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PLATE I. MUTILATED REPRESENTATION OF THE MARTYRDOM OF ST. LAURENCE.



PLATE II. INSCRIBED STONE FOUND ON THE SITE OF THE HOSPITAL OF ST. LAURENCE.

THE REGISTER AND CHARTULARY OF THE HOSPITAL OF ST. LAURENCE, CANTERBURY

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THE Hospital of St. Laurence, outside the walls of the city of Canterbury, was founded in the second year of King Stephen, A.D. 1137, by Hugh of Trottesclive, Abbot of St. Augustine's, primarily as a sanatorium to which monks suffering from any contagious disease, but especially leprosy, might be removed, and there cared for; and secondarily as an almshouse for the reception of the near relatives—father, mother, brother or sister—of the monks of St. Austin's, who might have the misfortune to fall into dire poverty.

The original number of inmates was twelve, viz. six brothers and six sisters. Subsequently the constitution of the house was altered more than once.

Thus, in 1275, Abbot Nicholas Thorne ordained that in future no more sisters should be admitted, and that their places should be filled by poor and infirm priests, and by men-servants of the Abbey, who had done long and faithful service therein.¹

It is doubtful, however, whether these reforms were actually carried out, if they were they certainly did not last long, since before the close of the thirteenth century the endowment charters are again addressed to the brothers and sisters of the hospital of St. Laurence, and this style continued throughout the fourteenth century, beyond which the chartulary does not extend. But later there must have been another change, since Leland, writing in the reign of Henry VIII, states that the hospital of St. Laurence was for "women only," and when Archdeacon Harpsfield visited the house in 1557, the return to his articles of inquiry stated that "whereas there should be seven sisters and a

¹ *The Customary of St. Augustine's, Canterbury*, Bradshaw Society, Vol. I, p. 42.

prioress in the hospital, there are now only three, one of whom is not a professed sister."

By this time, however, the original foundation and purpose of the house had been so completely forgotten, that its founder is said to have been King John, and its *raison d'être* the maintenance of the blind and lame!

Very little now remains of the hospital of St. Laurence, but its site is marked by a short length of an ancient flint wall, on the south side of the Dover road, just one hundred yards west of the entrance to the County Cricket ground. This wall has two slightly projecting piers indicating, probably, that between them was the entrance to the hospital or its precincts. In the western pier, carved on a block of Caen stone, measuring 2 feet by 14 inches, is a much mutilated representation of the martyrdom of St. Laurence—the Saint is stretched upon the gridiron—with a man, presumably the executioner, standing at his head. The house and garden of the present writer occupies part of the site of the hospital, and, during trenching operations at the southern end of the garden, at a distance of about eighty yards from the Dover road, the foundations of a building lying east and west were uncovered. The western extension of this building, unfortunately, lay in a neighbouring garden and therefore further exploration in that direction could not be made. But within the area excavated, part of the tracery of a fourteenth century window was found, and a number of blocks of worked Caen stone, on one of which was an inscription. The stone, apparently, had formed part of a Norman arch—probably of a doorway, over which an inscription, arranged in three lines, was cut. All that now remains is M^o C^o : XXX, on the top line; KL. NOV. O on the middle line, and what appears to be, but the letters are not very clear, ESPIDGT AI on the lowest line—the meaning of which I am unable to interpret. (Pl. I, II.)

That the inscription commemorates the founding of the hospital there can be little doubt. The year of its foundation according to the Register book was 1137 and it is reasonable to infer that the missing VII was cut on the next stone. In the second line if we read KALENDIS NOVEMBRIS there

is a discrepancy between the date on the stone and the date given in the Register, viz. VII Kal. Febr. (Jan. 26). The latter, however, may record the beginning of building operations, and the former—that is the inscribed stone—the completion, or dedication of the work.

In addition to the Hospital there was also a church of St. Laurence, which originally was a Parish Church, in the gift of the Archbishop of Canterbury. In 1255 Pope Alexander IV instructed Archbishop Boniface to grant a dispensation to Americ, papal subdeacon, and rector of St. Saturnine, in the diocese of Limoges, to accept also the church of St. Laurence, Canterbury, which was in the Archbishop's gift, and valued at 10 silver marks.¹

But since no mention of the church is to be found in the Registers of the See, we may infer that it had ceased to be parochial, and had been transferred or appropriated to the Abbot and Convent of St. Augustine's before Archbishop Pecham's days, with whose episcopate the Lambeth registers now begin.

But though the visible remains of the Hospital of St. Laurence are extremely scanty, we are fortunate in possessing a complete record of its constitution, rules, and endowments in the Register and Chartulary of the house, of which three copies appear to be extant. One is in the Library of the University of Cambridge, another, until recently, was in the Library of the Duke of Newcastle, but was sold with other books from Clumber in Messrs. Sotheby's rooms in February 1938, the third is preserved in the library of the Dean and Chapter of Canterbury. The Canterbury copy (Press Mark C.20) is a small folio volume, containing sixty vellum leaves, on the first of which is written, in a seventeenth century hand: "*Fundatio Hospitalis sci Laurentii Cant. Guliel. Kingsley, An. Dom. 1667.*"²

With the exception of the "Ordinances," or Rules of the house which are in English, all the entries are in Latin,

¹ *Calendar of Papal Letters*, Vol. I, p. 42.

² Captain William Kingsley, eldest son of Dr. William Kingsley, Archdeacon of Canterbury, 1619-1648, occupied the house on the south side of the cathedral precincts—now converted into flats.

written in a hand characteristic of the early years of the fifteenth century.

Folios 1-8 contain the rules in Latin, divided into thirty-six chapters, of which the first twenty-four were the result of a revision made by Abbot Thomas Fyndon in 1294, and the remaining twelve were added by Abbot Thomas Colewell in 1356. Since most of the rules are repeated later, in the English version, it may suffice here to mention only those which do not occur there.

- No. 4. Though Abbot . . . (*blank*),¹ ordained that the duties of the church should be shared by two priests, one must now suffice, owing to the badness of the times.
- No. 14. A rent issuing out of a house in the almonry shall be assigned for maintaining a light in the sisters' hall.
- No. 15. For decency's sake, and because of the infirmity of the inmates a laundress shall be employed once a month to wash their clothes.
- No. 16. The master shall consult the inmates before altering or repairing the fabric of the hospital.
- No. 17. Since the wickedness of mankind increaseth daily, careful supervision should be given to the threshers after harvest. The corn also should be measured at winnowing time.
- No. 20. The inmates may keep some small live stock, such as fowls, geese, ducks, and pigs, both within and without the precincts of the hospital.
- No. 25. The Prioress may grant *exents* to the lay brothers and sisters, in the name of the Master.

The rules are followed by a copy of the oath of chastity, and obedience to the Abbot of St. Austin's, and to the Master and Prioress of the hospital, taken by the brothers and sisters on admission.

Folios 9 to 13, contain an account of the first foundation of the hospital by Abbot Hugh, with his endowment of nine acres of land whereon to build it "near the way which leads

¹ Nicholas Thorne to whose reforms reference has been made above.

from Canterbury to Dover, together with all tithe on the convent's demesne lying on the right side of the way, and the tithe of wheat and pease on the convent's land, on the left side of the way, within the manor of Langeport." (These documents are printed in Battely's edition of *Somner's Canterbury*, p. 39, and Appendix.)

Folio 9b Pope Eugenius III, at the request of Silvester, Abbot elect of St. Austin's, confirms Abbot Hugh's gift. Dated at Segnia January 20th, 1151.

Pope Celestine IV (1191-1198) confirms the grant of Richard de Marci to the hospital of the tithes of Dodindale, for buying linen cloth, at the feast of St. John.¹

Pope Honorius IV (1285-1287) confirms the last, and takes under his protection the brothers and sisters of the hospital.

Archbishop Edmund (1234-1240) confirms the convent's grant of the tithes of the manors of Langeport and Chislet.

Abbot Roger (1253-1274) grants to the hospital the tithe of cheese made within the convent's demesne in Chislet.

On folios 14 and 15 is a copy of the "Form to be observed when any woman shall come to be veiled, as a sister of the hospital of St. Laurence."

This is of special interest as evidence of the monastic character of the hospital, and since it varies considerably from the forms *Ad virgines velandas* printed in Martene's *De antiquis ecclesiæ ritibus* a translation of the form is given below.

"The woman who is to be veiled shall come, in her habit, but not wearing the veil, to the church door, accompanied by her Prioress, and two of the sisters. Whereupon the priest who is to veil her, wearing alb, stole and maniple, shall come to the church door, and shall say: 'Maiden' (*puella*) if she be reputed to be a virgin, or woman if she be not so reputed, 'What dost thou seek?' and she shall answer 'I seek this house, and the veil of sisterhood in God's mercy and yours.'

¹ Dodingdale afterwards Morton, now Murton, is in the parish of St. Mary Bredin about a mile and a half south of Riding gate.

“The priest shall answer, ‘If thou wouldest have that which thou seekest, wilt thou swear to observe those things which the brothers and sisters of this house are bound to do and observe?’ And she replying, ‘Willingly, Sir,’ the priest shall add ‘In the name of the Lord I grant thy petition. But first thou shalt swear that thou wilt keep thy body in chastity, and wilt be obedient to the Abbot of St. Augustine’s, Canterbury. Also thou shalt swear to be obedient and submissive to the Master and Prioress of this place. Dost thou promise to observe all these things so long as thou shalt wish to live as a sister of this house, and enjoy its benefits, as God shall help thee and these Holy Gospels?’ And she shall answer ‘I promise’ and kiss the Gospel book. The Master or priest shall then conduct her into the church, while the choir sing the psalm *Miserere mei Deus cum Gloria Patri*. At the choir step they shall make a station, the sister kneeling. Then the Master or priest shall at once begin the hymn—*Veni Creator Spiritus*, when this has been sung through the Master or Priest shall say—*Emitte ipiritum tuum et creabuntur*, followed by *Kyriel et Xpēl, Pater noster, et ne nos, Ostende nobis, Domine salvam fac ancillam tuam, Mitte ei Domine, Dominus vobiscum, Benedictio. Oremus—Deus qui per coeternum, filium tuum, etc.*¹

“Then shall she be sprinkled with holy water, and then this prayer should be said over the veil: *Dominus vobiscum—Oremus—Deus qui vestimentum salutare et indumentum eterne iocunditatis tuis fidelibus promisisti, etc.*”²

* * * *

Fo. 17a Here are inserted certain Papal confirmations of benefactions made to the hospital, viz. by:

Pope Celestine III. Dated at the Lateran, 1196.

Pope Honorius III. Dated at the Lateran, 1222 and addressed to the infirm brothers of the hospital (*Xenodochia*) of St. Laurence.

¹ This prayer occurs in the *Pontifical* of Magdalen College, Oxford, Bradshaw Society, p. 79.

² See *Martène ut supra*, Vol. II, p. 530.

Two of Alexander IV. Dated respectively Anagni 1255 and Viterbo 1258—addressed to the master and brothers.

Honorius IV. Dated at St. Sabina, Rome, 1285—addressed to the Abbot and convent of St. Augustine's.

Folios 22b to 27 contain the Rules and Customs of the house in English. A full transcription is given since in addition to the information they give concerning the discipline and internal economy of the hospital, the rules are expressed with so much archaic quaintness that they have a philological interest.

This is the ordinance and the custome which is medefull that every man that is or shall be made a brodor or suster at the house of Seynt Laurence know and doo thereafter—: ffor oth is this, that whan a man or woman shalbe made a broder or a suster at the same place, the first othe is this, who that is there or brother or suster he shall swere at the Church dore that he shall keep hym chast in his body as long as he dwelleth in that place.

Also that he shall be obedient and buxom to the abbot of St. Augustine and to ther abbots that cometh after hym in all things that belongeth to his jurediction.

Also he shall swere that he shall be obedient to her wardyn and to her prioresse.

The seconde is this that he shall conne and knowe his *pater noster*, and *ave Maria*, and *Credo*, which *pater noster* he be holde to say every day C C sythe and L. (250) and in lentyn CCC (300) tymes, and every day L (50) sythe Ave Maria for all the ffounders and benefactours quyk and dede of th hous of Sent Laurence. Also he is holde to come to gider in the chirche and there say her (their) bedes to geder, out take (*except*) hem that be seke and ham (*them*) that have leve of the wardeyn, that travalet, or beth occupied for profitte of the house, and thos that doth ellys (otherwise) the wardeyn is holde to amende hem and opyn him thereof.¹

Also they be holde all to go to bedde to gider, that is to say in oon tyme and rise in oon tyme and for to holde the silence whan he gothe to bedde, and whan they rise, but if any of hem be openly sek why than he mot be excused. Also ther shall noo brother ne suster be shryven to noo preste ne frere, but to

¹ Tell him of his fault.

her own prest of the place, if (*except*) he have leve of the Abbot or wardeyn.

Also as ofte as the wardeyn will holde a chapitele (*chapter*) he beth holde to come therto and be amended of hym ther if he have trespassed.

Fo. 23

Also whan he walketh in the courte or goth out at the gate there shall noon of hem goo alone withoute a fellowe but he have leve of his maister the wardeyn, whan he send hym for any grete nede or profette of the hous.

And also iiij tymes a yeere ye (*they*) beth holde to be of shryve of her owne priest in the same place, and iiij tymes a yere to be houslet, and iiij tymes a yere to be shore (*shorn*). furthermore if any broder or suster be founde w^t eny thefte, or blode shedyng, or puttrie, or lecherie, he shall be put owte for ever of the hous of Sent Laurence.

Also who soever putteth any disclander (*slander*) or eny fals fame oon her maister the wardyn (*or*) upon eny broder or suster of the same hous he shall be demmted (*deemed*) acorsed iij tymes a yere.

ffurthermore for the profette of the brethren and sustren the Abbot hath ordeyned that whan any gods (*goods*) be bequeathed to the hous of Sent Laurence that ilke godes turne to the use and profitte of the brethren and sistern that there be, and to the profette of the hous after the discrecion and ordinaunce of the Wardyn and of her prioresse. And the wardeyn and the prioresse shall ordeyn of the melle,¹ and other houses that be w^t oute the gates and other small rentes and profittes to be turned to the profette of the said sustern and brethern.

Also the wardeyn is holde to begge wode and coles that (*is*) in certeyn tymes of the yere whan it is wonder cold as custom was also wonte to be.

Also when ther is any nede to make or amende the commune house the warden shall clepe (*call*) all the brethren and sustern to gider and ask her counsell and her helpe.

Also it is ordeyned that that there shall be ij keyes of the garnere, and that oon (*one*) shall the wardeyn have, and the other the prioresse, that every of theym may bere witnesse what the other doth.

Fo. 24

Ne the wardeyn shall have standing there but oon palfrey, nor ther shall stond noon other hors than the hors of the place,

¹ That is the windmill which stood near the junction of the old Dover road with Ethelbert road. See p. 47, Fo. 50.

but if the wardeyn have a colt or thoo (*two*) which may afterward (*be*) to the use or profette of the place.

Also there shall be but oon plough to the place, and if there be more it shall be put and turned to the profit of the place.¹

Ne the wardeyn shall have noon hounds at the place.

Ne the wardeyn ne shall have no servant in the place but he be sytor (*surety*) that he be true, and if there be any servant there yn that place that have been found fals in an other wardeyn's tyme, the wardeyn shall put hym away.

Also if ther be any man or woman that will be made broder or suster at the hous of Seynt Laurence, and he or she 3ef (*give*) any godes to the same place, that the wardeyn wilh assent (*of*) alle the Brethren and Sustern shall ordeign how that godes may be best turned to the profytte of the place. ffurthermore whoso ever be prioresse she is holde ever(y) weke, the Wednesday to clepe (*call*) to gidere all the Brethren and Sustern, and holde her chapitle (*Chapter*), after the olde custom of the hous, but if any of them have skylfull cause why he mot (*might*) be excused, and there the Prioresse 3if (*if*) that she finds any small trespass, of defaut in eny brother or suster, or any of the meyny, he is holde to amende and opyn hym thereof skylowche (? *skilfully*), save the grete trespass, and the defautes shall be reserved to the wardeyn('s) correceion or ellys to the Abbot('s). Also as oft as eny chapitele is holde, whan the chapitle is doon every brother and suster is hold for to say three tymes three *pater noster* and iij tymes Ave *Maria*, for the Abbot and convent, and all her founders, and for all Cristen souls.

Fo. 25

Also, in absense of the Wardeyn, the prioresse in the wardeyn's name in lawfull cause may geve leve to brethren and sustern to goo oute at the gate into divers places when he habbeth to done, and 3ef (*if*) any of ham that asketh leve will a legge (*allege*) any cause to the prioresse, it longeth to the prioresse for to deme yef the cause be skylfull or nay.

Yef (*if*) any brothern or sustern aske leve to spek be (*by*) hamself to the Abbot or the prior of Sent Augustines, the wardeyn ne the prioresse ne shall nagher (*neither*) warne hem leve.

Also ther ne shall no prioresse be made ne put doune but only be the abbot, save whan the abbot ys ded, and the chirch of Seint Augustin's ys void, the Priour with counsell of the wardeyn may put down the prioresse, and make a new prioresse.

¹ A note on Fo. 35 states that over and above the original grant of 9 acres, the brethren owned 73½ acres of arable land in the neighbourhood of the hospital.

Also the abbot hath ordeigned that who so ever be prioresse shall have all her lyveres, as it was wont to be in olde tyme, and that the abbot will not that the wardeyn doo doune the prioresse w^t oute hym or his assent. And if the abbot be *not* ded (*sic*) the prioresse shall not be doon down without the priour of Seint Augustin's, ne ther ne shall no man ne woman be made ther brother ne suster w^t out assent of the abbot or elles of the priour, whan the abbot is dede.

And the Prioresse is holde whan any woman shall be made suster there for to make her conne with ynne the first yere the bydyng (*bidding*) which is wonte for to be pronounced or said aloun in the church, or in the dortour of some suster.¹

Also the abbot will that the olde number of brethren and sustern be fulfeld in as much as the godes of the hospitall will stretch to.

Fo. 26

Also the abbot hath ordeigned that every brother and sister that bereth the abbet (*habit*), or klothynge, of brother or suster shall twyse a yere receive VI^d for shone (*shoes*), that is to say, at Alhalowen VI^d, at palmesonseven VI^d, and this paying shall stretche to noon other man or woman that hath there any lyvere.

Also the Brethren and Sustren shall take for her lyvere of the best ale that is made among theym, and afterwards 3ef (*if*) ther bee any seculars among hem he shall have of that ale that leveth.

Also the abbot hath ordeigned that there shall noo lyvere be solde onte of the house of Seint Laurence to noon secular man ne woman for grete harm that might fall thereafter.

Furthermore every prest that shall serve at Seint Laurence shall do obedience to the abbot, and shall be brought inne by the wardeyn, and in his presence, and also in the prioress' [*presence*], he shall be sworne to be true, and so also shall the servant be sworne of the place, and also the Prioresse servant, and who soo serveth there shall be sworne to the counsell of the house. And also for to be true and also the preest and servant

¹ This refers, probably, to the strange custom of "bidding the banns" when a woman desired to "take the veil". In the cathedral library at Wells, there is a copy of the form used on this occasion: "I aske the banes betwix the hyghe and most myghty prynce Kyng of all Kynges, Son of the Almyghty God, and the Virgyne Mary in humanyte, and A.B. of the other partye, that yf any man or woman can shewe any lawfull impediment other by ony precontract made, or corrupcyon of bodye or soule of the said A.B., that she ought not to be maryed this day to the said myghty prynce Jhesus, that they wolde accordynge unto the law shewe it."

it be (*sic*) that dwelleth there shall doo due reverence and worship to the prioresse, and to all brethren and sustern.

Also the wardeyn shall not suffre that any man or woman that there dwelleth do despise the prioresse or any other brother or suster, and if he fynd eny suche he shall be besy to enquire thereof and amende it.

Also the abbot hath ordeigned that there shall be a clerk to kepe the chapell, and all the olde customs in lyveres in brode and ale and other things, the abbot will that the brethren and sustern have holly (*wholly*) if the godes of the hospitall will stretch thereto.

Also ther ne shall no wardeyn of his owne hed make no brother ne suster w^t oute the abbots will and assent, nether shall noo brother be receuedd there with his wif.

Also the Abbot Rauf.¹ ordeigned that every brother and suster that bereth the abytt, a month after her deth shall have her corrodie fall, that is to say her lyveres which she had there whiles she were a life.

Fo. 27

Fo. 28

The Liveries (*Liberaciones*), or Allowances, made to the inmates are inserted here. It will be noticed that "the regulars"—those who "wear the habit," are treated more liberally than the seculars.

(Translation.) The Prioress takes one allowance and a half. Every fortnight she receives 14 wheaten loaves, and 4 barley loaves, 2 small loaves *pro granario* (?) and for the blessed bread; 4 gallons of the better sort of ale for herself, and 3 gals for hospitality, also 9 gals of small beer, 4d. for Kitchen silver, and one halfpenny, at every distribution.

Each inmate receives every fortnight 12 wheaten loaves, 2 barley loaves, 2 gallons of the better sort of ale, 3 gals of small beer, and 3½d. for kitchen silver, that is to say 1¾d. a week.

The brethren and sisters who wear the habit receive seven times in the year, namely: on the feasts of St. Michael, All Saints, the Lord's Nativity, the Purification of Blessed Mary, Pentecost, and the Nativity of St. John the Baptist one penny, on each of these days, for their pittances, and on the feast of St. Laurence 2d. for their pittances, the eighth part of a pound of wax, for candles for offering (*de oblacione*);

¹ Ralph de Bourne 1309-1334.

and the prioress and chaplain receive each of them $\frac{1}{4}$ lb. of candles for offering. On the day of the Purification of the B.V.M. each brother and sister that wears the habit shall have one candle, weighing the eighth part of a pound, and the prioress one weighing a quarter of a pound.

Also each brother or sister who wears the habit shall have on the octaves of the above feasts 1 gallon of ale of better quality, called *Oddegals*, but the seculars receive nothing.

The sisters who are benefactors to the house, shall have at every distribution, 3 gals of ale of medium quality called *Bokale*.

Fo. 29

Also the brothers and sisters who wear the habit shall have 12d. for their shoes on the feast of All Saints, and on the day of Palms. Also on the feast of the Nativity of the Lord, and on the twelve days following they shall have 3 quarters of coal, called *Glencol*, and 3d. at each distribution for Kitchen silver.

Also, against Lent (*carniprivum*) 4 bushels of wheat should be ground *pro lagenis faciendis* (?) for the brothers, the sisters and the servants.

At every distribution each servant receives 14 wheaten loaves, 2 barley loaves, 3 gals of ale of the better quality, and 3 gals of small beer, and 4d. for his service.

The Warden takes one jar (*olla*), containing 4 or 5 gals of ale of the better quality.

The clerk takes the same allowance of ale as the brothers and sisters.

The swineherd receives at each distribution, 1 wheaten loaf, 1 barley loaf, and 1 gal of small beer.

The two threshers have 1 wheaten loaf, 1 barley loaf, and 2 gals of small beer.

The priest receives a double allowance, and a yearly stipend of 26s. 8d.

The Brewer receives at every distribution $1\frac{1}{2}$ gals of ale.

Mem^d. The Sacrist of St. Augustine's shall find the bread and wine for divine service in the hospital of St. Laurence.

Fo. 30 Robert, abbot of St. Augustines Cant. and the convent of the same, notify, that, at the instance of Master Symon de Langdonne, Archdeacon of Canterbury, they have given the church of St. Mary of Stodmarsh, which is in their patronage, to the Hospital of Poor Priests, within the parish of St. Margaret, Canterbury, together with the yearly produce of 4 acres of land within the demesne lands of their manor of Stodmarsh. For the grant the Priests of the said hospital, shall offer every year, on St. Augustine's day, at the altar of the abbey church, a wax candle weighing one pound. Dated 1244.

Fo. 31 William Hunden, commissary general, sitting in the church of Wye hears a tithe case in which the brethren of the Hospital of St. Laurence, Master John Craueburn, master of the Poor Priests' hospital, and Richard Halke, farmer of the manor of Stodmarsh were concerned. After hearing the evidence of Dom. Richard Sholdon, master of the hospital of St. Laurence, the commissary decides the case in favour of the master and brethren of the hospital of St. Laurence.

Fo. 31b William Hunden (as above) decides a tithe case in which the hospital of St. Laurence, Thomas Carlton, Vicar of St. Paul's Canterbury, and Thomas Wardrobe, farmer of the manor of Longeport, alias Berton were concerned in favour of the said hospital.

Fo. 33b is headed "The Foundarys", and the twenty-seven remaining leaves contain copies of about 180 charters relating to grants of land, tithes, and rents. The latest deed is dated 14th Richard II (1390), but they are not arranged in strict chronological order. Many of the grants are of very small value, but an inquiry held in the fifteenth year of the reign of Edward III, into the means of the hospital found that it possessed twenty-one acres of land in Canterbury, sixty-eight in Chislet, thirty-two in Sturry, besides rent and tithes worth £18 18s. and that other donors gave lands in Bridge, Nackington, and Stodmarsh, and that it had one mill.¹

It seems therefore strange that in the *Valor* of 1535 the gross income of the hospital was returned as only £39 8s. 6d. and the net income at £31 7s. 10d.

¹ Inq. p.m. 15 Edw. III 79. Quoted in *Victoria History of Kent*, Vol. II.

The present writer has made a Calendar of the contents of the Chartulary, but here only a few of the grants can be noticed.

The earliest document is a petition (fo. 42) from Richard de Marci to Herbert [Poore] Archdeacon of Canterbury, praying him to take action against the Prior and Convent of St. Gregory, Canterbury, who had forcibly seized the tithes issuing out of the said Richard's lands in Dodyndale. The petitioner alleged that he gave these tithes originally to the church of Bubyngworth (Bovinger in Essex) at the time of its dedication, "many years ago", but later, with the consent of the said church, he had transferred these tithes to the "poor sick folk of the hospital of St. Laurence", and he prays that the archdeacon should cause restitution to be made, "for the love of God, the poor sick folk, and of Richard de Luci whose man I am."¹

The Document is of importance as evidence that in the twelfth century a landowner could transfer the tithe on his lands from one church to another, situate in a county and diocese other than that in which the tithe was taken.

Later the Doddingdale lands came into the hands of John Chiche of the Dungeon (Danejohn) Manor who paid to the hospital the tithe on 300 acres, fifty of which are said to lie at Hanefeld and the remainder near his court, and in Millfield near St. Laurence. In return the master and brethren of the hospital paid to the said John, in autumn, 5 wheaten loaves, 2½ gallons of ale, 1 cheese worth 4d., one pair of doeskin gloves, and 1 lb. of wax candles for his own use, and 3 pairs of gloves for the use of his household servants. (Fo. 37.)

On folio 49 a marginal note of great interest occurs recording the fact that on the back of an early thirteenth century charter (of no particular interest) was the following endorsement: "Hamo, son of Viel of Soford who built

¹ A charter printed in the Transactions of the Essex Archaeological Society, Vol. VII, p. 148, states that William Earl of Gloucester granted his town of Grenested (Essex) to Richard de Luci, together with the services of Richard de Marc'. The charter is not dated but must have been granted between 1172-1174. Richard de Marc' was sheriff of Essex in 1160-1161. For this note I am indebted to my friend the Rev. W. J. Pressey, F.S.A.

(*fecit*) the church of St. Edmund, and bestowed upon it 4 acres of land for the blessed bread, came to England at the time of the Conquest. He gave to the church of St. Laurence 1 acre of land towards the maintenance of divine service (*ad officium*). His son also called William built the church of St. Mary Bredene and his son, called William de Sford, is a knight of the Earl of Gloucester."¹

Fo. 50. The Mill. Tho. de Bery grants to the brothers and sisters of the hospital of St. Laurence 1 acre of land lying outside the gate of the said hospital, and bordering on the road leading to the Mill, towards the west. Witnesses, Tho. Chiche and Simon Payable, bailiffs of the city, Will. Cokyn, Andrew Cokyn and others, Date 1270.²

Fo. 51 *The Church of St. Laurence.* Altar lights in; Tho. de Bery gives a rent of 2d for the maintenance of the light of the high altar of the church of St. Laurence, Date 1263.

Fo. 71 ————— Hugh le Brun gives a rent of 2d, issuing out of a messuage called *la Hope* for the maintenance of the lights of the altars of SS. Mary and Laurence, n.d.

Fo. 90 ————— Henry FitzPalmer gives to the high altar (*autentico altari*) of the church of St. Laurence a rent of 1d Date 1295.

Fo. 61 *Lights in the Dormitory*—Elyas, monk of St. Austin's, grants certain rents for providing lights "that the inmates of the hospital of St. Laurence may be able to see one another, when they rise for their nocturnal offices, and when they get up in the morning." n.d.

Fo. 68 *Houses over against the Gate of the hospital.* Will. Cokyn, son of Augustus of London, grants to the brothers and sisters of the hospital all his land, with the houses built thereon, lying before the gate of the said hospital, towards the north. Done and recorded in the hundred court of Radingate. Witnesses : John Blund, Salomande Heynpett,

¹ The Church of St. Edmund, Canterbury, long since demolished, was situated just within the Riding Gate, on its northern side.

² The windmill which was on the south side of the old Dover road, and on the east side of what is now the Ethelbert road was burnt down in 1873. The hospital received also the tithes of another mill at Heppington which belonged to the canons of St. Gregory's, Canterbury.

Roger Fitzmartin, Alexander Lymberner. n.d. (Early thirteenth century.)

Fo. 87 Hamo de Valoins gives to God and the infirm brothers of the hospital of St. Laurence, for the health of his soul, and that of Agnes his wife, the land which Godley de Rall held in the time of Ruoland, grantor's father. Witnesses : Waresius de Valoins, Ruoland de Valoins, Richard Cauvel and others. Dated at Tremworth (in Crundale) Wed. after the feast of the Holy Trinity. (Year not given.)

Fo. 88 *Grants for Clothing*—Adam Fitz Aelgar of Sturry grants to the brothers and sisters of the hospital 5 acres of land at a place called Cnopehelle, for their clothing (*ad vestimentum*). n.d.

Fo. 89 The same to the same—10 acres of land for the clothing of the brothers and sisters ; the land lies near the road called Estrete. n.d.

Rents and Services. Warin Brende, son of Osborn of Pette, near Rodweye, grants to the brothers and sisters of the hospital of St. Laurence all his lands in Bregge (Bridge) to be held of grantor at a yearly rent of 16d., a payment of 31d. to Ralph Clerk, 1d. Romescot, 1 hen and 3 farthings " and he that carries the hen shall eat it there or bring it back " (*qui illam portaverit illuc manducabit vel reportabit*).

Also to the said Ralph 1 hen at Christmas, " which is called *herthen*, and to the Canons of Beaulieu 4d. at midlent for all services." n.d., but as the land of Thomas the Sheriff is mentioned among the boundaries the date is probably 1331 in which year Thomas de Brockhull was sheriff of the county.

The grants are addressed, generally to the brethren, or brethren and sisters of the hospital. Two only are addressed *fratribus leprosis*, both are early grants. That of Alured Lymberner—of a strip of land between the hospital and the hospital's mill is said to lie next the land of Terry, the goldsmith of Canterbury. The deed is undated but must be before A.D. 1214 by which year Terry was dead.

Strangely enough the Hospital, in spite of its monastic character, survived the general dissolution, and retained a feeble spark of vitality down to the third year of Philip and Mary, in which year it was visited by Archdeacon Harpsfield. What he found has been already stated. Probably he came to the conclusion that the hospital had outlived its usefulness. At any rate on May 26th, 1557, the site was granted by the Crown to Sir John Parrot in fee.¹ Hasted gives the names of subsequent owners, the most notable of whom was Admiral Sir George Rooke of Gibraltar fame, who rebuilt the mansion house, and resided in it until his death in 1709.

An interesting relic of his tenancy still exists in the fine wrought iron fence, leaded into a well moulded stone base, which separates the garden of the present writer from the Dover road.

NOTE.—A representation of the Martyrdom of St. Laurence closely resembling the bas relief at Canterbury occurs in needlework, on an early thirteenth century mitre, preserved in the Tresor des Sœurs de Notre Dame at Namur. See A. G. Christie's *English Medieval Embroidery*, Plate XIII, Oxford, Clarendon Press, 1938.

Like the stone at Canterbury, the panel devoted to St. Laurence is badly mutilated. "St. Laurence lies naked upon a large grill set over a flaming fire. Standing, one at each end of the grill, are two executioners. They bend over the saint, prodding him with two pronged forks. Each holds in his hand a flesh hook. SCS. LAVRENCIUS is boldly inscribed across the upper part of the scene."

¹ See *Victoria County History*, Vol. II, p. 212.