

HISTORICAL NOTES
ON THE
PARISH OF COWFOLD

BY THE
RT. HON. SIR WILLIAM BULL, MP

TAKEN FROM

COWFOLD PARISH MAGAZINE

DATES UNKNOWN

C 1922 – 1931

Foreword

William Bull was born in 1863 and was a Member of Parliament for Hammersmith from 1900 to 1918 and then sat for Hammersmith South until 1929. He was knighted in 1905 and created a baronet in 1922. He died in 1931.

He was a very active parliamentarian and championed a number of initiatives that we are familiar with today, including a green belt round London and a channel tunnel. He also sat on committees that oversaw the building of Blackwall



Tunnel and the repairs to the Palace of Westminster. He was a suffragist and was on good terms with the Pankhursts. In addition to his public works, he published two books – *The Book of Limericks* (with William Warren) and *A History of the Broadway Congregational Church, Hammersmith*.

Although he never lived in the village, he states in the magazine articles that his ancestors migrated to Cowfold in the 1300s and remained there for over 300 years. He claimed to be very fond of the village and knew it, and some of its inhabitants, for over a quarter-of-a-century.

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First article

COWFOLD PARISH IN THE PAST

BY THE

Rt. Hon. Sir William Bull, MP

Preface

I am very fond of Cowfold. I have known it and some of its inhabitants for over a quarter-of-a-century. My ancestors migrated there between the years 1327 and 1332 and remained there for over 300 years – the main branch living at “Bulls” now Brooks Farm, and the descendants occupying at different times, and for varying periods, Homelands, Bulls Cottage, Eastridge and King’s Barn to the east of Cowfold and Little Picknowle (now absorbed in the Monastery), and a farm called Bulls Bridge (on the site of which Cowfold Lodge now stands) to the south of the village.

This must be my excuse for appearing in the columns of this *Magazine*. The Vicar invited me to edit this column, and I propose to give each month items of interest which may perhaps later on form the nucleus of a history of the parish. I shall not attempt any chronological order but insert what pleases me at the moment. Later on, these notes can be re-arranged and put into an orderly sequence. Naturally, I welcome any communications or comments of interest.

Sometimes I shall probably tell of things quite familiar to you but you must bear with me and in mind that I am writing for strangers and others who may visit the parish.

There are many interesting things in Cowfold. The most famous is the splendid brass to the memory of Thomas Nelond, Prior of Lewes, who died in 1433. As E. V. Lucas, in his charming book, “Sussex Highways and Byways” (which I advise you all to get if you have not read it), says “Few brasses are finer or larger: in length it is nearly ten feet, its state is practically perfect” (the Roundheads overlooked it) and pilgrims come from all parts with heel ball in their pockets to rub it and carry copies of it away.

Nelond in the dress of a Cluniac monk stands with folded hands beneath an arch, protected by the Virgin and Child, St Pancras, and that most popular saint in England, St Thomas a Becket (1118-1170) – a splendid relic worthy of every care.

Later on, I shall have something to say about him, and also of William Borrer (1781-1862) the Ornithologist, who lived at Brook Hill; of the famous Oakendean cricket team; and of the wonderful 15th Century Churchwardens' account book which was found in the muniment chest in the vestry, and begins in 1409 and ends in 1485.

I wish my dear old friend, the late Mr. Percy Godman were alive to help in this pleasant task. How he would have enjoyed it but I shall refer again and again to the printed volume of the Cowfold registers which he compiled with such loving care, and to his erudite article on the Manors of Cowfold.



Second Article



From time to time as occasion offers, I shall illustrate my articles with places of interest in the parish. This is a view of The Brook Farm, the interesting home of Mr. A. T. Hodgson¹. In my opening chapter, and by an error, I referred to it as "Brook's Farm". I am pleased at the interest already displayed in these articles. I hope any parishioners who have anything to tell me, or any corrections or suggestions to make, will do so. Later on (and indeed it may occur in this number), I may require more space than the Vicar can afford. On hearing this my old friend Mr. George Spear Brown, of Oakendean, has kindly offered to defray any extra cost involved, so that the Parish funds may not suffer by my garrulity!

THE CHURCHWARDENS' ACCOUNT BOOK

I think we will start our history by saying something about the precious little account book which was discovered at the bottom of the parish chest in the Vestry. It was a great find for it gave some glimpses of how the parish was run in the Middle Ages.

A former Vicar (Archdeacon W. Bruere Otter), a learned antiquary, pounced upon the book and translated it; added notes and sent the result to the collections of the Sussex Archaeological Society, and I am now going to borrow from his article, a course of which I am sure he would approve. It is a small book of about twenty leaves in a leather cover containing the manuscript accounts for several years of the reign of Edward IV, 1461-1483. Later on, I hope to tell you something of Archdeacon Otter and his family.

Interspersed among the accounts are several memoranda of a very miscellaneous character, and at the end is a copy of good verses of a religious nature containing a dialogue between Right and Mercy "which may perhaps be thought worthy of publication on some future occasion". (I cannot find that this has been done and it remains to be seen whether we could not insert it in these columns and perhaps turn it into a mystery play like "Everyman," in which the school children might act in mediaeval costume at some Christmas entertainment.)

¹ Although Sir William asserted that 'Bulls' (where the main branch of the family lived) is now known as Brook Farm, this was contested by local historian, David Pavitt. In his database of properties, he presents evidence to suggest that the family lived in Bulls Lane, on the eastern edge of the village. Old maps show that there were three properties next to one another on the lane: Homefields, Homelands and Bulls.

The writing is generally good, and much of it Mr Otter thinks by the same hand, but the language exhibits a strange mixture of old English and bad Latin, and the meaning of some expressions is consequently obscure.

The earliest date attached to the yearly accounts is MCCCCIX February VI (1409). The latest date occurring in the book is XX June of the second year of Richard III (1485), and this belongs to a memorandum of Walter Dunstall, one of the Churchwardens.

The book commences with an inventory of the property of the Church. I shall not bore you with any Latin or ancient spelling but put everything into modern English.

The first of the two Churchwardens mentioned are Ralph Pecknowle (evidently connected with the farm of Little Picknowle which was absorbed in the Monastery when it was purchased from the Boxalls).

The other Churchwarden is Walter Dunstall. The Dunstalls lived at the farm now called "Brownings," and there are a great number of their name in the Cowfold Registers.

John Bull, of Cowfold, left a will proved on 5th January 1572/3 at Lewes, in which he mentions "my cousin John Dunstall."

There is also a Dunstalls farm half-a-mile north of Hassocks Station.

Otter found the first list so obscure by perpetual alterations and erasures (made subsequently from time to time as things altered and to save re-copying the list), that he thought it better to give an amended copy which occurs a few pages later at p.9 of the manuscript which is as follows: -

The first item (appropriately enough considering the name of the village), has to do with the cows owned by the Parish.

It is recorded that John Oakendean had a "stock" in hand value five shillings and seven pence.

William Man, of Henfield, also has four cows – of the quest of John Walsh value 25s 7d, of which 11s 5d has been received.

Such property of the parish seems strange now but it is not unusual. In a visitation of County Essex of the time of Henry V, the cows of a parish are entered as “let out to farm”.

At the end of the account book is a memorandum by the careful Walter Dunstall to the effect that William Matthew, Draper, had received from him cow’s milk for which he had agreed to pay the not extravagant sum of a penny a week, but we must remember a penny in those days was worth probably several shillings today.

These cows were clearly a bequest to the parish or they would not be mentioned in the book. Later on, we shall hear of similar bequests by W. Gratwicke and J. Dunstall. Even as late as the time of William III (1689-1702) there was a bequest of twelve cows to a parish in Gloucestershire.

Third Article

The next two Churchwardens to be mentioned have the same name, but not necessarily related, which seems to have been a characteristic of Sussex villages even then, and is a snare to the genealogist of today. I have found people of the same name and christian name, born in the same year, living in the same village, are sometimes no relation to each other, or their connection is so far back as to be untraceable. It is sometimes almost impossible to disentangle their identities. A well-known Sussex baronet said to me the other day “our village policeman bears the same name as I do, and yet, try as I may, I cannot find we are related, although it stands to reason we must be, somewhere back in the past.”

To get back to the Account Book, John Waterman, of Warminghurst, and John Waterman, of Ashington, no date (1470-1471?), reported that they had in their hands (which means under their control) two (parish) cows worth 13/3. I take it from the Latin that they had to keep up on the proceeds of the two cows, four candles, in honour of the Blessed Saint Katherine.

As this is a leisurely survey I shall tell you a little about any of the Saints connected with the Church which may occur in the course of my ramblings, but before I deal with St Katherine, I want to remark that it is curious to note that

both the Churchwardens, not only did not live in the parish, but several miles away, viz: at Warminghurst and Ashington.

Saint Katherine

Saint Katherine holds an exalted place in the Roman calendar. Believed to be of royal birth, she embraced Christianity at an early age and preached it fearlessly in Alexandria at the beginning of the fourth century. Well educated and gifted with eloquence, she made many converts. When the Emperor Maximinus II started his persecution he summoned all the most learned philosophers in Alexandria to confute her teachings, but she vanquished them and they were converted to her views. This so annoyed the Emperor that he ordered them all to be put to death, but he reserved a more cruel end for the Saint. He had four wheels constructed with spikes on one side, these were laid flat on the ground, spikes upward, and revolved in different directions by some concerted machinery underneath. Katherine was placed on the wheels with the amiable intention of having her torn to pieces by the moving spikes, but just as the executioners were tying her to the wheels, a flash of lightning descended from the skies, cut the cords which bound her, shattered the engine of torture, and killed all the people who were helping and looking on. Maximinus was not satisfied, he was still bent on her destruction, so he had her carried beyond the walls of the city where she was first cruelly scourged and then beheaded. The legend proceeds to say that after the death her body was carried by angels over the Red Sea to the summit of Mount Sinai. The celebrated Convent of St. Katherine, situated in a valley on the slope of that mountain, and founded by the Emperor Justinian in the sixth century, contains in its Church a marble sarcophagus in which the relics of St. Katherine are deposited. Of these the skeleton of a female hand covered with rings and jewels is exhibited to pilgrims and visitors. Most pictures of St. Katherine show the wheel. There is a boss in the roof of the Crypt Chapel of St Stephen's, under the House of Commons, showing the wheel. The well-known circular windows in Churches are called "Katherine Wheel windows" and the firework is in a similar form. You must not mix up the lady with St Catharine of Siena who was also a well-known Saint, but she lived in the 14th Century. Our St Katherine's Saint's Day is the 25th November.

The next item is a record that two (parish) cows worth 13/4 are in the hands of William Crepps, the legacy of William Gratwyke given to provide a taper for St. Anthony, and another for Our Lady (the Virgin Mary). The niche wherein the figure of Our Lady was placed still remains to be seen in the Church, and is marked by her well-known emblem of the flower and jar, but of St. Anthony no memorial remains. As St. Anthony has disappeared I will not tell of his manifold temptations but merely remark that he was the first of the Anchorites who lived alone. He was a native of Egypt and was born about the year 251.

Walter Dunstall had another (parish) “stok” worth 8/-, the legacy of John Dunstall, to enable a candle to burn at the Eternal Sepulchre – or it may be, continuously.

In the hands of John Gardener was a (parish) “stok” worth 15/-. William Bregger, an ancestor possibly of the Bridger family, of Buckingham, had a stok worth 6/8.

Ralph Picknowle and John Potter (probably Churchwardens), had 13/4 (parish capital monies) in hand repaid by Thomas Botting; possibly from some Church fund advanced to help any of the congregation who required a temporary advance. John Potter also had two (parish) stoks worth 13/4 in hand, and John Gardener had a (parish) stok worth 6/8 returned to the Church store by Malyn a Den whose name I will not try and put into modern English.

William Morris (1834-1896), the poet socialist, once told me he considered this time about the happiest era in the history of England; the country was self-contained, it easily fed all its inhabitants, they had a reasonable amount of liberty, and plenty of holidays in the shape of Saint days, and they were paid good wages.

Here in Cowfold, the Church seemed to look after the people – by the legacies of the pious she was able to help anyone in need, and the people honestly paid back the loans when they could. Everybody knew about everybody else’s business, and public opinion would not have allowed anyone to rob the Church of God even if they wanted to.

Stoks

Stoks appear to be used in the sense of stots, bullocks, perhaps working oxen, hired out or stokes heifers, though the term “stock” is now only applied to cattle

in general. The term also seems to signify other property bequeathed to the parish including sums of money intended to be lent out at a “rent”.

Fourth Article

I hope these accounts do not bore you but having started them I cannot bear to leave them incomplete. The book is a very small one and the account part will be finished in two or three more numbers.

You may wonder why I trouble to set out these accounts in such detail when there is so much repetition, but you must remember these accounts are very rare and about 450 years old. Each one differs a little and sheds some more light on the manners and customs of the time, so I hope you will bear with me. When once they are in print, they are a record for all time.

In my last article, I dealt with an account which was undated, although I suspect it is for (1470-1471) in spite of the fact that it comes before this next account in the book.

1460? The Annual accounts are as follows. At page 3 of the little book is the date of the 11th year of Edward IV, (1471-2), when Gardener and Lachemer were Churchwardens, as they also appear on pages 4 and 5 of the year 1460. Here follow, not as you would think, the accounts for 1471-2 but the accounts for 1460, 11 years earlier.

The account of John Gardener and James Lachemer, Churchwardens of Cowfold at Easter in the year of Our Lord 1460 (very plainly 1460):

	s	d
Received from John Piecombe a stok worth 13/3		
Item received of the cres }	2	0
Item James Lachemer released to us the said stok }		
Item in the hands of William Bregger a stok worth 6/8 to be repaid at the rate of twelve pence a year		
Received from William Bregger, evidently a year's instalment (interest or rents “cres”)	1	0
He also paid (off capital?)	3	4
Received of William Crepps (Cripps or Crispe)	2	0

Received of Walter Oakendean	1	0
John Gardener had in hand a stok worth 15/-		
Item received	2	0
	<hr/>	
The total received (added up)	11	4
	<hr/>	

(The capital value is £1 14s 11d)

On the other side we have the expenditure: -

Paid out for 4 lbs of wax for the illumination of		
the Holy Crosses	2	8
Item 2 lbs of wax for 2 candles	1	2
Item for the making (of the candles?)		1
Item for 3 bell ropes	1	6
For providing light and sundry expenses		9
Item for washing the vestments and altar cloths		5
Item for making the bell ropes and wheyt leder		4
	<hr/>	
	6	11

According to this the Churchwardens carried		
over the satisfactory balance of	4	5
	<hr/>	
	11	4
	<hr/>	

Notes on above

“Cress” or increase, *incrementum*, the interest, profit, or rent, for property or money lent.

The price of wax seems to vary from 5d to 8d a pound – an enormous sum when a bushel of wheat could be bought for 8d.

Baudryk was the bell truss. It seems to have been a thick strap of un-tanned leather (wheyt leder) [white leather] and employed for attaching the bell to a moveable beam, so that when the beam was stirred the bell was made to have a gentle swing.

The account of John Gardener and John Trenchmore, Churchwardens of Cowfold: -

Received of John Gratwick a stok de branch 12/6

Item rec'd a stock from Malyn a Dene worth 6/8

Rec from William Crepps	2	0
“ Aneys Botting	2	0
“ William Bregger	1	0
“ Walter Oakendean	1	0
“ John Gardener	2	0
“ Thomas Whiting	1	9
“ John Oakendean	1	0
“ William Crepps	3	0
“ Thomas Whiting	1	9
“ John Gardener	2	0
“ William Bregger	1	0
	<hr/>	
Not added up	18	6
	<hr/>	

On the debit side we find they paid out as follows: -

First item paid out on account of 4 lbs of wax to

illuminate the Holy Crosses	2	6
Item for expenses		6
<i>For washing the vestments and surplices</i>		7
Item for a baudryk		1
Item for 3 lbs of wax and a branch	2	0
Item for 3 lbs of was for 3 candles	2	0
Item for the making (of the candles ?)		7
	<hr/>	
Not added up	7	9
Balance in hand	10	9
	<hr/>	
	18	6
	<hr/>	

The cres or stock de branch is for the support or payment of candles in the branches of the large candlesticks placed before certain altars. These were called by a corresponding name – arbores or trees. Hence, stok de lampe, stok de branch, which occur from time to time in these accounts.

1473 – 4 Receipts

In this year, being the 13th year of the reign of Edward IV, appears a memorandum that “we, John Waterman, of the parish of Ashington, brother of William Waterman, and John Waterman, of the parish of Warminghurst, had received a stok of the parish of Cowfold worth 13/4, the which was in the hands of William Waterman and received at Candlemas in the above year”.

This is rather a curious item and it looks as if people in other parishes could borrow Cowfold “stok” or hire them out.

Candlemas, or the Purification of the Virgin, was held on the 2nd February.

From the coincidence of time with that of the Februation or purification of the people in pagan Rome, some consider this a Christian festival engrafted on a heathen one to take advantage of the established habits of the people, but this idea is open to a good deal of doubt

The Priests blessed the candles as the Pope does to this day in the beautiful Chapel of the Quirinal in Rome. The candles were lighted and taken in procession round the church – the candle bearing is understood to refer to what Simeon said when he took the Infant Jesus in his arms and declared that he *was a light to lighten the Gentiles*.

If this is an account it is a very meagre one, but on the other side appears: -

Paid out for 4 lbs of wax for the illumination of the Crosses	3	0
Item for expenses		6
Item for making and glazing of a window		4
Item for washing of clothes		3
Item a memorandum – that John Gardener owes the parish 4/6		
	Not added up	4 8
	Balance apparently	8 8
		<hr/>
		13 4
		<hr/>

The accounts follow irregularly as to date. At page 8 is an account given on Whitsunday in the 20th year of Edward IV – 1481; and at page 34 is a payment of an account signed Gate, Gratwick – AD 1470.

On page 11 and following are the accounts of John Oakendean and John Gratwick, but Mr. Otter thought them too much mutilated for publication.

On pages 12 and 13

Are to be seen the accounts of John Gate = Agate and John Wode = Wood, Churchwardens of Cowfold, but the year not given: -

Received of John Gratwicke	2	0
“ John Oakendean and John Gratwick	3	0
“ the parish a candle and trendal (a)	2	8
“ John Gratwick	1	9
Item	3	0
Item	1	0
Item received for painting the Church from the donations of the Parishioners ?	3	8
Item received from (?) Peters Pence	1	0
	<hr/>	
Not totalled	18	1
	<hr/>	

(a) The word Trendal occurs in many church accounts. A friend of Mr. Otter suggested it is the identical with Trental, the paid masses celebrated for 30 days in honour of a deceased person – a month’s mind. So in Spenser 453 Hubb. Tale, “Their diriges, their trentals and their shifts.” In Anglo-Saxon, “Trendal-trendl-a Sphere, an orb, a circle,” is found. Considering that the word here generally occurs connected with tapers, it may therefore mean a circular stand for candles – such as is often used before altars. Bailey’s Dict. interprets Trendel-trendle- a weight or post in a mill.

I confess I do not understand Peters Pence appearing on the receipt side, unless it had been collected for transmission to Rome.

On the other side follows the payments.

<i>Payments out</i>		
Item paid out for 11 ½ lbs of wax	5	10
Item for the cost and making of the wax and arranging it	1	0
Item for washing the Altar cloths		2
Item for providing a wick		1
Item paid out for three bell ropes	1	4
Item for making bell clappers	2	10
Paid for the bandryks for the bell		4
For the making of it		3
For a lock		4
The expenses connected with the Visitation (of the Bishop?)		3
Paid for John Warde for painting the Church and the South Porch	2	2
	<hr/>	
Not added up	14	7
Balance	3	6
	<hr/>	
	18	1
	<hr/>	

Fifth Article

The next account follows on page 18, so although it is not dated, it is clearly the account for

1478-9

(Tomas Botyng) Thomas Botting and John Potter are the Churchwardens.

They received from their predecessors, Thomas Whiting and John King, a stok worth 12/- (but say nothing about the 13/- due to them).

Received also from William Whiting a stok worth 7/-, which belongs to the Trust of S. Margaret. It was recently in the hands of John Hayn.

Item received	2	6
---------------	---	---

Received of Richard Monke for a stok worth 6/-	1	0
Received of John Gardener	2	0
Received of John Bregger	1	0
Received of the Wardens of S. Margaret's 13/5 capital and of the rent, i.e. interest	3	0
Item for the same	13	0
	<hr/>	
	1	2 6
	<hr/>	

(What does this mean? I cannot find any S. Margaret's Church near by).

Payments

We resolved to lend Robert Soper, of (West) Grinstead, 2/- until the Feast of S. John the Baptist (Midsummer Day), and should the said Robert fail to pay on that day it is agreed we are to fetch 3 of the best kine he hath – by him covenant made.

Paid for 13 lbs of wax	5	5
For fashioning the wax and arranging		7
For making of the main (bell) clappers	2	2
For un-tanned leather		1
For the clappers and hooks		3
For 2 ropes for bells	1	2
For a lock		5
For a (candle) wick or wicks		2
Paid for making a clapper for the bells	1	0
For washing 2 surplices and altar cloths		3
Paid to John Pennie for arrangement of the bells		2
Paid to Thomas Whiting	2	7
Paid for altar cloth	1	8
Paid for half a pound of wax and for making it up		3
	<hr/>	
Not added up	16	2
Balance in hand evidently	6	4
	<hr/>	
	1	2 6
	<hr/>	

Thomas Oakendean and John Tranchmere were the Churchwardens.

Receipts

They took over from Thomas Botting and John Potter, from whom they received (not as I anticipated, 6/4) but	14	2	
Received by Robert Soper (so we may take it that he did not lose his 3 best kine for not paying up the 2/- on S. John the Baptist's Day, but was a man of his word	14	5	
William Cripp's wife seems to have been his Chancellor of the Exchequer, as she usually appears.	12	0	
Here she is paying rent			
Her name appears to be the pretty one of Melicent, for the next item is: -			
Here received of the said Melicent a stok worth 6/8,	1	0	
Item the rent (interest from?) of S. Margaret			
Item received of the Churchwardens of S. Margaret	1	1	0
	3	2	7

I make the receipts to be £3 2s 7d but the Churchwardens say they are £3 9s 3d but that they received £3 18s 5d. I cannot make head or tale of this.

Payments

On the other side.			
They paid for 15 lbs of wax	6	4	
For fashioning the wax and cost of arrangement	1	1	
For 2 bell ropes	1	3	
For making a clapper for the bells	1	0	
Paid for mending the Baudryk		1	
Item for carrying the clapper (to be repaired) to Horsham		4	
For making a bell wheel	1	1	
For timber		8	
For nails and fitting up		7	
For 2 staples for the great bell		1	

It would be interesting to go up into the belfry and see if the 2 staples are there. If so, they are 447 years old at least.

Wick (for candles)		2
For washing surplices and vestments		4
For making a trestle (either for a table or coffin)		6
For un-tanned leather		1
For 2 ropes for the bells		6
For 2 lbs of wax		10
For fashioning it		2
For stoking (ie stocking – fixing) the bells		11
For claps (i.e. clapper) to the great bell		2
Nail		1
For washing the vestments		2
For a pound of wax		5
For lyne (? lime) and stand		2
For 2 girdle vestments		1
For making of the vestments and washing them		4
For washing vestment		2
Item pro torge – This may mean torches, but the large sum of 10/- seems to foil that interpretation	10	0
For nail		1
Paid about Easter time for 2 ropes for the bells	1	4
For sheets (to cover, or wrap up) the best vestments		6
For making a wheel for the bells		6
Providing meat and drink (for the workers on the bells?)		6
For the clapper nails		3
Wax for the illumination of the Holy Cross	4	2
For the cost of making same up into candles		4
For the fashioning of wax		5
For washing vestments and altar cloths		4

I make the total to be	1	18	0
The Churchwardens say they paid	1	17	6
Balance in hand on their figures	2	0	11
	3	18	5

There is a memorandum to the effect that there is in the hands of John Tranchmere a sum of 6/8 and or being the value of a branche which, as I think I explained before, is a large ranched light before the Holy Rood.

The two Churchwardens were my ancestor, John Bull and Henry Werde.

Receipts

who took over from Thomas Oakendean and John			
Tranchmere not the sum of £2 0s 11d as I had hoped,			
but the sum of	1	3	4
They also took over from John Tranchmere the			
“Stok of the branch” mentioned in the last account		6	8
They received from Walter Dunstall and John			
Gate (i.e. Agate) the Wardens of S. Margaret’s	17		7
Received of Thomas Oakendean and John Gardener	2		0
Of Robert Soper	6		8
Received a stok (here, I think stok must mean a			
gift to the Parish) of a lamp of Margery			
Bregger worth 8/-			
Received of John Oakendean		1	0
Received of Robert Soper, of (West) Grinstead		6	8
Received of Mellicent Cripps, rent on account of			
the year of the wardens before us, ie arrears		2	0
Rec’d of John Bregger		4	0
Received about Easter of Richard Monke, of			
(East) Grinstead, rent		2	0
Of John Oakendean for rent		1	0
Rd Mellicent Cripps – of a stok of the branch		6	8
Rd for rent			6
	4	0	1

Payments

Item paid for 2 ropes	1	4
For un-tanned leather		2
For a candle a pound of wax		6
To making same . . . (sum omitted)		-
To Harry Trenchmere		1
For fashioning a chalice and cost (of material?)	3	4
Item for a rope		9
For yre, ie iron for the font and a lock		6
For 5 lbs of wax at Easter for the Lady Cross	2	6
For a pound of wax and a light for S Margaret’s		
got for fashioning (same)		6

For the cost of fitting up and making			8	
For a linen cloth			2	
For washing vestments and surplices			2	
Paid to the mason for making of the font	5		0	
For carriage of the stone			8	
For lime			4	
And for fetching it			1	
Item for a helping of mortar and other stuff			2	
For setting of a staple for the fys door*			1	
Item for stone and drawing off stone to join a gate			8	
Paid out for emptying earth (i.e. rubbish) from (the evos of) the steeple		1	6	
For two ropes		1	6	
Paid about Easter for 6 ½ lbs of wax		3	3	
For making up (same)			6	
For making			6	
For washing surplices and altar cloths			3	
For rape (? rope)			9	
Item for rape (? rope) and un-tanned leather		1	0	
	Not added up	1	12	4
	Balance in hand	2	7	9
		4	0	1

*You will wonder what a fys door is. “Fys Dor” is the door leading to the winding staircase of the tower of Cowfold Church. See *Glossary of Architecture*, “Vise, Vice, Vys, French Vis, escalier a vis.” In *Chaucer’s Dream*, v. 1310, is the following passage: -

“I rise and walkt, sought pace and pace
Till a winding staire found,
And told the vice aye in my hond
And upward softly so gan crepe.”

Here, I confess, it looks like a baluster of rope to hold on to, whilst ascending or descending a winding staircase.

I am a little puzzled about the last word “rape” mentioned *twice*. What a tremendous amount of rope they seemed to use – not a year passes without

fresh ropes being bought, apparently for the bells. Can the worthy Churchwardens be accused of cooking the accounts and putting down “ropes” when they could think of nothing better – like the Eton boy who had to explain to his mother that S.P.G in his accounts did not mean a donation towards the Society of the Propagation of the Gospel, but “Sundries, probably Grub!” Awful thought – did rope mean beer?

Sixth Article

These accounts are rather out of order of date.

1476-7

In the 16th year of Edward IVth’s reign.

The accounts of John Ward and Richard Gratwick, Churchwardens.

Receipts

Received of John Gatte (Agate) and John at Wood (evidently the Churchwardens of the year before), the balance in their hands	5	4
On account received of William Crepps	3	0
Item received either for selling a candle and candle stand, or from gifts subscribed for them	5	8
Received of John Oakendean for one stok	2	0
Item of William bregger	1	0
“ Thomas Whiting	1	9
	<hr/>	
Summs, totaled	18	9
	<hr/>	

Payments

Paid to John Gratwick	10
Paid for 16 lbs of wax (note how the quantity is increasing)	7 4
Paid out for a wick	2
For making of was (into candles)	5
Item <i>pro coste</i> of fetell	1

Fetel, or vetel, means the arranging or putting into order of anything. In some countries the word is still used in

this sense – as to fettle, or vet, a horse, or to fettle a room.

“In fine fettle” means in fine form or order.

For washing the surplices		2
Paid out for expenses in connection with the (annual ?) Visitation		1
Two ropes for the bells	1	0
For leather for the bells		1
For a lock for the door of the Church	2	0
For the expenses of this account		1
Sundries		2
		<hr/>
Total added up by the Churchwardens	12	5
Balance in hand, apparently	6	4
		<hr/>
	18	9
		<hr/>

1477-8

In the 17th year of Edward IV.

The account of Thomas Whiting and John King (doubtless of Kings, now King's Barn), Churchwardens.

Receipts

Received of the outgoing Churchwardens (John Warde and Richard Gratwick)	6	0
---	---	---

It looks to me as if it ought to have been 6/4.

Item received of (? the offerings to) the light of the Crosses candle and trendall	2	9
Received of John Ward from John Gardener	2	0
Received of John Ward	1	0
Received of Peter Pence	3	2
Item about Easter, received of the wife of William Bregger (I suspect that Dame Bregger was then Lady of the Village and this was her Annual Easter Gift).	1	0
Of John Gardener	2	0

Of William Gratwyk, money from S. Margaret's	15	7
Of Thomas Wetyng (Whiting)	2	0
Of Tomas Chor'y 1/8 of a total debt of 3/4	1	8
Of Thomas Whiting, per John Warde	1	9
	<hr/>	
	1	18 11

I am not a Chartered Accountant, and, perhaps that is why my figures never seem to agree with the Churchwardens'. Here they deliberately add up all the figures for a change and state they are (10d out)

1	19	9
	<hr/>	

Payments

Paid for 2 ½ lbs of wax and light for the Holy Cross, worth	4	9
For making the wax and cost of fitting		11
Paid to "Jon at Herst, of Horsham"	4	4
Paid for light for S. Katherine		1
Paid to a man from Flatching to see to the frame of the bells		8
Paid to Roger Coline for pulley		2
Item to Clark, of Thakeham, carpenter	3	4
Item to the Clark, carpenter	1 3	4
Item to the same Clerke (<i>sic</i>), carpenter		10
Item to the same carpenter		8
Item to the same carpenter for making of the frame and labour and expenses	1	11
Item to William Symth, of Warninglid, for making the clappers for the bells		3
Item for a rope for the bells		8
Paid for 8 lbs of wax	4	0
For fashioning the wax		4
For the coat of fixing		4
For washing 3 vestments		6
For washing 3 surplices		3
For washing 2 Altar cloths		1
For washing 8 towels (no amount stated)		
For washing other or Altar clothes, to William Michell		2
For 3 Communion cloths		1
Paid for making a bell clapper	2	2
Paid for 2 bell ropes	1	2
Expenses before the Visitation		4
Paid for nailing and cleeting of the bell ropes		1
Paid Peters Pence	1	6
Paid for silk for the best rope		1

Item for the mending	2
----------------------	---

2	13	2
---	----	---

This is the most detailed account we have had yet.

Let me explain that all these accounts are not set out line by line as appears here, but they run on and are difficult to separate.

The receipts amounted to the sum of 1 18 11

The Churchwardens seem to have been very active, they overhauled the bells in the tower and put them in repair by a man named Clark, of Thakeham, and others. All the linen of the Church was washed, and they paid the not extravagant sum of a penny for silk to repair the best rope.

The expenses amounted to 2 13 2

So that the Churchwardens were on the wrong side to the amount of 14 3

The receipts being (I say)	1	18	11
----------------------------	---	----	----

The next number will, I hope, complete the accounts.

A Happy Christmas to you all.

Seventh Article

1482-3

"1470 probably"

I confess the above note at the commencement of this account always puzzled the late Mr Percy Godman and myself. Archdeacon Otter prefaced it in brackets thus "(1470 probably)." Why, I do not know. The account is clearly carried on

from the last one which it follows. It is an account of the Churchwardenship of John Gratwick and John Gate (Agate) 1482-3.

They record that they received from their immediate predecessors John Bull and Henry Ward, the outgoing Churchwardens of 1481-2,

the sum of	£2	0	0
------------	----	---	---

I make it that they ought to have received £2 7s 9d (see chap V), but that is by the way.

And of John Bull, senior	16	8
--------------------------	----	---

This is evidently the father of the Churchwarden, and this carries my pedigree back another generation. If John Bull was say about 50 in 1481 – when he became Churchwarden – he was born about 1431, and his father was probably born (if he, John No 2, was the eldest son) in 1410 or thereabouts, now aged 71 or 72.

Of John Dunstall and Thomas Whiting	6	8
From Harry Berd	3	6
Rec'd of James Costedel of Bollene (Bolney) rent	3	0
Of John Cripps, rent		2
Of Milicent Cripps	2	0
Of John Gardener	1	0
Of Richard Monk of (West) Grinstead	2	0
Of John Dowse, rent	1	0

Note, the said John Dowse has delivered the same “stok” into the wardens again.

Of John Bull, senior	2	0
Of Richard Monke	2	0
Of the said John Bull (probably the Churchwarden in this case)	1	0
Item of John Bull, junior (query son of the Churchwarden, now farming on his own account perhaps, say aged 30, born therefore about 1450)	1	0
Item of Harry Berde	2	0
Of John Oakendean	1	0

Of the Executors of John Cowper	1	0
Received of the wife of John Harroden the loan of waterman	6	0

(This beats me. It is spelt "lone of Waterman." It may be a loan paid by a married daughter or an executor of Waterman).

Rec'd (?) for ewer cloths of linen (?) in the Church	2	0
	4	14
	0	

Payments

Payment to Thomas Whiting	2	6
For leather for bawdrick		3
For oil and a pot		5
For a nail		1
For 8 lbs of wax	4	0
For a rope for the bell		7
For the making of a cross (to be) in the lych gate (sum omitted)		-
Item for repairing the bells	1	9
For a bell rope		7
For nails		1
For 3 lbs of wax	1	9
For the making (up) of the wax		3
To taken to John Costedel of Bolney a "stok" worth	1	0
Wax for Easter Tide	5	10
For making same and expenses		8
To John Wood for repairing the bells, possibly repeated and sum added		4
For a nail		1
For washing the surplices and other cloths		3
For a rope		8
Total (not added up)	2	0
Balance in hand (?)	2	13
	4	14
	0	

Here end the accounts and I am not sorry to have done with them, because there is so much repetition in them, but they are worth reprinting in the *Parish Magazine*.

Archdeacon Otter adds: "it is remarkable that Gratwick, Trenchmer, Bull's, Pecknowle, Ockenden, and Potter's are the names of farms still in existence in the Parish of Cowfold, and formerly no doubt were the residences of some of the worthy Churchwardens whose accounts are now printed."

Eighth Article

MISCELLANEOUS NOTES

Having done with the accounts, let us now proceed with the other notes in the book: -

NOTE NO 1.

At page 4 is a memorandum that the reve of Slaugham hath made for my Lady a mead of 7 acres lying in the Parish of Ardingly, and called Revers Mead. I cannot identify it in the Ordnance Map.

The questions that occur to one are: Why is this note in this book?

What have the Churchwardens of Cowfold to do with the Reeve of Slaugham?

Why should he make up a field for a Lady unknown at a place so distant as Ardingly? Of course the reeve of Slaugham may have been also a Churchwarden of Cowfold, and "my Lady" the Lady of one of the Manors which are in the Parish (possibly Dame Bregger).

	£	s	d
There was paid for the making and the tidying thereof		3	0
Also for making		2	0
Also carriage of the hay		3	8
Also for cost of meat and drink (at the harvesting)		1	8
		<hr/>	
		10	4

Was it what we should call a Bean Feast or Parish Outing, or was it for the benefit of the Parish after the legitimate expenses were paid?

NOTE 2.

At page 36 is a memorandum evidently written by the honest Walter Dunstall, that yowthe (he oweth) to my master Scrase, of Hangleton, for 4 bushels of wheat at the price of 8d per bushel.

	2	8
Item also a bushel of barley		4
For a bushel of malt		6
	<hr/>	<hr/>
	3	6
	<hr/>	<hr/>

(On the other hand he is careful to record in case we should forget that). The said Scrase oweth for a load of tall wood,

Value	2	0
	<hr/>	<hr/>
Therefore the balance due to Scrase seems to be	1	6
	<hr/>	<hr/>

NOTE 3.

At page 26 is a memorandum of a bargain and a purchase of land of John Balding, of Cenvold (?), lying in the Parish of Tynem (Twynham) by the highway that goeth from Poynings to Warminglid –

Price	1	0	0
And rec'd (on account)		15	0
	<hr/>	<hr/>	<hr/>
Balance due		5	0
	<hr/>	<hr/>	<hr/>

NOTE 4.

A remembrance of a bargain between Tomes (Thomas)		
a Stone, of Henfield, and John Dunstall, of Cowfold	15	0
Being his hides before the Dekyr value and so that		
there be 3 ox hides in the Dekyr, or else, but	13	4

I do not know what the Dekyr is.

There are some notices of the payment of taxes in various years at page 29, and a memorandum of letting out a milch cow – evidently belonging to the Parish – on condition of her being in milk at Michaelmas, or after.

NOTE 5.

1471

Be it known by this bill, made the 7th day of February, in the 10th year of Edward the IVth, witnesseth that Emery Jenyns and Richard Lotty (of) Lottenhurst, collectors of our Sovereign Lord the King of the Rape of Bramber, and in the County of Sowssex hall, received of Walter Dunstall and of John Pekcombe, sub-collectors of the tything of Wyndham.

For 3 parts of a 15 th (subsidy)	3	7	0
---	---	---	---

In witness hereof we have put our seals the day above written.

Subsidies were capital levies enacted from time to time.

NOTE 6.

1474

A receipt for the Taxes.

Know all men by these presents that I, William Barber, appointed a Collector of our Lord the King in the County of Sussex, have this day received and hold the dues handed over by the Villata (of tithing) of Wyndham £4 9s 2d by virtue of measure (or law), being the 10th and 15th of our Lord the King passed at the last Parliament of Westminster, which said moneys thus received by me I

acknowledge myself to be a full discharge from that place, and I pronounce my signed mark on these presents to be a receipt therefore.

Dated this day of December in the 14th year of King Edward IV.

NOTE 7.

1485

A memorandum that Walter Dunstall paid the 20 of June to Master William Apsile (Apsley) 10d for green wax in the 2nd year of King Richard the III's reign.

NOTE 8.

Item

William Mathew, draper, received a milch cow the 6th day of June to the time she be (in) milk at Michaelmas, or after, and he to pay (therefor) a penny a week.

Ninth Article

NOTE No. 9

Medical Notes for the guidance of the Parish

The following rules found at page 27 are recommended, says Mr Otter, to the notice of all members of "Sanitary Commissions", and the perilous days for blood-letting will meet with the respect they deserve.

With these and two medical receipts for lockjaw and the plague, these extracts must conclude.

For January

In the month of Genever it is good to drink a draft of whey when fasting, and seven parlys = parlous = dangerous = critical days to let blood, that is to say on the 1st, 4th, 5th, 10th, 25th, 19th, and 25th (of this month).

For February

In the month of Genever (evidently written in mistake for February) eat no worts (or decoctions of broth) made of mallows, for then they be parlous, ie

dangerous. But let blood at the veins off the thumb. The dangerous days be 2nd, 4th, 24th and 26th. In these months use hot meats.

For March

In the month of Marge, eat figs and raisins and other sweet meats and drink sweet drinks – bathe not these months (!) but make las (?lasses) let blood on their right arms. On the 27th day, or the last day for the Axes (Axes are ague fits), and it is said that there be four dangerous days, (viz) the 10th, 23rd, 25th, and 26th of this month.

For April

In the month of Averel let blood be let on the left arm the 10th or 11th day, and thou shalt not lose thy sight for that reason – also let blood be let for three days, and thou shalt not suffer much headache that year – eat fresh meat flesh and use hot meats – the two parlous (dangerous) days are the 20th and 25th of this month.

May

In the month of May rise up rathe (ie “early,” from the Saxon rath – see Milton in *Lycidas* 142, “Bring the rathe primrose that forsaken dies”; so also Chaucer, “What aileth you so rathe for to arise?”) – and dine and drink and use hot meats. Eat not feet of any beast – be let blood on what arm you like on the 4th or 5th day or on the last day – the five parlous or dangerous days are the 1st day, 3rd, 6th, 25th, or 26th day.

June

In the month of Juing drink every day fasting, a drink of water fasting early and afterwards ale or mead – eat a little, not often – thou might let blood if you like, but there be (as usual) four parlous days (to beware of), viz, the 10th, 15th, 24th and 29th.

July

In the month of Julis abstain from ye ffro . . . (undecipherable), for then the brain gathereth worms together, also let not yourself be bled in this month – eight parlous days there be, 1st, 7th, 15th, 13th, 12th, 25th, and 20th (I do not know why they are placed in the wrong order, and are 7 not 8?)

August

In the month of Ajouse, mind you do not eat worts of mallows, neither of cawlys = cabbages, and make not les thy blode (?) – parlous days, viz, 1st, 10th, 15th, 24th, 29th, and 30th.

September

In the month of September eat ripe fruit and be blooded if you like the 17th day – it is good for the dropsy and the falling sore – five parlous (days) there be, the 3rd, 7th, 14th, 25th and 29th.

October

In the month of October it is good to drink must or new wine and if you feel you need it, be bled – three parlous days there be, the 3rd, 18th, 22nd (when it is advisable) to let blood.

November

In the middle of November do not bathe and be not stinted, the then thy blood is gathered – for then it is good to make lasse (reduce) the blood in they veins, for then (at this time) the humours be full greatly multiplied. There be five dangerous days, 1st, 2nd, 5th, 11th, and 28th.

December

In the month of December use hot meats and do not eat worts, but gruel. There be five parlous days, 6th, 8th, 13th, 22nd, and 23rd.

Note by Otter

One is reminded, after reading these obsolete cautions, of Touchstone's warning to Corin (*As you like it*, III.2) – "thou art in a parlous state, shepherd"; but in the old times we learn from Jecelin de Brakelong (flourished about 1200 – see *Dictionary of Natural Biography* if you want to know anything about him) that the seasons for blood-letting occasioned some pleasant gossiping assemblies, at one of which he reports having been tempted to speak out too candidly of his superior, who never forgave him.

There are some very curious rules as to the discipline enjoined on the Monks for three days following the blood-letting, in the Bury MS, published by the Bury & West Suffolk Archaeological Institute.

NOTE No. 10

Remedy for Lockjaw

At p14 of the MS is a remedy for preking (cutting) of senues = sinews. There be certain “off” places on a man that if he be cut in a sinew (or vein), if it does not heal within eight days he shall be dead.

There will come cramp from the place into the neck, and draw his Chavelys (ie jaws) together so that he shall not open his mouth, and that men call the spasm.

If, therefore, men be cut in a sinew, take good oil of rosemary and rub it as warm as he may suffer, ie, as hot as he can stand it, and *put the powder* (erased in MS), power = pour hot into the place where he has been cut, and put wool round it and bind it and change it and use this medicine (or these remedies) till hit be whole (the wound be healed), and use no other, for this is kynde (or good) for sinews and no other.

NOTE No. 11

Remedy for the Plague

For the pestilence to make a drink, take Verdevoy^a – Maltfelon^b – Mogworte^c – Solage^d – Scabyos^e – Avense^f – make these Echelyke myche, wash them and stamp them and temper them with stale ale, and get the sick patient to drink six spoonsful at once, and if he take it in time it shall destroy the corruption and save the man or the woman.

Note

(a) Verderoy, or fethenjoy, as it is still called in Sussex, is the feverfew, or fetherfew. In *Gerard's Herbal*, pyrethrum – parthemium. The herb is reckoned of great value by the shepherd in the play of the “Shepherds” published among the Chester plays by the Shakespeare Society, P 210:-

“Here be more erbs I tell it you,
I shall reckon them on a rooe,
Fynter fanter and *fetter foe*
And also penye writhe.”

(b) Maltfelon, or “Materfilon,” otherwise matrefillon, as it appears in *Lovell’s Panbotanologia*, p231, is the black knap-weed (*Jacea nigra*, *Centaurea nigra*). A decoction of its heads still figures as a tonic in the modern *Pharmacopaeia*. It is also called bollewed (ball weed).

(c) Mogworte, or mugwort, is wormwood (*Artemisia vulgaris*), also still found in the *Pharmacopaeia*, as a tonic.

(d) Solage is difficult to identify with certainty. It may stand for smallage or wild celery (*Apium graveolens*), an antiscorbutic. In *Gerards Herbal*, “Selliege” is spikenard (*Nardus celtica*). It may possibly be the sundew (*Ros solis-drosera*) which was used for the plague, according to *Lovell’s Panbotanologiai*, or the solidage, now *Symphytum officinale*, the comfrey, formerly in high repute according to *Culpeper’s Physitiar*, p73, and *Lovell’s Panbotanologia*, p116, or the savin, slago used by the Druids.

(e) Scabyos is the well-known Devil’s bit (*Scabiosa succisa*), a bitter stringent.

(f) Avense is the herb Bennett, or Avens-Geum urbanum, herbe avancie, sanamunda, “Prompt Parvul.” The root is still used in medicine.

Tenth Article

I congratulate the Sussex Archaeological Society on their new publication, “Sussex Notes and Queries,” and advise everyone to subscribe who is interested in the story of Sussex. I have the permission of the learned Editors and Miss Holgate, or Ardingly, to reprint the following note. It refers to note No 1 in the Churchwardens’ book to which I Referred in the February number, and throws an interesting light on the subject worth recording here: -

The Lady of Slaugham (about 1740)

It is natural to suppose that the reeve is here recording work done for the Lady of Slaughem, who at that time would be Alianora, grand-daughter and heiress of Sir Richard Poynings (d. 1430). She married Sir Henry Percy who afterwards (1455) became 3rd Earl of Northumberland and was killed at the battle of Towton 1461. Alianora died in 1482, and if I am correct in assuming that she held Slaugham as part of her widow’s dower, the above entry would fall within 1461 and 1482 (S.A.C. xv. 16 and lxii.2).

Rivers Farm, in Ardingly, lies on the supposed track of a Roman Road, and close to its crossing of the River Ouse, which doubtless explains the name of the farm.

The following points therefore arise: -

- (i) Is there any evidence of the Poynings family holding land in Ardingly under the holders of Ditchling Manor? Or
- (ii) Or of a transfer of land in Ardingly between them?
- (iii) Was “my lady” referred to Elizabeth, wife of Edward Nevill, 1st Baron Bergavenny, who was possessed of Ditchling manor at the time of her death 1447? (S.A.C. lvi, 59). The practical reasons against (3) are strong but one must explore every avenue, however unlikely.

Eleventh Article

The Villagers in 1653

Here is rather a useful list shewing who were the ratepayers of the village in 1653. It was a very general custom in those days, and much later, for the church to circulate what were called “Briefs” round to the various Churches in the whole country. The Clergyman would read out the brief or application from the pulpit, announcing that it had the approval of the Bishop or Archbishop, and then proceed to make a collection either then and there in the Church or from house to house.

There appears to have been a very grievous fire in the town of Marlborough, in the County of Wilts, at this time – hence the present valuable little list of inhabitants being preserved. This list is taken from the Account Book, and it appears on page 244 of Vol. 22 of the Sussex Record Society, edited by the late Mr Percy Godman. It is a pity that the names of the various houses and farms are not attached to all of the 42 heads of families.

1653, Sept. 6th. A note of the voluntary and free contribution which each inhabitant in Cowfold gave towards ye Releef of Marleborrough, in the County of Wilts, which was (for ye most part) burned down to the ground by a sad accident of fire: -

	s.	d.
William ffreeman, Esq	5	0
Mr Vintner	5	0
Mr London	2	0
John Bull	1	0
Abraham Cooper		6
Thomas Easton		6
Ralph Agate	2	6
Henry Lintot	1	0
John Michel	2	0
Edward Steel	1	6
Widow Vincent	1	0
Edward West		6
Thomas Whiting	1	6
Joseph Cripps		6
Richard Gratwick of Eastlands	1	6
Widow Hooker		6
Peter Martin		4
Tho. Dunstall of Brownings	1	0
Willm. Gratwick of Godshill		4
Tho. Parson of Trenchmore		6
Mr Roberts	3	0
Mr Challoner	2	6
Thos. Parson of Okenden	3	4
Thomas Bartlet	1	0
John Chatfield	1	0
William (ffiest)?	0	8
William Gatton	1	0
Thos. Moore		3
Robt. Mower		6
James Techinor		4
Robt. Thorneden	1	0
Tho. Ward	1	6
William Willet		4
Thomas Dunstall of East Ridge	1	0
Thomas Gratwick of Bullsbridge		6
John Leigh		6
James Crips	0	10

John fford	1	0
Richard Parsons of Capons	1	8
Gathered of the servants and other		
Inhabitants that are not charged to ye Poor Book	11	8
Sum	03' 01s 07d	

Ita testamur Tho. Ward)
 Abraham Cooper, his mark) Churchwardens
 G. Vintner, Rector ibidm)

Twelfth Article

"OAKENDEAN"



As time goes on I want to add notes of the various houses in the Parish and some account of those who lived in them. I will commence with "Oakendean," the country residence of my old friend Mr. George Speer Brown, to whose generosity the readers of this magazine are indebted for these notes, as he pays the printer's bill.

Mr Brown has lived for many years at Oakendean. He comes from my own Borough of Hammersmith. His father was a greatly respected inhabitant of that town, having been the last representative of the borough on the old Metropolitan Board of Works, which was succeeded in the government of London by the London County Council in 1888.

Mr. Brown's maternal grandfather was a Mr. Richard Speer who lived in Bradmore, Hammersmith, and is mentioned in Faulkner's History of Hammersmith which was published in 1839. He is stated to be enjoying good health at that date at the age of 78. "He still lives in the same house in which he was born, and sleeps in the same room in which is drew his first breath." It goes on to say that Mr. Speer's father was born on the 4th June, 1738, the birthday of his late majesty George the Third, and nearly at the same hour. He was also married on the same day (8th September, 1760), and died nearly at the same hour as the King, i.e. about 9 o'clock, aged 82.

"This family have been resident inhabitants of the house ever since the reign of Queen Elizabeth. Richard Speer was in possession of lands near Bradmore in the reign of James the First, as appears by a deed appertaining to Pallingswick Manor".

Having said something of the present occupant let me now record some former owners whose names appear in the Register.

ADMIRAL VERNON

One day when I was prowling about the grounds of Oakendean I found, half buried in a rockwork, an odd looking stone. I dug it up, cleaned off the mould, and discovered a carved bass relief of a little figure of a Naval officer in 18th century costume in the act of firing off a cannon: underneath was the inscription "Admiral Vernon." I cannot tell whether it represented Admiral Edward Vernon (1684-1757) or Admiral Sir Edward Vernon (1663-1732), who belonged to a widely different branch of the same family. I cannot find that either had any connection with Sussex – except that the latter attracted some notice by making a couple of balloon ascents from Tottenham Court Road; descending the first time at Horsham, the second at Colchester.

The stone is evidently the key stone of an arch. Whence it comes is a mystery. The house is very old and there was probably a house on the site in Saxon days. It was once surrounded by a moat.

CRICKET

At the east side of the house is a meadow which was once a cricket ground – for Oakendean was a stronghold of cricket at the beginning of last century.

William Wood was the greatest of the Oakendean men. He was the best bowler in Sussex, the art having been acquired as he walked about his farm with his dog when he would bowl at whatever he saw and the dog would retrieve the ball. Borrer of Ditchling, Marchant of Hurst, Voice of Handcross and Vallance of Brighton, also belonged to the Oakendean Club. Borrer and Vallance played for Brighton against Marylebone at Lord's in 1792, and, when all the betting was against them, including gold rings and watches, won the match in the second innings by making respectively 60 and 68 not out. Another player in that match was Jutten, the fast bowler, who when things were going against him bowled at his man and so won by fear what he could not compass by skill. There are too many Juttens on village greens, says Mr. E V. Lucas, who wrote the above note.

I recently made enquiries of Mr. E. V. Lucas and also spent an afternoon searching at the British Museum for some further particulars of the Oakendean XI, but failed to find anything.

Mr. F. S. Ashley Cooper, of Oak Cottage, Milford, Surrey, sent me the following notes which are worth recording: -

Played on Storrington Common, Monday, August 6, 1798

10 of Cowfold and Horsham (with a picked man from Steyning)

10 of Storrington (with a picked man from Brighton).

Won by Cowfold and Horsham.

“Excellent playing on both sides.”

Played “for 50 guineas.”

Authority – Sporting Magazine, 1798, Vol. XI., p. 178

Played on the Prince's Ground, Brighton, Aug. 20, 21, 1807

Cowfold and Twineham v. Sussex.

[Probably, says Mr Cooper, this was a Brighton side.]

Cowfold and Twineham won by 6 wickets.

The *Morning Post* stated that each side had 3 picked men.

The *Sporting Magazine* gave the total scores: -

54 and 67 v. 80 and 42 for 4 wickets.

The same publication described the game as between Sussex and "Twittenham", ignoring Cowfold. Perhaps the two villages combined to form a club.

Authorities – Sporting Magazine, August 1807, p. 249.

Morning Post, August 26, 1807.

To go back to Oakendean. I believe a house has stood on this spot since the Conquest and probably earlier. It was possibly fortified and surrounded by a moat. Later on I hope to give fuller particulars, but I want to put into print my present notes.

Thirteenth Article

The Cowfold Parish Registers naturally contain many references to the inhabitants of the house. I will mention some to show the various families who lived there at different times.

Some Entries in the Register relating to the families who lived at Oakendean.

BAPTISMS

Thomas a Gattes son of Thomas Agates the younger	1 Mar. 1587 p.9
Jhony da of Thomas Agate	10 Sept 1591 p.11
Anne da John Gratwick & Joanne his wife	May 1612 p.17
Richard son Thomas Parson	10 Feb. 1649 p.29
" " " "	30 Dec. 1652 p.30

Joanne Parson da of Thomas Parson & Tymothy his wife	born 25 th and bap. 31 May 1657 p.32
Eliz. da of John and Mary Lintot	10 Oct 1689 p.41
Mary da of John and Mary Lintot	3 Dec. 1694 p.42
Mary da of John and Mary Lintot	6 Jan. 1698 p.43
John son " Anne Lintott	12 Sept. 1721 p.48
Oakendean supplied panels and posts to Churchyard	p. 53 to 58

MARRIAGES

Thos son of Ralph Bull & Joane Parsons da of Thomas Parsons	8 July 1630 p.105
Thos Brownings of Stenning and Mary Parsons da of Thomas Parsons (senr)	7 Nov. 1639 p.107
John Lintott of Oakendean married by Licence dated 1688 Mary da of John Dennett of Blaxton in Woodmancote and sister of Anne the wife of John Bull IV of Homelands	

BURIALS

Thomas Gate the elder	15 Jan. 1587 p.169
John A Wood the elder	28 Apl. 1594 p.170
Goodwife (Joane) Gratwicke (sic) wife of John Gratwick	17 June 1618 p.177
Eliz. Gratwick wife of John Gratwick	11 May 1620 p.178
Richard son of Thos. Parsons	14 Nov. 1652 p.188
Widow Parson	12 Aug. 1653 p.188
Henry Lintott	26 Jan. 1681 p.197
Mary da of John Lintot	29 May 1696 p.201
John Lintot son of John Lintot	13 July 1702 p.202
Eliz. da of Mr. John and Mary Lintot	20 Aug 1707 p.203
Mary wife of John Lintot	3 Dec. 1719 p.206
Mrs Susanna Lintot wife of Mr John Lintot	15 Aug. 1765 p.206

CHURCHWARDENS

1643	Thomas Parson	p.237
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OVERSEERS

1625	Thomas Parsons	p.245
1664	Thomas Martin	p.246

WAYWARDENS

THE MONASTERY



Here is an interesting note from the Rev. G. P. Crawford, of Wimbledon, about the building of the Monastery.

“I venture to write confirming what you no doubt already know that the stone for building the Cowfold Monastery was quarried at Slinfold, near Horsham (on a farm known as Theale, then in the occupation of a Mr. Robert Mills). I was curate-in-charge of Slinfold from 1877 to 1883 and I remember corresponding with the monks of Cowfold on the subject and seeing the stone constantly leaving the quarry for Cowfold. When the quarrying was finished there was discussion on the subject of compensation for the heavy carting of the local roads.”

The Vicar has received the following interesting letter from Mr. J. A. Ankerson²;

² We have learnt from a member of the Ankerson family that this is James Sidney Ankerson, the youngest of Richard Ankerson's 11 children, who purchased the property in 1866. Richard was allegedly not a pleasant character and had several brushes with the law. James Ankerson inherited the property from his father and lived there until it was sold in 1949 to the Hornung family.

I notice a reference in this month's magazine Historical Notes to the fact that the stone for that beautiful building "the Monastery," was quarried at Slinfold. You will be interested to know that it was quarried at the High Hurst Quarries which, as you know, is only just over the boundary line from your own parish, and that my father had the pleasure of supplying the stone. I am writing to my eldest brother who may be able to give me more detailed particulars as to dates, as he often relates a very interesting story on the occasion of his collecting the first month's cheque from the Monks. Any particulars I can get I will send you, as they may be of interest. I believe through some misunderstanding that some stone towards the end of the contract was had from Slinfold. You will find, no doubt many in your parish who remember the Frenchmen quarrying there. I believe many of the stones in Cowfold Churchyard came from this quarry.

Fourteenth Article

BULL'S BRIDGE



Here is a pleasant picture of the little bridge which, almost unnoticed, carried the old highway over the brook on the south side of the village. From the name, it was probably built by my family in the remote past.

In the seventeenth century there was a house called "Bulls Bridge" here, but I have not yet ascertained whether it is the little cottage called "Little Church Farm" just below Noah's Ark or a farm which possibly stood on the site of Cowfold Lodge.

Referring to the register, we find that a Thomas Gratwick occupied Bulls Bridge. He belonged to that branch of the family who resided at Godshill, Cowfold, for certainly the whole of the seventeenth century. He was the son of Joseph G. of Godshill, who was the brother of Benjamin G., who married Anne, daughter of John Bull of the Homelands branch of the Bulls.

Thomas Gratwick is described as of Godshill at his second marriage to the prettily-named Benedicta Browning, of Brownings, in 1642. He is described as of Bulls Bridge in the following entries in the Register: -

His son Thomas Gratwick baptized 15th December, 1652 p.30

His son Joseph baptized 22nd August, 1658 p. 32

His wife Benedicta was buried 26th November, 1661 p.191.

He himself was buried 2nd May, 1668 p.193.

His address was Bulls Bridge when he gave 6d. to the Marlborough Fire Fund on the 6th September, 1653 p.244.

On 9th October, 1682, in a list of the parishioners responsible for portions of the church palings or panels – according to the acreage of their farms – we find Thomas Vincent was responsible for 10 feet for Bull's Bridge, according to note 8 on p.54. He is for some reason bracketed with George Dumbrill for Baldings, who had to put up and maintain 14 feet.

BULL FAMILY

To go a little farther back, Edward Bull of "Bull's," now the Brook Farm, was buried at Cowfold on 28th November, 1577 (see p.167).

His son Ralph, baptized at Cowfold 11th June, 1570 (p.4) married Elizabeth Marten, daughter of the impecunious Peter Marten of "Dragons" on the 8th June, 1600. He was buried at Cowfold on 4th September, 1641 (p.186), and left a Will proved at Lewes on 24th September, 1640. His customary heir was Thomas Bull of Kings in Cowfold. He was a yeoman who owned and occupied Bulls Bridge, Kings, and land at Henfield called Clarkes and Hazelcroft. He married Joane, the daughter of Thomas Parsons of Oakendean, on the 8th July 1630. He took his bride to Kings, and in the following year had to build a nursery for his eldest son Ralph, who was baptized 12th June, 1631 (p.24); a further proof of this is to be found in the fact that he carved the date 1631 over the fireplace in the nursery to record the building and, or, the baby, and the date is there to this day.

Thomas Bull's will was proved in 1653-4, and he mentions the fact that he leaves his customary lands at Bulls Bridge to his son Thomas – with whom I will deal later.

THE BELL ROPES

I spent a delightful week-end in July at Oakendean and picked up various items of interest regarding the parish. I am glad to find my articles attract so much attention. It encourages me to continue. I heard the following comment.

At the end of the fifth chapter I referred to the large number of pieces of bell-rope purchased in the Churchwardens' Account Book of the 15th century. I eventually suggested it might be camouflage for beer, but another explanation emerges.

An old inhabitant says that the bell-ringers would naturally desire to see when the Vicar came up the Churchyard, and for this purpose they would lean forward whilst pulling the ropes. This caused the ropes to rub against the stone and cut them through more quickly than would otherwise be the case. The old stone above shows the incision in the stone made during the course of the centuries.

This may be the explanation of the frequent replacement of the ropes.

Fifteenth Article

CHURCHYARD PANNELS/MARKERS

In the second volume of the Church Registers is a copy of a list which is called "a particular of ye Church Pannells (i.e., round the Churchyard) according to ye present owners being extracted out of ye old books, Oct. 9, 1682."

As it gives the names of all the principal inhabitants at that date, and the house and farms in which they lived, I feel it ought to form part of these notes.

In the next number I propose giving particulars of the new posts which were erected in 1913. The names of the donors are neatly and deeply cut in block letters on the posts, but I am afraid most of them are covered with ivy and therefore cannot be seen. I venture to hope that one day the Churchwardens or the Parish Council will see their way to clear away the ivy just round the names so that they can be seen by those interested.

1	The vicarage pannell is made with stone and is 15 foot and so to go round Eastward	15
2	John Ward Badseale	8
	Badseale	6
3	Nicholas West for Druets	14
	Mr. Jno. Roberts for <i>Denwood</i>	12
4	South stone against Edward Ellie's house all ye house except two feet. The next was formerly the Parish Gate. Captain Covert for Wordingfold and all ye rest against Mr Lintot's house	3
5	Mr. Jno. Roberts for Welches	14
	Mr. Gratwicke for <i>Frithland</i>	16
6	Sr. Jno. Fagge for Southaines <i>alias</i> Hill Farm	13
7	Mr. Gratwicke for North fort nolle	16
	Mr Michell of Rudgweeke for South fort nolle	14
8	George Dunstall for Baldings	14
	Thos. Vincent for Bulls bridge	10
9	Mr. Roberts for Woodland	14
10	Thos. Steele for Burchencarch	15
11	Jno. Bull for <i>Homeland</i>	12
	Mr. Roberts for Fraphaw (unidentified) ? Graffields	6
	Thos. Ward for Naldrets	8
12	Mr. Jno. Roberts for Huckland	8
13	Edward Faulkner for Grubbs	8
	Mr. Ralph Mills for <i>Eastridge</i>	13
14	Mr. Jno. Roberts for Goudgers and Woodhouse	16
	Jno. Michell for <i>Bulls</i>	14
	Sr. Jno. Fagge for <i>Grateweeke</i>	16
	Mr. Thos. Lintott for <i>Wallhurst</i>	18
15	Mr. Stemp for Wardsland	14
16	Jno. Chatfield for <i>Massets</i>	15
	Mr. Bysh for <i>Westridge</i>	14
17	Mr. Roberts for Smithland	8
18	Mr. Chatfield for Northaines	11
	Captain Covert for Kingsfield	10
19	Thos. Parson for Patchgate	12
	Edward Steele for <i>Alfreys</i>	15
20	Mr. Jno. Gratewicke of Shermanbury for ye old Parkland	24
	Thos. Vincent for <i>Eastland</i>	14
	Thos. Vincent for <i>Little Jervais</i>	14
21	Edward Steele for ye Oakfield	8
	Okenden Martin for <i>Dragons</i>	14
	Mr. Gratewicke for <i>Singers</i>	13
	Jno. Michell for <i>North Okendene</i>	16
22	Sir Jno. Fagge for Bonners Mead	16
23	Captain Covert for Cants	6
24	Mr. Thos. Lintot for Forfields	12
25	Mr. Jno. Gratwicke of Shermanbury for Fowles <i>alias</i> <i>Lidford</i>	15
26	Mr. Blount of Linfield for Craftmans	15
	Jno. Michell for Bridges (unidentified)	9
27	Jno. Awood for <i>Northstone</i>	7
28	Jno. Ward for ye Courtfields	8

	Edward Steele for ye <i>Aglands</i>	11
29	Jno. Ward for Picknoll	16
	William Gratewicke for <i>Godshill</i>	11
	Jno. Lintott for <i>South Okendene</i>	15
	Mr. Russell for <i>Kings</i>	17
	Jno. Gratewicke for <i>Mockford</i>	13
	Widdow Cripps for Soyle	16
	Jno. Whitebread for Trenchmore	13
30	Thos. Cripps for Grovehouse	14
	Mr. Michell for <i>Willcocks</i>	13
	William Bartlett for <i>Brownings</i>	14
	Mr. Jno. Gratewicke for <i>Potters</i>	15
	Mr. Jno. Gratewicke for <i>Jervais</i>	15
	Mr. Stemp for Arnolds <i>alias Capons</i>	12
31	William Bartlett for Wisons Garden	3
32	Captain Covert for Akingfield	5
33	Jno. Bartlett for <i>Northfields</i>	7
34	William Bartlett for Bullock Land	12
	Jno. Forde for <i>Stone House</i> and Land	14
	Jno. Lintott of Okendene for <i>East Singers</i>	16
35	Mr. Blount of Linfield for Hardwends	14

*All names of places printed in italics are still in use.

The following notes were made by Mr. Percy Godman in 1915 locating the names on the panels in the above list.

- 1 Now forms back wall of Goacher's premises, and faces the Churchyard.
- 2 Probably Batshill in Tithe list of 1839, then a part of Ward's land, now fields at northeast corner of the parish on west side of Burnt House Lane.
- 3 Druets, now Drewitts.
- 4 House facing south at north-east corner of churchyard.
- 5 Now Long House
- 6 Now Hill Farm
- 7 Now Frithknowle
- 8 Now Baldwins
- 9 Adjoining Goodyers
- 10 Now Birch and Ash Fields (Tithe list, 1842), part of Frithknowle, mentioned in Shermanbury Court Rolls, 1347, as Bushenerst, in the charter of Hugh de Boney to William Fifhyde, rent for 7 years 1 rose payable to St, John's, after 7 years 100 s of silver, with house boot and hay boot and pasture for 16 oxen and 2 heifers yearly, from Hokeday to the Gule (1ST) of August, during life time of Wm. Fifhyde, called 100 acres of wood and land. In 1659 called Burchenarsh.

NOTE: - House boot or bote, allowance of timber from the lord's wood to repair tenant's house. Hay boot or bote, allowance of thorns to repair hedges. (Hay or hail, a hedge). Hokeday, 2nd Tuesday after Easter-Gule, i.e., Easter-Day.

- 11 Later divided into 3 holdings
- 12 Now Hookland.
- 13 Homestead destroyed later by C. B. Godman, now embodied in Woldringfold Park.

- 14 Now Goodyers.
- 15 Now part of the land where Clock House (built 1914 by J. Rolls Hoare Esq.) stands on the western side of the parish.
- 16 House at extreme north-east corner of Churchyard and land adjoining.
- 17 South-east of Wallhurst, next to Smith's cross.
- 18 Part of Hill House Estate.
- 19 Now Park Gate, part of Woldringfold, adjoining road from Cowfold to Horsham.
- 20 Now Park Farm, a part of the old enclosed Shermanbury Park.
- 21 Oakfield, east of Cowfold village on the Bolney Road.
- 22 Now incorporated in Jervis's farm.
- 23 Now incorporated in Woldringfold Estate.
- 24 Now Fourcrofts, four fields at south end of Jervis's Farm.
- 15 Now Lidford
- 16 Now Gratemans.
- 27 Now a cottage on land in Stonehouse Lane.
- 28 Part of the land now owned by J.R. Hoare, Esq
- 29 Now part of Parkminster.
- 30 House pulled down, part of Parkminster.
- 31 House pulled down, part of Brownings.
- 32 House pulled down, part of Woldringfold.
- 33 House pulled down, part of Woldringfold.
- 34 House pulled down, part of Brownings, adjoining Woldringfold Estate.
- 35 Brookland, east of Gratwick.

Sixteenth Article

As promised, I now complete the references to the Churchyard by giving particulars of the Panels round the Churchyard which were erected in 1913, with the names cut on the posts. They are stout oak posts, but, as I said last month, the names are obliterated by ivy, which I think is a pity. Entering the Churchyard north-west by the causeway, and going along southward to the west end of the Church, they run as follows: -

Cratemans.	Oakendean.
House.	Lands.
Fields.	Capons.
Jarvis.	Potters.
Bownings.	Willcocks.
Grovelands.	Swains (belonging to Sir Aleyn Boxall).

On south side going east from south-west corner: -

Kings (once the property of Ralph Bull).	Oakdean.
Godshill.	Picknolle (now Parkminster).
Eastlands.	Chatfield.

N. Stone.
Cratemans.
Wallhurst.
Hill Farm.
Singers (belonging to Sir Aleyn
Boxall).
Oakfield.

Brook (late Michell's, alias Bull's).
Lidford.
Woldringfold.
Coopers.
Dragons (belonged to Peter
Martin).

The wall at the back of the houses and premises which face the street forms the fence on the east side of the churchyard.

North side from gate: -

Welches.
Frithlands.
Denwood

Drewitts.
Allfreys.
Aglands.

On the remainder of the north side, and extending to the north-west corner, stands a row of houses, amongst which is the old parish work-house, which ceased to exist as such on the passing of the Poor Law in 1834. This is now used as a residence. The Churchyard runs up to the walls of the houses, and a flagstone causeway goes round the north and east sides.

Seventeenth Article

WILLIAM BORRER: *The Bird Lover*

William Borrer, the ornithologist and the author of "The Birds of Sussex" lived at Brook Hill on the north of Cowfold, and it was there he made many of his interesting observations.



On Henfield Common Mr. Borrer once saw 14 Golden Orioles on a thorn bush Mr. Lucas says: "Adventures are to the adventurous – Birds to the ornithologist." Most of us have never even succeeded in seeing one Oriole. I know, of course, that the Oriole is a second cousin once removed to the crow, and that it is bright yellow and black, but I confess I could not be sure it was an Oriole if I saw one.

WILLIAM BORRER: *The Botanist*

Borrer was the nephew of William Borrer, the botanist (1781-1862), who was born in Henfield. His biography has really nothing to do with Cowfold, but I cannot refrain from saying that he collected 6,660 species of hardy exotic plants in Britain. He published very little, but the following species were named after him: *Rubus Borreri* - *Poa Borreri* - *Parmelia Borreri* - *Hypnum Borrerianum* - *Callethanolim Borreri*. His rich and critical herbarium of British plants are treasured at Kew.

KINGS BARN



KINGS BARN.

Herewith I give you a picture of Kings Barn. It has been rumoured that this was once part of a royal shooting box in mediaeval times, but I can find no trace of it. It is much more probable that it was once called King's in the possessive case and occupied by the King family. The Kings were a very old Cowfold family, and the farm has been known as Kings for over 300 years. For instance, William Blaker, the son of George King "of Kings" was buried in the Churchyard on 14th September 1610. Joan Parsons, the daughter of Thomas Parsons of Oakendean, who married Thomas Bull "of Kings" on 8th July, 1630, was described as the wife of Thomas Bull "of Kings", where she was buried on 6th April, 1641. From the Churchyard Panel List of 1682 (which I have already given), Mr. Russell was described as occupying "Kings", and in 1913 it was called simply "Kings". The

present owner and occupier (my friend, Mr. H. Goulburn) is the grandson of Henry Goulburn (1784-1856), the statesman. He was the son of Munbee Goulburn of Portland Place, London, and Susannah, eldest daughter of William Chetwynd, 4th Viscount Chetwynd. He unsuccessfully contested Horsham in the General Election of 1807 as a Tory, but was seated upon petition in 1808. He became Under-Secretary for the Home Department under Spencer Perceval, the murdered Prime Minister. He had a long and distinguished career in the House of Commons. He was a successful Chancellor of the Exchequer, and “both as a man and a politician was much respected by all parties.”

He was an intimate friend of Peel for over 40 years. When a public funeral for Peel was proposed by Lord John Russell it became Goulburn’s duty, as an executor, to respectfully decline the honour on behalf of the family. Goulburn married in 1811 the Hon. Jane Montague, third daughter of Matthew, 4th Earl of Rokeby.

One other note before I close. Whilst looking in my library for something else, I came across an old-fashioned album containing a delightful little collection of water colours, crayons and etchings painted and drawn by a Mr. William Newbery.

On the flyleaf was written: -

“Wm Crotch – bequeathed to him by his dear friend the late Wm. Newbery, by whom these are drawn. Nov., 1838.”

I had forgotten the existence of the book. It came to me from my old friend the late Frederick Lawrance, M.R.C.S. of Hammersmith. His sister, I remember, married a clergyman named Crotch – one of the musical family of that name. The book contained views of many of the places Newbery visited and was acquainted with, a great many being of Sussex and one of Cowfold.

I have tried to find out who William Newbery the artist was. He was evidently a friend of one John Constable, because a great many of the sketches have written beneath them appreciative commentaries on Newbery’s work, and some are criticised by him.

I have decided that Newbery was one of that wonderful family of publishers who flourished for some centuries on Ludgate Hill, and produced so many famous books, and were friends of several distinguished men of letters.

On looking in the D.N.B. I find that Francis Newbery (1743-1818) had many of his original compositions set to music by Dr. Crotch (1775-1847) and others.

Again, Francis Newbery purchased in 1791 from the executors of George Augustus Elliott (the hero of Gibraltar) Heathfield in Sussex. There is a delightful little sketch of the pulpit of Maisemore, near Gloucester, and a note on it "the pulpit of Richard Raikes."

On the Cowfold sketch is a note that he, i.e., William Newbery, died here in November, 1838. Now, the Rev. Richard Constable was a Prebend of Chichester and Vicar of Cowfold for 40 years. I believe William Newbery even lived in Cowfold, or stayed for a long time at the old Vicarage, and I suspect from its position that the sketch of Cowfold is from the Vicarage garden. Can any old inhabitant tell me anything about him? Of course, the Church records will tell us all about Richard Constable. I see that he was Vicar from about 1801 to 1839.