

Thomas Southouse
Monasticon Favershamiense
London
1671

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Monasticon
FAVERSHAMIENSE
IN
Agro Cantiano:

OR
A SURVEIGH
OF THE
Monastry of Faversham
IN THE
County of KENT.

Wherein its Barony and Right to sit in
Parlament is discovered.

Together with its antient and modern
Estate described.

As also its Founder and Bene=
factors remembered.

By Tho. Southouse of Faversham Esq;

— *Olim meminisse juvabit.*

London, Printed for T. Passenger living at the
sign of the three Bibles upon London bridge, 1671.

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Monasticon Favershamiense.

So great was the esti=
mate and regard
precedent Ages had
for Monastical and
retired dwellers,
that there was scarce any place
so inconsiderable, but had one
or more of these Religious Semi=
naries within its Precincts and
Bounds. The Prayers of Monks
being lookt upon as more effe=
ctual towards the procurement
of prosperity and wealth to any
place, than the tedious Homilies
of any long winded secular
Priest. Hence came it to passe
(not to stray far from home) Da=
vington had an house for Nuns;
Ospringe a *Major Dieu*; and Fa=
versham her Abby: of which

three in this ensuing Treatise it

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is my purpose to give the Reader an indifferent account. And first, I will begin with the Abby, it being (whilst it had a being) of greatest Honour and Esteem.

It was Founded by the Piety and well meaning of King Stephen, in the year of our Lord, 1148, and was by him commended unto the Patronage of our blessed Saviour, and was commonly known by the name of the Monastery of St. Saviour's of Faversham.

The Charter of his Donation thereof take as followeth:

Stephanus Rex, &c. Archiepiscopis, Episcopis &c. salutem. Sciatis Me pro salute animæ meæ, & Matildis Reginæ uxoris meæ, & Eustachii filii mei, & aliorum puerorum meorum & antecessorum meorum Regum Angliæ, dedisse manerium meum de Faversham ad fundandam Abbatiam unam ibidem de ordine Cluniacensium, &c.

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It seems by this Charter the King designed them for the order of Cluniacks, but afterwards (I know not for what reason) Clarenbald the first Abbot of this place procured his and his fellows release from that Order, (a thing not usual:) A Record of which Absolution is kept in Christ Church Cant. to this effect.

Somn.
Cant.

Literæ absolutoriæ Petri Abbatitis Cluniacensis & B. Prioris sanctæ Mariæ de caritate, quæ prædictum Clarenbaldum & Monachos qui secum venerant de Bermondeseia ab omni subjectione & obedientia ecclesiæ Cluniacensis absolvebant, ne viz. ecclesia Cluniacensis aliquid subjectionis in eundem Clarenbaldum sive in successores suos, vel aliquid Juris in monasterio de Faversham calumpniare posset in posterum.

Another to the same purpose out of the Monasticon Anglicanum take as followeth:

Mon. Ang.

— *Præterea absolvo ipsum Priorem Clarenbaldum & præ-*

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scriptos Monachos ab omni obe-

dientia vel subjectione quam mihi seu Cluniacensi ecclesiæ ante hæc promiserunt, & debebant, sive ecclesiæ de Caritate ut Deo serviant apud Faversham, ita viz. libere, ut nec Abbas Cluniacensis, vel Prior de Caritate præsumant quicquam in Abbatia de Faversham calumpniari.

Which absolvatory letters of these Monks from the Order of Clugni never coming perchance to the eyes and ears of Mr. Camden, and others, may occasion that pardonable mistake of theirs in saying, King Stephen stocked this his Abby of Faversham with the Monks of Clugni, whereas upon this their release from that Order they betook themselves unto the ancient rules of St. Bennet, of whom and his profession expect more hereafter in this ensuing Discourse.

Come we now from the Order unto the tenure by which this Abby was holden of the King —

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Inst. 1. 97.
A. And that was per Baroniam, for saith the Lord Coke, King Stephen *dedit Abbati & Monachis & successoribus suis Manerium de Faversham in Comitatu Cantix simul cum Hundredo &c. tenendum per Baroniam.*

And this foundation was so pleaded Canc. Pasch. 30. Ed. 1. coram Rege.

Titl. Hon.
730. And with this accords that great Luminary of Antiquity Mr. Selden, who saith, that this Abby antiently held *per Baroniam.*

Upon which Authorities (although in divers Charters and Petitions I have found them term themselves Tenants in *Frankalmoigne*, and so termed by others) I shall incline that they held this their Abby of the King *per Baroniam*; and so consequently were in a capacity to sit in the High Court of Parliament.

And here it is to be known by the way, that no Religious House, but such as was really of

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the Kings Foundation, could hold *per Baroniam*, and be capable of a voice in Parliament.

4 Inst. 45. For the Abby of Leicester,

which was founded by Rob. Fitz Rob. Earle of Leicester (notwithstanding the Patronage thereof came to the Crown by the forfeiture of Simon Mountford Earle of Leicester) yet being but of a Subjects foundation it could not be holden *per Baroniam*, and therefore the Abbot thereof was not in a capacity to be called to Parliament. Whereupon the King granted, *quod idem Abbas & successores sui de veniendo ad Parliament. & concilia nostra vel hæredum nostrorum quieti sint & exonerati imperpetuum.*

And this was after the said Abbot had often *de facto* had place and voice in Parliament (*quod nota.*)

And here it is to be further known, that not all those houses neither which were of the Kings

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foundation did regularly hold by a Baronie, but only such as were specially founded to hold by that tenure.

For there were within this Realm of England one hundred and eighteen Monastries founded by the Kings of England, of all which there were not above twenty six or twenty seven Abbots and two Priors, that were Lords of Parliament, and had places and voices there: Amongst which number this our Abbot of Faversham is not to be ranked, saith the Lord Coke; for saith he, 'Albeit this Abbot held by a Baronie, yet because he was never (that I find) called by Writ thereunto, he never sate in Parliament.'

Inst. 1. 9. a.

Whence is to be observed, that beside the aforesaid qualifications these Abbots had, viz.

1. To be of the Kings foundation.

2. To hold by a Baronie, which were requisite as hath been said to capacitate them to

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sit in Parliament, there ought to have been a Writ or Summons to have impowered them to have taken their place and honour in that High Court.

For the honour of Baronie being in them in right only of

their Abbies, and not inherent in them as in men personally enobled, or as in such as by reason of their spiritual dignity had necessarily a right to place and voice in Parliament, they could not appear there without a special Summons to enable them.

Inst. 1. 16.
B.

But otherwise I suppose it was in men personally enobled, for if a man had been once generally called to Parliament, he had gained a Fee-simple in the Baronry without any words of inheritance (*tamen quære.*) the modern creation of Barons by Patent being not then in use.

Joh Beauchamp le Holt being the first that was created Baron by Patent, who was created Baron of Kederminster, 11. R. 2.

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by Letters Patents of that King.

Well, but since it hath been said, that the Kings Writ entirely directed to an Abbot, was only so effectual as to make him

Obj.

a Baron of Parliament; I must expect it to be demanded of me, what preheminance those Tenants *per Baroniam* had of them which held in *Frankalmoigne*, towards the promoting them to the honour of Parliamentary Votes, since the Kings Writ (as appears) was essential to their there sitting, which *ad libitum Regis* might have been directed as well to the one as the other.

Inst. 4. 44,
45.

To the Answer and resolution whereof take the words of that learned Lawyer and Antiquary Sir Ed. Coke, who saith, 'If the King by his Writ calleth a Knight or Esquire to be Lord in Parliament, he cannot refuse to serve that King *in communi illo concilio* for the good of his Countrey: But if the King had called an

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Abbot, or other Regular Prælate by Writ to Parliament, if he held not of the King *per Baroniam*, he might refuse to serve there, because *quoad sæcularia* he was *mortuus in Lege*, and therefore not capable to have place and voice in Parliament.'

Selden's
tit. Hon.

But to proceed: whether these our Abbots of Faversham were ever called by Writ to Parliament will be one question, and how they came to be discharged thereof another:

1. For the first, the Lord Coke (with submission be it spoken) is mistaken, when he saith, 'This Abbot was never called by Writ to Parliament': For the great Selden affirms, that these our Abbots were called to twelve several Parliaments in elder times, viz. in the Reigns of Ed. 1. & Ed. 2.

2. As to the second, whether they were against their wills omitted, or whether by petition they procured their own dis=

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charge, is not yet agreed upon: But after the Eighteenth year of Ed. 2. it is certain they were not called, which omission of them then (I am apt to conclude) was occasion'd either through their own modestly declining such secular employments, and troubles, as well knowing, *Quod non convenit iis qui militant Deo, se implicare negotiis secularibus*. The Clergy in those Ages not being so much affected with idle pomp and secular vanity as afterwards they were found to be. Or else,

2. Through the infirmities and weaknesses that accompanies old age (sufficient essoines to have them excused) from taking long journeys to the hazard of their lives. Or,

3. And what is most likely, from the low ebb and shallowness of their estate at that time; (which not long before had been drained almost dry by the actions of the Court of Rome, as

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shall be shewed more at large hereafter) and poverty (all know) is the most soveraigne antidote to dispel the tympany of ambition.

And that these my conjectures may not altogether be thought improbable, I shall give you some instances, where some such Religious foundations have refused these Parliamentary honours of

their own accord, having by Pe= tition or otherwise purchased their discharge:

As for Example, The Prior of Coventry played at in and out, and declined his appearance in Parliament.

So also the Abbot of St. James by Northampton may be said to have sitten but on hip in Par= lament, he appears so in the twilight between a Baron and no Baron in summons thereunto: But afterwards the first was con= firmed in his place, but the other on his earnest request obtained his discharge.

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So also the Abbot of Teuxberry in Gloucester-shire, notwithstand= ing his great Revenue and Roy= al favorites, always absented himself from Parlements.

To conclude once for all in the words of the same Author.

'When Parlements proved fre= quent, some Priories far from the place where they were summoned, the way long, the weather (espe= cially in winter) tedious, travel= ling on the way costly, living at London chargeable; some Prio= ries were so poor they could not, all so lazy and loving their ease, that they were loath to take long journeys, which made them after= wards desire to be eased of their honourable, but troublesome, at= tendance in Parlements.'

And who knows but these our Abbots of Faversham, being at forty or fifty miles distance from the Imperial City, might upon some of these reasons procure their Writs of Ease to tarry at home, and like good husbands

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provide for the well govern= ment of their covents and charge, especially considering that most of those who attained to the honour of being Abbots must needs be men well stricken with years, to whom long jour= neys could not be overpleasant, and Honour it self would prove but quarries to recall their Pious and Religious thoughts from Heaven unto the restless and vainglorious world, from which with Fastings, Prayers and Pains

they had before retired themselves. But thus much concerning their qualifications — Let us now take a prospect of the persons qualified, which from the erection of this Abby unto the dissolution thereof amounted just to twenty, whose names take as followeth, viz.

The names of the Abbots.

1. Clarenbald, who was Prior of Bermondsey in Southwark, as shall be shewn hereafter, and translated hither by King Ste-

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phen to be Abbot of this Monastery.

2. Guerricus, alias Swerricus, alias Werricus.

3. Algarus: In this mans time there hapned a great Suit in the Kings Bench, about the Patronage of the Church of Luddenham, between the said Abbot and William de Insula, heir to Sir William de Insula by Mabilia the daughter of William de Luddenham, which last William had given the Church of Luddenham to this Abby; as shall be shewn hereafter:

4. Nicholas

5. Geoffrey

6. Peter

7. John

8. Peter of Rodmersham

9. Peter

10. Oswald, surnamed de Estry, who in the third year of Ed. 1. was chosen Abbot by the Arch Bishop of Canterbury, Ordinary of the place, in lieu of one John Romenhale, whom the

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Monks had chosen to be Abbot, and disliked by the Arch-bishop, which will appear by the ensuing Certificate of the Bishop's to the King, requesting him to restore the temporalities to the said Oswald, which take as followeth,

Ex Archi=
vis Tur=
ris.

Excellentissimo principi Domino Edvardo dei gratia illustri Regi Angliæ, Domino Hiberniæ & Duci Aquitaniæ. R. miseratione divina Cantuar. Episcop. totius Angliæ primas salutem & per Regni temporalis administrationem vitam consequi sempeternam: Cum nos nuper electionem factam de fratre Johanne de Romenhale

per Monachos Monasterii de Fa=
versham in Abbatem electo, justi=
tia exigente cassaverimus & eis=
dem Monasterio & Monachis de
fratre Oswaldo de Estry, cui
assensum Regium ad nostram in=
stantiam devote adhibuistis pro=
viderimus. Excellentiam vestram
attente rogamus, quatenus præfato
Oswaldo in Abbatem per nos con=
firmato administrationem bono=

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rum temporalium & possessionum
Monasterii antedicti, juxta Regni
vestri consuetudinem concedere
dignemini in hac parte. Dat. apud
Lambeth, 8 Idus Nov. Anno Dom.
1275. consecrationis nostræ
Anno tertio.

Hence may be noted the exor= bitant power of the Arch-bishop in those times in intrenching thus upon a Royal foundation, which by its prerogative and right should have been exempted from his inspection and jurisdic= tion; as being under the visita= tion only of the Chancellor, be= cause of a King's foundation.

11. Clement
12. John
13. John
14. John

Abbots.

15. William
16. Robert
17. Robert
18. John
19. Walter Sirnamed Goore,
who resigned his government of
this Abby into the hands of the

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Arch-bishop of his own accord,
6 Sep. Anno 14. H. 7.

20. John sirnamed Castlock alias Shepey, who succeeded him, and was the twentieth and last Abbot of the Monastery of St. Saviours of Faversham; being Abbot at the time of the dissolution of the Abby, as shall be shewn here= after.

He had the King's Writ to re= store his temporalities directed unto him, 10 Feb. 14. H. 7. which because it doth evidence unto us the Kings Prerogative and Power in Ecclesiastical affairs in those elder times, when the Bishop of Rome's interest was so much advanced, I think not im=

Leig.
Book of
this Abby.
Penes G.
Sond mi=
litem.

pertinent to insert here verbatim.

*Henr. Dei gratia Rex Angliæ
& Franciæ & Dominus Hiberniæ,
Omnibus ad quos præsentem literæ
pervenerint salutem. Sciatis quod
nos certis de causis nos specialiter
moventibus de gratia nostra spe=
ciali ac de certa scientia & mero*

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*motu nostris concessimus venera=
bili patri in Christo Johanni nunc
Abbati Monasterii Sancti salvator.
de Faversham in comitatu Cantiaë,
quod quidem Monasterium de fun=
datione inclitorum progenitor'
nostrorum quondam Regum An=
gliæ, & nostro patronatu ex=
istit, omnia & omnimodos exi=
tus, proficua, firmas, redditus,
Reventiones, & emolumenta
omnium & singulorum domorum,
maneriorum, terrarum, tenemen=
torum, possessionum & hæredita=
tum, ac omnium aliorum tempora=
lium quorumcunque, quæ sunt
temporalia Monasterii prædicti,
ac eidem Monasterio quovis modo
pertinent' sive spectant' & quæ ad
manus nostras seu in manibus no=
stris ratione ultimæ vacationis
Monasterii illius per liberam &
spontaneam resignationem Wal=
teri Goore nuper Abbatis Mona=
sterii illius, viz. sexto die Sept.
ultimo præterit' in manus reve=
rendissimi in Christo patris Johan=
nis tituli Anastacii sacrosanctæ*

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*Romanæ Ecclesiæ presbyteri Car=
dinalis & Apostolicæ sedis legati,
ac Cantuar' Archiep' loci illius
Ordinarii devenerunt aut existe=
runt jure prærogativæ nostræ Re=
giæ, a dicto tempore resignationis
præd' Walteri nuper Abbatis Mo=
nasterii præd' hucusque perveni=
ent' crescent' sive emergent' Ha=
bend' & percipiend' omnia &
singula præd' exitus, proficua,
firmas, redditus, reventiones &
emolumenta præd' omnium &
singulorum præmissorum quæ no=
bis ratione ultimæ vacationis
præd' quoquomodo pertinerent aut
spectarent præfato nunc Abbati
tam per manus suas & ministro=
rum suorum proprias quam per
manus omnium & singulorum
nunc & nuper Eschaetorum nostro=
rum in singulis comitat' in quibus*

præmissa seu aliquid præmissor' seperatim existunt, ac per manus omnium & singulorum receptorum, firmariorum, tenentium, occupatorum, aut ministr' temporal' præd' seu alicujus inde parcellæ

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adeo plene & integre ac licite & impune prout nos præmissa seu aliquam partem præmissorum dicto tempore vacation' Monasterii præd' haberemus si præsens concessio nostra eidem nunc Abbati inde fact' non fuisset absque impetitione seu perturbatione nostri seu hæredum nostrorum, Justiciar', Baronum de Scaccario nostro, Vicecomitum, Eschaetorum seu aliorum officiar' aut ministr' nostr' quorumcunque, & absque compoto responso seu aliquo alio onere nobis aut hæredibus nostris pro præmissis seu aliquo præmissorum reddendo solvendo seu faciendo quovis modo. Et ulterius de uberiori nostra gratia perdonamus, remisimus, relaxavimus ac per præsentem perdonamus remittimus & relaxamus eidem Johanni nunc Abbati omnimodos intrusiones & ingressus in præd' temporalia Monasterii præd' per se vel aliquem nuper per Abbatum prædecessorum suorum per seu post mortem aut resig-

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nationem, cessionem vel depositionem alicujus nuper Abbatis Monasterii illius prædecessorum suorum absque debita prosecutione, liberatione, acceptatione, restitutione aut traditione eorundem extra manum Regiam ante præsentem diem qualitercunque fact' habit' attempt' sine licentia Regia. Ac omnimodas punitiones, executiones & demanda quæ versus ipsum Abbatem habemus seu habere poterimus ullo modo in futurum, eo quod expressa mentio de certitudine exituum, proficuum, firmarum, reddituum, reventionum & emolumentorum præd' per nos eidem nunc Abbati per præsentem concessor' in præsentibus fact' non existit, aut aliquo statuto, actuatione seu restrictione ante hæc tempora fact', edit', ordinat' sive provis' aut aliqua causa, re seu materia quacunque in aliquo non obstante. In cujus rei testimonium

*has literas nostras fieri fecimus
patentes.*

Teste meipso apud Westm. 17.

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die Feb. Anno Regni nostri 15.

Having now so far entred the Abby as to be acquainted with the Abbots thereof, let us a little reflect on the Monks likewise and enquire into their number, order, and habits.

1. Then for their number. It was Apostolical, they being twelve besides the Abbot, a number in which the Sacred Writ seems much to be delighted For to pass by the Apostles, the Tribes of Israel were twelve, the Patriarchs were twelve, and Solomon's Officers were twelve, 1 Kings 4. 7.

So here I find King Stephen, when he had finished this his Abby, to replente and stock it with Religious Votaries, transplants from the Monastery of Bermondsey in Southwark the Prior thereof named Clarenbald and twelve other Monks all of that Priory, and placeth them here, it being usual in those dayes for

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one Religious House to beget another.

A testimony of the truth whereof will appear by the ensuing Charter.

Monast.
Ang.

*Thomæ Dei gratia Cantuar'
Archiep' frater Petrus fratrum
Cluniacensium indignus minister
salutem & dilectionem in Domino.
Notum volumus fieri vestræ di=
lectioni, quod nos dedimus & con=
cessimus Stephano Regi Angliæ
& Matildi uxori ejus Reginæ
Clarenbaldum qui fuit Prior Mo=
nachorum de Bermunseia & cum
eo 12. Monachos ejusdem cænobii
ad construendam Abbatiam suam
quam apud Faversham fundare
cœperunt.*

Thus much then for their number; come we next to enquire of their Order,

2. Which was that of St. Bennet's, an Order so appropriated to this our Realm, that as one saith, All the Abbies of England before the time of King William the Conquerour, and sometime

after consisted of this Order. They were called Benedictines from St. Bennet or Benedict an Italian, first Father and Founder of that Order, of whom and his Monks I shall have occasion to enlarge hereafter.

3. Their habits were black, and they were sworn to chastity, poverty, and obedience to their Superiours, three excellent virtues, which that they might the more faithfully observe and easier keep — they renounced the debauched world and all its alluring vanities, and buried themselves alive in a gloomy repository, conversing with iron bars and flinty walls, before the effeminate and corrupted secular people.

— *Fuit hæc sapientia quondam Publica privatis secernere, sacra prophanis.*

In which their solitude and apartement, they seem'd like

stars of the first magnitude, by the rayes of whose devotion the ignorant vulgar found oftimes the way to Heaven.

To be short, such was their severity to themselves, their kindness to their friends, and lastly, which exceeds all, their fervency in their Religion to their God, that all the world admir'd them: and Monks were in those elder times of so sacred esteem, that from the Throne to the Gentleman there was scarce any family so irreligious, but one or other of their Issue was devoted to the Cloysters.

Let us next cast our eye upon the rules and prescripts by which they order'd their lives and conversations, which was of two sorts: —

1. The Rules for their devotion:

2. Their Rules of morality: Both which we shall find exceedingly severe and rigid; such as, I fear, the looser gallants of our

age would forfeit Heaven sooner than observe.

1. Then for their Rules of devotion: They served God seven times a day;

1. At Cock-cowing; because the Psalmist saith, 'At midnight will I praise the Lord'; and 'most conceive' (saith my author) 'that our Saviour rose from the dead at that time.'

2. Matutine: At the first hour, or six of the clock, when the Jewish morning sacrifice was offer'd, and at what time Christ's Resurrection was by Angels first notified to the women.

3. At the third hour, or nine of the clock before noon, when according to St. Mark, Christ was condemned and scourged by Pilate.

4. At the sixth hour, or twelve of the clock, at high noon, when Christ was crucified and darkness was over the whole earth.

5. At the ninth hour, or three of the clock in the afternoon,

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when Christ gave up the Ghost, which was an hour of publick prayer in the Temple, and privately in his closet with Cornelius.

6. Vespertine, at the twelfth hour, or six of the clock in the afternoon, when the evening sacrifice was offered in the Temple and when Christ is supposed taken down from the Cross.

7. At seven of the clock at night, (or the first hour beginning the nocturnal twelve) – when Christ's agonie was conceived to begin.

Thus much for their devotion; let us next take a prospect of their moral way of living, and we shall see them out-do the Stoicks for strictness of behaviour; which take as followeth:

1. No Monk was to go alone but alwayes two together, that so they might have both *testem honestatis & monitorem pietatis*; and this was done in some imitation of Christ's sending his Disciples to preach two and two be-

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fore his face, that so they might alternately ease one another.

2. They were to fast on Wednesdayes and Frydayes till three a clock (except between Easter

and Whitsunday.)

3. In Lent, they were to fast till six a clock at night.

4. No Monk was to speak a word in the Refectory or Hall when they were at their meals.

5. They were to listen to the Lecturer reading Scripture to them whilst they fed themselves.

6. The completery was to be sung solemnly about seven at night: It was called Completery, because it completed the duties of the day. This service was concluded with that versicle of the Psalmist, 'Set a watch O Lord before my mouth, and keep the door of my lips.'

7. None was to speak a word after the Completery ended: but to hasten to their beds.

This silence, saith my author,

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was so strictly observed by some that they would not speak though assailed by thieves, to make discovery in their offence.

8. The Monks were to sleep together in beds by themselves, if possible in one room (called the dormitory.)

9. They were to sleep in their clothes girt with girdles.

10. The youth was not to lie by themselves but mingled with their Seniors, that their gravity might awe them into good behaviour.

11. The Infants incapable of excommunication were to be corrected with rods: such as were under the age of fifteen were accounted infants.

12. The offenders in small faults, whereof the Abbot was sole judge were to be only sequestred from the table —

Small faults] as coming after grace to dinner, breaking, though casually, the earthen Ewer wherein they washt their

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hands, being out of tune in setting the Psalms, taking any by the hand (as a Preface forsooth to wantonness,) receiving letters from, or talking with a friend without leave from the Abbot, &c.

From the Table] Such were

to eat by themselves and three hours after the rest, until they had made satisfaction.

13. The offenders in greater faults, viz. Theft, Adultery, &c. to be suspended from the table and prayers.

14. None was to converse with any excommunicate person under the pain of excommunication.

15. Incurrible offenders were to be expelled the Monastery.

16. An expelled brother being readmitted on promise of his amendment was to be set last in order, losing his former Seniority.

Note, that whosoever willing=

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ly quitted the Covent three times, or was thrice cast out for his misdemeanours might not any more be received.

17. The bed of every Monk was to have a matt, blanket, rug and pillow; no down, feathers nor flock used by them, nor no linnen worn by their bodies.

18. The Abbot was to be chosen by the merits of his life and learning.

19. He was never to dine alone, and when guests were wanting, he was to call some brethren unto his table, such as were relieved by his hospitality were by canonical Criticks sected into four ranks, viz.

1. *Convivæ* [guests,] living near the City where the Covent stood.

2. *Hospites*] coming from distant places yet still of the same County.

3. *Peregrin]* Pilgrims of another nation, and generally travelling for devotion.

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4. *Mendici* [Beggars,] who received their almes at the gate.

Thus have we passed over most of the Rules prescribed for the Benedictine Monks. I will onely add one more which hath been hitherto omitted, viz. That the Monks of this Order by their Founders rule were to eat nothing but fish except upon some special occasion; which puts me

in mind of a remarkable story concerning two Monks of this Order, who being taken captives by some Turkish Pirats, were by them prostituted unto the pride and scorn of the Imperious Sultan, who finding them by their habits to be men in Orders, and learning from them that they owned the rules of St. Bennet, He began to be much inquisitive concerning the rules of their profession, and especially concerning their diet, demanding of them whether the severity of their profession would permit them to drink wine and eat flesh?

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who modestly reply'd, that some what of wine by their rules they were allowed to drink and to eat fish — but from flesh (except upon some eminent occasion) they were totally debarred.

The subtle Mahometan hearing this presently commanded, that in their confinement they should have two fair women to attend them, and that their fare should be enlarged: debarring them from fish and wine their usual diet, he orders them plenty of flesh and water: — The innocent Fathers whose sublimer thoughts were fix't on contemplations far above the frailty of a womans beauty, fall to their usual fare like men that had good appetites, and pledge themselves with those cold draughts, with as great content as doth the Epicure with his Chian wines, not minding those fair baits that had been laid to entrap them with (I mean the women;) which when the inquisitive Sultan under=

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stood, he chang'd their fare, and the next day assigns them fish and wine their Founders diet, and the same waiters to attend their motion. They eat and drink suspecting no design; their hearts grow merry and their bellies full, when loe the treacherous wine steals to their sober brains, attacks their reason, and their giddy heads grow light as are the women they admire. Their eyes once shut to vanity are now like casements open'd wide to let in

lust. Their tongues which once could charm heavens ears are now tuning amours to please a silly woman. To be short, they that had been us'd to fast and pray, to penance, and all the hardness of a Christian life, do now most tamely and cheaply degenerate into softness and effeminacy, and are betray'd into the embraces of those sinful women.

So have I seen a stubborn flint at first resist the fury of an hammer

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strokes, rescuing it self unbroken & intire in spight of the opposers malice; when being remov'd unto some softer place, laid on some downy bed or easie cushion, it hath fallen in pieces with less violence and more ease.

The Antichristian Prince is glad to see them so disguised, and takes occasion to upbraid their Saint, that gives them such wild rules. Commending much the wisdom of their Mahomet, who restrain'd them not from flesh, that hurts not mind nor body, but forbids them drinking wine, which wrongs the body and besots the understanding, making the wisest person act a scene of folly, and become an apellative of scorn and laughter to his more sober beholders. An excellent lesson for us all to observe, although an heathen spake it.

Of the original of Monks, &c.

The occasion of this their retirement

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and solitude was not originally voluntary but rather compulsive and forced.

For when persecution like a ravenous Eagle or rather Harpy had expanded her talons, and menaced destruction and imminent ruine to such as owned Christianity; then did good and devout Christians, that they might serve God with more safety and greater security, withdraw themselves from the sight though not the malice of their persecutors, betaking themselves unto the wilderness and closer desarts, expecting rocks and

stocks, and the wild forragers of the woods more merciful than cruel man.

So have I seen united Covies range a field together gleaning the shatterings of the pregnant shocks, when loe a treacherous Spaniel hath betray'd their sociable haunts, and rudely broke in upon their close retirements; then have the affrighted birds

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broke up their leagues, and severally sought out new fields for succour.

So did our Primitive Christians at first cohabit and enjoy the pleasures of a sociable and friendly life, exchanging love and friendship one with th' other; no wild conceit t' immure themselves alive, and court calamities had yet possess'd their sober brains: Nor was there so much sanctity suppos'd in a blind cell, or an affected cowle as since there is: But afterward, when persecution had broke in, and disturbed their friendly leagues, for preservation of their lives and religion they unwillingly brake off societies and fled unto the desarts to expect security: But when the beams of Christianity had dispell'd those clouds of Paganisme, and the storms of persecution ceased — Then did they return unto their old employments forsaking the desarts, and the wild am=

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buscadoes of the mountains, trading together midst their cities plenty, improving both their friendship and their wealth.

But as in all ages of the world there were several and different constitutions of men, some of a more jovial and sociable nature affecting society and company, others of a more Saturnine and melancholly disposition, delighted with solitariness and privacy of life: so even then (when one would think their late constrained exile should have endear'd them to company) there were some whom a melancholly and sullen disposition had so far possess'd, that even in those intervals and times of peace, they would

estrangle and persecute themselves.

The number of which Separatists grew in a small time into excess, owning no superiority but their own wills, nor no rules but such as every one should prescribe himself.

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St. Basil. 1. The first that regulated them, and subjected them to rules was St. Basil a Priest in Cæsarea the chief City of Cappadocia, in the year of grace 300. who built a spacious Monastery in Armenia, containing above 3000 Monks. This St. Basil is reputed to be the first builder of Monasteries.

St. Austin. 2. Next to him St. Austin instituted a Religious Order. He was born in the Castle of Teggast in Carthage about the year of our Redemption 358. His Fathers name was Patricius, his Mothers Monica, by whose intreaties, and the Sermons of St. Ambrose, he was drawn from the errors of the Manichees. He died of a fever at Hippo, when he had sit-ten forty years in that Bishoprick, being seventy six years of age, on the fifth of the Kalends of September, leaving to posterity two hundred and thirty books of his own writing.

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St. Bennet. 3. About forty years after the death of St. Austin, St. Benedict, alias St. Bennet appeared to the world, who is accounted the Patriarch and Father of all the Monks in Europe. He was born in Umbria, a Region in Italy, of the Noble Family of Regards; his Fathers name was Propre, his Mothers Abundantia. He was sent to Rome at the age of ten years to learn the liberal Arts: but being weary of the tumults and war during the Reign of Justinian the Emperour, he retired himself from thence into a desert near Sublaco, a town some forty miles from Rome, where the fame of his integrity and holiness of life drew people from all parts to see him. He gathered the Monks of Italy together, gave them a rule in writing, caused them to be called Bene-

dictines or Monks of St. Bennet, and lived till he had seen twelve Monastries filled with them. After his death this Order grew

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so popular, that there have been of it twenty nine Popes, 200 Cardinals, 1603 Archbishops, 4000 Bishops, and 50000 canonized Saints. Their habit is a loose gown of black reaching down to the ground with an hood of the same, an under garment of white woollen, and boots on their legs.

St. Francis. 4. The fourth and last that prescribed Orders was St. Francis of Assis in the Dutchy of Spoleto. He was bred a Merchant, but preferring the gain of souls before that of worldly goods, he betook himself unto the study and profession of Divinity, going himself barefoot, and behaving himself very penitently; whereupon great store of Disciples followed him, to whom he prescribed a rule by which they are bound to profess absolute beggary, and are not permitted to carry any money about them, or more victuals than will serve at present themselves and brethren.

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St. Francis to intimate their humility, ordained them to be called Minors; but they are generally called Franciscans by the name of their Father.

Thus have I markt out the four chieftest trees of this sacred grove, as for the many cions and under-branches that are sprung from hence, they are too numerous for this small garden spot to contain, wherefore let what hath been said already of this matter suffice.

Come we next to survey the revenue that supported this our Abby.

Of the Antient and modern estate of the Abby of Faversham and its Benefactors.

In the third year of Ed. 1. I find this Cloyster to be but in a very low and mean condition, (they being greatly indebted to Merchants and others by their expences at Rome, and Papal

exactions) in so much that the King by his Sovereign Ecclesiastical Authority (to preserve them and their house from ruine) took them and their Lands, Monies and goods into his special protection, and committed them to the management of certain persons for discharge of their debts and necessary support by this ensuing Patent.

Ex Archi=
vis Turris.

Rex omnibus Ballivis & fidelibus suis ad quos &c. Salutem. Cum dilecti nobis in Christo Abbas & conventus de Faversham Mercatoribus & aliis creditoribus suis in diversis debitis multumodis & immensis teneantur, ad quorum solutionem facultates eisdem domus per magni temporis spatium sufficere non possent absque dispersione conventus prædicti vel feodaliū suorum dilapidatione seu forte illius domus subversione totali quod nollemus. Nos imbecillitati status ipsorum committentes ne hujusmodi discriminis

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aut depressionis periculum ipsis videatur imminere, Domum illam cum terris, redditibus, possessionibus ac rebus aliis ad eam pertinentibus cepimus in protectionem & defensionem nostram specialem, & eam cum omnibus pertinentiis suis commissimus dilectis & fidelibus nostris Fulconi Peyforer & magistro Hamoni Doges custodiendū quamdiu nobis placuerit, ita quod omnes exitus redditus & proventus terrarum reddituum & possessionum prædictæ domus, salva rationabili sustentatione Abbatis et conventus ejusdem loci, ad exonerationem debitorum suorum et relevationem aliorum defectuum ejusdem domus reservetur et eisdem exonerationi et relevationi per visum aliquorum de discretioribus domus ejusdem per adiutorium et concilium dictorum Fulconis et Hamonis prout melius fieri poterit, applicentur. Nec volumus quod aliquis Vicecomes, aut Ballivus, aut minister noster, aut alius quicumque in dicto

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domo, aut grangiis ad eam spectantibus dum in custodia præfata

torum Fulconis et Hamonis sint, hospitetur sine ipsorum licentia speciali. In cujus &c. Teste Rege apud Merrival. 17. Aug.

Thus much of their antient Estate and condition; come we now a little nearer home unto the reign of H. 7. who requiring a benevolence from the Clergy, sent his Letters to the Abbies, and other Religious houses in this Realm, amongst which to this our Abby, requiring one hundred pounds of them, who return'd this ensuing letter unto the Council-table, excusing themselves by reason of divers former Contributions made to King Richard lately, which being not repaid did incapacitate them at present to furnish his Majesty with any considerable sum of money.

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Literæ missæ ad consilium Regis.

Leig. book
Penes G.
Sonds mi=
litem
Balneis

Senerissimi & venerabiles Domini! Vestra scire dignetur generosa celsitudo quod literas victoriosissimi Principis & Domini Henrici dei gratia Angliæ & Franciæ & Domini Hiberniæ recepi 13. die Julii ultimo elapso per quendam servientem ejusdem Domini nostri Regis ad arma. Sed quia novissimis temporibus Domini Richardi nuper Regis Angliæ penes eundem crebris decimarum & aliarum rerum solutionibus insuper multimodis & gravis contributionibus, nec non mutuis pecuniarum præstationibus in toto vel in parte mihi hucusque nullatenus solutis ultra vires fatigatus, & quasi ad extremam inopiam devolutus ad subsidium gratiosæ expeditionis Domini nostri Regis juxta tenorem dictarum venerabilium litterarum suarum de summa centum librarum non possum prout teneo

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& si mihi suppetierint facultates ad præsens maturius providere vestræ metuendæ Domini < > < > devote supplico ut una cum præmissis meis incommodis & gravaminibus ad exiguas & paucas Monasterii mihi commissi possessiones propitium vestræ pietatis intuitum dirigentes

*quamvis modo dictam summam
vel aliam quamcunque notabilem
non promittam dignem' more
Domini habere excusatum & a=
lias Deo opitulante cum favor
pinguioris fortunæ me affluentius
respexit ad obsequii Domini no=
stri Regis me cum omnibus bonis
meis secundum bene placitum ejus
cum omni famulatu habebitis et
paratum sub Regimine sancti spi=
ritus in omni prosperitate valeat
et floreat vestra gratiosa subli=
mitas per tempora longiora. Scri=
ptum apud Faversham, &c.*

But this would scarce serve
their turns; for Richard Fox
then Bishop of Winchester as=

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sembling the Clergy before him,
exhorted them to be liberal in
their contributions: But the
Clergy (saith Sir Richard Baker)
being of two sorts rich and poor,
made each of them several ex=
cuses. The rich, and such as had
great livings said they were at
great charges in keeping hospi=
tality, and maintaining their fa=
milies, and therefore desired to
be spared; the poorer sort al=
ledged that their means was
small, and scarce able to find
them necessaries, and therefore
desired to be forborn: But the
Bishop answered them both with
a pretty Dilemma, saying to the
Rich, It is true you live at great
charges in Hospitality, in Ap=
parel, and other demonstrations
of your wealth, and seeing you
have store to spend in that Or=
der, there is no reason but for
your Prince his service, you
should do it much more, and
therefore you must pay: To the
poorer sort he said, though your

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livings be small, yet your felicity
is great, and you spend not in
house-keeping and apparel as
others do, therefore be content,
you shall pay.

In the 14. year of this Kings
Reign, I find the whole estate of
this Abby cast up, which then
amounted to two hundred fifty
three pounds sixteen shillings
and ten pence halfpenny per An=
num, the particulars whereof

Bakers
Chron.
Reign of
Hen. 7.

Leig.
Book.

take as followeth:

	l.	s.	d.
1. The Parsonage of Boughton by the year	36	00	0
2. The Parsonage of Hernehill, which is Capella annexa to Boughton, by the year	10	00	0
3. The Parsonage of Preston per annum	13	06	8
4. The pensions of the Churches of Luddenham and Newnham	05	00	0

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	l.	s.	d.
5. The principal Mannor of Faversham, with the demean lands per annum	42	11	8
6. The rent of Up=land per an.	52	10	0
7. The custom belonging to the said Mannor per an. 22 acres and an half			
8. The Rent in the town of Faversham	20	00	3
9. The Farm of the said town per an.	06	16	4
10. The Farm of Castert, and great Ber=ton by the year	00	12	0
11. The Farm and Rent at Frythenden	02	16	3
12. The Farm in Harty per an.	08	06	8
13. The Farm of Negdon	08	00	0
14. The Farm of Lamberts land	11	00	0
15. The Mannor of Kingsnoth	05	06	8

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	l.	s.	d.
16. The Farm of Woodleese there	00	10	0
17. The Farm of land called Horsehope	00	13	4
18. The Farm of Woodleese in the Bleane	00	11	0
19. The Farm of Bridewell in London	04	00	0
20. The Farm of the Mannor of Bendish per annum	24	00	0
21. The Farm of Snowterry	00	02	8

Concerning these Weares I find a Petition preferr'd to King

Edward the third, by the Abbot and Covent of Faversham, desiring that the King would abate his Rent, which the Abbot was to pay for these Weares, for that the said Weares were destroy'd by the rage and tempest of the Sea; which for the lovers of Antiquity I present in the self same language it was written.

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Petition.

Rylys plac.
Parliament
646.

A nostre Signeur le Roy et a son conseil prie l' Abbe del Esclise de Seint Saveour de Faversham, et le Covent de mesmes le luy ses Chaplains que come le dit Abbe et ces predecesseurs aient tenus du temps le Roy Joan tanques en ca la pecherie de Middleton ceo est a saviour le gors appelez sesalter rendrant per an al dit Roy 20. s. a tenir al dit Abbe et ces successors rendrants mesme le ferme avant dit. Za quele pecherie ensemblement our les gors ia per cretine grand refoule et tempeste de mer de tout en tout sont destrues per tous jours el la dit pecherie perdur de quel la rents ne poet este levie ne nul parcel de ycel. Quil please a nostre Signeur le Roy avoir regard de ceo que le dit Abbe ne ses predecessors unques ne furent charges de la dit rent forsque solement de la pecherie sus dit si defeate que des

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ore soient quittes de cele demande et que cessante la cause cesse le effect.

Upon which Petition it was thus indorsed.

Dorso.

Soit ceste Petition mande devant Tros. et Barons del Eschequer et mande a eux que oye le pleynt le dit Abbe face droit.

These Weares it seems were again repaired and demised to several persons in the 15th year of H. 8. at a greater Rent than they are before valued at.

The names of the Tenants that Farm'd them, and their particular Rents I find written with the Abbots own hand in the Leiger Book of the Abby as follows.

1. Simon Hopkin
payeth per Annum 00 03 4
2. John Swanton p. a. 00 03 4
3. Richard Hawe p. a. 00 03 4
4. John Mersh p. an. 00 03 4

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- | | l. s. d. |
|------------------------------|----------|
| 5. John Northwood
per an. | 00 03 4 |
| 6. Will. Savyr p. a. | 00 03 4 |
| | 01 00 0 |

22. The Farm of
Lodgemark per annum
yielded 01 13 4

23. The Farm of
Priestfield per annum 01 13 4

Summa totalis —

*The names of divers houses in the
town of Faversham that were
rented of the Abby.*

1. The great house
near the Abby gate
eastward, rented at 03 00 0

This is the Scene where that
fatal tragedy was really acted by
Alice Ardern and her wicked ac=
complices upon the body of her
Husband Mr. Thomas Ardern
(sometime Major of this town)
Feb. 15. being Sunday 1550. Anno
4. Ed. 6.

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	l. s. d.
2. Two houses an= nexed, now made into one	00 16 8

3. The house on the
west side of the Abby
gate, where the Stew=
ard now dwelleth,
paid per an. 01 06 8

An house conveniently suita=
ble to his employment, for the
Court was kept at the Abby gate,
and the street now called Abby=
street, was from thence called
Court-street. In this house I my
self now dwell.

4. The tenement
next to the said house
on the west side of the
street

5. Another tenement
near to it where the
sub-porter dwelled 00 13 4

This I take to be the house
wherein Daniel the sea-man now
dwelleth.

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l. s. d.

6. Another house
near to that, by the
yearly Rent of 01 00 0

7. The house there=
unto adjoining 00 10 0

Redditus
ad mensam
Abbatis.

8. A tenement on
the north side of the
Crown. 00 04 2

Which crown I take to have
been in the West-street, now in
the possession of Stephen Blanket
and Joseph Edwards, which I am
informed in antient writings was
known by the name of the
Crown.

9. A Bakehouse next
Gorewell-lane; 00 01 0

A lane so called in the West-
street.

10. A tenement at
Snowre-hill. 00 00 6

The hill near the stone bridge
in the West-street so called.

11. A brew-house
near the Gaol; 00 0 6

This house must be some=

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l. s. d.

where in Tamers-street, for at
Kings-mill the Abbots Gaol
was holden

12. A tenement some=
time Garrard's. 00 00 6

This was in the North-street,
now called Court-street.

13. A tenement some=
times Robert Baker's 00 00 8

The last six of these houses
were to supply the Abbots table
with necessary provisions; the
Rents whereof were called *Red-*
ditus ad Mensam, or table rents.

Redditus
ad Came=
ram.

14. An house called
the Crown in West-
street, per an. 00 05 0

15. The Bakehouse
next Gorewell-lane, per
Annum 00 02 5

16. An house some=
time Simon Baker's 00 00 8

All these belonged unto the
Chamberlain or Treasury, and
were called from thence *Redditus*
ad Cameram.

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l. s. d.

Redditus
ad Sacri=
siam

17. A tenement in the
market place called

the Bear 00 06 8

This is the house wherein
Geoffry Stills now dwelleth, for=
merly one Rob. Withiot's.

18. The tenement in
Hog-market-lane, late
Richard Drylond's 00 00 4

This is the corner house near
the Fish-market, wherein Mr.
Francis Waterman now dwell=
eth.

These two houses paid their
rents to the Sacrist, as allotted to=
ward his support and mainte=
nance, as I find in the accounts
of Robert Withiot, sometimes
Major of this town, and Receiver
of the said Rents for the Abbot.

19. Here was likewise
an house in the town
called the Chequer w/ch
paid to the Abbot 00 16 8

This house I take to be that
which Mr. John Kennet now

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l. s. d.

dwelleth in, which formerly was
known by the name of the Che=
quer.

20. Another tene=
ment near thereunto,
rented per annum 00 06 8

21. An house called
the Lewsell, sometime
one William Dyce's of
London 01 13 4

Quære where this house stands,
for I acknowledge my self ig=
norant thereof.

22. An house in the
West-street, which es=
cheated to the Abbot
paid per an. 00 06 8

Thus have we informed you
of their Rents reserved upon
Leases. — Let us next cast our
eye on their *feoda Militaria* or
Knights fees; and be acquaint=
ed with their Tenants that were
subject to that tenure.

And here it is to be known
that in antient times thirteen

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Knights fees and a quarter did
in the vulgar estimate make up
a tenure *per Baroniam*, which
by just account amounted to
four hundred Marks per annum,
conceived in those cheaper
times to be a competent estate

to maintain the porte and degree of a Baron.

Twenty pounds per annum being the Estate of a Knight, and

Twenty Knights fees amounting to four hundred pounds per annum, which was a Baronie and an half, were allotted as sufficient for the supportation of an Earldome.

A Marquisdome, which consisted of the revenue of two Baronies, amounted to eight hundred Marks per annum.

A Dukedome consisting of the revenues of two Earldomes was valued at eight hundred pounds per annum.

Of these tenants by Knight, the Abbot was to have Ward and Marriage of the Heir within age,

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and relief upon every descent or alteration of their estate, viz. five pound for every intire Knights fee, and suit to the Lords Court.

The names of which Tenants, and the places where their fees lay, take as followeth.

1. *Dominus de Badlesmer 3. quart. unius feodi in eadem.*

2. *Richardus Peyforer unum quarterium in Bucklane.*

3. *Richardus de Rokesle 3. quarter' in Westwood.*

4. *William Pyrie unum feodum in eadem.*

5. *Hæredes < > Godwinstone unum feodum in eadem.*

6. *Johannes Vyne unum feodum in eadem.*

7. *Simon de Chellefend unum feodum in Estling.*

8. *Johannes de Estling unum feodum ibidem.*

9. *Willielmus de Steringden dimidium unius feodi in Estling.*

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10. *Johannes filius Arnoldi de Estling dimidium unius feodi in eadem.*

11. *Radulphus de Estling dimidium feodi in Estling.*

12. *Hæredes de < > Lodenham unum feodum in eadem.*

13. *Willielmus de Godisland dimidium feodi de Johanne de Estling.*

14. *Magister Hospitalis de*

Ospring quadragesimam partem unius feodi in Elverland.

15. *Richardus Peyforer dimidium feodi de Galfrido de Lucy.*

16. *Robertus de Gatton unum feodum in Throwleigh.*

17. *Johannes de Estling dimidium quarter' in Ospring.*

18. *Johannes de Criol duas partes de quarta parte unius feodi in Harty.*

19. *Richardus Kentys & Basilia filia Rogeri Coci dimidium quarter' in Ospringe.*

20. *Robertus de Campania unum feodum in Norton & Newenham. His dwelling was at*

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Champion Court in that parish.

21. *Idem Robertus dimidium feodi in Harty.*

22. *Willielmus de Vyane unum quarter' in Norton.*

23. *Bartholomæus de Moreston unum quarter' in Herst.*

24. *Mabilia de Mars unum quarter' in Kingstone.*

25. *Thomas de Fishbourne dimidium feodi in eadem.*

26. *Galfridus de Sconynton unum quarter' in Sholand.*

27. *Willielmus de Edesse dimidium feodi in eadem.*

28. *Willielmus de Vyndefield & Jordanus de Vynefield unum quarter' de Reginaldo de Cornehill.*

29. *Willielmus de Vyane unum quarter' in Ospringe.*

All which being put together amounted to about sixteen Knights fees, an Estate of a larger dimension and proportion than was required by those elder times to maintain the degree

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& porte of a Baron, as hath been said. And that these Rents were no new perquisites but such as did antiently and very early appertain unto this covent, cannot better be proved than by the names of the above recited Tenants, most of which, if not all, had none other existence, but such as charitable Records and Histories afforded them some centuries of years before the dissolution of this Monastery, as is evident and perspicuous to such

as are acquainted with the anti-ent surnames and persons of Emi-nence in this our County pre-served from Oblivion by the learned pains of my ingenious friend Mr. Philpot in his *Villare Cantianum*.

Having now dispatch'd their re-venue, and satisfied our selves in their Estate both antient and modern. The next thing I pro-pose to my self, is, to acquaint you with a List of the Benefa-ctors to this our Abby, through

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whose munificence and bounty all the former Revenues were heaped upon this house, which, according as I have promiscu-ously gleaned them from antient Charters and Inquisitions, I offer up unto thy view.

A List of some of the Benefactors to this our Abby.

The first that deserves that title is Queen Maude, who be-stowed upon this her Husbands new Foundation Her Mannor of Trenges, as appears by this ensu-ing Charter.

Monast.
Ang.

Matild' Regina Angliæ omni-bus Christi fidelibus Francis & Anglis salutem in domino sempi-ternam. Sciatis me dedisse & confirmasse & concessisse Abbati & Monachis sancti Sal-vat' de Faversham in li-beram puram & perpe-tuam eleemosynam Ma-nerium meum de Tren-gis cum omnibus perti-

Quære, Where that Mannor lies? whe-ther it be not in the Diocess of Lincoln, for there this Covent had a Mannor and a pre-sentation call'd Tryeng.

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mentiis suis pro salute animæ meæ & omnium fidelium, quare volo quod, &c. habeant & teneant bene & in pace cum omnibus suis pertinentiis & cum omnibus aliis libertatibus & liberis consuetu-dinibus ad me vel hæredes meos spectantibus in perpetuum quie-tum &c. ab omnibus secularibus exactionibus, sectis & demandis. Testibus Theobaldo Archiep' Cant. H. Episc. Winton. &c.

Note that this clause *quietum ab omnibus secular' exactionibus &c.* did not exempt them from Parliament, nor from finding men for the wars &c. as by their Ba-rony tenure they were obliged:

See Selden's Tit. of Hon. the meaning of that clause.

This Queen, I find, gave likewise certain other lands to this Abby, viz. Burdefield and Kingsdown which she purchased of Fulke de Newnham.

William Earl of Boloigne.

The next that enters the List, is, William Earl of Boloigne, &c. whom I take to be King Stephen's

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third Son by Queen Maude, who gave unto this Abby a certain Mannor called Benedis; and also confirms unto them the Mannor of Treungla or Trenges, as is evident by this his Charter.

Mon. Ang.

Willielmus comes Boloniæ Warrenæ & Moritonæ Archiep' E pisc. &c. salutem. Sciatis me concessisse & dedisse & hac præsentia charta mea confirmasse Abbatissæ sancti Salvat' de Faversham, & Monachis Deo ibidem servientibus Manerium de Treungla, &c. Et Manerium meum de Benedis cum omnibus appurtenantibus suis, &c. pro anima patris mei Regis Stephani & Reginæ Matildis matris meæ et Eustachii fratris mei, & pro anima mea & omnium antecessor' meorum, quare volo &c. prænominata ecclesia de Faversham habeat omnia supra dicta, &c. Teste Willielmo Priore de sancto Pancraccio, Rogero sub-priore, &c.

Quære, where that Manor lieth.

H. 2.

The next in order is King Henry the second, who is so far from

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injuring this work of piety raised by King Stephen, although his adversary, that he not only confirmed the former lands and privileges granted unto this Monastery, as shall be shewn hereafter, but also granteth them divers new privileges, viz. amongst the rest a Fair yearly to be holden on the feast of St. Peter ad Vincula or Lammas-day, to last the space of eight dayes. The Estates which he confirmed (besides those which King Stephen and his Queen had granted to this Abby) were these ensuing particulars, viz.

Rich. Lucy.

1. Chetham, given to this Monastery by Richard de Lucy.

This I take to be the Borough of Chatham in the hundred of

Faversham, which still is permanent and fixed to the signiory of the Mannor of Faversham, out of which the Court Leete holden for the said Mannor every year elects one Borsholder, and not Chetham by Rochester as Mr. Kilburn

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would have it in his Survey of Kent.

Ralph Pycot. 2. The Mannor of Monkton, which Ralph Pycott bestowed upon this Abby.

William Bosevil. 3. *Socam de feodo Matildis Reginæ, quam dedit eis Willielmus de Bosevil in London et Southwark.*

Soca signifies a liberty or privilege of holding Court; by which it appears, that they had antiently some Jurisdiction of Court-Leet, or Court-Baron in that place.

William Brother to H. 2. 4. Westbrooke in Ospringe with its appurtenances given to this Abby, by William, brother to King Henry the second, saith the Charter: *Tamen quære*, for I read of no such Brother he had.

Simon Turvil. 5. The Mill at Goodwinstone of the gift of Simon Turvil.

Clarembald 6. Bosindene which Clarembald purchased.

King John King John after the Example of his Predecessor Henry the second, not only confirms all the

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aforesaid Mannors, Lands, Premises and Franchises by the several persons fore recited bestowed upon this Abby; but also confirms certain Lands, called Messewell with their appurtenances of a fresher date confirmed on this Abby by Robert de Betun.

Rob. de Betun.

He also by another Charter, as an argument of his Princely Charity, infranchised this Abby with the Royalty of the fishing grounds sometimes belonging to his Mannor of Milton, as appears by this his ensuing Charter.

Charta Regia pro piscaria.

Johannes Dei gratia Rex Angliæ, Dominus Hiberniæ, Dux Normanniæ, Aquitaniæ et comes An' Archiepisc' Episcop' &c. salutem. Sciatis nos dedisse concessisse et hac præsentî Charta nostra confirmasse Deo et Ecclesiæ sancti Sal-

vator' de Faversham, et Abbati
et Monachis ibidem Deo servien=
tibus piscarias de Middleton quas
homines de Sesalter tenuerunt per

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annuum Redditum viginti soli=
dor' per annum, apud Manerium
nostrum de Middleton, et faciendo
inde consuetudines et servitia
quæ piscariæ illi fieri solebant.
Quare volumus et firmiter præci=
pimus quod præd' Abbas et Mona=
chi habeant et teneant præd' pis=
carias de Middleton cum omnibus
pertinentiis suis bene et in pace,
libere et quiete, integre, plenarie
et honorifice in omnibus locis, et
rebus ad eas pertinentibus, sicut
præd' est. Teste Willielmo Comit'
Sor' Com' Roger' Lepigod, &c.
Dat' per manus Hugonis de Wells
Arcidin' Wellens' apud sanctum
Edmundum decimo nono die Maii,
Anno Regni nostri septimo.

The Fisheries hereby granted
are most eminent for Oysters,
which surpass those famous ones
of Lucrine, and what not.

Auson. *Ostrea Baianis certantia quæ —
Dulcibus in stagnis refluit maris
æstus opimus.*

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As in the Romans dayes Rutu=
pis or Richborow a decayed City
in Kent was renowned for its
Oysters, according to that in Ju=
venal,

4. Satyr. — *Rutipanove edita fundo
Ostrea callebat primo depren=
dere morsu.*

so since the decay of that most
eminent City, and the Romans
forsaking us, these particular
Fishing Grounds granted by
King John unto the said Abbot
and Covent of Faversham,
which since the dissolution
of that house are by Patent of
King Charles the first come into
the hands of the right Worship=
full Sir George Sonds instant Pro=
prietor thereof, must next have
preferment before any elsewhere
upon our English shoars; of which
the industrious Hollander is a
competent witness, who every
year expendeth at least 2000, or
2500 pounds upon Oysters taken
from these grounds, not caring

to trade elsewhere as long as he can be supplied with Oysters for his money here.

Upon these fishing grounds there are above seventy families in the Town and Hundred of Faversham, which have their sole dependance and livelyhoods, through whose open fingers, as through a sieve, the whole town receiveth no inconsiderable profit. And besides this profit which accrues to the town thereby, His Majesty is supply'd from hence with a company of stout and resolute Seamen, who have given as good proof of their Valours and Loyalties at all times when commanded thereunto, as any in the Nation besides.

And now that these aforesaid Fisheries which have been from age to age the Nurseries of such valiant Seamen may not be intruded upon and invaded by strangers who are not Tenants thereunto, I shall shew you out of an antient custome of the

Abby, the Dominion and Jurisdiction which the Abbot had over these waters in his time; it being no more than what the tenants thereof under Sir George Sands their Lord, and Proprietor thereof, may now well claim, if they please to regard it, viz. saith the Custumal —

M.S. Penes aathorem. *a molendino de Colemanssole in strand' maris crescent' & decresc' usque ad gurgites Angl. vocat' Snowtwears, & a gurgitibus usque Ride nullus debet piscari sine licentia Abbatis de Faversham quia ad eum pertinet dominium: < > Et Mercatores qui veniunt & Custumarii fuerint & vendiderint infra limites supra dict' licet ad < > vel ad terram non applicuerint, dabunt Theolonium de omnibus Merchandis suis emptis vel venditis.*

And then again saith the same Custumal, *Nullus piscari debet in aqua prædicta sine fine faciend' ad Abbatem. Et nihilominus reserventur Abbati quatuor Pisces principales.*

If these priviledges were well
look'd unto, the Barquing men
would keep themselves to Sea,
and not dare to trespass thus up=
on a particular Liberty and Ju=
risdiction. For from Colemanssole
unto the Snowtwears, and from
those Wears unto Ride the wa=
ters and Strand at Flood and
Ebb beong unto Sr. G. Sonds.

I shall next shew you an ac=
knowledgment by the Commis=
sary of the Admiral, that these
waters are out of his jurisdic=
tion, and that all Wrecks, Flot=
sons, Jetsons, Lagonds, &c. hap=
pening thereon did belong unto
the Abbot, and now to Sr. G.
Sonds &c. as appears by this his
Certificate.

MS. Penes
Henric.
Knowler
genr' ami=
cum no=
strum tam
in scriptis
quam in
verbis.

*Sciant præsentes et futuri quod
ego Johan. Woodhall Commissa=
rius sive Deputatus generalis et
specialis Domini Arthuri Plan=
taginet Vicecom' Lysly &c. vidi
inspexi et perlegi omnia et singu=
la privilegia, concessiones et do=
nationes concessa Abbati et con=*

<catchword> *ventui*

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*tui Monasterii sancti Salvatoris
de Faversham, per illustrissimum
principem Steph. Regem & suc=
cessores suos imperpetuum, nec non
& omnes confirmationes omnium
Regum a tempore præd' Ste=
phani una cum confirmatione il=
lustrissimi et metuendissimi Prin=
cipis ac fidei defensor' Regis, Mo=
derni H. 8. quorum quidem pri=
vilegiorum vigores terræ possessi=
ones, et portus omnes et singuli
tam per terras quam per aquas et
mare, nec non tenentes firmarii et
cæteri homines omnes qui et sin=
guli infra dominia libertatis Mo=
nasterii antedicti tam in comitatu
Cantiæ quam in aliis locis perti=
nent' ab omnimoda Jurisdictione
et potestate Admiralli Angliæ pro
tempore existentis et officialium
ejus quorumcunque plenarie sunt
exempti, in tantum quod omnes
punitiones, correctiones, deodanda
Flotson, Jetson, Lagon, et Wreck,
et alia omnia contingentia quæ=
cunque quandocunque et qualiter=
cunque per terras aquas et mare*

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cum omnibus et singulis suis per=

tinentiis præfato Abbati et Con=ventui Monasterii antedicti exi=stent' nec non ex consuetudine præ=scripta a tempore et per tempus immemoratum usitatum pertinere dignoscuntur. Acta fuerunt hæc omnia prout super scribuntur & recitantur Anno regni Regis H. 8. 18. penultimo die vero mensis Novembris apud Faversham ante=dict. coram me Johanne VVood=hall commissario sive Deputato antedict' quem quidem processum ac omnia & singula in eadem content' rata & grata habentes auctoritate nobis commissa ap=probamus, ratificamus & confir=mamus. In cujus rei testimonium sigillum magni officii nostri Ad=mirallitatis Angliæ præsentibus apponi mandamus. Dat' Londini, &c. sexto die Decembris, Anno Regis H. 8. 18. supradict'.

But now towards the pursuit of our Benefactors to this Abby again.

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H. 3. Confirmed unto this Covent all the Mannors, Lands and Premises, Franchises and Freedoms granted unto them by the former Benefactors.

And now from the Eleventh year of this Kings Reign must we take a stride or leap unto the Reign of H. 8. not knowing how to recover the names of such Benefactors which hapned in this large interval or space of time, which doubtless did afford some, though not so many as the pre=cedent times, by reason of the Statute of Mortmain, made in the ninth year of the last Kings Reign, which tied up the hands of all bodies politick from re=ceiving any more the Lands and Tenements of charitable and well devoted persons.

Somn.
Cant. 58.

But notwithstanding this re=straint, which rendred them un=capable to receive Lands, &c. This loss was in part supplied and made less sensible unto the Religious by a piece of Policy

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which they quickly put in ure; and that was the procuring not only of privileges and immunities from payment of Tythes, but also

of Impropriations or Annexi= ons of Parsonages to their houses, which though invented, and on foot long before, yet now the other current of their gain being stopt much more abounding than ever before.

Hence came it to pass that this Abby had these following Chur= ches appropriated unto it, viz.

1. Luddenham Church, of the gift of William de Luddenham, whose Charter thereof I find Re= gistred in the Leiger Book of the said Abby: part of which (to acquaint the Reader with how great Ceremonies our Ancestors conveyed the Estates which they devoted to pious uses) I will crave leave to insert —

Leig. penes
G. Sonds
Mil.

Superscriptam eleemosynam do= nationem & oblationem feci in Ecclesia sancti Salvator' de Fa= versham super altare per cultellum

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< > *annuente hærede mea Mabilia filia mea & Gysle uxore mea similiter assistente con= ventu Clericis & Laicis plurimis. VVillielmusq; de Insula evoluto post hæc aliquanto tempore factus est gener meus postulans devote in capitulo ecclesie sancti Salvat' de Faversham fraternitatem & com= munionem beneficiorum ejusdem ecclesie & accipiens etiam ipse textum Evangelicum ponens super altare hanc eleemosynam et be= nigne concessit et quod eam manu= teneret ante altare fideliter pro= misit, &c.*

This William de Luddenham's Name and Family was extingui= shed and went out in a Daughter married unto William de Insula, who afterward I find was Knight= ed.

Vide Lam= berts Kent. 349.

By these two persons Names we may observe the antient manner of our fore-fathers as= suming to themselves and poste= rities Sirnames, viz. from the places of their dwellings. Hence

<catchword> came

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come it to pass, that the town of Faversham gave Sirname to an antient Family long since expi= red; The village of Ore to an antient Family of the Ore's; Pre=

ston, Selling, Graveny, Green= street, Norton, Sedingborn, &c. to men and families of the same name: Nay, not a considerable and antient house about us, but hath imparted his Name to the antient Proprietors thereof; As for Example, I have met with John de Brokedale, John de Pyrie, Ade de Ham, Alexander de Hol= manstone, &c. but let this suf= fice.

And now to proceed to our purpose:

2. Fulke de Newnham gave the Church of Newnham to this Abby; but there hapning some differences between the Prioress of Davington and Abbot about this Church; the said Prioress claiming it by a like grant to be= long to her Cloyster. They both resolved to resign it into the

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Archbishops hands for him to determine who had the best right in it — Who awarded the said Church to the Prioress and her Cloyster, paying yearly there= fore into the Firmory of this our Abby two Marks and an half.

Hubert' Dei gratia Cantuar' Archiep' totius Angliæ primas. Omnibus & ad quos præsens scri= ptum pervenerit, Æternam in Domino salutem. Noverint uni= versitas vestra quod cum inter Abbatem & Monachos de Faver= sham ex una parte & Moniales de Davington ex altera parte super Ecclesia de Newnham controver= sia verteretur, Tandem pars u= traque in præsentia nostra con= stitut' totum jus quod in eadem Ecclesia de Newnham sibi ven= dicavit sponte in manum nostram resignavit totum nobis relinquens ut pro voluntate et arbitrio nostro inde disponeremus. Nos autem eo facto Ecclesiam illam cum omni= bus pertinentiis suis dictis Moni=

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alibus considerata paupertate ea= rum pro intuitu concessimus et de= dimus in proprios usus perpetuo habend' & possidend' statuentes ut præd' Monachis inde annuatim per easdem Moniales duæ Marcæ & dimid' reddantur quas speci= aliter assignavimus ad eorundem

Monachorum firmariam. Ut igitur hoc in posterum nulli veniat in dubium, verum ratum permaneat & inconcussum id presenti scripto & sigilli nostri appositione protestari dignum duximus et confirmat' his testibus, &c.

3. To these we may likewise add,

1. The Rectory of Boughton.
 2. The Rectory of Preston.
 3. The Rectory of Hernehill.
- which three I conceive might be conferr'd on this Abby by several Archbishops of Canterbury. John Stratford Archbishop, I find, fixed Preston.

And now my hand is in amongst the Churches which were ap=

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propriated unto this house, I think it not amiss to acquaint you that they had an advowson in the Diocess of Lincoln called Tryeng, which I take to be that which is called in Latin Treungla, and Trenges in the Charters of Queen Maude and her Successors often mentioned before; the presentation whereof was recovered from them by King Ed. 1. in 31. year of his Reign by suite in the Kings Bench.

Pryns Hist.
K. John.
H. 3. Ed. 1.
988.

Well, now let us come to the Reign of H. 8. where I find these persons following deserve the name of Benefactors, viz.

1. Sir John Fyneux Chief Justice of the C. B.
2. Edw. Guildford Esquire.
3. William Crowmer Esquire.
4. George Guilford Esquire.
5. Lodowick Clifford Esquire.

who by License of this King, notwithstanding the statute of Mortmain, gave unto this Monastery thirty two acres of land, called Upland, with a certain Barn

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thereupon builded; and also a certain Marsh called Gore-marsh adjoining to the said twenty three acres in the Parish of Boughton under the Bleane and Hernehill.

The said Sir John Fyneux gave likewise twenty three acres of other land to this Abby lying at Hegdale in Preston. In this field is one of those pits mentioned by

Mr. Camden in his Britan. to be about this town, where the Britains were supposed by him an-
tiently to have dug their Marle, which to this day is known by the name of Hedgale Pit.

Ralph Seyntleger
Esquire.
John Norton Esq.
William Norton
Gent. Benefactors.
William Clerke
Priest.
John at Stocke.
Robert Rey.

91

Out of a charitable and pious intention devest themselves of this Estate following, and settle it upon the Abbot and Covent of Faversham, viz. The Mannor of Elynden with its appurtenances, and 77 acres of land, 77 acres of pasture, 64 acres of wood, and the quit tent of 02l. and 11d. 53 Hens and 6 Cocks per annum, with their appurtenances in the Parishes of Whitstaple and Seasalter.

Next to these I find,
John Roper Esq.
Ralph Seyntleger
Esq.
John Norton Esq. Benefactors.
Tho. Hankewel.
John at Stocke
and
John Turner.

To joyn in a settlement of two acres of marsh land lying in Ludenham, called Egging-Worthmarsh, alias Weld marsh, upon this Cloyster.

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Next to them I find one John Bovyor to invest this Abby with 13 acres of pasture in Hernehil, called Botterells Dobbys, and Yaldings Croft, and an acre and half of meadow in Priest-meade.

John Sare out of a like charitable meaning bestowed 6 acres and 1 rodd of land, being in 2 Crofts lying in Hernhill, called Hertange, on this Monastery.

John at Stocke
and Benefactors.
Rob. Goodhewe.

Gave 13 acres and an half of land called Newland and Hertang to the said Covent.

Thomas Obyn next to them in order deserves our notice, who settled upon this our Abby 16 acres of land with its appurtenances lying in the Isle of Harty, at Keyborow hill.

Upon the return of an Ad quod damnum, (for that was the way after the statute of Mortmain,) I find it certified, that,

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William Brooke
John Goodwin Benefactors.
and
John Goodhew

might give, without prejudice to the King, 11 acres of land, called Mentylham, and 12 acres of land called Cockham with their appurtenances, in Hernehill, unto the Monastery of St. Saviour at Faversham.

Richard Colwell at the same time obtained likewise license to give unto the said Monastery 86 acres of salt-marsh, called Julian marsh in the Parish of St. Thomas the Apostle in Harty.

This Richard Colwel lies buried in the parish Church of Faversham, at every corner of whose stone there is the lively portrait of a Well, and Coll written underneath, an antient device to intimate unto posterity their names called *a rebus*.

94

In Thomas Colwel grandson to this Rich. did that antient Name and Family expire, whose Monument is to be seen in St. Sepulchers Church on Snow-hill London.

From the Daughter and Heir of this Thomas my very worthy friends, Richard Brickenden, and John Brickenden of Grays-Inn Esquires are descended, who as Heirs and Gavel-kind to their Mother, became proprietors of an antient Estate of the Colwels in Hernehil and Graveny.

My industry cannot yet recover any other Demains this Monastery was endowed with, and therefore I intended Richard Colwel should have brought up

the rear, and have ended this my Catalogue of Benefactors to this Abby.

But that I find in the Leiger of this Abby, Cardinal Woolsey acknowledged for no less, wherefore it would be injustice in me to deny him that place.

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How great his deserts were I cannot tell, but this I assure you, he was high in their esteem, as appears by this their complement unto him.

Leig. penes
sæpe com=
memora=
tum
G. Sonds
milit'

Reverendissimo in Christo Patri et Domino, Domino Thomæ Cardinali Eborac' Archiep' Angliæ que Cancellario vestri humiles et devoti Johannes permissione divina Abbas Monasterii sancti Salvator' de Faversham, et ejusdem Monasterii conventus ordinis sancti, Benedicti Cant. Diocesios salutem, et augmentum continuum cælestium gratiarum, Exigente vestræ devotionis affectu quem ad nostram habetis ordinem et Ecclesiam vobis omnium missarum orationum, Jejuniarum, Elemosynarum, Abstinentialium, vigiliarum, laborum, cæterorumque actuum bonorum quæ per fratres nostri ordinis Dominus fieri dederit participationem tam in vita quam in morte, et confraternitatem concedimus tenore præ-

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sentium specialem. Volumus insuper ordinamus et concedimus ut post obitum vestrum anima vestra per omnia Monasteria et domos Religiosorum totius Angliæ ubicunque capitulum regulariter tenetur absolutionibus et orationibus recommendetur et nomen vestrum una cum fratribus nostris defunctis per nostrum communem brevierulum ad omnia Religiosorum loca per totam Angliam conscript' deportetur sicut consuevit fieri pro Abbatibus & fratribus nostræ congregat' Ac etiam nomen vestrum in Martilogio Capituli nostri ob perpetuam rei memoriam specialiter intituletur. In cujus concessionis testimonium sigillum nostrum commune præsentibus operi fecimus. Dat' in Monasterio nostro præd' undecimo die Aprilis Anno Dom. 1516.

See the
History of
him.

This complement was bestowed on him, I conceive, when he lodged with them in this their Abby in his journey towards

97 <sig G>

France as Ambassador to mediate for the French King, who was taken prisoner by the Emperor.

It is an old saying, that A friend at Court is worth a penny in ones purse; & put case he parted with nothing at present to this Abby, he was in a capacity to do them courtesies elsewhere.

And thus I end my Catalogue of the Benefactors. Let us next take a view of the Offices and Officers that I read of once to be within this Abby.

1. The first Officer we meet with is the Porter and sub-Porter. The sub-Porter I suppose attended the outward gate, and had his dwelling house near adjoining, which I take to be that where < > Daniel the sea-man now dwelleth.

2. The next (for we tie ourselves to a certain rule or method) that we meet with is the Alms-house or Almshouse, wherein poor and impotent people did

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live maintained by their Charity. It had divers Rents to maintain it, amongst which I conceive the Meadow now known by Shooting Meadow did appertain unto it; it being antiently called Amery, *quasi*, Alms-house croft.

3. The Sextary comes next to our view, which still continues its name: It is so called, because antiently it did appertain and relate unto the Sacrist or Sexton. In this place sometime stood the Church of this Govent so totally long since demolish'd, that there is not so much as a stone or underpinning left to inform posterity whereabouts it stood. But though the malice of the other age was such, as to deprive us of the view thereof, yet will I endeavour Chymist-like to redeem it from oblivion and its own ashes, and afford it room in this our History.

It was, when in being, franchi-

sed with a sanctuary, so called,

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of an old Mosaical rite used among the Israelites, amongst whom every Tribe had certain Cities and places of refuge to which the guilty might repaire, and for a time be protected from the rigour of the laws, of which you may read in the sacred, Ex. 21. 3. Numb. 35. 1. Deut. 4. 41. and John 20. 2.

The use of them here in England was, that whatsoever offender could reach the Altar immediately after the offence committed before he was arrested by any Officer, was to have the privilege of Sanctuary, and be freed from the rigour of the laws and save his life, or other corporal punishment that was by the laws to be inflicted on him; nevertheless on this condition, that within 40 days after such taking sanctuary before the Coroner of the place he confess the fact, and take an oath for his and her perpetual banishment out of this Realm into a forraign Country,

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choosing rather *perdere patriam quam vitam*.

An example of the manner of this Abjuration by a Felon I have met with, which for a theft committed took Sanctuary in this Church of the Abby of Faversham, which take as followeth.

VVillielmus Clerk Hosier, die Mercurii prox. post festum sancti Alphegii Anno regni Regis H. 4. secundo, fugam fecit ad Ecclesiam sancti Salvatoris de Faversham pro tuitione Ecclesie præd' habend' Et petiit Coronatorem Et super hoc VVillielmus Ledys Major & Coronator Domini Regis in hac parte ad locum præd' accessit coram quo ad diem & locum præd' recognovit seipsum esse felonem Domini regis & fatebatur quod in die Dominica in festo sancti Stephani anno supradicto Regis Henrici unum par de Beads pretii 2s. Agnetis Thorneton de la Newcastle super Tynum felonice furatus est, & petiit &c. secundum legem et con=

MS. Penes
majorem
villæ de
Faversh.

101

*suetudinem Regni Angliæ ipsum
ab Ecclesia deliberari. Et super
hoc ad foras Ecclesiæ ductus co=
ram eodem Coronatore ad diem
præd' regnum Angliæ abjuravit,
qui quidem Coronator portum
passagii sui Donor' assignavit—*

Wing. A=
bridgment
of the
Common
Law, pag.
70.

Here it is to be observed, that when by the Coroner a place certain (as in this case there was) is assigned unto the Felon to take shipping, that he was to go the direct way thither, tarrying at the Port but one flood and ebb if he can have passage, and till he can so pass going every day in the sea up to the knees to assay if he may pass over, and if he cannot pass within forty dayes, then to put himself into the Church again as a Felon.

Note also, that though they were banished the Realm, yet they were not to be sent amongst Infidels and Pagans. And this was the antient law of the Realm which saith —
Prohibemus autem ne Christiani

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*fide tinctus quispiam a regno
procul amandetur neque ad eos
qui nondum Christo fidem adjun=
xerant relegetur ne eorum ali=
quando fiat animorum jactura.*

The foundation of abjuration was the Sanctuary of the Church or Church-yard, and he or she that was not capable of this Sanctuary could not abjure; therefore it is said, that he that committed sacrilege, because he could not take the privilege of Sanctuary could not abjure.

Cock. 3. Ins.
115.

The Common Law herein was very antient, and had saved the life of many a man, and continued without change untill an Act made in the 22 H. 8. 14. and other Statutes, for which cause all Statutes before 35th Eliz. concerning abjur'd persons stand repealed by the Stat. 1 Jac. 25. whereby the antient Common Law concerning abjuration was revived.

But since by an Act made 21 year of King James all privileges

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of Sanctuary are quite taken away.

In this Church were deposited

Speeds
Chron.

the bodies of many a worthy person, whose Monuments are long since become as ruinous and dispersed as their ashes, whose names must with their dust sleep in the grave of oblivion till the malice of time and tyranny of man shall cease, and the whole universe must confess its ashes. Amongst which numberless number here rested in quietness, until the dissolution, our Gracious Founder King Stephen, Maude his Queen, our Royal Benefactor, and Eustace their eldest Son, when for the gain of the lead wherein this Kings body was incloset his sacred Remains were dislodg'd and thrown into the neighbouring river.

O strange act of reforming age thus to disturb the quiet of the dead! A cruelty which Pagans did abhor and most severely punish, counting such crimes equal with Parricide —

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And amongst the Christians —
Adeo flagitiosum hoc scelus habitum fuit, ut etiam inter causas relatum sit, cur uxor a marito divertere possit si nimirum sepulchrorum dissolutorem esse probaverit —

Weaver.
Mon.

Nay, whosoever in the repairing of any ruinous decayed Sepulcher did any way undecently touch the body of the dead person therein laid down to his eternal rest, that party so offending was commanded by the law decem pondera auri fisco inferre — to pay ten pound weight into the Exchequer: But these overzealous reformers did by one and the same Patent or Commission both rob the dead and living, couzening the Exchequer & the Grave, and yet escap'd unpunished: but beware o'th' other world —

*Si pia majorum violes monumenta viator,
Vltrices furias experiere brevi.*

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I shall now obtrude upon the Reader this short and impartial Character of that pious Prince, it being too great an ingratitude not to remember our Founder.

King Stephen's Character.

1. For his Birth, it was Noble, he being the son of Stephen Earle of Blois, by Adela Daughter to King William the Conquerour.

2. As his birth was noble and high, so were his actions as transcendent and surpassing as his birth — He being not by the worst of his enemies (who doubtless cannot be suspected of partiality or kindness to him) observed to be sullied with any particular vice.

3. As his excess and height of courage had given him an advantage to reach the Crown over another's head and place it on his own; so did his goodness and justice onely prompt him to restore it again (which if rightly consider'd will represent him ra-

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ther as a Guardian or Protector than an Usurper) he but defending it during the minority of the heir against the pretensions of strangers.

4. And lastly, as perpetual monuments of his piety (although they now languish in their own ruines, and stand themselves in need of monuments) are these following Religious houses, viz. The Abbies of Cogs-hall in Essex, of Furneys in Lancashire, of Hurguilers and Faversham in Kent, an house of black Nuns at Heigham in Kent, and also another for Nuns at Carew, all which were of his own Foundation and Endowment, which shews, that as he was *miles egregius* (saith one,) so was he *mente piissimus*, there being more Religious houses founded in his Reign, than in an 100 years before.

He died at Dover the 25th Oct. 1154. with his old disease of the Emrods, and was buried in this

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our Abby Church of Faversham near his wife and son Eustace, who before had taken possession thereof, in the 49th year of his age, and almost nineteenth of his reign.

And now having pursu'd our Royal Founder from his birth to

his Tomb, let us a little reflect on his Royal Consort Queen Maude, whose character being most concisely and ingenuously drawn to our hands by Sir Richard Baker, we will crave leave here to insert.

Queen Maude her Character.

Bakers
Chron.

She was the Daughter and Heir of Eustace Earle of Bo-loigne, a woman made for the proportion of both fortunes; in adversity not dejected, in prosperity not elated. Whilst her Husband was at liberty a woman, during his durance, as it were, a man, acting his part for him when he was restrained from acting it

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himself: not looking that Fortune should fall into her lap, but industrious to procure it. She was Crowned Queen at Westminster upon Sunday being Easter day, and the 22 of March in the first year of her Husbands Reign, and of Grace 1136. and being Queen 15 years, she died at Henningham castle in Essex the third of May, and year of Christ 1151. and was from thence conveyed unto this our Monastery of Faversham to be interred. She had this Epitaph formerly inscribed on her Monument, (though long since what through the malice of time, and impiety of sacrilegious hands, both Epitaph and Tomb are mouldred into nothing) which to preserve her still in memory I will here insert —

Weaver ex
Bibli. Cot-
tonis.

*Anno Milleno C. quinquagenoq;
primo,
Quo sua non minuit sed sibi
nostra tulit,*

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*Mathildis foelix conjux Ste-
phani quoque Regis
Occidit insignis moribus &
titulis.
Cultrix vera Dei, cultrix &
pauperiei,
Hic subnixa Deo quo fruere-
tur eo;
Fœmina si qua polos conscendere
quæque meretur,
Angelicis manibus diva hæc
Regina tenetur.*

It would be uncharitable to pass by Eustace their Son in silence who made such a bussle and stir whilst living —

And here as skilful Gardiners can judge of the fruit by the tree; so are we left to estimate of this Princely bud by the royal stems that produc'd it: It being as common for Rationals as Vegetives to come forth in the image and likeness of their Originals.

His years were too few to let his actions be many; that small

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part he acted upon the stage of this Kingdom was tumultuous and boysterous, and argued more of the Lion in him than the Lamb.

The agreement which his Father had made with H. 2. had animated his early courage, and certainly had he not been snatch'd away by an untimely fate, this Kingdome had still continued the scene of wars, and groan'd under the direful strokes of his displeasure. To be the Heir of a King and be bauk'd of a Crown was an injury unportable.

He married Constance sister of Lewis the seventh King of France, daughter of King Lewis the Gross, who afterward was married to Raimond the third Earle of Tholouse. For Eustace died before her without issue by her in the 18th year of his age, and in the same year of his Fathers Reign 1152. And was buried beside his Mother in his Fa-

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thers Monastery of Faversham.

Peter-Rood-Chappel.

In this Church I read of two Chappels,

1. The one called the Peter-Rood-Chappel, in which I find Robert Fale, sometime of this town to lie buried.

St. Maries Chappel.

2. And also another dedicated unto St. Mary, commonly called St. Maries Chappel.

And this is all that I have ever yet read concerning this Church.

Ostiarius.

But before we depart from the Church we must encounter with *Ostiarius* or *Hostolarius*, an Officer so called, whose duty was

to open and shut the Church door, and look to the decent keeping of the Church and the holy Ornaments laid up in the Vestry. As also the Reliques of Saints and Holy men; amongst which was formerly to be shewn you sometime a piece of the holy Cross presented to King Stephen by Godfry of Bovillon his Kinsman, King of Jerusalem.

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To this Officer, there were likewise certain Rents assigned, amongst which in the accounts of the aforementioned Robert Withiot, I find an house called the Crown in the town, charged with 7s. 6d. Rent per annum, payable to this Officer, and also two Hens valued at sixpence due for the same.

Firmary. Having thus discharged this Officer, let us next make to the Firmary or Hospital, so called by a Metonymie, *quia infirmos firmos homines reddit*; wherein persons down-right sick (trouble to others and troubled by others, if lodging in the Dormitory) had the benefit of Physick and attendance private to themselves. It was punishable for any to eat herein except solemnly designed for the place.

The Master or Chief of this Firmary was called *Firmerarius*.

To this place the Nuns at Davington paid yearly two Marks and an half upon the decree of

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Hubert Arch. Bish. of Cant. as hath been said before.

Refectory. From hence let me next lead you unto the Refectory or hall whose building still remains intire: it being now made a repository and Storehouse for ladders and other little Fruiterers trumpery, which servile office and employment thereof hath doubtless been the main cause of its continuance and surviving the rest of its neighboring parts and allyes.

I find nothing left remarkable in it, save that on the North door cut in stone remains yet legible this old inscription in characters of that age, 'Jhesus Christ have mercy on us.'

It had formerly an officer belonging unto it called *Refectorius* or the Controller thereof.

Abbots Lodgings.

On the East parts of this Refectory stands some part, as I take it, of the Abbots lodging, by reason of its convenient situation for the supervising that

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place. In which are an antient chamber or two, whose roofs are sieled with oaken wainscot after the manner of some chambers.

On the west side of this Refectory standeth a building of stone, which opens with two doors into the Refectory or hall and with another into the close, Northwards, which I take to be the Almshouse afore mentioned, whereunto the needy might resort without troubling the hall or officer thereof.

Camerarius.

The next officer that challengeth our notice is the *Camerarius* or Chamberlain, an officer of great trust, as keeping the Keys of the treasury, issuing out and receiving in all considerable sums of money.

To this great office, as to all the others, divers lands and houses were assigned; Amongst which I find a piece of land called Chamerary croft to belong: & also the rents of divers houses

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in Faversham aforementioned.

Bailiff.

The next officer of eminency is the Bailiff, whose power and authority was most visible in the town where he represented the person of the Abbot, being coequal, if not in many things paramount, the secular Magistrate or Major. Nothing could be enacted or consulted on by the townsmen but this officer was to be privy to it.

Town book fol. 20.

He was distinct from the commonalty in the election of Major Jurate, or any other officer.

He was a person learned in the lawes of the Realm, amongst which officers of greatest honour was Sir John Fyneux, who was afterwards a Judge in the common pleas in the time of H. 7. and H. 8. Who was a bountiful benefactor to this our Abby to

which he had been Bailiff, as hath been shewn you elsewhere.

One Robert Edmunds I find to be the last Bailiff of this Monastery being there at the dissolution

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thereof. These officers were wont to carry a white Staff or wand in their hand, like the Majors.

And notwithstanding the dissolution of this house the office of bailiff continued in the town. For in the year 1562 Robert Collwell being then the Kings bailiff, as they then called him, the town finding this officer to be of no great use, procured a release from the said Robert Collwell, of this his office of Bailiff, paying him therefore an annuity during his life, and since that time to this that officer hath been clean laid aside.

Senescallus The Seneschall or steward comes next in order, whose office was to keep their courts and determine controversies therein arising. See his dwelling before.

Cellerarius. And after him the *Cellerarius* or Collector, whose office regarded the *cibum Monachorum* (the provision or food for the monkes) and to this purpose the *Pistri-*

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num, Bracinum &c. viz. The Bake-house, Malt-house and Brew-house were committed to his charge and custody; the tattered skeletons whereof remain yet visible.

Kitchin. The Kitchin must next likewise be remembered, which is now totally erased. It stood, when in being, contiguous to the well. In which, as I have been informed, there was a mantle piece of timber, 30 foot in length. The foundation of this kitchin being of stone, in the year 1652 was dug up to help to pave the broad street in the town, commonly called Courtstreet, and as the labourers were digging, an arched subterranean vault was discovered, which was supposed by the credulous vulgar to have undermin'd the channel, and to have served the monkes for a passage to the nuns at Davington. But by the more

judicious it was conceived to be only a sewer to convey the sul-

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lage and water from the Kitchin.

To this place as to the others there were certain peculiar Officers assigned as the *Coquus* and *Subcoquus*, *Salsarius Coquinæ*, *Focarius Coquinæ* &c.

As a relative to the Kitchin we will next take in the *Pastor* or Shepherd. For you must know the Abbots kept a stock & Marsh-land in their own hands for the sustentation and maintenance of their table. Wherefore if you please we will examine this officers accompts and see how he stands charged and discharged.

The charge of the Shepherd in the 24th year of H. 7. in first week of Advent.

Imprimis, He is to answer for	258
Item, He is to answer for increase this year,	50
Item, For Ews received of S. H.	40 price 50 s.

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Item, For Ewes and Weathers,	4 price 5 s. 8 d.
Item, For 3 Ews sold,	3 price 3 s. 6 d.
Sum	366

The Shepherd's discharge.

The said Shepherd demands allowance, as delivered to the Kitchin, from Christmas to the beginning of Lent in the Weathers.	32	at 2 s. and 6 d. apiece.
--	----	--------------------------------

He also craves to be allowed in Weathers, delivered to the Kitchin from Easter unto Midsummer.	32	at 2 s. and 4 d. a piece.
--	----	---------------------------------

He also demands to be allowed in

Ewes delivered to
the Kitchin, from
Midsummer unto the
feast of St. Andrew
the Apostle.

100 at 14 d.
apiece
for 40.
and
16 d. a=
piece for
the other
60.

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He also prays al=
lowance for 4 We=
ther-stags that died,
price 2 s. a piece and
for ewes dead 7 at
16 d. a piece 17 s. 4 d.

Sum CLXXV.

And so there remained in the
custody of the Shepherd on the
feast of St. Andrew 1. H. 8.
190. *unde* in Wethers 70.

Here would I have the Rea=
der observe with me the exceed=
ing cheapness of provision in
those days. An whole substan=
tial sheep being valued not a=
bove 2 s. 8 d. and many at but
14 d. apiece as appears by the
precedent accounts.

This was the time when a
stout labourer could afford to
work for three pence or a goat
a day, and thank you too;
when nine or ten shillings had
been sufficient to have treated a

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King. As was experienc'd by
one Norwood of this country, who
not many years before feasted
Hen. 5. at the Red Lyon Inn in
Sittingborn, where the whole
wine that was drank by the King
and his Retinue at that time a=
mounted but to nine shillings and
six pence.

Som. Cant. Next to the Shepherd in order,
although of a far different qua=
lity, are we lead to the *Forre=
starius* or Forrester.

Forrester. This was an officer that re=
lated to the Blean which in elder
times was reputed a Forrest: it
being much more in latitude
than now we behold it; extend=
ing it self even unto Herbal down:
being plentifully also stock'd
with wild and savage animals,

such as the Boar & fiercer Bear. One part or portion of this forest, viz. Bosindene was purchased by Clarenbald, the first Abbot of this Monastery, and hath ever since, until the dissolution of this cloyster, continued faith=

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ful thereunto. In the possession of the office of chief Forrester of the Blean, I find one Mr. Thomas Hungerford, not long before the fall of this house, admitted thereunto by the grant or charter of John last Abbot of this monastery bearing date the 26 of Febr. in the 25. H. 8. whereby this officer was to have for his salary three pounds sterling per Annum.

Calefactory Having now given you an account of this Forrester. There is one room formerly belonging unto this monastery, and hitherto forgotten by me, which is worth our notice, and that is the Calefactory, a place where the monkes were wont to warm themselves after they came from their matines. To this purpose I find one Robert Fale aforementioned, by his will 21. H. 8. to devise 8 load of wood a year to be burnt in this place.

The Stables have not yet been

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remembered by me, which stood in that we call the Abby-close, at distance from the other Offices: I read of one Stable called the Palfry stable, which was for the saddle Nags and Geldings of the Abbot. This Stable stood upon the ground whereon Sir George Sonds hath lately built his Farmhouse.

Palfry stable.

To this place there were divers Officers appointed, as the *Stallarius* or Master of the horse. And under him the *Provendarius*, who was to provide provender for them, &c.

By the death of every Abbot, &c. the King by his Prerogative was to have his Ring, Cup, Palfry and kennel of Hounds, for which he was wont to issue out a Writ to his Eschaetor to seise the same. And although that the custody of such Abbies in the

times of their vacations, together with their goods, &c. had been granted over by the King to some Subject, yet this

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special privilege passed not by such grant, but the King might notwithstanding write to the Eschaetor to seize the same, as appears by this ensuing Writ.

Ex archi=
vis Turris
Anno 30.
Ed. 1.

Prins Hist.
K. J. H. 3.
& Ed. 1.
930.

Rex &c. Escaetori suo salutem. Licet dilecti nobis in Christo prior & conventus ecclesie Sanctae Crucis de Waltham per cartas progenitorum nostrorum Regum Angliae quas inspeximus, habere debeant custodiam domus suae praed' & omnium bonorum ejusdem in singulis vacationibus suis post mortem Abbatum suorum quorumcunque, per quod vobis mandavimus quod occasione mortis Roberti nuper Abbatis ejusdem domus, vos de eadem domo aut bonis ejusdem quibuscunque in aliquo non intrmitteretis & si quid inde recepissetis occasione praedicta id eis sine dilatione restitui faceretis. Intentionis tamen nostrae fuit & est quod Annulus, Cuppa, Palefridus & Mota canum qui fuerunt praed' Abbatis die quo obiit a praedictis Priore & Con-

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ventu per vos ad opus nostrum, si ad nos per mortem ejusdem Abbatis pertinere debeant, exigantur. Ita tamen quod Annulo, Cuppa, Palefrido, & Mota sic exactis, vos exactionem illam ponatis in respectum usque ad proximum Parliamentum nostrum, ut tunc inde fiat quod de consilio nostro super hoc duxerimus ordinand'. Et ideo vobis mandamus quod facta exactione hujusmodi, eam ponatis in respectum usque ad proximum Parliamentum nostrum et habeatis ibi tunc hoc breve.

Teste Rege apud Edenburgh 2. die Feb.

Per breve de privato sigillo.

But to proceed: Here was likewise within this Abby a Grammar School, founded by John Cole, sometimes Warden of All souls Colledge in Oxford, wherein this Covent was to be instructed in Grammar.

To the maintenance whereof

the said John Cole by License of

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H. 8. under the Great Seal, in the 12th year of his Reign gave these ensuing lands to the Abbot and Covent of Faversham, viz.

1. A messuage with 16 acres of land, and 8 acres of pasture with their appurtenances, in the parish of Leydon in the Isle of Shepey.

2. One messuage and 20 acres of land in Hernhill, late Stephen Stocke's.

3. Another messuage and 19 acres of land in the said parish of Hernhill late John Stephen's.

4. Two Crofts of land with the appurtenances, called Gyblotts and Lovecote containing 3 acres and 3 rods, and one Croft of land called Martyn Lands containing 4 acres in the parish of Hernhill.

5. Two pieces of land called Colkeham and Mentleham containing 23 acres in Hernhil aforesaid.

6. One piece of land called Surrendens Croft containing 7 acres lying in the parish of Faversham.

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7. One Marsh with the appurtenances called Poynings Marsh containing 10 acres, and 35 acres of land lying in Ewell field in Faversham, and the part of the Manor or Tenement of Ewell with th' appurtenances of one Garden and 170 acres of land called Ewell lands in Faversham aforesaid, and Goodnestone near Faversham.

The Warden and Fellows of All-souls in Oxon, were to nominate the School-master, and the Abbot and his Successors was to allow the said Master 10/l per An. wages, meat, drink, and a gown of cloth, a chamber, and 4 loades of fuel annually.

But not long were these and other the foremention'd lands & premisses (which the piety of our Forefathers had endowed this Abby with) employed to their primitive uses: For soon after fell that dismal storm of dissolution in the 27th year of H. 8. so ominous to all Religious Structures, whose malignity and fury,

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although it first fell hardest on the lesser houses, beating them down, and distorting their de= means, yet even those of the greater magnitude (amongst which this our Abby) whose grandeur and haughtiness was such, that they would not pre= sently fall, had their foundations terribly shaken by it. Inso= much, that within two years after, like crazy buildings whom a storm had weakned, most of the Reli= gious Houses in England calmly and tamely, rather by insinuation and flattery than violence, yield themselves to fate, and their interest in their lands into the hands of H. 8. Amongst which this our Abby, in the 30th year of that King, in the month of July, was by an instrument in Latin (prepared by Cromwel and his agents to that purpose) surren= dred into the hands of Richard Leyton one of the then Masters of the Chancery (a person com= missionated for the same pur=

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pose) to the use of the King with all its goods, ornaments, &c. by

The Office of Prior was to be chief in the absence of the Abbot, and second in his presence.

John, Abbot thereof.
Robert Faversham, Prior.
John Harty, Sacrist.
Thomas Selling, Cellerar.
Dunstan Chartham, sub-Prior.
William Frytenden.
Ralph Ulcomb.
Peter Sedengborn.

Whose names are all written in the margent of the said instru= ment, being to be seen in the Augmentation Office, under the seal of the said Abby; which seal is become so maimed and imper= fect, not so much through time as ill usage, that I cannot well describe it, wherefore pardon my omission of it at present.

Thus have we seen, Reader, that bodies politick as well as natural bodies can dye.

I might inlarge my self now by making inquiry into the causes that moved H. 8. to the extirpa= tion of so many Religious Foun=

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dations; but because I aime at brevity, and have already sur= passed the limits I at first pre=

scribed my self, I shall sum up
the causes briefly in the words
of an elegant and witty Poet.

— In the common fate
The neighboring Abby fell. May no such storm
Fall on our age, where ruine must reform!
Tell me my Muse what monstrous dire offence,
What crime could any Christian King incense
To such a rage? Was't luxury or lust?
Was he so temperate, so chaste, so just?
Were these their crimes? They were his own much / more.
But they (alas!) were rich and he was poor;
And having spent the treasure of his Crown,
Condemns their luxury to feed his own.
And yet this act, to varnish or'e the shame
Of Sacrilege, must bear Devotions name.
And he might think it just, the cause and time
Consider'd well, for none commits a crime
Appearing such; but as 'tis understood
A real, or at least a seeming good.
Thus to the ages past he makes amends,
Their charity destroys, their faith defends.
Then did religion in a lazy cell,
In empty, airy contemplations dwell,
And like the block unmoved lay, whilest ours
As much too active like the Stork devours.
Is there no temperate Region to be known
Betwixt their frigid and our Torrid Zone?

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Could we not wake from that Lethargick dream,
But to be restless in a worse extream?
And for that Lethargy was there no cure,
But to be cast into a Calenture? &c.

But enough. If not to much of this.

To proceed.

King Henry 8. by vertue of the
said surrender being invested
with all the revenues & goods of
this Abby, for a competent pro=
vision and maintenance for the
Abbot and Monkes, who were
strangers to the world and the
affairs thereof, granted them
several pensions for their lives.

The Abbot himself had an 100
markes per annum, as appears by
this ensuing grant.

penes Au=
thorem.

*Henricus octavus Dei gratia
Angliæ & Franciæ Rex fidei de=
fensor, Dominus Hiberniæ &
in terra supremum caput Anglica=
næ Ecclesiæ. Omnibus ad quos
presentes literæ pervenerint salu=
tem. Cum nuper Monasterium de
Faversham in comitatu nostro*

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*Cantiæ jam dissolvatur, unde qui=
dam Joh. Castlock alias dictus
Shepey tempore dissolutionis*

illius & diu antea Abbas ibidem fuit, Nos volentes rationabilem annualem pensionem sive promotionem condignam eidem Joh. ad victum exhibitionem & sustentationem suam melius sustinendum provideri, Sciatis igitur quod nos in consideratione præmissorum de gratia nostra speciali ac ex certa scientia & mero motu nostris per advisamentum & concensum Cancellarii & consilii Curie augmentationum reventionum Coronæ nostræ dedimus concessimus, ac per præsentem damus & concedimus præfato Joh. quandam annuitatem sive annualem pensionem centum Marcarum Sterlingor' habend' gaudend' & annuatim percipiend' easdem centum Marcas præfato Joh. & assignatis suis a festo annuntiationis Beatæ Mariæ virginis ultimo præterit' ad terminum & pro termino

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vitæ ipsius Joh. vel quousque ibidem Joh. ad unum vel plura beneficia ecclesiastica sive aliam promotionem condignam clari annui valoris centum marcarum aut ultra per nos promotus fuerit, tam per manus Thesaurarii reventionum augmentationum Coronæ nostræ pro tempore existenti de Thesauro nostro in manibus suis de reventionibus præd' remanere conting', quam per manus Receptoris particularium exituum & reventionum dicti nuper Monasterii pro tempore existentis de eisdem exitibus & reventionibus ad festa sancti Michaelis Archangeli & annuntiationis Beatæ Mariæ virginis per æquales portiones solvend', Eo quod expressa mentio de vero valore annuo aut de certitudine præmissorum sive eorum allicujus aut de aliis donis sive concessionibus per nos præfato Joh. ante hæc tempora fact' in præsentibus minime fact' existit, aut aliquo statuto, actu, ordinatione, provisione sive restrictione

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inde hic fact' ordinat' sive provis', aut aliqua alia re, causa vel materia quacunque in aliquo non obstante. In cujus rei testimon' has literas nostras fieri fecimus patentes. Teste Richardo Rich milite apud Westm' 24 Julii

Anno regni nostri tricesimo.

DUKE.

Per Cancellarium & concilium

Curia^e Augmentationum Corona^e
Regis, virtute warranti Re^{gis}.

Let us a little winnow the words of the Patent, and we shall find in it two things observable.

1. That the Pensioner was to be in the covent (*diu antea*) long before the dissolution thereof.

2. The annuity or pension was to cease when the party was advanced by the King to a Church dignity or living amounting to an 100 markes per annum.

1. For the first our Abbot could fully satisfie that clause of (*diu antea*;) he being chosen Abbot upon the surrender of Walter

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Goore, which was made (as hath been said) in the 14th. year of H. 7 and in the year of our Lord, 1499. so that by just accounts he had been Abbot at the dissolution of this house full 40 years. The years then of his age must needs be as much more, for he must be supposed to have been the Senior of the house, (the honour of Abbot descending commonly upon the eldest) and forty years was but a moderate age to undertake the gravity and weight of so considerable an office and charge.

2. As to the annuity of 100 markes, how long it lasted, whether it ceased by the death of the said Abbot (as being promoted to an heavenly, before an earthly benefice) I cannot say. But that he was every way fitted and capacitated for the last (the oath of his profession and regular habit being released) will appear by the ensuing Patents.

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Letters of dispensation granted by the Archbishop of Cant. unto the Abbot to take upon him a secular habit and qualifie him for a benefice.

penes Au^{thorem}.

Tho. miseratione Divina Cantuariens' Episcop' totius Angliæ Primas & Metropolit' ad infra scripta autoritate parlamenti Angliæ legitime fulcitus, Dilecto

*nobis in Christo Joh. Shepey nu=
per Abbati soluti Monasterii de
Faversham nostræ Cantuariens'
diocesios ordinis divini Bene=
dicti probro regularem vitam pro=
fesso salutem gratiam & bene cu=
pientes te ob tuorum exigentiam
meritorum favore prosequi gra=
tioso ut Religio=
nem quam professus es exire &
ad sæculum te conferre Ac ibidem
de cætero in veste sæcularis pro=
bri vitam agere Nec non Benefici=
um ecclesiasticum etiamsi curam
habeat animarum obtinere libere
& licite valeas & possis auth=*

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*ritate prædicta dispensamus, con=
trariis dicti ordinis & canonicis
institutis non obstantibus quibus=
cunque. Dat' in manerio nostro
de Lambeth sub nostro sigillo ad
facultates, 26 die Julii, Anno
Domini 1538 & nostræ consecrat'
anno sexto.*

John Hughes.

Besides this of the Archbi=
shop's, it was thought requisite
to have the King's letters patents
for the confirmation thereof;
which, because it hath relation
to the former and either of them
are not to be met with in print
(as I have yet discovered,) I will
not withhold from you.

Henry the eight his confirmation
of the Archbishop's dispen=
sation.

penes Au=
thorem.

*Henricus octavus Dei gratia An=
gliæ & Franciæ Rex fidei defen=
sor, Dominus Hiberniæ & in ter=
ra supremum caput Anglicanæ ec=
clesiæ. Omnibus ad quos præsentis*

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*literæ pervenerint salutem. In=
speximus quasdam literas dispens'
præsentibus annexas quas & sin=
gula in eis content' juxta quen=
dam actum inde in Parlamento
nostro edit' ratificamus, appro=
bamus & confirmamus per præ=
sentes, ita quod Johannes Shepey
in dictis literis nominat' omnibus
& singulis in eisdem specificatis
uti, frui & potiri valeat &
possit libere & quiete, licite &
impune secundum vim formam et
effectum earundem impedimento
quocunque in aliquo non obstante.*

In cujus rei testimonium has literas nostras fieri fecimus patentes. Teste meipso apud Westm' ultimo die Julii Anno Regni nostri tricessimo.

Vaughan.

Thus have I shewn you our Abbot exactly qualified for a benefice: and 'tis very likely he had it, for being so provided for, his pension or annuity ceased, and

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the Exchequer was discharged from future paying him any exhibition.

When or where he died, I confess I cannot tell, and shall acknowledge my self oblig'd to him that can inform me: But the antient name of Castlock continued with credit and eminency in the town, till lately it expired and went out by the death of John Castlock Grandson to John Son of William Brother to John the last Abbot of the Monastery of St. Saviours at Faversham, whose Monuments are visible in the Parish Church.

Having now done with the Abbot, and given you an account of what provision was made for him; It remains, that I give you an account of the Monks his Brethren, and of the care that was used by H. 8. for them likewise.

And at the time of the surrender of this house, I find these persons, Monks there, viz.

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1. Robert Chillenden
2. John Fillpot
3. Dunstan Goodhew
4. John Tayler
5. Tho. Dene
6. Peter Mynce
7. William Coydon
8. Ralph Post. al. Ulcomb.

All which had several Annual pensions of 4 or 5/l per an. assigned them for their lives, as I find in a parchment book in the Augmentation Office in the custody of Mr. Moore.

And with this pittance were they pack'd away, turn'd out of their warm and hospitable Closters into the cold and uncharitable world, where dig they

could not, and to beg they were ashamed; their fingers were either too stiff (as one saith) by reason of old age, to begin now to bow to a manual trade, or hands too soft (because of their tender breeding) to take pains in a laborious vocation.

What a sad condition these miserable wretches were in, I will leave to the Readers tender breast to judge.

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And now (the Bees being flown) let us a little consider the strange havock was made by a pack of drones within their hives.

Heyling
Eccles.
Restaurat.
134.

For although that some profit was raised by the pilching of the Monastries of their Plate, &c. to the Kings Exchequer, yet the far greatest part of the prey came to others hands. Insomuch that many private mens Parlours were hung with Altar-cloths, their tables & beds covered with Copes instead of Carpets and Coverlies, and many made carousing cups of the sacred Chalice, as once Belshazzer celebrated his drunken Feasts in the sanctified vessels of the Temple. It was a sorry house and not worth the naming which had not somewhat of this furniture in it, though it were only a fair cushion made of a Cope or Altar-cloth to adorn their windows, or make their chairs appear to have somewhat in them of a chair of state: But enough of this —

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I shall now briefly conclude my survey of this Abby with this remarkable Memoire. That neither the Abbot of this house, or any of his Brethren were detected or branded with any crooked or irregular deviation from the paths of honour and vertue, but with all sincerity and faithfulness they are found to have led their lives in this their sequestration and retirement from the world, innocent as Doves and harmless as Sheep. — None of those black and hainous crimes of Fornication and Adultery being charg'd on their accounts.

The Revenues and Rents of their Covent and Cloyster they

spent in hospitality and good house-keeping, welcoming the stranger, and relieving the poor and needy. They did not riot it away upon their Concubines and Harlots, diminishing the estate of their Monastery, to improve and enlarge the estates of their Bastards, as did the Abbot of Ston=

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ly in the county of Warwick, who was found by inquisition taken in the Reign of Ed. 3. to have aliened the chiefest part of the Revenues of his House to his Concubines and Bastards, which last were found to have exceeded in number the Monks and Votaries that were in that Cloyster: But to the Record it self, which saith, *Alienavit præd' Abbas diversis hominibus particulariter, prout patet inferius, viz. Isabellæ de Beneshale Concubinæ dicti Abbatis & Johanni filio eorundem Abbatis & Isabellæ primogenito unum Messuagium & unam Carucatam terræ et decem mercat reditus cum pertinentiis in Fynham, Habend' & tenend' ad terminum vitæ eorundem Isabellæ et Johannis absq; aliquo inde reddendo annuatim* — And then again by the same inquisition it was found that diverse other Leases for lives were made to diverse persons to and for the benefit of the said Abbot and his Concubines,

Cook 2.
Inst. 458.

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and his and her Bastards. But it is best to use the words of the Record it self — *Absque aliquo inde reddendo vel præ manibus inde de eisdem perepto: Sed tantummodo ad opus & proficuum ipsius Abbatis & maxime pro sustentatione et inventione præd' Isabellæ & puerorum eorundem Abbatis & Isabellæ qui excedunt numerum Monachorum suorum missas celebrantium si forte deponeretur de statu suo, &c.*

Our Abbot (I say) was not tainted with any of these vicious excesses: But however innocent, being caught amongst the guilty, like the unhappy Stork in the Fable who (though innocent himself yet) being found in the Husbandmans corn in company of the more injurious Geese and

Cranes, was condemned to accompany them in their sufferings likewise.

The Revenues of this Abby (according to the antient Rents and favourable Rates of such en-

145 <sig K>

dowments in those dayes) were valued, at the suppression thereof, to be well worth 286/l 12/s 6/d by the year: which since they are come into the possession of Laymen are improved to at least 2000/l per Annum.

FINIS.

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Having now represented unto you the estate and condition of the Abby, it remains, that, according to my promise, I say somewhat of the Priory of Davington.

It was founded, saith Mr. Lambert by Henry the second about the second year of his Reign, for black Nuns, in emulation, as it should seem, of that which his immediate predecessour King Stephen had erected at Faversham.

But others would have Fulke de Newnham to be founder thereof: but I am apt to incline that Fulke de Newnham was rather a Benefactor than Founder thereof.

The Church and Parsonage of Newnham being appropriated to this House by the said Fulke, as hath been said before.

The Church of Davington, and so was the Priory whilst in being, commended unto the patronage

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of St. Mary Magdalen, serving the Nuns for their private, as now the whole parish for their publick devotions.

These Nuns were supposed by Harpsfield to have been French Women, for that Walter Reynolds sometime Archbishop of Canterbury prescribed them rules or ordinances in the French Tongue for their more easie intellect.

This Priory sunk into decay long before the general dissolution, for that their poverty was

such, that they were unable to support their due number of Voluntaries according to the prescription of their Founder.

The Leiger-Book of this House being either lost or got into private hands, and the Augmentation Office being silent of its Revenues, I have nothing more to say concerning it. —

But that they were always called the Poor Nuns of Davington.

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Ospringe.

Leave we now Davington and step unto Ospringe-streets, where the maimed skeleton of the *Major Dieu* presents it self unto the travellers eye, imploring both his pitty and stay.

It was Founded, as Mr. Philpot would have it, by Lucas de Vienna, but a Manuscript in the hands of that Pious and Orthodox Divine Mr. Thomas Cater preacher of Gods word in this Parish, my very good Friend, (to whom I owe the chiefest of my knowledge in the concerns of this place) informs me that Henry the third erected it.

It consisted of a Master and three Regular Fryars or Brethren whose profession was of the Order of the Holy Cross, and of two Secular Clerks whose office was to pray for the souls of H. 3. his Predecessors and Successors. And also to be hospitable, and give entertainment to the poor and needy passengers and pilgrims.

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It was one of those Mansions where the Knights Templers, and after them the Hospitallers reposed themselves in their Progress toward their other Demesnes in this County.

The Revenue which supported this House lay at Lurenden in Challock and at Hokeling, Ryde-marsh, Ryde, and other places in the Isle of Sheppey.

The Parsonage of Ospringe, together with the Vicarage was appropriated unto this House.

Here was sometime past a Chamber in this House called *Camæra Regis*, as I find by an an=

tient Perambulation of the town of Faversham, which leads us *ad parietem Camæraræ Regis in eadem domo Dei versus North.* which I conceive was a chamber wherein the King in his Progress this way was wont to repose himself.

The Governour or Chief of this House was called *Magister Hospitalis beatæ Mariæ Virginis de Ospringe* (the house it seems

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being dedicated unto the blessed Virgin Mary.

Pryns Hist. H. 3. & Ed. 1. &c. One Peter sometime Master of this house in the 22 year of Ed. 1. paid a Subsidy to that King, and had a special protection granted unto him.

Upon a little window of stone to the street-wards, yet remaining, which supplies the dwelling house with light, I find two Crosses, the one plain, thus,

<picture>

The other double-crossed thus.

<picture>

Which denotes unto us, that it had relation unto the aforesaid Religious Order of Knights.

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This House is none of them that can lay his death to the charge of Henry the Eighth, but rather to its own folly, it being little better than a *felo de se.*

The story thereof is thus related.

The Master or Governour dying first, soon after one of the Brethren chanc'd to dye, which was surmised by the rest of the cowardly Brethren to be occasion'd by the Plague amongst them, whereupon, in or upon the sixth day of June in the two and twentieth year of the Reign of Edward the fourth, the other basely forsook the House, and took no order to choose any other in their room, whereupon that King was intituled thereunto by Escheat. And presently this House with its Revenues were folded up amongst the Demmeans of the

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Crown, untill the tenth year of
Henry the Eighth, who devested
the Crown thereof, bestowing
the Revenues and Scite of this
House upon St. John's Colledge
in Cambridge, to whose Pro=
prietie it still continues fixed and
constant.

FINIS.

<This transcript derives from a copy of the book belonging to the Faversham Society (who acquired it in 1967), via a set of photocopies generously supplied to me by Arthur Percival. My thanks to him for that. The copy is imperfect. It lacks the frontispiece ('The Habbit of a monck of the Order of St. Benedict') and the first sixteen pages ('Title, dedication to Sir George Sonds, epistle to the reader, lines addressed to the author by Thomas Philipot, Rob. Platt <i.e. Platt>, A.M., and Tho. Cater, Vicar de Ospr.');

it also lacks the last sixteen pages ('The descent of King Stephen as extracted from that eminent family of the Earls of Blois and Champagne, being an appendix to the former discourse. By Thomas Philipot Esquire'). Nevertheless, the main body of the book is complete; so I make the transcript available straight away, rather than waiting until I get to see a second copy. – C.F. August 2012.>