

ANCHORITES IN FAVERSHAM CHURCHYARD.

RECORDS of Anchorites in Kent are so rare as to be of unusual interest. Hasted states that an anchoress had her cell, at the east end of St. Mary's Church, in Sandwich, in 20 Henry VIII. The *Registrum Roffense* (p. 124) mentions one as a donor to the Priory, "Sungiva reclusa dedit velum." There are, however, fuller records of a female recluse, or anchoress, whose cell stood on the north side of Faversham Church; and of a male "inclusus," or anchorite there, who had been Vicar of the Parish.

The first distinct mention, that I have found, of the female recluse, occurs in the will of Richard Wynston,* of Faversham, which is dated March 16th, 1464. He leaves a small legacy to the anchoress in these words "*Item lego Anacarit', ij^d.*" Six years later we find John Beverley directing that his grave shall be dug, in the north part of Faversham churchyard, opposite the door of the anchoress's cell. Mr. Giraud has kindly informed me that a deed, dated 5 Sep. 1510, mentions "a little chapel set in the north-east corner of the churchyard." Beverley's will,† made on the 12th of March, 1470, directs that he shall be buried

"In cimiterio ecclesie beate Marie de Faversham predicte ex parte boreali ex opposito hostium Anachorisse ibidem."

* Register of Archdeacon's Court at Canterbury, Book i., fol. 59a.

† *Ibidem*, Book i., section 16.

A third will contributes the information that the Faversham anchoress possessed a servant. This fact is recorded in the will* of William Thornbury, Vicar of Faversham, which is dated on the 7th of December, 1480, but was not proved until the 19th of March, 1483 [in modern style 1484]. Making provision for a perpetual remembrance of himself, to be observed in Faversham Church every year, upon the anniversary of the day of his death, he directs small payments to be made to the various church officials, upon every such anniversary. After thus providing for the attendance and expenses of the Vicar, four chaplains, their clerks, four boys, two wax candles, four bells, and alms to the poor, he adds "to the anchoress 4d. ; to her servant 2d. ; the bellringer 2d." (*Anachoriste iij^d, servienti suo ij^d, le belman ij^d.*) The peculiar nature of this bequest, which was in fact a perpetual annuity, proves that in the opinion of the testator the cell of the anchoress would be occupied in perpetuity by a succession of recluses ; he classes the anchoress with the permanent officials of the Church. It is therefore evident that this cell was no temporary erection, but was the established and recognized residence of a female recluse. The three wills, which I have quoted, extend over a period of sixteen years, but there is a record, connected with Davington Priory, which may possibly suggest that this cell had been occupied for a century, or more. In the original manuscript obituary, of Davington Priory, which I discovered in the British Museum, † there occurs this entry—

16 Kal: Februar' Hic obiit Celestria monacha & anachorista ; Heruia sacerdos ; & Petrus vicarius de Fauersham.

* Register of Archdeacon's Court at Canterbury, Book iii., sec. 28.

† *Cotton MSS. Faustina*, B. vi., folio 101b.

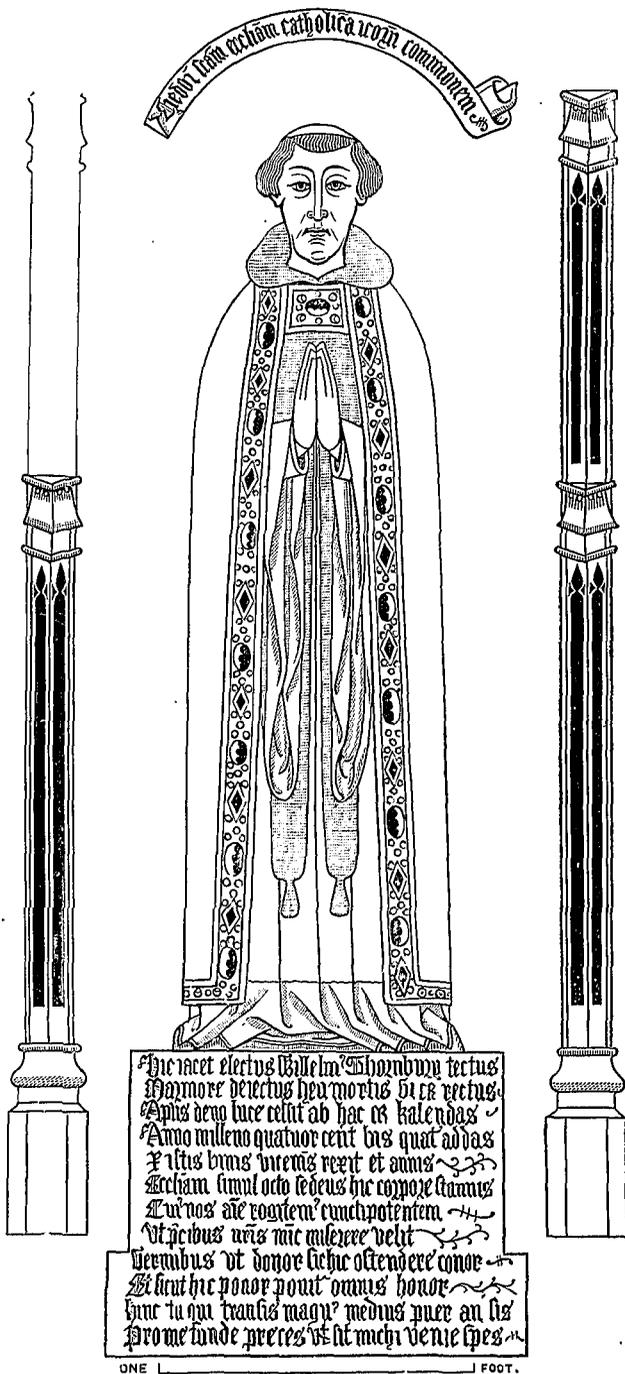
It is of course possible that there was an anchoress' cell at Davington Priory, as well as at Faversham Church, but considering how closely adjacent the two parishes are, it seems much more probable that the Nun Celestria entered the cell at Faversham, than that there were two anchoress cells within a mile of each other. As this obituary was written about the time of King Richard II, it would carry the date of the Nun's seclusion far back into the fourteenth century, or perhaps into the thirteenth century, as her name is entered first of three upon the sixteenth day before the kalends of February. In the same obituary we find another similar entry on the 10th of December, "*Hic obiit Adilda monacha et anacharita.*"

It would be possible that two curious cruciform loopholes, or windows, found in the west wall of the north transept of Faversham Church, may have been connected with the cell of an anchoress, but they were probably too small for such use. They are said to have belonged to the Early English period, and were closed on the outside by wooden shutters; a stone jamb, with an iron gudgeon on which the shutter hung, was discovered built into one of the existing pillars of the transept.*

The male *inclusus*, or anchorite, at Faversham Church was William Thornbury, the Vicar. In 1472 he was preparing for his "*inclusion*," and on the 3rd of Aug. he empowered Wm. Smyth to deliver seizin of his lands and tenements, to nine feoffees, who were to hold them on trusts defined by his will. On the 16th of October, 1476,† his successor Richard Lewys was admitted to the Vicarage, which Thornbury had resigned. His last will was not made until the 7th

* Messrs. Donne and Giraud's *Guide to Faversham*, p. 49.

† Bouchier's Register at Lambeth, folio 114^b.



MONUMENTAL BRASS OF WILLIAM THORNBURY IN
 FAVERSHAM CHURCH.

of December, 1480. Where did he spend the intervening years? We learn from a clause in his will that, in 1480, he possessed in Faversham churchyard a chapel and a parvise which, in all probability, he had built. This clause enjoins that the vicar and churchwardens shall sufficiently repair and sustain certain tenements, which he had left to them as trustees, and likewise *his chapel and his parvise in the corner of the churchyard*.^{*} This may mean the building, in which a piscina still remains, at the west end of the south aisle, or the "little chapel" formerly in the north-east corner of the graveyard, *or both*. What use was made of "his chapel and parvise" we may infer from one of the lines in the rhymed inscription, which yet remains upon his monumental brass, in the chancel:

X, istis binis yicenis rexit et annis
Ecclesiam, simul octo sedens hic corpore stannis.

The meaning of the word *stannis*, in this connection, had puzzled every reader, until the facts above stated suggested to me that Thornbury retired from the outer world, and became an *inclusus*, or anchorite. Our much esteemed, and now alas! our much lamented, friend and Vice-President, Mr. Thomas Godfrey-Faussett, then removed all difficulty, by shewing that, according to Du Cange, the word *stannum* was sometimes used for "a cell." It thus became manifest, that the monumental inscription states that Thornbury passed the last eight years of his life as an *inclusus* or anchorite at this church.

The very remarkable inscription, which is given in a note below, has been thus happily rendered by the late Mr. Thomas Godfrey-Faussett:—

* "ac capella' sua' et p'vis' sui in Ang'lo cimeterii paroech' ib'm situat'."

Here William Thornbury, the elect, lies hidden,
 Cast 'neath the stone, and by death's might o'er ridden.
 On March the twenty-third he life gave o'er,
 The fourteen hundredth year with eighty more.
 Years twenty-two his rule this church invested,
 Years eight, in cells hard by, his limbs he rested.
 Now to th' Almighty let our prayers be said,
 That on his soul He mercy deign to shed.

How I to worms am given a prey, I thus endeavour to display ;
 And as I here am lowly laid, lowly must every glory fade.

O thou, in passing pilgrimage, in youth, in manhood, or in age,
 Pour, for my sake, a prayer of thine that hope of pardon may
 be mine.*

Very little is known respecting William Thornbury, beyond the fact that the family, of which he was a scion, held a high social position in the neighbourhood of Faversham. His only brother Richard Thornbury was a man of good standing. Their armorial shield, which appears upon one corner of William's monumental brass, bears, on a bend engrailed, three roundels. They were probably the sons of John Thornbury, who was sheriff of Kent in 24 Henry VI, and who joined Jack Cade in his rebellion in 1450. He was one of the feoffees appointed by Humphry Eveas to hold in trust, for his widow Theobalda Eveas,

* Hic jacet electus Willelmus Thornbury, tectus,
 Marmore dejectus, heu mortis vi quoque rectus.
 Aprilis deno luce cessit ab hac que kalendas,
 Anno milleno quatuor cent bis quatuor addas
 X, istis binis vicenis rexit et annis
 Ecclesiam, simul octo sedens hic corpore stannis.
 Cujus nos anime rogitemus cunctipotentem,
 Ut precibus nostris nunc miserere velit.

Vermibus ut donor, sic hic ostendere conor,
 Et sicut hic ponor, ponitur omnis honor.
 Hinc tu qui transis, magnus medius puer an sis,
 Pro me funde preces ut sit michi venie spes.

the manor of East Hall in Murston. William Thornbury was beneficed at Eastchurch and Sandwich before he became Vicar of Faversham. An entry in Archbishop Kemp's Register, at Lambeth, states that he resigned the vicarage of Eastchurch in 1453,* and was succeeded in it by one John William, *alias* Mershfield, who was formally admitted to the benefice on the 10th of October in that year. Upon the same day Thornbury (by John Chamberlayn his proxy) was admitted to the rectory of St. Peter's, Sandwich, upon the presentation of the Abbot of St. Augustine's, that living being then vacant through the death of John Smale.* Mr. Giraud tells me, he is mentioned as vicar of Faversham, Dec. 12th, 1459, in Widow Johne Sturey's (of London) warranty of a new tenor bell for the church. The bell weighed 35 cwt. 14 lbs., and cost 26s. per cwt. Thus, Thornbury "ruled this church" from 1459 to 1481; and was an "*inclusus*" from 147 $\frac{2}{3}$ to 148 $\frac{0}{1}$. Of his will we give a translation:—

"This is the last will of me William Thornbury, vicar of the Parish Church of Faversham, made on the Vigil of the Conception of the Blessed Virgin Mary, in the year of our Lord one thousand four hundred and eighty, respecting the disposal of all his lands and tenements in the aforesaid parish of Faversham, or elsewhere in the county of Kent.

"*Imprimis* he wills that his feoffees shall permit the vicar of the said parish church, for the time being, and his successors, and the churchwardens for the time being and their successors, for ever, annually to receive and have all issues and profits arising from the same lands and tenements in time to come, and that such vicar and churchwardens shall have the management of all the said lands and tenements, and the administration of all monies arising from them, to be disposed of in the following manner, namely:—he wills that the day of his Anniversary shall be observed annually, for ever, in the church aforesaid, by such vicar and churchwardens; and that upon every such

* Kemp's Register, folio 326a.

Anniversary the vicar there, for the time being, who shall be present and celebrate mass, at his exequies, with laudations and commendations and high mass, shall have then and there 12d.; four other chaplains for the same cause every one of them 8d.; to two clerks, for each of them, 10d.; for four boys, 4d.; for waste of wax in two tapers, 10d.; for four bells, 8d.; for alms to the poor, 6s. 8d.; to the Anchoress, 4d.; to her servant, 2d.; the "belman," 2d.; in oblations at mass, 6d.; the Mayor of the town for the time being, and his successors, if he attend at the High mass, shall have 9d.

"And he wills that such aforesaid vicar and churchwardens, and their successors for the time being, shall have annually, the vicar 20d., and the churchwardens 6s. 8d., out of the aforesaid lands and tenements (the charges due upon them being first paid every year, and all and every of the aforesaid provisions being satisfied) to the intent that they shall sufficiently repair and sustain the aforesaid tenements, and likewise his chapel and his parvise situated in a corner of the parish churchyard there. Also that they shall let those tenements out to farm, the rents thence accruing to be diligently managed for the due performance and satisfaction of all and singular the provisions of this will. He wills also that Richard Thornbury his only brother shall have the full execution of this will during the life of the said Richard. Likewise he wills that Agnes Boonner (?) shall have for her lifetime the messuage in which she dwells, so that after her death that messuage shall remain like the other tenements aforesaid to be used for the purposes of this will in the manner aforesaid."

Probate was granted 19th March, 1483, to Richard Thornbury.

It will be observed that this will was not proved until the 19th of March, 1483 [*i.e.* 1484], while the monumental inscription seems to say that Wm. Thornbury died upon the 23rd of March, 1480 [*i.e.* 1481]. In 1490, as Mr. Giraud informs me, Thornbury's two tenements in Middle Row were leased to John Hoode, a carver, at 12s. per annum. His bequests to the churchwardens of Faversham are thus noticed in the Certificates of Colleges (Kent 28, No. 124) at the time of the dissolution of monasteries. "Obite lands gyven & bequethed to the Parishe church of Feversham by the laste and severall willes and testaments of Wil-

liam Thorneberyes and John Redebournes to thentent and purpose that their severall obitts should be yerelye kepte within the said parish churche for ever :—yerelye value of the same lands xx^s; whereof in Rentes Resolutes xii^s ii^d, and so remaneth clere viii^s x^d.”

In the *Registrum Roffense* (page 124) we read of an anchorite, or *inclusus*, at Hartlip—“*Robertus inclusus de Hertlepe dedit calicem argenteam.*” An anchorite at Dartford, was a legatee under the will of the third Lord Scrope, dated 1415; but that anchorite’s sex is unknown. I have not found written records of any other “*inclusus*,” or male anchorite, in Kent, yet no doubt many have existed. We must remember that the life of an Anchorite, or *Inclusus*, differed very greatly from that of a Hermit. The two vocations were entirely distinct. Hermits travelled hither and thither; they often dined in the Halls of the wealthy; some devoted themselves to lighting travellers at night across a ferry or a ford; and in several dioceses, bridges, and highways, were maintained in good repair by the efforts of hermits, whose occupation it was to solicit alms for the bridge, or highway, committed to their charge. On the other hand, the *inclusus* or anchorite never left the cell, or church, in which he or she was immured. It is narrated of some anchoresses, whose cells stood beside St. Mary’s Church at Mantes, that when William the Conqueror burned that town, they perished in the flames, because they thought it unlawful for them to leave their cells.*

* William of Malmesbury is the narrator quoted by the Rev. Chas. Kingsley in his “*Hermits.*” Ralph Coggeshall tells a similar story:—“*Oppidum quod Mantua dicitur cum ecclesiis combussit ubi et duo reclusi combusti sunt.*” (*Chron. Anglic.* ed. Martene. *Vet. Script. ampl. collect.* V. 803.)

But although not permitted to leave their cells, they were allowed to have a servant to live with and wait upon them, and they were able to hold conversation with the outer world, through a window well barred. They received alms and food from the devout, who resorted to them for their counsel and their prayers. Sometimes the Lollard teaching of an anchoress, through her window, had such influence as to alarm the authorities. In the year 1388 there was an anchoress of Lollard principles, whose cell in the churchyard of St. Peter's, Leicester, was so frequented that Archbishop Courtenay issued his mandate "for bringing back to the way of truth, Matilda," the said recluse. The mandate is dated November 5th, 1388, and is extant in Courtenay's Register, on folio 144^a.

Probably there were more anchoresses during the thirteenth century than subsequently. St. Richard, Bishop of Chichester, in 1252, left bequests to three such females, who were immured at Houghton, Stopham, and St. Mary of Westoute, in Sussex. Early in that century a book called "The Ancren Riwele" was written for three young ladies, who had immured themselves at Kingston Tarrant in Dorsetshire. In the parish of St. Peter, Cornhill, London, a piece of ground which the parishioners had enclosed and built upon, during the reign of Edward II, is said to have been previously the residence of an anchoress, who must have lived in the preceding century.*

This order of recluses continued in favour until late in the fifteenth century, and even down to the commencement of the sixteenth. King Richard III confirmed to the "*Ankeresse of Westminster*" an annuity of six marks, to be derived yearly during her

* *Rotuli Parliament.*, i. 419.

life from the revenues of Nottingham.* Early in the same century Stephen second Lord Scrope of Masham left 20s. to the recluse at Kyrby Wysk, and a like sum to Robert, a recluse at Beverley.† Henry, third Lord Scrope of Masham, left bequests to every anchorite and anchoress in the kingdom. His will, dated 1415, names many individually.‡ In 1453 the will of the fourth Lord Scrope names three “anacoritæ.” The will of Thomas Beaufort, Duke of Exeter,§ made on the 29th of December, 1426, mentions three anchoresses, to each of whom the Duke bequeathed the sum of 20s. One of them is described as “*a female recluse within Bishopegate, London;*” another is called “*the Lady Joan a recluse in the Church of St. Clement outside Temple Bar;*” the third is called “*the Lady Alicia a recluse at St. Albans.*” The town of St. Albans seems to have contained two or three cells of such female recluses. The Register of William Wallingford, Abbot of St. Albans, mentions such a cell, or “anchorage,” in the year 1480, in connection with St. Peter’s Church ||

* *Harleian MSS.* 433, folio 41a.

† *Testamenta Eboracensia*, iii. 32 (Surtees Society).

‡ Scrope’s *History of Castle Combe*.

§ Archbishop Chichele’s Register, part i., folio 397a to 399a.

|| Memorandum quod secundo die mensis Januarii anno Domini millesimo quadringentesimo septuagesimo nono et anno regni Regis Edwardi Quarti decimo nono, Littera Dominicalis B, ad instantiam serenissimi principis Domini Edwardi, Regis Angliæ prænominati et inclitissimæ Principissæ Domine Elizabethæ consortis suæ (ac mediis et supplicationibus diversorum magnatum, in hospitio Domini Regis supradicti habitantium) Domino Abbati factam, quædam generosa, nomine Elizabet Katerina Holsted, vidua, admissa fuit et professa, in Anachoritam Sancti Petri infra villam de Sancto Albano: Domino Abbate illo die Missam solempnem in pontificalibus celebrante (printed in *Abbot Whethamstede’s Register*, vol. ii., p. 202, in the series *Rerum Brit. medii ævi Scriptores*).

there; and another annexed to the church of St. Michael,* next St. Albans, is the subject of a grant made in the year 1483. The latter was still occupied by a recluse in the year 1503. On the 7th of March, in that year, Elizabeth of York gave 26s. 8d. “*to Thancoresse of St. Michelle besides St. Albons.*”† The same Princess gave 20d., on the 25th of November, 1502, “*to an ancoresse at Gloucestre.*”‡ Pontefract contained a recluse to whom the King himself did honour. In the fourth year of Edward IV (1464), “*Alice Ripas, Anchoryse, included withynne the chapell of St. Eleyne of Pountefret,*” was by the Act of Resumption protected in the enjoyment of 40s., which had been granted to her by the King’s Letters Patent.§

The Grant made by Abbot Wallingford to Symon Appulby, in 1483, permitting him to occupy the Anchorage, or cell, annexed to St. Michael’s near St.

* Willelmus, permissione divina, Abbas exempti Monasterii Sancti Albani, Anglorum Prothomartiris, dilecto nobis in Christo Domino Symoni Appulby Capellano salutem. Cum nuper, ex parte tua, nobis humiliter extiterit supplicatum, ut domum sive mansionem ædificatam et annexam Ecclesiæ Sancti Michaelis juxta villam Sancti Albani, in qua Domina Margareta Smythe, Anachorissa, jam residet, cum jam primo et proximo, post datam præsentium eandem de Anachorissa vacare contigerit, et fore destitutam, tibi concedere dignaremur, ut tu in eadem domo in Anachoritam profiteri possis, et in ipsa in ordine prædicto vivere, ac quoad vixeris Deo servire valeas: Nos, supplicationibus tuis, in hac parte, favoribiliter inclinati, petitionibus humilibus tuis, et supplicationibus cum tempus vacationis domus supradictæ advenerit in Anachoritam ibidem recipiendum et profitendum quantum in Domino possumus, concedimus facultatem. In cujus rei testimonium sigillum nostrum præsentibus apponi mandavimus. Data 26 die mensis Aprilis a.d. 1483. (*Registrum Whethamstede*, vol. ii., p. 257.)

† *Privy Purse Expenses of Elizabeth of York*, p. 102, edited by Sir Harris Nicolas.

‡ *Ibidem*, p. 67.

§ *Rotuli Parliam.*, V. 546b.

Albans, when it should happen to be vacated by the anchoress Lady Margaret Smythe, who then occupied it, is quoted at length in the note.* It proves that the same cell might be occupied at one time by a female recluse, and at another time by a male recluse. But I believe that this was an exceptional case, and that the majority of male anchorites dwelt within the church, and were men in Holy Orders. That grant, and the other extract, quoted from the St. Albans' Abbey Register, shew that these recluses were under strict supervision of the Bishops, or other Ordinaries; and that they were "professed" to the life of an anchorite or anchoress in a solemn and formal manner. In the year 1233 the Archdeacon of Lincoln was ordered to inquire whether any Anchorites' cells had been built without the Bishop's permission.† In 1246, Bishop de la Wych (St. Richard) of Chichester issued a synodal statute respecting the windows and the visitors of every anchorite.‡

A form of religious service to be used at the walling up of an anchorite is included in the Pontifical of Lacy Bishop of Exeter, and in the Sarum Manual. It is therefore very surprising to find that there is scarcely any mention of anchorites or their cells in the Episcopal Registers. In the Chichester Registers there is but one instance.§ It occurs in that of Bishop Reade (fol. 105) and records his

* See note * on previous page.

† See C. Kingsley's *Hermits*, last chapter, on Anchorites.

‡ Inklusis etiam præcipimus, ne quam personam in domibus suis recipiant vel habeant de qua sinistra suspicio oriatur. Fenestras quoque arctas habeant et honestas: eisdem etiam cum his tantum modo personis secretum tractatum habere permittimus, quarum gravitas et honestas suspicionem non admittit (Wilkin's *Concilia*, i., 693).

§ *Sussex Archaeological Collections*, vol. xii., 135-136.

License for the "inclusion" of William Bolle, rector of Aldrington, upon the request of the Dean and Chapter of Chichester; it is dated in December, 1401. Yet it is known that there were also male recluses at St. John's, Lewes, at Pagham, and at Hardham, as well as those females, or anchoresses, to whom St. Richard left bequests. From the Registers of the Bishop of Coventry, Dugdale in his *Antiquities of Warwickshire* has quoted a licence, granted in 1362, for the "inclusion" of an anchorite in Coventry, at the solicitation of Isabella, wife of King Edward III. The Ely Registers abound in records of hermits, but I have not found in them any mention of anchorites. In the Archbishopal Registers at Lambeth also, there are several entries respecting hermits, but very few concerning anchorites; and of those few none relate to anchorites in Kent. Archbishop Langham granted an Indulgence of forty days to all the benefactors of two anchorites who were "*inclusi*" in the churchyard of St. Lawrence, Jewry, in London.* One of these was Brother Richard de Swepeston, a priest, the other was his "consocius," Geoffrey Richards. The date of this grant of Indulgence is 9 kal Feb. 1367. I have already mentioned the mandate of Archbishop Courtenay, respecting a Leicester anchoress. The only other record of an anchorite which I have yet found, in the Archbishopal Registers, is the mandate of Archbishop Arundel, for the inclusion of a Chertsey monk, Brother John Kyngeston. As usual with the male recluses, his place of "inclusion" was a parish church, that of St. Mary of Brawghton, in the dioc-

* Langham's Register, folio 63a.

cese of Lincoln. The record is thus epitomised by Dr. Ducarel:—

“Mandatum Abbati et Conventui Monasterii de Certeseye ordinis Sancti Benedicti Wynton. dioc. directum pro fratre Johanne Kyngeston ut ipse solitariam vitam in ecclesia parochiali B. Marie de Brawghton Lyncoln dioc. secundum ordinationem et dispositionem quorundam amicorum suorum venerabilium inclusus sive reclusus degere possit. Data in Hospitio nostro London.” 14th April, 1409.

(Arundel's Register, fol. 125*b*.)

Dr. Rock in his *Church of our Fathers* (vol. iii., part i., p. 114-116) describes very lucidly the usefulness of those anchorites who, like William Thornbury at Faversham, being shut up in a church or chantry, never left the sacred precincts. He says

“Not unoften was the Chantry priest an Ankret, whose footsteps never went beyond the threshold of that building, within which he had vowed to live and die.* There he dwelt, either in a room above the vestry, or in some little cell communicating with, and near to the chantry chapel itself.† Thus while he watched over the safety of the church night and day, and fulfilled his founder's wishes, and at early morn offered up the holy sacrifice, and at noon and eventide said the canonical hours, of his portos or breviary, at the dead man's grave, this recluse was ever ready to guide, by his instructions and warnings, those amongst the living who chose to come, and amid the stillness and loneliness of the churchyard, speak of their trials, their sorrows, and their weaknesses to him, through his grated window which was usually built low down in the wall at the south-west corner of the chancel. Knyghton mentions a priest ankret who was shut up in one of the churches of Leicester.‡ Among several

* *Testamenta Ebor.*, p. 244. “Thoma Coke presbitero ac anachorita in eadem capella cantariæ de Kexby.

† An Ankret lived in St. Cuthbert's Church, Thetford, and performed Divine Service therein. (Blomefield's *History of Norfolk*, ii. 75.)

‡ “In quadam camera infra ecclesiam ipsum receperunt propter sanctitatem quam sperabant in eo, et ei ex more aliorum sacerdotum procraverunt victum cum pensione.” (Hen. de Knyghton (ed. Twysden), ii. 2665.)

uses for the low side window, with its bars and shutters, one assuredly was that the recluse or ankret, dwelling therein, might speak and be spoken with through its iron grating, after public service time and when the doors of the church were shut.* Ankret rule required, for all communication with lay folks, the use of a barred small window."

This graphic description enables us to picture to ourselves the life led by William Thornbury, during the last eight years of his existence. It enables us to understand why he could still be called Vicar of Faversham, by the scribe who penned his last will; doubtless he had performed priestly functions in the church up to the last. There are to this day, low down in the east wall of the chancel, two grated windows through which he may have communicated with persons in the churchyard. The exterior aperture of each is $1\frac{1}{2}$ foot wide and $2\frac{1}{2}$ feet high; splayed, on the inside, to $3\frac{1}{2}$ feet, by $4\frac{1}{2}$ feet. Stow in his *Chronicles*, p. 459, tells us that Richard II confessed himself to an Anchore before going forth to meet Wat Tyler and the rebels. Perhaps William Thornbury may have heard confessions, through the grated and unglazed windows of the eastern wall. Yet what Dr. Rock says with respect to low side windows must be taken with some reserve. As a fact, I believe, very few indeed of the low side windows were grated; they were unglazed, but closed with a wooden shutter. Where an anchorite or *inclusus* actually existed, as at Faversham, we may find the grated

* Roger de Wendover says of St. Wilfric, "In Contona villa a Bristol octo milliariibus distante per annos aliquot sacerdotis officium exercuit. Ad aliam directus est villam, nomine Haselbergam, ubi in cellula ecclesie contigua Christo se consepeliens, multo labore multaue carnis ac spiritus afflictione Christi sibi gratiam comparavit. Cujus sermones coelestem quandam harmoniam audientibus redolebant, licet hominibus semper clausa fenestra loqueretur." (*Flores Hist.* ii. 274.)

window; but as Dr. Rock himself states, this construction of a window for an anchorite would be but one of several uses for low side windows, and that not the commonest. In the church at Upchurch a wall painting in the south aisle shews, at its west end, the cell of a recluse whose hand is extended through a window, in the attitude of benediction. The window of the cell is not low, but at a high level. A Bavarian manuscript, ascribed by Holstenius to the twelfth century, directs that an anchorite's cell should be twelve feet square, and have three windows—one towards the choir of the church; another, opposite to it, outside which he must place his jar and cup for food; and a third to admit light.*

Mr. M. H. Bloxam read a most learned paper, "*On the Domus Inclusi*," at the General Meeting of the Lincoln Diocesan Architectural Society, held in Nottingham, on the 2nd of June 1853. He mentions additional records of Anchorites, or recluses, at Coventry (*Bablake*, or *St. John's*); Norwich (*St. Julian's*, *St. Etheldred's*, *St. Edward's*, *St. John, Evangelist*, *St. John Baptist*, *All Saints*, *Holy Sepulchre*, and *White Friars*); York (*St. Mary's*, *Gilligate*); Gloucester (*St. Nicholas*), *Castre*; *Gainsborough*; *Hampole*; *Kneesall*; *Kenby Ferry*; *Leek*; *Newcastle*; *Peesholme*; *Shrewsbury*; *Staunford*; *Stafford*; *Thorganby*; *Wath*; and *Wigton*. He likewise mentions several parvises, and traces of chambers, still existing in churches, which he believes to have been *domus inclusorum*.

* *Bavaria Sancta*, of Raderus, tome iii. p. 118, printed at Munich in 1704. See *Gentleman's Magazine*, April 1860, page 334.