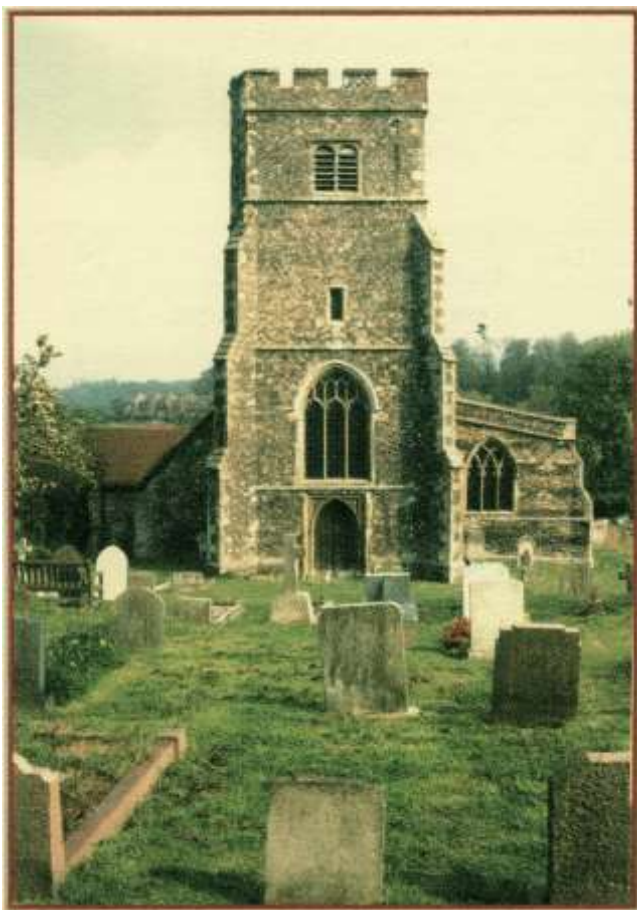


# History of Shorne Church

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# **THE CHURCH OF St. PETER AND St. PAUL, SHORNE, KENT**

## **INTRODUCTION**

The origin of the church at Shorne is obscure. There is no record of its dedication, and the earliest mention of a church at Shorne is in the Textus Roffensis, where a list of churches paying a chrim fee (tax on holy oil) to the diocese includes a church at Shorne. The list is generally believed to be of 11th century, perhaps pre-conquest date.

In 1133 Henry I granted the church of Shorne, with the tithes of corn and lambs, and with the chapel of Cobham appendant, to the monastery of St. Saviour of Bermondsey, and for the next century there were differences between the Bishop of Rochester and the Monastery about the living, until in 1270 it was settled that the living should be a perpetual vicarage, the vicar taking the lesser tithes, whilst the monastery continued as rector with the great tithes.

Such are the earliest written records of the church, and later records say little about how the building became the church we know. However, examination of its fabric with its various styles enables us to trace something of the history of the present building.

## **GENERAL DESCRIPTION**

The church today consists of a nave with north and south aisles, a chancel with north and south chancels and a tower at the western end of the nave.

Viewing the exterior, perhaps the most unusual feature is the long sweep of tiled roof on the north side which covers in one unbroken line the nave and north aisle. The walls of the building are mainly flint and ragstone, but the wall of the north aisle is of roughly laid stone only, whilst the wall of the south aisle is banded flint and ragstone, in a style which is fairly common in North Kent. St. Mary's Higham and St. Helen's Cliffe, are two nearby examples of this form of wall ornamentation. In the general rubble of the walls are several large pieces of tufa, which is not in any sense a local stone, and must have come from the robbing of some more ancient, perhaps Roman, building nearby.

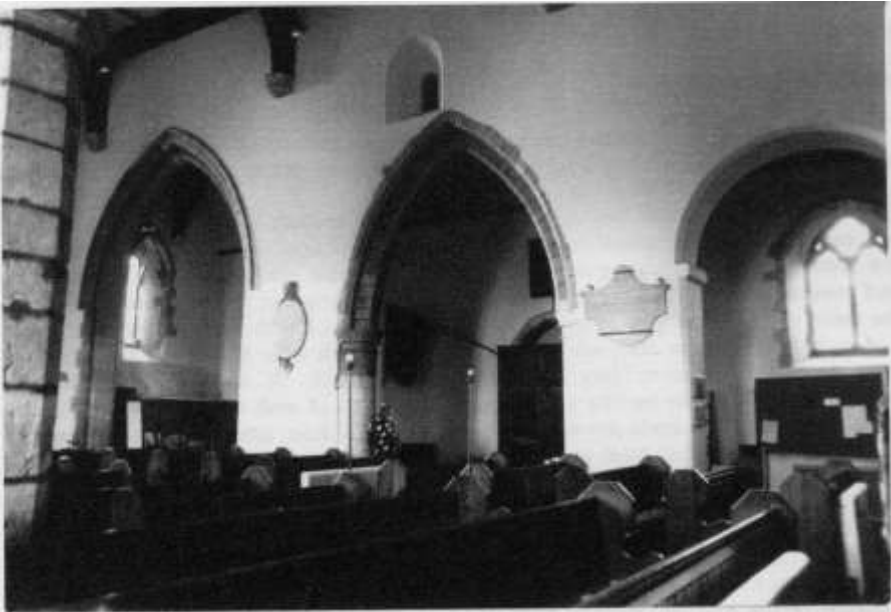
On entering the church through the large 16th century porch, the first impression the visitor has is the relative narrowness of the north aisle, in comparison with the spaciousness of the nave with its three bays into the south aisle, and the style and lightness of the chancel with its side chapels, whilst the soaring 15th century arch between the nave and the tower forms a fine contrast to the relatively dark and cramped space surrounding the church entrance. Let us now examine the structure in more detail and trace its history as recorded in its stones.

## HISTORICAL SURVEY

### THE SAXON CHURCH

When the monks of Bermondsey came to take possession of the King's gift, it seems they found a small stone church comprising a nave with high double splayed clerestory windows, a small chancel and a small chapel or porticus on the north side of the nave. One of the clerestory windows still survives high in the north wall of the nave, as does the round headed Saxon style arch which led from the nave to the porticus. Both these features are now plastered over in a manner which conceals their workmanship, but are sufficient to suggest that the north wall of the present nave is part of the original Saxon structure. The Saxon porticus has been demolished by later alterations but its foundations lie beneath the floor of the north aisle to the left of the entrance and are indicated by fines cut into the plaster of the north wall of the aisle and by cuts on the tiles of the floor. The Saxon chancel was probably only the length of that section of the north wall of the chancel which, unlike the rest of the chancel, is a relatively primitive arch cut into a solid wall.

We will now endeavour to trace the development of the present church from these Saxon beginnings.



North wall of the Nave, showing Saxon clerestory window and Arch with 12<sup>th</sup> century arch through wall. Note 12<sup>th</sup> century lancet window in west wall of north aisle

## **12th and 13th CENTURIES**

Not long after the monastery received the church, the north aisle was built and the chancel enlarged.

### **The North Aisle**

At the western end of the aisle is a lancet window of 12th century style, part of its internal stonework being clunch or hard chalk. Its style securely dates the western wall of the aisle, which is of rough flint and ragstone construction with the remains of a plaster covering, to the 12th century. The interior of the north aisle also has traces of this earlier period. The Saxon porticus to some extent controlled the narrow width of the aisle. its western wall was cut through to form an arch, supported by two half pillars, one of which still remains. Similar half pillars were used to support the archway opposite the main door in the north aisle, where the Saxon wall of the north side of the nave was pierced to form a bay opening the new north aisle into the older nave. The half pillars and capitals are of Early English style, the capitals of the pillars into the nave being of the somewhat primitive style sometimes called "Transitional".

In the north aisle against the nave wall to the left of the arch leading to the nave is a curiously carved bracket, probably 12th century, with a square hole cut into its upper surface, suggesting that it once held a sacred figure or symbol. In the eastern half pillar of the arch itself is a filled - in niche which was probably the site of a stoup for holy water.

The westernmost of the three arches in the north arcade between the nave and north aisle differs in style and construction from any other part of the church. The eastern half of the arch is built of clunch or hard chalk, similar to that of the lancet window in the west wall of the north aisle nearby. The style of this half arch appears to be Early English with a drip course over the arch, but without capitals. It is perhaps of later workmanship than the adjoining arch in this arcade. Originally this arch was probably all clunch. However, in the 18th century, or perhaps earlier, the western half of this arch was filled by a solid wall from the floor to the apex of the arch. This wall helped to support a gallery which, in the 18th century, blocked the tower arch, but whether the wall was constructed to support the gallery or existed before the gallery is not known. When the church was restored in 1875 this wall was pulled down and the western half of the arch rebuilt in Bath stone, which is quite distinct from the original clunch.

The manner in which each of the three arches of the nave's northern arcade are separated from each other by wide sections of wall, indicates that this arcade was formed in a piecemeal fashion by cutting through the original Saxon structure.

### **The Chancel**

Though the chancel was altered to its present style at about the end of the 13th century. There are several indications that it was originally enlarged to its present length at about the same time as the north aisle was built.

The external eastern wall of the chancel (so far as it remains after the later

enlargement of the east window) is of identical construction, with the same decaying plaster, as the western wall of the north aisle, which does not occur anywhere else in the external wall construction. As we have noted, the western wall of the north aisle is 12th century construction.

Internally there are also traces of 12th century style. The eastern wall of the chancel has an aumbry with traces of a hood moulding over it, incorporated in a stone string course which crosses the whole east wall. Both have been much damaged by later cutting back of the moulding and string course but such of the string course as remains suggests 12th century style. Likewise the lower courses of the chancel arch are of stone carved with dog-tooth ornamentation probably of the same period.

### **North Chancel**

Associated with these early alterations to the north aisle and chancel is the north chancel. It is of slightly different construction to the north aisle and the chancel east wall but appears to be of an early date. Its construction involved the piercing of the eastern wall of the Saxon porticus to form an arch similar to that cut through what we have assumed to be the north wall of the original Saxon chancel. Each arch has relatively primitive capitals of probably 12th century provenance.

The arch between the north chancel and the chancel itself has some stone work which today seems to serve no purpose, suggesting some differences from the present structure of the arch. Against the south wall of the north chancel is a half pillar of Early English style which has no opposite half pillar on the north wall of the north chancel. Again, in the north wall of the north chancel is what appears to be a filled in window space. All these suggest that the original north chancel has been considerably altered in the period before the 15th century parclose screen was erected in the arches between the two chancels.

It is interesting to speculate upon the people who were responsible for this early work. So far as the chancel is concerned there is little doubt that this was the work of the monastery. The chancel of a church was (and still is) the primary concern of the Rector of the parish, and the monastery was almost certainly responsible for the enlargement of the chancel very soon after they received the king's gift.

It is less easy to determine who was responsible for the construction of the north aisle and north chancel. By the end of the 12th century however, the manor of Shorne, until then royal demesne, had become part of the possessions of the de Nevill family who were lords of the manor of Shorne until the end of the 13th century. It seems not unlikely that they were concerned in the construction of the north aisle and north chancel which are on the side of the church nearest to their manor demense which then adjoined the north side of the churchyard.

### **The later chancel and south chancel.**

Up to this point the dating of the church has been a series of conjectures, based on the style of architecture. The later alterations to the chancel and the construction of the south chancel or Randall chapel are dated, not only by their style, but by tradition.

By the end of the 13th century another manor had become established in the parish, the manor of Randall (or Rundale or Roundale as it was sometimes called) which was part of the wide estates of the de Cobham family. In about 1287 Sir Henry de Cobham, "le uncle" as he was called, became lord of Randall Manor. A famous man in his day, he was made a Knight Banneret by King Edward I at the siege of Caerlaverock, and was later summoned to Parliament as a Lord of Parliament. He also held many other offices in the county. Randall Manor house was his principal seat, the site of the house being in Randall woods between Shorne and Thong.

It was not uncommon for a nobleman to have his own private chapel either at the manor house or in the local church and Sir Henry is generally accepted as the builder of the south chancel or Randall chapel as it has always been called. Probably at that time the south wall of the chancel was a solid wall pierced by one or two lancet windows, whilst the north wall was another solid wall pierced with an arch or arches to give access to the north chancel.

The building of the Randall chapel involved the complete remodelling of the whole eastern end of the chancel, and as it is known that the monastery was at that time in great financial difficulties, it is likely at the cost of the alterations to the chancel, as well as the cost of the Randall chapel was paid by Sir Henry. Whoever paid for the work however, the eastern end of the north and south walls of the chancel was replaced by the two fine Early English arcades of our present chancel, opening the chancel into the new Randall chapel and the older north chancel. We have surmised the north chancel may have been connected with Shorne Manor. At the end of the 13th century the manor of Shorne had passed from the de Nevill family to that of the de Northwoods of Sheppey, and it is possible that they, the new Lords of the manor, may have participated in the later work which embellished the north chancel. Sir Henry died in 1315 and thus the dating of this series of alterations can be confidently fixed as the end of the 13th or the beginning of the 14th century.

## **THE 14th AND 15th CENTURIES**

### **The South Aisle**

It seems likely that the building of the south aisle was begun soon after the completion of the Randall chapel. The erection of the Randall chapel had made the whole building unbalanced on its southern side and it is likely that by the 14th century a larger church was needed for a more populous village.

The arcade between the south aisle and the nave, and the surviving original window in the west wall of the aisle are in a rough "Decorated" style which can be attributed to the 14th century. Its construction involved cutting through the wall of the Randall chapel for an archway similar in style to the south arcade of the nave and the piercing or removal of the south wall of the nave and its replacement by the present southern arcade of the nave. After the fine masonry of the chancel arches, no doubt provided from Sir Henry de Cobham's wealth, the stone and workmanship of the south aisle arcade are markedly rougher and coarser, suggesting less wealthy donors. Perhaps it was a communal village effort.

When it was built, the south aisle had only two windows in its south wall, at the east and west ends of the wall, whilst in the centre was a south door. The door has been filled in long ago, though the external flint and ragstone banding of the outside wall is broken at this point indicating its former existence. The timbers of the roof of the aisle appear to be the original 14th century timbers.

### **The roof and north aisle**

At some time during the late 14th or early 15th century, the roof over the nave and the north aisle was rebuilt, the north wall of the north aisle being re-erected on a line about a foot inside that of the original wall, making the aisle narrower than before.

The need to re-roof the nave may well have arisen from movements in the structure caused by the demolition of the south wall of the nave when the south aisle was added, but the reason for the re-building of the north wall of the north aisle is obscure

The nave roof is heavily framed with four tie beams across the nave each



Kingposts in roof.

supporting a fine kingpost of considerable size, well made and finished with mouldings, all obviously intended to be exposed to view. On the other hand the roof rafters are rough and the underside of the tiles is left exposed. It is known that until the 18th century the roof was covered with wooden shingles, but neither shingles, nor tiles made the underside of the roof fit for exposure.

There is some indication on the tower wall that when the tower was built the roof was slightly higher than it is at present. A possible explanation is that the original roof was thatched. If this was so, it is likely that the underside of the thatch was plastered or heavily whitewashed (some examples of this treatment remain in one or two thatched churches in East Anglia) but when the thatched roof was replaced by shingles, the plaster was broken away and the underside of the shingles left exposed. The unsatisfactory appearance, together with the draughts arising from an unlined roof, probably explains the present ceiling which completely blocks the fine king posts from view.

The early origin of this ceiling is suggested by the small doorway which still gives access to the space above the ceiling. The stonework of the aperture is medieval in style, the door itself being almost certainly the original woodwork.

The new wall of the north aisle is apparently 15th century, its two windows (though heavily restored) being of that period. The westernmost has still the decayed carved heads of ecclesiastics at each end of the drip course. The wall itself is built entirely of rough stone, in contrast to the flint and rag stone construction of the rest of the church. With the reconstruction, the half pillar of the original arch into the Saxon porticus, and the arch itself, was removed, the southern half pillar being left with its top neatly finished off with ashlar masonry.

The present main doorway into the church in this north wall seems to be a reconstruction of an earlier doorway, the stonework showing signs of alteration to make it fit the new wall.

### **The Tower**

The tower was built in the 15th century. It has a fine 15th century arch into the nave and its west door and west window are typically of this period. In the clock room above the bell ringers is a fireplace, and although the outlet of the chimney cannot now be traced, another flue, starting at ground level has recently been discovered in the southwest buttress of the tower, suggesting another fireplace on the ground floor of the tower. When it was first constructed the tower had a small steeple covered with wooden shingles, which was removed in the 18th century.

### **The Porch**

Probably the last major addition to the church was the construction of the porch, which is 15th century or even early 16th century workmanship. It is certainly later than the north wall of the north aisle against which it is built, It is a large porch with stone benches on each side. It may be remarked that the cills of the windows appear to be Bethersden marble and may well have been taken from some other part of the church.



## Miscellaneous

Some minor alterations to the structure also took place during the years before the Reformation.

Probably during the 14th century the chancel arch was enlarged. A few of the lower courses with their dog tooth moulding were left but the whole of the upper part of the arch is obviously later than the dog tooth portion and resembles the workmanship of the 14th century arches of the south aisle.

The large eastern window of the chancel is clearly of 15th century style and must have been inserted in this period. It probably replaced narrower Early English lancet type windows.

In 1495 Thomas Catter gave a legacy for the building of an arch in the church, and the western arch of the southern arcade of the chancel seems to be the result of this legacy. It is clearly Perpendicular in style, similar in many respects to the tower arch. The arch probably replaced a section of wall similar to that which remains on the north side of the chancel, and we must be grateful to Thomas Catter for providing for the completion of the southern arcade of the chancel. One may wonder if the small head which ends the drip course of the neighbouring arch is that of Thomas Catter.

## FURNISHINGS AND MEMORIALS

Having completed our survey of the fabric of the pre-Reformation building, let us glance at the furnishings and memorials around the church before we proceed with its later history.

### The Font

The Font is an interesting octagonal 15th century piece of stonework, carved on seven sides with suitable Christian subjects. They are

- (1) A chalice with wafer. The "Real Presence" is manifested by a small human figure with radiated head.
- (2) The baptism of Christ. The Baptist is using a jug
- (3) St .Michael weighing souls. Compare this St. Michael with the stained glass St. Michael in the East window.
- (4) The sacred monogram I.H.S. on a shield with quatrefoil.
- (5) The Agnus Del
- (6) St. Peter in pontifical robes holding a spired church in his right hand and a great key in his left.
- (7) The resurrection.

There is a similar font in Southfleet church, but the carving differs, suggesting a

medieval pun, The Agnus Dei at Southfleet is a wooly animal, whilst the one at Shorne is quite smooth -- a "shorn" lamb.

The blank eighth side of the font indicates it once stood against a wall or pillar, and from a comment made by a vicar some two hundred years ago, it seems it once stood against the eastern pillar of the central arch of the southern arcade of the nave. A broken bolt hole in the stonework of the central arch above the spot suggests the position of a hook or support for the font cover of those days. This older siting of the font affords confirmation of the suggestion that there was a south door in the middle of the wall of the south aisle, and that the tower with its western door formed no part of the church when the font was first sited near what was then perhaps the main door of the church.

### **Screens**

The screen between the Randall chapel and the south aisle is an original 15th century screen. It is quite simple and shows signs of some alteration.

The parclose screens between the chancel and the north chancel are original 15th century workmanship, and no doubt once separated the chancel from the altar of St John the Baptist which is mentioned in old wills as being in the north chancel. These screens were discovered in their present position when a lath and plaster panelling which had filled the arcade on the north side of the chancel was removed. The present screen on the south side of the chancel is modern, designed to resemble as much as possible the screen on the north side, and was erected when the lath and plaster screen which filled this arcade was removed in the Victorian restoration. One can perhaps wonder if the lath and plaster on this side also concealed an ancient screen which was too badly decayed for preservation.

The main chancel screen is modern, erected between 1900 and 1902 in circumstances which will be related later. The existence of a 15th century painted screen is well attested by a number of legacies. In 1483 Agnes Oxenden gave money " To the making of the hye rood loft ". This was followed by other legacies. William Chambers in 1487 gave a legacy " To the edifying of the rood loft " whilst in 1491 and 1493 John Page and Alexander Evesley each gave legacies " For the paynting of the new rood loft ". The old screen had disappeared by the 18th century, but four panels belonging to it were found incorporated in the pulpit and pews which were demolished at the restoration of 1875, and have been built into the new screen on the right hand side of the chancel entrance.

### **Clock**

The clock was placed in the tower in 1864. It was installed by the maker, Mr G. Ive of Cornhill, London. The cost of £100/15/3d was raised by public subscription.

### **Bells**

Like the old rood screen the first information we have about the bells is from legacies of the late 15th century. John Page, as well as leaving money for the rood screen, also gave money "for a nu bell". A few years later Thomas Page gave money "To the bying of a great bell", which was supported the next year by another

legacy from John Hawkes. The "Great Bell" however seems to have been defective because in 1521 Richard Carslake gave yet another legacy "To the amending of the grete bell of Shorne".

These legacies all indicate that at the end of the 15th century the new tower lacked bells. It finally housed six bells, but all were taken down and re-cast in 1803, the re-cast bells being still in use.

## **MEMORIALS**

There are many memorials in the church of all descriptions. It is not possible to list all of them in this history, but some record villagers who figured in the history of the church and should be mentioned.

### **The Page Memorial**

The large Page memorial in the chancel was erected by Lady Eleanor Page in memory of her husband Sir William Page who died in 1625 and his father George Page. Sir William kneels in the bravery of half armour and trunk hose, whilst his father kneels opposite him in a lawyer's robes. Both are supported by their respective wives. From the lengthy Latin inscription it appears that George Page was a lawyer, and Sir William Page, after a youth spent in martial exploits (there are no details) later took up literary pursuits and was a justice and prominent in local affairs.

The Page family at that time had been associated with the village for over a hundred-and-fifty years. A Page was amongst those pardoned for taking part in the Jack Cade rebellion of 1450. In 1495 Thomas Page, in addition to his bequest for a bell, bequeathed to the parish the house then called Normans, but now The Old Vicarage, which was the home of vicars for over three hundred years.

The death of another George Page marks the quite sudden termination of the family's association with Shorne. Though he had six children, some of whom pre-deceased him, none of the survivors nor the many collaterals seem to have continued to make the village their home. The solution to their disappearance from the parish appeared when Colonel George Wilson Page of Maryland U.S.A. visited the parish church seeking his ancestors who emigrated to America in 1662.

### **The Maplesden Memorials**

Scattered over the floor of the north chancel and partially hidden by the organ are a number of memorials to this family with their arms "Sable a cross fermés fitches" (according to the Kentish historian Hasted) proudly displayed and their association with the church and village may be briefly mentioned.

The family was an old Kentish family and the Shorne branch seems to have begun when a Jarvis Maplesden at the beginning of the 17th century settled in the village as a farmer and tanner, with a farm and tanyard on Shorne Ridgeway known as Little Moor.

The founder died in 1645 and his sons Jarvis and George continued the tanning business. Jarvis the second (there were six Jarvis's -- or Gervase as they

sometimes spelt it -- to carry on the family name from father to son) established the family fortunes on a secure footing. He acquired Ifield Court at Shorne Ifield and the farmland around it, and his son Jarvis III acquired Pipes Place in about 1700.

By this time the tanning business had passed out of the family and there seems to have been a wide "cousinship" of Maplesden's to marry around the district. One of the Maplesden sisters married John Baynard of Shame Ifield. Another married the Revd. Thomas Ayerst, the vicar of Shorne in the 1670's. Memorials of each of these families will be mentioned later. The last Jarvis Maplesden in the direct line died in 1781 but his sisters and their descendants continued as landowners in the village until the 1860's. Throughout the 17th and 18th centuries the reigning Jarvis was constantly attending the vestries and often held office as churchwarden, and their association with the church over so many generations justifies the note which was made in the parish registers in 1810 by the then vicar, that the westernmost end of the north chancel was known as the Maplesden chancel, and had been repaired by the family for generations, a status comparable with that of Sir Henry de Cobham and his Randall chapel.

### **The Baynard Memorials**

In the churchyard is an old table tomb (the oldest identifiable grave outside the church) of John Baynard who died in 1632. He proudly describes himself as "Yeoman" on his tombstone and it is known that he had over a hundred acres of freehold in the Thong Lane area. Probably the cottage known as Baynards at Shorne Ifield was once his home. Though the family retained its association with the parish for several generations, it then took up residence in Rochester, rising in status until the last of this family are recorded in the church by two large black ledger slabs in the chancel where John Baynard "late of Rochester, Gentleman" (who died in 1771) and his wife and daughter lie buried.

### **The Ayerst Memorials**

The marriage of the Revd. Thomas Ayerst to Elizabeth Maplesden was the beginning of another line of landowners in the village who have left memorials in the church. A son of this marriage was Dr. William Ayerst who, besides being a Doctor of Divinity, was chaplain and secretary to embassies during the reigns of Queen Anne and George I, as is recorded on his memorial in Canterbury Cathedral. He did not however forsake his native village and on the death of Jarvis Maplesden the fourth married his widow and bought the farm known as Fullers, whose main building stood opposite the churchyard gates, where the Pages had formerly lived. He rebuilt the house and after his retirement from official life (when he was appointed prebendary of Canterbury Cathedral) settled to country life in the place of his birth.

Of this marriage there were several children of whom two sons have their memorials in the church. One Francis Gunsley Ayerst was a barrister of the Middle Temple and has a large and ornate memorial slab with a suitable Latin inscription in the chancel. The other son Robert Gunsley Ayerst also a Doctor of Divinity had a more lasting association with Shorne. After a long life, much of it spent at Fullers, he died in 1816 as is recorded by a modest memorial on the south wall of the south

aisle. Better than any marble memorial however was the legacy, left to the village mentioned later in this history.

On the south side of the chancel is a grave slab from which the brass has been lost, but is usually believed to be that of William Pepyr, Vicar of the parish from 1452 to 1469, whose will desired that he should be buried on the south side of the chancel. He is the first vicar about whom we have much information. He was also vicar of Chalk and during his lifetime was engaged in litigation with the Monastery of Bermondsey for a grant from the rectorial tithes because, as he put it, the cure of souls in Shorne was "Large laboursome and of great extent". The Monastery "dishonesty of malice apelled to Roame" and he seems to have died before the matter was settled, the story appearing in a petition by his successor. His will indicates that he was a man of some substance, leaving a vicarage (which is now lost) to the parish and two books, one, "The Golden Legend", to his successor in the living, and the other, "Pupilla Occuli", to a friend.

### **Churchyard memorials**

The churchyard has a number of ancient memorials, though none earlier than that of John Baynard. Mention should be made of one or two.

On the east side of the church porch entrance is a memorial to a Mr Layton bearing a carving of the Good Samaritan in which the Samaritan is depicted fully dressed in correct 18th century riding habit, including thigh boots.

On the opposite side is the memorial to John Tomlin (who was the son-in-law of the Revd Caleb Perfect, Vicar at that time) who died "cut off in his strength by the small pox" in 1749, according to the inscription.

Further afield to the north-west of the tower is a more recent stone to George "Cutter" Bennett, former cricketer, who played for Kent and visited Australia in the first of the Test Series in 1862.

To the south west of the tower a Garden of Remembrance has been created to contain memorials to those who have been cremated.

### **Church Shrines**

Legacies of the 15th century, to some of which we have already referred, bring before us a picture of the church at the end of the 15th century, which no history of the church should ignore. From these pious gifts we can trace shrines, altars and lights scattered around the church, now completely lost. In the north aisle and north chancel, now bare and featureless, were then the altar of St. John the Baptist, referred to in the wills of several parishioners, and also the light of St. Nicholas. The south chancel had by this time become the special centre of the worship of "our lady" and numerous legacies to the "Light of our Lady" in that chancel are recorded. In other unspecified places in the church were the shrines or lights of St. James, St. Christopher, St. Peter, St. Anthony, St. Erasmus and St. Andrew as well as "Our Lady of Pity" and the Guild of Corpus Christi.

Another insight into the appearance of the church at this time can be found in old

leases of the Rectorial tithes, which amongst their many provisions required the lessee "as of old time", the leases say, " to find green rushes to be strewn in the church at the feast of Easter".

So with the painted "high rode loft" and the twinkling of lights at shrines and altars around the church we leave this period with the thought of colour and light, now all gone and hard indeed to imagine today.

## THE POST REFORMATION CHURCH

From the 16th century onwards, this history of the church is less concerned with the structure and more with the church in the life of the village, and its people.

### **Parish Records**

The parish is one of the few in Kent which has registers commencing in 1538, and Shorne's registers begin only a few weeks after all parishes were ordered by Thomas Cromwell to commence such registers. These records of passing generations of villagers are supplemented by old churchwardens and overseers accounts, and many other parish documents covering the 17th, 18th and 19th centuries. All are now deposited for safety in the Rochester upon Medway Studies Centre. From these and from other private documents some of the history of the church and of the parish during those centuries can be traced.

Even in the 16th century life is faintly reflected by such entries as that in the Register of Burials in 15446 "Richard Stevens found slain at Geddes Hill foot", which reminds us that this "High old robbing place" was partly within the parish bounds.

### **Charities**

Though there are many traces of pre-reformation charitable bequests to the parish, the only one which survived until modern times was the ten shilings a year paid by the lessees of the rectorial tithes under their leases, and this "Parsonage money", as it was called, in spite of many vicissitudes survived until the old parish charities were reorganised in the 20th century.

During the 17th century however, the parish was endowed with several charitable bequests which from thenceforth became the duty of the vicar and churchwardens to distribute, and so for the next three centuries a part of the history of the church.

The first was the foundation in 1599 of William Brooke, Lord Cobham, who converted the old chantry buildings behind Cobham Church into almshouses. Because of his extensive holdings in Shorne, the parish was allocated two vacancies in these almshouses, and our parish records show that the first two villagers to go there in 1599 were Elizabeth Morrice, a blind widow aged sixty, and Mother Carroll who was lame.

In 1618 Henry Adams, a wealthy member of the Cutlers Company, gave to the village "Where I was born", he says, a somewhat complicated legacy. He

bequeathed ten shillings a year to be paid to the man who should collect the whole legacy, ten shillings a year to be paid to a Godly preacher for a sermon on the anniversary of his death, and ten pounds a year to be distributed on the same anniversary amongst the oldest and poorest of the parish. He happened to die on the 29th June, St Peter's Day and so St. Peter's day and the payment of "Peter's Pence" as it was called in the village became an important event in the local church calendar. Then, to the tolling of the church bell, the poor would assemble at the church, listen to a Godly sermon, and receive their dole of a few shillings each at the church porch.

Not long afterwards in 1625 Richard Cheney, also of London, gave forty shillings a year to be distributed quarterly amongst the poor of the parish.

In 1645 Lady Eleanor Page, the widow of Sir William Page, died and by her will bequeathed the sum of £50 to be laid out in the purchase of land, the rents of which were to be used to apprentice poor children of the parish. This legacy did not have a smooth history. In the interruptions of the Civil War and the interregnum the gift seems to have been overlooked. Even after the Restoration the churchwardens had much difficulty with Lady Page's executor, and it was not until 1693 that the parish at last succeeded in extracting the sum of £45 from his estate. This was used to purchase a piece of land at Gads Hill, and the rents of the land were used for many years, despite some neglect by the overseers and churchwardens, to apprentice poor children. The charity still continues separately from the other reorganised charities of Shorne.

In the 18th century Mrs Elizabeth Gordon bequeathed a sum of money to be invested and the income used to provide bread and coal for the poor --- an early indication of the growing dislike amongst the more pious church people of mere money being given to the poor which they might spend on drink.

In 1816 the Revd Robert Gunsley Ayerst (the grand-son of the vicar in the time of Charles II) died, bequeathing to the parish a legacy of £1,000 for the establishment of a Sunday School in the church. The parish at once set about the foundation of a day school to "instruct the poor children, in the principles of the Church of England" using the income from the legacy to help pay the schoolmaster's salary.

### **The Civil War**

A set of churchwardens accounts covering the period between 1630 and 1680 enable us to trace some of the events in the village during the years leading to the Civil War and the Commonwealth, of which one or two memorials remain in the church even today.

The earlier entries enable us to follow the Laudian changes in church furnishings. The churchwardens record the railing off of the east end of the sanctuary to receive the altar table. The Communion rail was erected in 1636 and the accounts record the fitting of wainscotting, no doubt as a background to the sanctuary. It is probable that this was the occasion when the string course and hood moulding around the aumbry were cut away. The altar rails and the wainscotting have all now gone, most of it removed in the restoration of 1875.

This was the prelude to the Civil War. The vicar, the Revd, Richard Balam, who had been vicar since 1625, was ejected from the living by the County Committee in 1644, after the churchwardens record that he and they were "warned in before the comite". In the same year soldiers were billeted in the village, the cost being paid out of the church rate. It is tempting to suppose that it was during their stay that the old Rood screen disappeared. I have indeed been told by an old villager that his parents had told him "Cromwell's men" had pulled down the old screen and there is some indication in the accounts that the soldiers may well have been responsible for the complete absence of any ancient glass in the church. At any rate shortly after their stay the churchwardens paid £1/5/0d to the glazier for work about the windows and later accounts during the interregnum contain several other substantial payments for glazing at a time when little in the way of repairs was done to the church.

After his ejection the Revd. Richard Balam seems to have been absent from the village for a year or so, perhaps in custody, but he returned to Shorne by 1650 when he took a house on the Ridgeway and lived there quietly during the rest of the interregnum, taking no part in the activities of the vestry or the church. His place in the vestry, church and pulpit was taken by a succession of "Ministers", the Revd. Thomas Southall (who was ejected after having been cited before the Committee of Plundered Ministers to show why he did not serve his cure), the Revd. George Blutworth, the Revd. John Stacey and the Revd. John Barnes. When the Revd. Barnes died in 1657, no other "Minister" seems to have been appointed, and we may assume that the Revd. Richard Balam quietly resumed his cure of souls in the parish before the Restoration.

During the period of Puritan rule we find the churchwardens recording the repair of the whipping post and stocks, which stood by the churchyard gates.

The restoration of Charles II has its memorial in the church. In 1660 the churchwardens accounts record the "setting up of the King's arms at the cost of £1/10/0d. They had an unusual indication of the Royalist sentiment which accompanied its erection. The Royal motto is given as "Dieu est mon droit" or "God is my right" rather than the usual (and correct) "Dieu et mon droit" or "God and my right". The divine right of Kings was one of the matters over which the war was fought.

With the King's restoration the Revd. Richard Balam again took up his full duties, presiding at vestries and the like as he had done sixteen years before. He remained vicar until his death in 1670 and his career is an unusual example of a vicar returning to his ministry after a long period of puritan suspension.

### **17th Century Church Repairs**

The long years of neglect under the puritan rule had left the church in a dilapidated condition. During the incumbency of the Revd. Thomas Ayerst, who succeeded the Revd. Balam, much restoration work was done to the church, and the churchwardens' accounts are a mine of information on the state of the church and the work done. It is from these accounts we learn the nave and north aisle were then roofed with wooden shingles. The Randall Chapel was in such a ruinous state that its roof had to be completely rebuilt, the work being done by two local men, Thomas



Wellard and James Warren. Its old roof had been covered with shingles, But the new roof, according to the accounts, was covered with 13,400 clay tiles, the first to be used anywhere on the church roofs. The accounts also indicate that the ceiling over the nave was then in place, the accounts containing an entry for " making up" or repairing the doorway leading to the space above the plaster.

The accounts enable us to follow some of the incidents of the direct labour by which most of the work was done. A specially long ladder belonging to Cobham Hall was brought over from Luddesdown church where it had been last used, and on the journey long scaffold poles were picked up from Cobham Hall. The plumbers had a "Bushel and a half of coal to heat the plumber's iron". Widow Armstrong was paid 1/8d for "carrying water to the bricklayer" (we can imagine her jogging to and fro with her yoke and buckets from the village pump) whilst the whole work was urged merrily on by "Paid for beer for the plumber, carpenter and bricklayers 14/0d".

### **An 18th Century Vicar and his Parish**

Much light is shed on the church and its people in the 18th century by the notes left by the Revd. Caleb Parfect, who was vicar from 1733 to 1770. During the summer months, he lived at the Old Vicarage, returning to the more civilised surroundings of Rochester every autumn. He carefully recorded the dates of his arrival and departure year by year in his tithe book. He described the vicarage as " one of the meanest and most minor cottages in the place" when he came to Shorne, but he seems to have liked it as his summer residence, and spent much money on repairing and improving it, though after noting one particularly heavy bill for repairs he adds a complaint in his tithe book " Beware of an old house as attended with an endless expense ".

From copies of letters he left, we learn of cricket being played on the field where Warren View now stands, and of the existence of a ruined water mill in Swillers Lane. We get an interesting insight into one aspect of village life when the then newly opened Billett Public House (now the Rose and Crown) fell vacant. One Little, a bricklayer, applied for the license. Little, however, was the possessor of a wife he had purchased from another man, a deed having been drawn up and signed and sealed securing the bargain. The vicar did not think that Little "and his bargain", as he so nicely puts it, should be allowed to have the license, and says so at much length in a letter to the licensing magistrates.

The churchyard figures in many of the comments and copy letters which Mr Parfect left in the registers and his tithe book. On one occasion he notes he had planted eight horse chestnut trees in the churchyard observing that as gentlemen planted trees to beautify their homes, "why should they not be made to grace in the best manner possible the way that goes up to the house of God". One or two of these chestnut trees still stand along the eastern boundary of the churchyard. A less pleasing aspect of the churchyard was the rubbish which accumulated there. He notes that "the people that belong to the neighbouring gardens should be desired not to throw their weeds and trumpery into the churchyard as a place very improper for dunghills to be made in ". On another occasion he writes to a churchwarden on the many complaints he had received about the churchyard being stocked with

"hogs", though he does not mention that he was taking two pounds a year from the owner of the hogs as rent for what he seems to have considered part of his glebe lands.

His notes suggest that the chancel of the church was very different in his day. There was a large rectorial pew in the chancel hung with curtains, and another pew known as the Green Farm pew also in the chancel over the Batty grave: a grave which is today just within the entrance to the chancel through the screen.

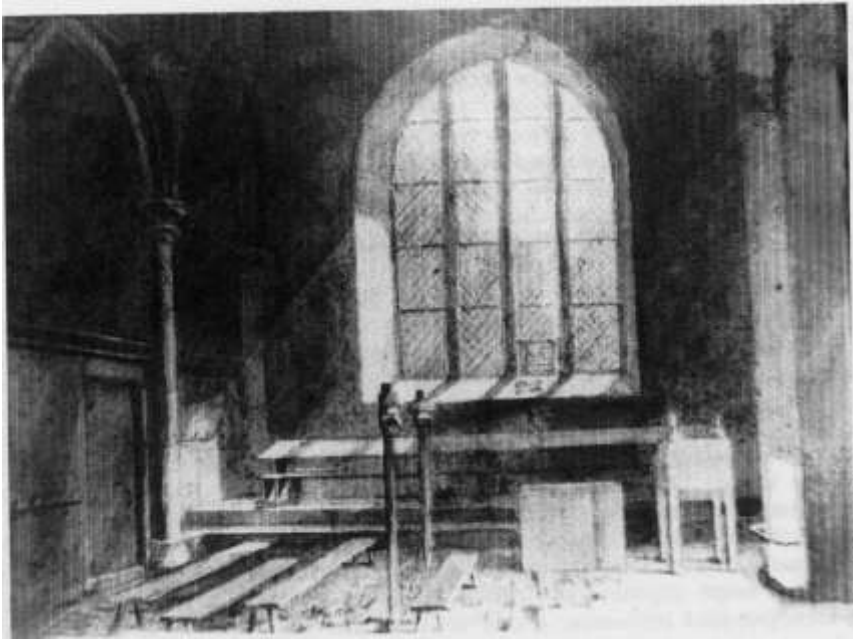
### **Early Church Choirs and Music**

It was during the incumbency of the Revd Caleb Perfect that we have the first indication of a choir. In 1770 he mentions that a fund had been established to hire a teacher to teach young people to sing the psalms. He observes in his notes that "Playfords and no other" tunes were to be taught. Playfords "Whole book of Psalms" was first published in 1677, nearly a hundred years earlier, so Revd Perfect was clearly no innovator.

Church music was the subject of some controversy forty-five years later, when the Revd William Talbot Staines, the vicar at that time, tried to introduce some additional singing. By this time the singing was led by a small orchestra of two clarinets, two bassoons and a bass viol which played in the gallery then standing across the western end of the nave. Friction had apparently been caused by the difficulty of finding anyone in the village who could play the bass viol, and when someone was introduced from outside the village there had been bickering and ill-feeling. So, when the Revd Staines tried to introduce additional anthems or psalms, some of the congregation got up and left the church in the middle of the service. The Bishop was consulted, and after condemning the "indecent and offensive" behaviour of those who had walked out of the church, he approved the employment of a choirmaster and a performer on the bass viol from outside the parish, and also certain of the additional musical items. Not long after this, however, the argument about the orchestra was settled by the gift of a Barrel organ by Mrs Keating, who was a relative of the Ayerst family.

### **The Church School**

The establishment of a school with the help of the Ayerst legacy (mentioned earlier under charities) introduced another element into the activities in the church. There is some suggestion in village tradition that there was already some sort of school in the parish which held classes in the Randall chapel, but with the aid of the legacy and the National Society a proper day school was established in the village in 1816, and its classroom was the Randall Chapel. Soon, upwards of a hundred children, boys and girls, from the village and surrounding villages, were attending the school. This continued in the Randall Chapel until 1872 when a proper school house was erected on Shorne Common. The stone with the date 1872 now in the Randall Chapel came from this school when it was demolished in 1974 and is retained as a memento of the period of nearly sixty years when parts of the church were used as a school. One old lady who remembered her early days in the old school classroom said that "Those old grave stones were mortal cold, they used to give us the ague". The children had their revenge. Such of the old grave slabs of the Randall Chapel



The Randall Chapel used as a schoolroom

as remain are worn smooth by generations of children's hobnail boots.

### **The 19th century Church Restoration**

The interior of the church during the early 19th century must have been dim indeed. Dr Harris visiting the church at the end of the 18th century remarks that whitewash had been so liberally daubed about the place that both the font and the effigy of Sir Henry de Cobham "resembled blocks of chalk". During the time of the school the Randall Chapel was partitioned off from the chancel while the arch between the chapel and the south aisle was filled in with a matchboard screen with a door in the middle. The north chancel was also partitioned off ( thus saving the 15th century parclose screen ) and the chancel itself must have resembled a white-washed tunnel. The western end of the nave was blocked off from the tower arch by a gallery and a matchboarded screen between the gallery and the tower whilst the nave and the side aisles were filled with box pews dominated by a three-decker pulpit on the south eastern side of the nave. The only bright feature must have been the complete absence of any stained glass.

When the school was moved from the church to the new school house, the opportunity came for an extensive restoration of the building. This was preceded by an architect's report which has survived and which makes it clear that the Victorian restoration which followed was absolutely essential to preserve the church which

we have today.

The report describes as "horrid" the eastern window of the south aisle, being described as a "modern wooden one without tracery". Likewise, the eastern window in the north aisle was mainly wood. It mentions the "hideous" roundheaded window in the north wall of the north chancel. A photograph of the church at this time survives showing that this window was in fact a fairly well proportioned Georgian window with a cement rendering round its outside edge, similar to many houses of the period in nearby towns. Again the architect refers to the "hideous" east window of the Randall chapel, which was constructed of brick with the date 1771 and the name of a churchwarden cut into the brickwork. The eastern wall of the Randall chapel was, he says, so patched with brick that he had thought at first it was a new wall extending the original length of the chapel. The south wall of the chapel was propped up by three enormous brick buttresses, and a fire-place and chimney had been introduced into the chapel for the benefit of the school. The only provision for heating in the church itself was a poor stove with a flue pipe going straight up through the nave ceiling, which, from the plan of the church which he prepared, appears to have stood by the crossing in the middle of the nave. Another feature to which he refers is the "vast expanse" of flat plaster ceiling over the nave which he considered "not ecclesiastical". He seems to have realised, however, that it was old and a necessary part of the church interior, so he suggested it should be improved by adding moulded strips to divide the ceiling into panels, as has since been done.

Outside the church he found matters little better. The stonework was patched with brick in many places and the buttresses were in decay, their cappings being either zinc or tin, instead of stone.

On his recommendation the old Randall chapel, which he describes as "huge" ( it was indeed wider than the south aisle ) was rebuilt on a reduced scale. The gallery and partition of the tower was removed, likewise the "horrid" windows were replaced by new stone windows of respectable Victorian gothic, whilst another window was cut into the centre of the south aisle wall. The box pews and the pulpit were swept away and the present pews and pulpit provided. The half-wall which had half filled the western arch of the north arcade of the nave was pulled down and the present Bath stone section fitted into this arch. The exterior of the church was extensively repaired in stone, the tin and zinc cappings replaced with stone. Indeed when the work was done, the whole exterior probably looked more like it was in medieval times than it had done for centuries. An embellishment of dubious value was the construction of stone parapets to the flat roof of the south aisle and of the north chancel.

It is to be regretted that the floor was ripped up and relaid with Victorian tiles. It had formerly consisted of bricks with many grave slabs. Most of the slabs have disappeared and it is an interesting problem where the many stones in the north and south aisles and the nave indicated by the architect's plan of the old church, have gone. When the floor of the Randall chapel was repaired recently, the ends of three slabs were to be seen under the existing tiled floor, but could not be further investigated. This suggests that the old stones were simply pulled out of the floor of the aisle and buried under the pews. They could not have been easy to dispose of,

and it is hard to understand why they were ever moved.

There were also many minor changes to the church appearance. The walls were plastered in such a manner that much of the original stone construction is now obscured. For instance, the chancel arch where the plastering conceals the junction between the older dog-tooth stonework and the upper quite different style of stonework.

All this was done at a reputed cost of over £3,000. Lord Darnley provided the new pews and made a generous contribution towards the reconstruction of the Randall chapel, acknowledging his responsibility as Lord of the Manor of Randall, though the manor by this time was only an antiquarian fancy. The Duke of Richmond had totally failed in his duty in this respect when the chapel had been extensively restored in 1675.

The restoration took place during the incumbency of the Revd. Jacob Marsham. He was notable as being the longest serving vicar of the parish, having been vicar from 1837 to 1889. The main work of fund-raising and organising the restoration however, fell to the Revd. Tufnell Samuel Barrett, a member of the family which had lived at Court Lodge since the beginning of the century. As the local squire and a J.P., the Revd. Barrett could hardly be called the curate, but as assistant to the aging vicar he seems to have done most of the management of the work,

#### **Later changes in the church.**

The Revd. Marsham was succeeded by the Revd. Canon Alfred Lloyd Coates, under whose leadership several other embellishments to the church were made. He was vicar during the time of the Boer War, and the service in the army and death in action of Mr. Rusland Barrett, son of the Revd. Barrett, and the churchwarden, led to a scatter of memorials around the church.

Until this time the church had only one stained glass window, that in the west window of the south aisle, which had been installed a few years before. The death of Mr Rusland Barrett produced two windows in the south aisle, one by his friends in the hunting and horse riding world and the other from parishioners. More important from the point of view of the church's internal appearance however, there was sufficient money left over from the subscriptions for the window, for the Revd Coates to put in hand what was apparently one of his dearest wishes -- the reconstruction of the old chancel screen.

As has been previously noted, the old screen, painted and edified by the 15th century bequests had disappeared, but the small portion of it which had been discovered when the old pulpit and pews had been removed in 1875 had been stored in the vestry. Canon Coates used the balance of subscriptions to begin the new screen using the surviving panels from the old screen. The fund however, even after attempts to raise more money, was insufficient to complete the work and thus it was not until Lacy Solomon, a member of a large family of local farmers, provided the rest of the funds that the screen was completed as a memorial to Lacy Solomon's wife and family.

During the first twenty years of the twentieth century many stained glass windows

were installed as memorials to various villagers. All have inscriptions stating who they commemorate, The east window in the chancel is certainly the largest and probably (according to taste) the best, but the western window in the north aisle is worth a further comment for its human interest. In memory of Adelaide Hallward it was designed and erected by her husband who for some years carried on the business of maker of stained glass at Woodlands in Woodlands Lane on the Ridgeway, where even today lumps of stained glass from his kilns are found. The window is in a Preraphaelite style, very different from others in the church, and the angel is said by village tradition to be the likeness of a village child the living near Woodlands, who served as a model.

In 1936 it was found that the roof timbers of the north aisle were badly affected by rot and the death watch beetle, and as a result the northern side of the roof over the nave and north aisle was stripped and the woodwork renewed, as can be seen in the main timbers now exposed in the north aisle, The occasion is marked by the date 1936 in the plaster on the north wail of the aisle.

During the years between the restoration and the present day the heating and lighting of the church have been a constant pre-occupation. The surveyor who reported on the church before the restoration suggested a hot-air system, based on a furnace in the rebuilt Randall chapel, with flues under the floor to various vents around the church. The ducts were laid under the floor and still remain with one or two perforated iron plates in the floor. Perhaps this was the reason for the removal of the old grave slabs. According to village tradition the floor of the Randall chapel was dug out for the furnace (some say that Sir Henry de Cobham and his descendants were unceremoniously removed to some unmarked spot in the churchyard) but the furnace was either never completed or was so inefficient that it was quickly filled in again leaving the older idea of stoves to be revived. Three stoves, one in the north chancel near the organ, the second in the Randall Chapel, and the third ( a curious double affair ) stood in the south west corner of the nave. These filled the church with coke fumes each weekend during the winter and raised the temperature by a few degrees. In the post 1939-1945 War period, these stoves were becoming decrepit, and the difficulty of finding a verger whose principal job in the past had been the stoking of the stoves, led to the installation of radiant heat electric heaters around the nave, which again were not entirely satisfactory. Finally during the incumbency of the Revd. Glenn Taylor the present central heating system was installed.

The lighting of the church was likewise a constant problem. The earliest form of lighting was the oil lamp, and one picture of the church at the end of the 19th century shows an oil lamp suspended in the centre of the nave and another in the south aisle. There are hooks in the beams in both the nave and the south aisle suggesting that the single lamps shown in the photograph were not the only ones in use. Probably the habit of holding the evening services earlier during the winter months and the clear glass windows before the stained glass intervened to strain the eyes of parishioners, helped to brighten services.

During the early days of the 20th century an attempt was made to light the church with gas. The gas was supplied from a petroleum gasification system, which

depended on its own storage tank. Parts of the gas piping used by this system still remain here and there in the church where it was too much trouble to remove it when the system was replaced by electricity, installed as a memorial to his brother by Louis Vine, a churchwarden in 1934. This lighting was modernised in 1965 by the present system.

Other improvements have followed. The church organ, which was installed in the 1880's to replace the barrel organ given by Mrs Keating (see page 20), was completely overhauled in 1985. In 1984 loudspeakers were fitted in the church and these were upgraded to a full sound system in 1992.

Also in 1992 the vestry in the north chancel was re-furbished and modernised. This was accompanied by the installation of a toilet to the rear of the organ. In 1993 the pews were removed from the Randall chapel creating a useful and adaptable space within the church.

The passing years have made their marks on this ancient building but restoration, sometimes costly, has kept it wind and water tight while in each generation wardens and congregations have maintained this centre of village life and worship for almost a thousand years, passing on their heritage to future generations.

## VICARS OF THE PARISH

No history of a church is complete without a list of the vicars who have, over many centuries, held the cure of souls in the parish. The list which is appended is mainly based on Fielding's "Records of Rochester Diocese" which is the most complete list published, but one or two other names have been added from other sources. Likewise, though the details about the priests contained in his list are supplemented by notes in the margin of the list, some of the activities of vicars during the centuries have been referred to in the history of which list forms a part.

1132	TURSTIN	Mentioned as chaplain to Henry 1 with rights in the church at Shone.
1220	THOMAS	
1268	ROBERT	Recorded as vicar of Shone in the Close Rolls as being indebted to "Master Jacob son of Mosseus the Jew".
1274	NICHOLAS	
1313	EDMUND NENED	
1317	JOHN DE WYGENOR JOHN USTAM	
1322	MICHAEL DE PANTON JOHN DE EYE	
1348	JOHN DE KINGSTON	
1349	WILLIAM HEMMINGFORD JOHN TYCHMARSHE	
1363	JOHN SATCOMBE DE ETON RICHARD BREMESGROVE	
1390	ROBERT COBHAM	
1395	WILLIAM CLAYPOLL	
1396	ROBERT FYLLE	
1398	ELIAS POPLEY	
1401	ROBERT COTYNHAM	
1403	WILLIAM COUPE JAMES READ	
1421	RICHARD FFRENCH	
1422	JOHN GRENHALLE	
1423	THOMAS MARKHAM	
1442	THOMAS FENNER	
1443	JOHN DE TROTT	
1449	ROBERT EGERTON	



1452	WILLIAM PEPYR (See page 14)	
1468	JOHN PEGION	
1493	THOMAS ELYS	Mentioned as the first resident at the old vicarage bequeathed by Thomas Page.
1515	ROBERT WHITTINGHAM	
1528	JOHN GRIFFITH alias GITTON	
1528	THOMAS ELLYS (see page 14)	
1536	JOHN ROSSE	The first vicar to use the Registers, whose death is recorded in the Registers.
1544	NICHOLAS SHYPTON	
1545	JOHN COSYN	
1567	JOHN RIDDESDALE	
1575	WALTER HAYTE OF HAIT	
1578	EDWARD WEBBE	
1592	GEORGE HAMMON	
1605	EDMUND BALAM	
1617	WILLIAM FRANKLYN	
1625	RICHARD BALAM (see page 18)	
1644	THOMAS SOUTHALL	Intruded Puritan Minister, ejected by his own County Committee in 1646.
1645	GEORGE BLUDWORTH	Intruded Puritan Minister.
1653	JOHN STACEY	Intruded Puritan Minister.
1655	JOHN BARNES	Intruded Puritan Minister, Died 1657
1670	THOMAS AYERST (see pages 13 and 18)	
1688	TOBIAS SWINDON	
1719	TOBIAS CLIFTON SWINDON	
1733	CALEB PARFECT (see pages 19 and 20)	
1770	JOHN LAW	Also Archdeacon of Rochester.
1777	PETER PINNELL	
1783	HENRY JONES	Minor Canon of Rochester Cathedral, buried in Cathedral
1799	ROBERT FOOTE	Prebend of Rochester Cathedral.
1805	WILLIAM TOLLBUT STAINES (see page 20)	
1832	EDWARD MOTT ALFREE	
1837	JACOB JOSEPH MARSHAM (see page 23)	
1889	ALFRED LLOYD COATES (see pages 23 and 24)	
1906	FRANK ILIFF	
1910	ROBERT ERNEST TANNER	
1920	CECIL EDWARD MARSH	

1936	ERNEST JAMES PALMER
1947	CLAUDE WILFRED GOOD
1955	MALCOLM GEORGE GLENN TAYLOR
1974	J. ANTHONY RANDALL
1980	DENNIS RUNCORN
1987	BRIAN FORTNUM
1994	PAUL LONGBOTTOM
2009	GLYN ACKERLEY

# SHORNE CHURCH

