

THE DOMINICAN PRIORY AT CANTERBURY

By A. R. MARTIN, F.S.A.

The architectural remains of the English Dominican houses are so few and for the most part insignificant that they give but a very imperfect idea of the former importance of the order. Although never as numerous as the Franciscan houses, there were at the time of the Dissolution 54 houses in the English Dominican province,¹ which was divided into four visitations or groups of houses each subject to the personal visitation of a single visitor appointed by the provincial chapter. With the exception, however, of the great church of the Blackfriars at Norwich,² which is still a very complete example of a large friars' church of the later period, there are less than a dozen houses of the order which have left sufficient traces to enable any part of their plan to be recovered. At Newcastle parts of three sides of the cloister remain though the church has entirely vanished;³ at Gloucester a considerable part of the domestic buildings and some portions of the church have been converted into dwelling houses.⁴ At Brecon⁵ in South Wales the quire of the mid-thirteenth century church remains intact, together with the ruins of the nave and a detached group of buildings of uncertain use, to the south, while at Bristol⁶ and Hereford one of the claustral ranges survive in each case. A subsidiary building only of doubtful purpose marks the site of the house at Kings Langley in Hertfordshire, one of the wealthiest foundations of the order.⁷ Of the remaining houses, with the exception of Canterbury, nothing but a few unidentified fragments remain above ground, though

¹ Scotland had been made a separate province in 1481. The vicariate of Ireland although technically in the English province was virtually independent from the middle of the thirteenth century.

² *Norfolk Archaeologia* xxii, 370-382; Harrod's *Gleanings among Castles and Convents of Norfolk*, pp. 71-96.

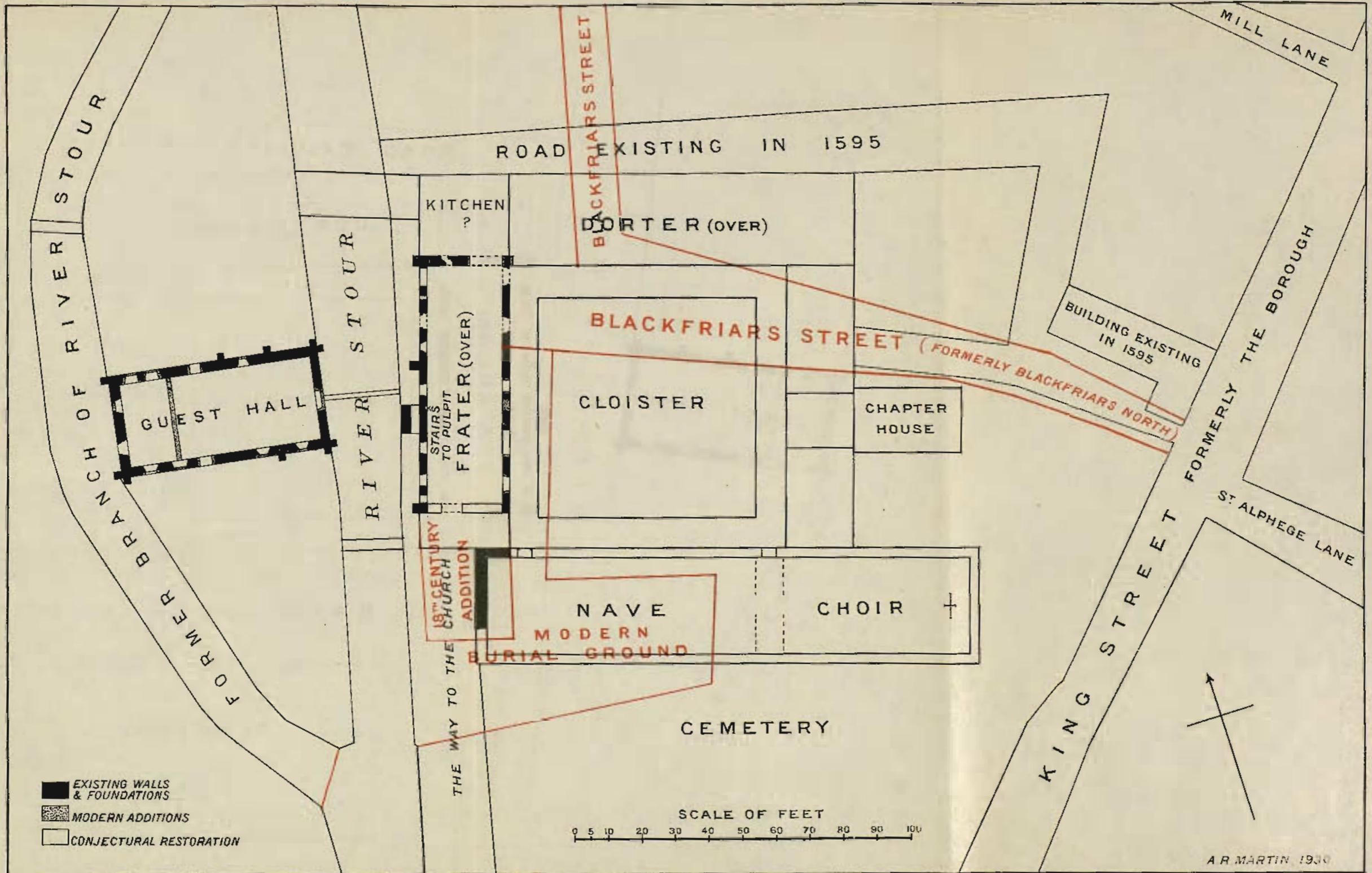
³ Paper and plan by W. H. Knowles, in *Archaeologia Aeliana*, 3rd. Ser. xvii, 314-336.

⁴ Paper and plan by Rev. C. F. R. Palmer, in *Arch. Journ.*, xxxix, 296-306.

⁵ *Arch. Journ.*, lxxxiv, 92-95.

⁶ Paper and plan in *Trans. Bristol and Gloucester Arch. Soc.*, iii, 232-240; Arch. Institute Bristol Volume (1851), pp. 142-9.

⁷ See plan in *V.C.H. Herts.*, ii, 239; see also *Inventory of Hist. Mon. Herts.*, pp. 134-5.



RECONSTRUCTION OF THE PLAN OF THE BLACKFRIARS, CANTERBURY.
(Modern Streets Indicated in Red.)

A R. MARTIN, 1930

it has been possible to recover the plans of those at London¹ and Cardiff² with the aid of excavation and documentary evidence, while some part of the plan of the important house at Dartford in Kent, the only Nunnery of the order in England, has recently been published.³

At Canterbury the remains consist of the frater, which is practically entire although much altered, and a building on the opposite side of the river which probably served as the guest house of the convent. It is fortunately possible, however, to reconstruct the general ground plan of the buildings, the greater part of which appears to have survived until the latter part of the eighteenth century, from a detailed plan of the site made in 1595 by Thomas Langdon (Pl. ii) which shows the area when very little building had taken place and the friars' church and cloister were still intact. The original of this plan is lost⁴ but it was engraved and published by Sir Egerton Bridges in 1792,⁵ and there can be no doubt as to its general accuracy, which was testified to by a number of local witnesses in a law suit at which it was produced in 1685.

The history of the house has been fully dealt with by the Rev. C. F. R. Palmer⁶ and more recently by Dr. A. G. Little⁷ and it is unnecessary to recapitulate it here except so far as it bears on the actual site and the history of the buildings.

On their arrival in England in 1221 the Dominicans passed through Canterbury on their way to London but did not at once make a permanent settlement in the city. The party consisted of thirteen friars under the leadership

¹ Paper and plan by A. W. Clapham in *Archaeologia*, lxxiii, 57-84; also paper and plans by Dr. W. Martin in *Trans. London and Middlesex Arch. Soc.*, New Ser. v, 353-379; *ibid.* vi, 205-7. For the original site in Holborn see paper by W. Paley Baildon in *Black Books of Lincoln's Inn*, iv, 263.

² Paper and plan by J. P. Conway in *Arch. Camb.*, 5th Ser. vi, 97-105; C. B. Fowler, *Excavations on the site of the Blackfriars' Monastery*, 1897; see also note and plan by E. P. Loftus Brock in *Proc. Brit. Arch. Assoc.*, xlix, 306-8, and A. W. Clapham in *Arch. Journ.*, lxxiv, 95.

³ Paper and plan by A. W. Clapham in *Arch. Journ.*, lxxiii, 67-85.

⁴ According to a note by C. R. Bunce on a copy of the printed plan the original belonged in 1802 to Samuel Egerton Bridges, afterwards of Lee Priory. Lot 1229 in the sale catalogue of the contents of Lee Priory in 1834 is described as 'Blackfriars, Canterbury,' and may have been this plan. I have not been able to trace its present whereabouts.

⁵ *Topographical Miscellanies*, vol. i. The plan and two engravings illustrate a short note on the Blackfriars at Canterbury.

⁶ *Arch. Cant.*, xliii, 81-96. For an earlier account see the *Topographer*, vol. i, no. 7 (1789), and vol. ii, no. 11 (1790).

⁷ *V.C.H., Kent*, vol. ii, pp. 177-180.

of the provincial prior, Gilbert 'de Fraxineto.' They landed at Dover early in August and proceeded at once to Canterbury where their leader preached before Archbishop Stephen Langton, who seems to have been greatly impressed by the new order. They went on, however, without delay to London which was reached on August 10th and thence to Oxford, where their first house on English soil was established.

It was not until some years later that a few of their number returned to Canterbury. The exact date when this took place is uncertain but it was in all probability shortly after 1234 when Edmund Rich was appointed Archbishop, as he appears to have been instrumental in their introduction into the city and afterwards became their valued patron. The earliest definite mention of the house is on March 10th, 1236-7, when Henry III granted the friars an island in the Stour 'lying in the King's water at Canterbury between land late of Master Richard de Meopham and land late of Eleanor, daughter of Ioldwin on the east, and land late of William de Bury and the stone house late of John Slupe to the west.'¹ This property was almost certainly the piece of land on which the guest house now stands which remained an island until comparatively recently. The wording of the grant seems to imply that the friars were already in possession of land in Canterbury, and this is borne out by the fact that the erection of the main group of buildings was begun on an adjoining site on the east bank almost immediately.

In June 1237 Henry's Queen, Eleanor of Provence, who was an ardent supporter of the Dominicans gave thirty marks for work on their Church which seems to have been already begun.² The subsequent cost of the building was almost entirely provided from the royal purse. Henry III, though he gave but little to the Grey Friars at Canterbury, lavished gifts upon the Black Friars with a liberality which was a source of constant embarrassment to his local exchequer.³ No less than twenty-three gifts of money amounting in all to nearly £500 are recorded on the Liberate Rolls from

¹ Cal. Charter Rolls, i, 226. This grant was confirmed in 1412 by Henry IV (Cal. Pat. Rolls, 1408-13, p. 425).

² Cal. Liberate Rolls, 1226-1240, p. 276.

³ In 1240 twenty marks was given for

work on the church 'from time to time as the work proceeds if this can be done without injury to the exchange' (Cal. Lib. Rolls, 1226-40, p. 483) and a similar proviso is attached to some other gifts.

1237 to 1259, while there were in addition several grants of timber for building and fuel.

The progress of the work can be followed to some extent from these records. The church was evidently the first building of importance to be undertaken as is evidenced by the payments made between 1237 and 1243. By November in the latter year the outer walls were apparently nearing completion for a gift of £20 'for completing the works to the church' probably indicates that the masons' work was almost finished.¹ The roof had yet to be added and we accordingly find grants of timber supplementing the gifts of money. In April 1241 twenty oaks from Bickspik Wood had been ordered to be sent free of expense to Canterbury for the construction of the church,² while in May 1244, when the building was ready for roofing, a gift of thirty marks is recorded for buying and preparing timber for the church.³ Again in June of the same year John de Nevill was ordered to provide the friars with six good oaks from the forest of Wanberg' for the fabric.⁴

As soon as the church was finished the friars began the construction of their domestic buildings. They had probably made use hitherto of existing buildings on the site and these now gave place to a permanent circuit of offices. The gifts for this work, however, are fewer and less specific in character so that very little is known of the relative dates of the various buildings. In October 1258, Henry III acknowledged a debt to the friars of £32 'which by order of the King they had laid out in their buildings in Canterbury in honour of St. Edward the King, the King's patron saint.'⁵ The following year there is a gift of £20 for building the kitchen and the wall next to it,⁶ and on 23rd July, 1293, the keeper of the Archbishopric of Canterbury was ordered to provide the friars with twelve oaks from the Archiepiscopal Woods at Northden in Blean for piles for making a quay.⁷

THE SITE

In the meantime the friars had found it necessary to consolidate their holding which had doubtless been added

¹ Liberate Rolls, 28, Hen. III, m. 18.

² Cal. Close Rolls, 1237-42, p. 292; Lib. Roll, 25, Hen. III, m. 12.

³ *Arch. Cant.*, xiii, 82.

⁴ Cal. Close Rolls, 1242-47, p. 201.

⁵ Cal. Pat. Rolls, 1247-58, p. 653.

⁶ Liberate Roll, 44, Hen. III, m. 10.

⁷ Cal. Close Rolls, 1288-96, p. 296.

to from time to time. They accordingly obtained permission in 1247 to stop up a street leading to the Mill of the Abbot of St. Augustine's provided 'they made another road beyond a certain plot which the King had caused Stephen parson of Hadlinges to purchase with the royal money.'¹ The present Mill Lane skirting the friars' precinct is probably the alternative route then provided. The earliest recorded gift of land to the friars, apart from the king's grant of the island in the Stour, was made by John of Stockwell, a citizen of Canterbury, at some date before 1253. The plot was subject to a rent of fourpence payable to the monks of St. Augustine's and in the latter year the monks were ordered to requite the rent.² In recognition of this benefaction the friars obtained from the king an exemption for John of Stockwell from all tallage of the city for three years.³

In spite of this addition to their premises it is evident that the area held by the friars was still very small. The enclosure of land on the banks of the river had brought them into conflict with the citizens, and at an enquiry held in 1275 it was reported 'that the friars had enlarged their island and made a "purpresture" on the bank to the injury and hindrance of the king's mills blocked up and changed the common way by which the people were accustomed to go to the water, and enclosed some land on the river bank 10 perches long and nearly 6 feet broad.'⁴ No proceedings were, however, taken as the friars had probably acted within their legal rights.

Several subsequent additions of small plots of land may be noted here. In 1299 Thomas Parson of Chartham gave a plot 150 feet by 120 feet, valued at 12d. a year, for enlarging the churchyard.⁵ In 1319 two small plots, one measuring 20 ft. by 54 ft., adjacent to their dwelling place, were given to the friars by Edward II and Simon de Bertelot of Canterbury respectively.⁶ Again in 1338 a messuage held of the Archbishop at a rent of 15s. a year was given by William le Frenshe and John atte Brome of Canterbury.⁷ Shortly after this date another plot with buildings on it,

¹ *Ibid.* 1242-47, p. 502.

² Lib. Roll, 37, Hen. III, m. 21.

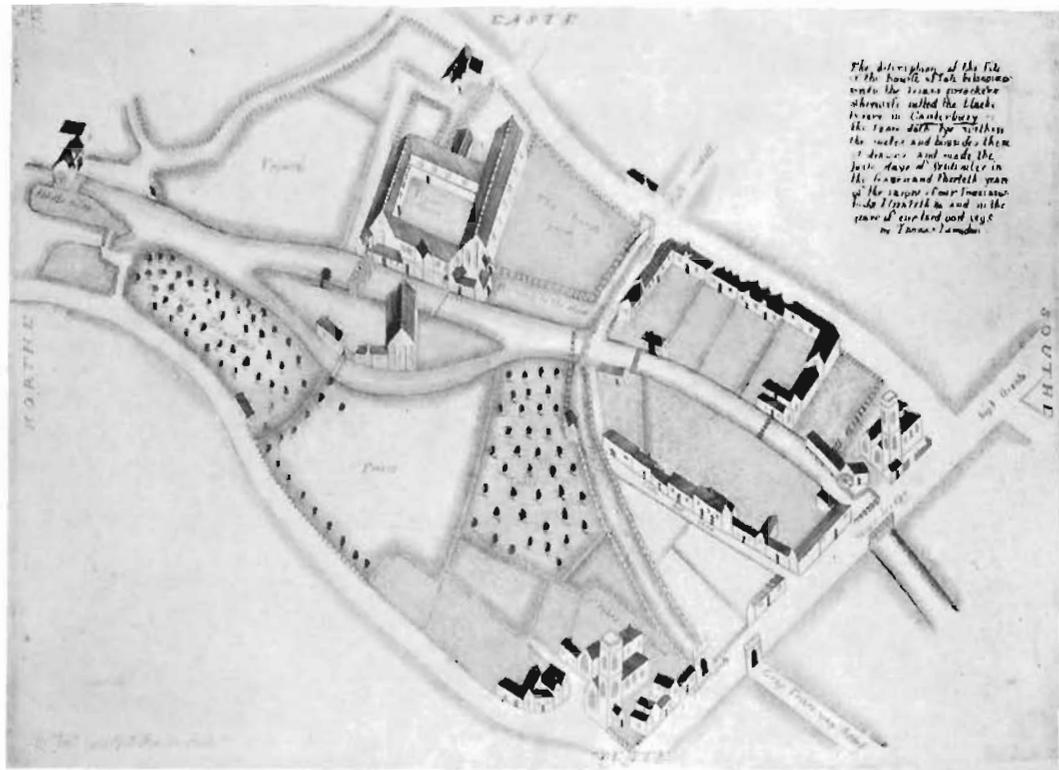
³ Cal. Pat. Rolls, 1247-58, p. 502.

⁴ Hundred Rolls Rec. Com.) i, 203.

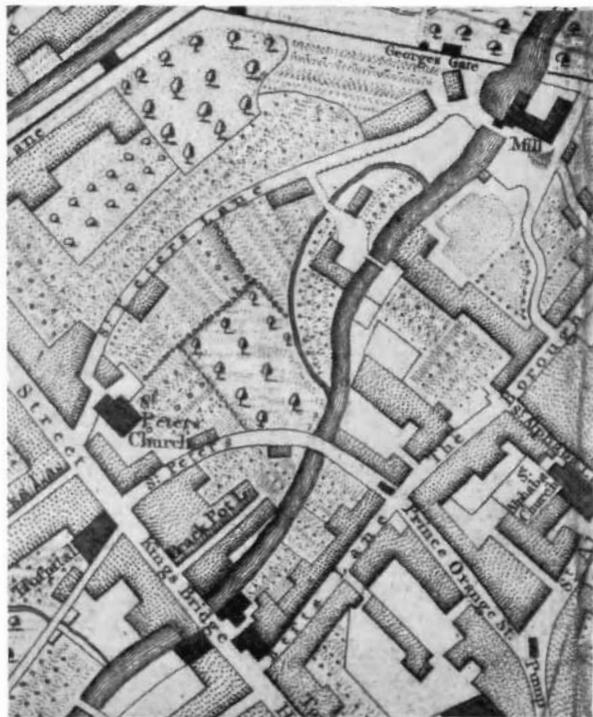
⁵ Cal. Pat. Roll, 1292-1301, p. 422; Cal. Inq. Ad quod damnum, vol. i, p. 44.

⁶ Cal. Pat. Roll, 1317-21, p. 264; Cal. Inq. ad quod damnum, vol. i, p. 183.

⁷ Cal. Pat. Rolls, 1338-40, p. 44.



PLAN OF THE BLACK FRIARS, CANTERBURY, BY THOMAS LANGDON, DATED 1595
 (From an engraving published in 1792)



SITE OF BLACK FRIARS, CANTERBURY, IN 1768

(From Andrews and Wren's plan of the City)

containing 1 acre 1 pole, was given the friars by Isabel widow of Thomas Poldre and the heirs of Simon de Bertelot. This gift was made without royal license but was confirmed by Edward III in 1355 on condition that the friars should 'pray more strongly for the souls of his progenitors and for his soul when he is gone from this light.'¹

It was unusual for any of the mendicant orders to own property except what they actually occupied themselves and it was probably on this account that the Canterbury friars disposed of a piece of land with shops on it, in 1356, to Eastbridge Hospital. The property is described as 'in the parish of St. Peter in the city of Canterbury between the garden and house of the friars' preachers towards the north and west and a certain passage called Brekyepotes lane towards the east' and also as 'lying towards the west and north between our new gate and the entrance to our church.'² It was apparently the land between the road now called The Friars and All Saints Lane.

After this date it is probable that the limits of the friars' holding became finally fixed as no further dealings in land are recorded until the suppression.

THE PRECINCT

The extent of the precinct can be ascertained fairly accurately with the help of Langdon's plan. Hasted describes the district, which was extra-parochial and long remained outside the civil jurisdiction of the city, as 'bounded on the East by King's Street from the corner of Browning Lane to the water lock near Orange Street; on the South-east by the passage which leads from the said Waterlock across the river towards St. Peter's street; on the West by St. Peter's Churchyard and on the North-west by the garden of S. E. Brydges, Esq., and the lower end of St. Peter's Lane to Abbot's Mill.'³ From this one may judge that the topography of the site had altered but little since 1595 when Langdon's plan was made. Mill Lane, King Street, The Friars and St. Peter's Lane still preserve approximately the line of the precinct boundary. This

¹ *Ibid.* 1354-58, p. 249.

p. 108, from the Chartulary of Eastbridge Hospital.

² Somner's *History of Canterbury* (1640),

³ Hasted's *History of Kent*, iv, 448.

area, which is wholly within the city wall, was rather over five acres in extent and was thus considerably less than that of the Greyfriars' precinct in Canterbury which eventually contained about 18 acres.¹ The greater part of the area was enclosed by a wall which is clearly shown on Langdon's plan extending along the whole frontage to Mill Lane, King Street and the Friars, and part of the frontage to St. Peter's Lane, and there can be little doubt that this was largely of pre-reformation date. The Friars, which is shown walled on both sides, formed the principal means of approach to the priory buildings both from St. Peter's Street and the Rushmarket in what is now Orange Street.

The precinct was entered by three gates, the positions of which are also shown on the plan. The principal gate stood at the south end of the Friars facing St. Peter's Street and almost opposite the gateway which formerly led to the Greyfriars' house. It was a substantial stone structure of fourteenth century date, faced with flint work, with a single horizontal band of stone carved with a four-leafed flower ornament in the middle, and two niches one above the other on each side of the central arch (see Pl. ix). Its date is approximately fixed by the previously mentioned grant in 1356 of a piece of land 'lying between our new gate and the entrance to our church.' This gate survived until the latter part of the eighteenth century and according to an entry in the Burghmote records of the city it was only finally demolished in 1787. Another gate stood at the opposite end of the Friars facing the Rushmarket and bounded on the north by the friars' cemetery and on the south by the waterlock. A third gate of less importance faced St. Alphege Lane at the end of the present Blackfriars Street. It apparently served as a private entrance to the domestic quarters of the priory.

Before leaving the consideration of the precinct one or two further points of interest on Langdon's plan may be noticed. The land south of the Friars' way did not belong to the friars. Adjoining the King's bridge is seen the King's Mill which, until 1800 when it was demolished, rivalled in importance the Abbots Mill lower down the river. The latter was rebuilt in 1791 and still survives a

¹ Charles Cotton, *The Greyfriars of Canterbury* (1924), p. 18.

picturesque wooden structure of imposing size. Immediately east of the King's Mill is seen All Saints Church, at the corner of what is now Best Lane. All Saints Lane appears on the plan as 'Broke Pot Lane' with houses on the east side only.

The Friars way was carried across the river on a stone bridge of three arches which have now been rebuilt. Immediately east of this is shown 'the waie to the Church' leading to the west front of the friars' church between the wall of the churchyard and the river. This road has long been enclosed and built over.

THE CHURCH

The documentary evidence fixes the date of the Blackfriars' Church in Canterbury fairly closely. The first important building to be erected, it was begun probably in 1237 and appears to have been practically complete in 1244. It is noticeable that after that date, apart from a gift of 100s. for glazing the windows in 1256,¹ and a small bequest for repairs in 1493,² there is no further record of any work on the building and there can be little doubt that the original church survived practically unaltered until the suppression, a circumstance somewhat unusual among friars' churches, which were very generally rebuilt during the fourteenth and fifteenth centuries. The early date of the building is borne out by Langdon's plan of 1595 which shows a long rectangular and apparently aisleless structure without transepts forming the south side of the cloister and projecting some distance beyond the eastern range. On the south side is a series of six windows overlooking the churchyard with a triplet of lancet lights in the west wall. A small building placed at the south-west angle is probably intended to represent a porch. The simple rectangular ground plan without aisles is noteworthy as it was a common type adopted in the friars' churches of the earlier period, though often abandoned in favour of a wide aisled nave in later buildings when the importance of preaching had become predominant. The church of the Carmelites at

¹ Liberate Roll, 40, Hen. III, m. 3.

² Will of John Halden of Fordwich (Cant. Archd. Court Reg. 5, f. 17).

Hulne, near Alnwick in Northumberland, which was of about the same date was a similar aisleless parallelogram, 119 ft. long and 19 ft. 6 in. broad, and provides an obvious analogy,¹ and there is reason to think that the Franciscan Church at Greenwich, though much later in date, followed the same plan.² The size of the Dominican Church at Canterbury can be approximately estimated. The position of the west end is fixed by the recent discovery of the base of the west wall with a broad plinth on the outer face, which has been partially excavated beneath the remains of the eighteenth century house at the south end of the frater. The north-west corner is preserved and a small section of the north wall was also uncovered. The remains of the west wall is some 20 ft. from the river bank and the distance from the former to the present boundary in King Street is 180 ft. Langdon's plan shows that the church did not extend as far east as King Street so that its total length must have been in the neighbourhood of 150 ft. Its width is less certain but Langdon's plan, which is known to have been drawn to scale, emphasizes its narrowness and on analogy with other early examples we may estimate it at approximately 30 ft. It is possible to corroborate these figures to some extent by comparing Langdon's drawing of the church with known measurements on other parts of his plan.

A noticeable feature of the drawing is the absence of a bell-tower which formed a usual adjunct to the majority of friars' churches.³ This is the more remarkable in view of the express record in 1244 of a gift from the king of £10 towards the construction of two spiral staircases in the church⁴ which naturally suggests the building of such a tower at this time. It is probable in view of the early date of the building that the tower, if it ever existed, was of wood, as was apparently the case at Hulne and certainly in the thirteenth century church of the Whitefriars at Denbigh, where the charred remains of the roof principals which supported the timber steeple still remain. At Canterbury

¹ *Arch. Journ.* xlvii, 105-129.

² A. R. Martin, *The Greyfriars of Greenwich*, *Arch. Journ.* lxxx, 81-114.

³ It should be mentioned that in William Smith's plan of Canterbury in 1588 the Blackfriars Church is shown with a tower

and steeple but this plan is in several respects inaccurate and the drawing of the churches is probably largely conventional (see reproduction in *Arch. Cant.* vol. xv, opposite p. 346).

⁴ 'Ad duas vermas faciendas' *Liberate Roll* 28, Hen. III, m. 6.

the belfry may have collapsed before 1595 and have been omitted from Langdon's plan accordingly. It is to be noted, however, that no door is shown on the south side of the church leading into the cemetery which suggests that the normal arrangement of a 'walking place' between the nave and the quire enclosed by walls, or more probably in this case by screens, may not have been followed here, although occasionally the walking place served as a means of communication between the cloister and the quire only.

It remains to notice a few records of burials which throw a little additional light on the arrangement of the church. The dedication of the high altar is unknown, though a reference in 1258 to the building; which the friars had erected by order of Henry III 'in honour of St. Edward, the king, our patron' suggests that it may have been dedicated to Edward, the confessor.¹ There is evidence for the existence of three other altars or images in the church. In 1498 Thomas Goldsmith of the parish of St. Mary Bredman desired to be buried in the Church of the Friars Preachers, midway between the images of St. James and St. Nicholas in the church, and left 6s. 8d. for his burying and 6s. 8d. to the reparation 'of the place of the friars.'² In 1513 John Walker of the parish of St. Andrew desired to be buried 'in the church of the Friars Preachers before the image of our Lady at the north side of the same church' and left 8 marks for making his grave and 13s. 4d. to the prior for a mortuary, and he directed that Friar John Rows should 'sing at Our Lady altar for one year after my decease for my soul and have 4 li.'³ Two of these altars probably stood in the nave before the westernmost of the two screens enclosing the 'walking place.'

A brotherhood or guild of St. Nicholas was established by the parish clerks of Canterbury in the Blackfriars' Church, and is mentioned several times in wills towards the end of the fifteenth and beginning of the sixteenth century.⁴ This fraternity was in existence in Canterbury as early as 1233,⁵ but it is uncertain when they first obtained an altar in the friars' church.

¹ Cal. Pat. Rolls, 1247-58, p. 653; Lib. Roll 43, Hen. III, m. 8.

² Archd. Court of Cant. Reg. 7, f. 3.

³ *Ibid.* Reg. 12, f. 7.

⁴ See *Testamenta Cantiana*, East Kent (1907), p. 67.

⁵ *Notes and Queries*, 10th Ser. ii.

THE CLOISTER

The position of the cloister is fixed by the surviving western range and its dimensions can be fairly accurately determined. It occupied part of the southern half of what is now Blackfriars Street,¹ together with the site of the houses on the south side. In plan it was approximately square according to Langdon's map and from the length of the surviving western range it must have measured about 82 ft. by 82 ft. This area corresponds closely with that of some of the other houses of the order such as Cardiff 81 ft. by 83 ft. and Gloucester which was about 73 ft. square. At Newcastle where the cloister court is still intact it measures about 90 ft. square while the great cloister at the London priory was as much as 110 ft. square.

There is no evidence for the width of the cloister alleys at Canterbury. That on the west evidently had a pent roof, the position of which is indicated by the remains of the string moulding on the east wall of the frater. On the north and east sides, according to Langdon's plan, the upper part of the flanking ranges projected over the alleys, a practice which was not uncommon in houses of the mendicant orders generally and no doubt originated through lack of space and the desire for economy in building.²

There is a single reference to a burial in the cloister which may be noted here. In 1481 Thomas Peny of the parish of St. Alphege desires to be buried 'in the cloister of the house of the Friars Preachers near the grave of my son.'³

In the disposition of the various buildings around the cloister, the Canterbury priory, in common with many of the friars' houses shows a marked disregard of the normal monastic arrangement. The frater, as we have seen, was on the west, while the dorter was probably situated in the northern range. Beyond the eastern range projected the chapter house in its normal position. These buildings will now be described in turn.

¹ The part of the road from King Street to the river was formerly called Blackfriars North.

² E.g. at the Dominican houses at Hereford and Bristol. There are other

surviving examples of the practice in the Carmelite houses at Hulne and Aylesford and in the Franciscan houses at Ware and Walsingham.

³ Cant. Con. Court Reg. 2, fo. 515.



A. THE FRATER FROM THE WEST



B. THE FRATER : WINDOWS IN WEST WALL



THE FRATER PULPIT

THE FRATER

The common frater which formed the western range of the cloister is the principal surviving portion of the priory. It is a mid-thirteenth century building with later additions, much altered in the eighteenth century when two additional bays were added to the south end, beyond which are the remains of a two storeyed dwelling-house with attics above of the same period. The mediaeval part of the structure is a building of considerable interest which in spite of its many vicissitudes and some unfortunate recent attempts at restoration, has retained several original features largely unaltered. It is constructed of flint rubble with stone dressings in the quoins and windows and measures externally 26 ft. by 73 ft. apart from later additions. The building is now divided into two storeys by a comparatively modern brick vaulted undercroft carrying the upper floor and supported on central piers. That this was not the original arrangement is clear from the position of the upper floor, which is on a level with the sills of the windows on the west side.

The original undercroft or cellar beneath the frater must have been very low even allowing for a slight rise in the present ground level and it is probable that it served principally to keep the room above free from the danger of floods. It was lit by a series of openings on the river side some of which have been heightened probably when the present vaulting was inserted. How far it was open to the cloister is uncertain as the greater part of the base of the east wall has been destroyed by modern openings. At the extreme northern end a doorway, which still survives, probably gave access into the north walk of the cloister. On the left of this at a higher level is another original doorway with moulded arch and jambs approached by a flight of modern steps leading directly on to the upper floor. This is probably not in its original position and may have been removed from some of the destroyed buildings when the present steps were constructed. The entrance in the north wall and the steps by which it is approached are also modern.

On the upper floor the west wall has a series of four well-preserved thirteenth century windows, each of two

lights, with uncusped heads and a plain quatrefoil above. A similar series of three windows remain in the east wall, though these are less lofty, as their height was determined externally by the abutment of the roof of the cloister walk. On each side at the south end the rear arch of another similar window remains, though the tracery has been removed and the opening altered to correspond to the eighteenth century windows adjoining. Two further windows in the east wall were probably destroyed when the existing fireplace and the doorway already mentioned were inserted.

In the centre of the west wall is a rectangular recess measuring about 5 ft. square and lit by a single light with a chamfered rear arch in its west wall and a small square-headed opening with wide internal splays on the south side. It is built out in the form of a massive buttress under a separate gabled roof and is pierced at the base by a narrow archway so as to preserve a passage along the river bank. There can be little doubt that this is the remains of the pulpit from which a portion of the scriptures was read by one of the brethren during meals. The floor of the recess is at present on a level with the upper floor of the building, but that it was originally raised above the frater floor, as in the surviving examples at Chester and Shrewsbury and the beautiful pulpit in the original frater at Beaulieu, is proved by the remains of the stair in the thickness of the wall, the bottom step of which can be seen in the present undercroft at a height of 5 ft. 6 in. from the ground. The stair was approached by a narrow pointed arch, the upper part of which remains half hidden by the existing floor. The front of the pulpit must have originally had a parapet which was sometimes corbelled out towards the hall, but there is no evidence of the precise arrangement at Canterbury. The arch over the recess has been restored and is probably not in its original form.

The northern end of the building has suffered most from successive changes and it is difficult now to determine its original arrangement. The whole of the north wall from a height of about 9 ft. 6 in. from the present floor level has been rebuilt and the windows are modern. In the northern part of the west wall are two small windows of rather later date than the rest of the building and opposite



A. THE FRATER FROM THE EAST, DURING RESTORATION

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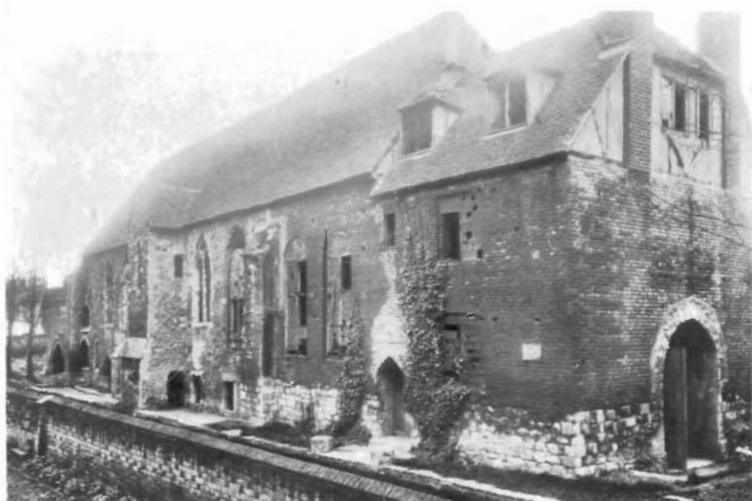


B. THE FRATER FROM THE EAST, PRESENT DAY

PLATE VI.



A. BLACK FRIARS, CANTERBURY, FROM THE WEST (c. 1800)
(From a drawing in the British Museum, Add. MS. 32355, f. 154)



B. WESTERN RANGE FROM THE SOUTH-WEST, WITH EIGHTEENTH-CENTURY
ADDITIONS

are fragments of a fourteenth century window of two lights with a very small trefoil headed opening below. Probably this part of the building was originally partitioned off by screens behind which would have been steps leading up to the frater and communicating with the kitchen and cloister on the ground floor.

The roof of the building has been reconstructed partly from the old timbers. The slender octagonal king posts with moulded caps and bases, if original, appear to have been re-used, as the collar-purlin which they would normally support is missing. A section of the original moulded wall plate survives on the west wall to the south of the pulpit recess and another fragment is opposite, but all the rest is new.

The walls themselves, which were originally plastered internally, retain a few traces of painted decoration, notably a plain rectangular pattern of red lines on a white background in the pulpit recess and some remains of red on the rear arches of the windows on the west side. Immediately adjoining the pulpit recess to the south are faint traces of a shield of arms, apparently bearing a cross engrailed gules on a field of ermine, though the outline of the shield is barely distinguishable.

The condition of the building towards the end of the eighteenth century may be judged from a drawing in the British Museum (Pl. vii, A) which shows a series of low buildings along the whole of its western side. Most of the windows are blocked up, and a chimney in the roof and the small dormer window indicate that the northern end was occupied as a dwelling house. The former positions of two similar dormer windows on the opposite side can still be seen from the inside. The southern end was used apparently as early as the seventeenth century as a chapel, first by the Baptists and later by the Unitarians, who retained it for this purpose until some 15 years ago. Some of the eighteenth-century fittings including the pulpit are still preserved in the building.

THE DORTER

The dorter appears to have occupied the first floor of the north cloister range which was still standing as late as about 1800 (Pl. vii, A). At the west end and apparently

communicating with it were formerly three lofty pointed double arches spanning the river, which are shown in several early views of the site (Pls. vii, A and viii) and in a more perfect state in Langdon's plan of 1595. It is probable that they originally formed the substructure of the reredorter, which tends to confirm the identification of the position of the dorter. In Blackfriars Street, built into a modern wall bounding the open piece of ground on the north side of the frater, there is a small doorway with moulded jambs and an equilateral arch which may have come from the original dorter range.

THE CHAPTER HOUSE

The Chapter House is shown on Langdon's plan as a rectangular building projecting in the normal position from the east range of the cloister. Its site is approximately in the centre of the row of houses on the south side of Blackfriars Street, formerly Blackfriars North. For what purpose the rest of the eastern range was occupied is unknown. The prior may have had his lodging there and possibly some portion was set apart for the Provincial when he visited the convent on the occasion of a provincial chapter.¹

THE GUEST HOUSE

The building usually known as the guest house is, apart from the frater, the only surviving portion of the priory. That this was its original purpose is not unlikely, although there is no actual documentary evidence to prove it. It stands on the opposite side of the river from the site of the main group of buildings, on a piece of land which was until comparatively recently an island, the original course of the branch stream being still indicated by the small pond in the adjoining garden. The building has suffered even more than the frater from alteration and neglect, and practically no original features survive. In its present condition it is a large rectangular structure of flint and stone, much patched with brick, measuring 63 ft. by 30 ft. and

¹ The only recorded provincial chapter held at Canterbury was on 15 August, 1394, and the following days. For an account of it

see Thorne's chronicle (*Twysden Decem Scriptores*, Col. 2197).



BLACK FRIARS, CANTERBURY : ARCHES OVER THE STOUR (1784)
(From an engraving after Thomas Russell)



BLACK FRIARS GATE, DEMOLISHED 1787
(From an engraving by Ravenbill after Six published in 1792)

divided into two storeys by a comparatively modern wooden floor. Originally it appears to have been of one storey only with a series of four lofty windows in the south wall and probably a similar series in the north wall, though almost all trace of the latter have been destroyed by later windows, now boarded up. On the south side the remains of the stone jambs of the internal arches exist though the heads have been rebuilt and heightened in brick probably when the upper floor was inserted. Externally there is nothing but the brick filling to indicate their position. At the west end were two similar windows now blocked, and below these are two plain doorways, one blocked, with hollow-chamfered segmental rear arches of fourteenth-century date. A similar door, now blocked, is in the south wall partly hidden internally by a modern brick partition wall dividing the lower floor into two unequal parts. These are the only indications of original entrances, as both the present openings are modern. In the east wall is a large fourteenth-century window with all its tracery gone which is now boarded up, and below this is a blocked opening which appears to have given access to a small wooden bridge communicating with the building on the other side of the river. Such a bridge seems to be indicated on Langdon's plan, which also shows another footbridge further to the south opposite the west front of the church. There is nothing to indicate, however, that the blocked opening is of early date. In the centre of the north wall with its sill on a level with the upper floor is a single small trefoil-headed light, which retains the iron hinge pins for a wooden shutter.

The roof of the building, which has undergone recent restoration, is of open timber work, supported on three massive tie beams by octagonal king posts with moulded caps and bases, and curved braces above connecting them with the principals and ridge piece.

On the west face of a buttress at the north-east corner of the building is a scratch dial which is possibly of medieval date.

On the north side of the guest house are indications of other buildings, some of which are shown on Langdon's plan, but it is probable that these were mostly of post-suppression date. The guest house which was for many years used for various purposes in connection with the wool

trade and afterwards as a furniture store, was acquired a few years ago on behalf of the Dominican Order.¹ In 1924 some restoration work was carried out principally to the roof, but this has since been suspended and the building, which is still in a very dilapidated state, is at present unoccupied.

THE CEMETERY

The friars' cemetery lay on the south side of the church, and included the whole of the ground on the west side of King Street as far as the Friars' Way. It is shown on Langdon's plan entirely enclosed by a wall, the space between the west wall and the river being reserved as an approach to the church. In 1299 it was enlarged by the gift, already mentioned, of a piece of land measuring 150 ft. by 120 ft. It appears to have served occasionally as a place of public meeting and was doubtless also used for preaching, as in many of the Dominican Houses, though there is no record of an outside pulpit or preaching cross such as stood in the churchyard of the Blackfriars in London. In 1328 it is recorded that a meeting of the citizens took place in the Blackfriars Churchyard in Canterbury on the occasion of a riot caused by an attempt to levy a subsidy for the Scottish Wars.²

THE 'ANKER HOUSE'

A few years before the suppression there was an anchorite living within the precinct who appears to have been in some way involved with Dr. Bocking, cellarer of Christchurch, in the affair of Elizabeth Barton, the holy maid of Kent. On 24th October, 1533, Christopher Warener 'anchorite within the Blackfriars at Canterbury' wrote to Cromwell concerning his examination by the archdeacon's official, in which he states that Bocking and the holy maid 'have often times visited me of their charity and so have others because I am a prisoner.'³ It is probable that the cell which he occupied stood either between the church and the river or in the cemetery itself. This is borne out

¹ About 1785 the building was purchased by Mr. C. R. Bunce and was occupied as a private residence for some time.

² Hist. MSS. Com. Rep. ix, app. pt. 1, 96, 98; Somner's *Hist. Cant.* (1640), p. 106.

³ Letters and Papers Hen. VIII, vol. vi, nos. 1333, 1336, and 1381.

by the statement of a witness in a law suit in 1585, that the ground between the river and the churchyard was used as a common way to the friars' church and the anchor's house. It is interesting to note that a similar house occupied by an anchoress is mentioned as adjoining the churchyard of the Blackfriars in London.¹

APPENDIX I

THE SITE AFTER THE DISSOLUTION

The general dissolution of the friaries took place in the summer and autumn of 1538, and on 15th December Richard Ingworth, the suffragen Bishop of Dover who received the surrender of most of the English friaries, wrote to Cromwell: 'I have received the house of White friars in Aylesford into the king's hands and the 13th day of December I came to Canterbury, whereat I find three houses more in debt than all that they have is able to pay and specially the Austin Friars . . . the black and grey be able with their implements to pay their debts and our costs and little more . . . and so this Sunday I will make an end in Canterbury and on Monday to Sandwich.'² The deed of surrender has not survived so that practically nothing is known of the inmates of the house at this date. The number of friars was probably small.³

The friary buildings were considered of little value and some of the property had been let out to tenants before the surrender of the house. Robert Hunt was in possession of a garden belonging to the friars at 20s. a year while a chamber near the river, late in the tenure of friar Richard Mede, a fuel house adjoining and a chamber or cell in the dormitory had been let to Robert Collins for 13s. 4d. a year.⁴

No immediate purchaser was found for the property and it was accordingly leased in 1539 to John Bathurst, a large clothier of Kent, at a rent of 40s. a year for use as a weaving factory. The lease comprised the site of the priory and churchyard with the buildings thereon, though Collins' lease was apparently continued. Bathurst, it appears, had tried his utmost to obtain the site of the greyfriars, which he evidently regarded as more commodious for his purpose. On 3rd March, 1539, Sir Christopher Hales wrote to Cromwell 'if Bathurst or another of the best clothiers in Kent were disposed to set up cloth making in Canterbury the house of the blackfriars would be sufficient for the purpose, but I hear he insists on having the greyfriars.'⁵ His efforts were unsuccessful, however, for the site

¹ Such a cell was a not infrequent adjunct to Dominican houses in the fifteenth and early sixteenth centuries. There were male recluses in the houses at Oxford, Lynn, Arundel, Lancaster and Newcastle, and females in those at Salisbury, Worcester and Norwich.

² Letters and Papers Hen. VIII, vol. xiii (2), p. 452, no. 1058.

³ There appears to have been about 30 friars in the house in 1300 and in 1336-7 there were 34 (B.M. Cotton, MSS. Nero Cviii, f. 202, 205). The number was probably considerably less at the suppression.

⁴ See Appendix ii.

⁵ Letters and Papers Hen. VIII, vol. xiv (1), p. 170, no. 423.

of the greyfriars was granted in July 1539 to Thomas Spylman, a local receiver of the Court of Augmentations and Bathurst had to content himself with the Blackfriars. At the same time the remainder of the property within the precinct, consisting of two gardens, were let to James Thomson and Thomas Lawrence respectively at rents of 2s. and 2s. 8d. each.

On 6th February, 1543-4 Richard Burchard obtained a lease of the garden previously let to Robert Hunt at a rent of 13s. 4d., which was increased five years later by 20d. for a house built in the garden wall.¹ On 12th November, 1547, Bathurst obtained a new lease of the site for 21 years, to which was added the land previously held by Thomson and Lawrence.²

Various attempts seem to have been made from time to time by the Crown to sell the property, but it was not until 1560 that it was finally disposed of to John Harrington and George Burden, subject to the unexpired residue of Bathurst's lease.³ In the official 'particulars' sent to the Court of Augmentations Harrington's name alone appears and the property is stated to comprise the whole site, including Burchard's garden and all the premises held by Bathurst.⁴ The grant was made by letters patent dated 5th July, 1560,⁵ but the purchase was apparently purely a matter of speculation as the property seems to have passed almost at once to William Hovenden of Christchurch, Canterbury, who was already in occupation as tenant and had probably acquired the residue of Bathurst's lease. Hovenden lived at the Blackfriars and converted a part of the buildings into a residence, where he died in 1587. It was during his occupation that an action arose concerning the ownership of the Friars Way, which dragged on in the Chancery Courts and later in the Court of Star Chamber for many years and was not finally settled until all the principal parties concerned were dead. A number of documents relating to this suit have been preserved in a volume of manuscripts relating to the Canterbury friars, collected by Alderman Bunce in the early part of last century and now in the possession of the Canterbury corporation.⁶ From these it is possible to gather something of the condition of the property shortly after the dissolution, which throws some further light on the topography of the site. The action was brought in the first instance by William Hovenden against Richard Gaunt, the mayor of Canterbury, and James Nethersole, the late mayor, in an endeavour to prove that the road now called The Friars, leading from St. Peter's Street to Orange Street, then known as the Rushmarket, was private property and could be closed at his wish. In his bill of complaint⁷ Hovenden states that the gates of the priory which stood at either end of this road were in the time of the friars commonly opened and shut at the will of the prior and that the stone bridge, where the road crossed the river, was barred with iron bars across the arches by the prior to prevent boats

¹ See Appendix iii.

² P.R.O. Augmentation Office Miscellaneous Books 218, fo. 161.

³ In 1556-7 Sir Edward Waldegrave applied for a grant of the property (Augm. Office, Partic. for grants 3 & 4, Philip and Mary) and in May of the same year a sale to John Anthony seems to have been completed and subsequently cancelled (see particulars

and valuation of the site in B.M. Harl. MSS. 606, no. 86, f. 53 (f. 64 in pencil) and *ibid.* 607, no. 272, f. 118). Another sale to Thomas Wiseman was also cancelled (Pat. Roll 3 & 4, Philip and Mary, pt. 3, m. 30).

⁴ See Appendix iii.

⁵ Pat. Roll 2 Eliz, pt. 14, m. 17.

⁶ See Appendix iv.

⁷ Bunce MSS. ff. 5-8.

and cattle passing through, and further that the precinct was always outside the city boundaries. He adds that the gates had been broken open by rebels in the time of Edward VI but had recently been closed up again, when James Nethersole, the late mayor, and the inhabitants had pulled down and broken them up again to make a common way into the priory. These acts evidently refer only to the wooden doors of the gates and not to the stone structures which survived until a much later date. The Defendants answered that the way had never formed part of the precinct but was divided therefrom by a stone wall, and that in part it did not even adjoin the friars' property. The depositions of the various witnesses add some further details of interest. John Cooper stated that about 46 years before he knew two great gates at each end of the way with wickets to enter in. The great gates were shut up on a market day and the wickets open and there was a small pathway with green grass on both sides. He remembered the way leading to the friars' church which lay open about 46 years before and was not severed from the road then to his knowledge. Richard Starkey, aged 80, said that before the suppression the city had a way through Breakwork Lane from Kings bridge to Rushmarket, and Elizabeth Wickham, aged 70, confirmed the evidence of Cooper that 'the ground leading between the river and the churchyard to the friars' church lay open to the friars' road and was used as a common way to the friars' church and the anchors house.' The gates were shut at 8 at night and opened at 5 in the morning by the friars, and one of the witnesses for the defence adds that friar Francis and another named Kirbye opened the said gates every morning.

George Tofts, another witness, stated that 'the way from the gate next St. Peter's Church to the stone bridge is severed with a stone wall, and from the gate next the Rushmarket unto the way leading down to the friars' church, the said way in the friars' time was severed with a stone wall so far as the friars' churchyard extendeth and between the churchyard and the bridge there was a way lying open leading from the way aforesaid to the friars' church which was not parted from the said way with any wall or other partition. Towards St. Peter's Street the way upon the west side does not abutt upon any of the friars' ground by the space of 68 ft. or thereabouts and on the east part of the way it does not abutt on any of the friars' ground.'¹ The next witness, Thomas Panton, aged 66, said that when the friars' service was done and their church door shut then no man might pass that way towards the friars' house further than to the friars' church door. The door of the church was, as we have seen, at the west end and it would seem that there was probably another door beyond leading into the western range and thence to the cloister square.

Nothing seems to have been decided in this action, for on 6th May, 1587, an order was made in the Court of Chancery dismissing the suit and ordering a trial at common law. In that year the death of William Hovenden probably put a temporary stop to the proceedings but in 1590 his widow, Margaret Hovenden, appears to have brought an action for trespass against the mayor and commonalty which was tried before a jury in the court of Common Pleas. Five years later the case was before the Court of Star Chamber, and it was probably on this occasion that Langdon's plan of the precinct was prepared for the use of the court. One of the witnesses in

¹ Bunce MSS. ff. 28-9.

this suit was Edmond Nicholson who had known the gates of the priory for 40 years. He states that they were 'of stone not like the other walls of the priory being of better workmanship and that the gate opening into the Rushmarket adjoins the priory on one side but the gate into St. Peter's Street does not adjoin the said priory for houses on either side belong to the queen.'¹

On the death of William Hovenden in 1587 the property passed under his will² to his son Robert Hovenden, and his heirs male, with remainder to his other sons Christopher and George. Its subsequent history may be briefly recorded. In 1658 the whole site of the blackfriars was sold by Robert Hovenden, a nephew of the above-mentioned Robert Hovenden, to Peter de la Pierre or Peters, a Flemish surgeon, who settled in Canterbury and died at his house in the Blackfriars in 1668. His will was proved in the Consistory Court and by it he divided the property between his three sons and two daughters, from which we learn that there were at this time several houses within the precinct.³ The eldest son, John, received the Mansion house with its appurtenances comprising the northern range of the cloister which had been converted into a dwelling house by the Hovendens, and his second son, Peter, two houses in the Blackfriars, while Michael, the third son, obtained 'a house of the blackfriars and all the houses with the appurtenances in the Isle and a piece of pasture called the Whiting ground parcel of the same.' On his daughter Susan, the wife of Edward Crayford, he settled 'the upper and lower part of the house or great hall with its appurtenances and a house and garden part of the said blackfriars' in tail with remainder to his own heirs and to his daughter Mary he left 'certain houses in the blackfriars with their gardens and appurtenances and the house and garden formerly called the churchyard of the said friars.' From this it appears that a house had then been built on the site of the churchyard at the corner of King Street and the Friars.

The great hall included in Susan's share was probably the frater, while Michael's property seems to have comprised the guest house and other buildings on the island. The Whiting or Whitening ground was the open field immediately west of the guest house. It is now a private garden with the frontage to St. Peter's Lane built on and is still divided by a footpath, which formerly led to a foot-bridge over the river, from Drayton's garden, still occupied as an orchard, on the north. The guest house at this period appears to have been known as the Weavers Hall and to have subsequently become the property of Peter, the second son, who was a Surgeon of Dover, for in his will which was proved 14th January, 1684, he leaves his four dwelling houses in the blackfriars to his wife for life with remainder to his daughter, Margaret de la Pierre, alias Peters, but in the event of her dying under 21 or without issue then three of the houses were to be divided between his two nephews and the fourth 'called the Weavers Hall' he left to his niece Katherine, daughter of Robert Jacob.

This was probably the same building that Bathurst had used for weaving shortly after the suppression and the massive and irregular brick and rubble foundations which have recently been uncovered beneath it doubtless mark

¹ Bunce MSS. f. 38.

² Cons. Court Cant. Reg. 36, f. 70.

³ For extracts from this and other wills of the family see B.M. Add MSS. 33896, ff. 118-121.

the position of the looms or other machinery erected at this time. Canterbury was an early centre of the wool trade and in the latter part of the sixteenth century this hall appears to have been used as a centre or station for the examination and stamping of cloth. In 1577 the Burghmote records contain an entry—'Paid to the Walloons for their allowance given them towards their hall for one year ending May 1577.' Charles II granted the Canterbury Weavers a charter incorporating them as a company with a master warden and court of assistants, and it is recorded that they met once a month to transact business in their hall in the Blackfriars.

In 1684 some further litigation arose concerning the site of the priory and its liability to pay tithes, from which it is possible to gather a little additional information about the site. The action was brought in the Court of Exchequer by John Stokar, clerk, the vicar of St. Alphege against John Peters, M.D.¹ The ancient map of 1595 was again produced and several of the witnesses testified to its accuracy. One, Gideon Despaine, a dyer, who had dwelt in the Blackfriars for 30 years as had his father and grandfather before, stated that in his judgment 'it was an ancient, true and exact map and that he had had it in his keeping 30 or 40 years before.'² The scale of the map is stated to be 16½ ft. to a quarter of an inch and the area of the blackfriars was at that date made up as follows:—³

Old churchyard			15p.
Ground given to enlarge it			16p.
Draiton's house and orchard	1a.	or.	34p.
Water		2r.	7p.
The other square plot			22p.
The other great close	3a.	or.	16p.
The island		1r.	5p.
The triangular piece			12p.
Friars' orchard		2r.	6p.
Friars' way from gate to gate		2r.	3p.
House and ground on east of river	1a.	2r.	26p.

A large number of witnesses gave evidence, most of whom appear to have been occupiers of property within the precinct, and their statements went to show that the precinct had always been regarded as outside the city boundaries, and extra parochial. Mary Fishenden stated that her husband had for several years occupied the piece of ground called the Whiting field in the friars which she then held. John Boulen, silk weaver, aged 60, said that his father lived for many years in the house in the Blackfriars where Dr. Peters then lived. Robert Sutton, who occupied the orchard which was formerly Drayton's, said it was in the parish of St. Peters, and never formed part of the precinct. Another witness stated that the friary was formerly enclosed and had a brick wall encompassing it and that during the time it was inhabited by the Walloons it was reputed a privileged place or Sanctuary exempt from the city jurisdiction, while another witness confirmed this and said that a great part of the walls yet remained and there was formerly a church or chapel within the precinct. Another witness stated that he

¹ For depositions of the witnesses in this suit see Add MSS. 33896, ff. 141-148.

² *Ibid.* f. 142 (formerly f. 219).

³ Note by Mr. Hayward on the Blackfriars (Bunce MSS. f. 51).

had often been informed by Mrs. Anne Juxon, who had died 40 years before and lived there 60 years before her death, that the church had been pulled down by one Mrs. Hovenden. The action resulted in a judgment for the defendant.

Of the subsequent devolution of the property it is only necessary to refer very briefly. On the death of John Peters, the eldest son, in 1688, his mansion house, orchards and gardens in the Blackfriars passed to his eldest son Peter. This Peter de la Pierre alias Peters died in 1697 and left the whole of his property in the Blackfriars, subject to the life interest of Elizabeth, his wife who died in 1722, to his two daughters Anne and Elizabeth, successively with remainders over. Anne died before her mother and Elizabeth the younger daughter brought it in marriage to Thomas Barrett of Lee Priory, near Canterbury. He died in 1757 and his only daughter Elizabeth, who married the Reverend William Dejovas Byrche, succeeded to the property and was living there when Hasted wrote. Her only daughter Elizabeth married in 1786 Samuel Egerton Bridges, afterwards of Denton Court, near Canterbury, who succeeded to the Blackfriars in Canterbury in right of his wife and died in 1837.

A considerable part of the domestic buildings of the friary appear to have survived until the end of the eighteenth century, for the most part incorporated in later dwellings. The condition of the site in 1768 is shown in Andrews and Wren's plan of the city (Pl. iii) and it is interesting to note how little it had altered since Langdon's plan of 1595. The Church has disappeared and the cemetery is covered with two blocks of buildings with an open yard in the middle. The northern range of the cloister has been incorporated into a single block of buildings extending from the river to King Street, then called The Borough, and the eastern range has gone, but apart from these changes the rest of the site is practically as it was in 1595. Hasted, writing in 1799, states that two sides of the quadrangle, together with the church on the other or western side of the river, were then remaining, the whole being formed into houses or tenements.¹ Subsequent development has only affected the frontages to Mill Lane and St. Peter's Lane, and Blackfriars Street extending from Mill Lane across the site of the cloister to the end of St. Alphege Lane was laid out during last century. The rest of the precinct is still largely unbuilt on.

APPENDIX II

VALUATION OF THE SITE IN 1539

(*Ministers' Accounts 30-31 Henry VIII, Kent no. 105, Rot. 72b*)

Nuper domus Prioratus Fratrum Predicatorum vulgariter nuncupatorum
Lez Blacke Fryers infra Civitatem Cant' predictam in dicto Comitatu.

Compotus Johannis Bateherst Firmarii ibidem per tempus
predictum.

¹ Hasted's *History of Kent*, iv, p. 448. Hasted evidently mistook the guest house for the friars' church. According to Mr. Hay-

ward the north wall of the church on the south side of the cloister was standing when he wrote, i.e. c. 1800 (Bunce MS. ff. 51-59).

Arreragia	Nulla quia primus Compotus ipsius nunc Computantis ad usum domini Regis.	Summa—nulla.
Firma	Sed reddit Compotum de xls. pro firma situs dicti nuper domus cum cimiterio gardinis pomeriis et aliis suis pertinenciis dimissi dicto Johanni ad voluntatem Reddendo inde per Annum ut supra soluendos ad terminos usuales. Et de ijs. pro redditu sive firma unius gardini in tenura Jacobi Thomson ad voluntatem domini (Regis ?) Reddendo inde per annum ut supra soluendos ad eosdem terminos. Et de ijs. viijd. pro firma alterius gardini ibidem dimissi Thome Laurence ad voluntatem Reddendo inde per annum ut supra soluendos ad eosdem terminos. Et de xxs. pro firma j. gardini ibidem in tenura Roberti Hunt sibi dimissi per Indenturam Reddendo inde per annum ut supra soluendos ad eosdem terminos. Et de xiijs. iiijd. pro firma j. Camere situate juxta Rivolum ibidem nuper in tenura Fratris Ricardi Mede et j. domus pro focali suo imponendo jacentis juxta ostium predictae Camere ac unius Camere seu celle in dormitorio dicti Prioratus dimisse Roberto Collens in legibus Baccalario per Indenturam Reddendo inde per annum ut supra soluendos ad eosdem terminos.	Summa—lxxvijs. Summa totalis Recepte—lxxvijs. Totum.
Super	predictum Johannem Bateherst de Arreragiis suis hoc anno aretro existentibus et in Solutione per totum Tempus hujus Compoti	lxxvijs.

APPENDIX III

PARTICULARS FOR A GRANT TO JOHN HARRINGTON 1559

(*Augmentation Office: Particulars for Grants. 1 Elizabeth no. 2381*)

(m.3)	Comitatus) Parcella Possessionum nuper Archiepiscopi Cantuar- Kancie) iensis excambiatorum :— Nuper Domus Fratrum Predicatorum vocata Lez Blackfryers infra Civitatem Cantuar' valet in :—	
	Firma situs dicte nuper domus cum Cimiterio et gardino ac pomario cum pertinenciis in tenura Thome Batchurste reddendo inde per annum	xls.
	Redditu sive firma unius Gardini ibidem modo vel nuper in tenura Johannis Thomson per annum	ijs. .
	Redditu sive firma alterius Gardini ibidem modo vel nuper in tenura Thome Laurence per annum	ijs. viijd.
	Redditu sive firma alterius gardini ibidem in tenura Ricardi Burchard Reddendo per annum	xxs.

Firma unius Camere scituate juxta Rivolam ibidem nuper in tenura Fratris Ricardi Mede et unius domus pro focalibus suis imponendis jacentis juxta Cameram predictam. Ac unius Camere sive solarii in dormitorio predicti nuper prioratus sive domus in tenura Roberti Collyn in legibus Bachulario per annum xiijs. iiijs.

lxxvijs.

Inde Reprise videlicet in

Decasu partis redditus unius Gardini superius onerati ad xxs. per annum Eo quod dimittur prefato Ricardo Burchard pro xiijs. iiijsd. per annum. Ita quod dictum gardinum minus oneratur pro vjs. viijsd. per annum. Tamen idem firmarius tenetur per Convencionem solvere quolibet anno xxd. majus quam in indentura sua specificatur pro quadam domu edificata in muro dicti gardini, et sic in decasu

vs.

Et remanent clare per annum

lxxiijs.

Memorandum howe stately the said house is, what Circuite & quantytee of grounde the same doth conteigne, what interest state or terme of yeres the same ar letten for, and by whome the chardges of the reparacions of the same ar to be borne the record maketh no further mencion than is above declared, and ther is no other thing to be considered touching the leasing of the same as far as thaudytor knoweth.

examinatum per me Johannem Thomson auditorem.

Wm. Hovenden

xxx.

APPENDIX IV

List of documents relating to the Blackfriars, Canterbury, collected by C. R. Bunce in 1802 and now in a volume in the possession of the Corporation.

(The documents are entered in the order they occur in the volume.)

A copy of the engraved plan of the site in 1595 with a note by Bunce that the original is in the possession of Samuel Egerton Bridges.

A rough sketch plan of Canterbury.

Engraving of the 'Blackfriars Arches,' 1 Feb., 1792, by Ravenhill after Groombridge. On it is the following MS. note:—'Taken at the expense of C. R. Bunce, the owner of the adjoining land, who gave the original painting to Samuel Egerton Bridges, Esq., of Denton Court, the present owner of the friary.'

Engraving of the Blackfriars gate, Jan. 1792. Ravenhill after Six.

- Folio 1. Extracts from the grant of 1355 and the confirmation of 1412.
- „ 2-4. Richard Gaunt's remarks on the friars' way in 1595. Extracts from Somner and others.
- „ 5-30. Documents relating to a suit in Chancery respecting the friars' way, viz :—
 ff. 5-8. The complaint of William Hovenden.
 ff. 8-11. The answer of the Defendants.
 ff. 12-16. Replication of William Hovenden.
 ff. 16-17. Rejoinder of Richard Gaunt, one of the defendants (Nethersole being dead).
 ff. 18-19. Order dismissing suit and for a trial at law.
 ff. 19-22. Extracts from depositions of witnesses for plaintiff.
 ff. 23-30. Extracts from depositions of witnesses for defence.
- „ 30. Extract from the grant to Harrington and Burden.
- „ 30-32. Minutes concerning blackfriars.
- „ 33-38. Heads of Information in the Star Chamber, 1595, *re* the friars' way and extracts from evidence in that suit.
- „ 39. Copy of coroner's inquisition on death of Margaret Mockett in the blackfriars, 1607 (for original see fo. 64).
- „ 40. Copy of Certificate of affidavits *re* friars' way, 6th Feb., 1562 (for original see fo. 63).
- „ 41. Copy of coroner's inquisition on death of Richard Eliner in the blackfriars, 1617 (for original see fo. 71).
- „ 43-47. Copy of the late Mr. Hayward's Minutes *re* the blackfriars.
- „ 48-50. Blank.
- „ 51-59. Mr. Hayward's further description of the friary.
- „ 60-62. Blank.
- „ 63. Original certificate of affidavits touching the friars' way, 1562. With seal attached.
- „ 64. Original Inquisition taken before the city Coroner, 1607.
- „ 66-7. Original composition between the city and the owner of the friary.
- „ 71. Original inquisition taken before the city coroner, 1617.
- „ 73-90. Copy of the brief in an action in the King's Bench entitled, City of London v. Lightfoot, respecting the liberty of the Blackfriars (eighteenth century).

The remainder of the volume consists of documents relating to the Austin friars, Grey friars and Sack friars in Canterbury.