

really for teaching the principles and advantages of temperance. My own experience teaches me that occasional large meetings, where enthusiasm can be roused and where really able speakers can be found, if combined with regular visitation, do far more good than a number of small meetings where a little temperance is mixed up with a good deal of amusement. For these large meetings several parishes may well combine, and it is not to be forgotten that temperance is a work in which we may, without any faithlessness to principles, often join with Nonconformists, of whom Bishop Pereira says: "I have always found them most kind and tolerant, and anxious to recognise the position of the Church in the matter."

The last chapter is upon "Personal Responsibility," and every word of it should be read. In it we shall find the ripe fruit of long experience, which is the source of the Bishop's earnest exhortation for more strenuous effort. "The more we labour at temperance work, the greater will be our realization of the need for it, and of the vastness of the evil which we have to fight; but the greater, too, will be our conviction that it is the Master's work."

I hope I have shown that this is a book to be studied by all who feel they have been called to further the cause of righteousness by the taking away of sin, and this purpose can only be accomplished in our case, as in that of our Master's, by means of self-sacrifice.

W. EDWARD CHADWICK.



THE ARCHBISHOPS OF CANTERBURY AND THEIR CONNECTIONS WITH SUSSEX.

PART III.

KILWARDBY'S successor was JOHN PECKHAM, by birth a native of Sussex. Apart from this, he appears to have been more intimately associated with Sussex than most other Archbishops, past or future. He was born of poor parents, and educated at the expense and under the tuition of the monks of St. Pancras' Priory in Southover, who sent him subsequently to Oxford, where he became a Franciscan. Thence he went to Paris and Lyons, and, returning to Oxford, lectured there, and was made head of the Franciscans in England. Again visiting the Continent, he held various honourable offices, and when Kilwardby was made a Cardinal Peckham succeeded him in the chair of St. Augustine. He

entered Canterbury with great pomp in the presence of King and Barons, the cost of his enthronization amounting to the large sum of 2,000 marks. On the other hand, he spent 3,000 marks in repairs in his manors, and founded Wingham College, Kent. Fuller says of him: "He neither feared the laity nor flattered the clergy, and was a great punisher of pluralities." He was an indefatigable visitor of his province, and as great a traveller in his realm as King John was in his kingdom. Concerned solely as we are with Sussex, we will record his various visits in that county alone. In 1279, on July 11, he was at South Malling, whence he wrote to Pope Nicholas III., asking him to lend 5,000 marks from the moneys collected for the Crusades to pay his debts—debts doubtless contracted on behalf of the large maintenance expenses of his temporalities. A week later he wrote to the Bishop of Lincoln, directing him to proceed against the forgers of apostolical letters; and the next day, while still at South Malling, he communicated his orders to the Archdeacon of Canterbury to excommunicate persons who were injuring Christchurch.

An undated letter to Thomas de Ryngmere—doubtless a native of the parish of that name, and one of the Archbishop's *peculiar*s—absolved him from failure in paying his tenths, and dissuaded him from applying to Rome. Another letter, to Earl Warenne, is of great interest as corroborating the complaints of his tenants which are recorded in the Hundred Rolls of contemporary date. For in them the local farmers put on record their grievances in the matter of the Earl's so strict preservation of his game; for his warrens, so they say, are so overstocked with hares and rabbits that the growing crops, which their lord will not allow to be protected with enclosures, are eaten up, while his gamekeepers and parkers are so zealous that they assault peaceable passengers along the roads that lead through his parks, chaces, and warrens. The common-pasture at Hewenstrete, between Lewes and Barcombe, was so overrun with deer as to be worthless to the neighbouring farmers. At Edburton, another *peculiar* of the see, the Earl's servants had seized fifty-two oxen of Sir Robert Aguilon, "on account of the hounds of the said Robert having hunted in the chace there," which the Earl claimed, although the Archbishops alone had hunting rights in their *peculiar*s. The Earl had also ousted the canons of South Malling from their free-chase at Stanmer, called Stanmeresferth.

This *peculiar* of the see we have not yet had occasion to refer to, and, indeed, nothing is known as to how Stanmer came into the possession of Canterbury. That it happened

in Saxon days appears to me almost certain, because of this very fading from memory of its origin, and particularly from the occurrence of the place named Stanmeres-ferth, *ferth* being evidently the Saxon *frith*, a deer-park.

The village of Stanmer lies in the downs, surrounded by the park of the Earl of Chichester, its small and ancient church in its midst. Although situate on the west side of the Ouse, in the Rape of Lewes, Stanmer pertains to the Rape of Pevensey; and its Vicar in days of old derived some of his endowment from matters belonging by locality to the latter territory—viz, all the oblations at the interments in South Malling Churchyard of parishioners of Ringmer, Wellingham, Ashton, Norlington, Southerham, and Cliffe.

To return to the complainants of the Hundred Rolls we learn that they found a powerful friend in the Archbishop, who pleaded their cause in this letter, in which he asks the Lord of Lewes to attend to his tenants' complaints of the excessive quantity of game on his estates. It would be interesting to know whether Earl Warenne paid any attention to this request.

Still at South Malling on August 11, the Archbishop issued a sequestration of Twyford Church for the Vicar's contumacy, and a few days later wrote to the Bishop of Salisbury complaining of the negligence in not instituting an incumbent to the church of Inkpen.

During this year Peckham had considerable trouble in two of his *peculiar*s, having to suspend Robert, Vicar of Glynde, for disobedience, who remaining contumacious, the Archbishop wrote to the Dean of South Malling ordering him to excommunicate the obstinate cleric if he continued to minister in the church of Glynde; and in September the Primate finally laid the church under sequestration, Isfield Church in addition suffering the same sentence. The church of Glynde, whose revenues were thus impounded, has long been a thing of the past, it having been pulled down in the eighteenth century, and replaced by a rectangular edifice in the plainest Georgian style. The only knowledge we have of the old building is that it consisted of chancel, nave, north aisle, with a patent north door—an unusual thing, in this county at least—and a south porch. From history we learn that it had a chapel standing in the churchyard apart from the body of the church (a very rare arrangement), and in this chapel, from some unknown cause, an *effusion of blood* took place, necessitating a subsequent purification. As these proceedings are but rarely required or used, it will be interesting to extract a description of the affair from Archbishop Peckham's register.

“To the Dean of South Malling. Brother John, by Divine

permission, etc., to his beloved son the Dean of South Malling health, grace, and benediction. Your communication concerning the blood lately shed in the chapel of Glynde having been diligently perused by the counsel of our clerks and others known to be skilled in law, we reply to you in this manner: That since the said chapel stood apart under a separate roof from the greater church, the celebration of Divine service in the latter need not be intermitted on account of the blood shed. But because the said chapel, which is held to be polluted by effusion of blood, is situated in the area of the burial-ground of the aforesaid greater church, no interment must be made in it or funeral service held in that chapel until that cemetery or place where the blood was shed shall have been reconciled by the Bishop as the custom is. Yet if an accident of this sort has happened without malice, since intention and afore-thought distinguish malicious deeds, it does not appear necessary to cease to celebrate Divine service in the said chapel, or funerals in the aforesaid cemetery, since a cessation of this sort is wont to be made in detestation of the crime perpetrated; and this we firmly believe to be true. Nevertheless, it is seemly that the polluted place itself be sprinkled by some priest with water episcopally blest.

“Given at Croynden viii. Kalend of September, A.D. 1287, and the ninth of our consecration.”

Returning to our chronological view of Peckham's connection with his *peculiars*, we find him in August, 1279, at his Manor of Otford in Kent; then again in Sussex, at Aldrington, returning to South Malling on September 18. Thence he wrote to Cardinal Orsini asking his aid in recovering certain property of the see late in the hands of his predecessor Kilwardby. The next day he returned into Kent, and from Burne near Canterbury he wrote, a few days afterwards, to the Barons and Bailiffs of Rye to remove a distraint they had made on Sir Richard Waley's property at Newenden, Richard being a considerable tenant of archiepiscopal lands at Glynde, Palinges, and elsewhere in Sussex, as well as in Kent.

In the summer of the next year Peckham was again in Sussex, and from Slindon, on July 11, he wrote to Peter Albini disapproving of suggestions made for the carrying out the details of Archbishop Boniface's will. Here he remained till July 18, when he arrived at Newtimber. From that place he wrote ordering the church of Bayham, a Premonstratensian abbey, to be placed under interdict. Returning to Slindon on July 24, he proceeded still further against Bayham, even to the extent of sequestration.

A letter to the Bishop of London directing the clergy to meet him at Lambeth is dated July 30, while another to the same ordered him to stop the erection of a new synagogue in London. In the beginning of the new year the Archbishop was again in Sussex, and resided at South Malling until January 29, when he wrote to the Prior of the Friars Minor at Rome to resist the oppression of the friars at Scarborough by the Cistercians. In May he was at Slindon, whence he wrote to his treasurer to provide an escort for the money (thirteenth) granted by the Province of Canterbury. Here he remained for more than a month, for on June 24 he wrote thence to William de Montford, Precentor of Hereford, ordering him to procure the release of a certain Richard de Branford and his son, illegally excommunicated and imprisoned. The next day he was at his Manor of Tarring, whence he wrote on that date to Edward I., asking him to order Roger le Arcerch to be reinstated in his church at Poundstock. In July the Archbishop went on to South Malling, where he remained from the 1st at least until the 7th, as on that date he wrote to the Bishop of Lincoln from thence asking him to allow the Prior of Lewes to farm the church of Melton. During the summer Peckham visited the Priory of St. Pancras in Southover, and there, "a procession of the convent having been made," the Archbishop took his place in it, clad in his pontifical robes, "that he might display his affection for the convent of his love," afterwards preaching to a numerous congregation in the great conventual church, an edifice as large as Lichfield Cathedral.

In October the Archbishop was at Slindon, from whence he wrote to the Dean of Arches to publish the excommunication of those infringing his jurisdiction. A week later he visited Chichester, in which the Church of All Saints was one of his *peculiar*s. This church, "in the Pallant," as it was called, served a parish occupying nearly the whole south-eastern portion of the city. The Pallant was intersected by four roads, at whose crossing once stood a market-cross. The tolls of this market belonged to the Archbishop as Lord of the Manor.

In the early summer of the next year (1283) Archbishop Peckham was again in Sussex, and on May 21 he wrote from Slindon to the Bishop of the diocese asking him to impose penance, instead of a fine, upon the Prior of Boxgrove, and, further, to remove him from office, "because we find this Prior of the monastery has disgracefully tarnished the house of God" (*turpitudinem maculasse*). Having remained a week longer at Slindon, the Primate then journeyed to Newtimber, whence he wrote to the Dean and Chapter of Canterbury desiring

them to warn the Bishop of Chichester to restore the cart and horses taken from the Rector of Pagham. On the 15th he visited Battle Abbey, writing thence to his bailiffs ordering them to compel his tenants to pay their dues to Christchurch. The next day he returned westwards as far as Michelham Priory, a house of Austin friars, founded in 1209 by Gilbert de Aquila. On the 17th he went to Bexhill, then called Bexle, where the Bishop of Chichester had a mansion, the manor having been restored to his see by Stephen. While here the Primate wrote to Edward I. concerning the sequestration of Aldrington Church. Returning to Battle the same day, and back again to Bexhill the next, he revisited Michelham Priory on the 19th. There John de Kirkeby, elect of Rochester, came to him, and resigned all claim to the bishopric, Peckham, in accordance with his strict principles, having refused him confirmation as a notorious pluralist. As supplementary to this visitation, which had involved so much travelling to and fro, the Archbishop wrote to the Archdeacon of Lewes empowering him to levy the fines imposed as the result of his inquisition upon the Priors of Michelham and Hastings for non-residence *et alia*. Arriving at South Malling on June 22, he wrote to the Archdeacon of Chichester to enforce his order to the late Prior of Boxgrove to withdraw to Battle Abbey. A week later he exercised a right of the Archbishops to nominate a nun to Easebourne Priory, by causing Lucy, daughter of Sir William Basset, to be received as a Sister in that nunnery, a house of Benedictine nuns pleasantly placed near Midhurst, whose founder was Sir John Bohun, Lord of Midhurst. In July the Primate was still at South Malling, and on the 12th he wrote to the Earl of Cornwall complaining of his treatment of the archiepiscopal tenants in Chichester, and again on the 14th on the same matter to the Earl. The next day he went to Mayfield, where he made no stay, but while there granted letters of protection on behalf of the Friars Minor, to have power to hear confessions and absolve all the faithful without distinction. Returning to South Malling, he found a case quite near at hand requiring decision, the Rector of Hamsey, Roger by name, being accused of immorality. On his conviction the Archbishop sentenced him to undertake a three years' pilgrimage. On the 21st of the month the Primate departed from Sussex, and does not appear to have visited the county again that year; but in the beginning of the new year we find him at his palace at Slindon, since there is a letter dated there February 4, in which he forbids the Prior of Southwick to have a separate chamber or other indulgences. This priory had no connection with the Sussex place of that name, but

was a Hampshire house of Augustinian canons, founded in 1133. The next day the Archbishop was at Clacton, while the following found him at South Malling. How long he remained there does not appear, but on the 8th he dated a letter there to his officials, whom he orders to provide for the poor during the famine. On February 24 he was at his Mayfield palace, whence he wrote to the Bishop of London remonstrating with him for attempting to infringe the liberties of Canterbury. He remained here for more than a week, during which he was again concerned with the affair of the late Prior of Boxgrove, for we find that on March 2 he issued permission for him to return to his priory.

The movements of the Archbishop during the following year (1285) are scantily recorded, but we find that in August he was staying at Mayfield. The Archbishop was concerned in the same year with a more contentious matter, namely, that of the dispute between the Abbot of Bayham, the Prior of Michelham, and the Rector of Hailsham, the former claiming the church of that little market-town. After the Rector had enjoyed possession for two or three years, the Abbot seized the church by force; whereupon the Archbishop, on complaint being made, wrote to the King that "the Abbot and Convent of Bayham having with unheard-of guile" intruded themselves into the church of Hailsham, "laying aside the fear of God," violently expelled Robert de Blachington the Rector, for which they had been excommunicated, and penalized as far as the power of the Church of Canterbury could go, yet they continued in their sacrilegious practices, answering the Archbishop's sentence "with unheard-of blasphemies." The Primate humbly implored the King that, as the canonical power had failed, he would have the offenders expelled by lay power. This letter was dated at Malling in the year 1286. The long dispute, with its series of lawsuits, dragged out its length beyond the span of Peckham's primacy and life, and it was reserved for his successor to terminate the trouble. Without postponement till we reach our remarks upon Archbishop Winchelsey's connection with Sussex, we will preserve the reader's interest in this question by giving the decision which that Primate reached in this matter, it having been referred to his disposal by mutual consent. It was to the effect that the church was to be appropriated to Bayham Abbey, saving a perpetual vicarage in it, the Vicar and his successors to receive all oblations and obventions at the altar, and all the small tithes—that is, of milk, wool, calves, lambs, geese, pigs, doves, bees, mills, hay, herbage, pannage, pasture, gardens, orchards, woods, hunting, hawking, and merchandise, with all crofts and

closes tilled with spade or with plough, by the hands of men or women—"sive pede sive aratro per manibus virorum vel feminarum," to quote the old phraseology differentiating the small cultivations by man's handiwork from the larger tillage by ox or horse teams. The Vicar was also to have the great tithes of a certain few places in the parish. On his part he was bound to maintain an assistant-priest "skilled in singing and reading," and was to provide lights, bread and wine, and incense. Bayham Abbey was to store and thresh the crops of the demesne lands of the rectory, and to repair the barns, as well as the chancel of the church, and to provide straw in winter for strewing the floor of the sacred edifice, the Vicar supplying rushes for the same purpose in summer.

Returning to our consideration of Archbishop Peckham's connection with his *peculiar*s in the county of his birth, we find that in the beginning of 1287 he was at his palace at Slindon, moving in February to South Malling. While there he wrote to the Justices of the Forests *citra Trentam* complaining of their action in proceeding against him for hunting when on his progress through Northamptonshire, to do which he claimed the ancient privilege of the archbishopric. At the end of March he left Sussex, and proceeded to Wingham, not revisiting this county till the next year, as far as can be judged from records. It was in this year that the affair of the "effusion of blood" in Glynde chapel, already described, took place. In March, 1288 he stayed at his palace in Mayfield, whence he wrote asserting the right of the Franciscans to hear confessions and grant absolution. The summer of the same year found him at South Malling, but it is probable that he had already visited his Sussex *peculiar*s, since in the spring he granted a charter of manumission to a quondam serf dwelling on his Manor of Framfield, one of the Wealden parishes included originally in the Malling lordship. For though it is dated at his Manor of Tenham it seems probable that this concession was the result of a visit to Framfield, where Robert de Hempstede may have petitioned for his liberty, or have been spontaneously granted the same for good conduct, or as some of these charters are initiated, "for services rendered or to be rendered." However this may be, the document was a valuable possession to Robert, and one not without interest to us to-day. The technical proceeding in freeing a serf was for the lord to take him by the right hand, and, leading him before the Sheriff in court, to free him *in pleno comitatu*; or, as sometimes practised, to give him his freedom before the high-altar of the parish church. The serf on his part should give to his lord *thirty pence, the price, namely, of his skin*. The grant of manumission was as follows:

“ Know, all men who shall see or hear this present writing, that we Brother John, by Divine permission Archbishop of Canterbury and Primate of All England, on the strength of this present writing do manumit and from the whole yoke of servitude do absolve Robert de Hempstede in Frantfield, formerly our serf; and we endow him and his progeny, present and to come, with the perpetual charter of liberty; so that the said Robert, with his whole *sequela* as aforesaid together, with all his goods and chattels, shall remain free in perpetuity, and for the future shall enjoy a condition of freedom and a full and free use of their goods and chattels without any claim by ourselves or our successors.

“ In witness of which we have caused our seal to be affixed; Sir Thomas de Marines, Roger de Leukenor, Roger la Warre, William Munke, Knights, being witnesses. Given at Tenham, 11 Kalends of April, 1288.”

It is interesting to know that Robert became the founder of a family of some substance and repute, and the chantry attached to his parish church still perpetuates the name of Hempstede. In the following year Archbishop Peckham was at Buxted, not far from Framfield, in February, apparently for his health, for a letter dated the 10th, addressed to the King's Council, asked excuse from attendance thereat on account of ill-health. In the summer he was at Mayfield, but there is no record of his further connection with Sussex during that year. In 1290, during Lent, the Archbishop again visited his *peculiars* in that county, and held an ordination at South Malling. During the next year he visited his western *peculiars* in Sussex, and sojourned at Tarring as late as November. Previous to that date he had effected a fresh endowment for the Vicar of Wadhurst, a village a few miles north-east of Mayfield, and another *peculiar* of the see. By this deed the Archbishop sets forth that by his special grace he had conceded to the Vicar of Wadhurst the whole *altaragium* (gifts at the altar), together with the tithe of garden herbs whether cultivated with the plough or with the spade “*sive sint aratro sive pede fossata.*” The Vicar on his part was to provide the altar light, bread and wine for the celebrations, and also to serve the church himself or by a suitable and sufficient minister, while the Archbishop would provide books and vestments and maintain the chancel.

The church of Wadhurst was dedicated to St. Peter and St. Paul, and is a mixture of the Early English and Perpendicular styles of architecture. It consists of chancel, nave and aisles, and its tower has a tall shingled spire. Being in the centre of the iron manufacture of the Middle Ages, it has a number of iron tomb slabs in the churchyard, and no less than thirty in the edifice itself.

In the following year the Archbishop visited Rome, and from the ancient city he addressed a letter to John de Lewes, granting two acres of land at Crowborough to found a chapel there on the waste, called Gilderedge, with a cemetery attached, in place of a formerly existing one. This is possibly the locality called Alsihorne which Domesday credits to the Manor of Malling, for no other record mentions any land in that immediate neighbourhood as belonging to the see.¹ This is the last we hear of Archbishop Peckham in connection with Sussex, for his career came to an end not long afterwards with his death at Mortlake and burial at Canterbury.

W. HENEAGE LEGGE.

RELIGION ON BOARD SHIP.

II.

TURNING to the mercantile marine and other private services at sea, we find in all trades and vocations afloat that the Lord has His own witnesses, who claim our sympathy, encouragement, and help in what is sometimes the very fiery ordeal of lives lived for God amongst His avowed enemies. These, His tried servants at sea, need the grace and strength derived from Holy Communion just as much as men-of-war's men; and the best clergymen ministering to men of the sea have not been unmindful of their souls' great need.

In the records of the Thames Church Mission, originated in 1844, after the example of the Bristol Channel Roadsteads Mission, commenced by the Rev. John Ashley, LL.D., in 1835, we find occasional mention of the Holy Communion afloat, which, in the early days of that mission, was evidently habitual. In 1848 the Rev. W. Holderness, chaplain of the Thames sailing church ship *Swan*, administered the Holy Communion on board that vessel to five sailors from merchant ships on the river.

On the 5th January, 1851, the Lord's Supper was administered by the Rev. W. Holderness to thirty-one merchant sailors on board the church ship *Swan*, in the presence of thirty other seamen, together forming a congregation of sixty-one persons. Amongst the communicants were three brothers, captains of colliers near by, who by a coincidence met at the Lord's table. There was also present a devout sailor, who

¹ Alsihorne, the modern Alchorne, is at Crowborough. The entry in Domesday is somewhat obscure: "Willelmus de Cahainges tenet unam virgam de isto manerio [Malling] et est ad Alsihorne."