

DUNSFOLD AND ITS RECTORS.

BY

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THE last Report of the Council of the Surrey Archæological Society dwelt upon the value of parochial histories. I am therefore encouraged to put forward some results of my researches into the general and ecclesiastical history of Dunsfold parish, not, indeed, as a history of Dunsfold, but as some help to others who may work after me in this field. My concern is principally with the Rectors, and on them I propose to hang such facts as I have found; but the Rectors cover only the last 600 years, and there are three earlier points which have, I suggest, some value in determining the story of Dunsfold. The writer of the story of Dunsfold in the *Victoria County History of Surrey*¹ suggests that, as Dunsfold is not mentioned in the *Domesday Survey* of 1086, it was then uninhabited woodland. I venture to doubt the inference, for Dunsfold would not be likely to be mentioned in the Survey, as it was not a manor (I believe that only villages which are manors are mentioned in Surrey); but, even so, it is not absolutely certain that there is not a reference to a church at Dunsfold in *Domesday*, though not by name. Three

¹ *V. C. H. Surrey*, III, 92. "Uninhabited woodland" in 1086, the description there attributed to Dunsfold, may be too strong an expression if taken literally. But the various "folds" surely indicate enclosures in the forest for beasts, which, though they needed some men to look after them, do not imply an agricultural settlement. The primitive common-fields agriculture is not to be found in the Weald, except where there is also evidence of the Weald having been settled before 1086, and it is not to be found in Dunsfold. See "Villénage in the Weald of Surrey," *Surrey Archæological Society Collections*, XX, p. 143.—ED.

possible relics of an earlier time than 1086 exist in what is now Dunsfold. It will clear the ground to say that no relics of early man, such as flint arrow-heads, have been unearthed in the parish. But the first point to notice is the position of the parish church. It is odd enough, placed in a far corner of the parish, to demand some explanation. Mr. Ralph Nevill suggested to me, in one of the last talks I had with him, that the site appeared to him to be an artificial mound, and he thought that if it were excavated it might yield traces of primitive occupation as a fort, I suppose, or as a dwelling. I give the suggestion for what it is worth. Mr. Nevill's long experience of archæological remains and his practised eye make it of importance. Possibly, then, the parish church was placed where it is because that site was a sacred place, a temple or place for worship of some sort in very early days. The neighbourhood of water adds force to the suggestion, for all the oldest churches built on heathen sites have wells (whose water was necessary for purificatory rites) in or very near them.

The second point of contact with early civilisation is less faint; it is the existence of early roads or trackways. The earliest local divisions in England are the Hundreds; Dunsfold is in the Hundred of Blackheath. The Hundred is an Anglo-Saxon division, and, however far back it reaches, the boundary lines of existing Hundreds, south of the Thames, are almost certainly as old as the reign of Alfred's son, Edward the Elder (901—925). The western boundary line of the Hundred of Blackheath, as marked on Bowen's map of Surrey (1749), runs along in Dunsfold from a little to the right of Markwick Farm, down the line of an old track (a pedlar's track, I am told) close by Field Place, on to the Mill and then along the line of the old track (west of the present road) to Blacknest. I suggest that this old boundary line was following, as such lines commonly did, an ancient road which led up from the sea and the Weald, and which most likely joined Thornecombe Street (which is, I gather, a British or Romano-British trackway).

Further, a Roman road or track has been traced from Chiddingfold (where there was a Roman villa) along High Street to Wet Wood, and on to Dunsfold mill; its further direction is unknown. But it should be remembered that Stane Street, the great paved Roman road from Regnum (Chichester) to London is only some 8 miles east, at its nearest point, to Dunsfold; and, so long as Stane Street was in use, Dunsfold was close to civilisation. All this, of course, is not evidence of habitation, let alone of a village; it merely points to the fact that even in Roman days Dunsfold was not a trackless wilderness.

The third point proves more; it is the place name. The science of place names has come into its own in our day; in an earlier period the reckless guessing and the theories built up on the most slender foundations leave us amazed. How severe a science this study is, can be seen from the *Place Names of Sussex*, published in 1914.¹ There have been three suggestions as to the meaning of the place name Dunsfold. One is that it is derived from "Dun," a small horse, and means "the meadow where horses were bred";² another that it means "the fold in the hills," the first syllable being taken to mean "dún," a hill; another is "the fold of Dunna," Dunna being an Anglo-Saxon proper name.³ These derivations seem based on the supposition that Dunsfold is the original form, but such is not the case. The earliest form of the name found is Duntessfold, which occurs in 1266,⁴ and it is so spelt in the Register of John de Pontissara in 1294 and 1295.⁵ It is Duntessfalde in the *Taxatio Ecclesiastica* of 1291. Duntessfold, which is really the same word, is most commonly found, and occurs in 1305, 1348, 1401, 1445,⁶ in William of Wykeham's Register in 1375 and

¹ By R. G. Roberts, M.A., published by the Cambridge University Press.

² *Surrey Local Names*, by G. S. Davies, 1881.

³ *Old Cottage Architecture in West Surrey*, by Ralph Nevill, F.S.A., p. 87.

⁴ *Surrey Fines*, S. A. C., p. 43.

⁵ *Register*, I, p. 61 and p. 69 (Surrey Record Society).

⁶ *Manning and Bray*, II, p. 105; *Surrey Fines*, p. 117, *ib.*, p. 163; *Manning and Bray*, II, p. 60.

1382.¹ It is spelt in other places in various forms, thus: Duntlesfolde,² Dountesfold,³ Dountesfeld,⁴ Dunttesfold,⁵ Duntefold,⁶ Dontesfold,⁷ Duntsefeld,⁸ but the point is that not until 1480 is the syncopated form, Dunsfold, found.⁹ In 1500 Dunfold occurs,¹⁰ and in 1504 Dounysfold;¹¹ in 1534, in the *Valor Ecclesiasticus*, it is Donsfold,¹² and it is Dunisfold (not *Dimissold*, as it was incorrectly read and printed in *S. A. C.*, iv., p. 37, whence later writers have copied the mistake)¹³ in the return of the Commissioners of 1552; and Dunsfoulde,¹⁴ Dunesfold,¹⁵ and even Dinisfold,¹⁶ as the 16th century goes on. But the original form of the name died hard; as late as 1675 Richard Holney, in the Matriculation Register at Oxford, described his father as "of Duntsefold, Surrey."¹⁷ The fact is clear enough that the earliest form of the name found is Duntsefold, a word of three syllables which has gradually been rubbed and worn into the dissyllable of to-day. As to the meaning of this place name, I have consulted Mr. W. H. Stevenson, Fellow

¹ *Hants. Record Society*, I, p. 78 and p. 135.

² William of Wykeham's *Register*, as above, I, p. 29, p. 77, p. 117, in 1370, 1376 and 1381. *Surrey Fines*, p. 152, in 1387.

³ In 1395, *Manning and Bray*, II, p. 60; in 1405 (thrice), *Surrey Fines*, p. 166.

⁴ In 1388 (twice), William of Wykeham's *Register*, I, pp. 168 and 170.

⁵ *Surrey Fines*, p. 80, in 1315.

⁶ In 1321, *Manning and Bray*, II, p. 60.

⁷ In 1342, *Cal. of Pat. Rolls*, 1340—1343, p. 410.

⁸ In 1272, *Surrey Fines*, p. 48.

⁹ *Surrey Fines*, p. 197. It occurs in a Will of 1483 (John Maunde-fyld), and in 1594 and 1596 in Wills (*Surrey Wills*, *Surrey Record Society*, pp. 34 and 36); and again in 1638, *Manning and Bray*, II, 60.

¹⁰ *Surrey Fines*, p. 207.

¹¹ *Ibid.*, p. 209.

¹² II, p. 31.

¹³ The return is in the P. R. O. *Augmentation Office Misc. Books*, No. 511, f. 28d. The writing is certainly difficult and the mistake is not to be wondered at.

¹⁴ In 1583, *Surrey Musters*, I, p. 16 and p. 104 (*Surrey Record Society*).

¹⁵ Will in *Surrey Wills* (*Surrey Record Society*), p. 36.

¹⁶ *Ibid.*, p. 27, in 1596.

¹⁷ See Holney, Richard, in *Alumni Oxonienses*.

of St. John's College, Oxford (whose name is familiar to all students of historical philology), and I also submitted to him the suggested meanings printed above. As to the last syllable of the word, there is no question, the "-fold" is the Anglo-Saxon "falod" and "fold," meaning "an enclosed space"; the only question is as to "Duns" or rather "Duntes."

The "fold in the hills" is impossible, Mr. Stevenson says, for the word "Dún" is feminine, and feminine words in Anglo-Saxon make their genitive in "e" (thus we still say "Lady Day," not "Lady's Day," the genitive in "s," was masculine or neuter). But "Dunefold" is never found in any authority. It is also impossible, he says, because the genitive case is never found in A.-S. in composition when it is not a personal name, so "Dune's-fold" is ruled out (*cf.* Horseye, Cowfold—in each case the nominative case is used).

Equally "the fold of Dunna" is impossible, for the genitive of Dunna would be "Dunnan," and "Dunnan-fold" would not account for "Duntesfold."

Mr. Stevenson decides that the original name was that of a person, Dūn-nođ, and the full name would be "Dunedesfol(o)de." This would contract into Dundesfold, which would again soften into Duntesfold, and so, as the written evidence from the 13th to the 16th century shows, into Dunsfold. The termination "nođ" in Dūnnođ=bold, brave.

So that Dunsfold preserves the name of some early A.-S. settler who made an enclosure here, which was naturally called after him, much as now-a-days we still constantly talk of houses in the country by the name of the family which inhabits them.¹

So much for the three bits of evidence which go to show that Dunsfold was in existence, if only as a farm, before the *Domesday Survey* of 1086.

Domesday does not mention Dunsfold. Dunsfold was then a part of the large manor of Bramley (as most of it

¹ In England. In Scotland conversely men talk of the inhabitant by the name of his house.—ED.

still is), and the manor of Bramley was in the parish of Shalford. If there was a church at Dunsfold in 1086, it would be what would now be called "a mission" or "a chapel" of the parish church of Shalford.

Both Shalford and Bramley are mentioned in the Survey. Shalford is said to have "a church," while of Bramley it is recorded that "there are three churches."

*Manning and Bray*¹ suggest that the three churches were probably Bramley, Shalford and Chilworth, but it is possible that the church at Shalford, the parish church, was not counted twice, and it may be that of the three churches of the manor of Bramley one was the mission church at Dunsfold.

It is pretty clear that the Weald country of Surrey was colonised from the north. Chiddingfold was a part of the manor of Godalming; Dunsfold was for civil purposes dependent on Bramley, for church purposes on Shalford. The northern landowners pushed their hunting grounds as far south as they could, while the southern lords hunted as far north as they were able. The great manor of Arundel reached as far as Shillinglee, and the boundary line between Surrey and Sussex seems for some time to have swayed to and fro with the power of the great lords to the north and south of it. At any rate, Dunsfold, though geographically belonging to the Weald and to Sussex, was included in the possessions of Bramley, and was consequently dependent on Shalford until it was cut off and made a parish of its own. When that happened there is no evidence to tell, but it had evidently taken place before 1291, for in the *Taxatio Ecclesiastica* drawn up in that year is to be found the first mention of the rectory of Dunsfold in any existing document. The *Taxatio*, it may be said, is a record of the annual income of each ecclesiastical benefice then existing in England, and of its tenth. From 1252 the Pope had generally taken a "tenth" of ecclesiastical revenue, with the King's connivance, and very often these annual "tenths" or "tithes" were granted to the

¹ II, p. 76.

King. Thus, in 1288, Edward I had obtained such a grant for six years, and another such grant in 1291, and it was with a view to this that a new and stringent valuation was made, under the direction of the Bishops of Winchester and Lincoln. This record was printed, not very carefully, in 1802. Each parish (over six marks annual value) is entered, and under the Diocese of Winchester and Deanery of Guildford (the rural deanery of Godalming, in which Dunsfold now is, was only created in 1878) appears the entry:—

	Taxatio.	Decima.
Ecclesia de Duntessalde	13 6 8	1 6 8
Et est pens' in	3 4	4 ¹

To the word Duntessalde is added a note "Duntessand," which looks as if the transcriber had before him the word "Duntessaud" and misread it.

This entry being translated means, "The Church of Duntessalde is worth £13:6s. 8d. a year, and its tenth is £1:6s. 8d. There is also a charge upon it (pensio) of 3s. 4d., a tenth of which is 4d." This charge upon the living, as appears later, was for the benefit of the Rector of the mother-parish of Shalford. When Dunsfold was cut off from Shalford the Rector there would lose the fees and dues ("altarage") paid at Dunsfold Chapel, hence he was compensated by the payment of half-a-mark, *i.e.*, 3s. 4d. a year. Fourteen years later, on April 8th, 1305, the King (Edward I) gave the rectory of Shalford to the Hospital of St. Mary outside Bishopsgate, and Shalford became a rather poor vicarage. But the Vicar was allowed to keep the "pensiones" annually payable by the churches of "Wogenershe, Puttenham and Duntessfold."²

In the *Taxatio*, dated 1333–1345, printed in William of Wykeham's Register,³ the living of Dunsfold is returned as before at 20 marks, and the tenth at 2 marks; but the *pensio* (printed as 3s. 3d., a mistake, I fancy, for 3s. 4d.), has been transferred to the Prior of the Hospital of

¹ *Taxatio*, ed. 1802, p. 208. ² *Winchester Reg.*, Woodlock, f. 6a.

³ *Hants. Record Soc.*, I, p. 381.

St. Mary without Bishopsgate. It seems to have lapsed later, for in the next great valuation, that of 1534, there is no mention of the charge which once compensated the Rectors of Shalford for the loss of Dunsfold.

The Registers of the Bishops of Winchester begin with John of Pontoise (de Pontissara), in 1282, and from henceforward it is possible to follow the fortunes of the church in Dunsfold in some detail. *Manning and Bray* printed a list of the Rectors from those Registers but it is neither quite complete nor quite accurate; for instance, the name of the first Rector is wrongly given, while others, including one who held the church from 1560 to 1602, are omitted altogether. Unfortunately this list from *Manning and Bray* was painted, without revision, on the north-west wall of the nave of the church in 1893.

The name of the first Rector in that list is given as "John de Wyngham," and his date as 1294; but this is a mistake, due to a mis-reading of the Register. The fact is that in 1294 the church of Dunsfold was vacant (whether by death or resignation is not stated), and on April 3rd of that year the Bishop, John of Pontoise, issued a letter allowing a clerk, who is not named but is described as "a chaplain," to hold the living "in commendam," *i.e.*, with some other benefice, in plurality as the phrase is. The original letter may be translated thus: "John, By Divine permission etc. to his beloved son in Christ —, chaplain, greeting etc. The merits of your goodness lead us to honour you, so far as we may consistently with our duty towards God, with special favour. Hence it is that we commend to you the church of Duntessaud in our diocese now vacant to which you have been presented by that discreet man Master John of Wyngeham Rector of the church of Scaldeford the true patron of the said church of Duntessaud, by the tenor of these presents according to the form of the Council of Lyons. In testimony of which etc. Dated as immediately above."¹

¹ It is printed in the *Registrum J. de Pontissara*, I, p. 61 (Surrey Record Society).

From this it is seen that John of Wingham (in Kent, near Canterbury) was not Rector but patron of Dunsfold, and that he was a graduate (hence his title "Magister," Master), not a very common distinction in those days. He was also a man of some force of character, as his story at Shalford shows, but that has nothing to do with Dunsfold.

Some eleven months later, on Feb. 27th, 1294-5, the Bishop instituted to "the church of Dutesfaud, now vacant and on the presentation of . . . Rector of Schaldeford" a certain "*Alan de Dollyng*, subdeacon."¹ That he was not the unnamed chaplain of the previous letter is clear, for "a chaplain" is "generally used to denote a clerk in priest's orders."² Here, at any rate, is the first name of a Rector of Dunsfold which survives, yet, oddly enough, there are two or three forms of it. *Manning and Bray* read the name "de Collyng," and it is not certain that their reading is not the right one, the capital letter is very doubtful, but he is called in a Royal document of the time Alan de Rollings, Rector of Dunsfold. The document is the roll of an enormous subsidy granted to the king (Edward I) by the clergy in 1294. The tax (a half of the yearly revenue and a tenth besides) was levied in the Winchester diocese by the Abbot and convent of Hyde. There is a list of arrears headed, "*Arr. medietatis et decimæ de Abbate de Hyde.*" Lower on the roll is the heading (extended), "*Arreragia medietatis et decimæ levanda per vicecomitem,*" and there follows, nine lines from the end, this record:—

"De Alano de Rollings, Rectore ecclesiæ de Dutesfaude, pro medietate pensionis ecclesiæ prædictæ, 18s. 4d., de decimis, 3s. 7½d., et habet laicum feodum."³

There is not at present any evidence to tell when Alan de Dollyng or de Rollings ceased to hold the

¹ *Reg. J. de Pontissara*, I, p. 69.

² So A. Hamilton Thompson in the Glossary of his *Visitations of Religious Houses* (Lincoln Record Society), I, p. 223.

³ The MS. is in the P. R. O., ⁵/₃ Clerical Subsidy Rolls, 22-23, Ed. I.

rectory. The next Rector whose name is known is a certain *William*, who is mentioned as Rector in a letter of March 3rd, 1310-11.

This letter, from the Bishop (Woodlock) to the Rural Dean, throws such a vivid light on doings at Dunsfold six hundred years ago that it is much to be wished that it did not, as it does, stand alone.

It is headed in the Register,¹ "The Complaint of the Rector of Dunsfold" (*Conquestio Rectoris de Duntlesfolde*), and, translated, it runs somewhat as follows: "We have lately heard that certain sons of Belial, heedless of their own salvation, have cut and thrown down certain trees growing in the churchyard of the said church of Dunsfold, and against the will of the Rector of the said church, and indeed to his prejudice and to the contempt of the freedom of the church and to the scandal of very many, they have carted them away, incurring thereby, if it so fall out, sentence of the greater excommunication. We have heard, moreover, that Richard, the sacristan (sexton) of the said church of Dunsfold, publicly and openly, as it is said, before clerks and layfolks, is wont to own that he was one of the wrongdoers, evidently despising the powers (lit. keys) of the Church. Wherefore we strictly enjoin and order that you cite or cause to be cited immediately the said Richard to appear before us or our commissary on the Court day next after the feast of St. Benedict (March 21st), to answer the aforesaid charges," etc. Dated, New Place, March 3rd, 1310-11.

As so often happens, no more of the story is recorded, and whether Richard cleared himself or was found guilty there is nothing to tell. But, at any rate, six centuries ago Dunsfold, as now, had trees in its churchyard, no doubt the ancestors of those same elms which added so much to its charm in more recent years.

The next record is seven years later, when, on March 16, 1318-19, *Thomas de Nonyngton*, Rector of the church of Dontesfold, has a licence to be absent to study in a University in England for a year, and at the

¹ Fo. 161.

same time receives from the bishop Letters Dimissory for ordination to the diaconate and he promises the Bishop that he will proceed to the said order by the following Trinity Sunday.¹ Very evidently the new Rector, like Alan de Dollyng, was only in minor orders, a subdeacon. There is no record of his institution, probably it occurred immediately before the licence to study was granted, but it may have been earlier, as Thomas de Nonyngton had been instituted by the date of the licence, for he is described in it as Rector. He has left a trace of his connection with Dunsfold in the records of the law courts. In Michaelmas term, 1319, Thomas de Nonyngton, Parson of the church of Duntlesfold, brings an action against John the Marshal (*i.e.*, the farrier), John de Harethorn, John de Trendeham, John de Kingswood ("Kyngessuode"), in the King's Bench for seizing his cattle (*averia*—horses or oxen for ploughing) and keeping them unjustly. John the Marshal has been distrained on by the Sheriff in his chattels to the value of 1 mark, but John the Taverner, John of Kingswood, Alan and Richard Lungy have gone bail for him. John of Trudeham (*sic*) was distrained on for 12*d.*, and Robert of Ridingersh (? Ridinghurst), John of Kingswood, John at Lane and Richard Lungy have gone bail for him. John of Kingswood has been distrained on for 5*s.*, John the Marshal, Richard Lungy, John of Trendham and Robert Cokkel have gone bail for him. John Harethorn has not been found and his arrest is ordered.²

This suit, it will be observed, took place before the new Rector had been instituted a year, possibly the change, or the new Rector's absence, had led some of the neighbours to help themselves to his goods. How long Thomas of Nonyngton—or, to spell it as it is spelt to-day, Nonnington—was Rector is not clear. The next scrap of evidence is at the end of 1339, 20 years later. This is the record of an exchange between the Rector

¹ *Reg.*, Woodlock, fo. 182.

² *De Banco Roll*, 225, Memb. 261, 12 Ed., II, Michaelmas Term.

of Dunsfold and the Rector of Knowlton. The Rector of Dunsfold, who is called Thomas of Kynemersford, resigned on Nov. 30th, 1339,¹ and his successor, *William of Chester (Cestrensis)* was instituted on Dec. 8th following.² What is surprising is that in the record of William's institution Dunsfold is said to be vacant by the resignation of "Thomas of Chester," who has exchanged Dunsfold for Knowlton. Probably the Registrar, by a slip, repeated the "Cestrensis" from William's name above, but the further question is—is the Thomas who resigned in 1339 the same man who was Rector 20 years before? There is very good reason for believing that he is, but positive proof is lacking. The reason for believing that Thomas of Nonnington and Thomas of Kynemersford are identical ("Thomas of Chester" is probably a phantom due to a clerical error) is that Knowlton, to which the Rector went, is only some two or three miles from Nonnington (both villages are in Kent, near Dover), and it is extremely probable that Thomas of Nonnington would desire to go home and end his days among his own people in his own district. Unhappily, Archbishop Stratford's Register is not in existence, so that the institution of Thomas to Knowlton—which might settle the point—cannot be found. But in compiling a list of Rectors of Dunsfold, my own opinion is that Thomas of Nonnington should be reckoned as Rector until 1339. The rectory of Knowlton, to which Thomas went, was worth £13:6s. 8d., according to the valuation of 1291, so that it was only a trifle less valuable than Dunsfold. Its patrons, too, were the same as the patrons of Dunsfold, viz., the Prior and Convent of the Hospital of St. Mary without Bishopgate.

From William of Chester the Rectors of Dunsfold succeed one another with bewildering frequency, but before proceeding with them it is necessary to mention the new patrons of the benefice, for round their connection with Dunsfold strange myths have gathered.

¹ *Reg. Orlton*, II, fo. 79d.

² *Ibid.*, fo. 80.

The original patrons of Dunsfold were the Rectors of Shalford, from whose parish it had been cut off. Shalford had been a Crown living originally,¹ and it was rich. In 1279, when John of Wingham became Rector, it was worth £60 a year, by 1291 it had dropped to £36: 13s. 4d., *i.e.*, 49 marks;² possibly its decrease was due in part to the cutting off of Dunsfold; in 1292 it had risen to 55 marks,³ still a considerable sum. On April 8th, 1305, it was granted to the Prior and Convent of St. Mary outside Bishopsgate. The charter of Edward I was a generous one.⁴ The king gave the prior and brethren two houses and 57 acres of land in Shalford, and the advowsons of the churches of Shalford, Puttenham, Wonersh and "Duntesfeld." He further gave them leave to appropriate the churches of Shalford and Wonersh, with the chapel of Bramley, Dunsfold and Puttenham for some reason were spared. Appropriation meant that, subject to the approval of the diocesan, the Hospital might become the Rector in the parish so appropriated and might put in a vicar to do the work. In this case the Bishop did approve, and six months later he made a scheme, technically known as "an ordination of the vicarage," by which it was arranged that the needs and rights of the parishioners affected should not suffer. This "ordinatio" or scheme the Bishop duly caused to be enrolled on his register;⁵ it is dated 3rd October, 1305. It affected Dunsfold in two ways; the appointment of the Rector now lay with a London hospital, and the "pension" paid to the Rector of Shalford was henceforth paid to the Prior and Brethren of the Hospital, who arranged, as a matter of fact, to give it to their vicar at Shalford.

¹ *Bracton's Note Book*. Ed., Maitland, p. 913.

² *Taxatio Eccles.*, p. 208.

³ *Manning and Bray*, II, p. 101.

⁴ It is on the *Charter Roll*, 33 Edw. I, m. 49; it is printed in Dugdale, *Monasticon* (1661), II, p. 385b.

⁵ *Reg. Woodlock*, fol. 8; it is printed in *Manning and Bray*, II, p. 101.

The Hospital of St. Mary outside Bishopsgate, which now for over 230 years became linked with Dunsfold, had been founded in 1197 by Walter Brown, a citizen of London, and his wife.¹ It was to be worked by Canons Regular of the Order of St. Augustine (an Order always specially popular in England), aided by lay brethren and sisters to nurse the sick poor, the whole to be governed by a Prior. It was refounded in 1235, its work was evidently very wide, and, like some modern hospitals, it found it very hard to make both ends meet; so that in 1280 it owed what was then the enormous sum of £63:8s. for meat. In 1303 the Archbishop of Canterbury "visited" the hospital and decided that its income, £200, was enough to support the 12 canons, five lay brothers and seven lay sisters, so that clearly its finances were being muddled. Then the King stepped in and gave the hospital the large grant at Shalford, in 1305, by which it acquired the patronage of Dunsfold among other churches.

But the hospital never owned a single inch of land in Dunsfold, and all it ever got from Dunsfold was the annual payment of a quarter of a mark, 3s. 4d. It had the right of presentation to the living, and that had no doubt a certain cash value, it could be treated as a security and mortgaged; once in its story the hospital very evidently had mortgaged or sold the right of next presentation to a body of trustees, of whom the great Sir Thomas More was one; but practically the right of presenting to the living was of no more financial value to the hospital than their livings are to a college at Oxford or Cambridge to-day. During the 233 years the hospital held the patronage there is only clear evidence of its exercising it six times, for, as the story will show, by far the greater number of Rectors of whom we have record in that time got the benefice by exchange. Such exchanges required the patron's consent, and such consent may have involved a donation to the funds of

¹ The story of the hospital is excellently told in the *V. C. H. of London*, I, 530—535; from it and Dugdale the account given here is abbreviated.

the hospital, but there is no evidence of it. The tie between Dunsfold and the Austin Canons who worked the hospital outside Bishopsgate was just as close, but no closer, than the tie which unites the parish to the Lord Chancellor to-day. It has been rashly supposed that the orchard, called "Abbot's Garden" (near the mill), witnessed to a connection with the monks who were the patrons; it has even been suggested that the old house which stood on the land, removed since 1890, was itself "a cell connected with some church or monastery." No religious house owned any "cell" or "grange" in Dunsfold. Two religious communities did own land in Dunsfold parish (the Abbey of Waverley and the Knights of St. John), but what they had was not in the part of the parish where Abbot's Garden stands, and in all it amounted to very little. There can be no doubt that "Abbot's Garden" preserved the name of John Abbot, alias John Wheler of Dunsfold, who made an agreement (? bought a property) with John Loxley and John Bowchok in 1405.¹ It might have occurred to those who believed that the Mill house belonged to the monks of the hospital outside Bishopsgate, that they had no Abbot, their head was a Prior simply; the only "Abbot" (in the technical sense) who held land in Dunsfold was the Abbot of Waverley, whose small property will appear later—it included neither mill, nor grange, nor cell.

It is well to pursue the fortunes of the Hospital a little further, for it has been suggested (and then believed) that the Prior and Convent of the Hospital were responsible for building and beautifying the present parish church. This belief is such stuff as dreams are made of, and very unhistorical dreams too, for they break at the lightest touch of fact. The truth is, that at no time in its career does the Hospital seem to have been in a position to build or to decorate churches. Thus, in 1318, it was released from paying tallages and aids, and again in 1341 it was exempted from a subsidy because

¹ *Surrey Fines* (S. A. C.), p. 166.

of its poverty.¹ So far from helping Dunsfold, the Hospital proposed that Dunsfold should help it, and on March 28th, 1342, it got a grant from Edward III, at Eltham, "to appropriate the churches of Dontesfold and Puttenham, which are of their advowson."² Had this been done the two churches would have become vicarages and the bulk of the Rector's income would have gone to the Hospital. But the grant never took effect; why it is impossible to say. The Bishop at the time was Adam de Orlton, he was also Chancellor, and was regarded as a strong supporter of the King, and would have been unlikely to oppose his wishes. At any rate, the Hospital made no further attempt to improve its finances at the expense of Dunsfold, but not because those finances did not need improving. In 1394 it owed £86:10s. 6d. to the Chapter of St. Paul's, and part of the debt had been owing for many years; five years later the Prior had to pawn a silver-gilt censer, belonging to the Hospital, for £10; in 1400, "being heavily burdened with debt," the Prior and Brethren got a loan from a City church. But very clearly the Hospital was never financially in a position to rebuild churches in remote parishes where it had the presentation, and the suggestion that Dunsfold Church is its work could not have been hazarded by anyone acquainted with the facts. The Hospital, it may be added, seems to have always borne a good name; it did good work, if it did it too generously; two kings of the House of Plantagenet sent old servants to end their days in its walls—in 1309 Edward II sent Robert de la Naperie (his old butler, no doubt) to have his food, clothing and a private room; on that old servant's death in 1330, Edward III sent Peter de Kendell. When Henry VIII, in 1538, seized the Hospital (or caused it to be surrendered) it had 180 well-furnished beds, and the Lord Mayor, the famous Sir Richard Gresham, begged that it might be continued under the governance of the Lord Mayor and Aldermen

¹ *Calendar of Close Rolls*, 1339-41, p. 60.

² *Calendar of Patent Rolls*, 1340-43, p. 410.

for the benefit of "pore, syke, blynde, aged and impotent persons . . . tyll they be holpen and cured of theyr diseases and syknes"; but the King, who "spared" as has been said, "neither man in his anger nor woman in his lust," refused to spare the Hospital, and it fell. The Prior received an allowance of £80 a year, and the lands, buildings and patronage went to the Crown. Such was the corporate body which for 233 years held the patronage of the church of Dunsfold. Whatever Dunsfold owes to it, it clearly does not owe its parish church. If a guess may be hazarded, I suggest that either the early iron-founders or their overlords, the lords of the manor of Bramley, were the large-hearted folk who raised the present beautiful building. I doubt whether the Rectors had any great share in it.

To continue the story of the Rectors. *William of Chester* held the benefice less than six years, and then exchanged it for Holy Trinity, Chester. Evidently he wished to get home, for he lost financially by the change; Holy Trinity, Chester, was worth yearly only £6:13s. 4d., less than half the income of Dunsfold. The new Rector, *Robert of Watford*, was instituted June 3rd, 1345,¹ and as he is described as *presbyter* he was able to work the parish himself if he chose to do so. This Rector has left a trace on the Registers at Winchester in a complaint he addressed to the Bishop, William Edington. He complained that William Chernere, then Archdeacon of Surrey, pretending to be the Bishop's Commissary, at the instance of the Prior and Convent of the Hospital of Blessed Mary outside Bishopsgate had unjustly launched a sentence of the greater excommunication against him, Sir Robert, although he had not been warned, nor corrected, nor had confessed, when he was absent not through any contumacious cause, unusually, and had publicly announced the sentence and caused it to be published by others. The said Sir William is to be summoned to appear within ten

¹ *Reg. Orlton*, II, fo. 106d.

days to give explanation, since it appears he is wholly devoid of jurisdiction, and the Prior and Convent of the Hospital are to appear before the Bishop at St. Mary Overy's, Southwark, to show cause, if they have any, why Sir Robert should not be absolved.¹ Once again there is no record of what happened, only it is clear that the Rector had in some way "got across" the patrons. The letter is dated Dec. 4th, 1348. Just a year later *Robert of Watford* resigned, and on Jan. 17th, 1349-50, *Mr. Walter of Stratton*, clerk, was instituted.²

This Rector is remarkable in two ways: he is the first Rector of Dunsfold who is a graduate, as his title, "Magister," shows. His degree was that of Bachelor of Civil Law, at what university—Paris or Oxford,³ or elsewhere—he had obtained it, there is nothing to show. He is also remarkable because, though a "clerk," he was not even in the minor orders of an acolyte, *i.e.*, he had only been admitted to the humblest of the orders, *viz.*, a doorkeeper (*ostiarius*) or reader (*lector*). The records of the various steps in his ordination to the priesthood are duly recorded in the ordination lists of Bishop Edingdon, thus: "Mr. Walter de Stratton, Rector of the church of Duntlesfolde," was ordained acolyte at Southwark, at the Lent ordination following his institution, on Feb. 20th, 1349-50;⁴ he was ordained sub-deacon at Esher on Easter Day, March 27th, 1350;⁵ he was ordained deacon at Southwark on May 22nd, 1350;⁶ and finally priest by John, Bishop of Worcester, ordaining for the Bishop of Winchester, in the chapel at Lambeth, on Dec. 18th, 1350.⁷

One other fact emerges from the records: this Rector was of illegitimate birth. Illegitimacy was, as it still is,

¹ *Reg. Edingdon*, II, fo. 18d.

² *Ibid.*, I, fo. 59d.

³ Or of Cambridge. Robert de Stratton, or de Stretton, Bishop of Coventry in 1360, was a Doctor of Laws of Cambridge.—Ed.

⁴ *Ibid.*, II, Ud.

⁵ *Ibid.*, fo. Wd.

⁶ *Ibid.*, fo. Xd.

⁷ *Ibid.*, fo. Z. This was during the pestilence time, when the Bishops were ordaining men under the canonical ages to fill vacancies —Ed.

a bar to ordination, and required a special dispensation, and Walter of Stratton had been duly dispensed. This appears in a petition of his to Pope Innocent VI, in which he asks for a dispensation to confirm his exchange of his rectory of Dunsfold for the perpetual vicarage at Icklesham, in Sussex. The dispensation was granted Jan. 12th, 1360-61.¹ But the exchange had taken place a year and a-half before, for on July 2nd, 1359, *William of Chesterton* was instituted Rector² on the resignation of Walter of Stratton for the post at Icklesham. Icklesham (between Winchelsea and Hastings, in Sussex) had a Rector at this time, but it had also an endowment for two vicars, who seem to have been better paid than the Rector;³ and it was for one of the vicar's stalls that Walter of Stratton left Dunsfold.

William of Chesterton was, like his predecessor, a graduate, a B.C.L., and he has left a trace of his activities in the Papal Registers, in which his name occurs some four times. He was an eager seeker for preferment, like so many clergymen of the 18th century, the chief difference being that, whereas the 18th-century men of his kind badgered the politicians, in the 14th century they petitioned the Court of Rome. In one of his petitions William, "called Chesterton," is said to "be of Newton in the diocese of Lichfield,"⁴ which seems to establish the fact that he was a Warwickshire man (Newton being Newton Regis, near Tamworth, close to which is Chesterton). As to his preferments in 1351 at the request of Mary, Countess of Pembroke, he was granted a provision for a rectory and a dispensation to hold another benefice with it.⁵ A little later in the same year the Archdeacon of Huntingdon (William Wittlesey) petitioned the Pope, Clement VI, on behalf of Mr. William of Chesterton, B.C.L., for a benefice of 60 marks with the cure of souls, or for one of 30 marks

¹ *Cal. of Papal Letters, Petitions*, 1342-1419, I, p. 350.

² *Reg. Edington*, I, fo. 97d.

³ *Taxatio Eccles.*, p. 136b.

⁴ *Cal. of Papal Registers, Petitions*, 1342-1419, I, p. 301.

⁵ *Cal. of Papal Letters, Petitions*, 1342-1419, I, p. 209.

without cure, in the gift of the Abbot of Glastonbury. He was granted a provision for a benefice of 40 marks with cure of souls, or one of 30 marks without, on June 20th, 1351.¹ These do not seem to have borne the desired fruit, for six years later William of Chesterton petitions Innocent VI, through Reginald, Cardinal of St. Adrian's, for the benefice of Up Marden, diocese of Chichester, worth 20 marks, and just vacant by the death of William Haket. This petition was granted on September 11th, 1357.² Up Marden is, even to-day, a very remote village in the South Downs. William of Chesterton was, in fact, a clerk who was a man of business, for the Cardinal, who presented his petition, says that the petitioner had served him well when he was Treasurer of Salisbury. In 1359, as has been said, Chesterton became Rector of Dunsfold, and at that summit he ended his career, for he died at the Papal Court at Avignon in 1361,³ still, no doubt, seeking higher preferments.

To him succeeded *Gilbert Neel*, priest, instituted to the rectory on January 24th, 1361-2. Possibly the solitudes of Dunsfold were disagreeable to him, for he exchanged the living for the rectory of St. Benedict Finck, in the City of London, with John Skot. Neel was instituted to his City living on August 17th, 1362,⁴ but left it again in little over a year.

John Skot, previously Rector of St. Benedict Finck, London, was instituted Rector of Dunsfold on Sept. 18th, 1362,⁵ but he was Rector for little over a year. What happened to him is not recorded; he may have died, worn out by years of work in London; on the other hand, he may have resigned the benefice for a "pension," as it was becoming, unhappily, common to do. For here, in the record of the Rectors of Dunsfold, we come upon the prevailing vice of a number of ecclesiastics at the time, the habit of accepting benefices with the cure of

¹ *Cal. of Papal Letters, Petitions*, 1342—1419, I, p. 211.

² *Ibid.*, p. 301. ³ *Ibid.*, p. 397. ⁴ Newcourt, *Reper.*, I, 299.

⁵ *Reg. Edingdon*, I, fol. 116d.

souls to be used simply for exchange as mere counters in a financial game. This game was played with ardour by a number of clerks; there must have existed a regular brokerage for the exchange of benefices as stocks and shares change hands in our day, and Dunsfold appears to have been drawn, by some means, into this ring, to judge by the number of exchanges recorded during the 14th century. A most rigorous mandate on the subject was issued by Archbishop Courtenay in 1391-2,¹ in which he denounces "these sowers of tares, subverters of justice and inventors of an unheard-of abuse, who are commonly called choppe-churches." The Archbishop describes the methods, the "crafty exchanges," by which churches are squeezed dry.

Dunsfold seems to have fallen into the hands of the "choppe-churches," for by September, 1363, it received a new Rector, one *John of Lewes*,² who was, however, on November 5th, 1363, granted leave of absence to study for a year. That the new Rector used this opportunity seems to be proved by the fact that later he is described as Scholar of both Civil and Canon Laws (I.U.S., *Iuris Utriusque Scholaris*). John of Lewes, Rector of Dontesfold, was ordained acolyte by the Bishop of Winchester, at Esher, on September 23rd, 1363,³ on February 14th, 1363-4, he was granted Letters Dimissory for his ordination as subdeacon,⁴ and on September 20th, 1364, he was granted Letters Dimissory to be ordained deacon and priest.⁵

John of Lewes had begun his ecclesiastical career even before his ordination as acolyte, for in January, 1362-3, but clearly before his ordination (at which he is

¹ Printed in full from the Bishop of London's Register in Wilkins' *Concilia*, III, 215-217. It is dated at Slindon, Sussex, March 5th, 1391-2. On the little known but most important subject of *Pluralism in the Mediæval Church*, see the valuable monograph of A. Hamilton Thompson in *Collected Reports of Associated Archæological Societies*, 1916.

² *Reg. Edington*, I, fol. 121d.

³ *Ibid.*, II, fo. TT.d.

⁴ *Ibid.*, II, fo. UU.

⁵ *Ibid.*, II, fo. UU.d.

described as Rector of Dunsfold) he is found petitioning Urban V for the church of Duntlesfolde, described incorrectly as "in the diocese of Chichester." The income, however, is stated accurately, £13:10s., and it is said that it is vacant by the death of William of Chesterton at the Roman Court.¹ In fact, Dunsfold had had two Rectors since William Chesterton, as the record above shows. John of Lewes asks for provision (*i.e.*, papal appointment over the heads of the patrons in England) to Dunsfold, notwithstanding the fact that he was put in succession to Edmund Whitewell in his right to St. Thomas' Chapel on the bridge at Stamford, Lincs. No answer to the petition is recorded, but later in the year John of Lewes, Scholar of Canon and of Civil Law, asks for a canonry at South Malling, with the expectation of a prebend, in the gift of the Archbishop of Canterbury, notwithstanding that he has provision of the church of Dontesfold, diocese of Winchester, of which he has not yet got possession. This petition was presented by an Irish prelate, John, Bishop of Cloyne, who was visiting the Papal Court and came loaded with petitions. This was granted on April 23rd, 1363.² South Malling is a suburb of Lewes, which was evidently the Rector's home. John of Lewes did not keep Dunsfold long; in 1370 he exchanged it for the rather better living of Tackley, Oxfordshire (Tackley was worth £16 a year clear, after payments to the Abbots of Eynsham and Osney, as against Dunsfold's £13:10s.³), and on July 21st, 1370, *Peter of Barton*, formerly Rector of Tackley, was instituted⁴ and remained Rector less than five months, for he exchanged it on December 2nd for the benefice of All Saints Cole and Golstret (*i.e.*, Gold Street), Winchester, a church which has ceased to exist. Peter of Barton's career seems typical of that of a "choppe-churche." He was Rector of Trowbridge,

¹ *Cal. of Papal Registers, Petitions*, I, 397.

² *Ibid.*, I, 414.

³ *Taxatio Eccles.*, p. 31.

⁴ *Reg. Wykeham*, I, fo. 24d.

Wilts., at some date before November 24th, 1376,¹ when he exchanged it for the prebend of Leckford in St. Mary's Abbey, Winchester;² on October 13th, 1377, he exchanged this for Haslebere prebend, in Wells, with one Peter of Burton.³ He seems to have collected prebendal stalls, for he held another in Wherwell collegiate church; this he exchanged, on June 22nd, 1378, for the deacon-prebend of Slape, in Salisbury.⁴ He had quitted his stall in Wells before April 18th, 1402,⁵ when it looks as if he had made the last and greatest exchange of all, for his will is dated 1402, and by it he desires to be buried in Salisbury Cathedral. His successor was admitted to the prebend of Slape, in that church, on June 22nd, 1403.⁶

Peter of Barton's successor at Dunsfold was *William Ashrygg*, instituted on December 14th, 1370,⁷ and he has, in contrast with his predecessors, the rare distinction of having died Rector. His death gave the patrons the opportunity of appointing and they chose a man who must have known the local conditions and Dunsfold people pretty well, for he had been previously Rector of Hascombe for five years. This was *William Bakere*, priest, who was instituted to Dunsfold on March 17th, 1375-6;⁸ he had been instituted to Hascombe on March 1st, 1370.⁹ Ten years within sight of Sussex were perhaps too much for this Rector; clearly he felt the attraction of that "centre of all good things and home of happy men," as Mr. Belloc calls it, and he exchanged Dunsfold for a vicar's stall in the church of

¹ *Reg. Wykeham*, I, fo. 30d.

² *Ibid.*, p. 92.

³ *Ibid.*, ed. Kirby, I, p. 82.

⁴ Browne Willis.

⁵ *Reg. Bowet* (Wells), ed. Holmes, p. 29.

⁶ Jones, *Fasti Eccl. Sar.*, p. 418. I owe this careful account of Peter of Barton's later career to Mr. A. Hamilton Thompson.

⁷ *Reg. Wykeham*, I, fo. 30d.

⁸ *Ibid.*, I, fo. 71d.

⁹ *Church of St. Peter, Hascombe*, ed., Canon V. Musgrave (1885, not published), p. 18.

Bexhill (the Bishops of Chichester were Rectors of that church). William Bakere bears a name common at the time, and the absence of Registers at Chichester until 1397 makes it difficult to identify him more closely. He may have been the William Baker who was Vicar of St. Mary Abbot's, Kensington, and exchanged it with William Garton, of Driffild, for a living in Somerset (Monksilver), in October, 1378,¹ and who was also Vicar of All Hallows, London Wall, in 1378, which he also exchanged for Monksilver.² A William Baker, priest, was instituted Rector of Fering, Essex, on January 27th, 1370-1, the previous Rector resigning—the date of his successor's institution is not given;³ and, last of all, a William Baker, priest, became Rector of Stifford, Essex, on August 3rd, 1407, and held it till May 4th, 1408.⁴ These may all, of course, be different individuals of the same name, and the Rector of Dunsfold may have been a devoted parish priest who laboured only in his one sphere; on the other hand, it is possible that he was one of those clergy whose "crafty exchanges" so justly moved the wrath of Archbishop Courtenay a few years later. The next Rector was evidently a "choppe-churche," for having been instituted to Dunsfold on July 7th, 1381, he got leave of absence for a year and a day at the request of the Bishop of Chichester and at the same time leave to let the rectory. He was *William, son of Robert, son of Henry of Little Dalby*,⁵ and he is, I suspect, the same William of Dalby who became Vicar of St. Leonard's, Shoreditch, on June 27th, 1364, succeeding a predecessor who had resigned, as he in his turn did on April 25th, 1368.⁶ Dunsfold can have seen little of him, for he exchanged after some eighteen months with the Rector of "Westuderle," *i.e.*, West Tytherley, Hants. This next Rector,

¹ Hennessy, *Nov. Repert.*, p. 256.

² *Ibid.*, p. 82, and p. lviii, note g. 4.

³ *Ibid.*, II, p. 259.

⁴ *Ibid.*, II, p. 560.

⁵ *Reg. Wykeham*, I, fo. 120 and 120d.

⁶ Newcourt, *Repert.*, I, p. 686.

Thomas Fawkes, was instituted on January 24th, 1382-3.¹ He held the church for five years and then moved on, exchanging with *Alan Gardiner*, priest, for a perpetual vicarage in the parish church of Framfield (near Uckfield), Sussex. *Alan Gardiner* was instituted on June 5th, 1388. He is no doubt the Alan Gardiner, priest, instituted Vicar of Cheshunt, Herts., on March 12th, 1383-4, a charge he resigned in July, 1387, presumably for the post at Framfield. Dunsfold can hardly have known him, for he exchanged in December for the more valuable living of Hook Norton, Oxon, a benefice bringing in £18: 13s. 4d. a year, as against the £13: 10s. of Dunsfold. The Rector who succeeded was *Thomas Jordan*, who was instituted on December 16th, 1388,² and with him, for the time, the record of exchanges stops. There is no evidence of his resignation nor of his death. *Thomas Jordan* is the fifteenth Rector, counting from William of Chester, in 1339, *i.e.*, in 49 years, and of them there is evidence of the death of only one, the others resigned. The list is as tedious as it is bewildering, and almost suggests from another point of view the circuit system of Wesleyan Methodists, save that it lacks regularity and the motive was not so commendable. 1381 was the year of the Peasants' Revolt, and, though the flame blazed most fiercely in Kent and Essex, yet Surrey, Sussex and Hampshire were all more or less disturbed.³ Possibly William FitzRobert FitzHenry, of Little Dalby, absented himself on that ground; at least, it is noticeable that there are four Rectors between 1381 and 1388. It is worth noting that the Black Death of 1348 and 1349 caused no vacancy at Dunsfold; there was a change in 1349, it is true, but it was due to the common failing of these early Rectors, resignation.

When *Thomas Jordan* vacated the Rectory I do not know. The next Rector whose name is recorded is *Thomas of Southam* or *Thomas Southam*. He was a dignitary, or at least an official person, of a different type, it

¹ *Reg. Wykeham*, I, fo. 139d.

² *Ibid.*, I, fol. 193d.

³ Oman, *Pol. Hist. of Eng.*, 1377—1485, pp. 51, 52.

is to be presumed, from most of his fleeting predecessors. He can clearly be identified with Mr. Thomas Southam, who was official of John Thomas, Archdeacon of Chichester in 1402, and also Commissary of the Dean of Chichester.¹ Mr. Thomas Southam, Rector of Dunsfold, was present on November 19th, 1404, at the election of a new Prior at Shulbrede.² Cardinal Beaufort's Register at Winchester contains a letter to him as Rector of Dunsfold and Commissary to the Archdeacon of Surrey, bidding him to hold an enquiry as to the vacancy of the living at Clandon Regis, and instructing him to report whether the presentee is fit; the letter is dated June 20th, 1406.³ There are two other men bearing the name Thomas Southam (or de Southam) in the story of that time; one who was Archdeacon of Oxford, 1368—1403-4, then Archdeacon of Berkshire, Prebendary of Mapesbury in St. Paul's,⁴ 1398-1404, and died in the latter year, may well have been this Rector's uncle, and was clearly a relation; another Thomas Southam, clerk, of the diocese of Lichfield, then in his 21st year and studying civil law, received a dispensation to hold a benefice from John XXIII, on December 7th, 1410,⁵ and was evidently a member of the same family. A Thomas Southam was Vice-Chancellor of the University of Oxford in 1439,⁶ but whether he was the Rector of Dunsfold or the young student of civil law grown older there is no evidence to show; probably he was the younger man.

The Winchester Registers are missing from 1417 to 1447, and the list of Dunsfold Rectors suffers accordingly; when they begin again they record, in June, 1449, the resignation of *John Mablethorp*. He is, no doubt, the John Mablethorp ("Malberthorp" is the old spelling,

¹ *Reg. Rede* (Chichester), ed. Deedes, pp. 118, 123.

² *Ibid.*, p. 213.

³ *Reg. Beaufort*, fo. 10a.

⁴ Le Neve, *Fasti*, III, 65, 634, 404, 177.

⁵ *Cal. of Papal Registers, Petitions*, 1414, 3rd Dec.

⁶ Le Neve, *Fasti*, III, 471.

the place name of a village on the Lincolnshire coast) who was instituted to the Rectory of Loughton, Essex, on December 14th, 1429, and resigned it on July 15th, 1441,¹ and possibly the last date marks his coming to Dunsfold. In any case, he resigned "freely" in 1449; there was no question of an exchange, and the Hospital appointed as his successor *Nicolas Hervey*, chaplain, who was instituted on June 12th, 1449.² The word "chaplain" means, as said above, a clerk in priest's orders—possibly the new Rector had been a chaplain at the Hospital outside Bishopsgate. *Nicolas Hervey* resigned after nearly seven years, and on April 25th, 1456, *Thomas Storke*, chaplain, was instituted by Bishop Waynflete at Esher.³ He stayed only five years and then resigned, and to him succeeded *John Berell* or *Beyrell*—his name is spelt in both forms—who was instituted by the Bishop at Farnham on August 4th, 1461.⁴ He stayed less than a year, resigning in June, 1462, and on June 11th, 1462, *Henry Dyer*, chaplain, was instituted,⁵ and with him the series of quick changes ends. It is probable that the Rectors whose terms were so short scarcely saw or were seen in Dunsfold, and that the work was done by a *presbyter parochialis* or *capellanus parochialis*—in the modern term, a curate-in-charge. There is a glimpse of such an one perhaps in the record of *Thomas Smyth*, late of Dunsfold, co. Surrey, clerk, *alias* Vicar of the church of Micheldever, co. Hants, who in 1455 has not appeared before the Justices of the King's Bench to answer *Edgar Chafyn*, clerk, touching a trespass, and to answer *John Strode*, clerk, touching a debt of 40 marks.⁶ *Thomas Smyth* had resigned his benefice at Micheldever on January 19th, 1451-2,⁷ and had, it appears, been

¹ Newcourt, *Repert.*, II, p. 395.

² *Reg. Waynflete*, I, fo. 15d.

³ *Ibid.*, I, fo. 79.

⁴ *Ibid.*, I, fo. 111. *Manning and Bray* spell this Rector "Byrell," apparently misreading the Register.

⁵ *Ibid.*, I, fo. 121.

⁶ *Pat. Rolls*, January 25th, 1455, Westminster, Memb. 24.

⁷ *Reg. Waynflete*, I, fo. 42d.

working at Dunsfold. The two plaintiffs were clerks, possibly Smyth's successor or successors at Dunsfold; if the charges were true, Thomas Smyth was an undesirable type of parish clergyman, and Dunsfold was well rid of him. Henry Dyer was Rector for twenty-five years at least, and he was resident: these facts are shown by the earliest existing wills of Dunsfold parishioners, by those of John Maundeyfyld, dated July 1st, 1483,¹ and of Thomas Hook (Hoke), dated June 30th, 1486.²

The earliest, translated, is as follows:—

In the Name of God. Amen. In the year of the Lord 1483 on the 1st day of July, I, John Maundeyfyld of Dunsfold being of sound mind make and ordain my will as follows. In the first place I give & bequeath my soul to Almighty God and to Blessed Mary the Virgin and to all the Saints of the court of heaven and my body having been buried to be buried (*sepultum sepeliendum*). Also I leave to the mother church at Winchester 4^d. Also I leave for the work (*opus*) of the church of Dunsfold 3^s 4^d. But the residue of all my goods not willed when my debts have been discharged and my funeral expenses paid I give and bequeath to Elizabeth my wife & to Robert my son to be disposed of for the salvation of my soul as shall seem best (to them). Now of this my will I make & appoint the said Elizabeth and Robert my executors for completely fulfilling all the foregoing. These witness: Sir Henry Dyer, William Bowton, Richard Puttok & others. Given at Dunsfold on the day and year aforesaid.

The prefix "Sir" (*Dominus*) was, until the late 16th century, the title of a priest, which showed his equality with a knight. When the marriage of priests was permitted, *i.e.*, after 1559 (and more emphatically after 1604),³ it was felt that if the priest ranked with the knight his wife had no claim to the title of "Lady," and the old title was dropped, and "the Reverend" gradually

¹ Somerset House. *Reg. Archd. of Surrey* (Spage), fo. 1d.

² *Ibid.*, fo. 50.

³ The Convocation of Canterbury, in 1547, resolved that all canons condemning clerical marriage were void, and in 1549 such marriages were legalised, as far as the State was concerned, by the Act 2 & 3 Edw. VI, c. 12. A further Act, 5 & 6 Edw. VI, cap. 12, further made this clear. Both were repealed by the Act 1 Mary, Sess. 2, cap. 2. They were not renewed in Elizabeth's reign, though Injunction 29 of 1559 recognised such marriages. The Acts of Edward VI were re-enacted in 1604 (1 Jas. I, c. 25).

substituted, though "Sir" lingered in popular usage, and on the stage, for some time later. Sir Henry Dyer is thus the Rector of the parish at the time, and the title "Sir" for the Rector or for his curate-in-charge appears later in wills.

Thomas Hook (a member of that family whose name is still perpetuated in Dunsfold by Hook House Lane and by the fields long called Hooklands), like John Maundefyld, made his will in Latin, or presumably the Rector made it for him. He, too, in the pious manner of the day, bequeathed his soul to Almighty God and to Blessed Mary, and to all the Saints, and his body to be buried in a church. He left to the Mother Church of Winchester, *4d.*; to Dunsfold Church a heifer to provide a light in that church. He left to John Bowbrok, son of Richard Bowbrok, a lamb; to John, son of William Melersh, *4d.*; to Alice Ude, *4d.* The residuary legatees were his son Richard and Richard Bowbrok, and they were also appointed executors. The supervisor of the will was Thomas March, who, with Sir Henry Dyer, witnessed it. It was not proved until nearly a year after it was made, viz., on March 14th, 1486-7.

The living was certainly not a valuable one in Sir Henry Dyer's day, it had fallen much below the £13:10s. at which it had been assessed in 1291. It was exempted from the payment of a tenth in 1463 because in modern times, *modernis temporibus*, it did not exceed 10 marks (*i.e.*, £6:13s. *4d.*) it was exempted for the same reason in September, 1474, in 1475, in 1478, in 1481, in 1483 and in the 2nd year of Henry VII (1486-7).¹ Why its value should have dropped to less than half is not clear.

When and why Henry Dyer vacated the benefice is not recorded. The Register of Bishop Thomas Langton, 1493—1500, is lost—doubtless it contained the facts.

The next Rector of whom there is a record is *Thomas Lee*, who died in 1522; on February 4th, 1522-3, *Hugh Garset, M.A.*, was instituted. The presentation

¹ Clerical Subsidy Rolls, at P.R.O., $\frac{55}{172}$, $\frac{55}{184}$.

was made by Sir Thomas More, junr., Roger Hatton (or Hutton), John Cheke, gent., William Cullford and Robert Halley.¹ These were, presumably, a body of trustees who had made a loan to the Hospital and held the advowson of Dunsfold as security for their repayment. The first of them is the well-known Sir Thomas More, who had been knighted in the spring of 1521. Hugh Garset, the new Rector, possessed the degree of M.A. He was an Oxford man (his college or hall is not recorded). He supplicated for his B.A. degree on November 20th, 1513, and on May 11th, 1514; and was admitted B.A. on May 12th, 1514, and disputed as a B.A. on the following May 20th.² The Register is defective from November, 1517, to July, 1518, and this probably contains the date of his Master's degree. Hugh Garset, like most of his predecessors, resigned, having been Rector five years, and in his place the Hospital presented *William Braynthewayte*, chaplain, who was instituted on May 29th, 1528.³ His name suggests a north-country origin, but whatever his provenance, he is first to be found as a Rector in the City of London, where he was Rector of St. Botolph's, Billingsgate, in the years 1524 to 1527. There is no record of his resignation nor of his successor's institution, but the fact that his name disappears from wills in his parish after 1527 suggests very strongly that he came to live in Dunsfold in 1528, when he became Rector. Certainly he did not hold both livings together, for the next notice of a Rector of St. Botolph's (in 1535) records another name.⁴ William Braynthewayte was the last Rector of Dunsfold presented by the Hospital; long before he died the Prior and Brethren had been scattered and the patronage had passed to the Crown. The new Rector came at the beginning of a time of change—within a few years the links which bound England to the See of Rome were to be snapped, the Religious Houses were

¹ *Reg. Fox*, V, fo. 13d.

² *Register of the University of Oxford* (Oxf. Hist. Society), p. 89.

³ *Reg. Fox*, V, fo. 163a.

⁴ Henessy, *Nov. Repert.*, p. 107, where his name is spelt Branthawayte.

to be dissolved and grave changes were to be made. Like most of the clergy of the time, the Rector of Dunsfold appears to have accepted them, for he seems to have held the benefice till the last year of Queen Mary, 1558, *i.e.*, for 30 years. Whether he resided in Dunsfold for that length of time is not so clear; certainly his name is not to be found in any Dunsfold document of that period (save one) in which a priest is mentioned by name; invariably the priest is the *capellanus parochialis*, or "the curate," as he began to be called at this period.

Most of these documents are wills, and I print here such as I have come across. The first is that of Joan (Johan) Marche; it is in English and is dated March 10th, 1525-6¹:—

I Johan Marche Wedowe of the pariss^h of Dunsfold being of hole mynd and p fite remembrance loving be god, thus I ordeigne and make my testamēt and last will in mañ and forme folowing ffirst I bequeath my soule to almyghty god o^r blissed lady saint Mary and to all his saints my bodie to be buried in the churchyard of Dunsfold aforesaid Also I bequeith to the mother church of Wynchestr^r ij^d Also I will that their be sang or said at my bureieng fyve masses and at my moneth mynd other fyve I^p I will that ther^r be done evy yer^r for the space of vij yeres for my husbandns soule and myne and my sonne dirige and masse with a drynkyng as I have kept yt her^r before my self Also I geve and bequeath to Henry miche [Marche] my sonne ij of my best oxen. If I geve and bequeith to Willm^ñ my sone ij oxen Also I geve and bequeith to John my sone ij oxen I^p I geve and bequeith to Johan my doughter a cowe w^t the whyte of the same And the crese of the same cowe to Jone hir doughter and my goddoughter for the space of ij yeris Also I bequeith to the same Johan my doughter a flyche of baken. I^p I bequeith to Agnes Warner a cowe Also I bequeith to Ketyn [Katharine] my doughter a cowe and my best coffer and a flyche of bakyn. Itm^ñ I bequeith to mgaret my doughter a cowe and a flyche of bakyn Also I bequeith to Julian my doughter a bullocke. Itm^ñ I owe to Thomas Pulter xiiij^s iiij^d of my Doughters mariage money the which I charge my executors for to pay Whome I ordein and make Henry Cranle and John Marche my sonne and m^r John Hull to be overseer of this my psent Will he to have for his labo^r a Steire and Henry Cranlee an other These in witnes S^r Roger Hutton Elisabeth Maydman Thom^s Pulter John Bromh^m cum alijs.

Proved xx March 1531 by the executors named.

¹ Archd. Court of Surrey, *Reg. Mychell*, fo. 202.

The name of this parish chaplain, Roger Hatton, or Hutton, is that of one of the trustees who presented Hugh Garsett to the benefice in 1523, it is possible they are one and the same person. He witnessed an interesting will, that of Richard Mandefield, on March 17th, 1531-2.¹ The testator "being whole of mind and perfect in remembrance, loving be God," first bequeaths his soul to Almighty God our Maker and Redeemer, to our Lady St. Mary, and to all Saints, his body to be buried in the churchyard. Then "to our mother church of Winchester 4^d, to our high altar for tithes forgotten (*pro decimis oblitis*) 4^d." also I will that Thomas my son shall keep yearly an obit (*obyte*) for me and for my friends yearly for ever, he having therefor a certain field lying at "Pyper's Hache." 8*d.* is left to his godson, John Mandefield, and the residue of all his goods not bequeathed to his wife Anne, who is executrix. Henry Cranley is left overseer of the will, is to receive 3*s.* 4*d.* These witness: "Sir Roger Hotton, Curate, Thomas Maundefeld, John Brumhum, Thomas Howk, Richard Maunfeld the younger with others." It was proved on March 20th, 1531-2.

Sir Roger Hutton ministered for some time in Dunsfold at this period, for he witnessed a yet more interesting will, that of Anne Mandefield, on June 3rd, 1533.² The will begins in the common form, and the testator bequeaths her soul to Almighty God, our Blessed Lady Saint Mary and all Saints, and her body to be buried in the churchyard of Godalming. She leaves to the mother church of Winchester 4*d.*, and to the high altar of Dunsfold 6*d.* She continues:—

"Also I will that my executors cause to be sung or said at my burying 10 Masses, at my month's mind [*i.e.*, thirty days after her funeral] 10 Masses more. Also I give & bequeath a cow price 6^s 8^d to maintain a taper of a pound afore the Sacrament in the parish church of Dunsfold for ever; also I give and bequeath to John Mellysche the son of Philip Mellyche my great pane³ also

¹ Archd. Court of Surrey, *Reg. Mychell*, fo. 201d.

² *Ibid.*, *Reg. Heats*, fo. 57.

³ Counterpane.

to Robert Payne a cow also to Edyn my daughter an heifer the age of 3 years also to Margaret my daughter an heifer the age of 2 years also to Edyn my daughter my second gown and a coverlet also to Johan Payne my daughter my best gown also to Alice my daughter a kirtle, also to my godchildren Harry Hoke [Hook], John Randell; Anne Hook [Hoke] and Anne Dunse to each of them 5 pieces of pewter vessel. Also to Thomas Mellysche the son of Arnold Melliche a pair of canvas sheets also to Stevey Dunse a canvas sheet, also to Anne Hook a kettle a brewing vat and a little keve¹ Also to Margery Mandefeld a stobyn² and two stands also to Anne Dunse a flock bed that lieth at Mandefeld and all the other limber³ stuff to the disposition of Thomas Hooke also all my linen sheets and kerchers I give and bequeath to my 4 daughters Alice, Margaret Joan and Edyn evenly to be divided by the oversight of goodwife Manley the residue of all my goods not bequeathed my debts paid and my legacies fulfilled I give and bequeath to Philip Mellyche and Robert Mellyche whom I ordain and make my faithful executors for to dispose for the health of my soul as they shall think best the year and day aforesaid. These witness: Sir Roger Hutton curate, Thomas Hooke, William Mandefeld and others."

The will was proved on October 1st, 1533, at Holy Trinity, Guildford, before Dr. Layton, the official of the Archdeacon, by Robert and Philip Mellyshe. The will throws some light on the social life of the time in Dunsfold, the standard of comfort and the religious practice; unhappily neither it nor any Dunsfold will at Somerset House gives any clue to the dedication of the altars which unquestionably existed in the two transepts of the parish church. There is no further Dunsfold will discoverable for nearly twenty years, but a little light is shed on the story of the church and parish by the entries in the *Valor Ecclesiasticus*, the valuation of church property throughout England, which was made in 1534. With the Latin extended and translated, it runs: "Dunsfold is worth, in the rent of the parsonage, garden and with certain arable meadow, grazings and pasture lands, together with the greater and lesser tithes which belong to the same rectory, yearly, to William

¹ Apparently a brewing vat.

² Stobyn means a stump or stick, but it is a curious bequest.—ED.

³ Limber=flexible or soft, it perhaps means bedding stuff.—ED.

Branwhatte (Braynthwayte), the present Rector there, £12 : 5s. 6½*d.* Subtracted from this are the outgoing for procurations and synodals paid annually to the Archdeacon of Surrey, 5s. 1*d.*, and the nett value, therefore, is annually £12 : 0s. 0¾*d.*, of which the tenth is £1 : 4s. 0¾*d.*¹

The same survey records the other land held in Dunsfold by the church, viz., the Hospital of St. Thomas the Martyr in Southwark (the precursor of the present St. Thomas' Hospital) had in rents from Dunsfold £1 : 4s., from which they paid to the Prior of Shene 6s. 8*d.*²

A year later, in 1536, the last Abbot of Waverley attested a Rental of all the land owned by his house.³ Their land in the parish of Dunsfold was part of the small Manor of Markwick, which mostly lay in Alfold. The total annual returns from it came to £1 : 19s. 6*d.*, and from the proceeds of the Manorial Court and other fines there was a further 4s. But this was not nett income, for there was a charge of 10s. 7*d.* on it, and, further, the bailiff received 5s., so that the Abbey only got £1 : 7s. 11*d.* from its land in Markwick. This was a very trifling matter when the whole nett income of the house was £174 : 8s. 3½*d.*, and it is the only trace of the connection of any Abbot of a religious house with land in Dunsfold.

Among the Rolls in the Record Office exists the account of the receipts for a so-called Benevolence exacted in the 36th year of Henry VIII, *i.e.*, from November 1st, 1544, to March 31st, 1545. The Dunsfold extract is interesting, not merely as giving a good idea of the relative positions of the principal people in Dunsfold at the time, but because it adds yet another to the list of priests who have served in the parish and its church.

¹ *Valor Eccles.*, II, p. 31.

² *Ibid.*, pp. 60, 61.

³ Printed from MS. in P.R.O. by C. Kerry in his *History of Waverley*, 1872, pp. 42—45.

It begins with:—

	<i>s.</i>	<i>d.</i>
Henry Brygges, clerk, curat there, of his benevolence	6	8
Henry Crauley <i>pro consimili</i> ¹	40	0
Isabel Peryar	13	4
John Bromham	24	0
William Puttok	24	0
Thomas Pulter	20	0
Thomas Maundefeld	12	0
Rychard Puttok	20	0
Walter Pulter	10	0
Stephen Elyott	20	0 ¹

But whether Henry Brygges succeeded Roger Hutton immediately and was the direct predecessor of Thomas Allen and John Jelion, who appear later, there is no evidence to decide. Only it is clear that the first three of these priests were resident curates-in-charge for the non-resident Rector, William Braynthwayte.

Two other documents shed a little more light. In the 3rd year of Edward VI, 1549, the chantry chapels and their endowments were surveyed with a view to their seizure. Dunsfold had no chantry chapel, *i.e.*, no endowment for a priest, apart from the Rector of the parish, but various pious souls had left money, as shown by the wills printed above, for lights in the church. Often a cow was left, and the herd formed a small stock which was kept up for this part of the church expenses. The Commissioners came to Dunsfold in due course and reported that the obits and lights used and maintained within the parish church, with yearly revenues given for that use for ever, were worth in lands and rents annually 9s. 6d.² These, of course, were seized for the spoilers who then had the country in their grasp. In 1552 came the Great Pillage, when the parish churches of England were sacked as they had not been sacked since the heathen Danes overran the land. The Commissioners of that act of vandalism also reached Dunsfold church,

¹ P.R.O. Benevolences. 36 Henry VIII. *Co. Surrey, Hundred of Blackheath.*

² *Surrey Archæological Collections*, XIII, p. 11.

and made an inventory of such goods as they found. The entry is headed *Dunisfold*, and runs¹:—

Imprimis j chalice of silver waing iiij ounces
 Item j other chalice dubbill gillt waing iij ounces
 Item j blewe vellvett coope imbroderid
 Item j vestiment of fyne silke
 Item ij surplussis
 Item iiij great belles in the steeple

All which is commyttyd to the custody of Thomas Pulter, William Bobroke, Thomas Bromall Stephen Downs the vj of October in vj yere of the reign of our sovereign Lord. This invitorie examynyd agreeth with the invitorie remayning with the first commissioners [*i.e.*, of the previous year] saving in sertyn small parcells gevyn to the poore by the priest of the same pariche then being.

The inventory suggests that at Dunsfold, as elsewhere, a certain amount of the church goods had been hidden till better times should come. The two surplices were no doubt one for the parson, the other for the parish clerk.

The next Dunsfold will is of this date and shows the changed church feeling; it is that of John Marche (perhaps the grandson of Joan Marche above, who died in 1525),² made on July 24th, 1552. John Marche left his body to be buried in the church or churchyard of Dunsfold, and his soul he bequeathed to "Almighty God my Maker and Redeemer." Five shillings was left to the poor of the parish and 13s. 4d. "towards amending the highway from my house towards Dunsfold Church," but the parish church is not otherwise mentioned, nor was it likely to be when the Crown was raiding the parish churches, and the mother church of Winchester passes unnoticed, which again is not to be wondered at. For the bishop of the diocese, Stephen Gardiner, was in prison, and, nominally, deposed by a tribunal which

¹ The MS. is in P.R.O., Aug. Off. Misc. Books, No. 511, fo. 28d. The entry is not quite accurately transcribed in *Surrey Archaeological Collections*, IV, p. 37, *Dunisfold* is printed *Dimissold*, &c.

² On this and on the Marche Family generally see the illuminating monograph by H. E. Malden on "Burningfold in Dunsfold," *Surrey Archaeological Collections*, Vol. XXIII.

could hardly be reckoned constitutional, and into his place had been intruded, in 1551, the Reformer, John Poynt (or Ponet), whose scandalous life must have been notorious. The will is witnessed by Richard Vyne, Gregory Perker, John Marche, Robert Bowhooke, William Wood, and "Thomas Allen, curatt."¹ What changes, if any, the parish church underwent under the changed conditions of the reign of Philip and Mary there is no record, but a trace of return to the old pieties is observable in the will of William Bowbroke, of Dunsfold, husbandman, November 15th, 1557, who bequeaths and recommends his soul "to Almighty God and to all the holy company of heaven," and his body "to be buried in the parish churchyard, in such place as it may godly be done."² Stephen Ellyot, of Dunsfold, "yoman, syk of body" on September 11th, 1558, bequeaths his soul to "God Almighty my Maker and Creator through the death merits and passion of my only and sole Saviour Jesus Christ," and his body to be buried in the parish churchyard. He leaves 10s. to be bestowed in bread and drink at his burial, and 6s. to be given in money to poor people at the same time. The will has no witnesses. A much longer will, made on July 25th, 1558, is "in the fyfte and sixte yeres of the Reigne of our Sovereigne lorde and ladie King Phillipe and Queen Marye" is that of Juliana Poulter ("Julian Powlter"), widow.³ She leaves her soul "to Almighty God my Maker and Creator Jesus Christ"; evidently a phrase has dropped out before the last two words. At her burial she wills (it) "to be bestowed as they shall see it necessary." She leaves to the poor men's box 20*d.*; to the church of Dunsfold 4*d.* The rest of the will is concerned especially with property in Fletching and East Grinstead. The testatrix appears a shrewd and business-like farmer. Among the legacies to her god-daughters, Margaret Parke and Julian

¹ The will is among those in the *Archd. Court of Surrey*, in Bundle 1552—1557.

² *Ibid.*, on the dorse of a sheet which has on it the will of Richard Fugat.

³ *Archd. Court of Surrey, Reg. Tully*, fo. 141.

(*i.e.*, Juliana) Edwarde, are to the one a heifer of a year old, to the other 6lbs. of wool "to make hir a peticoate cloth." To her three daughters she leaves three of her best beds with all that belongeth thereto, "and the youngest to have the firste choyse."

The will ends "the Lord have mercie upon me," which sounds very like an authentic voice from a dying bed amid the dry details of business arrangements. The chief interest of the will, however, is that it is witnessed by various Dunsfold people of substance:—John Brumham, Richard Mademian, Richard Manfield, John Marche (of) Wretham (*i.e.*, Wrotham), Henry Bubbert, William Marche and by John Jelion (or Jelior, the script is very difficult to decipher), "parson of Dunsfoulde." If the word "parson" is used strictly, it means that John Jelion was the Rector, but I am inclined to believe that he was only a curate-in-charge, chiefly because only a few months later the institution of a Rector occurs, *viz.*: *John Cullyer*, who was instituted by Bishop White, on December 30th, 1558, the patrons being described as King Philip and Queen Mary, though their reign had, in fact, ceased on the Queen's death on the previous November 17th. The times were critical: Bishop White himself refused the Oath of Supremacy ordered by the Act of 1559, and was deprived in the June of that year; whether the new Rector accepted or refused the Elizabethan settlement there is no certain means of judging, though what evidence there is goes to prove that he accepted it. There are two Dunsfold wills of this disturbed period, those of Walter Poulter of Dunsfold, husbandman, made on January 8th, 1558-9,¹ and of Elizabeth Poulter (Pulter), widow, made on February 18th, 1558-9.² Elizabeth Poulter bequeaths her soul, in the form now becoming common, "to Almighty God my Maker and Creator through the death merits and passion of my only and sole Redeemer Jesus Christ," and her body "to be buried in the parish church earth," and then proceeds to will her possessions to her relations.

¹ Archd. Court of Surrey, *Reg. Tully*, fo. 153.

² *Ibid.*, fo. 152.

There is no word of the mother church of Winchester, nor of the parish church, nor even of "parson" or "curate" among the witnesses. The will is interesting as showing the standard of comfort in a yeoman's family of the time. It continues:—

Item I geve and bequeath to my foure children Harry and Willyam m̄gerye and Katherin foure kyene every of theyme one and the yongest to have the first choyse Item I geve and bequeath to John my sonne a bullocke of a yere oulde And I geve to m̄gery my doughter my best bed wth all that belongeth therunto I geve to Henry Wylliam and Katherin my other iij beds with all that belongeth thereto and the yongest to have the first choyse I geve to m̄gerye my doughter my great caudren with the treste and a newe pewter platter and a pewter pott a dosen of spones my best table clothe Item I geve to Katherin my doughter one litle cawdron and my best panne I geve to Henry my sonne my great brasspot I geve to Willyam my sonne my litle brasse pot and my cobberd I geve to the said three children Katherin Henry and Wylliam a dosen of pewter vessell and iij salte sellers to be shysted¹ by even portions I geve to m̄gerye a skellet Item I geve to Henry Woodes my brother a shepe and a lambe Item I will that my greate mare shalbe solde by the discretion of my executo^r towards the payenge of my Debts All the Resydue of my goodes I geve to all my children to be shisted by eaven portions Item I will and my mynde is that if any of my children dye unde the age of xx^{ti} yeres unmaryed that the same goodes to be devyded amonge all the Residue of my children by even portions I geve to Katherin my doughter my seconde table clothe and a dosen of spones I geve to William my sonne my greatest kettle a posnet² and a fryeinge panne I geve to Henry my sonne ij litle kettles and a gridyron Item I make and ordaine my brother Wylliam Woodes to be my executo^r to the intent that he take upon hime the true execution of this my last will as my trustee is in hime above all other men I geve hime for labo^r and paines therin to be taken over and above all his chardges vj^s viij^d And not medle with no more Item I make and ordaine my brother Henry Woodes And Henry Poulter to be my overseers And I geve to the same Harry Poulter my greatest fvyne* And my brother Harry my lesser fvyne for their labo^r and paines therin to be taken o^r and above all their chardges And this the lord have mercie upon me These beinge witnesses with me Willyam Woodes Harry Woodes Tho^ms Marden and Henry Powlter with others.

Proved xvij Dec. 1559 by the Executor named.

¹ Shysted=apportioned.—ED.

² Posnet=a porringer.—ED.

One Dunsfold man witnesses to the old loyalties. Thomas Loveland, whose will is dated April 28th, 1560.¹ He describes himself as of the parish of Dunsfold and of the diocese of Winchester. He leaves his soul to Almighty God, his body to be buried in the churchyard of Hascombe. He leaves—he is the last I find to do so—4*d.* to the mother church of Winchester. To his son Richard he bequeaths his land called Rycroft. But evidently the religious unsettlement was being severely felt in Dunsfold; there is a record of this of rare interest in the *Loseley MSS.*,² from which it appears that some of the more eccentric fanatics, such as were known as the Family of Love, had appeared in Wonersh and Dunsfold, perhaps among the iron-workers, who might be foreigners or affected by foreign opinions. The name of one of them, who was “wanted,” if not arrested, two years before this, at St. Catherine’s Fair, David Orch, has a foreign sound. It was among the commercial classes, and those who had been in Holland, Switzerland or Germany, that such views found support.

(*To be continued.*)

¹ Archd. Court of Surrey, *Reg. Tully*, fo. 263d.

² May 28th, 1561. A Deposition sworn before Mr. William More, J.P. In 1580 the Family of Love, *eo nomine*, were being looked after by the Surrey Justices.—ED.