

William Holloway

The History and Antiquities of the Ancient Town and Port of Rye, in the County of Sussex:

With Incidental Notices of the Cinque Ports. Compiled from
Manuscripts and Original Authorities.

Part III

Containing The Parochial History, Poor-Rates, Roads
Ecclesiastical History, Biographical Memoir Of The Jeake
Family, Antiquities, &C.

London: John Russell Smith, 1847.

Introduction to Part III

William Holloway (1785–1870) was a Rye antiquarian and public figure whose retirement from business in 1842 allowed him to devote himself to the study of the town's history. His *History and Antiquities of the Ancient Town and Port of Rye*, published in 1847, was the first substantial modern history of Rye and became the foundation on which all later local histories were built.

This edition is very much a draft. The starting point was OCR from the Stanford University Library's copy of the *History*, in all likelihood processed before 2009, when optical recognition software was still primitive. The text has been substantially proofed, but the many tables certainly have not – the type in these elements was smaller and not easily decipherable to the *human* eye, let alone early 21st century software. Any researcher who requires accurate numbers should consult a paper copy or original scan, of which there are at least four publicly available.

This edition also lacks the typographical niceties expected of a finished publication. It is ugly. At upwards of 600 pages, a meticulously proofed and polished reprint of Holloway seemed less meaningful than getting the text out there, for now. The perfect is the enemy of the good.

The work was divided into three parts by Holloway and is presented here as three separate files. This is Part III, The Parochial History, Poor-Rates, Roads Ecclesiastical History, Biographical Memoir Of The Jeake Family, Antiquities, &C.

This volume is the most personal of the three and the least tidy, both in theme and typography. It opens with an extraordinarily detailed look at the poor laws and rates from Corporation records. Then he turns to roads, which he uses as an opportunity to discuss the changing landscape of Rye.

The second chapter is an ecclesiastical history, to include all the churches and friaries. The third is an exploration of the Jeake family in some detail, and other prominent families in less detail.

Chapter four is classic Holloway: an antiquarian examination of buildings in the town. He would return to this material almost twenty years later for his *Rambles*. The last chapter is a miscellany of information he found in the Corporation records.

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HISTORY OF RYE.

PART III.

CONTAINING THE PAROCHIAL HISTORY, POOR-RATES, ROADS ECCLESIASTICAL HISTORY, BIOGRAPHICAL MEMOIR OF THE JEAKE FAMILY, ANTIQUITIES, &c.

CHAPTER I.

PAROCHIAL HISTORY—POOR-RATES—ROADS.

EVERY one in the least conversant with the laws relating to the relief of the poor is aware that the act of the 43d of Elizabeth (passed in 1600 or 1601) is generally considered as the foundation on which all succeeding ones have been framed. On the destruction of the monasteries and other religious houses, in the sixteenth century, the poor were deprived of that eleemosynary aid by which their most pressing wants had been relieved.

At a very early period the parish of Rye was divided into three separate ratings:

1st. The property in the town itself.

2d. The property without the town, but within the liberty, that is, within the bounds of the corporation, called the Liberty of the Staff.

3d. The property within the parish, but without the liberty of the town, commonly called the Foreign of Rye.

The two former rates were, and still are, allowed and signed by the magistrates of the borough of Rye, and the latter by those of the county. Formerly the overseers of the foreign (for these area distinct from those of the town and liberty) had to transact all their business at Battle; but in the year 1840 a bench of county magistrates was established at Rye, and now they, as well as the overseers for the town and liberty, are saved that trouble and expense.

The oldest parish-book relating to the relief of the poor, which we have been able to find in the chest in the church, is dated April 24th, 1664, and is entitled "A sesse or scott made the 24th of April, 1664, after the rate of sixpence in the pound for land, as followeth :

£	s.	d.		s.	d.		
John Earl of Thanet, for part of Cadborough	75	0	0	1	17	6	
Thomas Humphry, Lee farm		160	0	0	4	0	0
William Holman, Levisham		110	0	0	2	15	0
John Harvey, Rounden		12	0	0	0	6	0
Richard Wilson, part of Mr. Marshall's farm		0	10	0	0	0	3
Widow Catt, part of Marly		20	0	0	0	10	0
John Holden, for Mr. Sampson's farm		15	0	0	0	7	6
Mr. Thomas Crouch, jurat, for part of free-school lands		32	0	0	0	10	0
Henry Sherwill, for		1	0	0	0	0	6
William Holman, for east part of Pelham farm		9	0	0	0	4	0
Samuel Gott, Esq., for		50	0	0	1	5	0
Giles Freeman, Hoad Mill		4	0	0	0	2	0
John Collins, for lands about the Great Mill		2	0	0	0	1	0
Do. part of King's Field		4	0	0	0	2	0
Widow Gawn, for		15	0	0	0	7	6
William Holman and William Moyes, for part of New House farm		5	0	0	0	2	6

Marke Pound, for	18	0	0	0	9	0
John Crouch, for part of Newin farm	14	0	0	0	7	0
Richard Shepherd, Esq., for	4	0	0	0	2	0
Richard Bray, for	2	0	0	0	1	0
Mr. Thomas Tatty, part of Holman's farm	100	0	0	2	10	0
James Baker, part of do.	30	0	0	0	15	0
William Holman and Widow Burwash, Hoadmill Wood	8	0	0	0	4	0
Mr. Thomas Crouch, jun., for his furzy lands	6	0	0	0	3	0
Do. for his Hare-Bacons	10	0	0	0	5	0
Total	706	10	0	17	13	3
There were more rates this year, amounting to:	45	2	0			
	62	15	3			
The disbursements were:	56	10	3			
Due to the parish:	6	5	0			
The following items show how this sum of 61l. 14s. was disposed of:						
Cash paid overseers of the town	54	8	3			
7 Journeys to magistrates, at 38. 4d. Each	1	3	4			
1 Warrant to bring John Wood before the magistrates	0	1	0			
1 Do. to remove do.	0	2	0			
Carry forward	55	14	7			
Relief to Elizabeth Hounsell, viz.:						
6 weeks' keeping, at 1s. 6d. per week	0	9	0			
49 do. do. 1s. 2	9	0				
4 yards kersie, for her coat and waistcoat	0	15	0			
2 pair of shoes, 4s. 2d.; 1 do stockings, 1s. 6d.	0	5	8			
Normandy thread and inkle, 2s. 7d.;						
3 caps, 1s. 2d.	0	3	9			
1 pair of bodice, 2s. 8d.; 3 aprons, 3s.	0	5	8			
Footing a pair of stockings	0	0	3			
Sundries	0	7	1			
Total	4	15	5			
Relief to young Cuthbert's wife in her necessity	0	11	0			
Writing the 4 scots and duplicates	0	4	0			
For writing these accounts	0	1	0			
Error in 2d scot booke	0	6	0			
Warrant to distrain on do.	0	2	0			
	61	14	0			

This rate only runs over the foreign of Rye, and the proceeds seem to have been principally handed over to the overseers of the town; but whether the whole of this was paid to the poor of the latter alone we cannot say, because we have no books to show us. If the only relief required for the poor of the foreign was that given to Elizabeth Hounsell and young Cutbert's wife, all we can say is, that this part of the parish was not over-burdened with poor.

Among the disbursements we find 4s. for writing the scots, which appears to have been very necessary, as one church-warden and one overseer could not write their names, but made their marks instead. The accounts are signed by the under-named:

Edmond Harris, major (mayor).
Jo. Elmer, vic, de Rye.

Thomas Welsh, churchwarden.

Richard Hartshorne, Allen Eades (his mark): overseers.

Thomas Crouch, William Holman, John Faireway: parishioners.

And they were allowed by the following county magistrates:

Th. Sackevile. Thomas Collins, Walter Evernden.

These signatures were in April, 1666.

The inhabitants of the town were taxed by the overseers according to their supposed ability to pay, and not by any regular rating of their property, and hence it was called an ability-tax; nor was there any rating of the houses until the year 1798; but of this we shall speak more particularly at the proper time.

There are two parcels of land rated here, one called "Part of New-house Farm;" the other, "Part of Newin Farm." There is now a parcel of land (about 30 acres) situated near the turnpike-gate, which is known by the name of "Newing Land." In some of the old ratings it is called "New End." This is probably the same land, New-house Land, west of Dumb Woman's lane.

The first mention of "Wadland Farm" is in 1668, when it is called "Woad Lands;" afterwards "Wood Lands;" and finally, in 1680, "Wadland."

Leesam is sometimes called "Leasham," "Lewisham," or "Levisham." Rolvenden is written "Rounden," in 1664; but afterwards "Rolvenden." Marley Farm is sometimes called "Marlin."

The following list will show the amount of poor-rates collected in the foreign of Rye, at periods of five years, commencing in 1666 and ending in 1706:

1688, amount	77	14	9
1671, ditto	63	1	2
1676, ditto	46	11	3
1681, ditto	43	7	3
1686, ditto	55	14	9
1691, ditto	59	17	0
1696, ditto	50	11	0
1701, ditto	130	7	6
1706, ditto	80	15	0

From this statement we see the rates gradually fell from 1666 down to 1696; from this last year the books show a very trifling rise to 1700, when, in the year 1701, we find the enormous sum of 130l, the preceding year being only about 84l, while, in 1703, the rates fall again to 48l. 12s., such sudden and extraordinary changes as require some inquiries, to discover, if possible, the causes of them.

Unfortunately the poor-books offer no solution of the difficulty. Whether the influx of French Huguenots at this time was sufficiently great we do not know; but that some arrived we have reason to believe.

The first book we have found relating to the town and liberty is in 1701; but as the year 1709 is the first in which we have found the accounts of the whole parish, that is, of the foreign, the town, and the liberty, we shall hasten to lay these before our readers.

Five rates in the foreign,			
at 1s. in the pound, produced	81	0	0
One ditto, at 6d. ditto	5	2	0
	89	2	0
Four ditto in the town, at 1s.	35	7	6
One ditto ditto, at 6d.	4	2	9
39 10 3			
Four ditto in the liberty, at 1s.	45	14	0
One ditto ditto, at 6d.	5	9	0
	21	3	6
	170	15	9

From the above we gather the various rentals, which were as under, viz.

Of the foreign, per annum	324	0	0
Of the town, ditto	176	17	6
Of the liberty, ditto	228	10	0
	729	7	6

Total rental, of which			
The foreign rental was	324	0	0
The town and liberty	405	7	6

For the sake of showing who were the leading families at that time in the neighbourhood, we give the following names of magistrates who signed the foreign rate-books from 1664 to 1709, being justices of the peace for the county: Th. Sackevile, Robert Fowle, Thomas Collins, Walter Evernden, Samuel Gott, Edward May, Den. Ashburnham, Edward Polhill, Thomas Dyke, Roger Stroyswell, George Courthop, Thomas Frewen, John Busbridge, Th. Beckwith, J. Ashburnham, N. Pelham, Edward Dyne, William Darell, S. Hyland, J. Apsley, Peter Gott, William Bishop, William Ashburnham, Henry May, T. Pelham, Richard Hay, J. Fuller.

We will close this section of our parish accounts with a few extracts from the disbursements, to give our readers some idea of the expenses of different things in those days, that is, from 1664 to 1709.

	s.	d.
Watching with her in her sickness	0	8
Laying her forth	2	0
For her knell and grave	2	0
Carrying her to burying	4	0
Her coffin and sheet to put her in	9	0
	17	8

To form some judgment of the inconvenience arising from having no magistrates in the immediate neighbourhood, we may state there is a charge in 1670 for the overseer having to go three times to Battle and Burwash, to get three books signed.

In 1677 we read the following relief:	s.	d.
To Goodwife Eldred	1	4

And this is the last entry we find of the kind in the accounts of the overseers of the foreign; the only memorandum afterwards, to 1709, is to the effect that they produced their accounts, and they were passed, no items being given, from which we conclude that they merely collected the rates and handed the money produced by them over to the town overseers, by whom they were disbursed.

We now proceed to the examination of the books relating to the town and liberty, and will commence with that of May 5th, 1721, entitled "Rye. An assessment therein made by the churchwardens, overseers, and other inhabitants of the said parish, for the present relief of the poor, upon lands and abillities, after the rate of one shilling in the pound, halfe rents.

The town is divided into wards. There is no fixed value put on any property; but each person is taxed according to his supposed ability to pay. There were three rates:

The first produced	10	9	6
The second	10	8	6
The third	10	7	0
	31	5	0

The different wards paid as under:

Landgate	4	4	6
Watchbell	1	18	0
Market	1	10	6
Middle street	2	9	6
	10	0	6

Badding's and Wish wards are neither of them mentioned; the former is probably included partly in Watchbell and partly in Market ward; while Wish ward is excluded, as being without the walls, and reckoned in the liberty. The majority of the ratings do not exceed 1s. or 1s. 6d.; several are as low as

6d.; and the highest is only 4s., which was paid by Major Grebbell, while Allen Grebell, the mayor, only paid 2s. Thankfull Bishop, who was a freeman, paid 4s., as did also Joseph Tucker, another freeman, Nicholas Mannooch, a jurat, and John Young.

	s.	d.
Nick Daw, for his malthouse	3	0
William Bird also paid	3	0
Widow Hilder, for her shop	1	0
Aaron Elott, for his ditto	1	0
Doctor Roots	2	6
The Custom-House	5	0
Edward Wilson, vicar	2	6
Doctor Jeake	1	6

The lands in the liberty were rated as under:

William Clarke, part of Cadborough	2	15	0
Thomas Crittenden, part of Castle land	1	10	0
George Burwash, part of Leasam	0	13	0
John Welch, for the Town's Marsh	0	14	0
Dan Sand, for the Mount	0	4	0
Dan Sand, for the King's field	0	4	6
Ditto Mr. Martin's land	0	3	0
Ditto Brickwell garden	0	1	0
Ditto Mr. Young's field	0	1	6
Ditto the Town's ditch	0	1	6
John Russell, Mr. Benbrick's land	0	11	0
Mr. Northern, Lamb Marshes	0	2	6
Ditto his marsh land	2	5	0
John Newbull, for the Ferry	0	15	0
John Welch, Austen's land	0	1	6
Ditto Mr. Bould's ditto	0	2	0
John Winter, for the Strand mill	0	3	0
Richard Fowle, Mr. Burwash's land	0	6	0
Thomas Sargent, part of Rolvenden	0	11	0
Walter Waters, Mr. Mannooch's land	0	7	6
Joseph Cooper, jun., for Mr. Martin's field	0	1	6
	11	13	6

The rating in town and liberty, from 1721 to 1831, differed so little as not to deserve notice.

Having shown the amount of rates, as we best can, to the year ending Easter, 1709, we shall proceed to give a list of them at periods of five years, as we have already done to 1706.

1714 Town and liberty, three rates, at 1s. in the pound	68	18	0
Foreign, three ditto, at 1s.	50	17	0
	109	15	0
1719 Town and liberty, three ditto, at 1s.	68	3	6
Foreign, three ditto	50	6	6
1724 Foreign, three ditto, at 1s.	51	16	6
Town and liberty, three ditto	69	2	9
1729 Foreign, three rates, at 1s.	68	18	0
Town and liberty, three ditto, at 1s.	94	0	6

The rates in 1710 were higher than these last quoted; but still the latter considerably exceeded those of 1706. We pass now to the year ending Easter, 1740, as some books are missing between this date and that of 1729.

1740 Foreign, two rates, at 1s.	65	18	0
Ditto, one ditto, at 6d.	17	4	0
	83	2	0
Town and liberty, two rates, at 1s.	96	14	3
Ditto, one ditto, at 6d.	23	18	9
	120	14	0
1745 Foreign, four rates, at 1s.	137	16	0
Town and liberty, four ditto	187	18	0
1760 Foreign, five ditto, at 1s.	172	0	6
Town and liberty, five ditto, at 1s.	271	16	3

Having brought our history down to the year 1750, we will stop to consider, before we proceed farther, as we shall now find our accounts less entangled, inasmuch as the rates, after this time, are no longer kept separately, but all in one book, and the disbursements also.

In looking over our quinquennial reports, the reader will see a great increase in the expenses of maintaining the poor, especially from 1740 to 1750, when they were more than doubled; for which it is difficult to account, as the population from 1700 to 1750 only increased about one million, that is, from five to six millions, or one fifth, while here, in the same period, the poor rates increased fourfold. Nor do we think this change can be accounted for by a rise in the price of corn, for wheat in 1740 was only 24s. per quarter, whereas in 1690 it was at 288. per quarter, and therefore we can only surmise, that owing to some political causes, the working classes were in a distressed state, and unable to find employment. We know, certainly, that the old harbour was rendered almost useless, and the new one was not opened, so that the general commerce of the town must have been at a low ebb, and hence one great cause of depression and consequent distress. In February, 1740, the corporation gave 107. to the poor, in consequence of the cold season and their necessities arising therefrom.

We must now give a few items of expenditure, occurring from 1720 to 1730:

A pair of britchis (leather)	0	2	0
A letter from Goudhurst cost	0	0	2
1 fagot	0	0	2
A woman for nursing, 1 week	0	2	6
One qr. of chaldron of coals	0	7	0
The Lord Chief Baron Gilbert was paid for an opinion	1	1	0
1 gallon malt	0	0	4½
1 pair woman's gloves	0	0	6
5 coffins	2	2	6
Major Grebbell paid the parish for burying his mother in linen	2	10	0

To understand the last item, which was one of receipt, and not of expenditure, we must recollect that an act was passed in 30 Charles II, providing that all persons dying are to be buried in woollen, on pain of forfeiting 5l. The date of this law was 1679, and between this time and that of the interment above mentioned, some modification must have taken place, reducing the fine to 50s., half the original.

In 1731 the smallpox was in the town and parish, and out of the sum of 57l 19s., the whole annual expenditure of the over-seers of the town and liberty, no less than 13l. 8s. 8d. was spent on account of persons afflicted with this disease, being nearly one fourth of the whole; while the overseer of the foreign spent between 10l. and 11l. out of a total of 43l., being also about one fourth for the same cause. In this year the accounts of the different overseers are kept completely distinct; the foreign officer does not seem to have paid any of his collection over to the overseers of the town. There was one overseer for the foreign at this time, and two for the town and liberty, and besides these officers, there were, in the early part of this century, (it occurs in 1702) two persons appointed, who were called "collectors for the poor;" but what was their exact duty does not appear; we should suppose they were to collect the rates and hand them to the overseers, who disbursed them.

Although in the rate of the lands in the liberty, given before, for 1721, no rateable value is inserted, yet we have since observed, that so early as 1701 such value was annexed, though again dropped and renewed at intervals; still the observation is correct, that no such rateable value was appended to the property in the town for many years afterwards.

In the poor rate of 1664 the Castle land is not mentioned; but in that of 1701 it is rated at 5l. a year. Between 1731 and 1750 these items occur:

2 chaldrons of coals	2	6	0
Sweeping one chimney	0	0	4
Hire of a horse to Biddenden (15 miles)	0	3	0
In 1736 the almshouses were repaired at an expense of	1	16	9
The smallpox entailed an expense of	17	18	8
Half a pint of wine	0	0	6
One pair yarn hose	0	1	0
1 hundred herrings, from 4d. to	0	1	0
A midwife was paid for a birth	0	5	0
1741. A German staymaker, who was sick at the Flushing Inn	0	2	6
Making two shifts	0	1	0

We have entered the last item to show how much better women in 1744 were paid for this sort of work than they now are in 1844, when, instead of receiving sixpence for making a shirt, they are only paid three halfpence.

In returning to our quinquennial account of the poor rates, we will give the heading of one in 1754, as a sample of the rest, and which was now adopted for the first time. It was as follows, viz.: "An assessment made the 6th day of June, in the year of our Lord 1754, on every inhabitant, parson, vicar, and other, and on every occupier of houses, lands, and other estates, mentioned in the statute of the 43d of Queen Elizabeth, within the parish of Rye, in the county of Sussex, (by William Dansays and John Barns, churchwardens; John Payne, Samuel Miller and John Kennet, overseers of the poor,) for the relief of the poor of the said parish, for one month next ensuing."

The town tax was still an ability one, and these are some of the payments:

	£	s.	d.
Thomas Hovenden (at Bull Head)	0	6	0
William Cooper (at the George)	0	7	0
Thomas Ward (Fortune)	0	2	0
Ann Benne (Dolphin)	0	5	0
Robert Cooper (at Lyon)	0	7	0

These were the inns of the town.

Philip Gibbon, Esq., M.P.	15	0	0
George Onslow, Esq., M.P.	15	0	0
James Lamb, Esq., mayor	12	0	0
Henry Pearce, chamberlain	7	0	0
James Lamb, jun., Esq., jurat	6	0	0
Thomas Lamb, Esq.	6	0	0
Henry Carleton, Esq., jurat	6	0	0
Nathaniel Pigram, Esq., ditto	8	0	0
Chiswell Slade, Esq., ditto	10	0	0
William Davis, Esq., ditto	6	0	0
John Davis	4	0	0
John Buckhurst	7	0	0
Dr. Walter Elmesloe	7	0	0
Nathaniel Pigram, jun.	6	0	0
Thomas Procter	12	0	0
John Lamb	3	0	0
Allen Grebbell	4	0	0
Love Luckett	2	6	0
Thomas Sargent	3	0	0
David Swaine	3	6	0
Thomas Kennett	2	0	0
William Dansays	3	0	0
Edward Swaine	4	0	0
Moses Peadle	2	0	0

William Lamb	3	0	0
Thomas Cook, sen.	5	0	0
Thomas Cook, jun.	2	0	0
William Prosser	3	6	0
Stephen Fryman	5	0	0
Edwin Wardroper, town clerk	10	0	0
Thomas Owens, Esq.	5	0	0
David Guy, ironmonger	4	6	0
George Weller, Esq.	8	0	0
Rev. Lewis Jones, curate	8	0	0
Dr. Thomas Frewen	7	0	0
Dr. Needler Chamberlain Watson	6	0	0
Captain Charles Martin (Customs cutter)	4	0	0
The whole rate produced	36	17	0

The property in the liberty was rated at £336l. 0s. 8d., giving, at 1s. per pound	26	16	4
The property in the foreign was rated 710l. 5s. per annum, which produced, at 1s. in the pound	35	10	3
	90	3	7
1755, ending at Easter.			
Five rates in town and liberty	390	17	8
Five ditto in the foreign	177	11	3
Total	498	8	5

1760 The expenditure for the year ending Easter, 1760 was	480	0	5
1765 Ditto to Easter, 1765	532	0	5
1770 Ditto to Easter, 1770	329	19	6
1775 Ditto to ditto, 1775	223	11	0
1780 Ditto to ditto, 1780	358	17	1

Although the parish of Rye had no workhouse of its own until 1791, yet as early as 1726 it had adopted this system, hiring a house for the purpose, at a rent of 16l. a year in 1752, and farming the poor on the following terms, viz.:

From 1757 to 1768, at per annum	120	0	0
1761 to 1773, ditto	300	0	0
1773 to 1779, ditto	350	0	0
1778 to 1783, ditto	400	0	0
1783 to 1788, ditto	366	13	4
1786 to 1789, ditto	400	0	0
1789 to 1795, ditto	480	0	0
1797 to 1800, ditto	700	0	0

In 1752 we find the following memorandum attached to the names of such persons as received weekly relief, viz.: "N.B. The people thus marked V had their pay stopped, for their not attending divine service."

The poor at this period were employed a good deal in spinning and knitting, both yarn and wool being purchased for this purpose; but so great were the restrictions adopted to prevent the exportation of the latter, that John Ireland, the master of the workhouse, was compelled to give his bond, with bondsmen, at the Custom-house, to empower him to buy wool for the use of the parish. His bond cost 6s.

In 1754 the sum of 7l. was paid for a loom and other utensils purchased at Salisbury.

Great pains appear to have been taken about weaving, for in 1755 is this entry:

To William Hopkins, the weaver, to bring his family to Rye	3	0	0
To attending the inns at Holbourn Bridge, London, for the wife and family of William Hopkins, and conducting them to the White Hart Inn, Borough, Southwark ; and likewise going from one end of the city to the other to buy thread and other things, and consulting the weaver in Spitalfields about mounting figures, &c.	0	15	0

In 1761 Margaret Cholker was allowed 2d. a week to buy tobacco.

At this time, and for many years previous hereto, the smallpox frequently prevailed in the town, when the overseers were put to great inconvenience, in consequence of the parish having no house to which to send the poor who were attacked with this loathsome disease, and to obviate this the parish applied for a piece of ground to the corporation, in the year 1762, as appears from this entry in the books of the latter body: "September 6th, 1762. There being no pest-house or proper place where to remove such persons as shall or may be taken with the small-pox or other pestilential diseases in this parish, the church-wardens and overseers have applied to this corporation to grant them a lease for ninety-nine years, from Michaelmas next, of a piece of land called the Brickwell Field, to build a house for the reception of persons who may happen to be taken with the smallpox or other pestilential disease." And accordingly they agreed to let this field for 99 years, at the yearly rent of 31. and the parish took it on these terms, and erected a house thereon, which was called the Pest-house, and used for the purpose for which it was originally designed until about the year 1783, when it was sold, and the lease transferred to Thomas Phillips Lamb, Esq.

The Brickwell Field is the piece of ground adjoining Queen Elizabeth's Well, in which now stands a cottage, having a very good garden, the property of Herbert Barrett Curteis, Esq., M.P.

Inoculation for the smallpox was first introduced into England about the year 1722; but it was some years before it became general, and the first medical man who inoculated for this disease in the town of Rye was Mr. Frewen (commonly styled Dr. Thomas Frewen). This system was first practised in 1767, for on the 27th of March this year he was paid,

For inoculating 329 poor persons, at 2s. 6d.	41	2	6
Richard Pollard was paid, for 143 salts, manna, senna, and cash to 329 persons	27	2	4
Other expenses on account of ditto	10	9	0
Total	£78	13	10

To which sum of 781. 13s. 10d., if we add 291. for other expenses attending the same, we shall have an aggregate of rather more than 1071., or one fifth of the whole expenditure of the parish for that year.

In 1763 four gallons of beans cost 8d., which is at the rate of 1s. 4d. a bushel, or 10s. 8d. per quarter.

In 1780 the ability-rate of the town contained the following names:

Honorable Thomas Onslow, M.P.	1	10	0
William Dickenson, Esq., M.P.	1	10	0
Thomas Lamb, Esq., mayor	0	16	0
jurats:			
Thomas Phillips Lamb, Esq. deputy mayor	0	16	0
William Davis, Esq.	1	0	0
Chiswell Slade, Esq.	1	16	0
William Dansay, Esq.	1	10	0

William Prosser, Esq.	1	10	0
Mrs. Owens (Thompson's house, near Landgate)	0	12	0
Mrs. Weller (foot of Conduit-hill)	0	10	0
Richard Pollard, chamberlain	0	10	0
James Small	0	6	0
John Buckhurst	0	10	0
Thomas Pearce	0	8	0
Samuel Miller	0	5	0
Thomas Barry	0	6	0
Richard Butler	0	10	0
John Stanfell	0	8	0
John Swaine	0	8	0
William Swaine	0	5	0
Lewis Meryon	0	8	0
Edward Jacob	0	5	0
Nathaniel Procter	0	12	0
John Hogben	0	10	0
John Haddock	0	16	0
Thomas Kennett	0	10	0
Thomas Meryon	0	6	0
John Jeakens	0	8	0
John Christmas	0	7	0
Thomas Cook	0	7	0
Rev. Mr. Baggot	0	12	0
Rev. Mr. Collett, curate	0	6	0
Jeremiah Curteis, town clerk	0	16	0
David Guy (now Ed. Hilder's Cliff)	0	10	0

The following were the prices of various articles about the years 1726 to 1732, viz.:

	s.	d.		s.	d.
Wheat, per bushel, from from	3	0	to	4	6
Beef, per stone of 8 lbs.	1	6		2	0
One barrel (36 gallons) small beer				7	0
Suffolk cheese, per lb. from	0	2		0	3½
Turnips, per gallon				0	1
Split peas, per do.				0	6

Sugar, per lb.	0	4
Flour, per gallon	0	8
Lock wool, per pack	30	0
Tobacco, per lb.	0	1½
Butter, per do.	0	6
Soap, per do.	0	6
Starch, per do.	0	6
Candles, per do.	0	5½
Pins, per thousand	0	10
French beans, per bushel	1	0
The housekeeper of the poor-house, per week	1	6
Dr. Hope paid the poor children of the parish for picking violets	1	9
Mr. Mannoch, do. for picking primroses	0	6

The workhouse was under the superintendence of two stewards, who reported to a committee of the parish which met monthly.

We here renew our quinquennial statement of the rates levied in the parish of Rye, viz.

1785, ending at Easter	615	17	7
1790, do.	611	11	9
1795, do.	803	1	11
1800, do.	1121	5	6
1805, do.	1097	16	6
1810, do.	1220	0	6
1815, do.	2734	17	5
1820, ending March 25th	2365	13	6
1825, do.	2426	8	6
1832, do.	4656	3	9
1835, do.	3392	1	3
1836	1993	4	9

At this time the union of Rye, with the adjoining parishes of Brede, St. Thomas the Apostle, Winchelsea, Udimore, Icklesham, Beckley, Northiam, Iden, Playden, Peasmarsh, East Guildford, and Broomhill, was effected, and the rates since have been as follows, viz. :

1840, ending March 25th	2087	13	4
1845, do.	2870	16	0

Previously to the year 1816 the accounts of all parishes were audited at Easter, which, being a moveable feast, occasioned a great difference in the length of different years, some containing less and some more than twelve months, and thus affording an uncertain standard by which to calculate the year's expenses; but in the year above mentioned an act was passed directing that all parochial accounts thenceforward should be audited annually on Lady Day, March 25th, thus making each year of one uniform duration.

From 1714 to 1790 we may trace a certain but gradual rise in the rates, with here and there a slight intermission; those of the first amounting to 1091l., and of the latter to 644l., showing an annual increase in these seventy-six years of only 7l.; whereas from 1790 to 1795 the rates increased in a ratio of 32l. a year, and from 1795 to 1800 of 63l.

The winter of 1795 was one of unusual scarcity (wheat having risen from 60s. to 80s. per quarter), and hence the poor were in great distress, when the magistrates of Berkshire adopted a new plan of relief, which, being followed by other magistrates also, continued to be acted on after the necessity which first occasioned it had ceased to exist, and from this cause may be traced the enormous increase, which, in the course of the next forty years, took place in the support of the poor. The plan was this: each member of a family was supposed to require a certain quantity of bread for their weekly subsistence, and the parish was to supply whatever the labourer's wages would not enable him to purchase. Thus, supposing a man earning 12s. a week was expected to maintain himself, his wife, and three children on this sum; for every extra child he had so much bread allowed him by the parish. This acted as a bounty on marriage, and hence many improvident ones were formed, as every man knew that, when his family increased beyond what he could maintain on his wages, there was a parish treasury, to which he could resort in time of need to have his wants relieved. To this also must be added the fact that single men

were not only not relieved, but their employers paid them less wages than they did married ones, on the principle that they could live on less than the latter, thus plainly telling them to get married, and then they should have as high wages as the others; forgetting the true principle that a certain quantum of work was worth a certain quantum of money, whether it was executed by a single or a married man. Another system, too, crept in, the offspring of the same prolific parent, that of notoriously under-paying labourers and sending them to the parish to eke out their subsistence.

After the introduction of such a system we may cease to wonder that in due time every labouring man became a pauper. It was under its baneful influence that the parish of Rye saw its rates, in 1832, amount to 4656l., out of which about 4000l. was collected, still leaving it saddled with a debt of 1738l. Being involved in these difficulties the parishioners set themselves manfully to work to extricate themselves from them, and they succeeded so well that, by Lady Day 1836, the poor rates for the previous year only amounted to 1993, and the parish was out of debt. By the judicious management of the select vestry, it became clear that seven rates in two years producing 4025l. or 2012l. a-year would be quite sufficient to defray the expenses attendant on the support of the poor. And hence as the annual expense under the union is, after deducting the uncollected rates, 2570l., it is quite clear that the parish of Rye, so far from gaining by the union, has had its expenses increased.

When the union was first formed, in 1835, the population of each parish included in it, and the annual expense of supporting their poor, were as under, viz.:

Parish	population		expense per head	total expense
Rye	3715	14	0	2598
Beckley	1477	20	0	1513
Northiam	1148	25	10	1571
Brede	1046	32	0	1679
Peasmarsh	920	16	0	772
Winchelsea	772	19	5	586
Icklesham	604	23	7	713
Iden	517	27	2	703
Udimore	454	25	5	578
Playden	297	13	0	191
East Guildford	126	41	3	260
Broomhill	15	66	8	50
Total	11391			11543

The general average, per head, was about 17, while that of Rye was only fourteen shillings, being the lowest, with the exception of Playden, plainly evincing how judicious had been the management of the select vestry; by the members of which body this beneficial change had been effected since 1832 and 1833, when the average was fully twenty shillings per head.

Speaking of the union, we may here mention that on Jan. 13th, 1799, there is the following entry in the vestry-book:

“At a vestry held this day, after due notice given, resolved, that the proposal now offered to the consideration of this vestry, for the purpose of consolidating the poor of several neighbouring parishes, be prosecuted, and that the Rev. Mr. Pape, the churchwardens, overseers, and the gentlemen present, be appointed a committee to consider and forward the plan, and to report the same to a future vestry. And that the committee above mentioned be desired to meet a committee of several neighbouring parishes, at the Cock Inn, Peasmarsh, at 10 o'clock in the forenoon of Monday, 21st instant, January.”

What steps were taken does not appear, as we find no report on the subject.

In 1783 the parish purchased the workhouse in the Gun-garden, of Mr. Davis, having previously rented it of him for this purpose; and at the same time they sold the Pest-house to Mr. Thomas Philipps Lamb. In 1788 the workhouse was enlarged, and again in 1809. After the union of the parishes in 1835 great additions were made to it, as well as to the house at Brede, with the hope of escaping the great expense of erecting one general house for the whole; but the Poor-law Commissioners insisting on having one built, their order was complied with, and executed at the latter end of the year 1843, and the old Rye workhouse was abandoned in consequence, in the summer of 1844.

We have before stated that the town rate was called an ability-tax down to the year 1798, when the first mention is made of a rental by which it was regulated; and the following list will show the value which was then put on various properties in the town:

	£	s.	d.
Brazier Wm. (now David Manser, solicitor)	10	0	0
Biley, Mrs. (John Easton, Mermaid street)	6	0	0
Brooman William (Jos. Mills, High street)	4	10	0
Blackman, Jas. (Wm. Thorpe, do.)	3	0	0
Barry Jas. (Charles Taylor, do.)	3	10	0
Buckhurst, John (Thos. Thorpe, do.)	4	0	0
Curteis, Jerh. (John Bellingham, do.)	12	10	0
Do. for the Bank	6	0	0
Clark, James, house and mill	7	0	0
Chatterton, Mrs., do. do.	7	0	0
Custom-house	5	0	0
The Red Lion Inn	10	10	0
His Majesty King George the Third's barracks	20	0	0
Haddock, John (John Vidler, Watchbell street)	7	10	0
Haddock, Mrs., Market street	6	0	0
Jenkins, John, house and shop, East street	6	0	0
Kennett, John (John Burkett, High street)	5	0	0
Lamb, Thos. P., Esq., Mountfield	12	10	0
Lamb, Thos., Esq. (now Mrs. Watson)	12	10	0
Meryon, Lewis, house (Wm. Holloway, High street)	7	10	0
Strand Brewery	10	0	0
Megaw, James (F. Langford, High street)	5	0	0
Norton, John (now Chas. Frewen)	12	10	0
Procter, Nathl. (Francis Wilson, surgeon)	10	0	0
Pape, Rev. Mr., Vicarage	2	10	0
Small Box farm, town dues	20	0	0
Staffell, John (Jas. Hessel, Ship yard)	5	10	0
The George Inn	18	0	0
Stonham, David (- Fuller, High street)	4	10	0
Turner, Francis, High street	2	0	0
The London Trader Inn	7	10	0
The Queen's Head do.	6	0	0
Waterman, Mrs. (Geo. Knight, surgeon)	4	0	0
Woollett, John (S. B. Brockett, High street)	6	10	0
Waters, Wm. (blacksmith's shop)	4	0	0

This rate was dated March 8th, 1798, and was one of four shillings in the pound, yielding 212l. 1s., showing the estimated annual value of the property within the town to be 1060l. 5s. The following will show the estimated value of land in the liberty of Rye:

The Mill Salts	4	0	0
Second Marsh	4	10	0
Mannooch's Marshes	9	0	0
Part of Lewisham	32	5	0
Part of Cadborough	94	10	0
Rye Ferry	10	0	0
John Owen's Marshes	102	0	0
Edmonds James, mill and field	4	10	0
Butt Marsh	7	10	0
John Haddock's garden and marshes	4	10	0
Mill Field	1	10	0
Mountfield, King's Field, &c.	19	5	0
Third and Fourth Marshes	11	10	0

Middle Marsh and Spring Marshes	7	10	0
Owen's Marshes	2	10	0
Pole Marsh	5	0	0
Part of Castle Land	80	0	0
First Marsh	3	5	0
Part of Rolvenden	10	15	0
Salt Marshes	4	10	0
Salts, Daniel Slade's	3	5	0
Old Mill Field	2	5	0
Springfield	1	0	0
Total	405	0	0

This rental, at four shillings in the pound, produced the sum of 81l.

The town was divided into six wards, viz. Landgate, Strandgate, Middle street, Watchbell street, Market street, and Badding's.

Out-dwellers and those who were not housekeepers were taxed as under, viz.:

The Right Hon. Lord Hawksbury, M.P.	1	11	6
The Right Hon. Saunders Dundas, M.P.	1	11	6
Thomas Pearch, freeman	0	5	0
Thomas Davis Lamb, Esq. (jurat)	0	10	6
William Watson, Esq.	0	10	6
John Meryon	0	5	0
Thomas Cooke, jun.	0	5	0

The property in the foreign was rated as under, on March 10th, 1798:

Of the town	1060	5	0
Of the liberty	405	0	0
Of the foreign	657	15	0
Total	2123	0	0

Previous to 1837 the rental was-

Of the town	2134	10	0
Of the liberty	835	10	0
Of the foreign	1275	15	0
Total	4545	15	0

In this latter year a new valuation was made, giving the following results:

Rental of town	7240	16	0
Rental of liberty	1795	10	0
Rental of foreign	3014	5	0
Total	12050	10	0

The relative proportions of the several rentals of the foreign and town and liberty have undergone great changes in the course of one hundred and thirty-five years, from 1710 to 1845, as will appear from the following table:

In 1710. The town and liberty exceeded the foreign by exactly one fourth.

1740. They exceeded the latter by three sevenths.

1754. They exceeded them by very nearly five sixths.

1798. The town and liberty exceeded the foreign in the proportion of two and a quarter to one.

Between 1798 and 1837. The former exceeded the latter in the proportion of two and a half to one.

Since 1837 the town and liberty have exceeded the foreign in the proportion of exactly three to one.

These changes indicate one of three things, viz.

1st. That the town was rated disproportionately low in the first part of these ratings.

2d. That the town is now rated disproportionately high.

3d. Or, that the town and liberty have greatly increased in value within the last century, as compared with the land in the foreign of Rye.

That a great increase has taken place in the town and liberty, within the last fifty years, can scarcely be disputed; but whether to such an extent as indicated by the poor-book we will not undertake to say. During this half century there have been two hundred and seventy-four new houses erected without the walls of the town, including stores and warehouses, and fifty-six within; making a total of three hundred and thirty. By the inclosure of the Salt Marshes, under the Embankment Act of 1833, reckoning the North Salts, the Town Salts, and the Castle Salts, there have been added to the liberty one hundred and fifty acres of land, serving considerably to increase the rateable income of the parish.

Speaking of embankment, we may observe that the parish of Rye, in the course of centuries, has grown in size to a great extent, by the recession of the sea; and it may be curious to trace the origin of one farm, which we are enabled to do in the case of the Castle land, which was not rated to the poor in 1664, no part of that which lies in the parish of Rye having been then rescued from the water. The first rating was-

In 1701, amounting annually to	6	0	0
1702	10	0	0
1703	25	0	0
1707	28	0	0
1710	30	0	0
1721	68	0	0
1753	90	0	0
1788, January	120	0	0
1788, May	99	0	0
1798	108	0	0
1800	101	0	0
1831	124	15	0

Thus the Castle land grew from nothing in 1664 to 124l. 15s. in 1831, containing 168 acres: whereas the rental of the foreign, deducting the Castle land, which was not included in it in 1664, only increased in the trifling sum of 15l. 3s. 6d.

The rate in 1684 having been	706	10	0
Do. 1831 do.	721	12	6
	15	3	6

The subjoined table is given with a view to show the real value of all the property in the town and parish of Rye, in the year 1833, together with the names of the owners and their proportionate parts of the same. We have not the presumption to suppose that our account is exact in every particular, but we trust it will be found sufficiently accurate to serve as a standard, whereby to measure any great rise or fall which may occur in the course of time hereafter; provided this little work shall be fortunate enough to be in existence when such a change shall take place.

We will gave our readers the data on which we have made our calculations, and then they may judge for themselves as to the probability of their being accurate.

Previously to the year 1837, the rateable value both of houses in the town, and of lands without, was considered to be much under the real value, that of the former being lower than the latter. The proportions were these: houses rated at two sixths of their real value, lands rated at two and a half sixths of do.; and if the reader compares the valuation before 1837 with that after it (as given in a preceding Part), he will find these propotions correct, particularly when he bears in mind that the latter is supposed to give the real rental of the parish. Having ascertained this, we have valued the land at thirty years' purchase, and the houses at twenty years'.

With these preliminaries we proceed with the insertion of our proposed table.

Owners' Names.	Value of Property.		
	£	s.	d.
Aylward, William	5175	0	0
Allen, Justinian	1600	0	0
Austin, John and Edmund	1200	0	0
Aleo, Robert	210	0	0

Apps, William	105	0	0
Amos, Thomas	90	0	0
Amon, John	285	0	0
Austen, Stephen Chalke	210	0	0
Ashburnham, Sir William	9352	10	0
Austin, George	570	0	0
Austin, —, Esq., Sevenoaks	630	0	0
Blackman, Widow James	1350	0	0
Brown, Thomas	1915	0	0
Butler, Mrs.	570	0	0
Barrow, Widow	90	0	0
Bellingham, John	105	0	0
Blackman, James	600	0	0
Back, Usher	615	0	0
Briscoe, —, Esq., Hastings	11512	10	0
Barnes, Edward	810	0	0
Barry Frederick	2413	10	0
Brazier, William	1230	0	0
Baker, Widow, Fairlight	360	0	0
Butler, Richard Weeden	600	0	0
Blackman, William	150	0	0
Blake, James	570	0	0
Brazier, James	15	0	0
Baptist Chapel	295	0	0
Bourn, Henry	480	0	0
Booth, —	30	0	0
Bourn, William	120	0	0
Brazier, Henry	2100	0	0
Burlington, Earl of	5475	10	0
Barnes, Robert	1410	0	0
Curteis, Edward Jeremiah, Esq.	40045	5	0
Chamberlain (Brocket) S. B., Esq.	7920	10	0
Crowhurst, Thomas	735	0	0
Chandler, William	300	0	0
Chatterton, William	600	0	0
Chatterton, Edward	1185	0	0
Curd, Richard, heirs of	105	0	0
Calley, Henry	600	0	0
Clark, Thomas (miller)	420	0	0
Clark, Fisher	720	0	0
Chapman, George	210	0	0
Chatterton, Joseph	330	0	0
Clark, Thomas (shipwright)	75	0	0
Colebrook, William	210	0	0
Curd, William	255	0	0
Cuff, Christopher	165	0	0
Christmas, Widow	360	0	0
Cogger, Thomas, heirs of	240	0	0
Clark, Henry Pocock	210	0	0
Clark, Widow Philip	120	0	0
Collins, George	240	0	0
Crosskey, William	255	0	0
Corporation of Rye	9427	10	0
Clark, Thomas, Captain	795	0	0
Collins, Widow	195	0	0
Corthorn, William	735	0	0
Durrant, —, heirs of	690	0	0
Daniel, John	480	0	0
Daniel, William	90	0	0
Daniel, Robert	120	0	0
Dive, William	330	0	0
Dawes, Weeden (solicitor)	1020	0	0
Dengate, Mrs.	180	0	0
Denne, William, Esq.	1200	0	0
Ellis, John, Sandhurst	645	0	0
Ellenden, James	1125	0	0

Edmonds, James and William	630	0	0
Edwards, Edward, sen.	450	0	0
Field, James	660	0	0
Frizell, Mrs.	540	0	0
Frewin, Miss, Northiam	405	0	0
Fryman, Charles Kennett	1965	0	0
Foster, John	150	0	0
Furby, Samuel	210	0	0
Frise, George	870	0	0
French, Widow	90	0	0
Godfrey, Thomas	1485	0	0
Griffiths, Mrs., Widow	1545	0	0
Gosley, Thomas, heirs of	855	0	0
Gill, Daniel	450	0	0
Gladman, James	240	0	0
Gibbon, Thomas	795	0	0
Giles, John	225	0	0
Gibson, George	255	0	0
Green, Thomas	165	0	0
Government	240	0	0
Goble, —, heirs of	210	0	0
Huggins, William Oliver	405	0	0
Huckstep, —, heirs of	900	0	0
Hilder, Edward	2650	0	0
Hyland, William	765	0	0
Holt, John	375	0	0
Hunter, William	945	0	0
Harden, Henry	720	0	0
Hilder, James, Robertsbridge	735	0	0
Hoad, James	420	0	0
Holloway, William	840	0	0
Head, William, sen.	90	0	0
Hicks, Charles	1820	0	0
Hollis, William	705	0	0
Haddock, Mrs., Widow	1635	0	0
Hollands, Mrs. James, Widow	360	0	0
Head, William, Captain	105	0	0
Heath, Richard	2205	0	0
Harman, Widow	270	0	0
Hayward, Thomas	270	0	0
Haddock, Miss Ann	1721	10	0
Hessell, James	465	0	0
Harvey, Nicholas	450	0	0
Harman, —, heirs of	1020	0	0
Holford, Mrs., Widow, Isle of Man	645	0	0
Hay, Major, late	600	0	0
Jarrett, Henry, trustees of	3135	0	0
Jubb, William	555	0	0
Judge, John	555	0	0
Jackson, Mrs., Widow	690	0	0
Jackson, John	815	0	0
Jarrett, George, Hastings	75	0	0
Jarrett, Widow	105	0	0
Jarrett, William	105	0	0
Kennett, John, sen.	480	0	0
Kimpton, William	300	0	0
Lamb, Rev. George Augustus, D.D.	29582	10	0
Lightfoot, John	825	0	0
Leaver, Widow	495	0	0
Lawrence, John	570	0	0
Lardner, John Haddock (solicitor)	2021	0	0
Lawrence, Richard	240	0	0
Leaver, Thomas	235	0	0
Langford, Thomas Cooper	310	0	0
Lawrence, Charles	105	0	0
Luxford, John, Esq.	210	0	0

Lewry, John	120	0	0
Miller, James, London	645	0	0
Myers, Rev. John, vicar of Rye	450	0	0
Miller, William	570	0	0
Manser, Widow William	240	0	0
Martin, William	120	0	0
Manser, David, sen.	1335	0	0
Mister, —, heirs of	255	0	0
Moor, Thomas	90	0	0
Mills, Joseph	930	0	0
Meryon, John, and Holloway, William	9855	0	0
Moore, Jane	90	0	0
Meryon, Harriot, Widow	2137	10	0
Meryon, Charles Lewis	2145	0	0
Mascall, Mrs.	1605	0	0
M'Hale, Thomas	90	0	0
Norton, John, heirs of	15637	10	0
Norley, William	1065	0	0
Prosser, Rev. James, Thanet	975	0	0
Pain, —, heirs of (blacksmith)	90	0	0
Pink, Robert	375	0	0
Procter, Nathaniel, Esq.	2891	5	0
Parish of Rye	180	0	0
Phillips, Mrs., Widow	450	0	0
Piper, Jesse, Hawkhurst	1380	0	0
Paine, Mrs., Widow	480	0	0
Pilcher, Charles	480	0	0
Procter, Thomas (solicitor)	600	0	0
Pix, Thomas, Esq.	1637	10	0
Plester, Mrs., Peasmarsh	120	0	0
Rolfe, William, heirs of	2047	10	0
Russell, James	1085	0	0
Reeve, Lawrence	120	0	0
Ramsden, William	1125	0	0
Rhodes, Mrs., Widow	105	0	0
Rye harbour	397	10	0
Rhodes, Dan	90	0	0
Reynolds, Mrs., Widow	90	0	0
Sharvell, John	375	0	0
Stonham, James	1290	0	0
Sharvell, William	1275	0	0
Smith, Jeremiah	5265	0	0
Smith, John	255	0	0
Seymour, James	2625	0	0
Stonham, David	1020	0	0
Skinner, George	645	0	0
Smallfield, Thomas, Wittersham	60	0	0
Smith, William	160	0	0
Stephens, John	150	0	0
Slade, Mrs.	585	0	0
Stileman, Richard, Esq.	900	0	0
Sandell, John	600	0	0
School-house	75	0	0
Selmes, James	30	0	0
Thompson, George, heirs of	3435	0	0
Tutt, John, heirs of	540	0	0
Tamsett, James, Bridport	360	0	0
Turner, Francis	600	0	0
Thorpe, Thomas	1200	0	0
Thomas, Charles, jun.	390	0	0
Turner, James, Bexhill	465	0	0
Thompson, Obie, heirs of	210	0	0
Tiltman, Henry	165	0	0
Tickner, Edward, London	90	0	0
Thomas, Charles, sen.	210	0	0
Taylor, David	570	0	0

Tickner, Peter	300	0	0
Taylor, Charles	420	0	0
Turnpike trustees	105	0	0
Vidler, John	180	0	0
Vennall, Thomas	1110	0	0
Vidler, Mrs., Widow	480	0	0
Vennall, Richard	165	0	0
Woodhams, Mrs., Widow	6900	0	0
Waters, Edward	1110	0	0
Wood, William	435	0	0
Wright, James	675	0	0
Woollett, William	195	0	0
Worrell, Mrs.	210	0	0
Wesleyan chapel	210	0	0
Wheeler, Robert	480	0	0
Watson, Charles	210	0	0
Wellsted, William	240	0	0
Waters, William	285	0	0
Waters, Nicholas	90	0	0
Watson, Thomas	210	0	0
Total	288400	0	0
£	s	d	£
3005	0	0	Foreign rental, at 30 years' purchase
1790	0	0	Liberty do. 30 do.
7227	10	0	Town do. 20 do.
Total			£288400

If twenty years' purchase be considered too high for the houses, and perhaps it is, then we may substitute fifteen years, and the town property will be reduced to 108,412., and that of the whole parish to 252,262l.

There is a slight difference between this rental and that given before, which was 12,059l. 10s., while this is only 12,022l. 10s. -371.

The rental of 1837 was as follows, viz.:

£	s	d		£	s
3014	5	0	Foreign, at 30 years purchase	90427	10
1795	10	0	Liberty 30 do.	53865	0
7249	15	0	Town 20 do.	144995	0
Total 12059	10	0		289287	10

Thus the difference in rental is 371., and in the real value 887l. 10s. And this slight discrepancy arises from the ownership having been made out in 1833, while the rental was made from a valuation in 1837, and on a calculation that the value in 1833 was in the following proportions, that is, houses at two sixths of their real value, lands at two and a half sixths; which calculation was very nearly, but not quite correct. However, the difference is not sufficient to invalidate the general correctness of the real value of the property in the parish; and so we leave it.

At an early period the law which provided for the maintenance of the poor, in their respective parishes, was accompanied by another, entitled the "Law of Settlement," which prevented any labouring man from settling in any parish to which he did not belong, and from which the overseers of the latter might carry him to his own; but to prevent, in some measure, this tyrannical interference with the poor man's liberty of locomotion, which was oftentimes necessary for him in the pursuit of employment, the certificate system was introduced which enabled him to remain where he chose, provided the overseers of his own parish would grant a certificate to those of the one in which he was resident, acknowledging that he belonged to theirs, and should not become chargeable to them. In the vestry book we find the following entry: "June 28th, 1783. Ordered that a certificate be granted to the parish of New Romney, in Kent, for William Newberry and his wife." But even with a certificate, the parish, if they saw fit, might send the parties home, as appears from the following: "Jan. 1st, 1789. It is ordered that William Moon, with his wife and family, residing here by virtue of a certificate granted unto his father, by the parish of Rolvenden, in the county of Kent, be forthwith removed to the said parish of Rolvenden."

"Rye, April 28th, 1790. At a vestry holden this day it was agreed that the list of persons, marked off in

a paper annexed. hereto, be forthwith required to apply for certificates to their respective parishes where they legally belong. And in case they do not bring certificates, or such other securities as shall be deemed meet for that purpose, then, after the term of one month from the date hereof, the defaulters so neglecting be immediately taken before a magistrate, examined, and sworn respecting their places of settlement."

Since this time the law of settlement has been very beneficially altered. No poor man can be prevented from residing in any parish he pleases, nor can he be removed from it unless actually chargeable, and even not then until reasonable time be allowed to the parish to which he swears he belongs, to say whether or not it will appeal against the order of removal; so that the pauper is not now harassed, as he was a few years ago, by being removed at once, and then on trial, having been found to be carried to the wrong parish, had again to be removed. He now is not liable to be removed until the law has finally decided to what parish he belongs. Seeing how populous our country is become, how absolutely necessary it is that every labouring man should have free power to carry his labour (his only stock in trade) to the best market he can, we may reasonably hope that the law of settlement will shortly receive still greater ameliorations.

On March 30th, 1795, the churchwardens and overseers are ordered and empowered to provide one man for the service of his Majesty's navy, at and upon the best and lowest terms they can, on or before the 7th day of April next.

England was now at war with France, having commenced that fearful struggle which was only completely ended by the battle of Waterloo, in 1815, twenty years afterwards.

Dec. 5th, 1796. At a vestry it was resolved to offer a bounty of 21l. per man, for six men to serve in his Majesty's navy or army, for the parishes of Rye, Peasmarsch, Ore, and St. Leonard's, pursuant to the act of parliament in that behalf made and provided.

The year of 1795 was one of scarcity; and from this cause arose the entries which we are now about to extract from the vestry book.

"July 30th, 1795. It is resolved that those persons applying for relief shall not be entitled to the same without using brown bread."

The same vestry also directed that vegetables should be used in every possible way, in the poor-house, instead of flour.

On Dec. 1st, 1799, a vestry was held for the purpose of taking into consideration necessary relief to the poor, on account of the present very high price of corn, and which was adjourned to the next day, when it was resolved, "That, having taken into their most serious consideration the distress of the poor of this parish, from the present high price of corn, &c., such poor families whom it shall be thought have not, or cannot supply the means of support, shall be relieved out of the poor's rate, so far as to be supplied in proportion to the number of their families and of their distress, as per schedule hereunto annexed and agreed to, with brown flour, the bran and pollard being taken out."

This was a leaf taken out of the Berkshire magistrates' book, an unfortunate one, pregnant with future ills both to rich and poor, and which required a stringent law to subdue. But though such alteration was absolutely necessary, we must contend that the New Poor-law Act of 1834 was too severe, and decidedly unjust towards those of the poor who were encouraged to marry and rear families under the administration of the old laws. The new act should have been prospective, and not retrospective. Under its present provisions it is to all intents and purposes an ex post facto law—the most unjust that can be well conceived.

May 21st, 1800. It was ordered that notice should be given on the following Sunday, after morning and evening service at church, that in consequence of the summer being advanced, the allowance of flour should be discontinued; but that such poor persons as stood in need of relief should make application to the vestry after the evening service.

Sept. 25th, 1803. The town of Rye was called upon to furnish eleven men for the army of reserve, who were balloted for at the court-hall on the 26th, and who were to serve or find substitutes, and in either case each man was entitled to a bounty of thirty guineas, for the payment of which the vestry ordered a rate to be made of 1s. in the pound.

When the effects of the measures adopted in 1795 began to be felt, parishes resorted to various schemes to lessen the difficulties with which they found themselves surrounded. Among the first of

those adopted by the parish of Rye was the establishment of a manufactory for making hop-bagging, sacking, and similar coarse articles; and Mr. John Southerden, who then farmed and managed the poor of the parish, hired about four acres of ground of the corporation, on a lease of 21 years, at the rate of four guineas per acre per annum. This was part of a marsh on the south side of the town, just under the Gun-garden Cliff, and which, from this circumstance, has ever since been known by the name of the "Factory Marsh." This lease was dated in April 1795, and at Michaelmas, 1798, the manufactory not having been found to answer, the lease was given up by Mr. Southerden. The marsh was taken by another tenant on a fresh one of 21 years from this time, he having purchased the building, which remained there (though applied to other purposes) until the year 1826, when it was pulled down, and the materials carried away.

In 1809 it was thought necessary to enlarge the poor-house considerably, as the poor had increased to double the number of those which were in the house seven years before.

On April 9th, 1812, a vestry was holden for the purpose of taking into consideration the future employment of the poor, when it was resolved still to carry on the manufactory under the management of a committee, and to borrow 1000/. for this and other purposes, and which sum was immediately advanced by several parishioners then present.

In October, 1816, it was resolved to purchase the barrack hospital, on the top of Rye hill, and to hire, if possible, the Rolvenden land of Mr. Curteis, on which to employ the poor. The intention was to remove the poor to this spot; and in December it was resolved that 150 acres of land should be obtained. However, in February, 1817, it was found no land could be hired of sufficient extent to answer the purpose, therefore the plan was abandoned, the hospital resold, and the poor kept in the workhouse in the Gun-garden, where they remained until the year 1844, when, as has been already mentioned, they were removed to the present Union-house, which stands in the very same field to which it was contemplated to remove the poor twenty-eight years before. To this house the destitute poor of the whole union are consigned, much, we verily believe, to the comfort of the aged and the infirm, and to the general improvement of the children of both sexes, whose morals and education are well provided for; while to the able-bodied, but unfortunate, labourer it deals out a harsh and unmerited degree of severity and punishment. In this house the guardians meet weekly to perform an office of great responsibility without any discretionary power; while the three commissioners at Somerset-house concentrate all power in their own hands, making one more fearful inroad on our good old Saxon constitution of self-government, against which we here record our most solemn protest.

ROADS.

The preceding part of this chapter has been devoted to the poor, their mode of treatment, and the expenses attendant thereupon. We now pass on to the history of the roads, a subject in general far from interesting, but in the case of Rye we venture to think otherwise, as we shall endeavour to show. In order to understand the grounds on which we found our opinion, we must request our readers to carry back their thoughts to a very distant period, nearly two thousand years ago, when Rye was an island, its nearest point of land on the north being the foot of Rye Hill, on the west that of Cadborough Cliff; when the site of modern Winchelsea was an island; when old Winchelsea also occupied an insulated spot to the south east, while its nearest neighbour to the east was "Insula Romanorum," the isle of the Romans, the site of old Romney. At this remote epoch Rye may be said to have had her path in the waters, while almost all her operations were carried on in the great deep. The roads in all parts of England have undergone great changes and improvements in the length of time we now speak of; but then, from time immemorial, in most parts there were roads, though rough and rude they were, roads on terra firma, on which men might ride and walk; but Rye had no roads at all, and hence the difference between her locality and that of most other places. In her case we have therefore to trace out the very origin of these roads, and hence their history has an interest which others have not.

The nearest point of main land on the north was the foot of Rye Hill, which is distant from the Land-gate 840 feet. The deed specifying the resumption of the towns of Rye and Winchelsea out of the hands of the abbot and monks of Fiscamp by Henry III, bears the date of May 15th, 1247. In this deed allusion is made in the description of the boundaries of the town to the King's highway, which we have shown satisfactorily (as we think) to be the present road leading up Rye Hill. But this document seems to quote these boundaries as those specified in the original grant of Edward the Confessor to the abbey of Fiscamp; and if so, then this road existed as long back as the middle of the eleventh century, that is, 200 years before the date of the resumption. But though the King's highway led up Rye Hill 800 years ago, it was a road very different from our present notions of such a convenient means of

transit. It was then nothing more than a deep ravine, furrowed out between two high hills by the waters, which, in wet seasons, found their way adown it into the sea. But bad as this road was, the inhabitants of Rye had no communication therewith, except by means of boats, for some centuries after the time of the Confessor. The first mention we have of a road from Rye to the foot of the hill is in 40 Edward III, A.D. 1366, when the marshes at the north side of the town are said to have been bounded on the east by the King's highway which leadeth from Playden to Rye. Although a connecting path was now formed between the island and the continent, yet, for many centuries after this, it was liable to be overflowed at high water. However, here was a road, and the town was no longer insulated. Up this miry hill did the rippers of Rye, for many a century, wend their way to London, carrying on horses' backs their panniers, well stored with fish for the king's table, and to gratify the palates of other epicures in the metropolis. But though this part of the road to London was bad enough, we may suppose that farther up it was worse, as James Wilford, a ripper of Rye, left an annuity of 7l., in the year 1526, to be laid out in repairing the ruinous part of the high road between River Hill, in the county of Kent, and Northiam Church, in the county of Sussex.

If we pass on to the next century, we shall find Jeake giving us still an indifferent account of the roads in this direction.

In 1682 a coach ran from Tunbridge to London one day, returning the next, occupying ten hours in the accomplishment of the thirty miles between the two places.

In 1686 Jeake set off on horseback, at half-past eight in the morning of January 23d, for London. He reached Lamberhurst about two in the afternoon, not very speedy travelling, only twenty-three miles in five hours and a half. He tells us he left Lamberhurst at three, and about half-past five in the afternoon, while riding in the forest between Woodsgate and Tunbridge, in moonshine, the tracks being bad and uneven, he and another of his company (for people in those days generally travelled together for the sake of security) lost the rest of their companions, and the ground being so rugged and full of holes, freezed, he thought it best to alight and lead his horse, until he met with a pretty good track, when he mounted again.

On July 5th, 1693, he informs us that he left London in the coach for Tunbridge, which last place he reached in eleven hours. In the early part of the eighteenth century the road down Rye Hill was so indifferent, that corn was frequently brought into the town on horses' backs.

Some years previous to the making a turnpike-road from London to Rye, the travelling this way was so bad, that it is said some gentleman, wishing to go to town in the winter, was under the necessity of going all round by Hithe. Newenden bridge was probably not then built, and when the floods were out, the crossing of the Rother at this place, in a carriage, must have been extremely dangerous, if not impossible.

It was in the year 1762 the first turnpike act was passed, entitled "An Act for repairing and widening the Road from Flimwell Vent, in the county of Sussex, to Rye, in the said county." This first act was supposed to extend no farther than the foot of Rye Hill, where formerly stood a tollgate; but as some doubts existed about it, by the last act, passed in 1825, it is clearly defined that it extends to the Land-gateway or entrance into the town of Rye; and also from the said gateway, westward, through a road or highway called the Rope-walk, unto and as far as the termination of another turnpike-road leading from Vinehall to Rye, at a place known by the name of Taylor's Corner, also in the said parish of Rye. At the distance of about a mile from the town the London road turns to the left, while one running straight forward, leads through the village of Iden, and then over the Rother, by New-bridge, to Wittersham, Tenterden, Rolvenden, Cranbrook, Maidstone, and all parts of mid and north Kent.

Having thus disposed of the north, let us turn our attention to the west; and here we shall find, that the hill on which Rye stands has always been (and still is) separated from Cadborough Cliff by water, which, in the earliest times, extended itself from the base of one to that of the other, but is now dwindled down into a small stream, dignified by the name of Tillingham River. Over this water all persons wishing to pass from one side to the other were obliged to be ferried, and so late as the reign of Queen Elizabeth there was a ferry near the Strand-gate, which was called the "Rye Ferry," as already shown in a document quoted in a former part, and by which it appears the ferry was then given to the mayor, jurats, and commonalty of Rye, and their successors. This deed is dated April 12th, 1587.

In 1675 the ferry seems still to have been the property of the corporation. In 1723 it belonged to one John Dickson, of Rye. Some time between this last year and that of 1725 it had passed into other hands, as the bridge over the Edward's Dock having been then built, Mr. Robert Hounsell, who was

then owner of the Strand ferry, claimed and obtained compensation from the commissioners of Rye harbour for the damage done to it. He, as proprietor, was allowed 10l. and his tenant, John Beeching, 8l. a year; the annual rent being 40l.

In 1750 the ferry became the property of Mr. Stonham, of Beckley, who sold it to E. J. Curteis, Esq., in 1801, from whom it finally passed into the hands of the trustees of the turnpike leading from Vinehall to Rye in the year 1832.

In 1672 the water was still passed over by means of a boat, for Jeake informs us, in his Diary, that "on December 28th he came to the ferry, about 2 p.m., when it fell raining hard, and the ferryman not being there, he was fain to go back in the wind and rain to a house almost a mile off, and came not to Rye till 4 p.m."

But by the year 1700 at all events, if not before, a bridge had been built over the stream, for in that year the corporation granted a lease to one Edward Dodge, which is described as being near the ferry-bridge.

In 1766, complaint having been made at an assembly of the corporation of Rye, that the tolls taken at the ferry at Rye Strand were very exorbitant, and much larger than those at the turnpike-gates near the town, it was resolved that notice should be given to the proprietor, that unless he agreed to lower the same, application would be made to Parliament on that head.

What the tolls then were, and whether they were lowered, we cannot tell; but just previous to their abolition in 1832, each horse paid 1½d.; each foot passenger ¼d.; and other things in proportion.

Although a bridge was built so long since as 1700, or before, yet the approaches to it were rather difficult at times, owing to the Salt Marshes on the east side being overflowed at all spring tides, if not at the neaps, in consequence of which a footpath of clapper-boards, or clappers, was formed, which consisted of wooden piles driven into the ground, on which were nailed planks, at a sufficient height to enable persons to walk dryshod over the water to the bridge. Some of the piles are still visible in the ditch which separates the road from the Mill Salts, the clappers having been used in the memory of many now living.

Thus much as regards the ferry, and as to the road beyond, we have only to turn to Camden, who, writing in the middle of the sixteenth century, tells us he did not go to Brede, because the roads were so bad; while in the latter part of the seventeenth we have this testimony of Jeake: "Sept. 30th, 1693. Towards evening, returning home from Robertsbridge, and by the way, about 30 m. p. 6, in a dark lane, riding across a descent made by a rivulet of water, the girth being loose, my saddle, for want of a crupper, ran forward on the neck of my horse, and I was twice like to be thrown off into the water, where, being alone in the night, I might either have been drowned or trod underfoot by my horse, or at least have been all wet."

As a further proof of the bad state of these roads we may mention, that when the Cannon Foundry existed at Robertsbridge, the cannon were not brought to Rye by land, but were floated on rafts down the Rother, for which purpose shuts or penstocks were put across the river at different places, after the manner of locks, to pen up the water, as it was otherwise too shallow. These shuts were extended down as low as Appledore, near to which place the remains of one was dug up in cleansing and deepening the River a few years ago.

Over the ferry-bridge was the only road to Winchelsea, which, at the distance of about a mile from the former, turned to the left, down a lane called Dumb Woman's lane, which led into the marshes, through which, as the sea had receded, a road was formed to the northern bank of the Brede river, which flowed, and still does flow, down this level; and over this stream, at first, was a ferry, and then a bridge. This bridge still exists, and persons passing over it are still liable to a toll. It is now the property of the commissioners of the Vinehall and Rye turnpike-road.

The proprietor of this ferry complained, in 1725, as did that of the Strand, of the injury done to this property by the opening a new road to Winchelsea, and Lady Doneraile, to whom it belonged, obtained 5l. as compensation from the commissioners of Rye harbour.

The first act of parliament for making a turnpike-road from Vinehall to Rye was passed in 1771. Mr. Wesley gives a sad account of this road in 1778, as may be seen in another part.

On the occasion of making the new harbour, a road was formed on the south side of the Brede channel, leading from Rye to Winchelsea, and which was connected with the former by a drawbridge at

the Edward's Dock, and with the latter by one at the western foot of the hill on which it stands. This was in 1725.

In 1786 the first Tillingham sluice was erected, and a road formed from hence to the dam and sluice erected at the bridge point, over which the road led to Winchelsea, from the time of the abandonment of the new harbour down to the year 1806, when the military road was formed by government, and which still constitutes the chief line of communication between Rye, Hastings, and Winchelsea.

In 1509 Henry VIII erected Camber Castle, on the eastern-most point of a long neck of land, formed by the sea, having its commencement at the foot of Fairlight Cliff. With this spot the town of Rye had no communication by land, except by going over the Strand ferry, hence to Winchelsea, and then over the beach, a distance of six or seven miles; it therefore became necessary to have a water connexion, and hence we see that a ferry was established from the Gun-garden rocks to the Camber Point; relating to which we have the following entry of the corporation: "June 10th, 1698. It is ordered that John King do attend the ferrying-place, for the carrying foot-people from the Gun-garden rocks to the Camber, and from the Camber to the Gun-garden rocks, as formerly, and that no person for the future shall presume to ferry there without licence from this corporation." In the course of time the sea receded on the south-east and north sides of the castle, and some of the land was embanked from the sea, still leaving a considerable quantity of salt marsh on the east side, over which, at low water, persons wishing to go to certain houses which were built on the west side of the Pier-head walked, after going over the ferry at the Fish-market, for which they had to pay one penny each; but all persons with horses and carriages of any kind could only get to those houses by a circuitous course, first to the foot of Winchelsea Hill, and then back eastward over the beach, a distance of five or six miles. But when the Embankment Act was passed, in 1833, provision was made for forming a public road over the Brede sluice and dam, down to the mouth of the harbour, on the west side. This road was made, and is maintained, by the commissioners of the harbour, who are forbidden to take any toll. But though there is this accommodation, many foot-passengers, who wish to save time, rather than go all round by the dam and bridge, avail themselves of the ferry-boat which is at the Fish-market, and pay their penny for the passage.

Having made a circuit of three sides of the town, let us proceed to the fourth and last, on the east, where, at a very early period, was nothing but one wide waste of water, nor was it until the beginning of the sixteenth century that a church was built at East Guldeford, the next parish to Rye, when this place may be said to have first assumed a "local habitation and a name.." There was at that time a great extent of sea between these two places, which, of course, could only be crossed by means of a ferry, and accordingly one was established by Sir Robert Guldeford, who was the proprietor of the parish, and from whose family it took its name. The ferry plied from Guldeford to Salt Coate, and hence was called "Salt Coate Ferry."

In 1696, the sea having receded from the foot of Salt Coate street, which was near the steps leading into New England, in the parish of Playden, one William Terry agreed to pay the corporation of Rye 10s. a year for the liberty of landing and taking passengers to and from the Middle Rock, near the foot of the Gun-garden and Guldeford; and from that day to this a ferry has been continued near this place, it being now at the Fish-market, where the ferryman has a small house, and attends both ferries, viz. the one to Guldeford and the other to the west side of the harbour, over the Rock Channel, receiving one penny from every passenger.

Previously to 1673 there was a ford on the south side of the town, over which horsemen might ride into Romney Marsh; for Jeake says: "1673, May 13th. About nine in the morning I went over Guldeford ferry, rode to Brookland, after which it rained continually all the day, and I rode therein to several places, and mistaking the way from Appledore, came back to Guldeford, and there being no boat, could not get to Rye that night, nor next day till noon, after having waited in the wind and cold on the gravelly ground."

It was not until the year 1736, when the first Scot's float-sluice was erected, that any direct communication by land was formed between Guldeford and Rye, and from that time to 1833, when the Salt Marshes were embanked, the road was often inconvenient, not to say dangerous, from the sea frequently overflowing the ground on either side of the sluice, on the west side previously to the making of the military road, and on the east down to 1833. A toll was levied here, as appears from the following entry in the books of the corporation: "October 8th, 1766. Complaint having been made to this assembly that the tolls taken at the ferry at Scot's Float in Playden, are much larger than those at the turnpike-gates near this town, it is resolved that notice be given to the proprietor, that unless he will agree to lower the same, application will be made to Parliament on that head."

In 1790 the corporation contemplated building a bridge across the river near the Fish-market, and making a road from thence to the highway near Guldeford church, a committee was appointed to borrow 500l. to carry out the same, to set out a road over the corporation Salts, and to mark out a spot of ground whereon to erect a tollhouse; but this plan fell to the ground.

The road at this time from Guldeford to Rye, after crossing Scot's Float Sluice, soon turned to the right, up the lane leading by Horton-green, in Playden parish, to the present turnpike-road, near the tollgate on the same. But in 1804 Mr. Curteis made a road from Scot's Float-sluice to Rye, under the cliff, along the line on which the government formed the military road in 1806, and which has ever since been the direct one between Rye, Guldeford, and all other places in Romney Marsh, though, in consequence of there being a tollgate on it, between Rye and the lane above mentioned, many persons, particularly carriers and waggoners, avail themselves of that to avoid the toll, especially as, since January 1st, 1829, the side-gate at Rye turnpike-gate has been removed.

Many years ago a bridge was erected over a deep sewer which runs between Guldeford and Scot's Float-sluice, on which Mr. Curteis, in 1808, erected a tollgate, for passing through which all passengers with horses, wagons, or other carriages have ever since paid, up to this present year 1845; but persons on foot are exempt.

Having thus examined all the exits and entrances of the town of Rye, let us return within the bounds of the parish, and see how the roads have been and are maintained. From the point where the parishes of Peasmark and Rye unite, the Flimwell turnpike extends to the Land gateway in Rye, and hence to Taylor's Corner, where it joins the Vinehall trust, running to the parish of Udimore, both which roads are, of course, maintained by their respective commissioners. A short piece of the military road, on the east side of the town, between Land-gate and the boundary, separating Rye and Playden, is kept in repair by the government; and Dead Man's lane, leading from the London road, at the back of Mountfield house, into Love lane, not being a direct public highway, but only communicating with private property, was always maintained by the corporation, as it leads immediately to the marshes belonging to them; and though the town surveyors have partially repaired Love lane, they are not legally authorised to do so. In proof of this we quote the following from the town records: "November 10th, 1738. A committee was appointed to contract with any person or persons for repairing the road leading to the town's marshes, called Dead Man's lane and Rolvenden lane, at the expense of this corporation." Rolvenden lane is now called Love lane. The pasturage of Rolvenden lane was continually let by the corporation, showing their claim to it, and, consequently, as they enjoyed the profit, it seems no more than just and reasonable that they should bear the expense of repairing it. This letting continued so lately as 1819.

The road leading from the foot of Conduit hill to Rolvenden and Dead Man's lane, called the New Rope Walk, in contradistinction to the old, belongs to the corporation, and is maintained by them.

It would appear that, originally, no one had any right to go into and through Love lane with a wagon, except the tenants of the town's marshes. There was a bridle-road for horses. This will be best explained by the subjoined extract from the records: "January 20th, 1817. Resolved, that the chamberlain do restore a convenient side-gate for foot-passengers, as heretofore, on the road used as the New Rope Walk, and to keep the main gate on the same road locked; likewise that he take up the carriage-gate at the end of Love lane, leading to the Rolvenden land, and to put down a horse-gate only, as heretofore, unless the tenant of the Rolvenden land shall consent to pay an annual sum to this corporation, for the liberty of passing that way with a wagon, or otherwise." If this resolution was ever carried into effect, it was not long acted on, as we know that, in 1820, only three years after, a wagon-gate was standing at the junction of Rolvenden lane and the Rolvenden land, and a free thoroughfare now exists, not only into the same, but also through it, into Leesham farm, and hence all the way to Peasmarsh church. Carts and wagons also pass along the New Rope Walk much more frequently than through Dead Man's lane.

From these numerous exceptions it is clear the surveyors of the highways of the town and parish have but little to do, and but little money to levy. The only roads without the town are those which surround it on three sides, the west, south, and east, and that leading to Winchelsea only so far as its junction with that belonging to the government, which is at the tollgate at the edge of the dam and sluice, over which the road runs down to the harbour, and is maintained by the commissioners of the same.

Of the three roads above mentioned, only two were formed before the year 1820, the western and southern; the eastern side having the Salt Marsh close to its base, over which the sea at all spring tides flowed; but at this time it being thought desirable to have a road here also, application was made to the

corporation for leave to make one, and which was granted in the following terms: "January 6th, 1820. At this assembly licence is given to cast up a road of communication between the present Horsecwash (at Landgate) and the baths near the Fish-market, for the convenience of the public, this corporation being put to no charges on account of such work.." This road was then made by subscriptions raised in the town, and is now repaired by the parish.

Let us now enter the town, and see how the streets have been, and are, managed there. Under the head of the "Local History of Rye," we have said we thought that when the north or Land-gate was built, there was a street running in a straight line hence to the south, and that the present High street ran in a direct line into it, not making the sudden turn it now does at the East Cliff, and this is confirmed by the words of a deed, bearing date January 5th, 1558, which recites the bounds of a piece of land within the north gate of the town, "upon which same piece of land the mayor, jurats, and commonalty design to make one royal street and common way," they having made an exchange for the same with one John Forde for this purpose. This, then, was the commencement of the present street from the East Cliff, formerly called Guy's Corner, now Hilder's, from the name of the owner of the house there situate.

October 13th, 1729, the corporation appointed a committee to get the fence set in good repair from Mr Ringwood's corner to the bottom of the footway against Mr. Norton's house, and to cause the said footway to be well beached. And the said committee are desired to inquire, and get the best information they can, how the cartway from the said Mr. Ringwood's corner to the Land-gate has been paved, either jointly between the corporation and parish, or by the corporation only, and to cause the said pavement to be set in good repair, in such manner as it has formerly been done."

Some doubts seem to have existed as to who were the proper parties to repair this road, and in 1756 we find the corporation ordering their chamberlain to wait on the surveyors of the highways, to know when they will repair their part of the pavement, they (the corporation) being willing to do their part; but which was their part and which the parish surveyors' does not here appear.

In 1767 we find the following order: "That a committee should view the road between Landgate and David Guy's Corner, which is repaired by this corporation and the surveyors of the highways, and, in conjunction with the surveyors, to lower the said road, and take up the pavement thereof, and to beach and chalk the road in such manner as they shall think fit."

The above order was issued in 1767, but does not seem to have been executed before 1769, when we have the following memorandum: That the corporation and the surveyors had jointly repaired the road, having lowered and paved it, and that the expenses attending the same were 144l. 4s. 6d., one half of which was to be paid by either party, thus establishing the joint liability of the two to repair the same.

"Dec. 4th, 1815. At an assembly, held this day, it having been reported that the expense of relaying the street and road between the Land-gate and Guy's Corner is 200l., or thereabout, and the proportion thereof to be borne by this corporation, having been discussed, ordered that the chamberlain do contribute, on the part of this corporation, the sum of 65l. 3s. 6d.." Here, instead of half, the corporation only paid about one third of the expense.

This street has needed little repair since 1815; but that little has been done by the surveyors of the highways.

In 1762 the corporation ordered that the road from the Gun-garden Rocks to the bridge be repaired at their expense. This was the bridge over the "Edward's Dock."

Other extracts might be made to show the liability of the corporation to keep the streets of the town in repair; but it is not necessary. When they were first paved, round boulderstones were laid down from the sides of the houses, sloping to the centre, where ran a gutter, left open to receive and carry off the rain and the filth; and thus they remained until the year 1819, when the inhabitants of the High street, East street, Market street, Lion street, and Middle street laid down a flat pavement before their houses, and in which useful and convenient work, those who were unable to bear the expense themselves were munificently assisted by the late John Woollett, Esq., who, having acquired a large fortune in the town as a solicitor, had a hand and heart always open to aid in every useful and charitable undertaking.

The oldest parish records relating to the roads commence in 1723, and the following is a copy of an assessment headed thus:-

This is not the whole list of names; but enough is given to show the nature and amount of the assessment, which seems, like the poor rate of the same date, to have been an ability-tax, which some discharged by manual labour, some by supplying beach, and some by payment of money.

The whole annual charge for the roads, as far as we can make it out, was as under:

	£	s.	d.
Bills paid	29	15	0
Carriage of 178 tons of beach, in lieu of rate, at 8d. per ton	5	18	8
71 days' work, in lieu of rate, at 2s. per day	7	2	0
	12	16	8

In an account of the previous year, that is, from 1722 to 1723, the assessment was this:

For the town and liberty	1	19	6
For the foreign	1	10	0
	53	9	6

Besides this, we have a list in the foreign of "land occupiers and such as keep teams."

Mr. Ralph Norton worked the full time for two plough lands

Mr. David Morris three do.

Mr. John Barns three do.

Mr. George Burwash three do.

Mr. John Crittenden one do.

Mr. John Parnell two do.

Mr. William Horsfield worked one team.

Widow Powell one do.

Mr. Daniel Sandown one do.

Mr. Abraham Kennett, sen. one do.

Mr. Thomas Sargent one do.

Mr. John Welch one do.

Of the above we may observe, that John Barns occupied Cadborough farm; John Cruttenden the castle; Ralph Norton the land probably still known by the name of the Norton Marshes; George Burwash part of Leasam; David Morris Lee farm.

The charge of a team per day was 5s.; beach per ton was 1s. The hire of a lighter to bring beach was 18d. per load; the charge per day for a double cart was 5s., a double cart meaning one with two horses.

The foregoing expenses are referable to the time previous to the passing of the first acts of parliament for making the two turnpike-roads, one from Flimwell and the other from Vinchall to Rye, and when the parish had to maintain so much of these as runs through it. This will account for the charges not being so high immediately after as they were before the event alluded to.

	£	s.	d.
From 1775 to 1776 the expense was	33	15	6
1776 to 1777	31	12	3
1778 to 1779	45	18	9
1780 to 1781	31	10	0
1784 to 1785	35	10	3
1789 to 1790	29	19	0
Total	208	5	9
Yearly average	34	14	3½

Of this charge the sum of 121. 12s. 5d. was paid as composition to the trustees of the turnpikes.

From 1790 to 1791	63	16	6
1791 to 1792	46	16	0
Total	110	11	6
Average	55	5	9

The accounts after this time were kept in separate books; those of the town and liberty in one, and of the foreign in another. Those of the former were kept very irregularly, sometimes not being audited only every three or four years. The result of their examination for eleven years, ending in 1812, gives—

For the town and liberty an annual average of	44	2	6
For the foreign	16	7	4
	66	9	10
The average of town and liberty for six years, ending in 1845, is	32	12	7
For the foreign	6	12	0
	69	4	7

And now, when the turnpike-roads are so admirably kept, and the parochial are in such excellent condition as to leave nothing to desire on this head, railroads have started into existence, and our good old highways and byways are comparatively no longer of any value. On August 9th, 1845, the royal assent was given to a bill for making a railroad from the south-eastern line, at Ashford, through Rye and Hastings, to Bulverhythe, where it will join the one now forming from hence to Brighton, and which in a few years will be continued westerly, until a complete coast line is formed from Dover to Plymouth, and eventually, perhaps, to the Land's End.

CHAPTER II.

ECCLESIASTICAL HISTORY. THE CHURCH; FRIARY; PRESBYTERIANS; WESLEYAN METHODISTS; UNIVERSALISTS; QUAKERS; BAPTISTS; INDEPENDENTS.

THE church, as having been originally the only ecclesiastical establishment in the town, claims our first notice, and here, at the very threshold of the holy edifice, we stumble. In entering on this branch of our history, we find ourselves environed with difficulties, such as we confess our inability to surmount. Our early ecclesiastical architecture seems so involved in mystery; the different orders are so mixed up in the same building; the period of each separate order is so slightly defined, and in Rye Church particularly there are so many evidences of various repairs and changes as to mock the researches of the most recondite in the knowledge of church architecture. The only attempt to reduce the architectural confusion of Rye Church into something like order was made in 1844, when one of our fellow-townsmen, a learned and well-read man, published a little pamphlet, entitled "Something about Rye Church," containing much useful information, and to which we are indebted for some of the remarks embodied in the succeeding part of this investigation, and to whom we thus beg to acknowledge our obligation; and at the same time to say that, not professing to have any great architectural knowledge of our own, wherever we differ from him we wish it to be understood it is not from any overweening confidence in our own judgment; but from the force of facts, which have come to our knowledge, and which we consider have warranted the conclusions, at which we have arrived.

With this preface we commence our task with the following questions, viz.:

1st. Is the present the original church? Or, in other words (after the total or partial destruction of the original), does the present stand on the site of the original?

2d. Supposing the present church not to be the original one, nor to stand on the site of the original, where did the original stand? When was it built? And when was it destroyed?

To the first of these questions we answer that the present is not the original church, nor does it occupy the site of the original.

To the second we reply that the original church stood in the Gun-garden; that it was built during or previous to the reign of Edward the Confessor, which lasted from 1041 to 1066 and that it was destroyed before the end of the twelfth century.

In the deed of May 15th, 1247 (so often quoted), by which Henry III resumed into his own hands the towns of Winchelsea and Rye, which had been originally granted to the abbot and monks of Fiscamp, in Normandy, by Edward the Confessor, and afterwards confirmed by William I and Henry I,—among the various privileges enumerated, as having been conferred by this grant, is mentioned “the patronage of the church,” showing that a church was in existence in the reign of Edward the Confessor when the grant was first made, and that it must have been built during or prior to the reign of that king. That this church stood in the Gun-garden, we think, may be proved by the testimony of Jeake, who has these words: “In which consumption (the fire of 1448), as conceived, the old church was burned, and this, now standing, built since, the former standing near to Ypres Tower, in the place yet called “the Old Churchyard.” Jeake wrote in 1678, and was then 55 years of age, having been born in 1623, when men were living whose memory could run back through a good part of the former century, and whose traditionary history must be considered sufficiently authentic to warrant us in the belief that here stood the original church; and this tradition has been preserved, and handed down to many now or lately living in the town of Rye.

To this evidence of tradition we may add the evidence of facts; for, on this same spot, beneath the house of the gaoler several human skeletons have been disinterred within the last thirty or forty years.

Having fixed the site and age of this church let us examine its materials. It may be a rash and hazardous assumption, but we are really inclined to think it was built of wood; wooden churches have existed in England; wood was to be found in great abundance in the great forest of Anderida, in this neighbourhood, at that time; all the houses in Rye were formerly composed of this material; and there is no evidence of the destruction of any edifice which was built of stone. Ypres Castle erected in the twelfth century; the walls and gateways of the town built in the fourteenth; the present church and the old ecclesiastical edifice on the south side of the church-yard are all formed of stone, and these have all withstood the various and destructive ravages of fire and sword to which the town has been subjected; for, although the church bears marks of fire, still it has never been entirely destroyed by it, and hence we conclude that, had the original church been a stone edifice, all remains of it would not have been utterly swept away. All the old edifices, known to have been built of stone, have survived, and we cannot see why the original church should have formed a solitary exception to the general rule. Supposing these premises to be correct, we come to the conclusion that the original church was destroyed before the end of the twelfth century, that is, some time between A.D. 1066 and A.D. 1200, the date of the earliest order of architecture existing in the present church.

The church was dedicated to the “Virgin Mary,” and was called sometimes “the Church of our Ladye,” and sometimes — “St. Mary’s.” Jeake says, in his description of the town, “it is beautified with a large church called St. Mary, the goodliest edifice of that kind in Kent and Sussex, the cathedrals excepted.”

The “common seal” of the town of Rye bears on its reverse a view of the church, and it is by a careful examination of this that we hope to throw additional light on our subject. We shall at once perceive that, in its general outline, it resembles the present structure; while, in its architectural embellishments there is a marked difference, bearing these two remarks in mind, we may say it is at once both “alter et idem;” enough is apparent in the present to convince us that the original has not been utterly destroyed, and at the same time that the latter far exceeded the former in external beauty.

The old church had a tower and spire, a nave and a choir, with aisles to both the latter, over which appear three small windows in the clerestory, and thus far it resembled the present. At the entrance of the north door, which is ornamented with tracery work, stands a figure of the Virgin Mary (the patroness of the church) with the infant Jesus on her left arm, and a sort of trefoil cross or palm-branch in her right. Over her head arise three pointed arches reaching to the top of the tower, whence springs a spire, slighter and higher than the present, having a cross at its apex, while each angle is ornamented with a lofty and elegant pinnacle. The gable-end of the roof, both at the eastern and western extremity, is surmounted by a cross, while from the eaves of each arises a short pinnacle. Two large windows admitted light, one at the eastern and one at the western end of the church. Whether the figures of the Virgin and Child were real statues, standing at the northern entrance of the sacred building, or only introduced into the seal as emblems of her to whom it was dedicated, we cannot decide; but putting this out of the question, as well as the figures of the sun and seven stars on the east, and the moon in her crescent with seven stars on the west side of the spire, we cannot fail to acknowledge that this, as Stowe says, was a “church of a wonderful beauty.” The church is represented as standing within a sort of low ornamented wall or boat, and around the seal is this legend,—“Ave Maria gratia plena Deus tecum benedicta tu in mulieribus.” Hail Mary! The grace of God be with you! Blessed art thou among women!

Having thus minutely described the church as it appears on the seal, let us next inquire into the antiquity of the seal itself. Seals were not used in England, bearing arms, before the Conquest in 1066; how soon after this the Cinque Ports (properly so called, that is, Romney, Dover, Sandwich, Hythe, and Hastings) had the privilege of a public seal does not appear; but, at whatever previous period these ports had them, it is clear the two ancient towns of Winchelsea and Rye could not possess them before the reign of King John, who is said to have given them their privileges, and which commenced in 1199 and ended in 1216; and thus, as the original of the present church is supposed to have been built before the end of the twelfth century, the seal may fairly be considered to bear a true representation of it. The oldest impression which we have seen of the seal is a mutilated one on a document of the date of 1430; we have also seen another deed entitled a composition of the seven towns, being drawn up at a Brotherhood in the year 1392, to which it is said, among others, that the seal of the town of Rye was also affixed; but of the seven seals only three are now remaining, viz., of Romney, Dover, and Winchelsea; however, as these are all similar to the present seals of their respective towns, we may conclude that Rye bore the same also as it does at present.

From all these circumstances we again repeat that we think this must have been, as Stowe says, "a church of a wonderful beauty;" that this was the identical one thus alluded to by him, and that this was, in a great measure, destroyed by the French in the year 1448, after which the town was, in consequence of "the great destruction, devastation, and exile," produced thereby, reduced to a state of impoverishment, which caused Henry VI to make Tenterden a member of Rye to assist her in bearing her expenses.

We may now consider the town to be lying in ruins; the houses, having been built of wood, were reduced to ashes; the walls, gateways, and Ypres Tower, being built of stone escaped unscathed; while the church, being of the same material, was not entirely destroyed, but reduced to such a state of dilapidation as to prevent the possibility of its being restored to its original form and beauty.

In the view of Rye, taken in the sixteenth century, after the year 1509, appears a church standing on the same spot as the present, one and of a similar form, leading us to conclude that the present church had then been erected; but at what period it may be difficult precisely to say, though it will be our duty now to endeavour to discover as nearly as we can.

As we are now arrived on a part of our road where the landmarks are more frequent and better defined, it may be well to recapitulate what we have before stated, which is briefly this: "a church (probably the first church) was erected in the Gun-garden, in or before the reign of the Confessor, which was destroyed, previously to the end of the twelfth century, the era of the Anglo-Norman style, to which belong "the circular arches at the east end of the north and south aisles of the nave, connecting these with the transept; the transept itself, the tower, and the arcades with zigzag ornaments in the south and north transepts of the present church.

This church was very soon injured by the various invasions of the French; the present nave and choir, with the wings of the latter being in the early English style of architecture, which prevailed from A.D. 1200 to A.D. 1300. Thus, then, we may suppose the church to have stood, with all its ornamental beauties, at the commencement of the fourteenth century, and through the greater part of the same, when, on the invasion of 1378, it was probably partially injured, and, in 1448, so, much so as to reduce it to a comparative state of ruin; for though Stowe says "the French brought the town into ashes, with the church, that then was there, of a wonderful beauty;" and though Jeake says "the old church was burned, and this, now standing, built since, the former standing near to Ypres Tower, in the place yet called the Old Churchyard;" there are strong proofs to the contrary in the existence at present, even of parts of the church exhibiting specimens of the styles of architecture prevalent in the twelfth and thirteenth centuries.

It is more than probable that the church lay in ruins for some years after this, but in the course of ninety years, that is, from A.D. 1448 to A.D. 1538, was restored to its present state (shorn of much of its former beauty, and bearing marks of the fiery ordeal through which it has passed), for we find specimens of the perpendicular style, which prevailed from A.D. 1377 to A.D. 1546, "in the beautiful east window, in a handsome flying buttress at the east end, in the southern arches, and one of the northern arches of the choir, and in those which do or should afford open communication between the aisles of the choir and the transepts."

We have mentioned the year 1538 as the modern boundary of the restoration of the church, not as supposing or knowing it to be the exact time of it; but because in this year the first law was enacted for keeping a register of baptisms, marriages, and burials, and because, moreover, these registers for the

parish of Rye are in existence and excellent preservation to this day, indicative of the church having remained in a state of peace, both as regards its material existence and its spiritual government, since that period.

With these observations we recommence our narrative from the year 1538, being the 29th of Henry VIII, which will at first extend to the conclusion of the sixteenth century, and will contain several extracts from the registers of this period, illustrative of the history of the town.

The first entries serve to show that Rye, in this century, was the resort of strangers and foreigners.

BURIALS.

1538. Was buried a stranger; and this entry is often repeated.

1539. April 4th. Albert Huyrvett, a Flemynge.

1542. A Frenchman.

1543. Martin, a Spaniard.

Two Portyngalys (Portuguese).

1544. A Dutchman.

Several men and boys from Scarborough.

In 1544 England was at war with France, and the following burials show how the prisoners were disposed of:

1544. A French boy, prisoner to Andrew Church.

A Frenchman, who died in prison.

A Frenchman, prisoner to John Bridge.

John, a Frenchman, who was kylled in warre.

On Aug. 24th, 1572, took place the massacre of the French Huguenots at Paris; in consequence of which, many who escaped fled to the opposite coast of England, and some settled in Rye, as will appear from the following baptisms:

1573, Feb. 4th. Pierre Lasne, the son of Guillaume Lasne, professor of physic, and preacher in the French church, banished for the Gospel, was born in Rye, on this day.

1574. May 24th. Was born here, in this town of Rye, Petter, the son of Petter Coignard, French, in exile for the Gospel.

1574, Dec. 6th. Was baptized Josias, son of Laurence Bourdin, French.

1575, Dec. 25th. John, son of Petter Gapen, of the town of Dieppe, banished for the word of God.

Petter, son of William Taylor, banished for the word of God.

Samuel Banquenace, of Ferme, in Normandy.

Matthew Marrow, from Dieppe.

1585. Petter, son of Petter Desportes, of Dieppe, banished for the word of God.

1586. John Nelsby, Peter Powell, Daniel de Montjoy, John Beuford, of Dieppe.

John Auberon, from Rouen.

1587. Matthew Morrell, son of the minister of the French church in Rye, by Matthew Curtoal, one of the preachers of the said church.

John de Beaumont.

John Dehamel.

1593. Petter Burges.

Jeake tells us that, on an account having been taken in 1582, there were found to be 1534 French refugees resident in Rye, so that they must have required clergymen of their own to administer to their spiritual wants. The old chapel in Conduit street is supposed to have been assigned to them for a place of worship, which seems very probable, when we recollect that this building was only completed in 1525, and dissolved by Henry VIII in 1536, and, therefore, in a perfect state, but useless as regarded its original destination for a Catholic edifice. We shall not stop here to inquire whether any of the descendants of these French Huguenots did or do remain in the town, but defer that subject till we come to our chapter on Biography.

We now revert to our burials.

1538, Dec. 28th. John Hybet, clerk of the church.

1540. John Adam, son to Gabriele.

Jane, mayde to William Cobler.

1544. Robert, a servant of William Gybyns.

- 1551, Jan. 8th. Mother Glasway, midwife.
 1556. John Byde, customary of the town of Rye.
 1558. Alexander Betts, mayor of the town of Rye.
 Bartholomew Johnson, jurat.

Here it will be observed there is no record of the age of any of the persons at the time of their decease. The mayde and the servant have no surname; and although the father of John Adam is mentioned, the mother is altogether omitted.

1539. Was buried John Haymonde.
 1540. William Norton.
 1541. Richard Chamberlayne.

These last three are inserted, as being the names of old families formerly existing in the town.

1549. Were buried four men belonging to the king's ship, and a captain of the faucon, and of the king's ship.

These deaths occurred in the 2d Edward VI, showing the town then to have had a ship of war. The faucon was a piece of ordnance in those days.

In 1544 the plague raged in Rye to such an extent that the deaths were as under:

In May, 47; June, 30; July, 92	169
Aug., 128; Sept., 64; Oct., 34	216
Total	385
From May, 1579, to Sept., 1580, both inclusive, being one year and five months, the plague carried off	744
In Jan., Feb., and March, 1590, died	185
From Aug. to Dec., 1598, died	320
Total	1634

These deaths, though not running over exactly continuous years, yet all occurred in the course of about half a century, and really took place in the short period of two years and seven months, giving a yearly average of six hundred and thirty-six deaths; the awful multitude of which may be better conceived when we state that, with an increased population, the average deaths of three years, ending in 1844, was only fifty-seven.

Of the one hundred and eighty-five who died in 1590, "thirty were souldiers, and these died in January and February."

Among the deaths recorded in 1579 and 1580 is one of a Frenchman out of the Friars, and also of a child who died there, proofs that this building in Conduit street was assigned to the use of the Huguenots, as before surmised.

- 1545, March. Item. The 12th day was buried Master Wyllyam Inold, Bachelor of Dyvynyte, Vycar of Rye and Dene of Battell, and Vycar of Hothton, besyde Wye, in the countye of Kent.

This entry is made in red ink, to distinguish it, we suppose, from the common multitude of burials, he having been the vicar of the parish.

With two other entries we close the register for this century:

- 1599, June 3d. Annes, daughter of Philipe Williams, was buried; she was murdered by the mother.
 1599, June 24th. Marie Goslings, native French wife to Philipe Williams, was executed for murdering her own child.

We shall next present our readers with some extracts from the churchwardens' accounts, which go back as far as the year 1513; and to the right understanding of some of the items, both of receipt and expenditure, contained in the earlier parts of which, it may be well to premise that in this year, 1513, and for several succeeding ones, the Catholic religion still flourished in this country. The accounts commence with this heading:

"In this book is contained the receipts and expenses of William Clerk, William Byfryed, and John Raynolds, church-wardens of the parish church of Rye, which entered in to the said office at Easter, in the fourth year of the reign of Henry 8th, and A.D. 1513."

The following are some of the receipts for this year:

First. The same churchwardens' account, received in the first year of their office, gathered in the church on Whitsun Sunday, in the said first year	0	14	10
Received for waste of torches at the burying of Gyles Benet	0	3	0
Gathered in the parish church, the Sunday next after Saint Richard	0	7	11
Gathered in the church, the Sunday next before Lammas Day	0	6	11
Received of the Peter pence	1	4	4
Gathered in the church, the Sunday next before the sacrament of our Lady	0	6	0
Received of Clement for Cross money	2	0	0
Received of the gift of John Carpen, jun.	0	3	4
Gathered in the church on Shrove Sunday	0	7	5
Do. On the Annunciation of our Lady	1	1	4
Received for a knell-ringing of the 4th bell	0	0	6
Do. Of money gathered to St. Richard's shrine	0	14	1
Gathered in the church on All-hallows Day	0	9	6
Received of the bequest of William Wanstall, of Lydd	0	10	0
Received of Thomas Olyve, for Christ's share in herring season	0	8	0
Do. Of money gathered for the clerk's wages in Christmas quarter	0	5	6
Do. Of William Goldye, for upon a forfeit, and compelled to give to the church	0	3	4
The whole receipts of this year, in the church, were	23	2	0
The rents of various properties in the town,			
of which we shall speak more fully hereafter	6	1	5
Total	29	3	5

Among other items of receipt we find frequent mention of money paid to the church for "month's mind or month's day," which signified a monthly service performed in the church for the benefit of the souls of the deceased; the word "mind" here having the sense of "remembrance."

Below we subjoin some items of the expenditure:

First. Paid to St. Richard of Chichester, for Peter pence	0	5	0
Paid to a plumber, for the new heuling with lead, of Saint Clere's chancel	0	8	0
Paid to Gregory Wakhand, mason, for 4 bu. lime, the making of 2 corbeils, the dottyng, and for the making of the wall there	0	5	2
Paid Richard Carpenter, for the new making of half the roof there, finding timber and workmanship	0	6	8
Paid William Wyner, for 2 days' working upon the same roof, finding himself	0	1	4
Do. for carrying timber to same roof	0	0	10
Do. Thomas Adam, for boards to do.	0	1	3
4 loads sand to St. Clere's chancel	0	0	9
Nails to the roof there	0	0	6
For 1 key to the altar door, and one key to the door of the rood-loft	0	0	8
For writing and other expenses at the archdeacon's visitation	0	0	4
For the bringing the organ from London to Rye	1	3	8
For water scots of 8 ac. belonging to the church	0	1	4
For the bearing of the lime into the channel-house	0	0	11
Writing made by learned counsel, for the surety of 12s. yearly rent, to be held out of Mr. Wybaron's lands, for the continual finding of the lamp in the choir	0	10	0
The clerk's quarter's wages	1	10	0
Sexton's do.	0	17	4
Paid for boards and planks for the great organs, and one man one day working upon the same organs	0	1	1
Do. for the gerend that beareth the great pipes in the great organs	0	11	3

Rent to Sir Matthew Heron, of the churchyard,			
sometime John Bayles	0	0	4
Ropes for the bells at different times	0	7	2
One load of wood for melting lead	0	1	1
Saint Richard's shrine	0	5	0
Angel tapers and candles, spent before our times	0	7	0
Lead for the church	1	10	4
William Wyner, for making a desk besides the small organ in the choir	0	0	5
The cooper, for a barrel for the chime	0	2	8
Four quires of paper to make this book	0	4	0
For covering do.	0	0	6
Expenses of them that help up the timber in Saint Clere's chancel	0	0	4
Wine on Palm Sunday for the clerks	0	1	0
Six quarts of oil for the lamp	0	3	0
Angel tapers and candles, from Michaelmas to Easter	0	8	4
Paid the goldsmith for making the pax (pix ?), which was begun by Master Sewell	0	15	0
A hundred board to make a chest for the priest's song books	0	1	4
William Wyner, for making do.	0	1	8
Mending a gutter in the steeple	0	3	3
One gallon lamp oil	0	1	4
The plumber, for casting lead, and laying the same in the body of the church	4	13	8
Paid a clerk for making this book, the accounts of the year's receipts and expenses, and attendance to the same	0	5	0
The year's expenses were	20	15	2

We have gone pretty fully into this first year's accounts, as exemplifications of the state of the church, both materially and spiritually, at this time, on which we shall now offer a few remarks, and then proceed to give such further extracts as may seem necessary to throw further light on its history.

The receipts arise partly from rents and partly from collections in the church.

Peter's pence was still collected, not having yet been abolished by Henry VIII, though it was at a subsequent part of his reign. There were a few gifts, a very few fees, and a kind of tithe on fish. But we hasten to the expenditure, which will give us rather more information; and here we first see allusion made to St. Richard of Chichester, at whose shrine Peter's pence and other offerings were paid. This saint seems to have been held in great veneration by the inhabitants of Rye, Hastings, and Winchelsea, the western of the Cinque Ports; for Jeake informs us that when the Barons of the Ports had attended the coronations of their kings and queens, they were entitled to receive the cloths of the canopy which they bore over their heads, together with the staves and little bells attached to the same. When Hastings, with her members, received them in their town, the Barons of these towns were wont to give their cloths so had to the church of Saint Richard of Chichester, in the cathedral of which was a shrine covering his tomb, and which has been lately restored.

There has been some dispute among writers as to the site of Saint Clere's chancel. Jeake calls it the chapel of Saint Clare, but does not say where it stood; while the author of 'Something about Rye Church' places it in the Watchbell street, considering the old building on the south side of the churchyard to have been it. But from the entries here quoted, it would seem to have been one of the wings of the present chancel or choir, but which of the two is not equally clear. It now underwent considerable repairs, constituting perhaps its final restoration after the fearful dilapidations of 1448. Besides this chancel, mention is also made of the choir, in which stood a small organ, and where a lamp was kept continually burning, for the supply of which an annual rent of twelve shillings had been left by one Mr. Wybaron, secured on certain lands of his. The choir was separated from the transept either by a wall or a screen similar to those which separate the wings from the latter; for we find a charge made for a key to the door of the rood-loft, which signified a gallery, from the beam of which was suspended a cross or rood, bearing the image of Christ, with the Virgin on one side, and St. John on the other; this beam extended across the choir at the west end, where it joined the nave or transept.

Besides the small organ in the choir, there was a large one in the transept. The nave of the church also received considerable repairs, no less a sum than 6l. 4s. Having been expended on lead.

We learn further from these accounts that the church had a steeple, with a ring of bells and chimes; that it possessed eight acres of land and a charnel-house; while the lamp (perpetually burning) in the choir, with the charge for angel tapers and candles plainly show that the light of Catholicism was not yet dimmed in the church of our Lady of Rye.

	£	s.	d.
1514. Paid for scouring and mending the old organ, now standing in our Lady Chapel	0	10	0
One new grayle book for the church	2	6	8
The bell-founder	0	0	10
Taking down third bell from the steeple	0	3	2
Carrying the bell to London	0	5	2
Paid on ac. New casting do.	1	0	0
Lead bought in London for the church	5	3	1
Bringing home the third bell from London	1	7	0
Carrying do. From the Strand to the church	0	1	4
Hanging do, in the steeple	0	1	8
The bell-founder, on ac.	1	18	0
For to the bell, after she was hallowed of the Bishop in London	0	1	8

The bells were now a great expense to the parish, being restored after the injury inflicted in the former century.

1515. In this year the north aisle of the church underwent repair, two collections having been made for this purpose, amounting together, to the sum of 2l. 4s. 8d.

In the same year the goldsmith was paid

For mending of eight chalices, for one ounce of silver, the gilding and gold for the same.	0	6	0
Paid for hallowing a chalice at Appledore	0	1	0
For working upon the frame of the clock and dial in the steeple	0	2	0
Sawing of timber for new storehouse	0	5	10
For watching the sepulchre	0	0	11
The man who made the clockwork and dial	2	6	8
The king's bailiff, for church rent due at Easter through the year	0	5	0

The church now had a clock and chimes, whether the same as are now there, or whether, as tradition says, the latter were taken in the Spanish Armada, and presented by Queen Elizabeth, as yet we cannot decide.

The accounts for 1515 and 1516 are preceded by a title in Latin, the English of which is this: "The accounts of William Clerk, William Bifryn, and John Reynolds, custodians of the goods of the church of Rye, as well of the receipts as of the expenditure, from the Feast of Easter, A.D. 1516, to the same Feast, A.D. 1517."

1516. Received St. Mary's share of herrings	0	7	0
Do. Of a share for the church net	0	0	6
Richard Pollard's legacy to the church	0	6	8
Received of John Swaine, for breaking of the ground for the sepulchre of his mother in the church	0	6	8
For the new silver candlesticks, which be in weight 63 oz.	0	8	3

Towards these candlesticks there were several other gifts, some in money, and some in silver. Among the payments are these:

George Swaine, smith, for a years' work made to the glass windows in Our Lady chancel	0	1	11
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Paid the parish priest to excuse the churchwardens from one visitation	0	1	9
The man of Winchelsea, that made the clock, in full payment of his bargain	0	6	8
Paid to the shynglers, for shyngle for the south chancel	0	5	0
1 gal. Wine for the clerks on Palm Sunday	0	0	11
Paid for six pounds of gere, made for the canopy upon the high altar	0	1	0
A new lock for the vestry	0	2	0
A new lock to the chest in Saint Nicholas chancel, and nails	0	1	2
Wax for the whole year burning upon the angel candlestick	0	9	4
1517. Paid for 6 thousand bricks, for a chimney in the outer house	0	8	9
Mending St. Catherine's tabernacle	0	0	7
Watching the sepulchre at Easter	0	0	10
Bread and drink at do.	0	0	6
Mending the north door, at the north porch	0	0	10
For 2 keys for 2 chests standing in Saint Nicholas chancel	0	0	4

In the same churchwardens' book we find several wills, and one of 1517, of which the following is a copy:

"In the name of God. Amen. March 12th, 1517. I, John Bewley, of the town of Rye, in the county of Sussex, whole of mind and good of remembrance being, make my testament in this wise following: First. I bequeath my soul to Almighty God, our blessed Lady, and to all the saints in Heaven; and my body to be buried within the churchyard of the parish church of Rye. Item. I bequeath to the high altar there, for my tithes past and forgotten, twelve pence. Item. I bequeath to St. Richard's shrine of Chichester twelvepence. Item. I bequeath to the house of Friars Augustines, within the town of Rye, eight shillings. Item. I bequeath to Lote of Hedcrone, painter, for the full finishing, the making and painting of an image of Saint Anne, before spoken, twenty shillings; which image of Saint Anne I will be set within the parish church of Rye, in and at such place as shall seem (to) to Master Doctor Sewell, vicar, ...there best and most expedient. Item. I bequeath to the altar, where the same image shall stand, one ship chest, one testament, one corporas, one mass-book, and one chalice; and, to the making of the same chalice, I bequeath my two whistells of silver, and the harness of one harnesssed girdle, which now is in the custody of Thomas Right. The residue of all my goods, over and above my debts and bequests paid, I give and bequeath to Richardyne, my wife, and John Clewry, whom I ordain and make mine executors. Witness, William Carnell, priest, John Williams, John Tynstwar, clerks."

He then directs his executors to pay his debts and bequests, and, having done which, he leaves certain tenements to his wife, and, in failure of heirs, to the churchwardens, on condition that they yearly, in March, have an obit kept for his soul, for the soul of Isabel, his late wife, the soul of Richardyne, his present wife, their parents, and all Christian souls in the church of Rye, for which they are to pay ten shillings. And, moreover, he wills that, if the prior of the Friars Augustines, for the time being, be personally present, he shall receive such like stipend as other priests of the church have. And, lastly, if the church-wardens, after the tenements shall fall into their hands, should fail to keep the said obit, he directs (provided the law will permit) that the profits of the same shall fall into the hands of the Friars Augustines, on condition that they keep the obit yearly at the Friars.

	£	s.	d.
1518. Paid for soldering lead on St. Nicholas chancel	0	2	8
Making the watch-bells on the church			
A cloth of hair set to the window in the east side of the steeple	0	0	7
Mending the censer	0	1	4
Do. All the glass windows broken	0	6	8
1519. For the dinner of the bishop	0	5	4
Fetching a cross and mitre at Winchelsea	0	9	4
Going to London to the abbot of Stanley, for the yearly pension of 40s., to be paid out of the parsonage to the use of the church	1	0	0

In 1519 a great deal of money was laid out on the repairs of the great organ.

1520. Paid for putting up two crosses of Saint John's	0	0	7
Laying on lead at the south porch			
Paid for making the rood loft, and for setting in of a pillar, and for fastening stairs	0	3	4

Paid my Lord of Chichester, for Saint Richard's shrine	0	5	0
Ratsbane for the church	0	0	5

In 1522 we find the will of one Thomas Harvey of Rye, who, in default of heirs after a certain time, bequeaths his property to his executors, who, by the advice of Master Mayor and the most part of his brethren, and Master Vicar, is to apply it for the health of his soul, of his wife's soul, his children's souls, and of all Christian souls.

1522. Paid for a coate made, when the Resurrection was played, for him that in playing represented the part of Almighty God	0	1	0
For making the stage for the Resurrection at Easter	0	3	4
1523, Paid the organ maker, for making St. George's organ	0	1	4
Mending the glass window before our Lady of Pity	0	2	6
Mending the pavement before Saint John's altar	0	0	2
Making John Young a surplice	0	2	7
Cloth for the same	0	2	8
Soldering on Saint Catherine	0	1	3
1524. Received for a findal of a master of a ship in the church	0	6	8
Paid for a cloth of yellow silk, ordained to lie on the cross standing upon the herse at Obays	0	4	9
The pewterer, for mending the font	0	1	11
Mending a lock of the high chancel door	0	0	4
Making clean of a dyke in the church ground belonging to the crown	0	1	4
Mending one of the bells on the cross	0	0	6
The shingellers for laying shingles and mending the steeple	1	10	4
An iron candlestick, standing before our Lady of Pity	0	10	0
Mending the glass window in our Lady chancel	0	2	0

A glazier from Canterbury, and a plumber from Battle, we frequently meet with, showing that Rye was deficient in these workmen.

1525. Paid for arrears of rent of the town	1	6	8
Mending our Lady beside the high altar in the chancel	0	1	8
Paid the bailiff for rent of a house, late Maplesden	0	1	0
Mending St. Nicholas altar	0	0	9
Making the way between Playden and Rye	1	0	0
1527. Received for money gathered among the parishioners, towards the new whitening of the steeple	0	8	6
1528. Mending the battlements, and rough-casting the steeple	1	10	0
1529. Paid for a post to set a dial on	0	1	4
Received of a Spaniard, the which was a priest, for lying in the north chancel	0	17	4
For paving the Spaniard's grave	0	2	0
A new Latten cross, made in London	0	8	4
1534. Paid for a pottle of malmsey, at Christ's Day	0	0	6
The friery clerk, for rent of monts	0	0	6
The Lord Warden, for the King's rent	0	6	0
A pottle of malmsey and pennerd of cake, to the clerks at Ascension	0	0	7
A pottle of malmsey and claret wine, to the clerks at Whitsuntide	0	0	8
Paid to the Heremites	0	1	0
1535. Paid for making 2 doors to the chancel	0	2	0
Our costs for going to Hastings, with six side men with us	0	4	0
1537. Bought at Appledore fair, for one thousand of fourpennynails	0	3	0
1538. Paid for glassing the new window in the church	1	14	11
1539. Paid for charge when the south aisle was taken down	3	10	0
Making the new loft before the choir door	8	3	6
1540. Mending windows on east side	0	2	0

A good deal of timber was used this year in the church. New beams were brought from Appledore.

In this year we read of four brazen candlesticks and Saint George's altar. A new beam was put in the choir.

Paid for fetching 4 wainscots from the King's castle, to make a case for the great organ	0	0	4
Paid John Frencham, of Rylvenden (the organ maker), for making the great instrument	6	13	0
1541. Two chancel doors mentioned.			
Setting up the beam in the high chancel	0	6	8
Paid the painter for painting do.	0	10	0
1542. Paid for making the roof to the charnel bouse	1	0	0
1543. Paid for a great basket to carry the jewels in	0	0	6
Timber-work to the roof of the north aisle.	6	0	0
The town porter, for carrying sand, stone, and gravel to the cawsey at Sacoot Hill	0	6	4
1544. Paid for 6 torches, weighing 147 lbs., at 4d. Per lb. Bringing do. From London	2	7	4
Plaster of Paris, to mend the pillars in the church	0	1	8
23 pounds of wax, for the rood loft against Christmas	0	1	2
1548. A pottle of bastard, for the clerks on Christmas Day 1547.	0	2	5
Paid for the lamp in the body of the church	0	0	8
The rippers, for carriage of oil	0	0	1
Mr. Mayor and the sidemen, for going to the visitation at Hastings	0	6	8
Six horses, to go to the visitors at Bucksted	0	10	0
A bar of iron for one of the glass windows in St. Mary's chancel	0	0	6
Expenses in going to Hastings, by order of Mr. Mayor and his brethren, concerning the chauntre	0	2	4
Rushes for the lamp	0	1	0
Paid for one load of tiles, to lay on Saint Peter's aisle	0	10	4
Mending the cross, which is borne about every day	0	1	8
Laying shingles along the eaves between the high chancel and our Lady chancel	0	4	0
Paid for digging a hole in the churchyard, to bury all the bones that lay in the charnel-house, and for making clean the house and the churchyard	0	5	0
For paling beside the storehouse, that was called the charnel-house, and for making a door to the same, &c. Mending the cop cross	0	4	0
Making a pair of stairs in the steeple	0	1	0
Four mats to kneel on, for the two seats that the mayor and his brethren do sit in	0	3	4
100 great English bricks, and 100 Flemish bricks	0	1	8

Having now arrived at the year 1547, which witnessed the end both of the reign and of the life of Henry VIII, we may pause a little, to take a review of some of the extracts which we have inserted here, more particularly as this forms an epoch both in the general history of the Church of England, and in the individual one of that of Rye; for now it was, by the accession of the sixth Edward, that the Catholic religion was, for the first time, superseded by the Protestant. Henry was a reformer in name, but not in deed. He hated the Pope, but he had no great aversion to popery. Had his holiness consented to his divorce from Catherine of Arragon, he would have remained his true and dutiful son, and he might to this day have been justly styled "Defender of the Faith of Rome." As matters were, the religion of his reign was of a very motley character, wavering between Catholicism and Protestantism; and we shall find even in this little town of Rye that the monarch's love of the latter induced him to suppress the monastery of Augustine Friars, and his attachment to the former to maintain within the church all the forms, ceremonies, and outward symbols of the religion of Rome.

In taking this retrospect, our first object will be to endeavour to identify the various parts of the church which are mentioned in these extracts; some of which it may not be difficult to do, while others are involved in mystery. Our second object will be to show that the Catholic worship was still celebrated

Let us first endeavour to trace out the different chancels; which are these: Saint Clare's, Lady Chancel, Saint Nicholas's Chancel, High Chancel, North Chancel, Saint Mary's Chancel.

The high chancel, St. Mary's chancel, and our Lady Chancel we consider to be all the same, and that the present chancel, so called, as being the centre of the original, when the two wings were attached to it and the arches were not closed as at present, but which is now alone used. It was denominated the high chancel from being much higher than the wings, or from containing the high altar, and hence becoming the high or most sacred place. It was called the chancel of St. Mary and of our Lady from the circumstance of the church being dedicated to the Virgin or St. Mary, and also probably to distinguish it from those of St. Nicholas and St. Clare. This chancel is sometimes called the choir; but originally this, with its wings, ere the connecting arches had been stopped up, was strictly the choir. Judging from some few but massive remains of the original church, still visible on the east side, both of the north and south transept, we conclude the communication between the transept and the wings of the choir to have been through a semicircular arch similar to those which connect the east end of the north and south aisles of the nave with the transept, or, at all events, that the present arches of communication did not then exist, as the remains of older ones show they must have run across at a much lower elevation; but, however this might have been, the original arches were superseded by the present ones, which are supposed to indicate a period between A.D. 1377 and 1546, still bearing out the conjecture that the old arches were irreparably injured in 1448, and new built previously to 1546.

In the devastation of 1448 the arches separating the high chancel from its wings were destroyed, with the exception of the greater part of one, at the east end, on the north side, and some small part of another on the same side; and the present arches were built at the same time as those connecting the transept with the wings of the choir, and which two latter were designated, one by the name of St. Nicholas' and the other of St. Clare's chancel; for if these are not the chancels thus named we are quite at a loss where to search for them, as there is no other part of the church which we can, by any stretch of imagination, interpret to be a chancel. We read, moreover, of the north chancel, which we conceive can be no other than the north wing of the choir; but whether Saint Nicholas' or Saint Clare's we cannot as yet decide, though some have said the north was dedicated to the former and the south to the latter.

When these three chancels were completed in their present form they were each separated from the transept by an ornamented oaken screen, those of the wings still existing and showing particularly the southern one, that formerly it was painted of a red colour; these latter were entered through the screen by means of folding doors opening in the centre, those in the north being still there, and the old carved oak being cleansed from the impurity of whitewash with which the other is still defiled.

When the choir and its wings were restored the former was lighted by the beautiful perpendicular window, still gracing its eastern extremity, and the wings, each with a window at the east end somewhat smaller in size and much more moderate in their pretensions, while in the south side of the south wing were placed, at equal distances, three sets of lancet windows, in pairs only separated by a mullion, having at their head a plain circle; whereas the windows on the north side of the north wing are of the lancet character, but differ from the southern, inasmuch as, though there are three pairs of them (or, more properly speaking, were originally three pairs), each window is divided from its fellow by a much greater distance than those in the opposite aisle, and they have no circle over them. There seems to have been a small door at the north-west corner of the north wing, opening from the churchyard, but no other mode of entrance into the choir or its wings except from the transept.

Along the north side of the north wing, at about six feet from the ground, runs a narrow passage, which, on reaching the western extremity, ascended to the north end of the transept, across which it passed to the gallery on the west side of the same, which is still in existence forming the passage to the belfry, from this part it ran into the clerestory over the arches of the nave on the north side, and along the whole length to the north-west end where it terminated, having no passage across the west end on account of the great window there. A similar passage, commencing at the east end of the south wing of the choir, ran along the south side of the church; but where the entrance to this passage was we have been unable to discover, nor do we know exactly the purpose for which it was originally designed, unless, as described in the 'Antiquary,' it was meant to enable the superior priest to walk round and secrete himself here and there to watch the proceedings of his subordinates.

The north aisle of the choir was sometimes called the "north chancel," as, at this day, the wings are denominated the north and south chancel; and this designation (according to Barr, in his 'Anglican

Church Architecture,' a very useful work, and which we shall have occasion to quote again) was not unusual; for he says, "when there were aisles to the chancel they were formerly called the north chancel and the south chancel, and there was a separate altar in each."

In 1524 we read of a lock to the high chancel door, and, in 1535, of the cost of making two doors to the chancels, and, in 1539, of the choir door, all serving to show the separations above alluded to.

The nave and its aisles we have no difficulty in identifying; but where were the north and south porch? Of the original entrances to the church we may enumerate the great western door with which every one was furnished; the north and south porch, appendages equally general, and besides these a very old doorway may be traced at the south end of the transept, near its south-west angle, but not in the centre, having been surmounted with an arch, beautifully ornamented with an indented moulding, and this again with a higher one having a nail head. At this period neither the present window at the south nor the one at the north end of the transept was formed, as, independent of the door just mentioned, the apex of the arch of which reached much higher than the sill of the same; the gallery, before mentioned, ran across these two ends of the transept also at an elevation much above the height of the modern sills, and consequently if any windows did originally exist they must have been much higher up and much smaller than the modern ones; probably they were similar to those still seen on the west side of the north transept, and remains of others similar to which may also be observed in the west side of the south transept.

The north porch we consider to have been the present entrance into the belfry, and the building, immediately opposite on the south side of the church, to have been the south porch; these erections are exactly similar in the shape of their doors, which are of the early English order, and the roofs were similarly groined, that of the south being still perfect, and sufficient remaining in the north to show this was the same. The original north door was in the centre of the north end of the transept; but this probably was abandoned after the fire of 1448 as well as that opposite in the south transept, when the two porches, above alluded to, were erected and became the northern and southern entrance at the commencement of the sixteenth century.

In 1547 we find mention is made of a chantry, but where situated or to whom dedicated does not appear. The building adjoining the south transept, the east side of which, from its similarity to the northern, we have considered to be the southern porch, is supposed, by the author of 'Something about Rye Church,' to have been the chantry. There are two rooms on the ground floor, and formerly there was one apartment over ascended by steps at the north-west corner of it. Here we meet with an architectural jumble, for on the west side is the stone framework of a circular window appearing within that of an arched one. If the circular window belongs to the "decorated English style," it must have been placed here in the fourteenth century. In the absence of real evidence of the fact we will not insist on this having been the south porch, nor can we say that it was the chantry. We will leave it as it is, seeing in how great doubt it is involved, and consider the claims of the present vestry to having been the south porch in the year 1547.

It was the south porch for many years antecedent to 1841, when the north door, which was then immediately opposite, having been closed, the great western door and that under the north window of the transept having been reopened, it was converted into a vestry. Barr says the porch should be placed in the second bay from the west end, and this is placed in the third. It is a handsome structure having an arched doorway at the south of stonework, having over it a small niche seemingly for the supporting an image; two small windows, one on the east and one on the west, light it. The porch of a church, in early times, was used for several religious ceremonies. It was also the place where the parishioners assembled for civil purposes. And we have seen an old deed of conveyance of some property in the neighbourhood of Rye, in which it was covenanted that the payment of rent reserved should be made at stated times in the south porch of the church of Rye. The roof is an arched one, but, in 1520, is an entry "for laying on lead at the south porch," implying it must have then been a flat, as is the case at this day with the roof of what we have before thought to be the south porch, though now it is covered with bricks and not with lead. With one remark from Barr we will close our surmises about the porches; he says, speaking of churches erected in the fifteenth century, and of a few so late as the reign of Henry VIII, "The walls of many of these edifices consist of a mixture of squared flints, inserted amidst a sort of framework of freestone, producing a firm and durable fabric with the help of good cement." Now the north front of the north porch is partly composed of square flints, showing the time of its repair though not perhaps of its original erection.

If we may judge from the old town seal the windows of the nave, as well as of the chancel, were originally rather of a Gothic shape; those of the latter we have seen were replaced, on the restoration

of the church, with lancet-shaped ones, while the latter never seem to have been restored, as regards their windows, to anything like its pristine beauty. The outer walls have a huge and unsightly appearance, offering no means of showing what the windows really were on their restoration previously to 1547, which, as regards the south aisle, took place in 1539; for in this year we see this entry,—"charge when the south aisle was taken down." And in 1543 is a charge of 67. for timber work for the roof of the north aisle. On this side is a decorated window indicative of the fourteenth century. We read of a charnel house with which all churches seem, in former ages, to have been furnished for the purpose of depositing the bones of the dead in, that is, after the bodies of the deceased had laid sufficiently long in their graves for the decay of all parts except the bones, these latter were taken hence and placed in the charnel house; and it is supposed that it was to guard against this desecration of his remains that Shakspeare had the following lines engraven over them:

"Good friend, for Jesus' sake forbear
To dig the dust inclosed here!
Blest be the man that spares these stones,
And curst be he that moves my bones."

In 1547 a hole was dug in the churchyard to receive all the bones that lay in the charnel house, but where the latter was situated we cannot tell.

There was at this time a tower and steeple, the latter of which, in 1524, was laid with shingles, while, in 1528, it was rough-cast, and the battlements of the former were repaired, marking their then existence. The tower had four handsome windows, one on each side, and, in 1518, there was a cloth of hair set to the eastern one, but for what purpose does not appear. In the latter year the watch bells on the church were made. These are supposed to have been hung in the tower at the north-west corner of the church, up which there is still a flight of steps, though now closed.

In 1547 there is a charge for one load of tiles to lay on St. Peter's aisle; but where was this aisle? It is rather curious that we never have met with the word transept up to this time. To this word, in the *Encyclopædia Londinensis*, we find this explanation, "a cross aisle." Now, was this called St. Peter's aisle? Bloxam, in his work on Gothic Architecture, says, "towrre in the cross ile;" a tower in the transept. From these interpretations it would appear as though transept was not in use at the earlier period of church history.

Of the bells and clock we have before spoken, but hitherto we have only heard of four of the former.

After this very minute and perhaps somewhat tedious examination of the church as a building, let us now proceed to a view of the interior embellishments as indicative of the catholic form of worship which, up to this date, prevailed in this sacred edifice.

In making this inspection we will proceed from the nave to the high chancel, the floor of which is elevated about four inches above that of the former, and here, at our very entrance, on passing through the screen, we shall see immediately over our heads the rood-loft, or gallery, and, from the under part of the beam, supporting which was suspended the cross, bearing the image of our Saviour, with the Virgin on one side and St. John on the other. At the east end of the high chancel, elevated on three steps, stood the high altar inclosed by a reredos or screen. On the altar stood the silver candlesticks, holding the large angel tapers, formed of wax; here also stood the silver gilt chalices, of which there were eight in number. Here too was exhibited, on the occasion of administering the sacrament, the golden pix or box containing the sacred wafer. Over this altar hung a silk canopy, and beside it was an image of our Lady.

In this choir hung a lamp which was kept continually burning, and here was an organ which was called the small organ.

In 1514 we read of our Lady Chapel, which, according to Barr, was erected towards the east end of the choir, and in this chapel was an organ, then called the old organ.

Assuming the north chancel to be the one dedicated to Saint Nicholas we will pass into it, and there we shall find an altar reared to his honour, which seems very natural in a seaport town as he was the patron of sailors. In 1517 two chests were standing here for the purpose probably of containing the priest's vestments. Of any altar or other sacred thing in St. Clare's chancel the books are provokingly silent.

Let us next examine the other parts of the sacred edifice, where we shall find there were two altars, one

dedicated to St. John, at which were put up two crosses; a second to St. George, near which must have been an organ, for we read of St. George's organs. Where these altars stood or the following images we are unable to indicate, viz. Our Lady of Pity, before which was a glass window within which the image was enshrined, while before her stood an iron candlestick. Saint Catherine of whom we know nothing, but that there was a tabernacle bearing her name in 1517, and that her image required soldering in 1523: the tabernacle was the shrine in which the figure stood. An image of St. Anne was given by John Bewley in his will of 1517.

Independently of the organs standing respectively in the choir, the chapel of our Lady, and near St. George's altar, there was another called the great organ.

According to Barr, organs were of two kinds, large and small, the latter (called regals) were moveable and of very small dimensions, while the former were fixed, being frequently placed on the north side of the choir and often in the transept, where probably we may be justified in placing the great organs, while the smaller ones in the choir might have been upon the rood-loft, a usual situation, as the same author informs us.

We hear of several crosses besides that suspended from the rood-loft and the two of St. John's, as one standing upon the hearse on which was laid a cloth of yellow silk, another which was borne about every day in visiting the sick, a third called the copcross, and a fourth the latten.

At this time the laity were not permitted to partake of the cup at the eucharist, but still the consumption of wine was very considerable, as the following entries show: One gallon of wine on Palm Sunday; a pottle of malmsey at Christ's Day; a pottle of malmsey at Ascension; a pottle of malmsey and claret wine at Whitsuntide; a pottle of bastard on Christmas Day; all choice wines and all drunk by the priests.

In the body of the church hung a lamp. Among the treasures were many jewels; for, in 1543, a great basket was made to carry them in.

The church being thus furnished, all the Roman Catholic ceremonies were celebrated therein. It has always been customary in this church to watch the sepulchre of our Saviour from Good Friday, the day of the Crucifixion, to Easter Sunday, that of the Resurrection; and accordingly we annually see an entry in the churchwardens' account of money paid to and of bread and drink found for those who watched the sepulchre at Easter. In the very earliest ages of the church it was customary to perform religious plays or interludes, the subjects of which were taken from the Scriptures, and, in 1522, we find that the play of the Resurrection was acted at Rye, as appears from the following entry: "Paid for a coate made, when the Resurrection was played at Easter, for him that, in playing, represented the part of Almighty God, one shilling; do. For making the stage for the Resurrection at Easter three shillings and fourpence."

This profane custom,—for profane we must consider it to be to presume to represent, under a human form, that great invisible Being, whose dwelling is spread over all space, in whom we live and move and have our existence, and who, being a spirit, must be worshipped in spirit and in truth,—existed at that time; but, enlightened as the present age is, when compared to those long since gone by, it is melancholy to reflect that this same profane mummary is still played off; for it is only a very few years ago that we ourselves saw, at the fair at Boulogne, an announcement that the play either of the Crucifixion or of the Resurrection was to be performed by a set of itinerant players; and scarcely a year has elapsed since thousands of poor deluded creatures flocked to behold the holy coat of Treves, in the full belief that the sight or touch of the sacred garment would heal all their maladies.

If thus, in the nineteenth century, the coat of Treves is held sacred, how can we wonder that no repugnance was felt in the sixteenth at beholding the coat which was worn by the man who played the part of Almighty God? But let us hope that, as John Ronge has written and preached against the holy coat of Treves, and has laid the foundation of another reformation, in the institution of the German Catholic, in opposition to the Roman Catholic Church, he may have the gratification of seeing all these degrading delusions swept away. As Syria has been the cradle of three religions, so may Germany be the cradle of many reformations: and may John Ronge prove a worthy successor of Martin Luther.

In the wall near the altar there was generally a recess with a door, and in this was placed the sepulchre, and here it was that the watchers took their station. Near the column of the easternmost arch, on the north side of the present chancel, formerly was a door, but whether this was the entrance to the sepulchre is mere matter of conjecture.

On certain days in the year, especially on holy Thursday, processions were made through different parts of the parish, when it was usual to stop at the crosses which were erected by the road side in many instances, but here in Rye they most probably stopped at the cross which formerly stood in the churchyard, and where, in ancient times, the Barons met yearly, on the Sunday next after the Feast of St. Bartholomew, to elect their mayor, as appears in the old Customal of the town.

But the same year, 1547, which witnessed the death of Henry VIII, put an end, for a short time, to all these ceremonials; for on the accession of Edward VI a change came over the scene, as will appear from the following items in the church-wardens' accounts, one of the first of which is this, viz.:

Expended for cleansing the church from popery £1 13s. 4d.

This cleansing was shown in removing the various altars; for we read that four shillings were paid for four bushels of lime, "to make up the places where the altars were." The rood loft was also taken down, and a communion table placed where the high altar stood; the church was white-limed all over, a great deal of rubbish was carried away, mats were bought for communicants to kneel upon at the communion table.

The following relates to the removal of the images:

Paid for taking down the irons hanging on Saint George	0s.	6d.
Mending and white-liming divers places where the images stood	4	10

The following we do not quite understand:

Paid for taking down of Jesus Chapel	3	4
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For where Jesus Chapel was we are at a loss to say, as we have not met with it before.

The communion table was covered with a cloth of velvet, two shillings being charged for mending it. At this time the sacrament was celebrated very frequently, probably in consequence of the laity now being allowed to partake of the wine, as well as of the bread. The following are the days on which it was administered, viz.: November 6th, 13th, 20th, and 27th; December 4th, 11th, 18th, and 25th; January 8th and 19th; February 5th, 12th, 19th, and 26th; March 5th, 12th, 19th, and 26th; April 16th, 23d, and 30th; May 7th, 14th, 21st, and 28th; June 4th, 11th, 18th, and 25th; July 2d, 16th, and 30th; August 6th, 20th, and 27th; September 3d; October 10th and 17th. Besides all these days there were the following: Saint Stephen's Day, New Year's Day, Twelfth Day, Candlemas Day, Lady Day, Maunday Thursday, Good Friday, Easter Even, Easter Day, Easter Monday and Tuesday, Sunday after Easter.

Thus it would seem that this holy ceremony took place as a general rule on every Sunday, besides on all the above-named holidays, which, when they did not fall some of them on a Sunday, added considerably to the number. This account is taken from Nov. 6th, 1552, to Oct. 17th, 1553. In July, August, and September, we see some intermissions, which may be accounted for by the fact that, in the days of Catholic predominancy, it was customary to work on Sundays, as well as on other days, in getting in the hay and the corn at their proper seasons; and although Protestantism had now been for a time introduced, it is most likely the people did not at first entirely forego their former habits, more particularly as these were considered contributory to their worldly interests.

In opposition to this Catholic remnant, we have to record the pleasing fact that now, for the first time, was introduced into our church an English version of the Bible, that foundation and bulwark of the Protestant religion; the free reading of which eventually emancipated men's minds from that long, dark night of ignorance in which, for so many ages, they had been involved. It broke down that worst of all tyrannies, ecclesiastical tyranny, which, as the late Lord Eldon so justly observed, is always accompanied by political tyranny; the former enchaining the minds, the latter the bodies of men.

It was in 1540 that Miles Coverdale completed his English version of the Bible; which has ever since been held in great esteem. On the accession of Edward VI, Coverdale was made bishop of Exeter, and a copy of the Bible was introduced into the different churches of the kingdom. In conformity with which custom the church of Rye was furnished, as under:

1548, Dec. 26. Paid to Alexander Wells, jurat, for two Bibles for the church	6	8
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So precious was the Bible considered in those days that it was chained up; so that any person might go into the church and read it there, but was not allowed to take it away.

1549, June 6th. Paid for two chains, one for the Bible, the other for the paraphrase	0	0	10
In 1550. Paid for a Bible for the church book at London	0	12	0
Carriage of the same	0	0	4
In 1552. Paid for a Bible for the quire, of the great volume	1	13	4
Carriage of the same from London			
Setting up the Bible at the west end of the church	0	0	8

Besides the Bibles above mentioned, the following books were provided for the church:

Divers books for the church	1	0	0
Paid Mr. Wright of the King's chapel for songs that he bought for the church	1	0	0
Mr. Angel, for the Paraphrase of Erasmus, half of it the same day	0	5	6
Mr. Wells, for one Psalter book, four Pax books for songs, one book for the communion	0	12	4
Paid, for a Homily book	0	1	4
Do.do.	0	1	4
Do. for a book of the New Service			
Do. for do., bought of a stationer at the Strand gate			

It was in the sixth year of the reign of Edward VI, A.D. 1552, that the present Book of Common Prayer was published; and this is the book mentioned as that of the New Service.

Barr tells us that "seats and pews in our ancient churches are rarely to be met with of an earlier date than the fifteenth century; but of this period we possess many beautiful examples."

"Pews," in the modern sense of the word, were not introduced until after the great Rebellion, and appear to have been far from common before the middle of the eighteenth century.

Whether Rye church had seats in the fifteenth century we cannot say, as we have no records of that date, but in the sixteenth we know it had; for so early as 1547 we have this entry:

Four mats to kneel on for the two seats that the mayor and his brethren do sit in	0	3	4
1550. Paid for the lengthening of the forms in the choir	0	0	8
For 2 mats that lie in the long seat by the pulpit, that Mr. Mayor and his brethren sit in	0	2	0
One hundred fourpenny nails, to mend the seats in the church	0	0	4
Two doors to the seat before the pulpit	0	3	8
Making a door in Mr. Mayor's seat in Saint Nicholas chappel	0	2	0

On Oct. 11, 1548, is this entry:

Paid for 2 days and a half working on the chappel that Father Goston dwelleth in	0	2	1
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Where was this chapel? Was it the building still standing on the south side of the churchyard? Is this the same as the chantry before mentioned?

In this same year the middle aisle, or nave, underwent considerable repairs, which cost nearly 30l., arising out of the purchase of timber and lead, and the workmanship of carpenters and plumbers in preparing the same.

The church must now have had chorister boys; for there is a charge of two shillings for making of four children's surplices. The subjoined entry shows the wings of the choir to have been designated chancels:

Paid to a man of Goudhurst, for white liming of the two chancels, by the choir, in the church 11s. 8d.

The Ten Commandments, the Belief, and the Lord's Prayer, were now set up in the chancel, and divers scriptural sentences written on the walls of the church, as these extracts prove:

Paid for writing two tables in our Lady's Chancel, and for mending the Ten Commandments, and for divers other places in the Scripture in the church.

Mention is made, at this time, of our Lady Chancel vaults; but where these were does not appear. The cross aisle is also mentioned, evidently meaning the transept.

Now we read again of Saint Clere's Chancel, the glazier being paid 13s. 4d. For repairing the windows for a year, as agreed.

This seems a fitting place to show the different methods of managing the affairs of the church in those early days, as compared to that of the present time. It does not appear that either the vicar or the parishioners had anything to do with the appointment of the churchwardens, or with the auditing of the accounts.

The mayor and corporation seem to have had the appointment of the churchwardens and the auditing of the accounts. The appointment is not exactly mentioned, but the auditing is, as appears from the following entry:

"Dec. 26th, 1548. It was then agreed by the mayor, with those jurats and commons that were appointed for the hearing and finishing of these accounts that then were to make and finish, that were of long time the accounts of Mr. Barnes and Roger Ockman, hath hanged in suspence, and the town upon the same was in surplusage unto the said Robert Barnes, for his part; therefore, the said Robert Barnes shall have of the church 3l. 13s. 4d., to be paid before Candlemas next. And so this their account to stand perfect, and they to be clearly acquitted and discharged."

The election of a warden is mentioned; but by whom the election was made it does not appear. The name of the mayor is pretty generally put at the head of the accounts for the respective years; and, moreover, the books were in the custody of the corporation, as the one from which these extracts are taken still is—all tending to confirm the opinion that this officer had the chief management of the ecclesiastical accounts.

The first book in the reign of Edward VI has something very singular in its heading: "The Receipts of Alexander Welles and George Raynold, Barons to the Parliament for the town of Rye, anno 2 and 3 E. 6."

Among their receipts are these:

Money for the cross	52	15	0
For 53 oz. Gilt plate, at 5s. Per oz.	13	5	0
41 oz. Part gilt do., at 4s. 10½d. Per oz.	9	19	10
other articles	23	15	0
total	99	14	10

These articles were used under the Catholic domination, and were sold for the purpose of cleansing the church of popery. But the curious part is, the placing the church accounts under the management of the representatives of the town in Parliament; in consequence of which there is a strange medley of temporal and spiritual matters blended together, as thus:

Expended for Parliament wages, the first and second year	10	16	0
The book of fines in the Parliament house	1	6	8
For drawing, copying, and engrossing do.	0	13	4
Drawing other proviso for the subsidy	0	6	8
Divers copies thereof	0	3	4
The king's attorney, for his good will	1	0	0
Drawing and making a supplication to the Lord Protector			
for the subsidy	0	5	0
John Hales, for his favour	1	0	0
His clerk, for his pains	0	5	0
The clerk of the house, for his good will	0	5	0
Parliament wages, 108 weeks	22	0	0
total	38	1	0

Besides these payments, there are others for various books, a communion table and plate; from which we conclude that, as a change in the established religion now was effected, it was necessary for the representatives of the town to be present in Parliament, to assist in passing the laws to bring this about, and to them was then intrusted the task of doing all other things which became necessary in

consequence of this change. To this conclusion we are further induced to come, from not finding any similar arrangement in the church books, either before or after this period; and this only occupies one single page, and on the other side again appears the name of the churchwarden for the time being.

Edward being only nine years of age on the death of his father, the Duke of Somerset was created Protector; and it is to him that allusion is made in the foregoing extracts. He paid a visit to the town in 1447.

With the short reign of Edward, which only lasted from Jan. 28th, 1547, to July 6th, 1553, faded the transient glory of the Protestant religion. Queen Mary succeeded her brother, and she and catholicism reigned triumphant together.

The church of Rye soon felt the influence of her Majesty's religious predilections, as the books will show in the subjoined memoranda.

Paid for pulleys to hang up the cloths on the altar	0	0	2
Making up the sepulchre	0	3	0
Nails to hang up cloths on do.	0	0	2

We read of frankincense, and of censers to burn it in, a cross, and other things.

Paid Gryffyn, the carver, for carving the altar steps	0	2	0
Working upon the altar and steps	0	5	0
A mass-book	0	2	0
A grayll	0	10	0
A legend	1	0	0
Two antyssoners	4	0	0
A holy-water stoop	0	19	0
Two candlesticks	0	4	0
The hearse-cloth, of velvet and gold	10	5	0
A book for the church, called a "Mannual"	0	3	0
A home-bush, to set candles on at Christmas morning in the church	0	0	6
Six pound candles, to set in do.	0	1	6
Staves for the canopy	0	0	8
Bringing the rood from London to the Strand, and thence to the church	0	3	4
14 yards of cloth for the altars	0	3	4
Bringing the image from London, and the patrones (patroness, St. Mary) of the church	0	6	0
Setting up the rood	1	0	0
Painting the rood-loft			
Striking of the Pascal, being 14 lbs. Wax, at 1½d. p. lb.	0	1	9
Do. 5 lbs. At the tenebre lessons	0	0	10
The holy bread basket	0	0	6
White incle, for the albs and girdles	0	0	10
Two iron candlesticks that stand before the rood	0	1	8
Hanging up the lamp in the choir	0	0	6

The singers in the choir were paid fourteen pence for wine against Easter; which may confirm our former opinion of the organ being placed here.

The registers were first introduced in 1538; the registrar was paid one shilling for keeping the christening book, and ink and paper, for the whole year; but afterwards he received four shillings, and subsequently more.

One Sir Thomas Lamie was paid six shillings and eight-pence, at his going up to the council for the church matters; and he went repeatedly on the same business.

The following extracts show a connexion between the church and Camber Castle, which we are at a loss to understand:

s. d.

Paid for carrying stone and sand from the castle to the ferry-way	2	0
The mason, for 5 days' work at the church and the castle, at 18. 2d. Per day	5	10
Bringing stones from castle to church	0	8

The bishop now made frequent visits to Rye, when great preparations and good entertainment were made for his reception.

Paid for making clean the churchyard against my lord bishop's coming	0	8
The ringers, at the coming and going of my lord bishop	0	8
Making clean the church against the coming of my lord bishop	1	6
Fish, bought for my lord bishop	11	4
Do. do.	9	4
Fish, bought for the bishop, being a torn of soles	1	2
A Calais woman, for a tide of boat's wages	2	6
A Calais woman, for a haddock	0	8
Thomas Skinn, for four perles	0	8
Edmond Johnson, for a turbot and bream	3	0
A Calais woman, for 2 mondes of perles	2	0
John a Calais, for six, a tide of bote's fages (wages)	1	2
A Calais woman, do.	1	2
Stace's wife, do.	2	0
John Ellis's wife, for a parcel of fish	2	4
John Foster, for four perles	1	0
Robert Holmes, for a turbot	1	0
George a Barnes, for two perles	0	8

In 1555 there was a door leading out on the leads, which are now only approachable by a ladder from the outside. And we now first read of the curfew in this way:

Paid for candle to ring curfew	6d.
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At this time a rent of two shillings was paid to the manor of Lewisham, for a house in which dwelt one Nele.

In Mary's reign we find St. Nicholas Chancel frequently mentioned, and this one entry, which fixes its identity, as being the southern wing, as before supposed:

Paid for 11 hundred of bricks for mending one of the south windows of Saint Nicholas chancel	1s. 6d.
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The north chancel, of course, could have no southern window. The west door is often spoken of, showing it then to have been open.

From several entries we have met with in the churchwardens' accounts, we learn that the church was entitled to a rent from certain lands, called the Mounts, which we suppose to have been the grounds now called Mountfield.

Though the sun of Protestantism was dimmed by the clouds which overspread it, during the five years' reign of Queen Mary, yet, on the accession of Elizabeth, it burst forth with renewed splendour, and with a strength and power which increased more and more, even unto the perfect day, and under its benign influence these realms, for nearly three hundred years, have enjoyed as great a share of true liberty, temporal and spiritual, ecclesiastical and political, as man is capable of. But, nevertheless, it is a remarkable occurrence that while Ronge, in Germany, is come forth from the Roman Catholic church, because the hierarchy will not cleanse her from her impurities, the Newmans and the Wards of England are entering within the pale of the same communion.

On Nov. 17th, 1558, Queen Elizabeth ascended the throne; and in January, 1559, we find this entry:

Paid, when the queen was proclaimed, to make the clerks' drink	1s. 0d.
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The next item is one of importance, as showing one of the great leading marks of difference between

the two religions which then agitated the country. It is this:

Paid for four labourers, for one day's work at the pulling down of the altar, and carrying away the rubbish	3	4
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When Edward VI succeeded his father, Henry VIII, his first step was to pull down the high altar, which had stood immemorially in the church, in which heretofore, in all times past, the Catholic ceremonies had been celebrated. Edward died; Mary succeeded her brother, and her first step was to set up the high altar anew. At the end of five years her life was terminated. Elizabeth ascended the throne, and we have seen one of her first acts to have been the removal of the altar.

The changes which took place in the short space of eleven years, between the death of Henry VIII, in 1547, and the accession of Elizabeth, in 1558, may be well explained by the preamble to the act passed in the first year of this sovereign.

"Whereas, at the death of our late sovereign Lord King Edward VI, there remained one uniform order of common service and prayer, and of the administration of the sacraments, rites, and ceremonies of the Church of England, which was set forth in one book, entitled The Book of Common Prayer, and administration of sacraments and other rites and ceremonies in the Church of England,' authorized by Act of Parliament, holden in the fifth and sixth years of our said late sovereign Lord King Edward VI, entitled, An Act for the uniformity of common prayer and administration of the sacraments.' The which was repealed and taken away by Act of Parliament, in the first year of our late sovereign Lady Queen Mary, to the great decay of the due honour of God, and discomfort to the professors of the truth of Christ's religion."

The Roman Catholics, considering the administration of the holy sacrament to be a sacrifice, maintain that it should be performed on an altar, while the Protestants, looking upon it rather as a holy feast, established in commemoration of Christ's last supper, think it should be celebrated at a table, as other feasts are partaken of. The Rubric says, "the table, at the communion time, shall stand in the body of the church, or in the chancel." Thus showing it capable of removal, according to the discretion of the minister; whereas the altar of the Catholics is always built of stone and fixed-the high altar at the east end of the church, while others are erected at different parts of the edifice. And hence the struggle between the altar and the table.

The visitations in those days were held at various places; at Hastings, at Battle, at Bucksted, at Seddlescomb, and at Dallington.

Now the church was again furnished with books, according to the new ritual.

Paid for 4 books for the church	0	14	0
Six Psalm books, in metre	0	6	0
The paraphrase of Erasmus	1	4	0
A table of the Commandments, and a calendar of holy days and fasting days	0	1	8
A little homily book	0	0	3
Two Psalm books, in prose and metre	0	6	8
A book of sermons	0	3	4
A book of Psalms for the curate	0	3	0
Two do. For the clerks	0	7	4
A new Bible for the church	0	12	0
Four singing-books, bought at the request of divers honest men	0	1	3
A book with all the service belonging to the church, the which is bossed on the corners	0	5	4

In 1559 the choir and body of the church were paved, and we question whether previously to this period it ever had been, for we frequently read of charges for carrying rubbish out of the church, which could not have accumulated there had the floor been paved.

The bishop visited the town in 1560, and was again handsomely entertained at the cost of the church, as appears below.

Paid John Pope, for divers things dressing for my lord bishop

of this diocese, as his bill approveth	2	0	0
Mr. Marche, for a lamb, &c., at that time	0	5	8
Do. For a leg of veal	0	1	1
Thomas Mesant, for a lamb then	0	3	10
For 4 oz. And 4 quarts of sack	0	5	4

In this year the rood-loft and the beam which supported it were taken down; but though these and the altar were removed, still some few remains of the former religion may be traced in the church at this period. Thus we read of a lock to the cross door, of candles used in the choir, candles for morning and evening prayer, and wax candles. In short, the Church of England never carried her reform so far as the other reformed churches on the Continent; and many ceremonies and many prayers, many feasts and many fasts, are still retained by her, differing but little in some respects from her predecessor of Rome. The abolition of celibacy among the clergy, of the confessional, of the invocation of saints, of the supremacy and infallibility of the Pope, of images in the churches, of the sacrifice of the mass—constitutes the great difference, and great it undoubtedly is; while the retention of bishops, the ceremonials of our cathedrals, the organs and the choristers, with the numerous staff of clergy attached to our cathedrals, are so many emblems of a former religion.

In 1560 scriptural extracts were again painted on the walls, as had been heretofore done in the reign of Edward VI, as thus appears:

Paid to the painter, for writing of the Scriptures in the church	1	11	8
Do. For writing of three tables	0	6	8
Do. To Mr. Davison, for taking it out of the Bible, and for his pain to read it to the painter	0	1	8

These inscriptions were in accordance with the eighty-second canon, which enjoins that appropriate texts from Holy Scripture shall be written upon the walls of the church.

We have seen that so early as 1547 there were some seats or pews in the church; but these, we think, must have been principally, if not altogether, in the choir, the mayor's pew having been in Saint Nicholas's Chancel, and this is agreeable to the custom adopted in Roman Catholic churches, wherein seats are provided in the choir for the municipal officers and others of the higher class; at least, such was the case a few years ago, in a church which we visited at Boulogne, while the humbler classes were provided with chairs and mats in the nave. At the time we are speaking of, there is a charge for mats for people to kneel on in the nave of the church. But in 1561 we think we see the erection of pews in the main body of the church, from the following extracts:

Paid for 3 long boards, to make two seats in the middle pace	4s.	6d.
John Long, for making two benches, do.	2	0
For making the two seats for Mr. Mayor and the jurats wives, and for the two doors to Mr. Mayor's pew, and for the qrt. Thereto	8	6
Setting up the bench in the cross pace		
Making the vicar's pew		
Four yards of broad green cloth, at 4s. A yard, for Mr. Mayor's seat, and the jurats in the church	16	0
For railing of Mr. Mayor's and his brethren's seat, and other work	2	8
Making a pew for the magistrates' wives	5	0
A carpenter, for setting up all the benches in the west end of the church	3	4
Mending pews and doors in the church		

There are also other evidences of the service now being performed in the church, and not in the choir, agreeably to the general custom of Protestant churches.

Paid for making the desk and stool in the church for the curate's desk	0	5	0
Removing the pulpit, and other work Setting up the desk in the church	0	3	0
Mending the vicar's seat	0	0	4

1567, Jan. 22. Paid Mr. Mayor for the new pulpit	3	0	0
Bringing the same pulpit from London	0	2	8
Other expenses, putting up do., &c.	0	11	4

But though the service seems now principally carried into the body of the church, yet some pews still remained in the chancels, for mention is made of their being repaired in 1568. In 1561 considerable expenses were incurred about the clock.

The great weight cost	0	2	8
The clockmaker was paid for making the chimes go, by order of the mayor and sundry jurats	1	16	0
The house over the clock cost	0	1	6

The church still possessed organs; for we find a man was sent from Rolvenden to set the organs in order, in 1561, and in 1569 the great organs were taken asunder; but whether ever put up again does not appear at this time.

In 1569 we find the following particulars of the administration of the sacrament:

Jan. 2d. Paid for 4 quarts of wine	0	2	0
April 3d. Do. For Easter even	0	1	0
Wine for the communion	0	1	6
Do. For Easter day	0	5	0
Do. For Monday after Easter day	0	1	0
April 17th. 3 pottles of wine	0	2	0
24th. Wine for the communion	0	2	0
May 9th. 2 qts. 1 pint wine	0	1	3
3½ galls, do, for Whitsunday	0	7	0
Wine on Whitsun Monday	0	0	3
In 1563, on Oct. 14th, when the soldiers received the communion,			
5 quarts of wine and bread cost	0	2	8
In 1570 a new communion table was made, which must have been of a very plain kind,			
as it only cost	0	6	8
It was covered with a new blue cloth, edged with fringe of silk, which cost	2	2	0

There were a basin and ewer of some metal, but what is not mentioned; and also two cups of silver, weighing 18 ounces, which, at 5s. 8d., per ounce, cost the sum of 5l. 2s.

Between 1558 and 1570 we hear of a chapel door, but its locality is not fixed; of St. Nicholas and Saint Clere's chancels, in the latter of which many repairs were made; the high chancel is likewise mentioned, and the choir with its wings—still denominated as the three chancels. The screen had been removed which separated the high chancel from the nave, but not those between the other two and the transepts. There is no proof, as yet, that the wings were separated from the high chancel by the closing of the original arches of communication. The church contained a coffer to hold the clerk's books, a font with a cover, and a poor man's chest to receive alms.

In 1564 the cross was still standing in the churchyard, for a bench was then set up by it; and three years afterwards it seems to have been inclosed, as a door was then made to set up before the cross, and the cross-house is spoken of.

Besides the bishop, the church was visited by an officer called a commissary, for whose supper and wine there is a charge of 6s. 8d.; but we are not informed what his duties were. There was likewise a man employed to whip the dogs out of church on Sundays, for which he received 4d. A day; and, lastly, there is the following entry:

Paid unto Stephen, the carpenter, for nailing of the green cloth to the seats, and for making up of two seats for the men that were sworn to present them that cometh not to the church	4s	4d
---	----	----

Though Protestantism was now the established religion, perfect freedom of conscience was not yet

tolerated; and those who absented themselves from church were, on information, liable to be fined. Nor is this law repealed to this day; for we believe the churchwardens' instructions direct them to return the names of such delinquents at the visitation; and in this very year of grace, 1845, the churchwardens of Rye were advised to take notice of and report the names of those who neglected to attend the sacrament. Of course the churchwardens declined so invidious a duty; but if such intolerance can exist amid the light of the nineteenth century, we cannot be surprised at its power amid the comparative darkness of the sixteenth. If such things are done in the green tree, how much more in the dry.

No one who takes the pains to examine closely the book containing the churchwardens' accounts, from A.D. 1513 to A.D. 1570, can fail to observe many curious items, and such as differ widely from those of the present day. We have before noticed the authority of the mayor and jurats in auditing the accounts, and in ordering payments, and we have met with one instance by which it appears the mayor received wages:

1561. Paid Mr. Mayor, for his quarter's wages	1	0	0
1563. Paid do. For his expenses in London, and on his coming home	5	0	0

The following entries are curious, and which we cannot quite understand:

1563. Paid to Thomas Delman, for two swads for the queen's armourers to carry coals	0	6
Paid Peter, glazier, for making of two panes, and for mending two panes, with arms in the glass; and for making a pane in the north-west window, and other holes in that window	8	10
Paid two men, for laying up the queen's armour in the church	8	10

Swads are baskets; but of what did the queen's armour consist? Does the entry allude to the brass cannons, which in this reign were put into the building now constituting the vault of the Lamb family? Whose or what were the arms in the glass, or in which window they were painted does not appear.

Every parish, in early times, was obliged to keep armour, according to its size, and exhibit the same yearly before the magistrates; and church towers were used as fortresses in time of danger. Perhaps this may explain it.

1567. Paid to Robert Jarford, for making of the book of rates, for the taking of choke and rowke, and such lyke.

Some connexion now existed between Rye and Playden, then called sometimes Saulcot, sometimes Sawcot. A causeway was made to this spot, and there are many entries for stone used in paving the same, and for labour bestowed thereon. The fishing-boats belonging to Sawcot paid a kind of tithe to the church at Rye, and the poor of the former place received relief from the funds of the latter. This causeway we take to be the present paved walk up Rye Hill.

The act, commonly called the 43d Elizabeth, which is the basis of the present Poor Laws, had not yet passed, and the poor were provided for out of the moneys collected in the church and elsewhere by the churchwardens, entries of which are to be found in this book, some few of which we will give as specimens:

1564. Gathered for the poor at the communion table, from Passion Sunday to Sunday after Midsummer day, both inclusive	£	s.	d.
	1	10	6

In the same year the following distribution took place, viz.:

Given to John Bastyen, in his sickness	1s.	8d.
King's wife, in her necessity, lying in childbed	0	8
Given unto Mother Verall	0	6
Do. Unto poor Lennerde's wife	0	4
The Scottish surgeon, for healing of a boy's head	3	4

The collectors, we may suppose, were officers appointed to gather the money for the poor, and the churchwardens distributed it.

In 1561 two men were sent to Yarmouth, whither the fishermen went to catch herrings, by the assignment of Mr. Mayor, to be on the quest there, who were paid by the churchwardens the sum of 35s. for their expenses.

Incidentally we learn that foreign money was in use at this time, as, in 1559, we find the churchwarden paying a bill with twenty-six French crowns; and that in the same year he lost 17s. 2d. By the fall of money, and in the following a further sum of 3s. On nine pistoletts and white money in his hands at the time of the fall; and finally the churchwarden, in 1560, Robert Skinner, informs us that he paid 3s. 4d. To some one for keeping his accounts, as he could neither write nor read.

With these extracts we close the book so often quoted, having to express our regret that, in spite of frequent and close search among the records of the town, we have been unable to discover any other; and thus, as the earliest accounts in the church-chest bear date A.D. 1710, we have unfortunately an hiatus of 140 years, which can only be partially supplied by the registers of births, marriages, and deaths running over these intervening years. We have already inserted such particulars as we deem worthy of notice in those registers, and with a few remarks on them we shall conclude our church history, so far as the end of the sixteenth century.

Whether any memorial of those who died in this period is yet remaining in the church it is difficult to say. In 1529 a Spanish priest was buried in the north chancel, and his grave was paved; but we cannot pretend to point to the spot which contains his now mouldering remains.

In 1545, on March 12th, was buried Master Wyllyam Inold, vicar of Rye; but his last resting-place is equally unknown.

In the north chancel lies a gravestone, into which originally were let several brasses, representing a father and mother and seven children, whom tradition reports to have died of the plague, and if so, they must have been buried some time from A.D. 1544, 1579, 1580, 1590, to 1596, in all of which years this dire malady ravaged the town; but we cannot find anything to confirm this in the registers.

At the north end of the transept stands a blue stone monument, with this inscription:

Siste Viator!
 Quarto Septembris,
 Johannes Threë Le MeDio Letre Elatis fLore oblit, Matura Virtute;
 Omnibus relicto sul desiderio, Præsertim Patri,
 Thomæ Threële de Lewisham in Com. Sussex, Armig.
 Et
 Uxori Vidur,
 Anna, Filia Henrici Waldegrave, de Stanningham, in Com. Sussex, Equit. Anrat.
 Vivit adhuc post fata anima et promissa solutis suspirat penis. Cætera terra tegit. Omnia ergo
 quæcunque vultis, ut faciant bomines vobis et vos facite. Matth. Cap. 7, v. 12.

It will be seen that there is no year mentioned, except so far as it is supposed by some to be given in the print-letters introduced as above. Some have conjectured these to signify some period in the sixteenth century; but this we cannot ourselves quite make out. We have carefully examined the registers throughout this and the following century, but have not met with the name of Threële, and we almost question whether he was buried here at all, unless previously to 1538, the commencement of the registers. All we can make of the date is this (supposing the letters to be inserted to tell it) MDLLLIIII, which we should interpret 1654; as thus, M one thousand, D five hundred, three Ls one hundred and fifty, and four Is four. We leave its further investigation to the learned in these matters, and give the following English version of the inscription:

Stay Traveller!
 On the fourth of September
 Died John Threële, in the full flower of a joyful age;
 Mature in virtue;
 His memory being fondly cherished by all he left behind, particularly by
 his Father,
 Thomas Threële, of Lewisham, in the County of Sussex, Esq.
 And
 His widowed Wife,

Anne, daughter of Henry Waldegrave, of Steyning,
in the County of Sussex, Knt.

His soul still lives after death, and (being absolved from punishment) sighs after the promises.
The earth covers his remains.

Therefore whatsoever you would that men should do unto you, that do you unto them. Matth. Chap. 7, v. 12.

In conclusion we venture the following versification of Threlee's epitaph:

Stay, traveller! And drop one tear
O'er the frail dust that moulders here!
O'er one once loved, though strange to fame;
Of gentle birth, and Threlee by name. Snatch'd in the bloom of life away,
E'en in the morning of his day. In vain the mourning father weeps,
While here the son unconscious sleeps.
Not e'en the anguish of the wife
Can e'er bring back the dead to life.
His spirit (all his sins forgiven)
Reposes on his God in heaven;
And while the soul to heaven has flown, His mother-earth takes back her own.
ST. BOTOLPH, BISHOPSGATE,

Johannes Threll, Armig, nobili familia Sussexia ortus, hic jacet.
Vixit usque ad annum sexagesimum tertium ;
Mortuus est sexto die Octobris,
Anno domini 1609.
Seymour's Survey of London, published 1754.

We give the above, as being confirmatory of the fact of the Threeles, or Thrells, being a family of some note in Sussex at the commencement of the seventeenth century.

Horsfield says, the family of Threlee resided at Bexhill, having possessions there in 1634.

We now proceed to the seventeenth century, and lay before our readers such extracts from the registers as may be likely to interest them.

In the months of January, February, March, September, October, and December, 1626, not a single marriage was celebrated in the church of Rye.

1650, Sept. 30th, was buried a child of Hannah Annotts, which was murdered by her; and on October 9th, a man of Ostend, who was murdered in the street by Captain John Bolt, an Ostender.

In the time of Oliver Cromwell a law was passed making marriage a civil contract, and a registrar was appointed to record the ceremony whenever it took place. It was by virtue of this law that the elder Jeake was elected registrar by the parishioners on September 25th, and his election confirmed by the mayor and jurats on October 26th, 1653, which office he held until October 1st, 1656, when he resigned it, and Richard Wilson was chosen in his stead. The latter held it to March 1st, 1658, when he gave up the register into the hands of the Rev. John Allen, minister of Rye, by whom parties were afterwards married.

Under the registrarship we have the following marriage, entered in the church register:

"1653, Feb. 6th. John Batchelor and Elizabeth Hollybone were married before Thomas Palmer, one of the jurats of Rye, in the presence of George Wattell and others.

(Signed)
"THOMAS PALMER.
GEORGE WATTELL.
ARTHUR DIER."

1656, Dec. 2d. Francis Gill and William Grogervill, two soldiers on guard at Strand-gate, broke open a cellar, and drank so much strong waters as made six men dead drunk. Grogervill never came to himself, and Gill, the corporal, going his rounds, fell down and broke his skull. They were buried together in one grave; no shot fired over them, and no one attending but the bearers.

These men brought themselves to a disgraceful end, and they were buried without those honours usually paid to meritorious soldiers.

At this period it was still customary to fast in Lent, after the fashion of the Roman Catholic church, nor was any one allowed to eat meat without permission from the priest, as this entry fully shows:

1660, March 12th. Licence for eating flesh in Lent. Mrs. Mary Thomas is permitted, by virtue of the statute of 2 E. VI, 5 and 19 Eliz., to eat flesh for the recovery of her health, being notoriously ill and weak. This licence to continue for eight days, without her being punished according to law.

“JOHN ALLEN, Minister.”

In 1685 was the revocation of the edict of Nantes, in France, which was the withdrawal of the protection of the government from the Huguenots, or Protestants of that country, and in consequence of which many fled to England, and several to the town of Rye.

In 1681 we find these two French names, Dehansefill and Gontier. These either arrived at this time, or were descendants of those who came over in the reign of Elizabeth.

In 1696, and subsequent years, we meet with many more, as thus:

April. James, son of James Guion, a French fisherman; Robert, a Frenchman; Treheel.

June. Guerene, Bodin, Peter Robert; Renaud.

1697. De Pan; Rene Morrow, a barber-chirurgeon; Peter Benech, French minister, who died in 1699.

Of the state of the edifice of the church in the seventeenth century we have no direct account; but from a memorandum in the register made by the Rev. Edward Wilson, who became the vicar of the parish A.D. 1700, we may conclude it was in a very dilapidated condition; for, among other things, which we shall notice more at length hereafter, he tells us, “that he new-built the vicarage-house (which was decayed in the time of Mr. Williams, who died insolvent, and pulled down by his immediate predecessor, Mr. Robert Bradshaw) in 1701; that he obtained a brief for the repair of the church in 1702, which, by his care and management, was repaired and beautified the year following, A.D. 1703; that the brief brought in nearly 400l. clear: the rest was collected by assessment in parliament in four or five years.” By the rest we suppose him to mean the sum, whatever it was, which was laid out on the repairs of the church beyond the 400l. collected by the brief.

This opinion of the state of the church is corroborated by this inscription, on the outside of the gable of the south transept, which is contained within the framework of four red bricks:

16 CW 99

W.E. R.C.

By this it would seem, that in this year the south transept underwent repairs, which cost the parish 200l., as is set forth in a petition which was presented to Queen Anne in the first year of her reign, and which further states, that they, the minister, churchwardens, and inhabitants, in spite of this cost, found the church in so ruinous a condition, that they were fearful to assemble therein to hear divine service; and that, from poverty, being unable to do more, they prayed her Majesty to grant letters patent to collect moneys, and which prayer, as we have seen above, was granted.

Towards the beautifying of the church it was that Mr. Southwell, one of the members for the town, presented that handsome and well-painted coat of the royal arms which now hangs at the east end of the nave, facing the great west window, the gift of which is thus recorded immediately over them:

Ex Dono

Prænobilis Viri

Edvardi Southwell

At the foot of the arms are these words, "Semper eadem;" but as we do not see what reference they have to them, we suppose they must form the motto of the donor.

At what precise time the arches between the centre choir and its wings were closed we have been unable to discover; but probably it was when the Protestant religion was finally established, in the reign of Elizabeth, when new forms and ceremonies being adopted, and the nave superseding in a great measure the choir; when the tables containing the Creed, Lord's Prayer, and Ten Commandments were put up, the altar pulled down, and the performance of divine service gradually removed from the choir to the body of the church. It was in 1699, probably, that the first large window was erected at the south end of the transept, and the clerestory done away with. From this time the alterations ceased to be improvements, each successive churchwarden indulging his own crude ideas of architecture, until now, in 1845, an improved taste has sprung up, and the alterations, generally speaking, are decided improvements, being restorations of the original design of the church.

We have stated that the first book after 1570 is the church-wardens' rate-book, commencing A.D. 1710; but the first, containing any account of the expenditure only begins A.D. 1715. In what year the accounts ceased to be kept in the custody of the mayor and corporation we cannot trace; but from the following introduction to those of 1710, when they were kept by the churchwardens themselves, there is good reason to believe they had been previously in a very disorderly state:

"This book was provided at the charge and by the order of the inhabitants of Rye, to be the original book for all public assessments made towards the repairs of the church of Rye, in the year 1710; and no assessments for the future are to be allowed but what are writ in this or some other book kept for the purpose.

EDWARD WILSON, Vicar.

EDWARD EARLE,

JOHN TAYLOR, Church wardens

It appears as if the ecclesiastical affairs of the town were in a chaotic state on Mr. Wilson becoming vicar of the parish, and that he reduced both the building and the accounts to order.

In 1718 we have the following memorandum of the Rev. Edward Wilson: "That the two seats in the great chancel were built only by leave, and not of right; and that the persons who built them have no right to dispose of them, but are to remove them when I or the rector or lessee of the parsonage shall think fit."

The rectory was then held, as now, by the Bishop of Winchester; but was rented by the vicar.

At this time, 1718, there were still chimes in the clock, and another bell was added, making the number six. Down to the close of 1570 we only found four; therefore between these two dates a fifth must have been put up, and now a sixth, and so they continued until 1775, when a new set of eight was hung in the belfry, and remain there at this time. In 1717 the bell-founders were paid 40l. As their last payment, having been paid 40% the year before, so that the whole six were now new cast, and cost 80%. They were cast at Battle.

The churchwardens still continued to entertain the bishop on his coming, as an entry in 1721 shows a charge for wine purchased on this occasion of one guinea.

Several charges now occur for vermin, it having been customary, till within the last few years, to pay 4d. For every hedgehog, and 3d. Per dozen for sparrow heads, these animals being considered very detrimental to the farmers.

From Easter, 1734, to Easter, 1735, the sacrament was only administered six times, viz. June 9th, August 11th, September 29th, Christmas-day, Good Friday, and Easter-day.

The bells were rung on the following days: January 20th, March 1st, April 15th, June 15th, October 30th, and November 5th.

The average expenditure from 1715 to 1735, being 20 years, was about 42l., judging from the 15 given in the book, in which five are missing.

The assessment was raised partly by rate and partly by ability down to this time, and was allowed sometimes by the surrogate and sometimes by the chancellor of the diocese.

Seeing how much money was laid out on the repairs of the church in 1699, again in 1702, and lastly on the new bells, one would naturally have expected to find the edifice in such a sound state as not to require any additional outlay for many years to come. But such is not the case, for in the two years between Easter, 1735, and Easter, 1737, there was no less a sum than 483l. Thus applied. The accounts do not specify where the repairs took place; but seeing the charges are for Portland stone, lime, sand, and mason's work, together with timber, iron work, and glaziers' bills, we are inclined to think the expenditure was chiefly, if not entirely, at the west end. In 1735 the north-west pinnacle was pulled down, and so probably was the south-west, for they seem to have been rebuilt at the same period, and of Portland stone. The west window, though the framework is of wood, is inclosed with Portland stone, and the west door is similarly surrounded.

The works must have been thought of some importance, as a surveyor was paid five guineas for his plans and directions.

To meet these expenses they borrowed the sum of 320l.

In 1752 the churchwardens borrowed 280l., the greater part of which was laid out in repairs; and in the following year added 125l. To their debt, the expenditure of the latter being nearly 400l.

In the corporation books, dated Nov. 9th, 1759, is the following memorandum: "Ordered, that the committee view the pew in the church in which the mayor and jurats sit, and have the same repaired in such manner as they shall think fit, and the expense of such repairs is to be paid and borne by this corporation."

In this same year Thomas Lamb, Esq., presented the brass chandelier now hanging in the church, opposite the pulpit, as appears from this inscription on it:

Ex Dono Thomæ Lamb, 1759.

And in 1762 several large handsomely-bound Prayer-books were presented to the mayor and jurats, and still adorn the pew in which they sit, as this inscription in gilt letters on the covers shows:

The gift of John Norris, jun., Esq., of Hempstead,
One thousand seven hundred and sixty-two.

He was the member for the town, which his father had previously represented in several parliaments.

In 1758 the churchwardens paid off 125l. Of their debt, and borrowed 80l. In 1762 of the Friendly Society of Rye, which they again paid in 1764; while in 1767 they got completely out of debt. In 1774 is a heavy charge for lead; but where used the book says not. It amounted to 33l.

It was the year 1775, on Saturday, July 25th, that first saw the belfry of the church of Rye graced with eight bells; the six old ones were recast, and two new ones added, the whole expense of which was munificently borne by Thomas Lamb, Esq. These bells are numbered, and bear respectively the following inscriptions:

FIRST BELL.

If you have a judicious ear,
You'll own my voice is sweet and clear.

SECOND BELL.

If you have a judicious ear,
You'll own my voice is sweet and clear.

THIRD BELL.

While thus we join in cheerful sound,
May love and loyalty abound.

FOURTH BELL.

Such wondrous power to music's given,
It elevates the soul to heaven.

FIFTH BELL.

Ye people all, who hear me ring,

Be faithful to your God and king.

SIXTH BELL.

Peace and good neighbourhood.

SEVENTH BELL.

Ye ringers all, who prize

Your health and happiness,

Be sober, merry, wise,

And you'll the same possess.

EIGHTH BELL.

In wedlock band all ye who join,

With hands and hearts unite;

So shall our tuneful tongues combine

To laud the nuptial rite.

In the belfry are placed the following lines, which we give as a specimen of the customs prevalent among ringers:

This is a belfry that is free

For all those men that civil be;

And if you please to chime or ring,

It is a very pleasant thing.

There is no music play'd or sung

Like unto bells when they are rung.

Then ring your bells well, if you can:

Silence is best for every man ;

But if you ring in spur or hat,

Sixpence you pay (be sure of that);

And if a bell you overthrow,

Must pay a groat before you go.

The following were written by an old ringer, by the name of Richard Fuller:

Farewell, ye ringers-all, adieu!

I can enjoy no more of you:

My time is hasting fast away,

For I am going to decay;

And so are you, 'tis known full well,

For oft we hear the passing bell.

Then think of death, my friends, I say;

How soon we may be call'd away!

If unprepared-oh, dismal fate!

Let us repent ere 'tis too late;

And to the Lord for mercy call,

That he may save and bless us all.

In the years 1777 and 1778 the roofs of the aisles underwent considerable repairs, amounting to upwards of 300l., when the old lead fetched 117l. These roofs are flat, and covered with lead. The churchwardens borrowed 100l. To help pay the expenses, which sum they repaid in 1782.

About A.D. 1790, perhaps a little before, the great west door was closed, and a low flat gallery erected for the convenience of the choir, which was then conducted by the late Nathaniel Procter, Esq., who led the singers with the violin. In 1811 a barrel organ was placed in this gallery, and in 1813 seats were built on either side of it, rising gradually from the front back to the window, for the accommodation of the parish children, for the girls on one side and the boys on the other; and thus this gallery continued until 1839, when it was removed, and a new one substituted in its place, raised sufficiently high to allow of pews being built underneath, and of the west door being once more opened. Thus it remains at present, and it is to be hoped that no Goth or Vandal may henceforth be found ever again to close it;

for the beauties of our cathedrals and large churches can never be so fully developed as they are when entered at the western extremity of them.

We have seen no record of the first erection of the south, commonly called the Poor Man's Gallery. The original structure of our old churches was never intended to admit of the sad disfigurement of a gallery, so completely obstructive of all their interior beauty; therefore we may conclude its date to be not earlier than the reign of Elizabeth, and probably not until after this time. At first it did not occupy more than two of the arches at the eastern end; but at some subsequent period was carried through the adjoining western one.

In 1811, great complaint having been made by many of the parishioners of want of accommodation in the church, it was agreed, at a vestry held for the purpose on May 5th, that certain persons, who were willing to do so, were to have full liberty, as far as they could give it, to erect a gallery, at their own expense, on the north side of the church, on condition that they should always keep the same in repair; and accordingly the gallery now standing there was so erected.

We should not have expected to see any memorial in the churchwardens' accounts of the mutiny of the fleet at the Nore; but, however, it is there recorded, that in 1798 they paid the ringers 5s. for ringing "on the suppression of the mutiny at the Nore."

The communion table is of mahogany, very massive, and beautifully carved, said, together with the clock and pendulum, to have been taken in the Spanish Armada, and presented by Queen Elizabeth to the town of Rye. But of this, we regret to say, we have our doubts, as we find no record of the gift. We have seen that the church had a clock long anterior to this time, 1588; and the tradition of the brass cannon has also been shown to be fabulous, in our chapter on the local history of the town. We certainly have lost the church records from 1570 to 1710; but it is fair to suppose that some record of these valuable presents, if they had really been made, would have been discovered. There is another version of the gift, which is, that a privateer, fitted out from the port of Rye, captured a Spanish vessel from America, having this identical table on board, which was brought to Rye, purchased by one of the Lamb family, and presented to the church.

The entire length of the interior of the sacred edifice, from the west door to the east window in the chancel, is 159 feet, that is, from the west door to the centre of the easternmost arch of the nave, 74 feet; from the latter to the centre of the west arch of the chancel 23 feet; and from this arch to the east window 62 feet. The length of the transept, from north to south, is 77 feet, and the width from east to west 22 feet. The length of the north or Saint Clare's chancel is 62 feet; the width 21 feet. The length of the south or Saint Nicholas's chancel is 62 feet; its width 21 feet. Early in this year, 1845, two of the beams in the high chancel being found defective, they were removed, and two of African oak substituted in their place. They rest on stone corbels, and being varnished, while the others having been cleansed from the white-wash which before disfigured them, and also varnished, they have a very handsome appearance. This was done at the expense of the Bishop of Winchester, having cost about 200l. We have shown that beams were put in this chancel 300 years ago, and that they were painted. On scraping off the whitewash, paint was visible underneath, leading to the conclusion that these were the identical beams then erected there. In the hollow of one of the beams, which was much decayed, was a live rat, when it was taken down, and which escaped. There is a saying expressive of the humble fare to be found in a church: "as poor as a church mouse;" whether rats can subsist on harder food than mice we cannot determine; but in the sixteenth century we meet with charges for ratsbane, and to this day there are similar vermin; but how they ascend to, or descend from, the beams seems a difficult problem to solve, and equally difficult is it to say what constitutes their food.

It is rather singular, but the nave does not range in a straight line with the high chancel, so that, as one enters the west door, the perspective is considerably injured; but the real difference is not so great as the apparent, for, on examination, we find the true bearing, by compass, to be as follows: east window due east; west ditto, west by north, that is, the latter is about half a point too far to the north.

Having now completed our survey of the interior and exterior of the ecclesiastical structure down to the present time, let us revert to the seventeenth century and examine whether there are any sepulchral monuments of this era. Entering within the communion rails for this purpose we shall see, towards the eastern extremity, a flat stone having a brass on it representing a male figure in a flowing robe, designating his office of mayor, which he often filled; his hands are clasped as though in prayer. Around the verge of the stone was formerly a narrow strip of brass, bearing an inscription which is now in an imperfect state; the following words are still remaining: "Here lieth the body of Thomas Hamon, who departed on the 20th day of July, A.D. 1607."

The following lines are on a brass below the figure :
 Loe! Thomas Hamon here inter'd doth lye,
 Thrice burgess for the parliament elected:
 Six times, by freemen's choice, made mayor of Rye,
 And captain, long time, of the band selected.
 Whose prudence, courage, justice, gravity,
 Deserve a monument of memory.

“Captain of the band,” as most of our readers are aware, means of the train band, the militia of the town, in ancient times, ere standing armies were known.

In the south-west corner, within the rails, is another stone on which originally there was a brass figure of a man and one of a woman, but no part of it is now remaining to indicate the name of the dead who reposes beneath it; while in the north-west angle is a third, still bearing three brasses representing coats of arms, seeming to imply the person or persons beneath must have been of some importance when living; but unfortunately the brass, which might have given us this information, has been torn away.

The precise date of these last tombs cannot, perhaps, now be traced unless the arms may chance to be known to some herald of antiquity; but we should suppose they must have been placed here some time anterior to the middle of the seventeenth century, because it was then the Puritans, in the excess of their hatred against image worship, rudely disfigured the innocent memorials of the dead. Part of a very old monument lies near that of Thomas Hamon, half of it evidently missing at the time or taken away to make room for the latter. It bore an inscription round the verge with a few letters in old English.

In Saint Clare's chancel is this:

Thomas Crouch Gent,
 A lover of his king and of
 The Church of England;
 Having served the office of
 Mayor in the town of Rye several years,
 Deceased Aug. 7th, 1682, aged 49 years.
 Resurgam.

In the centre of the high chancel, on a large dark-blue stone, having on the top a coat of arms, is this inscription:

In bona spe resurrectionis ad vitam æternam, juxta hoc marmor requiescunt Gulielmus Barham, de municipio hoc, pharmacopola (Vir singulari modestia, probitate ac fide, donatus), qui de hac vitâ discessit, Julie 19°, An 1694, ætatis 43.
 Et Elizabetha, Gulielmi Stretton de Tenterden in agris Cant. Gen. Filia, prædicto Gulielmo Barham, die Sept. 29°, Ann. 1678, nupta cui peperit natos duos et tres natus, viz. Mariam, Susannam, Elizabetham, Gulielmum et Jacobum. Quæ, com viduitatem suam ægre sustinisset, nec minus mærore animi quam dolore corporis confecta, turturis ad instar fidelis, amicis et liberis relictis, ad conjugem ac vitam feliciorum lubens festinavit, Feb. 26°, Ann. 1695, ætatis suæ 43.
 Necnon Elizabetha, prædicti Gulielmi et Elizabethæ filia, natu minima, quæ, felix in morte suâ, suaviter obdormivit, Decembris 23°, Ann. 1692, ætatis sue 8.

AC ETIAM.

Gulielmus, prædicti Gulielmi et Elizabethæ filius natu maximus, de novâ Romney in Com. Cantii. Gen. Qui dum per portum hujus oppidi ad ulteriorem partem, noctu equitare conaretur; tempestate subito exortâ, limo et undis obruitus, infelicitèr periit, die Apr, 2°, An. 1717, ætatis 36.
 Vir fuit eximia pietate, industria, integritate et constantiâ; parentum observantissimus, fratris et sororum amantissimus; in amicos candidus et sincerus, in omnes benignus.

Quorum memoriæ sacrum exiguum hoc amoris at gratitudinis nostræ, monumentum posuimus.

MB. SB. JB.

POSUIMUS.

Sed virtus post funera vivet;
 Monumentum ære perennans
 Regalique situ pyramidum altius:

Quod nec imber edax, aut aquilo impotens Possit diruere, aut innumerabilis
 Annorum series et fuga temporum.

We subjoin a translation:

In the blessed hope of a resurrection to the life eternal, near this stone rests William Barham, of this town, surgeon (a man of singular modesty, endowed with probity and sincerity), who departed this life, July 19th, in the year of our Lord 1694, and of his age the 43d.

And Elizabeth, daughter of William Stretton, of Tenterden, in the county of Kent, gent., who was married to the said William Barham, on Sept. 20th, 1678, and who bare him two sons and three daughters, viz. Mary, Susan, Elizabeth, William, and James. Who, whilst with great sorrow she supported her widowhood, being no less wasted by grief of mind than by sickness of body, like the faithful turtle (leaving her friends and children) she gladly hastened to her husband and to a happier life, Feb. 28th, 1695, in the 43d year of her age.

Also Elizabeth, the youngest daughter of the said William and Elizabeth, who, happy in her death, sweetly fell asleep, Dec. 23d, 1692, in the 8th year of her age.

And, likewise,

William, the eldest son of the said William and Elizabeth, of New Romney, in the county of Kent, gent., who, whilst attempting to ride in the night through the haven of this town to the farther side, a storm having suddenly arisen, was overwhelmed in the slime and waves, and unfortunately perished, on April 2d, 1717, aged 36.

He was a man eminent for his piety, industry, integrity, and constancy; to his parents most attentive; to his brother and sisters most affectionate; to his friends candid and sincere, and kind to all.

As a memorial of which, we have placed this small monument of our love and gratitude.

Mary Barham. Susan Barham. James Barham.

The remaining part we venture to give in verse.

Though death did come, though life did fade,
And in the grave his bones are laid,
Yet virtue lives beyond the grave,
And shall from death his mem'ry save-
Shall triumph o'er life's fated doom,
And be herself a living tomb;
Whose summit, in the thick clouds hid
Above the loftiest pyramid,
Shall mock at rain, and hail, and sleet,
Which, harmless, shall around her beat;
Than brass more durable shall be
(Existing through eternity),
When in that ocean without shore,
The earth shall sink, and time shall be no more.

Let us now review the registers and the sepulchral remains, from the end of the seventeenth century down to the present; and, first, the former of the two.

Among the burials we find the names of several French refugees, who arrived and settled in the town about this period.

- 1705. Mary Orio, widow.
- 1706. Andrew Shapparoun; Bouchet, minister.
- 1707. Mustiati French.
- John Vines.
- 1710. Heneretta Clutten.
- 1711. John Williams.
- 1712. Adrian.
- 1714. Dupau; Garreen.
- 1718. Sarah Perron.
- 1720. Peter Borony. -1722. William Mirian.
- 1724. John Tramasbo.
- 1725, Thomas Marrow.
- 1726. Peter Voclain; Jas. Leion.
- 1727. James Renou.
- 1760. Susannah Fruget, widow, æt. 88.

1768. Mary Magdalen, daughter of Mary Magdalen Corbeaux.

1774. William Renaud.

The following burials show that the name and trade of a rippier were still recognised in Rye as late as 1760:

1706. A child of Thomas Hills, a rippier..

1760. Richard Foule, a rippier.

These three speak of unfortunate deaths:

1707. Martha, wife of John Palmer, of Tunbridge, who hung herself.

1759, Jan. 7th. A stranger, a black, found drowned in a well, in a field belonging to Thomas Hovenden, in this parish.

This well was in a field just opposite the cistern, going up Rye Hill, and the spring in which supplies this cistern with water.

1776, Jan. 16th. A woman frozen to death; her name unknown.

The following were vicars of the parish:

1738, Jan. 5th. Rev. Edward Wilson.

1743, Oct. 13th. Rev. Thomas Hudson.

1761, Dec. 2d. Rev. George Carleton.

1834, Oct. 24th. Rev. John Myers.

In 1709 died John Bradley, jurat, who left the interest of 5l. A year, to be given yearly to the poor of the parish, in bread, on Good Friday.

1759, Dec, 18th. Rev. Lewis Jones, master of the grammar school, and rector of Little Horstead, near Lewes, Sussex.

In one of the registers is the following memorandum:

1725. Mem. That King George landed at Rye, on Monday, Jan. 3d, being driven into our bay by a storm, on his return from Hanover, and stayed here till Friday, Jan. 7th, and stood godfather to Mr. Lamb's child on the 5th.

Which christening is thus recorded:

Jan. 6th. George, son of Mr. James Lamb, mayor, and Martha, his wife.

At the end of the register, closing in June, 1727, is this item:

That Bishop Bowers ordered a parchment register book to be procured, which begins when this ends.

At this time, before a person could be buried, it was necessary that an affidavit should be made.

In 1760 is the first record of the age of the deceased. In 1802 the ages of some few old people are given; but it is not until 1813 that the ages of all are inserted against their respective names.

At the close of the seventeenth century, and at the commencement of the eighteenth century, the Grebells were the most influential family in the town of Rye, and several of them are buried in Saint Clare's chancel; but the record of the last is of a very melancholy nature.

Here lyeth the body of

ALLEN GREBELL, Esq.

Who, after having served the office of mayor of this town for ten years, with the greatest honour and integrity, fell by the cruel stab of a sanguinary butcher, on March 17th, 1742, aged 50 years.

This butcher's name was Breeds, and the particulars of this murder are given in another place.

Mr. James Lamb, who was the first of this family, settled in Rye, married on Oct. 15th, 1717, Martha, daughter of Thomas and Alice Grebell, and thus the influence of his family succeeded to that of the Grebells, on the extinction of the latter. The following monumental inscriptions on the wall at the east end of the nave are proofs of the honours and distinctions they obtained through this influence:

To the memory of
JAMES LAMB, Esq.,
A man of uncommon virtue,
Who, with the integrity of a merchant, and the courtesy of a gentleman, united
The undissembled piety of a true Christian. His distinguished abilities
Raised him no less than 13 times to the mayoralty Of this corporation, Which office he always executed with a dignity
That showed him born for precedence. He had twice the honour of entertaining A Royal Guest at his house.
Once in the person of his Majesty King George the First, and afterwards
in that of his grandson, the Duke of Cumberland. He had also the honour (as one of the Barons of this
town] To support the canopy
Over her late Majesty Queen Caroline, at her Coronation.
Beloved in his private connexions,
In his public ones admired and honored. He died
On the 21st day of November, 1756, At the age of 63 years.
His remains were deposited in the new burying-ground
belonging
To the parish of Saint Andrew, Holborn, in the same grave
With those of Dorothy Lamb (Wife to his eldest son, Thomas), Who died in a few hours after him, Aged 39 years.
She filled with equal lustre Her station of life,
Having heightened
Every amiable quality of her sex,
With a manly sense and elegance of taste.

Placed immediately under the above is another monument, with this inscription:

Sacred to the memory of
THOMAS LAMB, ESQUIRE
(The eldest son of James and Martha Lamb), Who died on the 29th day of March, 1804, At the advanced age of 84 years
and 9 months, and whose remains are deposited in a vault, on the south side of this church.
The leisure, afforded by an independent fortune, He employed in the zealous discharge of the duties of a magistrate,
Acting for the counties of Kent and Sussex, And also for the town of Rye.
In his disposition he was benevolent and humane, In his manners cheerful and social, In the discharge of every relative duty
faithful, And in his religious tenets
Firmly attached to the Established Church. By his marriage with Dorothy,
Sixth daughter of the Rev. Charles Eyles, M.A., Vicar of Turk Dean, in Gloucestershire,
He left one son, T. P. Lamb,
by whom this monument
(The tribute of duty and esteem) is erected.

The next is a monument affixed to the north side of the nave, the name recorded on it being a brother
of the above-mentioned Thomas, and son, of course, of James Lamb.

To the memory of MR. JAMES LAMB, Merchant,
Jurat of this Corporation, and Six times Mayor.
He died the 20th Feb., 1780, Aged 58 years and 9 months.

Besides these monuments, there are four hatchments of the Lambs, suspended at the east end of the
nave; while at the same part, near the pulpit, is the following memorial of William Davis, whose
daughter was married to Thomas Phillips Lamb, Esq., the only son of Thomas Lamb:

GULIELMUS DAVIS, Pro suâ fide et humanitate Omni existimatione dignus; Suorum merito
summa cura Et desiderium. Decessit Sept. 25°, 1783. Etat. 61.

The Slades are an old family in Rye, and many memorials of them are seen in the nave. The Chamberlains lie in Saint Clare's chancel, and a handsome monument in the transept has been erected to the memory of Nathaniel Procter, Esq.; while a tomb of the Gothic order may be seen near it, raised to that of his son, Mr. Thomas Procter, many years the upright and worthy town clerk. I mention all these families here, because, by marriage, they were all more or less related.

Within the communion rails is this:

M. S.

M.S.

REVERENDI EDVARDI WILSON, CLERICI, Hujus ecclesiæ annos triginta et Octo
Vicarii.

Ortu Westmoriensis; Institutione Cantabrigiensis. Nati xv Mail, MDCLXII,

Denati v, Januarii, MDCCXXXVIII.

Occubuit plenus anorum; fidei spei et caritatis vixit. Qualis, opera loquentur in illo die.

In the nave, near the clerk's pew is this:

Under this stone is buried

The Rev. THOMAS HUDSON, A.M., Vicar of this parish,

Who died October 13th, 1743, In his 49th year.

In the north transept is this:

Here lyeth the body of

Mr. HENRY CARLETON,

One of the Jurats of this Corporation, Who died Oct. 224, 1771, aged 78 years. Also the body of MARY, his wife. Also the body of

The Rev. GEORGE CARLETON, A.M., Son of the above named Henry and Mary, Who was vicar of this parish, and one of the Jurats of this Corporation, He died November 27th, 1761, aged 43 years.

Adjoining the grave of Mr. Hudson is this:

Sub hoc marmore Beata resurrectionis In Christo, Spe requiescit, JOHANNES MYERS. Annos quadraginta, Hujus ecclesiæ vicarius.

Obiit die xxrymo, Octobris MDCCCXXXIV,

Etatis LXXVII.

In the north aisle of the church, near the west end, is a monument to the memory of

REVEREND PETER COLLETT, Rector of Denton, in the County of Sussex, and Curate of Rye 30 years.

He died May 6th, 1790. aged 55 years.

In the chancel of Saint Clare are memorials of the Chamberlains, the Coopers, the Smalls, and the Pigrans; in the high chancel, of the Hounsells and Butlers; in the nave, of the Kennetts; in the north transept, of the Watsons and Millers—all old families in the town, many of which are now extinct.

In the nave are several monuments to the Haddock family; and the following to one of the last of a French refugee family:

To the Memory of

Mr. WILLIAM DANSAYS, (Jurat of this Corporation.) He died 28th Aug., 1787. Aged 72 years.

Near the font, in the south transept, lie many of the Hope family, from A.D. 1732 to A.D. 1751, beneath two stone slabs, one of which, under the name of Judith, aged three years and four months, are the lines subjoined.

Grieve not, dear parents,

Nor in tears lament;

I am gone to Heaven;

To you I was but lent.

Against the south pillar, which divides the nave from the transept, is fixed a monument, surmounted with an urn bearing this inscription:

This Tablet is erected to the Memory of

THOMAS OWENS, Esq.

Who died the 12th day of May, 1769, Aged 62 years.

Likewise to the Memory of Mas, ELIZABETH WELLER, Who died the 7st day of December, 1781, Aged 72 years.

But more particularly to the Memory of MRS. CATHERINE OWENS. Who departed this life Jan. 31st, 1797, in the 90th year of her age.

Favor'd by Heav'n are those that yield their breath,
Free from those pains which oft embitter death;
More favor'd still, who quit this humble sphere,
Like ber, whose virtues claim remembrance here.
She fix'd her thoughts on the Almighty name,
And in the slumber the transition came.
It came, and bore her through the ethereal way,
To the blest regions of eternal day;
Where now, we doubt not, with the omniscient Lord (
Whilst raptur'd seraphs her fair deeds record),
Of life well spent she reaps the just reward.

Mr. and Mrs. Owens here mentioned were husband and wife, and Mrs. E. Weller was sister to the latter. The house and grounds situate just within the Land-gate was their property; and in the north-west angle of the garden wall the names of the two sisters are preserved on two bricks, which are thus inscribed:

C. O., 1762. E. W., 1762.

Both to the north and south pillars, separating the high chancel from the transept, is affixed a very handsome monument; the latter to the memory of Mrs., and the former to that of Mr. Woollett. On the top of the wife's is an urn, partly covered with a drapery falling gracefully over it, and an elegant wreath of flowers.

Sacred

to the Memory of

ELIZABETH, WIFE OF JOHN WOOLLETT,

of this town, Attorney at-Law,

Who died June 28th, 1810, aged 42 years.

From the tenderest regard to a virtuous woman, a most affectionate wife,

a faithful Christian, and a sincere friend, her afflicted

husband caused this tablet to be erected

Over Mr. Woollett's monument are the figures of Hope and Benevolence, the former supporting the latter, these verses being beneath:

Thy gentle arm, Benevolence, sustains Our fainting Hope; thy balm our life regains. Sacred to the
Memory of

JOHN WOOLLETT, Esq. Late of this town,

Who departed this life on the 23d March, 1819, in the 60th year of his age.

His lamented remains are deposited in this church.

Mr. Woollett was deservedly esteemed for his charity, benevolence, and liberality.

All that now remains to be written relative to our church history, is on the subject of its revenues, its property, and its expenditure, an important and not uninteresting portion.

In the celebrated parable of the Pharisee and the publican, the former, among other things, says, "I give tithes of all that I possess," which words prove two things: first, that tithes were payable on all kinds of property; second, that he prided himself on the conscientious payment of them. When the hierarchy of Rome succeeded to that of Jerusalem, however they might differ from the latter in points of faith, they were but too happy to adopt their principles as regarded the collection of tithes, and accordingly we shall find that they not only took tithe of all that was to be found on the surface of the earth, but even of the fish that were caught in the depths of the sea. Their grasping powers in this respect might be compared to the proboscis of the elephant, with which this animal is said to be capable of pulling down an oak and of picking up a pin.

The living of Rye has been a vicarage from time immemorial, at all events for more than three hundred years, as appears from the following letter, which will throw considerable light over this part of our subject.

"A letter directed from Doctor Sewell, vicar of Rye, unto Maistre Mayre and Juratts of the same in this wordys folowing (truly exemplified.)

"To the right worshipfull maisters the Mayre and Juratts of the toune of Rye, this letter be delivered in all goodly manner in hast.

"Right worshipfull Maistre Mayre, with all due reverence I recommend me unto your maistreship and to all my maisters your brethren juratts; so it is lately you directed letters to my Lord Abbot of Stanley, parson and proprietarye of Rye, in the which was comprised, that fro the church of Rye was withholden a yerely pension of 40s. by the abbot and his depute; and that Maistre Wikwike and Maistre Larke, in all their time, paide yerely 40s. to the use of the church And also that, by certayne yeres after my first entre lykewise I paide it, maistre mayre; it is not unknown unto your maistreship and many honest persons in Rye, that I dwelled in Rye longe season in Maistre Wikwyk's tyme, and was famylier, and logged in his vicarage with hym, and that season found him favorable to me, insomuch he was willing to resigne the benefice of Rye unto me, wherefore I was the more homelye to know the cause why he paide 40s. to the churchwardens, and his answer was unto me, that, when he was first made vycar, the toune of Rye had the ferme of the parsonage for many yeres, and whereas strife and debate was likely to be had bytwene the toune, so having the ferme of the parsonage and hym for certayne tithes, it was condicended bytwene them, for the eschewing of more misconvenyens, that he should have the ferme and the yeres that were graunted to the towne; but I think verilye ye have no presydents to shewe that he paide it yerely during all his life, and, after his dissease, Maistre Larke, being vycare, the executors of Maistre Wikwik delivered to Maistre Larke and his assigns the foresaid leese, and as long as he occupied the benefice of Rye I knowe well it was payd, for many payments of it passed thorowe my hands, and so, when he resigned the benefice to me, he delivered to me the foresaid leese and to myn assigns, and so, during the yeres comprised in the same, I paid yerely to the churchwardens 40s., and when the yeres of that leese were expired, the which was at the Feast of Saynt Luke, the yere of our Lord God 1511, eight yeres fynyshed and past at Saynt Luke Day last, I toke a new leese in my name of the abbot and covent for certayne yeres, and so, at that season, the old abbot, understanding how Maistre Wikwik, Maistre Larke, and I had made payments, and, as he said contrarye to his knowledge and also prejudicial to him and to his place, strongly and instantly required me, that in nowise I should pay it under payne and jeopardtri of losing my leese for he knew it for no deutie, moreover as continyng my own parte in processe and contynuanse of tyme, it may be prejudicial to me and my successors, the trouth unknowing why it is payd, whether the parson should pay it of his porcion or the vycar of his porcion, or els they both, or els no duetie, but onely furst by Mr. Wikwik's pleasure usyd and payd, during the yeres that were graunted to the toune as it is before rehersed; moreover I was never made secreat of the accompts of the churchwardens sens I was first made vicar, howbeit the law disposith the curat to be chief auditor of that manner of compts, and to know how the goods of the church be spent or alienate; also it was never charitable required of me, whi it was not paid (but the last summer the churchwardens complained to Mr. Commissarye); good manners would, they should first have knowen what I wold have said, and not so sodeynly, without my

knowledge, to have made any such buysnes. I know well the causes of it. I pray to God to make hym a good man, and another season I trust he will knowe his fawts. Also, moreover, my lord abbot, now being, hath required me to make no such payment, except it can be shewed his dewtie under his chaptre seale, and, as he hath reported to me he hath sent such worde to you in writinge, notwithstanding all this foresaid premisses. Especially for the love of God and secondary for unitie and peace to continue between my parishioners and me, and for that that any froward person should report, in tyme coming, that by my meanys the church should be putt from his right, or that I should be causes of any dissencions betweene the abbot and the toun. I am right well contentyd that, now Ester next coming, my depute to pay to the churchwardens 40s. for the yere ended at Saynt Luke Day last past, and so yerely every Ester during the tyme which I have the ferme of the parsonage. And as for the arrearages of other seven yeres incresed in my tyme, likewise I am contentyd to pay at Michelmesse next coming 40s., and so yerely at that same feast 40s., until the sum of 14l. To be fully contented and payd. Moreover the churchwardens receyvyth yerely the 4th penny of the tramellyrs in summer; why the church should have any such tythes or els any te porall manner to receyve such (I am in doubt) notwithstanding, for the causes before rehersed, during my lyfe as continuing my title, I will not interrupt it, by God's grace, who evermore preserve, you and all the hooll towne in prosperitie of body and soull. Amen.

But

“Your bedman, THOMAS SEWELL, Vicar. “Dated apud London, May 26th, 1520.”

The rectory of Rye was, in 1363, appropriated to Stanley Abbey, Wilts, and was valued at 3l. per annum, as mentioned in Dugdale's Monasticon; while Tanner, in his 'Notitia Monastica, informs us that Maud the empress built a Cistercian abbey at Stanley to the honour of St. Mary A.D. 1151.

From the abbot of Stanley the rectory passed into the hands of the Bishop of Winchester, who still holds it. This change probably occurred about A.D. 1546, when Henry VIII issued his last act of dissolution, and when he founded deaneries and chapters by converting the priors and monks into deans and prebendaries, endowing them with funds from the dissolved monasteries, in eight different sees, of which Winchester was one, the bishop of which latter then became rector of Rye.

At the commencement of the sixteenth century, if not before, the town of Rye, through the mayor and jurats, were the lessees of the parsonage, but, previously to 1520, to prevent disputes they surrendered the lease into the hands of the vicar, and the parsonage was probably thus held by successive vicars down to a very late period; for though the hiatus in our accounts after 1570 prevents our certain knowledge on this point, yet by a memorandum, left by the Rev. Edward Wilson, who became vicar in 1700, we learn that he was the lessee, and from certain words that the parsonage had so been held before his time. Whether his immediate successors (the Rev. Thomas Hudson and George Carleton) hired it we cannot say, but we should suppose it was not taken by the Rev. Mr. Sneyd, who succeeded to the vicarage in 1761, but never resided in the parish. The last lessee of the parsonage was one of the Lamb family, who held it until 1837, since which time the agent of the Bishop of Winchester has always collected the tithes due to him.

We are enabled to make out a pretty correct list of the vicars of Rye from the close of the fifteenth century down to the present year 1845.

We find that Doctor Sewell was vicar in 1520, and as he mentions two of his predecessors, we shall be justified in placing the first as early as 1500, when the list will stand thus:

1500. Maister Wikwyk.

1510. Maistre Larke.

1513. Doctor Sewell.

1525. Master William Inold, D.B.,” dean of Battle and vicar of Hothton, beside Wye, Kent. Wye belonged to the abbot of Battle.

1545. Rev. John Philpott.

1574. Rev. Richard Fletcher, afterwards Bishop of Bristol, and finally of London.

1583. Rev. John Prescott.

1596. Rev. Roger Smith, whose induction is thus recorded: March 16th was the Rev. Roger Smith, M.A., instituted vicar of Rye, and took his possession. April 3d, read the book of Articles, according to the statute. The bishop's authority was dated March 6th.”

Bracegirdle.

1601. Rev. 1618. Rev. Thomas Warren.

1650. Rev. William Russell.

1653. Rev. John Allen.

1666. Rev. Joseph Elmar.

1682. Rev. William Williams.

1700. Rev. Edward Wilson, of whom we have the following memoranda, left by himself: "I was born at Kirby Steven, Westmoreland, May 15th, 1682; admitted into St. John's College, Cambridge, and took my degree of B.A.; was presented to the vicarage of Framfield, Sussex, by the Right Hon. Thomas, Earl of Thanet, in 1686; and was afterwards presented to the vicarage of Rye, by Thomas Bromfield, of Lewes, Esq., lord of the manor of Brede, to which the presentation to this vicarage is annexed. In 1700 was instituted, on October 8th, by John Lord Bishop of Chichester, and inducted Nov. 5th; gave my assent and consent to Book of Common Prayer, and read the 39 Articles, publicly in the said church, Nov. 17th,"

1739. Rev. Thomas Hudson.

1744. Rev. George Carleton.

1761. Rev. Mr. Sneyd. This gentleman was also rector of Jevington, a village to the NW. of East Bourne. He seems to have been a man of literary habits, having possessed some valuable old MSS., as mentioned and enumerated in Horsfield's History of Sussex."

1795. Rev. John Myers.

1834. Rev. Henry Cooper.

In Catholic times, besides the vicar, there were several other priests attached to the church, as we see frequent entries of wine for the clerks in the choir, which clerks were priests. These received their appointment from the bishop of the diocese, or some other dignitary of the church; at all events, no layman held the patronage of a benefice before the Reformation. From the time of Edward the Confessor to the year 1247 the patronage of the church of Rye was in the hands of the abbot of Fiscamp, in Normandy, when it was resumed by Henry III, and most probably was then, or shortly after, bestowed on the lord of the manor of Brede; for we have seen that the Rev. Edward Wilson states that the presentation was annexed to this manor; and it also appears, from Horsfield's 'Sussex,' that the abbot of Fiscamp was lord of the manor of Brede, which was a branch of that of Battle, and enjoyed similarly great privileges with this. If this be correct, the patrons of the vicarage of Rye have been the undermentioned:

1041. Abbot of Fiscamp, in Normandy.

1295. William de Echingham, lord of Brede manor, and his heirs.

1542. Sir Anthony Browne, afterwards Earl Montague.

1603. John Bromfield, Esq., and his heirs.

1690. Thomas Bromfield, Esq.

1724. Spencer Compton, Esq., and the Comptons, Earls of Northampton.

1782. Earl of Burlington, who married Lady Elizabeth Compton, and by right of his wife, became lord of the manor of Brede and patron of Rye church.

1834. The Countess of Burlington, on the death of her husband.

In 1841 the late Thomas Cooper Langford, Esq., purchased the manor of Brede, but not the advowson of Rye. Whether the two could be separated is not a question to be decided by us.

When we speak of the revenues it must be understood they are of two different kinds, and applicable to two different purposes; one consisting of tithes and fees, appropriated to the maintenance of the priests, and the other of rents, certain payments, collections, and finally of rates, intended to provide for the repairs of the edifice, and to furnish all things necessary for the due administration of the religious rites and ceremonies of the church. And first we will speak of the last.

The churchwardens received a sort of quit-rent for certain tenements and other property in the town, of which this is a list, in the year 1536.

Thomas Chesman's principal tenement, lying on the			
south side of the conduit	0	5	0
Henry White, do., Watchbell street	0	4	0
William Meude, do. and cellar, do.	0	2	0
Nicholas Sutton, tenement, West Cliff	0	0	6
Robert Syterne, do.	0	0	4
John Crasby, do.	0	0	6

Thomas Alyn, do.	0	0	4
John Baudwyn, do.	0	0	2
John Swane's little tenement, Middle street	0	0	8
John Wymond, do.	0	0	8
John Shurley, for the Greneball	0	0	2
Do., tenement, called Le Crowne	0	1	0
Do., for tenement	0	0	4
John Benet, do. in the Longer street, near the Strand-gate	0	0	8
Do., a stable	0	0	2
Thomas Batteler, tenement, Longer street	0	0	2
Do., do.	0	0	2
John Fletcher, do.	0	0	6
John Cornyssh, do.	0	0	6
John Gerney, a garden	0	0	3
Nicholas Truston, tenement	0	0	2
John Poten, do.	0	1	0
Robert Sogge, garden	0	0	8
Do., tenement, 2lbs. wax	0	0	0
Clement Adam, do.	0	0	4
John Folkyn, garden without Landgate	0	1	4
Nicholas Whyte, shop in the Market-place	0	0	4
John Edall, tenement next the churchyard	0	1	0
Total	1	2	11

The next list is entitled in Latin: the English is, the farm or rent of lands and tenements belonging to the said church of Rye.

Robert Barnes, tenement	2	13	4
Thomas Adam, ferme of Mounts	1	6	8
Hugh Sexton, his house	0	12	0
Robert Cooke, his tenement	3	0	0
Matthew Bygman, house	1	0	0
Wyberne's land for the lamp, per ann.	0	12	0
William Wyllykyn, house	0	0	0
John Beverley, do.	1	0	0
Do., do.	1	0	0
Catherine Handell, do.	0	10	0
Thomas Gossip, do.	1	4	0
Leases	12	18	0
Rents	1	2	11

The difference between ferme and rent seems to be this: the latter was a quit-rent, the property being in the holder, and not in the churchwardens; while the former was their bonâ fide property. One quit-rent was an annual payment of two pounds of wax, a great deal of which was used in the composition of the tapers used in Catholic churches.

The next source of revenue arose from fish, one portion of which was designated "Saint Mary's share," she being the patroness of the church.

William Rodes	0	2	6
Richard Berde	0	1	9
Cokawayne	0	1	9
William Janson	0	7	6
Davye Cork	0	7	6
John Wyvell	0	1	11
William Teel	0	6	8
Raffe Woodrowe	0	1	8
___ Blakman	0	8	4

John Tayller	0	5	0
Thomas Wryght	0	7	6
Thomas Bennett	0	7	6
Thomas Dyne	0	7	6
Mayster Nycoll	0	0	6
Total	3	8	7

There was a second receipt from the fishery, called "Tramell Money." Whether the tramell net was the same as the modern trawl we are unable to say. Under this head was collected, from twenty-four individuals, some of whom are the same as those above named, the sum of 2l. 5s., making a total of 5l. 11s. 7d.

In another year appears a payment in kind from the fishermen, consisting of so many herrings, some paying as high as two hundred and a half each, one eight and a half, and others as low as a quarter of a hundred. They were valued at 8d. Per hundred, and as the whole amounted to 1l. 6s. 10d., there must have been about 40 hundred. The fishery yielded yet another payment, as the following heading shows:

"The receipts of such boats as were at Jernemouth, in the first year of the reign of our sovereign Lord King Edward the Sixth."

There were sixteen boats, and they paid the churchwardens the sum of 8l. 12s. 4d., being an average of 12s. 9d. For each boat. Jernemouth is the ancient name of Yarmouth.

By another entry it would seem that the tramellers paid after the rate of one penny per week per boat; and that the priest also paid 17s. 10d. For maltod (or tax) of the tramellers. To understand this it must be recollected, that independent of payments to the churchwardens, the fishermen paid a tithe to the clergy, and this seems to be a sort of rate paid by them towards the support of the church.

There is yet one more item of fish, first occurring in 1546.

It is called "Flewers;" this was the sum of 11s. 6d. Collected from 13 boats, being not quite a shilling a boat. Flewers were, I believe, the young fry of some larger fish.

Thus, then, the several collections, under the head of fish, were these:

Saint Mary's share, being per boat	0	4	9
Tramellers or Trawlers, do.	0	2	10½
Boats that went to Yarmouth, do.	0	12	9
Flewers, per boat, at home, about	0	0	10
Do. do. At Yarmouth	0	4	8
The priests' maltod or tax	0	17	10
Herrings paid in kind, at per hundred	0	0	8

The following show other miscellaneous sources of revenue in 1533:

Received for the great bell for Master Marche	0	1	0
Burying in the church	0	8	8
Burying of a Spaniard	1	0	0
The cross for do.	0	0	8
Do. at Marshall's burying	0	0	4
Breaking the ground in the church	0	6	8
For wasting of wax, that is, of candles or tapers at a funeral	0	1	0
For the bell at the month's mind of Mr. Carpenter	0	1	0
Do. the twelfth do. Of Mr. Marche	0	1	0

Some few other receipts are shown in an earlier page, and we may here conclude this head of them with observing, that they remained the same down to A.D. 1570, when our accounts close, until A.D. 1710, when we find ourselves arrived at the era of church rates, which had then superseded all other methods of raising money for the support of the church and for the performance of its ceremonies.

Doctor Sewell, in his letter of 1520, disputes the claim of the churchwardens, but consents to pay, while he is vicar, the annual sum of 2l., with certain arrears amounting to 14l.; but all the payments we

can find are these, viz.:

In 1520, 6l.; 1523, 2l.; 1524, 2l.; and in 1525, 21., amounting to 12l.; when probably the reverend doctor died, as no payments appear after this last year.

We must next examine the revenues of the parson and vicar. That of the former is contained within a small compass, consisting of the tithes on corn and hay, commonly called the "Great Tithes," and these were commuted by the Bishop of Winchester, under the new Tithe Act, on March 8th, 1839, at the annual rent-charge of 315l., to commence from October 1st next following. Previously to such commutation the following preliminaries were agreed to by the tithe-owners and the tithe-payers:

"That the parish contained 2399a. Ir. 33p. Of land. That the total quantity of land in the parish subject to any kind of tithe was 2047 acres.

"That the whole quantity of arable land was 567 acres.

"That the remainder of the land subject to tithe is pasture, with the exception of 182 statute acres of hops.

"That there is no glebe land in the parish, nor any lands exempt from the payment of tithes.

"That the rectorial tithes consist of the tithes of corn and hay.

"That the rest of the tithes (including hops) belong to the vicar.

"That there are no moduses nor compositions.

"That it was claimed by the vicar (and assented to by the agent of the Lord Bishop of Winchester) that the vicar was entitled to the prescriptive annual payment of 12l. 10s. From the rectorial tithes, by way of augmentation, which is not to be affected by the commutation."

It was proposed by the landowners and assented to by the vicar, that the ordinary tithes on hoplands should be taken at four shillings per statute acre.

The vicarial revenue consists of a greater number of articles than the rectorial, as we shall proceed to show.

Doctor Sewell, in his letter of 1520, says, "The churchwarden receiveth yearly the fourth penny of the tramellers in summer; but why the church should have any such tythes I am in doubt;" from which words we gather that the vicar received a tithe on fish, and this is further corroborated by the memorandum left by Mr. Wilson, the vicar, in 1700, wherein he says, speaking of the vicarial revenue, "Mackarel and herrings, at three farthings per score, out of every boat that went to the said fishing every season." Whether he collected this tithe he does not tell us; but he enumerates the following, as forming the income of the vicar: "The tithes of hops, which he recovered in 1718. Vicarial tithes, at 1s. Per pound. Offerings at twopence per head, collected by the clerk on Easter Monday. For the great bell, when rung at a funeral, eightpence; the same for the fifth bell since they were cast into six. Churching a woman, sixpence. Registering a christening, sixpence; which he allowed the clerk. Registering a burial, sixpence. Publishing banns, one shilling. A wedding, five shillings (the same if the woman lived in the parish and married elsewhere). Breaking up ground in the body of the church, six shillings and eightpence (for a stranger, double). Breaking ground in the church-yard for a stranger, six shillings and eightpence. For certificate people he usually took half fee, and often less. Writing an affidavit, sixpence. A certificate out of register, sixpence. Certificate for banns, one shilling."

When the tithes were commuted in 1839, it was agreed that

The vicar should receive, as a rent-charge for his ordinary tithes,			
per annum	4	1	0
For his extraordinary tithes on hops, after the rate of 20s. Per acre,			
and as these were estimated at 182 acres, they yielded	182	0	0
He receives from the parson or rector, by grant of King Charles II	12	10	0
	604	10	0

To this must be added the fees, which are as under, viz.:

Churching a woman	1s.	0d.
Registering a christening	0	6
Publishing banns	1	0
Wedding	7	6
Breaking the ground in the churchyard for a stranger	6	8
Making out a certificate	2	8
Do. marriage do.	3	0

This gives a very handsome income; but in estimating it we must recollect that the vicar is rated to the poor at 500l. per annum, and as there are never less than four, and sometimes five books in a year, at 1s. In the pound, we shall see this is no small drawback, to which also must be added the expense of a curate, as the town is populous, and there are three services in the church every Sunday, and prayers every Wednesday and Friday.

Among the corporation muniments we found this paper, entitled-

"An extract from the register at Lewes, made July 16th, 1725, being a terrier of all the possessions and rights belonging to the vicarage of Rye, made the 15th day of September, 1635.

"Imprimis. A vicarage-house and an out-kitchen thereunto belonging, two gardens, the one of them bounding to the churchyard south-east, and to the lane going into the Butchery row north-east, from thence to the lane that leadeth to the tenements of John Crouch north. The kitchen garden, or garden behind the house, boundeth to the tenements of John Kemp south-west, to the lands of John Crouch north, to the church-yard south. They are both in quantity near upon 20 perches. "Item. All tithes whatsoever within the said parish of Rye, except the tithe of corn and hay, are paid to the vicar.

"Lastly, for glebe land, there is none, that we know of, or ever heard of, belonging to our vicarage, only our vicar hath the herbage of our two churchyards.

(Signed) "CHRISTOPHER BLACKWOOD, Curate.

"ANTHONY NEWTON, The mark of JOHN FOSTER, Churchwardens.

"William Starkey. Signum Marci Dases.

"John Cooper. Signum Roberti Cooper.

"Daniel Spie.

"Examinatur die prædict. Per Robertum Walter. Prothonotarius et regist. Deput.

"This is a true copy. Witness my hand,

"EDWARD WILSON, Vic. De Rye."

Mr. Wilson rebuilt the vicarage in 1701, and in consequence of this expense, we presume, he was enabled to get off the tenths and first fruits, by the assistance and encouragement of the Bishop of Chichester.

The gardens mentioned in the foregoing description of the vicarage were situated thus: the first occupied the ground running east from the house to the little churchyard, at the north-east end of the church, and ran back as far as the ground on which the row of houses now stands facing the north side of the church, at the back of which was formerly a lane leading from the market or Butchery into what is now called Middle street. This lane was called Vicarage lane. The vicar was allowed to sell this garden to enable him to rebuild his house.

The small churchyard here mentioned and the large yard must constitute the two, the herbage of which is said to belong to the vicar.

In 1536 we gave an account of quit-rents payable to the church on certain properties in the town, of which we lost all trace after the year 1570, until 1704, when we found in the parish register the following entry: "The copy of a rent-roll of the rents and revenues arising out of certain lands and tenements within the ancient town of Rye, Sussex, which rents are to be collected by the churchwardens of Rye, for the discharge of a rent they stand charged with to the crown, payable yearly upon September 29th.

LAND-GATE WARD,

Thomas Lane, late Spain's, formerly Barbam's	0s.	2d.
Widow Baker, tenement, late Spain's	0	2
Waters, late Meadows, formerly Stevens	0	4
John Chittenden, ten., late Sharp's	0	2
	0	10

STRAND-GATE WARD.

Robert Wold, late Furbee's, formerly Mannooch	5	0
Mr. Butler, late Petter's, formerly Sir John Faggs	0	3
Robert Smith, Benson's, Mark Thomas	0	2
Richard Gravener, late Sowles	0	4

Robert Hounsell, Malpass	0	2
Thomas Moor Cronche's	0	6
George Weeden, late Symonds, formerly Gees	0	3
The heirs of Widow Elphick	0	6
	7	2

MARKET WARD.

Robert Walsh, late Brad's heirs, Butchery	0	4
George Burwash, house and shop, adjoining the churchyard	0	4

MIDDLE STREET WARD.

Mr. Tucker, late Jeake, formerly Palmer	0	8
William Yoe, ten., late Jeake, formerly Michl. Jacob	0	8
Mr. Smith and Widow Petter, tenement, late Smith's, formerly		
Crouch's, called Green Hall, near the churchyard	0	2
	1	0

BADDING'S WARD.

John Adams, late King, a tenement in the old churchyard	2	6
Thomas Piggens and the heirs of William Oake part, late John Parker and Thomas Seale,		
formerly Bates and Robert Cadman	1	0
John Crouch, late Thomas Crouch, formerly William		
Slayton's	0	6
Mr. John Slade, two tenements, late Chiswell's,		
formerly Saunders	0	8
Jacob Scarvil and John Broadbridge, two tenements,		
late Thomas Dagard's	2	0
	6	8

WATCHBELL WARD.

Mr. John Slade and John Edwards, two tenements,		
late Richard Parker	2	0
The widow of Henry Swaine, a house, late Robert Swaine Heirs of William Oake,		
for the ground (the Quakers' burying-place)	0	2
Ditto, tenement, late Beel's	2	0
Heirs of Mr. Francis Young, for a piece of waste ground late Leonard Symon's,		
on the West Cliff	2	0
	8	2
Total	£1 4	6

This is a true copy of the church's rental, taken from a parchment roll, in the year 1704, by me.

Witness my hand,
Edward Wilson, Vicar.

An annual fee-farm rent, issuing out of the church and church-yard, is paid by the churchwardens, the origin of which has hitherto been unknown, until, on searching the old account-book, we think we have been able to trace it out. From a remote period several houses and lands were subject to crown rents, and an officer was appointed to collect them by the sovereign, who was called the king's bailiff, and sometimes the water bailiff. Some of these rents, we have seen, were given up to the corporation in 1585, and the last rent was on the house standing at the top of Conduit hill, and which was redeemed in 1822. The rent we are speaking of, still paid by the churchwardens, was probably put upon the ground forming the site of the church and its yard at the time when, on the destruction of the former edifice in the Gun-garden, the present one was erected, at the close of the twelfth or commencement of the thirteenth century. The following are the various entries showing the payment of this rent, the first being in 1523:

1523. Paid Mr. Wymond, for rent of the church	0	5	0
1550. Paid Edward Wylles do.	0	5	0
1558. Paid Mr. Sackfield's man, for rents of the church,			
due unto the Queen's Majesty	0	13	8

Paid to Mr. Oxenbrige, for the town's rent	0	5	0
Do. Church rent and churchyard	0	5	0
1560. Paid the town clerk for a rent due to the Queen's Majesty	1	4	0
Do. Water-bailiff, for the church and churchyard	0	5	0

From the loss of books, we must pass on to-

1747. Paid John Hickmant 2 years' rent	5	8	0
1783. Do. Exrs. Of Lord Faversham	6	16	8
1791. Do. Earl of Radnor, 2 years' fee-farm	2	0	0
1795. Do. do. 2 do.	2	5	0
1796. Do. do. 1 do.	1	4	0
1800. Do. do. 1 do.	1	7	4
1810. Do. do. 1 do.	1	15	0
1822. Do. do. 1 do.	1	5	0
1825. Do. do. 1 do.	1	11	8
1830. Do. do. 1 do.	1	5	0
1832. Do. do. 1 do.	1	11	8
1845. Do. do. 1 do.	1	11	8

And this last is now the settled rent.

In referring to the quit-rents due to the church and the fee-farm rent payable by it, we perceive the old adage of "Nullum tempus ecclesiæ" reversed. She has lost her revenue and retains her debt.

And here we leave the church, this venerable building, which, after the lapse of 600 years, and after all the ravages of fire and of time, still stands a memorial of the great labour and skill originally bestowed upon it; and although we cannot say with Stowe, it is "a church of a wonderful beauty," yet we may perhaps agree with Jeake, that it is "the goodliest edifice of the kind in the counties of Kent and Sussex, the cathedrals excepted." Long may it stand, and long may its roof and aisles re-echo the sounds of the pure Protestant doctrines which are now taught therein. Long may her ministers, with zeal and honesty, preach these doctrines, to the honour of God and the salvation of those who assemble within its sacred walls.

THE FRIARY

Is the next ecclesiastical edifice, in point of time, the remains of which, though much changed from the original, are still standing about half-way down the Conduit hill, on the east side. Having given its architectural character in another chapter, under the head of antiquities, we shall here confine ourselves to its religious one. The only information hitherto possessed by us is contained in these words of Jeake: "Rye had a monastery of the Friars Heremites of Saint Augustines, the chapel whereof is yet standing, erected anno 16 Henry VIII, and dissolved by him shortly after, with the first dissolution, in the 27th year of his reign, because the revenues were not 200l. Per annum;" and he founds this opinion on a certain memorandum in the town records, stating that the roof of the building was erected in that first year 1524. The house of Austin Friars is mentioned as far back as the 37th Edward III, A.D. 1364, and when it was dissolved by Henry VIII, the site of it was granted by him to Thomas Goodwin. In 1432 Thomas Sackville, Knt., gave, by his will, dated in December of the same year, to the brothers Augustin of Rye, 6s. 8d. By a careful inspection of the old accounts of the churchwardens we have gleaned a few more particulars, which we will now lay before our readers; and had Jeake looked into this book, which he would have found in the court-hall, to which, as town clerk, he had access, he would have seen that this friary was erected earlier than he says; because in the will of John Bewley, quoted under the head of the Church, and which is dated March 12th, 1517, he would have read these words: "Item. I bequeath to the house of Friars Augustines, within the town of Rye, eight shillings." Furthermore he would have read, "that in failure of heirs, certain tenements are to go to the churchwardens, to keep an annual obit for the good of his soul, for which they are to pay ten shillings to the vicar of the church; and that if the prior of the Friars Augustines for the time being will be personally present, he shall receive such like stipend as other priests of the church have. Lastly, should the churchwardens fail to keep the obit, then he directs that the profits of the tenements shall fall into the hands of the Friars Augustines, on condition that they should keep the obit yearly at the Friars."

These extracts show the existence of this fraternity seven years before the time fixed by Jeake; while the following tend to throw still further light on its history:

1519. Paid for rent to the Friary, for Bayle land and Mounts	0	6
1520. Do. For rent of Mounts and Bayle's land to the Friary clerk	0	6
1523. Do. do. Mounts land to the Friary clerk	0	6
1524. Do. do.	0	2
1529. Do. do.	0	2
1533. Do. do.	0	2

This is the last rent we can discover to have been paid by the church to the Friary, and therefore we may conclude, with Jeake, that it was dissolved A.D. 1535, that is, very shortly after this time.

As we repeatedly meet with this word "Mounts" occurring before this period, and continuing down to a much later one, it may be worth while to endeavour to fix its locality.

In an early part of our history we have shown that Saint Bartholomew's Hospital stood in the grounds immediately to the north of Dead Man's lane, at the back of Mountfield House. This house stands on a mount, and in the fields above are other mounts or elevations, which gave the name to the spot, and which we shall be able to trace down to the present day.

We have been unable to fix the time of the dissolution of the hospital, and therefore can only surmise, that on this event taking place, the lands belonging to it passed into the possession of the church. In the Customal, bearing date A.D. 1568, the hospital is mentioned; but as this was copied from a much older one of the reign of Edward III, all was re-entered in the newer, though some of the articles were become obsolete. That relating to sanctuary is retained, although this was in a great measure abolished by Henry VIII, and therefore the retention of the rules of the hospital is no further proof of its existence in 1568 than that relating to sanctuary is of this privilege having been in full force, which, we have reason to believe, was not. Therefore we argue, that as we shall show the Mounts to have belonged to the church as early as 1513, the hospital had then been dissolved. The subjoined are the proofs of our assertion, taken from the receipts of the church:

1513. Received for ferme of Mountes, tenements, and land which holdeth to ferme John Carysford, per ann.	1	6	8
1514. Do. For Mountes, berne, the houses, and 4 acres of land, the tenant to keep sufficient repairs	1	6	8
1516. Do. Mounts, tenements, and land of John Carpenter	1	6	8
1534. Do, of Thomas Adam	1	6	8
1546. Do. Of Robert Cowp	2	0	0
1563. Do. Of Mr. Gaymer and others	5	6	8
1570. Do. Of John Bayly, jurat	5	6	8

Thus far the churchwardens' accounts, from which it appears the property was vested in the church as early as 1513, and so continued to 1570, and that from 1519 to 1533 she paid a sort of quit-rent to the Friary, but which ceased at that time, when the whole rent reverted to the churchwardens.

This property appears again in the church rates of 1755, from which time to 1776 it belonged to Mr. William Davis, and is called Mounts and Munts. In this last year, on the marriage of Thomas Phillips Lamb, Esq., with the daughter of the above-named gentleman, the present house was erected and occupied by Mr. Lamb, and assumed the modern name of Mountfield.

In 1572 many French Huguenots fled to Rye to escape persecution in their own country, and it is said the Friary was given up to them, partly to reside, and partly to perform divine worship in; and two entries in the register of burials in 1579 and 1580, of a Frenchman and a French child who died there, confirm this report.

The Friary, after this, not having been applied, that we are aware of, to any religious uses, we shall here close our history of it, referring our readers to the chapter on antiquities for an account of the various transmigrations it has since passed through.

CARMELITE FRIARS.

An old building, situate on the south side of the churchyard, has always been considered as a religious edifice of some kind, but what it was exactly has been hitherto unknown. Now we think this doubt may be cleared up, and we may safely consider it a house of Carmelite friars, for that such a house existed in Rye is plain, from the fact that the same Thomas Sackville alluded to before did, by his same will, give to the brothers Carmelites of Rye the sum of 6s. 8d. This Thomas Sackville, who most probably was a relative of the Dorset family, married Margaret, daughter of Sir Edward Dalingrig, of Bodiam Castle, sister and coheir of Sir John Dalingrig; and this union brought him in connexion with this part of the country, and will help to account for his leaving these sums to the different friars of Rye.

PRESBYTERIANS.

Though Presbyterianism was established in Scotland at the close of the sixteenth, it did not rise into any importance in England until the seventeenth century. When Charles I, fearing to be taken prisoner by the Parliament army, fled from Oxford in 1646, and threw himself for protection into the Scotch army at Newark, the latter, more intent on the establishment of their religion than on the preservation of their honour, seem to have adopted that too-celebrated maxim of the Jesuits, "the end sanctifies the means." After preaching against him from the pulpit, they treacherously sold him to the Parliament, with the double purpose of obtaining money and of destroying episcopacy in his person. Thus in 1648 we find the Presbyterian became the established religion of the country.

From this last year we may date the rise of Presbyterianism in the town of Rye, at the head of which were Samuel Jeake the elder, Thomas Tournay (some time mayor), Thomas Miller, Samuel Jeake the younger, and Thomas Markwick.

In 1653 the elder Jeake was elected registrar of births, deaths, and marriages, as recorded in the church register, which would seem to imply that the church was then in the hands of the Presbyterians. This office he resigned in 1656, and after the restoration of Charles II in 1660, they became a persecuted sect, as is set forth more fully in the biography of the Jeake family. We conclude the church was in their hands at the time above mentioned, because otherwise the Presbyterians would have had a place of worship of their own; but such was not the case.

On the death of the second Charles, in 1685, the Presbyterians once more raised their heads in Rye, when the elder Jeake, who had been before compelled to leave the town to avoid prosecution, returned in 1687, and on May 29th, six days after his arrival, a meeting was publicly held, at which he spoke, for it must be remembered he had always been a preacher among them. But it was not until the accession of William and Mary, in 1689, that full toleration was enjoyed by the Presbyterians. After this time we may suppose this religious body to have increased in numbers, though it was not until the year 1703 that they had any public place of meeting, when the wife of the second Jeake erected one in the Mermaid street, on the east side of his house, and this building still goes by the name of the meeting-house, though now a private dwelling. Mrs. Jeake obtained a licence from the mayor and jurats in 1703 to preach in this building. The following are the words of the licence, as recorded in the books of the corporation:

"May 10th, 1703. At this hundred was appointed and licensed the house purchased by Samuel Jeake, late of Rye, merchant, deceased, of Robert Hambleton and Mary his wife, and since was built by Elizabeth, widow of the said Samuel Jeake, situate and being in the Middle street, adjoining to the now dwelling-house of the said Elizabeth Jeake, in Rye aforesaid, to be a house of public worship in the town of Rye aforesaid, for a certain congregation or assembly thereunto belonging."

How long the Presbyterians occupied it does not appear; but in 1773 it passed for a period into the possession of the Wesleyan Methodists, and at this present time we are not aware that a single Presbyterian can be found in the whole town of Rye.

QUAKERS.

The Quakers are a denomination of Christians, which was first formed by George Fox about the middle of the seventeenth century, and some of their body settled in Rye at the close of this or the commencement of the following one, for in the church register of burials are the following entries:

1705. Anne, wife of Humphrey Carder	a Quaker.
1706. Edward Casher	do.
Elizabeth, wife of William Oake	do.

1709. Mary Symonds	do.
1711. Margaret Brook, widow	do.
Thomas Seale	do.
1720. Sarah Seale, widow	do.
1721. Jeremy Onke	do.
1723. Humphrey Carder	do.
1731. Garner, son of Thomas Carder	do.
1735. — Carder	do.
1726, Thomas Allen, journeyman shoemaker	do.

This is the last entry, and we may conclude that about this time they either died off or left the town, for in 1753 the Baptists purchased their meeting-house, which had previously been closed for some years. This is the chapel which is still, after the lapse of nearly a century, occupied by them, standing at the top of the Strand hill, on the south side. In what year the Quakers erected this place of worship does not appear; but having seen, some pages back, that they had a burying-ground as early as 1704, one would be led to believe they also then had a meeting; but this still leaves us in doubt, because we find some Quakers, if not all, were buried in the churchyard, or at all events, had their deaths recorded in the register, which, we suppose would not have been the case had they been interred elsewhere.

Attached to the Baptist chapel is a burying-ground, and in which a son of their first minister was buried, very soon after his taking possession of the chapel, and therefore we conclude this is the identical spot in question.

It is worth of notice, that when the Quakers sold their meeting to the Baptists, they reserved to themselves the right of holding a meeting in it at any future time, when any of their members might come to the town and choose to do so; and this right was exercised in 1835, though in justice to the present Baptist minister, the Rev. Andrew Smith, it must be remarked that the Quakers who then attended were not aware of their right, until informed of it by him. Among the few who then held a meeting in this chapel was the celebrated Mrs. Fry, so well known for her extensive charity and general benevolence and philanthropy.

BAPTISTS.

The first Baptist church was formed in Rye A.D. 1750, and in 1753 the Quakers' meeting-house, being shut up, was purchased by them, together with the burial-ground at the back: but, being in a dilapidated state, was pulled down, and the present chapel erected on the site.

The following are the names of the ministers ordained from that time to the present to this place of worship:

- 1750. The Rev. Charles Rodgers, who was removed to Exeter.
- 1760. Rev. Morgan Edwards.
- 1767. Rev. Thomas Purdy.
- 1811. Rev. James Rees.
- 1821. Rev. Andrew Smith, who is the present minister.

In 1811 the Rev. Thomas Purdy, having become advanced in years, the congregation appointed the Rev. James Rees to assist him; but this not being pleasing to the former, and he being supported by his friends in opposition to this arrangement, a schism unfortunately took place, when Mr. Purdy, having raised contributions from his followers, purchased the house adjoining to the chapel, for which he obtained a licence, and performed divine service there up to the time of his death in 1817. This house is now attached to the chapel, and is the residence of the minister for the time being.

On walking round the cemetery we notice the following tombs:

1753. James, son of Rev. Charles Rodgers, and Hannah, his wife.

Sacred
To the memory of the
Rev. Thomas Purdy,
Who (during a period of 50 years)
Faithfully discharged the duties of a Christian Pastor

over the Baptist Church in this town.

Obiit Feb. 13th, 1817,

In the 80th year of his age. The memory of the just is blessed.

Sacred

To the memory of

Margaret, wife of David Stonham,

Who died Sept. 19, 1825, aged 53 years.

The patient soul-the lowly mind

Shall have a large reward.

INDEPENDENTS.

Out of the schisms which occurred among the Baptists arose the Independents in the town of Rye, who, after the death of Mr. Purdy, in 1817, built the little chapel now standing in the Watchbell street, on the north side, towards the green. The following are the ministers who have officiated there since its erection:

1817, July 24th. It was opened by several ministers from London; but the settled minister was the Rev. George Todhunter.

1822. Rev. Mark Noble.

1825. Rev. John Wood.

1832. Rev. John Wilmore.

1843. Rev. William Knight.

In this little flock another separation took place in 1842, owing to some misunderstanding between them and their pastor, Mr. Wilmore, which resulted in the trustees getting possession of the chapel, and appointing Mr. Knight to officiate therein; when Mr. Wilmore, with those of the congregation who followed his ministry, performed divine service in a room fitted up for the purpose until 1844, when a new chapel was built by them without Landgate, on the right hand of the road, just where it turns off into the Marsh, in which they have ever since assembled.

WESLEYAN METHODISTS.

In priority of date this body takes precedence of the Independents, but, as the latter arose so completely out of the Baptists, we thought it right to place them where we have to preserve the continuous thread of our history.

Without pretending to go into anything like a detailed account of the first rise of this religious body in Rye, we may remark that their first public place of worship was in the building in the Mermaid street, originally erected by the widow of Jeake for the Presbyterians, and this was occupied by them from 1773 to 1789, when a chapel and a house for the residence of the minister were built, where the present one now stands, by the liberality of Mr. John Haddock, a member of their body, a man deservedly respected by all his fellow-townpeople for his great charities, being truly pious and liberally minded. He died in 1783, and the Wesleyans in gratitude have recorded his piety and his virtues in the *Methodist Magazine* of July 1799; he died at the early age of eighteen.

In 1814 the first chapel, owing to the great increase of the members, having been found too small for their accommodation, was very considerably enlarged. In 1844 the Wesleyans purchased a house in the Mint, which they fitted up as a residence for one of their ministers, and at the same time commenced the erection of school-rooms adjoining the chapel for the reception of the numerous children they educate, and for which purpose they had previously hired a large building in the Ropewalk. As it is well known that the Wesleyans continually change their ministers, it would be useless to attempt to give their names. Suffice it to say they have had many very useful, zealous, and pious men, and some very eloquent preachers; and well deserving of praise is every minister of the Gospel of Christ, by whatever name distinguished,—whether of the Church of England, Presbyterian, Baptist, Independent, or Methodist, so long as, with singleness of heart, he labours to promote the great object of its founder,—peace and good-will among all mankind, and a firm belief in the cheering hope of a future life.

In 1773 Mr. Wesley himself paid a visit to Rye, as the following extract, from his journal, shows: "Monday, Nov. 22d. I set out for Sussex and found abundance of people willing to hear the good word, at Rye in particular. And they do many things gladly; but they will not part with the accursed thing—smuggling. So I fear, with regard to these, our labour will be in vain!"

It was probably now that he preached in the chapel in Mermaid street, or else, in 1778, when he tells us,

“Jan. 20th, Mr. Holman’s widow being extremely desirous I should lodge at Carborough, two miles from Rye, I ordered my chaise to take me up at the preaching-house immediately after the service. She had sent a servant to show me the way, which was a road dirty and slippery enough, cast up between two impassable marshes. The man waited awhile and then went home, leaving us to guide ourselves. Many rough journeys I have had; but such a one as this I never had before. It was one of the darkest nights I ever saw. It blew a storm and yet poured down with rain. The descent in going out of the town was near as steep as the ridge of a house. As soon as we had passed it the driver, being a stranger, knew not which way to turn. Joseph Bradford, whom I had taken into the chaise, perceiving how things were, immediately got out and walked at the head of the horses (who could not possibly keep their eyes open, the rain beating so violently in their faces), through rain, wind, mud, and water, till, in less than an hour, he brought us safe to Carborough.”

Previously to this he says, “went on from Robertsbridge to Rye, where the house was sufficiently crowded as usual. How large a society would be here, could we but spare them in one thing! Nay, but then all our labour would be in vain. One sin allowed would intercept the whole blessing.”

“1778, Dec. 1st. I went to Rye. Here, as in many other places, those who begin to flee from the wrath to come are continually received to doubtful disputations, puzzled and perplexed with intricate questions concerning absolute and unconditional decrees. Lord! How long wilt thou suffer this? How long shall these well-meaning zealots destroy the dawning work of grace, and strangle the children in the birth?”

On Wednesday, Jan. 28th, 1789, Mr. Wesley opened the new preaching-house at Rye; he says, “it is a noble building, much loftier than most of our houses, and finely situated at the head of the town. It was thoroughly filled. Such a congregation I never saw at Rye before, and their behaviour was as remarkable as their number, which, added to the peaceable loving spirit they are now in, give reason to hope there will be such a work here as has not been heretofore. On the next day, after having preached at Winchelsea, he returned to Rye in the afternoon, and in the evening preached to another large and serious congregation.

Again, in 1790, did this great apostle visit Rye, which is thus recorded:

“Oct. 5th. I went to Rye. Though the warning was short the congregation was exceeding large, and behaved with remarkable seriousness. While our people mixed with the Calvinists here, we were always perplexed and gained no ground; but, since they kept to themselves, they have continually increased in grace as well as numbers. I was now informed how signally God had overtaken that wretch who murdered Mr. Haddock some years ago; being lately overtaken by Captain Bray, in one of the king’s cutters, he made a desperate resistance, and, even when boarded, fought still and drew a pistol at Captain Bray, who then hewed him in pieces with his cutlass.”

This alludes to the death of a very promising young man, only 18 years of age, who, having the command of a small vessel in the service of the customs, fell in with a smuggler or a privateer at sea, between Dover and Dunkirk, on the evening of August 13th, 1783, and, while endeavouring to get near her to ascertain what she was, before they could hail her the crew of the stranger fired into Mr. Haddock’s vessel, which fire he ordered his men not to return; but inadvertently they did, when the others fired the great guns with which they were fitted, and, while crouched down to avoid the danger, a second round was fired, and a ball came through the bulwarks, striking the young commander in his left thigh, and passed through this, his body, and his right arm. He was just heard to moan, and expired immediately in the arms of one of his crew, Mr. David Manur, who died in November 1845.”

Captain Henry was brother to Mr. John Haddock who built the first Wesleyan chapel, and was, according to the ‘Arminian Magazine’ of 1786, also imbued with the doctrines of John Wesley.

On Oct. 7th, 1790, Mr. Wesley preached in the open air at Winchelsea, under an ash tree still standing on the west side of the churchyard. His text was, “The kingdom of heaven is at hand; repent and believe the Gospel.” This was the last time he preached out of doors; he was 87 years old on the 7th of June previous, and he died on March 2d, 1791.

UNIVERSALISTS.

After the Wesleyans had vacated the meeting-house in Mermaid street the Universalists occupied it; but they continued, only for a very short period, in sufficient numbers to constitute a congregation.

CHAPTER II.

BIOGRAPHICAL MEMOIRS.

RYE cannot boast of any very great characters; but some brief notices may not be altogether uninteresting.

BADDYNG. The oldest name of any note is that of Baddyng; some of which family represented the town in parliament, at different times, from A.D. 1369 to A.D. 1407, running through part of the reign of Edward III, the whole of that of Richard II, and the greater portion of Henry IV.

Besides this record of the family, we think it may be traced in the recollection of Baddyng's Gate, which originally stood at the south-east part of the town, and in the name of Baddyng's Ward, which is still at times, even now, applied to the street on the south side of the churchyard.

The oldest written book in the Court-hall is the one containing the chamberlain's accounts from 1448 to 1464; on the first page of which is a list of the names of the mayor and jurats in the former year, and which are these:

Mayor:

Johannes Sutton

Jurats:

Thomas Pope,
Robertus Unwyn,
Robertus Roe,
Johannes Bayle,
Willielmus Wayte,
Johannes Hamond,
Johannes Compton,
Laurence Wynde,
Johannes Southyn,
Willielmus Wanflatt,
Ricardus Gamon.

From this list we shall select the name of Hamond, as one of some note, and of some continuance in the town. He was mayor in 1449, 1462, and 1464. In 1585 we find John Hammond, LL.D., one of the representatives of the town. In 1597 Thomas Hamon was a member, and again in 1603, when he died, as appears from the epitaph on his tomb. He was also captain of the train bands of the town; and, supposing Hammond, Hamond, and Hamon to be the same family, and making allowance for the time they existed previously to 1448, which must have been some years before any one of them was raised to the office of jurat, which was of much greater rank and importance in those days than in ours, we may fairly conclude them to have existed in Rye for two hundred years.

SWAYNE. The oldest family in Rye, of which any living descendants are now to be found, is that of the Swaynes—never having been of very great importance, but holding on in a middle station of life, “the even tenor of their way”—not rising above the rank of tradesmen, nor sinking below it. As early as 1516 we find the following entry in the churchwarden’s accounts:

Paid George Swane, smyth, for yere's work made to the glass windows
in Our Lady chancel 1 1 1

In 1570, Edward Swayne was admitted to the freedom of the corporation, by virtue of his father's copy, implying he was born free, that is, his father was free at the time of his birth. In 1578, Richard Swayne was admitted in the same way.

In 1584, Robert Swayne, do.

1611, John Swayne, fisherman, was made a freeman, in consideration of his services done unto the said town, being heretofore chamberlain of the same.

1678. Robert Swaine, made free by the mayor.

1702. Edward Swaine was elected a freeman.

1723. Edward Swaine became free by birth.

1746. David Swaine, chosen by the mayor.

1756. John Swaine, free by birth.

1774. William Swaine, chosen by the mayor.

This is the last time the name appears in the corporation records. John Swaine was chamberlain down to the time of his death, on Jan. 1st, 1821, at the age of 86 years. The male line ceased here; but by the marriage of a sister of John Swaine to Mr. Thomas Chatterton, some of the family are still in existence. The eldest son, Edward Chatterton, was made a freeman by the mayor in 1817; he died in 1845. His brother, William, died in 1842, and left one son, Thomas, who has a son, now a boy, in whom the name of Swaine will be continued through another generation, he having been christened Swaine Chatterton.

It is a rare thing for a family, in the middle walks of life, to be perpetuated, as this of Swaine has been, through the long period of three hundred years and upwards.

WELLES. Alexander Welles, who died A.D. 1550, and gave the ground on which the almshouses were afterwards erected, was a person of some consequence, having been a jurat of the corporation, and in 1549 was one of the Barons sent to Parliament by the town, when he took an active part in the arrangement of the affairs of the church, which then underwent a change.

Of the names of the mayor and jurats in the list of 1448, we find the following were representatives of the town in parliament: Johannes Sutton, Thomas Pope, Robertus Unwyn; and many other instances might be produced, bearing out what we have before asserted, that the original Barons sent to Parliament were Barons of the Cinque Ports.

FLETCHER. John Fletcher, the dramatic author, who wrote several plays in conjunction with Beaumont, was born at Rye, on Dec. 20th, 1579, his father having been at this time vicar of the parish.

This dramatist, known by his writings in conjunction with Francis Beaumont, lived during that Augustan period of our dramatic literature which produced a Shakspeare, a Ben Jonson, and others, whose names are familiar to us almost from our childhood. He was the son of the Rev. Richard Fletcher, afterwards Bishop of Bristol, and finally, of London. He received his education at Cambridge, and is said to have distinguished himself as a good scholar. So early was the love of dramatic writing imbued in Beaumont that we find him, with his friend Fletcher, producing their first play in 1607, the former being then only twenty-one, and the latter twenty-eight.

Aubrey, in his letters written by eminent persons in the seventeenth and eighteenth centuries, facetiously tells us that they, Beaumont and Fletcher, lived in the same house, which was near the theatre (the Globe), on the Surrey side of the river, and had their clothes, cloaks, with other things, in common, doubtless referring to the great friendship which existed between them, engendered and fostered by a similarity of tastes, pursuits, and literary labours. It has often been the subject of much disquisition, as to the finer passages in their more celebrated plays, whether they were contributed by Beaumont or Fletcher. "I have heard," says Aubrey, "Dr. John Earle, Bishop of Salisbury, assert, who knew them, that Beaumont's main business was to correct the overflowings of Fletcher's wit." The graver portions of their plays have been generally attributed to Beaumont; but this hardly appears to be the fact; for Sir John Birkenhead speaks of Fletcher's having written "as if his father's crozier awed the stage," referring to his father being a bishop; while Dr. Earle declares that Beaumont's wit was untainted with obscenity, and protests that his writings were too pure and chaste to be called plays; all which seems singularly at variance with their sentiments, and the manners and habits depicted in their writings, as now received; for probably the works of no writers of any age more require the judicious aid of a commentator's pruning-knife than those of Beaumont and Fletcher, embracing fifty-two plays, which have been collected as the joint labours of these two friends.

Beaumont, who was concerned in the greater part of them, lived only to complete his 30th year, having been born in 1585, and dying in 1615.

Fletcher is reported to have died of the plague, on August 17th, 1625, having survived his friend about ten years. "When I searched," says Aubrey, "the register of the parish of Saint Saviour's, Southwark, in 1670, for his obit, for the use of Mr. Anthony a Wood, the parish clerk, aged more than eighty years, told me that he was his tailor, and that Fletcher, remaining in London, while a suit of clothes was being made for him, before he returned into the country, death stopped his journey, and laid him low there. His remains were interred in the church of Saint Mary Overy, but without any memorial commemorative of his dramatic talent.

THE JEAKE FAMILY.

The family of the Jeakes was settled in Rye for several generations. Samuel Jeake, the elder, who is the subject of the first part of this memoir, was born in Rye, as appears from the following extract taken out of the baptismal register of this parish, viz.:

"1623, Oct. 12th. Sammewell, son of Henry Jake." On this entry some few remarks may be made, and first as to Sammewell, now written Samuel; it may be observed that many of the common people, to this day, pronounce the name in this same way in the town of Rye and its neighbourhood. And the name is spelled Jake, not Jeake; but the mode of spelling the same name is found to differ so much in the course of years, that this creates no doubt of this Sammewell Jake being the identical man who has since been better known by the name of Samuel Jeake. And this is further proved by the record of his age, which, as we proceed, we shall find was kept by his son, who informs us in his 'Diary' (to which I am indebted for the greater part of the particulars about to be mentioned, as relating both to the father and the son), that Samuel Jeake, the elder, was born Oct. 9th, 1623, that is to say, three days before he was baptised.

As a proof that Samuel Jeake's father had been settled in Rye, for some years before his birth (if he were not a native of the place), I may here insert the following extract from the corporation records, viz.:

"1651, April 16th. This day Samuel Jeake, being born free, was, by Mr. Mayor and his brethren, gratis made a freeman." Now, according to the custom then existing in the corporation, he could not have been born free unless his father was a freeman at the time of his birth. Therefore the father must have been resident at all events for some years in the town before the son was born, as the corporation did not often admit a man to the freedom of the town until, by a long residence in it, he had proved himself qualified for admission agreeably to the standard then in use for this purpose.

But to proceed with our work—Samuel Jeake, the elder, born quite at the close of the reign of James I, lived through the disastrous times of the First Charles, basked in the sunshine of the palmy days of puritanism under the protectorate of Oliver Cromwell; suffered persecution from Charles II; experienced some alleviation of that suffering during the short reign of James II; and happily lived to see the accession of William III and Mary, when the foundation was laid of those numerous temples which have since been reared and consecrated to the freedom of religious worship.

Jeake was a notary public by profession, in religion a Puritan, and in politics a Roundhead. Living at the period when religious fanaticism was at its height, he became imbued with the spirit of the times. He was a Presbyterian; but whether he was a regularly authorized minister of the sect of which he was a member I am ignorant; but we are in possession of sufficient evidence to show that he gave proof of the sincerity of his belief in the religious tenets he embraced, by openly speaking in their defence both in conventicles and in private houses; and this sincerity was further evinced by the persecution which he endured for their sake. However it is high time to descend from generals to particulars.

Jeake was a man of considerable erudition, and was the principal instructor of his son, who was no mean scholar, and who informs us that he not only taught him writing, reading, and arithmetic, but Latin, Greek, and Hebrew. In short the son tells us that, when he was 19 years of age, he was "somewhat acquainted with the Latin, Greek, and Hebrew, rhetoric, logic, poetry, natural philosophy, arithmetic, geometry, cosmography, astronomy, astrology, geography, theology, physics, dialling, navigation, calligraphy, stenography, drawing, heraldry, and history." And, as he only went to school for a few months, to his father is he chiefly indebted for the various branches of learning he became master of.

The literary powers of the elder Jeake are also further shown by the several works that he composed. Of these the first I shall mention is one entitled 'Controversial Letters about visible Churches,' folio. This was a manuscript, and does not appear ever to have been printed. His son mentions his having perused it in 1684, but in what precise year it was written he does not inform us, perhaps about this time, when the taste for this kind of reading was somewhat abated; for, had it been written many years previously, that is to say, before the restoration of Charles II, it is more than probable it might have been put to press.

The next work I shall mention is 'A Chronological Speculum,' consisting of two hundred sheets in a very large folio, and close wrote, and yet extending but to 150 years after Christ's incarnation. "The rest of the work being left unfinished by my father at his death." This is the son's account of it, and this also was in manuscript.

We next come to a work of considerable importance, being a folio MS. Of Arithmetic. This work was presented, in the year 1693 (about three years after his death), by his son to the Royal Society for their approbation of the printing it. It was presented on June 15th, and on the 21st of the same month the MS. Was returned from the Royal Society, of which Sir Robert Southwell was president, with the answer, viz., “that they had committed it to one that had viewed it all over, and found it to be a very good collection, and that might be useful to the public; that they wished me good success in the printing of it, and, if it were printed, several of the society, that were that way inclined, might buy of them as they had occasion.”

Following up the history of this work I find that his son, having had a legacy left him, on August 11th in this same year 1693, of 100l., found himself in a situation to be able to print it, and which was accordingly done. It was published in 1696, and is entitled Arithmetic surveyed and reviewed in four books. It is contained in one large volume, 4to, and I have seen a copy, in good preservation, in the possession of Morton Frewen, Esq., of Northiam. It seems to be a very erudite work, going deeply into the science of numbers.

But of all the works, written or compiled by Samuel Jeake the elder, the one which most decidedly takes the lead, and which has handed his name down to the present time, is the ‘Charters of the Cinque Ports, two Ancient Towns, and their Members,’ translated into English, with annotations, historical and critical, thereupon; wherein divers old words are explained, and some of their ancient customs and privileges observed. According to the following advertisement prefixed to the work it was not published till after the author’s death: “This book was wrote in 1678, and had then the approbation of the Lord Chief Justice North; but, the author soon after dying, it was not printed, and perhaps never had been, if the late Lord Chief Baron Gilbert had not seen the MS. And thought it would be useful to the world. No considerable alterations have happened in the limits of the Ports since that time except the incorporation of Deal.” It was printed for Bernard Lintot, at the Cross Keys, between the Temple gates, in Fleet street, 1728.

This work (as Lord Chief Baron Gilbert said) has indeed proved useful to the world. It is the only well authenticated publication of the kind probably in existence; and I know no higher testimony that can be adduced of its truth and correctness than the fact that, when, in the year 1830, the men of Rye claimed the right of voting for a member of parliament, and, when their battle was fought, before a committee of the House of Commons, this book was continually referred to by either party in support of their respective cause. Thus to have his writings quoted on so momentous an occasion must be considered as no mean compliment to its author.

These different productions are at once indicative of the varied talents and of the character of Mr. Jeake. The first two relating to religious subjects show that his mind was imbued with the prevailing spirit of the day in which he lived. That on arithmetic, having received the approbation of the most learned society of the time, is a proof that he was well versed in that very useful and very intricate science. While his last and crowning work on ‘the Charters of the Cinque Ports’ proves his thorough knowledge of the Latin language, gives a good idea of his abilities as a lawyer, and of his research as an antiquary.

That Mr. Jeake, in his mature age, was a Puritan his son’s ‘Diary’ bears sufficient evidence; but whether he was born without the pale of the established church may be a matter of doubt. I am rather inclined to think he was not, for, at the time he was born, whatever private dissensions might have arisen among the followers of the church, they had not yet publicly broken out; and as he was baptised at the font of the church, we may fairly conclude he was ostensibly, if not really, intended to be one of her future members.

About the year 1640, being the 16th of the reign of Charles I, those sad and bloody civil wars began (partly arising from political and partly from religious causes), which only ended on the death of Charles on the scaffold, in 1648, when Oliver Cromwell was proclaimed protector of the realm. And now commenced the glorious days of Puritanism,—the conventicle took equal rank with the church, and the Cavaliers were compelled to bow down before the Roundheads.

The churches were cleansed of those impurities, which had been cast upon them by the ministers of the late establishment, according to the opinions of the professors of Puritanism, and her priests soon filled the pulpits which the others were now compelled to vacate. It was during these halcyon days that Jeake, as we have already seen, was admitted to the freedom of the town, and which admission I shall here, without apology, repeat.

"1651, April 16th. This day Samuel Jeake, being born free, was, by Mr. Mayor and his brethren, gratis made a freeman." I have here repeated this admission for the purpose of showing that, had it not been for the political change of which I have been speaking, in all probability Jeake would never have been allowed to take up his freedom; for, as he was born free, he was entitled to his admission on becoming of age, which he did on Oct. 9th, 1644; but did not actually obtain his freedom until nearly seven years afterwards.

It was in this same year 1651 that Jeake was married, as appears from the following entry in the parish register of Rye:

1651, July. "Bee it remembered that Thursday the seventeenth day of July, in the year of our Lord 1651, Samuel Jeake, of Rye, gent., and Frances Hartrage, of Marden in Kent, spinster, were joynd together in marriage, in the presence of Mr. Christopher Blackwood, Mr. John Hartrage (uncle of the said Frances), Mr. Thomas Boys, of Rye, and many others. Signed Samuel Jeake."

During the protectorate of Oliver Cromwell a law was enacted making marriage a civil and not a religious act; and it was under the sanction of this act, I conclude, that Jeake's marriage ceremony took place, as no mention is made of any minister of religion having been present.

This same year 1651 was a fortunate one for Jeake, as, in addition to his admission to the freedom and his marriage, he was elected common clerk, or, as we now call this officer, town clerk, as appears from this entry in the books of the corporation: "1651, August 25th. Mayoring day: Samuel Jeake was elected common clerk." This office he held eleven years.

It was under the provisions of the marriage act, mentioned as having been passed in the time of Oliver Cromwell, that Jeake was appointed registrar of births, deaths, and marriages in the parish of Rye, as appears from the registers of this period, and which office he held from 1653 to 1656.

But the reign of Puritanism was of short duration. In the year 1662, two years after the restoration of Charles II, the Act of Uniformity was passed, by which no minister was allowed to remain in the church unless he should declare his assent to everything contained in the Book of Common Prayer. Although there were then, as there are at all times, many vicars of Bray who were willing to barter their religion for the sake of worldly profit, still it is gratifying to be able to record that two thousand ministers in one day relinquished their cures, and sacrificed their interests to their principles. This act also was framed for the purpose of suppressing all conventicles; and it was under the authority of these and some other laws that Jeake (as we shall see in the sequel) was exposed to great persecution. After the passing of the Act of Uniformity or, as it is sometimes called, of Conformity, all Protestant dissenters from the Church of England were designated as Nonconformists, and, under this name they were henceforth prosecuted and persecuted.

Whether Rye was a place of too little importance,—whether those, who had to put the act in operation, were employed in towns of greater note and among delinquents of greater weight, or whether Mr. Jeake's son being too young at the time of the passing of the act to notice what was going on, and his father failed to give him the information in after years,—I cannot say; but the fact is we have no proof of any act of persecution until the year 1676, fourteen years after the passing of this act; but we must do the parties the justice to say that, when they did once commence the work, they followed it up with a perseverance well worthy of a better and a purer cause.

In the spring assizes, held at Lewes in the year 1676, Jeake was cited to appear there on the 21st of April; but, not having done so, a writ de excommunicato capiendo was ordered to be issued out against him, and, to stay this proceeding, he went to Dover on May 24th, but to no purpose, as we find that news was received by the post, on June 14th, that Jeake was excommunicated. Though Jeake was excommunicated in 1676, it does not appear that any attempt was made to take his person until 1682, when, in Easter term, which fell in the month of May, the bodar of Dover Castle came to take him upon this same writ de excommunicato capiendo; and Mr. Stretton, the clerk of Mr. Crouch, who was then mayor of the town, went to his son's house to serve him with a summons out of the crown office to appear upon the Oxford Act, at the suit of Sir Robert Sawyer, then attorney-general; but he, having intelligence of their proceedings, withdrew himself out of the town for some days. Thus for a time (but for a short time only) did Jeake escape his persecutors. On the 29th of August, in the same year, being the day of election of mayor, Mr. Thomas Crouch usurped the office, though Mr. Thomas Tournay was legally chosen, and, in consequence of this, the former served the latter with an order of council; and thus Mr. Tournay, with others of his party, amongst whom were Jeake and other dissenters who voted for him, were compelled to appear before the king and council at Whitehall in the beginning

of September, who accordingly appearing, the King Charles II was informed by Crouch that Jeake, who voted for Tournay, was a preacher to a seditious conventicle, which was considered a name of reproach among the Royalists, and, upon Crouch's information, the king asked which was he, whereupon Jeake drew near and told the king that he was the person so charged, but that he did preach any sedition he denied. The king asked him, why he transgressed the laws in preaching in a conventicle? To which Jeake replied, if he did transgress the laws his Majesty's courts were open. Then the king told him, if he were so much for law he should have it; and bid the attorney-general to prosecute him upon the Oxford Act, and commanded Crouch to shut up the doors of the meeting-place at his return.

In consequence of the above commands of the king the Nonconformists were forced to meet in great privacy, and mostly by night, and were persecuted, cited, and informed against in the crown office, until most of them were driven out of the town for a time.

On Nov. 23d, 1682, intelligence was received that an attachment was granted out against the elder Jeake upon the Oxford Act, upon which, seeing he could not be safe at Rye because of the *capias* and attachment aforesaid, resolved on going to London the next day, and accordingly set off on horseback as early as six in the morning, while it was yet dark, for the metropolis, where he remained till the summer of 1687.

Other dissenters were persecuted, as well as the elder Jeake, at the same time, and among the number his son, as we shall more particularly mention when we come to the memoir of his life; but the father seems to have been selected as the principal subject of persecution, as being considered the head of the party from his being a preacher among them, and decidedly a man of no mean abilities.

On the morning of February 9th, 1685, news arrived at Rye that Charles II had died on the 6th, and of course that James II had succeeded to the throne. James was a Papist at heart at all times, and, shortly after his accession, became openly one. It was with the view of softening the rigour of the laws towards the Catholics that James relaxed them towards the dissenters, and, under this relaxation, Jeake, the son, requested his father to return to Rye in the summer of 1686, as the excommunication had been taken off by the king's general pardon, but he declined returning at that time. In September of the same year Jeake was again requested to return to Rye, as Mr. Stretton having been put out of the town clerkship, Mr. Darrington was chosen in his room, who, not understanding his place, had applied to his son to assist him. However he still refused to come for the present, and it was not until May 23d, 1687, that he finally returned to Rye, after an absence of four years and a half. In accordance with the religious feeling, which was ever prevalent with Mr. Jeake, on May 29th a meeting was again held publicly at Rye, at which he spoke for the first time after his return.

In 1688 James II abdicated the throne, when King William and Queen Mary became the joint possessors of it. With their coming arose the first dawn of the real day of religious toleration, and, as an effect of it, in the summer of 1689, the bill for toleration of Protestant dissenters was passed, and thus they were henceforth freed from all fears of persecution.

Thus happily the latter years of Jeake were spent in peace and quiet, though they were not of long duration. In the spring of 1690 he was seized with an illness, which continued until the time of his death, with his son's affectionate description of which I shall close this memoir.

"On Oct. 3d, 1690, my dear father, Samuel Jeake, senior, died, being 67 years of age (lacking but six days), after a languishing of above three months, during which some hopes of his recovery appeared, and he went abroad at the election of mayor, on August 25th, and, on the next Lord's day, August 31st, went to the meeting-place and spake from the text, Gal. 6 c., 25 v., 'For in Christ Jesus neither circumcision availeth anything nor uncircumcision, but a new creature;' which was the last time he taught in public. On Sept. 2d he went out to Mr. Steed's funeral, which was the last time he was abroad: his health gradually declined after this time, until at length his speech failing him on Oct. 3d, about noon (his sense continuing to the last), and about eight in the evening, having no breath left, he quietly slept in the Lord. In this long time of sickness he never had the least murmuring expression against the conduct of Providence towards him. But several times in the evening, when I signified to him my fear that he would not live till morning, his usual answer was, 'what God will,' and that with a vigour in the expression. On Oct. 2d, about eight in the evening, I took my leave of him, not knowing how soon he might die, and told him I doubted not he was going to a better place, and that I was glad he died in peace in his habitation, notwithstanding the malice of his enemies, and that God had restored the liberty of the Gospel before he died, and that we were not driven from our dwelling by foreign invasion. He replied, 'I die the common death of all men;' and to others, who spake of his departure, he said, 'I go to my father,' lifting up his hand. At the time before mentioned he would have me take

out his watch and put it into his hand, which being done, he delivered it to me again and said, 'I deliver you this in name of possession of all that I have, which I had not given you before, so that you may be in possession actually of it, and need not take administration,' when I said, farewell, dear father! And kissed his dying lips, he answered, Farewell, my dear lamb! The Lord bless thee and prosper all that thou undertakest!"

Samuel Jeake the younger was the only son of Samuel Jeake the elder, who lived to man's estate, a brother having died in infancy. He was born, as he tells us in his 'Diary,' at Rye, in Sussex, on July 4th, 1652, on the Lord's day, at a quarter of an hour past six in the morning, according to the estimate time taken by his father from an horizontal dial, the sun then shining. I am thus particular in giving Jeake's own account of the time of his birth, because the precise manner, in which it is here recorded, is characteristic of that love of astrology, which was then very prevalent in this country, and of which both the Jeakes were admirers, but more particularly the younger. At a very early age his father initiated him in the mysteries of astrology, a study which he pursued with great zeal and ardour throughout the greater part of his life.

It is impossible to read the 'Diary' of the younger Jeake without perceiving how fond he was of the study of astrology, and how deeply he was imbued with a belief in the truth of the mysteries it revealed. Initiated (as we have already observed) by his father at a very early age in this science, he continued to cultivate it throughout his life. Now was the age of the celebrated John Lilly (the prince of astrologers), and the period during which Jeake lived was strongly tinged with the doctrines which he taught. It is no wonder then that, among others, the subject of this memoir, being a man of considerable literary knowledge, was inoculated with the general infection. But astrology, like many other sciences, has appeared under different phases at different periods, and it may be well to make a few general remarks on the subject before we proceed farther, so that we may elucidate some of the remarks which appear in Jeake's 'Diary,' and which otherwise may not be so intelligible.

Astrology appears to have been one of the earliest sciences. In the East (the cradle of almost all our various branches of learning), from time immemorial, "shepherds have watched their flocks by night;" while the wayfaring man, to avoid the intense heat of the day, pursued his way through the trackless sands of the desert guided alone by the stars, which, in those pure regions, shine forth with a brilliancy of which we have no conception in these vapoury skies of the west. Thus, compelled to steer their course by the stars, they began early to study their positions in the heavens, and thus became familiar with their various aspects. They could not fail to observe the harmony of their motions, the regularity of their risings and of their settings. They saw myriads of globes more radiant than our own, and watching during the solemn stillness of the midnight hours their celestial journeyings, they could not believe they were created merely for the purpose of man's having the gratification of idly gazing on them. Having thus imbibed the idea that they were formed for higher and nobler purposes the conclusion was speedily arrived at, that they were created not only to guide him through the wilderness, but to direct him in all his ways. Their aspects affected all his actions,—they were benign or malignant,—showering down blessings on this man, and cursing all the prospects of another. Journeying through the desert, at a time when all on earth seemed dead, the stars, in their twinkling, appeared to be the eyes of Heaven looking down on earth to spy out all the ways of man. And hence, at a very early period, we read in the book of Judges that, "The stars in their courses fought against Sisera."

The fertile imaginations of the sons of the East, having endowed the stars with so much power, the acknowledgment of their divinity was an easy and almost a necessary step. Accordingly we find that the Sidonians worshipped "Ashtaroth and all the host of heaven."

When, in the latter part of the fifteenth century, that extraordinary and mysterious irruption of a people, hitherto unknown in Europe, from the East took place, the descendants of whom still exist on the continent, in considerable numbers, under the name of Bohemians, and in Great Britain under that of Gypsies, astrology was introduced by them under a somewhat different character. Professing a religion (if religion it might be called) without priests and without ceremonies, all their faith was centred in the great Aldebaran, the prince of stars; they may be said to have been pure astrologers, having no other faith but in the stars, and no other gods but these to guide them. Their faith is so clearly and so eloquently described by Sir Walter Scott in 'Quentin Durward,' that I cannot forbear introducing his description here. It is the dialogue between Quentin Durward and Hayraddin the Bohemian: "What canst thou expect, dying in such opinions and impenitent," said the former to the latter, who mocked at all religion. "To be resolved into the elements," said the hardened atheist, pressing his fettered arms against his bosom. "My hope, trust, and expectation is that the mysterious frame of humanity shall melt into the general mass of Nature, to be recompounded in the other forms, with

which she daily supplies those which daily disappear and return under different forms: the watery particles to streams and showers, the earthy parts to enrich their mother earth, the airy portions to wanton in the breeze, and those of fire to supply the blaze of Aldebaran and his brethren. In this faith have I lived, and I will die in it."

In an age more advanced than those we have been speaking of, when the believers in the mysteries of astrology were also believers in the mysteries of Christianity, this science assumed another form. To the astrologers of former ages the stars were their gods, and the belief in their power and influence over the actions and destinies of men was but another name for their belief in the power and influence of their divinities. But the Christian astrologer, though he professed to believe "that the heavens are one great volume or book, wherein God has written the history of the world, and in which every man may read his own destiny and the transactions of his time," could not and did not believe in the divinity of the stars, but knew, and felt, and believed there was a God superior to them in power, and who overruled their influences. Hence arose a constant struggle in the mind of the Christian astrologer—a vain attempt to reconcile two incompatible creeds. This struggle was going on continually in the mind of the younger Jeake, as is apparent from many memoranda in his "Diary," which I shall hereafter insert. He was deeply imbued with the belief that the conjunction of the stars produced certain events in his life; but, at the same time, he was still more strongly imbued with the belief of an overruling Providence which guided and governed all things both in heaven and in earth. This struggle produced a belief somewhat similar to that of the ancients, who considered Jupiter omnipotent, but, nevertheless, as subject to the control of the Fates. Let us adduce some instances, of what I believe to have been going on in the mind of Jeake, upon the subject we are discussing.

"1670, June 16th. About 11 p.m., going into a room by dark, I fell through a hole in the floor into a cellar up to my middle in water; but, through the good providence of God, did neither fall into the well nor dash my head against the cellar walls, though near both, so that I had not the least hurt. Behold the position of heaven at that instant!" Here follows a horoscope, in which is set forth the prevalence of the watery signs.

"1678. Nov. 1st, or about this time, in the night, I had a dream, which made some more than ordinary impression upon me; the circumstances of which, I well remember, are as followeth I dreamt that I saw the sun appearing in the west, as if he were about the cusp of the eighth house of Heaven, of so great a magnitude that his diameter was thrice as long as the visible diameter of O, which made him show nine or ten times bigger than the true sun; but he looked so pale and waterish that I could steadfastly behold him, without the least trying to my sight; but, what was more strange, all his superficies (excepting only the middle, just about the visible bigness of the sun in the firmament) was filled with horsemen and their horses, all in confusion, trampling upon one another, some riding, some overthrown, as in the rout of an army, and much like to that depicted in the figure of the battle of Cannæ, in Raleigh's 'History of the World,' especially the first in the confused posture of the first skirmishers of the Roman and Carthaginian horse. And, moreover, about the circumference of the sun's body I saw, in my dream, the characters of the twelve signs, described in equidistance, Gemini being uppermost, towards the zenith, all perfect, only that of Pisces defective. I thought I beheld this appearance a long time, and that it continued so without the least variation. Behold a rough idea of it."

(Here followed a rude outline of the appearance of the sun as seen in his dream.)

"Whether" (he continues) "my looking on those figures in Raleigh, in whom I used to read at that time, did any way contribute to the constitution of those confused forms, represented to my fancy in the aforesaid dream, I know not; nor will I be positive in determining that it was fatidical. I shall only set down what conjectural thoughts I then had of its probable signification, viz. Because the apparition was of the sun environed with the characters of the twelve signs, I conjectured that it was to be interpreted consentaneously to astronomical principles, and that, therefore, I was signified by the sun, because he was lord of the ascendant in my nativity; and that his appearing of so great a magnitude denoted a proportionable increase of my estate, and the figure that should attend it. But his looking so pale that any one might behold him, as long as he pleased, without prejudice to the sight, portended that I never should be in any place of honour or authority over others. The surrounding of his centre with the horsemen in their confused postures presignified a multitude of enemies; and their motion, endeavouring to penetrate to the centre, it seems noted their many efforts to destroy me. But whereas the middle part of the sun, during the whole time of the appearance, remained perfectly clear and free from being invaded by the horsemen, notwithstanding all their perpetual attempts to enter it, so that they seemed to be restrained by an invisible power. This, I thought, signified the Divine protection and special providence of God still preserving me out of the hands of mine enemies, and never suffering

them to ruin me, and hath often brought to my mind that passage of Jacob, in his blessing to Joseph, Gen. Xlix c., 24 v.: "The archers have sorely grieved him, and shot at him, and hated him. But his bow abode in strength, and the arms of his hands were made strong by the hands of the mighty God of Jacob; from thence is the shepherd, the stone of Israel."

Again. "Sept. 30th, 1693. Towards evening, returning home from Robertsbridge, and by the way, about 30 m. p. 6, in a dark lane, riding cross a descent, made by a rivulet of water, the girth being loose, my saddle, for want of a crupper, ran forward on the neck of my horse, and I was twice like to be thrown off into the water, where, being alone in the night, I might either have been drowned or trod under foot by my horse, or at least have been all wet. But the good hand of God directed me to stop and retire before I was quite off, and the horse being very gentle, did not impede it. The figure of heaven for this moment is as followeth." Here follows the horoscope, wherein, he says, are several circumstances very remarkable, all tending to show that the watery signs were in the ascendant. "Not that I think," he adds, "this posture of heaven sufficient to have caused such an accident without a due disposition of the subject; for if I had been sitting at home at the time, I believe no such accident could have been caused by the force of those influences; but being then on horseback, at that very juncture of time, subjected me to the danger of their malefique rays."

Thus, in the first instance adduced, we find that Jeake was fully satisfied the conjunction of the stars caused him to fall into the water; but that the hand of Providence protected him.

Again, in the second instance, when all the stars in heaven seemed fighting against him, they were restrained from overwhelming him by an invisible power, which was no less than the special providence of God.

In the last case, when, by the malefique influence of the stars, he was almost thrown into the water, the good hand of God interfered and saved him. Thus, in his mind, the influence of the stars was overruled by the stronger influence of Providence.

The younger Jeake, like his father, had a strong religious feeling, and, like him, he wrote, and spoke, and suffered in the cause of religion.

The age in which Jeake was born and brought up was decidedly a religious age. In the year 1663, when only eleven years old, he tells us: "This year (as I mind) on a Lord's-day, in the evening, a prodigy (whether true or false I know not) related at my father's house, was the first occasion of my conversion and serious thoughts about my future condition. The prodigy was thus: A throne appeared in the heavens, and one like a king setting thereon, over whose head were the two letters CR; after which another, and another person in royal apparel seated on it, over whose head were the two letters I R, which my childish apprehensions interpreted, that after the then present king, C. II, Jesus Christ should come to reign; and reflecting on my unfitness to receive him (as who may abide the day of his coming, that is in a natural state) I was greatly afraid. And the next day it pleased God to work more effectually upon me in convincing me of sin. But after, these impressions were worn off again, and I grew more negligent."

"1664, Dec. 12th. It pleased God to work in me a more effectual sorrow for sin; yet I received not at this time the assurance of his love, but after this degenerated."

"1667. I kept formerly a catalogue of sins committed by me, in order to a deeper humiliation; but now, considering that God hath blotted out as a thick cloud my transgressions, and as a cloud my sins, why should I give occasion to man to revive the memory of that which God will remember no more?"

"1671, Jan. 19th. This day my faith was strengthened to believe on the Lord Jesus Christ for the remission of my sins; and that, with a faith of assurance. The faith of recumbency having, through mercy, formerly been bestowed upon me, and since my illness, especially in this month, my thoughts having been occupied with most assiduous reflections and meditations upon the encouragement given in the Gospel to believe on the Lord Jesus Christ, chiefly in these Scriptures: Acts x c., 43 v. To him give all the prophets witness, that through his name whosoever believeth in him shall receive remission of sins." Cap. Xiii, v. 39. And by him all that believe are justified from all things from which ye could not be justified by the law of Moses. 1 John iii c., 23 v. And this is his commandment, that we should believe on the name of his son Jesus Christ." Cap. V, v. 10. He that believeth on the son of God hath the witness in himself: he that believeth not God, hath made him a liar, because he believeth not the record that God gave of his son."

"1684, March 2d. I finished my reading of the Bible through-out, which I had begun in the English last

translation, since I came to London, intentionally and deliberately, on purpose to observe the revealed will of God therein, both as to matters of doctrine and discipline, endeavouring therein to mind diligently the scope of the words, and to free myself from prejudice.”

In the foregoing extracts from Jeake's Diary we have strong demonstrative proofs of the influence of that creed which had spread so widely during the time of the civil wars—a creed which, in opposition to that of the church of Rome, teaches the superiority of faith over works; a creed which admits no salvation but through the merits of Jesus Christ; whose corner-stone is regeneration—a new birth unto righteousness; that creed, in short, which is not only preached by Presbyterians, Baptists, Independents, and Wesleyans, but also by many of the clergy of the church of England. His was what is now denominated the evangelical doctrine, and it was in behalf of this religion that Jeake wrote, and spoke, and suffered.

And first, as to his writing: so early as 1672, when barely 20 years of age, he wrote a rough draft of a short exercitation about the trueness of the Christian religion. As regards his speaking, he tells us: “1679, Sept. 21st. I began first in our evening meeting or conference to speak about the demonstration of the trueness of the Christian religion in an argumentative way, and according to Du Plessis, his method, which I esteemed far beyond Grotius's (who, notwithstanding the noise his learning makes in the world), fixes religion on the basis of tradition. This I continued usually every Lord's-day, till finished. Then I made an entrance on interpreting of the Revelation, in a way of short comments; and observing the scope of the prophecy, and having compared the expositions of several writers, among which I generally found cause to prefer the sentiments of the profound apocalyptic commentator, Joseph Mede, I found myself then not so fit for points of doctrine and application, and therefore more rarely meddled with them. In this course, though with some times of intermission, I proceeded so far till I came in order to the 9th chapter of Revelations, and was prepared on March 11th, 1683, to have interpreted the effects of the fifth trumpet, consisting in the opening of the bottomless pit, the smoke thence arising, the locusts thence issuing, &c.; when, before I began, the tribe of persecutors, enemies of all righteousness, disturbed us, and we were afterwards forced to meet in several parcels in our own families, with three or four besides, praying together, and repeating a sermon.”

Religion was not a dead letter among its professors in those days, and Jeake failed not to renew his speaking when the persecution had passed over, as appears from the following:

“1690. After my father's death, Mr. Thomas Markwick spake in our meeting for some time; and about two months after I began again to expound the Scriptures; first some occasional texts, and soon after the Revelations, beginning at the 9th chapter, where I left off before, and speaking at first once a fortnight, and after more constantly, and weekly, till I had some more assistance, which I took care to supply; my method being first to explain the scope of the prophecy, and then proceed to doctrine and use.”

Independent of the persecution already mentioned as having been experienced by Mr. Jeake, we find the following cases inserted in his Diary: “1682. The mayor having received orders. From the king to shut up our meeting-place, we were from this time forced to meet in great privacy, and mostly by night; and were persecuted, cited, informed against in the Crown-office, &c., till most of us were driven out of town for a time.”

“1682, Nov. 23d. News was received that I was informed against in the Crown-office for not coming to church, and that five or six dissenters more of us were informed against, for eleven months not coming to church, at £20 per month. Upon which they met this evening, at my house, and concluded that Mr. Thomas Miller, being one of the number, should go to London next day, to employ an attorney to defend themselves, and to advise about it.”

“1683, March 18th. I remember it was this Lord's-day, in the evening, that I, being with other of our friends at our meeting at Mr. Thomas Miller's house, we were disturbed by Mr. Radford, the usurping mayor, with the jurats, and others their associates, and because we refused to open the doors, they beset the house, and brake them open in the night, and took our names; but committed nobody to prison. Afterwards they distreined Mr. Thomas Markwick for £20. For preaching, and Mr. Miller for 20l. For having a conventicle at his house; but me they distreined not, though they fined me and my wife at five pounds apiece, and distreined some others as auditors.”

I wish to offer one remark on this last extract before I proceed farther. At the south-east corner of the Mermaid street, within these few years, was standing a very old house, at the back part of which was a large parlour, wainscoted with oak, with an immense bow-window, looking into a small garden.

Tradition says, that in this room the Nonconformists were once assembled, when, being interrupted by the mayor or some other persons in their devotions, they were compelled to make a speedy exit out of the window. It is not improbable this might be the very meeting alluded to in the foregoing extract, allowing for such alterations as report, after a lapse of some years, generally makes in reciting bygone events. Persecution having thus commenced, was followed up with unremitting assiduity. "1683, June 29th. About noon," says Jeake, "my house was searched for arms by an ambulatory messenger, assisted by Mr. Radford (the mayor), Captain Hall, and others. This being the time wherein the Earl of Essex and my Lord Russell were seized, and so our good neighbours would fain have persuaded themselves that the dissenters of Rye must needs be concerned in a plot."

On the 6th of July following, the mayor, with others, again searched his house for arms, not having been satisfied with their former diligence.

On July 18th Jeake set off for London with his friend Mr. Thomas Miller, who had resolved on residing there, being wearied out with the troubles and persecutions he met with at Rye. Mr. Jeake accompanied Mr. Miller at first only with the intention of paying his father a visit, who was then residing in London; but on his journey he also came to the determination of removing thither, to prevent being informed against at the ensuing sessions at Rye, for a fine of £20 per month, to which he was liable for not attending the public worship of the church. It was not till the 4th of October next that Jeake executed his purpose of leaving Rye, when still finding himself, together with his fellow-nonconformists, threatened with a prosecution and fines consequent thereupon, he departed with his wife (then pregnant) privately from Rye, leaving a neighbour to look after his house and goods.

Thus was he compelled to seek in London that safety and protection which were denied him in his native place.

How melancholy it is to reflect, that under the banner of Christianity, whose birth was announced to the world with these glad tidings, "Peace on earth and goodwill to man," and whose motto is, "Do unto others as ye would that others should do unto you," so much persecution should have taken place on the earth; that so much blood should have been shed, and so much misery inflicted. But so it has been; let us hope, however, that as education and civilization march hand in hand through the world, this dark spirit of persecution may be driven out before them.

On May 28th, 1684, Jeake again returned to Rye; but his persevering enemies allowed him but a short respite from persecution, as appears from his remarks, which follow: "Sept. 20th, 1684. Mr. Lewis Gillart, the mayor, threatened to send for me next day, and tender me the oaths of supremacy and allegiance, and on refusal to commit me to prison. On the 24th he repeated the same threats, and accordingly, on October 17th, being a sessions, I was sent for by the sergeant, George Weeden, to appear before the mayor and jurats; but I was providentially gone to Benenden that morning, an hour and a half before."

"Dec. 1st. Suspecting that I should be again sent for this day to the sessions, I went to Hastings in the morning. Towards evening the mayor and jurats sent the sergeant again to my house for me to come before them; but I was out of their way."

Mr. Jeake's foes were indefatigable in their persecution of him, for on Dec. 9th he was informed by one of the grand jury, that Mr. Williams, the vicar of Rye, designed to have the dissenters indicted on the statute of 23 Eliz., and that the jury were then warned to the court to be held on the morrow, in order to receive such a charge. Mr. Lewis Gillart was deputy mayor, because the mayor was out of town, and therefore he thought it best to absent himself, which he accordingly did; but there was no court held, in consequence, it was said, of the deputy's having overslept himself, from having been drunk the night before. Being thus harassed, he tells us, on January 1st, 1685, that he had lost money in consequence of his removal to London, and from being out of employment, not venturing to put himself into any business by reason of the persecution. Happily, however, it was now drawing to a close, though his enemies seemed to take delight in using the power which the laws unfortunately gave them up to the last moment; for he tells us: "June 25th, 1685. Upon the Duke of Monmouth's Landing at Lyme, a great many persons were imprisoned, and I, apprehending I must run the same fate if I tarried at Rye, thought best to withdraw myself out of the town till the business was over, and not expose myself, to be sent a prisoner to Dover Castle for nothing, as some others were served who stayed in the town. And, accordingly, Mr. Markwick and I went this morning from Rye on foot, and travelled about incog. Till the business was past, and the Duke of Monmouth was taken, and the prisoners that had been taken on suspicion released; and because we might have been examined afterwards, we kept a journal of our motions."

On July 20th, in the same year, he tells us he returned to Rye, his persecutors having then no power to meddle with him. Although it was not till the year 1689 that the bill for the toleration of Protestant dissenters was passed, still persecution seems to have no longer had an active existence after the event last recorded, and accordingly we find, that when Mrs. Jeake presented her husband with a son, on August 13th, 1688, he had him named Manasseh, hoping that God had now made him forget all his toils.

Sufficient evidence has been adduced to prove the existence of a strong religious feeling in the mind of the younger Jeake, and, as is very frequently the case, this religious feeling was accompanied with a portion of superstitious feeling. Nor is this, I think, to be wondered at, when we recollect the true nature of religion; but, on the contrary, it may fairly be expected that the one may be found to exist in a somewhat proportionate degree to the other. Religion has to deal with things not of this but of another world. It holds its secret communications rather with the Creator than with the created. It dwells among spiritual more than among human beings; and spirits, not men, are her midnight companions. There are but few men, I conceive, who are not more or less superstitious. The origin of this belief (if I may so term it) is well explained by Walter Scott in his 'Dæmonology,' where, at the commencement, he says, "it is impossible for any man to turn his thoughts inwardly towards himself without perceiving that his being is composed of two distinct natures—one material, the other immaterial—the one bodily, the other mental—the latter willing and directing, the former obeying this will and this direction, he soon forms the opinion that one part is destructible, the other ever-enduring; the body formed of dust, returning to dust again; the soul immaterial, and incapable of dissolution. The body dies—the soul lives. The former is committed to its kindred earth; but where dwells the soul? It may hover around the spot which it loved while on earth. It may haunt some favourite bank—some shady grove—or some mountain-stream. In the dead stillness of the midnight hour it may breathe soft whisperings of unearthly sound in the ear of him whose pillow is moist with the tears he has shed for his departure from this sublunary world. It may come with a countenance wreathed in smiles; it may appear with a brow darkening with frowns. In short, fancy may call up the spirit at any time, at any place, and under any form she may choose to dictate." And this is superstition; she has existed in all nations and in all ages, and her power will remain so long as man shall be constituted as he is. All men are more or less subject to her influence, though all have not, like Jeake, the courage to confess it.

Let us see what proofs he has left us of this belief; for it is from his own Diary we must obtain them. Probably we shall be justified in putting down under this head the circumstance already recorded, of the prodigy he heard related respecting the appearance of a king in the heavens, over whose head were the two letters C R, typifying, as he supposed, Carolus Rex—King Charles, and who was succeeded by another king, having the letters I R over his head, which he considered to mean Jesus Rex, who should reign after the death of Charles II.

"1666, Sept. 23d. Just as I went into my bed, I thought I heard a great sigh at the further end of my chamber."

But the most striking is the following instance:

"1671, June 19th. I went with Mr. John Weekes to his father's house at Westfield, to tarry there five or six days, where, lodging with him, we saw on the 23d, in the morning, when we awaked, that a bed-staff, which, in the evening before, was stuck up at his side of the bed, was now found placed on my side, between two others which were set there the night before; and that two other bed-staffs, that were missing the same evening, and, as we well remembered, sought for in a chair that stood on my side of the bed, were this morning, when I arose, found lying in the same chair. This seemed somewhat strange; and being pretty well satisfied that none of the family were concerned in it, I cannot yet resolve it into any other cause than the ridiculous and trifling actions of some of the meanest rank among the infernal spirits; especially for that, upon discourse of this, I had the relation of some other such like trifles acted in the very same chamber."

Such is the weakness of some of the strongest minds, could they be internally examined by the corporeal eye. Of this no stronger example can be adduced than the great Dr. Samuel Johnson, who was notoriously very superstitious, as all his biographers tell us. But let us turn from this subject to others of a more pleasing nature.

Hitherto we have been attempting to trace the more general and striking outlines of the character of the younger Mr. Jeake; we will now proceed to give more particular details of the events, the actions, and the pursuits of his life.

Though not bred to the law, as his father was, nor to any of the learned professions, Jeake had a great taste for literary pursuits, and must have been a well-read man for those days, when the facilities for acquiring learning were not so great as they are at the present time. We have already mentioned, in the life of the father, that the son was educated under his immediate direction, and that, according to his own account, when he was nineteen years of age, he was somewhat acquainted with the Latin, Greek, and Hebrew, rhetoric, logic, poetry, natural philosophy, arithmetic, geometry, cosmography, astronomy, astrology, geography, theology, physic, dialling, navigation, calligraphy, stenography, drawing, heraldry, and history.

We will now proceed to examine the proofs which Jeake has given of the progress he made in the various branches of study above enumerated; and for this purpose we will take them in the order in which they stand.

Latin. In 1666 he finished a manuscript for his own use, called 'Epitome Grammatica Latina.' In the same year he wrote another MS. For his own use, entitled 'Epitome Rhetoricæ.' Among numerous works which he mentions as having read, we find many of the Latin classics.

Greek and Hebrew. Of his proficiency in these I cannot speak.

Rhetoric. We have already mentioned the work Jeake wrote on this science, entitled 'Epitome Rhetorica,' to which we may add that, as he frequently spoke in their public meetings, it is fair to conclude he had cultivated it with some success.

Logic. He does not tell us of any work he wrote on this subject.

Poetry. Jeake tells us, under date of May 30th, 1667, that "by this time he was indifferently skilled in the theory or rules of poetry, both English and Latin; but that his fancy never ran much to practice." On Dec. 27th, 1684, he says, I finished my encomium on John Baptist, Morinus, and his Astrologia Gallica, which I had begun about ten days before, consisting of 382 lines of English heroics."

Natural Philosophy. Under this head the return is nil, unless we may mention his hypothesis about the ebbing and flowing of the sea.

Arithmetic. 1667, Jan. 10th. Jeake began to learn arithmetic, and learned as far as Proportions. His astronomical calculations imply a pretty good knowledge of figures.

Geometry, Astronomy, Astrology, Dialling. No man can possess a tolerable knowledge of astronomy without being well acquainted with the other branches of science and art above mentioned. We have before shown how strong an attachment Jeake had to astrology, and to this study his mind seemed principally turned, of which further proof will be given in some of his writings which follow. Before he was twenty years old he wrote a book entitled 'Diapason, or the Harmony of the Signs of Heaven;' being, as he styles it, a juvenile essay, or inquiry into the rationality of astrological maxims. In the same year he wrote also 'The Astrological Judgment of the 20th year of his Life.'

On January 7th, 1685, he finished his 'Demonstration or Diagram of the Illustration of Blazing Stars, in two figures, entitled Coma Cometarum Adumbratæ.'

Oct. 16th, 1688. He began his book called 'Astrological Experiments, exemplified in a complete System of Solar Revolutionary Directions, attended on by their respectively proportionable effects, during the space of one whole year;' and occupied himself thereon at spare hours till June 15th, 1692, when he finished it, and afterwards transcribed it fair, and carried it to London in April, 1694, where it was perused by Coley. It consisted of twenty sheets, quarto.

On July 4th, 1692, being his fortieth anniversary, he wrote to Mr. John Kendal, a schoolmaster and astrologer, at Colchester, for his opinion about Partridge's and Bishop's new way of direction in nativities, and about the measure of time; and on the following day he wrote to Henry Coley about the same subjects. From the last he received an answer, dated the 16th, and from the former, dated 27th of the same month, consisting of one sheet and a half of paper, curiously and closely wrote, and advancing a new hypothesis of the effects to proceed from transits and not from directions; to which he replied with exceptions on the 7th September following, but never received any answer.

Theology. In the former part of this memoir we have seen how much he must have employed himself in the study of theology, by his exposition of the Revelations, and by his speaking publicly in their meeting-houses.

Calligraphy. Sept. 17th, 1667. On this day Jeake has the following entry: "I finished this day my calligraphy, which had taken me up, at spare times, a great part of this summer, being 41 copies fairly written in folio, of about 28 several sorts of hands."

This book I have seen. It was discovered, I have understood, behind the wainscot of some old house, a few years ago, and is still in very good preservation, exhibiting striking specimens of superior penmanship.

Stenography. When little more than thirteen years of age, he tells us, he learned to write short-hand.

Drawing. When scarcely twelve years old, he says he could draw pictures indifferently well, and that he was self-taught.

I do not know whether mapping should come under this head, but I will venture to mention here that, in 1667, he drew a map of the town of Rye, which, could it now be found, would be a valuable acquisition to any one wishing to inquire into the ancient state of the town.

As to the knowledge which Jeake had of the other branches of learning, which he has entered in his 'Diary,' he has not told us of anything that he wrote under these several heads; but has left us to infer it from his general love of, and pursuit after, information.

This thirst after knowledge is further evinced by the number of works which he read, and of which he has kept an account. As he read a new work he marked it down and numbered it, and this list was swelled up to the number of two hundred and eighty-three books, which, considering how few were then published, in comparison with the present time, must be thought no mean literary task; and more especially when we add to this that he was actively engaged in business as a dealer in wool and as a general merchant.

These works seem to have been of a miscellaneous description many of a religious kind, many of the Latin classics, together with travels and voyages. Among the latter I notice Thomas James's 'Voyage for the Discovery of the North West Passage.' This undertaking, thus early begun, has, to the honour of age, been in our days accomplished. He mentions King James's 'Basilicon Logos,' and King Charles's 'Eikon Basilike.' I notice this last work from the fact of his calling the 'Eikon Basilike' the production of King Charles; many and fierce have been the wordy disputes as to the authorship of it, that of Charles being doubted by many learned authorities, and I record Jeake's opinion, as having lived much nearer the time of its first appearance, leaving it to others, much more competent than myself, to decide what weight may fairly be attached to it. Such were Jeake's pursuits; I now proceed to the particulars of his life.

Although I have not entitled this work as a memoir 'Samuel Jeake and his times', still every biography must embrace more or less of the manners, the customs and other peculiarities of the period over which it extends. Such being the case I feel I need offer no apology for introducing the several particulars, which will be found in the succeeding part of this memoir, illustrating the period of which we are writing.

The following extracts are made from the 'Diary' for purpose of showing the mode of travelling, the state of roads, and other matters connected therewith in the seventeenth century.

On Nov. 11th, 1667. He set off for the first time to London with his father and others in company. In the evening they lodged at Tunbridge, and on the following day rode to London. The usual mode of travelling was then on horseback, the roads being too rough for carriages.

The next circumstance in Jeake's life, which I shall mention is that of his marriage, which is somewhat singular, from certain peculiarities attending it which are not usual, that I am aware of, among any parties in the present day. I cannot refrain from giving the description of the whole affair in his own language, which is as follows:

"June 7th, 1680. Resolved to seek Mrs. Elizabeth Hartshorn, of the age of 12 years 8 months, in marriage, with consent of her mother Mrs. Barbara Hartshorn, of Rye, and 1 day, about 3 h. p.m., went to her house to mention it; prevented by company from a convenient opportunity.

"8th. About 1 p.m. went again, and, finding Mrs. Bart Hartshorn alone, had a fit opportunity to propose it immediately which was accepted and the portion argued."

These preliminaries being arranged he proceeds: "June 14th. About 30 m. p. 1 p.m. went to Mrs.

Barbara Hartshorn's, having her consent to propose it to her daughter, Mrs. Elizabeth Hartshorn, for whom I had an affection from her infancy. My first motion was, as I remember, to this effect: 'My dear lady, the deep impression your person and virtues have made upon my mind oblige me to become your servant; and, I beseech you, Madam, be pleased to return me the favour of having a place in your heart.' 'Sir' (said she), 'it is so weighty a business that I am not capable of returning you an answer without a long time of consideration.'

Having proceeded thus far in his negotiation, he shows the position of the stars at the time to be favorable to such addresses as he was then engaged in. He was not allowed to remain long in suspense, for, on the 16th June, he received the declared consent of the daughter; and, all matters being thus far arranged, he goes on to tell us: "July 12th, about 2 p.m. (the writings concerning the marriage being sealed just before by Mrs. Barbara Hartshorn and myself), I was betrothed or contracted to her daughter (Mrs. Elizabeth Hartshorn) in the presence of my father and her mother, Mr. Michael Cadman and Mr. Thomas Miller, in form following, viz: Taking her by the right hand, I said, I, Samuel, take thee, Elizabeth, to be my betrothed wife, and do promise to make thee my wedded wife in time convenient, in token whereof is this our holding by the hand. Then, loosing my hand, she took me by my right hand, and repeating the same words, *mutatis mutandis*!"

In the following year the marriage was solemnized, as appears from the following extract:

"1681, March 1st. About 35 m. p. 9 a.m. I was married to Mrs. Elizabeth Hartshorn, at Rye, by Mr. Bruce, in the presence of Mr. Thomas Miller, Nathaniel Hartshorn (brother to my wife), and the sexton, we going, though in the daytime, yet so much incognito that there was no concourse or notice taken either of our going or coming. The day was cloudy, but calm. The sun shone out just at tying the nuptial-knot, and also just at its setting."

Mr. Hartshorn, the father of Jeake's wife, was master of the free school at Rye; an office for which he was very worthy, and, while he held it, qualified several pupils for the university.

She herself has been described as equally eminent for beauty, virtue, wit, and the talents of conversation. I have seen her portrait, and can vouch for her beauty.

It appears that when Jeake made his marriage contract he was to have as part of his wife's portion her mother's house, which he describes as being one of the best in the town. This is the house situated at the lower part of the Mermaid street, now known by the name of the Old Hospital; having been so called in consequence of being used for this purpose by the military when stationed at Rye, at the commencement of the late war with France.

Few houses have passed by family descent through so many years as the one in question. We have seen that Jeake received it with his wife on his marriage, on whom it was settled. How long it had been in the Hartshorn family previous to this time it is not possible exactly to say; but as these were of some note in the town, it might have been for several years. I find that Mrs. Hartshorn was a widow on June 7th, 1680, when Jeake first sought the daughter in marriage; I find, moreover, that on April 20th, 1679, died Richard Hartshorn, jurat, whom I suppose to have been the father of Jeake's wife; and, lastly, on Oct. 23d, 1679, a Richard Hartshorn was elected a freeman of the corporation, being, I imagine, a son of the former. Now as no one can be admitted to the freedom until he is twenty-one years of age, the latter must have been born at least in the year 1658, if not before; and thus, if the elder Hartshorn owned this house at the time of his marriage, he must have had possession in the previous year, 1657. From this year the Hartshorns held it until Jeake took it in 1681. On the death of his widow, who, after his decease, married a Mr. Tucker, by whom she had a daughter, named Philadelphia, it came into the hands of the latter, who married Mr. Thomas Frewen, a surgeon in Rye; from whom it passed into the hands of their daughter Philadelphia, who died at Northiam, unmarried, in the year 1841, being in the 91st year of her age. It is now the property of her nephew, Morton Frewen, Esq.; having thus been in different branches of the same family for nearly two hundred years.

Having spoken of Jeake's house, this seems a proper time and place to take some notice of another building with which he was connected. It is a storehouse which he built in the Mermaid street, opposite his house, but a little lower down. May 6th, 1689, he tells us he bought a piece of ground of Robert Browne, to build a storehouse upon, for the sum of three pounds ten shillings.

He further says, "June 13th, 1689, exactly at noon, the foundation of my storehouse was laid, the first stone by myself, under this posture of heaven." (Here is shown a horoscope, as is seen in the drawing of the building in the Chapter on Antiquities, with the following inscription.)

Junii 13, 1889,
Culminante
Sole
Jactum fuit hujus
Repositorii
Fundamentum
Cœlo se sic Habente.

On June 13th, 1689,
at noon,
The foundation
of this Storehouse was laid,
The posture of Heaven being as here described.

He then adds the succeeding remarks: "This time was elected only for experiment sake, and not out of any confidence I had that the influence of Heaven signified anything to artificials. In building this storehouse I consumed £230. The walls, which were of stone, and the roof were furnished this year before winter; but the boarding, stairs, glazing, and finishing work next spring and summer-all being done by July 4th, 1690."

This storehouse has not remained in the hands of Jeake's descendants. The Goths and Vandals have got possession of it; and having completely covered the three serpents in the gable with tiles, have deprived it of much of its value as a relic of antiquity. I am happy to think that, by having had a drawing made previous to this barbarous innovation, I have been enabled to give my readers some idea of its original state. If Jeake intended the three serpents, each with his tail in his mouth, as the emblems of eternity, the modern barbarians have sadly frustrated his hopes.

Throughout the whole reign of the second Charles, the Non-conformists were more or less persecuted; and during this time they were not admitted into any corporation, and this, I presume, was the reason why Jeake was not admitted to his freedom until the year 1690, one year after the passing of the Toleration Act, on the accession of William and Mary, whereas being free by birth, he was entitled to the assumption of it in 1673, when he arrived at the age of twenty-one years. It was on July 2d, 1690, that he was made a freeman, claiming by the usual custom or privilege of birth, and took the usual oath in these words following: "I, Samuel Jeake, shall faith bear unto our sovereign Lord and Lady King William and Queen Mary, and to the mayor, jurats, and commonalty of this town of Rye, and the charters, liberties, franchises, customs, and usages of the Cinque Ports, two ancient towns, and their members, and especially of the said town of Rye, to my power shall maintain, and shall not consent to hurt them, or to break them; and my scots and lots of my goods and chattels to the aforesaid commonalty shall well and truly pay, when I shall be thereunto scotted or lotted. So help me God !"

Although Jeake's 'Diary' contains many other interesting matters besides those already inserted in this memoir, yet, they rather relate to the general affairs of the town of Rye more than to him personally, I conceive they can be more appropriately interwoven with other parts of our history. This being the case, I shall hasten to bring this memoir to a close, having but few other particulars to relate.

In 1694, being in London, in the month of January, he hear of the act being passed for the Million Adventure, and that it filled fast, wherefore he put in £100. He afterwards bought several more tickets, and not satisfied with buying on his own account, he persuaded several of the town of Rye to purchase to the amount of twenty tickets.

It appears that this Million Adventure was a scheme of the Chancellor of the Exchequer to raise that sum of money, and those who drew prizes in the lottery were entitled to annuities on lives. On October 29th he received news that he had 1 benefited ticket, giving him £10 a year; and on November 10th his mother-in-law, Mrs. Barbara Hartshorn, had a ticket, giving her £20 a year. On November 24th news arrived that this lottery had ended, and that none of the twenty tickets above mentioned had come up prizes.

Jeake seems to have dabbled in other money speculations particularly in East India stock, in which, upon the whole, he was fortunate.

It remains to say something of Mr. Jeake's family. We have already detailed his courtship, his betrothal, and his marriage. He tells us, that when he commenced his courtship, June 7th 1680, his intended wife

was only 12 years and 8 months old and therefore when he married her, on March 1st, 1681, she was not quite 13 years, a very early age, whereas he was nearly 29 years old.

On March 16th, 1684, his first child was born, in the parish of Gabriel Fenchurch, London, where he was then residing, in consequence of the persecution he met with at Rye. This child was a daughter, and her name was Elizabeth, the same as her mother's.

On August 13th, 1688, his son Manasseh was born, which event I must give in his own words, viz.: "At 49 m. P. 11 p.m. exactly (allowing 10' that the sun sets at Rye before he comes to the level of the horizon, for the watch was set by the sun-setting) my wife was safely delivered of a son, whom I named Manasseh, hoping that God had now made me forget all my toils," &c.

Manasseh signifies forgetful, or forgetfulness.

On May 1st, 1695, according to the parish registers, he had a daughter born, whom he named Barbara, after his wife's mother I presume.

On June 3d, 1697, is the following entry in the register: "Samuel Jeake, son of Samuel and Elizabeth Jeake, born Unbaptised."

Whether he had any other children I am unable to say. On July 14th, 1690, Manasseh, whom he describes at that time as his only son, died. Of his two daughters I can say nothing; but of his other son, Samuel, I shall have occasion to say something. As regards the father of this last Samuel, the subject of this little memoir, I shall only add, by way of conclusion, the following entry, which I found in the parish register of Rye: "1699, Nov. 23d. Samuel Jeake, gentleman, died."

Though the register says nothing more, we know, from his Diary, that he was in the 44th year of his age.

In the concluding part of the life of the second Samuel Jeake, I observed that I should offer a few remarks on his son, the third Samuel Jeake. He was born on June 3d, 1697, and consequently was little more than two years old when his father died. Under whose management his education was conducted I have met with no record to inform me. According to all the traditionary notices of him, he seems to have inherited the intellectual abilities of his father and his grandfather, to which was added considerable mechanical skill. Among his better-informed neighbours he was known by the name of Counsellor Jeake, implying the possession of knowledge and sound judgment, while his mechanical skill caused his more illiterate fellow-townsmen to consider him as a conjuror. Like his father and his grandfather, he was born free of the corporation of Rye, and living in more quiet times than they did, when persecution had greatly abated, he took up his freedom when he was rather more than 22 years of age, that is, about one year after the time he was entitled to receive it; whereas his father was not allowed to take up his freedom until he was 38 years of age, nor his grandfather till he was nearly 28 years old.

The entry in the corporation books is this: "1719, August 19th. Samuel Jeake claimed his freedom by birth, and was admitted. Thus we see there must have been four generations of the Jeakes members of the corporation."

Henry Jeake must have been a freeman as early as 1623, because his son, the first Samuel Jeake, who was born in this year, was born free.

The first Samuel Jeake, son of Henry, was a freeman. The second Samuel Jeake, son of the first, was a freeman.

The third Samuel Jeake, son of the second, was also a freeman. As Henry Jeake must have been free as early as 1623 (if not before), and as the third Samuel Jeake lived till 1746, or later, some one of the family was in the corporation for 123 years.

Mr. Jeake was made a jurat, and in 1731 we find he purchased the statute-book of the corporation, as may be seen from the following entry in the records:

"1731. At this assembly the statute-book, beginning at the reign of King Henry I, and ending at the 32d year of King Charles II, was bought of this corporation by Samuel Jeake, jurat, for one guinea, which he has now paid to the chamberlain." He continued to be a jurat as late as 1746.

For what purpose Jeake purchased this book I cannot say, and whether he made any use of it in the way of publication I am equally ignorant.

The third Samuel Jeake succeeded his father in the possession and ultimate occupation of the house already mentioned as standing in the Mermaid street. Looking at the drawing of this house, I should suppose that originally it must have had another wing to it, as, in its present state, it is architecturally imperfect; but if this were the case, on which side did this wing stand? A fact has come to my knowledge which decides that it was on the west side of the present building, and thus the centre would contain two gables, and each of the wings one gable. The fact I allude to is this: Mr. Jeake's widow built a Presbyterian meeting-house on the east side! Which was used for the celebration of divine worship, according to the forms of that sect, down to the year 1778, when it was turned into a Methodist chapel, in which John Wesley himself once preached and administered the sacrament. It was used by the Methodists until the present Wesleyan chapel was built, in 1789, after which it was used by the Universalists, and finally converted into a dwelling-house, in which character it is now standing, and is still known by the name of the old meeting-house. The licence granted for preaching in this chapel states it to have been a house purchased by Samuel Jeake, and converted into a place of worship by his widow.

I have said that Jeake possessed considerable mechanical skill, and my reason for this assertion is, that he made a machine by which he fancied he should be able to fly. Whether his wings were of wax, and whether, like Icarus, he soared too bold a flight, tradition saith not. All that has come to my knowledge is this, that his machine would not enable him to fly, and that it lay for many years in the upper part of the grammar schoolroom, in the High street, and was there seen by several inhabitants now living.

I shall conclude these memoirs of the Jeakes with their genealogy.

Henry Jeake was born about the year 1600.

Samuel, son of Henry Jeake, was born October 12th, 1623. Samuel, son of the above, was born July 4th, 1652.

Samuel, son of the second Samuel, was born June 3d, 1697. Henry Jeake married Anne Peersonn Feb. 11th, 1617. Samuel, son of Henry Jeake, married Frances Hartredge, of Marden, in Kent, in July 1651.

Samuel, son of Samuel above, married Elizabeth Hartshorn, March 1st, 1681.

Samuel, son of the second Samuel, was never married.

After the death of the second Samuel Jeake, his widow married Joseph Tucker, by whom she had a daughter, named Philadelphia, who was born May 20th, 1707.

Philadelphia Tucker was half-sister to the third Samuel Jeake. She married Thomas Frewen. From these descended Mrs. Philadelphia Frewen, who was born December 31st, 1750. Their genealogical tree will run thus:

```

Henry Jeake — Anne Peersonn.
|
Samuel Jeake — Frances Hartredge.
|
Samuel Jeake — E. Hartshorn.
|
Samuel Jeake.

Elizabeth Hartshorn — Joseph Tucker.
|
Philadelphia Tucker.

Philadelphia Tucker — Thomas Frewen.
|
Philadelphia Frewen, unmarried.
|
Morton Frewen, her nephew.

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FREWEN. The Mr. Morton Frewen above mentioned is a younger branch of this family, which has for many years been settled at Northiam, in Sussex. The present representative of the elder branch is

Thomas Frewen, Esq., of Brickwall House, in this parish, and the following is their pedigree.

Thomas Frewen, Esq., of Brickwall, was the only child of Stephen Frewen, alderman of London, by his first wife, Katherine, daughter of Thomas Scott, of Gateley, in Northiam, and was born in 1630. He (that is, Thomas) married first Judith, daughter and sole heir of John Wolvestone, of Fulham, in Middlesex, by whom he had five children, of whom only Edward attained his majority. He married, secondly, Bridget, daughter and, ultimately, one of the coheirs of Sir Thomas Laton, of East Laton, in the county of York, from which marriage the present Brickwall family are descended. In 1678 Mr. Thomas Frewen was returned to parliament for the borough of Rye, and continued to represent it during twenty years. In 1679 his father Stephen, and his wife Bridget, died at Brickwall nearly at the same time, and were both interred at Northiam on one day, Sept. 11th. In consequence of this event Mr. Frewen took a dislike to the place, and gave it up to his son Edward, residing himself principally in London, or at his seat, Claybrooke House, in Fulham. In December, 1681, Mr. Frewen married, thirdly, Jane, relict of Sir Dawes Wymondsold, of Putney, and daughter of Sir Robert Cooke, of Higham Court, in Gloucestershire, by whom, who survived him, he had no issue. He died on the 8th of September, 1702-3, and lies interred at Putney, in the vault of the Wymondsold family.

He was succeeded in his estates by his son Edward, who was born in 1661, and was elected a freeman of the borough of Rye on December 3d, 1681. In August, 1684, Edward Frewen married Selina, daughter of John Godschall, of East Sheen, in Surrey, and went on a tour to France and Italy, in company with George, fourth Earl of Northampton, and being much struck with the beauty of the Paris saloons of that period, on his return to England he erected the great drawing-room on the south front of Brickwall House, as a banqueting-room, in which to entertain the corporation of Rye, of which borough his father was at that time the patron and representative. He also constructed the great staircase at Brickwall. The elaborate plaster ceilings to this banqueting-room and staircase were designed and executed by French artists, and cost 400l. Each. On the 4th of March, 1685, Edward Frewen and Robert Wymondsold (son of his stepmother, Lady Wymondsold) received the honour of knighthood from James II, in the royal bedchamber, and at the coronation of that monarch, Sir Edward Frewen was one of the thirty-two Barons of the Cinque Ports, returned by Rye to carry the canopies over the king and queen. On the 18th day of June in the same year, Sir Edward Frewen was appointed major of the 1st regiment of the Cinque Ports, and captain of the company of trained band of soldiers of the town of Tenterden.

Sir Edward Frewen died at Brickwall October 8th, 1723, aged 62 years, and is interred in the vault of his grandfather, Stephen Frewen, at Northiam. He was succeeded in his estates by his only surviving son, Thomas Frewen, Esq.

GREBBELL. The first time we meet with this name is in 1582, when, on June 3d, was baptised a daughter of Allen Grybbell; and on October 11th, "Allen Grebbell, of Rye, flesher, is, by our mayor, according to the ancient usage of s town, made his freeman."

On January 17th, 1659, Allen Grebbell, son of the above, was admitted to his freedom, by birth.

1700. Jeremiah Grebbell, chosen by mayor.

1702. Thomas Grebbell, jun., elected a freeman. 1714. Allen Grebbell, free by birth.

1754. Allen Grebbell, do.

The Grebbells were very influential in the corporation, having been freemen, jurats, and mayors through the long series of 150 years; while the Lamb family, by the marriage of James Lamb, who was the first that came into Rye, with Martha Grebbell, in 1717, may be said to have prolonged their political existence through more than another half century, and their physical to the present moment, with the fair probability of continuing the latter, if not the former, for many years yet to come.

PEACOCK. 1611, August 23d, Thomas Peacock was made a freeman by the mayor, Mr. Corkram. He afterwards became a jurat, and by his will, dated in 1638, he built and endowed the present grammar-school, and thus deserves to be recorded as one of the benefactors of the town of Rye.

PEADLE. Moses Peadle was admitted to his freedom, by right of birth, in 1708; and he had a son, admitted May 16th, 1739, by birth, who entered the army, and had the honour of being present at the capture of Porto Bello, under Admiral Vernon, in 1739. A portrait of this officer, in full uniform, is still in the possession of a descendant from the female branch of the family. Moses seems to have been the favorite Christian name, for one, bearing the same, died only a very few years ago.

DR. CLARK, one of the very few men who have had sufficient strength of mind and body to ascend to the summit of Mont Blanc, is a native of the town of Rye, and on his return from this hazardous expedition, he gave a very interesting lecture to his fellow-townsmen, in which he detailed all the particulars of his journey, and exhibited specimens of many plants and minerals he had picked up by the way.

FRENCH REFUGEES.

Though many of these came into Rye before some of the families above mentioned, yet we have preferred detailing their pedigrees separately. It was A.D. 1573 that these unfortunate people first arrived in Rye; but many of them leaving again, while a fresh arrival took place in 1685, and afterwards, we shall only mention those who remained, and became naturalized among us.

MARROW. In 1585 we find the name of Matthew Marrow, from Dieppe. In 1698 Thomas Marrow was elected a freeman of the corporation; and in 1725 was buried Thomas Marrow, jun.

DANSAYS AND ESPINETTE. These families were first cousins, and came to Rye in 1685. One of the Dansays had been an officer in the French navy, and on his settling in this country, he was appointed to the command of an English 50-gun frigate, and while convoying a fleet of merchantmen from some distant part, was met by a French squadron, which, by his skill and manoeuvres, he escaped, and in consequence of his good conduct on this occasion, was made governor of Greenwich Hospital for life. This is the account of a living descendant of these families; but we are bound to say, that on making inquiries at Greenwich, the name of Dansays has not been found; so that although there is no doubt of his having been employed, and of his excellent management, there must be some mistake as to the reward he received for it.

These families came from the neighbourhood of Rochelle; and when the French Convention offered to restore the forfeited property of the refugees, one of the Espinettes, who had his pedigree verified by the refugee office, was advised to go over; but being comfortable here, and disliking the sea, declined it; when another from Maidstone did go over and recover his property.

The following memorandum of the Dansays and Espinettes was taken from the Refugee or Alien office in London:

“L’origine de la famille des Espinet, delivré a mon cousin, David Espinet, réfugié, natif du lieu appelé le Port Danvau, proche de Taillebourg, sur la rivière de Charente, en province de Seintonge. Eerit de la Londre, Juin 16, 1768. David Espinet, natif de Marone en Seintonge, fil de Mons. Espinet, aussi natif de le Port Danvau.”

The following are the pedigrees of the above:

David Espinet	The refugee.
David	Son of the above, married Elizabeth Dansays.
Samuel	Son of David and Elizabeth.
Davis	Son of Samuel, married Margaret Stonham.
David, Edward, Henry, Sons of David and Margaret, now living, 1845.	

DANSAYS.

Monsieur Dansays	The refugee.
Elizabeth Espinet. She was born at Soubisse, on the river Charente.	His daughter, married David
Mary Dansays, born in England, married, first, John Davis, Isle of Wight; secondly, John Hillary, of Rye.	Daughter of the above Mons.
Mary Hillary married James Stonham, Wittersham.	Daughter of John and Mary,
James and David 1841, without family; David still living, 1845.	Sons of the above. James died in
Margaret married David Espinet, as above.	Daughter of David Stonham;

The original Dansays, captain in the navy, was a man of note, being entitled “Conseiller du roi.” These names have been spelt thus: Dancé, Dansays; Epinet, Espinet, Espinette; Hiliare, Hillary.

MERYON. This family came to Rye at the latter part of the seventeenth century, and some are still remaining. This name has also undergone great changes: the original, Merignan, Mirinian, Merian, Meryon.

In the possession of this family is still preserved a large pewter tankard, in which the wine was formerly put, when the sacrament was administered to the French Protestants, who were permitted, it is said, to perform divine worship in the parish church of Rye, in the intervals of the English service.

The following names seem to denote a French origin, traceable, by slow degrees, from the original into English:

Scardeville, Scarvell, Sharvill, Sharwell; Renaud, Reno, Reynold; Levereau, Levero, Levro, Lever.

Of these later some are still remaining; while the following are extinct:

Dupuy, Fosshier, Varrier, Foger, Fousier, Doutel.

CARLETON. The Carletons of Carleton, were a very ancient family, having been settled in the county of Cumberland as far back as some time in the eleventh century.

Guy was governor of Norham Castle in the reign of Elizabeth. This castle was built in 1121 by Ralph Flambert, bishop of Durham, on the edge of a rock, above the Tweed, on the Northumberland side of the river. Being a frontier fortress, it was frequently attacked, and sometimes taken by the Scotch, during the long wars which raged between these brave people and the English. Being thus a place of great importance, the appointment of Guy Carleton to the office of governor shows that Queen Elizabeth must have had great confidence in his trustworthiness. George, I suppose, was the son of Guy, as he was born at Norham in 1559, and died in 1628, being sixty-nine years of age. This George I take to be the same who, in 1619, was made Bishop of Chichester. It was this circumstance that brought the family into Sussex, and hence Henry Carleton bought an estate at Fairlight, and might become an inhabitant of the neighbourhood of Rye.

Thomas Carleton married Anne, daughter of Captain Miller, of Isleworth, Middlesex, by whom he had two sons and one daughter, viz. Henry, Thomas, and Anne. He was buried at Hastings.

Henry, son of Thomas, was born in 1693 and died in 1771, aged seventy-eight years, and lies buried in the north transept in Rye church; having been one of the jurats of the corporation, and, of course, an inhabitant of the town.

George, son of the above, was born in Rye, A.D. 1718, and died in 1761, aged forty-three years. He became vicar of Rye in 1744, and was a jurat of the corporation. He lies in the same grave with his father and mother. He married Constant Daw, but left no family to survive him.

CHAPTER IV.

ANTIQUITIES OF RYE.

YPRES TOWER. The building which claims the greatest antiquity in the town of Rye is Ypres Tower; which, having been built by William of Ypres, in the latter part of the twelfth century, still retains his name. This nobleman, who lived in the reign of King Stephen, was, by this monarch, created Earl of Kent; and then it was, most probably, that he erected this castle, being called upon, by virtue of his new office, to provide for the defence of the coast, his jurisdiction extending over the county of Sussex, as well as that of Kent—in the same manner, I presume, as at a later period in our history, the two counties of Kent and Sussex were under the jurisdiction of the same sheriff, as appears in Cade's Rebellion, who was killed at Heathfield, in Sussex, by Alexander of Iden, who is called sheriff of these two counties.

This tower stands at the south-east angle of the town, having been erected on this spot to combine the two objects of a watch-tower and also of a tower of defence; and, if we recollect the peculiar locality of Rye at that period, we shall see that the spot was well chosen. Standing on the edge of a steep rocky cliff, at the foot of which flowed the sea, forming in those days, when gunpowder and cannon were yet unknown, a good defence, this tower was not easily assailable; while its purpose as a watch-tower was fully attained, when we observe that the whole coast, from Fairlight to the west to Folkstone Cliffs to the east, was distinctly visible from its top, while the view to the south-east extended almost to the coast of France, showing that no sail could appear on these wide-spread waters without being seen by the watchman from his look-out.

Ypres Tower is a quadrangular building, with a round tower at each corner, each tower being about twenty-five feet in exterior circumference, and fifteen feet in the interior. There are two rooms in the building, one on the ground floor, and one above, each fifteen feet square. There is a door at every corner of each room, communicating with one of the towers. There are stairs only in the north-east tower, and these do not at present reach to the top. In the north-east and north-west towers are severally four lancet windows, two up pretty high, the other two lower. In the south-east and south-west ones are severally five windows: three towards the top, and two below; two old windows in south face between the towers, and one in the west. The walls are four feet thick, and the towers about forty feet high.

Whoever shall wish to examine Ypres Tower, some fifty or a hundred years hence, must bear in mind that the original tower, the present building, constituting the gaol, and which new part was built in the year 1837, for the sake of enlarging it; which work had become necessary under a certain Act of Parliament, compelling corporate towns to provide more fully for the safe custody of their prisoners.

From the time of the original foundation of this tower, which must have been some time between the years 1135 and 1154, the period of the reign of King Stephen, until the year 1495, when it was purchased by the corporation, that is for about two hundred and fifty years, we may presume it was used as a place of defence. In the reign of Richard II, and again in that of Henry VI, the town was plundered and burned by the French; which events must have taken place between the years 1377, the commencement of the reign of the former king, and 1461, the end of the reign of the latter. These unfortunate events having taken place, in spite of Ypres Tower, and also of the walls and gateways erected in the reign of Edward III, this tower was probably no longer considered of any use in a military point of view; and hence, being abandoned for that purpose, was purchased by the corporation, and applied to other uses.

The use to which the tower was applied by the corporation, after their purchase of it, was that of a town gaol; and for this it is still used, with the addition which has already been mentioned as having been made to it in 1837.

For many years this tower was called "The Little Ease," a name derived from a kind of boot, so called, and which was applied as a mode of punishment, occasioning great pain and affliction to those who were so unfortunate as to be subjected to it.

"The boot" was a kind of torture for criminals; it was a buskin of parchment, which being put on the leg moist and brought near the fire, in shrinking squeezed the leg violently, and occasioned intolerable pains. There was also another kind, consisting of four thick, strong boards, bound round with cords; two of these are put between the criminal's legs, and the two others, one placed on the outside of one leg, and the other on the other; then squeezing the legs against the boards by the cords, the criminal's

bones were severely pinched, or even broken.

The Walls and Gateways. The town of Rye was fortified on the north and west sides, in the reign of Edward III, in the fourteenth century, some time between 1327 and 1377, the duration of this king's sitting on the throne of this realm.

The sea having now considerably receded from the north side of the town, and some of the marshes there having been embanked and preserved from the salt water, the old rock on which Rye stands was no longer insulated, but connected with the main land. Hence the natural defences were done away with in a great measure, and it became necessary to erect artificial ones. Hence the walls and gates were built; a description of which we will now proceed to give.

The wall commenced on the south-west side of the town, at the spot where the steep and rocky cliffs ceased to be a sufficient defence, and, running in a northerly direction, on the west side to the north-west angle of the town, it then turned to the eastward, and, running along the north and east side of the town, terminated at the south-east angle. Hence, along the south side to the south-west, where the wall commenced, the cliffs were still considered sufficiently precipitous to resist the attack of an enemy, at a period when powder and shot were still in their infancy; for history informs us that cannon was only used for the first time either at the battle of Poitiers or Cressy, both of which were fought in this reign.

The walls were twenty-eight feet in height, and five feet in thickness. There was a fosse or ditch, extending part of the way at their base, which was fifty feet in width, and about five feet deep. There were three gates in the walls, and one bastion. Two of the former were sufficiently high and wide to admit of horses and carriages, while the other was only a postern to admit foot-passengers. The Strand gate, leading out of the town to the south-west, communicated, as its name implies, with the Strand, where the vessels lay to unload their cargoes. This gate was in a ruinous state for many years, having only half the arch remaining, and which was pulled down about the year 1815. In the centre of the arch was a rude stone coat of arms, representing three stems of vessels joined to three demi-lions at their heads, being the Cinque Ports' arms. This ancient coat has been preserved by an old and respectable native and inhabitant of the town, who had it placed in the adjoining wall, where it still remains a memento of bygone days. The Land gateway still exists at the north-east angle of the town, whence the road leads to London, and is a building of which any town may well be proud. The width of the gateway is about twelve feet, over which was formerly a portcullis.

The old gates, studded with nails, were in existence within the memory of many of the present inhabitants. The gateway is flanked on either side with a massive round tower, rising to the height of forty-seven feet; being twenty-five feet in diameter on the outside, and fifteen feet within. In the western tower were stairs leading to the top, on which is a small watch-tower, eight feet and a half above the main tower. These stairs were carried up through a very small well or tower, separated or taken out of the main tower. They are now so much broken and decayed as to be useless. In each tower were two apartments, and over the upper one in each I suppose there must have been a flat roof, as round the part above the supposed roof are seven rather large openings, through which firearms of some kind might be discharged. Immediately over the gateway itself was a room twenty feet long by nine feet wide, with two windows on each side, two facing the north and two the south, and a door at each end, communicating with the upper apartment of each tower. Over this room was another, in which there appears to have been a fireplace, as is indicated by something very like to a chimney. In this room were two arched windows, one facing the north, the other the south; the former enabling the guard or warder to observe the approach of an enemy on the land side, and the latter on the sea side. Moreover, at the south-east angle of this apartment was a small watch-tower, with one lancet window. On either side of the upper part of the arch, on the north, is a small circular hole, for what purpose originally intended I cannot say; at present these holes do not go through the wall.

To comprehend the full beauty and effect of this fine gateway, we must carry our ideas back to the period of its original erection, when no buildings existed on the outside of it, and it rose in all its massive grandeur out of the level and open lands, by which it was then surrounded.

The third, or Postern gate passed through the wall at the foot of Conduit hill, being only of sufficient dimensions to admit of foot-passengers to go into or out of the town through it. This gate was standing at the latter part of the seventeenth century, when Jeake wrote his 'Charters of the Cinque Ports,' and was pulled down in 1736.

In the north wall, about two hundred feet from the northwest corner of the same, stood a bastion or

tower; its present top being on a level with the wall, which, in this part, is only six or seven feet high, prevents the possibility of ascertaining its original height, whether it was carried up to the same as that of the towers at the Land gate, or whether only part of the way up the wall. It might probably have been a tower; as the lower half circle still remaining has four embrasures, or openings, similar to those at the Land gate towers, and which were about nine feet above the upper level of the ditch. The inside diameter of this building is twenty-nine feet, and its projection from the face of the wall into the ditch is fifteen feet. About six feet above the ditch was a round hole, cut through a solid stone; but for what purpose does not appear. The following is a true measurement of the walls, gateways, and general circumference of the tower at this present time, viz.:

	feet
From the beginning of the wall on the south-west side, adjoining the Cliff, to the Strand gate	50
Width of Strand gateway	17½
From Strand gateway to the commencement of the town ditch, being the north-west angle of the wall	275
From north-west angle to bastion or tower	206
Diameter of bastion or tower	29½
From do. To the Postern gate	758
Width of do.	6
From Postern to Land gate	338
Width of Land gate and towers	66
From Land gate to south-east angle	1228½
From do. To south-west beginning of wall	1644
Total circumference	4618½

Or seven furlongs, being seven eighths of a mile; which differs but little from Jeake's calculation, which is 271 rods, or 44714 feet.

It will be seen by the foregoing measurement that for the first 3421 feet of the wall there was no ditch, which may be accounted for by the fact that the sea still flowed over the Strand up to the walls on this part. Hence the whole length of the ditch was 1337 feet, or only two furlongs. Within the Strand gate the wall, for about eighty feet up the street had several arches, underneath which was found a slight shelter from bad weather; but for what purpose originally intended is uncertain. Towards the lower part of the wall, at this part, several feet below the present surface of the ground, are some arches, into which, at the time of the erection of the wall, the sea must have flowed. Whether they were intended as openings for admission of boats within the wall must be mere matter of conjecture, and is only hinted at here for the curious to determine.

From Land gate to Strand gate runs a long and winding street, six hundred and thirty yards in length, or rather more than one third of a mile; the lower part towards the latter gate being called the Mint, and the upper part the Longer street.

The Oldest House. In the reign of Richard II, and again in that of Henry VI, the town was sacked and burned by the French. In these conflagrations all the buildings of the town are said to have perished, with the exception of Ypres tower, part of the church, and an old house, now standing in Badding's ward, on the south side of the churchyard. This is a stone edifice, with its gable-end facing the street. It is supposed by some to have been originally a building designed for a religious purpose; and if we may judge from its appearance, this seems by no means improbable. We conclude it to have been the chapel of the Brothers Carmelites. The dimensions of the present edifice are as follow, viz. :

	Feet.
The width of the gable-end facing the street	19
Depth of the building, so far as the original part seems to have extended	261

In the north gable, facing the churchyard, is a stone arch, indicating the situation of an ancient window, such as was common in religious edifices. Lower down, near the north-east corner of the building, seems to have been a small lancet-shaped window. The additional proof of its having been a religious building consists in the fact of its being composed of stone. In those early days no buildings, excepting

those designed for public uses, were constructed with brick or stone. And thus we find that the only edifices which escaped the conflagration were Ypres tower, Land gate, Strand gate, this building, and a portion of the church.

The dwelling-houses were no doubt built of wood, as the greater part of them are at this day; the abundance and consequent cheapness of this material, particularly in this town, so contiguous to the great forest of Anderida, would, of course, lead the inhabitants to adopt it. I do not know that I should hazard too much in asserting that, till within the last century, no dwelling-house in Rye was built of brick or stone.

As indications of the fires alluded to, it may be mentioned here that when the workmen dug into the Longer street, for the purpose of laying down a main sewer for the better drainage of the town, they discovered a considerable layer of black matter, evidently the debris of a fire, and from its quantity fairly concluded to be the remains of those two great conflagrations which reduced the town to ashes in the respective reigns of Richard II and Henry VI.

Further proofs (if proofs are wanted) of these fires have lately been discovered in the church, on making certain improvements there in the years 1843 and 1844. On removing the plaster and whitewash, which had long disfigured two fine Saxon arches leading from the transept, one into the south, and the other into the north aisle, the stones of which they are composed were found to have a reddish hue, occasioned by the action of fire; and to show also that this part of the church must have lain some time in ruins, a branch of ivy was discovered, which had insinuated itself among the interstices of the pillars which support the arch.

The first fire having taken place in the year 1377, and we having now arrived at that of 1844, we may fairly assert that this old house cannot be less than five hundred years old, supposing it to have been built only thirty-three years before the period at which the first fire took place.

Chapel of Friars Heremites. Passing from the Longer street, down what Jeake calls the New Conduit street, and which is now known by the name of Conduit hill, there stands on the right hand, or eastern side, an ancient building, which was the above-named chapel, erected early in the fifteenth century, or before; and in 1524 a new roof was required, when this deficiency was supplied by the piety of one William Marshe, as appears (according to Jeake) from the following extract from the records of the town of this year, viz.: "Eodem anno, scilicet, quarto die Septembris, erect. Fuit tegument. Fabrica Fratrum Heremitarum Sancti Augustini; infra villam prædictam, ex impensis cujusdam Willielmi Marshe, agricola." That is, "In the same year, that is to say, the 4th day of September, was erected the roof of the fabric of the Friars Heremites of Saint Augustin, within the town aforesaid, at the cost of one William Marshe, husbandman."

This pious benefactor, William Marshe, in those simple days was merely styled a husbandman. Had he lived in these grandiloquent times, and done the same good deed, he would have been called a farmer at least, perhaps an agriculturist, or even a land-owner, William Marshe, Esq.

This was a fine building in its day, being, within the walls, sixty-eight feet long by twenty-six feet wide, and twenty-two feet high. Its length is from west to east, and at either end was a large handsome window, surmounted with a gothic arch, the lower extremity of each being at once ornamented and supported by a corbel, representing some grotesque human head. In the western window these corbels are still nearly perfect, while in the eastern they are decayed and gone. On the south side are four gothic arched windows, with rich tracery forming the mullions. All these six windows have their sills at about eleven feet from the floor of the chapel. The east and west windows are eleven feet wide at the sill, and eighteen feet high. The south windows are only seven feet wide at the sill, and eleven feet from the sill to the inner centre of the arch. The lower extremity of the ornamental arch of each of these south windows has a corbel representing a human head, but each differing from the other in its lineaments; whereas the two supporting the west window are exactly alike. While these six handsome windows respectively adorn the south-west and east sides of the edifice, on the north no traces remain, except of three rather small square windows, the centre one being rather larger than the other two. All these nine windows are constructed of stone. At the time of its erection there were no houses on the south side, and, therefore, these windows were visible from this part of the Longer street, and showed themselves to great advantage, being then, at their sills, eleven feet from the ground; whereas now the surface is raised up level with them, and is consequently eleven feet above the original floor of the chapel. There were two entrance doors; one on the south side, close to the south-west corner of the building, and the other immediately opposite; the former communicating with the street, and the other with a yard at the back, in which was situated what I suppose to have been the living and sleeping-apartments of the

Running out from the north-east angle of the chapel, in a northerly direction, and in a straight line from the eastern gable, is still traceable the foundation of a building, to the extent of thirty feet in length from south to north, and twelve feet in width from east to west. At the point of junction with the main building some plaster is still discernible, none of which is to be seen on the other part; corroborating our opinion as to this having been designed for the refectory and dormitories of the friars. Thus we see there was the chapel separate and distinct, set apart for religious uses alone; and when in its original state well adapted to impress those who worshipped within its walls with sacred awe and deep solemnity.

The height of the walls within-side was about twenty-two feet, the roof sloping down to the top of the windows on the south side, while at the east and west the gables ascended to the ridge of the roof, and, consequently, were considerably higher, enabling the architect to increase the beauty of the interior, by proportionally raising the two windows therein.

This was the chapel of the Friars Eremites of Saint Augustin, when the repairs were completed in the year 1524. But its beauty was doomed to be but of short duration; for in 1535, only eleven years afterwards, it was dissolved by Henry VIII, in consequence of its revenues being under £200 per annum. But though it was thus dissolved at this early period after its foundation, it was probably not altogether abandoned by those who had been in the habit of performing their religious ceremonies there. I do not know exactly how far the rage of Henry was carried against these smaller religious houses, but I presume, as the foundation of his zeal was twofold, viz. Hatred of the Pope and love of lucre, not a detestation of the Roman Catholic religion per se, the friars were still allowed to worship in their chapel if they thought fit, provided he, the king, had the revenues attached to it paid into the royal treasury. And it is by no means improbable that the zeal of the pious might still supply sufficient funds to enable the friars to say masses for the repose of the dead, whose bones were laid beneath the stones which formed the floor of the chapel; for that many were buried there is evident from the number of bones which, from time to time, have been disinterred, when alterations have been required in this part of the building. When the wall was built, separating the grounds from the highway, in 1762, five or six skeletons were found, which had been interred in an upright position.

In speaking of the chapel we are naturally led to make some inquiries about the friars who had the custody of it. These are called Friars Eremites or Heremites, of St. Augustin, and were so called from this saint, who was the first Archbishop of Canterbury. These friars were originally hermits (hence their name of Heremites), and were first congregated under one body by Pope Alexander IV, in 1256. In a chapel such as we have been describing, there was probably not more than two or three friars, and therefore a large revenue was not required for their support; and their final expulsion from it, therefore, might not have taken place until the reign of Edward VI, who enforced the acts of Henry VIII, not for the sake of the pecuniary advantage only, but also for that of the advantage of the Protestant religion, of which he was a sincere believer and a warm supporter. After this time no doubt its decay was rapidly increased; and, since, it has verified the words of Shakspeare:

“Misery acquaints a man with strange bedfellows.”

A remark equally applicable to the works of man as to man himself. Dedicated in its pristine state to religious purposes, it has now for many years been desecrated to vile and base uses. Once a theatre for itinerant players, when some Trinculo of the evening may have repeated the very words of our poet above quoted. It has been used as a malthouse; the upper floor is now a store for wool, and the lower one for bacon, cheese, butter, and lard. “Sic transit gloria mundi !”

In the court-hall is an old hand-bell, beautifully embossed with figures, representing Orpheus playing on the violin and the beasts listening to him, and bearing at the top this inscription: “O, mater Dei, memento mei!” “O, mother of God, remember me!” and at the bottom this: “Petrus Chineus me fecit 1566,” “Peter Chineus made me, 1566.”

Queen Elizabeth's Well. At a short distance from the town, in a northerly direction, beneath a high bank, once a wild and sequestered spot, and still overshadowed by some ancient oaks, rises a perennial spring of clear and sweet water, honoured with the high and royal appellation of “Queen Elizabeth's Well,” from the circumstance of her Majesty, in one of her progresses through the kingdom, having visited Rye, when she halted at this spot, either to drink of the water which flowed from this spring, or for the purpose of receiving the corporation of the town, when the mayor and jurats went in procession out of the town to receive her, clad in scarlet robes. Whereupon the queen, as Jeake says, “from the noble entertainment she had, accompanied with the testimonies of love and loyalty, duty and reverence she

received from the people, was pleased to call it "Rye Royal."

This event, and the date of it is recorded on two stones placed at the western head of the spring; on the upper one of which are inscribed the following figures and letters, viz.:

1588

E

R

M GAYMER

MAIOR

and on the lower the name of the mayor, whose name was Michael Gaymer—E. R. in the upper stone signifying "Elizabetha Regina," "Elizabeth the Queen;" and 1588 marking the year of her visit here. But though the year is thus distinctly inscribed on this stone as being 1588, yet Jeake sets down the date of the queen's coming to Rye in 1573. How these dates are to be reconciled I know not, unless we conclude, which seems to be the case, that her Majesty came to Rye in 1573, while the event was not recorded until 1588.

Queen Elizabeth's Well is about four hundred and eighty yards from the foot of Conduit hill, where the Postern gate formerly stood. The well was always visible from the road which passes by it till the year 1843, when a wall was erected which excluded it from the public view. Passing from the turnpike-road leading to London, through a narrow lane, beneath an avenue of large elms, this spring was at the western extremity of it, near a cottage, formerly called the Pest-house, from having been used for the purpose of placing such persons as were inoculated therein, to prevent the disease from spreading in the town. The lane I have mentioned above was, in ancient times, called Dead Man's lane, from a tradition that near to it was fought, in an age long gone, a great battle, in which many were slain, and their bones thrown into it. All we can say upon this subject is, that many bones were formerly found on this spot, and that an adjoining field is called King's Field, from the kings who were engaged having fought in this place, as report saith.

The old name of Dead Man's lane is now superseded by the more classical one of "The Grove."

I have sometimes thought whether the name of Dead Man's lane might have been given to it from culprits who were condemned to be hanged having passed this way to the Gallows Bank, the ancient place of execution, which immediately faced its eastern extremity.

The School House. This building is situate in the Longer street, on the north side facing the street which leads from the former to the church. It was erected at the expense of Thomas Peacock, gent., in the year 1636, and endowed as a school by him in 1638. As we have entered more fully into the history of this edifice and its endowment, under the head of Public Charities of the Town, we shall confine our remarks here to the building itself. It is composed of brick, having slightly projecting pilasters, with an arched doorway leading into the school-room. There are two rooms, one on the ground-floor, and one above; the former being twenty-nine feet long, twenty feet wide, and twelve feet high; the latter, thirty-seven feet long, twenty feet wide, and nine feet high. The greater length of the upper room is occasioned by its running over a passage at the east end, which is taken from the lower to form a way into the yard and garden at the back. The length of the front. Is, on the outside, forty feet; the total height from the ground to the ornamental arch rising in the centre above the parapet, is thirty-six feet; the height to each of the side arches, thirty-four feet. In each of these arches is a window, serving to light a room in the roof.

In front of the school is a sun-dial, presented by Colonel De Lacy Evans, when he was one of the representatives of the town, bearing this motto:

That solar shadow, as it measures life,
It life resembles too.

This edifice, taken altogether as a specimen of brickwork two hundred years ago, has a good effect, standing as it does in the most central part of the town.

Mint Street. The lower part of the High street towards the Strand is still known by the above name, which originated, we may conclude, in the circumstance of the Mint having existed here; for that the town of Rye possessed such an office is pretty clear from a coin having been struck in the year 1668, several of which are now in the hands of different inhabitants of the place. On one side is a ship with

three masts under full sail, around which are the words "For y Corporation," and the other a representation of the church, with these words, "Of Rye, 1668." It is a small coin, of the size of a farthing, made of brass and some other metal mixed. One was found a few years ago, at the back of a house about half way down the Mint, on the north side, near the old bastion, some distance below the surface, among a parcel of dark rubbish, which seemed to indicate the fact of a fire having, at some preceding period, taken place. This might have been the identical site of the Mint.

In former times many cities and towns had mints of their own. In the reign of King John, Chichester had three mints, two belonging to the king, and one to the bishop.

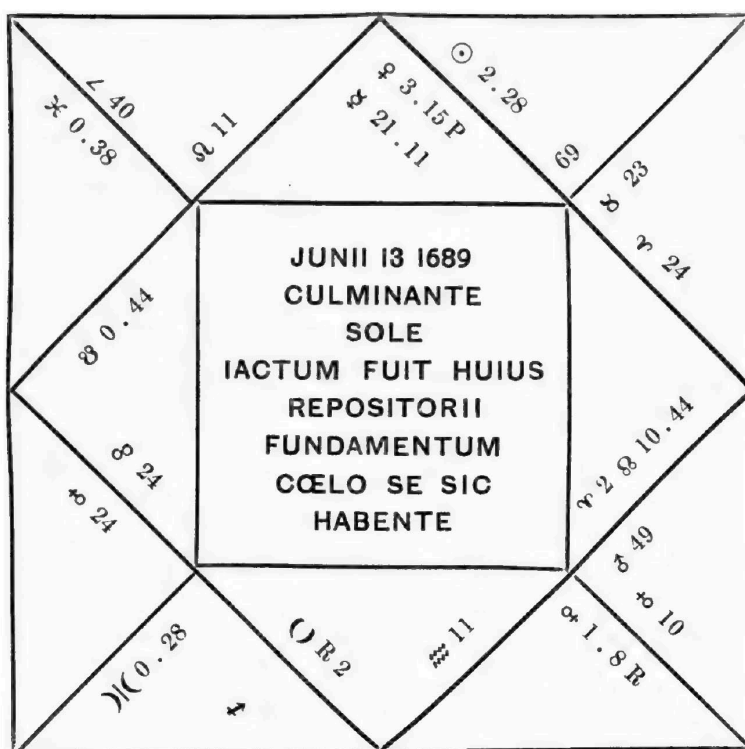
In the year 1840 a medal of brass was dug up on sinking a cellar beneath a house, towards the east end of High street, on the north side, bearing on one side the figure of a man, with a wand in his left hand, entwined at the top with two serpents, and a sword in his right, which is extended over a fire, burning on an altar or brazier; around these are the words, "Subducendis Rationibus," and at the bottom the date of 1574. On the opposite side is a shield, surmounted by a crown, and bearing upon it three fleur-de-lis, with this motto, "Nil nisi consilio." On what occasion this medal was struck I am ignorant.

The Old Warehouse. On the north-east side of the town, without the walls, close by the marsh commonly called the Town Salts, stands this building. On a piece of timber, let into the wall, in the north-east front, is cut, in rude letters, the following inscription, viz.:

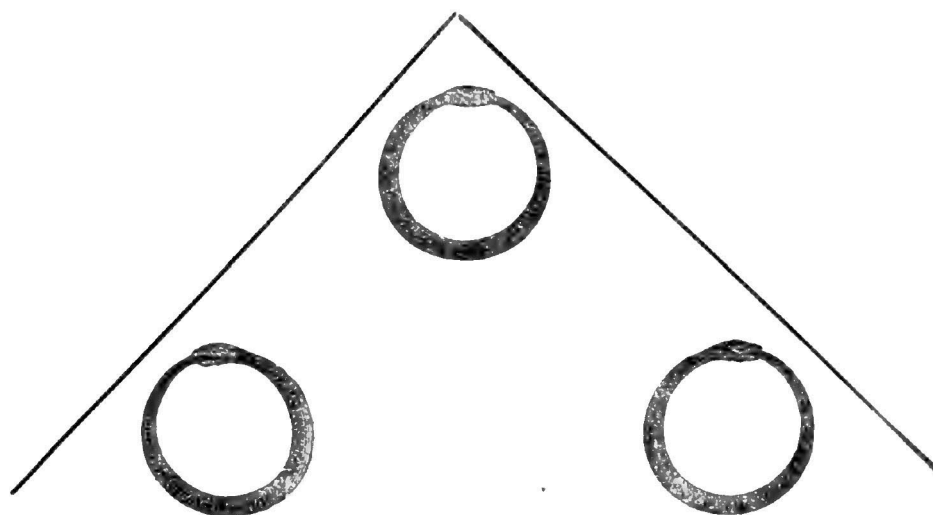
BVILT BY THOMAS AND REBECKAI TVTT ANNO DOMINI 1674.

In the view of Rye, taken in the sixteenth century, and alluded to in a former place, a building is shown, so nearly resembling this in form and position, that had not this inscription stated it was built in 1674, any one almost must have concluded it had been erected in the previous century. As it is, it may have been rebuilt on the model of a former one.

Jeake's Storehouse. On the south side of the Mermaid street may still be seen the mutilated remains of this edifice, erected by Samuel Jeake the younger, of which the best idea may be given by the insertion of the accompanying drawing, which represents a stone let into the front of the building, and which is to your left hand, about ten feet from the ground, as you look at the face of it. On the right hand also is a stone, of corresponding size, but without any inscription. The front, which is a gable one, is towards the street, and at the upper part, immediately in the gable itself, are three figures of serpents, each with its tail in its mouth, emblematical of eternity, having neither beginning nor end.



Copy of Horoscope, &c., on a Building joining the Baptist Meeting, in the Mermaid Street, in the Ancient Town of Rye, in the County of Sussex, taken, the first day of January, 1839, by Wm. Stone Stocks, S. M.



This drawing shows the original gable, with its emblems of eternity, which were eternally destroyed about three or four years ago, while the horoscope was only spared by the Goths and Vandals, because it did not interfere with their so-called improvements.

The Old Hospital. The building thus called was the dwelling-house of Samuel Jeake the younger, who, in his Diary, tells us he received it as his wife's dower, on the day of his marriage. It obtained its present name from being used as a hospital during the late war, when great numbers of soldiers were quartered in this town and neighbourhood. On a sort of water-tank, in the interior part of the house, is the following inscription, viz.:

1699
SE
J

evidently signifying Samuel and Elizabeth Jeake, he having married Elizabeth Hartshorn. This is not the date of the foundation of the house, as may be seen in the memoirs of the Jeake family, but only of this part to which the inscription is affixed.

Old House in Mermaid Street. Immediately opposite the old Hospital stands a dilapidated house of picturesque antiquity. The entrance to it is up a flight of rude steps, at the side of which, facing the street, are inscribed these figures and initials, viz.:

1706
A C

Whose initials these are we are unable to say; the property now belongs to the Frewen family. This date cannot mark the foundation of the house, as its exterior plainly indicates a much earlier origin.

Old House in East Street. On the west side of this street, not quite half way between the Longer street and the Market street, stands this house, having inscribed on its front the following date and initials:

I
I M
1715

It was then the property of a family by the name of Moore, who are supposed to have repaired the front, the house itself being of a much older date. It now belongs to a family of the name of Turner.

Old House in the Mint. On the west side of this street, at the lower end, near to the site of the old Strand-gate, being the last on this side, stands this building, with its handsome Flemish gable ends, facing the road, and bearing a stone near the east side, with this inscription:

1727
P

N

I

The Court Hall. The last edifice I shall mention, as having any pretension to antiquity, is this. It was built about the year 1742, on the site of a former one. It is a handsome building, standing on the south side of Market street, between Pump street on the east and Lion street on the west. It faces the north; the first floor being supported by five massive stone arches, the openings in which are secured by iron

spiked railings. The ground floor is 54 feet long by 24 feet wide, with a stone pavement. It is used as a market for meat, butter, &c., and was formerly very well attended, but is now of little use. From this floor a flight of steps leads to the one above, where we first come to a small anteroom, 12 feet by 18 feet, which communicates with the chief hall, a handsome room, 38 feet in length and 18 feet in width. In this hall is conducted all the public business of the town. Here the mayor and aldermen preside at their petty sessions, and the recorder at quarter sessions and assizes. Here the nomination of candidates to represent the town in parliament takes place. Here the town council hold all their meetings, and here they elect their mayor.

All public meetings convened by the latter officer are also held in this hall.

Above the first floor is a second, in which the records of the town are kept, the preservation of which redounds so much to the credit of all the parties who, at different times, have had the management of the municipal affairs of the town. In this part the grand jury assemble to find or ignore the bills which are brought before them at the assizes or quarter sessions; and here also the petty jurors retire to consider their verdict when unable to agree in their box below.

Returning to the street, we find a handsome front, with five arches, as before mentioned, over which are five windows, with stonework round the outsides, while the other parts of the building are of red brick. In the centre of the front, over the middle window, is a good coat of the arms of the town, cut in stone; while the top of the roof is surmounted with a sort of cupola, under which is hung a bell, which was formerly sounded when an assembly of the corporation was to be held, or when a fire, or any other case of great emergency, required a speedy gathering of the people at large.

Having now completed our list of antiquities, with the exception of the church, which is given in another chapter, we shall close this part of our subject with some few general remarks on the buildings of the town.

A very cursory view will suffice to convince any one that the older class of houses was built on a much larger scale than those of the present day, and for which two very satisfactory reasons may be assigned, viz. The cheapness of the materials with which they were built, and the cheapness of the land on which they are built.

Seated on the borders of the great forest of Anderida, which in former times abounded in trees of chesnut and of oak, of which our oldest houses are built, the inhabitants could purchase their timber at a very low rate, and that such was the case may be gathered from the great quantity used in their dwellings, in which at the present day may be seen immense pieces of timber, far exceeding in dimensions any now used for the same purpose, and which appear to have been laid down in the rudest state imaginable, no plane nor saw having been employed to smooth them, but merely an axe to rough hew them.

Many of the oldest houses must have been erected nearly 400 years ago, shortly after the last fire, in 1448, when we are pretty sure timber must still have been very abundant, and consequently cheap in proportion; because about a hundred years after this time, in the reign of Edward VI, Arthur Young tells us, in his work on the 'Agriculture of Sussex,' that "the hoys that were laden with timber went out of Rye harbour to the number of 37 one tide;" while in the memory of some of the oldest inhabitants, the lands on either side of the turnpike-road between the tollgate now standing at the junction of the several roads leading to London, Iden, and Romney Marsh, and the village of Peasmarsh, were covered with wood.

That land in Rye was cheap four hundred years ago may be concluded from the price which Jeake informs us he paid for the plot on which he erected his storehouse in 1689. This building is 24 feet in front and 27 feet in depth, and he gave only £3 10s. for the ground.

When the town was fortified, in the middle of the fourteenth century, and for many years after, we think it probable that the Mermaid and Middle streets contained the residences of the principal inhabitants of the town; for though the steepness of the Strand hill and the ruggedness of the pavement in the former would militate against such a conclusion in the present day, yet these objections would not exist at a period when carriages were but little used, and when all journeys were performed, even by ladies, on horseback.

When Jeake married Elizabeth Hartshorn, on March 1st, 1681, he received, as his wife's marriage portion, the house in Mermaid street, now known by the name of the Old Hospital, which he describes as being one of the best in the town. Immediately opposite to this stands that very old house bearing

the date of 1706. Higher up, on the north side, stood the Mermaid Inn, for many years the principal one of the town. It covers a large surface, and the ground at the back, still known by the name of the Mermaid yard, runs out to the Longer street, where some old people still remember to have seen the sign-post. It only ceased to be an inn about eighty years ago. The interior still bears marks of its antiquity, in some rudely-carved wainscoting, which is carefully preserved by its present proprietor, Mr. Charles Poile. In the centre of this house was an open quadrangle, unprotected from the weather above, and across which it was necessary to pass from one part to the other. Almost opposite the old Mermaid stood another ancient house, pulled down about fifty years since, to build the wall which now separates the garden belonging to the late Thomas Procter, Esq., many years town clerk of Rye, from the street. At the south-east corner of the Mermaid street, where it joins Middle street, was standing, till within these very few years, a very large old house, having, at the back, a great room, ornamented with old carved oak wainscot, and a rich cabinet of the same material. This was the room alluded to in Jeake's Memoirs, as having been used for the performance of divine service by the Nonconformists of his time.

Lower down Middle street, on the west side, stands an old house, the property of Mr. Charles Thomas, the front of which is ornamented with stripes of wood, separated by plaster; while quite at the bottom, on the same side, where it joins the Longer street, now called High street, are the mutilated remains of a very old mansion, originally extending 90 feet in front, having a gable at each end. Thus the centre of the front was 56 feet, and was straight, while each gable, which may be considered as a sort of wing to the centre, was 17 feet in length. There is still an old doorway, over which are carved two roses.

Crossing over to the opposite side of this street, at the upper end, where it turns towards the churchyard, once stood another large mansion, formerly the property and the residence of the Grebbell family, who were for many years the leading people of the town, and which, by the marriage of James Lamb, Esq., to Miss Grebbell, at the early part of the eighteenth century, came into the possession of the latter. About fifty years ago it was pulled down by Thomas Lamb, Esq., who built the present houses on the same spot, and which are still the property of this family.

Passing into the Longer street, we may observe that the house belonging to the author of this work was once a very large one, if, as there are reasons to believe, that adjoining it on the west once formed part of it. It would then present a frontage to the street, facing the south, of 65 feet. Within are several large and massy chimney-pieces of Caen stone, bearing the heraldic or emblematic figures of a rose, a fleur-de-lis, a portcullis, and a sort of sack or bag. These figures seem to bespeak some considerable antiquity. The fleur-de-lis was first quartered in the arms of England by Edward III, after his conquests in France. The rose was introduced by the Tudors, who reigned from 1485, the time of the accession of Henry VII, to 1603, the period of the death of Queen Elizabeth. The rose with two cross stripes, one of red and the other of white, marked the union of the white and red roses, and the consequent cessation of the wars which had so long ravaged England, under those rival emblems, by the marriage of Henry of Lancaster with Elizabeth of York. Hence this house may probably be nearly three hundred years old. In this house was a small central open quadrangle, similar to that mentioned in the old Mermaid Inn.

Pursuing our course, we find a very old house on the west side of Lion street, worn out and tottering to its fall. This house, with its handsome gables fronting the street, must once have been a very light and elegant edifice; and here it may be observed, once for all, that the gable-front seems to have been the prevalent fashion in ancient times, and far handsomer it was than the present one. We remember to have seen two old houses in the centre of the Longer street, on the north side with fine old gable-ends, ornamented with carved woodwork.

There remains but one more building, which we shall notice for its size and antiquity. It stands at the north-west corner of Pump street, where it joins the Market street. It is now turned into many small dwellings, but is still known to the older inhabitants by the name of the Old Flushing, having once been an inn bearing this name, at the time when the free traders of Rye carried on an extensive and profitable commerce with the merchants of that Dutch town, so celebrated for Hollands gin. The Old Flushing and free trade seem to have decayed together; nor is there any probability of the revival of the former until the principles of the latter are universally adopted by the nations of the earth.

Butt Marsh. Before the invention of fire-arms the English were celebrated for their archery, and the use of the bow was greatly encouraged; for so early as the beginning of the twelfth century a law was instituted, with respect to the practice of archery, which freed from the charge of murder any one who, in practising with arrows or darts, should kill a person standing near.

Edward III, finding it necessary to enjoin the practice of the bow, issued two mandates, during his reign, for this purpose.

In the reign of Richard II an act was made to compel all servants to shoot on Sundays and holidays.

In the time of Edward IV an act passed, ordaining that every Englishman should have a bow of his own height; and butts were ordered to be put up in every township, for the inhabitants to shoot at on feast days, and, if any neglected, the penalty of one halfpenny was incurred.

In 33 Henry VIII another act was passed, compelling every city, town, and place to erect butts, so that the inhabitants might practise shooting on holidays, and every other convenient season.

These butts were banks of earth covered with turf, at which the archers shot their arrows; and some were erected at Rye by virtue of the above-quoted statutes, and, very probably, as early as the reign of Edward IV; for the Cinque Ports were then in the height of their power, while bows and arrows were their principal weapons both on land and sea. And the Butt Marsh having been inclosed many years anterior to this period, was selected to erect the butts in, and from hence took its name, which it retains to this day.

CHAPTER V.

MISCELLANEOUS.

In a former chapter we have quoted from others Stow's account of the sacking and burning of Rye, in the fourteenth and fifteenth centuries; but in the only edition I have seen, which is that of 1598, this is all I can find on this head:

"A.D. 1377. The French arrived at Rye, spoiled the town, and burnt it."

Henry VII visited Rye in 1487.

In Stow's Chronicle' is the following:

"1563. The ninth of June, arrived at Newhaven three captains with their bands of an hundred the piece, being of the garrison of Burwicke. Also the same day landed there Edward Randell, appointed to be knight marshall. For you must understand that Sir Adrian Poinings, being knight marshall, upon his return into England, went not back again, and then was Sir Thomas Finch, of Kent, appointed to go over to supply the roomth of knight marshall, who, making his provision ready, sent over his brother, Erasmus Finch, to have charge of his band, and his kinsman, Thomas Finch, to be provost marshall, whilst he was staying till he had everything in readiness to cross over himself, at length embarked in one of the queen's ships, called the Greyhound; having then aboard with him, besides three score and five of his own retinue, four-and-forty other gentlemen, two of them being brethren to the Lord Wentworth, to wit, James Wentworth and John Wentworth, with diverse others; who, in the whole (accompting the mariners), amounted to the number of two hundred persons and upward; and, as they were on the further coast toward Newhaven, they were, by contrary wind and foul weather, driven back again toward the coast of England, and, plying toward Rye, they forced the captain of the ship, a very good seaman, named William Maline, and also the master and mariners, to thrust into the haven before the tyde; and so they all perished, seven of the meaner sort only excepted, whereof three dyed shortly after they came on land."

In one of the corporation books, of the date of 1574, I found the following verses:

Who most desires the charge
This office to supply,
Is most primest the same to have;
I mean of mairalty.
pr. John Donnyng.

John Donnyng was mayor in this year

ANNO PRADICTO.
As with pain he serves in pain
That nought doth get thereby;
So thanks are small to him that shall
Serve a commonalty.
William Appleby.

Jeake tells us that in July 1626 the Cinque Ports fitted out two ships for three months.

On May 4th, 1635, the records say, "Boatswain Arkinstall and John Birthby were here, and pressed men for the ships." It does not say, though we may conclude such was the meaning, that the ships implied those fitted out by the Port; and, if so, that they could not be manned by volunteers. However that may be, it is a fact that, when in the late war a press-gang came once to Rye, to take men for the navy, the mayor interfered and remonstrated with Government, when they were no longer allowed to come here.

MILDMAY. "When the Restoration was at hand, he made an attempt, after securing some money and jewels, to escape out of the country; but he was apprehended at Rye by a party of horse, under the command of the Earl of Winchelsea, who received the thanks of the House of Commons for such an acceptable act of public service, May 19th, 1660." (Clarendon.) This Mildmay was one of those who sat on the trial of Charles I.

I have said nothing in this work on the subject of the harbour, as that has been lately so ably touched upon by another writer; and what I have to say on the customs and shipping of the port will be contained in a narrow compass, and which may be fitly introduced by some extracts from Jeake's

'Diary,' which will throw considerable light on the state of commerce in the latter part of the seventeenth century.

Samuel Jeake, the author of the 'Diary,' was a general merchant in the town of Rye. In October and November, 1676, he bought several barrels of herrings, and shipped them for Morlaix, in the province of Bretagne, in France.

At this time a considerable trade was carried on with France, particularly in the importation of lockrams (a sort of coarse linen), paper, wine, and brandy; but this lucrative commerce was stopped by an act passed early in March, 1677, which prohibited the importation of French goods for three years; whereby Jeake says he lost his trade with France.

Jeake dealt in hops and wool. He bought the first parcel of the former, on Oct. 4th, 1686, at 85s. Per cwt.

Sept. 24th, 1687, hops rose very fast, he says, and he was unable to buy any, as they were then as high as 9l. 10s. Per cwt., and in a few days rose to 10%.

Hops in those days, as well as in these, were fluctuating in value; for on Sept. 17th, 1690, Jeake purchased some as low as 45s. And 50s. Per cwt., and even then they afterwards fell in price, and did not revive again. In 1691 they were as low as 20s. Per cwt.

On July 17th, 1694, there fell a great rain, which it was thought might bring hops somewhat forward. They were at this time selling in London at 130s. Per cwt., but afterwards they declined; and though the rains proved to no purpose, and there never were less new hops known, yet they sunk to under 120s. Per cwt., and continued dull of sale.

The first memorandum as to wool is dated Nov. 6th, 1686, when he sold sixty packs at £7 10s. per pack, and on the 8th bought a lot at £7 Per pack.

On July 18th, 1687, news arrived of the proclamation concerning wool, whence it was concluded that the price would fall, which occasioned great concern to Jeake, who had bought a great quantity at a high price.

What was the nature of this proclamation we are not informed. The first Act of Parliament absolutely prohibiting the exportation of wool was passed in 1661. Probably this act had been somewhat modified, by allowing exportation by royal licence, which this act had forbidden, and which was by this proclamation re-enforced. But however this might be, it had not the anticipated effect, for wool, in October, became worth £8 per pack, while in November it rose to £8 10s. per pack, when Jeake sold all his fortunately at this last price, for in the spring following it fell as low as £6 per pack.

On Nov. 9th, 1691, Jeake sold wool in London from £11 to £12 per pack, and on the 28th of the same month bought at £5 10s. per pack.

The last entry in 1693 gives the price at which he bought wool to have been £8 per pack, it having been in 1692 from 130s. to 140s. per pack.

In 1688 he imported canvas and lockrams from France; and on Jan. 21st purchased 350 quarters malt, which was brought by a vessel into Rye, at 12s. 6d. per quarter. Japan furniture was also among the imports from France.

In 1689 war was declared against France, whereby Jeake lost all his trade with that country.

On July 7th, 1690, Jeake was offered 4000 deals; but fearing the French might attack the town, he missed them. He observes they were bought too dear, and were not all resold until nearly four years after—a proof they were not in much demand.

Oct. 6th, 1692. Our author tells us he bought 150 quarters wheat of one Captain John Edwards, who commanded a privateer, and had taken this in a prize called the "Prophet Samuel," lying in Rye harbour, at 36s. per quarter, and which he afterwards sold at 40s. and 48s. per quarter.

Having spoken of wool, we may remark here that Arthur Young informs us that, according to the Custom-house returns, when all wool had to be entered there, the number of fleeces and weight were as under:

1772. Sheep's fleeces, 53,176: average weight, 4 lb. 2 oz.

1792. do.	60,083	4	8
1815. Average weight of each fleece		5	8

Certain custom duties were payable to the king from a very early period, and an officer was appointed to collect them, who was called the water bailiff, king's bailiff, and sometimes the customary.

The measurement by which the tonnage of ships was regulated was altered in 1836, whereby the tonnage was reduced about one fourth.

The annual average of harbour dues paid to the Commissioners of Rye Harbour, for ten years previous to the above alteration was, ending in

1833	£903	14s.	9d.
Do. ten years since	1292	14	10
The number of vessels belonging to the port in 1835 was	97		
The tonnage of do.	4200		
The number of do. In 1845	100		
The tonnage of do.	4268		
This tonnage, according to the old measurement, would be	5690		
Showing an increase since 1835 of one third.			

Rye had a charter for a fair granted to it by Edward I, A.D. 1290, but on what day I have not discovered, nor does it much signify, for, in 1305, it was changed to St. Bartholomew's Day, August 24th; and on this day it was held in 1598, as recorded by Stow, in his Chronicles, published in this year. This author, in his 'List of Fairs,' says, "On Saint Bartholomew Day, at Beggar's Bush, besides Rye," and also "at Rye."

St. Bartholomew's seems a very appropriate day, since the mayor was chosen then, and the hospital was dedicated to this saint. Beggar's Bush was a spot just above the hospital grounds, adjoining thereto, and probably, when so called, a piece of rough waste land. It is rather singular, but St. Bartholomew's Hospital is described in the Customal as being "besides Rye," and so also is Beggar's Bush Fair, implying, I suppose, that it was situated near to, but not in the town, which was the case. This fair was not only held without the town, but without the boundaries of the corporation. It is still held on the same spot, at the top of Rye Hill, on the west side of the road in this parish, and was, in the memory of many now living, called "Beggar's Bush," or "Beggar's Hill Fair," on the first Tuesday after New Romney Fair; which latter takes place on August 21st. Rye Fair is only a small pedlar's fair. Some years ago the lord of the manor of Brede used to send his steward to claim a small sum, by way of acknowledgment from each person having a stall there; but on one occasion he was driven out of the fair, and never afterwards made his appearance. We have mentioned that the manor of Brede formerly belonged to the Abbot of Fiscamp; Rye belonged to him, and St. Bartholomew's Hospital was under his patronage. The fair was held on St. Bartholomew's Day, and close by the hospital. We may reasonably conclude the fees claimed for the stalls must have had some close connexion with these other circumstances.

It was customary in former times to bait a bull at this fair: but this inhuman sport is now happily at an end, the last baiting having taken place about forty years ago, though the ring to which the poor animal was tied is still remaining. Stow speaks also of a fair at Rye, which would imply one held within the town; but of this I can say nothing.

As we are on the subject of sports, we may mention here that in very early times May-day was celebrated with great spirit in the town of Rye; young people going out at sunrise, and returning with large boughs and branches of trees, with which they adorned the fronts of the houses. I have somewhere read that the corporation, some three hundred years ago, possessed certain woodlands, called the Common Woods, whither the people used to go and cut the boughs, until at length they did so much damage they were prohibited from doing it. A few years ago, here and there, a solitary May-bough graced a house, but they have now ceased to appear altogether. A garland or two, carried by little children, and the chimney-sweepers in their ivy leaves, representing "Jack of May," are the only relics of those May-day sports, so characteristic of merry England in former times.

THE TRUE MAYDE OF THE SOUTH;

OR,

A rare example of a Mayde dwelling at Rie, in Sussex, who, for the love of a young man of Lestershire, went beyond sea in the habit of a page, and after, to their heart's content, were both marryed at Magrum, in Germany, and now dwelling at Rie aforesaid.

To the tune of "Come, come, my sweet and bonny one."

Within the haven toune of Rye,
That stands in Sussex faire,
Their dwelt a maide, whose constancie
Transcendeth all compare.
This turtle dove
Did dearly love
A youth, who did appeare,
In minde and face,
To be the grace
And pride of Lester-shire.

This young man, with a noble peere,
Who lik't his service well,
Went from his native Lester-shire
In Sussex for to dwell.
Where living nye
The toune of Rye,
This pretty mayde did heare
Of his good parts, Who, by deserts,
Was pride of Lester-shire.

For coming once into that toune,
It was at first bis chance
To meet with her, whose brave renowne
All Sussex did advance.
And she likewise,
In his faire eyes,
When once she came him neere,
Did plainly see
That none but he
Was pride of Lester-shire.

Then little Cupid, god of love,
Began to play his part,
And, on the sudden, from above,
He shot his golden dart.
Which did constraine
These lovers twaine
To prize each other deere,
Sweet Margery Lov'd Anthony,
The pride of Lester-shire.

Thus with concordant sympathy
These lovers were combined
One lov'd the other heartily,
Yet neither told their mind.
She long'd to speake,
Her mind to breake

Unto her lover deare;
 She durst not tell,
 Though she lov'd well,
 The pride of Lester-shire.

She heard him weepe
 When he should sleepe,
 And shed forth many a teare; For Margery,
 Who then lay by
 The pride of Lester-shire.

Thus, with her lover, travell'd shee,
 Was his companion still;
 Yet she did keepe her modestye
 Until she had her will.
 Shee heard his moane,
 Yet, still unknowne,
 She kept herself for feare;
 Yet, at the last,
 She cleav'd full fast
 To the pride of Lester-shire.

For having travelled six weekes,
 Unknowne unto her lover,
 With rosie blushes in her cheekes,
 Her minde she did discover.
 "See here," quoth she,
 "One that for thee
 Hath left her parents deare.
 Poor Margery, I am.
 The mayde of Rie,
 Behold me here."

When Anthony did heare this worde,
 His heart with joy did leape.
 He went unto his noble lorde,
 To whom he did repeat
 This wonderfull thing,
 Which straight did bring
 Amazement to him there.
 "Of such a page, In any age,"
 Quoth he, "I did not heare."
 At Magrum, then, in Germany,
 Their lord did see them married;
 From whence, unto the toune of Rye
 In England, were they carried.
 Where now they dwell,
 Beloved well
 Of neighbours far and neare,
 Sweet Margery
 Loves Anthony,
 The pride of Lester-shire.

You maydes and young men warning take
 By these two lovers kinde,
 Who ever you your choyce doe make,

To them be true in minde.
 For perfect love
 Comes from above,
 As may by this appeare,
 Which came to passe,
 By Sussex lasse,
 And the lad of Lester-shire.

Printed at London, for Francis Coules. Finis.

The exact date of this ballad it is not easy to determine. Coules here mentioned lived in the reign of Queen Anne, and reprinted many ballads of an older date than those of his own times; and some antiquaries are of opinion it may be as old as the time of Queen Elizabeth.

Down to the year 1770, there was only one carrier's cart which came into Rye; whereas now there are about twenty, and some few years since there were more.

In 1778 the first stage-coach (called the Diligence) ran from Rye to London, occupying fifteen or sixteen hours in the journey, going one day and returning the next. The present coach runs only to the railway station at Staplehurst, whither it goes in the morning, and returns every night.

About the year 1786 lived a man in the High street, opposite Jarrett's yard, by the name of Qusted, who let out a horse and chaise; and, with the hope of attracting customers, had the following lines written over his door:

A horse and chaise,
 To go all ways,
 Whether they're good or bad.
 Besides, I have here,
 I do declare,
 A very careful lad.

Sixty years ago the mail only arrived twice a week; but now there is one from London twice a-day, besides three cross post-deliveries.

The town-crier, a few years ago, when crying fish for sale, used to conclude with these words, "as the buyer and seller can agree." At the end of all notices he then added, "God save the King." But this loyal exclamation is now entirely omitted; as are these words, which formerly commenced all notices, "Oyez! Oyez! Oyez!" commonly converted into "Oh, yes! Oh, yes! Oh, yes!"

Although a post came to Rye in 1694, still the inhabitants availed themselves of the rippers, who for so many years previously travelled to London with their fish, to carry things to and fro; and in this year Jeake says he sent a letter to London by this conveyance.

In 1814, on the proclamation of peace, this happy event was celebrated at Rye on the 12th of August, with great rejoicings; bells ringing, bands playing. The poor were regaled with a dinner in the Pole Marsh. Afterwards the mayor, corporation, and other inhabitants dined together at the George Inn. In the evening there was a display of fireworks; and, finally, a ball at the theatre.

Jeake informs us that "on Sept. 8th, 1692, about 2 p.m., there was a trembling of the earth under the town of Rye, so as to make the houses shake and household stuff move on the shelves, but lasted not a minute. No wind stirring at the time. This earthquake, as we afterwards heard, was felt throughout England, France, Belgium, and part of Germany, as far as Frankfort."

May 6th, 1831. On this night there was a most severe frost, with ice of the thickness of a shilling. It killed all the French beans, the young shoots of the vine were cut off, as well as those of the laurel, the ash, and the oak; but the trees which suffered most were the chesnuts and walnuts, the leaves of which were turned black, and crumbled in the hand as though they had been singed by fire.

Nov. 29th, 1836. On this day occurred one of the most tremendous gales of wind I ever remember. We had had stormy weather for a week or ten days before; but on this morning it raged with great violence, particularly from 11 a.m. to 2 p.m. Chimneys were blown down all over the town, tiles flew in all

directions, and the wreck was very great. It seemed dangerous within doors, and still more without. In the country many mills, barns, and outhouses were blown down, and others unroofed. Wheat-stacks were uncovered, and sheaves scattered. Trees innumerable were uprooted. At Mountfield, near the town, fourteen or fifteen large trees were destroyed.

Dec. 25th, 1836. A few days previously it snowed a little; on the night of the 24th it snowed, and continued to do so until 7 a.m. of the 25th. It then cleared off till about 2 p.m., when it came on again, and continued without intermission until 5 or 6 a.m. of the 26th, when there was the deepest snow I ever beheld. The roads were completely impassable; the mail-cart could proceed no farther than Beckley (six miles), and was three hours getting there. There was no coach to or from London for seven days; no post for three. The streets of Rye were so full of snow that the inhabitants employed seventy men for five days to carry it away. The turnpike-road had to be opened by men employed by the different parishes through which it ran. It was calculated that from ten to fifteen thousand sheep were lost in the snow, in the various marshes in the neighbourhood.

The winter quarter of 1845-6 has been remarkably mild; no frost, no snow; the thermometer pretty generally ranging from 46° to 50°, sometimes rising as high as 52°. Vegetation is very forward. The crocus and anemone hepatica are out of bloom; the blackthorn, which usually blows in the second week in April, was fully out in the middle of March; the peach, apricot, and nectarine are in full blossom; the plums and pears ready to burst. And this was the state of vegetation when the sun crossed the equator, on March 19th, and commenced the spring quarter, and on that very day a considerable fall of snow took place, a frost ensued, and on the 21st day of March, 1846, while I am writing the closing words of this history, patches of snow are still lying about; but how long they may lie, and what may be the effect of this sudden change, when the thermometer has sunk to 42°, it must be the task of other writers to record. Be the future season fruitful or sterile, be the weather mild or severe, hot or cold, wet or dry, I shall close this little work, exclaiming, as I began, with heart and voice,

“God save Englond and the Towne of Rye!”