



<http://kentarchaeology.org.uk/research/archaeologia-cantiana/>

Kent Archaeological Society is a registered charity number 223382

© 2017 Kent Archaeological Society

## THE CHANTRY OF JOHN DENYS IN ICKHAM CHURCH.

BY THE REV. T. SHIPDEM FRAMPTON, M.A., F.S.A.

THE earliest historian of Kent who makes mention of the Denys Chantry is Thomas Philipott, whose *Villare Cantianum* was published in the year 1659. Speaking of the manor of Apulton, or Apylton, in Ickham as having once been held by a family of the same name, he goes on to say: "Afterwards the Denis's were possest of it, and one John Denis of Apulton in Ickham, who was Sheriff of London in the year of Grace 1360, founded here a Chauntry, in the reign of Edward III., as appears by an old manuscript in the hands of Mr. Thomas Denne, lately deceased, and was called Denis Chauntry, and the Lands which relate to it are at this day styled Denis Lands."\*

To this brief account nothing whatever is added by the later writers Harris and Hasted, but the late Canon Scott Robertson, referring to the chantry in the course of his article on "Ickham Church, its Monuments and its Rectors," mentions in a note the names of seven chaplains who were instituted to serve it in the first half of the fifteenth century.†

The original foundation deed, in the form of an indenture, is preserved amongst innumerable other documents in the Treasury of Canterbury Cathedral,‡ and contains almost everything which could be desired respecting the chantry itself, entering into the minutest particulars of the rights of patronage, the duties of the chaplains, the services to be performed, the goods belonging to the chantry within the

\* Page 198.

† *Archæologia Cantiana*, Vol. XIV., p. 120.

‡ The MS. is marked "I. 204."

church, and the possessions with which it was endowed. Unfortunately, however, it adds very little to the information already obtained about the founder.

Mention is made in the sixth section of his wife, and of their respective parents, but there is no reference to children, and the fact that he conveyed the patronage to John atte Bertone tends to confirm the supposition that he was not succeeded by an heir of the same name. This conveyance took place in the year 1429, and he is then described as "of the parish of Welle, next Lytelbourne." In a list of the names of the Gentlemen of Kent in the year 1433 appears that of "John Dennis de Welle."\* There can be no reasonable doubt that the same person is here indicated, but he can scarcely have been identical with the Sheriff of London seventy-three years earlier. It seems more probable that the latter was father of the founder, notwithstanding the statement made by Philipott that they were the same. A careful search among the Will Registers in the Probate Registry at Canterbury, as well as among those of the P.C.C. at Somerset House, has failed to discover any record of the last wishes of John Denys; and the almost only remaining hope that the recent operations in connection with the restoration of the nave and transepts of Ickham Church might expose to view a grave-slab or other trace of the former owner of Apulton has also been disappointed.

To one further question the foundation deed unfortunately gives no decided answer. What was the *exact position* occupied by the chantry? That it was originally in the nave there can be no doubt. That it was ever anywhere else—notwithstanding the curious permission, limited as to time, mentioned in the first section—there is no evidence to shew. The two transepts were already occupied, or at any rate were connected with other manors. Moreover, the latest document, the Commission issued by Archbishop Bourghier in 1483, speaks of it as having been in the nave, and gives no hint of its position ever having been changed.

Now it is quite evident from existing remains that smaller chantries were not infrequently placed between the

\* Harris's *History of Kent*, p. 442.

piers in the arcades which divided the nave from its aisles. This was the case in Norwich Cathedral, in that of Wells, both in the north and south nave-arcade, and, to come nearer home, in the Parish Church of Elham.\* Perhaps a similar arrangement was made at Ickham, and possibly future discoveries may shew that anyone entering the church would have seen the chantry against the west side of the first pier from the transept in the south arcade. The structure itself would not have occupied much space,† and the fact that its position could be altered, if required, excludes the idea that it could have been screened on the north and south sides by *masonry*, as was often the case; the sides were most likely of wood, the lower part being of close panel-work, and the upper of open-work tracery.

The chantry existed—it can scarcely be said to have *flourished*—as an endowment for about ninety years, when the fate befell it of which the founder seemed to have a sad presentiment: no chaplain could be found to serve it for the remuneration which it offered. It died a natural death, and thus escaped the more violent dissolution which awaited its neighbours.

Before an endowment could be effected it was necessary to obtain the Royal Licence, and the earliest document met with is a writ, dated 16 May 1392, from King Richard II., directed to his Escheator in the county of Kent, ordering him to hold an enquiry by the oaths of good and lawful men, whether it would be to his injury, or that of others, to grant licence to John Denys to make the endowment he proposed; also of whom the lands, tenements, and rents were held, the services by which they were held, and their annual value, together with certain other particulars, all which were to be notified to the King in his Chancery without delay.‡

Accordingly an "*Inquisitio*" was taken at "Ikham" on Wednesday next before the festival of Corpus Christi in the

\* *Archæologia Cantiana*, Vol. X., p. 62.

† An original stone altar-slab brought to light during a restoration of Hougham Church, and now preserved in the east wall of the north aisle, measures 21 by 17 inches.

‡ *Inq. post mortem*, 15 Richard II., p. 2, No. 57.

same year,\* before Richard Skyppe the Escheator, by the oaths of John Priket, Gilbert Fynghe, John Dounholme, John Aleyn, William Blamynter, Roger Cherlefelde, John Gosofte, Roger Byle, Roger Fynghe, Walter atte Ware, John Base, and Richard Byle, jun., who deposed that it would not be to the King's injury, or that of others, to give licence for the endowment to be made. They likewise said that the five messuages, thirty-two acres of arable land, one acre and a half of pasture, the rent-charge of 4s., and the rent of four quarters of barley, were held of the Prior of Christ Church, Canterbury, as of his manor of Ikham, at the yearly rent of 13s. 10d., payable at the feast of St. Martin and in Mid-Lent; also by relief, fealty, and suit of court; and by the service of reaping three roods of corn, which was valued at 9d., and by the service of going to perform a day's work† annually from the manor of Ikham to the manor of the said Prior called Berton, in Canterbury, which is three miles distant; also by the service of paying yearly at the same manor the fourth part of a ploughshare, valued at 5d.; also by the service of rendering annually at the same manor of Ikham two hens at the festival of our Lord's Nativity, and also by the service of rendering at the same manor four bushels of barley at the feast of All Saints, yearly. Also they said that two acres and a half of pasture were held of the Master of the Hospital of Poor Priests, in Canterbury, who holds more of the aforesaid Prior, at the annual rent of 2s. 3½d., payable at St. Martin's and in Mid-Lent. Also they said that two acres of the aforesaid arable land were held of the Abbot of St. Augustine's, Canterbury, at the yearly rent of 2d., payable at his manor of Litelbourne, and by relief, fealty, and suit of court. Also they said that the aforesaid messuages, arable land, pasture, and rent of four quarters of barley were estimated at an annual value of 46s. 8d.

The result of the above Inquisition proving satisfactory, John Denys proceeded with the "Ordination" of his

\* Wednesday, 12 June 1392.

† *Averagium*, which is defined to be a service owed by the tenant to his lord with horse and cart.

proposed chantry, which for the convenience of the general reader has been translated as literally as possible.\*

"To all the faithful in Christ who would wish to see these Indentures carried out on both sides—Greeting, and readiness of soul to works of piety.

(1) "Whereas the worship of God in these days is more diminished than increased, the souls of the deceased are too often consigned to oblivion, and the devotions of the living are more than ever withdrawn from the churches, I, John Denys, of the parish of Ikham, in the diocese of Canterbury, by special licence of the Reverend Father in Christ, and Lord, our Lord William, by the Grace of God Archbishop of Canterbury, Primate of all England, and Legate of the Apostolic See, and of all others who are interested in this particular, do by these presents ordain and found a perpetual Chantry of one Chaplain, who shall in perpetuity, to the honour and praise of God, of the most Blessed Mother the Virgin Mary, St. Katherine, and All Saints, in the nave of the Church of Ikham, in the diocese of Canterbury, and not elsewhere without special permission of the patron of the said Chantry—which permission of the patron shall last for four days only every quarter of the year—celebrate Masses and other Divine Offices in the said Church according to the form prescribed. And I will that the right of patronage of the same Chantry, with that of presentation thereto as often as it falls vacant, belong to me during my lifetime, and after my death to my heirs and assigns for ever.

(2) "Also I ordain that as often as the same Chantry fall vacant, the patron thereof do, within three consecutive months from the day of its voidance, present unto the Diocesan of the place a suitable person to be instituted to the same.

(3) "Also I ordain that the same Chaplain do personally reside on the Chantry aforesaid, and vested in his surplice he shall assist in singing first and second Vespers, Matins, and *Magna Missa* every Lord's Day, on all and singular the principal and double festivals, on the festival of All Souls, on Ash Wednesday, on the fourth, fifth, and sixth weekday, and on the Saturday in Palm week, on the three Rogation days, and on the eve of Pentecost, unless for just cause he be away at the time from the aforesaid Chantry. I will, however, that apart from some reasonable cause he may absent himself from

\* The writer is indebted to the Rev. Edward R. Orger, Vicar of Hougham, for much kind assistance in the work of translation.

his said Chantry, receiving the fruits thereof, for twenty-eight days every year, namely, seven days in each quarter, reckoned continuously or with intervals.

(4) "Also I ordain that the same Chaplain shall faithfully preserve the rights and liberties of the said Chantry, and shall recover those which are dispersed, to the utmost of his power.

(5) "Also I ordain and will that unto the said Chantry, and its Chaplain and his successors in perpetuity, there belong the undermentioned goods, namely, a Missal and a Portiforium, value seven pounds. Two Chalices, value 53s. 4d. A principal Vestment, value 53s. 4d. Also another Vestment, value 40s. Also a Vestment for Sunday, with two tunicles, value 40s. Also a weekday Vestment, value 8s. Also a white Vestment for the season of Lent, value 6s. 8d. Also three towels with parures,\* value 8s. Also four towels for the altar, value 4s. Also two woollen towels, value 12d.

(6) "Also I will and ordain that the same Chaplain in his Masses and other Divine Offices have specially in remembrance all benefactors of the aforesaid Chantry [namely, the Reverend Father in Christ, and Lord, the Lord William,† by the Grace of God Archbishop of Canterbury, Primate of all England, and Legate of the Apostolic See, and the religious persons the Prior‡ and Convent of Christ Church, Canterbury, likewise John Denys, founder of this Chantry],§ and specially the soul of my wife Christine, and those of our parents, also of Master Robert Solbury, formerly Rector of the said Church of Ikham,|| of Thomas de Baa,¶ of Sir William Northo, Chaplain, of Thomas Peny and his wife Joan, of Thomas Garwynton of Well, of William atte Bartone, and of Sir John Depynge, Chaplain, who granted 20s. to the said Chantry, to the intent that every priest of the said Chantry should on his admission receive 20s. from his predecessor, and leave the same for his immediate successor there, and so on successively for ever.

(7) "Also I will and ordain that every Chaplain of the said Chantry, now and in the future, shall daily when he is present, and there is no reasonable hindrance, celebrate Mass in the said Church and say

\* *i.e.*, embroidered.

† Archbishop Courteney, 1381—96.

‡ Thomas Chillenden, 1391—1411.

§ The words within brackets do not appear in the original deed, but are entered in the contemporary transcript in Register "S," having, perhaps, been suggested or required by the Prior and Convent.

|| From 1324 to 1351. He might have christened Denys.

¶ It has been conjectured that the effigy under the south window in the Baa, or Bay, Transept may represent Thomas de Baa.—*Archæologia Cantiana*, Vol. XIV., p. 119.

the other Divine Offices according to the Use of Sarum. And I do not wish him to undertake further duty of celebrating than the duty of this Chantry, nor to be appointed parochial Chaplain there.

(8) "Also I will that he reside in person on the same Chantry, and always live within the parish, occupying some house of the same Chantry; and that he keep up all the houses and buildings of the said Chantry, and make reasonable repairs as often as need requires. Nevertheless he shall be at liberty to absent himself sometimes from the said Chantry, and from saying the Divine Offices according to note, for the defence, or protection, or recovery of the rights and liberties of the aforesaid Chantry, and for visiting his friends from time to time, and for seeking and obtaining medical advice, and for other needs which cannot be neglected without injury to his position or person; but he shall fully explain the reasons of such absence, and the times to be allowed for it, to his Patron or to the Rector for the time being of the said parish Church of Ikham, and obtain leave from them, or from one of them.

(9) "For the perpetual endowment of the same Chantry, I do unreservedly\* give and grant five tenements, thirty-four acres of arable land, four acres of pasture land, and a rent-charge of 4s., and four quarters of palm barley,† being in Ikham and Littlebourne. But if it so happen in time to come that a suitable priest is unwilling to accept the same Chantry, on account of its slender endowment, or resign it after acceptance, then I will that the Rector and Warden of the goods of the Church of Ikham enter upon the above-mentioned possessions, that they may take the profits issuing from the same possessions, and convert them to the augmentation of the endowment of the same Chantry, at my discretion while I live, and afterwards of the Patron of the aforesaid Chantry, until another suitable priest is willing to fill the same Chantry, and duly minister in the same according to the foregoing form.

(10) "Also I will that the books, and vestments, and chalices, the embroidered hangings, and altar ornaments, the charters, and all muniments in any way relating to the lands and possessions of the same Chantry, and all other valuables, except two vestments, a missal, and a book called a porthors, one of which vestments is to be of inferior kind for week days, and the other a better one for Sundays and Festivals, together with the ornaments needed for the

\* *Do actualiter et concedo, etc.*

† *i.e.*, barley of the best kind, suitable for malting.



altars aforesaid, be in a certain chest,\* bound with iron, arranged for such things, well secured with two locks, fastened with different keys, in the custody of the Wardens of the said Church, and in the same Church, of which one key shall remain with me, my heirs and assigns, saving that on the chief Festivals one of the better vestments there be delivered to the oft-mentioned priest to celebrate in on that day, which vestment, given out to him for that occasion, the same priest shall return to the said Wardens, or to one of them, the same day to be replaced in the said chest. Also when the books, or any book, ornament, vestment, or anything thereof, stand in need of mending or washing, let this be pointed out to the priest who shall be there at the time, as aforesaid, through the said Wardens, who shall arrange suitable remuneration for his [labour in] repairing such things, and this as often as it shall be necessary. And with respect to the two books, and two vestments, and ornaments, and other things appertaining to the said altars, and which are always in the hands of the said priest, let Indentures be made between me during my lifetime, and afterwards between the Patron of the said Chantry, and the Wardens of the goods of the said Church of Ikham, on the one side, and the said priest on the other side, at his institution, that they be well and safely ordered and kept for the use of the said Chantry; of which let one part be placed in the said chest bound with iron, and let the other part remain with the said priest.

(11) "When either of these Wardens shall decease, I ordain and appoint that the said priest within the same day, or as quickly as possible when he knows of his death, do say for his soul the *Vigiliæ Mortuorum*, but on the day of his burial the *Missa Peculiaris*; and throughout the following week let him have special remembrance.

(12) "Also I will and ordain that one Indenture of this Ordination and Form always remain after my decease with my heirs and assigns; but the other in the hands of the Wardens of the Church aforesaid, as already stated, and the priest of the aforesaid Chantry shall have a copy of them in his possession.

(13) "For the unbroken observance of all which rules, I will that any priest, already instituted, or hereafter to be instituted in the said Chantry, do make corporal oath before the Ordinary of the place, at the time of his institution, that he will faithfully keep this

\* *Item volo quod libri et vestimenta, etc., sint in quadam cista ferro ligata, ad talia titulata, bene firmata cum duabus oeruris, diversis clavibus firmandis, etc.*

Ordination according to the foregoing form, and promise that as far as he is concerned every particular shall be observed. I reserve to myself, however, during my lifetime, the power and right of adding to, or extending and reducing into more convenient shape this my Ordination, as often as it shall seem expedient."

This foundation deed has been registered by a contemporary scribe in Register "S."\* in the Chapter Library of Canterbury Cathedral, and it is there followed by its "Confirmation" by Archbishop Courteney, dated at Otford 30 August 1393.

Then comes, in chronological sequence, an indenture between the Prior and Convent and the Founder and Chaplain of the chantry. The original document is preserved,† and there is also a contemporary copy of it in Register "S." The following is a literal translation :—

"Indenture between the Prior and Chapter and John Denys and the Chaplain of the Chantry in the parish Church of Ikham.

"The present Indenture made between the religious persons the Prior of the Cathedral Church of the Holy Trinity, Canterbury, and the Convent of the same place, of the one part, and John Denys, and William Pyke, Chaplain of the Chantry of Ikham, of the other part, witnesseth that although it is by statute unlawful for any religious person to enter upon tenements within any one's fee without royal licence, and that of the other lords of whom those tenements are immediately held, nevertheless the same Prior and Convent, favouring those things which tend to the praise and honour of God, and which in manifold ways affect the increase of Divine Worship, have by the tenor of these presents granted, and as far as in them lies given licence to John Denys, that he may give and grant five tenements, thirty-four acres of arable land, four acres of pasture, the rent of four shillings, and four quarters of palm barley in Ikham, which are held immediately of them, the Prior and Convent, as of their manor of Ikham, to the aforesaid William Pyke, Chaplain, and his successors in the aforesaid Chantry, to have and to hold to the same William, the Chaplain, and to his successors, of the aforesaid Prior and Convent, and their successors, by the same rents and the same services by which those tenements are held of them as

\* Folio 13b.

† In the Chapter Library. It is marked "I. 127."

aforesaid. And to the same William, the Chaplain, and to his successors in the aforesaid Chantry [they have granted licence] to receive the aforesaid tenements, lands, pasture, and rent, with their appurtenances, in the form aforesaid. Likewise also they have granted special licence to hold of them and their successors by the rent and services abovesaid, as is aforesaid, the aforesaid Statute passed against placing lands and tenements in Mortmain notwithstanding; the same John, and William the Chaplain, being willing for themselves, and for the successors of the same Chaplain, to grant by the tenor of these presents that as often as the said Chantry chances to become void by death, deprivation, or resignation, or in any other way, the next who shall be Chaplain of the aforesaid Chantry be bound to pay 6s. 1½d. half-farthing, in the name of a Relief, according to the custom of the tenure of the aforesaid tenements, to the before-named Prior and Convent and their successors.

"And it shall be lawful for the aforesaid Prior and Convent, and their successors, to distrain in all the aforesaid lands and tenements, with their appurtenances, for the aforesaid Relief, if a part thereof be at any time in arrear; and to carry off, drive away, and detain the goods distrained until full and complete satisfaction shall have been made for the part which is in arrear.

"In witness whereof, to the part of this Indenture remaining with the aforesaid John, and William the Chaplain, and the successors of the same Chaplain, the common seal of the aforesaid Prior and Convent is appended. But to the other part,\* remaining with the aforesaid Prior and Convent, the seals of the aforesaid John, and William the Chaplain, are appended.

"Given in the Chapter House of the said Prior and Convent, the fourteenth day of the month of March, A.D. 1393."†

The Confirmation of the Foundation Deed by the Prior and Chapter, dated 18 April 1394, follows next in order, and completes the series of documents dealing with the "Ordination" of the chantry.

With the exception of the Institutions of the Chaplains, recorded in the Episcopal Registers at Lambeth Palace, there is only one further document which throws light on its history. This is the conveyance by John Denys of the advowson, together with all rights of patronage, to John

\* It is this part which is in the Library, and still has its two seals intact.

† i.e., 1393-4.

atte Bertone, of the parish of St. Paul's "outside the walls of the City of Canterbury," and to his heirs and assigns for ever. This was effected at Ickham on 1 April 1429. The original deed is preserved in the Treasury of Canterbury Cathedral.\*

Finally comes the Commission issued by Archbishop Bourghier to the Rector of Ickham, which is as follows:—

"Thomas, miseratione Divina, etc., Dilecto in Christo filio Magistro Nicholao Bulfynche, in Decretis Bacallario, Rectori ecclesiæ parochialis de Ikham, nostræ Cantuariensis diocesis, Salutem, etc.

"Cum tueri et defendere ultimas voluntates decedentium infra dictam nostram diocesem, et presertim ad pios usus et opera misericordiæ determinatas, nobis ex debito officii nostri pastoralis incumbat. Et quia quidam Johannes Denys, in parochia de Ikham prædicta decedens, de *licencia speciali recolendæ memoriæ domini Willelmi quondam Cantuariensis Archiepiscopi, predecessoris nostri, ac aliorum omnium quorum intersint in ea parte, unam perpetuam Cantariam unius Capellani perpetuis temporibus ad honorem Dei, Beatissimæ Virginis Mariæ, Sanctæ Katerinæ, et Omnium Sanctorum, in navi ecclesiæ parochialis de Ikham prædicta, pie et devote per suam voluntatem voluit, ordinavit, et dotavit super certis teneamentis, et xxxiiij<sup>or</sup> acris terræ, iiij<sup>or</sup> acris prati, et redditu iiij<sup>or</sup> solidorum, et aliis. Cujus quidem Cantariæ dotatio nunc istis diebus adeo exilis est quod nullus Capellanus illi servire velit, unde inofficiosa et inadministrata notorie existit.*

"Nos volentes piam voluntatem et dovotam ipsius Johannis Denys tueri et defendere, pro ut obligamur, et ne in prophanos usus prædictæ Cantariæ dotatio convertatur, quæ care et devote Deo dedicata fuit, Te, Magistrum Nicholaum Bulfynche, ipsorum tenementorum, xxxiiij<sup>or</sup> acrarum terræ, iiij<sup>or</sup> acrarum prati, et redditus iiij<sup>or</sup> solidorum, et aliorum ad dotationem prædictæ Cantariæ præordinatorum, yconomum et custodem, cum expresso consensu Willelmi Bartone patroni moderni ejusdem Cantariæ, auctoritate nostra ordinaria, præficimus et ordinamus per præsentem. In cujus rei testimonium sigillum, etc. Datæ in Palatio nostro Cantuar. viij<sup>to</sup> die mensis Augusti, Anno Domini Millesimo cccc<sup>mo</sup> octuagesimo tertio. Et nostræ translationis Anno xxix<sup>no</sup>."†

\* It is marked "I. 195."

† Reg. Bourghier, II., f. 176b.

## CHANTRY PRIESTS.

The names of the following priests who served the chantry have been recorded in the Lambeth Registers:—

WILLIAM PYKE, who is mentioned in the Indenture of 14 March 1393-4, was a native of Ash, near Sandwich, and was ordained priest in St. Paul's Cathedral 22 September 1375, on a title given by the Abbot and Convent of "Langhedone" (West Langdon). His tenure of office seems to have been very brief, though we do not know whether he may not have had a longer connection with Ickham, for it is not improbable that the Chantry was in existence, although not as an *endowment*, at a somewhat earlier date. In April 1394 Pyke effected an exchange of benefice for the vicarage of Kennington, near Ashford, where he remained until June 1402, when he again exchanged for Patricksbourne. As Vicar of the latter he was present in the Church of "Lītilbourne" on 17 February 1405-6, with eleven other clerics and four laymen, who were summoned to enquire into and report on a vacancy which had occurred at Upper Hardres. (Reg. Arundel, I., f. 306*a*.)

STEPHEN CHERLEFELD, who may have been related to Roger Cherlefelde, one of the jurors in the preliminary Inquisition of 12 June 1392, was admitted to the vicarage of Minster, Thanet, in 1378, but effected an exchange for two churches in Canterbury the same year. In 1384 he was presented by the Abbot and Convent of St. Augustine's to their vicarage of Kennington, which he held for ten years. He exchanged with William Pyke, and was instituted to the Chantry by Archbishop Courteney 24 April 1394. (Reg. Courteney, II., f. 217*b*.)

THOMAS BRABOURNE was instituted 1 September 1411 by Archbishop Arundel, on Cherlefeld's resignation. (Reg. Arundel, II., f. 62*a*.)

JOHN SERGANT was instituted by Archbishop Chichele on 9 April 1420. It is not stated how the Chantry had become vacant. (Reg. Chichele, I., f. 109*a*.)

JOHN WYMBELDON was instituted by the same Archbishop 9 February 1420-21, on the resignation of his predecessor, whose tenure of office fell short of a year. He was Vicar of the Church of St. Martin-in-the-Fields 1391-93. In the early years of the fifteenth century he became Vicar of Horton Kirby, which he retained until 1407, when he effected an exchange for Littlebourne, where he continued until 1419. He passed the remainder of his life at Ickham. (*Ibid.*, f. 123*b*.)

JOHN KERVYLE succeeded on the death of Wymbeldon, being instituted on 16 October 1427. He had previously been for two years and a half Vicar of St. Mary Bredin, Canterbury. His work was cut short by death after a few months' residence. (*Ibid.*, f. 169b.)

LAURENCE VERDON was instituted 1 July 1428, on his predecessor's decease, and was the last of the Chaplains presented by the Founder of the Chantry. After residing less than a year he exchanged for the rectory of Goodneston, near Faversham. (*Ibid.*, f. 172b.)

THOMAS ATTE EE, whose name in the present day would perhaps have been written "Atwater," first comes under notice on 6 February 1417-18, at his institution to the vicarage of Beauxfield, or Whitfield, which at that time was in the patronage of the Prior and Convent of Cumbwell. He resigned in the following year for the vicarage of Coldred with the annexed Chapel of Popeshall, which he retained until 1422, when he again resigned in favour of Goodnestone. He was instituted to the Chantry on the presentation of John Bertone 9 May 1429. (*Ibid.*, f. 175b.)

WILLIAM MERSCHE was a Canon of St. Radegund's Abbey, and was presented by the Abbot and Convent of that house to their vicarage of Postling 29 January 1431-2. He was instituted to the Chantry 30 March 1445, on the presentation of Archbishop Stafford. (Reg. Stafford, f. 82b.)

JOHN SONDEY before coming to Ickham had been for five years Vicar of Little Clacton in Essex. He was instituted to the Chantry by Archbishop Stafford at Canterbury 30 July 1450, on the presentation of William Bertone, the mandate for his induction being directed to Master Thomas Moome, the Commissary-General. He is the last priest whose institution to the Chantry is entered in the Episcopal Registers. (*Ibid.*, f. 105b.)

### CHANTRY CHEST.

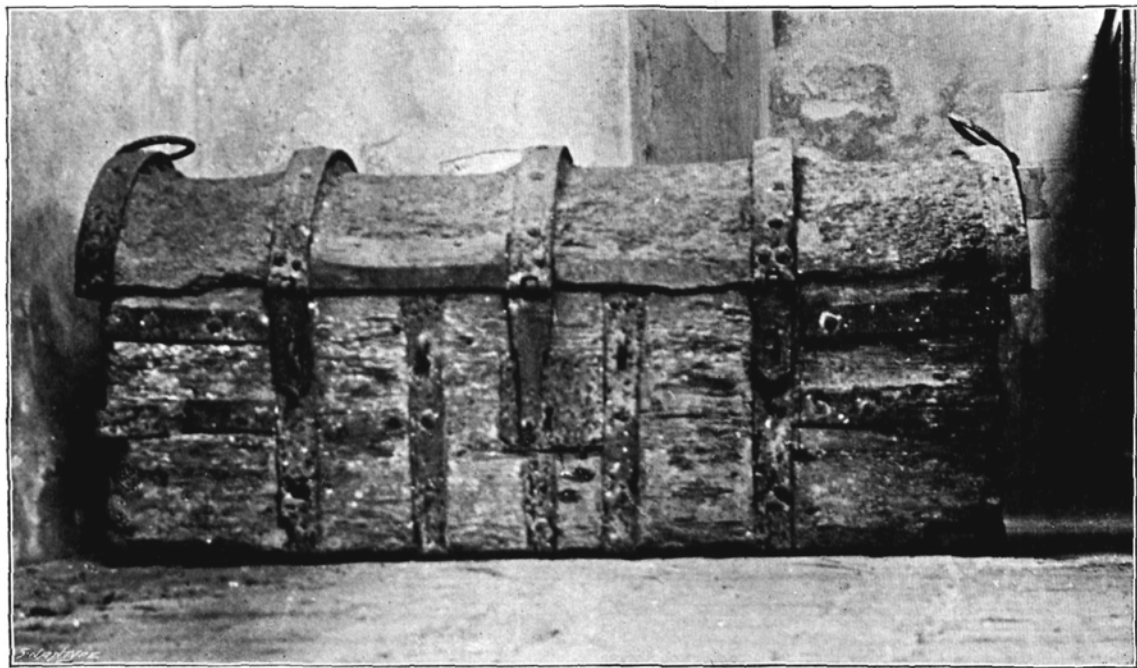
Notwithstanding the chantry came to an end four hundred years ago and upwards, it has left to posterity a memorial of its existence, for no one can carefully examine the highly interesting chest, which for generations has stood against the east wall of the north transept of Ickham Church, without feeling convinced that it is the same which John Denys caused to be provided for the safe keeping of the goods belonging to his chantry, and which is so exactly described in the tenth section of the foundation deed.

The chest is 4 feet 4½ inches long by 1 foot 7 inches wide, and 1 foot 4 inches high in front, although to the crown of the lid it measures 2 feet. The lid, which is formed out of a longitudinal section of the trunk of a tree, hollowed on the inside, is at the crown 3½ inches thick, though rather less at the right end, and gradually decreases in substance to a blunt edge both in front and at the back. It is crossed by five broad iron bands, of which three are connected with the fastening arrangement. The wood between the bands has considerably decayed, which causes the lid to have a less convex appearance than must originally have been the case.

The two handles at the sides are very curious, and consist of a piece of twisted iron rod, one being 8 inches and the other 8½ inches long, with an eyelet-hole at each extremity, through one of which passes a substantial staple rivetted to a broad iron band clamped on at both ends, while through the other passes a ring of 4½ inches diameter, which when raised up clears the top sufficiently to allow a stout pole to be run through, by which the weighty article could be carried. In the accompanying illustration, taken from a photograph courteously presented by a parishioner of Ickham, and kindly forwarded by the Rector, the Rev. Canon Nisbet, the two rings can be distinctly seen resting on the top at each end.

The chest is literally "*ferro ligata*," broad iron bands being clamped about it both vertically and horizontally, which must have rendered it practically safe against the most sacrilegiously-disposed thief.

The founder directed that it should be "well secured with *two* locks, fastened with different keys," and the two staples which remain in front, on either side of the central band, and the two hasps which would fit over them, clearly indicate that his direction was carefully observed. The chest has long been supplied with *three* locks, but this can be readily accounted for if we suppose that on the chantry coming to an end, the chest, which would still be in perfect state of preservation, was adopted as the *Church Chest*, in place, it may be, of an older and less well-secured depository, and had a *third* lock affixed to meet the requirements of the



OLD CHEST IN ICKHAM CHURCH.



time. It will be noticed that the hasp of the central and added band is of quite different shape from its neighbours right and left, while the band itself is a quarter of an inch wider than the other two. It was doubtless thought not worth while to knock the chest about by removing the two older staples, which are firmly rivetted to the upright iron bands in front, but their corresponding roof-bands were shifted a few inches to the left and right, to allow space for the additional central band with the long hasp. We cannot but be grateful that the two staples were left undisturbed, as they plainly shew that the original design was to have *two* locks only.

It is much to be hoped that this most interesting and valuable relic of a bygone age may long remain, both as an illustration of the care that was taken of goods belonging to the Church, and perchance as a help in determining the date of some archaic neighbour, whose origin has not been recorded in such exact detail.