

EXTRACTS FROM ORIGINAL DOCUMENTS
ILLUSTRATING THE PROGRESS OF
THE REFORMATION IN KENT.

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THE following extracts from the Consistory Court Books, and the Account Rolls of the Treasurers to the Dean and Chapter of Canterbury, have been selected as illustrating by contemporary evidence the progress of that great religious movement which we call the Reformation of the Church of England.

The first series of extracts relate to the period when the Commissioners of King Edward VI., in their zeal to restore a more primitive faith and a simpler ritual, were sweeping out of the churches everything which savoured of mediævalism; the second have to do with the temporary restoration of the older uses during the short-lived Marian reaction. The Edwardian extracts are taken from certain books which contain the depositions of witnesses; the Marian extracts from a book of Presentments made to the Consistory Court. Both sets of records are preserved in the Chapter Library at Canterbury.

As to the depositions, it would seem that the witnesses had certain articles submitted to them, framed upon those contained in the Royal Injunctions of 1547. These Injunctions are printed by Wilkins in his *Concilia*, and are also to be found in Cardwell's *Documents and Annals of the Church of England*,* but as they are too long for reproduction here the late Canon Dixon's convenient summary of them must suffice. "They were" (the Injunctions) he writes, "in part a reproduction of the former two sets of

* Wilkins, vol. iv., p. 3, *et seq.*, and Cardwell (1839), p. 41.

Injunctions of Crumwell and Henry VIII. . . . the new parts which made the Injunctions of Edward something more than a republication were not unimportant As to public services of the church, some advance was made towards the final victory of the English over the Latin language, although the great liturgical reformation was delayed for some time longer. The lessons were ordered to be read in English (a chapter out of the New Testament at the end of the morning office, and after the Magnificat at evensong). On days when there were nine lessons (in the Latin office) it was ordered that three of them should be omitted to make room for this English reading; also the Epistle and Gospel were to be read in English at High Mass. The English Litany was enjoined, but all processions about churches and churchyards were forbidden When a sermon or one of the homilies was to be had, the prime and the three services of tierce, sext, and nones, which were called Hours, were ordered to be omitted As to images, the distinction between those that were superstitiously abused, and those which were not, was still retained All pictures and paintings of feigned miracles that were in walls, glass windows, or elsewhere in churches or houses were ordered to be utterly destroyed. Feigned miracles were found as difficult to be discerned from true miracles, as abused images from other images. Thenceforth began that villainous scraping, coating, or whitewashing of frescoes and that indiscriminate smashing of windows which obliterated in countless numbers the most various and beautiful examples of several of the Arts.”*

From the extracts given below it would seem that the destruction actually carried out went even beyond that ordered by the Injunctions, since not only were the images themselves destroyed, but even the niches or “tabernacles” which contained them.

The English *Book of Common Prayer* was used throughout England for the first time on Whitsunday, 9 June 1549,

* *History of the Church of England*, vol. ii., p. 428.

whereupon a decree was issued forbidding the possession of any of the ancient Latin service-books under penalty of one pound for the first offence, two pounds for the second, and four pounds with imprisonment at the King's will for the third offence. The only exception made was the authorized Primer of Henry VIII., and this was to have all invocation of saints blotted out. Moreover the edict was strengthened by a royal letter to all bishops to command their deans, prebendaries, parsons, vicars, curates and churchwardens to deliver up all antiphoners, missals, grayles, etc., and then to deface and destroy them.*

The destruction of altars followed in the next year. On 24 November 1550 a letter written in the King's name and given under his signet was addressed by the Privy Council to the bishops ordering them to destroy the remaining altars and set up tables in every church.†

This was construed very strictly: it was not enough that the table was of wood, it must in no way resemble a stone altar. Thus in 1551 the Vicar of Blean was "presented" for setting up in his church a table *modo altaris*. The Vicar appeared and confessed that "there is no difference between the altar and the table, saving the one was stone and the other of wood, and that this hath no ornaments or clothes." The Commissary ordered that on the next day, before his parishioners, he should break down the boards and declare that he hath done evil in suffering it.

It is worthy of remark that Robert Collens or Collyns, the Commissary who presided over the Consistory Court when the iconoclastic reforms of Edward's reign were in progress, continued to hold his office under Queen Mary. In 1554 the Queen appointed him to a Canonry in Canterbury Cathedral, and he actually acted as proxy for Cardinal Pole at the latter's enthronement at Canterbury.‡ Foxe gives him a bad character as a persecutor of Protestants, and it is not unlikely that the Marian "presentments" printed below, were made before the same man, who in the previous reign

* Dixon, *ut supra*, vol. iii., p. 160.

† *Ibid.*, vol. iii., p. 161.

‡ *Ibid.*, vol. iv., p. 393.

had posed as a zealous reformer. When Queen Elizabeth came to the throne Collens was deprived of his canonry.

For the convenience of the reader the various matters dealt with in the "Depositions" have been grouped together under separate headings, though of course the various articles were administered successively to each witness, whose answers were recorded as they were given.

Depositions of Witnesses taken before Master Robert Collens, LL.B., Commissary General.

Destruction of Images, Tabernacles, etc.

1548, May 29th. The rector of Sandhurst confessed that "there yet remayneth 11 tabernacles at both sides of the hie Aulter, on the north side one defaced, and there is no more in his church nor chauncell;" also that "ye Image of the Crosse accustomed to be borne on procession doth not stand in any of ye tabernacles at the hie Aulter sith the commandment was declared at Ashford that such things should be taken away."*

Thomas Beeching, however, a parishioner of Sandhurst, deposed "that on Easter last the Crosse accustomed to be borne upon procession stode in one of the tabernacles of the hie Aulter," and "that the Images which were taken down remayne in the revestrie of the said church undefaced."

Peter Hall, curate of Sandhurst, deposed "that sith the King's Injunctions ye tabernacles stode there, but the Images were taken away," also "that touching the setting up of the Paschall candle and sepulchre he was not of knowledge of the setting up of them."

The vicar of Boughton-Blean confessed "that on Sunday last there stode the topps of the tabernacles undefaced, but that night admonished by the Somnar he tooke them down and burned part and gave part to the poor."

* The niche for the processional cross still remains on the north side of the altar in the church of St. Mary at Sandwich.

The curate of Godmersham said "that there standeth a whole table of ymages, not defaced, taken down from the high Aulter."

Administration of the Sacrament of the Lord's Supper.

1548, May 29th. The rector of Sandhurst said that "uppon Easter day last past the sacrament was ministered to his parishioners under ye kynde of breade onely he beyng parte thereto and knowing the same, and further that dyvers of his parishioners required to have it ministered to them in both kynds, and saith that about a sevenyght afore Easter he received a boke of Communion sente hym by the Somnar."

Andrew Warde, a parishioner of Sandhurst, deposed "that the said parson upon Easter day after Evensong said openly that it was against his conscience to minstre the Communion in manner and form as it is sett forth."

The curate of Sandhurst confessed that "he did minister but in one kynde, because his Master woulde not suffer hym to minister in both kynds."

The vicar of Wymingswold confessed that he had said "that the naturall breade was transformed by the mightie wourde of God into the body and bloode of Christe after consecration, and that after the saide consecration, he beleiveth that there remayneth no materyall breade." Also, "that upon Easter day laste paste he saide ij masses, and at his first masse being about viij of the clocke there was about xxx persons to communicate, to whom he ministered it under the kynde of breade onely, and did not rede unto them the exhortacions and other things appointed by the book of Communion, neyther made them any other exhortacon, and further saide come all you that have made auricular confession and hear masse."

William Jackson, a parishioner of Deal, testified that he had heard "the parson of Deal say and affirm that the body of Christe was really and naturally in the Sacrament after the consecration, and no breade, and that (belief) he saide he would dye in." Also, "that upon Sher-thursday he sawe

divers of the parish of Deale with the said parson at confession, to whom immediately after he sawe the said parson minstre the breade holle (*whole*), and to other that were not confessed he ministered the same broken.”

Leonard Reynold, the rector of Deal, was called and confessed “that he hath said, and now doth say, and affirm, that in the Sacrament of the Aulter after the words of consecration there remayneth no bread but the body of Christ really.”

26 February 1550. George Jones, curate of Lenham, replied to some article dealing with the manner in which he celebrated the Holy Eucharist, that his practice was as follows: “that from the beginning of the service at the aulter unto such tyme the Gospel be redd or doon, the deske with the boke standeth on the right hand of the aulter,* and after that he removeth the boke to the lyfte syde of the alter, and after the post-communion he removeth it to the other syde of the alter agayne where it stooode fyrst.”

14 October 1550. Vincent Beice, freeman, of Goodnestone next Wingham, deposed that Reginald Boke, vicar of Newington next Hythe, on All Saints’ day last past, had said in the parish Church of Newington, “that the Chalice handled by a temporal man’s hand was prophaned, and that he would sing with none such, which words were reported to the parson of Mongeham, Deputy to Mr. Commissary, who openly in the Commissary’s Court gave him rebukes for his

* Technically the right side of the altar is the Gospel-side and the left the Epistle-side, but this is of course reversed when the sides are considered in relation to the celebrant. See Gavantus’ *Thesaurus Sacrorum Rituum*, 1763, i., p. 179: “Accedit ad cornu ejus sinistri id est Epistolae ubi stans versus altare,” etc.; to which Cajetan adds the following note: “Accedit ad sinistrum cornu altaris id est Epistolae, quod quidem cornu Epistolae dici potest pars altaris dextera sicut et cornu Evangelii . . . dicitur pars altaris sinistra . . . respectu celebrantis qui dum est ad altare facie ad illud versa a dexteris habet cornu Epistolae, a sinistro vero cornu Evangelie.”

The Rev. S. Baring Gould, in an article contributed recently to the *Guardian* newspaper, states that in pre-Reformation times it was the custom at Low Mass for the priest to begin the office at the north or Gospel side of the altar, and asserts that the rubric relating to the position of the celebrant in the Prayer Book was a concession to those who already were accustomed to that use, but he gives no authority for the statement, and it is doubtful whether it receives any corroboration from the above evidence.

superstitious opinions, and for proof thereof declared to him the Scriptures, and also the King's proceedings."

The Vicar, however, stoutly maintained his opinion, and declared from the pulpit of his parish church that "the Commissary had not to do for the reformation of things doubtful for the service of the Church, but only the bishop of the diocese, and whosoever presumed to take the Chalice in his hands sought his own damnation."

A curious feature in this evidence is the fact that the witness also deposed that he had received the Communion at the vicar's hands and "felt no evil savour thereat"; he alleged, however, that "divers of the said parish of Newington say that the said Vicar's hand is so sore divers times in the year that they could not find in their hearts to receive the Communion at his hands."

At Faversham it was alleged against the vicar that he had said to the deponent's wife "except she did believe in the Sacrament of the altar, meaning the pixes which hang over the altar, she could not be saved."

It was also alleged that "when the said Vicar ministereth the Communion, he eateth one cake whole himself, and drinketh iii suppes after the same, but he breaketh it in pieces to other."

Thomas Worceter, a parishioner of Challock, deposed that Sir John Cheard, vicar of Godmersham and Challock, did "upon St. George's day last past affirm that the Communion ministered as yet of any curate was and is of none effect." Also that "those ministers who did minister the Communion to their parishioners (no other commandment being as yet therefor [*sic*]) be knaves and traitors." The said vicar had also publicly declared that in his opinion "the Six-Articles stand still in strength and efficacy, and that he would abide by them surely, for three of them pertain to the Sacrament of the altar, and the other three stand in a condary (? *quandary*); what he meant by this condary this deponent cannot tell."

The vicar meant, probably, that there was some uncertainty as to binding force of three of the Articles, viz., those

relating to the marriage of priests, the observation of vows of chastity, and the necessity of auricular confession.

The Reading of the Epistle and Gospel in English.

29th May 1548. The rector of Sandhurst said that "before the bible was stolen, which was about a month ago, there was read in his church every Mass the Gospel and Epistle in English, and one chapter of the New Testament, and another of the ouldé." One of the parishioners, however, alleged that "he omitted to read the Epistle and Gospel in English upon Sundays and holy days, and that there hath no part of the New Testament been read at Matins in English, but part of the ouldé Testament divers times at evensong"; and, further, "that the parson affirmed openly in the chauncell of the said church that there should be neither Epistle nor Gospel read in English in his church till he knew more."

Roger Harman, rector of Deal, said that his practice was to read the Epistle and Gospel first in Latin at the altar, and then to come down and read them in English in the pulpit.

One of the parishioners of Deal deposed that the parson whenever he read anything in English "putteth on his spectacles, and maketh such jerking and hemming that the people cannot understand him, yet when he readeth the Latin service in the Quire he doeth it without his spectacles and readeth it so distinctly and plainly that every man may hear." To this the rector replied that "he always readeth the Legends in Latin in the Quire having on his spectacles. When he readeth any other service in Latin in the Quire he hath his spectacles on likewise When he readeth the Bible in English in the body of the Church he doeth it with his spectacles on, though the Choir is darker than the body of the Church."

From this it seems clear that some of the clergy found it easier to read the Latin, with which they were familiar, than the new English translation, which was strange to them. Force of habit, too, made the curate of Lenham

revert to the old formula when baptizing a child, for it was objected to him that he "Christened a child at Lenham, and then spake these words in Latin and not in English: *Ego baptizo te in nomine Patris, et Filii, et Spiritus sancti. Amen.*"

Reading the Bible, Homilies and Sermons.

The curate of Sandhurst confessed that he sometimes omitted reading part of a homily "by reason of a marriage, or burial or such like impediment."

The vicar of Boughton under Blean confessed that on one occasion before evensong he began to read *Pinyon's* [?] "first sermon concerning the sacrament, none being present but one so far as he perceived, but afterwards divers of his parishioners resorted unto him, of whom one desired him to read up that they might hear, and so he did, until it began to treat of the transubstantiation and there he left."

He denied that he had dissuaded his parishioners from reading the Bible, but confessed that he had said "that all the heryticks bringeth their auctoritie oute of the Bible."

The curate of St. George's, Canterbury, confessed that "upon mass time he read to the parishioners of St. George's ye book word by word, commonly called ye Institution of a Christian Man, or the King's booke, unto these words, viz., 'furthermore here is to be noted as teaching the receiving of Sacraments,' *exclusive.*"

The vicar of Wymingswold neglected to read the King's Injunctions, "being lett by an unprofitable sermon."

Robert Wilson, rector of Hinxhill, said that "he hath had every quarter since Christmas last a sermon saving this quarter, and that when he readeth the homilies, he readeth sometime a whole homily, sometime but half, and leaveth the rest unread until next Sunday."

The curate of Godmersham confessed that "he did forbid Robert Mascall the reading of the Bible in the church of Godmersham, and then he read unto him . . . an article made in King Henry VIIIth his days against reading of the Scriptures by certain persons . . . He hath had but ij sermons. Since the King's Majesty's last visitation he

hath read the homilies but once over When ix lessons should be read he hath not left out iij lessons with their responds that the day articulate he did only read the xiii Chapter of St. Mark, without any declaration or adding thereto."

William Jackson, parishioner of Deal, aged 32, deposed that the parson did discourage him and other persons from reading of the Scriptures in English, saying to this deponent "you oughteth not to read it, it doth pass your capacity, it is fit for such men as be learned."

On the other hand another witness, who naively confessed "that he hath not been very much used to go to church," said that "for the time that he hath been there he hath not heard the parson to discourage any man from reading of the Scripture, but contrariwise he hath heard him move them to it."

The same witness said "that he hath seen the said parson drink immoderately, and be discomfited with drink, but he did not remember that he hath seen him beastly drunk." As for sermons, he said "the Master of St. John's College in Cambridge made a sermon there (Deal) at the instance of Mr. Qwyter, who he thinketh to be the parson's friend."

This was corroborated by another witness, who added: "there hath been divers sermons by Huntingdon, Mr. Swynner and others, but by whose commandment he cannot tell. The parson doth read the Scripture, but not expound it."

The rector said that in Advent "he made a sermon, but since that time neither he nor anyone by his procurement preached there; but there hath been every quarter one sermon at the least by the procurement of Mr. Tucke and Mr. Qwytter."

Stephen Nethersole, curate of Waldershare, confessed that he had "many times omitted to read the homilies, sometimes for that he was *disteased* [*sic*], sometimes at the request of Mr. Edward Monnyngs either when he was *disteased*, or had strangers, and other times he saith he read them accordingly."

At St. John's Church in Thanet one Mr. Turner had

preached a sermon on St. John's day. The vicar of the parish was called to give an account of this discourse, and deposed as follows: "The said Mr. Turner taught that it was the office of a parson, vicar, or other pastor of Christes Church to preach God's word truly, and to minister the Sacraments"; further, "that he said that mass, matins, and evensong were not to be said, for the mass was superstitious ipocrysis and heresie, and against the King's statute, and with that he took out a booke of the statutes and read it."

Of the vicar of Faversham it was said that he had not been heard to encourage any man to the reading of the Scripture, but contrariwise he had been heard to rebuke some for reading it.

The vicar of Godmersham was accused of saying in the church pulpit "that no layman ought to dispute, teach or hold opinion in the Gospel except a Master of Arts, or a spiritual man admitted by the ordinary."

Candles.

At Sandhurst candles were still placed on biers at burials, and women who came to be "churched" brought one.

The curate, however, said "that the setting up of the paschal and sepulchre candles was done without his knowledge." At Hinxhill, "at the burial of Nicholas Avery's wife, there were four tapers burning about the corpse syns this Easter last past."

At Godmersham the candles "were set upon the lamps below the Rood," but the vicar said it was done "by certen women on Candlemas day last past," and that he never knew of it "till such time as the judge did lay the same to his charge in the Church."

Poor men's box.

The curate of Sandhurst confessed that he "had not called upon, exhorted, and moved his parishioners since the King's Majesty's last Visitation, to give to the said poor men's box, neither moved them to bestow upon the same

that which they were wont to bestow upon pardons, pilgrimages, trentalls, and other such blind devotions."

Commination Service.

Cranmer's Ash Wednesday office appears to have been unpopular from the very first with lay folk, since the curate of Waldershare in excuse for his alleged neglect to use the service deposed as follows: "that Mrs. Engham of the parish of Alkham, hearing that on Ash Wednesday the publick cursing should be read in the parish Church of Alkham, came to Waldershare, and Mr. Edward Monnyngs and she coming to the said Church of Waldershare, the said Mr. Monnyngs desired this deponent to defer the reading of the cursings, and so he did till all the other service was done, and then he read the said cursing openly standing in ye body of the Church. And further he read the declaration going before the said cursing, and declared to the people that they should say Amen."

Destruction of Altars.

On 31 October 1550, Richard Sympnell, vicar of Petham, certified that the altars in his church were destroyed.

7 November 1550. Christopher Hawke, rector of Bircholt, certified that the altars in his church were abolished, and asked to be relieved of the sentence of excommunication which had been pronounced against him for non-compliance with the order; and the judge absolved him.

On the same date Master Richard Master, rector of Aldington, made a similar application, and his petition was granted on condition that he destroyed all the altars in the church of Aldington within one week, and certified to the Court that this had been done.

The churchwardens of Great Chart appeared, on the same day, and made a similar request, certifying that all the altars in the church of Great Chart were now destroyed.

30 November 1550. Certain parishioners of the parishes of Wye and Eastling appeared and confessed that they were

present at the visitation and heard the publication of "my lord of Canterbury's injunctions for pulling down of Altars."

The churchwardens of Lynsted said that they were present at the visitation, but did not hear distinctly the tenor of the injunctions.

The parishioners of Sevington confessed that the altars in their church had not been destroyed, and they were ordered to appear again on the Sunday following and bring a certificate that the work had been done.

The parishioners of the parishes of Mersham, Boughton-Aluph, Eastwell, Brabourne and Elmstead confessed that the altars had not been destroyed at the proper time (*tempore congruo*), but asserted that this had now been done and a table set up in the place of the destroyed altars (*altaria destructa sunt et mensa erecta*). At the same time the vicar of Boughton-Aluph was presented for saying "that the best of Ynglond wold not say that by the law altars should be pulled down." When asked what he meant by the best he answered "he meaneth nobody."

The parishioners of Throwley appeared and swore to be obedient to the mandate, and said that all altars in their church were destroyed before the monition except one standing in a chapel called Mr. Sondes' chapel, which, however, was "now also defaced."

In 1551 the vicar of Blean was presented for having set up in his church a table that *resembled* an altar (*modo altaris*). The vicar allowed that there was no difference between the table and the altar "saving the one was stone and the other wood," and that the table "hath no ornaments or clothes." The judge ordered that on the day following, the vicar, before his parishioners, "should breke down the bords and declare that he hath done evill in suffering it," and that he should certify that this had been done.

Abolition of the Old Latin Service Books.

10 July 1550. The vicars of Appledore, SS. Mary and Clement, Sandwich, the rectors of St. Peter's, Sandwich, Snave and Boughton Malherbe appeared before the Court

and swore that the old service books were done away with (*aboliti fuerunt*).

Richard Eton, curate of Old Romney, also appeared and said that, though the matter did not rest with him, the books were abolished.

William Lancaster, rector of Pluckley, swore that the books were sold before the monition for their removal was received, and said that they were in the custody of one Dorothy Bettenham.

Thomas Bible, curate of Egerton, said that the books were sold to one Walter Biadforthe before the monition was issued.

Some of the ancient service books and ornaments which found their way into private hands became a source of danger to their possessors at a later date, since we learn that in 1562 John Berry, a parishioner of Sturry, was charged with keeping in his house "upon his walls the painting of the rode, and other ymages"; and Randall Tatnall of St. Andrew's, Canterbury, with having in his possession "a masse booke with other Lattyn bookes."

The Marian "Presentments" which follow shew that in addition to the destruction which had been carried out by authority in the previous reign, there had been much embezzlement of church goods, stock and even of lands by private persons. At Folkestone one of the jurats had not only pulled down the altar of St. George, for which he may have had authority, but also the whole aisle of the church in which the altar stood, for which act he certainly had none. Well Chapel (the ruins of which are still standing in the water-meadows between Bekesbourne and Littlebourne) was reported to be used as a store for hog-skins, a weaver's workshop and a kennel for hounds. It would appear that for some years before this report was made the chapel had been used for Divine service only once a year, namely, at Rogation-tide, but owing to the above sacrilegious uses to which it had been recently put even this annual mass could not be said.

The persecutions of Protestants, for which the reign of

Queen Mary is infamous, are hinted at in the return from Hythe, which gives a long list of persons whose only crime was that they had accompanied to Canterbury some of their fellow townsmen who had fallen under the ecclesiastical ban and had visited them when in custody there. A charitable work for which these names should be held in honour.

Presentments temp. Queen Mary.*

River.

William Knight for that he did jest and rayle of the Gospell when the priest did read it in the pulpit. And did say that he played "Jack apye."

The wife of Robert West of Elham for not doing reverence to the blessed sacraments but holdith downe her hed at the elevation tyme.

Wotton.

Robert, the servant of William Wybourn, carpenter, for sytting behind a pillar in the Church at the elevation tyme, and doth no reverence thereunto.

Hithe.

The presentments of the jury of the parish of Hithe.

Raffe Hassilherst and his wif, John Mychell and his wife, Thomas Jekys and his wif, Giles Ellyworthe, John Bredgeman, Roger Mome and his wif, William Baddell, John Vygors and his wif, Thomas Snellyng and his wif, olde father Edwards, Margaret Feryar, William Tysted, w^t many more did visit the prysoners w^t us at Hith ymprisoned for heresy.

John Gery, John Horton's wif, John Bredgeman, Thomas Walloppe, John Vigores, Thomas a Stone, Laurence Cole, John Patt, Giles Ellingworthe presented for that they were w^t the prysoners in the Castell of Canterbury.

John Vigores, John Huggyn presented for that at the tyme that the prysoners were caryed to Canterbury they said to the baylif that he had pulled down ther M^{ties} armes and in stede thereof had set up an Idol w^t other opprobrious wordes.

* There are no dates in the book containing these presentments, nor anything to indicate the nature of the Court.

Goodneston.

Thomas Engelham, gentelman, and his wif and certen of his housholde presented for that they have not been at the parish Church by one moneth before this presentment, and that the said Thomas nor his wif have not ben at Church at the tyme of geving the hollywater nor hath gon in procession sythen the commandment was they sholde.

Dover.

James Justice hath a byble in his house whether it be good or no, it is not knowen unto the priest.

Well.

They present that the Chappell of Well is putte to a prophane use for wher the parish of Ickham were accustomed in the rogation weke to have Masse song ther, now ther is nothing wher w^t all to minister. And ther was such a savor of hogg skynnes that no man colde abide in the Chappell for stinck thereof.

Item they present Mr. Isaac for that he hath made lofts ther, in the said Chappell for corne and haye, so that divyne service cannot be ther mynystred. And also hath made ther a workhouse for a wever and a kennell for his hounds.

Petham.

Four persons presented for refusing holybread, hollywater, to kiss the pax, or to go in procession.

Patrisbourne.

James Chapman presented because he ayded Sir James Peers and his wife in his house they being disobedient to the quene's lawes.

William Parker presented for keping of the said Sir James Peers wife in his house a long tyme and that she never coming to the Church, and despyseth the laudable ceremonyes and sacraments, and went away when she sholde have receyved the Sacrament at Ester, and sayeth that she wolde go over sea to her husband.

Thanington.

The Priest's wife, late of Chartham, for saying if Christ were here agayne he sholde be newe torne, and she will not come to the Church.

Nackington.

They present that the Chauncel ther is sore in ruyne and decay, that the priest cannot stande drye, and that they have no priest ther to mynster.

St. Laurence.

They present that the Chauncell and Church ther is sore decayed and in gret ruyne, and that they have no priest.

Burmarsh.

Roger Burton presented for that beyng Churchwarden ther did sell xx^{li} of waxe and xxviii bowls of pewter, and a holly water pot of latten, and payre of sensers, and iiiij^s in ready money, whereof he hath yelded no accompt.

Mersham.

George Mylles of our ladye parish in Canterbury next the dong-hill presented for withholding of iiiij kyen of the Church of Mersham, which Thomas Hill his predecessor had, whereof three of them be wyndowe kyen and paye by the yere a xx^d a pece, and the fowerth a brothered kowe and payth by the yere xii^d.

Romney.

James Allyn presented for that he hath a parte of the woodwork of the chauncell of St^t Martyn Church, and we cannot learne whether the Church Wardens have ben paid for it.

Bilsington.

Peter Hayman, gentilman, late of Sellenge, deceased, had a chalice of Bilsington parish in gage for xiiij^s iiiij^d, being wurthe iiiij^{li}, and the said Challice yet remaynith in th'executor's handes of the said Peter.

Chislet.

William Sanders of Woodnesborowe and William Hawdwyn of Chislet for pulling of certin seales from deedes belonging to the Church of Chislet, and that by that menes the said William Sandees did sell awaye a pece of land of the Churchis called 'holly-bred' land, and the said William Sanders sold another pece of land called Grottoppis, conteyning three acres, given for the maintenance of a great bell.

Woodnesborough.

William Sanders presented for that he withholdith a Church kowe, wherwith the paskall was alwaies maynteyned.

Elmsted.

Thomas Bet presented for w^tholding of xj tapers from the Church, which tapers did berne in the rodeloft besyde the Chauntry of our ladye.

Stodmarsh.

Anthony Maye of Fordwich presented for w^tholding of certen goodes from the Church and hath nor will make any accoupt, and also pulled down the rode w^t Mary and John. And also he had xv bolles of pewter and a bar of iron that was in the rode loft.

John Parker of Stodmarsh for w^tholding of a vestment of blew sattyn, and that he had awayd the sepulchre there.

They present that ther were two houses taken from the said Church; and that their steple is like to falle and that they have nothing to repaire it w^tall unless they may have the said two houses.

Dover.

John Plane presented for that he doth w^tholde one Challice from the Church of S^t Peter's in Dover. Edmonde Mychell had the best Challice belonging to our lady Church of Dover, and doth w^t hold the same without recompence. Mr. Foxeley presented for that he loste one challice weying x unc', whereof he hath paid xl^s.

Overland. (A chapelry in Ash next Sandwich.)

They present that the Chapel of Overland is destytute of a Curate.

Barson (Barfreston).

Syr Roger Jackson, parson of Barson, presented for that he did pull downe the rood ther and brake it in peces.

Wingham.

Edmonde Moryce of Wingham, and Thomas Rye of Goddinson presented for that they wilfully destroyed v tables of alabaster which were taken from the aulters & set in the vestry.

Wymyngswold.

Mr. William Hamond presented for that he toke away the roodelofte, and the fownte, a crosse covered w^t lead, a crosse covered w^t iron, certen led out of the steple to let in pygyons, and cut off the crosse beame that lay crosse the chauncell.

Chilham.

They present that one Syr Robert Pele, sumtyme Vicar of Chilham, gave two hundred pounds in money to the fellowship of the Clothworkers in London, to the intent that the said fellowship sholde paye yerely for to a priest to sing and playe on the organes, and sarve God in the Church of Chilham aforesaid nyne poundes six shillings and eight pence, which said pensyon of nyne pounds was taken from us, and be w^tholden this x years.

Stowting.

The executors of Syr William Haut presented for that he the said Syr William did take away two super-altars and converted them to his own use, and one crosse of stone standing in the Church yard, and made no accompt for ye same. And more, he toke awaye one grete table of the picture of Sainte Christopher y^t hanged in the Church by chaynes, and hokes of iron, the tables of imagery and alabaster upon the high alter, and the Crucyfixe and all other imagerye in the Church, the vestry made of tymber, and never made any accompts thereof.

They present that Nicholas Fraunces and Richard Arford, sumtymes Churchwardens of Stowting, solde one chalice conteyning xij unc., amounting to xlviij^s, to Edmond Not, whereof the said Edmond laid out certen money, but how much they know not.

Folkestone.

William Baker, Jurate, presented for taking down of th'alter of Saint George, and the hole ile; and a pece of a braunch of certen lattyn candlesticks to his proper use converted them.

Mr. Goddyn and Tho. Keys presented for that when they were Churchwardens did pull downe the rodeloft and did take away certen brasse *bemys* (?) in the moments (*sic*) of the tombes, as well wⁱn the quier as w^tout. And that the said Thomas Keys did take down the tabernacle over the high alter w^t all the ornament thereto belonging and converted it to his own use. And the said Thomas hath in handes a house of xij^d a yere out of a pece of land y^t sholde fynd a canape light to bern before the sacrament.

Extracts from the Accounts of the Treasurer of
Canterbury Cathedral.

Edwardian. 1547-8. [John Ponet, Treasurer.]

Money paid for destroying (*extirpatione*) images this year, altogether, according to agreement [blank]

Also money paid for deforming the windows in the Common-hall, and destroying divers feigned histories, as per bill 3^s 4^d

* * * * *

Also money paid for William Devenyshe, clerk, a prebendary of the Church to go to London on Church business, and for waiting on the council of our Lord the King about handing over the silver vessels and the altar-table (*vasorum argenteorum et tabulae altaris*) as per bill* 61^s 11^d

* * * * *

Also money paid for divers books, both the bible and the paraphrase of Erasmus, bought and provided for divers Churches in this year. [The Church of Westcliffe received a Bible, and St. Peter's in Thanet (for Callis Grange), Littlebourne, Ticehurst and Sheldwich copies of the paraphrase of Erasmus.] 19^s 10^d

* * * * *

The accountant charges himself with the sum of £169 9^s 8^d, the price received for divers vessels and plate (*jocalia*) of silver, sold by him with the consent of the Chapter to John Busshe; whereof 45^{li} 8½ oz. were of silver-gilt, valued at 5^s 4^d per oz., and 8^{li} 3½ oz. of white silver at 3^s 8^d per oz.; and with 141^{li} 8^s 4^d in like manner received by him for the price of other vessels and plate of silver, sold to the said John Busshe, within the time of this account, whereof 253 oz., = 67^{li} 9^s 4^d, was of silver-gilt at 5^s 3^d per oz.; 175 oz. of white silver at 3^s 4^d per oz. = 40^{li} 19^s; 280 oz. of commoner (*deterioris*) silver at 2^s 4^d per oz. = 32^{li} 13^s 4^d.

[The remainder of the page is torn and cannot be read in its entirety, but the entries relate to money received for copper ornaments and utensils, amongst which are "the five brass candlesticks of Archbishop Sudbury."]

* This refers probably to the splendid silver *tabula* erected by Prior Thomas Chillenden. See *Archæologia Cantiana*, Vol. XXIX., p. 71.

1550.

Paid for xxvj psalters of the gretter sort for the quere . . .	lij ^s
It. for a boke of homelys for the quere	xvj ^d
Paid to M ^r Ykham for bakyng irons for singing bread . . .	x ^s

Marian. 1553. [John Myllys and Hugh Glasyer, treasurers.]

To Colman for pryekyng* of iiii books for to set forth the old service	x ^s
To Absolom for mending the vele (Lenten-veil)†	iii ^s iij ^d
To Colman servant of Mersham bringing an antyphonar to help serve the quere	xii ^d
Item, making of vestments, albes, stoles, phanells and buckeram	ij ^s
Itm, for vj greyles in parchement, and one legend in ij volams	xj ^{ll}
Item, to Sir John Hauke for processionalls, and Imnalls (hymnals)	xx ^s
Item, to the parson of All hallows for binding of vij of them	ii ^s vij ^d
Item, for a cross, and candlestyks and other necessaries for the Church to Mr. Cornewalle	vj ^{ll} viij ^s iij ^d
Item, to the Vicar of Saint Poulis for an antyphonar and a grayle	liij ^s iij ^d
Itm, to Mychale Dyrk for one antyphonar and a mysall . . .	ij ^{ll}
Itm, to M ^r Frenshe for iij antyphonars	xiiij ^{ll}
Itm, for a large calves skyn to cover the great antyphonar	ii ^s viij ^d
Itm, to Andrew for making of parels (<i>apparels</i>) for albes	xij ^d
Itm, for the carredge of iij antyphonars to Faversham to bynd	xij ^d
Itm, for viij processionalls and Imnalls	xij ^d
Itm, to M ^r Fysher for an antyphonar	xl ^s
Itm, for bynding the same	vij ^s ij ^d
Itm, for xiiij calveskyngs to cover the books	xiiij ^s viij ^d
Itm, xij sheep skyns for lynyng for them	v ^s iij ^d
Itm, for a dozen claspes for them	iiij ^s
Itm, for one paiar of copper and gylt	x ^d
Itm, ix bosses	xiiij ^d

* That is, putting in the musical notation.

† One of the pulleys for raising or lowering the Lenten-veil is still attached to the pier next to Archbishop Kemp's monument.

Itm, paid for mending the great Orgaynes, glew, lether, and other charges to labourers	xliiij ^s
Itm, to Jule for caryeng of litle Selby to Wynesor*	vij ^d
Itm, to Bull for his charge to London to save our queresters	vij ^s
Itm, to a manuell	iiij ^s
Itm, for paynting the Sepulchre (<i>Easter</i>) and other necessaries	iiij ^s
Itm, to the Proymis man for redlinering (<i>rubricating</i>) of the antiphonar	xij ^d
Itm, for pryekyng of squares	xij ^d
Itm, for a holywater stopp (<i>stoup</i>)	v ^s
Item, a sprinkler to the same	iiij ^d
Item, for iiij corporas cloths	iiij ^s viij ^d
Itm, to Mychel, booke bynder, for one myssall and one antiphoner	xlviij ^s viij ^d
Itm, in expensis uppon M ^r Hake and in regard for that he promysed us his comysion to take upp children to serve our church at any tyme	xliij ^s
Itm, to M ^r Fisher jorning abowt the ij convicts (<i>i.e.</i> , <i>heretics</i>) to Sandwich at ij times	ix ^s viij ^d
Itm, to Jenks for a legenda in print	x ^s iiij ^d
Item, to Sir Hauke for vj new processionals	xliij ^s
Item, for iiij pounce of frankinsens	xv ^s
Item, to Raff Rogers for one antyphyner and mending the same when it lacked	iiij ^{li} xvj ^d
Item, for binding of v antiphyners at Feversham w ^t bourds, shepskyns and glew	xliij ^s vij ^d
Itm, for xij yeards of here cloth for alters of the Church at v ^d the yeard	v ^s
Itm, to M ^r Cornewall for the foote of the crosse	vij ^s viij ^d
Itm, for iiij graylys to the Bishopp of Dover	iiij ^{li}

1555-6.

In primis to Sir Thos. Weston for a altar booke of parchement for ye quere	v ^s
Itm, paid to the said Sir Thomas for a messall	iiij ^d

* "Little" Selby was the son of the Cathedral organist; apparently he was impressed to serve in the choir of the Chapel Royal at Windsor. The next entry shews that so serious a raid had been made on the Canterbury choir-boys that their master, Thomas Bull, had to make a journey to London, presumably to protest against the high-handed proceedings of those persons who held Commissions "to take up boys" for the Royal Chapels.

114 EXTRACTS FROM ORIGINAL DOCUMENTS

Itm, paid to M ^r Odyam for a mesall	ii ^s vj ^d
Itm, paid to Bourn for an Imnall to serve the quere	xx ^d
Itm, to William Swift for a Saltar Book	vii ^j ^d
Itm, paid for two antiphoners, and a legend for the quere at London	iii ^j ^{ll}
Itm, paid to M ^r Boncer for iii ^j messalls	xi ^s
Itm, paid to John Marden for pricking of <i>Gloria in excelsis, & Agnus Sanctus</i> in the Red Book	ii ^j ^s iii ^j ^d
Itm, to Sir George Frevell for writing of S ^t Thomas' Legends*	xii ^d
Itm, to the Booke-Bynder for byndyng & covering of three parts of the pontifycalls	vii ^j ^s
Itm, paid to M ^r Brymmer for a Challes w ^t a patten weing xij onz. one q ^r & a half at vj ^s vii ^j ^d the onz.	iii ^j ^{ll} ij ^s vj ^d
Itm, paid for a paire of Organs for our Lady quere carydg, and setting uppe	vj ^{ll} xvii ^j ^s iii ^j ^d
Itm, paid to M ^r Warren for a paire of crewets, a paxe, and a sacaryng Bell	xvii ^j ^d
Itm, to him for three crewets bought at London	xvii ^j ^d
Itm, paid to Robert Absolom for a vestment w ^t all things belonging except an awbe	xxvj ^s vii ^j ^d
Itm, paid to the said Robert for two tunicles to make two vestments with	xxvj ^s vii ^j ^d
Itm, paid to the said Robert for two forefrunts for two altars, & fringes for the same	iii ^j ^s
Itm, paid for xvii ^j yerdes of reed and russett silke for two tuncycles when any Bishop shall selebrat, <i>ut patet per billam</i>	iii ^j ^s
Itm, paid for two elles of whit silk for two curtains for the altar in ye Cardinalls chappell†	vj ^s vii ^j ^d
Itm, for silk, layce and rings for the same curtains	vj ^d
Itm, paid for the carydg of two antiphoners & the mes- sals from Faversham to Canterbury	vii ^j ^d
Itm, paid to John Marden for his expenses into the Wilde (Weald) of Kent to bye the Organs for our Lady quere	v ^s
Itm, paid to M ^r Frevell for all the glasse in his studdye	

* This, and a similar entry on the next page, are of special interest, since they shew that in Queen Mary's days an attempt was made to revive the cult of St. Thomas of Canterbury.

† The old Almonry Chapel in the Mint yard was granted by the Queen to Pole, who bequeathed it in his will to the Dean and Chapter for the use of their Grammar School.

chamber windows, and two windows in his studdye above there to remayne <i>per Capit</i>	xxx ^s
Itm, paid for painting of the Crusyfyx and the xij Apostles in the Cardinalls Chappell	iijs ^s iiijd ^d

1556.

Itm, to two men of Tenterden the xj th December toward their charges in bringing of a Convict (<i>heretic</i>)	iijs ^s
Itm, paid to John Pensay the xiiij daie of January for his fee for keeping of convicts from Michaelmas to the said daie, <i>ut patet</i>	xxxix ^s vij ^d ob.
Itm, paid to the said John Pensay at our Lady day for his fee, and for the convicts, <i>ut patet</i>	xxiii ^s x ^d ob.
Itm, paid my Lord of Dover (<i>Rich. Thornden</i>) for his expenses to London at the consecration of my Lord Cardynalls grace	iijl ⁱ x ^s
Itm, paid to Thomas Callowe for reserving of certain books called pontificalls	x ^s

1557. *Receipts.*

Rec. of Valentine Astene for a benevolence towards buying of a Chalice	iiijl ⁱ
Rec. of M ^r Ycham,* sexton, for oblations in the Church, <i>per annum</i>	xxxix ^s v ^d ob.
Rec. towards the buying of a paire of Organs for the Church	ix ^{li}

Expenses.

Paid to M ^r Fysher for iiij processionalls	viijs ^s
Itm, to Tannar for an Imnall	xviijd ^d
Itm, to him for a Saltar	iiij ^d
Itm, to him for an Antem of our lady of v partes	xij ^d
Itm, to M ^r Bull for dyvers sonnges as appereth in an Inventory of his own hand	liijs ^s iiijd ^d
Itm, paid to Jo Marden for prickynge of St Thomas' storrye, and correcting and mending of dyvers other boks in ye quere	xiijs ^s iiijd ^d
Itm, paid to M ^r Westus for an ordinall for the quere	xxiijs ^s iiijd ^d
Itm, paid to M ^r Bull for a desk for o ^r Ladye Chapell	xx ^d

* Thomas Ickham, Minor Canon and Sacrist; he had been a member of the old foundation.

Itm, paid to Thomas Rainold for one Chalice parcell gylt w ^t out a cover, weing viij oz. di price the oz. v ^s	xlijs ^s vjd ^d
Itm, paid Nic. Brymmer for the sylver for a pattene to the same Chalice, weing 11 oz. di. 1 qr. lacking.	
Itm, for making and gylding of the same Chalice and patten	v ^s
Itm, for burnishing of the same Chalice	xx ^d
Itm, paid to Mystres Webbe for a monstrant for the sacrament	vjs ^s viij ^d
Itm, paid for x elles of cloth for altar Clothes, for v elles at xvj ^d the elle, and the other v after xiiij ^d the elle	xijs ^s vjd ^d
Itm, for ij elles more for towells and Chalice clothes at xiiij ^d the elle	ijs ^s iiij ^d
Itm, paid for making the same	iiij ^d
Itm, paid to Richard Frencham for mendyng, glyuing, and tunyng of the Organs in the quere	xx ^s
Itm, paid to John Barar for the shepes skynne and glewe for mendyng of the bellowes of the Organs in the quere, and for his laboure	ijs ^s
Itm, paid to Thomas Byskoo for making of the rood w ^t Mary & John & the cross	vjl ^l xiijs ^s iiij ^d
Itm, paid to a Turnar for turning of ye ring for the iiij Evangelists for the crosse	iijs ^s
Itm, for ij pounds of glewe for the same crosse	viijd ^d
Itm, paid to W ^m Johnson for painting and gilding of the Roode, Marye, and John w ^t all the furniture	vijl ^l xiijs ^s iiij ^d
Itm, paid to Thomas Byskoo for an ymage of our Ladye for our lady chappell	xv ^s
Itm, paid to iiij laborers for feching and caryng of a pair of Organs from S ^t Georges & thither againe	viijd ^d
It, paid to certaine laborers caryng of the crosse uppe to the crowne of the Church w ^t Mary and John to be gilded and painted	xijd ^d
Itm, paid to xij laborers ij daies abowt the reringe of the crosse w ^t all the furniture and pulling at the wiensh (<i>winch</i>) at vj ^d the pece a day	xijs ^s
Itm, paid for a Chalys	lix ^s vjd ^d
Itm, for making of the picture of Christ and O ^r Lady	xv ^l iiij ^s

1558.

Setting up an altar yn ye vestry (*struck out*)

Paid for setting up of ij alters	vij ^s vjd
For setting up of ij alters to ye masons	vij ^s vjd

Elizabethan.

Unfortunately the Treasurers' Accounts for the opening years of Queen Elizabeth's reign are missing—they do not begin until 1562—and the Chapter Act books have suffered so much injury by fire that the information to be gleaned from them at this period is somewhat fragmentary. Hence it is impossible to say with certainty how much was done in these early years of the reign in the way of casting out again those things which had been acquired quite recently and at very considerable cost. The great rood upon which the Chapter had spent much money only five years before was doubtless one of the things that was destroyed during the early years of the reign, since no reference to it is to be found at a later date. The piecemeal alienation of vestments and ornaments is illustrated by the following extracts:—

1562-3.

Imprimis layed out to Mr. Bale for the nether part of the paynted cloths yn the Church	xxx ^s
For waying of ij Chalises before M ^r Sentleger	ijj ^d
To Brimstone for that he layed out for the Communion cuppe above the wayte of ij Chalises	xxix ^s vij ^d
The Chalises bothe together wayed before M ^r Seyntleger weare xxvij ounces and 3 q ^r ters, and weare solde at v ^s ij ^d the ounce of which wayt one quarter was copper and wood which I have to shewe.	
The Communion cups wayed before M ^r Butler came to xxvj ounces lacking half q ^r + ² and cost vij ^s the ounce.	
.	
Itm, delivered the Chantor (<i>Precentor</i>) for six books writing to serve the quyre according to the order sett out for fastyng on the Wensdays	xx ^d

1565. Chapter Act Books.

An order was made for selling certain goods of the

church, but owing to the damaged condition of the record only the following words can be deciphered:—

. . . . Church goods sold used in the Church and shall be by Mr wyth th' advise and consent and one or two more of the and weyed and bestowed of a Communion cupp and for the better furniture of the Deane will agree thereunto

Itm it is agreed that all albes and amyces w^t theyre phanells, candlestycks and other vessells and uten remayning in the vestry w^t the assent of Mr Vic' and Mr Porye or the solde and converted to the to be employed and

1564-5. Treasurer's Accounts.

"I delivered into the plumery lead which I found hid yn the belfry of an old holywater stock the weight lvijij^l."

Whereas the Chapter was agreed that my lord's grace shuld have stones so that the said stones were halved, Mr Person had for my lord's use ij altar stones, which were halved at xx^s, and out of the undercroft he had xxi stones which were halved at xx^s more.

A note of the stuff that has been delivered by me unto John Clark's store:—

First, a fayre large payne of glasse that was taken out of the nave of the Church.

Item, ij great frames of iron taken down from the wyndowes of the undercroft wythyn the sanctuary gate.

1569. Chapter Act Books.

"It is agreed that the vestments, and other vestrye stuffe remayning in the vestry shall be viewed, and sold, reserving some of the copes and the money that shall arryse of the same to be bestowed in byeing of necessary armor."*

1570.

"Mr Receyvor and Mr Treasurer shall make sale of the lent clothes remayning in the vestrye to Mr Pyerson at such pryse as they shall thynke them reasonably worthe."

* The armour (corsletts, almain rivets, pikes and bills, etc.) was required for the contingent which the Dean and Chapter had to supply to the County Militia. In Gostling's time (c. 1770) the stands for the armour still remained in the chamber over St. Michael's Chapel.

The following extracts from the *Comperta et Detecta* books of the Consistory Court relate to mediæval furniture and ornaments which still lingered in certain parish churches in the fourth year of Elizabeth:—

1562. Ucombe.

“It is reported that the tabernacle is standing.”*

“It is reported that the Rood loft door is not closed up, neither the stairs taken away; and (that there is) a place at the end of the altar where the books were wont to lay on not stopped up; and (there are) iii seats for the priest, deacon, and subdeacon.”

Marden.

“It is presented that there is a vestment alb, with stoles, corporas, and one pax, one pix, one bell, one cruet, altar cloths, and curtains of silk.”

Hougham.

“It is presented that the upmost part of the Rood loft is not taken down, but the middle part thereof.”

Bersted.

“It is presented that the glass windows in the Chancell Chapel, and in the Church be undefaced; the foot stools of stone that the Idolls stood on be undefaced; the place where the priest did sit on festival days is undefaced; the hole where the sepulchre was wont to lie is undefaced; the steps in the chancel be standing; the doors and stairs of the Rood loft is unmade up; the holy water stock is undefaced; the place where the cruet stood to wash his hands (*sic*) be undefaced.”

The vicar, Tanguinel Bealik, a Frenchman, confessed that: “Upon Friday before Whitsentide last he executed the funerals of Mistress Mason deceased, and the same day did say Communion at the table appointed for the same standing at the upper end of the Chancel altarwise, and said the Lord’s prayer, and the Collect his back being towards the people, but at the saying of the Commandments he turned himself to the people, and said them, and likewise the Epistle and Gospel in the body of the Church, and saith he ministered the Communion to the friends of the deceased

* The tabernacle here means probably the carved work which once formed the reredos of the altar.

there in the Church, they kneeling before the Communion table as it stood nor reversed about as the order is appointed to be done. And he saith, that the Vicars of Boxley, Thurnham, and Detling received there with this deponent, and saith that dead corpse remained in the Church unburied till all the service was clean done, and saith that he never at any time before used any Communion at burials."

What the ruling of the Court was we do not know, since it is not recorded in the Act Book. It is, however, a curious entry and, like others quoted above, capable of being made a basis for theological controversy; but since anything of the kind is altogether barred by the rules of our Society, the writer is content to give the evidence and to leave to the reader the task of drawing his own deductions.