

DESTROYED CHURCHES OF NEW ROMNEY.

THERE has been considerable misapprehension, respecting the parish churches in New Romney. Hasted says that, "at the time of the dreadful tempest, which caused its ruin, in King Edward I's reign, it is said to have had in it five parish churches, a priory, and an hospital for the sick."* He repeats a similar statement subsequently, saying "there were certainly four other Parish churches besides the present one of St. Nicholas," and he enumerates them (p. 462) as those of St. Laurence, St. Martin, St. John, and St. Michael.

Leland, however, is more accurate. Writing in the time of Henry VIII, he says, "where there were three great parishes and churches sometime, is now scant one well maintained." Entries in the Town records confirm Leland's statement. In the twenty-first year of Henry VII, John Crosse and Michael Bonevassalle were bound over to keep the peace, on pain of forfeiting 13s. 4d., "unto every of *the three churchis.*"†

The fact seems to be that there were five sacred edifices in New Romney, but only three parish churches; and, for more than six centuries, the three parishes have formed but one ecclesiastical benefice under one Vicar. Hasted errs, in stating that the parishes were first united about the beginning of Henry VIII's reign. In 1282, as in 1373, and for an unknown time previously, the Vicar of Romney was vicar of the church of St. Nicholas, to which the churches of St. Martin and St. Laurence were appendant chapels.‡ Why New Romney contained three civil parishes,

* *Hist. of Kent*, viii. 448-9.

† *Hist. MSS. Commission, Fifth Report*, p. 552a.

‡ Archbishop Peckham's *Register*, folio 53a, and MS. "M. 371" in Library of Dean and Chapter of Canterbury.

forming one Ecclesiastical Benefice, it is impossible for us to say, at this distance of time.* The other sacred edifices, in New Romney, were not parochial, in any sense. One of them was the chapel of the House or Priory of St. John the Baptist, which possessed a large cemetery or churchyard;† and the other was the chapel of the Lepers' Hospital, dedicated to Saints Stephen and Thomas, Martyrs.

ST. MARTIN'S CHURCH.

The earliest church was, without doubt, the church of St. Martin. We trace it back for more than eleven hundred years. In A.D. 740-1, Æthilberht, *alias* Eadberht, King of the Kentishmen, granted to the Priory of Christ Church, Canterbury, a fishery, which was established in the mouth of the river Liminaea, or Limenea, together with that portion of ground in which was situated the oratory of St. Martin, and together also with the houses of the fishermen, one-fourth part of the arable around the same place, and pasture (for one hundred and fifty cattle that bear burdens) extending from the marsh, called Bisceopeswic, to the wood called Ripp, or Rhip, and to the boundaries of Sussex; just as *romanus presbyter* held it for the church of St. Mary in Liminlaea.‡

From this Saxon church of St. Martin, the Hundred of St. Martin's took its name. The addition of Pounteney to the name of that hundred was of later date. The Hundred of St. Martin's, Pounteney, could not have been so called until the Advowson and Rectory of Romney (named without any prefix, in the grant) had been given (in A.D. 1264) to the Cistercian Abbey of Pontigny. That Abbey was closely connected with the See of Canterbury. In it Thomas à Becket

* The union of the three parishes under one vicar may have taken place when the Advowson and Parsonage of Romney were bestowed upon the Abbey of Pontigny. This occurred in 1264, when Boniface was Archbishop of Canterbury. He succeeded Archbishop Edmund Rich (St. Edmund of Pontigny), who was buried in Pontigny Abbey.

† In 1511-12, Richard Richarde of *Old Romney*, paid to the Jurats of Romney 20d. for permission to make a way to his barn, which stood near the churchyard of St. John the Baptist.—(*Hist. MSS. Commission, Fifth Report*, p. 550.)

‡ Charters 86, and 1003, in Kemble's *Codex Diplomaticus Aevi Saxonici*, vols. i., 103; v., 46. The latter charter does not mention *romanus presbyter*.

found refuge, from December 1164 to Easter 1166. Thither did Stephen Langton retire, during the reign of King John. There, also, did Archbishop Edmund Rich pass the latter days of his life, and there was he buried in 1242; whence he has since been known as St. Edmund of Pontigny. In consideration of the hospitality, thus rendered by the Abbey, Archbishop Langton granted to it a pension, of fifty marks *per annum*, charged upon the Church of Romney. Archbishop Edmund increased the gift; and Archbishop Boniface gave to the Abbey the entire benefice of Romney.* The nickname "Pounteney" soon became familiarly identified with the name of Romney, and it would seem that the entire area, of the three united parishes, of New Romney, was sometimes called the parish of Pounteney. In 1399, we find an Inquisition stating that Laurence Pabenham, and his wife Elizabeth, possessed a rentcharge (of 32s. and 20 hens) in *Saint Martins-in-Pountney*, Yvechurch and Old Romene.† The Rectory-house of Romney, called *Pounteney Alienigenus*, was let on lease, in 1450.‡ In 1459, Stephen Porter of Ivechurch, bequeathed land lying in the *parishes* of St. Mary Marsh, Hope, and *Pountenay*.§ In 1471, Robert Stuppeny of Ivechurch left land in St. Thomas's Innings "*in the parish of Pountenay*." In 1473, John Ely died seised of lands in *Pounteney-St. Laurence* and Romney Marsh.|| Other nicknames for St. Martin's also occur, as in 1398 the Archbishop's Manor of Aldington was said to have members in Sanct' Martin' de North'ne, et South'ne.¶ They, however, are occasional, the name Pounteney is more persistent.

St. Martin's Church stood, at no great distance, northward from the church of St. Nicholas. Its site, now part of the vicar's glebe, contains 2 acres, 1 rood, 31 perches.

Its churchyard is mentioned in the Municipal Archives

* For these facts, I am indebted to the courtesy of Canon J. C. Robertson, who refers, for them, to Martene's *Thesaurus Anecdotorum*, vol. iii., 1241, 1250-1, 1255.

† *Inq. p. m.* 22 Ric. II, No. 37.

‡ A grange, two barns, and a stable, in Spytelstrete, formerly called Bouremannys Bernis, were included in the lease. *Hist. MSS. Commission, Fifth Report*, p. 543.

§ *Cant. Consistory Book*, ii. p. 1.

|| *Inq. p. m.*, 13 Ed. IV, No. 40.

¶ *Inq. p. m.*, 21 Ric. II, Forfeiture Bundles, No. 7, x.

for A.D. 1404, and it was certainly in use fifty-seven years later. John Pundherst, making his will in 1461, desired to be buried in St. Martin's churchyard. He bequeathed 20s. to buy an *Antiphonal* for that church, and he desired that, on the day of his interment, six chaplains, in addition to the vicar of Romney, should celebrate mass for the benefit of his soul. Each of them was to receive 20d. for his trouble. One of the side chancels, in St. Martin's Church, was dedicated to St. Mary the Virgin. In it was a picture, or image, of St. Martin and St. Mary, before which Nicholas Holle, in 1477, directed that two tapers should be kept burning, for one year. There was a Fraternity or Guild of St. Mary, among the parishioners of St. Martin's, who used this chancel of Our Lady, and kept a light burning therein.

Other lights, which the people kept up, were placed before the altar of The Cross, the altar of St. Peter, and the altar of St. Katherine, in this church. In 1474, Geoffrey Sharpe of Romney desired to be buried in the church of St. Martin before the altar there. Various testators, in neighbouring parishes, evinced their veneration for the church of St. Martin by leaving small bequests, either to its High Altar, or to its Fabric.

Nevertheless, in 1511, it was reported at Archbishop Warham's Visitation, that there was great fear lest the chancel should fall down from decay, and complaint was made that it was not repaired. The Vicar of Romney appeared in the name of the Proprietaries, and said they were not bound to repair the chancel of St. Martin's church.

At the same Visitation, it appeared that certain sheep were the property of this church, and that Vincent Finch, to whom they had been let out to farm, was dead, and had left no effects. Thus the church funds lost the value of the sheep.

Eventually, the municipal authorities of New Romney petitioned Archbishop Cranmer to permit either St. Martin's or St. Nicholas to be pulled down, because the town was too small to support both churches. On the 27th of May, 1549, the Archbishop, consequently, authorized the destruction of St. Martin's. Mr. Henry B. Walker has shewn to me the account of money received from the sale of the materials of the old

church. From that account, we learn that the tower had contained five bells, which weighed 46 cwt. The bell metal was worth £48 4s., and the bells seem to have been transferred to the tower of St. Nicholas church. The roofs of St. Martin's church had been covered with lead, which realised the large sum of £69 2s. 6d. Among the items sold, were a rood loft with a ceiling over it, a partition, two tomb stones, and an altar, all from the chancel of Our Lady; the woodwork from the vestry, the font and its cover, the pulpit, a stone bench, two forms and a long settle, a chest, a table, a desk, two doors, a cross stone, twenty-nine rafters, two torches, two pricket candlesticks; stones, from three buttresses, from the porch and from the walls, and a quantity of paving tiles. The total receipts were £136 16s. 10d. Plate and jewels, of St. Martin's and St. Nicholas churches, unneeded for the Reformed Ritual, had been sent by the Jurats to Canterbury in 1538-9, and sold for £65 11s. 0d.

The comparative degradation suffered by this, most anciently founded, Church of St. Martin, is very remarkable. It was certainly made subservient to the newer foundation, of St. Nicholas, by or before the middle of the thirteenth century.

In looking for some possible cause, I observe that Martinmas was the season in which arose the first of the great storms, that ruined the port of Romney. Matthew Paris, and Matthew of Westminster, both say that, in 1236, *on the day after the Festival of St. Martin*, and on the day week after, a violent storm of wind so raised up the waves of the sea, that in the marshes a great number of human beings perished. Somner tells us that the effects of this storm brought the steward of Aldington Manor to Romney and Appledore and Winchelsea, to take measures for saving the country. Men of Romney would, thenceforward, associate St. Martin, and his Festival, with the ruin of their port. Did this occasion the neglect of St. Martin's Church?

ST. LAURENCE CHURCH.

From the terms of the petition presented to Archbishop Craumer in 1549, and from the recorded sale of plate "*of*

both churches," in 30 Henry VIII, we must presume that St. Laurence Church had been already destroyed.

It seems to have been more used, and better esteemed by people of Romney in the fifteenth century, than was the older Church of St. Martin. The municipal records mention it more frequently, and the wills of residents in its parish, or of those who left bequests to St. Laurence, are much more numerous than are wills connected with St. Martin's.*

Within St. Laurence parish was Bocherie Ward. The Crokhill, the Market Dyke, the Poultry Market, a market on the south side of the church of St. Laurence, Bochere Street, Spitelstrete, and the street of St. John the Baptist, were all of them in St. Laurence parish. So also were the South-leases, the Saltshoppe, le Seler, Hangmanessole, Trewsole, and Papecrudes sole. These places were in the south-west, and west, parts of the town. "Over against St. Laurence Church, towards the northeast," was land on which the Guildhall had stood. Given, by the Barons, to Eastbridge Hospital, it was sold by the Hospital before A.D. 1240.

The clock was in the tower of St. Laurence Church, and John Lane, in A.D. 1500, kept it wound up and in order for the sum of 12d. per quarter. In 1518 William Bukerst did this duty. In the year 1454, John a Mede of New Romney left a bequest of 20d. to the work of the tower, or campanile, of St. Laurence Church. Probably the tower was then under repair. Possibly, the clock may have been inserted about that period.

The Jurats of this town attended at St. Laurence Church on the Feast of the Annunciation of the Virgin, or Lady Day, in the year 1477, and annually during many years following.† The records state that the Jurats paid, to the Sacristan of the church, the sum of 2d. each year, for making seats for them. Their meeting was held for the important purpose of electing the bailiff, who was equivalent to the

* The day of St. Laurence seems also to have been observed with especial festivity. In 1522, the Jurats paid, upon St. Laurence day, the sum of 12d. in rewards to "the Kynges mynstrelles" for their performances. The existing annual fair, for sheep and lambs held on the 21st of August, seems also to have originated in the festival of St. Laurence, the patron Saint of this church.

† *Hist. MSS. Commission, Fifth Report*, p. 546b.

mayor of more recent times. This annual meeting is now held in the church of St. Nicholas, around the tomb of Richard Stuppeny there.* As the church of St. Nicholas was, in earlier as in later times, the usual place of meeting for the Jurats, there must have been some peculiar reason for their assembling in St. Laurence Church, during the last twenty-three years of the fifteenth century.

A silver-gilt bell, used to decorate the velvet canopy held over King Henry IV, at his coronation, was purchased for this church by its wardens in 1410, for the sum of 13s. 4d.† A new "*Processional*" service book was bequeathed to the church, by John Samford of St. Laurence parish, in 1477. Nine Easter tapers were provided for it, by direction of the will of Richard Glover in 1482; and a linen sheet, for a fraternity of Holy Trinity here, was bequeathed by William Watts of St. Martin's, in 1460. John Agore, or Auger, left 12d. to the light of the same fraternity, in 1472.

Various bequests shew that there were, in the church of St. Laurence, four or five altars or images, before which lights were kept burning. The altar of St. Katherine, the light of the Holy Trinity, and the images of St. John the Baptist, and of St. Thomas of Dancastre, are mentioned in various wills. The image last named is remarkable. It has been suggested, that Thomas Plantagenet, Earl of Lancaster, who was beheaded in 1321, was commemorated by this image, to which John Bukherst left a legacy in 1465. This suggestion may, or may not, be correct, but it attracts our attention to an entry in the municipal records, for the year 1391. Richard Grigory confessed that he had committed an offence against the customs of New Romney, but out of reverence for the Duke of Lancaster the Jurats reduced the penalty, in which the offender was bound to the Community, from £5 to 6s.‡

The parish clerks of St. Laurence seem to have been men of peculiar character. In 1435, a jury returned a verdict to the effect that Matthew Randolf, clerk of St.

* The charter of Queen Elizabeth requires the Mayor to be elected in the south chancel of St. Nicholas church.

† *Hist. MSS. Commission, Fifth Report*, 538.

‡ *Ibid.*, 536.

Laurence at Romene, came by his death by reason of drunkenness, and bad government.* Sixty-six years later, we find that Robert, the parish clerk of St. Laurence, paid a fine of 20d. for drawing blood in a dispute with Thomas Wevill.†

At Archbishop Warham's Visitation, in 1511, complaint was made that the chancel of St. Laurence Church was not sufficiently repaired, and that the parson would compel the parishioners to repair it, against all right. The vicar of St. Nicholas (Richard Pever) appeared on the part of the Proprietaries, and said they were not bound to repair the chancel.

When St. Laurence Church was pulled down we do not know; but Mr. A. Hussey, in his account of the churches of Kent, states that it was mentioned as still standing in 1533, in a will of that date. If so, we must suppose that it was pulled down, or deserted, between 1533 and 1539.

A remarkable circumstance, connected with St. Laurence Church, was its lack of a churchyard, during the fifteenth century. The piece of glebe land (No. 75 on the tithe map), which is still called St. Laurence churchyard, contains only 23 perches, so that it could have had no space for a burial ground. Another piece of glebe near Old Romney (No. 350 on the tithe map), called St. Laurence's, contains only 1 rood 8 perches. Parishioners of St. Laurence usually, in their wills, directed that they should be interred in the cemetery of St. John the Baptist. During the first half of that century, a few persons desired to be buried within the church of St. Laurence, but there is no mention of its having a churchyard or cemetery. One of these testators, William Pyers, a barber, desiring to be buried within this church, left 3s. 4d. to the fraternity of Holy Trinity there, and a like sum to the fraternity of Holy Cross, in the year 1431. Another, named Thomas Wermystone, in 1447, desired to be interred before the High Cross in St. Laurence Church, and bequeathed 2s. to the fraternity of Holy Cross, and 12d. to every light in the church. As the Holy Cross Fraternity is

* *Hist. MSS. Commission, Sixth Report*, 541.

† *Ibid.*, *Fifth Report*, 549.

not mentioned in any of the later wills, we must suppose that it was dissolved soon after 1447.

ST. JOHN THE BAPTIST.

The Church of St. John was, I believe, the private chapel of the House or Priory of St. John the Baptist.* What was the constitution of that house we are not able to state with accuracy, but it seems to have been a hospital for the benefit of both sexes, under the governance of two or three officers. The chief was sometimes called the Prior, sometimes the Master. Another officer was the seneschal, or steward, who superintended the letting and management of the lands and tenements, which formed the property of the hospital. Whether the Prior was always a clerk in holy orders, is not quite clear; latterly he was, but it is doubtful whether the priors, at the commencement of the fifteenth century, were priests.

In 1399, John Wygynton resigned the mastership or office of prior into the hands of the twelve Jurats of Romney, who were the patrons.† They appointed John Halegood, but after the lapse of four or five years, John Wygynton was again chosen to be the master or prior, on February 12, 1405. His appointment was for the term of his life, and he was to receive, out of the funds of the hospital, a corrody of 8d. per week. He agreed, and promised, that if he should be holding the office at the time of his death, he would bequeath the sum of 40s. to the house or hospital.‡ His tenure of the office was short, for the records state that in 1407–8 Thomas Rokysle was master of St. John's House. In January, 1434, another master, Stephen Pockock, is mentioned as having let to Richard Glover, of Lydd, eight and a half acres of land, in

* Weever, in his *Funeral Monuments*, page 272, says that a Priory of regular canons was founded near Romney, two miles from the sea, in 1257, by John Mansell, Provost of Beverley. He quotes an extract from Matthew Paris, ad annum 1257. Perhaps the Priory, to which he thus alludes, was that of Bilsington, which was founded, about 1253, by the noted favourite and pluralist John Mansell, who had been Warden of the Cinque Ports between 1226 and 1231. He possessed the manor of Belgar, in Lydd, and gave it to Bilsington Priory. Hasted says that the Priory at Romney was founded by the Abbot of Pontigny, as a cell to Pontigny Abbey.

† *Hist. MSS. Commission, Fifth Report, 535b.*

‡ *Ibid.*, 536b.

Lydd, which belonged to the brethren and sisters of St. John's House.* The salary or allowance for the prior varied in amount. We have seen that Wygynton was allowed 8d. a week, or more than 34s. per annum; but in 1458-9, on the eve of the translation of Thomas the Martyr, Simon Maket was admitted to be prior, and was to take for his wages, and for soap for washing the vestments, no more than 20s. per annum.† A subsequent prior, *Dompnus* Robert Bernyngham, a native of Bernyngham in Suffolk, was admitted to the franchise of Romney in 1480, on the 8th of October.‡ He was evidently in holy orders. So also was John Lauther, clerk, who in 1495-6 paid to the Jurats a rent of 10s. for the House of St. John the Baptist.§

From the fact that Lauther paid rent to the Jurats, we may perhaps gather that the house had ceased to be a hospital for brethren and sisters, and was, in 1495, let to the clergyman who served St. John's Church or Churchyard as chaplain. This, however, is merely a supposition. Certainly from that time forward, the Jurats seem to have received rents for the hospital lands, and to have put them into the common fund of the town.

The church of St. John was certainly in use so late as the year 1472, when John Agore, or Auger, by his will left 12d. to the fabric of the Church of St. John. In 1463 John Hunt, of Lydd, left 3s. 4d. to the fabric of the nave of the church of St. John the Baptist of Romene. A few years before, William Warde, of Ivechurch, had by his will, dated 1455, provided that a priest should celebrate masses for his soul, in St. John's Church in Romney, and he bequeathed 3s. 4d. to the works of that church.

The churchyard of St. John the Baptist was, as we have already seen, for many years used as the burial place of the parishioners of St. Laurence.

The later working of the hospital of St. John may be deduced from a record that, in 1413-14, the Jurats of the town received, out of the goods of John Ive, the sum of £11 6s. 8d., to the intent that a corrody of 26s. might be paid,

* *Hist. MSS. Commission, Fifth Report, 537a.*

† *Ibid.*, 545b.

‡ *Ibid.*, 544.

§ *Ibid.*, 548-9.

from St. John's House, to the behoof of Joan, daughter of John Rolfe.*

Hasted says that this priory was a cell to the foreign Abbey of Pontinnac, or Pontigny; but this I cannot affirm. He adds, that it was seized by Henry V, together with the goods of every other alien priory, in 1410-11, and that it was given by Henry VI to All Souls' College in 1439, together with the advowson of the church of St. Nicholas, or practically of New Romney.† These statements I can neither confirm nor deny. In the following page, Hasted speaks of St. John's House, for the use of the poor in St. Laurence parish, as an institution distinct from the Priory; and says that it had been dissolved, and had become the property of John Mores, of St. Nicholas Romney, before the 4th year of Edward IV (1463-4), when Mores made his will. That will, however, I cannot find in the Probate Court at Canterbury. Hasted must have intended to write 4 Edward VI, not 4 Edward IV. Entries in the *Book of Nottes*, shew that the widow of John Mores held St. John's House, in 1557; and that Christopher Coucheman had it in 1560.

There are two sites to which the name of "St. John's" still clings. One in New Romney, called St. John's church-yard, is probably the site of that respecting which we have been treating. It contains 1 acre, 3 roods, and 25 perches, according to the tithe map, number 49.

Another site, called part of St. John's glebe field, lies near Old Romney Church. It contains 3 roods and 21 perches, according to the tithe map, number 344. It probably was part of the land belonging to St. John's Hospital.

SPITAL CHURCH.

The fifth sacred edifice in New Romney must have been the chapel of the Lepers' Hospital, dedicated to the two Martyr-Saints, Stephen and Thomas. It was founded between 1184 and 1190 by Adam de Cherryng, when Baldwin was Archbishop of Canterbury. It contained Lepers in A.D. 1255, when Robert, a leper, the husband of a certain woman

* *Hist. MSS. Commission, Fifth Report*, 539.

† viii., 457.

named Amicia, was one of its inmates. This fact is recorded upon the Plea Roll of the Kingdom.*

In 1363, after it had become ruinous, it was founded anew upon a fresh basis, by John (the son of Robert) Fraunceys. No longer required as a home for lepers, it was to be henceforth a perpetual chantry, having a master or warden and likewise a chaplain, who should say daily service for the souls of the founder and his kin.

Sir Reginald de Cobham, and Agnes his sister, were "patrons" of this hospital in the fourteenth century. To John de Holdesdon, chaplain, they let a chamber in the close of the hospital, beyond the gate, and also a grange in the barton in the same close, together with the following lands: seventeen acres, and all the hemp ground [cannabare] with its appurtenances, of which eight acres lie in St. Clements at Old Romney, near the mill of Aghene called *Spitellis*; other three acres, called Holwest, lie in Dimchurch; another acre, called Spitelacre, lies in Romney near Spitelberghe; other two acres are situate below the close of the hospital, and the hemp ground lies beyond the same.†

The new founder, John Fraunceys, had been farmer, or lessee, of the parsonage of St. Nicholas, Romney, for three years, 1370-3, before he refounded the hospital.‡ He left two daughters, between whose husbands disputes arose respecting the right of patronage. Margaret Fraunceys, as the elder, first exercised that right, when her husband John Badmynton presented Robert Haddelsay to the post of master.§ When Haddelsay resigned, the second daughter Joanna Fraunceys exercised the right of patronage, and her husband Thomas Houlyng presented Thomas Morton in 1419, June 9.|| Meanwhile, Margaret having lost her first husband (Badmynton), had married William Clyderow, and had become a widow for the second time. In her second widowhood, she presented Thomas Slodyer to the mastership of this hospital,

* *Plac. Rot. ad annum*, memb. 28. *Furley's Weald of Kent*, ii. 64.

† Folio 96a of an old *Register Book of New Romney*, temp. Ed. III and Ric. II, now at St. Catherine's College, Cambridge. *Hist. MSS. Commission, Fourth Report*, pp. 427, 428.

‡ *Hist. MSS. Commission, Fifth Report*, 427.

§ *Archbishop Orchele's Register*, i. 116.

|| *Ibid.*, 116b.

on the 4th of December, 1421.* After the deaths of these ladies, trustees seem to have exercised the patronage; for in 1458, November 13, Richard Berne was appointed master, being presented by William, Bishop of Winchester, Simon Godmanston, clerk, and Hugh Pakenham, gentleman.† Tanner, quoted by Dugdale (vi. 640), says, that in 1481 this hospital was annexed to the College of St. Mary Magdalen, Oxford.

Service in the chapel was provided for, in the deed of re-foundation, by Fraunceys. The master was bound to appoint a chaplain, to whom he was to pay 40s. per annum, in addition to giving him board and lodging. If the master failed to appoint a chaplain, he was bound to distribute £4 13s. 4d. per annum among the poor of Romney, or 23s. 4d. each quarter of a year, during the vacancy.‡

Hasted's mention of a church dedicated to St. Michael seems to be an error. I cannot find any mention of such a church in the wills of Romney people, nor in the records of the archbishop, nor in the archives of the town. But the method in which the name of St. Nicholas is abbreviated so nearly resembles the abbreviated form of St. Michael, that I think Hasted may easily have misread the name.

There is, near Old Romney Church, a piece of glebe land belonging to New Romney vicarage, containing two acres and thirty-seven perches, to which the name of St. Michaels has become attached. It is numbered 402 on the tithe map, and is described as part of glebe field, St. Michaels. Why, or by whom, it was so described, no one seems able to discover. It may, in early times, have been the property of the Norman Abbey of St. Michael. Among the Saxon Charters, printed by Kemble, in his *Codex Diplomaticus*, one numbered 914 is called "*Charta Antiqua Sancti Michaelis in Normannia*" (vol. vi., p. xxii). By it, "Eadward, Anglorum rex," granted to the Brethren serving God in St. Michael's-next-the-sea, the Port which is called *Ruminella*, with all its mills, fisheries, and lands.

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* *Archbishop Chichele's Register*, i., 128b.

† *Archbishop Bourchier's Register*. ‡ Dugdale's *Monasticon*, vi., p. 641.