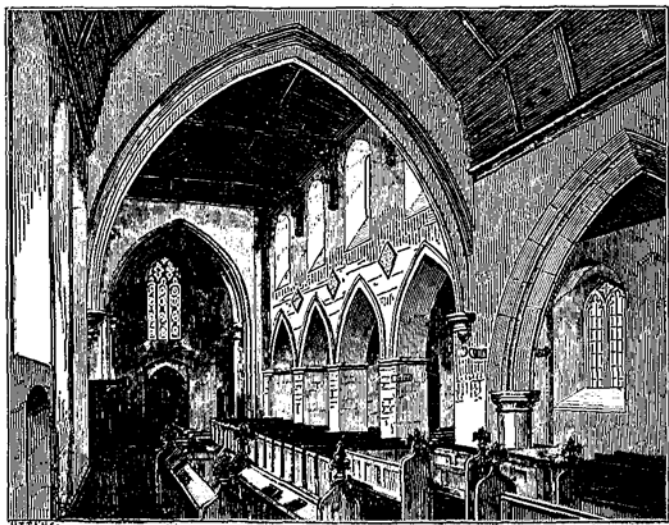




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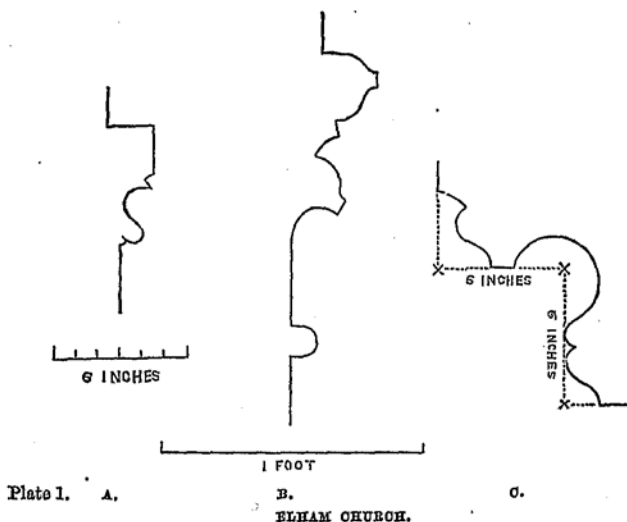
### ST. MARY'S CHURCH, ELHAM.

FROM Domesday Book we learn that a church existed at "Alham," in A.D. 1085, when the survey was made. That church has entirely disappeared. Two coins, however, older than that church, were recently found beneath the floor of the present edifice, by workmen engaged in its restoration. One was a silver coin of the Empress Faustina, and the other a large brass of Trajan. A silver coin of Hadrian has been dug up in the vicarage garden, and various other Roman coins have been found in the parish.

The distinctly marked character of the nave arcades, proves, without doubt, that the present building was erected during the first portion of the Early English period; perhaps about A.D. 1200. It is also evident

that the edifice then erected was, in plan, almost identical with that which we now see. It consisted of a western tower, a nave with two aisles, and a chancel; probably it had also north and south porches as at present. The principal, if not the only, addition to the ground plan is a continuation of the north aisle, eastward, to form a north chapel opening into the chancel.

Let us gather what we can respecting the Early English Church at Elham, as it existed during the thirteenth century. Its nave arcades still remain, handsome and massive. The piers, of Normandy stone, are rectangular in plan, but their four edges are chamfered, and the chamfers are stopped with a bead moulding and curve. They measure 4 feet 2 inches from east to west; 3 feet from north to south; and 9 feet 9 inches from floor to spring. Their caps, or rather their abaci, which are square, with the corners cut off, have each on the lower edge a simple, but effective, Early English hollow moulding above a round (see section marked A, plate 1).



Their arches are plain, with chamfered edges, and are surmounted by a simple hood moulding. The walls of the north and south aisles are probably those of the Early English church, with later windows inserted. In the south wall of the south aisle an original piscina still exists. Most of the south wall of the chancel, the lower part of its east wall, and perhaps some of its north wall, belonged to the church of the thirteenth century. From the two lancets which still remain *in situ* in the south wall of the chancel, we may infer that five such lancets originally pierced that wall. Of the two which still remain, the westernmost is continued to a much lower level than the other. Its lower portion contains a casement which was probably at one time closed with a wooden shutter. To enable this casement to be reached easily from the inside, a step has been formed in the wall, by cutting away the sill of the window so as to form an irregular niche, wherein a man might stand, either to ring the sanctus-bell out of the window, or to communicate with persons in the churchyard. As there was no sanctus-bell in the tower in 1552, when the inventory of church goods was taken,\* it is extremely probable that the sanctus-bell was rung by hand out of this window. Examples of lancet windows with their sills cut away in this fashion, may be seen in other Early English chancels: there is one at Luddenham, near Faversham. It is possible, although uncertain, that the present north doorway; the large basin-like font; and some portion of the tower walls, may have belonged to the Early English structure.

The chancel is 17 feet long, and 22 feet broad; the total length of the interior of the church, from tower

\* 'Archæologia Cantiana,' viii., 147.



west wall to chancel east wall, is 117 feet. The nave and aisles have together a width of 50 feet 9 inches; the width of the north aisle is 11 feet 3 inches in the clear; that of the south aisle is less. The tower is 64 feet 8 inches high, from the churchyard to the top of the parapet.

In connection with the edifice as it existed in the thirteenth century, we may mention that, in the archives of Canterbury Cathedral, there is a grant of the patronage of this church (therein called Helham) made by Alice, Countess of Eu, during the time that Archbishop Edmund occupied the see of Canterbury, A.D. 1234-42.\*

It was to the same Early English church that a small piece of land was left by Sir Roger, the Lord of Leybourne, for the support in perpetuity of one lamp, to be ever burning in the church. This land, together with lamp lands left by one Nicholas Tryppe, and by another donor whose name is lost, brought in an annual revenue of 4s. 4d., when the certificates of colleges were taken in the time of Edward VI.† Sir Roger de Leybourne was a man of high renown, and a great favourite with Edward I. When he founded this lamp in Elham Church, he would have been startled if told that so small a gift would cause him to be remembered there long after his family name had vanished from the county, when his prowess and his wisdom were forgotten. Yet so it is. Sir Roger's son, Sir William, lived to bury his son and heir, Sir Thomas, and was succeeded by his grand-daughter Juliana, who died childless in 1367, just one hundred and seven years after Prince Edward (the future King

\* 'Archæological Journal,' vol. xi., p. 368.

† Certificates of Colleges, Kent, xxviii., No. 191.

Edward I.) had conferred the manor of Elham upon his staunch friend, Sir Roger de Leybourne. From an inventory of her goods and chattels, made at her death, we learn that in Elham she then possessed chattels valued at £69. 3s. 0d. They are thus epitomized :\*—

	£	s.	d.
First divers corn, as appears in the account of the servant there, value - - - -	33	11	0
Also divers live stock, as appears in the same account, value - - - -	33	15	0
Also divers dead stock, ditto ditto ditto	1	5	0
Also in arrears of the servant there on his last account - - - -	0	12	0
	<u>£69</u>	<u>3</u>	<u>0</u>

For three centuries the Lord of Leybourne's lamp burned brightly in Elham Church.

In 1268 the advowson of this church was given by Archbishop Boniface to the college founded at Maldon by Walter de Merton, which he subsequently transferred to Oxford. Entering upon the temporal proceeds of the rectory when it was next vacated, by the resignation or death of the incumbent, the said college became bound to commence, and ever continue, to pay to the vicar at Elham the sum of 30 marks per annum (£20).

\* MS. Inventory in the Library of Kent Arch. Soc.

Elham—In primis divers' blad' prout patet in compoto	
servientis ibidem precium - - -	xxxiiij <sup>li</sup> xi <sup>s</sup>
Item diversum staurum vivum ut patet in dicto compoto precium - - -	xxxiiij <sup>li</sup> xv <sup>s</sup>
Item diversum staurum mortuum ut patet in dicto compoto precium - - -	xxv <sup>s</sup>
Item in arr' servientis ibidem sr' ultimum ejus compotum - - -	xii <sup>s</sup>
Summa lxix <sup>li</sup> iij <sup>s</sup> .	

Just twenty-one years after this arrangement was made, William de Canterbury, the incumbent of Elham, entered a monastery. Consequently, upon the 21st of November, 1289, Archbishop Peckham admitted Wm. de Arundel to the vicarage "in commendam."\* The terms of his admission provided that, if Wm. de Canterbury did not leave the monastic life, and reclaim this vicarage, within a period of twelve months, then the "commendam" should cease and determine, and Wm. de Arundel should remain in full possession of the vicarage. During the year of grace thus accorded to the retiring vicar, Merton College expended a considerable sum upon Elham Church. The College archives shew that, in the year 1290, the sum of £88. 16s. 0d. was expended upon this building; and that a further sum of £1. 8s. 10½d. was spent upon the church clock† ("orologium"). Probably, however, the word "orologium" here means a sun-dial, for certainly at that period the possession of a church clock must have been a very rare privilege. Another fact is recorded respecting Wm. de Arundel. Thirty-five years after his admission to the living of Elham, we find that Archbishop Reynolds appointed a "curator" to the said vicar, on account of his great age and bodily infirmity. The "curator" was

\* 'Peckham's Register,' 40 a.

† Professor J. E. T. Rogers, 'History of Agriculture and Prices,' ii., 609. In this book Professor Rogers has printed from Merton records the prices at Elham of horses in 1290 as ranging from 9s. 6d. to 15s. 2d. each; in 1297, from 9s. to 21s. each; in 1299, from 20s. to 22s. 8d.; and in 1354, from 14s. 6d. to 23s.; pigs, in 1295, from 2s. 5½d. to 3s. each; geese, in 1295, were sold here at 3½d. each, but in 1376, at 4d.; hens, in 1295, at 1d., in 1376 at 2½d.; salt at 3d., 8d., 10d., or 1s. 6d. a bushel in 1295—1363; soap at 1d. or 1½d. a lb. in 1295-7; wine, 40s. to 46s. 8d. per tun 1297—1308.

a chaplain (*capellanus*), named William de Ottings, who was probably a native of Ottinge in this parish. He was appointed in the year 1324.\* This incident is of some interest, as it furnishes us with one of the earliest instances of the union of the title and the office, now so well known as that of a curate. It also affords an admirable illustration of the vigilant care for the church's welfare exercised by Archbishop Reynolds. Nor is this a solitary instance.†

In connection with the vicar of Elham, who in 1324 was very aged and infirm, we may notice the crossed coffin slab which lies in the south porch of this church. It may have commemorated him. Canon Jenkins suggested, some years ago,‡ a likelihood that Wm. de Elham, rector of Lyminge, might have been interred beneath that stone in 1313. Perhaps both suggestions are equally wide of the truth. Let this slab, however, form for us a stepping stone from the thirteenth to the fourteenth century.

The architecture of Elham Church testifies plainly that much was done here during the period in which the Decorated style of architecture prevailed. Probably in the work done by Merton College, during the year 1290, that style was adopted. Looking at the

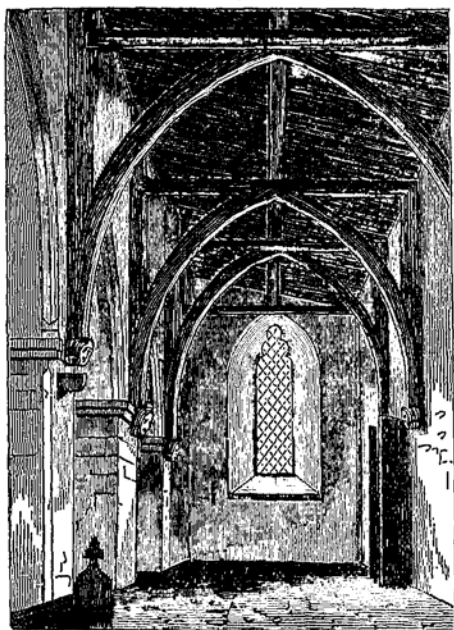
\* 'Reynolds's Register,' 134 b.

† 'Reynolds's Register,' 149 a. In 1326, upon the 24th of June, the same archbishop, on account of the notorious inefficiency of Dunstan de Marisco, who had for eighteen years been rector of Elmele, commissioned one of his own chaplains to act as "curator" to the said Dunstan, until the patrons of Elmele should appoint another rector to succeed him. This the patrons did in the following August, and at the same time petitioned the archbishop to assign a pension to the late rector, out of the annual proceeds of the living. ('Reynolds's Register,' 263 b.)

‡ 'Archæologia Cantiana,' v., 332,

windows, we find in the north aisle two Decorated windows, one upon each side of the porch; a window of one cinquefoiled light occupies the west wall of the same aisle, and there was another like it in the similar wall of the south aisle. In the chancel, a two-light, square-headed window of the Decorated period appears in the south wall.

In both the aisles originally, but at present most markedly seen in the north aisle, well carved but somewhat grotesque stone brackets or corbels, representing varieties of human heads, were let into the centres of the moulded caps of the arcade-piers, and into corresponding points of the opposite walls. These were probably inserted late in the fourteenth century. They were made to support the wall pieces of the aisle roofs. Over most of the north aisle the original wood-work of the lean-to, boarded, roof still remains, and the three bays towards the west deserve special attention.



The moulded wall pieces come down to the level of the spring of the nave arches; the tie-beams have curved braces which spring from the same level as the wall pieces, and meet beneath the centre of each tie-beam, forming arches; the wall plates are moulded; and this narrow, lean-to, aisle roof, has an interest which many finer roofs do not possess. It seems to me to be late work of the fourteenth century, and Mr. R. C. Hussey informs me that in his MS. notes of this church he has made a memorandum to this effect. Evidence of work done about the same time—late in the fourteenth century—will be found in the handsome tower arch of the nave (the section of its pier capitals is marked B, plate 1), and in the western window and doorway of the tower (a section of the mouldings of the doorway is marked C, plate 1). The south doorway, perhaps the wooden framework of the north door itself, and possibly the rude unmoulded parish chest formed by hollowing out the trunk of a tree, are of the fourteenth century. The chancel arch may also belong to the same period; it springs, not from moulded piers, but from well moulded, cap-like corbels, which surmount dwarf round shafts that spring from grotesquely carved human heads. The head upon the north side, with protruding tongue, is very quaint.

Whether the tower was mainly, or wholly, rebuilt late in the fourteenth century, it is impossible to say. The lancets in its upper stage afford no sufficient criterion of its date. The tower contains eight bells, some of which are said to have come from Sandwich. The number in the peal has been increased, by three, since the time of Edward VI., when there were only five bells in this tower.\*

\* 'Archæologia Cantiana,' viii., 147.

The only records of Elham Church in the fourteenth century, which I can find, are registers of the admission of its various vicars by the archbishops. These entries, and others in the following century, are chiefly remarkable as examples of the prevalence of the custom of exchanging benefices.\*

\* In 1361, on the 21st of Nov., Thomas Smyth de Sowe, of the diocese of Lichfield and Coventry, was admitted to the vicarage of Elham by Archbishop Islip (Islip Register, 293 *a*). About five years afterwards Thomas Smyth exchanged with Laurence de Wyndesore, rector of Crundale, who was admitted by Archbishop Langham on the 22 Jan., 1366-67 (Langham Register, 97 *a*). Laurence Wyndesore did not long remain vicar, he was soon succeeded by Robert Marre, and Marre exchanged, in 1372, with John Colyn, rector of Perindon Magna, in the diocese of London, who was admitted to the benefice of Elham by Archbishop Winchelsey on the Nones of September (Winchelsey Register, 91 *b*). Whether Colyn died at Elham, or exchanged, is not recorded, but in December, 1399, we find another vicar, Thomas Bradley, in altercation with his parishioners (Arundel Register, i., 422 *b*). The subject of controversy may perhaps seem to us a very little one; it was the question whether he or his parishioners ought to provide the Holy Water Stick, or sprinkler, for Elham Church. How the controversy was determined we do not learn, but we find that about fourteen months afterwards Thomas Bradley resigned the benefice, and that John Appulton was admitted as his successor on the 18th of February, 1400-1 (Arundel Register, ii., 274 *b*).

We begin our notices of Elham Church during the fifteenth century with a further series of exchanges. John Appulton exchanged with Thomas Boteler (or Bosiller) rector of Strixton, in the diocese of Lincoln on the 26<sup>th</sup> of August, 1403 (Arundel Register, ii., 290 *b*). After the lapse of eleven years Boteler exchanged with Robert Wilkok, rector of Kingeston, who became vicar of Elham on the 4th of January, 1414-15 (Chicheley Register, 62 *b*, 63 *a*). Wilkok exchanged with John Neel on the 14th Nov., 1422 (Chicheley Register, 136 *a*); and Neel in his turn exchanged with John Scott, a chaplain of Bishop (of Lincoln) John Buckingham's chantry in the nave of Canterbury Cathedral. John Scott was admitted to Elham benefice on the 28th Nov., 1424 (Chicheley Register, 152 *b*). Here the series of exchanges seems to have ended; there is no record of the admission of any other vicar until

A pension assigned to one John Bailly, when he resigned the vicarage of Elham, on the 7th August, 1480, calls our attention to a custom which is very little known, but which existed for centuries, and only ceased upon the accession of Queen Elizabeth, to be revived in the reign of Queen Victoria. This custom, of assigning pensions to incumbents resigning their benefices, was in existence as early as 1313. An instance of its abuse in that year will be found in the register of Richard, Abbot of St. Edmunds, folio 73*a*.<sup>\*</sup> Instances of it are not infrequent in the fifteenth and sixteenth centuries. Archbishop Stafford granted a pension of £10 per annum out of the proceeds of the vicarage of Herne, to John Derly, when from age and infirmity he resigned that benefice in 1446.<sup>†</sup> West, Bishop of Ely, assigned a pension of five marks to Dr. Peter Nobys, upon his resigning the rectory of Landbeach in 1523.<sup>‡</sup> Archbishop Cranmer in 1532 pensioned, at £18 per annum, Richard Parkehurst, the retiring vicar of Earde, *alias* Crayford,<sup>§</sup> although the said Parkehurst seems to have continued to hold

1480. Probably John Scott was a member of the family of Baliol le Scott, some of whom had settled in the neighbouring parish of Brabourne, and thence removed to Scott's Hall in Smeeth. If that were so, we can understand that he would be glad to come and reside near his relatives. Oddly enough, we find that although there is no record of the admission of any successor to John Scott, yet in 1457 John Bayle or Bailly was vicar of Elham, and wrote the will of John Mason (Register of Archdeacon's Court, Canterbury, book ii., section 6). The same John Bailly lived to prove that will in 1472, and to resign the living upon a pension, on account doubtless of old age, in 1480. Now the Baillies of Scotland all claim to be Baliols, and it is quite possible that John Scott, vicar of Elham, may have been known by both names, Baillie and Scott, and have been identical with John Bailly.

<sup>\*</sup> Harleian MSS., No. 230.      <sup>†</sup> Stafford's Register, 90 *a*.

<sup>‡</sup> West's Register, 72*a*.      <sup>§</sup> Cranmer Register, 34 *b*, 35 *a b*.



the rectory of Lyminge until 1540. In 1535 the same archbishop assigned a pension of £4 to Richard Roberts, who resigned the vicarage of Preston.\* Cardinal Pole revived the same system when he was archbishop. In 1556 he assigned a pension of £6 per annum to Ralph Wright, who resigned to William Barker the rectory of Pluckley.† The pension assigned to John Bailly when he resigned the vicarage of Elham in 1480, was £10 per annum, to be paid by his successor, William Laky, who had been vicar of Lyminge, out of the profits of the benefice.‡

During the last years of Bailly's incumbency, he was evidently disabled from doing much duty in the parish. He is seldom mentioned in the wills made by Elham people between 1463 and 1480, but during that period there are frequent bequests to one Ds. John Rede (who seems to have acted as deputy or curate to the vicar), and to other clergymen serving in this church. John Rede was especially favoured with bequests, but by the end of the year 1468 he had obtained preferment, as we learn from the will of Juliana Cowper of Elham, who mentions him as rector of Horton. He did not long enjoy his preferment, nor was he long separated from Elham Church, for in 1471 John atte Wode, in his will, directs that he shall be buried in this church at the head of Ds. John Rede.

It is probable that this John Rede, who was evidently much attached to Elham Church, and as clearly was much beloved by the Elham people, helped John Bailly in stirring them up to repair and beautify their parish church. The windows of the clerestory, the roof of the nave, the north chancel or chantry, and

\* Cranmer Register, 30 *a b*, 31 *a*.

† Pole Register, 67, 68.

‡ Bourghier's Register, 126 *b*.

some of the work on the tower, all evidently belong to the second half of the fifteenth century. Various bequests render it very probable that the work was begun during the life of John Rede, and completed before the resignation of John Bailly in 1480.

In 1464 Wm. Saundrys bequeathed 20s. to the painting of the roodloft, 20s. to the fabric of the church, 3s. 4d. to the painting of an image of the Virgin, and 40s. for the purchase of two brass candlesticks. In the same year Wm. Mownter directed his executor to pay 20d. towards "the painting of the image of the glorious martyr St. Margaret," and 6s. 8d. to be laid out under the advice of the vicar upon a work about to be done in this church.\*

Likewise in 1464 Wm. Beene left "one mutone" to the works of this church, and R. Wapull left two sheep to the church. In the following year, 1465, Thos. Gendor left 6s. 8d. to the fabric; Wm. Usbern and Juliana Saunder left, each of them, two sheep to the church; and Wm. Schafte left 6d. to the work of the glorious Virgin Mary in the church of Elham. All these bequests seem to suggest that some work of improvement or restoration was in progress in 1464, and that more was contemplated.

In 1467 we find signs of the commencement of some greater undertaking. Richard Wreyght then bequeathed, not the customary few pence, but the comparatively large sum of 100s. "to the works of the fabric of Elham Church." During the next half-dozen years the work may have flagged, or progressed but slowly. In the year 1473, however, we meet with a bequest which intimates a determination to provide for

\* "Opus in ecclesia de Elham statuendum sive ordinandum vj<sup>s</sup> viij<sup>d</sup>, et hoc volo quod fiat secundum avisamentum vicarii de Elham."

the completion of some large plan. Church building in the middle ages, when labour was extremely cheap, seems to have been slow work, and to have extended over long periods. In the year 1473 John Bredey of Elham, after directing how his dwelling house and its grounds shall descend, orders his executor to let out to farm all his other lands and tenements for the space of six years, and annually to give the rent thereof during that time, to be laid out upon the church of Elham ("disponat in ecclesia de Elham parte contingente"). That the work continued and still needed further funds we learn from the will of another John Bredey, son of the former testator, who in 1475 bequeathed 26s. 8d., or two marks, to the works of the church of Elham, adding also that if a certain other bequest should be forfeited by the legatee, it should be given to the same works. In 1473 R. Wulverych left six sheep to the fabric, and Thos. Salkyn left "one mutone" to the works of the church. In 1474 Wm. Taylour provides that if a certain legatee fail to comply with the conditions of his will, forty sheep shall go to the works of Elham Church. In 1476 Wm. Wyngmer left 20s., and Joanna Wyngmer his wife left 40s. to the fabric of this church; the latter also added a bequest of 20s. to purchase a silver chrismatory, or vessel for holding the holy oil ("ad includendum oleum sanctum crismat' et infirmorum").

From an examination of these bequests and of the building, I am inclined to suggest that the great work of the fifteenth century began with the north chancel chapel, about 1463, and that the nave-roof, and clere-story were undertaken soon afterwards.

We may perhaps connect with the added north chancel various bequests made to the "*Light of the*

*Blessed Mary in the North part of the Church.*" A light thus distinctively described is mentioned in several wills made after the year 1464. Possibly the small bequest of Wm. Schafte in 1465, already mentioned, "*operi gloriose Virginis Marie in eadem ecclesia,*" may have alluded to the erection of the shrine, image, or chapel, to which this light belonged. In 1465 Wm. Usbern left to this light one bushel of barley, and Thos. Gendor left to it 4d. In 1471 John Goldfinch left for it 2d. In 1473 John Bredey left two bushels of barley, and Robert Wulverych, one bushel of wheat. In 1474 Margaret Brayne left 4d., and in 1476 John Notte left 2d. to this Light of St. Mary in the north part of Elham Church.

Another light in this church was likewise dedicated to St. Mary. It was the "*Light of Wyngmer*" and is first mentioned in the will of William atte Hothe made on the 9th of April 1468, when he bequeathed to it two bushels of barley. One of the witnesses to his will was Thomas Wyngmer. From the will of John Notte, of Blodbeme in Elham, made Jan. 7th, 1476-7, we learn that the light of Wyngmer was distinct from the light of St. Mary in the north part of the church, for he leaves the sum of 2d. to each of them. It is, however, from James Cuckow, who made his will on the 6th April 1477, that we learn what the dedication of this light was. He specifies that his bequest of a bushel of barley shall be given "*to the Light of the Blessed Virgin Mary of Wyngmer.*" Thomas Wyngmer was one of the executors of his will. Another bequest to this light was made by Thomas Notte. His will, dated 1st Jan. 1476-77, directs that two bushels of barley shall be given to the light of Wyngmer; it also con-

tains a bequest of two nobles to the repair of the bridge at Wyngmer, and another of 6s. 8d., which is the value of one noble, towards the repair of the highway next the stone cross between North Elham and Elham.

Wyngmer was a small estate and manor, in the northern part of the parish of Elham. It was the property of William Wyngmer who, with Johanna his wife, both died in 1477. The estate was left by him to Thomas Wyngmer, who has been twice above-mentioned. It seems probable that William Wyngmer founded the light, in or before the year 1468; and that it was maintained for the special purpose of commending the estate and the bridge of Wyngmer to the protection of the Virgin Mary.

In the year 1473, Robert Vayrom of Elham by his will left 20d. to a *Light of the Blessed Virgin Mary of Wynterynge* in this church. There is a place of that name upon the confines of this parish, but it has occurred to me as just possible that the official who transcribed the will in the registry, not being acquainted with the name "Wyngmer," miscopied it. If not, this would be a third light dedicated to St. Mary in Elham Church.

Several brackets of stone still remain in the north wall of the church, at low levels, upon which probably stood some of the images before which lights were kept burning. The most remarkable of these is on a level with the sill of a window in the north aisle, and just east of that window. It is semi-circular and well rounded, but is plain, without mouldings.

Other brackets upon a higher level deserve attention. Two pairs, which project from the piers of the

arch that opens from the chancel, into the north chapel, are especially remarkable. Like the arch and its piers the brackets are of ragstone, they project more than is usual from the wall, at about two feet above the spring of the arch. Each of the four has at the outer edge of its upper surface a ledge, which would secure a beam laid upon it from being pushed off. These four brackets evidently supported two beams, which crossed the arch on its north and south sides. Upon the beams, thus supported, some platform would be placed for displaying a rood or images — possibly in connection with the shrine, or altar, of St. Mary in the north part of the church. The position is remarkable and deserves attention.

A pier in the northern arcade of the nave has a bracket inserted into its eastern face, at the south corner, about a foot from the cap of the pier. Formerly, without doubt, a similar bracket stood opposite to it, in the west face of the last or easternmost pier of the arcade, but this has been destroyed. Evidently here again a beam was laid across the arch, from east to west, for the display of some image or rood. It was no doubt put up in connection with an altar, or shrine, over which stood a fine double canopy of tabernacle work, inserted into the west side of the easternmost pier of the north arcade. The remains of this double canopy are clearly seen at the present time. It was carved in chalk, and illuminated with colour. The groining of the double canopy, the pinnacles, and the groundwork behind them, were all painted. This is a very interesting example of the mediæval custom of placing altars, or images against the piers of nave arcades. It is not often that we find carved work remaining in such a situation, as it

has generally been hacked away in modern times. In St. Alban's Abbey we see painted examples, upon the rectangular north piers of the nave, but such instances are rare. In Elham church, the remains of the double canopy are made still more interesting from the fact that bequests, left in several Elham wills, enable us pretty clearly to identify this site, and the object of the double canopy. Certain bequests prove that there was a light here which bore a double dedication. It was called the "*Light of Saints John the Baptist and John the Evangelist.*" We find this single light with a double dedication frequently remembered by testators, but it is mentioned with peculiar emphasis in the will of Juliana Cowper, dated in 1468. To each of the other lights in the church she left 2d., but she adds "and specially to the light of Saints John the Baptist and John the Evangelist I leave 6d."\* To the same light, in 1471, John Goldfinch left 4d.; in 1473 Tho<sup>s</sup> Taylor left one bushel of barley, and John Bredey, 2 bushels; in 1874 Margaret Brayne left to it 4<sup>d</sup>; and in 1476 John Wreith a like sum. This double dedication of one light to the two Saints John, although not common, is not without parallel in other churches.

There was, however, one light in this church the name of which was very remarkable, and was most probably peculiar to Elham. The local peculiarity of its name is noticed in the will of Thomas Gendor of Elham, dated 4th of February, 1465-66. Therein he bequeaths 6<sup>d</sup> "*to the Light which commonly at Elham is called 'Trylle upon my harpe.'*"† We do

\* "Specialiter lumini Sanctorum Johannis Baptiste et Johannis Evangeliste."

† "Item do et lego lumini quod vulgariter apud Elham nuncupatur 'Trylle upon my harpe.'"

not find it mentioned again until 1471 when John Goldfinch left 2d. to the "*Light called 'Trille on my harpe.'*" In 1473 Thomas Taylor left half a bushel of barley to the "*Light of Tryll on myne harp.*" In 1474 Wm. Sompner likewise remembered it in his will, leaving to the light "*Tryll on myne harp*" the sum of 2d. The origin of this name must for the present remain unexplained, but several friends have suggested that it was derived from the first line of some hymn, familiar to the ears of Elham people in the fifteenth century.

Another light with a peculiar name may be mentioned, in connection with that of Tryll on my harp. It was called the "*Heyre Light.*" Thomas Taylor in 1473 coupled these two strangelynamed lights together in his will, and left one bushel of barley to be divided between them. William Sompner in 1474 left 2d. to each of them, but does not name them in the same connection. He says "I leave to the Light called Heyre Light 2d." These are the only allusions, that I have found, to this light. Whether Heyre was the name of the founder of the light, or whether that word is to be taken as synonymous with the expression "son and heir" I leave it to others to determine.

The "*Light of St. Nicholas*" seems to have been very popular in this parish. To it, in 1464, Richard Wapull left 1 pound of wax; in 1465 Juliana Sander left two pounds of wax; in 1468 Juliana Cowper and William atte Hothe each of them left 4d.; in 1471 John Goldfinch left 2d.; in 1473 John Bredey left two bushels of barley, Robert Wulverych one bushel, and Thomas Taylor half a bushel of the same grain; 1474 Wm. Sompner left 2d. and Margaret Brayne 4d.; and in 1476 John Notte left 2<sup>d</sup> to this light of St. Nicholas.



There was also in Elham Church the *Light of the Holy Trinity*, to which I have noted six bequests, made between 1464 and 1476; there was the *Light of St. Michael*, to which Thos. Gendor, in 1465, bequeathed 3d.; and there was lastly the *Light before the Holy Cross*. Respecting this Cross Light we find a curious personal notice in the will of William Taylor, made on the 23rd of October, 1474. He says, "I give three quarters of barley to find one lamp to burn in Elham Church before the High Cross, according to the compact made between Thomas Wyght of Elham and myself." We cannot tell what the compact was, but probably it bound the *survivor* of the two parties to the duty of providing this lamp.

We have thus traced at least ten lights as existing in Elham church at the end of the fifteenth century. With some, if not with all of these, altars and chantries would be connected. This multiplication of altars and lights would necessitate a larger staff of priests, chaplains, and clerks than we usually suppose to have existed in a rural parish church. The various wills and bequests shew that there were certainly two parish clerks; the chief, or parish clerk proper, and his assistant or sub-clerk. Two clergymen or chaplains are also repeatedly mentioned in addition to the vicar. At one time they were Ds. John Rede and Ds. Thos. Beayn who are mentioned in the will of Wm. Saundyr's dated in 1464. The customary fee paid to chaplains who celebrated masses for the repose of the soul of any one deceased, seems to have been 10 marks (or £6. 13s. 4d.) per annum, and for a quarter of a year  $2\frac{1}{2}$  marks or 33s. 4d.

This parish affords an illustration of those mediæval merrymakings, which combined pleasure with

the business of raising money, for the church and for charitable purposes. These were the forerunners of our own charity bazaars, fêtes, and fancy fairs. They were generally called "Ales" from the staple commodity sold at them. There was the Church Ale, the Whitsun Ale, the Clerk Ale, the Bid Ale, and various others. Here at Elham we find one more name to add to the list. It is that of Yeve-Ale or Give-Ale.\* In 1457 John Mason in his will provided that "whosoever will undertake the burden of getting up one yev-ale (or give-ale?) annually, upon the Feast of the Purification of the Virgin shall have the proceeds of three acres of land at Northfelde in Elham for ever, and whosoever undertakes this yeve-ale shall, once a-year, have the use of one ketyll and one tryfette." The quaint mention of the "ketyll and tryfette" is paralleled in the will of another Elham worthy, Wm. Sompner, who in 1474 left to his son-in-law the sum of 3s. 4d. to buy one new ketyll, one new trefytt, one ton, and another ketyll. The parallel makes me suspect that either the last mentioned ketyll and trefytt were to be parish property for the purposes of the Parochial "Ales," or that Sompner's son-in-law had undertaken to provide the yev-ale founded by John Mason.

In the middle ages all such "Ales," and many other merry gatherings, were held in the church and

\* In 1442 (20 Hen. VI.) Peter Sampson of Hoo, by his will directed that Harry Compton should have one acre and a half of land in Westfield, to the intent that he keepe a "yevale" every other year in the Feast of St Michael. At every time he should "dispend" six bushels of wheat in bread, and ten bushels of malt in ale, and should pay to the church of Hoo ten shillings. ('*Custumale Roffen.*' p. 39.)

Thos. Tomys of St. Mary's, Hoo, by his will ordained a "yevale" on St James's Day, and of certain land he adds "to this yevall I bind this land whosoever have it without end." ('*Custumale Roff.*' p. 40.)

churchyard. We have negative testimony to this fact with respect to Elham. At Archbishop Warham's Visitation in 1511, one of the presentments made by the churchwardens of this parish set forth "that Thomas Rigdon letteth the parishioners from their offerings, *because drinking in the church is put down.*" Evidently some steps had been taken to prevent these merrymakings in Elham Church; and just as clearly it is evident that the parishioners, some of them, felt aggrieved at this interference with their ancient customs. Possibly John Mason's "yeve-ale" had led to scenes of riot, or even bloodshed, in the church, which had necessitated the prohibition of such feasts within the sacred edifice. These facts are interesting as signs of the times preparatory to the Reformation.

In the north chapel, or chancel, are several pews or benches which have been made up from portions of the ancient low pews, originally existing in the church, and dating probably from the fifteenth or sixteenth century. The pulpit is probably Elizabethan.

Among the State Papers in the Record Office there is a curious certificate signed by the vicar and churchwarden of Elham. It runs thus: \* "Theise are to certifie, that Tho. Neuett of Elham that is ap-  
 poynted to beare armes is a poore man, a carpenter by trade, that hath noethinge but what he getts by his labour, in witness whereof we have sett to our hands.

"Tho<sup>s</sup> Allen, vicar of Elham.

"William Tucker, Churchwarden.

"Edmund Wyse.

"John Beane."

\* 'Domestic State Papers,' Charles I., vol. xiv., No. 71.

The certificate is undated but is supposed to belong to the year 1625. Why or how Nevett obtained a grant of armorial bearings it is difficult to say. Perhaps he was a scion of the family of Knyvett, or it may be that this is the instance of a corrupt grant of arms, for which John Philipot and Sir Henry St. George are said to have been fined in 1639.\*

The Elham registers commence with the year 1566, and are well kept. They contain few entries of interest, beyond some remarkable Christian names. Aphra or Afra occurs repeatedly from 1575 onward; Victorie appears in 1586; Repentance is a name given to a natural child in 1612.†

Hasted says, that in 1640 the population of adults, capable, that is, of receiving the Holy Communion, amounted to six hundred.

Beneath the communion table is a large stone, dated 1695, commemorating John Somner, son of the well known Canterbury antiquary, William Somner. The monumental brasses mentioned by Hasted seem to have disappeared; one, dated 1577, commemorated Nich. Moore of Bettenham, who died at Wingmer; another, Mich. Pyx of Folkestone, 1601; a third, John Hill, vicar of Elham, who died in 1730.

At the west end of the south aisle a space has been partitioned off as a library and vestry. Therein are contained about 400 books, which were bequeathed

\* 'Domestic State Papers,' Charles I., vol. ccccxvii., No. 3.

† The vicar of Elham, Rev. W. Wodehouse, has kindly furnished me with the following list of Christian names from the parish registers. Christian, 1570; Avis, 1571; Elner, 1572; Jerome, 1591; Ursula, 1595; Patience, 1597; Angelica, 1601; Phyllis, 1601; Silvester and Sirach, 1603; Oswald, 1612; Aquila, 1616; Magdalen and Judith, 1620; Guy, 1621; Elias and Hannibal, 1622; Noah, 1623; Benedicta, 1729; Ansel, 1837; Divi, 1838.

to this church in 1809 by Mr. Lee Warley, whose ancestors had been seated at Elham for several centuries. He was himself born at Canterbury, where his father, John Warley, a surgeon, married a daughter of Alderman Lee, and died in 1733. Lee Warley's grandfather, likewise named John Warley, graduated at Clare College, Cambridge, in 1661, but he never made much way in the world; his brother, however, Jonas Warley, of the same College, who graduated in 1668, became a Prebendary of St. Paul's, a Proctor in Convocation, Archdeacon of Colchester, and Rector of Witham in Essex. Archdeacon Warley bequeathed £50 to poor widows of Elham; six of them were to receive a two-penny loaf a-piece, in the church every Sunday. The library left by the Archdeacon's grand-nephew, Lee Warley, contains an early printed copy of Durant's 'Repertorium Aureum,' the type of which was intended to represent manuscript. It is a reference book on the Canon Law, and was printed about A.D. 1470. There are also here, Bishop Lyndewode's 'Provinciale,' printed by Pynson; Statutes of the Realm, 12mo, 1529; The Latin Vulgate, with curious woodcuts, A.D. 1521; Sir Thomas Elyot's 'The Governor,' 1544; Spenser's 'Faerie Queen,' 1609; Albert Durer's 'De arcibus condendis, etc.,' eight vols. of Speeches, Petitions, etc., 1640-44; and many other books of the seventeenth century.

A fair was formerly held at Elham on the day of St. Denis (Dionis) October 9th, but why that day was selected I have been unable to discover.

W. A. SCOTT ROBERTSON.

*July, 1874.*