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## SOME KENTISH INDENTS, II

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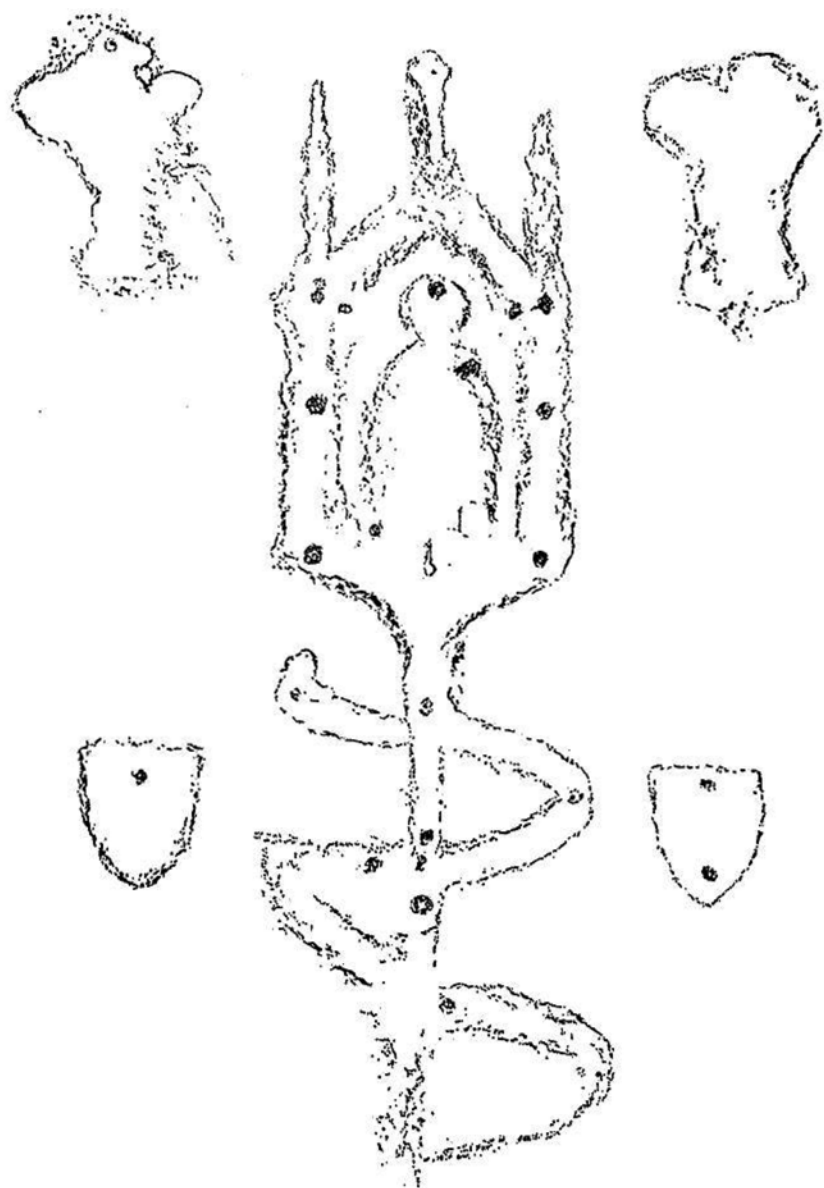
## CLIFFE AT HOO

I. At the westerly end of the north aisle is a well preserved coffin-shaped slab of early fourteenth century date in memory of Jone, wife of John Ram. Its inscription was noted by Thorpe (*Registrum Roffense*, p. 744), it then being in the nave. It now has two brass stops only left in it, though in Fisher's time more remained, as the accompanying illustration, made from one of his experimental lithographs, shows. To Fisher must be accorded the honour of being one of the pioneers of lithography in England, and Fisher was a Kentish man. Neither Joan, nor John Ram has been identified. Wills show the family at Halstow in the late fifteenth century. Their arms, *sable, 3 rams' heads cabossed argent, horned or*, are quartered by Alchorne in the 1619 visitation, brought in by Walsingham, and the Alchorne pedigree, by commencing with a John Lone (given as Loue in the pedigree, erroneously Mr. Griffin considered) who married Margery, heiress of William Ram, son of Thomas, son of John Ram Knight, takes one chronologically to the period of this tomb. A John Ram occurs in April 1348 in a court roll of the manor of Ambree, Rochester (*Arch. Cant.* XXIX, p. 129) and this date, too, fits pleasantly for the period of the inscription.

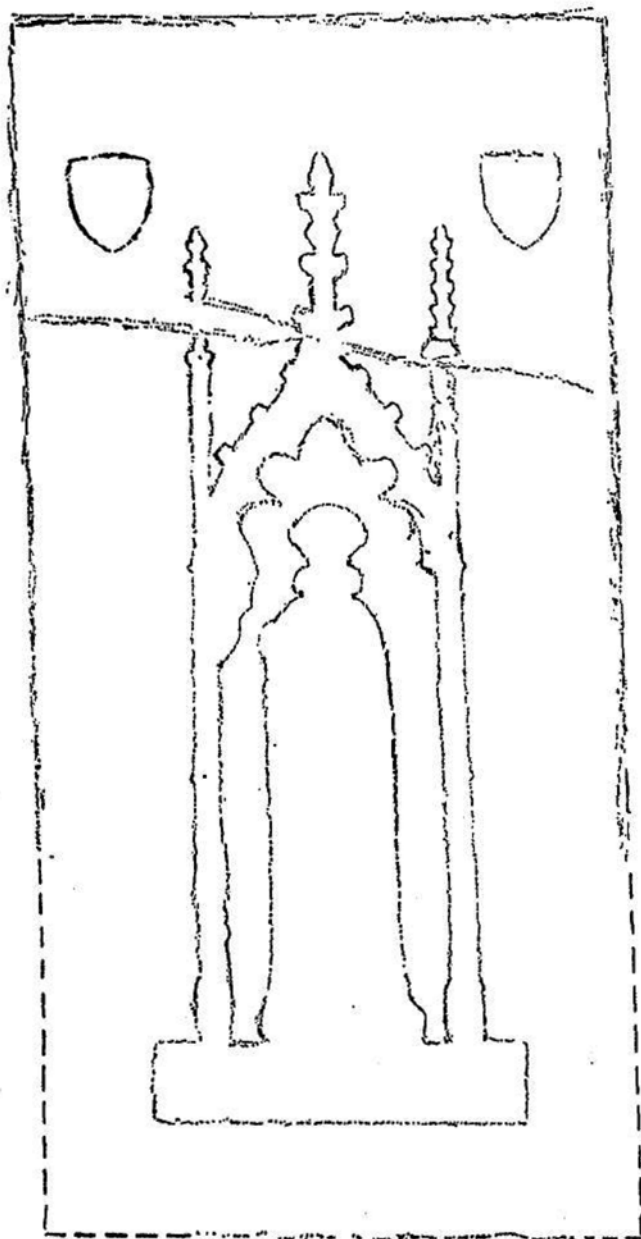


CLIFF AT HOO, JONE w. OF JOHN RAM.

II. Immediately to the south of the altar rails gate lies a slab, 4 feet 3 inches by 7 feet 10 inches, with a very worn indent of a bracket brass; it shows a demi-effigy of an ecclesiastic beneath a canopy and side shafts; about the stem of the bracket is entwined a scroll; level with the canopy on either side is the indent of what appears to have been a censuring angel, and level with the stem on either



CLIFF AT HOO, II.



CLIFF AT HOO, III.

side a shield. The lower part of the slab is covered by the altar rails, but projects beyond them into the sanctuary, and on this part is some indication of the stem termination, quite indeterminate.

Bracket brasses, as Macklin remarks, are by no means common. Of nineteen listed by him, three, all of early fifteenth century date, are in Kent, so that this, though worn, is a noteworthy addition to the County's list. From the indications remaining it appears to be of the second half of the fourteenth century, and may with confidence be assigned to either of two rectors, Robert de Walton, 1376, whose will specifies that he was to be buried at the choir entrance, or Thomas de Lynton, 1387-8, who wished to be buried in the chancel entrance between the gate and the tomb of Robert Walton, and to have "*quemdam marmoreum lapidem honestum supponendum*" (See *Testamenta Cantiana*, p. 12).

The scroll is inclined to be a late feature of a bracket brass, and so weighs the balance in favour of Thomas de Lynton, who desired the good and sufficient marble stone, a reference which in most cases included a brass therein.

III. At the entrance to the sanctuary is a fairly well preserved slab, 41 by 83 inches, showing the indent of a priest in cope, beneath a canopy with side shafts, and an inscription below. Level with the central finial of the canopy, on either side of the composition, is a shield.

At first glance this would appear to be a normal type for the early fifteenth century, but it has one particularly interesting variation. The priest's figure was apparently shown three-quarter face, to judge by the head's outline, the shape of the almuce, and the line of the cassock at the base, with his hands in prayer to a saint enshrined in the dexter shaft, at the junction of shaft and canopy. The ingenuity of the lattoner must often have been taxed to provide variations of the fashionable forms of brasses, but nowhere has a saint occurred on a brass in such a position, and in this respect the indent is unique.

Its identification is unknown. A previous writer (*Arch. Cant.* XLI, 85-6) ascribed it to Thomas de Lynton, but that is impossible on stylistic grounds. John Prentys was Rector of Cliff 1413-1445, and might be a claimant, but 1445 seems on the late side for the date of the indent. His predecessor, Nicholas de Ryssheton, 1403-1413, agrees best with the style of the slab. He also was Canon of Sarum and does not specifically mention burial at Cliff, but his bequests to the repair of the chancel and rectory, and to various images, infer residence and a lively interest in the place, so that this slab might well be his. He mentions (*Test. Cant.* p. 12) his bequests are given "because the church was dedicated to the Holy Cross"; this suggests a particular devotion to the Holy Cross. The church is, in fact, dedicated to St. Helen who discovered it and the saint in the side shaft was possibly her image.

IV. At the east end of the nave, between the north aisle and the body, is an indent to a male civilian of c.1440, so worn that reproduction would be wasted effort. It has previously been reported as a figure of a priest.

V. In *Archæologia Cantiana*, Vol. XI, p. 154 is reported a now invisible indent, covered between the years 1869-1876, of a "small half-length brass of an ecclesiastic under the tiles in the middle of the chancel between the choir seats. It was so shattered that it was left as it was, and the levelling for the tiles just allowed them to cover it . . ." Tastes change, and in these days encaustic tiles are not considered essential for chancel paving. Even the ubiquitous coco-nut matting is being discarded for harbouring dust when church cleaning is a weekly problem. But restoration at Cliffe was on the whole kindly to the slabs, so one must conclude this demi-effigy was indeed "shattered".

#### COOLING.

In the centre of the nave lies a well preserved indent on a slab 25 by 60 inches, of a sixteenth century civilian with three wives and a separate inscription below. Above the head of the male is the indent of a curious badge, so far unidentified. It is not the shape of any known badge of the Browne family.

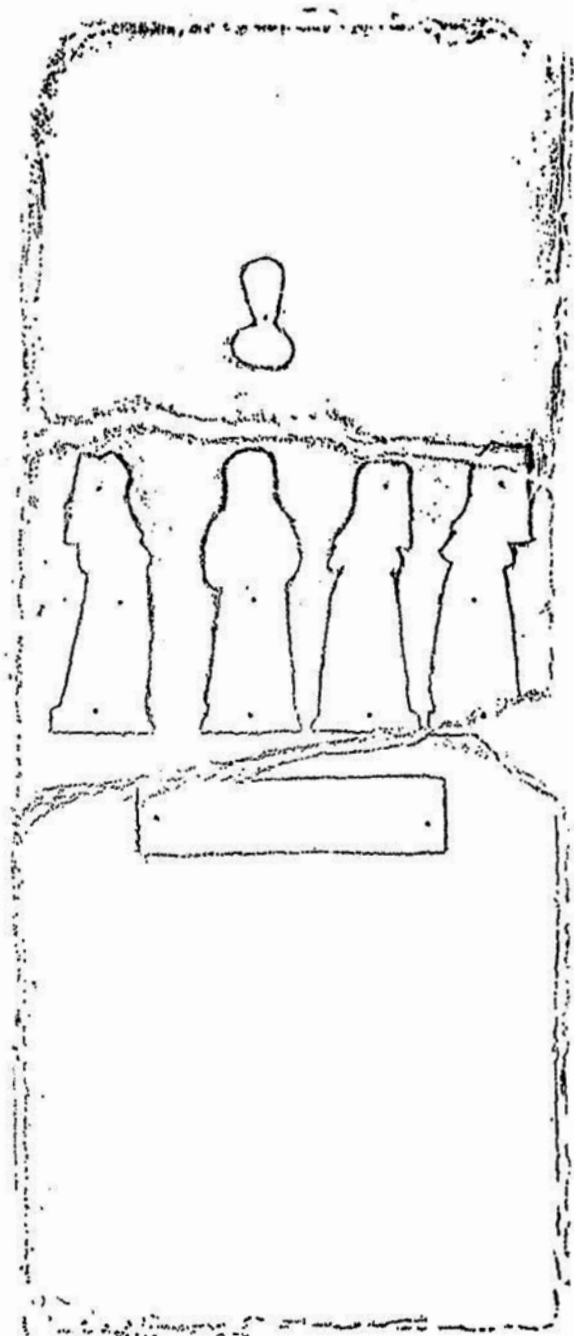
It may mark the grave of Richard Browne who, in his will (*Rochester Wills*, Vol. 8, f. 261) of 12th December, 1530, desired to be buried in "ye mydyll Alley" and bequeathed a cow for burial fee. In his will mention is made of only two wives, Agnes and Alicia, but the wording leaves it uncertain if there were not two named Agnes, and the date of the indent agrees with the date of his death. His will is summarized as follows:—

Forgotten tithes 12<sup>d</sup>; Roodlight 12<sup>d</sup>; St James' light 2<sup>d</sup>; Our Lady light 2<sup>d</sup>; Richard Vnygthall, godson 4<sup>d</sup>; St Andrew's, Rochester 4<sup>d</sup>; remainder to Agnes his wife, after payment of debts, burial, and month's mind: she executor with John Braybroke, John Love of Cowlyng and Thomas my son: witnesses Thomas Ballarde, George Bonham, James Jacob and Thomas Marchall.

Will: tenement and lands to Agnes for life, she to do reparations as tenant; then to Thomas, my son and his heirs; if he die within age or without heirs then the house and lands to be administered by the executors and churchwardens, never sold, & the rents devoted to my soul and those of my wives Agnes and Alicia, and my children's souls.

#### STROOD.

There was, in the old parish church of Strood, certainly up to c. 1800, and probably until its destruction in 1812, a slab 7 feet by



COOLING ? RICHARD BROWNE.

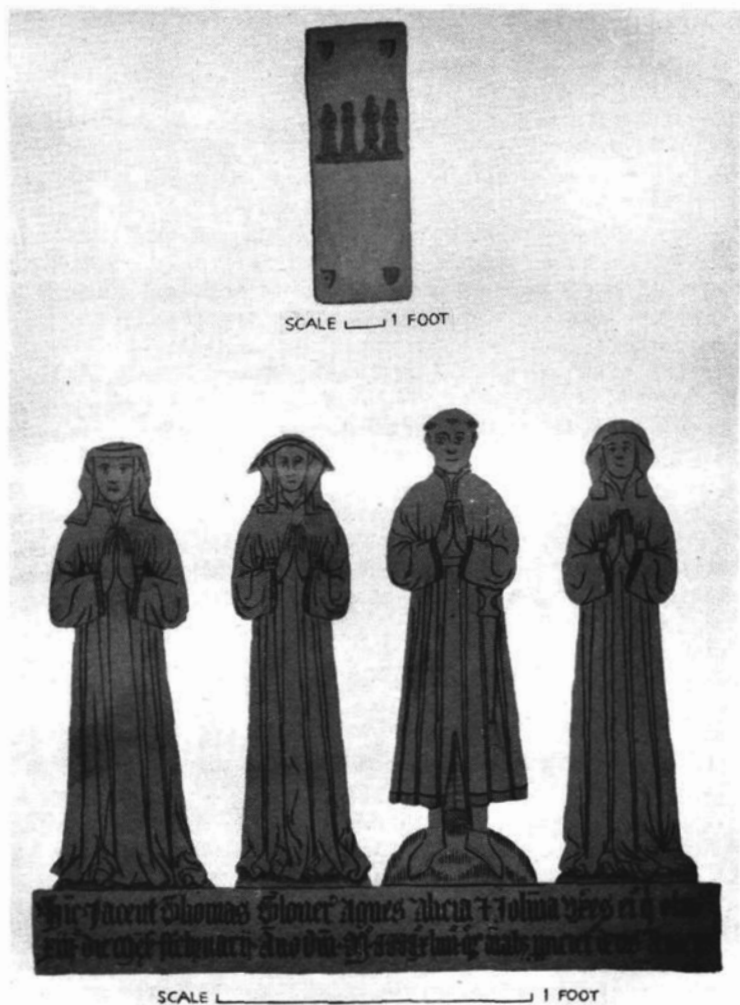
2 feet 6 inches, whereon were the brasses of Thomas Glover and his three wives, an inscription recording his death in 1444, and indents for corner shields, the bottom sinister alone remaining. The demolition of the old church, to make way for the present erection, started in the nave, from which all monuments were moved to the chancel, which was boarded up, whilst the parishioners used Frindesbury. When the chancel was pulled down, the monuments were placed in the tower, and found an eventual resting place, together with innumerable barrow loads of rubble, beneath the present nave floor on the completion of the new building. The late Mr. Henry Smetham in part penetrated this accumulation, which apparently was dumped upon the floor level of the old church, but neither he nor more recent seekers found this lost slab, which nevertheless may still be there amongst uninvestigated rubble.

Luckily, Thomas Fisher had made a scale drawing of it, here reproduced. In style it was like dozens of others of its period, the only point worthy of comment being the variety of treatment of the wives' head coverings. All the heads were evidently worn, and the faces partly redrawn by Fisher. His sketch of the whole slab, which, according to the will, cost £4 6s. 8d., shows the brass shield blank. Thorpe, however, in noting the brass (*Registrum Roffense*, p. 736) also noted the shield, which bore "A pair of shears between two gloves erected". The inscription reads:—

Hic Jacent Thomas Glover Agnes Alicia & Johna ux'es ei' q' obiit  
xiii<sup>o</sup> die Mēse ffebruarii. Año dñi. M<sup>o</sup>. CCC<sup>o</sup>. xliiii<sup>o</sup>. q<sup>o</sup>. r<sup>o</sup>. aīabz  
ppiciet<sup>o</sup> deus Amen.

The will of Thomas Glover *alias* Tanner was proved the 16th July, 1444 (*Rochester Wills*, Vol. 1, f. 29). He asked to be buried in the middle paving before the pulpit, and left for forgotten tithes 6/8; to repairs where most needed 20/-; to a water well called St. Nicholas' well one cow worth 8/- for maintenance and repair; to a wooden cross to be newly erected at the three wents in Strode against the stone cross that is now standing beside the entrance to the New Work, £6-13-4, and more if executors deem fit. Then follow meticulous detail concerning his burial, his month's, quarterly and year's mind, and those attending, clothing and food for 40 poor men and women, &c., which end with 13/4 to the sacristan of Strood for his services in the exequies. Then to the Prior and monks of Rochester for masses, 12<sup>d</sup>. to each; to the bellringers in the cathedral for tolling the great bell at his exequies 8<sup>d</sup>. each time; to the Canons of Berham for masses, 12<sup>d</sup>. to each; to the Prior of Rochester if he will personally assist at the exequies 6/8, and to his secular servants 3/4; to each of my god-daughters named Thomasine at 15, or if married before 15, 20/-;





THOMAS GLOVER AND WIVES, 1444; ONCE AT STROOD.  
From a drawing by T. Fisher.

to John, son of William Gerard, my godson 6/8; to each of any godsons 6/8; to the re-glazing of half a window in the nave of Rochester Cathedral, 30/-; to the friars of Aylesford, for 100 masses 6/8; to the brothers & sisters of Northgate at Canterbury 3/4; to the brothers & sisters of Harbledown 3/4; to the brothers & sisters of St. Bartholomews by Rochester 12<sup>d</sup>.; to six spitalls between London and Canterbury, 6<sup>d</sup>. each; to John Drayton & Agnes his sister, my blood relations 6/8<sup>d</sup>. each; to Robert Glover of Sittingbourne & his four sisters 6/8 each; to Robert Glover my best gown, hood, belt and baselard; to John Drayton a gown or hood value 10/-; to Joan my wife all possessions in Strood, £20 to be paid immediately on my death, the contents of the house, all money save as specified above, 5 quarters of barley & 5 of hops; to his executors Edmund Cherteseay, esq., Dom. William Saunders, vicar of Frindesbury, Simon Boydon, and Thomas Gybbes, 20/- each. Witnesses Dom. John Ybry, chaplain, Master William Petyr Registrar of Rochester, John Cheseman & others. Item I leave for a marble stone to be placed over my grave £4-6-8 John Bewell, John Nothe, Thomas Cowper & others.

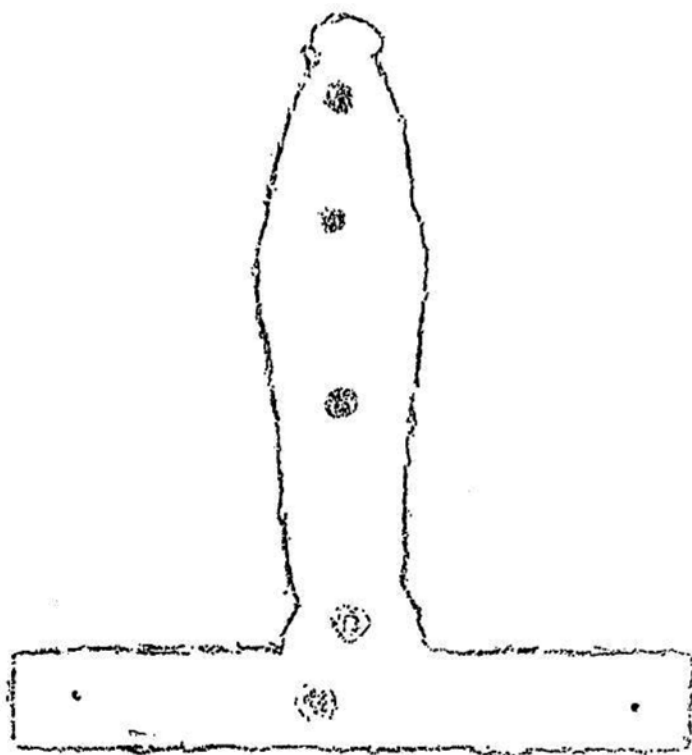
#### TENTERDEN.

All old slabs, save one, have been placed under the Tower with an overflow into the Nave alley. There are two in the tower which have traces of brass; both have white marble inlaid where one expects a brass inscription; one still has above two brass shields of Austen, and Austen impaling Hales, but the other, seemingly contemporary, has indents only for two shields, 5 by 6 inches.

There is in the nave alley a slab 36 by 80 inches, which has an indent for an inscription 22 by 4 inches, containing no less than eight plug holes in four pairs. The indent is very worn, and may also have held marble.

On the north side of the altar in the sanctuary is a slab 75 by 34 inches containing the indent of an inscription 3 by 20 inches, with a shrouded figure's indent 18½ inches long immediately upon it. The outline suggests a date of the latter half of the fifteenth century, and Mr. A. H. Taylor, Canterbury, to whom I am indebted for drawing my attention to the slab, is of opinion that it is probably the gravestone of John Moer (More) vicar of Tenterden, admitted vicar 4th Oct., 1479 on the death of William Pope at the presentation of St. Augustine's Canterbury, who died in 1489. His will (P.C.C. 20 Milles) is an interesting document, although unfortunately it gives no details for his burial other than in the chancel, and has been dealt with in some detail in a paper read before the Bibliographical Society by H. R. Plomer in 1903.

After bequests for the repair of the chancel and nave of Tenterden, to the Carmelite friars of Losenham, & the house of Modenden, to the



TENTERDEN ? JOHN MOEER (MORE).

confraternity of Our Lady in Tenterden church, to the Friars minor of Winchelsea, and to Smallhythe chapel, he disposes of the contents in detail of his valuable library to various clergy of his acquaintance, leaving two, Master Richard Wilsford and Moysey Pett, his executors.

In view of the particular interest of this will to both Kentish men and men of Kent, it would seem advisable to print Mr. Plomer's comments on it in full, whether or no this shroud indent does in fact belong to John More.

"John Moer is not to be found in the list of vicars of Tenterden church given by Hasted, nor did that antiquary, nor his great successor Streatfeild, know anything about him. John Moer left a Gradual to the use of the parish church, and also directed that his copy of the 'Pupilla Oculi', as well as the Gloss upon the Evangelists, should be chained in the eastern part of the choir. To Eton College he left a copy of the Epistles of Augustine and several other books. To Christ Church, Canterbury, he left the 'Introits' of Dionysius, a concordance of the Bible, and other books, while the sister monastery of St. Augustine was to have a work by Nicholas de Lyra. To Magdalene College, Oxford, he left his copy of the writings of Alexander Neckham. To Canterbury Hall, in the same university, a copy of Petrus Lombardus, the Master of Sentences. To the College of Wye, in Kent, the commentary of Thomas Dockying upon Deuteronomy and the Apocalypse. To the College at Ashford, in Kent, glosses upon the book of Genesis, the writings of Jeremiah, the proverbs of Solomon, and the books of Isaiah and Daniel, a copy of St. Augustine upon John, and of Isidore. To Sir John Gilford, knight, no doubt a member of the Guildford family,<sup>1</sup> who lived close by, he left a book of divers chronicles and histories. Lastly, to the rectors of all the neighbouring churches he bequeathed a book of some sort, and as showing the extent of the reading of this country priest, we notice among them the writings of the venerable Bede, Tully's 'Offices', the 'Æneid' of Virgil, and an Æsop. But what is still more interesting, we find among the legatees of John Moer, the famous Greek scholar Thomas 'Lynaker', who is described as studying at Florence. The bequest to him included a sum of £10, which was left in the hands of the prior of Christ Church, Canterbury, and the following books:—A printed edition of Petrus Lombardus; Thucydides' 'History of the Peloponysian War', printed; Cicero's 'Nova Rhetorica', written on parchment, and two Greek books, one printed, and the other written on parchment.

I think this will is worth a little further consideration. Who was

<sup>1</sup> Sir John Guldeford, of Halden in Rolvenden, Comptroller of the Household to Edward IV: backed the Welshman against Richard III: in his will, 20 March 1492-3, desired to be buried in Tenterden church before the image of St. Mildred "where the resurrection of our Lord is made", and asked for "a plain stone and noe tombe".

this John Moeer or More? Linacre was, as we know, in after life, a close friend of Sir Thomas More, whose father was Sir John More, a judge, said to have been a son of John More, benchet of Lincoln's Inn.

Is it possible to connect the vicar of Tenterden with the family Sir Thomas More? There was a family of this name settled at Biddenden in Kent, and I believe that the vicar of Tenterden was a member of it; and he may have been at some time a teacher in the Cathedral School at Canterbury at which Linacre was a pupil. At any rate, this will seem to confirm what has hitherto been only surmise, that Thomas Linacre was a Kentish man."

The reference above to the *Pupilla Oculi* has its interesting counterpart on the brass to Master John Morden *alias* Andrew, 1410, at Emberton, Bucks, described by G. Eland, Esq., F.S.A., with the help of the late Dr. Montagu James (*Records of Bucks*, Vol. XII, 365-67). It consists of a figure in mass vestments, with a scroll issuing from the hands, and an inscription stating that he gave to Emberton church a portos (or breviary), a missal, an ordinal (sometimes called a pie), a manual and processional in *craticula ferri*, and a *pars oculi*; to Olney a catholicon (a latin grammar and dictionary compiled by John de Balbis), the Golden Legends (of the Saints, also called a passional; written by Jacopo de Voragine, Archbishop of Genoa, who died in 1298), a portos in *craticula ferri*; to Hullemorton a similiar portos.

Dr. James translated in *craticula ferri* as in or on an iron grille, such as the iron desk attached to a pillar on the west side of the opening from Hall to the bay window at Eton, and observed that, in this inscription only reference books were designated as so kept. The *Pars Oculi* was the usual title of the three books by W. de Pagula, vicar of Winkfield, co. Bucks, who died c.1350. Under the main title of *Oculus Sacerdoti*, it was divided into dexter, sinistra, and ciliun pars oculi. From these, Johannes de Burgo adapted a book called *Pupilla Oculi*, a copy of which was bequeathed by John More of Tenterden. John Myre's *Duties of a Parish Priest* is some of this book in English verse. The book begins with the Seven Sacraments, and is concerned with sins, absolution, penitence, and punishments of an archidiaconal nature.

It remains to thank Mr. Eland for permission to make free use of his article.

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Mr. Taylor has drawn my attention to an error of omission on my part, for which I apologize to the Society. The brass to Lidia Chut of Bethersden, reported by me in Vol. LIX, p. 105, as a lost brass, was placed in 1897 in Bethersden church, and is, at the date of writing, mural in the north chapel, but requires a ladder to reach it.