

Hartley Through the Ages.

The Story of a Kentish Village.

BY

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FOREWORD.

It is very unlikely that the following pages will be found free from mistakes and omissions,. I shall be glad, if any such are discovered, to have them notified with a view to future correction.

The maps I have endeavoured to make as truthful as possible, but for No. i and No. ii I have been' obliged to fall back, in some degree, upon imagination, and for No. iii and No. iv it has been especially difficult to ensure accuracy.

My grateful thanks are due to those old inhabitants who have taxed their memories to tell me tales of long ago, to those who have kindly allowed me to reproduce photographs, and to all who have helped me in other ways.

I have laboured under one great disadvantage. There was little or no material ready to hand in the parish archives.

We are one of the very few parishes in the diocese whose registers go no further back than the beginning of the 18th century, and yet, with some Churchwarden's Accounts and a list of recipients of the Walter Charity, they are all the parish records we possess.

All the older records of the Church, all the old deeds and other documents pertaining to the manor, as well as the ancient manor court rolls, have been destroyed or lost, some within the memory of the present generation. If then, some defects are found where they might be least expected, it must be borne in mind that in more favourable circumstances they might not have occurred.

G.W.B,

Hartley Rectory, Longfield, Kent.



Hartley Church.

HARTLEY THROUGH THE AGES.

THE STORY OF A KENTISH VILLAGE.

CHAPTER I.

EARLY TIMES.

The historical records of a village by no means exhaust the interest of its by-gone days. There is a peculiar charm in probing into pre-historic times and picturing the past in the light of old-world lore.

This is not all myth and fable as some people imagine. We often glean from the unwritten past quite as reliable information as that which we read in the facts and figures of recorded history.

"We will not limit the range of our enquiry then in regard to the village of Hartley by the bounds of the Anglo-Saxon chronicles, or the Norman survey of the 11th century, but commence our story at the close of the glacial age a hundred thousand years ago,—or thereabout.

There was a keenness in the air in those days here which we do not experience now. Snow hung most of the year on the boughs of the forest trees, for the winter was prolonged far into our present-day summer.

The conformation of the land was much the same

as we know it, but the flora and fauna were very different. Arctic conditions further north had driven southward the plants and animals which belonged to those regions, and so the woolly rhinoceros and the mammoth, the cave-bear, the musk-ox and the reindeer, were seen in the land, and the plants and the trees were, most of them, those which belonged to more northern latitudes.

That there were people here in those far-off times we know because they have left behind them their handiwork in the soil. Although their bones have crumbled into dust, the stones, which they handled and shaped, remain to tell the tale of their sojourn in the land.

We know that they were here, and we are able to picture something of the kind of life they led.

For dwelling-places they dug holes in the chalk, or found a shelter in the natural excavations. The chief employment of their lives must have been hunting. There is nothing to show that they cultivated the land or kept flocks and herds. They had no metals, but they were in possession of fire. The family hearth was a feature of their habitations. That their homes were well barricaded we may be sure, for not all the animals that lived around them were as harmless as the reindeer and the wild horses.

These people, lived and died here generation after generation, age after age, and, although we have no recorded history of their residence in the land, there is scarcely a corner of the parish that does not speak of their presence and of their mode of life.

But there came a time when the homes in the chalk were deserted and the people and all that pertained to them passed away.

How long they were here we do not know; perhaps till the age when this country was finally cut off from the continent and became an island. And till the hordes from the south crept over the Pyrenees and crossed into Kent.

Whether the new comers found in the land any of the old inhabitants we do not know, but we do know that by this time the great ice sheet in the north had melted once for all, and that the climate here was much the same as we have it to-day.

These new-comers have been called the men of the Neolithic age. They certainly belonged to a different epoch, and they brought with them the rudiments of a higher culture than that possessed by their predecessors.

That some of them lived generation after generation on this spot we have ample proof in the stone weapons and tools which they, like their predeces-

sors, left behind them in the soil, and we know enough about their records elsewhere to be able to picture the kind of life they lived here.

It would be somewhere on the high ground that we should have found a cluster of their dwellings. These were a great advance on the holes in the chalk of their predecessors. They were single, double or even multiple huts, circular structures built of loose stones, with convex roofs covered with turf. They were six or eight feet high with small doorways and sometimes inter-communication between two or more huts.

These people, at any rate when they came and for long after, possessed no metals, but they were adepts at grinding and polishing flint stones into tools and weapons. Upon these weapons their very lives depended. They hunted deer and wild boars for food, and had to defend themselves from the wolves and other wild animals with which the forest abounded.

The time came when they kept sheep and goats, and cultivated the land with the help of their flint hoes. They sowed corn and made bread, and grew flax, which they wove into a coarse linen.

We know this and a good deal more about them, for although concerning themselves and their doings, they have here, on this spot, left only the scantiest records, their kinsfolk in other places have

bequeathed us a wealth of information in the remains of their temples, burial places and dwellings.

CHAPTER II.

CELTIC TIMES. .

We have peeped at our parish in the far away ages of the past, and later at a period some ten thousand years ago. Now let us picture it at about 1,000 B.C.

It was at this period that the first wave of the Celtic branch of the Aryan people found their way into our island. First came the Goidels, at a later age the Brythons, and finally the Belgic Gauls.

This part of the country which we now know as Kent and which the Celts called Cenn or Ceant, the headland, must have been from the first overrun by these people. And so, before long they almost certainly found their way to this spot.

The Celts were in the land for so many hundreds of years that very considerable development in the social life of the race took place.

We will first picture the village at an early stage, but the sketch must necessarily be to some extent imaginary because till the coming of Caesar we have little in the way of historical record to guide us.

The main road to the village was probably along a forest tract over Hoseland Hill and then by way of what is now called Church Road.

This led to the clearing at the top of Stocks Hill, an open space enclosed by a stout oak fence.

Beyond the village pale there was perhaps some open country to the south, but beyond this and upon all the other sides there would be dense forest.

Passing within the oak pale fence we should have found the cluster of wooden huts which formed the village. These were crowned with pointed thatches. Inside was very simple furniture; tables and benches hewn out of solid oak, and skins of bears and other animals.

Hanging on the walls were swords and shields, bows and arrows and bronze pointed spears. There were wooden plates, and vessels of various shapes and sizes—these latter made of hand-moulded sun-baked clay. At meal time there was simple fare of venison, beef or mutton, bread and butter, honey and mead.

For bedding these people used the skins of beasts and if, in the dead of night they heard the howls of the wolves prowling round the village they would feel themselves well protected by the strong oak fence with which they were surrounded.

The village was all astir by dawn of day for they led a busy life. There was the land to till, the flocks to tend, huts to build and repair, clothes to make and mend, weapons and tools to manufacture and keep in working order, divers crafts to follow, bread to make and bake, and mead to brew. There was also much hunting of wild animals for defence

and for food. And there were times when the head man took down his spear and shield and led the men to battle.

These Goidel people were of fine stature and comely in form as were also the Belgae. They had light hair and blue eyes and dressed themselves in coats and skirts of skin. Belonging, as they did, to the Caucasian race they brought with them something more than the elements of civilization, and as life here went on from century to century gradual advance was made in their social condition and manner of living. The time came when skins, as clothing, were discarded and they clad themselves in wool and linen woven on the loom. They wore well-fitting tunics, trousers and cloaks with buttons of bone, jet, or gold, leather shoes, and artistically wrought ornaments.

They learnt to build houses of more and more convenient size and shape, of durable material, and with some pretension to architectural art.

The head man of the village came to be a personage of definitely higher social standing than his neighbours in the little community. He was the forerunner of the lord of the manor of Norman times. As the people's dependence upon him for protection and guidance increased, so did his power

and control over their lives and belongings. His leadership was essential for the very existence and preservation of the village, and in return for this, he demanded and received recompense in service and kind.

CHAPTER III.

THE COMING OF THE ROMANS.

Upon a July day in the year 54 B.C. there must have been great excitement in the little community here. The news had come that Julius Caesar had landed his troops on the coast near Sandwich.

The British Army which included, we may be sure, our squire and his men from this village, was awaiting the Roman hosts at Canterbury. The earthworks which they threw up near the river Stour may be seen to-day.

And then, not many days after, it was known that the legions of Rome had crossed the Medway and were marching from Rochester to Bromley on their way to the Thames. From time to time news came to the village of Caesar's successful advance as far as St. Albans, and of the last fruitless efforts of Cassivellaunus and the four Kings of Kent to resist the might of the Roman Army.

There were perhaps men from our Village among the captives carried back by Cassar to Rome.

It was nearly a hundred years before the Romans returned. When they came the valiant defence maintained by Caractacus and Queen Boadicea was of no avail. The Roman legions were victorious, the Emperor was able to add to his title that of

HARTLEY THROUGH THE AGES.



Excavation on Land belonging to Mr; A. J. Dennis.

"Britannicus," and the men of our village with the rest of their fellow-countrymen became Roman citizens.

A new era for Britain dawned with the advent of Agricola and the introduction into this country, under his auspices, of Roman ways and manner of living. A new order was set up in the land and in due time the culture and education and amenities of Italy made themselves felt in the everyday life of the nation. These were but the beginnings of a great transformation.

We must remember that the Roman occupation of this country lasted for four hundred years, as long a period as that from the war of the Roses to the present time. During this period the British people were thoroughly Romanised. Many, at any rate among the upper classes, became as highly civilised and educated as the Romans themselves.

Immense changes came over the country, peace and tranquillity reigned in the land. There were many Britons who became rich and prosperous, for the Romans introduced improved methods of agriculture and manufacture, and established commercial relations with Italy and other countries of Europe.

By way of the south eastern extremity of Britain, always the point of easiest access from the continent of Europe, all the successful conquerors of

Britain seem to have made inroad into the land,

Here then we may expect to find the earliest and fullest evidences of their presence.

In respect to the Roman occupation there is perhaps no area in the whole of the country more likely to tell the tale of their activity and influence than that which lies between the river Thames and the Mouth east coast.

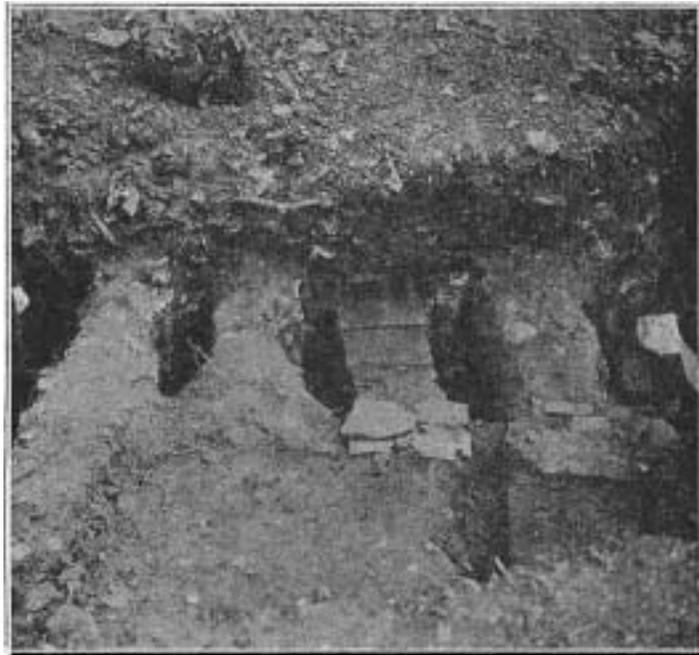
We cannot be surprised then to find that our particular neighbourhood was included in the hub of Roman-British life. It is situated mid-way between two great water highways of the Cantium kingdom, the River Medway on the east and the Darent on the west, while on the north ran Watling Street, and on the south the ancient road, called in later times the Pilgrim Way. This particular district may well, during these centuries of Roman rule, have teemed with Roman-British life and activity.

It was in the immediate vicinity, too, of the Roman headquarters at Rochester and Dartford, while nearer still was the military station of Vagniacae, or Springhead, as it has subsequently been called.

That this neighbourhood was indeed at this time a centre of busy social and commercial life we know from the numerous Roman-British remains that have been discovered here.

Besides, the large Roman Villa at Darent there

have on all sides been found earthworks, entrenchments, burial places, coins, weapons and other remains.



Excavation Showing Eoman Hypocaust.

And more recently we have discovered in our very midst the foundations of a large and important mansion, evidence that here about was the domain of a wealthy Roman-British family, lords of the land perhaps for many generations, in the 3rd and 4th centuries of Roman rule.

CHAPTER IV.

HOSELAND.

It is probable that at this period much of the surrounding forest was felled and the land cleared for agricultural purposes.

A big foreign trade was being carried on in corn and wool, and farming in this country was extensive and profitable.

Here then, we may be sure, cornfields stretched far and wide, and flocks and herds grazed over what is now the Fawkham Valley, and the gorse and Hartley Woods, over Longfield and the land which lies to the south.

All trace of the village fence had long since disappeared. The wild animals were held well in check in such neighbourhoods as this. Only the sheep and cattle by night needed any-fencing in.

Well built farm buildings were to be seen on all sides, granaries, barns, cattle-shelters, and sheep folds.' And in clusters round the site of the old village were the cottages of the labourers, and the red-roofed basilican residences of the farm bailiffs and other of the more important officials on the estate. But the centre and hub of the village life, and of the whole domain, was the mansion of the lord.

We know the exact spot where it stood for some of the foundations are visible to-day.

The approach to the villa house was probably by a well-made chariot road, which followed from the top of Hoseland Hill the track of what we now call the Ash Road. This would run round to the great courtyard which faced the south. Here a paved road led up to the long corridor which gave access to the main apartments, and extended on the one side to the winter quarters and on the other to the kitchens and other offices. Within the mansion we should have found all the domestic accessories which the art and culture of Italy could provide, floors laid down with beautiful mosaics and tesserae of coloured sandstones, walls bright with painted frescoes, windows glazed with small panes of tinted glass, and in the chief apartments costly furniture enriched with silver and bronze, hangings and cushions, books in rolls and musical instruments.

The lord of Hoseland was doubtless a person of importance, beyond the confines of his own domain, a man of influence perhaps in the Roman-British world of commerce and politics. And so something of the life and verve of the great world outside found its way into the village.

It is not at all unlikely that many distinguished visitors came from time to time to the great house

and that the lord entertained here some of the highest personages in the land, perhaps the Ionian Emperor himself. ;

By the second century, the old faith, at any rate in Kent, had almost completely died out. There were political reasons for the suppression of the Druidical hierarchy. And this the Romans successfully accomplished. They seem to have persuaded the people that the Gods of Rome were, in reality, their own deities under different names. We have indeed, some reason to believe that the religion of Rome was really nearer akin to that of their Aryan ancestors than the Druidical faith which they had largely derived from their Iberic predecessors in this land.

And so it came to pass that all over the country the Druid altars were replaced by temples to the Gods of Rome.

By the year 200 A..D. it is probable that the sacred grove of oaks, if such existed, in this village had been cut down and altars raised to Jupiter or Minerva or Apollo.

But we know that not long after the coming of the Romans Christianity was preached in this country. It may have been from the lips of St. Paul himself, or of Joseph of Arimathea, or Christian converts in the ranks of the Roman legions.

At any rate we may well imagine that the heathen altars here were ere long dedicated to Christ, and that the time came when a Christian lord of Hose-land erected a basilican church on his domain for the worship of Christ.

CHAPTER V.

THE TEUTONIC INVADERS.

It was in 410 A.D. that the Roman legions were withdrawn from Britain.

For a time life flowed much as Usual, at any rate in the country villages in the south. In the north there was trouble, and along the eastern coast incessant raiding by the Saxon hordes.

In the middle of the century the Teutonic invaders came in greater force, and before long had possessed themselves of most of the country. The army which followed Hengist into Kent made desolate the country in all directions.

Let us look at our village towards the end of the century when the storm had passed over the land. It is a scene of waste and desolation. There is scarcely a house that is not in ruins. The Church is a wreck. The farm lands are overrun with bush and bramble. The forest trees are once again asserting themselves and creeping over the cleared areas.

And the inhabitants? Most of them are gone. Many fell by sword and battle-axe defending their homes. Others were driven away into the forest. Some became slaves in the service of the new masters. For a time there may have been a few who by stealth crept in and out of the ruined houses for shelter.

And the Great House? It is a heap of ruins. All that remain standing are portions of the solid masonry. We know nothing of the details of the ruthless destruction of this or of the many other stately and beautiful homes in the country, but we do know that time and again the Saxon hordes left nothing behind them but wreck and ruin.

We do not know what became of the lord and his family and retainers. They may have been slain, driven homeless into the forest, or, sought refuge elsewhere in this country or abroad. All we know is that the beautiful villa-house of Hoseland shared the fate of many another Roman-British mansion, that finally the walls and roofs fell down, the floors crumbled in, and the grass grew over the mounds which covered the site of their ruin and desolation.

The art and refinement of Roman-Britain had for these uncultured hordes no use or meaning. Speaking of the wide-spread destruction of the beautiful country villas and other buildings one historian says "Thus it was throughout the land, scarred heaps of ashes marked the sites of the old villas on their sunny southern slopes, until the baths were choked and the roofs of the hypocausts fell in and the grass grew up through the tesserae, until in a later age the plough in many cases, levelled the mounds which marked the last remains of the happy homes that had passed away."

Undo, the historian of Saxon times says "These people plundered the cities and countryside, they spread the conflagration from the eastern to the western sea. Public, as well as private structures, were overturned. Priests were everywhere slain before the altars. Prelates and people without any respect of persons were destroyed with fire and sword. Some of them fled beyond the seas. Others led a miserable life among the woods and mountains. Many of them, spent with hunger, surrendered themselves into a miserable servitude."

After the defeat of Vortigern and when Hengist was King of Kent the Anglo Saxon tribes, here, as in other parts of the country, began to settle down and colonise the land. Sometimes it was a single family which took possession of the deserted fields of a Roman-British farm. In others, twenty or thirty families joined together in one community and set themselves to reclaim the derelict domain of the late possessors.

Thus one Facca made his ham or home in the adjoining valley calling it after his own name, and which henceforth came to be known as Facca-ham. It was the same at Meppa-ham and Farna-ham. In most cases all trace of the Celtic names in Kent was lost except of such natural features as hills and rivers. Here the old British name has clung on to the northern slope of the hill and strip of woodland

which we still call Hoseland, The river Darent too retains its old name, and other instances further afield are the Thames and Medway.

CHAPTER VI.

HEORTLEA IN EARLY SAXON TIMES.

Let us picture the gradual evolution of the Anglo-Saxon village which sprang up in this place. These Teutonic forebears of ours when first they reached this country were a wild uncultured people. But the sterling qualities of the Caucasian race to which they belonged in due course asserted themselves, and in the favourable environment of their new inheritance in this island a steady ethical and social evolution took place.

Nominally the land belonged to the new king, but for the most part it was held in fief by those to whom it was granted.

We may assume that it was so here. We must picture then a small community established on the site of the old village, and ruled over by a head man, possibly in the first instance chosen from among themselves, by themselves, and not imposed upon them by the king or some other over-lord.

These people, in the early days at any rate, lived in a rude and primitive way. They tilled the land after a fashion and kept flocks and herds, but in their habitation was seen nothing of the art and culture of their predecessors.

We may picture at this time a cluster of log huts

along the road between Stocks Farm and Hartley Hill. In a more commodious and perhaps better built one lived the Head Man. An enclosed space served as the common farm yard of the village. Here the stock was reared and fed. Beyond this was the common pasture and the arable land, where they grew as much corn as the community required. Outside this area was waste and woodland.

It was probably at this time that the village received the name by which it has, with many variations of spelling, ever since been known.

The forest abounded with deer. The derelict farm lands round this spot had no doubt afforded attractive grazing ground for these creatures. In the Saxon language the pasture of the deer would be Heortlea, and thus the place seems to have been named by the new comers.

For nearly 600 years Heortlea was a Saxon village but how little do we know of the happenings here during those long ages, a period equal to that which has elapsed since the reign of Edward II to the present time.

We do know something of what went on throughout the country generally and in the kingdom of Kent, but there are no historic records which reveal anything of the history of this village during that period. It is only in the 11th and 12th centuries

that we begin to get a glimpse of the little community in the light of history, but the picture then presented to us tells us something of what must have been going on here during those long ages of which we have no actual details.

In early Saxon times the western portion of Kent was divided into two lathes or lands, taking their names from Elesford and Sudton. And these again were sub-divided into hundreds. Heortlea came into the lathe of Sudtone and the hundred of Axton.*

Each hundred had its own parliament and was responsible for self defence, but the local affairs of each village or ton were settled by the folk moot or meeting which also sent representatives to the hundred court, and each hundred sent representatives to the King's Court which was the ultimate tribunal of appeal.

We do not know at what time the villagers of Heortlea were converted to Christianity. In the early days of Saxon rule we may be sure that there was an altar here to Thor or Wodin. But later on there is little doubt that monks from the missionary settlement of St. Andrew at Rochester, now and again found their way to the village and talked to

* I have not been able to ascertain the origin of this name. In Domesday it is written Achestan. This may have stood for Ash-ton, but Axton is not necessarily the name of a place. Elsewhere it is spelt Acstane and Clacatane.

our rough Jutish ancestors under the oaks in Foxborough Wood, or upon the village green, and told them the story of the gospel.

When the day of Pentecost was come in the year 597 A.D., and the King himself had confessed the new faith and been baptised at Canterbury with great ceremony, thousands throughout the Kentish kingdom followed him to the font, and we may be sure that in due time a little congregation of Christians would have been found, probably without let or hindrance, holding their service here, if not on the site of the heathen altar at some other place of meeting in the village.

Augustine was now Archbishop of Canterbury and Justus the first bishop of Rochester, and I think we may assume that by the close of the 7th century the Thane of Heortlea had sanctioned the substitution of a Christian altar in the village for that of the Gods of his forefathers.

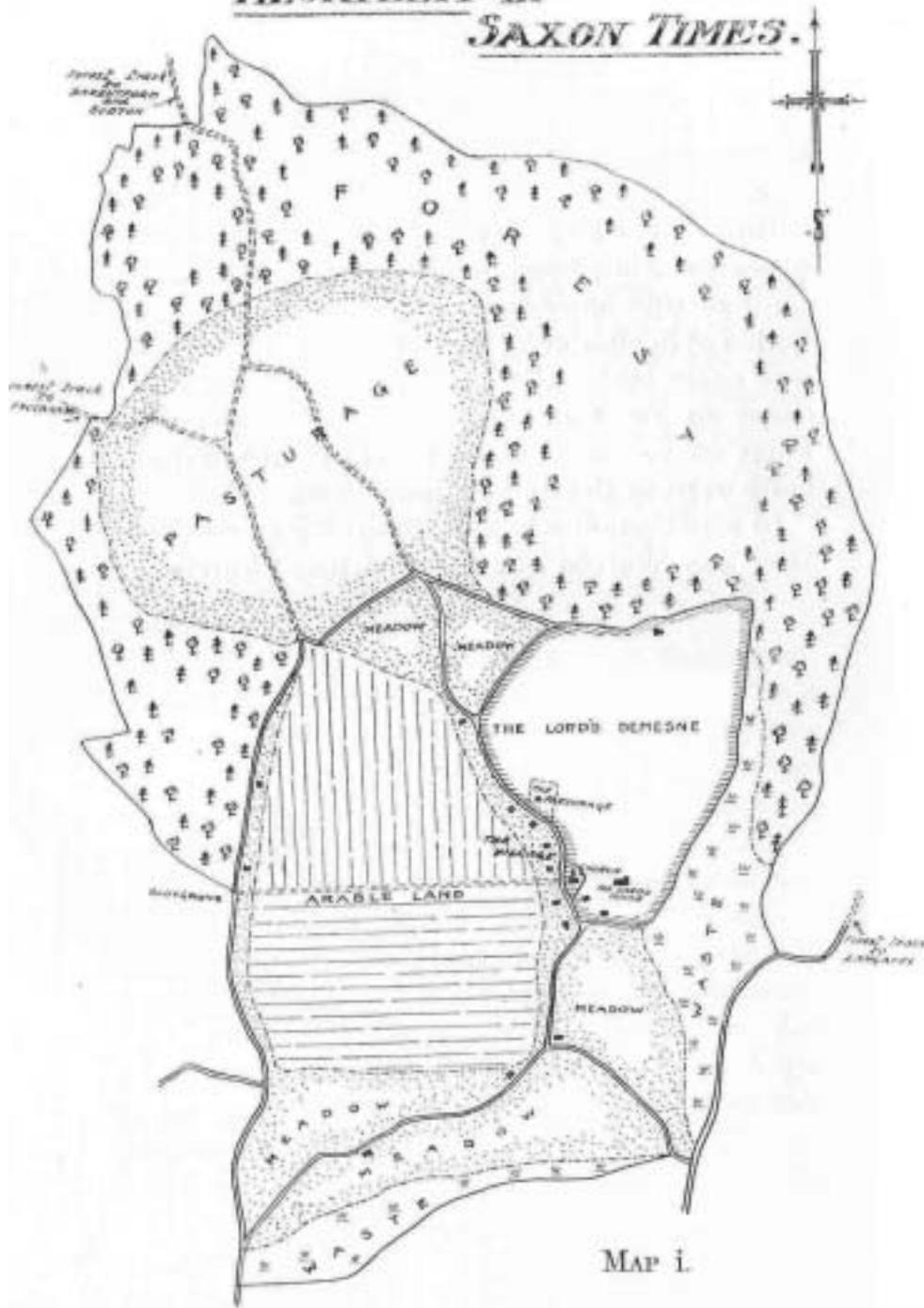
Somewhere about the year 800 A.D. the northmen from Denmark and Sweden landed on our shores and the Church of Christ in this land and probably in our village, had little rest or peace for 200 years. The Church in Kent at any rate throughout this period suffered continual anxiety and desolation. In 838 there was great slaughter at Canterbury. In 850 the men of Kent were defeated by the Pirates in the Isle of Thanet, and a few years later the

greater part of the country was overrun and pillaged.

How our village fared during these troublous times we do not know, but in 885 the Danish armies were in this immediate neighbourhood and were routed at Rochester by King Alfred. In 980 Thanet was again laid waste. A few years later Sweyn came up the Medway with a fleet of 500 ships. Later on he came to the Darent-mouth and once more overran the country here-about.

In 1016 Canute was proclaimed King and shortly after was received into the Christian Church.

HEORTLEA IN
SAXON TIMES.



CHAPTER VII

HEORTLEA IN THE 11TH CENTURY.

Now we will take a peep at, the Village as it existed in the 11th century. We have for this period some actual historical record as the groundwork of our story.

"Some woman owned it," so says the Norman Survey of 1087, speaking of our village in the, days of Edward the Confessor.

There must have been a very long line of Thanes and Over-lords of Heortlea during the 600 years of Saxon rule, but we know nothing about them, not even their names. No doubt there were great men among them, able administrators, valiant soldiers, just and considerate landlords to their tenants, but history and tradition alike are silent in regard to their biographies. We do not even know the name of this last one of the long line of Heortlea land-owners under Saxon rule, the "woman" who held the manor in the reign of King Edward the Confessor.

But we do know something about the village at this time and the manner of life of the inhabitants.

The chief features of the village I have tried to set out in the accompanying map. This is not all guess work for we have the Domesday statistics, the old

field names, the roadways, and data from various records. The boundaries of the demesne, the forest, the pasture and cultivated areas as here shown, we may assume, then, to be approximately correct.

Within the demesne, and on the site where perhaps for thousands of years one altar and shrine and sacred edifice had succeeded another, stood the Church. This was a stone building, but had probably replaced a previous structure of wood. There are indications which seem to show that the foundations of the present building were laid in Saxon times.

Let us look at the Squire's house, which we may assume to have been somewhere near the site of the present Court. It is built of timber, with stone foundations, and roof of tiles. Entering through the porch we find ourselves in a large hall. The floor is strewn with rushes. Tapestry hangs on the walls, and arms and armour. Smaller apartments on either side of the hall are formed with wooden partitions for sleeping accommodation and other purposes. The hearth is in the centre, wooden benches are against the walls and there are sheep skin rugs. At meal times the trestles are set up and the boards laid thereon for the table. There-are baskets for bread, wooden platters, bowls for soup and horns for ale and mead.

The Squire takes the seat of honour. He is clean shaven except for his well trimmed beard. He wears a tunic of wool or linen, bright coloured stockings, and black pointed shoes. On occasion he dons a fur-lined cloak. The ladies wear loose flowing gowns, over tight fitting bodices.

In the winter evenings we may imagine the household round the glowing hearth. There are songs and story-telling. The harp is passed round from one to another, while the mead flows freely.

Outside the demesne were the homes of the villagers. In some of the better houses lived the free tenants or soc-men as they were called. Lower in rank there were the Ceorls and the Cotters. Then, somewhere in the village we should find the house of the reeve, the meadow-man and those other indispensable members of the community the blacksmith, the carpenter, the builder, and the furrier.

Pig keeping was an important industry and the most was made of the oak glades where the swineherds took the pigs to feed on the acorns.

This village also we may be sure, like all others in Saxon times possessed many beehives. Diligent search was made besides for the honey of the wild bees, for there was no other sugar in those days.

The village was, to a great extent, self-supporting. Little shopping was done outside. But there

were journeymen traders or pedlars who came from time to time and set up their tents on the village green. And, on the occasion of their visits, high day was usually kept by the people with sports and games.

Journeys beyond the immediate neighbourhood were seldom taken in those days. Travelling on foot was tedious, and it was even worse by waggon, for the roads were ill adapted for wheels. Few were rich enough to ride on horseback, and it was at all times necessary to travel well armed.

The only roadside inns too were the cold-harbours and caldecots, and it was but poor comfort they provided for weary travellers.

The cold-harbours were chiefly found on the old Roman roads. The name still remains at Sutton-at-Hone, Wrotham, Northfleet and many other places in Kent. They provided nothing but the shelter of bare walls, and were often only the ruined remains of some deserted Roman-British habitation.

The sites of these old wayside shelters usually show traces of the innumerable fires that were lighted on the floors. In Roman times such resting places for travellers were erected on many of the most frequented routes.

CHAPTER VIII.

NORMAN TIMES.

The peaceful country life in the Saxon village was rudely interrupted when in the latter half of the 11th century William of -Normandy possessed himself of the land.

The great Earl Godwin had died 13 years before, and when in January, 1066, Harold, his son, was defeated and slain at Hastings consternation reigned throughout the land. No long time elapsed before the people's misgivings were fully realised.

The landowners were for the most part required to surrender their estates, and as the French Feudal system was gradually enforced the conditions of village life became harder to bear.

More arduous times, at any rate for a season, fell upon the people. The new masters were far more austere than their Saxon predecessors, with much less sympathy and consideration for the well being of those under their rule.

King William was bent upon extorting the utmost amount of tribute in money from the conquered land, and the alien barons and minor landowners placed in power, demanded and obtained a bigger toll in kind and service from those under their control.

We are now on surer ground and are able to trace the history of the parish with more or less detail.

Let us see what the Domesday survey has to tell us. From the historian's point of view William the Conqueror's rate book is of inestimable value. It is here that we find the starting point for the local history of most of our country villages.

Here is the record for this parish in the original contracted Latin.

Radulph fili Turaldi ten de epo Erlei puno solin se defd
Trae. In dnio sunt ii car. ix uilli cu vi cot huc iii car ibi iii
serui silua x poro. Too m ualet iii lib. m.c. sol. queda
mulier tenuit.

This being interpreted reads :

Ralph, the son of Turald, holds Erlei (Hartley) of the Bishop. It was taxed at one shilling. The arable land is — (not stated). In demesne there are two carucates. There are nine villeins, with six cotters having three carucates, There are three slaves. There are woods for ten hogs. The whole manor was worth three pounds. Now a hundred shillings. Some woman held it.

In the first place we learn that Hartley in the year 1086 formed part of the vast estate of the Bishop of Bayeux, the Conqueror's half brother Odo, and, under him, was held by Ralph, the son of Turald.

We do not know the exact extent of the Hartley

domain at that time for the acreage of the arable land is omitted. In demesne, that is the land retained in the Lord's own occupation, there were two carucates. A carucate was equivalent to a Saxon hide. It was the amount of land which it was estimated a team of eight oxen could plough in one season, and hence the term plough-land sometimes used for it. Roughly it was about 120 acres. But the estimate varied somewhat in different parts of the country.

Three carucates we are here told were in the occupation of the villagers, which would include a certain amount of pasture, six hundred acres or thereabouts in all.

Then there was the woodland belonging to the manor. "Silua x porc."

The extent of woodland was estimated by the number of pigs for which it would provide forage. The Hartley woods at that time afforded pannage, as it was called, for ten hogs.

So much we learn about the land. We are also given some information about the inhabitants. In those days there were to be found in every village several classes of people.

Below the lord and his family there were, in the first place the socmen. Many of these were land-owners. Others of them paid a rent in goods or service. They were free men and not tied to the

Manor. In some ways they corresponded to the yeomen of later times.

Then there were the villeins, or Ceorls as they were called in Saxon days. They were not, except in special circumstances, permitted to leave the village, or to work elsewhere. They were each granted about 30 acres of land on which they supported themselves and their families, and in return for this they were obliged to work several days a week for the lord. There were nine families of villeins in Hartley at the time of the survey.

Then there were the cotters or cottagers. Borderers they were called in Norman times, a name derived from bord, a cottage. These were lower in rank than the villeins. They were labourers who worked for hire. They were granted an acre or two of land for which they rendered some service, but for the most part of the week they worked for a wage, and corresponded to our agricultural labourers. In Hartley at this time there were six cotters and their families.

And finally we are told that there were three slaves. These belonged to a lower and more servile class still. They were in complete servitude and could be bought and sold.

Thus much do we know about Hartley at the close of the 11th century. From the figures given

in this survey we may see that the manor fairly corresponded in area with the present parish, and we may estimate the population at about a hundred and ten.

CHAPTER IX.

IN LATE PLANTAGENET AND EARLY TUDOR TIMES.

Some information with regard to the parish at the end of the 14th Century is supplied by the Record of Rentals and Surveys of the Duchy of Lancaster, to which at that time the Manor belonged, as part of the possessions of the Pembroke family.

Here are some extracts :

" Extent of the Manor, of Hartley, 14th February, 1392, upon the oath of John Fauer, William Dalton, John Smyth, Robert Crabbe, and Geoffrey of ye Stable."

" There is a small aula with one solar for the bailiff, one granary thatched with straw and reeds, one cattle shed and two granges thatched with straw."

"The lord of the manner shall have the amends of bread and ale, infangthef, outefangthef,* and all other things pertaining to view of frankpledge."

" There are 100 acres arable in a field called ' Ie Rede.' An acre is worth 4d. by the year. There are 50 acres arable in 'Ie North&eld ' and 16 acres in ' Culcroft.' There are 30 acres in a field called Eyleye and 10 acres in a croft called Brydone. In the demesne there are 5 acres meadow. There is a certain pasture within the garden and wood next the manor which is worth by the year 20s."

* In-fangen-thef. The right of the Lord of the Manor to apprehend and judge thieves taken within his jurisdiction. The prefix oute would seem to refer to this right outside his domain.

" There are the following rents,
Of hens and eggs, by the year, 2s.
Of 18 acres of plough land by the year. price 12d.
the acre.
Of 12 acres of reaping."

" There is a certain wood called 'Ie Fryth' of old and great wood containing 5 acres. There is another wood called 'le hok' containing 10 acres of young wood."

"Memorandum—All the tenants ought to have right of common upon all the demesne lands except in the garden and wood, with all their beast except pigs, between the feasts of St. Martin and the Purification of the Blessed Virgin Mary."

The village at this time had not yet assumed the aspect which is familiar to us.

Hartley Woods were much more extensive. Hose-land Woods covered the land on both sides of the road up the hill.

Following this roadway through the woods we should have come out on the common which extended on the one side over what we now call Trapp's land, and on the other to the boundary of Fawkham parish.

The trackway across the common branched off, as the road does now, into the one leading to the Church and the other to Ash. There was probably a way-side cross where our war-memorial now stands.

The way to the village was up Stock's Hill, at the

top of which we should have found ourselves on the village green, which was probably co-extensive with the six-acre plot now called Barn field.

Roads and footpaths from all parts of the parish led to this spot.

Here stood the village stocks and whipping post which, if not near the Church, were usually so-up where the people mostly congregated. Not far off would be the cage in which local misdemeanants were incarcerated. This was probably a small brick building with double locked doors and a peep hole, through which the village constable handed in food and kept an eye on the prisoner.

Somewhere near the green stood the Church House where the Church Ales, the Harvest Supper and other parochial functions were held.

There were many holidays and these meant a good deal of gaiety in the village. Besides Mayday and Hocktide* and Shrovetide there were all the Saints' Days, and at these times there were sports, and games and dancing and other revels.

The Church House was the centre of most of this merry-making. The pots and pans and cups and platters necessary for the feasting were kept here. There was no lack of good fare on these occasions. The Churchwardens were usually the custodians of a store of provisions contributed by the parishioners.

* A festival observed on the second Monday and Tuesday after Easter, in memory of the victory over the Danes in A.D. 1002.

There was much play-acting too, and we may be sure that this village like most others, had its companies of actors and minstrels.

There was, of course, the annual fair on All Hallows Day. And as by this time the Churchyard was forbidden ground, it would be held on the green; This was a great day for marketing, but a good deal of the people's shopping was done with the journeymen pedlars who visited the village from time to time.

The smithy and the wheelwright's shop were in Grub Street, where till quite recent times they were still to be found.

The Church Ales mentioned above were parish gatherings at which beer and cakes were bought from the Churchwardens at a profit to provide funds for the benefit of the parish. They were the forerunners of our modern bazaars and fancy fairs and public dinners.

The Church at this time must have looked outside much the same as now except that there was a west door.

Inside it would have appeared to us very different. We should have found the earthen floor strewn with rushes or straw. In some churches the straw or rushes survived till the middle of last century. They were renewed at more or less

regular intervals. In Churchwardens accounts we find such items as "for rushes against All Hallows Day 4 pence."

Then there were no pews. In those days, the people, when they were not kneeling, stood. There was no necessity for seats till the sermon became one of the chief objects of attendance. If in some churches a few seats were to be seen they were intended for the old and infirm.

We should have found, too, in the Church at this time the Chancel Screen and the Rood, and candlesticks on the Rood beam for the lights.

There was an image of the Virgin here besides the Crucifix for we find that several old parishioners left in their wills provision for lights for both of them. There was a stone altar too, we may be sure, and the walls would be bright with fresco painting.

Outside there was the Churchyard cross. This was probably of stone with steps leading up to it. On Palm Sunday there were processions round this cross in commemoration of our Lord's entry into Jerusalem.

The Rectory was near the Church and close by was the tithe barn. The Manor House at that time is said to have stood somewhere behind the present Court in Foxborough Wood. The other big houses were The Hayes on Hartley Hill, The Stocks House

near the Village Green, Fereby or Fairby, and farm houses somewhere near, if not on the sites of what were later known as Middle Farm and Hartley Wood Farm. There were about twenty other smaller houses and cottages. The population was somewhere about 140.

Besides the principal and smaller landowners or yeomen and the parson, the little community included the parish clerk, who was an official of importance, and the bell-ringer, who had other duties besides summoning the people to church. His handbell was often heard on the Village Green and other parts of the parish, for there were frequent announcements to be made to the people

Then there were the farm bailiffs, the borsholders or constables, perhaps a tailor or shoemaker, almost certainly a carpenter and a smith. There were also the agricultural labourers and the shepherds and herdmen. There does not seem to have been a miller in Hartley. The corn was probably ground at Fawkhams or Meopham where there were mills. The Churchwardens were, of course, at this time prominent and responsible officials in every parochial community.

There is a spot in West Yoke which though over the Ash boundary must have been intimately associated with the village life of Hartley at this

time. The few houses here at the present day, just beyond the parish boundary, are within the Hartley postal district. This little hamlet, which at that time was a separate manor, was called Scotgrove. The origin of the name is not known but as it obviously dates from Saxon times a meaning suggests itself.

History tells us that Hengist, as the first ruler of the re-constructed kingdom of Kent in the 5th century levied heavy taxes on the conquered race, and as there seem to have been convenient forest tracks and packways converging at this spot, it may have been the appointed place to which the Kentish men of this district were required to carry their tribute. If so, in the Saxon tongue it might have come to be known as Scot-grove. (Saxon Scot, Icelandic skot, a tax.)

Records respecting Scotgrove in the middle ages are very scanty, but at any rate we know that there was a church here, and also a number of houses including almost certainly a manor house. The foundations of the church are still to be seen. There are portions of what appear to be old boundary walls, and there is the well which supplied the villagers with water. Of the Lords of the Manor little more is known than their names.

In the 13th century the manor was held by John de Torpel. Later it was in possession of William de

Fawkham and of Jeffray de Fawkham. In the latter half of the century Richard and John de Gotewyk held it. The last named died in 1300. In the middle of the 14th century William de Warrin was in possession and after him the Frankenhims. During the 15th century a branch of the old Kentish family of the Culpepers possessed it. And then in the 16th century it passed in succession to the Fanes, Walters, and finally to the Lambardes,.

Of the past history of the place we know little or nothing. We do not even know the dedication of the Church, or by whom it was built. All we know is that so far back as 200 years ago the Church was in ruins, all the houses and farm buildings were gone, and a growth of trees, henceforth known as Chapel Wood, sprung up in their place.

There is, however, among the manuscript possessions of the Society of Antiquaries, a memorandum made by Dr. John Thorpe, dated August 2nd, 1728, which is as follows :

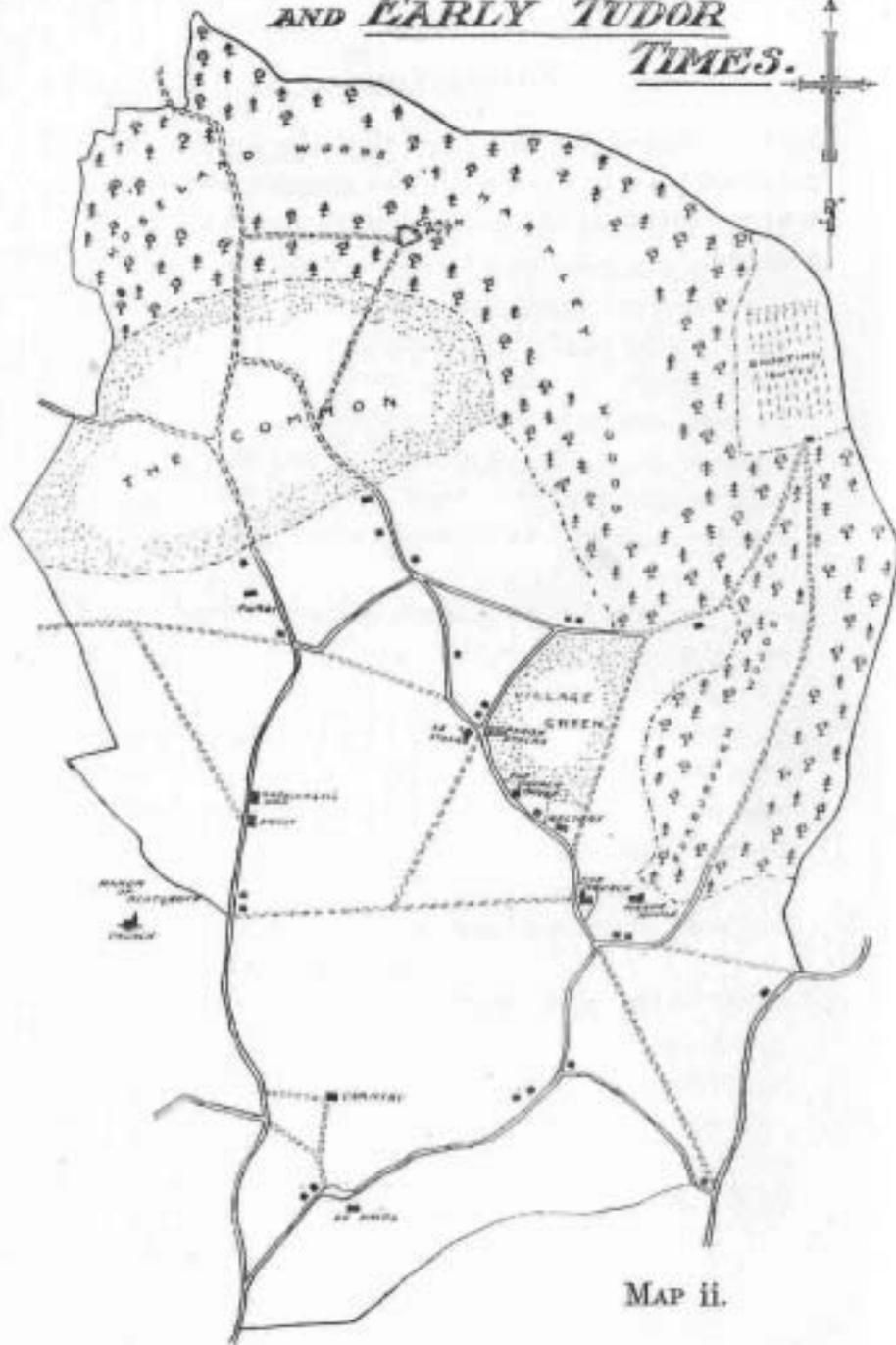
"I went this day in company with Mr. Samuel Atwood, Rector of Ash, and Mr. John Barnard, to view the site of the Chantry at Scotgrove. It lyes in a wood now commonly called Chappel Wood. Through the wood runs a path, leading from Ash towards Hartley. The next field to this on the

north side lyes partly in Ash and partly in Hartley.

A very few rods on the west side of the path, and if I mistake not, about half-way across the wood, are ye remains of this Chantry. The vestiges, of the walls thereof are plainly distinguished, being two or three feet above the level of the ground, and at the west end four or five feet. The door seems to have been on the south side. About ten rods on the west of it is a deep draw-well. This place has been entrenched round, and within it are many foundations and marks of buildings."

That was written two hundred years ago, and nothing has since been recorded which tells us anything about the place as *Scotgrove*.

*HARTLEY IN LATE PLANTAGENET
AND EARLY TUDOR
TIMES.*





Hartley Church.

CHAPTER X.

THE PARISH CHURCH.

There is no mention in Domesday of a Church at Hartley. This does not mean that there was not one here, but only that no ecclesiastical tax was due from this manor to the king, as was often the case. Where this was payable the Church was usually mentioned.

Judging from what remains of the most ancient

portions of the fabric of our Church, we may assume that the foundations of the present stone edifice were laid in the 11th century. There are details that point to Saxon workmanship.,

The Chancel arch is low and very narrow with wide wall spaces on either side. Portions of the north and south walls containing two small Norman windows, are among the older parts. Norman work, probably of the 12th century, is visible elsewhere. Each century seems to have left traces of further additions and restorations.

Gothic reconstruction evidently took place in the 13th or 14th centuries. The Chancel arch was pointed. Foliated decoration was applied to the windows on the north and south sides, and portions of the walls were rebuilt. A buttress was added in the 15th century. There was at one time a west door but to what period this belonged we do not know. The turret or bell-cote was probably built in the 14th century. The panels in the pulpit were carved about 1600 or a little later.

Towards the end of the 18th century considerable renovation was effected, and during the first half of the 19th century. The turret was repaired in 1838, and two buttresses built in 1857. Between 1860 and 1863 much alteration and restoration took place, the gallery was taken down, the old square pews were removed and replaced by new ones of

pitch-pine. The roof was retiled, a vestry built, and the present east wall of the chancel reconstructed. The square headed window of three lights at the east end was replaced by a larger Gothic one which was filled with coloured glass in 1898 by the P. and O. Company directors in memory of Adam Tait.

In 1892 the west wall was entirely rebuilt. In 1899 the present porch replaced the old one. This was erected by Miss E. Trimmer in memory of her sister Mary, the wife of Rev. W. W. Allen, Rector



Hartley Church in 1806.

of Hartley, and she also in 1882 presented the carved oak reredos in memory of her father, mother, brother and sister.

The window on the south side of the chancel was coloured and presented by the Rev. W. W. Allen in memory of his mother Ann, the wife of Rev. E. W. Allen. The coloured window in the south wall of the nave was also executed and given by the same donor in memory of Rev. H. W. Trimmer and Mary, his wife. A small window on the south side of the chancel also coloured by the Rev. W. W. Allen, bears this inscription, " In memory of H. T, died 1845."

One of the most remarkable features of the Church is the door. The woodwork bears evidence of extreme age and may well be as ancient as the ironwork which is of exceptional interest. Crossing the iron straps are wide crescents some of which terminate in serpents' heads, others in scrolls or fleur-de-lis. The former show how long the blacksmiths of this country clung to the Danish traditions. Serpents, dragons and other creatures were employed by the Danish workmen as emblems to propitiate evil spirits, and may be seen in orna-



Hartley Church Door.

mental ironwork down to the 14th century. The fleur-de-lis are possibly somewhat later than the rest and may have been added by way of repairs.

In the steeple are two bells, the smaller one which measures 18 inches, bears an inscription "Robertus Ryder me fecit." Robert Ryder was a

London founder and lived from 1357 to 1386. Our treble bell then was hung in the reign of Richard II. On the larger bell, measuring 22 inches, is engraved "Pack and Chapman fecit, 1771." There were two bells in the steeple in 1552, but one of those has since disappeared.

Before church bells were hung in the towers or steeples, hand-bells were used to call the people to public-worship. This custom will perhaps explain the origin of another interesting feature of our Church.

At the west end of the south wall of the chancel is a low side window, unglazed and fitted with a wooden shutter. The purpose of these windows is a matter of uncertainty. They are sometimes called leper windows or "squints" in reference to their supposed use in providing a view of the altar from the outside of the Church. They may have been used for confession, or for almsgiving, it may be that here the sacring and sanctus bells were rung, or that out of this window the hand-bell was used to call the people to Church.*

There is another of these windows, long since blocked up, on the north side of the chancel.

The upper portion of the font, and perhaps the base dates from about the 14th century, the pedestal

* Archbishop Peckham in A.D. 1281, directed that at the time of the elevation of the Host, a bell should be rung "on one side of the Church, that the people, whether in fields or homes, may kneel down."



The Font in Hartley Church.

is Norman work of Purbeck marble and consists of a central shaft surrounded by eight smaller ones.

The timbers of the roof are very interesting and picturesque. From the tie-beams rise well proportioned king posts from which the braces or struts spring to the rafters.

There is a mural tablet on the north wall of white marble which bears this inscription,

" Near this place lyes the body of James Burrow, late

of Kingsdown, gent. He departed this life 20 December, 1728, aged 53 years.

"Also Elizabeth his wife, and daughter of John Cox of Stanstead, gent. She departed this life 14 February, 1729, aged 49 years. And also two of their children, viz., James and Thomas."

¹¹ On the top of the monument are these arms, viz., Azure, three fleur-de-lis ermine, impaling sable a chevron argent between three altires of a stag fixed to the scalp of the second. Crest on a wreath a falcon volant argent, jessed and belted, gorged with a ducal coronet or.

On the same wall on a tablet near the chancel arch is this inscription,

"Sacred to the memory of Mary the beloved wife of Wm. Philip Beech who departed this life the 24th day of January, 1851, aged 28 years. Also of Jessie Beech daughter of the above who died the 11th day of January, 1849. aged 1i months."

A metal tablet on the south side of the chancel arch facing west is thus inscribed,

"To the glory of God and in memory of Adam Tait of Hartley Court, Kent, born 26 November, 1836. Died 12 July, 1896, at La Gombaley, Switzerland. Buried at Territet. The east window in this Church was erected by the Directors of the Peninsular and Oriental Steam Navigation Company in remembrance of their friend and colleague. A.D., 1896."

On the sanctuary floor is a memorial stone of

black marble bearing this inscription,

"Under this stone are interred the remains of the Revd. Thomas Blomefield, A.M., who departed this life on the loth day of Jan., 1771, aged 79 years. He was 49 years Rector of this parish, beloved and respected by the parishioners who with his friends sincerely lament their loss.

"Also the body of Mary, his wife, who departed this life on the 5th day of April, 1784, aged 73 years."

Adjacent to this stone on the south side is another, with this inscription,

"Here lyeth interred the body of Sarah the wife of Edward Thorp of this parish, who died the 6th of November. 1747, aged 67 years." .

On the floor near the vestry door a stone is inscribed to the memory of another Rector of this parish,

" In memory of Revd. Thomas Bradley, nearly 40 years Rector of this parish, who was born at Kirkby Stephen in the County of Westmoreland, Feb. nth, 1750, and died at Greenhithe in the County of Kent, Dec. 25th, 1825, in the 76th year of his life."

In the centre of the middle aisle is a stone with the following inscription,

" In memory of Richard Treadwell, Yeoman of this parish who departed this life 15th September, 1803, aged 92 years.

" Also Mrs. Mary Treadwell, wife of the above, who departed this life 19th October, 1798; aged 77 .years.

" Also Richard Treadwell, son of the above, who departed this life and July. 1768, aged 20 years."

The Lich-gate was the handwork of the late



Hartley Church and Lich-gate.

Rector, Rev. W. W. Allen, who was skilled in join-

ery. It was erected in memory of his father and was made from the timber of,an oak in the Glebe beneath which he was accustomed to sit. It bears the inscription,

" Erected A.D. 1887 by loving friends in memory of Edward Allen, 40 years Rector of Hartley."

A question has sometimes been raised respecting the original dedication of our Parish Church. In the reign of Henry VIII, Dedication Festivals were often transferred to All Saints to avoid multiplications of holidays and so the real dedication came to be forgotten. It seemed possible that this might have happened here, but this doubt has been set at rest by the will of Thomas Cotyer which is dated 1473, thirty years before Henry VIII came to the throne. In it he says "I wish my body to be buried in the Churchyard of the Parish Church of All Saints'." And 22 years earlier in 1451, John Parysse of Hartley in his will of that date bequeaths "Luminare be Marie in festo Ommum Sanctorum."

CHAPTER XI.

THE CHURCHYARD.

The earliest Christian Churches in this country do not appear to have been surrounded by a graveyard. Licence to enclose ground round a church and to consecrate it for the purpose of Christian burial was not obtained till the middle of the 8th century. Up to this time Christians followed the prevailing custom and buried their dead in cemeteries,* if possible on high ground and outside the boundaries of city or village. Belief in the efficacy of prayer for the dead brought about a change in these customs. Gradually a great desire sprang up to be buried in or near the Church where services for the repose of the soul might more easily be arranged for. Christians in the middle ages desired nothing more earnestly than that they should be prayed for when they were dead.

This great desire manifested itself in several ways, but especially in the enormous sum of money bequeathed to endow Chantry foundations which existed in thousands of parishes in this country up to the time of the reformation.

But for long after the reformation our forefathers were anxious to be prayed for, and so we find our old parishioner, Richard Treadwell and Mary, his

* Caemeterium or dormitory, the sleeping place of the dead.

wife, buried under the stone slab in the middle of the aisle of the Church. We may be sure that it was at their special request. They knew that many feet would pass to and fro over their grave, and they hoped that some at least of those who trod upon the place of their sepulchre would be reminded as they did so to breathe a prayer for their souls.

For the same reason a former Rector, Thomas Blomefield, is buried in front of the Altar where all succeeding officiating priests would stand upon his grave. Another Rector, William Bradley, lies in front of the vestry door.

Burial then, within the walls of the Church was most in request, but many were content to lie in "God's Acre" or the "Church-hawse" as Chaucer called it.

Stones have been erected to the memory of the dead all the world over and in every age but the custom of placing gravestones as we know them in our Churchyards, is little more than two centuries old. In former times in Christian graveyards crosses or other emblems of wood were used to mark the place of burial.

Gravestones in Kent are characteristic of the county. The oldest form found in country churchyards are short and thick, the lettering is incised,

and there is often some attempt at an emblematical figure, sometimes very crude. This type dates from about 1700 to 1750.

A little later the ordinary type is a stone, the top of which is shaped in a single or double curve. Some rise into a rounded projection in the centre, something like a head and shoulders on which are carved emblems or scroll work.

The map of the Churchyard shows every known grave, and the list at the end of this chapter contains the names of those buried, so far as they are known.

The oldest inscriptions are inside the Church. No. 5, James Burrow, 1728, and No. 2, Sarah, wife of Edward Thorpe, 1747.

Outside there is nothing older than No. 126.

"In the hopes of a joyful resurrection here resteth the body of Thomas Underhill, of this parish, yeoman. He departed this life October 14, 1765, aged 80 years."

No. 45 bears this inscription—

"In loving memory of Joseph Hartley, of this parish. Doctor of Laws of the University of Cambridge. Justice of the Peace for this county and Yorkshire, and Deputy Lieutenant. Son of John and Ann Hartley, of Leeds. Born May 4th, 1827. Died at the Old Downs, July 12th, 1898. He was always in this world both by God and his fellow men so much better treated than he deserved that he died with a sure hope that in the next, through the merits of Jesus Christ he might be accepted."

"Until the day break and the shadows flee away."

Cant. 2.17.

No. 119—

" In loving memory of Edward Allen, 44 years Rector of this parish, who died January 1st, 1870 in the year of his age. Also of Ann, the beloved wife of the above, who died on Easter Day, 1849.

No. 121—

"In loving memory .of Mary, wife of the Rev. W. Whitton Allen, died December 7th, 1889. Also in loving memory of the Rev. W. Whitton Allen, 57 years Curate and Rector of this parish. He died April 30th, 1901, aged 74 years."

We have record of the burial of only four of the known thirty-seven Rectors of Hartley. These two, Thomas Blomefield and Thomas Bradley.

Among the epitaphs in the Churchyard are the following :

No. 117—

" Stop traveller, stop and cast an eye,
For as you are now so once was I,
As I am now, so must you be,
Therefore, prepare to follow me."

No. 153—

" Adieu, my loved partner, my children, and friends,
Whose souls are entwined with my own,
Adieu for the present, mortality ends
In the hope of a glorious crown."

No. 177—

" Free from sorrow, sin and pain,
And free from every care,
By angels' hands to heaven conveyed,
To rest for ever there."

No. 178—

" O not in cruelty, not in wrath,
The Reaper came that day,
T'was an angel visited the green earth,
And bore the flower away."

There was a time when the Churchyard Cross was seen in every parish. It was the common memorial of all those who slept in nameless graves. It is probable that in earlier times no churchyard was consecrated till this cross was erected. It was usually of stone, but sometimes of wood. Some of the former remain in country parishes and a few in the towns. Ours has long since disappeared.

Another familiar object in English Churchyards is the yew tree. We have two but they are not very old. The bill for them is among the old Church accounts. They were planted in 1828 and no doubt filled the gaps left by older, perhaps very ancient Churchyard Yews.

Why do we so often see these trees in Churchyards? There is certainly something about them suggestive of mourning, mysticism and unchangeableness, but I suppose the real and prosaic reason is that in the olden times it was considered expedient that in the centre of every village community there should be found the tree which provided the wood for making the long bow.

The name is spelt in a great variety of ways. Besides Yew we find Yeugh, Eugh, Ewe, Ugh, Uhe and even U. But nobody seems to know the origin or meaning of the word.

With its Latin name it is different. Taxus seems to have been derived from the Greek toxon. "Taxus forte a toxon ea arcus et sagittas faciebant." And because the foliage of the bow-tree is poisonous, and arrows were dipped in the poison, we have our word: toxin.

Mention may be made here of our parish War Memorial which stands at the junction of the Ash, and Church Roads. It was dedicated on July 23, 1922. The unveiling ceremony was performed by General Arthur Hildebrand.

The following are the names of those commemorated:

RICHARD WOODWARD.

ERNEST CHEARY.

SIDNEY DAY.

ERNEST HOLNES.

WILLIAM HURST.

JOHN RICH.

ALEC ROSE.

JAMES VAUGHAN.



list of the names of persons known to be buried at Hartley, the year of death. The numbers refer to the accompanying of the Churchyard—

- | | |
|---|--|
| 1. Thomas Blomefield, 1771. | 43. Ernest Backhouse, 1926. |
| 2. Sarah, wife of Edward Thorp, 1747. | 44. Elizabeth Hurst, 1923. |
| 3. Thomas Bradley, 1825. | 45. Joseph Hartley, 1898. |
| 4. Richard Treadwell, 1803. | Lucy Adnam Hartley, 1897. |
| Mary, wife of the above, 1798. | 48. James Balchin, 1925. |
| Richard, son of the above, 1768. | 49. Arthur Keen, 1926. |
| 6. James Burrow, 1728. | 54. Ann, the wife of Edward Best, 1791. |
| Elizabeth, wife of the above, 1729. | Hester, his second wife, 1861. |
| James and Thomas, sons of the above. | Edward, son of the above |
| 7. Henry Kendall Barnes. | Edward and Ann Best, 1843. |
| 9. Maud Caddel, 1892. | Mary, daughter of Edward and Hester Best, 1847. |
| John Samuel Caddel 1892. | 55. H. Best, 1834. |
| Susan Caddell, 1923. | 56. E. B., 1803. |
| 19. Thomas Hassell, 1917. | 57. A. B., 1804. |
| 20. John Hobbs, 1913. | 58. B. B., 1806. |
| Ann, wife of the above, 1924. | 61. William Brooker, 1900. |
| 21. Anne, wife of Thomas Hassell, 1916. | Sarah Brooker, 1913. |
| 22. Thomas Hassell, 1896. | 63. Thos Win. Wells, 1916. |
| 23. Godfrey Hildebrand, 1909. | 64. Ann, first the wife of Thomas Crowhurst, but late the wife of Edward Thorpe, 1776. |
| 30. Mary Ann, wife of Owen Parsons, 1861. | Edward Thorpe, 1770. |
| 31. Mary, wife of William Philip Beech, 1851. | 67. Charlotte Mary Hollands, 1913, |
| 38. William Bensted, 1836. | 67A Wm. Geo. Collingwood, 1927. |
| Elizabeth, wife of the above, 1845. | 68. Helen Mary wife of Arthur William Houghton, 1913. |
| William Bensted, son of the above, 1867. | 72. ' Ivy Rose Rogers, 1924. |
| Mary, wife of the above, 1870. | 78. —, Jessup. |
| 33. Amelia, daughter of William and Mary Bensted, 1838; | 79. Mary Lucy Jessup, 1924. |
| 34. Trios. Rodwell, 1918. | 80. Joseph Jessup, 1896. |
| 35. Kate Smith, 1918. | Mary Lucy Bouchard, wife of the above, 1824. |
| 36. James Wickenden, 1807. | Robert Jessup, 1909. |
| Elizabeth, wife of the above, 1811. | William Jessup, 1921. |
| 36. Charles Robertson, 1927. | Mary Jessup, 1883. |
| Eliza Robertson, 1927. | Sons and daughters of the above. |
| 39. E. A Costen, 1923. | 91. Ann Bennett, 1883. |
| 40. Mary Ann Dartnell, 1922. | 92. Charles Bennett, 1903. |
| 41. Jas. Gibbon Applegate, 1919. | 94. Mary Ann, wife of Elvey Bance, 1903. |
| 42. Anne Maud Edith Harwood, 1923. | 95. —, Day. |
| | 96. —, Day. |
| | 97. Chas. Day, 1883. |
| | 100. John Day, 1922. |

- 101 Richard Jones, 1880.
 106. James Martin, 1915.
 Naomi. wife of the above, 1916.
 108. Martha, wife of William Wells,
 1902.
 William Wells, 1912.
 110. William Eleomb, 1888.
 Rebecca, widow of the above,
 1903.
 Maria and Harriet, daughters
 of the above.
 112. Elizabeth Cooper, 1900.
 Henry Cooper, husband of the
 above.
 115. Mary Tullock, 1841.
 116. Hannnh, wife of William Oliver
 William Oliver, 1819.
 117. Eleanor wife of William Oliver,
 1853.
 118. John Knowles, 1782.
 —, wife of the above, 1781.
 119. Edward Allen, 1870, 44 years
 Rector of this Parish.
 120. Agnes Trimmer, 1879.
 121. Mary, wife of W. Whitton
 Allen, 1889.
 W. Whitton Allen, 1901. 51
 years Curate and Rector of
 this Parish.
 122. William Loft, 17—.
 Sarah, wife of the above, 1797.
 123. Ada Louisa, wife of Chas.
 Gerard Winstanley Bancks,
 1912.
 126. Dorothy wife of Richard
 Glover, 1760.
 Richard Glover, 17-8.
 126. Thomas Underhill, 1766.
 127. Elizabeth, wife of Thomas Un-
 derhill, 1766.
 128. Maria Ray, 1923.
 129. Martin Nicolas Ray, 1927.
 131. Harriett, wife of Thomas Deane,
 1883.
 Thomas Deane, 1891.
 Thomas, only child of the
 above, 1868.
 132. Robert Elphick, 1921.
 137. Evelyn Minnie Rose, 1919.
 137A Fanny Rose, 1927.
 140. Lydia, wife of Francis Thread-
 well, 1840.
 Francis Threadwell, —.
 142. Harriet, daughter of William
 and Amelia Cooper, 1824.
 Alfred Cooper, 1832.
 143. Rhoda Hogben, daughter, of
 Wm. and Sal, Treadwell,
 1883.
 144. Sal, wife of William Treadwell,
 1839.
 Matilda, daughter of the above,
 1812.
 Harriot Hart, daughter of the
 above, 1871.
 145. William Treadwell, 1862.
 Eliza Oliver, daughter of the
 above, 1857.
 Phillis Piggot, daughter of the
 above, 1872.
 149. Margaret, wife of Joseph
 Oliver, 1797.
 160. Rebecca, wife of Thomas Page,
 E. I. H. P., 1794.
 161. William Treadwell, 1910.
 Eliza, wife of the above, 1831,
 153. Mary, wife of William Tread-
 well, 1837.
 154. William Treadwell, 1819.
 166. Francis Treadwell, 1861.
 John Cooper Treadwell, 1907.
 157. R. T. Woodward, 1918.
 168. Elizabeth, daughter of John
 and Margaret Treadwell,
 159. —. Cooper.
 160. —. Cooper.
 161. —. Cooper.
 162. Elvy Cooper, 1921.
 163. Mary Goodwin, 1914.
 164. John Mills, 1891.
 167. R. G., 1799.
 168. Dan Bishop.
 171. Robert Packman, 1864.
 Jane, wife of the above, 1901.
 Emma Emily, Mary, daughters
 of the above.
 William Packman, son of the
 above, 1914.
 177. Emma King, 1891.
 John King, husband of the
 above, 1898.

- | | | |
|------|--|--|
| 178. | George Charles Wansbury,
1891. | James Hayes son of the above,
1831. |
| | George Charles Wansbury,
father of the above, 1907. | Robert Hayes, son of the
above, 1831. |
| 180. | John Paine, 1872. | Mary, wife of the above Robert
.Hayes, Junr., 1833. |
| | Ann, wife of the above, 1871. | 203. Sophia, wife of Thomas Good-
win, 1907. |
| 183. | George Martin, 1906. | Thomas Goodwin, 1913. |
| 188. | Arthur Bevan, 1899. | 214. Eliza Letchford, 1885. |
| 189. | W. G. 1777. | William Letchford, husband of
the above, 1892. |
| 190. | R. G., 1780. | 229. Eliza Jane Macauley, 1926. |
| 191. | —, —. | 230. H. Elise Thompson, 1920. |
| 198. | Robert, Hayes, 1819. | |
| | Elizabeth, wife of the above,
1830. | |

The ground-plan of the Church on page 66 was made for me by the same kind friend who put my maps into line for reproduction, and to whom my grateful thanks are due.

CHAPTER XII.

THE LORDS OF THE MANOR.

The history of the ownership of the land in this parish begins in Norman times. Prior to the 11th century we have hardly any record.

Through Saxon times a long line of lords of the soil held sway in this village, a line that extended over more than 500 years. But of them and their doings and their possessions we know next to nothing. It is only in the latter half of the 11th century that we have any precise historical records of the over-lords and their domains.

In Domesday we read that in the time of King Edward "Some woman" held this manor. We know nothing more about her than that she was the last representative of the Saxon owners

In the time of William the Conqueror, we are told, the Manor of Hartley formed part of the vast possessions of Odo Bishop of Bayeux.

Odo was the half-brother of the King. He was made Earl of Kent, Lord Chief Justice and Lord Treasurer of England. Left in charge of affairs when William went back to Normandy he acted with much unscrupulousness. Accused by Lanfranc, Archbishop of Canterbury, of wrongfully appropriating Church property, among other mis-

deeds, he was adjudged guilty, forfeited all his English estates to the King and was exiled from the country.

So it came about that the rule of Rudolph Fitz-Turald, the first Norman Lord of the Manor of Hartley, which he held as sunder tenant of the Bishop, lasted only four years. We know nothing more of him than that he was a man of means and position, for he held besides Hartley, ten other Manors in Kent, including Luddesdown, Milton-next-Gravesend, Wrotham and the other Hartley near Cranbrook.

Turald of Rocester, as he is called in the *Textus Roffensis*, does not seem to have been reinstated here or elsewhere after the disgrace of the Bishop, and so a little later we find the Manor of Hartley among the possessions of another family.

At this time Edwardston, in Suffolk, was the chief seat of the Lords of Mont-Canisia or Mont-Chensie, as they were commonly called. And now, or a little later, Hartley came into their possession.

In the time of Wm. the Conqueror, Hubert was head of the family. "Whether he held Hartley we do not know, but in the reign of King John it was in the possession of his descendant, Warwine or Guerin de Monchensie.

From his time to the present we have an unbroken line of Lords of the Manor of Hartley.

To appreciate the position of a Lord of the Manor in Norman times we must understand the nature of the tenure of the land in that age. In the first place, the Manor was the unit of the land, and could not be sub-divided. Neither could it be devised by will; if heirs failed, it lapsed to the Crown.

At the Conquest all the land of the nation was assumed to have passed into the possession of the King. But his ownership consisted mainly in the right of bestowal.

Some of the land he gave back to the former owners, some to his Norman followers as his tenants, and some to the Clergy as tenants for life.

All the land in the country was thus held subject to conditions. By the laity, on condition of military service, by the Clergy, of performing the Office's of religion.

Thus the King granted lordships and manors. Those upon whom they were bestowed were tenants of the King with the right to make what they could of the land so long as they paid him the service and rent he demanded, and did not encroach on the rights of the people.

The manor was something in the nature of a petty kingdom with a constitution. The people as well as the lord had their rights. The demesne was the lord's home farm, and in the rest of the village he had restricted dominion.

The arable land was cultivated by the people for their own use, with fixity of tenure, so long as they paid their dues in rent and service. Dying without heirs their holdings reverted to the lord to be, by him, re-apportioned.

The pasture, the waste and the woodland were common. Both lord and people had their respective rights in them.

Thus the land belonged to the people and the people to the land, and the lord was the owner of both, but with distinctly restricted ownership.

Even in the present day, the ownership of land is by no means absolute. There are legal restrictions as to what a man may, or may not, do with it. There is still an appreciable difference between what is called real and personal property.

The Manor of Hartley at the end of the 12th century formed part of the estate of Warwine de Montchensie. With other property in Kent formerly in the possession of Fitz-Turald, he held manors in Essex, Norfolk, Bucks and Gloucester.

This lord of Hartley was a notable man in his day. It is recorded of him that he was "one of the most noble, valiant and wealthy men in the kingdom and withall the most prudent." So it is to be hoped that he proved a liberal and well-disposed lord to the people here committed to his charge.

He married Joan, daughter and heiress of Wm. Marshall, Earl of Pembroke, and died in 1255. After him came his son, William Montchensie, who was married to Dionysia, daughter of Nicolas de Ansley. He was one of the revolting barons in the reign of King John and sat in the parliament summoned by them. The time came when all his lands were seized, but they were subsequently restored to him for his sister's sake, who was married to the King's half-brother. He was killed at the siege of Drosselan Castle in 1289.

On his death this manor, together with the rest of his estates passed to his nephew Adomar de Valence, Earl of Pembroke, who was eventually assassinated in France. John de Hastings who inherited through his mother, Isabel de Valence, was killed' in a tournament.

His widow married Richard Fitz-Alan, the tenth Earl of Arundel, and Hartley passed to him as her dowry. He was appointed Admiral of the Fleet and defeated the naval forces of Spain and France. He is said to have captured a hundred ships laden with 20,000 tons of wine, and to have returned with them in great triumph to England. This was but one of many naval successes. But enemies among his own countrymen contrived his downfall. In 1392, he was dismissed from his command. Soon after he was arraigned on a charge of treason, and

condemned to be "hanged, drawn and quartered." This sentence was not carried out, but he was beheaded in Cheapside, the King himself being a spectator. He married in 1359 Elizabeth, daughter of the Earl of Northampton, and left issue besides his son and successor Thomas, a daughter Elizabeth, through whom the Dukedom of Norfolk, the Earl Marshalship and other honours came into the Howard family.

His son-in-law, Thomas de Mowbray and his nephew the Earl of Kent, led the condemned man to the scaffold, and it is said to have been the former who struck off his head.

Thomas Arundel, the Earl's younger brother, became Lord Chancellor and Archbishop of Canterbury.

After the death of Lord Richard, his widow retained the Manor of Hartley till her death, when it passed into the possession of Reginald Lord Grey de Ruthyn. He was held in great favour by the King, and carried the golden spurs at his coronation. In 1402, he was taken prisoner by the Welch, under Owen Glendour who demanded for his release a ransom of 10,000 marks. To help raise this sum the "Manor of Hertelegh" was sold to John Urban of Southfleet.

Of John Urban we know nothing, but there is a brass in Southfleet Church to the memory of his

daughter Joan. A second brass in memory of the same lady shows her as the wife of Richard Relkymer of Cornwall. The Manor of Hartley after his death passed to another John Urban, presumably his son, who died in 1426.

Between this date and 1550, Hartley changed hands four times. Penhale, Cressel, Draper and Ballard are the names of the owners during this period.

Then in 1550 it came into the possession of the Sedleys with whom it remained for more than 200 years. This very ancient Kentish family was originally seated near Romney. In the 14th century they built the house at Scadbury in Southfleet. The family arms which formerly hung in the old hall bore the date 1337. One branch of the family dwelt at Aylesford.

Sir Charles Sedley, of St. Giles, created a baronet in 1702, lived at one time at Scadbury. He was heir to his relative the celebrated Sir Charles Sedley, who belonged to the Aylesford branch.

Sir Charles Sedley, of Nuthall, Notts, to whom the Manor of Hartley eventually descended, sold it in 1770 to William Granville Evelyn of St. Cleres, Ightham.

The Evelyns are said to be a Norman family and to have been seated at Harrow in the reign of Henry IV. John Evelyn the diarist was the grand-

son of that Evelyn who first made gunpowder in England. He lived at Saves Court, but was born at the family seat of Wooton, and died there in 1706. William Granvill Evelyn was a Captain in the 4th King's Own and was mortally wounded in 1776.

Lieut.-Colonel George Palmer Evelyn of St. Cleres, Ightham, was -born 1823, and came to live at Hartley in 1872.

At his death the Manor passed to Mr. H. Kendall Barnes, and 10 years later it was purchased by Sir James Timmins Chance.

This family descended from Richard Chance of Bromsgrove who lived in the 16th century. A descendant, Win. Chance, settled in Birmingham in 1771, and in 1811 Wm. Chance, of Spring Grove, Birmingham, married a daughter of James Timmins. Their eldest son, James Timmings Chance, was created a baronet in 1900. He died in 1902 and was succeeded by his eldest son, Sir William Chance. Sir William sold his property in Hartley with all manorial rights, in 1912 to the Small Owners, Ltd.

CHAPTER XIII.

THE RECTORS AND PATRONS.

The year 1323 is the earliest date at which we have any record by name of the Hartley Parish Priest.

In the survey of 1087 we read "ibi 3 servi." It is possible to interpret this to mean that "there were three priests there." Where the Church is mentioned in Domesday the word servus seems to be used of the clergy. And although in the case of this parish no allusion is made to the Church, the clergy may for some reason have been noted. We should certainly not have expected to find three priests here in 1087, but neither should we in 1473, and yet we know that at this latter date, there were three here because Thomas Cotyer, in his will dated in that year leaves to "the three priests for celebrating mass in the said church for my soul to each of them four pence."

There may, in either age, have been a collegiate establishment here, or at the later date chantries to which the priests were attached.

In 1323, Henry de Cotesbroke is recorded as Rector of this parish.

It must have been somewhere about his time that the Gothic reconstruction of the Church took place.

He seems to have died in 1340. In that year John de Payneswych was appointed in his place. In 1343 he resigned, and Thomas Ecton became Rector. Three years later he exchanged with Richard Mark-aunt of Testerton, Norfolk, who in a year and a half exchanged with Robert Monte. Six years afterwards he exchanged with Richard Fishe who resigned the living in 1367, when John Reginald became Rector. He resigned in 1372, and John Castrea was appointed. It was, probably, in his time that the treble bell was hung in the steeple. Richard Wyche followed, but in what year we do not know. In 1394, Nicolas Acton was Rector, Richard Wyche having resigned.

His successor John Heed, appointed in 1401, was Rector for 23 years. He became blind and resigned in 1424. It was during his incumbency that Lord Grey de Ruthyn was Lord of the Manor and the property sold to John Urban of Southfleet. John Vinosa followed and was Rector for seven years.

We come now to a period of ten years from 1431 to 1441 in which there were six Rectors of Hartley. That there should have been so many in so short a time is curious, but more extraordinary still is the fact that the same rapid succession occurred in the adjacent parishes. At Fawkham at about the same period there were four in seven years. At Sutton-at-Hone nine in fourteen years. And at Longfield

no fewer than fifteen in fifteen years! There is nothing that we know of to account for this rapid succession.

Thomas Selby was appointed in 1431. He was followed by John Fowey who resigned in 1433. John Inland was appointed in his place, but resigned the same year and was succeeded by John Barrow. Four years later he exchanged with Richard Bray, who exchanged with Simon Moss, Rector of Alynton.

John Bonde became Rector in 1448, and Thomas Dalby in 1463.

Henry Monionagh was Rector in 1496. Ten years later in 1506, Robert Smalley was appointed, and in 1509 John Beyle. In 1530 William Cokks became Rector.

It was in 1531 that the Clergy were required to designate the King as "Protector and only supreme head of the Church and Clergy of England." This many of them did with the reservation "so far as is allowed by the law of Christ." William Cokks was Rector here when this "submission of the Clergy" was required. Whether or no he submitted we do not know, we have no record of his death or resignation as Rector, so it appears probable that he was one of those who refused. This much, at any rate we know about him, that he was the last of the Rectors of Hartley before the Reformation. In

1541, William Potter was Rector, but when instituted is not clear.

There were important ecclesiastical changes at this time. In 1546, Edward VI, ascended the throne and the Book of Common Prayer came into use. The second Prayer Book was sanctioned in 1552. In 1562 the English Bible which for two years past had been set up in the churches, was ordered to be read to the people in the public services.

In 1547 injunctions were issued that the clergy were to preach at least once a quarter, that images were to be removed from the Churches, the stained glass windows to be broken up, and the inside walls of the churches to be whitewashed. We must assume that William Potter was the Rector who carried out these instructions at Hartley

When Queen Mary came to the throne in 1553, all the statutes of King Edward in regard to religion were repealed and the Book of Common Prayer declared heretical. In 1554, five thousand clergy, and many of the bishops, were ejected.

In 1558 when Elizabeth became queen, the legislation respecting the reformation again came into force. Wm. Potter appears to have remained Rector of Hartley throughout all these changes, for his death did not occur till 1566. His will was proved in that year. In it he is described

as " Preste and Parson of Hartley." He wished to be buried in the choir of the Parish Church. To Edmund Parker, priest of Dartford, he left his "long gown lined with ruffelles." To Martin Haggerde, priest of Meopham, his " fiese gown." To Win. Herde, parson of Facam, his " sarsnett typett," his "silk hatte and best satten night cappe." He left for the repairs of the Church 20 shillings. To the poor of Ash 6s. 8d., of Facam 6s. 8d., of Longfield 3s. 4d. To " Mother " Northash a quarter of barley. And to " everie one of my parishioners of Hartley, man, woman and child, 4 pence."

It was in Wm. Potter's time that the Manor of Hartley passed into the possession of Wm. Sedley, of Southfleet.

In 1566 James Taylor was instituted. He lived 27 years after his appointment and was Eector of three parishes. He was suspended in 1586, but subsequently restored.

In 1593 Charles Hutchinson was Eector and in 1617 Henry Stacey.

In 1642 John Eves appears to have been made Eector of this parish by the Parliament. He subscribed to the declaration in 1662.

On his death in 1667, John Stacey was instituted. He resigned this year the living of Ifield but still

held the Rectory of Ridley, as we see from the following extract from the Archbishop's register,

" John Stacey, Master of Arts and Clerk Chaplayne to the Rt. Hon. His Grace the Duke of Richmond and Lenox, being already possessed of the Rectory of Ridley, petitions His Grace to grant unto him a dispensation whereby he may hold therewith the Rectory of Hartley. Both livings being not above 2 miles distant one from the other. Whereupon His Grace passed a fiat, April 29, 1667."

In 1680, John Priest was appointed. He was Rector for 30 years and on his death Samuel Dunster followed, and eleven years after in 1721, Thomas Blomefield. He held the living for 50 years till 1771, and was also chaplain to the Duke of Dorset. General Sir Thomas Blomefield, his son, was created a baronet on his return from the expedition to Copenhagen in 1807. Thomas Blomefield is buried under the Altar in Hartley Church. It was in the year preceding his death that the Manor of Hartley came into the possession of "Wm. Granville Evelyn.

Richard dark was appointed Rector in 1771 and held the living for 15 years.

In 1786 Thomas Bradley was instituted. The Rectory being in a dilapidated condition he obtained permisson from the Bishop to reside out of the parish, and for many years lived at Greenhithe.

There were stirring events in Europe during his

incumbency, the French revolution in 1789, war with France in 1793. The Battle of Trafalgar in 1805 and Waterloo in 1815, George the IV had been King for 6 years when he died. He held the living till 1826 when Edward Allen became Rector.

His son William Whitton Allen was curate of the parish from 1850 to 1870, when he succeeded his father as Rector. He held the living till his death in 1901, the present Rector being instituted in the following year.

THE PATRONS.

The first Patron of the living of whom we have record is Richard Talbot in 1340.

Sir John de Bromwich presented in 1367. And then for nearly 400 years the advowson belonged to the Talbot family.

In 1394 Sir Richard Talbot presented. In 1424 John Talbot. In 1433 John Lord of Talbot and Tournevall. In 1509 George Talbot Earl of Salop. In 1566 John Hall for that time. But in 1593 William Sirche by grant of Gilbert Earl of Salop. In 1667 Frances Earl of Salop presents. In 1680 Charles Earl of Salop. In 1710 Charles Duke of Salop. He gained the latter title in 1694 being the 12th Earl, but the Dukedom expired at his death in 1717.

In 1721 the Earl of Plymouth presented the living to Thomas Blomefield. In 1771 Robert dark of Winchester gave it to Richard dark. In 1786 Richard Forrest was the patron, and Thomas Bradley the Rector.

Two hundred acres of land in the parish at this time belonged to the Bradley family, and afterwards to Dr. Forrest, at whose death the property passed to Miss E. M. Forbes. In 1870 the advowson was in the possession of Rev. Wm. Whitton Allen, in whose lifetime it passed to Mr. H. Kendall

Barnes, and then to Sir James Chance, who at the death of Rev. W. W. Allen failed to present and for that turn it lapsed to the Bishop of Rochester.

Sir Wm. Chance parted with the advowson to Small Owners, Ltd., 1912. The present Patron is Edwin J. King, Esq., of Danemore Park, Tunbridge Wells,

CHAPTER XIV.

THE CHURCHWARDENS AND PARISH CLERKS.

In pre-reformation times the office of churchwarden appears to have been solely ecclesiastical. The *custodes ecclesiae* were wardens of the goods of the Church.

But in the reign of Henry VIII, civil functions were added to their duties. They were constituted relieving officers to deal with the widespread poverty caused by the suppression of the Monasteries and Chantries.

They had, moreover, to provide arms for the soldiers. By the time of James I, much of the burden of local government rested on their shoulders. They were responsible for the upkeep and repair of the roads, for the appointment of many local officials, and they were expected to keep the parish free from vermin.

They have left a wonderfully interesting record of their duties and doings in the Accounts which they annually rendered to the vestry at Easter-tide.

The early accounts of our parish have been lost, but those that remain are full of interest. Many of the entries, quaint though they may sound to our ears, have much to tell us about parochial life

generally and the duties of churchwardens in particular.

" Paid for sparrows two shillings," " for hedgehog seven pence." " For a fox's head two shillings." " For ale and wyne," " for hoyle oyle," " for two pennyworth of threede for the surplisse," "paid the Minister two shillings and sixpence for his dinner."

The last item reveals the fact that the Rector was formerly, at any rate in this parish, re-embursed the cost of his mid-day meal on the occasion of the annual journey to Rochester for the visitation.

The Churchwardens of olden days seem, many of them, to have been very good business men, but they were often very bad spellers.

Here are a few examples of their eccentric orthography.

" For a pulcat and a heghog," " A pont of bear for the capper." " Tolung the bell," " the cort feas," " for six haskoks."

One Mr. Samuel Muggeridge, a former Hartley resident, suffered severely at their hands. On one page he is "*Samell Muggerag.*" On another "*Samawell Muggerreg.*" Again he appears as "*Sam. Mugarige,*" or "*Sam Muggerigs.*"

The Church seasons were perpetual stumbling-blocks, as witness :

"Wetsuntide, Whyttsuntyde, Wytson, Mykellmase, Rogacyon, Ester, Crismas."

There is quite a lot of history in these old accounts.

" Paid for 2 thanksgivings for the glorious victory of Lord Nelson over the French fleet. Thanksgiving for the victory of Marquis Wellington in Spain."

" Two forms of prayer for the preservation of his Majesty being shot at."

The accounts very often tell the tale of the times. In the reign of Edward VI :

" Putting up the 10 commandments and pulling down the rood serene."

And then, in the reign of Queen Mary :

"Defacing the 10 commandments, and putting up the rood serene."

Once more, in the reign of Elizabeth :

" Taking down the rood scene and setting up Moyse's tablets."

In the reign of Henry VIII the royal arms were ordered to be put up in the churches. In the time of the Commonwealth they were, in nearly every church, destroyed or defaced. We find such entries as:

" Washing out the royal arms."

At the Restoration they were reinstated. In the Hartley accounts we have an entry, 1795 :

" Repairing the King's arms."

They no doubt hung on the front of the gallery, in our church, which was removed in 1862.

A frequent item is one for refreshments. Churchwardens seem to have been a hospitable body of men. They, also, on occasion, treated themselves, at the parish's expense.

" Wine and cakes at the audit "

is a perennial **item** in some accounts. And again,

" Dinner and drink,"

and

" Beere when we gave up the accounts."

"Seven dinners on Sacrament day."

These were for people coming from a distance.

" For dinner to the suffrecan that day he hallowed the altar."

Again.

" Wine bestowed upon the bushopp, 3s 1d. Four bottles of common wine when 'the Archdeacon came to view the church !"

Perhaps Mr. Archdeacon had found fault on the last visit, and the wardens bore him a grudge.

" Liquer for the curate and churchwardens. Bread and cheese and beer for those confirmed. For drynk in the rood loft upon Palme Sondag."

In church accounts there are continual references to the bells. They wanted new ropes and other repairs, and the ringers, in some parishes, wanted much beer " Bread and ale for the ringers." " Five pots of beer for the ringers."

There are, of course, many entries anent the pageants which were formerly held in nearly every

church at certain seasons. Quite a lot of stage property, appropriate to the particular Festival, seems to have been required. Some of the items would appear very strange in the church accounts if we did not know to what they referred.

Here are some at Epiphany time :

" Makyn of a star." " Renting and gyldingof a star."

" Makyng of skaffolde to take down the mone." " For the hire of an angell." " Hire of a beard for a proffyt on Palm Sunday."

At Whitsuntide the emblem of a dove was in general requisition. In a parish in Suffolk a gift towards the expenses is thus recorded :

" Money to provide for the Holy Ghost goyng upp and down with a cheyne."

On another occasion :

" For the Holy Ghost appearing in the Church roof ';

And again:

" Paid for wyre to set up the Holy Ghost." And,

" Gloves for hym that played God Almighty."

There seems to have been much decorating of the church at certain seasons, but this "garnishing," as it was called, had often to be paid for :

" For holly and ivy against Christmas, 2s. 8d." " For trimming the church, 2s. 6d." " To chyldryn to gather ivy, id." .

The choir and music loft ran away with some of the money. In our Hartley accounts we find :

" Paide Mrs. Glover for psalm singing, 13s.;" "John

Knowles on account of the singing, 12s.;" "the psalm singers feast, 4s.;" to a tribyll for singing in the quier, 33. 4d." " Trellysses to kepe out crowes."

Keeping birds out of the church always seems to have been a trouble to the churchwardens. In the old days they took no half-measures as the following entries show :

"Powder and shot to kill pigeons in the church."

" Gunpowder to beate the starlings from ye church."

" For shooting sparrows in the church." " Paid for bird lime to catch owles."

" Making of the butts. Bread and beare when the butts were made."

The butts were for shooting practice. From the middle of the 16th century every parish was required to have its butts, and every man his long bow. The parishioners were ordered to practise at the butts on all Sundays and holy-days.

There is an item which occurs year after year in our old accounts; and I have seen a similar entry in other parish accounts: "*Making the seas.*" Occasionally the word is spelt "*seace*" or "*sess*," sometimes "*seace.*" The amount paid was usually 1s. This entry puzzled me very much till I found that it referred to the annual *assessment* of rates for the church expenses.

We know that in 1552 the churchwardens here were John Overey and John Smyth, but a consecu-

tive record of those who have served the office in this parish commences only in the middle of the 18th century.

Here is a list of the names from 1745 :—

John Young.	F. D. Barnes,
Thomas Underhill.	A. E. Dobbs.
Edward Thorp.	Joseph Thornton.
Richard Treadwell.	Alfred W. Cromar.
Joseph Oliver.	H. E. Pass.
Robert Monk.	Thomas Morton.
Wm. Bensted, Senr.	G. W. Nairn.
Wm. Bensted, Junr.	Major A. Hildebrand.
Owen Parson.	Win. Braybrook.
Wm. Allen.	Frederick Flint.
Wm. Treadwell.	T. F. Tate.
J. Gambrell.	Charles Parker.
Thos. Dean.	Jas. Stuart.
W. F. Allen.	Wm. Daniel.
Col. Jos. Hartley.	Alfred L. Farrow.
H. Kendall Barnes.	J. Wells Thatcher.
Adam Tait.	

THE PARISH CLERKS.

The first of our Parish Clerks that we know by name is William French. He was in office in the year 1747.

Following him was Francis Treadwell. He was appointed in 1779 and served the office for forty years. He died in 1819.

Here there is a gap in our record. In 1848 comes

William Elcomb, parish clerk for another forty years.

In 1888 he was succeeded by Elvey Cooper. In 1896, John Crouch was in office, and in 1899 Philip Letchford. He resigned in 1914 and was the last of the Hartley parish clerks.

There were parish clerks as far back as early Saxon times. In the 14th and 15th centuries the clerk was an important ecclesiastical official.

In this country he survived the Reformation, but though there was continuity of office some of his duties were changed. He no longer made the round of the parish on Sunday mornings to sprinkle the people with holy water. And though he continued to chant the responses in the Church services he did so in English instead of Latin. But he remained an important official till the time of the Commonwealth. After the restoration he lingered on, shorn of much of his dignity, till the latter half of the last century, when the office gradually fell into abeyance.

CHAPTER XV.

THE OLD INHABITANTS.

We know very little of the inhabitants of Hartley before the middle of the 15th century, but of those who lived here in the latter half of the 15th, and in the 16th and 17th centuries, we have some knowledge from contemporary records.

Our registers do not go back beyond the beginning of the 18th century and so our chief source of information lies in the wills which the people left behind them. These have fortunately been preserved in the Courts of Rochester and Canterbury. Here are extracts from some of the earlier ones with the dates at which they were proved.

John Parysse, 1451.

He desires to be buried inside the Church, next to his wife. He leaves money for the High Altar, and three ewes with their lambs for the light of the High Crucifix. Also ewes and lambs of his best flock for the light of the Blessed Virgin. To her also half a quarter of barley on the feast of All Saints. To the Rector, John Boonde, he leaves 12 pence. To the Carmelite Brothers, at Aylesford, 5 shillings to pray for his soul. To his daughter Rose, married to John Cotyer, he bequeaths his best caldron with the tripod. To his grandson, John, ewes and barley, a brass jar, a pot and a pan. To

Alice Brasyer " for taking care of me during my infirmity, 6 pence and corn from my crops."

A witness to his will is John Cotyer, of " Le Stokke."

John Cotyer, of Le Hayes, Hartley, 1452.

He wishes to be buried on the south side of the Churchyard. For tithes forgotten he leaves 12 pence to the High Altar, and 40 pence for repairing the Church."

The name of his wife is Christiana. His sons, Thomas and William^ his daughters, Johanna and Alice."

John Taylor, 1457.

He leaves a wife, Jane, to whom he bequeaths his goods including property in Mepehame. He mentions Thomas Harry, Richard Longefielde and Jane Warynys.

Thomas Cotyer, 1473.

He is to be buried in the " Cemetery of the Parish Church of All Saints, Hertele."

He leaves for tithes forgotten 20 pence, and to the Brothers at Aylesford ten shillings to pray for his soul."

There are other bequests for Hartley Church, a new missal, a torch and money to build a buttress. " Lego ad emendum unum novum missale ad usum dicte ecclesie vjs viijd. Lego ad edificacionem unius Botrace dicte ecclesie iijs iiijd Lego dicte ecclesie unum Torche pricii sesi solidorum et octo denariorum."

He bequeaths 4 pence each and their meals to the three priests for celebrating in the Church on the day of his trentales (daily mass for 30 days).

He mentions his godsons and leaves them each a bronze jar. To his wife, Rose, he leaves the rest of his goods and his lands except the land called " Lome Pet" and

" Veysy's Grove." At her death they are to go to Wm. Hoke and Jane, his wife."

John Fuller, 1500.

He wishes to be buried in the Churchyard. He leaves to the High Altar for tithes forgotten, 12 pence. To the Church of Hartley one red coloured cow, because he owed the said Church a quarter of barley. To the lights of the Holy Trinity in the same Church one ewe sheep with its lamb."

To his father a red coloured cloak. To his mother 4 yards of russet cloth to make her a tunic. To his brother a tunic. To his wife Johanna all his household goods and his message for life, then to his eldest son.

John Northash, 1506.

To be buried in the Churchyard. He leaves to the High Altar a measure of oats.

To his son John a ketyll of brass, and one posnet, a pot hanger with hokes, a spit, a pilow, a chest, and also 20 shillings that is $\frac{3}{4}$ yearly unless he fawll to ryott or evyll disposition, when the said 20 shillings is to be distributed in charitable deeds.

To Margaret " the childe " a rede lityll foser.

To Ivan his daughter. " a olde pan."

Richard, his son, is to keep a yearly obet for his soul, for 30 years, spending 2 shillings a year. If the obet is not kept his executors are to sell his lands in Hartley, Longfield and Asshe for fullilment thereof.

There are mentioned John Wall, of Hartley, Sir Harry Womfelde, parson of Longefelde. John Oberey, Sir

Raff. Smalley, parson of Hertely, John Shawe and Win. Smyth.

John Overy, 1509.

To be buried in the Churchyard. He leaves to the High Altar 2od. And for painting a cloth to hang before the beam of the High Cross 8d.*

To the Parish Church one cow price 6/8.

He bequeaths his lands to his wife, Alice, during widowhood and then to his son, Robert. His other sons are Thomas, William and Richard.

Failing heirs his lands are to be sold for singing of masses, repairing of Churches and other meritorious deeds for the good of the souls of his father and mother and of all Christians souls.

His wife is to pay the parson of Hartley 30/- which he owed him. An obet is to be kept for him and his friends in Hartley Church for ever.

Thomas Crippes, 1527.

He leaves a cross of copper and also money to the Church. Thomas Coke owed him 13/4 but he says "thereof I have forgive hyme" Thomas Ifelde was also in his debt 26/-. He "forgwyved hyme" 16/8. To '* Annye, his wife, he leaves the residue of his godys."

John Overey, 1553.

He bequeaths to his wife, Elizabeth, 20 mother sheep and " straw to fynd them this wynter," also two hogs, a sow and all his poultry.

He had a son, Richard, and a grandson, Abraham. and two daughters Johan and Sybell.

* The curtain, usually worked or painted, which was hung during Lent between the chancel and the nave.

He owned lands in " Hartley, Fawkham, Ash and elsewhere."

John Gardener, 1559.

His wife's name was Johan. He had a son, Thomas and daughters, Alice, Sylvester, Margaret, Grace and Elizabeth.

Thomas Whytehead, 1582.

He was a yeoman of Hartley. His wife's name was Elizabeth. He had a son, Thomas, and three daughters, Joan, Ann and Susan.

James Crippes, 1586.

He farmed land under the then Lord of the Manor for in his will he says " To my good Landeladie, Misstress Anne Sedley, and Mr. William Sedley, Esquire to each two angells.

The children of his son, James, were James, Thomas, William, George, Alice and Elizabeth. Of his son, Thomas, Thomas, James, Dorita, Alice and Eleanor. He wishes to be buried in Hartley Churchyard at the east end of the chancel near the bodies of his wife, sister and brother.

William Kipps, 1609.

His wife's name was Joyce. She was to have free egress and regress to his lands called Birchet Field and Gossie Croft " to dig clea and carry it away for 7 years. He had sons, Edward, Thomas, John, William, and Stephen and daughters, Joyce and Dorita. To his brother Gilbert, he gives " a tymber tree which he desired of me."

Another bequest is a " twelmotings haver bullock."

From the Lay Subsidy rolls we find that in 1571 the following persons owned sufficient property in this parish to be taxed :—Richard Overy, John Grippes, Thomas Whithead, Thomas Goodwill, and John Fellows.

Old deeds of the 17th century mention John Edwards, Yeoman, and Dennes, his wife; John Young, Yeoman; John Edwards and Peter Edwards his son and Richard Boycott.

From the old wills and other records we are able to compile the following list of Hartley parishioners from about 1400 to the middle of the 17th century.

John Fauer.	Robert Draper,
William Dalton.	Robert Fletcher.
Robert Crabbe.	John Turner.
Geofrey 'of ye Stable.'	Petty Wyborne.
John Parysse.	John Wall.
John and Thomas Cotyer.	John May.
John and Eiohard Overey.	John Page.
Thomas and John Crippes.	George Pase.
John Young.	John Court.
Richard Cressell.	Gyffray ap Coan.
Roger and John Smyth.	" Mother " Northash.
John Feerby.	Niohola Ellis.
John Boxwood.	William Chusune.
John Mabbs.	Nicholas Middleton.
John and Thomas Godfray.	John and William Taylor.
William Hoke.	Thomas Whytehead.
John Osmond.	John Ames.

Jane Langley.	Jane Taylor.
John Chartham.	Thomas Goodwin.
Thomas at Chyrch.	John Fellows.
Thomas Harry.	William Sedley.
John and Richard Northaah.	John and Peter Edwards
John Coke.	Richard Boycott.
John Beyt.	Anne Warynys.
Thomas Ifield.	George Best.
John Gardener.	John Fuller.
John Laryman.	Thomas Brokhole.
Philip Oram.	Laurence Sybbyng.
John Blodeler.	John Young.
James Millerie.	

Here are 62 men, and among them are 30 Johns' We can scarcely wonder that by this time surnames had become customary among all classes.

John at Chyrch, Richard Northash, Thomas Ifield and Geoffrey 'of ye stable,' are interesting examples of surnames that had not yet become hereditary.

There are several families which must be specially mentioned as representative of Hartley parishioners from the 16th to the close of the last century. Descendants of some of these are still living in this and neighbouring parishes.

Tread-well, Gripes, Best, Wooden, Goodwin, Day, Cooper, Martin, Mugg, Prest, Underbill, Hoadley, Thorpe, Glover, Longhurst, Wharton, French, Young, Burrow, Packman, Letchford, Elcomb.

The Treadwells are a Cornish family, but came here from Oxfordshire at the end of the 17th century.

There was a Thomas Goodwin in Hartley in the time of Queen Elizabeth. His descendants were still here in the reign of Queen Ann, and I think have been in the parish ever since. Mr. Goodwin now living in the Thatched Cottage on Hartley Hill is the 5th Thomas Goodwin in succession born in the old house. The name has been spelt in the registers and elsewhere in several different ways. Goodin, Godin, Godwin, Godwyn and Goodwine.

The Bests were Yeoman and parishioners of Hartley since Tudor times. A George Best died in 1609 and a George Best was buried here in 1883. Between these two dates at least ten generations of them lived and died in the parish. There were John and Edward Bests here for more than 300 years, but there are none in the parish now. "Bests Farm" is called by another name and "Best Cottages" fell into ruins a few years after the death of the last of the family who lived here.

There are no longer Packmans in Hartley but they were here for nearly 200 years. And so were the Glovers and Martins. The Longhursts came somewhat later, spelt at first in the registers, Loncast. The Elcombs and Letchfords were in the parish about a hundred years ago.

The first of the Days of whom we have record in the registers, is one, David Day. He and his wife, Margaret had two sons, "William and David, born in 1733 and 1734. At the end of the century he was still living. But before his time Richard Day held house and land under Wm. Best. That was in the 17th century. All through the 18th century there were several households of Days in the parish. And after half a dozen generations of them had come and gone, one Charles William Day, married a wife Rebecca, who also belonged to the Day family. She is still living in 1927, aged 81 years, and her children, grandchildren and great grand children are in this and the neighbouring parishes.

Information with regards to the names of parishioners in the middle of the 17th century is forthcoming from the Exchequer accounts.

In the reign of Charles II, a tax of 2s. was imposed upon each householder for every hearth in his house. This levy was in force from 1662 to 1688.

Lists of householders paying this tax are to be found in the Lay subsidy rolls of each county.

Here follows the list for this parish for 1662, with the number of hearths taxed :

Mr. Ewees, 3.

John Fox, 3.

Thomas Young, 4.

Ham Cannon, 1.

Henry Pickett, 4.	Edward Swan, 1.
Edward Best, 8.	John Darton, 1.
Henry Middleton, 4.	John Best, 4.
Vidua Reeve, 7.	Edward Carrier, 1.
John Edwards, 5.	Richard French, 1.
Leonard Carrier, 3.	Jonas Baker, 1.

The List for 1673 is as follows:

Widow Reeve, 3.	John Edwards, 5.
Henry Piggot, 4.	Nicholas Wheeler, 2.
John Best, 3.	Thomas Barrow, 4.
Edward Best, 1.	Francis Wiborn, 1.
John Baker, 1.	Leonard Carrier, 1.
Thomas Young, 5.	A New howse, 5.
Edward Swan, 1.	Mathew French, 1.
Henry Cannon, 1.	Widow Middleton, 2.
Richard Senior, 1.	

The Borsholder or constable responsible for the accounts for 1662 is John Best. For 1673, Thos. Barrow.



Hartley Rectory from the Glebe.

CHAPTER XVI.

THE OLD HOUSES AND THEIR OCCUPANTS.

The Court. There is little doubt that what is now called Hartley Court was formerly the Manor House.

Here, or hereabouts, near the Church, and within the demesne, almost certainly stood the residence of the lord in Saxon times.

There is no record of the house in Saxon or Norman times, but in a survey of the Manor in

1392 mention is made of the Manor-hall. It is described as an "Aula with one solar at either end for the bailiff (in utroque fine pro ballivo), one granary thatched with straw and reeds, one cattle shed for horses and oxen, and two granges."

The greater part of the present house is comparatively modern, but it contains the remains of a more ancient mansion.

Older still than any part of the present Court was a house, the foundations of which are said to exist further back in Foxborough Wood.

This was no doubt the Manor House in 1550, when William Sedley became Lord of the Manor, and it was perhaps a hundred years later that the newer residence was built on the site nearer the Church.

Wm. Granville Evelyn, to whom Sir Chas. Sedley sold the Manor appears to have been non-resident, and the Court, as it was then called, was occupied by Mr. Thomas Edmeads from 1769 to 1792, when Mr. William Bensted came into possession.

He died in 1836. His son William, after him, lived here till he removed to Hartley Wood Farm, when Mr. William Allen came. Mr. Adam Tait followed and then for some years it was let to Mr. Thomas James Gibbs Duncanson. Then came Colonel Godfrey Hildebrand, who rented the Court from the then Lord of the Manor, Sir Wm. Chance.

After the death of Colonel Hildebrand, his son, Captain Arthur, now General Hildebrand, lived here for some years.

By the time he left the property had passed into the hands of the Small Owners, Ltd. and by them it was let to Major Lambton.

Major Brett followed and then came Mr. A. L. Farrow. When he left the parish in 1926, Hartley Court was purchased from the Small Owners by General A. Andrus.

The Manor. In 1860 there were two cottages and a farm yard on the site of what is now called Hartley Manor. It was at that time known as Hartley Wood Farm. The cottages were probably all that remained of the old farm house. It is possible that the Manor-hall may at one time have occupied this site, but there is no evidence that it did so. Mr. Wm. Bensted converted the two houses into one when he left the Court, and after him his son William lived here for a few years. .

In 1872 Colonel George Palmer Evelyn, the then Lord of the Manor came to live here. He made some improvements in the house and called it Hartley Manor, and by this designation it has been known ever since.

At his death, Mr. Henry Kendall Barnes purchased Colonel Evelyn's estate here and lived at the

Manor. He was followed by Mr. A. E. Dobbs who left in 1902. Mr. Thomas Morton occupied the house for a short time while Fairby was reconstructed. Mr. Fass came after him. Then Mr. Lionel Harris took a lease of 25 years. He made extensive enlargements and improvements, but remained in residence only two years. Sir Herbert Baker, the celebrated architect, occupied the house for a short time and then the Rt. Hon. Ian Macpherson, the then Under Secretary for War. Mr. Rawlinson followed and in 1920 Mr. Wm. Daniel took over the remainder of the lease.

Fairby. Fairby Farm was in the possession of the Youngs in the 17th and 18th centuries. An ancestor who came to this country with William the Conqueror is said to have been settled by him at "Lone Barn" in the parish of Ash. At any rate they built a house, or rebuilt an older one, here in 1612. Fairby on some maps is spelt Firby. The name is probably derived from the family of Feerby or Ferby. They were landowners in this neighbourhood in the 15th and 16th centuries, and in 1420 there is record of one "John Feerby Esquire, of Hertle in the County of Kent."

John Young, of Fairby, died in 1713. His eldest son, Thomas, owned and lived at Fairby after him. Mary, the only daughter of Thomas, who married Eichard Treadwell, inherited the house and farm and was eventually succeeded by her youngest son

Francis Treadwell, who died aged 93 in 1851. After his death the house was occupied by his grandson, James Treadwell, for some years. When he left, Mr. J. T. Smith, the then owner, put in Mr. Thos. King Coulson as bailiff, and he, and his son after



Fairby.

him, managed the farm till the property was purchased in 1903 by Mr. Thos. Morton. Mr. Morton reconstructed the house and enlarged it, and also converted the adjoining meadow land into an extension of the garden and grounds. He called the house Fairby Grange.

Mr. Robert Emmet purchased the property, in-

cluding about 20i. acres of land in 1910, and lived here till 1917, when he sold the house and land to Dr. Salter who, later on, presented them to the Bermondsey Borough Council, who are the present owners.

Hartley House. At the beginning of the last century this was called Hartley Cottage, and here lived a retired naval officer named Richard Prouse. His two daughters taught the children in the little school which was held in one of the newly built Black Lion Cottages.

In 1836 Mrs. Elizabeth Bensted came here to live after the death of her husband at Hartley Court. She died in 1845 and afterwards for 19 years her widowed daughter, Mrs. Mary Ann Parsons lived here.

In 1864 Mr. Henry Bensted came for a few years. Mr. A. Vail was here in 1892, and Mr. Leleux in 1894. In his time alterations and additions were made, since when it has been known as Hartley House.

Mr. L. A. Goldie came in 1903. The house was sublet in 1910 to Mr. Eustace Hare, and later on to Mr. E. H. W. Tripe. In 1921 the property was purchased from Mr; Goldie by the present owner, Mr. Ronald Spier.

New House. Five hundred years ago there was a house here which with the farm belonging to it was called Le
Farm.

Hayez or The Hayes. At that time John Cotyer lived here and his wife, Christiana, after them their son Thomas and Rose, his wife.

When Mrs. Rose Cotyer died the property passed in accordance with the will of her husband, to Mr. Wm. Hoke and his wife Jane.

At the beginning of the 16th century John and Elizabeth Overey were the owners.

After their death the property passed in tale male to their son, Richard.

The Overeys appear to have been here till the middle of the 17th century when the Burrows came into possession.

It seems to have been in the time of the Burrows that the residence was rebuilt, since when it has been known as New Hayes, Howse or House.

In the will of John Overey dated 1555, it is called "The Howse."

In the 18th century the property passed into the possession of the Bradley family, and from them to the Forrests and then to Miss E. M. Forbes. On her death it was purchased by Mr. Geo. Day, of Ash.

At the beginning of the 19th century, Mr. Robert Monk was living at New House. Following him came Mr. Owen Parsons who was for some years Churchwarden.

At this time the land was farmed by Mr. William Treadwell, who lived at Fairby with his father. After his death his son William came here to live.

Mr. Gambrill was the next resident and after him. Mr. William Allen.

Mr. Joseph Thornton took over the house and land in 1897, and was here till 1919, when Mr. Ralph Day came into residence.

Till late in the last century the Hartley Hill road ran through the farm yard.

Middle Farm. This house and farm in the early part of the 18th century was in the occupation of Mr. John Best. He died in 1759



Middle Farm.

and was followed by his son Edward Best, who was here till 1832. After him came George Best, who died in 1883. In the foundations are the remains of a very ancient building, perhaps, as old as the 11th century.

The four wooden cottages which, till the end of



Oratory of St. Francis.

the century, stood at the corner of the Manor Drive belonged to this farm and were called Best's Cottages.

In 1913 the property was purchased by Miss Davies-Cooke. The two cottages which stood on the site of the old farm house were converted by her into one residence, and the old barn into a Catholic

Oratory, which is dedicated to S. Francis, in memory of her late brother and sister.

Stock's Farm. In the 15th and 16th centuries there were Cotyers living at "The Stokke." We may, therefore, assume that the history of what is now known as "Stock's Farm" dates, at least, from that period. It was at the junction of the roadways near here that from time immemorial, stood the parish stocks.

There was a small farm house here in the 18th century.

In 1800 David Wellard lived here, followed by his son. After them came the Wares and Mitchels, then Isaac Outred.

Mr. Alfred Cromar rented it till 1913, when the property was purchased by Mr. Wm. Lockwood.

Bay Lodge. There was a house here in the 18th century adjoining the wheelwright's shop, and in 1703 was in the occupation of Wm. Mugg. Wm. Dean was in possession in 1843. His son, Thomas Dean, rebuilt the house and lived here till his death in 1891. It was he who planted the hedge of bay trees from which the name is derived.

Mr. Tom Mabe lived here till 1919. Then Mrs. M'Intyre, and a little later, Mrs. Hobbs, who died in 1925. It is now in the occupation of Miss Hobbs.

Willow Lodge. The present residence was built about 70 years ago on the site of a small farm house which was called the Blue House. About 50 acres of land went with it which included the Cherry Orchard, and the land on the opposite side of the road.

After the fire which destroyed the old house in the middle of the century, the land was purchased by the owners of Fairby Farm;

The Rectory. The Rectory, in former times, occupied the site of the Parsonage Cottages near the Church. Here also, till the



Hartley Rectory.

middle of the last century, stood the tithe barn, one end of which had been converted into a stable.

The house was a wooden structure and fell into



The First Child Inmate of Hartley Rectory for 170 Years

such bad repair that Thomas Bradley, at the end of the 18th century, obtained a dispensation from the Bishop permitting him to live out of the parish.

This permission was extended for a time, to Edward Allen, his successor, but later on he was required by the Bishop to live in the parish. He was given permission to exchange the glebe land, and the present Rectory was built in 1857.

The site formed part of Hoseland Wood. About 13 acres were cleared, and the new glebe sown with grass the same year.

The family of the late Rector, by the way, were grown up before they came to live here. 'No children were born to his predecessors since Thomas, the only son of the Rev. Thomas Blomefield, born in 1748. And so it comes to pass that the present daughter of the house was the first child inmate of Hartley-Rectory for 170 years.

The Old Downs. Five and forty years ago Colonel Joseph Hartley bought 10 acres of land in Hartley Green Field, intending to build a house there.

He changed his mind and bought the present site of the Old Downs. He built a lodge, took up his residence in it and laid the foundations of his house farther back in the wood.

Here he and his family lived for a number of years, while the mansion slowly rose into being. He was wont to boast that this plan enabled him to build on the interest of the money he had intended to spend on it, and left him in possession

of both house and capital. Mrs. Hartley died in 1897 and the Colonel in 1898. His only son was killed on the Alps, and the property remained in the hands of trustees for some years. It was first let to Mr. Edward Daun, who left in 1903. Then Mrs. Baker Cresswell came. After her death in 1913 Major Charles Tristram took the house. Mrs. Lewis followed, and when she left, the property was purchased by Colonel J. Waley Cohen, who sold it in 1927 to Mr. J. R. Stickland.

Brickend. Previous to 1922 there were three cottages here known as Hartley Hole Cottages. Two of them appear to have been the remains of a small homestead which was called the Red House, and which was subsequently converted into the cottages for the use of the Blue House Farm. A third cottage of brick was afterwards built on to the wooden ones and they came to be known as the Red Houses or Cottages. In 1922, the property was purchased by Mr. John Green and reconstructed to form one house which he called "Brickend."

Hartley Hill Cottage, There was formerly some land attached to this cottage, and here for several generations lived the Packman family. Till recent times it was known as Packman's or Pettman's Cottage.

In the middle of the century Robert, and Jane his wife lived here. He was for many years shep-

herd on the Court Farm. He died in 1864, and his wife in 1901, aged 96 years. She was a widow for 37 years and latterly lived with a son in one of the New House Cottages. Her two daughters kept a little school in the old house. One of them, Amy, married Mr. Russell of Ash, and is now, in 1927, still living, aged 81.

Several of the old Hartley families afterwards lived in this cottage, including French, Marsh, Bevan and Blackwell. The present owner is Mr. F. C. Robertson.

Whiffin's Cottage, In the early part of last century this belonged to Richard Thorp. In 1844 Henry Woodin was living here and later on William Whiffin. Then came Thomas Whiffin, and after him, his son, Thomas, who drove a carrier's cart to Gravesend.

Some of the beams in this cottage, as in several other houses in the parish, are old ships' timbers, curved, and showing the wooden bolts or tree nails with which they were originally fastened together.

The Thatched Cottage. This has been the home of the Goodwins for at least five generations. Five Thomas Goodwins in succession have owned the property. There was a Thomas Goodwin in the parish in the 16th century, as shown by the Subsidy Rolls of that date.

Hartley Cottage, There was a cottage here belonging to the Fairby Estate in the 18th century. Mary, the great granddaughter of John Young, of Fairby, went to live here on her marriage with Wm. Wharton, of Pescott, in 1788.

In the Fairby title deeds provision is made that the other cottagers on Hartley Green shall have the right to draw water from the well in front of the house.

Yew Cottages. At the beginning of the 18th century there was a farm house



Yew Cottages.

here in the occupation of Mr. Richard Treadwell. At a later date it was converted into two cottages for the use of Fairby farm, in the time of Mr. Francis Treadwell.

Here at one time lived John Elcomb and, later on, Wm. Elcomb, the parish clerk who died in 1888, and next door lived the Martins.

The Shepherd's Cottage, This in earlier days was one of the small farm houses of the village. The old barn was standing 20 years ago but gradually fell into ruins. Twenty-six acres of land went with the house, and in 1853 it belonged to James Page. At the beginning of the century it was in the tenancy of Edward Best, of Middle Farm, then of Thomas Wilson, and afterwards of Wm. Woodin.

There seem to have been rumours of hidden treasure here. At any rate there is a legend of a midnight raid. Three masked men entered the cottage, gagged and bound the inmates, but no further details have been handed down except that the raiders made good their escape.

For many years the turn in the road here was called "Woodin's Corner,"

**The
Black Lion
Inn.**

In the early part of the 18th century this, as well as the Smithy, belonged to Richard Glover. Mr. Wm. Treadwell was here in 1858. Then came Mr. George Chas. Wansbury, who served



The Black Lion Inn.

the office of churchwarden for several years. It has since been in the occupation of Mr. Charles English who took it over in 1913.

The old sign is said to have been brought from

Fawkham in the 17th. century by Mr. Cooper of Pennis.

The origin of "Black Lion," as an inn sign, appears to be Flemish.

" Au noir Lyon la fleur de lis

" Prest las terre de ca te lis."

The Kings Arms. In 1841 Robert Hayes lived here. He was a shoemaker by trade and also landlord of the Inn. John King followed him, and afterwards William Marshall. The house which ceased to be licensed in 1864, is now called Hartley Bottom Farm, and is in the occupation of Mr. H. Glover.

CHAPTER XVII.

THE FOLK-LAND AND WAYSIDE.

If we go back to Saxon and early Norman times we find that almost the whole of the village, outside the Lord's demesne, was common land.



Hartley Green.

In the present day the portion of Hartley in which all have common rights and privileges consists of the roadways and a little bit of waste which we call Hartley Green.

The parish in the early days, outside the demesne,

consisted, firstly of the arable land. This was divided into strips or furrow-longs—furlongs as we should say now. These were about 220 yards in length. In width they were the length of the rod or ox-goad, that is $16\frac{1}{2}$ feet, our rod; pole or perch, Four of these strips made an acre. On this land the people grew their corn.

Then there was the pasture on which every villager had the right of grazing, and the meadow land from which he might mow some grass for hay. If anyone over-stepped his legitimate rights, he answered for the misdemeanour before the Manor Court.

There was also the waste. That was the land which was too poor to cultivate, but valuable for its yield of brushwood, turf and bracken, and other useful produce, which all alike might share.

Beyond all this was the woodland or forest. Here again the people had rights, which included the cutting of wood for firing, and forage for their pigs.

The word "forest," by the way, in Norman times was used in a wider sense than that in which we usually understand it. It was, properly speaking, territory, including woodland, waste, and even pasture, over which the King or others had the right of hunting.

Even etymologically the word does not signify

woodland. But so much forest land *was* wooded that the word came to be used in that sense.

The Folk-land then, pasture, wood and waste, was the common property of the people of the village. The Lord was the owner of the Manor *subject to these rights of the people*.

But the time came when the Lords made inroads upon the common property, and Acts of Parliament were passed permitting them to do so. The Statute of Merton, 1233, and the Statute of Westminster, 1285, authorised Lords of Manors to enclose land providing that *sufficient pasture was left for the tenants*.

The extent of common land in that age was so great that it was not missed. There was more than enough to supply the people's needs, and so these first enclosure acts were easily passed.

In a later age the adding to the area of cultivated land came to be considered of such national importance that a great impetus was given to enclosure measures. By the end of the 18th century, 6,000,000 acres had been fenced in.

We may thus easily understand the dwindling away of the common land in this and other parishes. Even in comparatively recent times Hartley Green or Common extended as far as Hartley woods on the one side and, over what is now called on the maps, Hartley Green Field on the other. But surround-

ing landowners apparently extended their fences, with or without the help of Parliament, till nothing but the present scrap of Green remains.

Enclosures under the Statutes of Merton and Westminster were finally stopped in 1893, except with the consent of the Ministry of Agriculture,

Much of our roadside waste has also gone. The public rights, of course, extend to all the wayside and not only to the metalled roadway. Any encroachment therefore on this infringes these rights. It is true that the soil of the roads is vested in the adjoining landowners, but they have no right, as was frequently assumed in the past, to take their fences to 15ft. of the roadway centre. If the present rapid motor traffic had been foreseen, there is no doubt that roadside waste would, in the past, have been more carefully guarded.

But there are other features of the Folk-land we have lost besides the common pasture and the roadside waste. We have, perhaps, at the present time in the parish, as many public footpaths as are reasonably required, but the fact remains that in the past, many more existed. Over the common land and through the woods they went in all directions, but as the land was gradually fenced in and the woodland cultivated, they were greatly reduced. Some of them, indeed, had a why and where-

fore, which no longer exist. Some were roadways to and from chalk pits not now worked. And there was another goal to which the footpaths, from all parts of the parish, converged, and that was the shooting butts. There was a time when every able-bodied man in the village was obliged to wend his way to that spot on every Sunday afternoon and holiday, to practise shooting with the long bow, and short cuts, we may be sure, wherever possible, were made to this spot.

There were short cuts, too, to the Village Green, and to the Church.

It is probable that all our Hartley roadways date from ancient times. What we call Steephill was the site of the forest track to Fawkham. All the forest villages, constituting the "Hundred," were linked up by forest tracks and packways. We still use the old roads that led to Ash, to Meopham, to Longfield and to Sutton.

Before the 17th century very few roads in this country were fit for wheel traffic, the usual mode of travelling being by horse.

In the middle of the 16th century the parish was made responsible for its own roads, bars and toll-gates later on being set up on the highways to defray the cost.

A surveyor was appointed in each parish by the

Churchwardens, who was responsible for their upkeep. Later a system of rating superseded the turnpikes. Rough and ready methods of road-making were employed in those days. There were no steam rollers, and metal was cast on the roads to be worked in by the traffic and this, in the case of country roads, was a lengthy process.

But, at any rate, in those days the ratepayers' money does not seem to have been unduly squandered. Here is a highway surveyor's account at the beginning of last century, in a neighbouring parish.

"Grubbing, £3 12s. 11d.; 187 loads of stone at 4d. a load, £1 12s. 4d.; labour, £1 1s. 10d.; paid a boy (22 days), 2s. 6d.; steeling a mattock, 1s.; beer, 8s. 4d.; spent at the vestry, 7s. 6d.; total, £8 10s. 2d.

In 1925, the highway expenditure over the same mileage was £160. Hartley highway rates the same year, with about double the mileage, amounted to £551.

The local surveyors were superseded by Highway Boards. In 1888 the County Councils became responsible, and in 1894 the District Councils.

Another feature of the parish has almost disappeared—the roadside ponds.

Sometimes, it is true, they overflowed and interfered with the traffic, but the water they supplied was, before the advent of the Water Company, a



A Roadside Pond.

valuable asset of the parish, and was used for many purposes. For horses, cattle and sheep passing to and fro they were invaluable.

Apart from their lessened utility sanitary science of to-day has laid its ban on stagnant water and the roadside pond is rapidly disappearing, the surface water being disposed of in some other way. A hundred years ago there were 17 ponds in this parish, now there are 5.

Once upon a time the wayside Cross was seen in every village, and we may be almost sure that one

stood at the parting of the roads where our War Memorial stands. Many of these disappeared in Reformation times, and the Puritan Parliament of mid 17th century ordered the Churchwardens to destroy all such objects of superstition.

Later on the utilitarian finger posts were erected in their stead and **helped** to guide the weary traveller to the next village, if not to heaven.

The area of the parish is 1,211 acres. The railway occupies 8 acres. The land in private ownership amounts to 1,192 acres. The total extent of the Folk-land, wayside, and waste at the present day is, roughly, 13 acres. In the 12th century it was about three fourths of the parish.

CHAPTER XVIII.

THE WAYSIDE FOLK.

Through succeeding ages there has always been a more or less wandering human population of the wild and woodland.

These nomads have included from the earliest ages outcasts from society as well as refugees from the rule of the successive foreign usurpers of the soil. There were the Celtic fugitives in early Saxon times, the Saxon refugees who were turned adrift from many a village home by the Normans, the woodland wanderers in the days of Robin Hood. There was the roving population that wandered over the land when the ravages of the Black Death in the 14th century had so hampered agriculture that in many parts farming operations had almost ceased, and there were the vagrants who travelled from village to village after the dissolution of the Monasteries. Earlier than these there were the Roma-men, the mysterious people who have wandered with their cart-houses over half the habitable world, and who, in this country, we have always called gypsies.

But there is another class of nomad which in modern times has frequented our country villages, many of them able and willing to earn a more or

less precarious living by agricultural or other work. Until quite recent times the chalk holes and other temporary shelters in this neighbourhood have served, as dwelling places for some of these roving inhabitants of the wayside.

There are some in the parish who will remember more than one of these houseless members of the community.

I think the last of them was " Old Mary." For many years she was a familiar figure in the parish. The light of her fire could often be seen at night behind a hedge along Church Road, or Hartley Hill, when not " at home " in a chalk hole or old barn.

There was a mystery about her which no one ever solved. Rumour had it that she had run away from home in early life, and that she was the daughter of a Scotch landowner of good family. It was even said that once upon a time she had lived in a castle—but perhaps it was one of the aerial sort. At any rate, there was little doubt, that she had seen better days. Her speech betrayed her, and there was something about her which suggested a higher circle of society than that of the homeless wayfarers of the country side. Her garments may have been in tatters, but she always wore a spotless kerchief round her neck, fastened with a little brooch which looked like a good one.

"When occasion required, she gave the name of Mary Muckle, but whether authentic no one ever knew. She fell a victim to asthma and bronchitis, and was taken to the Union, where she died.

Then there was "Chaffy," a strange old man whose usual dwelling place was the chalk hole by Foxborough Wood. I believe the big can in which he carried water from the pond lay, no long time back, in the hole where he left it. The company's water was not laid on to his abode, so he dipped from the wayside pond, and—let it settle. He lived to a good old age, but there came a day when he took to his bed, such as it was, and there one morning he was found, and carried to the hospital. Not long after they brought him back to be buried.

Peter was another of our wayside dwellers. The chalk pit in Church Road was his usual shelter. He disappeared as mysteriously as he came.

Before Peter's time there was another old man in the parish who "lived rough," though I believe he was once, for a short time, induced to go into a cottage. His name was John Middleton.

Life in the open seems to have agreed with him, for he died and was buried in our Churchyard five-and-thirty years ago at the age of 103.

CHAPTER XIX.

LOCAL NAMES.

What a great deal more we should know of the past history of our parish, especially during the middle ages, if we could discover the origin and decipher the meaning of all our old local field names!

Some of them must date from very remote times and, perhaps, carry us back to the Norman Manor or Saxon Village.

Names are seldom meaningless. They are nearly always records of the past, and very often speak when written history has nothing to say.

Our local names ought to tell us much about the past. They should indicate, for instance, the site of the old common lands which were gradually enclosed. They should give us much interesting information respecting past possessors of the soil, of natural features of the land, of long forgotten habitations, of events, customs, crafts, and industries, and many other things connected with the social and religious life of the parish.

Many of the old names are suggestive, some of them are very curious, but not a few have, in the course of ages, gradually lost their original form.

Here are some of our field, farm and other local names:—

Great Gunners Land. Little Gunners Field. Little Pickle Yard. Chuckle Field. Harry Saw. Roundabout. Gossy Croft. Gating Craft. Fairby. Middle Farm. New House. Daltons. Foxborough. Old Downs. Stocks. Great Stirrup and Little Stirrup Crabs Bottom. Little Crabs Bank. Hatts Field. Haddocks. Care Field. Platt. Stuley. Parish Cratt. Eolly. Bridence. Heading Field. East Hawes. Lome Pet. Vysys Grove. Berchet Field.

There is a meaning, we may be sure, in all of these names, which, if we could only trace, would tell us many things we should like to know about the parish and those who have lived here.

In some cases the import is not difficult to discern. There is the "Well" field. "Well" is a corruption of weald, or clearing, and probably in this place meant a spot where the wood was cut down. For the meaning of "Hog's dean" we have not far to seek, for in Saxon times the dens or deans in the wood were the pastures of the swine. Of the meaning of "Middle farm" there can be little doubt, for it is just half way along the old main road of the parish. "Crab's bottom" and "Little Crab's bank" were probably, in by-gone times, covered in spring time with the bloom of the wild apple and cherry, the original stock of all our modern improved

varieties. Many names are, of course, survivals of the age when this and the adjoining parishes formed part of the great forest that Covered the Weald of Kent and Sussex for more than a hundred miles.

Kent, indeed, must at one time have been almost covered with trees, with some marsh land and perhaps an open fringe round the coast. No wonder that many place names here were suggested by the forest. The "hursts" in the denser parts, the "leys" on the outskirts, the "dens" or wooded valleys, and the "fields" or places where the trees were felled.

"Culvey down" is where the cowslips grew, "culvey keys" is an old Kentish name for that flower. "Roundabout" was the land requiring to be ploughed on the curve. "Gossy land" was where the gorse or furze grew. Some of the fields take their names from former owners.

Fairby is probably derived from the family of Feerby or Ferby. New House seems to be a modern version of New Hayes, Hawes or Howse, a word which originally signified a farm or fenced-in land.

Parsonage Cottages are so named because they occupy the site of the old Rectory.

Stack road takes its name from the row of stacks belonging to Fairby farm which formerly, year by year, stood along the road side.

Why the cross cut from the Ash road to Church

road is called St. John's lane nobody knows.

Of the original meanings of many of the names all trace is lost, and with them, a wealth of interesting information respecting the parish.

Some of the Hartley field names are duplicated in the neighbouring parishes, as for instance :— Roundabout, Kitchen field, Stocks, Gunners land.

Other curious names in adjacent parishes are "Buster," "Shoulder of Mutton field," "Boses," "Robsacks," "Seven wents," "Ladylands," "Gallows field," "Great hope," "Furyfield," "Cream Crox," "Double dance," "Doles," "Dinas dean."

There are names, now to be found, in the parish with no local meaning. Hartley historians of the future will discover no topical significance in Haverstock, Silverdale, Porchester or Burlington.

Within the last decade the following names, among others, have been introduced into the parish as designations of houses and lands. Nairobi, Colyton, Dunster, Lisieux, Pales, Owaissa, Armagh, Vailima, Crawden Bank, Far-ben, Tyn-y-gerddi, Olinda, Poona, The Limit, Saegrick. On the other hand some of the new houses have been given old local names. Among them there are Heortlea, Little Downs, Little Stirrups, Hoselands Hill, Culvey Downs, Homefield, Westfield, Gossey Croft.

In earlier times, the village names of lands and

houses had almost always some local significance. But this, of course, as the village expands becomes less and less possible.

CHAPTER XX.

LOST PROPERTY.

I propose in this chapter to note some of the former possessions of the parish which, in one way or another, have been lost.

It appears almost certain that there was once a Chantry foundation attached to the parish. Thomas Cotyer, in his will dated 1473, as I have elsewhere mentioned, left a bequest to " the three priests " for celebrating mass in Hartley Church. Apart from such endowments as of a Chantry or Chantries, it is very improbable that this small parish would have required the services of two additional priests besides the Rector. Further evidence of a Chantry here is found in the fact that there is a plot of land in the parish called, on old maps " Chantry Field." But if Chantries, at any time, existed here, they, like so many other similar endowments, were abolished in the reign of Edward VI and the emoluments confiscated by the Crown.

Among the lost belongings of Hartley must be reckoned the ecclesiastical property enumerated in the inventory made by the Commissioners of Edward VI in 1552 :—

A vestment of cruell and thred with an alb.

Two candle sticks of latten.

Two towells of playne linnen cloth.

One pix of latten.

A vestment of red damaske.

One Cross of copper and gilte.

A Bible of the large volume and one paraphrasis of Erasmus.

Three vestments all cruell and threde with their albs.

One cope of cruell and threde.

A chalice with the patente of silver weiging four ounces.

Two corparares of linnen.

Three altar cloths.

A cope of grene satten.

All these were once the property of the parish but have long since disappeared.

We have record besides of a handbell and a three-branched candlestick. But this last, we are told, was sold to pay for " necessary reparacions " of the parish Church. A bell, too, that formerly hung in the steeple has also gone.

One historian mentions " a curious wooden box in Hartley Church " and says that it was to be found " under the stained glass window in the S.W. part of the Chancel." It is no longer " under the window," and all trace and even tradition of it is lost.

In 1746, the Churchwardens purchased a josin-block. This item appears in the parish accounts for that year. The word is old Kentish for mounting-stone. In the memory of some still in the parish, this stood not far from the entrance to the

churchyard. It only cost twenty shillings but it is a pity that it should have disappeared.

At one time there must have been more memorial stones in the Church on the floor of the nave and chancel. There are now only four but we know of at least half-a-dozen other parishioners who, in times past, were buried within the walls of the Church. The stones, if there, have probably been lost at some time of re-flooring or repairing the Church.

The parish has suffered other losses. There are traditions of handsome carved oak in the Church. And there is the old west door. If it was anything like as ancient and interesting as the south door, we may well regret its disappearance.

The old east window, too, has gone. It made way for the present modern one at the end of last century. Then there was almost certainly, in by-gone times, a stone altar slab in the Church. These altar stones may easily be identified. They were usually large, perhaps 12ft. long and 4ft. wide. They were of granite or Purbeck marble and marked with a number of small incised consecration crosses. There was also the Churchyard cross which has long since disappeared.

There were time-honoured trees in the parish which, like the old churchyard yews, have one by one departed. The walnut tree on the green is

gone and so are those that once grew in front of the Black Lion Inn. The yew at the top of Stocks Hill has disappeared, and in quite recent times a number of picturesque old elms along the Church Road.

We have lost, too, the ancient Manor Court rolls. They are not among the parish archives or at the Record Office. What a great deal they would have told us about the old time Hartley people and their doings.

And the registers of births, marriages and deaths, ordered to be kept in every parish, in 1538. We have them since 1712, but all before that date are gone.

And there is something else that we have lost, or are gradually losing, and that is the picturesque-ness of our roads.

Road widening, taking off corners and cutting down trees are necessary to meet the requirements of modern traffic, but they are woefully destructive of the wayside beauty of our roads and lanes.

Hoseland Hill in the past, if steep to climb, was pleasing to the eye, but road improvement has shorn it of nearly all its picturesqueness.



Hoseland Hill.



The Same View of Hoseland Hill after Road Improvement.

CHAPTER XXI.

FACTS AND FABLES.

The Name of the Parish. There are some Kentish historians who speak of Hartley under the name of Haesleholt. The Textus Roffensis is quoted as an authority for this designation, but the most ancient allusion to the name appears to be in the will of Byrthric, who lived in the 10th century at Meopham, and was the owner of much landed property hereabout.

Among other bequests he left land in Haeselholt to one Sired the son of Aelfred, and two days provision to the Monastery of St. Andrew, at Rochester.

" Et omni anno in diebus anniversariorum suorum ordinaverunt servitoribus ecclesiae sancti Andreas, firman duorum dierum de terra ilia quas vocatur Hoeslholte."

The most probable explanation appears to be that at that date the village, or part of it, was still known by its old Celtic name of Hoesland, Saxonised into Hoeslholte. And that it was not till, perhaps as late as the 11th century, that the name of Heortlea was used of the whole village.

The name of the village is found under different forms of spelling in different ages.

In the Domesday survey it is called Erclie. This spelling is, perhaps, only what we, might expect

from the Norman Scribe. The Saxon e was pronounced as our a, and the sound of the c against l is not unlike that of t and l. The native who gave information apparently omitted the aspirate. In the case of Hartley, near Cranbrook, the Norman scribe has written in Arclei. Erlei is then simply the Norman version of the Saxon Heortlea. Names in Domesday appear, in many cases, to be phonetic, and do not represent the Saxon orthography.

In other places and times the parish is referred to as Heorut-lea, Herets-ley, Herteleigh, Hertlegh, Hertley, Hertlege, Herkeleye, Hercleye, Herdie, Heortlea, Herteley, Hareley, Hertle, Hertilee, Hertele, Harteley, and finally, Hartley.

I have, in another place, explained the derivation of the name as from the Saxon Heorot, a hart and leah or lea, pasture land. But it is just possible that it may have another derivation. The Danes and the Wends have left us many traces of their occupancy of this district, as Sweynscampe, Herotfelda, and Stanchtan-dyest. And the name Heortlea may just possibly have been derived from the Wendish deity Heorotha. It was, perhaps, a somewhat vague acquaintance with such legendary association of the village with the Slavonic Olympus that induced one old historian, noted for his far-fetched etymology, to give, as the meaning of Hartley, " the pasture of the Lord."

The School. In the early half of the 19th century, Hartley children went to school in one of the Black Lion Cottages. Twenty to twenty-five of them assembled in the little parlour. The cubic area per child must have been very small indeed and in the light of modern sanitary science the effects of this over-crowding should have proved disastrous. But it is said that everyone of the five and twenty at one time attending the school, lived to be over seventy! The room, by the way, had no



The Old School.

fireplace. In winter the children sat round a pailful of burning embers which stood on the floor in

the middle of the room. They were taught by two sisters who lived at Hartley Cottage.

In 1841 a school was built at Hartley Green on land that was given by Mr. Wm. Masters Smith, of Camer. An inscribed stone over the door stated that it was "For the children of the labouring, manufacturing and poorer classes." The school was intended for the united parishes of Hartley, Fawkham and Longfield.

In 1876 an infant room was added, and the school and management reorganised for Hartley only. The site for this was given by Mr. J. T. Smith, of Fairby.

In 1907 the old building was condemned, and a new mixed school built to accommodate 70 children, at a cost of £600. The land was purchased from Mr. Thomas Morton.

After the school was built in 1841, the girls wore red cloaks on Sundays and sat in the front rows in the chancel of the Church and helped in the singing.

But they were not the Choir. The Choir proper sat in the gallery with fiddle, bass-viol and other instruments.

On one memorable occasion, when some unwanted innovation was proposed, the choir struck, and, according to the legend, having collected together all the Church music and choir books, made a bonfire of them. On the following Sunday the service was carried on with the help of the little girls in red cloaks.

The first teacher appointed to the new school was Mrs. Jones. Then came Miss Emily Jane Hillyer, who was here till 1895, when Mrs. Cromar became head teacher. Miss Bragger followed in 1909, and Miss Fiddis in 1915.

The Coats and Gowns, The annual gift of coats and gowns, at Christmas, in this parish had its origin in the 17th century.

In the reign of Queen Elizabeth one Thomas Walter built a mansion at Pennis, in Fawkham. His son, John, who succeeded him, died in the first year of Charles I. By his will he left provision for a good dinner every Christmas Day to two poor men and two widows of Fawkham, Ash and Hartley.

They were to receive, moreover, long coats and gowns of "good russet cloth."

After attending Church they were directed to assemble at "*his dwellinge howse* " and there to receive his bounty, for the due discharge of which he had "*tyed and bowned* " certain lands "*for ever.*" The gift was to commence after the death of his wife, Dorcas, and to "continue to the end of the world."

For three hundred years the long coats and gowns have been bestowed annually upon the twelve deserving people, but for more than a century a

later and smaller house has stood on the site of the old Elizabethan Mansion.

Till recent times the "*plentiful dinner* " was still provided there or at Scudders farm, but the chosen recipients now, in lieu of the dinner, each receive the sum of five shillings.

**Why the Rectory
is so far
from The Church,**

Surprise is sometimes expressed at the Rectory being so far away from the Church. It was formerly very near and stood upon the site of what are now called the Parsonage Cottages. Towards the end of the 18th century it fell into so bad repair that by the Bishop's permission, two Rectors in succession resided outside the parish, the one at Greenhithe and the other at Wilmington.

The latter was quite content with his home near Dartford. He was a man of means and drove to and fro in his carriage and pair. But there came a time when the Bishop, to his great annoyance, said he must live in his parish. He was obliged to acquiesce but obtained permission to exchange the glebe, and choose his own site for the new Rectory.

This he did, and built a house which was more commensurate in size with his private income than the revenues of the living. He was given to hospitality and so the legend goes, said that he could not

expect his many friends from Dartford to toil up the long hill to the other end of the parish to dine with him, and therefore built his house at the bottom, and two miles nearer to his former residence.

Two Wm. Granville Evelyn, Lord of the
Legends. Manor here, was a lineal descendant of John Evelyn, the diarist, and there is a tradition that some of the famous diary was written at Hartley Manor. It may have been so, notwithstanding the fact that the Evelyns were not Lords of the Manor here till long after the diarist was dead. He would be, almost certainly, well acquainted with his contemporary poet and dramatist, Sir Charles Sedley, and so may have visited Hartley in his time.

There is another tradition which associates the parish with a famous author. It is said that Daniel Defoe at one time lived in a house near the Black Lion Inn, and that it was here that he wrote the immortal history of Robinson Crusoe. The book was published in 1719, and it is a fact that Defoe was then in this neighbourhood, for he held, at that time, a government appointment at Tilbury.

**The
Smugglers
Caves.**

If tradition may be relied upon, and sundry hide-holes in the parish cannot be otherwise explained, we are forced to believe that in former days smuggling was as rife in this village as in certain others in the neighbourhood of Gravesend.

It was indeed, a well established industry, if so it may be called, throughout the county of Kent—and there was a reason why.

Tradition has it that the Kentish folk were never conquered by the Conqueror, but that a compromise was made. They preferred their allegiance upon certain conditions, and among them that ancient rights should be retained. In return for men and ships the Kentish shores were to be free for the import of silk and wine and other good things from the continent.

For many centuries, so it is said, no caves or other hiding places were needed. The goods were landed in full cognisance of the excise authorities.

But times came when the government of the country ignored the ancient pact. And then the men of Kent stood up for their rights. All along the shore, in the marsh lands and in many an inland town and village, hiding places abounded. Some of the most respectable inhabitants of town and village engaged in the traffic. Local tradition tells

us that up to comparatively recent times the parish of Hartley was not behindhand in asserting her rights.

The chief depot for this neighbourhood, at one time, was Red Cow farm, and the owner, a churchwarden of Meopham, was the hero of many daring exploits. It is said that when the copper at the old farm grew too hot for the lace and tobacco they were conveyed by stealth to the chalk hole in Hoseland wood. But there were other hiding places in Hartley parish. There is a hole in the ground which gave the name to Pit-field. There is a cavernous retreat at Hartley bottom, and there are legends of tunnels which run from the Churchyard to Gravesend.

There were times when the farm yard barn or the Rector's hay loft were commandeered, whether with or without permission tradition does not say, but it does tell us that on these occasions, when safe removal had been effected, a keg or bale would be left behind for the farmer or the parson.

Our Ancient. I believe it to be a fact and not a **River-bed,** fable that "once upon a time" along the valley we call Hartley Bottom there flowed a wide river.

It is interesting to think of this spot as a riverside village, to picture our primitive predecessors

here fishing for food as well as hunting beast and bird, and in their little skin-covered skin's paddling here and there on the face of the water.

Sometimes perhaps they ventured down the stream as far as the Thames, a river of much greater importance in those days and a tributary of the greater river still which flowed along the site of what is now the English Channel.

I think the ancient ford which went down to the water edge and from which they set sail and re-embarked is now the lane which runs by Hartley Hill Cottage down in the North Ash Road.

Very pretty and picturesque must have been the prospect in those days from Hartley Hill, along the river bank, but of course there were drawbacks in the life here in those days. Even the fierce little men who made their homes in the dug-outs in the chalk must have lived in wholesome awe of the savage beasts that came down out of the forest to the river to drink, and of the fearsome creatures who had their habitat in the river itself.

We may perhaps, on the whole, congratulate ourselves that where the old-time river rolled is now a green and pleasant valley, where, with the exception of the modern builder, no peace disturbing monsters are to be found.

A Legend of Fairby. There is a story that about 200 years ago, in the time of Thomas Young, the house at Fairby was one night raided by robbers. The inmates were gagged and bound and the family plate and other valuables packed up ready for removal. As the thieves were about to depart with the spoil, Mr. Richard Treadwell and some of his men appeared on the scene. Mary, the little daughter of the house, aged five, had slipped out unseen and run to the Farm house on the other side of, the Green. The robbers escaped, but the booty was too heavy to carry away in a hurry, and, it is said, that they dropped it down the 300ft. well which is beneath the present kitchen floor, and that there it has remained ever since.

There is a romantic sequel to this tale. The son of Mr. Richard Treadwell eventually married little Mary, and she being the only daughter and heiress, the estate passed into his possession, or rather that of his son for the property was strictly entailed. They were married in 1743, and he and his wife are buried beneath the stone slab in the aisle of Hartley Church.

The Headless Horseman. Whether it has anything to do with the loss of the family plate and its hiding place in the old well, or, with a claim which, after his death, was

made to the Fairby estate by the representatives of another branch of the family, it is impossible to say, but it is the Richard Treadwell, mentioned above, who is said to ride, headless, round the house at midnight on the iron grey mare on which he galloped over the farm in his lifetime.

The The population of Hartley gave a
Population, great leap at the Census of 1921,
 having doubled itself since 1911.

With regard to the past, the earliest statistics we possess concerning the number of the inhabitants is in the 11th and 12th centuries.

With the help of the Domesday survey we may compute the population in that age at about 110. Some advance was made by the end of the 16th century, but there could not, at that; time, have been more than about 20 houses and 140 people. Two hundred years later the census of 1801 gave 24 houses and 157 population. In 1811 there were 30 houses and 185 people. In 1821 there were 31 houses and a drop to 161 in the population. But that was the period succeeding the war with France. At the beginning of the present century there were 42 houses and 250 people.

At the present time there are 240 houses with a population well over 600.

Fires. At an unwonted hour, midway between the morning and afternoon services, one Sunday, in the year 1855, the Church bells rang out. It was Robert Ware, from the Parsonage Cottages, who was pulling the ropes and it was to tell the people that the Church was on fire. Mr. Wm. Bensted, who lived at the Court, had made the discovery and very soon his household staff were passing buckets of water from the pond in the farm yard to the men on the roof of the Church.

From the heating stove, which stood in the centre of the aisle, a flue ran up through the roof, and this had set the timbers alight. Fortunately, the fire was extinguished before it reached the big beams, and not very much damage was done.

The Court had a narrow escape in 1852. Merry-makers returning late at night from the Harvest Feast, which was held at the Kings Arms, found the Court barn on fire.

Desperate efforts were made to check the flames, but it was early autumn and there was not much water in the ponds. Soon the great barn and all that was in it was a roaring furnace, but the house escaped. The present barn was built on the site of the old one.

Not long after this the New House farm lost its big barn by fire. No details are on record, and all we know is that the New House peacock afterwards

walked with a limp. He had burnt his toes in the fire.

About 70 years ago the two parish cottages were one night burnt down. What caused the fire, nobody knew, but it was whispered afterwards that "Freddie," an old parishioner, had been heard to say that if the Churchwardens did not let him have one of them, nobody else should get it.

Yet another big barn, that belonging to Fairby farm, fell a victim to the flames some sixty years ago. The origin of the fire is wrapped in mystery, but, anyhow, the farm buildings were in a very awkward position. They occupied, in those days, the site of the present lawns and flower garden. After the fire the farm yard was shifted to the other side of the House and an up-to-date barn erected in a more convenient situation. And now it has been transformed into the Fairby Hall, the Headquarters of the Hartley Constitutional Association and Club.

In 1862, Hartley Wood Farm cottages were burnt down. The present ones were built where the old ones stood.

The only other fire on record, besides an occasional stack of hay or corn, was the destruction of the Blue House in 1856. The residence now called Willow Lodge was built on the site of the old farm house.

CHAPTER XXII.

MODERN TIMES.

In a previous chapter mention is made of residents in the village from the 15th to the 18th century. To bring the roll of Hartley parishioners up to the first decade of the present century, the following names must be added :—

Loft.	Prouse.	Lines.	Bevan.
Goldsmith.	Harman.	Bennet.	Bratton.
Wickenden.	Durling.	Keeble.	Wells.
Peat.	Hodson.	Milliams.	Munn.
Kidder.	Saunders.	Everest.	Blake.
Middleton.	Hayes.	Peerless.	Gambrell.
Wright.	Gilbert.	Lee.	Applegate.
Knight.	Blaokman.	Outram.	Cheary.
Oliver.	Bowers.	Ware.	Cloke.
Dewdney.	Miles.	Ogben.	Wansbury.
Davey.	Booker.	Prior.	Hollands.
Blomefield.	Cuckow.	Wellard.	Hurst.
Wigzell.	West.	Eves.	Roots.
Conford.	Eandal.	Honeysett.	Gear.
Batt.	Slater.	Jones.	Brooker.
Muggerage.	Edmeads.	Dean.	Haygreen
Knowles.	Bensted.	Parsons.	Gilbert.
Fielder.	Armstrong.	Outred.	Page.
Johnson.	Wilson.	Mephram.	Apps.
Wingate.	Andrus.	Mitchell.	Dunmall.
Potter.	Monk.	Allen.	King.
Greg.	Whiffin.	Chapman.	Rich.

Blackwell.	Coulson.	Longmuir.	Nairn.
Spriggs.	Hartley.	Parrett.	Braybrook.
Cheeseman.	Daun.	Emmet.	Goldie.
Weaver.	Leleux.	Glidewell.	Hare.
Elcome.	Ingram.	M'Intyre.	Messer.
Mabe.	Vaile.	Rich.	English.
Alchin.	Marchant.	Robson.	Fass.
Thornton.	Duncanson.	Spriggs.	Baker-Cresswell
Barnes.	Morton.	Webb.	Elliott.
Tait.	Hope.	Eade.	Hobbs.
Smith.	Keetch.	Rose.	Boorman.
Dobbs.	Bentey.	Aldred.	Hildebrand.
Cromar.			

With regard to the ownership of the land at the beginning of the 18th century one of the principal landowners in the parish was John Young, of Fairby. He was succeeded by his elder son, Thomas.

Other landowners in this century were Richard Treadwell, the Sedleys of Southfleet, the Evelyns of Ightam, and in the latter part, Robert Monk, Richard Thorp, Joseph Davey and James Page.

In the early part of the 19th century, Mr. Francis Treadwell, of Fairby, farmed 145 acres of land in the parish as well as land in Fawkham and Ash, which he subsequently inherited on the death of his brother Thomas, the estate having been entailed by his great-grandfather, John Young. The other branch of the Young family was at this time represented by Wm. Wharton, of Pescott and Red Cow Farm.

The executors of Alexander Evelyn owned 400 acres and Wm. Clark 140 acres, all of which were farmed by Mr. William Bensted in addition to about 70 acres of his own land.

John Swaisland was the owner of 50 acres which was in the occupation of Wm. Armstrong. Edward Best, and afterwards George Best farmed 100 acres of land belonging to Wm. Masters Smith, and 130 acres owned by John Tasker were in the tenancy of Wm. Treadwell, the son of Francis Treadwell of Fairby.

In the middle of the century, Mr. J. T. Smith, of Eltham, became possessed of the Fairby estate. A little later he purchased also the lands owned by James Page, John Swaisland and Wm. Masters Smith, in all about 340 acres.

All this, including Fairby House and cottages he sold, in 1899 to Mr. A. E. Dobbs, who transferred it to Sir James Timmins Chance. The property passed, at Sir James' death, to his son Sir Wm. Chance, who sold it shortly after to Mr. Thomas Morton for £11,000, this being an average, for the land, of about £25 per acre.

Mr. Morton, a few years later parted with the property for £20,000 or thereabouts.

Messrs. Payne & Trapps were the purchasers of 122 acres in 1907. Fairby House and 18 acres were

bought by Mr. Robert Emmet, and the remainder by Small Owners, Limited.

Sir James Chance, a few years before he purchased the Fairby lands, acquired also the Court and Manor estates, lately in the possession of H. K. Barnes and Adam Tait. He thus became possessed of a thousand acres of land in the parish. The remaining 200 acres belonged to Dr. Forrest, Major Roberts, and a few smaller owners including the London, Chatham & Dover Railway. The Court and Manor estates were subsequently acquired by Small Owners, Ltd., bringing their holding to about 800 acres.

In the foregoing pages I have attempted to depict the village as it existed through successive ages down to modern times. My chronicle concerns the past and so I have made no attempt to tell the story of the rapid transformation which the village has undergone in recent years. This new growth commenced when, less than twenty years ago, the greater portion of the parish became available for building and for small holdings.

For 800 years the village had made little advance in the number of its population. In 1907 there were 44 houses, only a slight increase on the number in medieval times. In the past 20 years these have

have multiplied five-fold. At the beginning of the century there were only 8 landowners, now there are 120.

On the accompanying plan the old houses are shown in black, those that have sprung up since 1907 in red.

The record of the last twenty years properly belongs to the history of the parish in the future. It will form the initial chapter in the chronicle of a new era.

There was a somewhat rude awakening in the scattered homesteads when the new order suddenly broke up the erstwhile farm domains and banished for ever the " old gods " of a long traditional past. But the coming of the " many people " have, at any rate, infused a new life and wider outlook into the even tenor of the quiet countryside which will determine, in no small degree, the future evolution of the parish.

It is certain that the 20th century will witness far-reaching changes and progress in the social conditions of town and country. Many factors will contribute to these developments, but there is one that will especially affect this corner of the land. With enhanced facilities for transit, including greatly increased speed, will come a spreading out of the vastly increased population of London into the surrounding country.

It is easy to foresee the effects of this migration upon districts within a certain radius of the Metropolis. In the not distant future many of the more enterprising of the country villages will emerge into municipal estate and grow into towns. It is not too much to predict that Hartley will be one of these, and that the local historian of the future will have a tale to tell of progressive development, a story which will surpass in marvellous achievement, if not in sentiment and romance, the old-time annals and legends of the past.

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