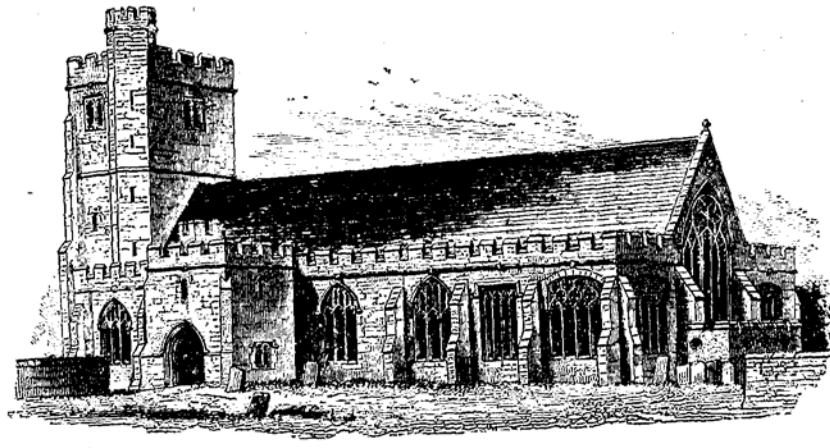

HAWKHURST CHURCH, FROM THE SOUTH-EAST.

THE CHURCH OF ST. LAURENCE, HAWKHURST.

BY THE VICAR, THE REV. H. A. JEFFREYS,
STUDENT OF CH. CH. OXFORD; AND HON. CANON OF CANTERBURY.

HAWKHURST is not mentioned in Domesday Book, and we may safely assume that it did not possess any church at the time of the Norman Conquest.

Lambarde, who wrote his Perambulation of Kent 300 years ago (1570), records a tradition to which he attaches some likelihood, that the Weald of Kent remained a wilderness for many years after the rest of the county was peopled. Hawkhurst, which is a part of the Weald, and was in the thick of the royal forest occupying the site of the great wood called by the Romans Anderida, would have been especially likely to be late in being constituted into a parish. In the days of the Conqueror its inhabitants were sparse, settlers in the wood here and there, each principal occupier,—*squatter* as he would now be called

in Australia,—having a recognized run for his hogs to range over, where they might feed upon the acorns with which the wood abounded. Hence, say some, came the name of Den for these Wealden holdings,—an expressive term, and very suitable for such retreats in the wild, whether we regard man or beast.

When, in 1067, William the Conqueror founded, ten miles south of Hawkhurst, his magnificent thank-offering of Battle Abbey, he made the royal manor of Wye, to which Hawkhurst with its Dens belonged, part of the abbey's endowment. It was twenty-seven years before the abbey was completed sufficiently to be consecrated, and it would be necessarily a long time before such a new institution, with its monks imported from France, would become sufficiently rooted in the country for its Abbot to give much attention to the wilds of Hawkhurst.

To suppose, however, with Kilburne, whom Hasted, Dearn, Hussey, and others have herein blindly followed, that it was not till the reign of Edward III. that the Abbot of Battle founded Hawkhurst Church, and that then, as some of these writers seem to intimate, the present composite edifice sprung up suddenly complete among us, is contrary to reason and all experience, and is contradicted by positive facts.

For first let me touch slightly on the manorial relations which existed between the Abbey and Hawkhurst. Rather more than 100 years after the foundation of the Abbey, we find Abbot Odo confirming his "men of Hawkhurst" in undisturbed possession of their holdings, on their paying a yearly quit rent of £10, twenty hens, and 250 eggs. In this grant* the

* The grant is undated. Odo was Abbot from A.D. 1175 to A.D. 1199.

Ville of Hawkhurst is spoken of as amongst the lands ceded, whatever the Latin word "Villa," which I have translated Ville, may at that time have meant.

About 100 years after Odo's time, being the 14th of King Edward I., Abbot Henry of Aylesford for certain considerations reduced the quit rent from £10 to £8, took twenty-five hens instead of twenty, but left the egg rent the same as before. The hens and eggs, however, were commuted for a money payment of 8*s*. This shews incidentally the value of money in the reign of King Edward I. It is recorded* of that King, that, on his dispossessing some monks of their estates he allowed them 1*s*. 6*d*. a week to live upon. This sounds a very small sum, yet not so small, when we remember that it would have purchased, nearly, five hens and fifty eggs.

In this second grant the "men of Hawkhurst" are called the tenants of Hawkhurst, and their holdings are described as twelve dens. The Ville of Hawkhurst is dropped, and we find, apparently in its stead, "Hawkhurst Den," which stands at the head of the dens. Of the eleven which follow by name, Delmynden, Sisely, or Sisly as it is now pronounced, and Bartilt, remain as well known farms amongst us to this day.

It would be most injurious to the Abbots of Battle, as being in direct opposition to all their well-known liberality to our parish, to suppose that while they thus took of our worldly things they gave us in exchange no spiritual things; and it is pleasant to find evidence, in the Archiepiscopal Archives at Lambeth, that there was a Rector of Hawkhurst at least as early as Abbot Henry's time. For in the

* See Bp. Fleetwood's Chronicon Preciosum.

year 1291, five years after the readjustment of the quit rent, a priest, Richard de Clyve, was admitted, as I am kindly informed by Mr. Scott Robertson, to hold the Church of Hawkhurst *in commendam*.* This one fact settles the question as to our having had a church here, at least as early as the reign of King Edward I. And inasmuch as it will presently appear that great alterations were made in Richard Clyve's church in the reign of Edward II., or, at latest, of Edward III., common sense and experience in such things will carry the first church back a long way. It is only after a considerable life that a church usually requires, or suggests, extensive alteration. It is a reasonable supposition, therefore, that our first church was coeval with Abbot Odo.

When we were restoring our present church in 1859, many of us had the pleasure of seeing, and a few of us the more doubtful pleasure of working at, what we supposed at the time to be the foundations of this original church. They were two walls, extending in parallel lines, along either side of the western half of the present nave. They were formed of concrete, and were as hard as adamant. In this respect, they were quite unlike any of the foundation walls of the present church, which, for the purpose of ventilation, we pierced in five separate places, east, west, and south, without any difficulty. To lower, however, the ancient concrete walls as little as eight or nine inches was a severe toil.

I regret that I did not take the measurement of the distance between these walls, but I should put it at 34 feet,—a less span than that of Smarden Church, the Barn of Kent, which I understand is

* Archbp. Peckham's Register, folio 41 *a*.

36 feet. Perhaps, however, as no further traces of the walls appeared, though the whole area of the church was laid bare, and as the most ancient portion of the present structure lies in its north-eastern corner, we must not conclude that the foundations in question were other than of some enclosure, perhaps of the "Ville" of Hawkhurst, which had to be removed when the church was extended to the west.

Reverting to Rector Clyve, it is historically interesting to know that he was admitted to hold our church *in commendam* by Archbishop Peckham,* under the then recently made rule against the abuse of *commendams*, drawn up at the Council of Lyons in France in the time of Pope Gregory X. Archbishop Peckham, once a Canon of Lyons, had himself introduced the rule into England. Clyve was further allowed leave of non-residence for a year to study at the University of Paris. Such leave of absence for study was often granted in those days to rectors, they being obliged to provide while away a suitable, not curate, but vicar.

Twenty years after the admission of Richard Clyve to the rectory, that is, in the fifth year of King Edward II., as Dugdale and Hasted report,—though in Kilburne we read of King Edward I., perhaps by some error of printing,—the then abbot obtained the King's licence for a weekly market and an annual fair at Hawkhurst. This argued an increasing population, and a more important village. For a period of 460 years this fair was held, but in this year, 1873, it ceased to be. The parishioners considered that it had quite worn itself out, and was no longer of any good for pleasure or profit. Accord-

* Vide his Register, folio 41 *a*.

ingly, application was made for its suppression under the Fairs' Act of 1871, and this very ancient institution became, a few months ago, a thing of the past.

But in the year 1312 the circumstances of Hawkhurst were very different, and both fair and market were of great use. They were held near the church, on the "Moor," as the waste was then called. The site still retains the same name, although it is now reduced to the proportions of a village green. The market day was Wednesday. There was a market cross, and also a small house called St. Margaret's Cross, where the unsold corn was put. This house remained till nearly the time of Kilburne, who wrote his Survey in 1659. The only reminiscence of the market that survives to this time is the eastern outlet from our churchyard, which appears to have abutted directly on the market place, and is, perhaps from Kilburne's description, now called Market Cross. Old inhabitants remember when the small plot of green opposite this outlet was very much larger, and answered exactly Kilburne's description of "a green at the moor, against the mansion house of William Boys, Esq.," now of E. G. Hartnell, Esq. They also well recollect a small general shop in the Passage. Kilburne speaks of shops. The other houses may of course have been shops at one time. The Parish Clerk lived in one of them sixty years ago, and it now belongs to the Parish Clerk, Mr. George Taplin.

The fair was held on the 9th, 10th, and 11th of August, the 10th being the Feast of St. Laurence, to whom our church is dedicated, the 9th and 11th its "Vigil" and "Morrow."

The movement then going on in the parish, and the connection of the fair with the Feast of St.

Laurence, suggest the idea of some new development of the church at this time, and the three Decorated windows on the north side of the north chancel point to the reign of either the Second or Third Edward as the period of their erection. These windows, as will be presently explained more fully, were constructed so as to admit nine coats of arms. Kilburne, who was a Hawkhurst man, gives the reign of the Third Edward as the time when the church was, as he says, *founded* by the then Abbot of Battle, and he mentions, as if in confirmation of the tradition, that the easternmost of the said three windows contained the arms of Edward III., and of his son, I suppose the Black Prince. But the Pashley arms were also in one of the nine shields, and Edmund de Passleye, as I shall shew hereafter, was a stirring personage in the neighbourhood in the reign of Edward II. When we have examined the various details of the building, we shall be in a better position to form a judgment on the difficult question, as to how and when our church attained to its mature proportions. Meanwhile we know that if Kilburne used the word *founded* otherwise than in a very wide sense, he had been misled.

As it appears now, the church, which is built of the native sandstone, is 127 feet long on the inside. It consists of three conterminous chancels, each having an interior length of 34½ feet; a nave, with two aisles, each 73½ feet long inside; a western tower, 68½ feet high, with a turret six feet higher, the clear interior area of the tower floor being 15¼ feet square; and north and south porches, over each of which there is a chamber approached by a turret stair. Upon the north side there is a turret, where the chancel and aisle meet; and outside the east end of the middle

chancel, three low battlemented walls, of very great thickness, enclose beneath the great east window a narrow rectangular space, which has of late years been roofed in, to form a vestry.

The roofs of the main chancel and nave are of the same height externally, and are now slated throughout. In 1849 the chancel was shingled, the north side of the nave tiled, and the south side slated, with a dormer window constructed in it to light the then existing galleries. The window has since been closed up. Internally the said roofs are respectively 33 feet 10 inches, and 35 feet high, divided by an arch 31 feet 7 inches high, all three measurements being taken from the level of the nave floor. The ceilings are both boarded, and that of the nave is a perfect specimen of an inverted ship. The north aisle and north chancel are respectively 21 feet 1½ inches, and 20 feet 9½ inches high, and are divided by an arch 15 feet 3 inches high. The south aisle and south chancel are respectively 19 feet 10½ inches, and 19 feet 2 inches high, and are separated by an arch 17 feet 2 inches high. The main and south chancel arches are alike in character; the north chancel arch is more pointed, and of plainer mouldings.

Two low arcades, not quite symmetrical, but each of two arches, wide and nearly round, separate the chancels. The piers of these arcades are very low in comparison with the great height of the chancel roof, those on the north side being only 7 feet 4½ inches from the floor to the spring of the arch, and those on the south side 7 feet 6 inches; each arch is about 15 feet wide, and 14 feet 4 inches high from the north chancel floor. The central chancel arch is handsome, and nearly as wide as the chancel itself, which is an

inch more than 21 feet broad. The width of the north chancel is 16 feet 4 inches, and that of the south chancel 15 feet 4 inches; but the widths of their western arches are much more unequal. That of the north chancel is only 8 feet 2 inches wide in the clear at its bases, but is a foot wider above the bases; its piers are 8 feet 9½ inches high from floor to spring. The south chancel arch has a width of 12 feet 4 inches clear between the bases of its piers, which are 9 feet 1 inch high from floor to spring.

The aisles, each of which is rather more than 16 feet wide, are separated from the nave, which is 20½ feet wide, by two symmetrical arcades of four handsome Perpendicular arches, each arch having a clear width of 15 feet 4 inches above the bases, which are three feet thick; the western arch in each arcade being 2½ inches wider than the others. These arches spring from octagonal piers, which are 8 feet 7 inches high from floor to spring, and have well moulded caps and bases. The handsome Perpendicular tower arch is 25 feet 8 inches high, measured from floor of nave, and has between its well-moulded piers a width of 10 feet 9 inches at base, and of 11½ feet above the bases. Just eastward of the tower arch is the octagonal Perpendicular font, with sides, slightly fluted, carved with crosses and other emblems. In the tower there is a western window lately restored.

A castellated battlement runs all around the church, except by the great east window, and beneath it is a handsome stringcourse enriched with corbels, which are worth notice; one, over the middle south chancel window, represents the head of a muzzled bear.

Having thus described the church's general form

and proportions, let me now draw attention to its various constituent elements.

First, the walling of the three chancels, and of the easternmost part of the north aisle, embracing the window, is generally of unscapled and unsquared stones, except in the cases of the three north chancel buttresses, the turret near adjoining, and the castellated battlement on either side. All the rest of the walling of the church is of stones scapled and squared. All the scapled walls have a handsome plinth—the unscapled have no plinth. All the windows in the scapled masonry are Perpendicular, and have dripstones; all the windows in the unscapled masonry are either Decorated, or in various stages of transition from Decorated to Perpendicular, with no dripstones, except in the cases of the great east window, and of a strange square-headed window in the south chapel, which is the only bit of ragstone in the church, and may be considered altogether anomalous.

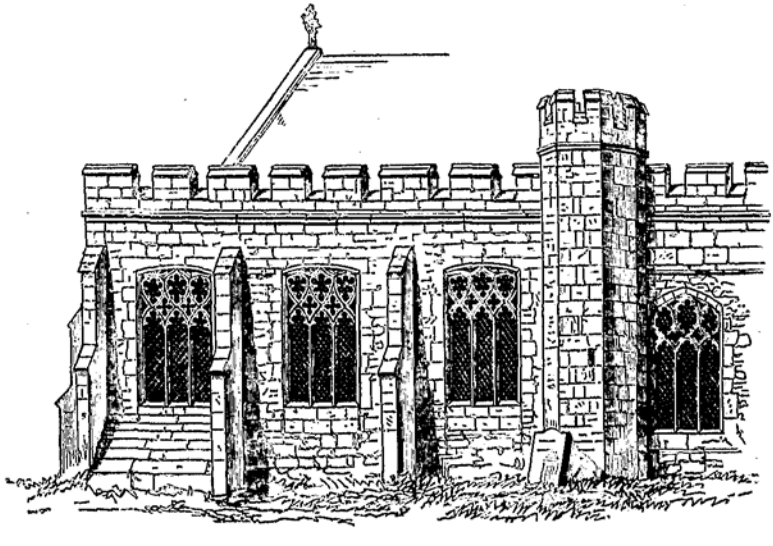

Fig. 1. NORTH CHANCEL OF HAWKHURST CHURCH.

The Decorated windows are the three in the north chancel already mentioned, and two in the south chancel. They all have segmental heads. Those in the north chancel are of three lights, which are formed by the method usual in the fourteenth century, of placing two ogee arches between the jambs so as to intersect one another (see Fig. 1). In this case the apices of the ogee arches are made to fall about a foot short of the segmental heads of the windows. Consequently, on the further production of the mullions, after intersection, shields are necessarily formed. This feature in our windows is, I believe, peculiar. If the tracery was designed for nine coats of arms, no contrivance could have been more simple and effectual.

The Decorated windows in the south chancel are

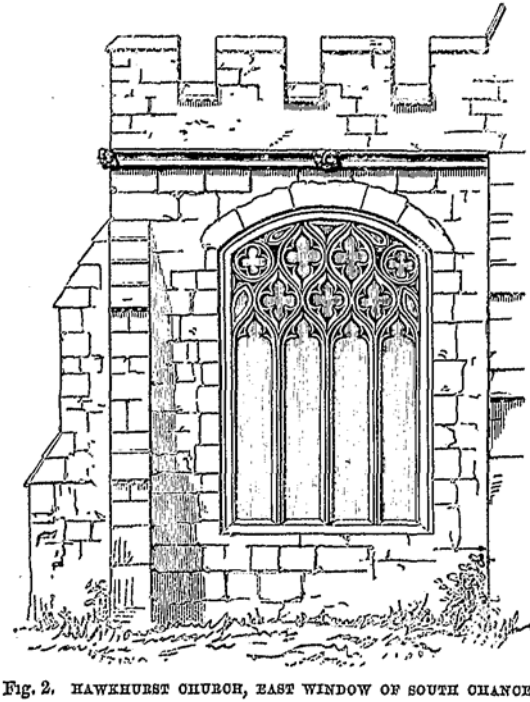

Fig. 2. HAWKHURST CHURCH, EAST WINDOW OF SOUTH CHANCEL.

of flowing, but not of the ogee Decorated style. They are of four lights, one looking to the east (see Fig. 2), and one to the south. That to the east is filled with stained glass (Clayton and Bell), representing events subsequent to the Resurrection. The glass was erected by E. J. Jenings, Esq., of Elm Hill, Hawkhurst, as a memorial to his first wife.

The great east window is a fine specimen of the transition from the Decorated to the Perpendicular style of architecture. Its tracery consists of two ogee arches, each covering two lights; and, in order to introduce a middle and higher light, the inside mullions of these arches are carried, one right, and one left, in a circle round the whole window top, meeting at its head. The circle is filled with six lozenge-shaped

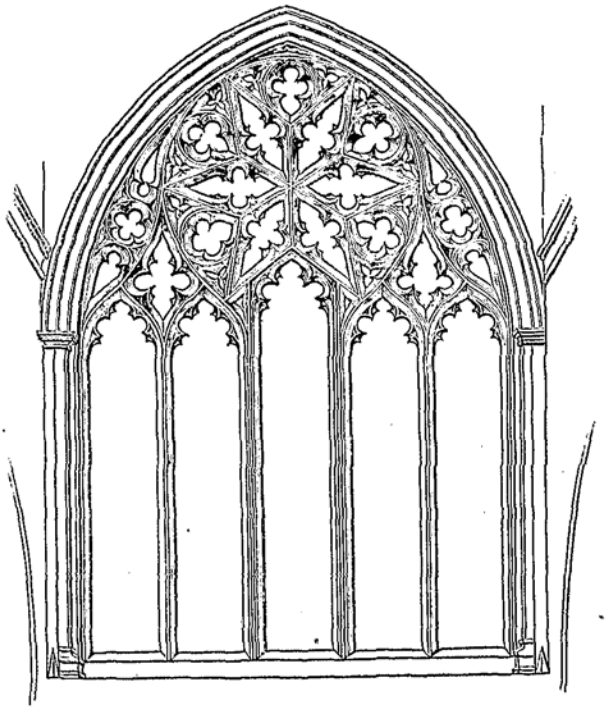

Fig. 3. GREAT EAST WINDOW, HAWKHURST (height 22½ feet, breadth 15½ feet).

lights, forming a star, and so arranged that a vertical moulding stands directly over the canopy of the middle light, thus forming, in the midst of ogee tracery, what was a distinguishing feature in the then probably new style of architecture, the carrying mouldings in a vertical line right up to the window heads. There are several little touches of this kind in the window (see Fig. 3). This splendid window is filled with stained glass (Clayton and Bell), representing the events of the Crucifixion. Edward Loyd, Esq., of Lillesden, Hawkhurst, erected the glass to the memory of his parents.

The east window in the north chancel, and the window set in the unscapled masonry of the north aisle, both with segmental heads, shew a further advance in the Perpendicular style.

In the south chancel there is a further advance still in the same style, in a pointed arched window, with mullions richer than, but almost identical with, those of the west end of the church, next to which it is placed. It is the only window in the church, except the great east window, and the new tower window, that has an internal arch, though all the Perpendicular windows in the aisles have a *nascent* arch struck in the same style with this. This chancel window had once a counterpart, on a smaller scale, in the tower west window. Unfortunately, that window had only wooden mullions when the late Mr. Carpenter undertook its restoration, now thirty years ago, and he naturally followed the style of the rest of the western windows of the church. Afterwards a mullion was dug up in the churchyard, near the tower, which exactly corresponded with those of the south chancel window, to which I have just referred.

Mr. Carpenter restored this tower window under another disadvantage. At that time the tower arch was entirely blocked up by a partition, partly wood and partly glass, and no view could be taken of the whole interior length of the church from the east end. Mr. Carpenter therefore treated the window independently, enlarged it, splayed away the jambs, and turned an inner arch. He never lived to see, on the removal of the said partition, that the window no longer cuts in right with the main Chancel and Tower arches.

This tower window has been lately filled with stained glass (Clayton and Bell), representing incidents connected with Holy Baptism, at the sole expense of Edward Loyd, Esq. Its former counterpart in the south chancel has also been filled with stained glass (Hardman), representing the Three Centurions. It was erected by E. G. Hartnell, Esq., of Elfords, in this parish, in memory of his only son, a cadet at Woolwich.

The nave of the church and the main chancel are not exactly in one line. The chancel inclines slightly to the north.

In 1849, when we removed the plaster from the wall above the western arch of the north chancel, a slanting line was found in the wall, indicating that the original roof was not flat, as it is now. This accords with the exterior appearance of the north chancel wall, which shews that the windows in it were once lower, and on a level with the exceptional window in the unscapled masonry of the north aisle. This last window is set low, and yet as high as the segmental architrave of the recess, formed by the ancient piers between which it stands, admits. The piers and architrave do not reach the present aisle

ceiling by about five feet. The architrave agrees in height with the north chancel western arch. Outside we see that the old stringcourse, which ran above this window and the north chancel windows, has been knocked off, but, as the eye follows the line of mutilation, it encounters, further eastward, a small portion of this old stringcourse still projecting. A family connection, between this portion of the north aisle and the north chancel wall, is possibly manifested by the fact that the new stringcourse, everywhere else adorned with corbels, is there without them.

The western arch of the south chancel, being at its lowest point only two feet below the south chancel ceiling, could of course not shew any slanting line when its wall was fresh plastered. The bottom of the north chancel arch, on the other hand, is 5 feet 6 inches below its chancel ceiling.

Abutting against the north pier of the middle chancel arch, and partly let into the pier, we discovered in 1859 the lower portion of a circular stone staircase, cut off abruptly to allow the first nave arch of the present church to spring from it, and also to allow a rood-loft passage to be carried over it. It was further shorn on either side to give more width to the chancel arch, and to the north aisle. This staircase, *before it was shorn*, evidently caused the narrowness of the north chancel's western arch, as compared with the broader western arch of the south chancel. Left open ever since its discovery, this stair is often mistaken for the ascent to the rood-loft of the present church. It could not, however, have led into that rood-loft, which was entered by a gallery crossing the north chapel arch, and reached by means of the adjoining

turret staircase, by which you ascend to the present flat roof. Half-way up this staircase there is an opening, now bricked up, which led into the said gallery, and which is level with the still open rood-loft doorway in the northern arcade of the nave. The bricking up was obliged to be increased in 1849, owing to a large fissure in the turret wall; hence the exact dimension of the former opening is no longer seen. It was only in 1859 that the rood-loft passage, which pierces both chancel piers, was discovered. That in the north pier is narrow and cramped, and the space not admitting a jamb to be constructed on the side next the chancel arch, the passage has a plain horizontal roof. That in the south pier is wider, has two jambs, and a well turned arch. The staircase and passages were merely filled up with loose stones. Again, outside the church, we found in 1849, in a line with the north wall of the main chancel, a small eastern buttress, encased in the low embattled wall of the narrow, formerly unroofed, space beneath the great east window. This buttress, which was cut through, in ignorance of its nature, to form a passage out of the north chancel into the said unroofed enclosure, was found to be of so much importance that, on its being left some days in a destroyed state, the part of the main chancel north of the east window began to shew signs of settlement. It had, no doubt, been further weakened by the opening cut into the east wall of the said north chancel for a doorway. On our observing this disposition in the wall to settle, the present covered way into the then open enclosure (now roofed in and made a vestry) was immediately completed in a most substantial manner, all the brick core of the vaulted roof of the passage being laid in

Roman cement. Thus a much stronger abutment was made at this part of the church than existed before. It may here be mentioned, that before this time the great east window was known to have gone to the east $1\frac{3}{4}$ inches out of the perpendicular, and to the north $4\frac{1}{4}$ inches, which is its present condition. This was apparently the cause of an old, and very remarkable, but slight and inefficient abutment (see fig. 1), still seen under the easternmost north window. To prevent all further movement to the north and east two things were done in 1849: the easternmost north buttress was underpinned by a brick support set in Roman cement and carried down to the solid ground. In consequence of a grave having been dug here close against the church, the necessary depth of this underpinning nearly equals the height of the buttress itself. Besides this, a buttress was carried up from the low embattled wall against the north side of the great east window, and, though not required for the purpose of strength, a like buttress was carried up on the south side of the said window for the sake of symmetry.

You may see to this day a corbel built into the outside wall on the south of the great east window, from whence, distinctly before the alterations in 1849, but less distinctly since, a line could be traced upwards, in a slant, shewing apparently the line of a former chancel roof. From the same point a vertical line fell on a slanting stone, which appeared to be part of the capping of an old *southern* buttress. Going now once more inside the church, you may perceive that the capitals and bases, of the piers which support the round arches on the north side of the chancel, are plainer than those on the south side, and that the

middle northern base has been restored with a block of Caen stone. This was done in 1849, as the sandstone base was in a crumbling condition. The two remaining *old* bases are of Norman type, and the little eastern buttress, which was cut away, stood in a line with them.

Reference having been made more than once to the conversion of the former unroofed enclosure under the great east window into a vestry, let me explain at length how it was done. The enclosure consisted of a thick wall, 10 feet high, built the width of the main chancel, and about 6 feet from it, with a return wall at each end, that at the north end overlapping the small buttress just referred to. It is probable that a like buttress was overlapped at the sound end, but it is not certain to have been the case, inasmuch as from time immemorial there was a low narrow entrance, 5 feet high, and 2 feet 2 inches wide, where the buttress would have stood. This entrance has now been filled up. For the purpose apparently of ornamenting the wall, it was pierced near the top with quatrefoil openings, and its top was battlemented. It is obvious that so lofty a chancel end would require some eastern abutment, and if this overlapping wall was added when the roof, as indicated by the slanting line before referred to, was raised, the method of thus supplementing the power of the former small buttresses was both effectual and elegant.

It is amusing to read the various speculations that have been offered about this most simple affair. Dearn in particular writes elaborately about the enclosure, to shew that it was a confessional, or, as he seems darkly to intimate, something worse. He was misled by one or two arched stones which had been built into the

outside face of the chancel wall merely by way of economy. The arched stones happened to be just at the south end of the altar. This was a suspicious place. Some thought that Lepers received the Holy Sacrament through the supposed aperture. Perhaps this suggestion arose from the fact of the ancient Leper Hospital at Canterbury being dedicated to St. Laurence, the Saint of Hawkhurst Church. At our restoration, however, in 1849, a heavy wooden reredos on the inner side of the wall was removed, and when all eyes were strained to see the expected aperture, it was quite evident that there had never been any aperture at all. As it was at this time that the little encased buttress came to light, the whole mystery at once disappeared. Mr. Parker mentions this excrescence as an instance of a vestry at the east end. I suppose that he saw it after 1849, when at no little trouble we had made it a vestry. The quatrefoil openings, till then unprepared for glazing, were filled, being low, with opaque glass, to shut out curious eyes. A flat roof was constructed, and in order to admit sufficient light, slabs of thick glass, a modern invention, were let into it. To prevent the condensation of the air, and the consequent falling of large drops of water, sawdust was introduced to the depth of the ceiling joists, and sliding glasses placed underneath the glass slabs, to catch the droppings. Besides this, we had to construct a covered passage to it from the north aisle, which was accompanied, as we have seen, with no little danger to the stability of the east window, and also, the place being so narrow, to cut a seat out of the wall connecting the return ends, fortunately thick enough for the purpose. If the designer of our church ever intended that excrescence as a

vestry, he left a good deal of difficult work for posterity to carry out.

The side chancels are constantly called chapels. That on the south side was called St. Mary's Chapel, from an image of the Blessed Virgin. A piscina, surmounted by a shelf, beneath a small cusped arch, remains in this chapel. Just beyond its western arch there is in the south aisle wall a low doorway, which has always been blocked up, as far as memory or record tells. It stands in scapled masonry, but the before-mentioned plinth nevertheless stops short of it. It was clearly therefore constructed when the aisle was built.

The rooms over the porches, parvises as they are called, were formerly approached from inside the church. Outside staircases were constructed when the aisles were filled with galleries. These staircases are allowed to remain, though the galleries, of which the church once contained five, are now happily no more, their once valuable accommodation being now supplied by a new church. The south parvise is used as a depository for parish muniments. It has no fireplace; but it is otherwise conveniently fitted up for a clergyman to retire to, if necessary, for study. I have often myself escaped thither, from interruption, to write a sermon.

The south porch is richer than the north. It has a groined ceiling. Under the stone seat, in 1859, a Queen Elizabeth's sixpence was found of the date of 1573.

It is right to mention that the main chancel roof had no horizontal ribbing, and only half the vertical ribs, till 1849, at which time also the bosses of the ridge-pole were increased. There was already a mask of a

Queen, which, guided by Kilburne's tradition, we assigned to good Queen Philippa, and in 1849 we added a mask of King Edward III. himself. A gridiron also was introduced, the emblem of St. Laurence.

Kilburne states that in the westernmost window of the north chancel were the arms of Battle Abbey, and, as I have already mentioned, of Pashley and Etchingham. Pashley is an estate in the adjoining parish of Ticehurst, which has for many years belonged to the maternal ancestry of Nathan Wetherell, Esq., its present possessor. Edmund de Passleye was a stirring person in the neighbourhood in the years 1317 and 1318, at which time he received two grants from King Edward II., one to crenellate his house, and another to have right of free warren over his extensive estates in Kent and other counties. Simon de Etchingham obtained a like free warren in the 21st year of King Edward III. What either of these worthies, their progenitors or successors, had to do particularly with Hawkhurst, in which they do not appear to have had land, I am not able to say.* There were mutilated portions of these coats of arms in the windows in the year 1849, but it was not thought desirable to restore this doubtful kind of church decoration.

The Conghurst family occupied for many years a

* Kilburne adds that, in these north chapel windows were the "pictures in glass" of twelve men and their wives, kneeling; six in each window, three above and three below. He says, that of the inscriptions there remained fragments, bearing the names of Robert and Joane his wife, and Simon their son, principal founder of this chapel. Also the names of Ockley, Delmynden, Siesley, Cockshot, Badcock, and Bartilt. He states that the arms of Congherst were to be seen upon the great beam at the top of the same chancel.

moated house in this parish, which was burnt down, it was said, by the Danes. The traces of the moat may still be followed. Robert Bernes and John Conghurst, "Gentlemen," of Hawkhurst, together with twenty-one fellow parishioners of various ranks in life, including the Parish Clerk, received pardon for having followed Jack Cade, in 1450. Also Thomas Conghurst was the chief person in the parish in 1482.

In a deed dated 1482, signed apparently by all the principal inhabitants, Congherst is the only name which occurs of all the names mentioned by Kilburne as commemorated in the North chancel windows and roof.

In 1415, Rector John Crane made a will in which he desired that his body might rest either in the chancel or chapel of Hawkhurst Church. Though it is probable that there was at this time but one chapel, we could not certainly infer from the words of the will that such was the case. There is, unhappily, no memorial stone to guide us.

It is time now to sum up the result of the preceding observations. Submitting my conclusions entirely to the judgment of those who are more experienced in such matters, I would suggest that the north chancel arcading, the little eastern buttresses, inadvertently destroyed, all the walling of the north chancel, together with the exceptional portion of the north aisle walling, with its inside piers, and the staircase against the north piers of the main chancel, are all relics of the church of Richard de Clyve. That the main chancel roof was in those days lower, that there was no south chapel, and consequently no south arcading. That at the time of the institution of Hawkhurst Fair, that is, in the 5th year of Edward

II., a considerable renovation of the church took place. The western arch and the ogee tracery windows were introduced into the north chancel; probably ogee tracery was also introduced into the east window of the main chancel; the flowing Decorated windows, now in the south chancel, may also at this time have been constructed for some other part of the church. This assumes Kilburne's tradition to have been erroneous as to the work done in the reign of Edward III., as we know absolutely that it was erroneous as to the *foundation* of the church in that reign. That, probably in the first half of the 15th century, a thorough reconstruction of the church, on altogether a grander scale, took place. The north and main chancel roofs were raised, a south chancel added, and consequently a south arcading to match the north. The great east window was enlarged, and its already existing ogee tracery further developed under the nascent Perpendicular tendency of the day. That this tendency, restrained here by the previously existing ogee tracery, was more freely exercised in the other chancel windows, and in the window inserted in that portion of the old walling, which it was determined should be retained at the top of the new north aisle. That for the sake of uniformity, the two aforesaid flowing Decorated windows were placed at the eastern end of the new south aisle, and that as the east end of the church would be built first we should there find all the old material. That the old stone being used up, the rest of the building was constructed in scapled and squared stones, and the battlement, being a new feature, would be of scapled masonry throughout. That the handsome plinth became a natural addition where the work was all new, and that settled uniform Perpendicular cha-

racter of the west end would be adopted where the architect's bias was unshackled by already existing work. The north chancel buttresses were probably restored at some subsequent time. The above theory satisfies, I believe, all the conditions of the case, but it is only a theory, and I may be wrong. The low doorway west of the new south chancel arch stands just in the line with the rood loft opening, in the opposite nave pier, but it was probably nothing more than an entrance to the church.

There is a good peal of bells, formerly six in number, but now eight. They are in the key of E flat. The tenor bell weighs twenty-three cwt., and No. 7 weighs seventeen cwt.

Hawkhurst Church is not rich in monumental remains, for the parish has not been rich in men of note. Those good Abbots of Battle, to whom we owe so much, were not our fellow parishioners. Of them, however, the church itself is the memorial. Kilburne's ashes repose in the north chancel. Kilburne was not only an antiquary, but was five times chosen to be Principal of Staple's Inn, London, and he was also a Kentish magistrate. His Hawkhurst colleague on the bench at that time was William Boys, Esq., whose memorial stone used to be at the entrance of the south chancel, together with other Boys' stones. It now lies in front of the main chancel step. These two magistrates did some work for the Barebones Parliament not of the best kind. I refer to their marrying the folks of Hawkhurst and the neighbourhood for three or four years without sacred rites. It seems, however, that Kilburne did not much like the work, for, while he married only two couples, Boys married sixty. William Penn, the quaker, owned iron furnaces

in Hawkhurst, though it does not appear that he ever lived here. There is plenty of iron in our sandstone, and as long as wood was plentiful, it was profitable to smelt iron here. We have a Furnace Mill, and not very far off from it a Furnace Field, where slag and cinder remains are often turned up in the course of cultivation. About eighty years ago three cannon balls were ploughed up there. It happens that two places near to Furnace Mill are Tongs, the seat of William Cotterill, Esq., of late years called more euphoniously Tongswood, and Gun Green. Whether the names of Furnace, Tongs, and Gun are accidentally brought together, I do not know.

The clothing trade once flourished in Hawkhurst, and Sir Thomas Dunk, Knight, who died at Tongs in 1718, seems to have inherited some of his wealth from it. To Sir Thomas Dunk we are indebted for six almshouses, an endowed boys' school, and some augmentation land, which increases, by about £60 per annum, the clergyman's income.

Dr. Lardner, who wrote 'The Credibility of the Gospel History,' was a native of this parish, and lived at Hall House. His monument is against the south wall of the south chancel.

There was once a very ingenious self-taught printer in the place named Wilkins, whose house was burnt down, and with it perished twenty pages of Sanscrit Grammar for which he had himself cut the punches, made the matrices, and cast the type. Wilkins had been a writer in the East India Company's service, and when Warren Hastings, wishing to improve the education of the Company's servants, determined to print a Bengalee Grammar, and could find no one, because of the fine strokes in the Ben-

galee character, able to execute the work (the printers in London not knowing Bengalee), the writer Wilkins, untaught as he was in the art of printing, and till then untried in it, volunteered to do, and succeeded in doing, the whole thing from first to last himself.

I have yet one more worthy to mention, the greatest, far the greatest of all—whom I should scarcely mention now except that his memory is henceforth, as I hope, imperishably connected with our parish church. Sir John William Frederic Herschel, Bart., was for upwards of thirty years resident among us, and no wonder that the parishioners recorded the pleasant fact by erecting the beautiful stained glass window of the Epiphany Star over the seat which he occupied in our south aisle. None but parishioners were permitted to subscribe to the memorial, but so much more was subscribed than wanted, that several subscriptions were never collected, and there was still a surplus.

Having said thus much on the *quality* of our past parishioners, I will conclude with a few words on their *quantity*. Kilburne says that, in or about the year 1637, Hawkhurst could boast of 1400 communicants, by which he means adult parishioners. I find in the registers of the time that the yearly baptisms averaged 50, the yearly burials 40. Previously, in the days of Queen Elizabeth and of King James I., when the clothing trade here was at its height, the population was large for a country place, and may have reached 2500.

In conclusion, I will just add that our churchwarden's book commences with the year 1515, and that extracts from it have been printed in 'Archæologia Cantiana,' vol. vi. Our registers commence with the year 1550.