living of East-church in Sheppy 1684-1706. He married Ann daughter of Sir W. Luchyn of Waltbam in Essex, but died in 1706 without issue, and the title went to his nephew Thomas.—(*Kal. Treasury Papers 1702-7, p. 49. Arch. Cant. XIV. Berry.*)

Thomas Palmer the fifth son of No. 4 "lived many years in Turkey", and on the Benefactors Board is described as "Thomas Palmer of St. Dunstan's in the East, London, gave £300 for the repairing, beautifying and adorning the great Chancel of this church. He also gave the sum of £20 to the poor." Now the church repairs were carried out in 1718 (see tombstone); but the legacy to the poor does not seem to have been given away until 1732, for one of the Church Books, under that date contains particulars of a legacy from "Thomas Palmer late of the city of London who left £20 to the poor", which was distributed by William Newton Vicar, the churchwardens and overseers on April 29th, 1732 "according to the direction and appointment of Thomas Hey, Esq. and Dame Elizabeth Palmer his wife"—(*Church Book 1720-1800.*)

Was this legacy distributed in 1732 left by Sir Thomas Palmer who died in 1723?

Herbert Palmer third son of No. 4, and brother of Sir Henry Palmer (No. 5) married Dorothy Pynchon of Writtle in Essex, and was buried in the centre of the Chancel-floor, where the slab over the grave has this inscription—"Here lies the body of Herbert Palmer, son of Sir Thomas Palmer of Wingham Bart, who by his wife Dorothy daughter of John Pynchon of Writtle in Essex, left two sons Thomas and Henry, and two daughters Ann and Elizabeth, and died February 16th, 1700. When therefore his

brother Sir Henry Palmer (No. 5) died in 1706 without issue, the title went to Thomas the eldest son of this Herbert Palmer.

No. 6.—Sir Thomas Palmer, Knt. and Baronet, was the eldest son of the above mentioned Herbert Palmer and succeeded to the title on the death of his uncle Sir Henry Palmer (No. 5) in 1706 without issue. He married three times (1) Elizabeth Marsham daughter of Sir Robert Marsham of the Moat, Maidstone, and had three sons Henry, Thomas, and Robert who died young, and four daughters Margaret, Ann, Elizabeth, and Mary (2) the second wife was named Cox, by whom he had a son Herbert born before their marriage; and (3) Elizabeth Markham "spinster of Covent Garden" whom he married in the Fleet, May 26th, 1722. Of this person Pope wrote:—

"To Palmer's bed no actress comes amiss
He weds the whole Personæ Dramatis."

He was M.P. for Rochester 1714-23, and his portrait is in the Guildhall of that city. In 1719 he contributed £30 towards the re-casting of the Bells of Wingham church; at which date we find his residence was rated at £50 13s. 4d.

When Sir Thomas Palmer died in 1723, leaving no legitimate son, the title went to the Palmers of Dorney Court in Bucks.—(*Berry, Arch. Cant. XIV; XVII; Burns "His. of Fleet Marriages."*)

Now Elizabeth Palmer, third wife of Thos. Palmer whom he had married May 26th, 1722, after his death in 1723 married Thomas Hey, and they appear to have lived elsewhere for eight years, as the Wingham house was occupied by Jacob Debouverie 1725-1731 when it was rated at £46 13s. 4d. In 1731 they returned to Wingham and she was known as "Dame Elizabeth Palmer," for in 1732 "Thomas Hey and Dame Elizabeth Palmer his wife" appoint those who are to receive the legacy of £20 left to the poor of this parish by "Thomas Palmer, late of the city of London." Was this legacy left by her first husband Sir Thomas? They had a son Thomas Hey, who, on the death of Mrs. Cosnan in 1797,

came into the property. Thomas Hey seems to have died in 1746, for from that year until 1763 "Dame Elizabeth Palmer" is rated for the house in which year she died and the house was occupied by Colonel John Cosnan.—(*Church Book 1720-1800.*)

Herbert Palmer, the natural son of the last Sir Thomas Palmer (No. 6) by his second wife, married Bethia D'Aeth of Knowlton, and was buried in the church, as recorded on the oval tablet now on the East wall of the North Chapel:—"In the family vault near this place lie interred the remains of Herbert Palmer, Esq., son of Sir Thomas Palmer, Bart., of Wingham, in the County of Kent. He married Bethia fourth daughter of Sir Thomas D'Aeth of Knowlton in the said County, who in gratitude and tender affection to an indulgent husband and generous benefactor has caused this monument to be erected to his memory. He departed this life December 10th, 1760, aged 64." He was therefore born in 1696. His widow married Colonel John Cosnan, and on the death of Dame Elizabeth Palmer in 1763, they lived in the house at Wingham which at first was rated at only £30 6s. 8d. Colonel John Cosnan died in 1778 but the widow lived at Wingham until her death in 1797, when the house was rated at £45 10s.—(*Church Book 1720-1800 ; Arch. Cant. XIV.*)

Rev. Thomas Hey, D.D., was the son of Dame Elizabeth Palmer (Hey) by her second husband, Thomas Hey. He came into the Wingham property on the death of Mrs. Cosnan in 1797, and was for 54 years Rector of Eastchurch, in the Isle of Sheppy (1755-1809), then in the gift of the Palmer family; and at the same time Rector of Wickhambreaux (1755-1809), a Prebendary of Rochester for 21 years, and curate of Swingfield. He married Etheldreda Lynch, daughter of John Lynch of Groves, and Dean of Canterbury, and the rating of the house in 1800 was £50 a year. He endowed the Vicarage of Wingham with £100 a year and a house, but was buried in the chancel of Wickhambreaux. After his death in 1809, his widow lived here until 1814.—(*Arch. Can. XIV ; Church Book 1720-1800.*)

CHAPTER XIV.

VARIOUS.

THE INN SIGNS.

The history of the origin of the signs hung outside the inns (and formerly also outside other shops, when every tradesman hung out his sign or trade symbol), is an interesting one, and in many country places may be traced back to a local origin, being part of the coat-of-arms of some local family.

That "good wine needs no bush," is a proverb derived from the Romans, with whom it was the custom to hang out a bush as the sign of a tavern. In England during the middle ages, the houses of the nobility, when the family was absent, were used, it is said, for entertaining travellers, and the family coat-of-arms being in front of the house give a name to the place amongst strangers; and thus in latter times the "arms" of the Lord of the Manor were very often put up as a sign, of which we find instances in many villages. As early as the time of Richard the II. every innkeeper was obliged by law to hang out a sign, and if he broke the licensing laws of those days, the taking away of his license was accompanied by the taking away of the sign.

THE RED LION.

This is a common and favourite sign, which is supposed to have been derived from the badge of John of Gaunt, Duke of Lancaster, whose coat-of-arms being a red lion rampant," and as an inn sign the lion is generally shown as "rampant," which means standing erect on the hind legs, with one fore-leg elevated, as though ready to spring towards its prey. We may perhaps trace the sign to a local origin, but in that case it should be of a different colour, for we find "a gold lion rampant" was part of the coat-of-arms of the Rattling family, of

whom we find mention as early as the year 1160, and since Lord Cowper is Baron Rattling of Wingham, it may be that through these families has come the sign, although the lion has changed the colour of its skin.

Some consider this inn was part of the college buildings, but more probably it occupies the site of the Market-house of the village for Archbishop Boniface, in 1252, obtained from King Henry III, the grant of a weekly market, to be held every Tuesday. The proper legal procedure was observed; the King first ordered an enquiry to be held, and a jury of twelve men from the "hundred of Wingham"—The present parishes of Ash, Goodnestone, Nonington, and Wingham—was called to examine evidence for and against the proposed market. Their names are still known, and almost all of them may be found within "the hundred" Sampson de Wenderton, Walter de Wenderton, William de Dene, Roger de Chilton, Theobald de Helles, William Attemolande, Henry de Pedinge, William Adgar, Thomas de Rollinge, Wamo Attermede, Richard de la Hale, and John de Hanking. After due enquiry this jury of the Hundred Court "testified upon oath, that to grant a market, will not be to the injury of the king or the neighbouring markets but rather be to their advantage. That the markets of Canterbury and Sandwich will be improved by traders coming to the said market of Wingham" (for there was no market on that day nearer than Lenham). So the village had the right to hold a market with power to levy tolls which was a royal privilege generally given to a bishop together with the market dues, and in many cases the clerk of a market would be an ecclesiastic. It will also be remembered that from Saxon times, until the year 1538, The Archbishop was Lord of the Manor of Wingham. The village market however flourished, and was said to have injured that of Canterbury. Nearly fifty years after the market was granted the Archbishop in 1290 was accused of injuring the market of Canterbury because his market of Wingham intercepted the provisions on the road, and thus increased the price of things at Canterbury, the case being brought before the justices.

they decided that the Archbishop had the right of holding a market at Wingham, and therefore through him no wrong was done to the City.

The "Petty sessions" used to be held at the Lion, until ten years ago, when the present Sessions House was built; but the Manor Courts are still held here although they were always at one time held in the open air, and there seems to be no doubt that the modern custom of holding them at public houses instead of at a properly constituted Court Hall, is simply a transfer dictated by notions of comfort. In bad weather the steward or baliff would hold the court in the church in the old days.

THE DOG.

The sign of this inn is one that frequently occurs. Although a greyhound was part of the coat-of-arms of the Palmer family, who bought from the king the House of the Provost, in the year 1553, this sign is really a hunting dog, whose old name was a "talbot," and the name most probably came through the Oxenden family for Henry Oxenden of Dene, born about 1549 and knighted in 1606, married Elizabeth Brooker, of Maydeken, and the coat-of-arms of that family was "three talbots passant," that is three dogs represented as walking, with three feet on the ground the fourth foot being raised, and the tail curved over the back. But sign painters of a later age not understanding heraldry, altered the proper position of the dog.

This house and the one on each side of it are no doubt a portion of the College, as the Canons lived in separate houses, which were sold in 1549. And therefore the dog may have been an inn since that date. Either three of the Canons houses have been pulled down or each house was divided into two, for an abstract of the title deeds states;—"Nov. 29th, 1549 Edward VI. with the advice of the Lord Proctor and his council grants to the said Thomas Persee and William Alexander their heirs and assigns for ever, all the aforesaid six messuages and their appurtenances in as full, free and ample a manner and form as any master Provost, and Prebendaries, Governors

or Ministers of the College of Wingham, or any Chantry Priest, Chaplain or Incumbent held the said six messuages valued at fifteen shillings a year . . . granted in fee simple . . . and that we, our heirs, successors for ever, yearly and from time to time shall exonerate, acquit, and save harmless, as well the said Thomas Persee and William Alexander their assigns, as also the said six messuages, and all and singular the Premises and every several part thereof, against us our heirs and successors, and against all other persons whatsoever, of all, and all manners of corrodies rents, fees, annunites, pensions. portions, and sums of money issuing or going out of the premises, or charged upon the same, or any part thereof, except the services above reserved, and such leases as now are in being, and the conditions of them for life or years, whereby the old rent or a greater is reserved."

The old house at the corner of the school lane was repaired during 1893, when the fine large window was discovered, having previously been covered over with plaster: and also the interesting mediæval doorway with wooden shutter on the inside was found. A few old coins was also found, viz. a William and Mary $\frac{1}{4}$ d. 1690, George II. $\frac{1}{4}$ d. 1748 and 1777, also an Irish $\frac{1}{4}$ d. 1746, and a farthing of the reign of George III. and IV.

A new "barge-board" was carved the same pattern as the old one, which is said to be similar in design to some carving in Winchester Cathedral, that was done in the time of the celebrated William of Wykeham who died in 1404.

It is hardly necessary to say that the hoods (an inverted coal-shoot) over the doors were additions, when the house was repaired.

THE ANCHOR.

This sign came into use rather as an emblem than anything to do with shipping, being used as a symbol of hope, "the anchor of the soul." and was also a favourite sign with the early printers.

EIGHT BELLS.

The Bell is a very general sign. The English always seem to have been fond of bell ringing, and a German traveller who visited this country in the reign of Queen Elizabeth, says of our countrymen, "they are vastly fond of noises that fill the air, such as firing of cannons, beating of drums, and the ringing of bells." But in 1719 an event occurred in the parish which may have been sufficiently important to be used for a sign as an inn; for in that year the parishioners decided to re-cast the six bells belonging to the church, and make them into eight musical bells. We may conclude that they were much out of tune, as it is frequently noted that they are to be re-cast into "eight musical bells."

DEDICATIONS TO ST. MARY.

Our parish church is dedicated to the Blessed Virgin Mary, to whom, by far the largest number to any individual saint are dedicated. In this county of Kent 108 churches are dedicated to her, and of that number only five are modern. Ashford, Barfreston, Betteshanger, Bexley, Bishopsbourne, Brabourne, Brook Barham, Canterbury 4, Capel-le-Ferne, Chalk, Chart (Great and Little) Chartham, Chatham, Chilham, Chiddingstone, Chislet, S. Mary Crays, Crundale, Denton, Dover, Downe, Eastling, Eastry, Eastwell, Ebony, Elham, East, Farleigh, Fawkham, Fordwich, Frittenden, Goudhurst, Greenhithe (1856), Greenwich, Hadlow, Halden, Hardres, Hastingleigh, Hayes, Higham, Hinxhill, Hoath, Hoo St. Marys, Horton Kirkby, Hunton, Ide Hill, Kenardington, Kennington, Lamberhurst, West Langdon, Langley, Leigh, Lenham, Lewisham, Luddenham, Lydden, Malling, Minster, Nakington, Nettlestead, Newington, Nonington, Norton, Orlestone, Patrickbourne, Plaistow, Platt, (1843), Postling, Poulton, Ramsgate (1790), Reculver, Ripple, Riverhead (1831), Strood (1869), Rolvenden, Sandwich, Selling, Sevenoaks, Sevington, Shortlands, Smeeth, Speldhurst, Stalisfield, Stanstead, Stelling, Stodmarsh, Stone, Stone (near Rye), Stouting, Sutton Valence, Teynhan, Thurnham, Upchurch, Walmer,

Westerham, Westwell, Willesborough, Wingham, Woodlands, Wodensborough, Woolwich.

The area of the Parish is 2637 acres, and the population at the last census was 1246, being an increase of 93 persons in the ten years, so that the population is increasing, rather than decreasing as in some parishes.

FIRST PARISH COUNCIL

The Local Government act 1894, abolished the parish vestry for all secular-business, and on 4th December, 1894 the first parish-Meeting was held (according to that act) to receive the nomination papers and elect the first nine parish Councillors. The result of that Parish-meeting was the following very representative council,

Arthur Hussey	96 votes.
Henry Goodban	82 "
William J. Meek	80 "
Edward Streatfield	76 "
George Shaxted	72 "
Charles S. Phillips	60 "
John W. Robinson	57 "
John Wrake	57 "
Henry B. Palmer	44 "

Who remained in office until their successors were appointed and elected at a Parish meeting in March, 1896.

THE NAME WINGHAM.

The following note, respecting the origin of the name of the Parish, has been kindly supplied by a friend, well known to many readers from his interesting papers upon this Country published in the columns of *THE KENTISH EXPRESS*. Mr. Moore has devoted many years to the study of Philology and his derivation quite dispels the idea that the name Wingham is derived from the situation of the parish :—

The etymology of place-names is, as a rule, a matter of extreme difficulty and uncertainty, but Wingham—or, in its older form Winganhām—is, fortunately, a happy exception, its derivation being easy to give, and that with certainty. "Nearly every phonetic law has been

violated in the growth and the decay of local names" once wrote Professor Max Müller to me, and probably in seventy-five per cent of the appellations of our English villages this is true. In your third chapter, I notice, you have already given the name of Wingham as meaning "the homestead or village of Winga" and this is the *only possible* meaning of Winganhām, as the name of the place appears in its earliest known form (see a Charter of the year 941, quoted on your twenty-sixth page). WINGA is the name of some Early English settler who made your neighbourhood his "Hām" or home, and the form WINGAN is just simply the ordinary Genitive (or Possessive) case of all those names, in the tongue of our forefathers, which ended in "A"—for example, GUMA, a man; GUMAN, a man's; ÆLLA, Ella; ÆLLAN, Ella's; and so forth. It is one of the plainest simplest, and most obvious derivations. There is the form itself before us, and nobody possessing even only "a nodding acquaintance" with Early English speechcraft can be for a moment in doubt. And "whenever," wrote Mr. Kemble, "we can assure ourselves that the vowel is long (in the word HAM as used in place-names) we may be certain that a village or community is implied." Natives of Wingham may justly feel proud, I think, at the fact that their parish has retained its name in such an almost wholly uncorrupted form all down the long centuries of phonetic change. It is a sad pity, by the way, that many good folks will make mere "chance guesses" at the derivations of local names, as some, I notice, have done in respect of Wingham. Without some knowledge of Early English it is impossible to do anything satisfactory—with this acquirement, even, it is quite easy to commit oneself! Not with Wingham, however, though that quaint old blunderer in the matter of derivations—Philippott—does tell us gravely that it is "so named of the two rivers which in-claspe it like two wings," a clever hit but a gigantic blunder! I wish the derivation of the name of many another Kentish village was as easy as old Wingham, for how many an hour's research would be saved thereby.

ALFRED MOORR.

CHAPTER XV.

THE EPITAPHS.

MANY persons being interested in this subject, those on the tombstones in the churchyard are here printed. None are of particular merit, and they have been printed in chronological order, in order to show their development, or perhaps it would be more correct to say decay.

William Newton. 16 years. 1737.

How blind is Hope, and how regardless Fate
That so much worth, Should have so Short a date !
But is it strange that such a virtuous mind
His way again to Heaven, so soon should find !

Mercy Taylor. 34 years. Feb. 1747.

By the grace of God
Sleep in sweet silence never to awake
Till Christ doth raise thee, and to glory take.

William Sutton. 24 years. Feb. 14th, 1760.

In blooming years as you will see
I left my friends to mourn for me
Mourn not dear friends for my decease
For Christ I hope hath made my peace.

Henry Harris. 52 years. Nov. 1st, 1762.

Here Reader mark perhaps now in thy Prime
The stealing steps of never standing time
Thou'lt be what I am, catch the present hour
[Mark ?] that well, for thats within thy power.

Sarah King. Dec. 15th, 1769.

. Mother sleeping here
My children dear, weep not for me
But live in love and unity.

Augustin Wraith. 61 years. Mar. 19th, 1778.

The angels ward this sleeping dust
Till Jesus comes for all the just
Then may these wake with sweet surprise
And in our Saviour's image rise.

Thomas Denne. 19 years. Dec. 30th, 1792.

Though sudden death did him convey
 Unto this dismal house of clay
 We trust in God, and hope that he
 The joys of Heaven now doth see
 He like a lily fresh and green
 Soon was cut down and no more seen.

Susanna Holness. 69 years. March 27th, 1800.

Here a kind parent in death's dark abode
 In solemn silence waits the trump of God
 You once loved friend, your heartfelt grief refrain
 Your temporal loss is her eternal gain
 For she with joyful hope has gone here beneath
 And in her dying moments conquered death.

Edward McCann, Surgeon. 48 years. Jan. 1st, 1802.

A tender husband and a friend sincere,
 Torn from a wife's fond arms lies buried here
 Mournful she sits; whilst round her hand in hand
 In silent sympathy her children stand,
 Their parent number'd with th' untimely dead,
 Each infant weeps its unprotected head,
 Nor these alone his early death deplore,
 The Poor will prove his tender care no more
 Yet wherefore mortals dim with tears your eyes
 This world is but a passage to the skies.

Mary McCann (wife of above). 53 years. Sep. 3rd, 1804.

May you dear orphans who are left behind
 Copy the virtues of your mother's mind
 Be honest, kind, generous, just, like she,
 Live to your God, and he your friend will be.

Robert Beal. 53 years. May 18th, 1800.

Anne Beal, (wife) 40 years. Jan. 10th, 1802.

Elizabeth Beal, (daughter) 14 years. Feb. 16th, 1802.

While o'er the tomb of parents truly dear
 Lamenting children drop the filial tear;
 A stone, a verse, O honoured pair receive,
 As the last tribute gratitude can give
 Patience in suffering, thro' your lives appear'd
 And faith in Christ the darksome valley cheered,
 That faith and patience may we keep in view
 'Till call'd to share the blissful heaven with you.

John Holness. 70 years. June 27th, 1810.

My life a burthen was worn out with pain
 I die in peace in hope to rise again.

Robert Beal. 14 years. March 24th, 1810.

Mourn not my friends dry up your weeping eyes
Within this grave my body only lies
My soul unto a better place is flown
Where it will wear an everlasting crown.

Mary Hawks. 1818.

Worn by disease which baffled human skill
Content to suffer all her Maker's will
She fell a lingering victim to his power
And calmly waited God's appointed hour.

Edward Stark. 1819.

Adieu fond Parent now thou'lt prove
How vast the depth of thy Creator's love
Oh Glorious change; mortality's relief
Yet till we share the Joy forgive our grief
These little rights a Stone a verse receive
The last poor tribute thy fond Children give.

Thomas Austen, Yeoman, Walmeston. 91 years.

[April 11th, 1825.

His worth was known to them who knew him best

Henry Sayer. 84 years. Sep. 23rd, 1809.

Edward Sayer. 78 years. Dec. 29th, 1791.

William Sayer. 100 years Dec. 6th, 1822.

Farewell vain world, I've had enough of thee
And now am careless what thou say'st of me
Thy smiles I count not, nor thy frowns I fear
My days are past, my head lies quiet here
What fault you've seen in me, take care to shun
And look at home, enough there is to be done.

Leonard Miller. 1825.

A better man never lived.

Sarah Martin. 57 years. Nov. 20th, 1849.

Why should we be unwilling for to die
So long as we live in pain and misery.
Grieve not for me my friends so dear
We are not lost but sleeping here
We humbly hope to meet you all again,
Where everlasting joy and pleasure reigns.

Michael Pett. 61 years. Dec. 19th, 1850.

As fall the leaves 'neath autumn's withering blast
 So die mankind, their spring and summer past
 Yes, thou, ere long, must lie beneath the sod
 Then young or old "Prepare to meet thy God."

Ann Skey. 21 years. Feb. 15th, 1850.

How swift the Shuttle flies, that weaves our shroud,

Dorothy Plank. 20 years. Nov. 29th, 1851.

A Daughter, Wife, and Mother sleeps below,
 How many ties were severed at one blow,
 Wives, Daughters, Mothers, all ye mortals see
 How scant the term of human life may be ;
 Then live by faith, and death in vain will call
 Who lives in Jesus shall not die at all.

Mary Ann Martin. 31 years. May 14th, 1852.

My life a burden was worn out with pain,
 I died in peace in hope to rise again.

George Blackman. 75 years. 1858.

Weep not for me my children dear,
 I am not dead but sleeping here ;
 God does not always warning give,
 Therefore be careful how you live.

Mary Blackman. 72 years, 1858.

Affliction sore long time she bore,
 Physicians were in vain,
 Till God was pleased to call her hence
 And ended all her pain.

Thomas Henry Kendal. June 26th, 1871.

Wife and children be content,
 For unto you I was but lent,
 My debt is paid, my grave you see,
 Therefore prepare to follow me.

Richard Sutton. 40 years. May 11th, 1863.

George Sutton, (son), 24 years. Oct. 13th, 1876.

The grave doth hide thee from my view,
 And I alone my path pursue ;
 Thy father's numbered with the dead,
 And now my son, thou too art fled.
 Thus called with both so soon to part,
 That God alone might have my heart.

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