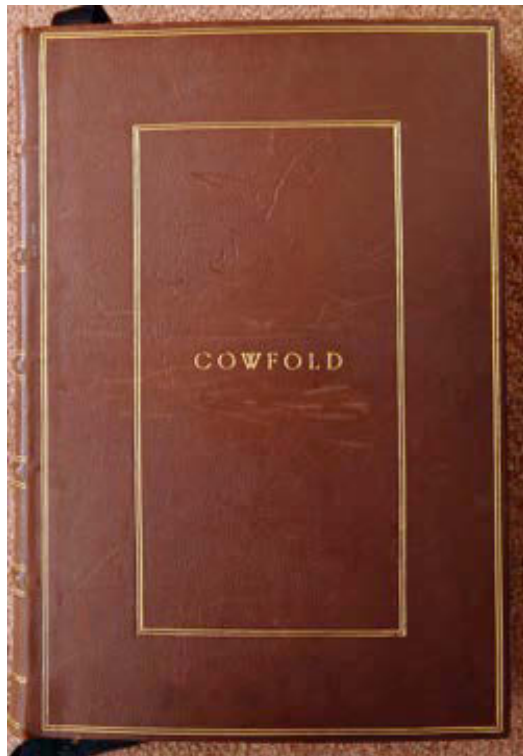




THE GODMAN BOOK



Based on a presentation by Jan Case

7 April 2017



The Godman Book

Introduction

This article is based on a presentation given by Jan Case at the Cowfold Village History Society meeting on 7 April 2017. Jan has produced a transcription of the complete book but her presentation was only able to cover a small selection of the material contained within it.

Preamble

The Book

The 'Godman Book' was presented to the Vicar and Churchwardens of Cowfold by C B Godman in 1930. It provides not only a wealth of information about our Church and our Village but also gives us an insight into life a century ago.

The book measures 15" by 11" and 3" in depth and is covered in leather with handsome gold lettering and decoration.

It comprises 482 (241 double sided) beautifully handwritten pages, produced using an ink pen (even though biros had been invented in 1888), with black and white photographs (colour photography was not in common or popular use until the 1970s) taken by E W Pannel and painstakingly stuck on to the pages.

The book also includes some beautiful watercolour paintings of the stained glass windows in the Church by P Gravely.

Charles Bulkeley Godman

Charles Bulkeley (C B) Godman was the youngest of ten children born to Joseph and Caroline Godman. He was born in 1849 and died in 1941. He became Churchwarden at St Peter's Church Cowfold in 1888 and was still Churchwarden when he wrote 'The Godman Book' in 1930 and it is obvious it was very much a labour of love.

The other Godman who features quite heavily in the book is Frederick Du Cane Godman, C B's elder brother. He was the third born to Joseph and

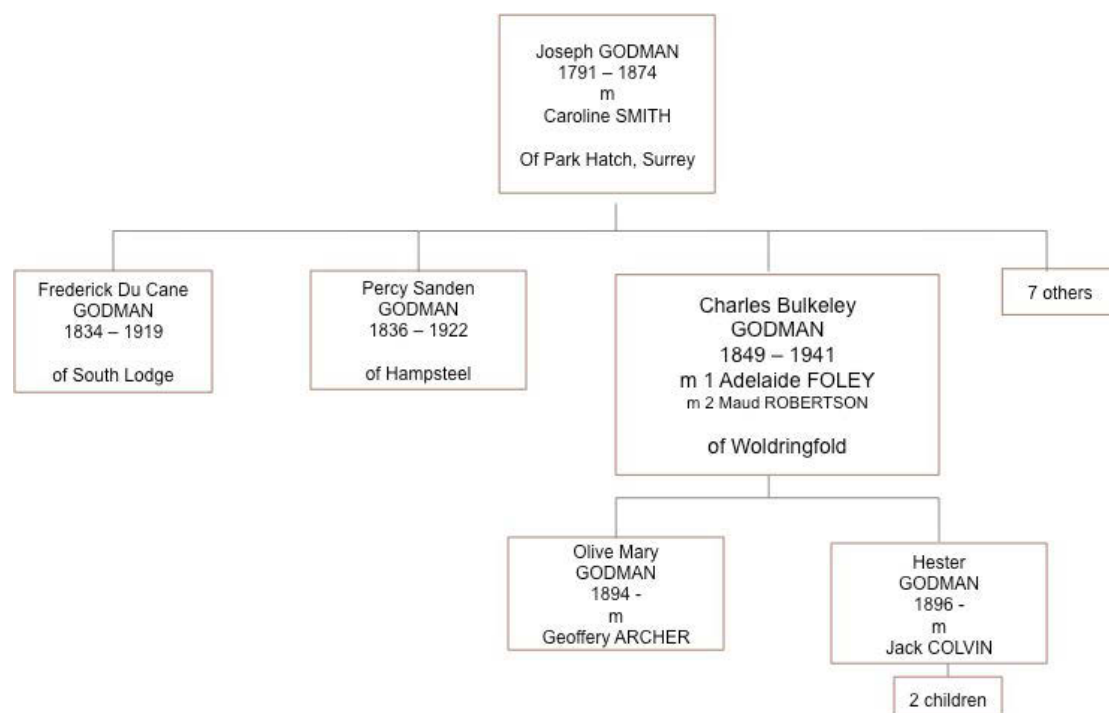




Caroline and was born in 1834, so was 15 years older than C B.

I was told (by Sue Crofts, a fellow member of the History Society) the charming story of two brothers who came to Sussex and bought estates here. Whilst building work went on in the properties they had purchased, they lived in the cottages with the blue painted window frames we pass now on the way in to Horsham, near Lower Beeding.

One brother was Frederick Du Cane Godman and he bought South Lodge. The other brother was C B Godman who bought the Woldringfold Estate. In 1881, C B built a large new stone house, designed by Ewan Christian, in a commanding position 300 yards south of Old Woldringfold; the new Woldringfold we see today was rebuilt and modernized in 1960. Both brothers proved to be generous benefactors to their local community. The family tree that shows their immediate relatives is presented below.



C B Godman held a number of important posts within the community, including:

- Chairman of Cowfold Parish Council
- Church Warden, St Peter's Church
- Manager of St Peter's School
- Treasurer of Cowfold Village Hall
- Justice of the Peace
- County Deputy Lieutenant
- Alderman, West Sussex County Council



- Master of Foxhounds, Crawley and Horsham
- Major and Hon. Lt-Col 3rd Bn Royal Sussex Regt
- President, Horsham British Legion

It is astonishing that he undertook the writing of the book and completed it in such detail, given all his other interests and responsibilities. He was clearly well liked and respected within the community, as is apparent from the following quotes included in an obituary by the Bishop of Chichester.

- *He was extraordinarily considerate of others, unfailingly kind and a very good friend to young and old*
- *A man who feared God, honoured the King, and gave ungrudging service to his country, his county and his church*
- *He was most careful of the fabric and furniture of the church and compiled an inventory of the church's treasures, which was especially precious.*

Some Extracts from the Book

Vicars of Cowfold

The book includes a list of vicars from 1400 to the 1930s.

<i>Date unknown Hugh Cobb</i>		
1401	William Denton	1527 John Brown
1405	Simon Tugulph	1559 William Harwood
1411	John Cambone	1583 Richard Ashton
1412	William Comynbone	1602 Thomas Scott
1441	William Stoke	1609 Jerome Beale
1478	Ralph Hubbard	1622 Thomas Hudson
1486	Rob. Gravestyn	1651 George Vintner
1519	Alex. Dodd	1692 Henry Hallwell
1521	Roger Duddeas	1704 Peter Healde
		1728 B. Richardson
		1755 Charles Ashburnham
		1801 Richard Constable
		1840 William Bruere Otter
		1876 James Browell
		1890 John Buckley Podmore
		1907 Maurice Berkley
		1921 W J Ferrar
		1925 R Kemp Teasdale
		1938 W B Sandberg

In 1401, King Henry IV was on the throne of England. The Archbishop of Canterbury was pressing him to outlaw anyone who read an English version of the Bible and



have them named as Heretics. Heretics, as I am sure you are aware, were burned at the stake. In March of that year William Sawtrey was the first person to be burned at the stake at Smithfield and Willian Denton became Vicar of Cowfold.

In 1405 when Simon Tugulph took over as Vicar of Cowfold, the Archbishop of York, Henry Scrope, joined with Henry Percy, 1st Earl of Northumberland and Lord Bardolph in a rebellion against the King in northern England.

Three years after William Comynbone became Vicar of Cowfold in 1412, Henry V won the Battle of Agincourt.

Ralph Hubbard was Vicar here in Cowfold when Richard III lost his crown at the Battle of Bosworth in 1485 and Robert Gravestyn, as Vicar of Cowfold ushered in the Tudor era, which began in 1485!

When England was threatened with the Spanish Armada in 1588, Richard Ashton had care of the souls of Cowfold and, when William Shakespeare wrote King Lear in 1606, Thomas Scott was preaching to the faithful here in what was, to be fair, a very tumultuous time for the country; think of the Union of England and Scotland under King James in 1603, the Gunpowder Plot in 1605 and the translation of the Bible into the King James version, which was authorized in 1604 and one we know ourselves.

One could carry on like this forever but I will leave it there! The point was that, if we link the names and dates given to us in the Godman Book with events happening nationally and internationally at the time, it is apparent what a wonderful record has been left to us.

St Peter's Church

Introduction

C B goes on to give us a detailed inventory of what St Peter's Church held in 1930 and where the items, treasures and bequests came from. It is interesting to see that the church has not changed very much from when these pictures were taken but the path is in much better condition in this picture, and there is no lighting along the path.



Chancel

The Chancel is the part of our church where the Altar is placed and it also contains the Choir Stalls. It is the oldest part of the church and, as C B states, was erected in the time of Edward 1 (1250 to 1307). He lists everything present in the Chancel from the Altar itself to three sets of bookmarkers: white, red and purple, given by Mrs Rigg. What made me smile was the obvious pride C B has in his own family's contributions to the treasures of the church (and why not!).

The beautiful white altar frontal pictured here and given by Mrs C B Godman has a page all to itself. The design was obtained from the School of Art, Keswick, and assistance was provided by Dame Alice Godman, Mrs Thursday and the Hon. Mrs Colvin.



C B had two wives and he doesn't make it clear which one gave this altar frontal, but I think it may well have been Adelaide, his first wife, and the Dame Alice Godman, who assisted, is the second wife of Frederick, his older brother.

The red and purple Altar Frontals, given by Mrs Piers, share a page! But what is really interesting is that, at the time C B Godman wrote this book in 1930, the Ten



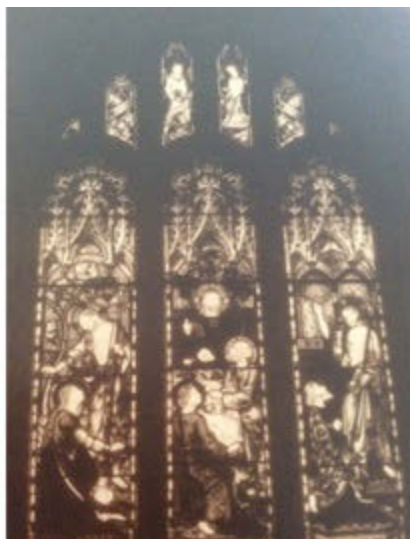
Commandments were painted on the wall, five each side of the Altar. At some point since then they have been removed.



The Maud Godman who gave the Communion Service Book was C B's second wife and it was obviously an intensely personal gift, decorated, as it was, with a cameo brought back from Rome by her father, The Revd Divine Robertson, in 1847.

It is sad that both of C B Godman's marriages were short lived. He married Adelaide in 1893 and she died in 1896 and he married Maud in 1903 and she died in 1906.

The East window in the Chancel was erected around 1860 by Fanny Lamotte, who resided at Cowfold Lodge, *'To the Glory of God and in memory of her Uncle, Mr Grimshaw'*.



It depicts the Last Supper and Resurrection and was by Hardman. You can see how much effort has been made to produce a coloured version of the window but, if you look closely at the painting, you will see the artist has included flower decorations that were on the window sill and the large brass Cross which was also placed there! In 1878 a Faculty was obtained for an Alabaster Reredos to be erected in memory of the late Venerable Archdeacon Otter, bearing the inscription: *'A new Commandment I give unto you that ye love one another'*. This remains, unlike the painting of the ten commandments.



I found the whole of the Godman Book fascinating but there are two particular areas that I think are wonderful and this is the first: the way Colonel Godman describes the Lancet windows in the Chancel. They are situated by the Choir Stalls and are an example of some of the oldest stained glass in the country but C B tells us so much more about them.



He explains that the two windows on either side of the central window contain only 'quarries'; these are the coloured diamond shaped pieces of glass but the central window contains, in addition, a Crucifixion and an inscription above. The quarries cannot be earlier than the beginning of the 14th century (so from 1300 - he goes on to be more specific later) because of the presence of yellow stain in all of them - a method of colouring that wasn't known before then.

These quarries, which form a very fine and well-preserved collection, were removed to their present position probably at some restoration of the church during the 19th century, as the lead work is modern.

One of them, at the foot of the westernmost window, was inserted back to front and this also applies to a fragment of glass in the middle window. C B states that it should be rearranged.





The remarks about the quarries in the side windows also refer to the central one. This window also contains a rare and beautiful example of the Crucifixion, set under an inscription and in a background of fragments of grisaille glass.

The greenish tinge of the glass, the design of the network of cross-lines and the conventional flower on one of the pieces, date these fragments to about the middle of the thirteenth century (so much earlier than the quarries in the windows on either side of this one).

Dating the Crucifixion Group itself was apparently not so easy. The colours – ruby, green and blue – suggest the thirteenth century. So does the drawing of the features of the brown colour of the hair of the three figures, though less certainly; for though yellow stain was used largely for these purposes, from the beginning of the fourteenth century onwards, brown and even pink were not unknown after the discovery of yellow stain. C B decides that, on the whole, the balance of probability is for this grouping to date from the middle of the thirteenth century, around 1250.



Colonel Godman goes on to state that the three windows are so interesting and valuable, not only in themselves but also as providing evidence of the style of glazing adopted by mediaeval builders of the Church, that every care should be taken of them. And, happily, his advice was taken and the windows are now protected.

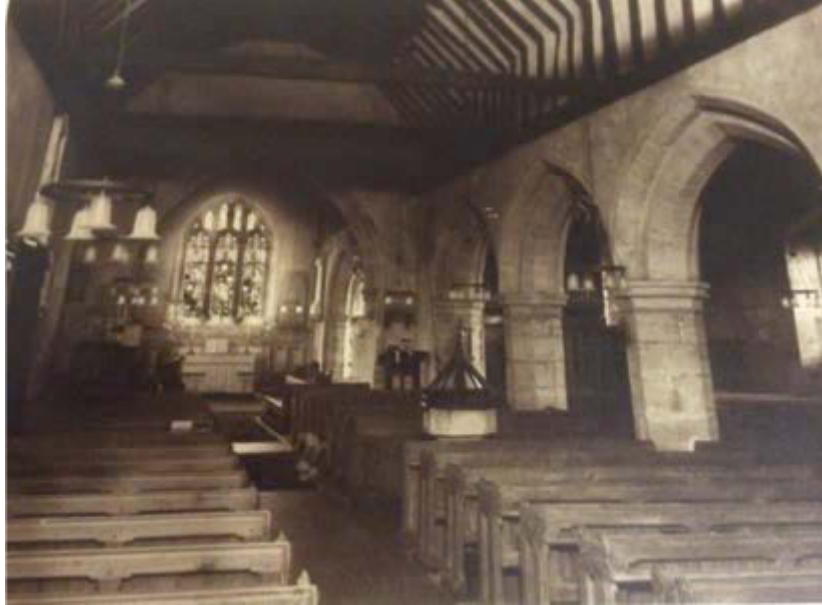


Where did Colonel Godman get all his information from and why are we so happy to accept it as verbatim? Well, without doubt, he did his own research but he also had access to a book, which was in St Peter's Church and has since gone missing, and we would dearly love to be able to trace it, the Churchwardens' Book. Another mystery to be solved!

When C B talks about the light which burns perpetually before the rood, he was able to access the Churchwardens' Accounts dating from the reign of Edward the Fourth where mention of this light and its expense is listed there, the earliest entry about it being 1460.



The Nave



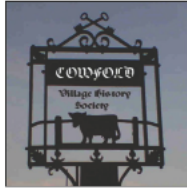
The Nave is probably from the fifteenth century and was added to the Chancel some two to three hundred years after it was originally built, possibly the result of a growing population or maybe an increase in the importance of the Parish.

When the church was restored in 1876-77 there were seats for 500 people and a three-decker pulpit, which had beautifully embroidered hangings these were removed during the restoration. In 1876 five principal houses in the Parish contributed the bulk of the money, which was collected to enable the restoration. These were: Hill Farm, Brook Hill, Oakendean, Cowfold Lodge and Woldringfold.

The South Aisle of the church was added during the reign of Henry VIII. Roger Agate of Cowfold, by his Will dated 1530, left '*£6.13.4d to-wards the building of it, in case it should be commenced two years after my decease*'.

What is really interesting is that, when the South Aisle was built, it was probably a foot higher than the rest of the Church at that time. In 1876, when restoration of the Church was being carried out, it was decided to level the floor. The South Aisle had been built by appropriating part of the Churchyard and, during the 1876 restoration when they levelled the floor, 'sundry lead coffins were lowered, the earth having been previously removed; where some wooden coffins had completely disappeared all Remains were carefully collected and reverently reburied in the Churchyard.

The following is an extract related to a gallery at the west end of the Nave:



Prior to 1876 there was a Gallery at the W. end of the Nave adjoining the Tower. The ground floor was used as a Vestry. Open to the Church below, additional light being obtained from the small window on the N. side partitioned from the Tower. A Question arose when the Church was being restored whether the Gallery should be retained or not. A resident offered to reseat the whole Church with Oak Pews, if the Gallery was retained. The offer was, however, not accepted, and Pitch Pine was used. The Gallery was removed.

Now, when I read this and transcribed it, I felt quite grumpy because I understood it to mean that there had been a gallery floor in the Bell Tower and the principal contributors to the restoration had decided to have it removed, in spite of a quite magnificent offer from another parishioner to provide oak pews for the whole church if the gallery remained. (As the offer was not accepted, Pitch Pine was used instead.) And I was well aware that the Cowfold Bellringers had been trying for a great many years to raise enough money to have a floor put into the Tower at 'gallery' level - how very irritating to learn that there had been one and it had been removed!

The ground floor under the gallery had been used as a vestry, open to the church and when the gallery was removed the small vestry that we have today was built on to the side of the church. The reason it is so small is that it abutts directly onto a large family vault belonging to the Borrers family, another very influential family in the parish.

The following extract relates to a Sexton, John Akehurst:

Formerly, the high square Pews were of deal. The Sexton at that time, John Akehurst, was a small man. His own seat was the 1st Pew on the right when entering by the N. door. By the way of keeping order, if the Boys in any part of the Church were making a noise, he used to put List slippers over his Boots, he was not heard approaching, he peeped over the top and admonished the noisy ones, if any one individual was particularly obstinate he walked him off to his own Pew.

Nice little story! The front seats of the gallery were occupied by children from the Free School, which was then situated on the west side of the road to Brook Hill. I wonder if the parishioner who so generously offered to fund oak pews for the church if the gallery was left in place was in fact a former pupil of the Free School,



who used to sit there, and had done rather well for themselves. But they are not named so it is impossible to find out!

Other Stained Glass Windows

St Peter's Church is lucky in the number and quality of the glorious stained glass windows it has and this is due almost entirely to Colonel Godman. Three of the stained glass windows in the church were commissioned as a memorial to both his wives and his brother, Frederick Du Cane.

Nave Window (by the Pulpit)



This window is in the Nave by the Pulpit, and is a favourite of mine. I sit and gaze at it every time I am undertaking the role of server or Lay Minister, and love it because it carries an image of St Peter's Church. C B tells us that the window was erected to the glory of God and in loving memory of Adelaide Mary Phillipa, the wife of C B Godman, born in 1860 and died on December 24 1896.

The four consecutive Saints Days were selected for the subject. The central figure is taken from Murillo's Madonna in the Uffizzi Palace at Florence, the others being St Stephen, St John and the Holy Innocents. The window is by James Powell. The views of Cowfold Church and the Southdowns are the first occasion on which he had introduced anything of the kind into a window. The Attributes given are Contentment, Cheerfulness and Patience.

This is an intensely personal account of an intensely personal window.



Nave Window (West Wall)



This window, situated on the west wall of the Nave is dedicated to the Glory of God and in loving memory of Maud, wife of C B Godman, born 26 April 1854, died 5 December 1909. The central figure is taken from Raphael's picture at Bologna in which St Cecilia, looking upwards, hears the Angels singing in heaven.

The other lights represent St Barbara nursing and St Margaret, given to good works. The texts incorporated into the window are *'Let not your heart be troubled neither let it be afraid – Sun of my Soul – Casting all your care upon Him, for He careth for you'*. And the attributes are: *Care for others – Implicit faith – Patient Endurance*. Again, C B has made this window intensely personal and the images of Cowfold and Henfield Churches are introduced. It seems clear to me that this window, with its subject matter and attributes, is designed for an older woman than the one dedicated to Adelaide. This is not at all surprising as Adelaide was only 36 years old when she died and Maud was 49 when C B married her and 55 when she died.



Bell Tower Window



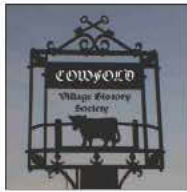
The last stained glass window that I will describe is, in my opinion, the most glorious in the whole church and is situated in the bell tower on the end wall over the doors. It is dedicated to Frederick Du Cane Godman born 15 January 1834 and died 19 February 1919.

Its characteristics, and, therefore, presumably his, are Kindliness, Simplicity, Generosity and Equanimity. Facing the window the left light represents the world in a molten state. Above are the Sun, Moon and Stars. A golden light falls from above 'Let there be light'. The centre light is the Incarnation. The right is the empty Tomb in the garden with the spirit of the risen Saviour. C B writes that in some future years it may be of interest to know that this view was copied from a photograph taken by Hester Colvin (his second daughter by Adelaide who married Jack Forrester Colvin) and C B Godman in the Garden at Jerusalem in 1924.

The other thing that is fascinating about this window is that, in the left hand small light, are the Eton College Arms and, on the right, those of Trinity College, Cambridge, at both of which Fredrick Du Cane was educated. On the left centre are the Arms of the Family and, on the right centre, the family crest. Again, an intensely personal window.

The Font

The Font was carved and erected in 1471-72. King Edward IV was king of England during this period but not for all of it. In October 1470 he fled to the Netherlands as the see-sawing battle between himself and the Lancastrian forces of Henry VI veered in favour of the Lancastrians. He returned to England in April of 1471, when our Font was being formed, and soundly trounced the Lancastrians at the Battle of



Tewkesbury. It was a deeply religious and superstitious age and yet, after the Battle of Tewkesbury, Lancastrians who had claimed sanctuary in the local church were dragged outside and executed and poor Henry VI died suddenly in the Tower of London shortly after the battle, I think without doubt, murdered. Tumultuous times for our font to be created in! As C B states, one side of the font is not carved and it therefore stood against a wall when it was originally commissioned. At some point, probably when the church was enlarged again, it was moved to its current position.

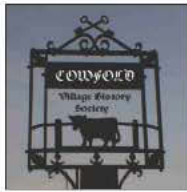


Here is an extract from the old book in the Vestry:

*In an old Book in the Vestry is the following
Record:
"Solvere to the masyn for makjng of the
Fonte Vs
"For cariage of stone Vl
l J d"*

I tried very hard to work out how much it cost to have the font made in 1471:

'The Vs is obviously 5 shillings, and the V and l's are 5 and 1 penny (the d symbol is for a penny in case you don't remember pre decimal!), but I don't know what the j represents, because of its positioning I am wondering if it is a farthing. In the currency of the time, you had a farthing, which was a quarter of a penny, a halfpenny, a penny, a half groat (two pennies), a groat (4 pennies), a shilling, which



was 12 pennies or 3 groats, and 20 shillings were a pound or a livre. And the coins were all made of either silver or gold.

A gallon of the best quality ale would have cost 1 penny and a farthing. A lesser quality ale would have been 3 farthings. A cow would have cost around 9 shillings and 6 pennies and a pig (London prices) around 3 shillings. One year's rent for a cottage would have been about 5 shillings and an Archer of the times would have earned around a groat (that's 4 pennies) a day.'

So, the font would have been a considerable investment for the ordinary parishioners of Cowfold and there is no record that it was donated by a wealthy patron.

The Old Oak Chest

The old oak chest is still in the Church at the back near the vestry. It is used to rest the brass plate on when counting the collection money! It is where the original records and registers were kept, and I can remember a book stored in there that recorded parish outings and school outings at the end of the 1800's and into the early 20th century.



It is likely that this is where the Churchwardens' records were kept and, as people became more aware of the value of these old records, they have been removed to a place of safety. Sadly, at the moment it is not known where that is but it is hoped that they will resurface and various likely custodians are being asked to check their roof space, etc!

This is an extract related to the old oak chest:

The old oak Chest which has been recently "treated" for general preservation stands near by. This "treatment" was kindly paid for by Mrs Vacher. An expert in Antique Furniture puts the probable date being at latest 16th century. The chest formerly stood in the Vestry and it is a remarkable fact that for many, many years the valuable old Records, Registers of all kinds etc. were kept in it. A cord merely closing the Chest, keys having long since been lost.



Screen and Doors



The screen and doors which now enclose the bell tower were made partly from oak taken from the floor of the Belfry in the tower and a small brass fixed to the wall records that it was given by F. DuCane Godman in affectionate remembrance of Maud the wife of Charles B. Godman.

Memorial to Captain Caryl Lermite Boxall

But the Church does have memorials that are nothing to do with the Godman family. One that was particularly poignant is the one dedicated to Captain Caryl Lermite Boxall, who was killed in 1915 at the age of 27 in the First World War, the Great War as it would have been known to CB Godman when he wrote this book. In 1930 Captain Boxall's sword still hung from his memorial and, as an ex-military daughter and wife, I found that unbearably moving. It is not there today and it is not known when it was removed, or why but it personalises his memorial in a way nothing else could.



Here are the words on the memorial, as contained in the book:



In Memoriam
Caryl Lermittie Boxall,
a Capt. in His Majesty's 2nd Hampshire
(67) Regt. dearly loved Son of
Baron and Baroness Boxall
and a great grandson of the above
educated at Eton and Sandhurst he received his commission in the above
Regt. in
1907, his promotion 1914, and fell in action
with his Colonel, 5 Brother Officers and many
of the gallant Rank and File of the Hampshire
Regt. in operations following landing
of the Mediterranean Expeditionary Force
in the Dardanelles April 5th 1915 aged 27 years.
Mine Angel is with you
and I myself caring for your souls
to hazards whence no tears can win us
Hence the Faith and fire within us.
Men that march away.

The Nelond Brass

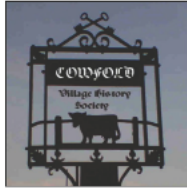
And we cannot leave the inside of the church without including what C B Godman tells us about the Nelond Brass.

You will have to excuse the slightly odd perspective, but the picture covers two pages in the book and so you do have that slight bend in the middle!

C B tells us that the Brass resides upon a slab 9 feet 10 inches in length and 4 feet 8 inches in width. The Brass is the effigy of Thomas Nelond, Prior of St Pancras, Lewes, who died on May 14 1429. The height of the effigy is 5 feet 10 inches.



The Brass is described in great detail in the book; Prior Nelond is dressed in the habit of a Cluniac monk and he is standing under a tabernacle of Gothic work on top of which, in the centre, is a figure of the Virgin and Child. On the right is the figure of St Pancras, the patron saint of his house, trampling a warrior with a drawn sword in his right hand and a book in his left hand. On the left is St Thomas a Becket of Canterbury, who would have been martyred only 250 years before the Prior's death.



Prior Nelond's hands are clasped upon his breast and he has three labes (or ribbons) issuing from them.

The book cites the words on the three ribbons:

1. *"Mater sancta Jhu, me serves mortis ab esu."*
Holy Mother of Jesu preserve me from the jaws of death
2. *"Mater sancta Dei, duc adloca me requiei."*
Holy martyr of God lead me to the place of rest
3. *"Sit sancti Thomae, suscepta precatio pro me."*
May the prayer of St Thomas for me be heard

There is also an inscription upon the rim of the slab, but part of the rim on the right hand side is missing so the inscription is incomplete. Needless to say the inscription is in Latin and we are indebted to Colonel Godman for the translation! I think the reference to Martha and Mary is lovely, my interpretation being that to the world Prior Nelond was a very practical man but Christ saw the spirituality in his soul.

*Hic terre cumulus Thome Nelond tegit ossa,
This heap of earth covers the bones of Thomas Nelond
Est et ei tumulus presens sub marmore fossa;
And his grave is this pit under the slab
Virtutum donis hic claruit et rationis,
In virtuous gifts he shone and in the gifts of mind
Exemplisque bonis decus auxit religionis:
And in good example he advanced the good name of religion
Mundo Martha fuit, sed Christo mente Maria,
To the world he was Martha, but to Christ in his soul Mary
In mundo vixit, sed erat sibi cella Sophia;
He was active in the world, but he had a wisdom from above
In Maij mensis quarto decimoque kalendas
In the month of May the fourteenth of the Kalends (April 18th)
Ad celi Mentis sedes migravit habendas"
He departed, to have his seat at the tables of heaven.*

C B can shed no light on why the Brass is in St Peter's Cowfold. An article was produced by the Cambridge Camden Society in 1846, purporting to record the funeral of Prior Nelond at Cowfold. But C B states that, after careful investigation, it does not bear the light of day. So why the Brass is here remains a mystery. C B suggests that he may possibly have died at Cowfold or, being Rector, had taken a



liking to the locality and expressed a wish to be interred here. And now we move outside!

The Churchyard

C B confirms the old Sussex custom of marking the Boundary of the Churchyard by certain Farms in the Parish being responsible for the maintenance of one panel of oak fencing on which the name of the farm is cut on the post. Most of these have disintegrated now, or are in poor repair, but you can see where some remain if you look very carefully.



These are the farms that were on the Church Marks in 1930 when C B was writing the Godman Book. Most of them no longer exist as farms. The names are included in the book as follows:



The names of the Farms responsible for the upkeep of the Fence commencing at the S.W. corner is as follows:-

<i>1</i>	<i>2</i>	<i>Picknowle</i>
<i>Swains</i>	<i>On N. side from W. to E.</i>	<i>Eastlands</i>
<i>Groveland</i>	<i>Aglands</i>	<i>Chatfields</i>
<i>Willcox</i>	<i>Drewitts</i>	<i>N. Stone</i>
<i>Brownings</i>	<i>Frithlands</i>	<i>(Stone House)</i>
<i>Potters</i>	<i>Welches</i>	<i>Brook</i>
<i>Jarvis</i>	<i>On S. Side again commencing</i>	<i>Cratemans</i>
<i>Capons</i>	<i>at the S.W. Corner</i>	<i>Lydford</i>
<i>B. lands</i>	<i>3</i>	<i>Wallhurst</i>
<i>S. House</i>	<i>Swains</i>	<i>Woldringfold</i>
<i>N. Oakendean</i>	<i>Kings</i>	<i>Hill Farm</i>
<i>Cratemans</i>	<i>S. Oakendean</i>	<i>Coopers</i>
	<i>God's Hill</i>	<i>Singers</i>
		<i>Dragons</i>
		<i>Oakfield</i>

Mock Bridge is, of course, where The Bull, famous for its pizzas, is. The river must have at some point been navigable up to that point. We know that pilgrims used to land at Bramber and Steyning certainly into the 14th century on their way to Canterbury from the continent.



Tombstones

On the South side of the Church there are some beautifully cut tombstones. These are of stone not to be found in the neighbourhood and it is probable they came from a distance, possibly brought by water as far as Mock Bridge.



On the North side is a tombstone, William Hatfield who died January 26th 1812 aged 104 years. *'The hoary head is a crown of glory if it be found in the way of Righteousness'*.

At one time there was evidently a Vault against the wall on the North side of the Church. Marks of Brick can still be seen. Above are the words, *'Near this place layette the Family of Brook'*.

This is the tombstone of Reverend Richard Constable, who was the vicar before Reverend Otter. It is situated by the altar. He was the Vicar of Hailsham and was particularly anxious to also be the Vicar of Cowfold. He persuaded the Bishop to agree by proving he could ride for Hailsham to Cowfold in a day. Rumour has it he hired a steeplechase rider to achieve this for him!





In 1801 he erected a brick building on the west side of the road at the bottom of Brook Hill on Glebe land as a school. This was called the National or Free School. The first Minutes record that the School Master selected should be a man who can read and write! Education was not free.

The Living

So what was the living of Cowfold Parish worth? The Vicar has both the Rectorial and Vicarial Tithes. In the early days the Value amounted to 500 pounds with the Vicarage and 18 acres of Glebe. (I would have thought that was quite a handsome living!)

In 1840, the Reverend William Brueure Otter MA of St Peter's College Cambridge was appointed and in 1855 he was made Archdeacon of Lewes as well.

Colonel Godman states that the population at that time was 946. There was one communion service every month and every person who had been confirmed stayed for that service. He was incumbent of this Parish for nearly 37 years and was Prebendary of Chichester.



Reverend Otter was very popular, he visited his parishioners constantly and his custom was to dine with the Oddfellows, the Forresters and the Hearts of Oak Clubs (so perhaps no surprise that his photo shows a somewhat corpulent girth!).

He was obviously very hospitable and C B remarks that on Christmas Day everybody in the Parish of 65 years of age and over was invited to the Vicarage; sing songs followed and a pleasant afternoon was spent.

Institutions and Amenities

Schooling in the Village

C B had some interesting comments about schooling in the village but for us today, it was very politically incorrect!



Parents paid 2d per week for their Children to be taught Reading, Writing and Arithmetic; for Geography an extra 2d was required.

The old saying, "So and so never had the extra 2d for manners," is said to have come from this.

It was no unusual sight for a visitor to the School to find a boy standing on a form with a Dunce's cap on his head. The Schoolmaster usually had a switch in his hand.

There was a "Dame's School" for Girls, near the present School; a Mrs. Richardson, a very uneducated person taught. The Misses Otter used to go twice a week & help.

Mary Bates, a better educated woman, had a small school at the next house to where Spink's Stores are now; here the charge was 3d per week.

The Grammar School, near Bulls Bridge, was chiefly for Farmers' Sons. A man named Arminger was an early master there.

St Peter's School





St Peter's School was built in 1875-76 at the sole expense of Richard Hoper of Hill Farm, on his own land. It was kept up by a voluntary rate, assisted by a few subscribers.

In 1902, the County Council took over all schools, calling them Provided or Non Provided; Cowfold as a Church of England School was the latter.

The Village Hall



The Village Hall was built in 1896 by Frederick Du Cane Godman at his own cost for the use of Parishioners and others.

It was his special wish that the actual management of the Hall should be in the hands of a Committee consisting of 12 Persons to be elected each year at the Annual General Meeting, two to retire each year, the Members being the ones to withdraw who make the fewest attendances.

Dame Alice Godman, Frederick's second wife, was the President.

The Recreation Ground

The Godman Book talks of a Recreation Ground but it is not where the Playing Fields or Recreation Ground is today. The West side of the Church is in the direction of the School and I wonder if this recreation ground is now incorporated into the school playing fields.



Recreation Ground

The late Mrs. Hoper of Hill Farm, thinking, as usual, of others, and feeling the necessity of some plot of ground where elderly people could sit and enjoy themselves, and where children could play, has let the field on the W. side of the Church for a term of 21 years to the Parish Council for this purpose.

Mrs. Norris very kindly gave swings for the Children. A shed was erected on the N. side, the material being provided by Mr. J.D. Hoper, who also made good the Fence on the E. Boundary of the Field, as well as the Gates at both ends.

The Parish gave a sand heap for the Children to play in, Mrs. Norris has lately added a delightful slide for them.

The Playing Field

The recreation ground, or playing fields as we know them, are I think what C B refers to as The Cricket Ground. It is interesting that a rifle range is incorporated into the facilities. C B does not state in the book when the field was made available but around or just after the Great War seems a reasonable assumption.

The Cricket Ground

Dame Alice Godman lets a field adjoining the Village to the Cricket Club for £6 per annum. She kindly contributes £3 per annum towards the expenses of the Club.

In the N.E. corner there is a miniature Rifle Range.

The Old Boys Club uses part of an excellent Hut kindly purchased by Dame Alice Godman at Shoreham after the War. As they only need a portion of the Hut, there is ample space for either Cricketers or Footballers to dress in.

Football is played in a field adjoining, also on Dame Alice Godman's property, for this no charge is made.

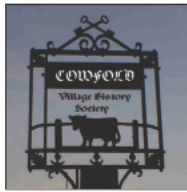
The Red Lion

Remember the story about John Akehurst, the Sexton, who would creep up on boys misbehaving in the box pews in Church and whisk them back to his own pew? Well he is the person standing in the gateway of the Red Lion Hotel in the smock!



And this drawing, is a view of the Red Lion Hotel taken from the Churchyard and made by Albert Bowers. Albert Bowers resided at Richmond, Surrey but frequently stayed with friends in Burgess Hill,. He is said to have been the originator of the Picture Post Card, and it is further believed that his picture of the old Red Lion was the first card made.





Indentures

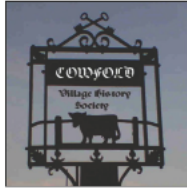
And, finally, I couldn't leave my talk about the Godman book without mentioning the copies of the indentures, which are tucked in at the back. On 5 July 1631 Margaret Turner, we don't know how old she was, was indentured for 9 years, to Thomas and Elizabeth Geere. She was to faithfully serve them and keep their secrets and lawful commandments and do no damage to her said master nor see or suffer any to be done. They were to teach and instruct her in the Act of good Huswifry, finding her convenient, wholesome and appropriate meat, drink and apparel and lodging during the said term. At the end of which (9 years remember), she got two suits of clothing!

Indentures
MARGARET TURNER
THOMAS GEERE
ELIZABETH GEERE

On 20 July, 1649 an Apprenticeship Indenture for John Ellis who was just 13 years old, was arranged by EDWARD STEELE and RICHARD GRATWICKE, churchwardens of Cowfold, and THOMAS FRANCES, one of the overseers of the poor on the one part, with the assent of George Churchar, esq., and William Freeman, esq., Justices of the Peace, and JOHN MICHELL of the same parish a yeoman.

The apprenticeship indenture tied John Ellis to John Michell until he was 24 years of age. During all which time John Ellis was to serve his master well and truly and to be of good demeanour towards him and all his family and for which he would receive meat, drink, and clothing. And at the end of his indenture, two suits of clothes! This indenture shows the extraordinary power of the Churchwardens and Overseer of the poor, because John Ellis was not an orphan. He had a father, Thomas Ellis, who appears to have no say in this at all – he is simply described as a 'poor man'.

JOHN ELLIS - 13 year old boy
EDWARD STEELE - Churchwarden
RICHARD GRATWICKE - Churchwarden
THOMAS FRANCIS - Overseer of the Poor
GEORGE CHURCHAR esq. - Justice of the Peace
WILLIAM FREEMAN esq. - Justice of the Peace
JOHN MICHELL - Yeoman
THOMAS ELLIS - Poor Man



And what happened, I wonder, to this poor child when it reached 7 years of age? Presumably it was indentured for the rest of its childhood and early adulthood to be rewarded at the end with two suits of clothing!

21 April, 1679

Agreement between EDWARD HINDE of Twineham, clerk of the one part
and WILLIAM SLAUGHTER and OCKENDEN MARTIN, churchwardens of Cowfold
and THOMAS BISH, gent., and WILLIAM VAUGHAN, overseers of the poor of Cowfold
and others, inhabitants
whereby the said Edward Hinde undertook for 7 years the maintenance and provision for a bastard child of Ann Gravely born on the 17th Feb 1677
of which child Edward Hinde junr was adjudged to be the putative father.

The said churchwardens to allow 12d a week towards the maintenance of the said child and not to attach arrest molest or trouble the said Edward Hinde junr during the said 7 years.

Conclusion

I have covered about 45 of the pages of the Godman Book in this presentation. It is a fascinating read and is an astonishing labour of love from a time when there were no computers, photocopiers or other aids to this kind of work. It took me nearly three months to transcribe this book into a digital format. It is difficult to imagine how long it took Colonel Godman to write and collate and then get it bound!