

THE  
DEDICATIONS OF THE CHURCHES AND CHAPELS

NOW EXISTING IN

THE RAPES OF CHICHESTER, ARUNDEL, AND BRAMBER, IN THE  
COUNTY OF SUSSEX; AS WELL OF THE SHRINES AND CHAUN-  
TRIES FORMERLY EXISTING IN SUCH RELIGIOUS EDIFICES,  
TOGETHER WITH SUCH NOTICES OF THOSE SUB-  
MERGED, DESECRATED, OR NOW PASSED  
FROM THE MEMORY OF THE LIVING.

BY CHARLES GIBBON, ESQ., RICHMOND HERALD.

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IN the course of many visits specially made to Churches and Churchyards in Sussex for the purpose of taking down in writing all the Monumental Inscriptions decipherable, I have often inquired, on the spot, the name of the saint to whom the structure was dedicated; and but very rarely received any other answer than the Spanish one, "Who knows?" My curiosity became excited, and the next step was to search if any reliable account was to be found, that would gratify it.

The *Valor Ecclesiasticus* of Henry VIII., in 1534-5, seemed most likely. The book is one giving a report of the gross and net values of the tenths, first fruits, and other revenues arising from all the ecclesiastical estates in the kingdom of England and Wales. The dedications of the churches in Chichester, Lewes, and Hastings, are nearly all that are mentioned, except the solitary saint of a chapel in Saint Leonard's Forest, namely, St. Leonard, and two others belonging to hospitals, St. James, at Shoreham, and St. Mary, at Bramber. I had to seek further. Ecton's translation of the *Valor*, published in 1728, is nothing more than a condensation of it for the use of clergymen and others interested in such matters. It helped me not.

The next author who treats on the subject is Browne Willis, who published his *Parochiale Anglicanum* in 1733. He also takes the *Valor* as his basis, gives more details than Ecton, and *adds* the name of the saint to whom the edifice was supposed to be dedicated. For this information, he states, (as far as

the county of Sussex is concerned,) he is principally indebted to Mr. Dear, who was at that time Registrar to the then Bishop of Chichester (Francis Hare, Dean of St. Pauls'; elected dean 26th Oct., 1726, installed 31st of same month; he held the deanery *in commendam* until his death; consecrated Bishop of St. Asaph, 17th December, 1727; translated to Chichester, 25th November, 1731; *ob.* 26th April, 1740, *æt.* 70). Willis embodied this in his edition of *The Cathedrals of England*, published in 1742. He is the editor of another edition of Ecton in 1763, much amplified as compared with that of 1728. To this succeeds one published by Bacon in 1786. The last book connected with my subject is one published in 1835. This is a Government work, ordered by the Commissioners of England and Wales, and is compiled from the returns of the clergymen (then holding benefices) made to the requisitions of the said Commissioners. It appears to me (quoad Western Sussex is concerned, to which I confine myself), that the major part of these gentlemen have merely put down the dedication as they found it in Willis or Bacon. I find this work is called, in common parlance, *Liber Ecclesiasticus*; to get it under such title, cost me much vexation and loss of time. It is not to be had, under such name, at the British Museum. In fact, the authorities there denied the *existence* of such a work, and I was hung up. Mere chance brought it under my notice, and I then obtained it at the British Museum. For the benefit of any future inquirers, I now give the form in which it must be described on the ticket:—"Commissioners of England and Wales, (*Ecclesia*, 10, D.D. d.) *Liber Ecclesiasticus*, 488, e. 18, 8vo. Lond. 1835." I do not conceive I gained anything by finding it. Willis says: "In the account of the dedications of the churches he has retrieved, and added near a fourth part;" but he means such fourth part to refer to *all* the dioceses. They amount to about 150, "unknown to, and omitted by him." The information is very scant. Notwithstanding all his labours, and aids, a number in the western rapes yet remain without a patron saint. As far as I was concerned, the matter remained in abeyance until about three years since, when, engaged in an extensive professional search at Chichester, I met with some of the lost saints among the early wills.

I made application to Mr. Johnson (the present Registrar), for permission to search further, and make use of what evidence I might find bearing on, or connected with my subject, if our Society should accept the paper. He very courteously told me it had better be laid before his lordship, the present bishop, with which advice I complied. I wrote my request to Mr. Johnson, stating my object, &c., and he submitted it to his lordship. It was kindly and handsomely acceded at once; and I feel great pleasure in thus publicly thanking his lordship for the concession, and Mr. Johnson for the intercession, and the facilities afforded me. I had not the least conception of the amount of labour required when I began. The quantity of manuscript in the archives is immense; and to disinter the facts collected in this paper, compelled a careful and *entire* reading of every will from 1509 to 1560, for in some of the testaments no mention is made of the saint until near the end. The Consistory wills, of course, form the great bulk of the volumes; but the Archbishops Peculiars, those of the Dean, and other smaller jurisdictions, swell the amount of manuscript necessary to be read, very formidably. Add to these the Registers of Bishops Read, Praty, Story, and Sampson (which in the hope of finding some dedications were waded through); and some idea may be formed of what the archæologist must encounter who wishes to state facts and give his authorities.

I find the basis of all the printed accounts of Dedications, to be Browne Willis' own searches in London among wills, and at the office of First Fruits, enriched by the contributions of Mr. Dear, and some clergymen whose names are not specified. *Where* Mr. Dear could have obtained *his* information I cannot tell. Had it been from the same sources I have obtained mine, he never could have passed over so many as I have found. Conjecture only remains. There *may* have been some antecedent collection in the Registry, now lost. If one be there yet, it has not been found, and I can only say it has not been through want of continual inquiry or diligent search on my part. He and Willis may have got some names from the incumbents, who, if they had documentary evidence, as in the case of Cowfold, (of course) stated *facts*. More often, I think, the name of the tutelar saint has been a tradi-

tion, and nothing more ; and it is marvellous how often Willis' account is *confirmed*, as the reader will see who may take the trouble to read this paper. Still, a tradition, unconfirmed, if admitted at all, is only tenable until other testimony be found.

I conceive the real truth to be, that the major part of the churches and chapels in the three western rapes must have been built, or rebuilt, during the reigns of the three first Edwards ; and that, in the lapse of years, the documentary evidence (if any ever existed) has disappeared from the Registry. One would suppose the registers of the bishops before mentioned, ranging as they do from 1369 to 1508, and down lower, would have contained the entries necessary for verification, either on the voidance of benefices, or on the institutions ; in the citations and excommunications ; in the consecrations of churchyards or other burial-places ; or in the body of the pleas against clerical or laical delinquents ; or in the consolidations or augmentations of livings. But no, it is not so. A dozen cases will more than comprise all the instances I have met with. In the early wills *only*, could I find what I sought for. The evidence of the testator amounts to this, that the name of the saint given in the will, as well as of those who had shrines within the building, and the patron saint of the brotherhoods (where any are mentioned), were, at the date of the instrument in his or her behalf, *FACTS*, known not alone by them, but by all the parish and the neighbourhood.

Where I found Willis *confirmed*, I have quoted the authority ; where it was a doubtful case who was the patron saint, my statement leaves it to the judgment of the reader, unless in those few cases where I think preference should be given. In all cases I have used the letters L.R. where Willis has mentioned one ; but these two letters are not intended for any particular edition of Henry's *Valor*. They refer to the original and *all* the printed works before mentioned, all of which (more or less) have taken, or profess to have taken, *that* document as the foundation of each respective work. Under the name of each parish I have inserted as much of the will as was necessary to establish the saint, at its date of publication. In a few cases I have added any other particulars connected with the text in the form of notes. Where my authority is not given, I am responsible for the account, assertion,



criticism, or remark. After considerable reflection as to the form in which I should render my collection, I came to the conclusion that the sequence of the alphabet in each rape, would be more clear, and easy of reference, than a narrative. I begin with Chichester Rape; Arundel follows; and I end with Bramber. I wish it were more perfect; but if an archæologist delay publishing what he may have accumulated until he has exhausted the subject, life will have ceased, and that portion of society interested in his labours not benefited. There is an ample field of investigation open to any one disposed to pursue the subject, in the Sussex Wills in the Court of Probate, London. These I have avoided; firstly, because in the calendars no other information is given than the surname and baptismal name, and county; secondly, because the fee for each will is one shilling, while the investment of it is a perfect leap in the dark, whether anything will be obtained in furtherance of the object in view; thirdly, because the number being great (from 1383 to 1560), the looking at *all* of them (a matter of necessity) would come to a large sum of money; and fourthly, because even if one spent the capital, all must depend on tenacity of memory, since no extracts are permitted for literary purposes. The late Lord Macaulay, and many other literary men, made an attempt to be permitted to take names, dates (not *devises*), but Sir Cresswell Cresswell and the other authorities refused. It would seem from the testimony of the Government Record Offices, the number of applicants in the course of a twelvemonth amounts to about twenty, who go for purely literary purposes to Fetter Lane; so that the interests of the Officers of the Court of Probate could not have suffered much in a pecuniary point of view, nor would Government (if the officials are paid by salary) have become bankrupt. Let it be as it may, thus the matter stands.

Bishop William Reade's Register ranges from 1369 to 1414. He was appointed 11th October, 1369, and died in 1385. It is marked R.

Bishop Richard Praty's Register ranges from 1438 to 1441. He was appointed 14th July, 1448, and died in July, 1445. It is marked E.

Bishop Edward Story's ranges from 1478 to 1502. He was appointed 27th March, 1478, and died in 1503. It is in two parts, marked D.

Bishop Sherburne's ranges from 1508 to 1522. He was appointed 11th Sept. 1508, and died 21st August, 1536, aged 96, having resigned a little before his death. It is marked E.

There now remains the pleasant task of returning thanks to those gentlemen who have assisted me. To the Rev. Canon Tierney, chaplain to his grace the Earl Marshal, at Arundel, and to the Rev. John Shehan, chaplain to the Countess of Newburgh, at Slindon, I am indebted for explanations of some of the ecclesiastical terms in the wills, now no longer used in the Anglo-Catholic church; also to the Venerable Archdeacon Otter, of Cowfold, for his kind answer to an appeal I made to the Antiquarian world in the well-known periodical called *Notes and Queries*; to the Rev. Thomas Grantham, of Bramber-cum-Buttolphs, for an account of the present state of Botolph's Church, with regard to any relics of its saint, and shrines of other saints; to the Rev. Lewis Browne, of Westbourne, and to Mr. C. I. Longcroft, of Havant, co. Hants, for information of the present state of Simon Cotes' hermitage, and the chapel at Nutbourne; to the Rev. Charles Hutchinson, of Westdean, for a search as to the truth of Martha Jackson's account of the charities of Anthony St. Leger; to Mr. Richard Holmes, of Arundel, for a view of the Court rolls of Binstead and Slindon; and also to the Rev. Maurice Smelt, rector of Slindon, for inspection of his church and yard, and many interesting particulars connected therewith.

I have done my best to avoid clerical mistakes; and the subject being connected with religion, I have stedfastly abstained from all comments bearing on matters of faith. When I review the time, labour, and expense this alphabetical paper has cost me, and see how *small* is the result, I feel dwarfed in my own eyes, that so much time has been consumed, and so little to show for it. In conclusion, I humbly ask the kind consideration of my brother archæologists, if sins of omission or commission be found, to view them as inadvertences and not wilful errors.

## CHICHESTER RAPE.

ALDINGBOURNE (*St. Mary, also in Bacon*).

In Register D. are the following extracts (page 48<sup>b</sup>):—  
 “inter John Truslove, John Edwards, John Abbias, John Smith, John Carter, Stephen Bucher, Henry Knyght, et Thomas Knyght, et alios inhabitantes villæ, sive Hamelette de Ludesey, facientes ex parte unâ, et Willielmum Wraa, Vicarium perpetuum, &c., Ecclesiæ Parochiæ de Aldingbourne.” In condensed form this is an ordination of Bishop Story, between the vicar of Aldingbourne and the inhabitants of Lidesey, for celebrating mass in the chapel of Lidesey. A fit curate to be provided, to sing or read the mass on specified days, under penalty of sixpence. These days are, “Assumption; Nativitatem *Beatæ Mariæ*; *Dedicacionis Ecclesiæ Parochiæ de Aldingbourne*.” Ordinance is dated 23rd December, 1479. A former agreement is mentioned on the part of Stephen Partington, bishop, on the 9th of August, 1408.

APPLEDRAM (*Bacon says, St. Mary*).

BERSTED, South (*St. Mary Magdalen, so also says Bacon*).

John Upperton, of South Bersted. Date<sup>1</sup> .—“my body, &c., within the church of *Mary Magdalen, of South Bersted*.”

John Davey. 12th April, 1549.—“my body, &c., within the churchyard of *St. Mary Magdalen, in Southbersted*.”

In the bishop's register, marked R. p. 20. Consecration of South Bersted.—“ad Dei laudem, et *Beatæ Mariæ Magdalenæ*, 5th May, 1405.” (At page 21<sup>b</sup> ejusdem.) “*Indulgencia concessa visitantibus Capellam Sanctæ Crucis, de South Bersted*,<sup>2</sup> infra parochiam de S.B.” Forty days indulgence. Done at Arundel, 20th Sept. 1405.

<sup>1</sup> I have not any date of John Upperton's will, and cannot now say what it is, or, whether there be one or not. Some of the wills are defective in dates. (My original entry is, that it was extracted from

the Archbishop's Peculiars, Vol. I. A. p. 19.)

<sup>2</sup> I have reason to think this should have been (*strictly speaking*) *North Bersted*. The name of the *parish* is South Bersted. It has the hamlets of North

Christopher Rogers, of South Bersted, 20th Feb. 1534.—  
 “corpus meum, &c., in cimeterio ecclesiæ *Beatæ Mariæ de Berstede*. Item, lumini Sanctæ Crucis,<sup>1</sup> unam ovem matricem; item, lumini Sanctæ Katherinæ, unam ovem matricem.”

BURTON (modernice), Bodecton, Bodington, or Buddington  
*(unknown as yet)*.

BEPTON, or Bebiton *(as yet unknown)*.

BOSHAM, or Boseham *(Bacon says, The Holy Trinity)*.

It is hard to say which of the following was the tutelar saint of the church, at the dates of the three following wills:—

William Thomson, of Bosham, 12th May, 1530. “I bequeath to the light of *Allhallows* 1lb. of wax; to the light of *St. George*, 1lb. of wax.”

Richard Foster, of Bosham, 7th Nov. 1536.—“my body, &c., in the chauncell of *Our Lady, of Bosham*.”

John Estocke, of Bosham, 15th July, 1538—“to the high altar of Bosham, 2*d.*; to the Rode lyght, Allhallows lyght, Our Lady’s lyght, to eche of them, 2*d.* I will have an obit yerly in Our Lady’s chauncell at Bosham.”

BOXGRAVE *(Bacon says, St. Mary and St. Blaze)*. Willis says, St. Peter.

BINDERTON *(unknown as yet)*. The following extract leaves the case doubtful.

Robert Cobden, of Binderton, 8th March, 1535. “I bequeath to the sacrament in my own parish church, 20*d.*; item, to *Our Lady, of the same*, 3*s.*; item, to *St. John*, 2*s.*; item, to *The Trinity*, 2*s.*” Here, the superior be-

Bersted, of Shripney, and that of Bognor (now a town by act of Parliament, with a market, and commissioners). Bognor has a chapel of ease, dedicated to St. James. In the indulgence of forty days for those paying their devotion at the Chapel of the Holy Cross, it is not expressly stated as being in *North Bersted*,

because the major containing the minor. North Bersted was in South Bersted, and its flock that of the vicar.

<sup>1</sup> Willis’ *Cathedrals* of 1742, says, “of the Holy Cross;” and he has evidently taken the chapel of the hamlet for the parish church.

quest is to the Virgin Mary. As far as one can suppose from this fact, she must have been the patroness.

BIRDHAM (*St. James.*) A printed book says St. Leonard.

John Wycher, of Birdham, 7th September, 1542.—“my body, &c., in the churchyard of *Saynt James, of Burdam.*”

William Hoskyn, of the parishes of Madehurst and Byrdham, 14th March, 1545.—“my body, &c., in the churchyard of *Saynt James of Byrdham.*” Thomas Alyn's will, of 3rd January, 1548, says the same thing.

George Adison, of Birdham, 15th April, 1540. “I bequeath to the building of a new steeple on Birdham church, £10.”

CHIDHAM (*Our Lady.*)

John Passynge, of Chidham, 18th March, 1537.—“my body, &c., in the parish church of Chidham, before the altar of *Our Blessed Lady.*”

The following will attracted my attention, because it brought a new (to ME) ecclesiastical edifice to light:—

Edward Esop, of Chidham, 2nd June, 1538.—“to the Rode light of Chidham, 12*d.*; to every one of my godchildren, a bushell of barley; item, to the said church of Chidham, a torch, 15*s.*; item, I give to the *chapel* at *Nutbourne*, 12*d.*”

*Vide* Westbourne, for Nutbourne chapel.

COCKING (*as yet unknown.*)

COMPTON (*Bacon says, St. Mary.*)

DIDLING (*St. Andrew.*)

Jone Goldock, widow. About 1532. The preceding will is 27th March, 1535; the following is 16th April, 1532.—“my body &c., within the church of Didlyng, before Our Lady's altar. Item, I bequethe unto the church of *St. Andrew, of Dydling*, 3*s.* 4*d.* and a torch.”

Robert Smyth, of Didling, farmer, 6th April, 1544.—“my body, &c., in the churchyard of *St. Aundre, of Dedlinge.*”

DONNINGTON (*doubtful.*)

Elizabeth Geybryge, widow, of Donnington, 6th July, 1542.



—“my body, &c., beside my late husband, William Geybryge, in the chapell of *Trinity*, within the church of Donnington.”

DUNCTON (*Our Lady, but not conclusive*).

John Rayfolde, of Duncton, 28th February, 1532.—“my body, &c., before the image of *Our Lady in the body of the church of Duncton*. I will there be made an altar before the said image of Our Lady, and thereto I bequeath 20s.”

EASTDEAN (*unknown as yet*).

ELSTED (P).<sup>1</sup>

William Brakenshawe, of Elsted, 10th June, 1535.—“to *Our Lady's Image*, 4d.; to *Saynt Jone*, 4d.; to *Saynt Leonard*, 4d.; to be buried in the chauncell of Elsted.”

EASEBOURNE (*St. Mary*).

See Inquisition on John de L'Isle, *ante* p. 32.

ERNLEY<sup>2</sup> (*as yet unknown*).

EARTHAM (*St. Margaret*).

Johan Truslove, of Eartham, 6th Oct. 1514.—“I bequeath to the Roodlight, Our Lady light, St. John's light, and St. Katherine's light, every one of them, 4d.”

Edward Young, of Eartham, 24th Sept. 1521.—“my body, &c., in the churchyard of Eartham; to Our Lady's

<sup>1</sup> Elsted was united to Treford, 22nd April, 1485 (*i. e.*, in the second year of Richard III.), *vide* Registrum D., p. 76. “Unio de Elsted et Treford. In capella infra manerium nostrum de Aldingbourne, April 22, 1485.” The witnesses are Thomas Reynes, rector of Gates (Eastergate), and Robert Skayfe, vicar of Aldingbourne.

<sup>2</sup> Mr. Dallaway states the parish of Almodington was united to Ernley in 1526, by Bishop Sherburne and William, Earl of Arundel. (Robert Sherborne was Dean of St. Paul; appointed Bishop of St. Davids, 12th April, 1505; translated to Chichester, 18th September, 1508; resigned this see a little before his death, which happened 21st August, 1536, aged 96).

The church was in existence as a place

of worship (as the extracts from the following will show) at the dates recorded.

Richard Tyll, of Almoditon, 4th Jan. 1530.—“to the church of Fréremyners, in Chichester, £6. 13s. 4d. (*Fratres minores*, Franciscans, the Greyfriars) to repayre the church of Almoditon, in Ernley, 6s. 8d.”

Elizabeth Tyll, of Ernley, 2nd Sept. 1538.—“to the church of Almoditon, 3s. 4d.”

Robert Tyll, of Almodington, 10th Jan. 1558. He gives three ewes to Almoditon church.”

Bracklesham, now in Ernley, had a chapel; for, at page 14, of register D. it is stated—“*Ecclesia de Bracklesham, deservitur per rectorem de Ernley.*”

altar and to St. James's altar, 10*s.*; half to the church and half to the bedrell, to be praid for."

Robert Downall, of Eartham, 14th . . . ., 1534.—"my body, &c., in the churchyard of E<sup>m</sup>.; to the church of E<sup>m</sup>. a cow, to be ordered under this manner following, that is to say, one half to go to St. John and St. Anne's light, the other half of the rent to the vicar; he to say dirge and mass once yearly for my soul."

John Pechy, of Ertham, 16th Oct. 1538.—"my body, &c., in the churchyard of *Saynt Margaret, in Eartham.*" (He leaves a cow, with distribution similar to Downall's above.) "Item, to Our Lady's light, and St. James's light, and St. Margaret's light, to eche of them, one ewe."

It is a small parish, and a small church; but for so out of the way a place was very rich in shrines, having, as is seen above, *five*, exclusive of Our Lady's.

#### FARNHURST CHAPEL (*St. Margaret*).

Thomas Trybe, of Farnhurst, 1st Dec, 1520.—"to *St. Margaret's light of Farnhurst*, a shepe."

*William Byggenolde*, of Farnhurst, 31st March, 1535.—"Also to *St. Margaret's light of Farnhurst*, two shepe; to *Saynt Sounday's light*,<sup>1</sup> a shepe; to *St. Anthony's light*, a shepe."

*Robert Mychener*, husbandman, 17th April, 1556.—"my body, &c., in the churchyard of *Sancte Margaret, of Farnhurst.*"

Farnhurst is the mother-church of Woollinchmere, or Linchmere.

#### FISHBORNE (*Our Lady*?).<sup>2</sup>

*John Peicy*, parson of Fishborne.—"my body &c., in the chancel of Fishborne; also to the picture of *Our Lady*, a young cow."

<sup>1</sup> St. Sunday is Easter Sunday.

<sup>2</sup> Register of Bishop Praty, marked E. folio 103. "Sexto decimo Aprilis, anno Domini, 1442 (16th April, 1442). Apparatu pontificale indutus cimeterium de Fyshborne, Cicestrensis dioceso, et concessit parochiano ibidem sepulturo tem-

poribus futuris in perpetuum." The bishop consecrated the churchyard of Fishborne, in the diocese of Chichester, on the above date, and granted it for a parish burying-place there, for all future time.

FUNTINGTON (*Our Lady*).

*Richard Stent, Esq.*, dated 4th Oct. 1529.—“corpus meum, &c., in cimeterio *Beatæ Mariæ de Funtington*. Lego lumini B. Mariæ, 2*d.*; item, lumini *Beati Thomæ, Martiris, 2d.*”

*Richard Sitter*, of Funtington, 1st April, 1534.—“to the high altar of Boseham, 4*d.*; to the Roodlight, Our Lady's, St. Thomas', St. Michael's, each of them, 2*d.*”

There was an ancient chapel at Senicotts, in Funtingdon, as appears by the following entry:—

Register D., pp. 13 and 14. “Order of Visitation. Visitabit horâ octavâ — in capellâ Sanctæ Fidei vigesimo primam partem Decanatus de Boxgrave. (p. 14.) Domino Petrus Page capellanus Senicotts ibidem obedienciam non exhibit.”

A late proprietor of Senicotts, named Baker, erected a chapel in the grounds of the estate so named, which is still existing; but whether it was built upon the ancient site or on fresh ground, I do not know. I have been told the said proprietor wished to be buried inside the chapel so erected, but that it was not permitted; and that, I suppose, must mean by the ecclesiastical authorities.

GRAFFHAM (*Bacon says St. Giles*). The following extract makes St. Giles (without *better* evidence) appear to me a doubtful case:—

*John Ide*, or Ede, of Graffham, 25th Feb. 1556.—“my body to be buried in christian burial, where it shall please God to take my spirit. If it be within my parish of Graffham, then I will my body to be buried before St. Nicholas' altar.”

HEYSHOTT (*as yet unknown*).

HARTING, South, or Hertum (*Bacon says, St. Mary*). By the following extracts it seems to be Mary, or Our Lady, of the *Annunciation*.

Geoffrey More, of Harting, 15th February, 1530.—“my body, &c., before *Our Lady and Gabriel*; to the maintenance of Our Lady light, and Gabriell, 4*d.*

William Smythe, of Hartynge, 15th Feb. 1539. — “my

body, &c., in my parish church, before the autor of Our Lady and Gabriel."

Nicholas Barwyke, of Elsted. Dated in 1540, no day. — "my body &c., in the parish church of *Our Lady, in Sotharting*." It should be, however, "*of the Salutation*" not *Annunciation*.

HUNSTON (*Bacon says, St. Leodegar, pronounced St. Leger*). By the following will it seems there was a brotherhood of Our Lady:—

Thomas Gobel, 25th Aug. 1538.—"to Our Lady brotherhood of the same church, one bushel of wheat."

HAMPNETT, West, or Hamptonett (*Bacon says, St. Peter?*).<sup>1</sup>

Thomas Scardeville, of West Hamptonett, 20th March, 1535.—"to the light of *Our Lady, of West Hamptonett, 20d.*; to the light of *St. Peter, in the sayde church, 20d.*"

IPING, cum capella de Chithurst, *Valor Ecclesiasticus*, p. 234. Add. Charters, Brit. Mus. 6607-10 (*as yet unknown, as is also CHITHURST*).<sup>2</sup>

Robert Paynell gives one ewe to Our Lady light of Chithurst. *Vide Turwicke*, p. 79.

LYNCHE'S CHAPEL. *Vide Dallaway*, Vol. I., p. 300.

There was an ancient chapel, dedicated to St. Luke, and it is so called in Speed's map of the county (published in 1611), which had become dilapidated before the last century. A new building was raised on a more convenient site, for the inhabitants, on Woodman's Green, and consecrated by Bishop Williams. Over the entrance is an inscription, that in 1770, Peter Bettesworth procured the chapel to be built, which was finished in 1770.

<sup>1</sup> Here appears a doubtful case. The testator describes the Virgin as "of West-hamptonet." So also in John Lend's will, of Middleton, at page 95, and in Edmund Bawdwyne's will, of Little Hampton, at p. 92, and in that of John Bell, just preceding, she is described with the same circumstantiality as "Our Lady of Little Hampton."

<sup>2</sup> By indenture dated 14th July, 1631,

John, Earl of Bristol, and Henry Adys, conveyed to Dudley Lord North and his trustees, the manor of Iping and the advowsons of the churches of Iping and Chithurst, which were Sir Peter Bettesworth's, and in 1623, had been demised by his trustees to Sir Robert Seymour, of Handford, Dorset, Knt., and the said Henry Adys for 298 years. *Add. Charters, Brit. Mus. 6007.*

LAVANT, East (*Bacon says, St. Mary*).

Testamentum Willielmi Skardefolde, de Est Lavant, 8th May, 1520.—“corpus meum sepeliendum in ecciâ *Beatae Mariæ de Est Lavant*.”

William Mory, of East Lavant, 10th May, 1523.—“my body, &c., within the church of E. L. afore St. Nicholas, by my first wife. Item, to the light of Our Lady, and St. Katherine, *8d.*; to the light of St. Nicholas, *8d.*; to the Brotherhood light, *12d.*”

LORDINGTON, otherwise Hurditon (*as yet unknown*).

LURGASHALL, or Ludgershall, or Lotegurshall, or Largashall. (*St. Lawrence*.) See Inquisition on Roger Shelvestrode, *ante* p. 29.

MARDEN, East (*St. Peter*).

Thomas Richardson, vicar of East Marden, 28th March, 1559.—“my body &c., in the chancell of Est Marden church, before the image of *St. Peter*.”

MARDEN, West (*as yet unknown*).

A chapel of ease to Compton, but the church long since destroyed.

MARDEN, North (*as yet unknown*).

MERSTON (*as yet unknown*).

MIDHURST (*Bacon says, St. Denis*).

The extracts of the two following wills appear to say, *St. Mary Magdalen*.

John Ball, of Woollavington, 28th July, 1519.—“my body, &c., in the church of *Mary Magdalen, of Mydhurst, &c.*”

Alice Ball, of Midhurst, 6th Feb. 1520.—“my body, &c., in the church of *Mary Magdalen, in Midhurst.*”

Mr. Dallaway states (Vol. I., p. 293) that, “upon a hill which arises immediately from the south-west bank of the river, was anciently founded the castle of the barony of Midhurst, held by the De Bohuns. Within its walls was contained a chapel, dedicated to St. Anne (now corrupted to Tan Hill), which had an endowment.”



MIDLAVANT (*St. Nicholas*).

William Arnold, of Midlavant. Date, .—"my body, &c., in the churchyard of *Syent Nycolas, of Midlavant*."

MILLAND CHAPEL (*St. Luke*).

William Cobden, of Mylland, 2nd Jan. 1592.—"my body, &c., in the yearde of the chappill of Tuck's hythe."

MUNDHAM, North (*as yet unknown*).OVING (*as yet unknown*).

The following extract shows what is meant by a beam light.

Thomas Sandam, husbandman, of Colworth, in the parish of Oving, 20th Feb. 1542.—"I bequeath to the maintaining of the two standing lights in the foresaid parish church of Oving, that is to say, the rood light, and the beam light in the quire before the blessed sacrament of the altar; to either of them two bushels of barley."<sup>1</sup>

## PAGHAM (?).

Thomas Morell, de Pagham, 7th Oct. 1523.—"my body, &c., within the church of Pagham, before *St. Nycolas*. Item, to the brotherhood of Corpus, 10s."

Thomas Sandam, of Pagam, .—"my body, &c., within the churchyard of Pagham; also to every brotherhood, *St. Andrew, St. Matthew, and the Holyrood*,<sup>2</sup> to every of them, one ewe shepe. I bequethe to every brotherhood within the said church, 4d."<sup>2</sup>

RACTON (*as yet unknown*), cum Hurditon, or Lordington.

The union of the parishes was made by Bishop Praty, in 1440.<sup>3</sup>

<sup>1</sup> Farrar's *Ecclesiastical Dictionary*, (Lond. 1858, 12mo.), Art. "Bema." "In an ancient church, what we now call the chancel, was known by various names. One of the most common was 'BEMA,' denoting sometimes the 'АМВО,' or reading desk, sometimes the altar, sometimes the seats or thrones of the bishop and presbyters, and sometimes the whole space where the thrones and altars stood." It was a raised platform, and approached by steps; of a semicircular shape, and separated from the nave by a railing, called

*Cancelli*, hence *Chancel*. "In the midst was the altar." The beam light mentioned by Sandam, therefore, was a light that either stood or swung before the altar in his time; his bequest purchased either oil for the lamps, or new wax tapers, whichever was the form of the lights.

<sup>2</sup> It is not clear here whether the testator means the brotherhoods of *St. Andrew, &c.*, or the Holy Apostles.

<sup>3</sup> Richard Praty was Chancellor of Oxford. He was appointed 14th July, 1438, and died in July, 1445. *Vide Register E.*

ROGATE (*St. Bartholomew, so also says Bacon*).

William Haben, of Rogate, 14th Dec. 1520.—“my body, &c., in the churchyard of St. Bartholomew, in Rogate. I give 4 ewes to maintain a taper before St. Katherine, in the said church; I give to the painting of St. Bartolomeus, 12*d*.”

SELHAM (*Bacon says, St. James*).

SELSEY (*Our Lady. Bacon says, St. Peter*).<sup>1</sup>

Humfrey Woodland, in 1547.—“my body, &c., in the church of *Our Lady of Selsey*.”

<sup>1</sup> Mr. Dallaway states, (Vol. I., p. 10), “the church is dedicated, as was the ancient cathedral, of which it never formed any part.”—but *vide* below. The document is in *Wood's Account* (an old book in the archives of Chichester), at page 4. It is stated to be a copy from the

*Original* in the Long Chest in THOMAS HAYLEY'S handwriting, and it is signed by him; the date of signature, 22nd Aug. 1722.

“There is an old grant to the cathedral, when it was at Selsey, then dedicated to St. Paul” :—

“Regnante in perpetuum D<sup>no</sup>. nostro Jesu Xti<sup>o</sup>. ac Gubernante. Ego, Oslac, Dux Suth Saxorum, aliquam terræ partem pro Remedio animæ meæ venerabili Ecclæ. S<sup>ti</sup> Pauli Apostoli libenter concedo, id est, duo, nominibus Earmeleach (*et*) Tielea Ora cum omnibus ad Eum . . . . (*pertinentibus* c.g.) Anno ab incarnatione Domini, 780. Factum est Locoq—Sciolesaci. x. Ego, Oslac, hanc donationem propria manu subscripsi. x. Ego, Gislhere, Episcopus, consensi, et subscripsi, x. with many others. Thomas Hayley.”

(“Our Lord and Governor, Jesus Christ, reigning for ever. I, Oslac, Duke (or leader) of the South Saxons, freely grant, for the benefit of my soul, to the venerable Church of Saint Paul the Apostle, a certain portion of land, that is, two tracts, by names Earmeleach (*and*) Tielea lands, with all things (*appertaining*) to it. In the year 780 from the Incarnation of the Lord. Done at the place of Selsey. I, Oslac, have signed this gift with my own hand. I, Gislhere, the bishop, have consented and signed.”)

In the paper on Buncton, by our distinguished member, Mr. Blaauw, I find the above is mentioned, but as taken from the *Codex Diplomaticus*. This work is a *copy* of the originals collected in one book. Hayley expressly says, he copied from the *original*. Therefore, it existed on 22nd Aug. 1722. The discrepancy lies in the name of the saint of the Selsey cathedral. Hayley says, St. Paul; Mr. Kemble says, St. Peter. Thinking the point worth clearing up, I went purposely to Chichester on the 7th June, 1859. I was shown

the Long Chest. Nothing was in it except a human arm, or thigh-bone. The sub-librarian (Mr. Crocker) had never heard of such a thing; nor was any trace of such a document to be found in the Lady Chapel Library of the Cathedral, or in its Manuscript Catalogue of Printed Books and Manuscripts. At the Registry no one knew anything about the thing *at all*; and so I lost my journey, time, and trouble. Which may be right, I cannot say. *Arcades ambo, forsitan*. The word *Ora*, I conjecture to mean *lands* as *Buc-*

John Rede, Esq., of \_\_\_\_\_, 10th Feb. 1517.—“to the maintaining of a lamp before St. Katherine, in Selsey church, one cow.”

Richard Walter, of Selsey. In 1531.—“to the mother-church, 4*d.*; to the best cross in Selsey church, 4*d.*; item, to St. James' light, 2*d.*; to St. Mary's light, 2*d.*; to St. Katherine's light, 2*d.*; to St. Margaret's light, 2*d.*; to St. Nicolas', 2*d.*”

(*This church was nearly as rich in shrines as Eartham*).

SIDLESHAM (*St. Mary, or Our Lady*).

John Lowe, of Sydleham, 9th Jan. 1520.—“my body, &c., in the churchyard of *Our Lady, in Sydleham*.”

John Reder, of Sydleham, 11th May, 1520.—“to the chapel at *Easton*, an ewe.”

I can get no information of any trace of the above Easton chapel. Easton farm is now the property of Mr. Thomas Stephen Olliver, of Courtlands, in Goring. His late guardian, Mr. Thomas Bushby, of the Manor House, West Preston (in Rustington), tells me he knows of no relic of a site, nor of any traditionary name to any lands, lanes, or paths. Such things are of frequent occurrence, such as Chapel Field, Chapel Lane, Chapel Pond, &c.

John Stanney, of Easton, 21st Sept. 1533.—“to be buried at Sidlesham:—to the church at Easton, a cow; to the church of Almodington, a cow. I will that William Ernley, Esq., Robert Hotten, clerk, Edward Partret, Henry Hussey, Edward Stauney, and John Cartret, gent., whom I have feoffed for great confidence and trust, of and in all my lands, &c., in the *parishes* of Sydleham, *Easton*, Almoditon, Byrdham, &c., in the hundred of the Manwode.”

This looks as if Easton was a parish in 1533.

SINGLETON (*St. John?*).

Petrus Mawtaly, 4th June, 1532. “Lego ecclesiæ Cices-

*grenora*, the lands of the modern Bognor, along the coast. I hope some one on the spot, competent to read the original (if it now exist), and who may be able to gain

access to it, will clear up the point. It may be *either* Apostle, and *each* can be easily taken for the other, if written in contracted Latin in court-hand.

triensis, 20*d.*; nostræ *Beatæ Mariæ de Singleton*, 12*d.*; *Dominæ Katherinæ* ibidem, 8*d.*; *lumini crucificis*, 20*d.*"  
 Henry Russell, the elder, of Syngleton, 8th March, 1543.  
 "my body, &c., in the church of Syngleton. Item, to  
*St. John*, of Syngleton, 6*s.* 8*d.*"

STEDHAM (*St. James, so also says Bacon*).

Alice Aslot, widow. Dated in 1530.—"my body, &c., in the churchyard of Stedham; to the hye Altar of *St. Jamys*, in *Stedham*, 6*d.*; to the light of *St. Michael*, 4*d.*"  
 John Billet, of Stedham, 30th Dec., 1545.—"my body &c., in the churchyard of *St. James, of Stedham*."<sup>1</sup>

STOKE, West (*St. Andrew*).

William Pers, of the parish of *St. Andrew, West Stoke*, 27th Aug. 1528—"my body, &c., within the church porch of *Saynt Andrew, of West Stoke*, aforesaid." He orders five tapers of wax of half-a-pound to be maintained. "Four standeth in a lampe before the altar of *St. Anne*; five before the image of *St. John Baptist*, in the said parish church of West Stoke."

STOUGHTON (*St. Mary, so also says Bacon*).

Thos. Crypps, of Stoughton, 25th July, 1530.—"to the Sepulcre light, 20*d.*; to All Souls light, an ewe sheep."  
 Richard Raynwoode, of Stoughton, 18th Dec., 1544.—"my body, &c., in the churchyard of Stoughton; to the Rood light there, 4*d.*; and to All Solle lyght there, one ewe shepe."  
 William Genman, of Stoughton, 8th Nov., 1558.—"my bodie, &c., in the churchyarde of *St. Mary, in Stoughton*, nyghe unto my frendes there allredie tumulatede."  
 John Colpys, of Stoughton, 1st Feb., 1586.—"my body, &c., in the parish church of Stoughton, in the place there called *St. Kathrine's Chauncell*."<sup>2</sup>

TANGMERE (*St. Andrew, so also says Bacon*).

William Boone, of Tangmere, 3rd Oct. 1521, and Roger

<sup>1</sup> A new church was consecrated 19th January, 1851; to be called *St. James*.

<sup>2</sup> A new district church was consecrated

12th April, 1855, in Stoughton parish; called by the name of *Christchurch, Stansted*.

Carpenter, of Tangmere, also, in 1521, no date.—“my body, &c., in the churchyard of *St. Andrew, in Tangmere.*”

Both the testators leave the same directions, and both leave to the Rood light—Our Lady’s light.

THORNEY, West (*St. Nicholas*).

John Croft, of \_\_\_\_\_, 6th March, 1543.—“my body, &c., in the churchyard of *St. Nicolas, of Thorney.*”

William Bounye, “of the parish of *St. Nicolas, in the Isle of West Thorney, husbandman.*” Dated 26th Feb. 1558.

TRAYFORD-CUM-DIDLING (*Our Lady*).

John Aylwyn, of Treford, 14th March, 1545.—“my body, &c., in the church of *Our Lady of Treford.*”<sup>1</sup>

TROTTON (*alias Trotton-cum-Tuxleigh, i.e. Tuxith*). (*Bacon says, St. George*).

The following extract does not gainsay the assertion, neither does it confirm it:—

Stephen Chase, of Trotton, 27th May, 1544.—“my body, &c., in the chapell of Sanct. Michall, in the foresayd Parish of Trotton.”

TURWICKE (*St. Peter*).

Robert Paynell, of Turwicke. In 1520.—“my body, &c., in the churchyerde of *St. Peter, in Terwicke*; an ewe to Our Lady light of Terwycke; I give an ewe to Our Lady light, of Chithurst.”

UPMARDEN (*Bacon says, St. Michael*).

UPWALTHAM (*as yet unknown*).

WESTBOURNE (*All Souls?*).

Richard Hewett, of Westbourne, 1st Dec. 1538.—“to the light of All Souls, 4d.”

John Lamball, of Westbourne, 7th Nov., 1548.—“to Allsouls light, 2d.”

Simon Cotes, of Westbourne, 3rd April, 1527.—

“In Dei nomine. Amen. The 111 day of the monthe of Apryll,

<sup>1</sup> A new church has been erected, and dedicated to a new saint. Possibly, because the incumbent was not aware of its old patron, nor, perhaps, was his lordship the bishop. In the cases of Middleton and Little Hampton, no alteration was

made. At Hurstpierpoint an alteration was made. The ancient saint, being St. Lawrence. The new church at Treford was consecrated 3rd October, 1849, to be called *St. Peter's*.



the yere of Oŕ Lord God m. ve. xxvij. I, Simon Cotes, of Westborne, in Sussex, Ermyt, being in pfyght reñembrāce make my Testament, and last wyll in mañ folowing, First, I bequethe my soull to almyghty God, Oŕ Lady, Saint Mary, and to all ye cōpany in hevyn, my body to be buryed in the Churchyarde of Westborne, also, I bequethe to my mother church of Saynt Richard, 2*d*. Also, I bequethe to the hy alter of Westborne, 4*d*. Item, I bequethe my howse, and the chapell, I have buylded upone my owne grōd, by the Inheritāce, in the honor of Almyghty God, and the Holy Cōfessor Saint Antony, w<sup>th</sup> gardens, and croft, and all other howses buylded upone the same in the Countie of Sussex, to ye ryght honorable, and my syngular good Lord, William, Erle of Arundell,<sup>1</sup> and to hys heyres for ever, To the entent, that, ther may pffessyd hermit dwell, and cōtend upon the same, to pray for my sayd lord, and all hys noble ancestyres, for my father, and mother's sowlls, and all crysten soulls, and maynteyēce for the Breggys, and hyways as I have mayd as nyghe as God wyllhy behove grace, also, I bequethe all my moueable goods to Henry Cots, my Son, and Wyllam my kynsman, whome I make my Executors to dyspose for my burialle, and the welthe of my soulle. Wytnes herof, John Say, Henry Cots, and Robt. Kyrlen, Curate, at Borne, aforsayd, &c." (Probatum fuit hoc Testamentum).

Nicholas Crofte, of Bourne, 26th July, 1541.—“to All Souls light, 2*d*.”

WITTERING, West (*St. Peter and St. Paul*).

*Richard Yemoy*, of West Wittering, 2nd June, 1543.—“my body, &c., within the church of *St. Peter and Paul*, at *Westwittering*.”

<sup>1</sup> William Fitzalan, Earl of Arundel, K.G., sixteenth Earl, and eleventh of his surname (mentioned in the Hermit's will) succeeded his father Thomas in 1524, and died in 1544. He was succeeded by his son Henry Fitzalan, who was summoned to Parliament in his father's lifetime on the 5th Feb., 1533, as Baron Maltravers, and died without issue male in 1580.

By letter from the Rev. Lewis Browne, Vicar of Westbourne, dated 1st, Feb., 1860. I learn the following:—

“All I can discover, is that, the house, called the Round House in Hermitage, is probably, all that remains of Simon Cotes' building, and that there is a field at Nutbourne called Priors Lees, probably an ecclesiastical site.”

By letter from Mr. C. J. Longcroft, of Havant, co. Hants, dated 19th, Feb., 1860, I learn the following:—

“I know of no Hermitage at the Crossing of the Ems. There is no trace of any ancient building; no tradition of anything like a Hermitage. About 1784 the Turnpike Road from Havant to Chichester was made under an Act of Parliament, and I take it, that, at that time the line of the road was altered. In Nutbourne, about half a mile north of the village, and alongside the stream, there is a field called Prior's Leaze; alter this to Prior's Lease, and you have the probable site of the Nutborne Chapel. There are stones about the site worked up into the cottages, and a road runs immediately to the north and south, with facility of communication southward and northward.”

*Note.*—Nothing has been found in the muniment room at Arundel castle, as to what was the fate of Simon's property. Lord Lumley, most probably, sold it, with

*Johane Houssie*, widow, dated 20th Oct., 1547.—“my body, &c., in the church Lyghten of *St. Peter and St. Paul, of West Wittering.*”

WITTERING, East. (*St. John.*)<sup>1</sup>

*Clement Love*, of West Wittering, 27th Dec., 1525.—“I bequethe to the High Altar of East Wittering, 4*d.*; to the church of E. Wg., one ewe to maintain a taper before *Our Lady*, and the rest to the church; also, to the Holy Rood of E. Wg., 4*d.*; also, I bequethe to *Saint John Baptist*, one shepe to maynteyne a light yearly.”

WOOLBEDING, OR Woolberdham. (*Allhallows.*)

*Robert Mason*, of Wolbeding, 23rd Feb., 1544.—“my body, &c., in the churchyard of *Allhallows, in Woolbeding.*”

WESTDEAN (*St. Andrew, so, also, says Bacon.*)<sup>2</sup>

*John Feroz*, or Feres, Presbyter, and Vicar of Westdean, 25th April, 1526.—“corpus meum in ecclesiâ *Sancti Andree de Westdean* juxta sepulchrum *Williami Aylwyn*, of Westdean.”—“Item, ad reparaciones de Capella Sanctæ Margaret, 20*d.*”

“If this does not refer to a shrine *within* the church, it most probably means the tutelar saint of Chilgrove Chapel.”

*Wm. Alewyn*, of Westdean, 3rd Jan., 1525.—“my body, &c., in the chancel of *St. Andrew, of Westdean*, aforesaid.”

WEST ITCHENOR. (*St. Nicholas, says Bacon.*)

Stansted, during the minority of Philip Howard; but, whether he was justified in alienating anything at all, is not clear. Simon leaves the hermitage to William Fitzalan in a species of trust, in 1527. In 1534, the *Valor Ecclesiasticus* was compiled, but, the hermitage being then the private property of the Fitzalan family, was left intact by the commissioners. I hope some local antiquarian will try what can be done with the subject of descents and alienations of Simon's property, with its houses, roads, and bridges, &c., down to the present time. The reader will observe, that Henry Cotes, the testator's son, was a witness to the will. One can hardly suppose he knew its contents *then*, but, can easily imagine the possibility of his

wearing a long face, when the will was read. It is with great pleasure I beg to express my grateful thanks here, to his Grace, the Earl Marshal, for his kindness in causing a search to be made for anything bearing on the hermitage.—C. G.

<sup>1</sup> The case here is similar to that of Billingshurst, and others.

<sup>2</sup> Chilgrove Chapel is in Westdean. It is now totally dilapidated. By a deed dated in 1431, the vicar of Westdean is obliged,—“missam in eadem Capellâ singulis septimanis celebrare, ad quam, dictus vicarius tenetur de antiquâ consuetudine” —(“to celebrate mass in the same chapel every week, to which service, the said vicar is bound by ancient custom.”)

WALLINCHMERE, or, Linchmere (*St. Peter*.)

*Robert Shotyer* (Shotter?)<sup>1</sup> of Linchmere; in 1544.—“my body, &c., in the churchyard of Lynchmere; to the hie auter of *St. Peter*, in Lynchmere, 4*d*.”

John Cover, of Lynchmere, husbandman, 4th April, 1555.—“my body, &c., within the churchyard of *Saynt Peter*, in *Lynchmere*, nigh unto my friends there already *tumulat*ed.”<sup>2</sup>

## ARUNDEL RAPE.

AMBERLEY (*St. Michael or St. Paul*).

*George Rose*, of Amberley. Will dated in 1530.—“my body to be buried in the parish church of *St. Mighell*, of *Amberlee*, at the north door.”<sup>3</sup>

*Richard Coopar*, of Amberley, 6th Aug. 1541.—“my body, &c., in the church of *Saynt Apo. Paull*, in *Amberley*, by the buryall of *George Rose*, lately buried.”

*Sibell Coper*, of Amberley, 5th Oct. 1556.—“my body, &c., within the church of *Saynt Michell*, in *Amberley*, at the feet of the buriall of *George Rose*, and *Philipp Coopar*, my husband, for the which cause I give to the church of Amberley, 6*s*.”

ANGMERING, West (*St. Margaret*).ANGMERING, East (*St. Nicholas*).

*Nicholas Gillam*,<sup>4</sup> clerk, of Est Angmering, 12th Aug. 1522.

<sup>1</sup> In many of the cases, it is very difficult to decide what is the surname of the testators, or even their baptismal ones (as in the case of *Cicelie Hyll*, of Houghton). A family of Shotters still exist in this part of the county, and in all probability, this testator was one of the race. The perplexity arises in the majority of the cases from the slovenliness of the scribe who recorded. My practise in ancient documents has been extensive, and yet, some of the words and phrases met with have been (very nearly) downright settlers.

<sup>2</sup> Here is a second specimen of a grandiloquent word. One wonders where *Wm. Genman*, of Stoughton, and *John Cover* (both common people), picked up so swelling a phrase.

<sup>3</sup> *George Rose* adds, in his will—“to

the church of *Somften*, in *Notyngham-shere*, there as I was born, £3 6*s* 8*d*.” The family of *Rose* still exists in the village.

By these extracts it appears, either that the church had two saints, or that its dedication was altered between 1530 and 1556.

<sup>4</sup> *Nicholas Gillam*, in his will (quoted in the text), gives—“unto the same church, for Brethren of the Floor, 3*s* 4*d*.”

By the will of *John Brownsbury*, of *Horsham*, 18th July, 1522, it would seem either the tower had not a bell, or, that another was wanted to the number already there; or that one needed renewal.—“to the parish church of *West Angmering*, to the buying of a bell, 20*d*.”

Brethren of *St. Christopher*, of *St. Tho-*

—"my body, &c., in the church of *Saynt Nicholas, of Est Angmering*;<sup>1</sup> item, I give to the high altar in the parish church of Ferring, 4*d*; item, to the vicar of Ferring, to remember me in his *Bedroll*, by the space of 3 years, 12*d*."

*Thomas James*, of West Angmering, 12th Dec. 1542.—  
"my body, &c., in the churchyarde of the parish of *Saynte Margett, in West Angmering*; item, to the parish church of W<sup>t</sup>. Angmering, 2*d*."

*John Buttler*, of West Angmering, 4th Aprill, 1544.—"I bequeathe my soule to Almighty God, and to all saynts; my body, &c., in the churchyarde of Saynt Margaret, of West Angmering."

Bargeham is now consolidated (as well as East Angmering) with West Angmering, and the three united parishes are known as "Angmering," in all ordinary parlance. Dallaway says (Vol. II. p. 67), "the last vicar of Bargeham, William Darlington, was presented by Sir Christopher Garnish in

mas, or of any other patron saint, I am informed, means a portion of the congregation, or the parishioners, banded together for charitable and religious purposes. What "Brethren of the Floor" means, I know not. The very Rev. Canon Tierney suggests it must be a clerical error for "Poor."

<sup>1</sup> Willis says (p. 59, Vol. II., edit. 1742) "East Angmering, dedicated to St. Peter."

Having heard in 1859 (accidentally) that a portion of the church of East Angmering yet existed, on the 23rd of Nov. last, I visited it. What appears to be the S.W. angle of the lower part of its tower remains. It has fallen with its angle towards the N.E., and is a fine specimen of the excellent masonry of our forefathers. The walls are three feet thick, and the flint and mortar are as solid rock. Another portion of side wall is lying a little to the north of it, and these are all the vestiges that meet the eye. In all probability, the materials have been made a quarry for building purposes, and that the two fragments described above are left, because, too tough a bone to pick. The site of the building and its churchyard, is now occupied as a garden, divided into compartments for the convenience of four or five occupants. It is situated nearly opposite to St. Margaret's, and at about sixty yards distance on the eastern side of

the road leading to Arundel. The surrounding houses, to the south and west, hide it completely from the passing traveller. A pathway to the gardens runs at the back of the houses lying to the south. These (judging from the scantiness of their back premises), seem to have been erected at a comparatively recent period, and on what must have been the Village Green, common to the two parishes. As Bishop Sampson filed the see from June, 1536, to Feb. 1543, the effects of neglect and spoliation must have commenced at some point of time within those seven years. The inhabitants of Angmering call the site of St. Nicholas, "The *Lightning Hill*," obviously a corruption of "Lichon," the town of the dead. As may be expected, many bits of gravestones, and other relics of a church and its yard, are frequently dug up. Dallaway says, "the present tower of West Angmering was built by the nunnery of Syon, in 1507. The two livings were consolidated by Bishop Richard Sampson, who was Dean of Litchfield, and in 1536, appointed Dean of St. Paul's. He was consecrated Bishop of Chichester, 9th of June, 1536, and translated to Litchfield and Coventry, 19th Feb. 1543. Here he became Lord President of Wales, and died 25th Sept. 1554."

1521. It had fallen to decay before 1509. The site exists, but has been desecrated more than two centuries ago. The last vicar of East Angmering was Richard Humphrey, who was instituted in 1580, and died in 1593. There was a chantry endowed with eighteen acres of glebe in East Angmering church, which, in 1523, was settled on the prebend of Windham by Bishop Sherburn."

In Register D., p. 17, is the entry—"D<sup>no</sup>. William Hamonde, rector de Bargeham, non exhibit (obedienciam)."

ARUNDEL (*St. Nicholas*).

The historian of this town (the very Rev. Canon Tierney) has so ably treated the ecclesiastical history of its places of worship, that the author does not presume to touch it; except to note, there was a chantry existing at the date of the following will, either in the churchyard of St. Nicholas, or in that of the then existing Holy Trinity.

Urian Aywoode, of Bignor, 18th Oct. 1545.—"my body, &c., in the chantry of Bignor, in the church Lytton, at Arundell."

BARLAVINGTON (*unknown*).

BARNHAM (*Our Lady*); also, of Bacon's L.R.

Mr. Dallaway says, "in 1714, the glebe was half an acre of land, on which stood a house, and which the impropiator took down; the following forms the dotation of the living:—

"Mansum cum gardino, et columbarium, et undecim marcas de decimis provenientes . . . . . Cantaria *Beatæ Mariæ Virginis in Barnham*. John Sele, admitted, presented by John Taverner.<sup>1</sup>

Incipiendo, videlicet, primam solvendam ad Festum Sancti Johannis Baptistæ proximum, idem futurum, post datum presenciam 36 solidos et 8 denarii; et ad Festum Angeli Archi, Natalis, et Paschæ, in quolibet festo prædicatorum, 36 solidos et 8 denariorum." In 1441.—"Cantaria perpetua *Sancti Jacobi*.<sup>1</sup> R. Wiltshire, Incumbent."

<sup>1</sup> A recent visit to Barnham churchyard induces me to think that a portion of the shrine of St. James yet remains. On the northern side, near to the Dovecot belfry, is a low pointed arch (too low for ingress or egress), now filled up flush with the outer surface of the wall. This I conjecture to be the shrine. There are eight

pointed arches, reaching nearly to the eaves, all filled in with flints, &c., of much more recent masonry, presenting every appearance that there must have been formerly a north aisle to the church. The pointed arch above mentioned, is in the second compartment from the belfry.



(Vide Register C., pp. 86 et 87; Augmentatio Vicar, E. 91, in 1441 and 1409; also, D. 1443.)

**BILLINGSHURST** (*Our Lady of Assumption*). Bacon, L.R.

*John Portbery*, the elder, of Billingshurst, 14th April, 1526.  
—“to *Our Lady Assumpcion of Billingshurst*, 12*d.*; to the high altar of the same church, 12*d.*; item, to the chapel of *Saynt Elyn, at Newbrige*, 12*d.*”<sup>1</sup>

*John Gravett*, of Billingshurst, 6th July, 1530.—“to the light of *Our Lady and St. Peter*,<sup>2</sup> a cow, for 10*s.*, to be dellyvered to the churchwardens.”

**BINSTEAD** (*unknown, Bacon says, St. Mary*). Another printed account says “The Holy Cross.”

**BIGNOR** (*St. Peter*).<sup>3</sup>

*John Bager*,<sup>4</sup> of Bignor, 21st Sept. 1537.—“my body, &c., in the church of *St. Peter, in Bignor*, before the rood.”

**BURPHAM** (*unknown; Bacon says, St. Mary*).

*Thomas Atlee*,<sup>5</sup> of Pypering, in the parish of Burpham. 19th July, 1521.—“Item, to the hye altar of Burpham, a bushell of whete; also, I bequeth to *Our Lady's taper*, a bushell of barley.”

*Richard Smith*, of Burpham, 4th July, 1531.—“I bequeth to the said church of Bpm. 6 ewe sheep, to be a stock to maintain 3 tapers, and one before the blessed Rode, another before Our Blessed Lady, and the third before *Saynt Sunday*.”<sup>6</sup>

**BURY** (*St. John*).

*John Luttard*, of Bury, 4th Oct. 1533.—“my body, &c., in the churchyard of *St. John, of Bury*; to the high altar,

<sup>1</sup> I am unable to give any information, at present, respecting *St. Helen's chapel at Newbrige*.

<sup>2</sup> By this will it is doubtful whether *St. Peter* did not share (at the least) the honours of the dedication.

<sup>3</sup> Willis says (1763) *Bignor*, “The Holy Cross.” I prefer the will.

<sup>4</sup> At pp. 112, 113, of Vol. XI., of our *Collections*, the Rev. Mr. Turner mentions a poaching affair having happened in *Bignor Park*, in which a keeper of the same surname as the testator acts a principal part, about the year 1524.

<sup>5</sup> *Lee Farm* lies a little way above, on the high road (over the Downs) to *Storrington*, and it is quite possible the testator may have taken his name from this *Lee Farm*. Over the hill, near *Cootham Common*, a family lived at *Byne*, and they are designated in the early Court Rolls of *Goring* as “*Att Byne*.” This family of *Bine* failed in the male line at *Storrington*.

<sup>6</sup> Only *Our Lady* being mentioned is not conclusive. The dedication is attached to *St. Nicholas*, by Willis (1763).

to the Rood light, to Our Lady light, to St. James' light, to St. Christopher's light, each 2*d.*"<sup>1</sup>

*Richard Henly*, of Bury, 28th Sept. 1540.—“my body, &c., in the churchyard of *St. John, of Bery*; item, to the hey altar of Bery, for my tithes negligently forgotten, 2*d.*”<sup>2</sup>

Westburton is a tything or hamlet of Bury, lying to the west of the village, and on the underhill road north of the Downs. It had a chapel, the site of which, and a relic or so, yet remain. Its saint, at present, I do not know. It is remarkable for having been, during a long period, a perfect nest of Sussex gentry, notwithstanding its out-of-the-way position and seclusion. The Cooke's,<sup>3</sup> the Higgons',<sup>4</sup> an intermarriage with the Lewknors,<sup>5</sup> all had residence and lands here. So completely is the hamlet overshadowed by the lofty downs it is barely possible, in many spots, to see half a mile. It shares this in common with its neighbours Bignor and Barlavington. Some thirty years since, a property in Bignor was placarded for sale on the walls of Petworth. A wag took the trouble to print in ink (as I was told) on many of them

<sup>1</sup> John Luttard's will is entered twice, and at several pages distant, in Vol. II. of the Consistory Court. The entries are in two different hands, or if it be the same scribe for the latter one, he had a bad pen, and wrote slovenly. The dates are alike, and all else, except the saint. In the first it is St. James; in the second, St. John. As Henly's will, of seven years afterwards, repeats St. John, I conceive John was the patron.

<sup>2</sup> This bequest is of constant occurrence.

<sup>3</sup> *Vide* Visitations in Herald's College.

<sup>4</sup> *Vide eadem.*

<sup>5</sup> Clement Hull, of Bury, intermarried with Sarah, the daughter of Richd. Lewknor, Gent. (*vide* Court Rolls of East Dean, below.)

He mentions six children in his *will*. Henry, Clement, Elizabeth, Margaret, Mary, and Martha. Of these, Margaret and Mary died young. Clement and Henry died childless, the former leaving the estate to Clement Hammond, eldest son of his sister Elizabeth. Clement Hammond leaves it to his sister, Mrs. Bisshopp, who leaves it to her daughter, Anna Wyatt, wife of the late George Wyatt, of Michel-

grove, in Clapham, co. Sussex, for life, with remainder to James Bisshopp, otherwise Streeter, natural or reputed son of her own and only son, Clement Bisshopp. Mr. James Bisshopp (*aliter* Streeter) took the name of Bisshopp on petition under the Royal Sign Manual in 1812, and spent the estate. Martha, the youngest granddaughter of Richard Lewknor, married an agricultural labourer, named Cobby, and had left to her by Clement Hull, her brother, a little property in the manor of East Lavant, as appears by the extract from the Court Rolls below. She died in poverty at Gretham; and many of her grandchildren are now living in Yapton.

At a Court Baron of East Lavant Manor, 23rd May, 1765, Lord Willoughby de Broke—“came Martha, wife of William Cobby (late Martha Hull, spinster), youngest daur. and next heir of the bodies of Clement Hull, and Sarah, his wife (heretofore Sarah Lewkner, spinster, both deceased), and claimed, &c.—and prayed to be admitted, &c., according to the tenor and effect of a certain surrender, bearing date 3rd of March, 1697, made of the said premises, by Richard Lewkner, gentleman, her grandfather, in his lifetime.”

among the auctioneer's puffings, "commanding a *boundless prospect*," "though *where* it could be, unless *upwards*, I cannot imagine."

In the parish of Bignor adjoining, but a considerable distance from the church and village, resided another family of county gentry, that of Pellatt, of Charlton Court, Steyning. The family held the mansion and estate at Bignor, from 1584 to 1712. It then passed to a family named Turner, and from them to the late John Hawkins, Esq., who was sheriff in 1826. Soon after that time he pulled down the old house and built a new one, now possessed by his eldest son, John Heywood Hawkins, Esq. In the Register of Bury are entries of the family of Francis Pellatt, Gent., in 1671 and 1672; also of the *Palmer* family, in 1680 and 1685; but whether they were *residents* in the parish, or visitors, I cannot say. Ann, wife of Robert Palmer, Gent., buried, and Richard, son of Robert, and Elizabeth, his wife, baptised. There is a *Robert Palmer*, in Berry's *Sussex Genealogies*, but he comes a hundred years too soon. However, there are plenty of gentlemen in the pedigree who are *not* killed off comfortably, from whom the Bury Robert may descend. The same observations will apply to the Pellatt pedigree of the same author.

CLAPHAM (*unknown*).

CLIMPING (*Our Lady*).

Margaret Hartlee, of Climping, 11th Nov. 1524.—"my body to be buried in the churchyard of *Our Lady, of Climping*; to the high altar of the said church, 4*d.*; to the mother-church, 4*d.*;<sup>1</sup> to the God's crosse, of Clympyng, my wedding ring. Item, to the Rode light, one quarter of whete; item, to every light in the body of the church, one bushell of whete; item, to the said church, a cow, for an obitt to be kept yerly, with dirge and masse, for my soll;<sup>2</sup> whereof the curet to have for hys

<sup>1</sup> That the saint of this noble church should have so long remained unknown, is almost a reproach to the local antiquarians. Mrs. Hartley means by the *mother-church*, the cathedral at Chichester.

<sup>2</sup> Masses satisfactory, anniversaries, obits, requiems, dirges, placebos, trentals, and other offices to be performed daily, monthly, or yerly, as far as the sums

left would afford for the ease or help of the testator's soul, were prayers offered up. In religious houses such things were entered in a Register, wherein were the obits or obitual days of their founders or benefactors, and thence it was termed the *Obituary*. *Vide Farrar's Ecclesiastical Dictionary*. Also, I had help from Mr. Shehan.

labor, 6*d.*, the residue to the reparans of the church. Item, I give to the saide church 3 ewes, of which the curat shall have yerly for his bedroll, 4*d.*, the residue to the church; item, to Allys, my daur. £4.; item, to Johan, my daur. 4 marks; item, to Thomas, Edward, Richard, and William, my sons, to eche of them, £10. to be delyvered at Michælmass next; and if any of them dy before they cum to lawfull age, I will, that the bequest of dede remayn to the onlyvers; item, I will that a trentall of masses be sung for me, when 12 months after my decease. The residue of my goods not bequethed, I give and bequethe to John and Robert, my sons, whom I make myn executors, to dispose for the welth of my soll, and I make Robert Knight, William Hartlee, my overseers of this my psent. testament. These being witnesses, Robert Knight, William Hartlee, Richard Trowell, with others.”<sup>1</sup>

The chapel belonging to Bailiff’s Court, in Atherington (a tything of Clymping) is still existing. It lies in the parish of Little Hampton, and was used as a dormitory<sup>2</sup> for the servants during the lifetime of the late proprietor, William Cutfield. It was a cell belonging to the Benedictines of the abbey of Seez, in Normandy. The dedication *unknown*. It lies on the south side of the present house, and close to it.

COLDWALTHAM (*unknown as yet*).

CUDLAW (*unknown as yet*).<sup>3</sup>

<sup>1</sup> Notwithstanding her numerous family of sons, the name is extinct in the male line, as far as the parish of Climping is concerned, and those contiguous to it. One person (a great grandson of the last male Hartley of this neighbourhood), who was an agricultural labourer, yet bears the christian names of William Hartley, in addition to Westbrook. The will is the only document I have been able to find giving the patron saint, and, as a short specimen of the period, as well as because it materially differs in its phraseology from contemporary testaments, I have given it *in extenso, verbatim, et literatim*.

Mrs. Hartley’s gift of her wedding-ring means, it is to be added to the adornments of the Holy Rood.

<sup>2</sup> I have been told that the late owner, Mr. William Cutfield, used to make his

house servants sleep in the chapel, for the purpose of making them parishioners of Little Hampton. It was a measure of self-defence, owing to the operation of the Poor Laws antecedent to 1834. A large portion of his estate (meadow land, called “The Brooks”) was bounded by the river Arun, which separates Climping from Hampton. Ships were moored close to the embankments, on the Climping side; and those apprentices whose time was out during the time of the ships’ stay there, had a legal claim on the poor rates of Climping. Hampton had all the benefit of the trade of the port: poor Climping, not a doit, except the burdens.

<sup>3</sup> The village church, and nearly all the lands, have been long absorbed by the sea. In old maps it is laid down at an angle, stretching from the present Climping wind-

CHILTINGTON, West (*Our Lady*).

*John Sayrle* (or *Serle*, modernicé) 4th Oct. 1541.—“my body, &c., in the churchyard of *Our Lady of Chiltington*.”

EGDEAN (*Bacon says, St. Bartholomew*).

EASTERGATE, or Gates, or Gate (*Bacon says, St. George*).<sup>1</sup>

FELPHAM (*Our Lady*.) Also, in *Bacon*.

*Thos. Code*, of Felpham, 16th July, 1518.—“to the Crosse of Silver, in Felpham, 8*d*.”

*John Jutton*, of Felpham, 12th July, 1534,—“my body, &c., in the churchyard of *Our Lady, in Felpham*; to the high altar of my parish, 3*s*. 4*d*.; I will to St. Christopher's Stock,<sup>2</sup> a yewe; to the church stock, a cowe; to *Our Lady's light*, a yewe; half a trentall, at my month's day, a whole trentall after the month's day, and another trentall within my parish church; to the Black and Greyfriars of Chichester, half a trentall each.”

*Thos. Norton*, of Felpham. In 1537, no day.—“my body, &c., within the church door of *Our Lady of Felpham*; to the best cross, 8*d*.; (He gives to the same friars as

mill (from the N.W.) and from the present Little Hampton harbour mouth (from the N.E.) to a point about half a mile out to sea, from the present strand. A large portion of shingly land on this side of the river, on which the recently erected fort stands, belonged to it; and on the eastern side are a number of new houses on the bank of the river; an older house, called the Oyster Pond house, and a large oyster pond by its side (which was a failure), are also in Cudlawe. The pond and house, were, no doubt, severed from the common when the new harbour was cut through, about 1796.

<sup>1</sup> I have utterly failed in finding any saint for this church. I now give a few extracts from the will of Richard Browne, of Eastergate, dated 3rd July, 1534. The testator appears to have dwelt in the manor house, close to the church, on the northern side, and must have been a person of very considerable property for the period. Among numerous bequests, he gives the following directions, which are all that bear upon my subject out of a tremendously long will—“my body, &c.

on the west side of the churchyard of Eastergate”; to the parish light of Eastergate; “I will my son-in-law, John Eyles, shall enlarge the parish church of Gates, longer at the west end of the same church, and windowe, and a windowe of III lights, at the same end, at his own charge.” I have reason to believe the family of Eyles, or Ayles, in the lapse of time, became known as “Hale,” and at last, “Hales.” A small farm of about 22 acres still exists in the parish, which, when placarded for sale some years ago, was described as “Hales Farm.” It adjoins the public-house on the high road to Chichester, which is generally spoken of as “Barnham Public House,” although, in reality, within the parish of Gates.

<sup>2</sup> The very Rev. Canon Tierney says the word “stock” has two meanings; the one is a fund placed out for increase, or at interest for the use of the altar, or the officiating minister; the other means the vessel in which the oil is kept, used in religious offices. Sometimes (as in the case of Loxwood) the stock is an endowment in perpetuity.



above, 5*s.* each to sing half a trentall each, for his soul); also, to Richard Wyatt, my frys cote."<sup>1</sup>

*Thos. Norton*, of Mydelton, 15th April, 1538.—“to the brotherhood of St. Christopher in the parish of Felpham, one ewe.”

*William Alys*,<sup>2</sup> of Felpham, 16th Feb. 1535.—“to Saynt Michæll, one ewe.”

John Wyatt, of Felpham. In 1547.—“to the town lights of Felpham, Flausham, and Ankton, 6*d.*”

FERRING (*St. Andrew*.) So, also, in Bacon.

Richard Horsecroft,<sup>3</sup> of Ferring, 20th Feb. 1532.—“Item, to the high altar of St. Andrew, 2*d.*; to the light of St. Andrew, and Our Lady, 6*d.*”

FITTLEWORTH (*Our Lady*).

*John Gobull*, of Fittleworth, 10th Feb. 1536.—“my body, &c., in the churchyard of *Our Lady at Fittleworth*; to the high altar, 2 shepe; to the church, 6 shepe; to be praide for yerly with dirge, and mass of requiem.”

Wm. Tanner, of Fittleworth, 17th Jan. 1537.—“my body, &c., in the churchyard of *Our Lady of Fittleworth*; to the mother church of St. Richard, 6*d.*; <sup>4</sup> I bequethe to Fittleworth church 3 shepe matrys to maintayn a taper before ye *Uwular*; <sup>5</sup> also, to Our Lady's light, 2*d.*; also, to Saynt Sunday's light; <sup>6</sup> to the church of Chyltyngton, 5 shepe.”

FORD (*St. Andrew*).

<sup>1</sup> The ancient family of Wyatt, of Felpham, and Aldingbourne has ceased to hold lands in these parishes. The estate at Felpham was sold many years since to Mr. William Dyer, who sold it to Mr. George Amooore, of Angmering. He in turn, sold it to Thomas Sanctuary, Esq., of the nunnery in Rusper, who is the present possessor. The lands in Lidsey, in Aldingbourne, have been very recently sold to Mr. Joseph Godman, the present possessor. All the male descendants appear to have left this neighbourhood, unless Mr. Edward Wyatt, of Chichester, be a descendant of Richard Wyatt, of Felpham, who left his free lands in *Clapham* to his son *Thomas*, and if he failed in heirs, with remainders to his other sons, John and William, upwards of 200 years

ago.

<sup>2</sup> By William Alys' will, it would seem there were two shrines in the church, besides that of “Our Lady.”

<sup>3</sup> One is tempted to think this testator must have assumed his surname from the name of his parish, it is so identical a translation.

<sup>4</sup> The testator means here, the cathedral.

<sup>5</sup> I was utterly unable to make anything of this word in the will, and can only conjecture it to have been slovenly copied from the original, and that it probably means “Altar.”

<sup>6</sup> Sheep mattresses mean woollen mattresses, of which, I conjecture, the modern “Flock Mattress” often mentioned in an auctioneer's placard, is a descendant.

*John Forbe*,<sup>1</sup> priest, 24th March, 1535.—“my body, &c., in the churchyard of *St. Andrew, at Ford*; to the monastery of Tortington, to be prayd for, 3s. 4d.; to every canon, 12d.; to the church of Ford, 6s. 8d.; to its high altar, 12d.; to the house of Greyfriars, of Chich<sup>r</sup> half a trentall; also, to the friars of Arundell, 3s. 4d.; and to every friar priest at the same place, 4d.; to every householder of Ford, man and woman, that doth offer my obit at my buryng, shall have 4d.; also, I will, 10s. for a trentall among the canons of Tortington.” He mentions *William Arundell, superior of Tortington*, and gives to “every mayden, marriageable, of Ford, 10d., and every mayde of 10 years age, 4d.”

*Alexander Harrison*, parson of Ford, 3rd Jan. 1538.—“my body, &c., in the chancel of Ford before *St. Andrew*; to the light burning before the Blessed Sacrament, 12d.; to the Rood light, 12d.”

GORING (*Our Lady*); so, also, Bacon.

*Robert Selkeden*,<sup>2</sup> of Goring, 3rd March, 1524.—“my body, &c., in the churchyard of Our Blessed Lady, of Goring.” Several other wills confirm this.

GREEN, or *Wisborough Green* (modernicé.) *St. Peter and St. Paul*; Bacon says, *St. Peter* only.

*William Philippe*, of Grene, 23rd Jan. 1520.—“my body, &c., in the churchyarde of *St. Peter and St. Paul*, called Grene; to the chapel of Loxwood, 13s. 4d., for a stock to be pray'd perpetual.” He further says,—“provided that too stocks shall be always in the keeping of the warden, that shall be admitted for the same chapel. The same wardens to occupy the same in stock, and give the increase of them in the year at their brotherly day, after the use as other stocks is used, and so to be delivered from the old wardens to the new wardens. Provided, if it happen that this chapel to fall in decay, that a priest be not there yearly found to sing, that then I will that these two stocks shall be delivered to the church of Grene,

<sup>1</sup> I say, “Honour to the memory of John Forbe of Ford.” If the money be multiplied by twelve, it will not be far

wide of its present value.

<sup>2</sup> There are a great many wills of John Selden's family in the Registry.

and there to abide for evermore. I bequeathe to the same church . . . . . to be prayed for perpetually.”

I do not know the saint of Loxwood chapel.

George Cowyke, of Grene, 1st Feb. 1520.—“to the chapel of Lowkswode, 13s. 4d., for two stocks; to the same, 10s., that the wardens, &c., cause a trental of masses to be sung for my soul; to the same a yearly rent of the sum of 3s. 4d., for evermore; said rent to be paid out of my house and lands called ‘Baldwyn’s,’ as it appeareth be dede of purchase, made unto me, beryng date the 10 day in Sept., in the 8 yere of King Henry the 8<sup>th</sup>. I will that the said wardens, &c., shall cause the next yere to the same house and lands to make sufficient security for that forsayd yerly rent to be truly paid to the same chappell for evermore.”

GRETHAM (*unknown*).

By a letter to me from Mr. Robert Chatfield, the *then* tenant of the remains of the mansion of the Milles, of Pulborough (*originally*, but afterwards of Gretham), I find that, in the opinion of the said Robert Chatfield, Gretham is supposed to be a chapel of ease to Wykenholt, for he said “the *mother-church* of Wykenholt.” The letter was about 1848. I have *lost* the letter, and write now (25th May, 1859) solely from memory. I assume, almost as a matter of course, it was the tradition of the parish.

GRINSTEAD, West (*St. George, L.R.*).

Johan Wise, widow, of the parish of West Grinstead, 24th April, 1524.—“corpus meum sepeliendum in cimeterio ecclesie Sancti Georgii.”

John Awefar, of West Grinstead, 10th Sept. 1518.—“my body, &c., in the churchyard of St. George, of West Grinstead.”

HAMPTON-PARVA (*Our Lady*); so, also, Bacon.

Edmund Bawdewyn,<sup>1</sup> de Little Hampton. In Dec. 1523.

<sup>1</sup> The founder of the family of Edmonds, of Bailiff’s Court, in Climping, is styled in his will, John Edmonds, *alias* Baudwyne. He desires to be buried among his kinsmen at Little Hampton, as near as may be. It was *his* eldest son, John Edmonds, who obtained the grant of lands

in Yapton, with the manors of Bilsham and of Borecourt, on the tenure of Knight’s Service, and who commences the pedigree in our Sussex visitation of 1634. The arms were granted by Sir William Segar, Garter. I have good reason to think the family is not extinct in the male line, al-

—“*corpus meum, &c., in cimeterio Beatae Mariæ de Little Hampton; et lego duas oves matreses per sustentationem luminis Sanctæ Katherinæ et Sancti Jacobi.*”

John Bell, of Little Hampton, 12th June, 1528.—“my body, &c., in the parish church of Our Lady, of Little Hampton.”

The old church was pulled down about thirty-three years since; and I believe the shrines of St. Katherine and St. James were on the north side of the nave, a little to the east of the entrance door, which was (as now) on the north side. I do not mean I saw the images, but I saw recesses there, and ornamented canopies, which the church had not elsewhere; and what I have written is no more than what I think is a fair inference.

HARDHAM (*St. Botolph*); so says Bacon.

I cannot give any evidence for or against, at present, except the following extract; and it is not conclusive.

*John Gerard, or Seward (nescio quid)*, 3rd Feb. 1537.—“to Saynt *George's* light, at Hardham.”

Seward yet remains as a surname in the neighbourhood, as also that of Jarrett. If *St. Botolph* be the patron, then *St. George* had a shrine.

HOUGHTON (*St. Nicholas*), united to Amberley.

*Cicely Hyll*, of Houghton. In 1530.—“my body, &c., in the churchyard of Houghton; to *St. Nicholas'* light, a bushel of barley; item, to every light, a bushel of barley, and to the Rode light.”

*Henry Byllynghurst*, of Houghton, 12th Aug. 1530.—“I will to *St. Nicholas'* light, 2d.”

KIRDFORD (*Our Lady*).

*Robert Osborne*, presbyter of Kirdford, 12th April, 1520.—“my body, &c., in the chancell, before the image of *Our Lady.*”

though the mural tablet in Yapton church describes John Edmonds (who died in 1668), as the “last heir male of Yapton Place.” The coat and crest were also granted by Segar, to a branch of the family residing at Cossington, or Bossington, in Hampshire, as “descended from Edmonds, in Baileys Court, Sussex.” This last coat differs from the Sussex branch in the *field*. It is *Or*, a fess vair; in chief, three mar-

tlets of the first; a crescent for difference. The Yapton coat is *Gules*. Thus states the collection of grants made by Sir William Segar, and collected in one book by his grandson; but, in the *Visitation of Hampshire*, the coat is identical with the Sussex one. The pedigree begins with Walter, the second son, of Bailiff's Court, who had a *host* of sons.

*Johannes Flote*, of Kyrdford, 14th April, 1521.—“ corpus meum sepeliendum in cimeterio *Beatæ Mariæ de Kyrdford predicto*.”<sup>1</sup>

LODSWORTH (*St. Peter*). A chapel to Easebourne.

*Thos. Marke*, of Lodsworth, 5th Sept. 1536.—“ my body, &c., in the churchyard of *St. Peter, at Lodsworth*.”

*John Chalcraft*, of date, 1541, says, *ut supra*.

*Robert Chapper*, of Lodsworth, 17th March, 1545.—“ I bequeath unto Our Lady's autor, and *St. Nicholas' alter in the sayd church*, one sheet, to be divided in twayn for to make ech of them an auter cloth.”

LYMISTER (*St. Mary Magdalen*, of Bacon's L.R.).

I have been unable to find (as yet) any evidence more conclusive than the following wills:—

*Harry Cutts*, in 1527, leaves to the Good Cross of Lymister, 4*d*.

*Elizabeth Hobgen*, of Lymister, late wife of William Hobgen. Dated in 1535.—“ to the four lights in Lymister church, 16*d*.; item, to the crosse of Lymister, my best ring.”

William Hobgen, of Lymister, 24th April, 1535.—“ to the 4 lights, *Our Lady's light*,<sup>2</sup> *St. Steven's light*, *St. John's light*, and *Saint Katherine's light*, to eche of them, 4*d*.”

WARNINGCAMP, formerly a parish, is now united to Lymister. (*Saint unknown as yet*).

In Bishop Story's Register (D.),<sup>3</sup> in 1492, it is stated,—“ Capella de Warningcamp deservitur per Dominum Thomam, capellanum ibidem.”

By the will of John Roper, of Warningcamp, dated 13th

<sup>1</sup> Plaistow Chapel is a chapel of ease to Kirdford church. The former one having become dilapidated, and insufficient for the accommodation of the congregation, a new one has been erected, and was consecrated by the present Bishop of Chichester on the 26th July, 1856. The essential part of the record for the subject of this paper runs thus:—

“We do appropriate, dedicate, and conse-

crate the said chapel from henceforth to be called by the name of *The Holy Trinity*.”

<sup>2</sup> Here is a case of GREAT DOUBT (always supposing Bacon, Ecton, and Willis had as good authority as they could get). Our Lady is NOT Mary Magdalen.

<sup>3</sup> Edward Story was Chancellor of Cambridge; was appointed Bishop of Carlisle 1st Sept. 1478, and translated to Chichester, 27th March, 1478. He died in 1503.



March, 1543, it appears the church was in fair repair at that date. He leaves his body to be buried in Lymister churchyard, and gives "to the church of Warningcamp, 4*d*."

MADEHURST (*St. Mary Magdalen, in Bacon*).

MIDDLETON (*St. Nicholas*).

Thomas Abias, of Elmore, 16th Dec. 1523.—"my body, &c., in the churchyard of *St. Nicholas, of Middleton*."<sup>1</sup>

John Lend, of Mydelton. No date. The will preceding is in Aug. 1538.—"my body, &c., within the dore by the holy water stocke of Our Lady, of Hampton; to the church of Hampton, a hefar of two years old; to the Lady light, at Mydelton, 3 ewes: also, I will to the church at Felpham, 2 ewes; to the brotherhood of St. Christopher, 4 ewes."

PARHAM (*St. Peter, in Bacon*).

PETWORTH (*Our Lady of Pity, or of Assumption. In Bacon, St. Mary*).

William Wite, of Petworth, 30th Augt. 1518.—"Item, to the light of *Our Lady of Pity*, within the said church, 4*d*.; item, to the tabernacle of *Our Lady of Assumption*, in the said church, 12*d*."

John Tredcroft, of Petworth, 24th Aug. 1520.—"my body, &c., in the church of Petworth, before the image of Saint Katherine, before Saynt Thomas' chapel dore; to the reparayers of the church of Petworth, 6*s*. 8*d*.; also, to the brotherhood of Corpus Christi, 6*s*. 8*d*."

James Goble, of Petworth, 20th Oct. 1523,—"my body, &c., in the parish church of *Our Blessed Lady, of Petworth*."

Wite's will, above, shows the Virgin must have had two shrines in the church.

<sup>1</sup> The old church was swept away by the sea about 1833 or 1834. It was very small, and appeared as though a southern aisle had once existed. The entry was on the north side. Only a small portion of the churchyard on the north side now exists. There were several monumental inscriptions on the floor at the time of its destruction; but whether they were re-

moved to the new church, I do not know. The new building is erected on the south side of the road leading from Middleton Green to Elmore (on land previously belonging to Mr. Richard Coote, then residing at Green), and considerably more inland. It was consecrated, and dedicated to the *ancient* patron saint (*i.e.* St. Nicholas) on the 22nd April, 1849.

Within living memory, a new clock was placed in the tower of Petworth church. The principal contributor to the expense was the late George O'Brien, Earl of Egremont. There were to be four dials. His lordship seems to have thought some aid to his liberality ought to be afforded by the inhabitants of the town. Among those asked, was the incumbent, the late Mr. Sockett. He objected. The manse lies directly to the east of the church. When his lordship learned that Sockett would not contribute, he is reported to have said, "Well, in that case, Sockett shan't see what o'clock it is:" and so it was for some years. How the affair was settled at last, I do not know.

PULBOROUGH (*Our Lady of Assumption. In Bacon, St. Mary*).

John Grynfeld, of Pulborough, 23rd Sept. 1531.—"to *Our Lady's light of the Assumption, in the said church, 4d.*"

William Hardam, of Pulborough, 8th June, 1538.—"my body, &c., in the chapel of *Our Lady*, within the churchyard of Pulborough."

POLING (*St. Nicholas*).<sup>1</sup>

Richard Cooper, of Poling, dated the 14th Dec. 1518.—"my body, &c., within the church of *Saint Nicholas, of Polinge.*"

Margaret Cooper, of Poling, dated the 12th Feb. 1556.—"my bodie, &c., in the churchyard of *Saynt Nicolas, of Polinge.*"

PRESTON, near Rustington (*doubtful whether Allhallows or Our Lady*).

John Grene, *alias* John Smith, of Kyngston, near Arundel, 27th March, 1526.—"my body in the church of East Preston, before *Our Lady.*"

Thomas Wediar, of East Preston, 12th May, 1548.—I bequeath to the altar of *Alhallows, in Prestonne church, 4d.*"

Thomas Watersfylde, in his will, of date, 12th Dec. 1542, calls it "a chapel."—"Also to the chapel of Preston, one COW."

<sup>1</sup> There is a figure in the oriel window in stained glass, which the late Mr. John Tompkins, of Poling, informed me some

years since, was supposed to be St. James. I prefer the wills.

KINGSTON, united to Ferring (*absorbed by the sea ; unknown as yet*).

That this church or chapel was in existence as late as the second and third of Philip and Mary<sup>1</sup> (1555), the following wills will show.

Johan Stammer, of Kyngston, 22nd Aug. 1546.—“ Item, to the chapell of Kyngston, 2 bushells of barley.”

Alice Cole, of ditto, 20th May, 1553.—“ my body, &c., in Ferring ; item, I give to the poor men’s box,<sup>2</sup> of Kyngston, 2*d.* ; to the reparaçons of the chapell of Kyngston, a bushell of barley.”

William Grene, of Kyngston, 26th May, 1553.—“ my body, &c., in the churchyard of Ferring ; item, I give and bequeathe to reparaçons of the chappell of Kyngston, 12*d.* ; to the poor men’s box, 12*d.*”

Thomas Spring, of Kyngston, dated 27th March, 1555.—“ unto the chappell of Kyngston, 12*d.* ; I will that a priest shall say masse for my sowle, and all christian sowles, in the chappell of Kyngston, one day in the wyke during the whole year, and he to have for his paynes every day, 4*d.*”

In Register D. (p. 17.) it is stated—“ Capella de Kyngston

<sup>1</sup> Mary’s reign is reckoned from the 6th of July, 1553, and so reckoning, she reigned part of two years, down to 24th July, 1554, as a single lady ; but, on her marriage with Philip of Spain, the 25th of July, 1554, from that time to the day of her death, it was thus reckoned :—July 25th, 1554, to July 24th, 1555, the *first and second* ; 25th July, 1555, to 24th July, 1556, the *second and third* ; 25th July, 1556, to 24th July, 1557, *third and fourth* ; 25th July, 1557, to 24th July, 1558, *fourth and fifth* ; 25th July, 1558, to 17th Nov. 1558, *fifth and sixth*. In this reckoning, the brief rule of poor Jane Grey is suppressed, who actually reigned from 6th July, 1553 to 17th July, 1553, a short eleven days.

<sup>2</sup> The Poor Law Act of the 43rd of Elizabeth was not yet passed, although the religious houses were dissolved, and their estates confiscated, and granted away. Hence (it appears to me) the mention of the “ Poor men’s box.” Subsequently (in Elizabeth’s time), this *phrase* takes the place of the bequests to saints.

Tradition says, a village existed to the south of the very few houses now remain-

ing in Kingston. I, myself, have seen the foundations of buildings, just above high-water mark, on the strand. I am confirmed in the idea being correct (*i.e.*, that houses were about the church, more or less nigh to it,) from a remark made to me about five years since, by the present owner of a large portion of the remains of the parish, Mr. Olliver, of Kingston (who is the head of his family). On the west of his mansion, the high road runs straight south to sea, and at about 200 yards below him, one solitary homestead and yard yet remain unswallowed up. He said, it was common for the natives to say, when speaking of going to this homestead, “*Down Street*,” although nothing but a few yards of road and land are now between it and the seventy odd miles of water across the Channel. This shows that effects remain when the cause has ceased, even in topography. I learned from him, while on a visit at his hospitable house, many curious statistical facts connected with his estate and his own family, which (of course), without his permission, I cannot state here.

deservitur per Dominum Willielmum capellanum ibidem obedienciam fecit, et exhibet.”

NORTHCHAPEL, *see* p. 103.

PULBOROUGH (*St. Mary*).

RUDGWICK (*Holy Trinity; so, also, in Bacon*).<sup>1</sup>

George Longhurst, of Rudgwick, 27th Jan. 1521.—“ corpus meum, &c., in cimeterio *Sanctæ Trinitatis predictæ*; lego capellæ Sancti Johannis, de Okewood, 13s. 4d.”<sup>2</sup>

Humfrey Longerste, of Rowgewyke, 26th Aug. 1521.—“ my body, &c., in the churchyard of The Trenyte, in Rowgewyke; to the torches, 2d.; to the mother-church of St. Rycherd, in Chychester; to the Rood light, 2d.; to the bellys, iiiid.; to the chapel of Okewood, 20d.”

RUSTINGTON (*St. Peter and St. Paul*).

Thomas Brooke, of Rustington, 18th Sep. 1516.—“ my body to be buried in the middle of the church of *St. Peter and St. Paul, of Rustington*.” He orders four trentals of masses.

William Brushet, of Preston, 30th July, 1535.—“ my body, &c., in the churchyard of *St. Peter, of Rustington*.”<sup>3</sup>

Thomas Hoke, of Rustington. In 1546.—“ my body, &c., in the middle of the church of St. Peter and St. Paul.”

SLINDON (*Our Lady; so, also, in Bacon*).

William Hyllys, of Slindon, 28th Oct. 1524.—“ corpus meum, &c., in eccia *Beatæ Mariæ, de Slindon, predicta*. Item, lego fraternitati *Beatæ Mariæ tres oves matrosas*; item, lego lumini Sancti Thomæ<sup>4</sup> duas oves matrosas.”

William Pynham, of Slindone,<sup>5</sup> 26th May, 1535.—“ my

<sup>1</sup> It has been ingeniously conjectured, the name of this parish (which is coterminal to the north, with the county of Surrey, and whose church and village lie on an elevated ridge of land) is a compound of Ridge, an elevation, and Wick, a fortified place. This sounds very probable, and the name given to it by the natives, in their dialect, is *Ridgeick*.

<sup>2</sup> Oakwood chapel in Surrey.

<sup>3</sup> This case is probably a similar one to that of Amberley, the church *here* having two saints, one of which may have been the favorite of the testator (Brushet), or he uses Peter simply because he stands first, and instinctively (to avoid trouble) suppresses Paul.

<sup>4</sup> I visited Slindon, 4th June, 1859, and was shown the church and yard by the Rev. Mr. Smelt, the rector. The only place where the shrine of St. Thomas could possibly have been, is under one of the north windows in the nave, and just to the east of the font, where are vestiges of a recess in the wall.

<sup>5</sup> The witness to this will is “Richard Wyatt, curate there.” A Richard Wyatt was instituted vicar in 1558, and died in 1568. From him, Richard Wyatt (sheriff in 1811), of Court Wick, in Lyminster, Esq. asserted his descent, and the sheriff was one of the Felpham family, before-mentioned.

body, &c., in the parish churchyard of Our Blessed Lady, in Slyndon.”

Jone Hyllys, of Slindon, 28th Dec. 1538.—“my body, &c., in the parish church of Our Blessed Lady, in Slindon; unto Our B. L., in Slindon, 6s. 8d.; to the reparacions of Our Lady’s chapel at the church gate, 2s.”<sup>1</sup>

Anthony St. Leger, of Slindon, Esq., 6th Sept. 1539.—“my body, &c., in the parish church of Slyndon, before *the picture of Our Lady, in the same church.*”

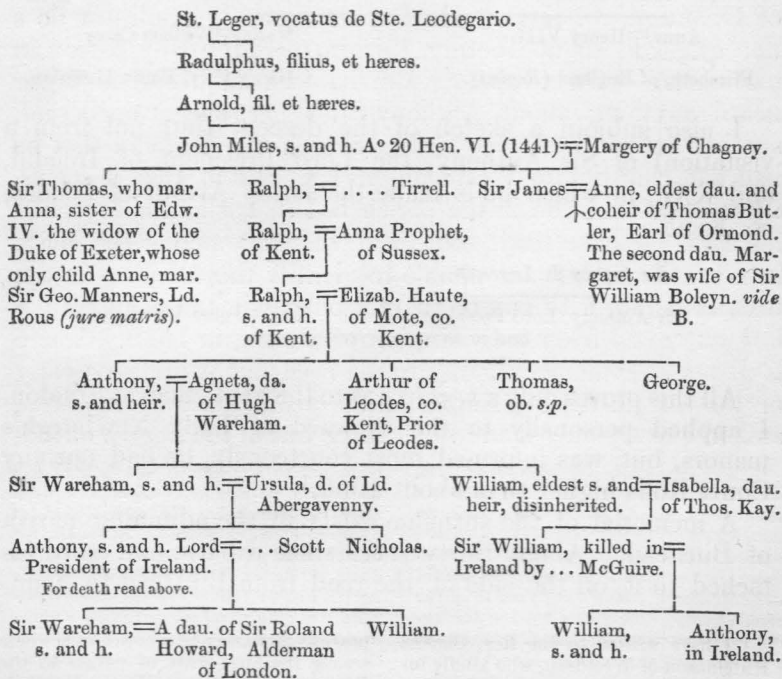
No vestige appears of anything in or on the walls, to give an idea where the “picture of Our Lady” was placed. It might have been *over* the wooden recumbent statue in the chancel, or opposite, in the recess I think was St. Thomas’ shrine. The statue, Dallaway says (Vol. I. p. 149), was probably intended for Anthony Kempe, grantee of the estate and mansion from Queen Mary, in 1553, and which was confirmed to him in her second year. He was third son of Sir William Kempe, of Ollantigh, co. Kent. He further says:—“Tradition does not assist us in attributing this memorial to any person in particular.” On my asking Martha Jackson if she had ever heard anything about Anthony St. Leger, she at once said, she had heard the statue in the church was his, and that he had left charities to Westdean parish. From this, it seems, there *was* a tradition in the parish, but that it had not reached his ears. I have made continued searches among the MSS. in my college, but am unable to identify the Anthony in the text, of 1539, with any of the personages in the pedigree below, extracted from the visitation of Devon, in 1620. There is plenty of evidence relating to the *race*, but it is all too early or too late in date. The visitation pedigrees are very brief, and frequently only name the leading line of the person afford-

<sup>1</sup> This chapel existed so recently as 1804. Mr. Smelt, as also a more aged native of the village, named Mary Graysmark, remembers it perfectly. It was a one-roomed square building, with one lanceolate window; it was situate immediately within the entrance of the churchyard from the street, and was used as a cottage belonging to the parish. The last inhabitant was a female pauper, named Mary Martin, whom both remember. She, through infirmities resulting from lapse of years, became incapable of helping herself, and was

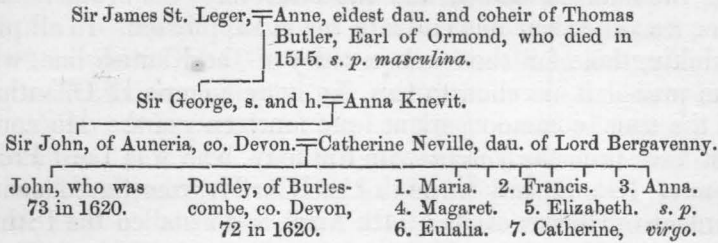
conveyed to the parish poorhouse, and died from natural causes, about a week after her removal. She was buried at Slindon, 19th June, 1803. In the course of the next year, the chapel was pulled down, and every vestige utterly obliterated. Another inhabitant of the village corroborates this (Martha Jackson), but, strange to say, no one (as far as I can learn) now existing, had the most remote idea the little square den had ever been a place of worship!



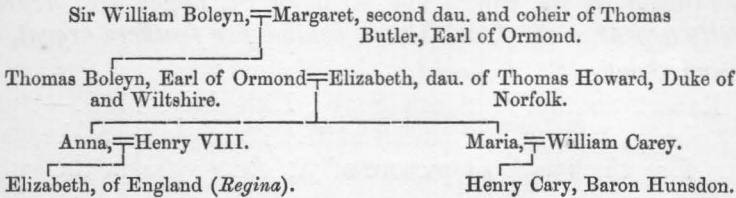
ing the information; all the other members (as brothers, sisters, &c.) and their descendants, being suppressed. In all probability, this gentleman was a cadet of the Kentish line, who had preceded his countryman, Anthony Kempe, of Ollantigh, as a settler in Slindon, by at least fourteen years. He could not have been the *famous* Sir Anthony, who was Lord President of Ireland, and Knight of the Garter, from the following evidence. He was elected 24th April, and installed the 18th of May following, 1554. He succeeded Philip de Chabot, Count de Newblanche, who died 1st June, 1543. He died 16th March, 1558-9, and was succeeded by George Talbot, Earl of Shrewsbury, who was elected 22nd April, and installed 18th May, 1561. The Knight of the Garter might have been the legate mentioned in the will. The Arms of St. Leger are, *Azure, fretty argent, a chief, or. Crest, behind five feathers argent, a falcon rising.*



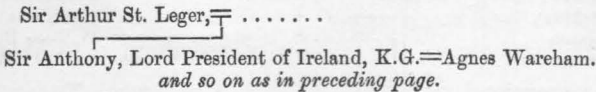
B.



No Anthony appears in *this* branch. I subjoin the descent of the second daughter and coheir of the Earl of Ormond, which shows the connection with the Howards and Queen Elizabeth.



I also subjoin a sketch of the descent (but not from a visitation) of Sir Anthony, the Lord President of Ireland, and K.G., in which he is made the son of Arthur of Leodes, co. Kent.



All this proves only a *negative* as to the gentleman at Slindon. I applied personally to the Steward of Lady Newburgh's manors, but, was informed most courteously, he had not any Court Rolls higher than about 1650.<sup>1</sup>

A memorial of the surname exists in the adjoining parish of Binstead. About thirty years since a barn, and yard attached to it, on the side of the road from Binstead to Arun-

<sup>1</sup> I have written to the Rev. Charles Hutchinson of Westdean, who kindly informs me, his searches have been fruitless. As Cromwell's precept for the keeping registers was issued in 1538, it is barely

possible there may be a notice somewhere among the huge mass of papers in the Registry. At all events, Martha Jackson's Legend is a myth as far as *Westdean* is concerned.

del, was pulled down, and the strawyard done away with. The pond yet remains close to the road. It served then as a drinking hole for the stock in the yard, and for any cattle on the road. It is called to this day, "Sellinger's Hole," which is the usual common parlance pronunciation of the name. It, and the land which went with the barn, belong to the Slindon estate. On inquiry through the Rev. Mr. Sheehan, I am informed the Court Rolls of the manors do not go back so far as 1539. The above gentleman leaves "to *Anthony St. Leger* all his leases, rights, titles, and interests, that he has of and in his farm and copyhold in Slindon; also, in ready money, £20; 50s. to buy a black gown and coat, and £10. to buy his wife a gown of black."

STOKE, North (*unknown as yet*).

STOKE, South (*St. Leonard*).

Robert Souton, of South Stoke, 13th July, 1540.—"my body, &c., yn the parish church of Southe Stoke, before the image or picture of *St. Leonardes* in the same church."

STOPHAM (*St. Mary, in Bacon*).

STORRINGTON (*St. Mary, in Bacon*).

SUTTON (*St. John, in Bacon*).

TORTINGTON (*unknown as yet*).<sup>1</sup>

Mr. Dallaway says, the *Priory* was dedicated to Mary Mag-

<sup>1</sup> Fowler is mentioned in the notice of Yapton. It is the surname of a family of yeomen and tenantry located in Walberton, Binstead, and Yapton. One of this race became a magistrate towards the end of the eighteenth century, and resided part of the year at Walberton (Avisford), and had a town house (as it was then termed) at Arundel. This Potestas married Mary Leeves, of Tortington. His elder son, Thomas, died at Marsh Farm, in Binstead. His fourth and youngest son, William, was an attorney at Chichester, and registrar to the bishop. About 1809, in pursuance of the clause contained in the will of his mother's nephew (the last Leeves, of Tortington Place) he took the name and arms of Leeves, and died there a magistrate of the county, and, conse-

quently, an esquire. Thomas, his eldest brother, who was not favoured by the will of his kinsman, died at Marsh Farm, leaving a son and two daughters. The elder (Frances) married Mr. Henry Upton, and has left issue; the younger (Harriet) married Mr. Martin, and has also left issue. The son, who was the elder child, married Mr. Greenfield. His widow now lives at Worthing, and the issue are the representatives of the Tortington Leeves, as far as the line (of the second son) of the purchaser, in 1709-10, of Tortington goes, but only with respect to *quartering* the arms of Leeves. As this family of Fowler had not any (of course) they cannot quarter any other family's arms, and the right remains dormant.

dalene, and refers to a list of convents existing before the reign of John; but he does not state where the list is to be found.

TILLINGTON (*Allhallows*).

Elizabeth Tylby, widow, of Tulliton. In 1537.—“my body, &c., in the churchyard of *Allhallows*, of Tulliton.”

NORTHCHAPEL (*St. John the Baptist*; Bacon says, *St. Michael*).<sup>1</sup>

Thomas Port, of the parish of Northchapel. Dated —  
—“my body, &c., in the churchyard of *St. John Baptist*.”

Henry Barkeley, of Petworth. In 1546.—“Item, I will to the chapel of *St. John*, called Northchappell.”

WALBERTON (*St. Mary, in Bacon*).

John Ruarde, of Walberton, 8th Augt. 1542.—“my body, &c., in the churchyard of *Our Lady*, in Walberton.”

There does not appear to be any manor at Walberton at this present time; but by the will of John Pynam, of Eartham, 26th Oct. 1555, it seems there must have been one existing at that date.—“To Robert, my son, the over rent of my copyhold in Walberton, during his nonage.”

WOOLAVINGTON, or Old Lavington (*St. Peter*).

John Ball, of Woolavington, 28th July, 1519.—“my body, &c., in the chapel of Mary Magdalen, in Midhurst, under the belfry; to the high altar of *St. Peter*, of *Woolavington*, abovesaid, 12d.”

A new church in West Lavington, in the parish of Old Lavington, was consecrated 27th November, 1850. To be called “Saint Mary Magdalen.”

WYKENHOLT (*unknown as yet*).

YAPTON (*unknown as yet*).<sup>2</sup>

Walter Yeman, clerke, 1st Sept. 1555.—“my body, &c.,

<sup>1</sup> Here is another case, in which the chapel might have been dedicated to two saints.

<sup>2</sup> This is the only bit of evidence I have found (as yet) bearing on the dedication of my own parish church, and it is not

conclusive. The centre bell bears the inscription “*St. Marie*.” The other three bells are dated, but are of comparatively modern erection. The last erected has this inscription:—“*Thos. Meeres, 1727*.”

in the chauncell of the church of Yapton, aforesaid, the place where the image of *Our Lady* dyd stand." He leaves legacies to several persons named Fowler.

*Bilsham* chapel is now converted into two tenements, inhabited by labourers. The entrance was on the north side, and the doorway (bricked up) yet remains, with its pointed arch, and there are three solid stone buttresses on the same side. It must have stood in a considerable sized green, or churchyard, as appears by the marks of the fences, which, long ago, have been taken away, and the plot thrown into the surrounding meadow, occupied by Mr. Frank Laker, the present tenant of *Bilsham Farm*.

### BRAMBER RAPE.

ALBOURNE (*St. Bartholomew, says Bacon*).

ASHINGTON (*St. Peter and St. Paul, says Bacon*).

*John Smith*, of Ashington, 8th Sept. 1530.—“Item, I will two kyne to the church of Ashyngton for a stock, and the stock to be put out for to mayntane the light before *Our Lady and St. Peter*.”

ASHURST (*as yet, unknown*).

BUTTOLPHS, or Buttols, or Botolphs (*St. Botolfe*).<sup>1</sup>

*John Slutter*, the elder, of Buttolphs, 26th August, 1520.

—“my body, &c., in the parish of Botollys; to Saynt Peter’s lyght in the church of Botollys; item, to the lyght of *Our Lady*, and the lyght of *St. Botolfe*, in the same church, to either of them a yewe shepe.”

*Richard Ockenden*, of Buttolphs, 23rd Oct. 1535.—“my

<sup>1</sup> I wrote to the Rev. Thomas Grantham in January 1860 (the rector of Brambercum-Botolph) asking him to see if he could recognise any trace of the shrines of the Virgin, St. Peter, or St. Botolph, in the church of St. Botolph. To my request, I received the following kind answer:—

“Bramber Rectory, 24 Jan. 1860.

“In the church at Botolphs, are, in the chancel, two stone brackets; one, on the north; the other, on south wall; and

upon them there were (no doubt) two figures. Probably, one of St. Botolph. It would seem from the will of John Slutter, that there must have been another, but there are no indications to be seen at present, though probably it was one of St. Peter, and in the body of the church.”

I agree with the great probability, that the brackets supported the Virgin and St. Botolph, and I think that Peter must have stood opposite to the door.



body, &c., in the parish church of Bottulph's *between y<sup>e</sup> dor and y<sup>e</sup> sant.*"

BRAMBER, or Bramborough (*St. Nicholas*).

Richard Gatler, of Bramber. In 1510.—"my body, &c., in the churche of *Seynt Nycolas yn Bramber.*"

The hospital in Bramber according to *Liber Regis*, was dedicated "*Beatæ Mariæ Magdalen.*"

BROADWATER (*Bacon says St. Mary*).

Thomas Cooke, senior, of Broadwater,<sup>1</sup> 10th Jan. 1520.—"to the high altar of Broadwater, 12*d.*; to the *Lady* light, half a quarter of wheat, and half a quarter of barley; I bequeath to *Nicolas'* altar, 2 bushels of wheat, and two of barley."

Worthing lies in the parish of Broadwater, and has now two churches or chapels of ease. One is named Christchurch.

BEEDING (*St. Peter*). This is the mother-church.

A large portion of this parish (entirely separated from it), lies near Horsham and at about nine miles distance. A new church has been recently built near Horsham, on what is ludicrously called "*Lower Beeding*," although to the *north* and *up-stream*! The part where the mother church is, (equally ridiculously) called "*Upper Beeding*," and yet lies to the *south* of the other portion, and is relatively, *down-stream*!

CLAPHAM (*as yet, unknown*).

COMBES (*as yet unknown*).

COWFOLD (*St. Peter*).

"*Computus Radulfus Peknolle, et Walterus Dunstall* (of date 1458), Custodes bonorum Ecclesiæ de *Sancte Petre de Cowfolde.*" (Received by letter from the Venerable<sup>2</sup> W. B. Otter, Archdeacon of Lewes (dated Cowfold, Horsham, 5th March, 1859), on the 8th March, 1859.

DURRINGTON, *see* p. 110.

EDBURTON (*St. Andrew, says Bacon*).

<sup>1</sup> Here is another case like West Hamp-tonett and others.

The first recognition of this title occurred in a grant to (the Venerable) Ed-

ward Pope, Archdeacon of Jamaica, 2nd Feb. 1843. On the 16th, following, of the same month, one to (the Venerable) Charles Thorp, clerk, Archdeacon of Durham.

FINDON (*St. John the Baptist; also in Bacon*).

*William Graves*, of Findon. In 1539.—“my body, &c., in the churchyard of Findon; to Saynt hie autor of *Saynt John Baptist*, in *Findon church*, for to pray for, 12*d.*”

*John Wilson*, of Findon, 26th Feb. 1538.—“I will, that on the day of my burying be five masses, and sufficient bred and drynke for such as shall be there present. At my monthes day, or before, be fifteen masses. At my yeres mynd, be twelve masses. Item, I will every priest to have 6*d.*; I will, at my month's day, and at my yere day, be a sufficient drinking be preparyd, at the discretion of my exors. and overseers, for all such as will and do resort thereto.”

If the *drinking* mean strong beer, there can be little doubt John Wilson had a good attendance on his anniversary; nor can any doubt exist, were such a case to come to pass now, but that there would be a numerous congregation.

GRINSTED, West (*St. George; so, also, says Bacon*).

*Thomas Gratwyke*, of West Grinsted, 28th June. 1541.—“my body, &c., in the churchyard of *St. George*, in *West Grinsted*, aforesaid.”

The wills of *John Awefar*, of West Grinsted, 10th Sept. 1518; of *Marmaduke Lynfelde*, of the same, 21st Sept. 1556; of *Walter Parson*, of the same, 1st April, 1535; all give similar evidence.

HEENE, see p. 110.

HENFIELD (*St. Peter, says Bacon*).<sup>1</sup>

By the following will it appears that, at its date, there was a Lady chapel within the church.

*John Burdfield*, 19th April, 1544.—“my body, &c., within the chappell of the *Commemoracion of Our Blessed Lady*, within the parish church of *Hendfield*, aforesaid.”

HORSHAM (*Our Lady*).

Richard Waller, of Horsham, 10th Dec. 1520.—“to the brotherhood of *St. John Baptist*, in *Horsham*, two of my best kine.”

<sup>1</sup> In the *Codex Diplomaticus*, quoted as “*St. Peter's*, in *Hanefeld*.” by Mr. Blaauw, the locality is mentioned

Richard Untley, of Horsham, 12th Feb. 1521.—“to the brotherhood of St. John and St. Ann, a brass pot, of nine gallons and a pottell.”

John Rede, of Horsham, 2nd Sept. 1521.—“my body, &c., in the churchyard of *Our Lady, in Horsham*; also, I bequethe to the high altar of *Our Lady church in Horsham*, for my tithes negligently forgotten, 12*d.*; for the funeral expenses at the day of my burying, 13*s.* 4*d.*; also a trentall for my soul, my father, my mother, and all ‘Chrystyn sowlys,’ in the church of *Our Lady, at Horsham*; also, I will there be deducted and takyn out of my land rente and town rente, with the appurtenances called Botting Hyngers; and leve 6*s.* 8*d.* by the yere for an obbett, to be done for my soull, my father, John Rede, my mother, and John Smalewell; and John’s father and mother; to Elizabeth, my wyff, and all crysten souls, for the space of 31 yerys,”

An ancient chapel existed at the time of Henry’s *Valor Ecclesiasticus* (1534-5), in St. Leonard’s Forest, and dedicated to *Saint Leonard*, as appears by the entry at p. 320:—

“*Capella Sancti Leonardi, infra forest. Sancti Leonardi.*  
Alan Coke, clericus modo incumbens; worth in rents, £6.; in profits of sales of wood, and other casual things, one year with another, £2. 14*s.* 4*d.*, in all, £9. 13*s.* 4*d.*”  
(Can this be the church of Shelley?)

A chapel of ease was erected in the hamlet of Southwater (in the parish of Horsham) dedicated to the “Innocents.”<sup>1</sup>

IFIELD (*St. Margaret, says Bacon*).

ITCHINGFIELD (*St. Nicholas, says Bacon*).

KINGSTON BUCI, near Shoreham (*as yet unknown*).

LANCING (*St. James*).

Thos. Hethe, of Launcing, 8th April, 1535.—“to the Rode lyght, and *Our Lady’s* lyght, and *St. James’* lyght,<sup>2</sup> to every one a bushell of barley.”

<sup>1</sup> By Lord Blandford’s Act (in 1856, 19 and 20th Victoria) it seems the district church of Southwater has (in common with churches of district consolidated chapelries) the power of making rates for the repairs of the church, independent of the parish churches, out of which the dis-

tricts have been taken. (*Vide West Sussex Gazette*, 15 March, 1860, Article Southwater). It appears also, by this article, that some portion of Shipley parish is thrown to Southwater.

<sup>2</sup> Here is a doubtful case. It may be a joint dedication, or simply a shrine of

NUTHURST (*St. Andrew*).

Agnes Pyke, of Nuthurst, 4th Sept. 1535.—“my body, &c., in the churchyerde of *Saynt Andrew, of Nuthurst.*”

PATCHING (*as yet unknown*).RUSPER (*St. Mary, so, also, in Bacon*).

Thomas Deyne, of Rowsper, 8th Dec. 1533.—“my body, &c., in the churchyard of *Our Blessed Lady, of Rowsper.*”

SHIPLEY (*St. Mary?*)

Thomas Weller, of Shipley, 15th Nov. 1531.—“Item, I will have preste to syng at *St. Margaret's altar, in Shipley church*, two hole yeres for my sole, my wyffe's solle, and all christen solles, he to have for his labor, £6. 13s. 4d.”<sup>1</sup>

Richard Hunt, of Shipley, 26th July, 1535.—“I will there shall be given 13s. 4d., or else a cow, worth 13s. 4d., to be for a stock, which shall bear a taper, to burn before the sepulchre in Shipley church, and all the year after to burn before the image of *Our Lady.*”

SULLINGTON (*St. Mary, so, also, says Bacon*).

Joan Wase, of Sullington, 20th Oct. 1534.—“my body, &c., in the church of Sullington, before *Our Lady's altar in the north ile of the church*; item, to the said church, five marks, to the intent that my exors. and assigns shall by a vestment of whyt, to serve for the feast of *Our Blessed Lady.*”

SHERMANBURY (*St. Giles, so says Bacon*). See also ante p. 33.SLAUGHAM (*as yet unknown*).

In a printed book it is *St. Mary*.

SLINFOLD (*St. Peter*).

Walter Mose,<sup>2</sup> of Slinfold, 6th Feb. 1535; Richard Knight, of the same, 15th Feb. 1544; Thomas Stedinge, of the same, 2nd June, 1544; *all* leave their bodies to be interred in the churchyard of *Saynt Peter, of Slinfolde.*

Our Lady, common (at the period) to almost every church and chapel in the kingdom.

<sup>1</sup> This bequest is in the proportion of ten to one as compared with John Rede's, of Horsham, which is only 6s. 8d. yearly for the obit.

<sup>2</sup> The family of Mose or Moase, yet exists around Slinfold and in the Wealden district. They appear to have been a respectable race of yeomen, always having property to leave, and making their wills, as owners of property should do.

The last says, "in the churchyard dedicated in the oner of God and *Saynt Peter, of Slinfolde.*"

John Cooper, of Slinfold, 9th Feb. 1526, mentions a painting of the Rood in the church.

STEYNING (*St. Andrew, so says Bacon*). See also ante p. 30.

If I could have found anything fresh respecting this church, I should certainly have placed it in the hands of my friend, the Rev. Thomas Medland.

SOMPTING (*unknown*).

There are some remains left of Cokeham chapel in this parish. Cartwright, as well as Dallaway, mentions it. The former, at p. 102, says, it was dedicated to the Virgin and St. Anthony; that it was an hospital, and founded by William Bernchiüs, about the end of the reign of Henry III. Now Henry began to reign 19th Oct. 1216. He ruled fifty-six years. His son succeeded, 16th Nov. 1272. The latter end of Henry's reign must mean from 1242 to 1272.

SHOREHAM, Old (L.R. *St. Nicholas*).

SHOREHAM, New (L.R. *St. Mary*).

SOUTHWICK (*St. Margaret*. L.R. says St. Michael). I prefer the will.

Richard Inskippe, of Chichester, 14th Aug. 1520 (Archbishop's Peculiars, p. 16<sup>b</sup>).—"corpus meum, &c., in cimiterio *Sanctæ Margaritæ*, de Sorthwyke; item, lego summo altari, pro decimis oblitis ejusdem ecclesiæ, 12*d.*: item, fraternitati Sanctæ Trinitatis, 12*d.*" Residue is left to Margaret, his wife, and Robert Oliver. He died at Southwick.

THAKEHAM (*St. Peter and St. Paul*. L.R. *St. Mary*). I prefer the evidence below.

Richard Clerk, of Thakeham, 25th June, 1520.—"my body, &c., sepeliendum in cimiterio ecciæ *beatorum Apostolorum Petri et Pauli*, de Thacum."

William Apsley, de Thakeham, 24th Dec. 1526.—"Ego, &c., compos mentis, &c., testamentum meum in hunc modum condo. Imprimis lego animam meam Omnipotenti Deo, Creatori meo, Beatæ Mariæ Virgini, matri



ejus, et omnibus sanctis; item, lego summo altari, &c., 4*d.*; corpus meum sepeliendum in *choro* ecclesiæ *Sanctorum Apostolorum Petri et Pauli*, ex australe parte summi altaris ibidem; Domino Edwardo Thompson, capellano de Thakeham, 6*s.* 8*d.*, et Domino Williamo Pereson, 6*s.* 8*d.*”<sup>1</sup>

John Whythed, in 1532; Philip Sone, in 1554, both of Thakeham, direct their burials to be in the church and in the churchyard of *Seynt Peter and Paul, in Thakeham*.

TARRING, West (L.R. *St. Andrew*). Willis, in 1742, says *St. Clement*.

John Stammer, the elder, of Heene, 10th May, 1534.—“my body, &c., in the churchyard of *St. Andrew*, at Tarring; item, to *St. Botolph, in Hyne*, for the painting, 12*d.*; to the church at Canterbury, 4*d.*”

Agnes, the widow of above, gives like directions for her interment.

HEENE, or Hyne Chapel (*St. Botolph*, as above).

A portion of the chapel remains. The parish or hamlet (it is described in some testaments as the parish of Heen) is now part and parcel of Tarring.

DURRINGTON CHAPEL (*unknown*).

A considerable portion of this chapel remains. Durrington is a hamlet of Tarring.

WARNHAM (L.R. says *St. Mary*).

William Mychell,<sup>2</sup> of Warnham, 20th July, 1518.—“corpus meum, &c., in cimeterio *Beate Mariæ*, in Warnham.”

Thomas Ede, of Warnham, in the same year (1518).—“to *St. Margaret's* light, 6*d.*”

<sup>1</sup> Pereson was chaunting priest. *Vide Valor Ecclesiasticus*, p. 318. “Williamus Pereson capellanus ibidem, valet in terris, et redditibus ejusdem Cantariæ ultra 1*d.* solum pro quieto reddito Ducissæ Norfolkensis per annum solum, £7. 1*s.* 11*d.*”

<sup>2</sup> The family of Mychell, or Michell, of Stammerham, in Itchingfield (adjoining to Warnham), of Houghton (near Amberley), and of Horsham, all branches of one stem, is yet a very extensive one in and about

the localities mentioned. I have not any hesitation in saying, I could, with very little trouble, show the descent from our *Visitation of Sussex* in 1634, of a vast number of them who, at present, have little idea of their claims to coat armour. Stammerham and Field Place, in Warnham, passed into the Shelley family by the marriage of the heiress of Theobald Michell. The coat is; *sable, a cheveron, between three escallops, argent*. No crest.

WISTON (*St. Michael*. L.R. says *St. Mary*). I prefer the will. Richard Lucas, 27th March, 1532.—“my body, &c., in the church of *Saint Michæl the Archangel*, of Wiston, beside *St. Nicholas’ altar*.”

WORMINGHURST (*Holy Sepulchre?*)

Richard Briger, of Worminghurst, 9th Jan. 1553.—“my body, &c., in Worminghurst; item, I bequeath unto ye same church 1 heyfer of 2 yeres age, to be set to hyre at the discretions of the churchwardens and parishioners, to mayntene a tapir before ye *Sepulchre*, (P) and other necessaries about ye church.”

WOODMANCOTE (*unknown*).

WASHINGTON (*St. Mary*).

Thomas Bynd,<sup>1</sup> of Washington, 12th July, 1518.—“my body, &c., in the church of Washington, before the image of *St. Nicholas*.”

Thomas Smyth, of Washington, 14th Nov. 1520.—“corpus meum, &c., sepeliendum fore in cimeterio ecciæ *Beatae Mariæ de Washyngton*.”

It is somewhat surprising, that in this forging and iron smelting county, so far as we can learn (unless Willis be right as to West Tarring), there is but one church (at Hastings) dedicated to *St. Clement*, the patron saint of iron-workers and blacksmiths.

<sup>1</sup> This Thomas Byne was the first settler at Washington of the name. They came from Wakehurst, in Ardingly. The branch that settled at Carshalton, co. Surrey, was yet surviving a few years since, although the descendants do not live in Surrey.

I can trace no connection with the Bynes of *Att Byne*, in Cootham, or in Storrington, before mentioned; nor with the family of clergymen, at Clayton, East Grinstead,

and other places, who are distinguished by the uncommon baptismal name of *Magnus*, nor with the yeoman family of Twineham, and adjoining parishes, who settled in Hurstpierpoint, and lived three generations at Newtimber. The county gentry family lived at Rowdell, in Washington, once held by the Leeves family, of Tortington, now extinct in the male line.