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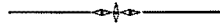
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unwearied in claiming for him deliverance from the trammels of thoughtless routine and short-sighted interference, which so often prove prejudicial to it. But having had no experience of such a training in his own case, he is quite out of sympathy with a *literary* education, as putting the individual in touch with the best thought of the race and being the best discipline for the formation of *thought-power* in himself; and he gives the preference to the observation of Nature, as the best means of acquiring the *knowledge* most likely to be *useful* to him in his subsequent career. Further,¹ he carries his *dislike of authority* to what I cannot help calling such an irrational extreme, as to let it apparently blind him to the fact that in natural science, just as much as in other departments of knowledge, the learner is *obliged* to take the *vast bulk of the facts* with which he has to deal on the *authority* of his teachers, and that life itself would prove too short for the task, if he must verify more than a mere fraction of them in his own experience before he is to be allowed to set forth on the discovery of new ones. And in the domain of morals he lets the same dislike lead him into the still more serious error of dropping out of sight the *authoritative position and functions of conscience*, and making a man's own experience of the consequence of his actions his sole criterion for the discernment of right and wrong.

W. JEFFERYS HILLS.



THE ARCHBISHOPS OF CANTERBURY AND THEIR CONNECTION WITH SUSSEX.

PART V.

ISLIP died at Mayfield in 1366, and was succeeded by SIMON LANGHAM. In the first year of his primacy he visited Sussex, and resided at Mayfield for a time. He was early concerned with matters connected with the county, and in his first year of office issued a commission of inquiry into the charge of non-residency against John, Vicar of Cuckfield, a village in the Weald. Again at Mayfield in 1368 he confirmed the grant by the Prior of Lewes of tithes from Perching to Edburton. His short tenure of the primacy ended the same year, and WILLIAM DE WHITTLESEA ruled the Church in his stead. During his by no means lengthy primacy he does not

¹ Cf. p. 42.

seem to have had any connection with Sussex, save that involved in visitation duties.

At his death, in 1375, SIMON SUDBURY succeeded to his honours and offices. While resident at Mayfield in 1378 he issued permission to the Augustine Friars to wear stockings and hose of black or of brown cloth. During his primacy a certain John Whitelyve was Vicar of Mayfield—a cleric often confounded with the celebrated John Wickliffe the reformer. With the view, apparently, of improving this incumbent's position, Archbishop Sudbury made him a grant of land. The next year this Primate met with the singular death of beheadal by the rebellious followers of Wat Tyler.

His successor, WILLIAM COURTNEY, like so many of the Primates, was often at Mayfield. In 1385 he issued from thence a prohibition from preaching against William Skynderly, a heretic of the Diocese of Lincoln. At the *inquisition* taken on his death, of the possessions of the See of Canterbury in Sussex, the following extensive list was recorded—viz., the Manors of Tarring, South Malling, Stoneham, Rammescombe, Slindon, Lavant, Tangmere, Newtimber, North Bersted, Schripenev, and Aldwicke, with the half hundreds of Pallant and Wittering, the hundreds of Lokkesfield, Ringmer, Aldwicke, and Lindfield; the port called Le Havene, the mill called Bignor Mill, and the Rectory of Mayfield, the manor probably being alienated on lease at the time.

The Primate succeeding Courtney is usually called THOMAS ARUNDEL, but as a scion of the noble family taking name from that little town, and which united the Warenne possessions to the inheritance of the FitzAlans, it would appear that he should more properly be designated Thomas FitzAlan. This family connection with the powerful Sussex house was probably his greatest concern with the county. When visiting his province in 1405, he sojourned for a while at Ford, in Sussex, and while there issued his license for the consecration of South Bersted Church after some re-edification and the addition of a cemetery, the parishioners having previously had to seek sepulture at the mother church of Pagham. On this occasion the Bishop of the diocese granted a year's indulgence to all penitents worshipping at the newly consecrated church, and a minor indulgence of forty days to those who attended on the principal feast days.

In the latter part of Richard II.'s reign this Archbishop became involved in the troubles of his family, and in 1396 was impeached by the Commons for taking part in an illegal commission derogatory to the royal authority, and other political offences. Pleading guilty, he was condemned to

exile, and suffered sequestration of his temporalities. It does not appear that his banishment bore heavily upon him, for there is extant a letter to his monks at Canterbury, which he subscribes as written "with his own hand, in the terrestrial paradise near Florence"—"manu propria in Paradiso terrestri prope Florenciam."

He died in 1413, and was succeeded by HENRY CHICHELEY. When visiting in Sussex and resident at South Malling, this Primate undertook a revision of the statutes of the collegiate house there, particularly as to the due proportioning of the stipends of the Canons. He also added to the possessions of the see by his acquisition of the Manor of Scotney in Lamberhurst, in the north-eastern corner of Sussex, where once so much ironwork was carried on, the 2,500 iron balustrades around St. Paul's Churchyard having been made there.

In 1443 he was succeeded by JOHN STAFFORD. He also, when residing at South Malling, made additions to the statutes of the establishment. Possibly it was on one of these visitations of his Sussex *peculiar*s that the Archbishop appointed John Lyttel keeper of the park of Plasshet, a tract of woodland on the northern border of Ringmer, a portion doubtless of the primeval Wealden forest. A record of this appointment inserted by the Chamberlain of the manor in one of his Account Rolls is interesting as evidencing the concern of the Archbishops in the appointment of quite subordinate officials, and of the necessity the Primates were under of having such details ratified by the Chapter. The Chamberlain's note is in connection with his payment of the exiguous salary, at the rate of twopence per diem, to John Lyttel, parker of Plasshet, "by Letters Patent of John Stafford, Lord Archbishop of Canterbury, approved, ratified, and confirmed by the Prior and Chapter of the Church of Christ at Canterbury." Plasshet was—and is, for it is still a game preserve—one of the most ancient parks in the county, and there are indications that this fringe of the forest of the Weald had associations with prehistoric man, for on its north-eastern border is a tumulus, now grown over with oaks, while in the close neighbourhood of another large grave-mound on the south-western edge of the park are distinct traces of lines of earthworks, doubtless contemporary with the tumulus. The origin of the name Plasshet is probably from the old French word *plesseiz*, a park. The Abbot of Battle had two or three parks, and one of them was called *le Plessset*. Another derivation of the name is the old vernacular word *plashy*, meaning a watery ground, a derivation everyone would adopt who rode or walked through this wood at any season but midsummer, since, in spite of its high

situation, the ground is almost everywhere swampy, while two little streams run through it or along its border.

To Archbishop Stafford succeeded JOHN KEMP, a prelate who, like Peckham, Bradwardine, and possibly Winchelsey, was connected with Sussex by birth. He was born, indeed, as Leland says, "a pore husbandman's son," at Slindon, where he was destined to inhabit at will a palace, the inheritance of those who sat in the seat of St. Augustine. Kemp was a prelate of much ecclesiastical experience, having been successively Bishop of Rochester, Chichester, London, and Archbishop of York. Beyond such association with the county as was involved in visitations, ordinations, and institutions, his connection with Sussex was not noticeable.

Nor did his successor, THOMAS BOURCHIER, have much connection with the same county other than ordinary, though probably the appointment of his relative and namesake, Sir Thomas Bourchier, as forester of the Broyle, was made on some occasion when this Archbishop was resident in Sussex. Among the Manor Rolls of the archbishopric I have been able to find only one Account Roll of this forester—a document, however, sufficiently unique to deserve quotation for its exiguity. It reads thus: "Foresta de Broyle, Thomas Bourchier, Kt. forestarius. Arreragia nihil. Set de." The rest is a blank, and so this remarkable roll ends.

Of JOHN MORTON and HENRY DEAN, successors to Archbishop Bourchier, there is nothing to relate in connection with Sussex, except that a certain John de Clinton, for the purposes of a lawsuit, applied to Morton for the "evidences" of the Manor of Hamsey, remembering doubtless that it had in former times been in the possession of the See of Canterbury.

But WILLIAM WARHAM, who became Primate in 1504, and was the last Archbishop under the Roman obedience, has left several records of association with the county during the course of his lengthy tenure of the see. The supervision which the Archbishops maintained over the appointments of their various manorial officials is well exemplified by a letter which he wrote to the Dean of South Malling on the subject of the appointment of Chamberlain for the Manor of Ringmer. It is one of the first documents written in the vulgar tongue among the manorial MSS. in the archiepiscopal library:

"To the Stewarde and tenaunts of my Lordshippe of Ryngmer. I commende me to you and when I am informed y^t ye have chosen ye Sextenes of my College of Mallyng to be Chamberlains to gather the rents of my Lordshypp of Ryngmere whereas none officer or servaunt of my said college hath been chosen to ye office tyme out of mynde and whereas the said college holdeth no lande of me by such service as y^t is

credeble showed me. Foreasmuch also as the master prebendarie or other minister of my sayd college were ordayned by their founders to be dilligently occupied in God's service and not to be called from y^e to goe about temporal affaires and business. In my mynde ye chowsyng ye sayde sextenes to be chamberlaines have not doon as ye ought to do and therefor I will that ye resort to a new election for chamberlaynes to be chosen or else that two or three of the saddest and most substantial come unto me to show in the name of you all sufficient cause if any so be why ye said Sextens ought to be charged with the said office, which yf ye do not yt ys like to turn you to coste and trouble through takyng of distresses for my rent from tyme to tyme which ys lyke to be ungathered by yo^r chowsyng of the said sextenes and yf you wilbe occasion of yo^r own trouble and costes ye shall blame no man but yo^rselves. Gyffen at my man^{or} of Oxford the xx day of October W^m Cantuar."

It would be interesting to know the upshot of this matter. Apparently the Dean and Canons did not pay that attention to their spiritual and temporal lord which was his due, for a note in a contemporary hand is appended "that no tenant came hither to the lord for a hearing"—"mem^d quod hic nullus tenentium venit ad dominum ad audiendum."

Among the archiepiscopal MSS. at Lambeth connected with the manors of the see, there are several items relating to William Warham and his *peculiar*s in Sussex. Of these, we may mention the warrants for the delivery of deer to various persons issued by this Archbishop, and signed with his signature "W^m Cantuar." As these grants are drawn up very generally in the same formula, a specimen of one will suffice as an example of all. It is dated 1511.

"We will and charge you that w^out chacing or disturbance of o^r game being in your keeping ye doo sley ther oon buk of season and the same to delyver to my right welbeloved frende Richard Sakvyle Escuyer or to the bringer herof to the use of the same any restraint or commandment heretofor on our behalve geven to you to the contrarie notw^ostanding or els that ye suffer our frende to sley the same buk with his greyhounde so that he nor you let renne noo bukhounde ther and this bill signed with our hande shall in that behalve sufficiently warrant and discharge you Given at or manoir of Knoll the fifth day of September the third yer. . . . To the kep^r of o^r parke of Broyle and in his absence to his deputie ther. Will^m Cantuar."

There is one slight memorial of this Archbishop, last of the mediæval Primates, still remaining on the remnants of his palace at Mayfield, and that is his coat of arms carved on the

spandrel of a door, a fesse between a goat's head in chief and three lozenges in base.

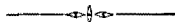
With Archbishop Warham we may well conclude our consideration of the connection of the Primates with Sussex, and in particular with their *peculiar*s therein; for the alienation of Church property which was commenced towards the termination of his primacy affected Sussex as well as other counties, Canterbury as well as other sees, while much of the ecclesiastical property in that county which escaped the rapacity of the robbers was lost to the see by exchanges effected with the Crown by Cranmer, the succeeding Archbishop.

How little did my Lord Archbishop Warham, lord of so many manors, parks and chaces, woods and warrens, foresee that within a few years the archbishopric would be stripped of so many of its worldly possessions, and that his fair "lordshyppe of Ryngmer" and his "parke of Broyle" would so soon pass into the hands of the family of that man, albeit his "right welbeloved frende," to whom he had made the poor present of "oon buk of season"; or that within a generation an Archbishop of Canterbury would have to beg a buck from a Minister of State out of a royal park as a small return from the monarch "for taking away my Broyle"!

For such was the fate not only of Broyle Park, but also of the Manors of Lindfield, South Malling, and Ringmer, the two former being granted by Henry VIII. to Sir Thomas Palmer, while in after-years Ringmer and Broyle Park were exchanged by Archbishop Parker with Queen Elizabeth for the Manor of Croyden. Previous exchanges effected by Cranmer with Henry VIII. had alienated from the Church all those possessions (which had come to it by Wilfrid's devise of Cædwalla's gift) at Paghham, Slindon, Tangmere, Bersted, Bognor and the appendent manors, the peculiar jurisdiction and presentations alone remaining with the see. The same Archbishop alienated in a like manner that ancient and particular possession of his see, the Manor of Mayfield, where from the days of Dunstan so many Primates had spent perhaps the pleasantest part of their days in a mansion dating from before the Conquest, and added to by succeeding Archbishops, until in Islip's time it was become a palace; and wherein, too, three of them had ended their lives. Such was the fate of the wide lands and the many manors of the See of Canterbury in Sussex, while as regards its powers and privileges, what Henry VIII. and Queen Elizabeth spared suffered further diminution on the completed fall of the feudal system as the result of the "Great Rebellion," and

all that now remain are the rights of presentation and the shadowy special jurisdiction in the few surviving *peculiar*s of the see.

W. HENEAGE LEGGE.



THE MONTH.

THE Bishop of Exeter's Primary Charge has created widespread interest, not only because it is a Primary Charge, but also on account of the personality and scholarship of Dr. Robertson. There is a further element of interest in the fact that in the Diocese of Exeter are some of the most notorious of extreme churches. The subjects dealt with in the Charge include some of the burning questions of the day, and they were discussed with a balance of judgment and a freshness of treatment which are deeply interesting and often very suggestive, even to those who are unable to accept *in toto* the Bishop's position. His historical knowledge often throws great light on some of the questions of present-day controversy. In dealing, for instance, with the small proportion of communicants to population, Bishop Robertson passed in review some of the causes of infrequent Communion in earlier days. The fact of the laity communicating but once a year dates back to a time long before the Reformation, and, according to the Bishop, is attributable to three causes: the numerical preponderance of merely nominal Christians; the law of compulsory confession; and, greatest of all, the unwritten law of Fasting Communion. Dr. Robertson points out that the elevation of a pious custom into a stringent law did more than anything else to kill frequent reception and to lead to the divorce of worship from communion. Then the Bishop sums up in the following words:

Was the result wholly to be regretted? Almost wholly, he thought. For the whole benefit of the Eucharist, whether as sacrament or as sacrifice, was promised to the communicant only. There was no specific benefit attached, by any words of our Saviour or His apostles, to the act of merely being present; mere presence was not the fulfilment of any obligation imposed either by the Word of Christ or by the voice of the universal Church. This seemed absolutely clear. Moreover, without entering upon a discussion of doctrine, it might be safely affirmed that the idea of the adoration of the present Body of Christ as a main feature of the Eucharistic worship was not to be found in the ancient liturgies, still less in the New Testament.

Nothing need be added to these conclusive words. They carry their own lesson as to the true meaning of Holy Communion.