

## C R A N L E Y.

By MAJOR HEALES, F.S.A.

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THE name of this place is written Cranlegh in Pope Nicholas IX.'s Taxation in 1291.<sup>1</sup> Subsequently it has been very variously spelt, but perhaps more commonly *Cranley*, until at a very recent date the extension of education has had the effect of changing the orthography; for it was found that letters addressed (with the imperfect legibility consequent upon writing but little or writing a great deal) to Cranley were frequently sent first to Crawley, and those for Crawley found their way to the post-office at Cranley; and to obviate these inconveniences a custom has been introduced of spelling the name Cranleigh.

It was suggested by Salmon<sup>2</sup> that the name *may* have been derived from a heronry here, where the breed of herons or cranes was encouraged for the sake of hawking them; for as there was a great water at Baynards, in the next parish, here *might* have been the grove where their nests were. Those who know how, with Salmon and topographers of his period, the barest similitude of sound was sufficient to suggest a derivation, will be aware how little reliance could be placed upon it in this instance, even if he had stated the fact authoritatively; as it is, he merely puts it as a conjecture.

Cranley was not a separate parish at the time of the Conquest, and is therefore not mentioned in the Domesday Survey. At that time it was included in the Manor of Shere, but it must have become a distinct parish as early as 1244 (28 Henry III.), when, on the Thursday

<sup>1</sup> *Taxation under Pope Nicholas IX.*, Record Office edition, p. 208.

<sup>2</sup> Salmon's *Antiquities of Surrey*, p. 122.

after St. Valentine, the advowson was granted, together with the Manor of Shere, by Roger de Clere to John Fitz-Geoffrey.<sup>1</sup>

Next is the mention of Robert de Cumbe, who was instituted as rector on 31st July, 1283, or perhaps only appointed as custos at that date.<sup>2</sup> From that time there is a silence until the important Taxation of Pope Nicholas IX., in 1291,<sup>3</sup> where the living is entered as being of the value of £21. 6s. 8d. per annum, the tenths being £2. 2s. 8d.

The first rector of whom we have clear and certain information was David Ponteyne, who died in 1447, and was succeeded by John Normycote, instituted 27th October, 1447, on the presentation of James, Earl of Ormond, but who only enjoyed the benefice a short time; for the right of presentation had been under dispute, and being at length decided to rest with Sir Thomas Clifford, the former appointment was found to be void, and Sir Thomas's nominee, John Kyrkeby, was instituted on the 20th July, 1448.<sup>4</sup>

The name of John Kyrkeby is not an uncommon one. There was a priest of this name who was presented to the rectory of Pentlow, in Essex, on 17th March, 1441, but resigned in the following year;<sup>5</sup> and on the 21st June, 1442, was admitted to the sinecure rectory of Little Baddow, in the same county. In the following year, 1443, he became Dean of Bocking; on the 4th February, 1448, was presented to the prebend of Mora (St. Paul's), which he resigned probably about the latter end of 1450. The Dean of Bocking was collated to St. Pancras, Soper Lane, London, on 21st November, 1450, but he apparently died before 29th January, 1454.<sup>6</sup> Newcourt believes that it was one person who held these preferments, and it will be observed that they were

<sup>1</sup> Brayley's *History of Surrey*, vol. i. pp. 169, 174.

<sup>2</sup> Manning and Bray's *History of Surrey*, vol. i. p. 543.

<sup>3</sup> *Pope Nicholas IX.'s Taxation*, p. 208.

<sup>4</sup> Manning and Bray's *History of Surrey*, vol. i. p. 544.

<sup>5</sup> Newcourt's *Repertorium*, vol. ii. p. 467.

<sup>6</sup> *Ibid.*, vol. i. p. 179.



COWELL'S ANASTATIC PRESS, IPSWICH.

CRANLEY CHURCH.

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mostly consecutive. Pluralities were enjoyable at that period; and it is therefore possible that it may be the same person as the rector of Cranley, who was instituted in 1448 and resigned in 1453.

There was also a John Kyrkeby presented to the rectory of West Thurrock, Essex, 15th December, 1468, who resigned in the latter part of the year 1470;<sup>1</sup> and one who was presented on the 2nd September, 1475, to the rectory of Bulvan, Essex, but died previously to 7th September, 1483.<sup>2</sup>

No evidence shows whether these were all the same person, or divers.

From this date there is preserved a tolerably regular succession of rectors, with the exception of an hiatus from 1507 to 1572. It may be noted that James Preston, D.D., who was instituted on 5th November, 1485, on the presentation of the king, resigned in 1489, with a pension assigned to him out of the issues of the rectory;<sup>3</sup> perhaps furnishing a precedent for the arrangement established by an Act of Parliament of last session, whereby incumbents incapacitated by permanent mental or bodily infirmity are enabled to retire with a pension.<sup>4</sup> Very likely William Preston, vicar of Crondall, Hants, may have been a brother of his. William, by his will dated 30th September, 1488, left to his brothers, Mr. James Preston and Robert Preston, each £3. 6s. 8d.; and to James vi. silver spoons "et unam murrā" (*i.e.* a maser), and half the residue of his property. James, who was appointed one of the executors, did not act as such when the will was proved on 25th June, 1490, perhaps on account of age or infirmity.<sup>5</sup>

In the King's books<sup>6</sup> (1535) the living is valued at £20. 18s. 1½d., and the yearly tenths were £2. 1s. 9¾d.

From the time of the institution of Martin Tynie, or

<sup>1</sup> Newcourt, vol. ii. p. 591.

<sup>2</sup> *Ibid.*, vol. ii. p. 107.

<sup>3</sup> Manning and Bray, vol. i. p. 544.

<sup>4</sup> 34 & 35 Vict. cap. 44 (1871).

<sup>5</sup> *Prerogative Registry*, 35 Milles.

<sup>6</sup> *Liber Regis*, p. 956.

Tynle, to the rectory of Cranley, on 24th November, 1507, there are none registered until that of John Hurlock, on 7th July, 1572;<sup>1</sup> but I am enabled to supply the name of one of the clergy who held the living during a part of the interval. It is that of Anthonie Corkin, who describes himself as parson of Cranley in his will dated the 3rd October, 1560; he died soon afterwards, as his will was proved on the 22nd January following.<sup>2</sup> By the will, after the then usual bequest of his soul to God and expression of hope of salvation, he directs his body to be buried in the high chancel of Cranley. Amongst other things, he leaves to Lady Beare four bushels of wheat; small legacies to all his godchildren bearing his name; his best velvet "capp" (? cope) to the parson of Ewhurst (name not mentioned); various small legacies chiefly in loads of wood and cheeses, probably received in payment of tithes. To his son William Corkin xij<sup>li</sup> vj<sup>s</sup> viij<sup>d</sup>. "to be paid to the said William when he cometh to thage of xxj. yeres"; in default of which, one half to go to the poor and "thother half to the highe waies lyeinge w<sup>th</sup>in Cranley pishe." The residue is left to Robert Peers, who is directed to pay testator's debts and see his "bodie honestlie brought in earthe."

It will be observed that he makes no mention of his wife or the mother of his son; and the position of the clergy with regard to marriage about that period is sufficiently curious to be worth noting.

The Act of 31st Henry VIII., cap. 14<sup>s</sup> (A.D. 1539), declares that by the law of God a priest may not marry; and the next year the Act 32 Henry VIII., cap. 10, repeals the then existing laws by which a priest and woman living together, whether married or unmarried, were punishable with death, as being too severe, and enacts that they should each in future be liable to fines, and the priest to loss of benefice; and each, for a third offence, imprisonment for life.

<sup>1</sup> Manning and Bray, vol. i. p. 545.

<sup>2</sup> *Archdeaconry of Surrey*, 222 Tully.

<sup>3</sup> *Statutes at Large*.

By the Act 2nd Edward VI., cap. 21 (A.D. 1548), all laws, canons, and constitutions prohibiting such marriages were declared to be utterly void, and the penalties (not already pronounced) to be no longer continued: it was supplemented in 1552 by the Act 5 & 6 Edward VI., cap. 12.

This Act was repealed by the Act of 1st Mary, sess. 2, cap. 2, and not revived until 1603, by the Act 1st James I., cap. 25. Thus it would appear that during the interval of fifty years between 1553 and 1603 the marriage of the clergy was illegal, and certainly that the constitutions under Archbishop Stephen Langton in 1222<sup>1</sup> were in force, whereby it was ordered that anything left by beneficed clergymen by their wills to their concubines should be forfeited and converted to the use of the Church. Perhaps this is the reason why Anthonie Corkin leaves no legacy to the mother of his son.

A somewhat singular arrangement was effected between John Holt and Thomas Anyan, rectors, early in the sixteenth century. The former was instituted in 1614, to the rectory of Cranley, and to the neighbouring rectory of Ewhurst, which latter he held till his death. In 1616 he was made a prebendary of Westminster, and in 1617 he took his degree of Doctor in Divinity. He resigned Cranley on 13th April, 1629, evidently with the certainty of being elected president of his college (Corpus Christi, Oxford), which took place on the 1st May following, upon the resignation of Dr. Thomas Anyan, who succeeded him as rector of Cranley; it being apparently a kind of exchange. Dr. Holt died on the 10th January, 1630. Le Neve doubts whether he was buried at Westminster or in his college chapel.<sup>2</sup> Dr. Anyan had formerly for some time been chaplain to Lord Keeper Egerton, and in 1612 became chaplain to the king, and prebendary of Gloucester; in 1614 was made president of Corpus Christi College, and took his degree of D.D.

<sup>1</sup> Johnson's *Canons*.

<sup>2</sup> A' Wood's *Athenæ Oxonienses* (ed. 1691), vol. i. p. 827; Le Neve's *Fasti Ecclesiæ Anglicanæ*, pp. 367, 495; Manning and Bray, vol. i. p. 544.

But he seems to have held what would now be called "advanced views," for Anthony à Wood describes him as "a fosterer of sedition and unfit to govern a college"; probably the place became too warm for him, and led him to make the exchange of his presidentship for the retired rectory of Cranley. In 1632 he was made prebendary of Canterbury, where he died, and was buried in January following.<sup>1</sup>

One James Holt succeeded him in the rectory of Cranley, and he was followed by Michael Pike, to whom we refer later in speaking of his monument.

During all this period we find no mention of the fabric of the church: for its history we must refer to the building itself.

The church is dedicated in honour of St. Nicholas: its orientation is 5° north of east.

A fragment of a building dating about the end of the twelfth century appears in the arch of the north transept; and on the opposite side the arch to the south transept is late in the Early English period. Beyond these we see no trace of any work previous to the Decorated style of about the middle of the fourteenth century, to which the whole of the rest of the church (with unimportant subsequent insertions) appears to belong. It suffered severely from a general "restoration" in 1845,—a period rather early in the true revival of Gothic architecture;<sup>2</sup> and some minor alterations have recently been effected.



*Impost of North  
Transept Arch.*

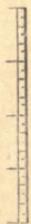
Cranley is a very good example of a Surrey church, and finer in dimensions than nine-tenths of those in the county. As shown by the ground plan, it consists of a western tower, nave and aisles, with south porch, transepts, chancel, and north vestry.

The tower is large and massive, but not lofty. In its

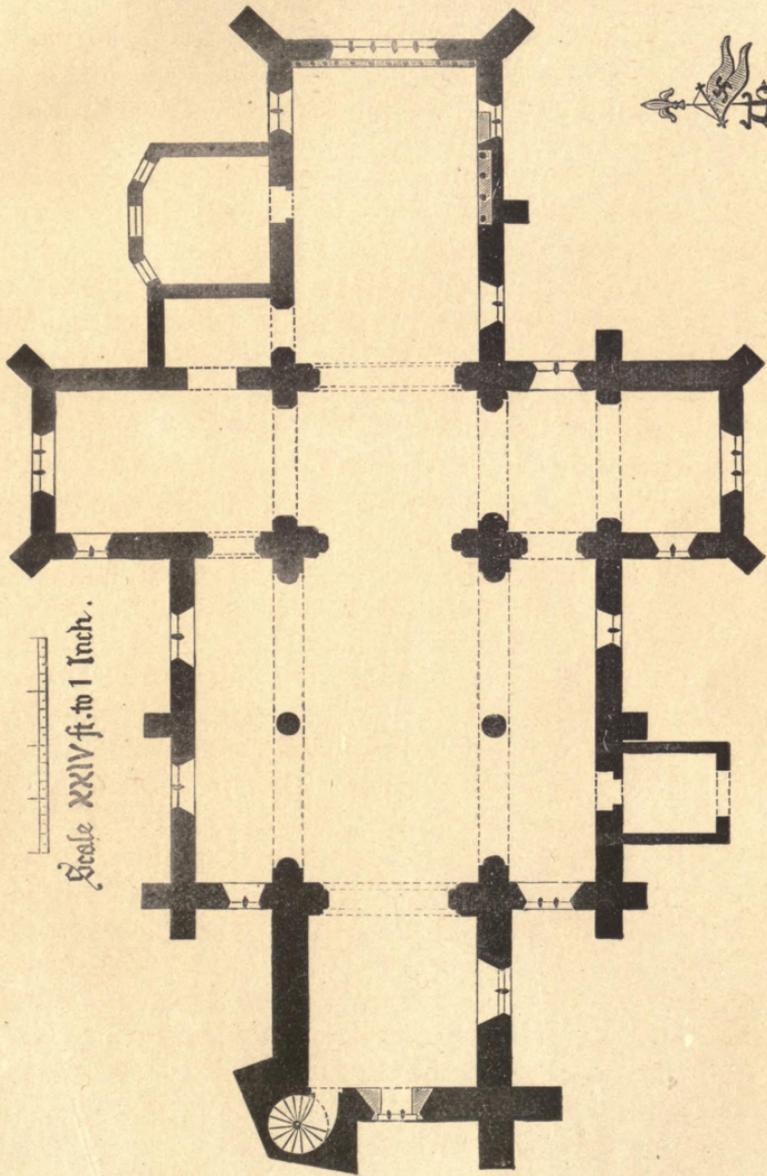
<sup>1</sup> Le Neve, pp. 19, 495; Manning and Bray, vol. i. p. 544, note a.

<sup>2</sup> Criticised in the *Ecclesiologist* (1846), vol. v. p. 86.

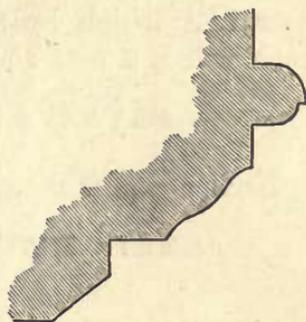
# Cranley Church.



Scale XXIV ft. to 1 Inch.



west front is a good plain doorway, and over that a three-light window, with good tracery in the Decorated style, perhaps partly old and partly renewed, and appears to be a genuine restoration. At the north-west angle is an irregular mass of masonry containing a newel staircase terminating at the ring-ing-floor, though it once went higher. The roof is pyramidal,—a form which, from its frequent occurrence in the adjoining county, is sometimes called a *Sussex head*, but is marked by the peculiarity of a gablet near the apex.<sup>1</sup> The tower contains a capital peal of six bells. At the time when the Church Inventory was made (6 Edw. VI.) there were four bells, of which the largest weighed seventeen cwt.;<sup>2</sup> but none of them have survived to the present day. The oldest now remaining bears the inscription :—



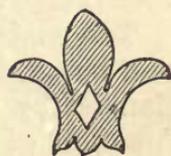
Section of West Doorway.

PRAYS GOD 1599. A. W.

with a blank disc larger than a crown, and an indistinct stamp; the S is reversed. The next two have the date 1638 and this legend :—

GLORIA DEO IN EXCELSIS F. F. R. T. 1638,

with a fleur-de-lis between each word; the N is reversed. The two bells are precisely alike except in size, and that one of them only bears the founder's initials, "B. E." —Bryan Eldridge, of whose skill we have heretofore seen and heard many examples dating from 1618 to 1661, though it is suggested there may in that



<sup>1</sup> This is noticeable in the view.

<sup>2</sup> *Surrey Church Inventories*, edited by J. R. Daniel-Tyssen, Esq., F.S.A.; Collections of this Society, vol. iv. p. 38.

period have been two successive bell-founders of the same name.<sup>1</sup>

The year of the Restoration marks the addition of a new bell which bears this inscription, having between each word, a rose :<sup>2</sup>—

BRYANVS ELDRIDGE ME FECIT 1660.

Next a donor records his gift :—

JAMES WHITEHEAD GAVE THIS BELL, 1709.  
W.E. FECIT,

the initials being probably those of William Eldridge, the descendant of the long line of eminent bell-founders.

And the last bears the name of a firm equally eminent at the present day, and of a fame more widely spread :—

G. MEARS & CO. FOUNDERS. LONDON. 1862.

Passing from the tower through a lofty recessed arch, void of mouldings except a hood, and springing from semi-octagonal responds, we enter the nave. On either hand are two large arches, with circular pillars, and responds with octagonal caps quite spoilt, and square bases. The arches are recessed and chamfered, but the walls have been treated with a very thick coat of plaster terminating just short of the arches in a nebuly pattern having a fantastic effect. The nave roof appears modern with the exception of the tie-beams. The aisles contain no ancient features deserving remark.

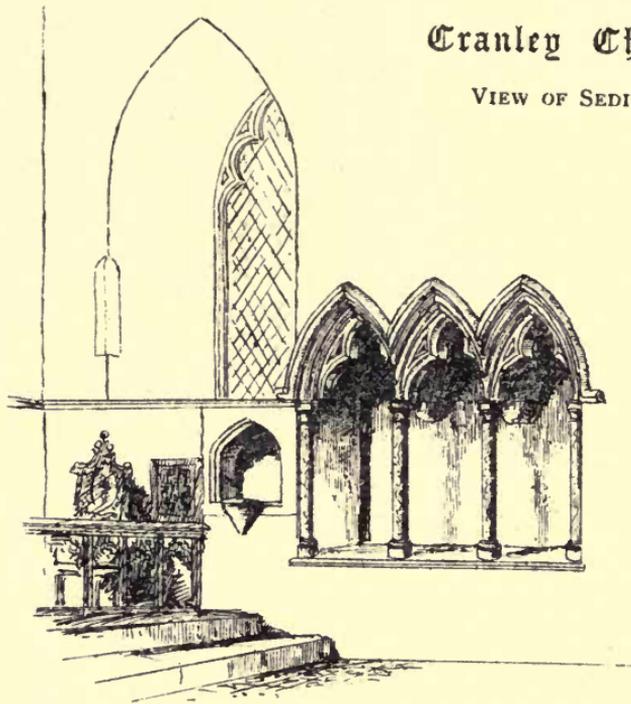
The easternmost pier on each side is somewhat massive and has in its inner face a niche with ogee-shaped head, flanked by pinnacles : doubt is thus raised whether the junction of nave and chancel was at this point, though there is a chancel arch at a point further east, being in fact at the eastern respond of the transept arches : these piers stand on rather a higher level than those to the west.

<sup>1</sup> *Church Bells of Sussex*, by Amherst Daniel-Tyssen, Esq., p. 32.

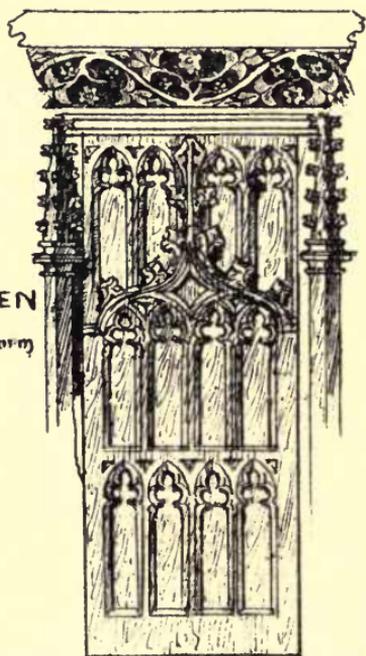
<sup>2</sup> *Vide* tailpiece to present article.

# Cranley Church.

VIEW OF SEDILIA.



PART OF  
OLD SCREEN  
worked in to form  
one division  
of Pulpit



2 Feet

1 Foot

0

5

6

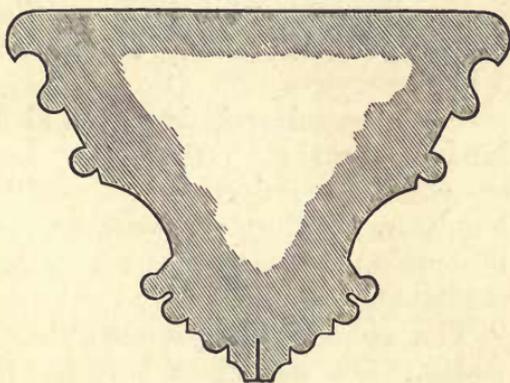
9

12 Inches



The north transept was called the Vachery chapel, being the property of the family who possessed a mansion of that name lying to the south of the church and village of Cranley; there is now only a farm-house near the foot of a large sheet of water. The south transept was called the Knoll chapel,<sup>1</sup> belonging to a house situated in a south-westerly direction from the church; these transepts were formerly little more than ends, as it were, of the aisles, projecting only slightly;<sup>2</sup> both of them have been lengthened, and now have compass roofs.

A very good parclose formerly between the chancel and south transept has been removed further back, but remains uninjured; the parclose of the north transept was cut up and used in the manufacture of the present pulpit. Formerly, the window in the Knoll



*Section of Beam.*

chapel contained some ancient stained glass, apparently the remains of a Jesse-tree, which was perfect in 1798; Manning and Bray state<sup>3</sup> in their work, published between 1808 and 1814, that only some scraps remained, of which they mention in the centre a figure sitting, the head gone, and in the left hand a rose; in the upper part the Crucifixion; and, apparently in Lombardic letters (which Cracklow probably means when he terms them Saxon characters<sup>4</sup>), the names of Josaphat, Ashur, Salomon, Ezechial, and Joathan. In a foot-note it is stated that a gallery had been lately made for schoolboys, without

<sup>1</sup> Manning and Bray, vol. i. p. 540.

<sup>2</sup> A plan is given in Cracklow's *Surrey Churches*, published in 1823.

<sup>3</sup> Manning and Bray, vol. i. p. 540.

<sup>4</sup> Cracklow, *Churches of Surrey*.

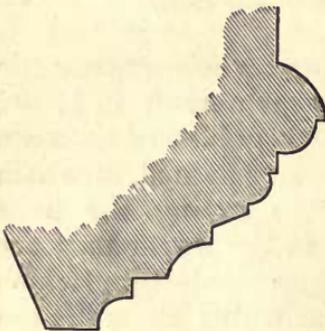
any protection to the window, so that it would soon be destroyed. This prophecy was fulfilled. Brayley, whose book was published in 1841,<sup>1</sup> says that scarcely a vestige of the glass then remained. But some painted glass was removed by Lord Onslow to West Clandon church.<sup>2</sup> Probably it was here that there existed until a recent date, but unhappily exist no longer, some good examples of Decorated glazing.<sup>3</sup>

In the Vachery chapel, there remained in Manning's time effigies in stained glass of our Lord and the Blessed Virgin seated, and two angels censuring.<sup>4</sup>

In the east wall is a quadrangular recess like an aumbry, which possibly was a piscina, but more probably a hagioscope.

The chancel arch is recessed and chamfered, and the inner order rests on a semi-octagonal shaft, the capital of which (as indeed is general throughout the church) has been absolutely ruined by recutting, and that by an ignorant workman. There is no appearance of a rood-staircase.

The chancel is spacious, though rather short for its width. On the south side are three sedilia on a level, trefoiled in the head and of very good Decorated work, though its mouldings have suffered, and the caps of the shafts (which latter are new, of Purbeck marble) have been barbarously treated. Manning speaks of two lockers in the south wall, and holy-water basin projecting; and over the Communion-table two others, similar, but without basin (but these have a modern appearance). On the north side of the



*Head of Sedilia.*

<sup>1</sup> Brayley, vol. i. p. 175.

<sup>2</sup> Manning and Bray, vol. i. p. 536.

<sup>3</sup> *Glossary of Architecture*, first edition (published in 1845), vol. i. p. 186.

<sup>4</sup> Manning and Bray, vol. i. p. 540.

chancel is the priest's doorway with a Decorated hood, but altered to a slightly Tudor form. The piscina is very broad and has a modern look: near it is a square aumbry. The windows are modern; that at the east, of five lights with net tracery, was made in 1845, in substitution for one much smaller, and beneath it an arcading runs across the east wall. Manning says<sup>1</sup> that there were some remains of old glass in his time in the east window, of the Lamb, and two Katherine wheels, said to have been in connexion with the family of Harding of Knoll: there are none there now.

In the notes to Brayley,<sup>2</sup> written subsequently to the "restoration" in 1845, it is stated that frescoes were discovered over the chancel arch and over the nave arcade; these no longer exist. It appears also that there were then, and previously,<sup>3</sup> galleries at the west end of the nave and at each side (of that end, apparently), but these encumbrances have now happily disappeared.

An organ-chamber has been built adjoining the north transept and side of chancel, and a polygonal vestry on the same side; and the porch was rebuilt.

Brayley<sup>4</sup> speaks of a plain old lectern which had been removed to the belfry, evidently supplanted by what *The Ecclesiologist* stigmatizes as a "poor eagle desk": the old lectern has now disappeared altogether, as experience in such matters would anticipate.

The present pulpit, as previously mentioned, is made up from materials obtained by a destruction of the north chantry parclose.

The font stands adjoining the west side of the first pillar on the north nave arcade: it is octagonal and plain; resting on a not large central and eight slender surrounding shafts, now devoid of caps, and a thin cable running round them for a base.

Under orders issued at two different dates in the reign of King Edward VI., inventories of the goods of the

<sup>1</sup> Manning and Bray, vol. i. p. 540.

<sup>2</sup> Brayley, vol. i. p. 175.

<sup>3</sup> Manning and Bray, vol. i. p. 540; and Cracklow.

<sup>4</sup> Brayley, vol. i. p. 175.

churches throughout the kingdom were made; the later of those relating to Cranley has been preserved, and, ably edited by J. R. Daniel-Tyssen, Esq., F.S.A. (a member of this Society), has already been printed in our Collections.<sup>1</sup> It is therefore only necessary here to state its effect briefly, and refer the reader to the literal copy of the document itself.

There were at the date of the return (the 16th of May, 1552), a silver chalice, weighing 6 oz.; a pyx, weighing 2 oz.; 4 bells, the largest weighing 17 cwt.; 3 old copes, and 2 torches. There had been sold since the previous inventory, a cross of silver and gilt, weighing 14 lb., and a chalice of silver and gilt, weighing 10 ounces, which together had realized £23. 13s. 4d.: 3 vestments sold for 17s.; a pair of brass censers, and a holy-water stock, fetching respectively 3d. and 5d.; and a quantity of wax sold for 5s. 9d.

In modern stained glass of a generally superior character, the church is rich; and perhaps, for the sake of placing on record the present state of the church, it may be pardonable to occupy a small space in its description.

The glass of the west window, in the tower, is a memorial to the late Hon. Mrs. Sapte, placed by her relations and friends in 1862. It contains representations of our Lord in Glory (technically termed "a Majesty"), and illustrations of the Beatitudes in eight medallions.

1. Poor in spirit.—St. Mary Magdalene anointing the Saviour's feet.
2. The meek.—Moses in the Tabernacle.
3. They that mourn.—The Lord speaking to St. Mary Magdalene at the sepulchre.
4. Hunger and thirst after righteousness.—St. Mary Magdalene sitting at the Lord's feet.
5. Merciful.—The raising of Dorcas.

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<sup>1</sup> Collections of this Society, vol. iv. p. 38.

6. Pure in heart.—The presentation in the Temple.
7. Peacemaker.—St. Barnabas presenting St. Paul to the Apostles.
8. Persecuted for righteousness' sake.—The three children in the furnace.

Above are angels with the scroll bearing, "Rejoice and be exceeding glad, for great is your reward in Heaven."

In the north aisle is a window to the memory of John Ellery, who died in 1835, and Sarah his wife in 1824; with figures of St. Luke and St. John. The east window of the same aisle commemorates Elizabeth, wife of Jacob Ellery, of Ridinghurst, who died in 1837, and their son, Augustus Evershed, who died in 1849: in the one light are the Blessed Virgin and Infant Christ with orb and cross; and in the other, both figures standing, the Holy Child somewhat older and carrying a cross.

The west window of the south aisle is in memory of Elizabeth, widow of Samuel Healey; she died in 1867: in the centre the Resurrection; and in the side lights the Blessed Virgin and Apostles in adoration.

The great east window in the chancel contains a series of illustrations of the Healing of the Flesh, and their correlatives in the Healing of the Spirit, centring round the Crucifixion—the next act of the Atonement; and below is the figure of St. Nicholas, the patron of the church, in accordance with the requirement of Canon Law.<sup>1</sup> On the north side of the chancel is a window placed by the parish as a memorial of the Hon. Mrs. Sapte, who died on 31st May, 1862. Each light is in three compartments: in the one is St. Elizabeth of Hungary, carrying a basket, saluted by a pilgrim, and feeding the hungry with loaves from the basket; in the other light, in three scenes, she is ministering to a sick man, carrying a bag of alms, and clothing the naked.

On the opposite side of the chancel is a window to the memory of Edward Bradshaw, R.N., of Knowle, who died in 1857: it contains representations of St. Peter

<sup>1</sup> Constitutions of Archbishop Winchelsey, A.D. 1236 (Gibson's *Codex*, 224).

walking on the waves ; the miraculous draught of fishes ; the stilling of the sea ; and the calling of SS. Peter and Andrew. There is also another memorial to the Rev. S. M. Lowry Guthrie, rector, by whose exertions the restoration was effected, and who died in 1848 : it contains figures of SS. Peter and Andrew.

Cranley Church is singularly devoid of monuments, and the most important that it formerly possessed (and to which we shall presently advert) almost entirely disappeared in the "restoration" of 1845. Barbarians exist who prefer the substitution of a neat pavement of Minton's tiles to a varied floor of monumental slabs, and never give a thought to the robbery committed on the dead by the destruction of their memorials.

The earliest monument here is a coffin-lid with a cross within a circle, and long stem, raised in relief ; it probably dates early in the fourteenth century, and now lies broken in the churchyard to the south-east of the church : possibly it is the gravestone of the builder of the present church.

Brayley mentions <sup>1</sup> a slab in the church-floor with this legend in Lombardic letters :—

Walter Knoll gyst ycy, Dieu de s'alme eit merci.

Manning and Bray <sup>2</sup> also speak of it as being incised in black letter, in a marble slab in the body of the church. It no longer exists.

An inscription on a brass plate formerly existing in the chancel, but lost before the publication of Manning and Bray's work, <sup>3</sup> commemorated William Sydeney, Esq., who died on the 8th October, 1449.

Next is the brass of a priest, a demi-figure in eucharistic vestments ; the inscription is gone ; but, judging of the date from the style of engraving, it probably represents Richard Caryngton, who became rector of the

<sup>1</sup> Brayley, vol. i. p. 170.

<sup>2</sup> Manning and Bray, vol. i. p. 541.

<sup>3</sup> Ibid.



MONUMENTAL BRASS,  
PROBABLY REPRESENTING RICHARD CARYNGTON, RECTOR,  
WHO DIED C. 1507,  
CRANLEY, SURREY.

parish, on the King's presentation, on the 10th October, 1489, and probably died in 1507, as his successor was instituted on the 24th November in that year. Scrolls proceeding from his mouth, with the words,<sup>1</sup>—

esto mihi peccatori :  
sana anima mea quia peccavi tibi.

The style of execution is of about the average of that date, when engraving for monumental purposes was already in decadence. It lies on the chancel floor, on the south side, within the rails.

We now come to the monument before alluded to. As described by Manning and Bray, it was<sup>2</sup> (for unhappily we must use the past tense) a low altar-tomb of marble on the north side of the chancel, on which were the effigies of a man and woman, and a child between them, all kneeling; with a scroll issuing from each of their mouths. On that belonging to the man was inscribed (the words in brackets previously lost)—

[Have m'cy Jhesu in honor of ] thy gloriovs resvrreccion.

On the woman's :—

And grant vs the merite of thy bytter Passion.

On the child's,—

Parentes accipe, et infantem, bone Xp̄e.

And over it, according to a previous authority, St. John Baptist with a cross in his left hand, and other work partly broken; but this probably meant what Manning and Bray describe as “on a separate plate an ordinary piece of sculpture representing the Resurrection.”

Over the man were the arms—On a bend three martlets—*Harding*.

<sup>1</sup> Ego dixi : Domine miserere mei : sana animam meam, quia peccavi tibi. (Psalm xiii. of the Vulgate, v. 4.)

<sup>2</sup> This description of the tomb is taken from Manning and Bray (vol. i. p. 541), published in 1804.

There were various families of Harding the charges in whose arms were alike, but they differed in metal and tincture. Harding of London (perhaps this Harding) bore *ar.* on a bend *sa.*, 3 martlets *or*; to another Harding of London there were granted in 1568, *or.* on a bend *az.*, 3 martlets *ar.*, a sinister canton of the 2nd, charged with a rose of the 1st, between 2 fleurs-de-lis of the 3rd: there were also Hardings of Newtowne, Wilts, and of Ireland.<sup>1</sup>

Beneath was this inscription, of which the part in italics is lost:—

Of your Charite pray for the soulyps of Robert Hardyng late Alderman & Goldsmith of London and Agas his Wyffe whos body here lyeth beryed, And departyd thys present lyfe the XVIII day of Febrvar) in the yere of ovre Lord God M CCCC and III for whos Sowlyps and all xpen we pray you say Paternoster and Ave.

At the present time part of the inscription alone remains, apparently preserved because half of the slab was found of use in the paving of the chancel floor, where it lies against the east wall towards the north side. The altar-tomb has been utterly destroyed; not a fragment of the sculpture remains. A lithograph, probably full size, of the representation of the Resurrection, is given in Hussey's *Churches in Kent, Sussex, and Surrey*, published in 1852;<sup>2</sup> the illustration on the opposite page is copied from it, but reduced to half-size.<sup>3</sup>

No doubt this barbarous destruction and robbery of the dead occurred at the time of the restoration of the church in 1845. There is a very similar brass engraving of the Resurrection on the tomb of Richard Covert at Slaugham, Sussex, 1547, not many miles distant.

<sup>1</sup> Burke's *General Armory*.

<sup>2</sup> *Churches in Kent, Sussex, and Surrey, mentioned in Domesday*, by the Rev. Arthur Hussey, p. 325. He speaks of it as in the chancel, and (in error) as being accompanied by the Onslow arms. The monument is also mentioned in Murray's *Handbook for Surrey*, published in 1843, probably taking the information from Manning and Bray.

<sup>3</sup> I have been unable to meet with a rubbing from the brass; and an advertisement in *Notes and Queries*, asking for the loan of one, produced no result.

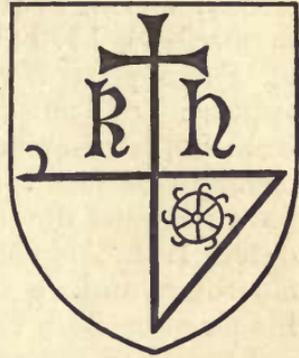


On the other side of the chancel in the floor is a shield, with merchant's mark and the initials "R. H.," which may very likely have belonged to this monument.

The Robert Harding who is commemorated by this monument was the son of Robert Harding, who in 1466-7 purchased the Manor of Knoll from Thomas Slyfield, of Great Bookham: his son William dying without male issue, it descended to his two daughters, Helen and Catherine: the latter of them married Richard Onslow, Esq., and the entire estate seems to have, in 1560-1, through the medium of trustees, passed to her for the use of her husband, self, and heirs male.<sup>1</sup> Thus apparently commenced the connection of the Onslow family with Cranley, from which place they subsequently received a title in the Peerage.

Robert Harding was a member of the Goldsmiths' Company of London, of which he was elected warden in the years 1464, 1469, 1473, and 1477, and became master in 1489.<sup>2</sup> His name also appears with others, apparently in 1471, when there were deposited with the Company certain pownsons (? pouncings, or punches), by one Oliver Davy, in relation to a wager between him and White Johnson, *Alicant strangioure goldsmyth*, also of London, for a competition of skill, and which was decided by a mixed jury of the trade in 1466, in favour of Davy.<sup>3</sup>

It is somewhat singular that in 1501 there was a renter of the Goldsmiths' Company of the same name, and he was warden in the years 1503, 1504, and 1509, but appears never to have been master. Perhaps this was



BRASS.

<sup>1</sup> Manning and Bray, vol. i. p. 537.

<sup>2</sup> Books of the Goldsmiths' Company. I am indebted to the company for access to their records, whence these facts appear.

<sup>3</sup> Herbert's *Twelve Great Livery Companies of London*, vol. ii. p. 197.

the nephew whom the testator mentions in his will. Our Robert Harding also attained civic honours, having been elected sheriff, by the mayor, on St. Matthew's Day (21st September), 1479 ;<sup>1</sup> and he was alderman of the ward of Farringdon Without, but from what year does not appear : he is not described as such when master of the Goldsmiths' Company, though a similar dignity was usually mentioned in the Records ; and he appears to have resigned the office in the year 1500 ; for in his will, dated 19th August, 1500, he describes himself as *late* alderman, and we find that a successor was elected in his place on 25th February, 1500-1.<sup>2</sup>

I have had the good fortune to find the Will of Robert Harding, which was proved in the Prerogative Court of Canterbury.<sup>3</sup> As was frequently the case in early days, it consists of two separate documents, bearing the same date. The first relates to personal property, and contains the appointment of executors ; and the second disposes of the real estate.<sup>4</sup> They are both lengthy, and I shall extract those parts which relate to the funeral of the testator, and to Cranley, and shortly note the rest of their contents.

The first document commences thus :—

In the name of God, Amen, the xix day of the Monyth of August in the yere of ou<sup>r</sup> (*Lord*, omitted at end of a line) a thowsand v c and in the xv yer of the reyne of kyng Henry the vii<sup>th</sup>. I Robert Harding the elder, Late Alderman and CITIZEÑ of London, being in my perfit mynd and in good memory and in good helth of body, lawde and preysing being to all mygthi god,

<sup>1</sup> *Guildhall Records*, Journal 9, fol. 224 b.

<sup>2</sup> *Ibid.*, Journal 8, fol. 176 b.

<sup>3</sup> *Prerogative Registry*, 5 Holgrave.

<sup>4</sup> Writers on the law of Wills draw a distinction between the two documents ; a Testament is characterized by its containing the appointment of executors, which would be required for personalty only, while a Will deals with real estate. As an evidence of the change which has imperceptibly taken place in the law, it may be noted that for a long time past the Ecclesiastical Courts held (as the Court of Probate holds) that the jurisdiction for proof of Wills extended only to those cases where there was personal estate, and refused probate of Wills which disposed solely of realty, on the ground that they had no power to deal with them.

make orden and dispose this my present testament and last will of all and singler my goodys and Cattalls mouabull and vnmouabull wich J now have or shalhave the day of my disseace aswell within the Cite of Londoñ as ells wher within the realme of Jnglond in man and forme ensuing—that is to say—ffirst J bequeth and recomende my sowle vnto almithi god my maker and redem and to our blessid Lady the virgin seint mary and to all the holy company of hevyn, and my body honestly to be buried withowt pompe or pride within the pardoñ Churchyerd of the cathedrall church of Seint Poule of London, if so be that I dye within the seyde Cite (or) in a place conuenient ther, after the discreciōn of my Executors underwriteñ And if J die owt of the seyde Cite of Londoñ, than I wull that my body be buried in the parish church of Craneley in the Counte of Surr.

All duties owing to the parson to be paid before all other things.

The “seyd goodis, cattalls, and dettys” to be divided into two “Egall parts”; one “for Agas my wife, shee therwith to doo her owne free will and pleasure.” From the other half are to be paid the charges and bequests following:—

ffirst J yeve and bequeth to the openyng of the gronde where hit shall fortune my body to be buried vi<sup>s</sup>. viij<sup>d</sup>. sterlinge. I wull that my Executors after ther best discrecions prouide and ordeñ the day of my disseace, for torches honestly to bring my body on erth, and for my honest tapors to bre abowt my body and herse the time of my dirige and masse whañ my sayd body shalbe buried, and at my monyth mynde with iiij tapers; I wull that iiij pore meñ holde them. Item I yeve and bequeth to eüy por man holding the seyde tapers and torches at my sayd buryng and monyths mynde, viij<sup>d</sup>. All which torches so bi my sayd Executors puided and ordenyd at the time of my sayd buryng, J wull that Jmmediatly after my mōthis mynde, that they and eüy of them be geven and distribut vnto por churches wheras moste nede shalbe by the discreciōn of my Executors. Jtem I yeve and biqueth to the hie altar of the parishe church of Cranley aforesayde for my tithes and oblaçons by me negligently forgotyñ or with draweñ, in the discharge of my sowle vse viij<sup>d</sup>.

Then to the church works of Saint Vedast £4, and of St. Mathew, Friday Street, and St. Nicholas Colde Abbey, each xl<sup>s</sup>.; to the reparation of the church of Chelsham, Surrey, x<sup>s</sup>.; and to the church works of Warlingham iiij<sup>s</sup>. iiij<sup>d</sup>.; that the parishioners of the severall churches may pray for his soul.

Jtem I geve and bequeth to the Reparacōn of the parishechurch of Cranleygh aforesayd to the parishon<sup>r</sup> ther, the more specially to pray for my sowle, x<sup>s</sup>. And J wull that my sayd executors prouide and ordeñ an honest prest of good name fame and conuersaciōn to sing and sey his masse and other his diuine seruis within the parish church wher yt shall fortune my body to be beryd bi the space of iij yeris next ensuing my disseace. Jtem I geve and bequeth to the same prest for his salary & wag<sup>e</sup> yerly during y<sup>e</sup> same iij yeris x mark ster).

The Executors are directed to distribute among the poor prisoners in Newgate, Ludgate, and the two Counters, the King's Bench, the Marshalsea, the prison at Westminster, and the "parson" of the Fleet iij<sup>l</sup>. vj<sup>s</sup>. viij<sup>d</sup>.

To the most needy parishioners of St. Vedast xl<sup>s</sup>., at the rate of 8<sup>d</sup>. each.

To the 4 persons that shall bear his body to the grave, if in London, iij<sup>s</sup>. iiij<sup>d</sup>., but if in the country, xx<sup>d</sup>. each.

To 40 poor householders of the town of Leiton bussard iiij<sup>d</sup>. each.

To the relief of the "pore sike pepull being within the howse of ovr blessid lady of bedlem with owt bishopisgate of London, x<sup>s</sup>."

Amongst the most needy in the town of Addington, x<sup>s</sup>.

To provide for the day of decease & trentals of masses by the four orders of Friars in London, each x<sup>s</sup>.

To the reparation of the chapel of Billington, Beds, x<sup>s</sup>..

Jtem J geve and bequeth to eūy mañ and womañ being in necessite, that hath s'uyd me as comnant seruantis, vj<sup>s</sup>. viij<sup>d</sup>.

Jtem J yeve and bequeth to euery prest and Clerke of that church wher yt shal fortune my body to be buried, being at my dirige and masse, xij<sup>d</sup>.

To the Prior & conu<sup>t</sup>. of the charterhows beside london, for dirige & messe of requiem, xl<sup>s</sup>.

To Agnes my suster, to pray for my sowle, xx<sup>s</sup>. and a new gowne after the discreciōn of my seyd executors.

It recites that two husbandmen in Buckinghamshire are bound to him for £40, payable in yearly instalments of xx<sup>s</sup>.; of which he wills to his sister vj<sup>s</sup>. viij<sup>d</sup>. per annum.

He leaves to the 5 poor houses of Lazars near London, v<sup>s</sup>. each; and to the marriage of 6 poor maidens each xx<sup>s</sup>..

He forgives Robert Chantrey, Citizen and fishmonger of London, a debt of xl marks, and bequeaths to his daughter Agnes Chantrey iv<sup>li</sup>. vj<sup>s</sup>. viij<sup>d</sup>. to be delivered on the day of her marriage.

Jtem J geve and bequeth towardys the reparacon and mending of the hie wayes which be in decayes and nowyfull to the pepull within the parishys of Chelshñ, Croydon, and Craneleygh in Cownte of Surrey xx li. sterlinge, which I wull shalbe disposid within a yer next ensuing my disseace in such places as shall seme most needfull, as bi the aduice of my seyde executors shalbe aduised.

To William Chamberleyn his servant, xl<sup>s</sup>. and one of his best gowns furred.

Jtem I give and bequeth euery childe of Thomas Harding xl<sup>s</sup>., to be deliuered to them at ther lawefull age, or the day of ther mariage.

He then revokes former Wills, and bequeaths the residue to Agas his wife; and he leaves to each of his executors for their trouble xx<sup>s</sup>. The clause containing the appointment of executors has been omitted in the will as entered in the register, and the original Will is lost.

In his Testament and last Will he speaks of his manor, lands, tenements, &c., in Chesham, Warlingham, Addington, Farley, Craneley, Shalford, Codham, and Chellysfeld, in the counties of Surrey and Kent. He directs that two crofts, which he had lately purchased, and were held to farm at vi<sup>s</sup>. viij<sup>d</sup>. per annum by John Clerk, otherwise called John Mouer,<sup>1</sup> and a cottage occupied by William Norton, be assured to the parson and churchwardens of Craneleygh, to dispose of the rents,

towards the reparacon, sopportacion, and mayntenynge of the Jle callyd our lady Jle, within the parish church of Craneley aforesayd, and to the entent that the parsoñ ther for the time being and the parishon<sup>s</sup>. of the same parish pray the more specially for my sowle, my wifis sowle, the sowlys of my father and mother, my children sowlis and all cristen sowlis, at all such timys as thei shall make ther devout prayers whithin the same church. And I wull & ordeñ bi this my last will that iff the sayd Rent<sup>e</sup> profit<sup>e</sup> and Revenies comynge and growing of the seyde Croftis,

<sup>1</sup> The earliest name on the parish register (dated 1566) is John More.

and Cotage, with the appurtenaunce, be not disposid to thentent abovesayd, Or yf y<sup>t</sup> the sayd parsoñ and parishoñs for the time being have not my sowle and the sowlis aforesaid in remembrance as is abovesaid, that all the seyd rente, pfitte, and revenies comyng and groing of the seyd ij croftis and cotage with the appurtenance, yerly be distributid and disposid toward the Repacõns of the parish church of Euhurst in the sayd cownte of Surrey, to the entent that the Curatt and parishoñs of the same parish foreuermore pray the more specially for my sowle and the sowlis afor<sup>s</sup> sayd.

Then follows a similar devise of lands in Codham and Chelfeld to the vicar and churchwardens of Chelsham, with a similar object, and in a like default, to go to the church of Codham, with a like intent.

All his other lands he leaves to his wife Agas, for her natural life. And after her decease,

I wull aff such feoffe as ben sealid and enfeoffid of and in my maner of Knoll, with the appurtenance in the seid parish of Craneley or of any other my londis and tenementte with in the same parish, make or cause to be made a sufficient and sur estate as well of and in the same maner of knoll as of and in all other my londis and tenementte w<sup>t</sup>. the appurtenance in the seyd parish of Craneley and Shalford, vnto my neveu Thomas Harding Citezen and Jremonger of London to have and to holde the forsaid manor, londis, tenements, and all & singler ther appurtenance in the said parish of Craneley, to the sayd Thomas Harding, to his Eyres and assignes foreuermore.

And the rest of his estates (incontinent after the decease of his wife) to his nephew Robert Harding, the brother of the said Thomas Harding, his heirs and assigns for ever.

In the Register there is a blank for the Probate Act, but the previous one bears date the 26th, and the next following the 15th March, 1504. The appointment of executors having also been omitted, we do not know who they were.

The monument evidently formed one of a class especially deserving of notice. It was not only a monument to commemorate the individual and his family, but it served also as a part of the church furniture, and thus recalls an interesting ecclesiastical ceremony, which has long since ceased in the English Church. It was what

was called an *Easter Sepulchre*, and served an important use in the ceremonies of that solemn period when the Church annually commemorates, on Good Friday, the Great Sacrifice of our Blessed Lord for the redemption of the world, and his entombment; and, on the festival of Easter Day, rejoices in the remembrance of his resurrection.

Two classes of ceremonies were anciently in use; one, which was rather of a local than a general nature, somewhat resembled a *mystery*, or dramatic performance, analogous to that still performed at decennial intervals, and witnessed by so many of our countrymen this year (1871), at Ober Ammergau, in the Tyrol; the other, a strictly rubrical ceremony, such as (except in small points of detail) is still performed in the Roman Church.

Full records of the first of these two classes have descended from as far back as the eighth century, at Poitiers, the ninth at Metz, the tenth as laid down by our own St. Dunstan, and others subsequently;<sup>1</sup> and they continued to be performed in some places, as at Narbonne and Bourges, almost to within times of living memory. Varying in different places, the general effect was the same. Premising that on Good Friday after mass, the reserved Host was not placed in the pyx over the altar, as at other times, but was removed out of sight to the place called the Easter Sepulchre, where it remained until Easter morn;<sup>2</sup> there was then, to a certain extent, a representation of the scene, though those engaged were not in costume, and the words were those of the Evangelists, chiefly relating to the visit of the three Maries to the tomb, the interview with the angel, and the joyful tidings of the resurrection. Its nature was in fact the precise parallel to an oratorio; the scene being indicated in both cases by the same

<sup>1</sup> *Concordia Sti Dunstani*, ed. Reyner, p. 89, quoted in Migne's *Encyclopédie*, vol. cxxxvii. p. 493; also Martene, *De Antiquis Ecclesie Ritibus*, lib. iii. cap. xvi. ii. p. 141.

<sup>2</sup> Ducange, *Glossarium*, ed. 1736, vol. vi., s. v. *Sepultura Crucifixi*; Coussemaker, *Drâmes Liturgiques*, p. 178, &c.

words, but in the one chiefly by dramatic art, and in the other expressing the emotion by the highest musical art.

The other class of ceremonies in connection with the Easter Sepulchre was a regular ceremony laid down in the ordinal of our own Church, and guided by rubrics ; the Sarum rite as arranged by St. Osmund was that chiefly followed in England, and those of York, Hereford, Lincoln, and Bangor differed chiefly in points of detail ; and the Arbutnot Missal indicates that the practice in Scotland was similar ; so that in fact there was practically but little variation in the missals of the whole of Great Britain.<sup>1</sup> Being, then, of such general use, some account of the ceremony may be deemed interesting, even to those who regard it solely in an achæological point of view.

Upon Maundy Thursday (following the precise order laid down in the Sarum rite) three Hosts were consecrated ; one for the mass of that day, another for Good Friday (upon which day there was no consecration), and the third for the sepulchre.

After vespers on Good Friday, the pyx containing this third Host, together with the cross from the altar, was carried to the sepulchre by the priest and a cleric of the superior rank, both in surplices and with bare feet ; both kneeling, the priest commenced the Responsary—"I am counted as one of them that go down into the pit ; I have been even as a man that hath no strength ; free among the dead." Then rising, he commenced the Responsary, "Sepulto Domino," which the choir took up with the versicle, "Ne forte veniant discipuli ejus, et furentur eum, et dicant plebi surrexit à mortuis." The sepulchre being incensed and the door closed, the priest began the Antiphon, "In pace," and the choir continued "in idipsum." Then the priest gave the Antiphon, "In pace factus est," and the choir continued "locus ejus."

<sup>1</sup> See *Missale ad usum insignis Ecclesie Sarum*, 1527 and 1534, and a recent translation published by the Church Press Company ; *Processionale ad usum Sarum*, Paris, 4to. 1528 ; *Missale ad usum celebris Ecclesie Helfordensis*, Rouen, 1502 ; *Arbutnot Missal*, Burntisland reprint.

Then the priest, "Caro mea," and the choir continued "requiescet in spe." This being finished and private prayers said, they all retired without any fixed order. From that time, says the rubric, there shall burn continually one wax taper at the least, until the procession on Easter morn, being then only extinguished when the first Benedictus is sung.

On Easter Day, before mass and before ringing the bells, all the lights in the church being lighted, the superior clergy with cerofer and thurifers go to the sepulchre, and after censing, with great reverence the Host in the pyx is placed in the tabernacle and suspended as usual, and the cross is replaced on the altar. Then all the bells are rung together, and there is sung the anthem "Christus resurgens" and the versicle "Dicant nunc Judei," to which the choir respond "Alleluya, Alleluya."

In some cathedrals in England, the Host appears to have been placed in a special article of plate, as at Durham,<sup>1</sup> where it is described as "a marvelous beautifull Image of Our Saviour, representing the Resurrection, with a crosse in his hand, in the breast whereof was enclosed in bright Christall the Holy Sacrament of the Altar, throughe the which Christall the Blessed Host was conspicuous to the behoulders." Apparently the representation of the resurrection was much after the same general design as the engraving on the brass at Cranley. At Lincoln<sup>2</sup> was a somewhat similar piece of plate for the same purpose, of silver and gilt, with a beryl in the breast, weighing in all 37 oz. And a similar image of silver gilt and enamelled, with a beryl in the breast, and weighing 95 oz., was bequeathed by Cardinal Beaufort to Wells Cathedral.<sup>3</sup> Several other instances might be given.

All authorities agree that there should be one light at least continually burning whilst the Holy Sacrament

<sup>1</sup> *Cosin MS.*, printed by the Surtees Society, vol. xv. p. 10; and also in Davies's *Rites of Durham*, p. 22.

<sup>2</sup> *Inventory of Jewels, &c. of Lincoln Cathedral*, 1536; Dugdale's *Monasticon*, vol. vi. p. 1279.

<sup>3</sup> Dugdale's *Monasticon*, vol. ii. p. 280, *note*.

remained in the sepulchre, and a watch was kept in remembrance of the guard of Roman soldiers. There are innumerable records of this custom being followed from an early date, and parish accounts always contain entries of payments to the watchers. Thus at Bletchingley, in this county, in the accounts for the years 1546-52,<sup>1</sup> occur items of payment of 4*d.* or 8*d.* to John Brande for watching the sepulchre. In 1538, when Bishop Cromwell issued his Injunctions<sup>2</sup> forbidding the clergy to suffer any candles to be set before any image, exceptions were made of the light on the Rood-loft (where the Gospel was read), that before the Sacrament of the altar, and the light about the Sepulchre.

The scene of these ceremonies was usually a framed wooden structure, annually put together for the occasion, and afterwards taken to pieces and stowed away till the next year, and it was hung with rich cloths of gold and colours. The earlier English parish accounts always contain entries of the expenses of this, which was technically called "making the sepulchre," varying according to the size and wealth of the church. At Seville, in Spain,<sup>3</sup> exists the grandest known; it was designed in 1544, and subsequently added to till its dimensions are out of proportion even to the cathedral, the nave of which is 145 feet high: this is erected annually; it was formerly lighted by 162 lamps and 722 wax-candles, weighing several thousand pounds.

But in some churches the structures were partly permanent, consisting of a canopied high or altar tomb, serving as a nucleus for the temporary structure, and in the front was generally a sculpture in relief, representing our Lord rising from the tomb and the soldiers watching; such as those existing at Lincoln Cathedral, and at Heckington and Gosberton, Lincolnshire; Northwold, Norfolk; and Holcombe, Devon.<sup>4</sup> But towards

<sup>1</sup> Kempe's *Loseley Manuscripts*, pp. 164, 165.

<sup>2</sup> Collier's *Church History*, vol. ii. p. 150.

<sup>3</sup> *Descripcion del Templo Catedral de Sevilla*, pp. 153, 193.

<sup>4</sup> Engravings of several of these are given in *Vetusta Monumenta*, vol. iii. plates 31 and 32.

the latter part of the fifteenth century there arose a practice of erecting a tomb for the burial of the donor, with the object of also serving for the Easter sepulchre: of this many instances might be given; such as those existing at Long Melford, Suffolk; Hurstmonceaux, Sussex,<sup>1</sup> and Slaugham, Sussex; but the majority were destroyed shortly after the Reformation, and those which survived are being gradually destroyed in the process of "church-restoration," as in the case of that at Stanwell, Middlesex,<sup>2</sup> which was destroyed a few years since, without the slightest pretence of any advantage to be gained from its removal; and Narburgh, Norfolk, destroyed since Blomefield's time.<sup>3</sup> There is no doubt that the tomb of Robert Harding in Cranley Church was such an one.

A few years since there was a meeting in the lecture-room of the South Kensington Museum, of architects and gentlemen interested in archæology, to protest against the destruction daily wrought in the ecclesiastical antiquities of France, under the specious pretence of restoration. The facts stated showed a barbaric recklessness, disgraceful to that country and to civilization; but so many parallel cases occurring in this country were adduced, that the meeting, bearing in mind the old adage, that "those who live in glass houses should not throw stones," did not venture upon the protest proposed to have been sent to the French Government.

The treatment of the subject is strictly a conventional arrangement, which was followed during many centuries, and of which an instance dating from the Carolingian period occurs in the shrine of St. Albinus at Cologne,<sup>4</sup> and hundreds of examples in sculpture and painting might easily be adduced.

<sup>1</sup> Engraved in *Sussex Archæological Collections*, vol. iv. p. 191.

<sup>2</sup> *London and Middlesex Archæological Society's Collections*, vol. v. p. 119. Engraved in the *Gentleman's Magazine*, 1793, vol. lxi. p. 993.

<sup>3</sup> Blomefield's *Norfolk*, vol. vi. p. 162.

<sup>4</sup> Engraved in Jameson and Eastlake's *History of Our Lord*, vol. ii. p. 264.

The ceremony described, continued in use till the time of King Edward VI., in whose second year (1549), Archbishop Cranmer inquires in his Visitation Articles,<sup>1</sup> "Whether they had upon Good Friday last the Sepulchres with their lights having the Sacrament within," and Bishop Ridley refers to them in his Visitation Articles in the following year.<sup>2</sup> It was revived during the reign of Queen Mary; but between the years 1560 and 1566 the sale or destruction of the sepulchre shows cessation of the ceremony.<sup>3</sup>

In the exterior face of the wall of the north aisle is set a slab incised, with an inflated and extremely long inscription in verse: from the effect of weather, it is not altogether very legible, but the date appears to be 1630.

Other sepulchral memorials, happily of less importance or antiquity, but still valuable to all who are interested in archæology and genealogy, and to all who reverence the dead, disappeared from Cranley Church when it was so neatly paved with tiles, at the fatal epoch of 1845; and for particulars of them we must now look to the work of Manning and Bray.<sup>4</sup> The following may be noted here,

1664. May 19<sup>th</sup>. Sir Richard Onslow, Bart. aged 63.

1679. Aug<sup>t</sup> 27<sup>th</sup>. Dame Elizabeth Onslow his Widow, aged 78.

1688. July 21<sup>st</sup>. Sir Arthur Onslow, Bart. aged 67.

It seems strange that the family should not have seen to their preservation.

1682, September 20<sup>th</sup>. An oval tablet to the memory of Michael Pike, rector, and his wife Elizabeth, who died in 1670. He became rector in 1645, and styles himself "minister" in the register book frequently up to 1665; no doubt he conformed at the Restoration, since he enjoyed the living for twenty-two years after-

<sup>1</sup> Sparrow's *Collection of Articles, Injunctions, and Canons*, p. 29.

<sup>2</sup> *Ibid.*, p. 37.

<sup>3</sup> A full account of the nature and history of Easter sepulchres will be found in a paper, by the present writer, in the *Archæologia*, vol. xl. p. 263.

<sup>4</sup> Manning and Bray, vol. i. pp. 541 and 424, *note*.

wards. He had a daughter born on the 2nd and baptized on the 29th April, 1660.<sup>1</sup>

Of the assistant clergy, we find that Thomas Arundell was curate for some time until the latter part of 1626; his son Richard was buried on 21st February, 1619, and three other children were baptized; viz.—Christopher on 25th December, 1620; Elizabeth, 11th August, 1622; and Lydia, 24th October, 1625.<sup>1</sup> Richard Arundell, gentleman, no doubt a relative of his, was resident in the parish and had a son, Arthur, baptized 11th August, 1639.<sup>1</sup>

Then we find the name of John Brewster as curate in the years 1631 to 1643: probably he succeeded Arundell at the former date; and we find the record of the baptisms of nine of his children, and burial of three between the 6th November, 1626, and 20th March, 1644.

In 1680 appears the name of Couarte or Coverte as curate; probably he was a descendant of the family commemorated by the Resurrection-brass at Slaugham. And in the same century we find mention of Alexander Walker, curate, married on 12th August, 1692, to Ann Bachelor, of Guildford, widow.<sup>2</sup>

Several parish clerks' names appear in the registers. There was Brianne Kempe, of Highupfields, who was buried on the 11th January, 1640,—having survived his wife Alice only nine days. He was succeeded by (his son probably) John Kempe, who, apparently on the strength of the appointment, was married on 30th June following, to Ann Myhell. He was succeeded by the Parliamentary Registrar, John Plawe, in 1653, who had a son born and baptized in May, 1664.

Let us now examine the register books, from whence these particulars of the clergy and parish clerks have been extracted.

The register begins at a tolerably early date, 1566, of which year there are four entries, and of the following year one entry, together occupying the first page; but

<sup>1</sup> Parish Register Book.

<sup>2</sup> Parish Registers.

our expectations are disappointed, when, upon turning over leaf, we find the next record dates in 1609. No doubt the explanation is, that the present volume was intended to be a transcript from the original record, and was commenced in obedience to the Canon of 1603 (which ordered that all parish registers should be copied upon parchment, but unfortunately omitted to provide any remuneration for the clerkly labour); but in this instance that intention was not fulfilled. The original, though no longer to be found, was in existence till a comparatively recent date, for there is a note in the style of handwriting of the latter part of the last century, "vide in the other Booke."

Even from the commencement of the present original records in 1609, they do not appear to have been very regularly entered, for there are but three entries in that year. From 1631 to June or July, 1643, the entries were evidently made by John Brewster, the curate, who, with the churchwardens, between the years 1632-1643, sign the foot of each page, in accordance with the directions contained in the canons.

The baptisms recorded in the first volume contain scarcely anything more, worth noting, except entries relating to the Onslow family, to which we shall advert subsequently.

The "Marigesses" in the same volume begin in 1609 and end in 1648, and include the names of several Londoners, viz.—

William Merryman of Westminster in 1623.

Thomas Blackwell of Christ Church London, 1628.

William Cooper of "y<sup>e</sup> pish of Allgate in y<sup>e</sup> King's Mineries," 1629.

Philip Nevill, Stationer, of London, 1638.

The register "for berenngē" does not present any remarkable features. We note several cases of fatal epidemic in families—perhaps fever; as in 1633, a son of John Lukas was buried on the 5th August, a daughter on the following day, and on the 9th, John Lukas "himself"; and in 1640, a daughter of William Bernard, on 12th November, a son 11th January, Mary, wife of John Bernard, on 16th January, and John himself on the 27th.

The second book was begun by John Plawe, the registrar appointed by the Act of the Republican Parliament in 1653, elected and chosen to be registrar of the parish, and sworn to the faithful performance of his office before Sir Richard Onslow, justice of the peace.

And the entry runs in this form, which was continued down to 1665 :—

The Registering of Publications in this parish.

Thomas Hatton and Ann Lathird weare Published according to a Late Act of Parliament Three severall Lords Dayes in their Parish Church of Cranley ; the days of Publishing are these, the twelfth, the nineteenth, the sixe and twentieth, all of ffebruary in The yeare of our Lord 1653.

The marriages were performed before justices of the peace, chiefly W. Pitson, John Westbrooke, or Sir Arthur Onslow, until 1657–8, and then generally before a minister. The names of the following appear :—Michael Pieke (or Pike), Minister of this parish ; Mr. Heigham, of Wotton, Wing of Ewhurst, Meade of Redgeweake (Rudgwick), Garde of Abinger, Tomson of Shalford, and Holland ; it was, however, most frequently Mr. Pike who officiated. The marriages of several men, without the women's names, are recorded in the next volume, as though they had been omitted by neglect. The officiating magistrates were Petson, Duncombe, Westbrooke, Arthur Onslow, and Hussey.

The next part of the volume is headed thus :—

The Registering of Deaths & Burials of all sorts of People  
in this Parish.

On the 5th November, 1681, is added the mention of affidavit referring to the requirement by the Act of Parliament of evidence of burial in woollen only. Of the burials some seem to have been similarly omitted, and entered in the next volume. Other names of ministers are Eares of Abinger, and "Tomson, minister at Shalford Church."

Baptisms seem to have been usual, and the dates of both birth and baptism are given. Apparently the same

registrar, John Plawe, continued in office till 1664 or 1665; a child of his was baptized in May, 1664.

Only two Anabaptists' children are noted: thus—

Dec. 1701. James Potter had a child born called by y<sup>e</sup> name of Richard.

Dec. 3, 1703. Jane Potter had a child born.

Amongst the surnames it appears that More, or Mower, the earliest name in the register, is only lately extinct in the male line; Stedman is still one of the commonest; Shorlocke, Tickner, Smallpiece, and Tanner continue common; Manfield and Farley also exist; and Mellersh, Lacar, Chittie, Coston, and Petoe, names common in this part of the county, may yet be found here.<sup>1</sup> Among unusual surnames occurring in the earlier entries may be mentioned, Richebell, Delfould, Benion, Slaterford, Didelfould, Grubgey, Mabanke, Querington, Winpenny, Marlin, Edsaw, and Clowser.

The Christian names are very ordinary: Dammarus, Sarai, and Charite, occurring in 1650 and 1654, are the only ones indicating Puritanism.

The occupations of persons mentioned in the registers are not usually stated until 1687, and then they are of no special mention, with the exception, that one is called a "Translator," *i. e.* a cobbler.

In the second book there is a list of collections made in the parish, beginning in 1658, of which we may note the following:—

1661. September the 8 day 1661. Collected in this pish for Phillip Dandull being by nation a turk; the sume of foore shillings & a penny .....	0	4	1
,, For the Churches of the Dukedome of Luthuania...	0	8	0
,, Apriell the 9 <sup>th</sup> 1665. Collected for the burning of the Church of Weethyham in Sussex for & towards the repare of it, the sum of eight shillings .....	0	8	0
1677. for relief of 30 distressed protestants of Hungary ...	0	8	1
On 19 <sup>th</sup> Dec <sup>r</sup> 1670 is a long list of subscriptions for the redemption of Christian slaves amounting to the not inconsiderable sum of.....	£13	12	4

<sup>1</sup> From the information of the Rev. J. H. Sapte, who has been the rector of the parish for the last twenty-four years.

In this account of the registers and their contents, we have purposely omitted to extract the entries relating to the Onslow family (who were the only family of high position and continuance in the parish), in order to place them together for the sake of convenience ; and to them we will now advert.

The registers mention Richard Onslow, Esq., who was the grandson of Robert Onslow, through whose marriage with Catharine Harding, the Manor of Knoll was acquired by the family. He was Attorney for the Duchy of Lancaster and of the Court of Wards ; Recorder of London ; in the 8th Eliz., Solicitor-General and Speaker of the House of Commons. Richard, mentioned in the registers, became Sir Richard in 1624 or 1625 ; he was knighted at Theobalds, on 2nd June, 1624 ;<sup>1</sup> and sat for the county of Surrey in three Parliaments of King Charles I., by whom he was employed, in May, 1644, in the important siege of Basing House ; in 1648 he was seized with the other members of the house then sitting. The register shows that he was a justice of the peace in 1653, and before him, as such, parish registrars were sworn-in here and at Godalming,<sup>2</sup> and no doubt other neighbouring parishes. Though summoned in 1654 and 1656, he did not occupy his place ; notwithstanding which, on 20th December, 1657, a writ under the Great Seal, appointed him, with fifty-nine others, to take place in Parliament as Peers. He was subsequently elected member for Guildford. Debrett says he was made baronet in 1660 ;<sup>3</sup> but this scarcely accords with the statement of other writers, that his eldest son, Arthur, succeeded to a baronetcy (that of Sir Thomas Foot) at a subsequent date. He died on the 20th, and was buried on the 26th May, 1664, at Cranley ; in the register he is described as of Arundell House, St. Clement's, London. Manning and Bray say that his tombstone (which, as mentioned, appears to have

<sup>1</sup> Collins's *Peerage* (Brydges's ed.), vol. v. p. 466.

<sup>2</sup> Collections of this Society, vol. iv. p. 207.

<sup>3</sup> Debrett's *Peerage*.

been destroyed at the restoration of this church in 1845), state that his death occurred on the 19th instead of the 20th May, 1664, at the age of sixty-three.<sup>1</sup>

Sir Richard, as appears by the register, had seven sons and six daughters; Arthur, the eldest, was, before he came of age, elected Member of Parliament for Bramber; was a justice of the peace in 1653, and married, first, Rose, the daughter and heir of Nicholas Stoughton; and second, Mary, the daughter and co-heir of Sir Thomas Foot, Bart., Sheriff of London in 1646 and Lord Mayor in 1649. By a limitation of the baronetcy, it descended, on the death of Sir Thomas Foot, in 1687, to his son-in-law, who thus became Sir Arthur Onslow.<sup>2</sup> The latter died, as appeared by his destroyed tombstone, on the 21st July, 1688, aged sixty-seven.<sup>3</sup>

The register records the birth of Sir Arthur's son, Richard, on the 22nd or 23rd (both dates are given) June, 1654, and baptized on the 9th July following; through him the family acquired a peerage. He became Speaker of the House of Commons on 16th November, 1708, and Baron Onslow on 25th June, 1716. He married Elizabeth, daughter of Sir Henry Tulse, a Lord Mayor of London, and died 5th December, 1717. His daughter Mary married Sir John Williams, who was a Lord Mayor. The titles of Earl of Onslow, co. Salop, and Viscount Cranley, co. Surrey, were conferred upon George, fourth Baron Onslow, 19th June, 1801.<sup>4</sup>

Returning to the first Sir Richard, we find in the register, records of his other children; Arthur, being, as stated, the eldest, baptized 22nd May, 1624.

2. Elizabeth, apparently the "Dame Lady Elizabeth" who was buried 7th August, 1630.
3. Edward, baptized 11th Oct<sup>r</sup> 1625, and buried 9th Dec<sup>r</sup> following.
4. Anne, baptized 1st Nov<sup>r</sup> 1626.

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<sup>1</sup> Other trifling errors of dates respecting the family also occur in Manning and Bray.

<sup>2</sup> Collins's *Peerage* (Brydges's ed.), vol. v. p. 471.

<sup>3</sup> Manning and Bray.

<sup>4</sup> Debrett.

5. Henry, baptized 4<sup>th</sup> Dec<sup>r</sup> 1627.<sup>1</sup>
6. Mary, baptized 4<sup>th</sup> Dec<sup>r</sup> 1628.
7. John, baptized 31<sup>st</sup> Jan<sup>y</sup> 1629 (buried 4th February following—M. and B.).
8. Jane, baptized 1<sup>st</sup> July, 1631.
9. Richard, baptized 28<sup>th</sup> Oct<sup>r</sup> 1632 (married Mary, daughter of Sir Abraham Reynardson, Lord Mayor of London—Manning and Bray).
10. Thomas, baptized 24<sup>th</sup> Nov<sup>r</sup> 1633.
11. Dorothy, baptized 22<sup>nd</sup> Feb. 1634 (probably the Mistress Dorothy Onslow who was buried 19th June 1642).
12. Katherine, born 11<sup>th</sup> Feb<sup>y</sup>, & baptized 10<sup>th</sup> March 1635 ; and
13. John, born 12<sup>th</sup> Sept<sup>r</sup> & baptized 10<sup>th</sup> Oct<sup>r</sup> 1638.<sup>2</sup>

Elizabeth, wife of a Richard Onslow, was buried 27th August, 1679 : had she been the relict of Sir Richard, as Manning supposes, her title would probably have been mentioned in the register.

Beside Sir Richard and his descendants, we find mention of George, the son of John, who was born 21st March, and baptized 14th April, 1628, and may probably have been the brother of Sir Richard. There was also a "Mr. Thomas Onslow, Esquier," who was buried 14th December, 1616 ; and a Mrs. Mary Onslow, who on 24th April, 1626, married John Duncombe, of Aldburie, Esq., probably he who acted as justice of the peace in 1653 : they had a son, born 21st March, and baptized 14th April, 1628, by the name of George.

Cranley is believed to have given his name to THOMAS CRANLEY, D.D., Fellow of Merton College, and Chancellor of the University of Oxford. In 1383 he was appointed by the Founder to be Warden of New College, being the first warden after the fellows had taken possession of the college ; he had been Warden of Winchester College from 1382 till 1385. He was afterwards Prebendary of Knaresborough, in the Cathedral Church of York, and Archbishop of Dublin ; and died in 1417, and was buried in New College Chapel, Oxford, where he is

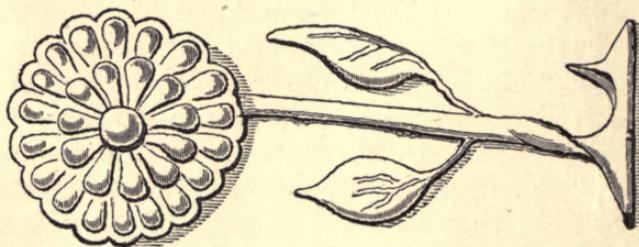
<sup>1</sup> Burke (*Landed Gentry*, p. 1022) says he was the second son ; probably an error, arising from the fact of Edward having lived scarcely two months. Henry was knighted 18th May, 1664, and founded the family of Onslow of Staughton, co. Huntingdon.

<sup>2</sup> Manning and Bray say he died in April, 1663, of small-pox.

commemorated by a beautiful brass representing him in archiepiscopal vestments and standing beneath a rich canopy.<sup>1</sup> In Wood's time it lay before the high altar, but it is now in the ante-chapel.

In conclusion, I wish to record my thanks to the rector, the Rev. J. H. Sapte, M.A., Honorary Canon of Winchester Cathedral, for affording every facility and assistance in the preparation of the present paper; and my thanks and those of the Society are due to our member, Ralph Nevill, Esq., for his excellent and spirited anastatic drawings.

<sup>1</sup> Gough's *Sepulchral Monuments*, vol. ii. p. 51. Plate 23 is an excellent engraving of the brass.



ON THE BELL DATED 1660.