



# HOLLINGBOURNE FOUNDER'S HOARD

**O**n Sunday 12th January 2003, David Button, a metal detectorist from Sittingbourne, was detecting on farmland near Hollingbourne. As the light was fading he recovered a length of copper alloy blade, and then, about 12m away, a large socketed axehead, also of copper alloy. Both were clearly of Bronze Age date.

The scope of the Treasure Act had been extended on January 1st to include two or more associated prehistoric base metal finds. Realising that the blade and axehead were possibly part of a dispersed hoard, and therefore could constitute treasure, David telephoned Andrew Richardson, the Finds Liaison Officer for Kent, who is based with Kent County Council. It was agreed to meet at the site the following Wednesday afternoon, along with the farmer, Michael Summerfield. Upon arrival the positions of the two findspots were located and marked, and a sweep of the area around these was made by metal detector. Further signals were immediately noted, and these were plotted and then dug. This resulted in the finding of a further 11 Bronze Age artefacts, consisting of 4 socketed axeheads, 4 lengths of double-edged blade, 2 'cakes' and part of one sword or dagger handle. All the objects were of copper alloy, and all were incomplete, the axeheads having either the end of the blade or the end of the socket broken off in antiqui-



Top: The BBC crew film as the hoard (below) begins to emerge.

ty. The regularity of the breaks, combined with the presence of the cakes, suggested a smith's (founder's) hoard of scrap metal. The finds were deposited in the British Museum the following day, and it was confirmed that this hoard represented the first find in the country to fall within the scope of the extended Treasure Act.

A further sweep of the area some days later, using a more powerful detector, resulted in the finding of one further ingot and part of a sword handle, bringing the total number of artefacts recovered to 15. These were all found within the ploughsoil, which consists of heavy grey clay no more than about 30cm deep. The finds were distributed across a roughly crescent-shaped area about 15m by 10m across, and clearly represented a hoard that had been dispersed by the action of the plough.

Given the possibility that further

artefacts might remain to be recovered, and in the hope that part of the hoard might remain in situ, an excavation of the findspot was organised. This took place on the weekend of 1st to 2nd March, and was led by Andrew Richardson and Simon Mason of KCC Heritage Conservation. Stuart Cakebread, SMR officer with Heritage Conservation, also assisted, along with volunteers from KCC, Maidstone Area Archaeological Group, the Kent Archaeological Society, the Lenham Archaeological Society and Giles Guthrie, curator of Maidstone Museum. David Button also took part, along with fellow detectorist Terry Bodily. The excavation was filmed by the BBC as part of their forthcoming series "Hidden Treasure", which is due to air in September.

An area 4m by 4m was excavated by hand in the centre of the zone where most of the finds had been made, but no further artefacts were recovered from this trench, and no features were noted. Sweeps across the general area by the four metal detectorists present revealed only a few finds, notably a silver coin of Elizabeth I in very good condition, but no further Bronze Age artefacts were found until about 3pm on Saturday 1st, when Gill Davies located a socketed axehead downhill from the scatter found previously. Further finds were then located in a very concentrated area, and more signals were noted. It seemed probable that the source of the hoard, or indeed a second hoard, had been located, and the following day a trench was opened around the area of these finds. In addition, the first trench was extended in the hope that more material might be recovered from this area. In the event, no further Bronze Age artefacts were recovered from the latter trench, but

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## STOP PRESS

Your AGM information (and Annual Report) is inside - we hope to see you there!

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**OTHER COURSES**

**Archaeology with the University of Kent**

Archaeology can be studied at various levels with the University of Kent on its well-established part-time programmes. The prospectus is now available. Applications are very welcome from anyone who wishes to study for a university qualification in the subject.

The part-time evening programmes leading to the Certificate in Archaeological Studies (at Canterbury) and the Diploma and BA in Archaeological Studies (at Canterbury and Tonbridge) are recruiting for entry in September 2003.

Programmes in Classical & Archaeological Studies, History & Archaeological Studies are also run in the daytime on the University's Canterbury Campus. They can be followed on either a full or part-time basis.

Demonstrable aptitude and commitment are more important than formal qualifications for entry to the Certificate in Archaeological Studies.

For further information, contact the Unit for Regional Learning, Keynes College, University of Kent, Canterbury CT2 7NP. Tel 0800 9753777 (24 hours). Email: part-time@ukc.ac.uk

**The Kent Archaeological Field School** offers many practical archaeology courses including Field Walking, Archaeobotany, Aerial Photography, Bones & Burials, Prehistoric Woodwork and

Surveying. They also offer local excavation work and field trips in Britain to Bath & the Roman Cotswolds and Hadrian's Wall, and abroad to the Bay of Naples and Roman Provence. For further details see the flyer enclosed in this issue or tel: 01795 532548 email: info@kafs.co.uk or log onto www.kafs.co.uk.

**OTHER EVENTS**

**Thanet Archaeological Society Saturday 15th November ~ Meet the Local Archaeologists**

Displays, slide shows, talk to the archaeologists, make a mosaic, bookstall and refreshments. 2.30-4.30 at St Peter's Church Hall, St Peter's, Broadstairs. Admission £2.00 on the door.

**North Downs Young Archaeologists' with the Museum of Kent Life**

**Sunday 20th July** ~ National Archaeology Days Event ~ '100 Years of Transition' 11am - 4pm in the Museum of Kent Life, Cobtree, Lock Lane, Sandling, Maidstone.

Life in the late Iron Age and beyond with the coming of Rome. Come and meet the tribe of the Cantiaci, make a pot, be woad-painted, taste ancient recipes, make Roman sandals, design a chariot, create Celtic and Roman jewellery and much more. Display of artefacts of the period from Maidstone Museum, some for handling, and information stands from archaeological groups. A great family day out, not to be missed.

**'CHURCH AND MONASTERY IN ANGLO-SAXON AND MEDIEVAL SOCIETY'**  
Saturday 26th April from 10am.

Name.....  
Address.....  
.....  
Please supply ..... tickets @ £8.00 KAS members  
..... tickets @ £10.00 non-members  
Cheque for £.....enclosed made payable to the Kent Archaeological Society  
Please enclosed a 8x4 inch SAE for the return of your tickets, time table and campus map.  
Send this form to: Prof. Sean Greenwood, History Dept., (Conf.tickets) Canterbury Christchurch University College, North Holmes Road, Canterbury CT1 1QU

**KAS CHURCHES COMMITTEE OUTING**

Saturday May 3rd. I would like to meet at Allhallows at 1.45 for 2pm

Name.....  
Address.....  
.....  
Phone.....  
I enclose £.....for visit I enclose £.....for tea  
Cheques to Kent Archaeological Society  
Replies to Philip Lawrence, Barnfield, Church Lane, East Peckham, Tonbridge TN12 5JJ (01622 871945) margaret.society@virgin.net

**KAS SUMMER SOCIAL EVENING**

Saturday May 31st. 4.00 Great Chart Church. 5.30 Godinton House.

Please send .....tickets for the Social Evening. I enclose £.....  
Name.....  
Address.....  
.....  
Phone.....email.....  
I would like help with transport.....  
Cheques to Kent Archaeological Society  
SAE to Mrs.M.Lawrence, Barnfield, Church Lane, East Peckham, Tonbridge, Kent TN12 5JJ (01622 871945) margaret.society@virgin.net

**KAS 'LECTURES IN THE LIBRARY'**

Kent Sources I by Dr Jacqueline Bower on Saturday 3rd May  
Please supply ..... tickets @ £2 each  
Kent Sources II by Dr Jacqueline Bower on Saturday 28th May  
Please supply ..... tickets @ £2 each

Name.....  
Address.....  
.....  
Please enclose a SAE with your cheque and send to Denis Anstey, 86 Malling Road, Snodland ME6 5ND

**KAS NEW HORIZONS LECTURE SEASON**

'Problems in Archaeology' by Alan Ward on Saturday 7th June in Canterbury

Please supply ..... tickets @ £2 KAS members  
..... tickets @ £3 non members

Name.....  
Address.....

Advance tickets from the Box Office, Canterbury Bookings, 12/13 Sun Street, The Buttermarket, Canterbury CT1 2HX tel: 01227 378188 fax: 01227 378101 email: boxoffice@canterbury.gov.uk.

Tickets are on sale at the Box Office until 11.30am on the day of the event, thereafter any remaining tickets available at the door

These forms may be photocopied if you do not want to cut up your newsletter.



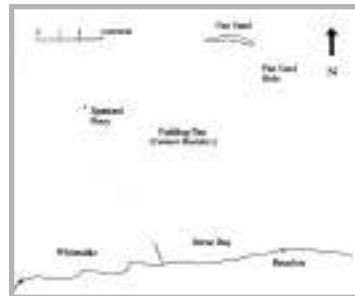
# THE ROMAN SHIPWRECKS PROJECT

**A** collaboration between JD Hill of the British Museum and a team from Southampton University (Michael Walsh, Justin Dix and Jon Adams) was set up in 2000 to search for Roman wrecks in British waters. Surprisingly, no Roman vessel has ever been located at sea, the only discoveries we have being 3 abandoned hulks in London, a riverboat in Wales and one in Ireland, and a hull destroyed by fire in St Peter Port, Guernsey.

However, massive quantities of pottery have appeared in fishermen's nets off the North Kent coast at Herne Bay, in Pudding Pan and Pan Sand, some 4 kilometres apart. These place names probably derive from the Roman 'pans', shallow bowl-shaped samian ware vessels which have emerged over the last two hundred years; at least 400 complete samian vessels of various forms have been plotted to date, with a date of around the mid 2nd century. The distinctive wear pattern of recovered material suggests that the cargo is still stacked in an inverted position on the seabed and that it has not been seriously disturbed by modern fishing techniques. The preservation of this 'coherent' wreck site may be due to deep sand or silt covering. The area is the first of 3 to be targeted in the search for an original wreck.

Pioneering methodologies using modern technology enabled maritime archaeologists to search for a wreck systematically. A sonar survey of a large area of seabed, combined with other data, such as fishermen's approximate findspots, narrowed down the range of potential targets. In total 27.75km<sup>2</sup> of seabed was surveyed and identification of 450 potential targets made. Eventually whittled down to 26 positive identifications, a number of the targets were proved geological, but a considerable proportion were archaeological, including a hitherto unknown 20th century fishing vessel wreck, a large group of barrels (perhaps 17th -19th century) and two 2000lb WWII German parachute mines, subsequently exploded by a Royal Navy disposal team.

The information was digitised in a GIS package by Graeme Earl of the University of Southampton, drawing together topographical information from Admiralty charts, current and flow charts from the Coastguard Agency, net fastening locations and fishermen's findspots. In 2001 a watching brief, in cooperation with Whitstable's oyster fishermen, monitored catches dredged from the seabed. The exercise enabled Michael Walsh to record the type of seabed material brought up by dredging and thus provide a clearer idea of the ease of identification of Roman pottery.



Left: A Roman pot found in the wreck and above: the approximate location of the find.

A study of the existing recovered pottery continues, aiming to produce a new catalogue of all samian vessels recovered from the 'Pudding Pan wreck'. It is hoped to produce a detailed picture of a cargo of samian pottery en route to Britannia. This will enable comparison with quantities and qualities of samian found on sites around the country. The study will consider the numbers of vessels in the cargo and the range of forms, how the cargo was stacked inside the ship, where the vessels originated - from one source or many, and if one potter was producing a particular, or many

diverse forms. Speculation has the original cargo comprising between 4,000 and 10,000 vessels.

Other finds in the area suggest more than one lost cargo. An amphora containing some 6000 olive pips is considered a separate entity as production of the type ceased by AD125/150; medieval and Tudor pottery also suggests a number of historic wrecks.

We hope to bring you updates of this fascinating project in future Newsletters. Information taken from [www.arch.soton.ac.uk/Research/PuddingPan](http://www.arch.soton.ac.uk/Research/PuddingPan) 25/2/03.

## KENT ADDED TO 'EARLY ENGLISH DRAMA' SERIES

*Kent: Diocese of Canterbury*, ed. James M. Gibson. *Records of Early English Drama*. 3 vols. University of Toronto Press and The British Library, 2002. ISBN: 0-8020-8726-4. \$500 (Canadian).

Records of Early English Drama (REED), an international research project based at the University of Toronto, aims to establish the context for the great drama of Shakespeare and his contemporaries by examining the external historical evidence for drama, secular music, and other communal entertainment and ceremony from the Middle Ages until Puritan legislation closed the London theatres in 1642. REED editors search for this evidence in the records of parishes and towns, civil and ecclesiastical courts, and in personal papers such as wills, diaries, and letters. Through its fresh examination of these historical manuscripts, REED has already clearly established the rich dramatic background of Shakespeare and other sixteenth-century dramatists and has demonstrated the need to rewrite completely the history of early English-speaking theatre. Volumes in the series so far include York, Chester, Coventry, Newcastle upon Tyne, Norwich, Cumberland/Westmorland, Gloucestershire, Devon, Cambridge, Herefordshire/Worcestershire, Lancashire, Shropshire, Somerset, Bristol, Dorset/Cornwall, Sussex, and the recently published Kent: Diocese of Canterbury.

The REED volumes for Kent include extensive evidence of the New Romney passion play and the Canterbury marching watch with pageants and over 3000 payments to travelling minstrels, players, and bearwards sponsored by royalty or nobility, evidence found in monastic accounts and in the chamberlains' accounts, borough minute books, quarter sessions records and other civic records from the city of Canterbury and the ten ancient towns in the diocese of Canterbury. Parish churchwardens' accounts and extensive ecclesiastical court records also document the existence of parish players, morris dancers, May games, and other folk celebrations. All evidence of these dramatic and ceremonial activities has been transcribed from the original sources, edited, and presented with explanatory notes, translations, and general introduction in the usual Records of Early English Drama format. The resulting volumes of Kent: Diocese of Canterbury form the largest county collection to be published thus far in the REED series.

Volumes can be ordered from The British Library, c/o Turpin Distribution Services Ltd., Blackhorse Road, Letchworth, Herts SG6 1HN. Telephone: 01462 687550. James M. Gibson lives in Maidstone and works as a freelance researcher and writer and archivist of the Rochester Bridge Trust.

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**ROVING REPORTER**

Are you in touch with 'heritage happenings' in your area? I would like to create a team of roving reporters for the Newsletter, each responsible for a specific area of Kent. Your mission would be to explore local venues such as libraries, museums and other clubs, to find out 'what's on' in your area that might be of interest to KAS members. Local history or archaeology society events, lectures, exhibitions; all these would be relevant items. You would then send a list 4 times a year for inclusion in the Newsletter. I am grateful to several people who have volunteered already; the areas already covered are Sevenoaks and Otford, Tonbridge and Hildenborough, and Rochester.

Can you help? Please contact me at the address or telephone numbers on the back page for further details.

*The Editor*

**FOR SALE**

There is a box of A4 filing sheets for a manual photographic indexing and record system in the KAS library at Maidstone Museum. They were purchased some time ago but the system was never used. Each A4 punched sheet has space for two photographs and written details. Anybody interested in purchasing them should contact the Hon. Librarian, Frank Panton on :-

Telephone:  
01795 472218  
or Email:  
DR.FH.PANTON@grove-  
end-tunstall.fsnet.co.uk  
or write to Grove End,  
Tunstall, Sittingbourne,  
Kent ME9 8DY

**MEMBERSHIP MATTERS**

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If you have not done so already please consider signing a Gift Aid form as this enables the Society to claim back the tax you have paid on your income from which you paid the subscription. I have plenty of forms and you need only send a SAE to me to receive one swiftly.

*Shiela Broomfield*

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Robin Thomas, 1 Abchurch Yard,  
Abchurch Lane, London  
EC4N 7BA Email:  
treasurer@kentarchaeology.org.uk

**ABBEY FARM EXCAVATION**

**The KAS in conjunction with the Trust for Thanet Archaeology, are to continue with the excavation of the Roman site at Abbey Farm, Minster, near Ramsgate for a seventh season. Work will commence on Sunday 24th August 2003**

**and continue for two weeks. The excavation is open to people aged 16 years and above. Participants can attend for the two week period or either one of weeks. Registration fee for members of the KAS or the Thanet Archaeological Society is £25 one**

**week (non-members £35) and £40 two weeks (non-members £50). For enrolment or further details please contact: David Bacchus, Telford Lodge, Roebuck Road, Rochester ME1 1UD tel: 01634 843495 email:d\_bacchus@talk21.com**







## 'IDEAS and IDEALS'

*This is the sixth of a series of articles describing formative movements and ideas in the history of the church. These were the crises of thought and conviction which brought us to where we are.*

# LAUD'S ASPIRATIONS & PURITAN CONVICTIONS

On 10th January 1645 William Laud, Archbishop of Canterbury, was executed for treason by order of the Long Parliament. The trial of the Archbishop, like that of the King some four years later in 1649, has been universally interpreted by historians as a mock trial. Thus Hugh Trevor-Roper, in his biography of Laud, felt it unnecessary to deal in detail with the legal process, 'for his whole life was objected against him'.<sup>1</sup> It has become a matter of debate whether the Archbishop or Charles I was the prime instigator of the religious changes which took place after Laud's election to Canterbury in 1633, but in essence Laud was guilty of following the lead of his royal master. Together King and prelate had promoted high church or Arminian policies, which were strenuously opposed by the dissenting, puritan wing of the English Church, as well as by more moderate individuals afraid of rapprochement with Rome. On the scaffold Laud thus defended himself against the charge, amongst others, of 'bringing in of popery', which had been levelled against him by parliament.

To understand the tremendous fears that this accusation aroused, we must remember that since the Henrician Reformation Englishmen and women had been subjected to a century of anti-papal and anti-Roman catholic polemic. This had been produced by the crown, the Church, scholars, and politicians. At the heart of this anti-catholic rhetoric lay historical events, which had helped to define England as an emergent Protestant state, and which had taken on a semi-mythical importance. They included the harrowing stories of the three hundred or so early Protestants burnt as heretics in the reign of Mary Tudor and enshrined in John Foxe's famous Book of Martyrs. There was also the repulsion of the Spanish Armada in 1588 and the discovery of the Gunpowder Plot in 1605. We must remember that in Charles I's reign these events loomed large in recent memory and that the diocese of Canterbury had witnessed one of the highest levels of persecution dur-

ing Mary's reign, with nearly fifty of the martyrs coming from East Kent. In the early 17th century many people were still handing down oral histories about their relatives named in Foxe's book, while prayers of thanksgiving for deliverance from the Armada and the Gunpowder Plot were offered annually in many churches. In the winter of 1640-1 rumours about catholic agitators were circulating freely in London and the provinces, and the accusation that the King was unwittingly in the grip of a catholic plot was repeated in all of the major public statements made by the House of Commons in these months. Charles I's marriage to the French catholic Princess, Henrietta Maria in 1625; the recent welcome given to the papal ambassador at the English court and the promotion of Arminian church policies, all provided further evidence that the King was in the grips of a catholic intrigue.

As Archbishop, Laud had overseen the implementation of many of the Church policies which had given rise to fears about a Catholic resurgence. Chief amongst them was the so-called 'altar policy' of the 1630s. Since the reign of Edward VI wooden communion tables had gradually replaced stone altars in the majority of parish churches. As Archbishop, Laud presided over the new policy of railing in the communion tables 'altarwise' at the east end of parish and cathedral churches. There were a range of reasons why parishioners might oppose this policy, which was a clear break with reformed practice. The new altars and rails of the 1630s were for example costly and the burden of payment fell on the parishioners. This was also an extra task for the churchwardens, who were responsible for supervising the railing and for raising the payments for materials and labour. The puritans, however, saw the altar policy as more than simply a matter of decency. The new altars and rails of the 1630s were for example costly and the burden of payment fell on the parishioners. This was also an extra task for the churchwardens, who were responsible for supervising the railing and for raising the payments for materials and labour. The puritans, however, saw the altar policy as more than simply a matter of decency. The new altars and rails of the 1630s were for example costly and the burden of payment fell on the parishioners. This was also an extra task for the churchwardens, who were responsible for supervising the railing and for raising the payments for materials and labour. The puritans, however, saw the altar policy as more than simply a matter of decency.

with the Church of Rome. Differing concepts of the nature of the Eucharist were involved. In 1551 Rome had formally endorsed transubstantiation and the mass as the Most Holy Sacrifice – hence the altar. The reformers regarded the communion as a commemoration of the Lord's supper and thus around a table. This very real fear, of reconciliation with Rome, which should not be underestimated, and such complaints about railed altars were directed in 1640-1 to Parliament from some of the parishioners in Boughton under Blean, Capel, Chatham, Dartford, East Peckham, Horsmonden, Maidstone, Minster in Thanet, Molash, Monkton, Rolvenden, Stourmouth, Sturry, Tonbridge, Woodchurch, and Yalding.

These fears were reinforced in Kent by Laud's contentious attempt in the 1630s to disperse the independent congregations of the stranger communities, the French and Dutch Protestants, in Canterbury, Maidstone, and Sandwich in order to bring them into conformity with the practices of the English Church.<sup>2</sup> At the trial Laud was accused of suppressing these congregations in order to create discord between the English Church and the continental reformed Churches to give 'Papists' the advantage in the 'overthrow, and extirpation of both'. In his scaffold speech Laud defended his actions as Archbishop from the smear of popery and claimed that he had aimed to maintain 'uniformity in the external service of God according to the doctrine and discipline of the Church'. Uniformity was the basis of the Elizabethan Church Settlement and was perceived by the Crown as the basis for religious and political stability in the realm. Since 1559, and earlier, those who refused to conform to the officially defined faith of the land faced prosecution in the church or secular courts. Eighty years later Charles I presided over a state in which there was little room for political or religious toleration. The execution of Laud went ahead after the first large-scale Parliamentary victory at the battle of Marston Moor in

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1644, when the King's military defeat began to look a real possibility. The evidence used to convict the Archbishop was certainly biased, but we should not simply gloss over it. Indeed, the various charges against him dramatically illustrate the intense hostility which had built up against the Crown and Church in Charles's reign and which led, ultimately, to a political and religious revolution in England in the 1640s.

Amongst those who testified against the archbishop at his trial were two puritan clerics from Kent, Thomas Wilson of Maidstone, and Richard Culmer of Minster in Thanet. Their involvement emphasises the ways in which religious tensions between puritans and the Church authorities had been gathering in the parishes throughout Charles I's reign. Both Wilson and Culmer had a very specific charge to make. They complained that in the mid-1630s they had been suspended from the exercise of their ministry by the Archbishop for not reading the King's Declaration concerning lawful Sports on the sabbath, more popularly known as The Book of Sports, to their congregations. This alone was not enough to substantiate a charge of treason, but it was part of a wider attempt to portray Laud as a religious persecutor and as a supporter of a 'popish conspiracy' against the Church and state. In 1633 all parish clergy had been required to read the Book of Sports from their pulpits or face disciplinary action. Puritan clerics objected to the Book, because it encouraged what they saw as frivolous pursuits after Sunday services. These included dancing, archery, leaping, and vaulting. The Declaration also endorsed May games, with their attendant maypoles and Whitsun Ales. In Kent three other clerics, besides Wilson and Culmer, were also suspended for not reading the Book, John Player of Kennington, Thomas Hieron of Herne Hill, and Lawrence Snelling of Paul's Cray. Puritan clerics such as these preferred a quiet and sober sabbath observance, which included a second sermon in the afternoon and the catechising of the youth in the parish. It was not the case that puritans objected to all dancing and other pastimes, the central issue was whether such sports were appropriate to the sabbath or not.

The suspension of the five Kent ministers for refusing to read the Book was not just a personal grievance, it emphasised the fact that a deep religious and cultural division was widening in Charles's reign. The puritan agenda in the 1640s was not only concerned with long-term goals of promoting a plainer liturgy, cut-

ting down on church decoration and abolishing the powers of the Church hierarchy. These issues were closely related to, and mirrored by, political arguments about the extent and nature of royal power. The nature of this division can be further appreciated by a consideration of the clerical careers of Wilson and Culmer, the best documented of the suspended Kent clergy. By 1640 both Wilson and Culmer had become convinced that the Church needed radical reform. In particular like other puritans, they wanted to see the abolition of episcopacy and its replacement with a presbyterian system without bishops. These changes were introduced by Parliament in 1646 after Charles I's defeat in the First Civil War, but in Kent a presbyterian system was never fully operational, perhaps because of the strong survival of support for the established Church in Kent, but also because of the strength of the independent sects there, especially in the Weald and in towns in East Kent, including Dover, Sandwich and Deal. Even the parliamentary Directory of Public Worship introduced in 1645 to replace the Book of Common Prayer was not fully embraced in the parishes of Kent.

Wilson and Culmer were fairly close in age and both had served as ministers since the 1620s, but they were very different in character. Wilson was to gain a formidable reputation as a sober, moderate puritan cleric, and as a unifying force in the town of Maidstone, while Richard Culmer had the reputation of an interfering hothead and a promoter of division, which has survived to the present day. Culmer is also famous as the man who attacked the images in Canterbury Cathedral in 1643, when amongst other things he personally smashed a stained glass window depicting Thomas Becket. To ensure that this act did not go unattributed, Culmer at once published a justly notorious book about his activities 'Cathedral Newes from Canterbury' (London 1644). Culmer was acting officially in response to a parliamentary ordinance, but the tensions that his actions caused in the cathedral precincts were reflected by the fact that the parliamentary mayor of Canterbury, John Lade, provided a guard of soldiers to protect the iconoclasts. William Cooke, a Canterbury cordwainer, was one of those who resisted the destruction in the cathedral and at the Restoration he petitioned the Dean and Chapter for compensation for the 'most violent blowes' dealt to him by Culmer and 'his company', which had subsequently prevented him from following his trade. Cooke described him-

self as 'a most loyall subiect' both to 'the late King' and to Charles II.<sup>3</sup>

The reformation of church buildings had been a central demand of the puritan agenda since the Elizabethan Settlement and was justified by reference to the second commandment. At the Reformation the removal of church images and stained glass had been promoted by the Crown, but the iconoclasm of the 1640s was entirely different in that it was aimed at a royal regime which had seemingly condoned the reintroduction of altars and a variety of church imagery in the 1630s. Image-breaking in the civil war period was not therefore solely a religious phenomenon, it was also a powerful challenge to the political power of the King.

Charles of course was not a tyrant, neither was he the helpless pawn of a Catholic Plot. Nor was William Laud a traitor and a papal agent. Both men died because they symbolised the old regime, a regime which could not accommodate opposition or toleration. Their deaths opened the way to the abolition of episcopacy in 1646 and the monarchy in 1649. Yet the puritan revolutionaries, who overthrew these institutions, were not themselves advocates of toleration. The republican regimes of the 1650s outlawed both Catholicism and Anglicanism and tried to curb the spread of new religious sects such as the Quakers. At the Restoration Charles II reimposed Uniformity on the nation and the puritans once again found themselves arraigned before the courts. It was not until the passage of the Toleration Act of 1689 that the dissenting churches were given a legal guarantee of freedom of worship. It was a far-sighted measure that could not have seemed possible to the participants in the religious disputes of the 1630s and 1640s.

*Dr Jacqueline Eales  
Reader in History*

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*1 H. Trevor-Roper, Archbishop Laud, 1573-1645 (London, 1940).*

*2 J. Bulteel, A Relation of the Troubles of the Three Forraign Churches in Kent (London 1645).*

*3 Canterbury Cathedral Archives, DCC Petitions 232.*

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Spring 2003







# 15th Century Stained Glass at Sandhurst

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SANDHURST

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In the south aisle of St Nicholas Church, Sandhurst are two windows which hold glass dating from the fifteenth century. Both windows are reconstructions; a brass inscription on a window sill tells us the work was carried out in 1929 in memory of members of the Cleland family. The glass was moved from the north aisle, where some fragmentary glass remains in the tracery of the north window. This aisle is still known as the Betherinden Chapel and, according to a notice in the church, was built by one Sir Richard de Betherinden, who died in 1455. Hasted says that in the glass in the chapel there were formerly effigies and arms of this family, and also that there was once in Downe church a memorial for John Berenden, citizen, wool-draper and chamberlain of London, who died in 1445.

Not enough glass survives to enable one to draw any clear conclusions on what the 15th century glazing scheme at Sandhurst might have been, but there is sufficient to make out one partial and four almost complete figures. On the east wall of the south aisle, in the middle light, is the golden winged figure of St Michael (**fig. 1**). His face is now largely obliterated but his streaming hair, with a three-stemmed flower rising from a band on his forehead, fills a decorated halo. He wears the habit of a priest, an amice ornamented with flowers, and a cope with a circle design on its border. His left hand is raised in benediction and his right hand holds a balance on which he is weighing souls. On the left, the hairy legs of the lost soul dangle outside the weighing dish and his wide-eyed, tongue-lolling aspect (**fig. 2**) contrasts with the serenity of the saved soul on the right (**fig. 3**).

The eastern window of the south wall has two lights with a quatrefoil above, in which is the head of a young man, in the Pre-Raphaelite style, which could date from the restoration by R.H. Carpenter in 1875 (see John Newman, in the Buildings of England Series, *West Kent and the Weald*), but is more likely to have been inserted when the window was reconstructed in 1929. In the left light, amid a jumble of fragments of canopy, is the figure of St George (**fig. 4**). He wears full plate armour of the mid fifteenth-centu-

ry with the visor of the bascinet raised to show his face. He holds a lance in one gauntleted and one bare hand and thrusts its point into the mouth of a dragon whose tail curls round his right leg. Below St George is part of another figure (**fig. 5**) in a gown, with what appears to be a scourge in his hands. The scourge is the attribute St Boniface but there is insufficient evidence here to make a positive identification.

One can, however, be more positive about the remaining two figures in the right hand light, each framed within a twist of cable. Newman identifies them as a priest and an abbess, an attribution repeated by later writers, e.g. by June Osborne in *Stained Glass in England* (1981). However, although the dress of the figures is that of a priest and an abbess, both have haloes so they must be more than mere ecclesiastics. They must be saints. The priest figure (**fig. 6**) carries a Tau (T) cross staff and at his feet trots a pig, wearing a belled collar (**fig. 7**), both attributes of St Anthony of Egypt.

St Anthony was born in Upper Egypt in the third century; he distributed his wealth among the poor and led a hermit's existence in the desert for many years. On the back of the choir stalls in Carlisle Cathedral is this painted inscription: *Then liveth he in wilder-*

especially that which now bears his name, 'St Anthony's fire'. An Order of Hospitallars of St Anthony was formed c. 1300 and they would ring a small bell to attract alms. The bells were then hung round animals' necks to protect them from disease. Two wills, of Robert Kryar, 1487, and Richard Sone, 1529, leave money for a lamp to burn before the image of St Anthony in Sandhurst church.

The figure of the abbess (**fig. 8**) is dressed as a nun with veil and wimple and an overmantle. In her right hand is an abbesses' staff and in her left, a book with a decorated cover. Her halo is filled with lines and is more prominent than that of St Anthony (St George either did not have one or it got lost in the reconstruction). This is almost certainly St Clare, the foundress of the present Order of the Poor Clares, which is based on the teachings of St Francis. Born in Assisi c. 1194 she became abbess of a convent there in 1215, a convent she was never to leave although Clare nuns spread throughout Europe. She died in 1253.

As Newman says, the



*ness XX year or more. Without any company but the wilde boar. His 'Temptations' were the subject of numerous paintings by, amongst others, Bosch, Bruegel and Grünewald. Generally regarded as the founder of monasticism, he was invoked as a cure for disease,*





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## PAUL ASHBEE MA, D.Litt, FSA, FRSAI

**E**lected as a Patron of the KAS last year, Paul Ashbee's work over five decades has laid much of the foundations of archaeological knowledge today, particularly of prehistory.

Born just as the first world war was drawing to a close and growing up in Bearsted, he shone at history and geography at school in Maidstone, and later at German, although a 'cut glass' accent, combined with reaching 6 foot by the age of 12, generated teasing. The nearby County Library meant access to archaeology texts, and lunchtimes were often spent in Maidstone Museum. Fascinated by the worked flint displayed, and under the tutelage of curator Norman Cook, Paul began his own search, finding axe roughouts at Thurnham and Detling, besides locating various surface industries. Some of Bearsted's older residents still remember him revealing the wall lines and opus signinum floors of Thurnham's Roman Villa in 1933.

He joined the Royal West Kent Regiment in 1939 and gained a lance corporal's stripe in 1940; the accent seemed to help. When at Haverfordwest he was interviewed for especial work and was asked, amongst other things, if he knew what 'rundfunk'\* meant. His ability with the German language was used from time to time in Germany and from 1946 in the Control Commission for Germany. Paul's English-accented German was thought useful by many. In Germany until 1949, his mind still returned to matters archaeological and the problem of breaking into the profession, as he had seen Aachen, all the megalithic chambers near Osnabruck, Köln Lindenthal, the Eifel and various other places.

He approached the University of London's Institute of Archaeology and was sent by a kindly, encouraging, Gordon Childe to have a word with Dr Wheeler - as Sir Mortimer was then known. Whilst working in 1949 on the Wheeler excavations at St Albans he met Richmal, Secretary, and later President, of the University of London's Archaeological Society, which had a programme of talks and visits. It was a fortuitous empty seat next to hers on top of a Baker Street double-decker bus that led to recruitment for the 1951 excavations at Mawgan Porth in Cornwall and later to their marriage. They celebrated their Golden Wedding in style last year.

Between 1949 and 1976, Paul excavated barrows, round and long, for the then Ministry of Works, using Cyril Fox's ideas and Wheeler's discipline.



Of note was Fussell's Lodge, the Horslip long barrow and the Amesbury group. In the climate of subsidised excavations, he realised that barrows were the only type of monument that could be *fully* excavated. Throughout the '50s he averaged 2 barrows a year, taking around 7 months to write up each excavation. He talks of growing up with prehistory in an atmosphere of independent endeavour, taking responsibility for each step of a project.

Only an outline of Paul's numerous undertakings is possible here, but amongst the best known is Sutton Hoo in the '60's with Rupert Bruce Mitford, when the re-excavation of the relict barrow and the dumped spoil from the 30's allowed the recovery of the many pieces of the kingly funerary gear which had been broken by the collapse of the mortuary structure. He was involved in the innovative Experimental Earthworks Project, a long term experiment which set up banks and ditches, complete with buried artefacts, in 1960 and '63 at Overton Down and Wareham respectively, to study the process of, primarily, weathering and denudation.

Besides periodic visits to Ireland, he spent 17 years returning to Halangy Down on the Isles of Scilly, the individuality of the island environment having great attraction, the archaeology spanning nearly 3000 years, "the stone building remains being a palimpsest of fishing and agriculture through the

ages". Paul recalls Harold Wilson turning up on site as he walked around St Mary's every Easter Monday. A by-product of these excavations was the 1974 publication of *Ancient Scilly*, followed by full publication of *Halangy Down* in 1996.

Other landmark publications have been *The Bronze Age Round Barrow in Britain* in 1960 and its counterpart *The Earthen Long Barrow in Britain* ten years later, *The Ancient British*, in print for 10 years from 1978, and the *Wilsford Shaft* report produced in 1989.

Despite having lived in Norfolk since his appointment to the University of East Anglia in 1968, he suffers from bouts of nostalgia for Kent. His early experiences with hops and fruit have produced a frustrated agriculturalist which has some outlet in his recent Vice Presidency of the Norfolk Agricultural Association. The annual Norfolk Show is always enjoyable, particularly when translating for German buyers of Norfolk pedigree cattle!

Admitting also to acute bibliophilia, his enthusiasm probably saved his life during the war. Unable to resist the sight of a bookcase crammed with texts in gothic script, he entered a ruined house near Kleve in the northern Rhineland to investigate. A shell landed directly outside the window, where he had stood but a moment before.

Romantic English verse is another passion; his students often had Kipling quoted at them ~ "Puck's song is *full* of archaeology..." His love of historical architecture was, from time to time, put to use during his time as an RCHME Commissioner between 1975 and '85.

Although Paul asserts that "*I am an Ancient Monument*", he continues, despite 'official' retirement from the UEA in 1983, to be prolific in his output and has seen nearly 40 works published in the intervening years. Currently he is working on *The Prehistory of Kent*, to be published in summer 2004. KAS members, and all with an interest in our county, look forward to this work and many others to follow in the future.

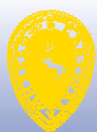
*The Editor*

\*broadcasting

*Copy deadline for the next issue in July is Monday June 2nd  
The editor wishes to draw attention to the fact that neither she nor the Council of the KAS are answerable for opinions which contributors may express in their signed articles; each author is alone responsible for the contents and substance of their work.*

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