

# PLACED FOR A PURPOSE

The History of Broadwater Church and its Parish



*A Thousand Years in Words and Pictures... of the Church,  
the Village and the Manors of Broadwater and Offington  
– and the people who lived there*

by Rob Ferguson



TEAMWORK  
CRAFTBOOKS

## DEDICATION

This book is dedicated to Derek Mayo who was Parish Churchwarden in the 1980s. Derek wrote the booklet *A Walk round Broadwater Church* with sketches by his wife Jill. In addition he left copious notes on information gleaned from long hours spent in local record libraries, as well as cuttings from newspapers.



Without all his material I would not have been able to start this book.

I am also indebted to the work of Anne Metherell whose 1970 typed manuscript was passed on to me. It is entitled *A History of Broadwater Church and Parish*. It also has given me so much information to incorporate into this book.

Without the help and skill of Chris Lawther in designing this book it would never have been completed. I shall be forever grateful.

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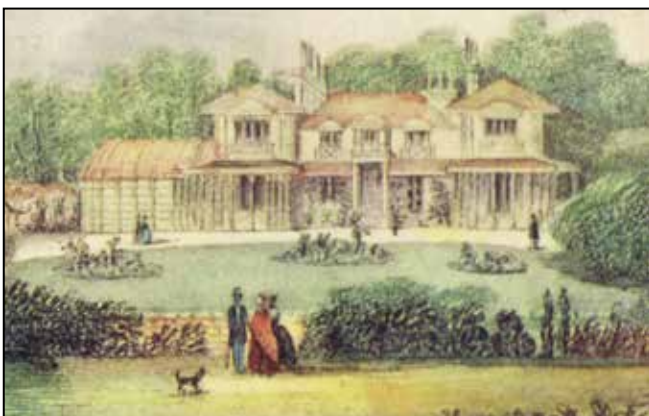
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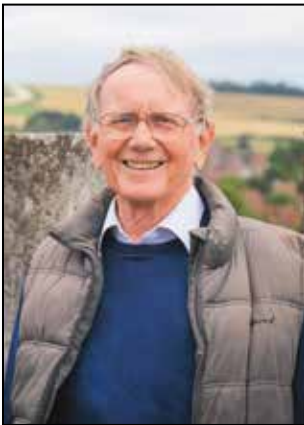
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# PREFACE



*In 2013 I was asked to speak to our church bereavement group on the history of our church. This set me to sorting out the bits and pieces I had heard and read about the church over the forty years I had been part of the parish. In particular I was struck by the number of paintings and other illustrations in the church which are never seen and may be lost with time and neglect. Also, in only forty years, I myself had heard about incidents and artefacts younger people in the church would have no knowledge of, such as the 'tilting helm.' So I felt it was essential to try to gather together all the stories, as well as the images, which tell the story of God working in our parish and church, bringing it up to date.*

*This is the heritage of Broadwater which I believe has never been recorded in such detail, and I hope it may also become a resource for future generations. This book may not have a great circulation, but I have felt strongly that it was a job that needed to be done. I have been encouraged by the quotation from the Roman writer Cicero who clearly also thought that those living in the present need to be aware of their past.*

**Rob Ferguson**

*"To be ignorant of what happened before you were born is to be forever a child. For what is a man's lifetime unless the memory of past events is woven with those of earlier times?"*

CICERO



©MM

# INTRODUCTION

Before we launch into this book about the history of the parish church of Broadwater, it might be helpful to think about what a parish church is.

To many people a parish church is an ancient building in the centre of a village or town; to others such a church is a fine historical and architectural record to be admired or even puzzled over; to a smaller number church is a place for spiritual nourishment, where believers praise their God and study the Christian scriptures. I happen to be a person for whom all three categories are true.

In Broadwater Parish Church, people have always gathered and still gather to worship Jesus Christ. Around them is a building with a very ancient heritage which contains a wealth of architectural changes, required both by structural decay and by changes in society and in the theological understandings of the times. We may smile at past attitudes, but with humility we must probably acknowledge that mostly our predecessors were honest in their endeavours.

For people reading this who are not familiar with parish churches and their usage in the past, this is a brief outline of the different reasons for a church and a description of the different parts of a church building.

## Why build a church?

Way back in feudal times the local Lord of the Manor would have decided that having turned from pagan ways he wanted to build church for himself, his family and the local people, all of whom would in some way have owed him allegiance. So really the church was built originally for the local community, which became known as the 'parish'.

## The functions of a church

### To be a sacred space

The church provides a place that is set apart from the hustle and bustle of everyday life. Here people can be quiet with God. It is also a place set aside for church services to worship God. Originally this worship would have been done in the chancel.

### To provide security

In feudal times, an attack from an enemy was a common threat. So the strong stone structure of a church was in itself a safe place for the locals to run to from their wattle and daub cottages. To this was added a tower which acted as a lookout, as well as a place for bells to call local people to church or even to warn them of an approaching enemy. A trip up the tower at Broadwater makes one recognise how easy it would have been to spot enemy ships sailing up the Broad Water.

### To provide a 'community' space

In earlier centuries, the nave was where the Lord of the Manor would hold his Assize monthly or yearly. It was a communal 'village hall,' and provided a venue for large gatherings of the population at important times, such as feast days, funerals and weddings. Currently the nave is used to seat the congregation during church services. But with current use of chairs in place of pews, once again the nave has become a venue for a village events such as the Christmas Festival, but not yet for an Assize.

### To bury the dead

Christians would have wanted a sacred space near the church where the dead, having been buried, could lie undisturbed waiting for the bodily resurrection promised in the New Testament. Echoing this feeling, sometimes a churchyard is called 'God's Acre.' Pagan traditions would still have been very strong in Sussex

when the first Saxon church was built. The Christians would have felt very deeply the need to have a space for their own burials. Christians in countries where the news of the gospel had only recently arrived, such as Nepal in the 1970s and 80s, expressed the same concern to have a place which was sacred to their own faith.

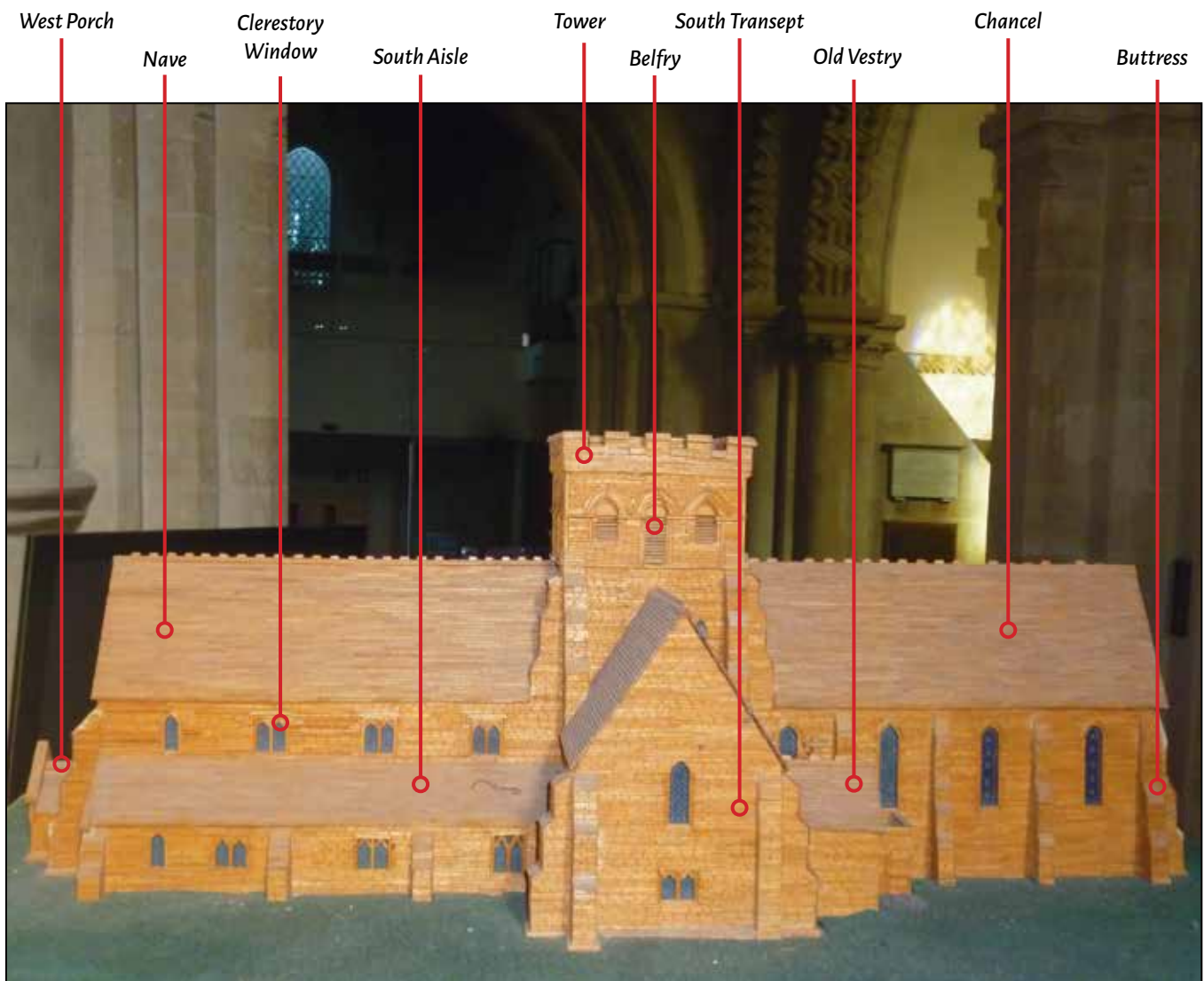
I find it inspiring to realise that, despite all the bad and bloodthirsty things that have gone on, Christians have met to worship Jesus as their Saviour in this place since Saxon times, for maybe twelve centuries.

The photo below shows the names of the different parts of Broadwater church. This will help the reader to understand the references in the chapters that follow. The model was made of matchsticks to an architect's drawing by Ray Goodall, 1912-1985. Ray was born, lived and died in Worthing. His model was made in 1973, when he was recovering from an illness.

## The layout of this book

Because this church was built by the Lord of the Manor for himself and the people living round him, and because a church is about people as well as buildings, each chapter of this book starts with a section on the church buildings which is followed by a section on the clergy of each era. We know quite a lot about these men of varying godliness and it makes interesting reading. Then follow two sections: the first on Broadwater Manor and the second on Offington Manor.

You will also find small essays describing Little Broadwater, the Middle Ages village, Broadwater Green and the more modern village, and finally a chapter on the churchyard.



*Ray Goodall's matchstick model of Broadwater church*



## Chapter 1

# Saxon beginnings

## Bishop Wilfred and the arrival of Christianity in Sussex

*Aethelred the Unready 978-1016; Cnut and sons 1016-1042; Edward the Confessor 1042-1066;  
Harold II Godwinson 1066*

The 'South Saxons' were evangelised by the efforts of Bishop Wilfred around 670 AD. Wilfred, a Benedictine monk, had been the Bishop of Ripon and then of York. He very strongly favoured the Roman liturgical customs rather than the Celtic ones. Following a disagreement with the Archbishop of Canterbury, possibly over this issue, Wilfred was banished from Northumbria. It tells us much about the character of this man of God that he used this apparent setback as an opportunity to go to Sussex, the last centre of Anglo-Saxon paganism.

Wilfred went to the Chichester area, to Bosham, where some Irish missionary monks had settled. At the time, about 681 AD due to a severe famine caused by a drought, many people were starving to death. The Venerable Bede, writing in the 700s in *The Ecclesiastical History of the English*, tells that Wilfred's response was to get his monks to make fishing nets from the eel-nets used by the locals. From the first attempt three hundred fish were caught which the monks shared with the people. Thus fishing became the source of food for the starving people and many lives were saved. Because of this, the people naturally listened sympathetically to Wilfred's message about Christ. Many responded, decided to follow Christ and were baptised. Bede records that at the first baptisms rain began to fall and the famine ended.

Bishop Wilfred was recalled north after only five years, but before he left he had founded Selsey Abbey. A plaque at Church Norton, by Pagham harbour, confirms that this was the site and that in 1075 the Cathedral was moved to Chichester. He clearly also left a good team of missionary monks and priests to continue this work of opening up the south coast to Christianity. It is remarkable that such a movement of God's spirit could get underway after only five years' work. As a result of this move of the Spirit, we can



*Bede at his writing desk*

presume that the Saxon Lord of the Manor of Broadwater decided to build a church in his Saxon village.

By 946 AD, it is recorded<sup>1</sup> that Aethelwald bequeathed the land at Bradanwatre to his brother Athelstan. Later ownership of the land passed to King Edward, the Confessor, who granted it to one Wigot of Wallingford. So at the Conquest, Broadwater Manor was owned by Wigot.

Because the Domesday Book states that in Broadwater there was 'a church, three serfs and a mill of seven shillings' we do know there was a Saxon church here. We can only guess its size and nature. St Botolph's church near Steyning in the Adur valley is a church whose nave and chancel remain as they were in Saxon times. It would be reasonable to suggest that our Saxon Broadwater church looked like that. All we can see in the present structure is a door outline with curved lintel visible outside from the south side of the chancel, which is surmised by some to be a Saxon doorway.

Nearby in these Saxon times was the smaller Manor of Offington. The name Offington is Saxon, and means

## The meanings of Anglo-Saxon place names

This list, taken from the University of Nottingham website, gives the meanings of several local place names.

Brade water = broad water

Church = circe (pronounced kirke)

Cotes = cot = cottage/shelter/hut

Coombes = cumb = valley

Durrington = deor..ing..ton  
= ton(settlement) of people of(ing) of deor

Findon = finn + don = finn = coarse grass  
= don = hill (also = downs??)

Ham = homestead/manor/village

Hamm = land surrounded water

Heene = hiwan  
= a household or land  
supporting a household

-ing/inges = people of

-ingtun/-ington = place connected with-

Preston (east preston) = preost-ton  
= enclosure/farmstead/village/estate  
of the priest

Sedgewick = sigg – wick  
= dwelling /farm/collection of dwellings  
of sigg

-ton = enclosure/farmstead/village/estate

Tarring = terringes = of teora

Worthing = people of weorth

Wurdinges = previous mediaeval name of Worthing.

[www.nottingham.ac.uk/ins/placenamesociety/index.aspx](http://www.nottingham.ac.uk/ins/placenamesociety/index.aspx)



Possible Saxon doorway discovered in the 1936 restoration (see page 114), seen on the South side of the chancel, between a buttress and the boiler room

‘the farmstead or homestead of Offa.’ Before the Norman conquest the Manor of Offintune was also owned by Earl Godwin, but was given to William fitz Norman of Coombes. The entry in the Domesday book reads ‘the same William fitz Norman holds in Offintune 2 hides of William de Braose.’

To the west were the manors of Tarring and Heene. The Manor of Tarring (meaning ‘people of Teora’) had been given by King Athelstan to the Archbishop of Canterbury. It remained the property of the Archbishop and so was not given to a Norman lord. The manor house (The Bishop’s Palace) acted as a stopping place for the Archbishop on his travels and was rented to a tenant who had to provide for him during visits. Tarring church was built in the 1300s. According to Davies, in his book on Tarring,<sup>2</sup> the full name of the manor is ‘West Tarring with Marlpost’ (an area of woodland just west of Southwater). This distinguishes it from East Tarring (or Tarring Neville), a little village off the A26 north of Newhaven.

Heene, or in Saxon ‘hiwan,’ means a household, or land supporting a household, which suggests it was quite small. Heene Manor is recorded as having a chapel. By the 1800s the chapel had become derelict, possibly due to the villagers having been moved off the land by the landowners.

<sup>1</sup> Typed records by Mayo and Metherell, c1970

<sup>2</sup> Roger Davies 1990, *Tarring a walk through its history*, 1990, (self-published), p7

## Chapter 2

# Norman Times

## The Conquerors make their mark

### 1066 to the end of the 1100s

*William I 1066-1087; William II 1087-1100; Henry I 1100-1135; Stephen 1135-1154; Henry II 1154-1189; Richard I 1189-1199; John 1199-1216*

After the Norman victory in 1066 at the Battle of Hastings, it was 'all change' for Sussex and indeed the whole country. William the Conqueror divided the Sussex coast into a number of 'Rapes.' The Rape of Bramber was awarded to William de Braose, who gave the actual Manor of Broadwater to Robert Le Savage. He determined to make it 'all change' for his newly acquired and prestigious manor by rebuilding his church. More about the manor and land is given below.

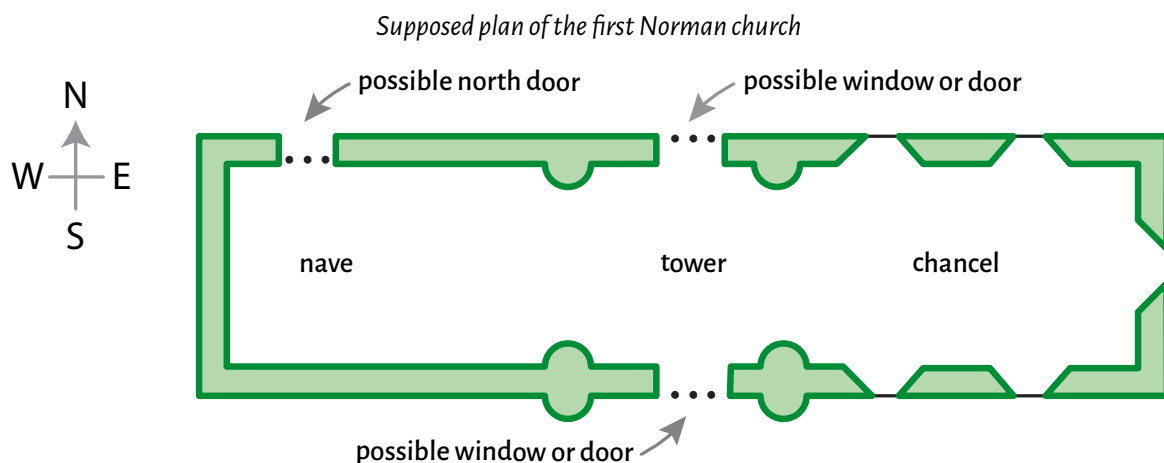
What is a Rape? Chris Hare in *Historic Worthing* suggests that the word 'rape' comes from the Old Norse word 'hrape' which means a tract of land taken by force. The rapes of Bramber and Arundel appear to be tracts of land on either side of a river. For an invading Viking leader, to row his longship up a river would have been the easiest way to access and conquer a tract of land. Possibly the word got into Anglo-Saxon usage in this way.

Strange as it may seem, the apparently bloodthirsty Normans, descended from Vikings who had settled in France a century or two earlier, had become strongly Christian in their beliefs. Evidence of this, as we all know, are the many cathedrals and village churches scattered all over England which were built by the Normans.

### The church building

One can imagine Robert Le Savage standing proudly beside his newly acquired manor, looking at the Saxon church behind it and thinking: 'I need to build something bigger, more prestigious; something in the modern style like we have back in Normandy.' So he set to work no doubt employing Norman craftsmen and stone from Normandy. The first Norman church must have been an imposing building, standing like a long, tall barn with a tower in the middle, overshadowing both the manor house as well as the mud and wattle village houses. But, even so, it was quite small compared to the building we have today.

Nairn & Pevsner in their *Sussex Architectural Guide* think the church must have been originally built in the late Norman style about 1140 or 1150. This first Norman structure which Robert Le Savage constructed to replace the Saxon church is thought to have had a short nave, a shorter chancel than now, and a lower tower than at present. The diagram below is the suggested plan of the original Norman church, with the chancel, nave and tower indicated. But note there are no transepts.





A close-up of the eastern arch

The east and west arches of the tower were both, originally, in the typical Norman semi-circular form with the chevron decoration of the period. The east arch is said to show chevrons on the head with a soffit enriched with lozenges and the label enriched with shells. The west arch, though altered later in shape, retains two orders of chevrons and rosettes, and has an outer order in beakhead form. In one of the Appendices, there is a letter from 1897 describing the structure, and frailties, of this Norman tower.

The new church was built of limestone taken from the quarries in the cliffs of Caen, a sea port in Normandy 80 miles directly south from Worthing. One imagines that firstly the Normans were more comfortable using a stone they liked and had used in Normandy; secondly transport by sea was much cheaper. Caen stone is well known for the ease with which it carved when fresh. It then hardens after a period of exposure to the air.

### The transepts and bell stage of the tower

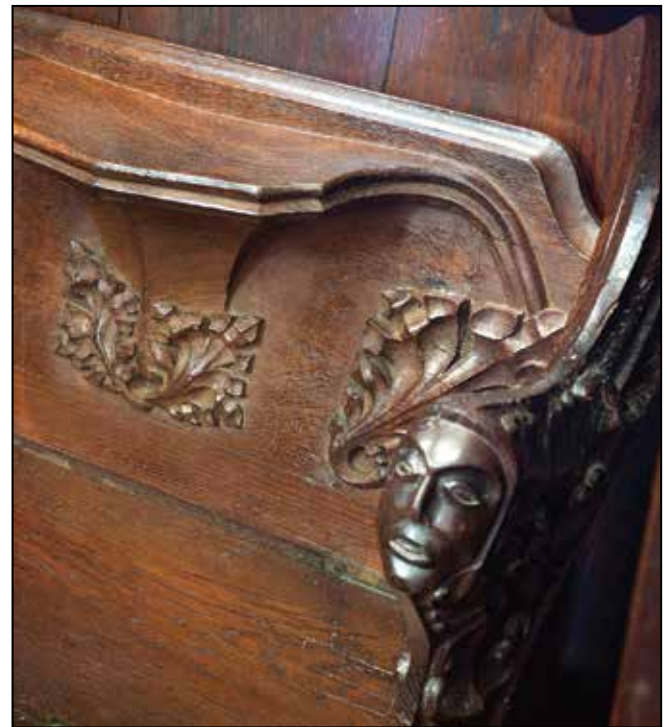
At some stage within perhaps twenty or thirty years, the chancel was lengthened and the tower made higher to provide a 'bell-stage.' This extension of the tower was probably added just after the transepts had been built, and shows the emergence in style from Norman to Early English. This extension of the tower has pointed and shafted openings, linked by a string course. These openings enclose plain round headed arches. Three sides of the tower (W, N & E) have two of these arches; the south side has three of them.

### The chancel

The chancel was the place of worship in the early centuries of the church's life. The word 'chancel' is derived from the Latin word 'cancelli' which means 'lattice.'

In the Middle Ages there would have been a wooden lattice screen to separate the 'holy' place for worship from the secular area of the tower and the nave where business was often conducted. Worship in the Middle Ages was so different from modern times. The church was, of course, Roman Catholic, ruled from the Pope in Rome through the Archbishop of Canterbury and the Bishop of Chichester. The services, in Latin, would have been celebrated in the chancel. Possibly there would have been a choir. The current oak screen is probably a Middle Ages replacement of the original. Holes can be seen on the top suggesting that originally a screen rose above the present structure

In front of the chancel screen we can still see the 'misericord' seats (*below*), three on each side backing on to the partition. These specially shaped tip-up seats allow a priest, monk or chorister to half-sit, while



appearing to stand, during the long services of the Middle Ages and Tudor times. The word misericord comes from the Latin meaning 'act of mercy.'

A Norman string course of 'chevron and pellet,' a horizontal line of moulding, runs round the chancel walls. This 'string course' and the vaulted roof are probably the





*A hook corbel in the chancel*

only truly original Norman features of the chancel which still remain. The chancel was probably enlarged in the late 1100s or early 1200s, and shows both Norman and Early English features. The difference in the vaulting of each end of the chancel suggests where the addition was made. This mirrors a society losing its Norman French identity and becoming English. Certainly the windows and possibly the vaulted roof belong to a later date. They are described in Chapter 4.

## The rectors

These would all have been, presumably, monks. Such men were the only people trained in the liturgy and able to read. One was a Cistercian monk as is recorded below. Rector EK Elliott<sup>1</sup> indeed was fairly convinced that there was once a small monastery in the manor house. More of this is written in the section about the north porch in Chapter 4. People have wondered why all the early rectors were called William: so far no answer has been found!

### c 1145 William, the first recorded rector

There is said to be a document c1145 which states that a Rector of Broadwater, named William, was a witness to a gift to 'Sele Priory' made by William de Braose. This is presumably a descendant of the first William de Braose who gave Broadwater to the first Robert Le Savage. Sele Priory was founded in 1126 at St Peter's Beeding by monks, the Black monks, from the Benedictine mother foundation (the Abbey of St

Florent de Saumur on the River Loire, France). Beeding is the village across the River Adur from de Braose's castle at Bramber. There was a further gift made to the Priory about 1190, and again the name of William is given as witness, but whether these two are one and the same is uncertain from the records. These dates concur with the dates given for the building in Nairn & Pevsner's book *Sussex Architecture*.

### 1190 William

This date and name is the first to be painted on a wooden board, probably from the Victorian era, which used to hang in the old vestry. The same name and date are recorded as witness to the charter of William Bernhus<sup>2</sup>.

### 1197-1204 William

It is not known if this was the same William as above. Between the years 1197 and 1204 'William parsona de Brawatere' was witness when Seffrid II, Bishop of Chichester, granted the church of Sompting to the Templars – which is assumed to be the Knights Templar who were involved in the Crusades.

In the records of Waverley Abbey in Surrey it is stated:

'on the 18th March 1203, William, Rector of Broadwater began to lay the foundations of the new and great Church of the Blessed Mary of Waverley'.

Waverley was the first house of the Cistercian Order (The White Monks) in England. It had been founded in 1128 by the Bishop of Winchester beside the River Wey. But severe flooding of the river in 1201 required the Abbey be rebuilt. The records of the Abbey also state:

'... in 1222 died William, rector of the church of Broadwater, who began their new church in 1203, he was buried close to the south wall of the church.'

This is fascinating as it gives us a clue to the possibility that the early rectors of our parish were Cistercian monks or priests. People have often wondered if Broadwater Manor was at one time a Priory with an enlarged church next door. Broadwater church has an unusually long chancel and the question arises: 'Why was it important to build such a long chancel and then erect some "Chantry Chapels" in the 1300 or 1400s?' This question is considered again in Chapter 12 and asks if in fact a small priory was attached to the south transept.

## The Manor of Broadwater

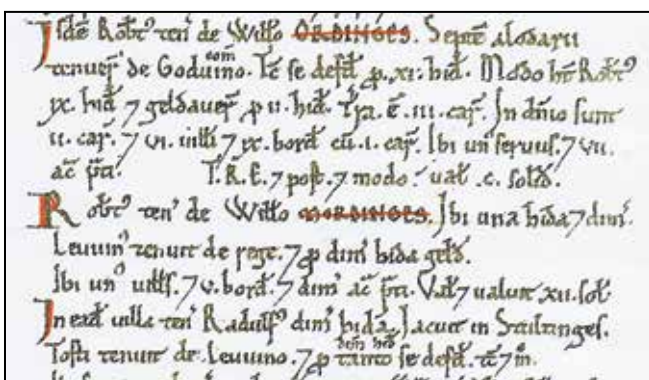
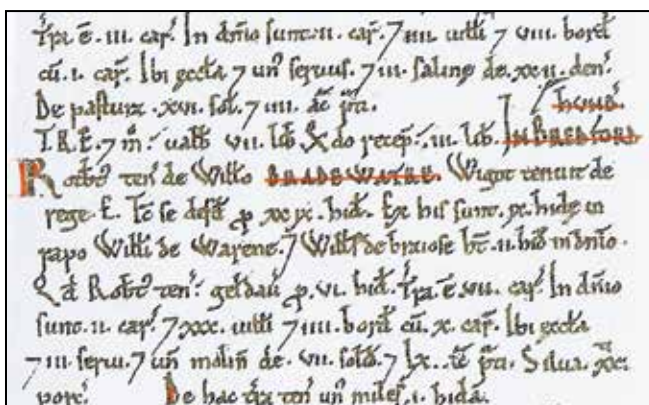
### The first Norman owners

After the Conquest, King William gave the 'rape' of Bramber to William de Braose who awarded Broadwater to Robert Le Savage. Robert was also awarded the small manors of Ordinges and Mordinges

(which later became Worthing), and the manors of Durrington and Lancing. Robert and his descendants held the manor for over one hundred years until Hawisa Le Savage married Sir John de Gaddesdon and it passed out of the ownership of the Savage family.

### The make-up of the Manor

We often think of 'Broadwater Manor' as the house next to the Church. But, in fact, the 'Manor of Broadwater' was a very large area of land consisting of 29 'hides.' 20 hides were in the Broadwater area and 9 were in Aldrington (in the Rape of Lewes, which was owned by William de Warenne). A hide was a Saxon unit supposed to be large enough to support a household; in an area of good soil this was 125 acres. So the acreage of Broadwater Manor would have been about 2500 acres.



The entries for 'Bradewatre, Ordinges and Mordinges', from the 1886 edition of Sussex section of the Domesday Book

As well as a manor house there was a church and a mill. This must have been a sea-mill: wind mills were not used in England until the 1100s or 1200s. The listed population were 3 servants (slaves or serfs in the original) in the Lord's household, 30 villagers (villeins: the word comes from villa, the Latin for a farm) who farmed the strips of land on the large communal fields in return for service and payment to the Lord of the Manor, and 4 'bordars' or smallholders who farmed less land. There was also a knight, a 'man-at-arms' who had a hide of land (125 acres). There was a meadow of 60 acres and woodland enough for 20 pigs. A transcript of sections XXVI and

XXII of the 1886 edition of the original 1086 Domesday Book is in Appendix 1.

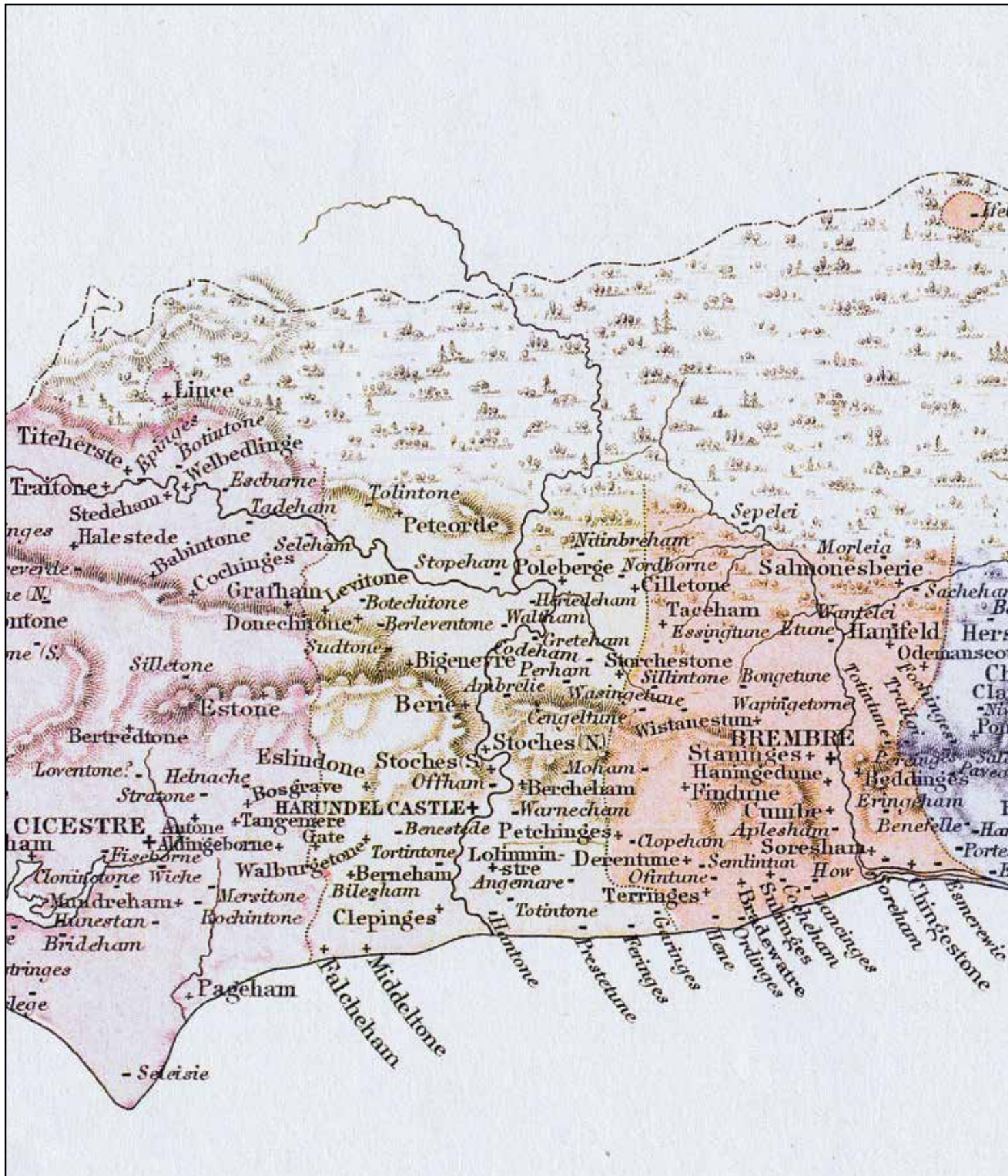
The 2500 acres of the Manor stretched from Cissbury Hill down to the Teville Stream. On the east side, the Manor was separated from Lancing by a shallow arm of the sea, the Broad Water, into which the Broadwater Brook, the Sompting Brook, the Cokeham Brook and the Teville Stream all flowed.

### The smaller Manors of Worthing

When Robert Le Savage was given the large Manor of Broadwater he received also the smaller Manor of Ordinges with 9 hides, including land for three ploughs and seven acres of meadow. And also the even smaller Manor of Mordinges, comprising one and a half hides of land and containing only half an acre of meadow. In later days these manors seem to have been considered as one. Gradually the name Ordinges changed, to become Wurdding by 1218, Wording or Wordyng some years later, and by 1244 the name appeared as it is today – 'Worthing'.

Henfrey Smail's book *The Worthing Map Story* gives a lot of helpful information about these two manors. He is of the opinion that the Norman and Middle Ages coastline of this area was very indented, with many tidal inlets of which the 'Broad Water' was one. Assuming the continued eastward tidal drift of shingle, these inlets would have closed up over time. We see this tendency at Littlehampton and at Shoreham. Storms occasionally would also have shifted the shingle, allowing streams to flow more directly to the sea. I suspect this is what has happened to the Broadwater at Brooklands.

The earliest map of this area is the coastal survey map made in 1587 in preparation for the feared Armada invasion from Spain<sup>3</sup>. It shows two beacons, on Highdown and Cissbury. It records that a low cliff 'riseth high and steep' from Worthing to Lancing with two more beacons, one at either end. It would seem that the remains of this ridge runs along the line of the present Mill Road, Richmond Road and Lyndhurst Road. The map also shows an inland stretch of water from Goring running parallel with the coast as far as the Adur. Perhaps the 'Widewater' in east Lancing is a remnant of this inland stream? Also, incidentally, the map shows that the border between the Rape of Bramber and the Rape of Arundel was just west of Heene. It is clear from Smail's book that in the Middle Ages the Manor of Worthing was much larger than in modern times because the Worthing Common existed where there is now sea for about half a mile to the east and west of the present pier. This was shown on maps of the 1700s.



Part of the map of the 1886 edition of the Domesday book, showing four of the six Norman 'Rapes' of Sussex: Cicestre, Harundel, Brembre and Lewes

Although the two Worthing manors originally were the property of Robert Le Savage, by the 1200s they had become part of the endowment of Easebourne Priory near Midhurst. After the dissolution of the monasteries around 1536, the property passed to the crown and eventually to a succession of landowners<sup>4</sup>. From 1543 to 1793 it was held by Viscount Montague and his descendants<sup>5</sup>; hence the existence of Montague Street. Worthing Common was the site for extracting a blue clay that made attractive, though quite soft and easily weathered, yellow bricks. Many buildings erected in Broadwater and Worthing in the late 1700s and early 1800s were built using these yellow bricks: St Paul's church and Broadwater Manor house are examples. Salt was also a significant product in Worthing. Chris Hare in *Historic Worthing* records that in 1219 rent for land in Worthing was paid for in salt.

### **The tidal inlet of the 'Broad Water'**

As the sea shore shingle was driven east by the tidal flows, the 'Broad Water' silted up so much that the 1876 Ordnance Survey records the Manor of Broadwater area as 2800 acres, being 300 acres more in size than in Norman times. This would seem to represent inland water and marshland that had become farming land. In *The History of Sussex*<sup>6</sup> it is stated that by the early 1400s there was some 'inning,' ie reclaiming of the marshland, probably due to the silting up process. However by the late 1400s there seems to have been a rise in sea levels as some areas of the marshland were once more under water.

This land has remained at about sea level and liable to flooding from the sea. Despite the shingle bank the Teville Stream and Broadwater and Sompting Brooks together continued to flow out through a gap in the shingle near

the present Brooklands, or in some centuries possibly flowed parallel with the coast to the river Adur. It may be that Brooklands is the place where the 'sea mill' was placed. The area is now known as Seamills Park, but used to be known on old maps as 'Semmils,' so the location of the mill may have been near the shore. In 1820 the sea breached the shingle to such an extent that sea water flooded a very wide area: it reached up to Decoy Farm in the Harrison Road area. In 1826 special rates were paid by people living along the two streams to pay for flood protection<sup>7</sup>. In 1958 the present Brooklands lake was created as a reservoir for the fresh water while the sluice gate to the sea is closed for the period of high tide.

## **The Manor of Offington**

After the conquest this much smaller manor was given by William de Braose to his fellow Norman, William fitz Norman, who also held Coombes. There was no church in this manor so the owner of the manor and his staff would have worshipped at the Broadwater church. At this stage the manor was relatively small, about 250 acres, probably bounded by the current roads of Offington Lane, Poulterers Lane and Warren Road.

(A full history of Offington Manor and its owners is given in Chapter 7.)

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<sup>1</sup> EK Elliott, *Recollections*, 1901

<sup>2</sup> Typed records by Mayo and Metherell, c1970

<sup>3</sup> Henfrey Smail, *The Worthing Map Story*, 1949, p20-23

<sup>4</sup> Henfrey Smail, *The Worthing Map Story*, 1949, p61

<sup>5</sup> Chris Hare, *Historic Worthing: The Untold Story*, 1991, p22

<sup>6</sup> *A Victorian History of the County of Sussex*, Volume 6, Part 1

<sup>7</sup> Paul Robards, *St Mary's Church, Broadwater*, 2009

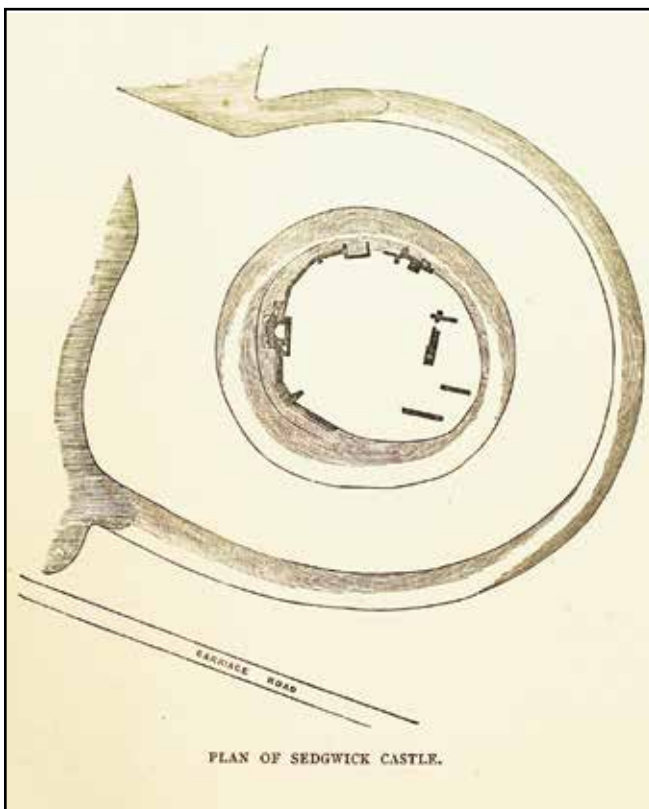


## Chapter 3

# ‘Little Broadwater’ at Sedgwick

When he was granted Broadwater Manor, Robert Le Savage was also granted land south of Horsham, now named Sedgwick. This name, according to Nottingham University, means the ‘wick’ or village of Sigg, the original Anglo-Saxon owners. A Norman castle was built there which is unusual in having a double moat.

The remains are still present as two concentric ditches, situated where gently sloping land falls away to a large pond, which feeds one of the streams running into the river Adur. Possibly this pond is fed by the Nun's well or St Mary's well mentioned on the Sedgwick Park website. The diagram below, taken from *Castles and Mansions of Western Sussex* (Elwes and Robinson), shows the two ditches shaded. But on a visit in 2015 the inner



ditch appeared to drain into the outer ditch; the outer ditch drained into a pond. It is impossible to know if this is where the drawbridge was originally. From the present measurements it looks as though the inner ‘keep’ of the castle was about half an acre in size. The outer ring of land is a bit larger, at about two thirds of an acre. The Castle was licensed to be crenellated in 1258, and in 1262 possessed a park of 400 acres with wild horses. With time the ownership of the castle was transferred to the Duke of Norfolk's family in Arundel. As the decades passed the castle eventually fell into a bad state of disrepair.

In 1602 Queen Elizabeth I leased Sedgwick to Sir John Caryll for 60 years; he is said to have deserted it, and demolished much of the castle, using the stone and masonry to build a new house called Sedgwick Lodge on higher ground, the site of the present house. This was constructed in 1608, when it was described as having ... ‘four chambers and garretts, with one barn, faire orchard and gardens thereunto adjoining’.

The house in its current state was built by Mr and Mrs Robert Henderson, being completed in 1886 to a design created by Ernest George and Harold Peto.

The website states ‘the remains of the castle include the West curtain and a tower on the West and remains of another on the South, together with parts of the Tudor fireplace in the Great Hall.’

Elwes and Robinson<sup>1</sup> write:

‘the remains of the ancient building have recently been cleared of their undergrowth of coppice and were carefully surveyed by Rev E Turner. The form of the castle was circular and defended by two moats. The walls except on the east side are tolerably perfect for four to five feet from the bottom of the inner fosse. The outer wall is about 200 yards in

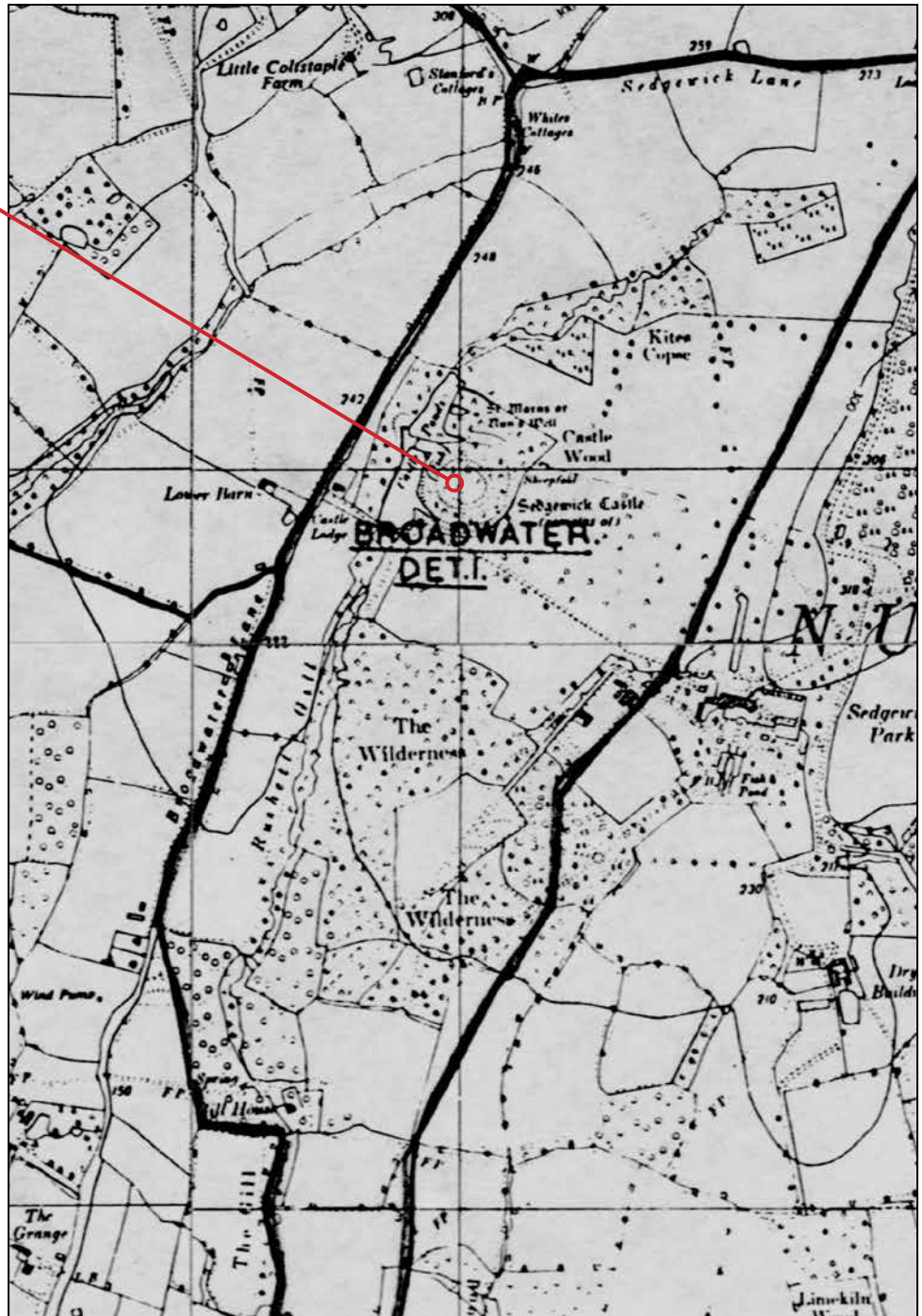
The old map outlining the extent of 'Little Broadwater', which used to hang in the Parish Office. The arrow points to the castle area.

circumference and in one portion of the walls on the east side some herringbone masonry may be seen.'

However a visit to the site in 2015, with the owners' permission, revealed only a short fragment of wall. The site is very overgrown with mature trees.

Sedgwick lies about 16 miles north of Broadwater and a few miles south of Horsham. The road on the western boundary is still called Broadwater Lane. Mayo records that Broadwater parish was required to pay for the upkeep of the roads in Little Broadwater in the 18th century, just as they would have done in the main parish<sup>2</sup>.

Until 1877, Sedgwick House with the ruined castle, the parkland and surrounding land of 150 acres remained, ecclesiastically, part of Broadwater Manor. Then it became part of the parish of Nuthurst.



## The 'other' little Broadwater

Some texts refer briefly to another 'little Broadwater' somewhere near the main parish. This might be the 'half hide' of land which lies in the parish of Sompting. It is referred to in the hand-written account of St Mary's Church and churchyard by E Sayer c1901. A half hide is about 60 acres. But there seems to be no actual account of where this piece of land lay. Elwes and Robinson<sup>3</sup> state that the Manor of Lancing, which was originally given to Robert Le Savage, became divided into two part. Lyons and South Lancing were held by Robert; North Lancing

eventually passed to Michael de Poynings. Lyons seems likely to be the area recently known as Lyons Farm, and may be the bit sometimes known as Little Broadwater – but this is purely conjecture.

<sup>1</sup> Elwes & Robinson, *A History of Castles, Mansions and Manors of Western Sussex*, 1879, p133

<sup>2</sup> Typed records by Mayo and Metherell, c1970

<sup>3</sup> Elwes & Robinson, *A History of Castles, Mansions and Manors of Western Sussex*, 1879, p133

## Chapter 4

# The Middle Ages

## Prosperity and expansion

### The 1200s, 1300s and 1400s

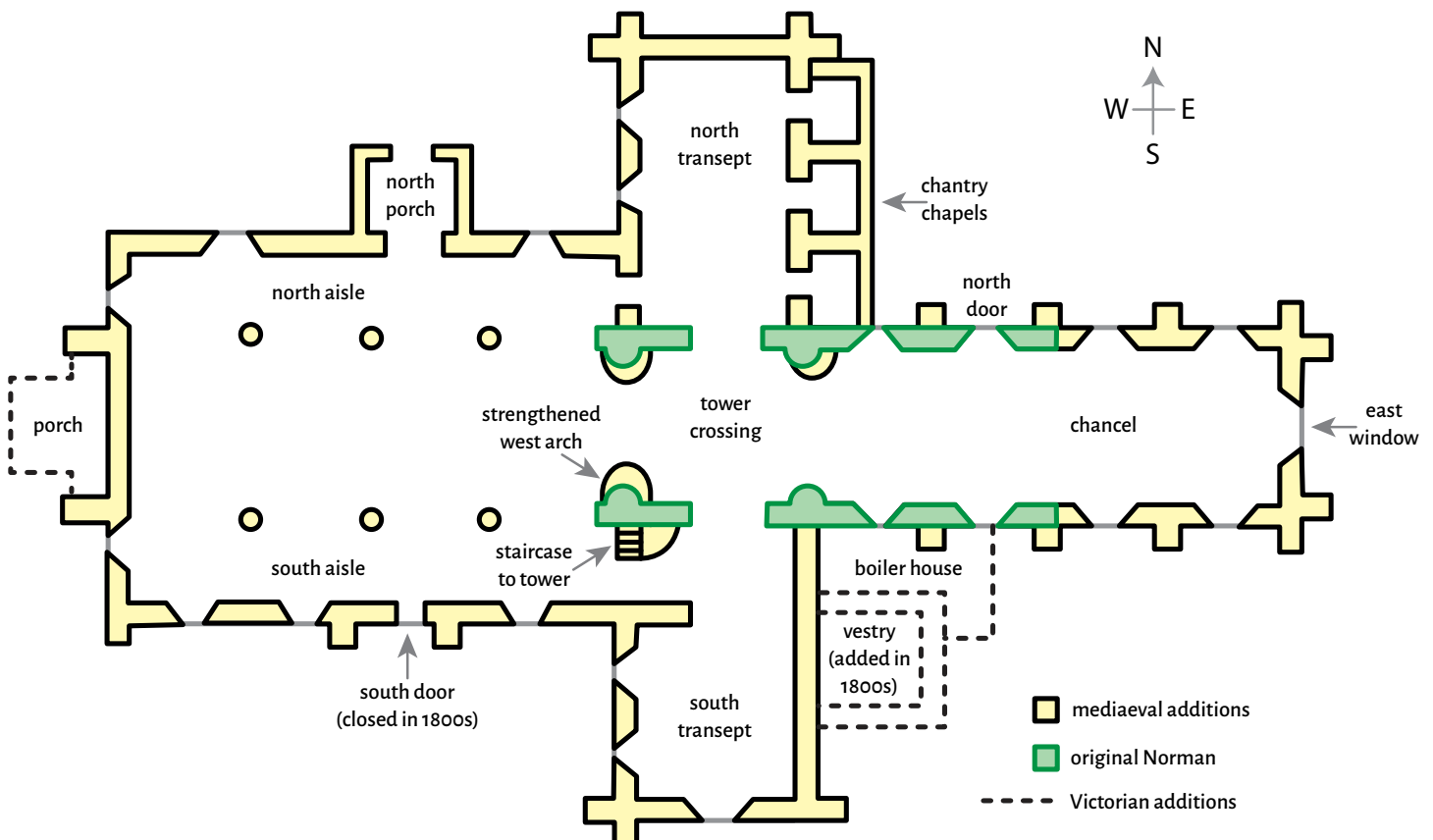
*Henry III 1216-1272; Edward I 1272-1307; Edward II 1307-1327; Edward III 1327-1379; Richard II 1377-1399; Henry IV 1399-1413; Henry V 1413-1422; Henry VI 1422-1461; Edward IV 1461-1483; Richard III 1483-1485*

The 'Gothic Expansion' of Broadwater church in the Middle Ages seems to have resulted from three factors: 1) a tower that was giving way; 2) clergy with a vision for the increased importance and relevance of the church; 3) the prosperity of the owners of the nearby Manors of Broadwater and Offington. Wool from sheep grazing on the Downs, income from the sea mill and from the weekly and annual fairs held on the Green, and possibly trade from goods brought in by sea would have made them rich people. While England was prospering at this time from wool, it is interesting that Belgium was prospering with the production of Stella Artois, starting in 1366!

## The church buildings

### The tower

At some stage, possibly soon after the initial construction, in the early 1200s, the western supports of the tower began to subside due to poor foundations and poor construction, and were remodelled. Look closely at the western arch under the tower (the one on the same side as the nave); one can see that the original arch has been narrowed by extra supports and the arch changed from the semi-circular Norman style to the pointed Early English style – but still using the Norman chevron pattern or dog-toothing. This pointed type of





*The rounded eastern Norman arch is framed by the pointed western arch*

arch is said to be more effective as a weight-bearer. This is reputed to be the only church with this combination of arches. They look very attractive viewed one behind the other from the nave. Some authorities suggest the western arch was not altered to its pointed form until the 1300s.

### **The north and south transepts**

These were probably added in the early 1200s when the chancel was lengthened, and as a support for the tower which was subsiding. The transepts also created a cruciform shape and gave access to three chapels built on the east side of the north transept. There may also have been three chapels on the east side of the south transept.



*Door outline in south-east corner of the south transept*



*An outline of a window arch above the north transept entrance*

Broadwater is said to be the largest cruciform church in this area. Note that above the door arch to each transept are the outlines of smaller Norman-style arches. Nairn & Pevsner suggest they may indicate that the transepts had a floor. Others suggest they might also have been for windows. This in turn brings in the possibility that the transepts might have been used to live in and not just for worship. There is a door high up in the south transept which could have given entry to an upper storey.

### **The windows of the transepts**

The main windows, three on the west side of each transept, are of the large 'lancet' type except for one in the south transept. These are typical of the Early English style which came after the rounded arch of the Norman style, and date to the late 1100s and early 1200s.

High up in the gable ends of both the north and south transepts are small Norman windows, of a lancet type with round arches. The south transept on the west side has an unusual window high above the arch into the

*BELOW LEFT: one of the early English lancet windows in a transept*

*BELOW RIGHT: the rounded Norman-style arch has a window glazed in Victorian times*



south aisle of the nave. This is set deep into the very thick wall. It has the typical Norman round arch, but it is glazed in plain glass with a red edging which suggests the glazing is Victorian.

***The Virgin fresco in the north transept***

In the east wall of the north transept high above the arches of the Chapels, and visible from the 2005 mezzanine floor, there is a recess (*right*) which, in the 1860s, contained the remains of a fresco of the Virgin Mary. She would be particularly important to a church named St Mary's. A note by Derek Mayo from the 1970s says the church was 'first named St Mary's in 1456.'



was a single sloping roof over these three chapels. We can see this in the painting below, which shows the roof over the northern three chapels. Three pointed arches can be detected in the north transept which



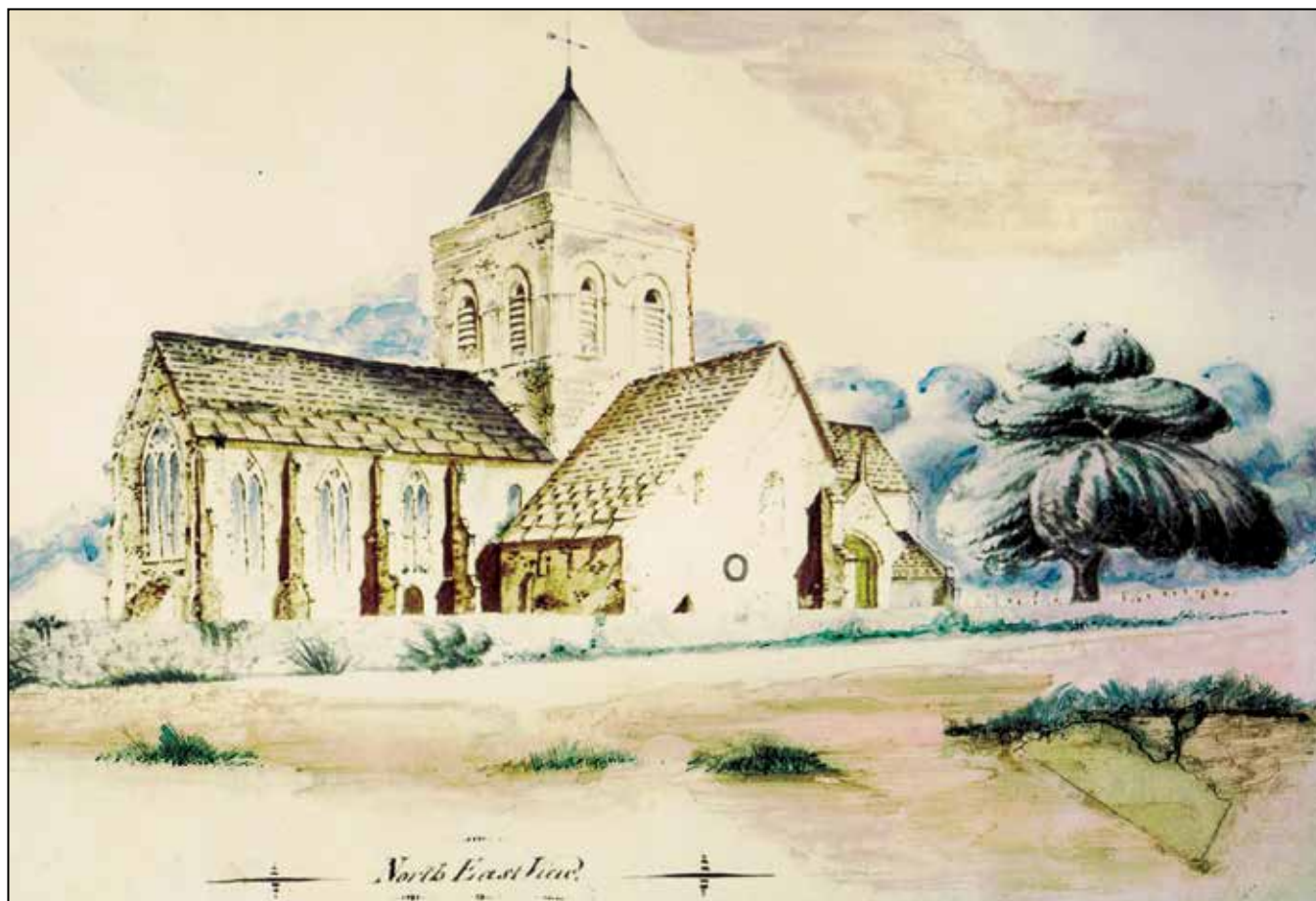
*One of the archways to the chapels in the north transept*

were the entrances to the chapels. Notes by various people<sup>1</sup> suggest that the chapels were dedicated to St Mary, St Nicholas and to St Symphorian: St Mary because the church was named for her, and St Nicholas possibly because he is the patron saint of river crossings and the sea was next to the village. There is no clear reason for choosing St Symphorian. He was a Christian martyred in Autun, France, in AD 178; Durrington Church is dedicated to him. These were pre-Reformation times when Indulgences were

**The transept chapels**

The north transept was a 'hall way' giving access to three chapels extending east from the transept. There

*The painting below, dating from before 1826, views the church from the north-east and shows the east roof of the north transept sloping over the chapel. It also shows the chancel windows from the Middle Ages, which were replaced in 1852*



bought, pilgrimages to holy sites were very popular, and priests were paid to say masses for the souls of the dead. These chapels may have been used for any of these purposes.

These arches are only 9ft 11ins in height and have no architraves. This is in contrast to the arches in the south transept which are 13ft 8ins high and do have architraves; they certainly seem to be of a different and possibly later origin. Derek Mayo quotes from the *Gentleman's Magazine* of 1805 giving us a glimpse of what the chapels looked like:

‘... The front of the chapels in the transepts have each pointed arches but show no architraves, and are supported by pilasters: above the arches are small plain Saxon windows, and within each chapel similar small windows but with pointed heads. Upon the whole the design and arrangement of the chapels are uncommon and striking, as indeed the general effect of the transepts themselves.’

The same magazine in 1819 writes:

‘The transverse aisles of the Church are particularly curious. They contain under a sloping roof on the eastern side of the aisles [meaning the transepts], stone seats or stalls for the officiating priests. In the side of each is a piscine and by its side a curious wrought niche of stone. These aisles are now used as a cemetery. The oldest legible inscription is 1641<sup>2</sup>.’

### The chancel

The chancel is thought to have been lengthened very early in this this period of the Middle Ages. It is unusually long at 58ft, only 3ft shorter than the nave, and is 19ft wide. The typical Norman ‘string course with the chevron and pellet decoration’ stretching right round the walls was retained, as were the Norman ‘hooked corbels’ which support the ribs of the vaulting. The vaulting of the west end is more simple than the vaulting of the east end. This may represent the point at which the early chancel ended.

The side windows of this period were removed in the 1852-3 restoration. But it is possible to tell from old paintings that the Middle Ages windows had two narrow lights with a foliated decoration at the top, a style typical of the Early English period (1170 – 1300). The Middle Ages east window had four lights with plain glass, each with a foliated top, which can be seen in another old painting. All these windows seem to be of the Early English style.

The remains of an oak screen and misericord seats are described In Chapter 2. The door on the north side of the chancel probably dates from these times; but it looks as though the current one is a Victorian update.



*The north door of the chancel from inside and outside*

The expense of maintaining the chancel has, from early times, been the responsibility of the rector. More about this is written in Chapter 11 on the chancel restoration of 1852-53. By contrast, the churchwardens and parishioners were responsible for the maintenance of the rest of the church. At this time the church-wardens were known as the ‘church reeves’. They were supported in their work by ‘synodsmen,’ later known as ‘sidesmen.’

### The nave

The nave was widened and side aisles were added, probably in the 1200 -1300s. It is 61 feet long and 42 feet wide including the side aisles. The widening required four pillars on each side of the nave to support the upper walls and roof. These were made of sandstone and Caen limestone from the earlier structure. The owners of the Manor had ‘lost’ their Norman connections and instead of looking across the channel for Caen stone they chose to use local stone.



*One of the eight pillars of the nave*

### *The side aisles*

These provided a valuable extra width to the church. Both north and south aisles are now roofed in 'Horsham stone,' a very hard sandstone which is quarried from sites near Horsham. Part of the nave roof is now roofed also with Horsham stone. It's presumed that this was the original roofing which has stood the test of time.

### *The ground floor windows*

Two windows in both the north and south aisles have two lights with a foliated decoration at the top, similar to the original ones in the chancel, which suggests the Early English style and date.



LEFT: Middle Ages-style ground floor aisle window  
RIGHT: lancet-style window at west end of each aisle

The third window in the south aisle is Victorian stained glass, dedicated to Charles Roberts. The two large windows at the west end of each aisle are tall 'lancets.' They are very like the ones in the north and south transepts, suggesting a similar Early English dating, but as is recorded in Chapter 12 they are Victorian 1862-64 replacements.

### *The 8 clerestory windows*

On both sides these windows are similar to the ground floor windows with one exception. It is not certain whether the Early English originals are in place, or if they were replaced in the 1864-66 restoration. We can particularly note the larger window near the tower on the north side; unlike the other windows this is in the shape of a pointed arch. Was this window possibly the original west window of the short nave, moved there when the



The 'unusual' north-east clerestory window

present west window was installed, or is it a larger Early English window placed to show more light on the rood?

### *The west window (right)*

The large west window of the nave is in the Decorated style<sup>2</sup>. The two large stepped buttresses supporting the western wall also date from this era.



### *The use of the nave*

This enlarged nave gave more space for the frequent secular events which were held in the church. This reminds us that a church in the Middle Ages was a centre not just for religious ceremonies, but also for legal and other events. Manorial courts and inquests were held in the nave. Church doors were used to display legal notices. Tithes were brought to the church, and disputes were settled at the church. Tenants came to pay their rent, or 'scot,' in the church, and were given dinner with ale brewed from tithes brought in. This gives us the term 'scot-free.' During these centuries seating in the form of benches was introduced.

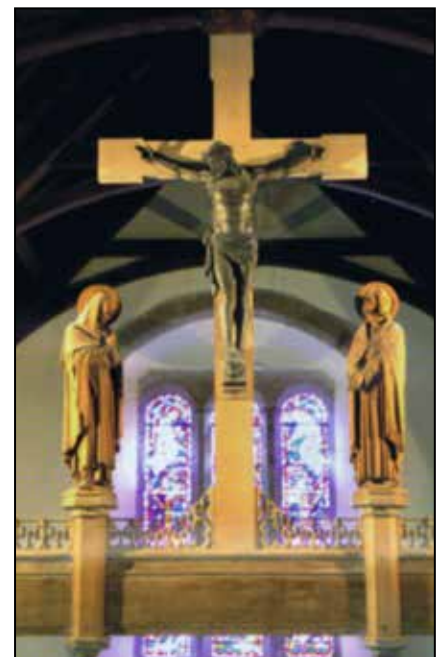
### *The walls of the nave*

We know from other churches, such as the one at Coombes and others around Sussex, that often, the plastered walls of Middle Ages churches were gaily painted with scenes. So we can imagine that the walls of St Mary's weren't bare; they may have been painted or even had banners hanging.

### *The rood*

The word 'rood' comes from the old English for cross. During the Middle Ages, there would have been a large cross on a beam in front of the western arch of the tower; this was known as the rood. Rector John Corby, dying in 1415, asked

*A modern rood screen in Belstone church in Dartmoor*



in his will 'to be buried before the rood.' Roods were common at the time, but removed by order of Queen Elizabeth I as part of the Reformation.



*The stone buttresses above the pulpit for supporting the rood. The outline of the steps can also be seen.*

The two stone buttresses or corbels to support the beam on which the cross was mounted can be seen on each side of the nave; one is above the pulpit and the other on the opposite southern wall of the nave. Set into the plasterwork can also be seen the outline of steps by which the rood was reached. The cross in the Middle Ages was hung with the figure of the crucified Christ, and often figures of The Virgin Mary and St John were placed either side. There may have been a platform behind the rood cross which would have been known as a rood loft; the presence of the steps suggests this. It is said that on festivals, when many were gathered in the nave, the priest would have stood there to read the Gospel or to preach. The light from the larger nearby window would have helped to illuminate him.



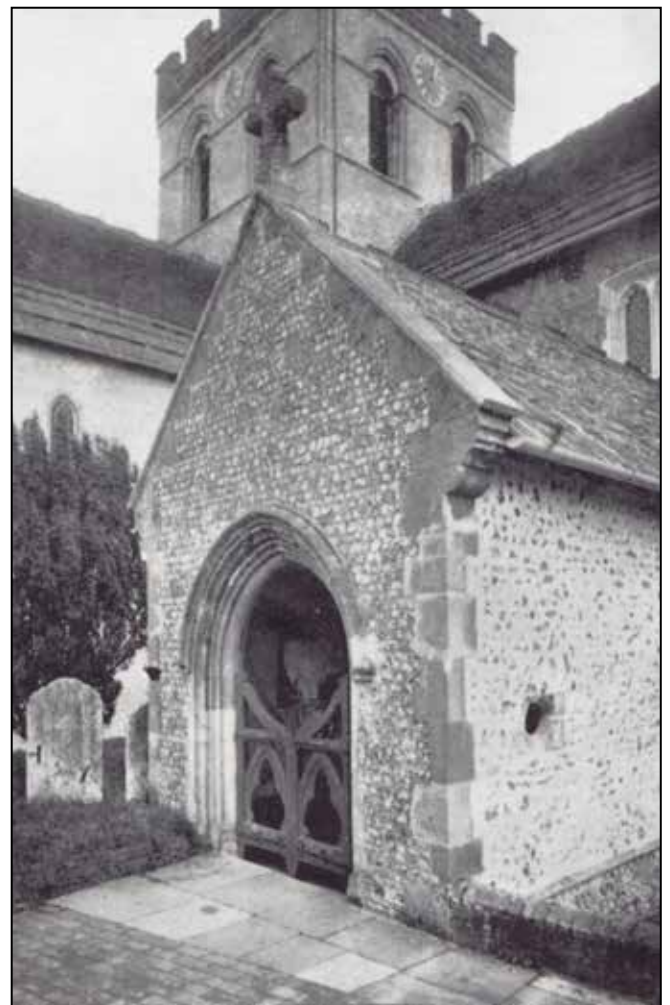
*Close-up of the Middle Ages north doorway*

## **The north door and porch**

### *The access to the nave*

From Norman times access had been, and continued to be, through the north door. There was no west door at this time. The Middle Ages pillars of this door still exist (*above*). Not only would this have been the main entrance for people coming from Broadwater village and from Offington Hall, it was also a venue for some parish business and for the display of legal notices. In the 1300s or 1400s the north porch was added. Until the reordering of 2005, this porch remained the same, mostly unused, with draughty old doors. Prior to the

*North porch and door approx 1900*







ABOVE: reordered porch door, glass designed and made by church member David Warland: outside (left) and inside (right)



There are two crosses in squared flintwork on the outside walls: a north facing one is in the clerestory outside wall between two windows; the south facing cross is in a similar position on the south clerestory wall (above).

renovation, notices about general elections would be posted on the porch doors. This is a reminder that:

‘the porch was the usual place for the transaction of civil business from earliest times, deliberations and discussions on legal and economic matters, especially those connected with agriculture and questions of tenure.’<sup>3</sup>

#### The north porch window

There is a round window on the west side of the porch, which is a bit of a mystery. Rector EK Elliott<sup>4</sup> has this interesting story to tell:



‘... the ledge showed that it had originally performed an important duty, for it is of marble, a stone which is rarely used in such a case ... The Rector was unable to account for it until he was visited by a gentleman who formerly had been a Roman Catholic priest ... at first the stranger was puzzled; but then the inquiry came, “was there ever a convent or monastery near here?” The Rector replied in the affirmative. For formerly a Monastery stood on the site of the manor house where remains of it can still be seen. The ex-priest then explained. When a monastery was near the Church it was customary to have one of the serving men seated inside the porch, which at that time had doors, and there he remained throughout the night. In the case of anyone dying and wanting the priest a relative would come and ask for the priest. The servitor in attendance at the church would go through an underground passage and say that the priest was wanted. The Rector stated beyond any possibility of doubt that there was a secret passage from the Church to the Monastery, and if one were to dig down deep enough it would be reached. Indeed at the manor house can still be seen the place of descent.’

#### Conclusion

As we shall see, each century brings changes. Alterations have been made and things have been moved around a bit to suit the times on several occasions. But despite this, amazingly, the basic structure we have today in the twenty-first century is the same as in the 1300s!

### The rectors

- **c1222 William**

Sir William, Rector of Bradewatere, acted as witness to two chaplains and was brother to Robert Savage. As the Le Savage family were the owners of Broadwater Manor at this time, this William may well be a brother of the Lord of the Manor.

How many individuals this William and those in Chapter 3 represent is not possible to say. One must have been the Cistercian monk who led the rebuilding of the flooded Waverley Abbey and was buried there having died in 1223. (See Chapter 3 section on rectors.) Round about this time William de Offenton<sup>5</sup> was giving 5 acres of land ‘in my demesne in the vill of Offington to the church of St Mary of Waverle and the monks there serving God.’ William a priest of Bradewater is one of the witnesses. So here is another connection with Waverley Abbey.

- **1240 or 1248**

Another William became rector in 1240. He was also connected in some way with Robert Le Savage, the Lord of the Manor.

- **1259 John de Chyshelle**

This rector was given leave by Pope Innocent IV to hold an additional benefice as well as Broadwater. He later became Bishop of London.

- **1322 Peter de Gonshill**

- **1349 Walter Gest**

Walter also held a church in Sutton. This was in addition to being a canon and prebend of Chichester Cathedral and holding the prebendary of Bosham. He also held the treasurership of Chichester until 1352.

‘Charles, duke of Brittany, On behalf of Walter Gest, Rector of Broadwater, in the diocese of Chichester, already dispensed on account of illegitimacy, for the treasurership of Chichester, void by the death of Edmund of Arundell, and for dispensation to resign and exchange his benefice’.

- **1373 Reginald de Newton**

- **1362? Thomas de Thorp**

- **1393 John Corby**

He was rector for 22 years. His will of 1415, the year of Agincourt, shows he wished to be buried ‘before the rood.’ Also in his will, overseen by Lord de Camoys, Lord of the Manor of Broadwater, he made bequests of ...

‘3s. 4d. to the church at Chichester: and the same amount to his godson John Goryng; 4 bushels of wheat and 4 bushels of barley to the friars of Arundel and Shoreham; books to his curate and a young sow to “John of the Kitchen” and to David, my hind (a farm servant) a brass pot and my 3rd best ladle.’

The Corby Memorial (*right*), the oldest in the church, lay for centuries on the floor of the central aisle of the nave (‘before the rood’ as his will requested), at times partly covered by a box pew until 1826. It can be seen in an old Victorian painting of the church. In the 2005/6 re-ordering the memorial was moved to its present position in the north transept, filling the entrance to what was a chapel in the Middle Ages. The memorial is a 9in thick slab of Purbeck marble inset with a brass



floriated cross. We can pause just to work out the expense and labour to get a slab of Purbeck marble that size and weight to this church. Note also the small shells and fossils visible on the stone's surface.

The upper part is a beautiful floriated cross with a Latin inscription. The translated inscription reads on the horizontal: ‘MAY THE SUFFERING OF CHRIST COMFORT ME’ (Passio Christi conforta me), and on the vertical ‘MAY THE BLOOD OF CHRIST SAVE ME’ (Sanguis Christi salva me).

At the base of the cross is the brass dedication to John Corby, who had been the rector from 1393 to 1415. The bottom two lines read, in translation:

‘HERE LIES JOHN CORBY FORMERLY RECTOR OF THIS CHURCH; WHO DIED ON THE 4TH OF THE IDES FEBRUARY (ie 10th Feb) IN THE YEAR OF THE LORD 1415; FOR WHOSE SOUL MAY GOD BE GRACIOUS. AMEN’

(in Latin: Hic jacet Johannes Corby quondam rector huius ecclesiae; qui obit iiii Idus Februarij anno domini MCCCCXV; cuius animi propicitur deus Amen)

The size and quality of this memorial and of the Mapilton memorial mentioned below indicate the riches that were present in this area in those days.

- **1416 Thomas Lynche**

- **1424 John Mapilton**

He was an outstanding man of his time and was rector of the parish after being Chancellor or Clerk of the Chancery in the reigns of Richard II and Henry IV. At the time of his death in 1432 he was Chancellor to the Queen, Catherine of Valois, who had been the wife of Henry V. Henry died in 1422, leaving his widow Catherine and an infant son who became Henry VI. Catherine later married Owen Tudor; their grandson became Henry VII. John Mapilton died in 1432 and Catherine in 1437. As her Chancellor he must have seen much of the life of English royalty. One imagines that he spent more time out of the parish than in it, but it is touching and perhaps significant of Broadwater's status in those days that Broadwater church was chosen as his resting place! His memorial of brass inlaid with enamel set into Purbeck marble lies on the floor of the chancel.

The Latin inscription at the base of this brass reads, when translated:

‘HERE LIES BURIED IN PEACE, JOHN MAPILTON RECTOR OF THIS CHURCH, LATELY CALLED AWAY. THE CHANCELLORSHIP OF THE KING AFFORDS HIM GIFTS FOR MAGISTRACY. HE DIED

CHANCELLOR OF THE SPOUSE OF KING HENRY.  
 HOW HE MADE CLEAR THE PRECEPTS OF THE  
 LAW, HIS FAME REVEALS. HE DEPARTED THIS LIFE  
 ON THE BIRTHDAY OF THE MOTHER OF CHRIST IN  
 THE YEAR 1432 (SEPT 8TH)'

(In Latin: Hic jacit in requie John Mapilton tumulatus  
 istius ecclesiae Rector nup voeitatus. Dona magistratus  
 sibi Cancellaria pstat. Regis erat gtus cuntis hoe plebs  
 manifestat Conjugis Hny Regis his cancellarius exit Qui  
 poscripta legis quis erat sua fama retexit. Migrat felicis  
 ortu xpi genitricis Anno Mileno C quat bis x duodeno.)



Brass memorial to John Mapilton, set in Purbeck marble with  
 maple leaf and Tudor rose motifs, and blue-green enamel inlay

- **1435 Richard Tooner.**
- **1445 William Crooner (or Treverdon)**
- **1457 Patrick Grebe (or Grene)**
- **1478 John Lamporte**
- **1481 Jardin Kybow**

## A possible Middle Ages chapel in Worthing?

Although there was no church in Worthing at this time, it is likely there was a chapel. In 1291-92 in the Taxation of Pope Nicholas IV, the church at Broadwater with a chapel was assessed at £46.13s.4d. In 1380, reference was made to 'the church at Broadwater with the chapel at Worthinge'. In 1409, Bishop Rede, of Chichester<sup>7</sup>, licensed the holding of divine service in the chapel. 'The Bishop to the Rector of Broadwater Parish and to the parishioners dwelling therein: We grant you leave frankly to cause to be celebrated and hear masses and their divine offices in the chapel of Worthing upon a portable altar and by a fit chaplain at accustomed times and without prejudice to the Mother Church. This leave not to be valid beyond the 8th of April next.'

Later in the reign of Elizabeth I, reference is made to the old chapel and two acres of land but we do not know if the reference is to the earlier chapel. It has been suggested that a rector in the 1600s allowed the chapel to be pulled down. In 1961 workmen digging a trench in Warwick Gardens found a carved Middle Ages stone and some pottery, possibly from this chapel – but, so far, no one knows its location.

## The Manor of Boadwater

A very full account of Broadwater Manor and its occupants is given in Smail's *Notable Houses of Worthing* written in 1950. Much of what I have written is derived from this source. A shortened version seemed appropriate to this book, with some detail added by me. A complete list of the owners of Broadwater Manor until the present was compiled by John Sams (see page 31).

### The Manor House

Amazingly the Middle Ages 'Hall House' still remains within the present complex of Lancing Preparatory school, which currently occupies the site. It is situated on the east side of the small quadrangle at the back of the school. It has very thick flint walls, the site of a massive fireplace at the northern end, and the deep old oak beams of the hall ceiling which would have supported the sleeping quarters above the hall. In the playing field to the east of the school buildings the outlines of a similar Hall House can be seen in dry weather. The caretaker in 2015, Mr Chris Taylor,



The original Middle Ages 'Hall House' still exists in the centre of the school. The Middle Ages stonework can be seen to the extreme left

remembers a well was found to the south of these outlines where there are now tennis courts. Mr Taylor believes the Hall House would have been the house occupied by Thomas Camoy before he went to fight in France alongside King Henry V, and commanded part of the army at Agincourt in 1415.

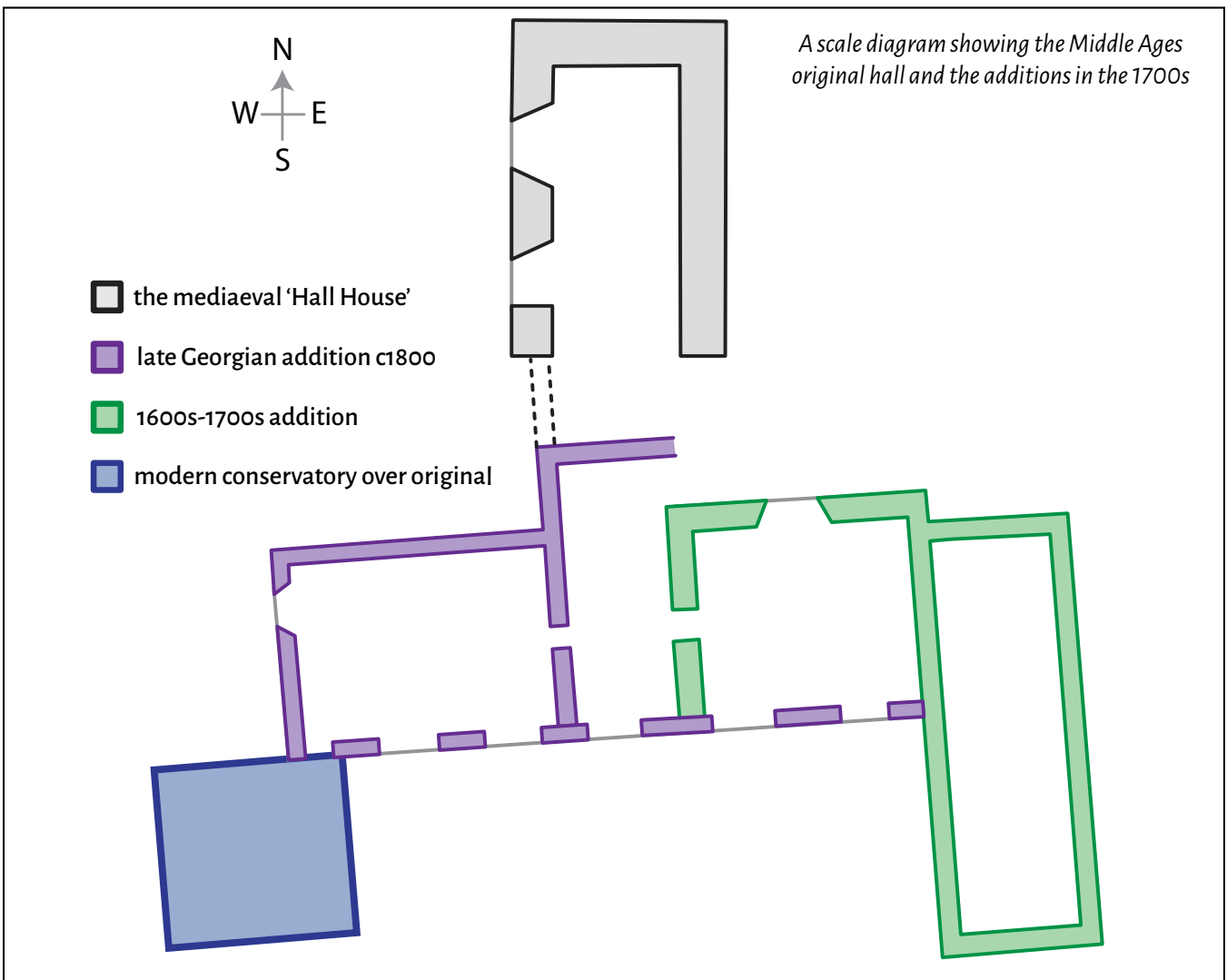
### The ownership of the Manor

This passed from the original Le Savage family with the marriage of Hawisa le Savage to John de Gaddesdon and when she died after John the ownership passed to the Camoys dynasty. A family tree is shown opposite.

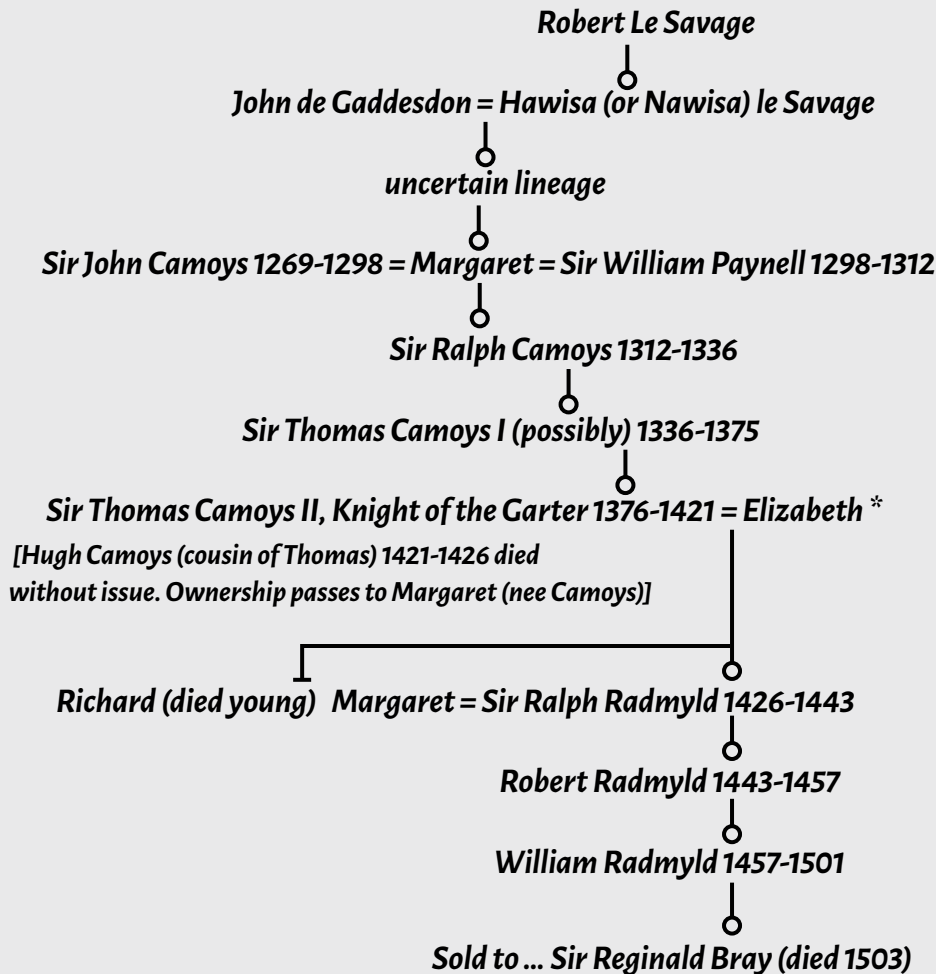
### More about the Lords of the Manor

#### • John de Gaddesdon

John became Lord of the Manor by marriage into the le Savage family. He was Sheriff of Sussex 1235-1238. But clearly he was not perfect, as is shown by the 'de Cumbe affair'. In 1261 John de Gaddesdon was put on trial on the plea of Michael de Cumbe (perhaps of Coombes?). John having invited Michael to his house at Broadwater, made him very drunk, and then conveyed him home to Applesham (currently a farm near Coombes) where he was shut up drunk, half dead and not knowing good from evil. John then took his seal and affixed it, against his will, to a deed of feoffment (a form of land transfer), by which he took possession of Michael's manors and lands.



## The family chart of the owners of Broadwater Manor in the Middle Ages



\* widow of Henry Percy (Harry Hotspur) of Northumberland. Thomas was buried at Totton Church, near Midhurst, where there is a beautiful brass commemorating him and his wife. Their son Richard died young and pre-deceased them.

### • John Camoys

He was not exempt from his personal problems despite his wealth. His wife Margaret left him and went to live with Sir William Paynell. When husband John died in 1298, she and Sir William were married. She then claimed her 'dower,' which included the Manor of Broadwater. She supported this claim with a document which purported to be a deed executed by her late husband, assigning all his goods over to her and concurring with her decision to leave him for Sir William. The ruse failed as the claim was disallowed by Parliament, sitting at Lincoln in 1301; however that did not seem to deter the greedy couple. Three years later it is recorded that William de Braose 'made complaint that while he was in Scotland on the King's service, William Paynell and Margaret his wife came to his Manors of Bradwater, Worthing and Hyen (=Heene), with other persons unknown and resisted his bailiffs and men when intending by their offices to use these liberties and prevented him (William de Braose) and his bailiffs from enjoying them.'

### • Ralph de Camoys

In 1313 Ralph de Camoys, John's eventual successor, was granted a licence to hold a weekly Monday market and a Fair, on the eve, day and morrow of St Barnabas Day (June 11th).

### • Thomas Camoys II

Despite having an estate in Trotton, in 1390 Thomas was able to gain another charter for Broadwater for a fair 'on the eve, the day and the morrow' of St Luke (October 18th). Such fairs were valuable for bringing in trade and increasing prosperity. In Chapter 13 we will see that Victorian fairs on the Green were still being held in those months! Thomas Camoys, taking a vigorous part in the country's affairs, supported Richard II in wars against the Spanish and the French. In 1400, he manned a ship for service against the French, and in the following years he was fighting in Wales against Owen Glendower. He also fought at Agincourt.

## The responsibilities and privileges of a Lord of the Manor

### *Holding an Assize and the rights to wrecks*

When in 1274 Edward 1 appointed Commissioners to go through the land to report on usurpations and abuses, they made some interesting comments on Broadwater: 'William de Braose holds the assize of bread and ale throughout the whole barony, except within the Manor of Broadwater where John Camoys holds the assize by ancient tenure. John Camoys ... and Godfrey Fawkener(of Heene) ... have wreck of sea on their lands by ancient tenure, but any object found or thrown up on their lands they must keep for a year and a day ...'

This right to grant licences, as for making bread or ale, and to levy fines for cheating in weight or quality, brought justice to the parish as well as some income, whether to the Lord himself or to the parish we don't know. The church's significance in all this is that the nave of the church was the space used, perhaps the only space large enough for such meetings.

### *Care for the poor*

Broadwater was the mother church of the area with the parish boundaries, like those of the Manor, being very extensive. The early churchwardens' accounts 'for moneys layed out for the poor of the parish' were dealing with a far greater area than Broadwater village. The Manor itself continued to hold the importance it had in the early days.

### *Choosing the Constable in turn*

When the 'Headborough' or Constable was chosen, it was the custom to elect him from Worthing, Broadwater and Durrington alternately.

### *Holding a Court Leet and a Court Baron with a jurisdiction extending also over the hamlet of Worthing by the sea*

These Courts and other legal and social events were held in the nave of the church. According to Wikipedia, it seems that it was the right of every Lord of the Manor to hold a 'Court Baron.' Sometimes held only annually, this court carried out administrative justice in the area of the Manor, except for criminal acts. Both the Court Baron and the Court Leet were features of Middle Ages life, becoming much less important from the 1400s (but only abolished in 1977!)

The Court Leet was more important. It was usually held annually, sometimes more often. It had the right, given only by Royal Franchise, to administer justice more widely, over a part of the county. The Court:

- viewed the pledges of freemen to keep the peace and use good practices in trading.
- tried by jury and punished all cases except the most serious.
- set local standards for roads, paths, ditches, weights, measure and boundary disputes.

To support Henry V in his French expedition, he recruited a small army to go with him to serve the King: thirty one men-at arms, a knight, plus sixty nine mounted archers. Two men – Richard Burden and Thomas Russell – were from Worthing. With this impressive force, he accompanied Henry V in his French expedition. When dawn broke over the field of Agincourt in 1415, Camoys was commanding the left wing of the English Army. It seems fair to say that wherever Camoys was fighting – at Crecy, at Calais, at Agincourt – Broadwater men would have been fighting at his side. Clearly, many of Camoys' men would have been from outside the village. Many young men from the surrounding Manors of Offington, Heene, Tarring, Lancing and Coombes would have jumped at the chance to earn money, gain some plunder and have a go at the French, their Norman origins either forgotten or made an excuse to reclaim their heritage.

Henry V rewarded Thomas by making him a Knight of the Garter: he is listed as Thomas, 1st Lord Camoys. Considering Thomas Camoys' importance it is not surprising that he married Elizabeth, the widow of Henry Percy, the famous 'Hotspur.' Thomas was buried at Totton Church, near Midhurst, where there is a beautiful brass commemorating him and his wife. Their son, Richard, died young and pre-deceased them.

### • *Sir Robert Radmyld*

The successors to Thomas Camoys were the Radmylds. Thomas and Elizabeth's cousin Hugh died, and the ownership of Broadwater passed to their daughter Margaret and her husband, Sir Ralph Radmyld. He died in 1457 and the Manor passed to their son Sir William Radmyld who died in 1501 'without issue.' William Radmyld's two aunts Elizabeth and Margaret, inherited the title and sold the Manor in 1503 to Sir Reginald Bray.

## Broadwater Manor owners, 1066-present

*This list was compiled by John Sams, when owner of Broadwater Manor and head of the school there c 1980.*

<b>1066</b>	Wigot held the manor direct from King Edward the Confessor	<b>1510</b>	Sir William (later Lord) Sandys	<b>1845-8</b>	Harry Newland
<b>1086</b>	Robert le Savage held it from William de Braose	<b>1540</b>	Thomas Sandys	<b>1857</b>	Ann Newland, widow of Harry
<b>1242</b>	Robert le Savage II	<b>1559</b>	Elizabeth Sandys	<b>1870</b>	Francis(d 1888), Emily (d 1892),Harriet (d 1893) daughters of John Newland II
<b>1256</b>	Sir John Gaddesdon	<b>1601</b>	Sir Edwin Sandys	<b>1880</b>	Newland sisters pass ownership to W F Tribe(Steward)
<b>1262</b>	Hawisa widow of Sir John Gaddesdon	<b>1605</b>	John Shirley	<b>1895</b>	Tanny Tribe
<b>1269</b>	Sir John de Camoys	<b>1616</b>	John Shirley II	<b>1911</b>	W F Tribe's trustees sell to Miss Annie (d 1929) and to Miss Edith (1928) Nicholls
<b>1288</b>	Sir William de Payne (Peynell)	<b>1631</b>	John Shirley III	<b>1929</b>	Sold to Seaview Estates Development Co.
<b>1312</b>	Sir Ralph de Camoys	<b>1637</b>	Francis Shirley	<b>1930</b>	Neligan buys Manor House and grounds
<b>1336</b>	Sir Thomas de Camoys	<b>1660</b>	Sir Robert Houghton	<b>1963</b>	V P Sams buys Manor House and grounds.
<b>1375</b>	Sir Thomas de Camoys II	<b>1661</b>	Sir George Pretyman	<b>c 2000</b>	Ownership of the Manor buildings and grounds passes to Sam's daughter, Kim Woodley. The title of 'Lord' of the Manor had been sold some time earlier to other people.
<b>1421</b>	Hugh de Camoys	<b>1672</b>	Sir Edward Hungerford		
<b>1426</b>	Sir Ralph Radmyld	<b>1709</b>	Fisher Tench & Samuel Thayler as Trustees		
<b>1443</b>	Robert Radmyld	<b>1734</b>	James Butler of Warminghurst		
<b>1457</b>	William Radmyld	<b>1741</b>	John Butler of Warminghurst		
<b>1501</b>	Sir Reginald Bray	<b>1767</b>	James Butler II of Warminghurst		
		<b>1775</b>	Ann Jemima and Patty Butler(later Clough)		
		<b>1793</b>	John Newland of Broadwater		
		<b>1806</b>	John Newland II		

### • *Sir Reginald Bray*

Chancellor Sir Reginald was also friend to Henry VII, who made him also a Knight of the Garter in 1500. Besides his interest in the building of Henry VII's Chapel at Westminster and the nave and aisles of St Mary's Oxford, Bray was closely involved in the design and building of St George's Chapel, Windsor which is the 'home' of the Knights of the Garter. When he died he was actually buried in the 'Bray Chapel' in that Church. Although he had purchased Broadwater Manor, which by then included parts of Findon, Durrington, Cotes and Clapham as well as Worthing, he was more interested in properties in the Isle of Wight. He had no children.

From all this we can see the importance of Broadwater Manor, as well as the neighbouring Offington Manor, during the Middle Ages. And also that the large nave of Broadwater Church was a necessary part of the life of these manors.

### The Manor of Offington

The families owning Offington in the 1200 and 1300s were first the Lychpoles; then it was owned by the Peverels, who acquired much nearby land. By 1372 the Manor stretched from the Teville stream in the south to Cissbury Ring in the north. The Manor next passed to the Fitzherberts and, by marriage, to the West family, who held the Manor throughout Tudor times.

(For a complete history of Offington Manor see Chapter 7.)

<sup>1</sup> Typed records by Mayo and Metherell, c1970, p29

<sup>2</sup> Typed records by Mayo and Metherell, c1970, p18-19

<sup>3</sup> Smith, Cook and Hutton, *English Parish Churches*, p16

<sup>4</sup> EK Elliott, *Recollections*, 1901, p4

<sup>5</sup> Henfrey Smail, *Notable Houses of Worthing*, c1950, p12

<sup>6</sup> EK Elliott, *Recollections*, 1901, p27

<sup>7</sup> Frederick Harrison, *St Mary's Church Broadwater, 1933*, p14

## Chapter 5

# Broadwater Village in the Middle Ages and the fate of the 'Bradewatre'

Situated at the head of a sea inlet, the village with its imposing church was an important centre for Offington Manor as well as for Broadwater Manor. There are no maps of this era, but I would consider that Broad Water, or Bradewatre, in the Middle Ages might be similar to Pagham harbour as it is in 2018.

A mill is reported in the Domesday book and a 'sea mill' is mentioned in 1576, although its location and the source of this information is unknown. We can suppose it was near the coast near the area known earlier as Semmels and in modern times as 'Seamills Park Crescent' – where the tides ebbing and flowing twice a day would turn the mill wheel.

The village of Broadwater would have been very small, with just a few humble cottages lining the track that ran from the Green past the north of the church and a little way east. Many of the population would have been living at or near the two manor houses. The population in these centuries, including in the manor houses, was small. According to *A Victorian History of the County of Sussex* it was 37 in 1086, the date of the Domesday survey, and 33 in 1296 including 11 in Offington. By 1378 it had risen to 160 people paying the poll tax, including 50 in Offington, but dropped to 69 people who were 'assessed for the subsidy' in 1524, of whom 35 were in Offington. The Black Death of about 1350 doesn't seem to have affected the population as much as elsewhere<sup>1</sup>.

The village green lay to the north of the village, as it still does so many centuries later. It was probably about 10 acres in size and used for common grazing, with may be a pond for animals to drink at. There is a story of someone being punished by a ducking stool in the pond on the green, and there was certainly a pond in the 1800s. Within the village, and more secure for drinking water, a well was situated near the junction of Broadwater Street West and Broadwater Street East. Harold Tribe

reminiscing in a talk says the well was in that position in the 1920s (see Chapter 13).

From just north of the church along what is now known as Broadwater Street East, a track would have run east and then turned south as far as the present Angola Road, where it led to a field known as Broadwater 'Hamm' which extended south beyond the Teville stream<sup>2</sup>. Ham Lane or Road developed later. East of that track would have been the eastern border of the manor, with the sea and tidal salt-marsh stretching across towards Lancing.

The Broadwater Brook would have run into the tidal marsh. A map c 1720 shows Decoy Farm of about 23 acres with a 'decoy,' a pond with four radiating arms used to attract waterfowl<sup>3</sup>. The 1805 edition of *A Picture of Worthing* by John Evans states that the pond had gone. Decoy Villa and Decoy Road, near Harrison Road in modern maps, give us a clue to where the decoy was situated. Possibly the brook flowed in to the decoy at high tide – then, as marshland was replaced by pasture, the mouth of the brook moved nearer the sea, joining the Sompting Brook and the Teville Stream. In the years around 1910 Harold Tribe, as a young boy, remembers falling into the stream near Ham Road, which had watercress growing in it<sup>4</sup>.

The Teville Stream started as two arms north and south of the small 'Teevil' grazing ground at the southern end of South Farm Road, near the present Worthing station. Just east of this point the two streams flowed into the large Teville pond, 90yds long by 30yds. This was at the southern end of the present road bridge. The stream flowed sluggishly east into the area of Homefield Park, feeding a pond that was a centre of attraction in Victorian times. Then the stream ran along the line of Thurlow Road and Ladydell Road to the bend in Ham Road near the Range store (2018). Next the stream ran eastwards through what in 2018 is Chesswood Allotments. There it joins the

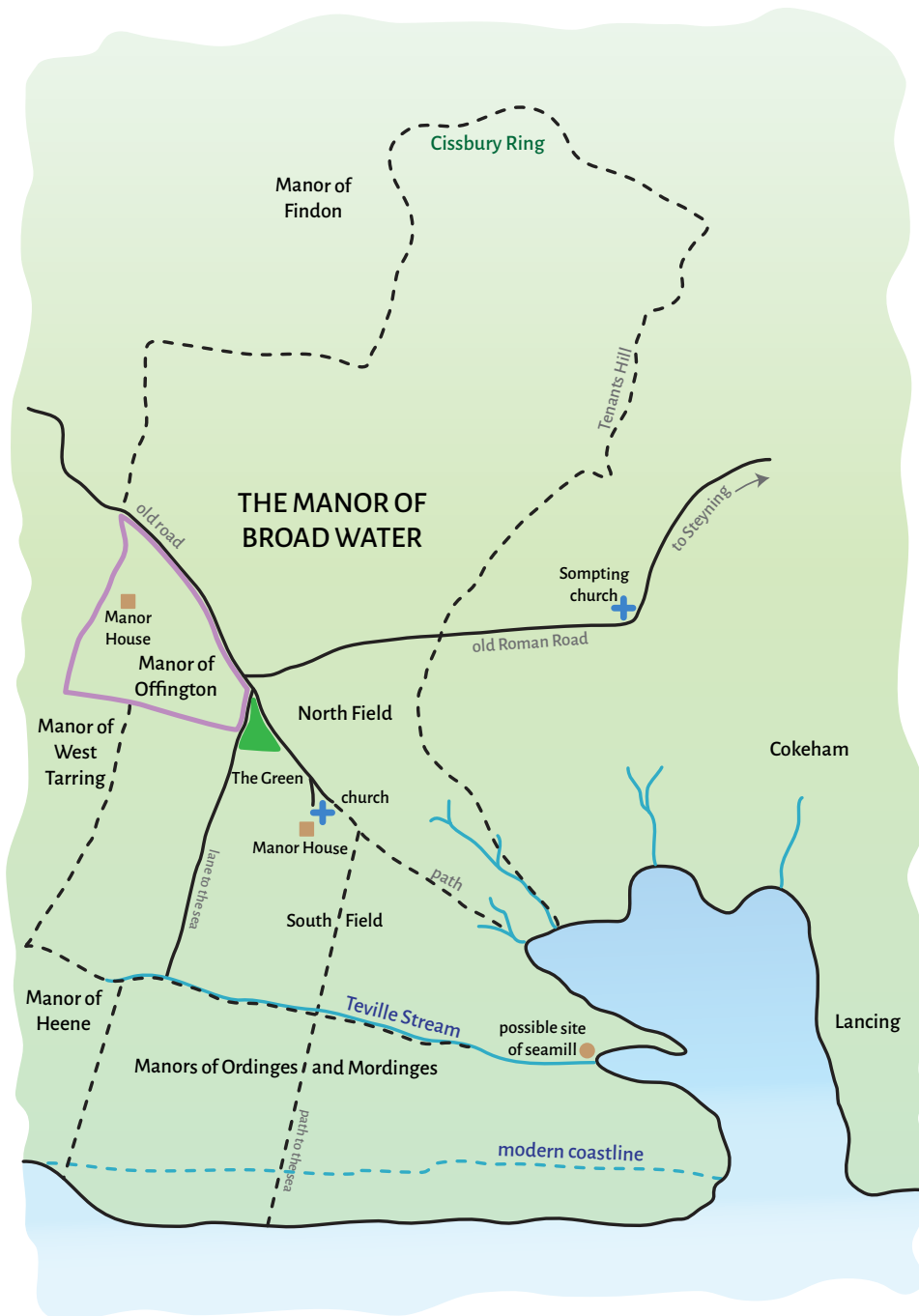


Broadwater Brook and later the Sompting Brook and the Cokeham Brook, to flow into the Brooklands lake where there is a sluice which prevents salt water flooding at high tide. The sluice was installed in 1958. Some books have suggested that shingle drift in the middle ages closed that outlet, and the fresh water drained out to sea near Shopsdam Road in east Lancing. But Smail<sup>5</sup> tells that by 1808 the coast road was being built and problems were experienced with the fresh water outflow and tidal inflow in the Brooklands area.

The land of the Broadwater Manor, following the feudal system, was divided into two large fields, North Field and South Field. These were farmed using the Middle Ages 'strip' system, with a fallow year every third year. This continued into the 1400s, but shortage of labour after the Black Death (1346 -53) helped to destroy this system. Gradually fields were enclosed and farmed by

yeomen farmers or farm labourers. At the same time it was discovered that sowing 'tares' instead of leaving fallow ground gave better yields, and as a bonus animals could be grazed on the tares<sup>6</sup>.

Direct access to the sea was by a path which led from the village east of the church across the South Field. There it encountered the marshy area north of the Teville Stream; this became known as the Squashetts or Quashetts. Having crossed the Teville stream the path led down to the sea and the little Manor of Worthing. This path can still be followed, starting in Broadwater near the Old House at Home pub and the Working Men's club, passing along the east side of the Manor Sports Ground, between the back gardens to Ivy Arch Road where it goes under the railway in a tunnel, along Dagmar Street and Upper High Street into High Street, and reaching the sea at the Steyne.



<sup>1</sup> A Victorian History of the County of Sussex volume 6, part 1, p67

<sup>2</sup> Henfrey Smail, *Worthing Maps*, p49

<sup>3</sup> Kerridge & Standing, *Georgian and Victorian Broadwater*, 1983, p50

<sup>4</sup> Harold Tribe, *Old Broadwater Talk*, 1973

<sup>5</sup> Henfrey Smail, *Old Coaching Days*, 1949, p19

<sup>6</sup> Chris Hare, *Historic Worthing*, p22

## Chapter 6

# Tudor Times

## An age of splendour and increasing religious division

*Henry VII 1485-1509; Henry VIII 1509-1547; Edward VI 1547-1553; Mary I 1553-1558; Elizabeth I 1558-1603*

### The church building

Although the main building stayed the same, inside there were three additions and two subtractions: a tomb was added to the chancel; The Stone altar was removed; the rood was removed; a tomb was added to the south transept; the Royal Coat of Arms was added to the nave. Let's start with the magnificent additions:

#### The de la Warr tomb of the 8th Baron

On the north side of the chancel stands a most imposing tomb, a grand canopied affair in Caen stone (*right*). It is of Thomas West, the 8th Baron de la Warr, who died in 1525 aged 68. Various sources describe it as a 'late gothic canopied tomb' and by 'Mr Cartwright.' Originally it was gilded, and there were paintings on the side. It was whitewashed in the 1700s but restored by the family in 1855. The carved stone figures show the signs of Puritan activity with the faces cut bare. Traditionally at the funeral, Thomas West's tabard with his coat of arms emblazoned on it, his sword and his spurs would have been placed on the tomb.

The initials T and E can be seen carved in several places: T is for Thomas; the E could stand for any of his three wives, two Eleanors and one Elizabeth (see Chapter 7). Some of the carvings on the base of the tomb may represent 'crampettes' or 'chapes.' This is the name given to the tip of the scabbard of a sword in the Middle Ages, and was adopted by the de la Warr family as a heraldic symbol after the 3rd Lord de la Warr captured John II King of France at the battle of Poitiers in 1356.

Thomas West owned Offington Hall and Manor, as well as some lands from the Duke of Norfolk's estate. He was a supporter of both Henry VII in his struggle for the throne, and of Henry VIII. The latter rewarded him by making him a Knight of the Garter. Further details of the West family are given in Chapter 7, 'The story of Offington.'



*BELOW LEFT: de la Warr crest* *BELOW RIGHT: one of the crampettes*



In his will, the 8th Baron bequeathed to the parson of Broadwater his Garter mantle of blue velvet and his gown of crimson velvet, to make two altar-cloths saying: 'to my ghostly father in recompense and satisfaction of my tithes and oblations forgotten ...'

He ordered that his gold chain and collar of the Garter should be sold, together with some silver, so that 2d could be given to any who came to claim it<sup>1</sup>.

When his third wife, Eleanor Copley, died in 1536, she was buried with him at Broadwater. Amongst other items, she left to the church a 'printed antyphoner (service book) conteyning the halfe yere, and one pair of organs standing in my chapel of Ewhurst there to serve god for the helthe of my Lordes soule and my soule' and her best chalice for a priest to sing masses at the altar tomb of her late husband. Her will included £55 to cover the cost of her funeral<sup>2</sup>.



There is an interesting story about the Tilting Helm (above) associated with the tomb. Old photos show a helmet on the tomb. This was discovered to be a 15th century 'tilting helmet'. It may not even have belonged to the Baron de la Warr. Rector EK Elliott wrote<sup>3</sup>:

'There too is to be seen an old iron helmet, which was at one time ingeniously converted into a poor-box, and placed in front of the pulpit. It is a tilting helmet, as used in tournaments, of a very rare kind and in perfect condition. Some seventy or eighty years ago (1820-30 approx) it was stolen from the Church, but twenty years later, the thief being, presumably, conscience stricken, it was mysteriously restored; and for its greater security the rector had it attached to a chain, and placed in its original position on the top of the de la Warre monument.'

John Evans also refers to the helmet hanging from the pulpit (which would have been the wooden Jacobean pulpit) being used as a poor box<sup>4</sup>. At other times it is said that it was used as a football by the choir boys. In 1974 it



Article on the Tilting Helmet sale, from 'The Daily Telegraph'

was sold at Sotheby's to the Tower of London for a record price of £22,000! The helmet is now at the Armoury Museum in Leeds. At the time there was quite a lot of discussion in letters to the press as to whether the helm belonged to the church or to the descendants of Lord de la Warr. Who was authorised to sell it? And whether such ancient articles should be kept where they originated or kept in museums for greater public accessibility? Broadwater church was relieved to be free of the responsibility of such a valuable object, which had to be kept in a safe and out of view anyway. There was some dispute about how the money should be used; in the end the money was taken by the Diocese. Mayo records:

'The Parochial Church Council believed that the proceeds of the sale of the helm should be held in trust for the payment of the stipends of curates in the parish and to this the Chancellor agreed.

A faculty was drawn up permitting the sale...'<sup>5</sup>

### The tomb of the 9th Baron de la Warr

This Baron, also Thomas West, died in 1554 and his tomb was originally placed above where the body had been buried, against the wall of the south aisle of the nave. It was moved to its present position in the south transept in 1826. It is made of Caen stone in a style described by Smail as 'a good example of the period between the late Gothic of the 8th Lord and the Renaissance.' Some of the shields carry the arms of the de la Warrs, with the typical wavy band across in some segments. The central carving has been defaced by Puritans at some stage, but the two side figures escaped this fate. These figures were discovered when



*The tomb of the 9th Baron de la Warr, in the south aisle*

the tomb was moved from the south aisle in the 1826 restorations. They were found to be of St George, and the Virgin and Child. At the time of the Puritan iconoclasm the figures had been turned round in their niches and plastered over to hide them. The figure of St George may be a reference to the 9th Baron being a Knight of the Garter.

*This detail of the tomb shows a wavy line (top left-hand quadrant of the shield)—a feature of the de la Warr Coat of Arms*



In the re-ordering of 2009, confirmation of the original site of the tomb in the south aisle was found when the floor was being re-laid. Steps were found leading down to a bricked-in tomb (*right*). Views obtained through a hole made in the wall showed the presence of two skeletons (*below*). It was decided not to investigate further, but the assumption can be made that this was the resting place of the body of the 9th Baron and his wife Elizabeth Bonville.



In his will the 9th Baron left instructions for his burial at Broadwater:

'I will and my very mynde ys that my bodye shal be buryd by the suffrance of God within the parishe church of Brodewater in a power Remembrance that I have made there in the sowthe syde of the saide Church with suche funerall charges bothe at my burying, at my monethes myndle and yeres mynde as by the discretion of my Executors and Overseers shalbe thought moste mete and convenient.'<sup>6</sup>

Details of his Will are in Chapter 7.

While looking at the tomb in its present position in the south transept, three pointed arches can be clearly seen on the east walls of the transept. The tomb stands in front of one of the arches; the old vestry door is in the

central arch. These arches of the south transept are 3ft 10in higher than the ones in the north transept; the arches also have architraves, unlike those of the north transept. This suggests possibly that the south transept arches were built later than those of the north transept. We have no idea what the south transept was used for in the Middle Ages and Tudor times, but the presence of a doorway high up in the east wall at the south east corner suggests there was an upper floor (see page 20).

### The Royal Coat of Arms

Under the Act of Supremacy Elizabeth I decreed all clergy had to acknowledge the sovereign as the supreme head of the Church of England. To demonstrate this, churches were required to place the Royal Coat of Arms on view in the church. John Evans records that on his visit in c1814 that the 'Royal Arms' hung over the apex of the west arch of the tower 'between the tablets of Mosaical Law'<sup>7</sup>. An iron hook can still be seen over the west arch. Now however the Royal Coat of Arms hangs on the north wall of the old vestry. It may have been moved there in the 1866 restoration which was when the vestry was built, and may yet move again. More is written about the Royal Coat of Arms in Chapter 9.

### The altar

An altar top made of Sussex marble is now set into the floor of the chancel. This may have been the original altar which stood in the middle of the chancel. It looks as though there is a long top piece and two shorter 'legs'. Maybe this altar was just so heavy it was simply let into the floor where it had stood for centuries? It can be seen just east of the chancel doors. It is rather pitted. We know that in 1599 Queen Elizabeth issued an 'Injunction' which ordered all stone altars to be

*Note the large, old, stone communion slabs, in the floor*



*The Jacobean communion table*

removed from churches. This was partly for the theological reasons; the Reformation had brought in the idea that communion is a remembrance of the death of Jesus and not a re-enactment of his sacrifice. Another reason was practical: dogs, being allowed into the church with their owners, were urinating on the altar's stone sides! For such reasons, an order was made that all communion tables whether stone or wood were to be moved and fenced off – this is one of the reasons that communion tables are often enclosed, fenced off, not just because it creates a convenient height for kneeling to receive communion. The stone slabs possibly of the altar can be seen quite well in the photo of the choir taken in the 1950s.

### The rood

This was removed from the nave either in the reign of the puritanical Edward VI following the Injunction of 1547, or later in the reign of Elizabeth I. At about the same time the Act of Uniformity of 1558 was passed, requiring all clergy to use the 1552 Book of Common Prayer. The first *English Book of Common Prayer* (by Thomas Cranmer) had come out in 1545, the second in 1552. Other Reformation changes gradually introduced were the use of surplices in place of vestments, and the removal of stone altars, as mentioned above. Another change was the order, by Elizabeth I to Archbishop Parker in 1560, requiring the Ten Commandments to be written at the east end of the chancel. We see this practice continued when the east end of the chancel was restored in 1852; maybe they replaced the Elizabethan ones that were there already. According to Smith, Hutton and Cook, fixed benches were being used in churches at this time.<sup>8</sup>

## The rectors

1521 John Lewknore

1535 Reginald (or ? John) Sandys

1541 Reginald Harrison

? date R Coomber (Cromer)

1559 James Winnybank

1575 Francis Heydon

? date Richard Holden

It is strange that in a time when the church was connected with men of high office, nothing is recorded about these six rectors. But who knows? Someone may yet come across some old document which will fill the gap! There is a record that in the 1550s and 1560s curates were employed<sup>9</sup>. This was the period when James Winnybank was also Rector of Shermanbury.

## The Manor of Broadwater

It would seem that with increasing prosperity and perhaps better building skills, the old 'King John' or 'Hall House' of the 1100s and 1200s was rebuilt and extended. Although something has already been written about this house in Chapter 4, it may be helpful to recap by quoting from a source (which unfortunately is not known) which has this to say about the oldest building standing almost in the middle of the present building complex of the school:

'The flint rubble walls of the building on the east of the courtyard, as seen in the photos, and the timbers in the roof indicate a date of late medieval construction. It is thought to have been a single storey building with windows added later. The fireplace of which there are traces on the north wall, could indicate that it is a late example of what was sometimes known as a King John house or a 'Hall House'. There is no damp course and the walls are 2½/3ft thick. The N.W. corner is interesting as the stones are similar to those found in churches and castles.' These were brought over from Caen by the Normans. The corners of Broadwater church next door are very similar. 'The main window in the second floor is an early example of a sash window which became the vogue in Georgian times, so it is

## A witchcraft trial in St Mary's

In 1582 Alice Geere was accused of witchcraft by Thomas Funnell. Witchcraft had been an offence punishable by death from 1541, and it is not surprising that Geere took Funnell to court. The rector of the day, Francis Heydon, then about 30 years of age was one witness whose account survives. The other was his churchwarden William Bent. The case would have been heard in the nave of St Mary's, and Geere won her case. Barrie Keech, a local historian, points out in his article that the court hearing would have been held on a Sunday and that Funnell would have had to give his apology publically in front of many people<sup>10</sup>.

reasonable to think that the second floor was put in during Georgian times ...'

After Reginald Bray died in 1503, the ownership passed in 1510 to Sir (later Lord) William Sandys. It then passed to Thomas Sandys 1540-1559, and on to Elizabeth Sandys 1559-1601. It would seem likely that the Rector Reginald or John Sandys appointed in 1535 was one of that family.

## The Manor of Offington

At this time the owners of Offington, the Wests, had become very influential. Because Offington Manor never had a church, the Lord of the Manor, his servants and his tenants used Broadwater church. But there is so much to say that Offington deserves the next chapter to all to itself.

<sup>1</sup> Typed records by Mayo and Metherell, c1970, p13

<sup>2</sup> Typed records by Mayo and Metherell, c1970, p14

<sup>3</sup> EKelliott, *Recollections* c1901, p14

<sup>4</sup> John Evans, *Picture of Worthing 1814*, p88

<sup>5</sup> Typed records by Mayo and Metherell, c1970

<sup>6</sup> Typed records by Mayo and Metherell, c1970, p15

<sup>7</sup> John Evans, *Picture of Worthing 1814*, p85

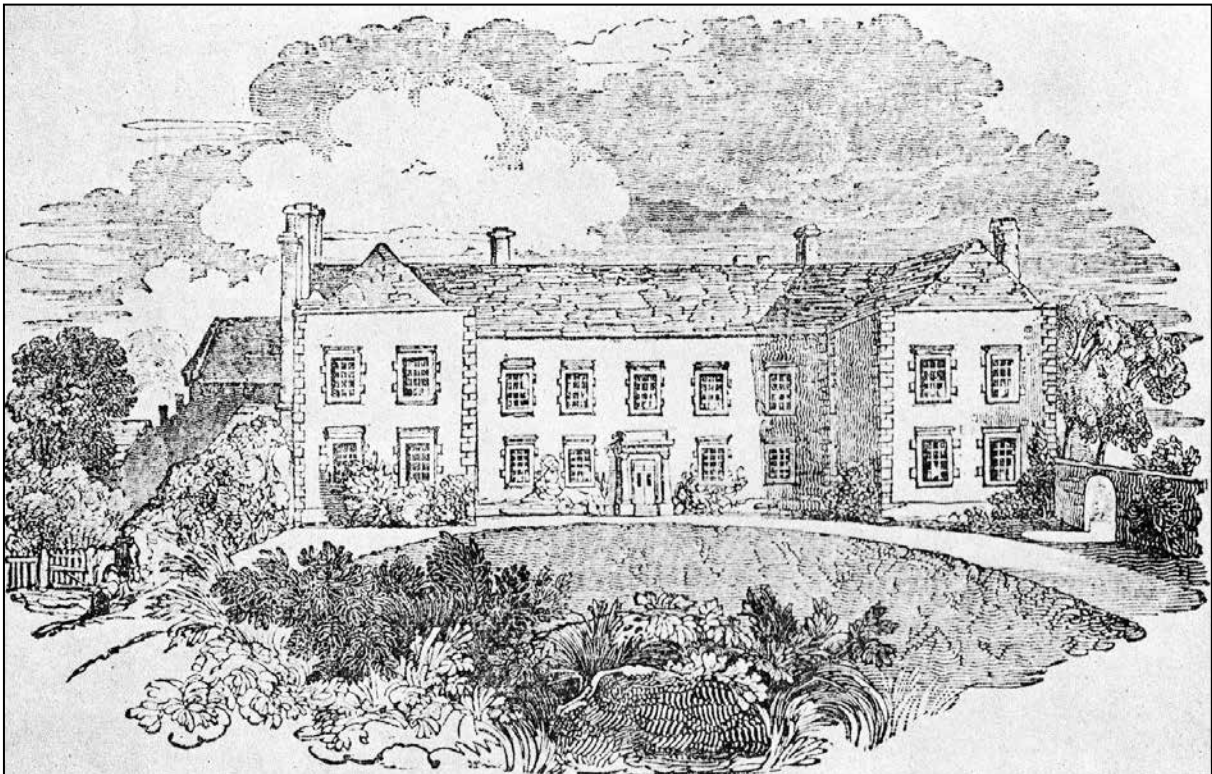
<sup>8</sup> Smith, Cook and Hutton, *English Parish Churches*, p123

<sup>9</sup> Paul Robards, *St Mary's Church Broadwater*

<sup>10</sup> Barrie Keech, *Accommodation* (newsletter of the WHRS), Vol 1 No4, April 2010

## Chapter 7

# The Story of Offington Manor, the Hall and its Owners



*The east front of Offington House in 1835, probably as it would have been in the time of the Daubuz family*

*The details in this chapter are mostly taken from an Offington Park Club booklet written in 1977. Much has also been gleaned from the excellent book by Henfrey Smail *Notable Houses of Worthing*, which is very detailed. This chapter can only give a useful outline to tie in with the story of the church.*

The name Offington, or Offintune, is Saxon and means 'the farmstead or homestead of Offa.' In 1016 King Cnut gave Offington to the very powerful Earl Godwin. Earl Godwin's son Harold, on the death of Edward the Confessor in January 1066, was appointed by the 'Witan,' the Saxon 'parliament,' to be the next king. However William of Normandy – another claimant – invaded and conquered at the Battle of Hastings in

**1066. Godwin was the owner of Offington at the time of the Conquest.**

William the Conqueror gave the 'Rape of Bramber' to William de Braose, who gave Offington to William fitz Norman of Coombes. This William was also given the Manor of Coombes (and perhaps Applesham). The meaning of the word 'rape' is described in Chapter 2.

The entry in the 1086 Domesday book reads:

'the same William fitz Norman holds in Offintune 2 hides of William de Braose. They have not paid geld. Godwin held them. There is one plough in demesne, nothing more. It is worth 26 shillings.'

A hide was between 100 and 125 acres, depending on the quality of the land. This is approximately the area bounded by Poulters Lane, Offington Lane, Warren Road and Broadwater Green. It was a very small Manor of 250 acres, compared to Broadwater which was 2500 acres, but later acquisitions made it larger – becoming 889 acres by the early 1800s. As the Manor did not have a church, Broadwater was the ‘parish church’ for the owners, their family and their servants.

**1241** Richard of Offington and Matilda his wife granted 10 acres of land to Robert Poyntel, for 100 shillings and an annual rent of a pair of gloves or one Penny at Easter.

**1288** At Chichester Assizes a lawsuit was brought by Isabella, widow of Thomas de Offington, against William de Lychpole and his wife to recover 88 acres of land as her dower. The defendants contended that, as Thomas de Offington did not marry Isabella till after the transfer of the property, she was not entitled to any redress. The result of the case is not known. Then the Manor was inherited by Michael de Cumbe (the one made drunk by John de Gaddeson! (see Chapter 4 about Broadwater Manor). Later the Manor passed to the Lychpole family and then on to Sir Andrew Peverel.

**1372** Between 1288 and 1372 there was much exchange of land and property purely on a domestic basis. But it would appear that by the end of this period Sir Andrew Peverel had collected many pieces of land adjoining Offington. He was already Lord of the Manor of Sompting. It was a Manor of this size, about 890 acres, that was bought or handed on over the next 500 years until it was broken up in the Victorian era. To the south the Manor stretched to the Teville stream. To the north it stretched to the top of Cissbury.

**1376** Sir Andrew Peverel died 13 Feb 1376 without issue and the Manor passed to his cousin Edmund Fitzherbert.

**1378** Fitzherbert died also without issue and the estate passed to his sister Alice, who married Sir Thomas West. Their son Thomas II married Joan, sister to – and heir of – John the 3rd Baron, Lord de la Warr. Thus the West family came to have the title Lord de la Warr, and Thomas II became the 4th Baron. The Wests were associated with Offington for about 200 years. This is the background to the de la Warr family: the 1st Baron de la Warr had been created in 1299. Some historians believe Roger, the 2nd Baron, captured King John II of France at Poitiers in 1356 and acquired the scabbard of his sword. This led to the family adopting the ‘crampette’ (French) or ‘chape’(English), the metal end of a scabbard, as a

family badge. The carvings of stylised ‘crampettes’ can be seen in several places on the de la Warr tomb in Broadwater Church chancel.

**1405** Thomas West III (born 1391) inherits the Offington Manor and estate at the age of 14.

**1412** The estate is assessed at a value of £12.

**1415** This Sir Thomas West, the 5th Baron, Lord de la Warr served under Henry V at Agincourt (as also did his neighbour, Thomas Camoys, Lord of the Manor of Broadwater). He undertook to provide 18 men-at-arms, (armed with lances), also 60 archers, and was paid £167.17s.11d. His own pay, as a Knight, was £4.11s.0d.

**1416** Thomas died without issue. Was it perhaps from the wounds received at Agincourt? His second son Reginald West inherited the estate and became the 6th Baron, Lord de la Warr.

**1451** Richard (possibly known also as Reginald) West succeeds his father Reginald as 7th Baron. He supported the House of Lancaster and, when the Yorkist King Edward IV was on the throne, he wisely travelled abroad.

**1477** Thomas West (born 1458) succeeded to the Manor and became the 8th Baron, Lord de la Warr and a supporter of the Lancastrian cause. After the defeat of the Yorkists at the battle of Bosworth Field and the accession of King Henry VII, Thomas was



*Thomas West, 8th Baron de la Warr*

rewarded with the Sussex estates of John, Duke of Norfolk (who was killed at the battle). Later, during the reign of Henry VIII, Thomas became a statesman and an ambassador and was rewarded by being made a Knight of the Garter in 1510. He was married three times, first to Eleanor Percy, then to Elizabeth Mortimer by whom he had five sons including Thomas the eldest and six daughters, and finally to Eleanor Copley by whom he had three sons including Owen and George and four daughters.



**1513** Thomas, the young son of the 8th Baron, served as a captain in the army before inheriting the title of 9th Baron. He served in King Henry VIII's army at the sieges of Therouanne and of Tournai, and on 14th October 1513 at Lille, because of his valiant service in battle, he was made a Knight Banneret. This doubled the pay he would get from the King as a Knight Bachelor. He would later increase his fortune by his marriage to Elizabeth Bouville. Through her he acquired the Manor of Halnaker, near Tangmere, and went to live there.

**1520** The younger Thomas was present at the 'Field of the Cloth of Gold,' a four week 'summit' meeting between Henry VIII and the French King Francis I, and then later when King Henry VIII met the 'other side' in Emperor Charles V at Gravelines.

**1522** Both Thomas', father and son, attended Emperor Charles V on his visit to England. In these Tudor times,

Offington Hall was a magnificent house with its own chapel. Thirty years later, when the younger Thomas died in 1554, his estate – including the house in London, Manors in Devon and the Manor at Ewhurst – was valued at £1800 11s 2d.

**1525** The older Thomas, the 8th Baron Lord de la Warr, died and was buried in Broadwater Church chancel in a fine canopied tomb. He was succeeded by his son, the younger Thomas West. (Details of the 8th Baron's tomb, his will, his bequests and those of his third wife Eleanor – also buried in the church – are given in Chapter 6.)

**1524** Thomas is made High Sheriff of Surrey and Sussex. He rebuilt the house at Halnaker, but had to relinquish it in 1535 to Henry VIII. As a result he had to move back to his grand Tudor mansion of Offington. Regrettably there is no picture of this mansion. In Horsfield's *History of Sussex* the house is listed as having 65 bedrooms and 89 bedsteads and so was obviously very grand<sup>1</sup>.

## Knight Banneret

A Knight Banneret was a Knight Bachelor who had distinguished himself in battle and became entitled to bear a small square banner rather than a swallow-tailed pennon. He commanded a body of officers and men, ie knights, esquires and soldiers, whom he raised to serve under his banner, but who were paid by the Crown. However, some wealthy knights, (as in the case of a distinguished soldier, Sir Thomas Tryvet, prior to the battle of Troyes in France in 1380) claimed the dignity of Banneret, saying that they had sufficient revenue to maintain that estate by their own means.

Bannerets were part of the army from possibly the time of King Henry III, but certainly the time of King Edward I.

The procedure for becoming a Knight Banneret seems to have been that, on being advanced to that honour, the Knight Bachelor would, whilst in the field, be escorted by two senior knights to the King or his Lieutenant. With him came the Heralds carrying a swallow-tailed flag called a pennon, with his arms painted on it. The Heralds would announce to the King or Lieutenant (usually a General) that the knight concerned had shown himself valiant in the field of battle and deserved to be advanced to the degree of Knight Banneret. The King or General then ordered the points of his pennon to be cut off. He now had a smaller banner or Banneret. The new Knight

Banneret then received his fees; however, if he was previously a Knight Bachelor he had to pay the Heralds their attendance fees.

Knights Banneret were created only in the field of battle, and it could happen that if they were unable to support this dignity a grant of money was made. This appears to have varied between £200 and £500 a year, depending on their income. The wages of Knights Banneret were the same as those of Barons and double those of Knights Bachelor, ie in war a Baron or Banneret received 4s. a day, a knight 2s. and an Esquire 1s. The wife of a Banneret was called a Banneress.

The creation of a Knight was in the past always accompanied with ceremonies involving vigils, bathing, investiture, the receiving of the accolade and the taking of vows. These ancient ceremonies are echoed today, in the Annual Service of Dedication held in the Chapel of the Imperial Society, where newly created Knights Bachelor (together with earlier created knights and their guests) are invited to attend and encouraged to make their vows.

The last creation of a Knight Banneret was by King Charles I, at the Battle of Edgehill in October 1642, in recognition of the rescue of the Royal Standard.

*from <http://www.iskb.co.uk/history.htm> – the website of The Imperial Society of Knights Bachelor*

**1537** He sat at the trial of Anne Boleyn and Lord D'Arcy, the leader of the northern insurrection.

**1538** He was arrested on suspicion of complicity in the conspiracy of Lord Montague and Sir Geoffrey Pole, with whom he was friendly. No charges were made but he was confined to his house in London. Significantly, certain gratuities are known to have passed between himself and Thomas Cromwell.

**1540** He was sufficiently in favour to be present at Court for the first face-to-face meeting between King Henry VIII and Anne of Cleves. (The marriage had been arranged after the death of Jane Seymour, following the birth of the future Edward VI, and Henry had no idea how ugly Anne was!). In the same year Thomas was given a licence to 'enclose' the park. The southern boundary wall was probably along Shady Lane, known now as Poulters Lane. There are still many old oak trees in the Offington area, descendants of those that were in the park.



*Shady Lane or Poulters Lane probably at the eastern end c1920*

**1549** Thomas was, after several applications, made a Knight of the Garter by Edward VI, seemingly for his service in the wars against France. This good news was tempered by a charge against his nephew. Thomas being childless, had appointed his nephew William as his heir. In this year a charge was brought against this nephew for attempting to poison his uncle.

**1550** The case was heard before the House of Lords. Nephew William West was found guilty and was disinherited from the title in his lifetime. His uncle however seems to have forgiven him; in his will, he left William an annuity of £350, a house in London and his Manors in Offington and Ewhurst.

**1554** Thomas West, the 9th Baron, Lord de la Warr died and was buried under a fine tomb originally sited in the south aisle of Broadwater Church, but later moved.

Henry Machyn, the diarist, wrote of the 9th Baron's funeral:

'The 10th day of October was bered the good de la Warr in Sussex with standard, barer of arms, baner roll, coat of armour, target, sword, elmet, with haroldes of arms, there cam the corse with vour banners borne about him. (He) ... was the best housekeepir in Sussex in thos days, and the mone was greater for hym for that he ded without essue, and there was goodly herse of wax and pensels and VIII dozen of skochyons and ther was grett dole of money and met and drynke, as was ever known in that contrey.'

**1563** Parliament reversed the guilty verdict passed on William West, in recognition of his military services in France. He had continued to own the Manor of Offington. He was then created the 1st Baron of the revived title of Lord de la Warr (or the 10th Baron of the old title).

**1595** William West died and passed the title and the Manor of Offington to his son, another Thomas West.

**1597** Thomas West as the 11th Baron, Lord de la Warr (or the 2nd Baron of the revived title) fought in the Netherlands and in Ireland under Robert Devereux, 2nd Earl of Essex. He was imprisoned for complicity in Essex's revolt against Elizabeth I (1601) but was soon released. This Thomas sold the Manor of Offington, after about 200 years of occupation by the Wests, to Edward Baker. It was sold on soon afterwards to John Alford of Hamsey near Lewes. The Alfords held the property for over century. The Manor passed to his son John II (who married Frances, daughter of Sir Thomas Bishop). The memorial to John II and Frances is on the wall of the old vestry (2018).

To complete the story of the Wests ... the 12th Baron de la Warr (or 3rd Baron of the revived title) – also Thomas West and the great-great grandson of the Thomas West buried in the chancel – was appointed (1610) Governor and Captain General of Virginia for life. He sailed in March 1610 with three ships, 150 settlers and supplies, arriving at Jamestown, Virginia, on June 10. He was in time to intercept the earlier colonists, who had tried to settle three or four years earlier but had faced hunger and opposition from the native Americans; they were abandoning the enterprise and had embarked for a return to England.

De la Warr, as governor of Jamestown, rebuilt the town, constructed two forts near the mouth of the James River, and in general brought order out of chaos. It is thought that Delaware Bay was named after him, and the Delaware River and the state of Delaware took the name from the bay. He returned to London in 1611, but

remained the Governor. While home he published, at the request of the company's council, his *Relation* – an account of the condition of affairs in Virginia (1611, reprinted 1858). He remained in England until 1618, when the news of the tyrannical rule of his deputy governor, Samuel Argall, led him to sail again for Virginia. He embarked in May but died on the voyage and was buried at sea.

**1640** Sir Edward Alford inherited from brother John II. He represented Arundel as a Royalist MP at the Long Parliament of 1640.

**1642** Sir Edward attended King Charles I at York and sat in the first Assembly at Oxford. He lent the King the sum of £200 and for this, and other services to the Royalist cause, he was 'disabled' from sitting by Cromwell's 'Parliament' in 1643 and his property was sequestered.

**1649** He was captured at Exeter but, under the Articles of War, a Royalist captured whilst serving in the Royalist forces was allowed to retain his freedom and his property on payment of a fine based on the value of his estate. The fine came to £2908, of which £1503.14s.0d was in respect of his property at Offington. He appealed on the grounds that his estate, having been sequestered for so many years, was much impoverished. The fine was eventually reduced to £1000. Sir Edward was succeeded by his son John Alford III, born 1645 or 47.

**1689** John Alford III was a Justice of the Peace and an MP sitting in the 'Convention' Parliament of 1689. This was the parliament that met to invite the Protestant William III (of Orange) and his wife Mary to be King and Queen in place of the strongly Roman Catholic James II.

**1691** John Alford III died and was buried in Broadwater church. His memorial is in the chancel floor.

**1692** Ann Alford (nee Corbet of Norwich) died. She was the wife of Sir Edward Alford. Her memorial brass lies in front of the communion rail in Broadwater church.

*The unusual brass plate set into stone in memory of Ann Alford*



**1726** John Alford IV (see page 51 for his memorial) sold Offington to William Whitebread of Ashurst.

**1746** William Whitebread died and bequeathed Offington to his nephew John Margesson at the age of 30 (born 1716). There is a memorial to William Whitebread and his wife Frances in the north transept of Broadwater church (see page 51).

**1750 – 60** Offington Hall was rebuilt by John Margesson in the Georgian style, and remained thus until demolished. John Margesson was High Sheriff of Sussex in 1759. He married Mary Penfold of Steyning; their memorial is also in the north transept of Broadwater church.

Offington Mill was part of the Offington estate and may have been built about this time. This windmill stood to the east of the track from Offington Hall to Cissbury Ring, not far from the present Worthing Golf Club house. There is no record of when it was built. Smail refers to Edward Penfold in 1837 as the miller of Broadwater Mill, and states it was used by Charles Ballard and his son Robert Ballard until 1901, after which it fell into disuse and was demolished in 1914.<sup>2</sup>

*Offington Mill in its latter days*





*Offington Mill and the mill house in 1901*

Harold Tribe, talking in 1973 of his childhood days in about 1910, remembers the mill was managed by the miller Dicky Ballard, who also had the corn merchant shop in the village.<sup>3</sup> The Offington mill and Broadwater mill are almost certainly the same mill. From the photograph you can tell that it was built as a post mill, like the one on High Salvington (which has been restored by amateur enthusiasts and is opened to visitors on occasional summer Sundays).

**1783** William Margesson inherited the estate. At this time Offington Hall was a Georgian house of 14 bedrooms. There is a general agreement that this was the house referred to in Jane Austen's unfinished novel *Sanditon* which many people consider is based on her visit to Worthing in 1805.

**1805** William Margesson was High Sheriff of Sussex in 1805. With the rank of Major he commanded the corps

of local volunteers raised at this time against the threat of Napoleon's invasion, perhaps a forerunner of the Home Guard of World War II. More pleasantly his corps formed a guard of honour for Princess Charlotte in 1807.<sup>4</sup>

**1808** William Margesson was a partner in Worthing's first bank: Margesson, Henty, Henty & Hopkins. As a highly esteemed private bank it was in business for 88 years, merging with the Capital & Counties Bank in 1896 and then with Lloyds Bank in 1917.

**1816** The estate was offered at auction at Garraways Coffee House, in Cornhill, London, on 24th August as one lot, including the coach house, stables and many subsidiary buildings. It was purchased by John Theophilus Daubuz (born 1758), a bachelor and a member of an old Huguenot family. He was very involved with Broadwater Church, where there are several memorials to him and to members of his family. A Mrs MA Daubuz presented the church, between 1825 – 1831, with a new communion cup; a folio Bible and prayer books; a reading desk and a communion table as well as new 'furniture' for the pulpit. It isn't clear who Mrs Daubuz was related to.



*BELOW: Offington Hall, east front in 1826, from a coloured print by Waller. ABOVE: Offington Hall, about 1830*



**1831** John Daubuz died and was buried in Broadwater Church. Offington was inherited by his nephew John Basil Daubuz, who served as Sheriff of Sussex in 1845. Letters exist showing that he had a less than harmonious relationship with the rector (see Appendix 4), but the family still owned and used a box pew in the west gallery of the church.

**1854** Parts of the estate, which had once covered about 890 acres – extending from Cissbury southwards as far as the start of the Teville Stream and the railway which was built just to the north of it – were sold off. The South Farm estate was bought by Mr George Orme for £8000. The northern part, including the Offington or Broadwater mill referred to earlier, was bought by Thomas Wisden, who built himself a large house called The Warren. This was on the site now occupied by Worthing College in Hillbarn Lane. It was designed in the Victorian Gothic style by the same Mr Charles Hyde who oversaw the restoration of the Broadwater Church chancel roof.



*The Warren*

Thomas Wisden was involved with Broadwater church to the extent of being churchwarden at a critical time, 1864 – 66, when the church needed a major restoration. As a magistrate he was also involved in Worthing's 'Salvation Army Crisis' <sup>5</sup>. In 1884, Capt Ada Smith, the 'demure and pretty' leader of Worthing's recently established Salvation Army Corps, decided, as usual, to parade the streets with her band welcoming people to their Sunday evangelistic service in Montague Hall. The hall was rented to them by George Head, a supporter and owner of a plumbing and painting business and shop nearby. A 'Skeleton Army' 4000 strong had been formed by two thugs, Jimmy Medhurst and Edward Eldridge, to oppose them. At first they jeered and threw eggs at the Salvationists, encouraged it must be said by many well-to-do locals. The police had tried to avoid their duty to protect the Salvationists, but reluctantly agreed.

On Sunday August 17th the mob attacked the Army's parade in Bath Place and a real battle took place between the police and the rampant mob, while the Salvationists ran for cover in their rented hall. For the next three days the mob ran riot. Eventually Lieut-Colonel Thomas Wisden, the presiding magistrate, called out the Dragoon Guards from Preston Barracks in Brighton. When the Guards rode in to the town the mob refused to disperse. At 11.30 pm on Wednesday Aug 20th Col Wisden mounted the steps of the Town Hall (then at the site of the small clock tower in South Street) to read the 'Riot Act,' and the Dragoons cleared the streets.

Thomas Wisden died in 1904. In 1929, following the death of Wisden's widow, the house with 30 acres of land became Warren School for Girls. A modern block was added later. In 1981 the house was bought by the Excess Insurance Company, and the present large white block was added to the east and a little to the north. In 1985 the old house was demolished and the modern building extended. Later the Norwich Union acquired the site and in 2015 it was purchased by Worthing College. The original Lodge Gates on Warren Road, the stables, and a filled-in well, remain to the west of the present main buildings.

**1858** Offington Hall and 'the park,' the area bounded by Offington Lane, Poulter's Lane and Warren Road, was bought by Thomas Gaisford for £12000. He added a new wing in the Victorian Gothic style, a library and a Chapel, and did other alterations costing £5000. His collection of books must have been well chosen because, in 1890, the books from the library fetched £12000 at Sothebys.

*Offington Hall in 1858, showing the Victorian west wing built by Mr Gaisford*



**1898** Thomas Gaisford died leaving Offington Hall and park to his son. The son however had inherited an estate near Dublin from his uncle Earl Howth and opted to live there, leaving Offington. We can presume, though, he kept the ownership and income for a time as the property wasn't sold for several years.

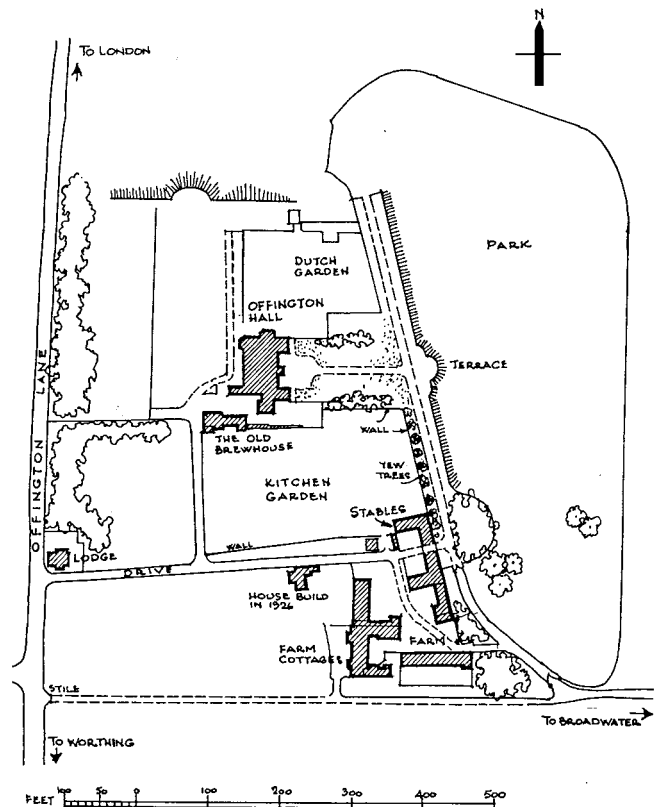
**1914** Lady de Gex (pronounced 'de Gay') became the last owner of Offington Hall. She was the widow of Sir John de Gex, an eminent Victorian QC who specialised in bankruptcy and Chancery cases. Sir John died in 1877. It's interesting to note that Lady De Gex married Sir John when she was 34 and he was 71. Lady De Gex died in 1937 at the age of 91. As Sir John was born in 1809 in the reign of George III, together their lives covered a span of 128 year and the reigns of eight monarchs!



*Offington Hall prior to the 1963 demolition*



*The Offington Lodge gates at the northern end of Broadwater Green, which would have been used by Lady de Gex on her drives. Warren road is on the right*

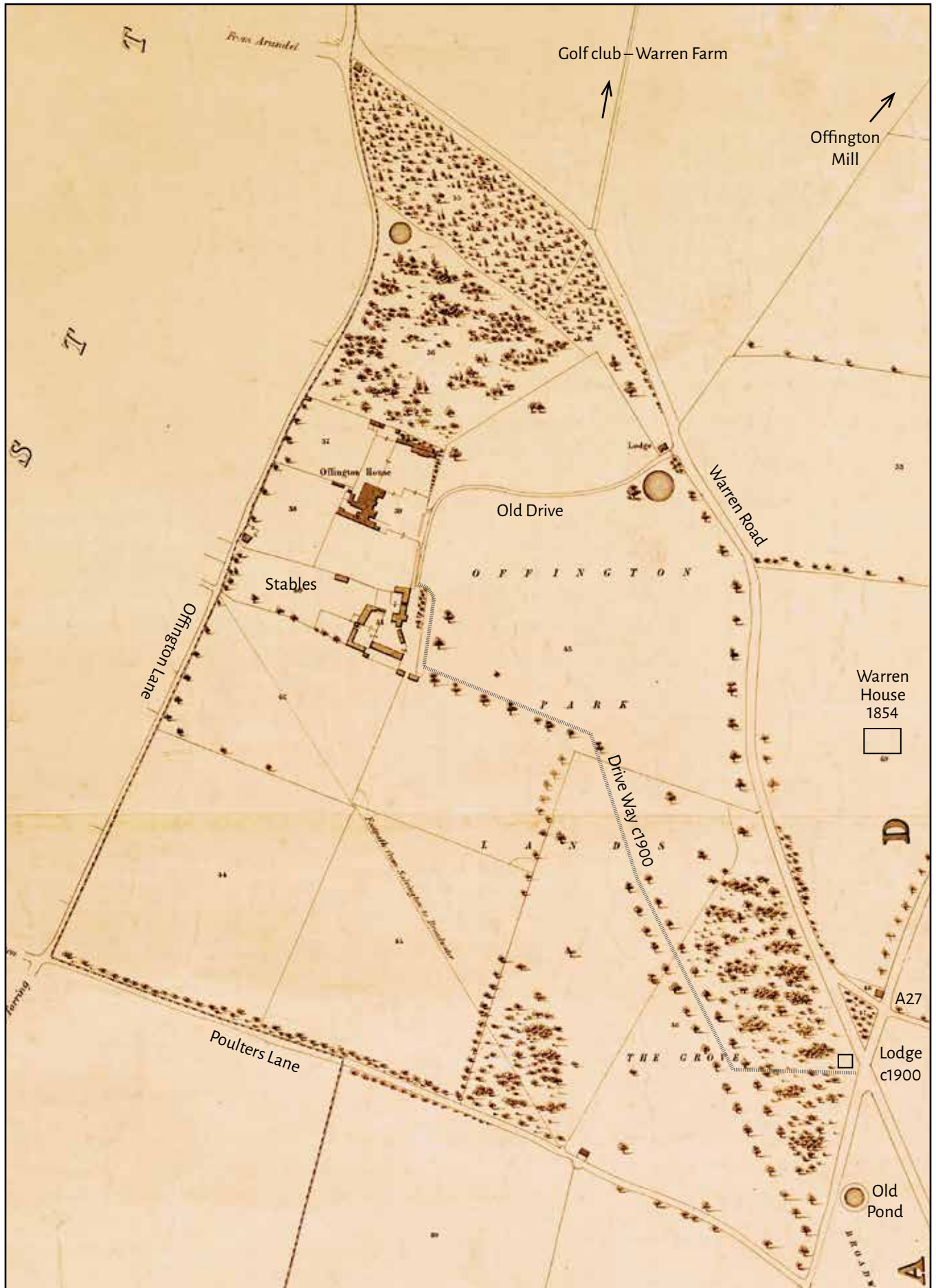


Harold Tribe remembers her as a stately little lady who loved her King Charles spaniels<sup>6</sup>. She would be driven around in a carriage with fine white horses. The drive from Offington Hall was across Offington Park with its fine oak trees, to the lodge near the top of Broadwater Green where the lodge keeper, would open the park gates for her. Her preference was to attend the Tarring church on Sundays. There were other lodge gates at the north west corner of the park, near the roundabout where the A24 and A27 meet.

During the 1930s the estate was gradually sold off for private building. The plans for a prestigious 'garden suburb', which can be seen in some records, never worked out.

Offington Hall was demolished in 1963. In 2018 the old brewhouse still stands in Hall Close and the old coach house and stables still stand on the corner of Offington Avenue and Hall Avenue.

- <sup>1</sup> Henfrey Smail, *Notable Houses of Worthing no 2*, 1950, p29
- <sup>2</sup> Henfrey Smail, *Notable Houses of Worthing no 2*, 1950, pp40, 77
- <sup>3</sup> Harold Tribe 'Old Broadwater' talk 1973
- <sup>4</sup> John Evans, *Pictures of Worthing*, 1814, p75
- <sup>5</sup> Richard Collier, *General next to God*, 1965, p111 - 117
- <sup>6</sup> Harold Tribe, 'Old Broadwater' talk, 1973



Part of the 1847 Tithe Map of Broadwater, showing Offington Park before the much larger, full estate was broken up

## Chapter 8

# Stuart, Puritan, Restoration and early Georgian Times

## Loyalty and strife – restoration and decay

*James I 1603-25, Charles I 1625-1649, Parliament 1649-1659, Charles II 1660-1685, James II 1685-1689, William III and Mary 1689-1702, Queen Anne 1702-1714, George I 1714-1727, George II 1727-1760*

During the Civil War (1642–49) which led to the beheading of Charles I, the Broadwater area was under the influence of Arundel. Initially Arundel was held by the Royalists, but was captured in 1644 by Sir William Waller for Parliament. It remained under Parliament's control but with few troops in the area. This may be why Charles II was able to pass through this area and escape from Shoreham in 1651, following his defeat at the Battle of Worcester. His route is commemorated in the local 'Monarch's Way' <sup>1</sup>.

Although this was an era of some great church music, with composers such as Handel and Isaac Watts (1674–1738), we have no evidence of music, a choir, or an organ in Broadwater church in this era. Perhaps, all in all, the village of Broadwater had become more of a 'Backwater.'

### The church bells

There seems to have been a record that the Church bells were repaired in 1442 and in 1560. The first definite record is in the 1700s when six bells were installed in the tower. Before this it is not known how many bells were in the tower nor how they were rung. The earliest form of bell ringing is said to be the 'chiming' of a clapper against the bell. The technique of 'ringing a peal' by rotating the bell came later. An early painting of the 1800s shows a single bell rope which suggests that at least one of the bells was chimed by a clapper. This probably was a 'Sanctus bell'. Writing round about 1901 Rev EK Elliott <sup>2</sup> says he replaced the ringing of the bells with chiming only because the tower could not stand the vibration and was in danger of collapse. The bells of 1712 were cast by Samuel Knight, whose family had been bell-makers since the 1500s <sup>3</sup>. At one time he lived in Arundel and made bells for a number of Sussex churches, although he only made a full peal for Broadwater and one other church.

The inscriptions on the bells read:

*Samuel Knight made this ring 1712*

*In Broadwater for this to sing 1712*

*Unto this church I doo you call*

*Death to the grave will summon all*

We also know, from Elliott's *Recollections*, that one of these bells eventually became cracked and was re-cast in 1874, and inscribed with the names of Rev EK Elliott, plus Colonel Wisden and Mr HH Gardiner, who were almost certainly the churchwardens. Access to the bells and the rest of the tower was by a spiral staircase in the southwest corner up to 1826, though this was to change in the mid 1800s.

*Document from 1936 restoration of the bells*

No.	Belf	Inscription	Weight
			Cwt Lbs Qrs
1	F <sup>4</sup>	Gittell & Johnston, founders, Croydon The old bells recast and two trebles added by the gift of Elizabeth Davies in memory of her husband..... Alfred William Davies 1937	5 2 10
2	C <sup>4</sup>	Gittell & Johnston, founders, Croydon To the Glory of God The restoration of Broadwater Church and bells 1937: Worthing's Memorial to King George V	3 0 6
3	D <sup>4</sup>	S. N. 1714	4 0 7
4	C <sup>3</sup>	S. N. 1712	3 1 8
5	B	Samuel Knight made this ring 1712	6 3 10
6	A <sup>4</sup>	Cast by John Warner & Sons London Being cracked this bell was recast 1874 E. H. Elliott... Rector C. F. Wisden... H. H. Gardiner... Churchwardens	7 2 23
7	C <sup>4</sup>	John Denfold Richard Cidney C. 1712	10 1 26
8	F <sup>3</sup>	Unto the church I doo you call death to the grave will summones all John Denfold Richard Cidney C. 1712	13 0 26

*On each of the 5 & 8 Recast by Gittell & Johnston of Croydon 1937*

*The Rev. R. C. Mowll, M.A.,... Rector  
Frederick Bowerman... churchwardens  
Thomas Peshell... churchwardens*

*Gittell & Johnston Ltd.,  
Bellfounders & Clockmakers,  
Croydon.*



## The nave

### The pulpit and the reading desk

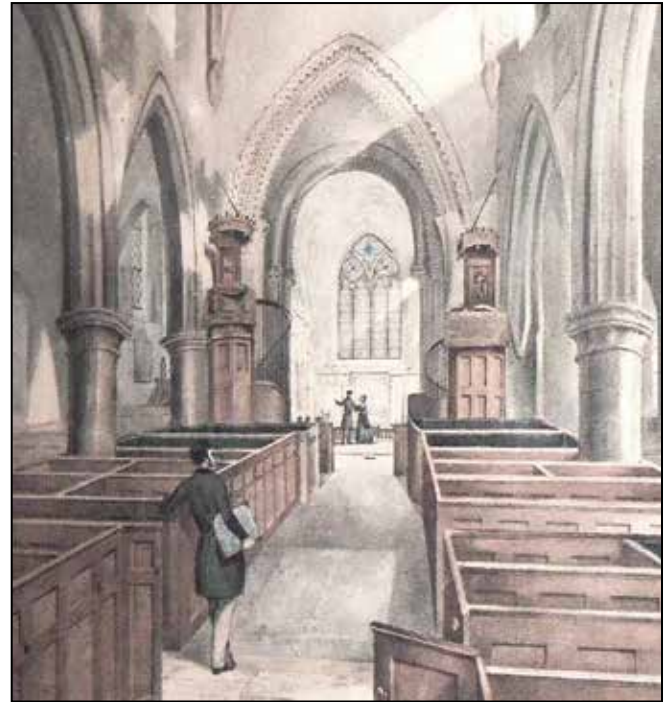
A Victorian painting of the 1850s shows a high wooden pulpit on the north side and a high reading desk on the south side. It seems likely they were installed in these Jacobean times to replace the rood. The pulpit is made of oak and the carving seems a little rough.



*The pulpit (detail below) originally from Broadwater, photographed in Holy Trinity church*

### The pews

Following the Reformation and insistence on regular Sunday attendance, people began to need somewhere to sit. Some worshippers would have sat on benches. Snewin remembers men and women sitting on opposite sides of the church. People with money were allowed to pay for the erection of family box pews. There is a record<sup>4</sup> which refers to Rector Dodson giving permission to William Andrews, a butcher, who had built a new house in Broadwater Street East to 'erect a seat in the south aisle of the church for himself and his family.' This must mean permission to build a private 'box pew.' This pew was possibly the one on the south aisle which was moved in 1826, revealing the tomb of the 9th Baron de la Warr. William Andrews' house, now Nos 23 and 25 in Broadwater Street East, was built on a rod of land east of what are probably the oldest houses of known age in the village, Nos 19 and 21.



*A painting of the church interior after 1826, when the box pews were added. Note there are sounding boards above the pulpit (on the left) and the reading desk (on the right), plus the original Early English four-light east window, which was replaced in 1852.*

At this time most worshippers would have come in from the village through the north porch and accessed the pews by the cross aisle from that door. A few people, probably from Broadwater Manor, could have come through the small south door. The west door was not created until 1819. It's possible that at this time there were 'texts,' ie Bible verses, written on the walls of the nave. These were certainly present in the mid 1800s, and can be seen above in the painting of that time.

## The north transept chapels

The three original chapels extending eastwards from the north transept were still present in this phase of the church's life. Each had an entrance through a pointed arch. Probably they were little used following the Reformation and the formation of the Church of England. *The Gentleman's Magazine* of 1819 states<sup>5</sup>:

'The transverse aisles (transepts) of the Church are particularly curious. They contain under the sloping roof on the eastern side of the aisles, stone seats or stalls for the officiating priests, three in each. In the side of each is a piscina and by its side a curious wrought niche of stone. These aisles are used as a cemetery. The oldest legible inscription is 1641.'

More has been learnt about these chapels following archaeological investigations including the digging of

three trenches in 2012. These were dug to prepare a report when the church was considering building a church hall between the north transept and the chancel; the full report can be found in Appendix 7. It was found that all three chapels were quite small, each extending c 2.6m east. But they varied in width. The most southerly was c 2.6 m wide, the middle one was c 3m wide and the one on the north was c 4m wide. The walls were 0.6-0.8m wide and appeared to have been built with 'flints, chalk and yellow lime mortar.' Foundations to two buttresses were discovered; they were probably added later. Three ledgerstones still lie outside the wall of the north transept in 2018. It seems likely that they are still in the positions in which they would have lain, one to each chapel; this means that, rather incongruously, each lies across the drain beside the transept wall. This drain was laid in the 1826 restoration when the chapels were dismantled.

The ledgerstone in the south chapel is to the three infant children of John Alford III of Offington (1647-1691). They died in 1686. That of the middle chapel is to two young children (dying in 1734 and 1740) of William Haines who farmed South Farm part of the Offington estate at that time. The ledgerstone of the northern chapel is larger, suggesting it was for an adult, but the inscription has been lost with time. Maybe the inscription of 1641 referred to in the *Gentleman's Magazine* is the one that is now indecipherable.

*A view of the eastern wall of the north transept. The flat stones in the picture are old tomb stones or ledgerstones of children buried in the ancient chapels. The chapels were taken down in 1826.*



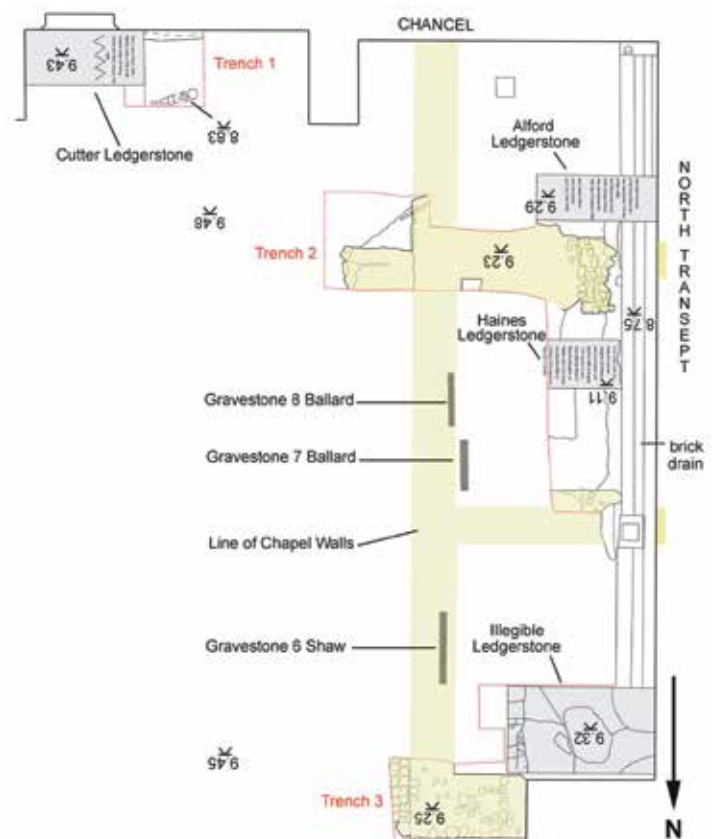
## Memorials

Inside the north transept are three memorials on the walls dating to the 1700s. Originally they were lower down on the west walls of the transept, but were moved up to the present position when the mezzanine floor was installed in 2005.

The earliest memorial is to John Alford IV, to Mary his eldest sister who married a Wenham and to her son John Wenham. This is best seen from the mezzanine floor. The Alford family's history spans the 1600s. Their link with the church starts around 1597 when Thomas West sold Offington Hall to John Alford. The ownership then passed to his son John Alford II, and later to his brother Sir Edward Alford, and then to Edward's son John Alford III. This Alford was both a Member of Parliament and a Justice of the Peace. He died in 1691.

John Alford IV, of this memorial, died in 1727. He was originally buried in the chancel. John Evans<sup>6</sup> describes this memorial on the south wall opposite the de la Warr tomb; that is why this Alford/Wenham memorial contains a reference to the chancel. Here we have a migrating memorial, which has journeyed first from the chancel to the ground floor of the north transept in the 1852 chancel restoration, and then to the first floor in the 2005 transept restoration. This has happened quite often in St Mary's, as we will discover through the course of this book!

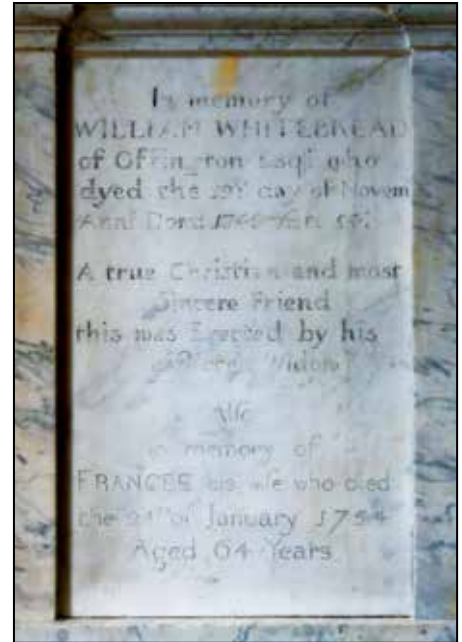
*Architect's drawing of the site in 2012*



RIGHT:  
the Alford/  
Wenham memorial  
moved from the  
chancel in 1852

TOP RIGHT:  
William  
Whitebread's  
memorial

BOTTOM RIGHT:  
John and Mary  
Margesson's  
memorial



The actual wording of this Memorial reads:  
'John Alford Esq. the last of the ancient family of that name, heretofore of Offington, in this parish, whose remains together with those of his ancestors and kindred, lie buried in this chancel; among which are those of Mary, eldest sister of the aforesaid John, relict of Colonel George Wenham, who died at New York, and mother of John Wenham Esq of London, Merchant; at whose request this monument was erected to their Memory. He (John Wenham) died Jan 19, 1768 age 72 and was likewise buried in this chancel.'

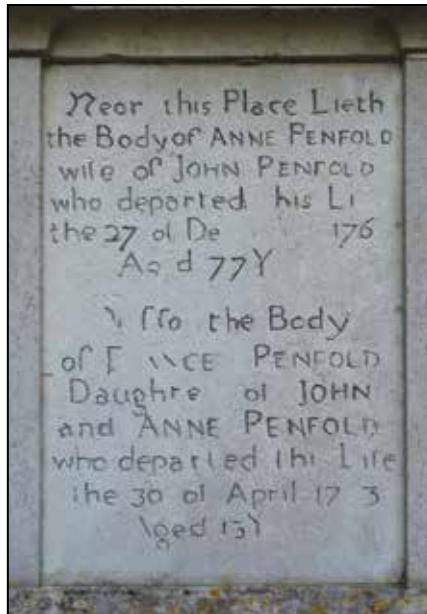
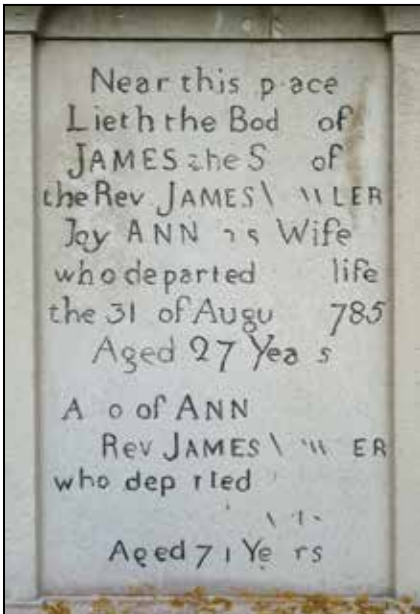
Going up the stairs, the memorial to William Whitebread of Ashurst can be seen. He had bought Offington estate from the Alfords in 1726.

The third memorial, above the Whitebread memorial, is to John and Mary Margesson who died in 1785 and in 1789 respectively.

Four memorials lie outside the north transept facing west. As a result they show much weathering and are hard to see (see photographs overleaf). They are to:

- 'James the son of Rev James Vowler who died in 1785 aged 27, and mother Ann who also died in 1785, aged 79'
- 'Anne Penfold died in 1769 aged 77 yrs and also to her daughter Frances (died in 1743 aged 13)'
- 'John Penfold who died in 1758 aged 60 yrs'
- 'Elizabeth Penfold, another daughter of John and Ann Penfold who died in 1789.'

Round the corner by the north door of the north transept is the memorial to Thomas Hogsflesh who died in 1804. Evans<sup>7</sup> mentions that in South Street, Worthing there were two Inns: the Sea Hotel managed by widow Hogsflesh, and the other nearby, the New Inn managed by widow Bacon! So very likely our memorial is to an innkeeper!



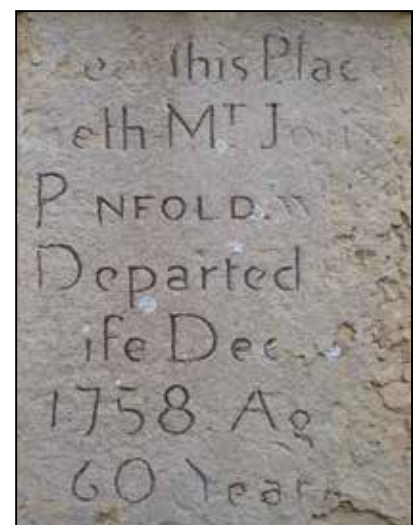
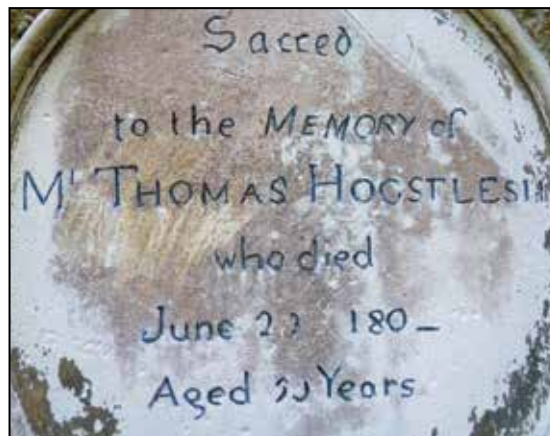
CLOCKWISE, FROM TOP LEFT: memorials to James Vowler and his mother Ann; Anne Penfold and her daughter Frances; Elizabeth Penfold; John Penfold; Thomas Hogsflesh

The chancel memorials from this period lie mainly on the floor. Two of the memorials on the floor are of Sussex marble, mottled due to the fossilised, freshwater snail shells.

One of these mottled stones, to Ann Alford (pictured on page 43), has a small brass plate in place of the usual inscribed words. It reads:

‘HERE ALSO LYETH Y BODY OF ANNE WIFE OF SR EDWARD ALFORD KNIGHT SHE DEPARTED THIS LIFE FEBRYE YE 4 ANo 1692 Aged 74 years’

Her husband Sir Edward was the third generation Alford to own Offington Manor. The very damaged memorial (below) is to Sara, daughter of John Alford IV. His memorial was moved to the north transept. The words are hard to make out in places.



‘??? MS Sara Alford the Daughter of John Alford Esqr late of Offington who died Feb the third Anno Dni 1727 Aged 50 Years’

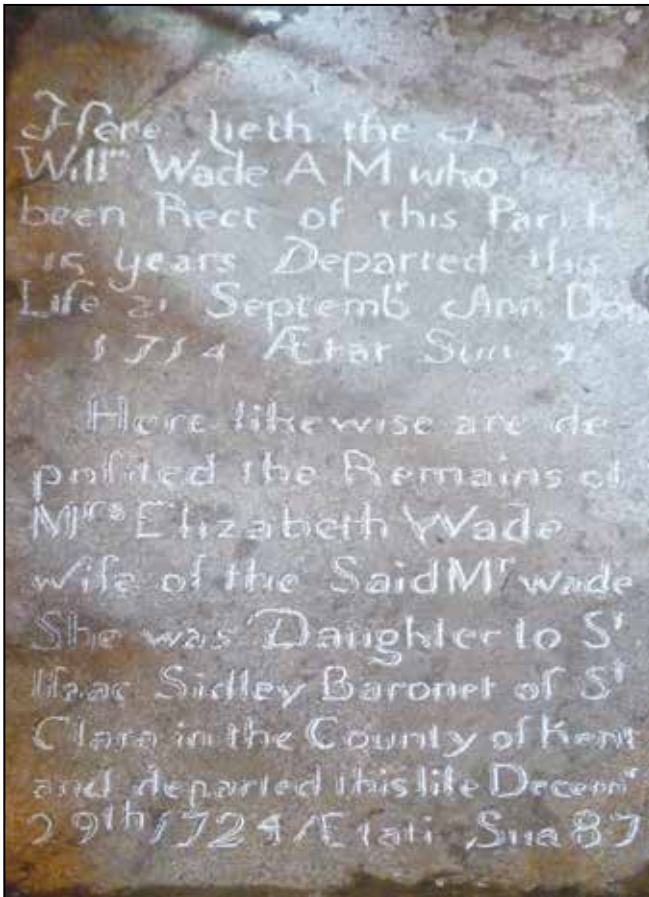
The memorial to Rector Wade and his wife reads:

‘Here lieth the ?? William Wade AM who ... been rector of this Parish -5 years Departed this Life 21 September Ann Dom 1714 Aetat Sua ?? Here likewise are deposited the Remains of Mrs Elizabeth Wade Wife of the Said Mr Wade. She was the daughter to St ?? Sidley Baronet of St Clare in the County of Kent and departed this life Decemr ?19th 1724 Aetat Sua 87’

Charles Smith’s memorial lies in the centre of the chancel floor:

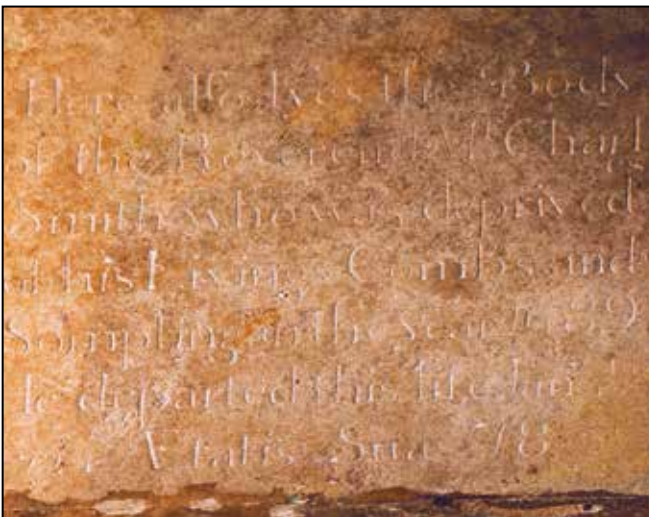
‘Here also lies the Body of the Reverend Mr Charles Smith who was deprived of his livings Combs and Sompting in the year 1689. He departed this life Jan 1st 1724 Aetat Sua 78’

The interesting story behind this is that Charles Smith was a ‘Non-Juror,’ one of 2000 clergy who refused to swear allegiance to the Protestant King William and his



ABOVE: William and Elizabeth Wade's memorial

BELOW: Charles Smith's memorial



wife Mary in 1689. Having been deprived of his living and house at Coombes, he 'retired' early to live at Offington Hall, where he would have been among Royalist sympathisers. He is to be admired for sticking to his principles.

Ann Penfold is remembered thus:

'MS Here are deposited the remains of Ann late wife of William Penfold of Tarring Gent and sole daughter of Jeremiah Dodson late rector of this parish and Ann his wife. She departed this life the 18th of November 1756'



ABOVE: the memorial to Ann Penfold, née Dodson

BELOW: the memorial to Jeremiah and Anne Dodson



It would be interesting to know where her husband was buried. .

Rev Jeremiah Dodson and his wife were buried at the east end of the chancel (now under the communion table), to the north side. The memorial reads:

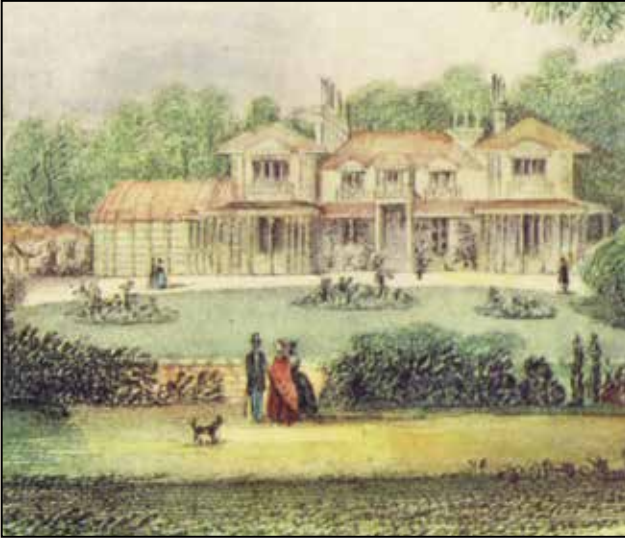
'MS Here are deposited the Remains of Anne wife of Jeremiah Dodson AM rector of this parish who departed this life August 14th 1741 Aged 58. Also the remains of the said Jeremiah Dodson AM who died on the 15th March 1744 Aged 72.'

Later on Rev Wood was buried in the corresponding position to the south side. The other memorials in the chancel belong to the 1800s and are described in Chapter 11.

### The Penfolds of the Broadwater area

The Penfold family were very well known in Broadwater. John Penfold and Richard Lidesay were listed as churchwardens when the church bells were cast in 1712. John Penfold died in 1738. Elizabeth Penfold wife of a Peter Penfold died in 1793. Her headstone is a remarkable

## John Penfold's Charmandean House



*A painting of the house mid 1800s*

Charmandean house was situated north of the present A27 in the area now called the Charmandean Estate. The name stems probably from 1512 when a house called 'Charemanys' is recorded. In 1557 a John Charman was buried in Broadwater churchyard, so possibly John Charman owned the first house with a good amount of land around it. By 1806 John Penfold had built a Georgian House and called it 'Charman Dean.' A John Penfold was one of the churchwardens in 1712 when the bells were installed, but we don't know if they are connected.



*An eastern view of the house; note the chapel on the left*

The house was owned in the 1820s by Mrs Walker and then bought in 1842 by Mrs Ann Thwaytes, the widow of a successful tea merchant. She lived there till her death in 1866. She was perhaps Charmandean's most significant owner and was a great supporter of Broadwater church. You can read more about this in Chapter 11. After Ann Thwaytes, successive owners

were 1871 George Wedd, 1898 Alfred King, 1913 Rev Dyer Edwards. The Rev Edwards' very fine grave and headstone lie in Broadwater churchyard (to the south east of the end of the chancel and right at the east end of the planned new hall).

The area of the estate was much as the area covered by the present houses running down to the Upper Brighton Road, with First Avenue on the west border and Charmandean Lane on the east border. In the early 1900s, Harold Tribe<sup>8</sup> remembers the house was one of the most magnificent in the area, almost a 'crystal palace,' with beautiful lawns – including a croquet lawn and cages of exotic birds around the edges. Placed as it was on the lower reaches of the Downs, the house could be seen easily across the fields from Broadwater church in the 1920s. Mr Tribe tells that the estate had

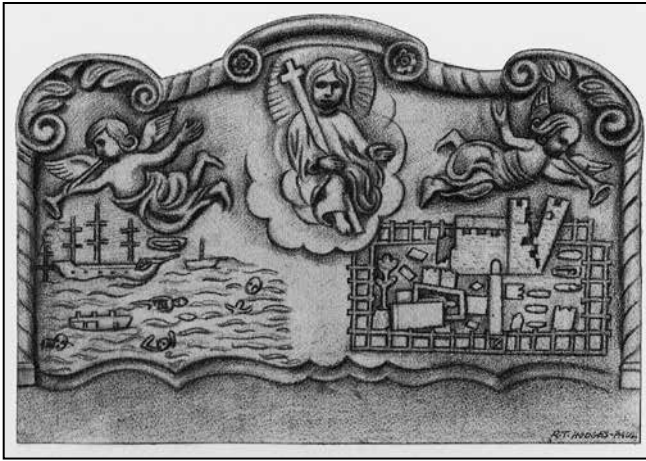
magnificent railings all round, with two entrance gates, each with massive wrought iron gates. The western set of gates were taken for scrap in World War II but the eastern gate pillars and gates



*The western gates to the estate*

used to be visible part way up Charmandean Lane, the rutted track on the east side of the Charmandean Estate, before they were demolished.

In 1926 part of the southern slopes of the Charmandean Estate was sold to developers and houses built. The house was sold, becoming a boys' school in 1931. In 1936 it became a girls' school moving to Buckinghamshire in the 1950s. The remaining 18 acres of the house and land were purchased by Charmandean Estates Limited, and in 1960 the land was sold to a developer. The house itself was eventually demolished in 1963, following the death of a teenager who was playing inside when a ceiling collapsed and he was hit by falling debris. There is a website – History of Charman Dean – which gives a full history with maps and old photographs. The house is also featured in Henfrey Smail's excellent 1950 book *Notable Houses of Worthing No 2*, which is in Worthing Library and well worth a read. But some detail is included here to save the reader the trouble of looking elsewhere.



A rubbing of Elizabeth Penfold's headstone

example of the carving of the time and stands outside the north chancel door. It is now much weathered, but a drawing of it was made earlier and is shown above.

We also know that the Penfold family were yeoman farmers who owned land in Broadwater for four generations. Besides the memorials on the outside walls, many other Penfold graves as well, besides that of the Elizabeth just mentioned, lie in the churchyard between the chancel and the north transept.

## The rectors

### • 1624 Granado Chester

He was a Doctor of Divinity and owed his unusual name to his grandmother, who was the daughter of Sir James Granado, an equerry to Henry VIII. In his will in 1646, he left ten acres of his land, to help the poor of the parish of Broadwater and Worthing.

His bequest reads:

'I give to the poore of the parish of Broadwater and Worthyn forever part of my lande in Worthyn which I surrendered in open court. That is to say, the ten acres adjoining northwards upon the middle field in Worthyn, bee let and sett by the churchwardens for the poore for the time being.'

Thus began the charitable trust known as the Poor's Ten Acres. These Ten Acres were to the north and west of the junction of Lyndhurst Road and Ham Road, according to the sale record of 1919 which is held at the Town Hall.

In the early years of the bequest the land produced a rent of £7 which rose to £50 in the early 1900s, a sevenfold rise in about 200 years. The money was distributed to the poor by the churchwardens, either alone or as a committee with the rector and others. In the late 1700s and 1800s the charity wisely began to use the money to give something of more practical use,

rather than cash which could be misused; they chose to give coal, which was allocated to the poor according to need.

As Worthing grew and became more prosperous, the lease of the Ten Acres included restrictions from herding animals through the 'lanes of Worthing.' There was also a requirement to manure the land. In 1919 the land was bought by Worthing Corporation for £4000. The site was initially and mainly used to house the labour attracted by the post-war building programme, which was supported by the government. Thus the value of the land had increased 260-fold, in contrast to the rent. The history of the land is commemorated in the names of the roads Chester Avenue and Ten Acres. The Trustees, who continue to be the churchwardens of Broadwater Parish as well as representatives of the Town Council, having invested the money, annually decide which poor people in the town should have support from the interest on the investment. In December 2014 the sum shared out was £625; five applicants received £125 each.

Following the Victorian example, the charity is given as fuel vouchers. Broadwater parish is asked to nominate deserving people, and social workers also advise. (One suspects that more money would have been available if rent had continued to be taken from the land or from houses built on the land!)

Of Granado's work and life in Broadwater there is little record. His name does not even appear in the parish register, but he is shown in the '*contribution of the Clergie within the diocese of Chichester towards the repairing of the St Paul's Church in London, 1634.*' Seventeenth-century census returns also show his name along with several that had lived in the district for many decades. (To read more about this generous man please see Appendix 9.)

### • 1646 Edward Burton

He was a Doctor of Divinity (DD) and chaplain to Charles I. A convinced Royalist, he sent large sums of money to Charles II during his exile. At the restoration of the monarchy in 1659, he was offered a bishopric in Ireland, but refused it. His tomb is in the chancel, probably as a mark of respect. It was tiled over in Victorian times and so cannot be seen, but is recorded as having this inscription in Latin which is translated :

'Here is buried Edward Burton, descended from the ancient family of Burtons, son and heir of Sir Edward Burton, Knight of Eastbourne in Sussex, on the sea coast; who after a successful course in Letters in the University of Oxford, was a Doctor of Divinity. After

his learning had been approved throughout England, he was chaplain to Charles I and finally became Rector of Broadwater in West Sussex. He was always a hater and smiter of the Presbyterians. Without strife of warfare he fell asleep in the Lord, August 9th in the year of our Lord, 1661 and of his age 67'

The Latin, as recorded in EK Elliott's *Recollections*, is:

'Hic. situs. est. ex. Antiqua Burtonorum. prosapia. oriundus Eduardus Burton.

Dorum. Eduardi. Burton de East Bourne in Sussexie. Maritimus Militis. Filius. Haeresque.

Qui. Post Felicem. In. Literis. Progressum. In.

Academia. Oxoniensis. Sacrae Theologiae.

Professor. Post probatum per Anglia literaratum.

Carola primum sacer tandequ. Aquae

latae in occidental sussexia rector qui semper fuerat presbyterianorum. Invidia et malleua

sine lucta martis suaviter obdormit in Dominis Aug 9 Anno Domini 1661 Aetatis suae 67.'

- **1661 Thomas Porter**

This is the era of 'The Gap Years.' During this period, the churchwardens' accounts and the register were signed in the names of George Butler and Thomas Porter (possibly the Thomas Porter on the board in the Vestry which records most of the names of the rectors of the parish). The register was signed by the 'minister' or 'parson' and not by the 'rector.' It may be that George Butler helped with the services in the absence of a rector, because in a conveyance of 1662 he is described as 'of Broadwater, Rector of Blatchington'.

- **1668 John Wood**

- **1682 Eyrell Tonge DD**

It is thought<sup>9</sup> that this rector and possibly the one before him lived elsewhere, and a curate was employed to serve the church.

- **1672 (or 1684) -1714 William Wade**

There is some uncertainty about the beginning of his rectorship. The board in the old Vestry gives 1672 for William Wade. However another source lists 1684 as the date for his appointment. This would allow for Eyrell Tonge to have been rector from 1682–84. While being the Rector of Broadwater, he was the principal owner of land in the area of the original Manor of Worthing bordering the coast. This included land which became the Warwick House estate. He sold the land to John Booker of Arundel. Rector Wade remained Rector of Broadwater till he died in 1714, having given 42 years, or possibly 30 years, of service. His burial is recorded in the Parish Register as 23d September.

- **1714 Jeremiah Dodson MA**

He became Rector of Broadwater in the later years of his life, having had the living of Hurstpierpoint before that, a living which had been in his family for three generations. In 1715, the year after his induction, he with fifteen parishioners bought a silver paten for the communion table inscribed 'The gift of the Parish of Broadwater, June 1, 1715.' (see photo on page 59). This is still in use at communion in 2018. One wonders if this commitment was a response to the increasing population of the village of Broadwater and the hamlet of Worthing; many of the houses in Broadwater Street East date from the 1700.

In 1724 Rector Dodson also paid to re-roof the chancel<sup>10</sup>. Despite this commitment, of the two livings it would seem that Rector Dodson preferred Hurstpierpoint, since it is recorded that in one summer he preached only three times in Broadwater, and only once in the winter. Continuing his commitment to the parish in 1744, though at his own expense, he had the communion cup newly cast and enlarged. This must have been near the time of his death, recorded in the Parish Register as 20th March 1744. He was buried (as was his wife) in the chancel. (See photo on page 53)

- **1745 Samuel Terrick, MA**

- **1762 Richard Basset, MA**

- **1767-1797 Richard Russell**

There is an account of Rector Russell taking part in 1786 in 'Beating the bounds of the parish.' It can be found in the section below.

## The Manor of Broadwater

As England's trade across the seas prospered and building styles developed, so the owners of Broadwater Manor prospered and the buildings they owned were extended, even though we cannot be sure that the owners lived here very much. The enlargement seems to have been to the south. Thus the next oldest part of the buildings on the site abuts the southern end of the Middle Ages house and is probably, according to Rowland, part of a longer 17th century timber framed range extending east and west. By 1662 the house was taxed as having seven hearths; so it was significantly bigger than the earlier 'King John' house. According to Kerridge and Standing<sup>11</sup> the Hearth Tax was replaced by the Window Tax from 1696-1851.

Rowland goes on to say that a south wing, the part with the large fireplace, was added to the east end of that range by circa 1720. He adds 'It is possible that this part of the wall of the building fell down and was rebuilt in



brick which has been laid in a Flemish bond and has a slate damp course whereas the flint part has no damp course and would be completely isolated except for a re-building. Note the dormer windows indicating a room in the roof space. The outline of the back of a fireplace built in brick can clearly be seen.'

As mentioned above, during the late 1600s and 1700s probably the owners lived elsewhere and the house was let to yeoman tenant farmers.

An extremely full and excellent account of Broadwater Manor House and its owners is given in Henfrey Smail's *Notable Houses of Worthing*. (See diagram on page 28.) A list of the owners is given below. More details of their lives can be found in Smail's book.

- **1601-1605 Sir Edwin Sandys**
- **1605-1616 John Shirley**
- **1616-1631 John Shirley II**
- **1631-1637 John Shirley III**
- **1637-1660 Francis Shirley**
- **1660-1661 Sir Robert Houghton**
- **1661-1672 Sir George Pretyman**
- **1672-1709 Sir Edward Hungerford**
- **1709-1734 Sir Fisher Tench and Samuel Thayer,**  
They were trustees of Henry Travers.
- **1734-1741 James Butler of Warminghurst.**
- **1741-1767 John Butler II, his son.**
- **1767-1775 James Butler, his son**  
He left it to his daughters Jemima and Patty Clough.

• **1775-1793 The Cloughs**  
It was during this period that we read an account of 'The Beating of the Bounds' during the rectorship of Richard Russell. Mayo and Metherell<sup>12</sup> record:

'It was the custom at certain times to "tread the bounds" to ensure their preservation ... an account describing how the boundaries of the Manor and the parish were "perambulated and trodden" on the 21st September 1786. Present were the Lord of the Manor of Broadwater and his Steward, the Rector the Rev Richard Russell (1767–97), twelve inhabitants of the parish, Peter Penfold of West Tarring, two men from the Manor of Broadwater and ten boys aged from seven to sixteen years of age.

'Their route began at Pole Tree Lane (Poulters Lane) proceeding via Offington to Findon, over Cissbury Ring and down to Broadwater via Lyons Farm. As one



ABOVE: a view of the eastern wing as it was in 1950. The brick backing to a large fireplace can be seen in the centre of the old flint wall. There is modern brickwork to the far right.

BELOW: the same view taken 2016 after the school was being run as Lancing Prep school



side of the house was in the parish of Broadwater and the other side in the neighbouring parish of Sompting, the treaders went in at the back door and through the house. They continued by Decoy Farm, following the brooks and watercourses to the east and ended up by the sea, walking along the beach to the westernmost end of Worthing Common.'

This demonstrates how the boundaries of the original Norman manor had become the borders of the parish, even though the land had been enclosed and sold to different owners. As the Clough sisters owned the Manor in 1786, maybe the Lord of the Manor was a husband of one of them.

In 1793 the Manor was sold to John Newland, who was already the bailiff of the Manor. This is a reminder that probably for several centuries Broadwater Manor, with its surrounding farms bringing in income, was owned by absentee Lords of the Manor who had reasons to live nearer to London or in better houses. The 1720 map (available in Worthing Reference Library) shows four farms: Broadwater Farm south and east from the manor house; Decoy Farm centred round the decoy pond to the east between Broadwater Farm and the salt marshes of the Broadwater Inlet; Chantry Farm near the present Hillbarn Golf clubhouse; Lyons Farm lying to the north of Decoy Farm.

This absentee ownership might explain why so few owners of Broadwater Manor have memorials in the church, and is confirmed by records of a number of tenants of 'Broadwater Farm and House.' These were:

- 1752 George Penfold
- 1780 Penfold and Newland
- 1790 John Newland

Thus John Newland, having become a rich businessman and being already the 'bailiff' of the Manor, was able, in 1793, to buy the Manor for himself. And so, as Smail points out, the Manor was at last owned by a local person.

Although the Manor was no longer the enormous 2500 acres (20 hides) of Norman times, it was still very extensive as described in the 1792 *Particulars of Sale* document. It describes a property which includes land or buildings which would not have been part of the original Manor of Robert le Savage, the Norman. A quarry (for flint and chalk) is recorded in 'Coats', which is still there in Cote Street. Rents for property in Clapham and Findon are also included. Perhaps most importantly in view of the impending population expansion of Worthing, the sale includes the right to take clay for bricks, sand and stones from the beach. The clay was dug from Worthing Common.

According to local resident Mr Chris Taylor this was an area of East Worthing in the region of Ham Road. John Evans<sup>13</sup> states that the clay, a 'singular clay,' came from a part of the 'Common' which had subsided and been covered by the sea in recent years. The clay was used to make cream-coloured bricks; we find examples of their use in St Paul's church, and Rector Wood used the same bricks when he built his large rectory, Muir House. John Newland also used the same yellow bricks from this



*The Georgian front of Broadwater Manor photographed in the 1950s*

clay to build a Georgian wing to the west of the 1700s part of Broadwater Manor house. He also added a conservatory in the same position as the present one. In 1798 John Newland caught James Penfold removing clay without permission – 500 cartloads at a time! Was this to help his brother John build Charmandean House, which had been completed by 1806?

## The Manor of Offington

Edward Barker bought the estate after the death of Thomas West in 1597<sup>14</sup>. Barker soon sold it to John Alford of Hamsey near Lewes. The Alford family continued to own the estate for over a century. Eventually John Alford IV sold the estate to William Whitebread of Ashurst in 1726, who passed it on to his nephew John Margesson in 1746. The estate remained under the ownership of the Margessons until sold by William Margesson in 1816. More details about these owners were given earlier in Chapter 7.

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- <sup>1</sup> Lesley and Short, *Historical Atlas of Sussex*, p38, from an article by Maurice Howard.
  - <sup>2</sup> EK Elliott, *Recollections*, 1901, p16-19
  - <sup>3</sup> Mayo and Metherell, typed records, p19
  - <sup>4</sup> Kerridge and Standing, *Georgian and Victorian Broadwater*, 1983, p72
  - <sup>5</sup> Mayo and Metherell, typed records, p18 and 19.
  - <sup>6</sup> John Evans, *Picture of Worthing*, 1814, p40
  - <sup>7</sup> John Evans, *Picture of Worthing*, 1814, p35
  - <sup>8</sup> Harold Tribe, Talk on 'Old Broadwater', 1973
  - <sup>9</sup> Paul Robards, *St Mary's Church: 'The Mother Church'* Broadwater church section
  - <sup>10</sup> *A Victorian History of the County of Sussex*, p79
  - <sup>11</sup> Kerridge and Standing, *Georgian and Victorian Broadwater*, 1983, Table 1, opp p22
  - <sup>12</sup> Mayo and Metherell, typed records
  - <sup>13</sup> John Evans, *Picture of Worthing*, 1814, p28
  - <sup>14</sup> Henfrey Smail, *Notable Houses of Worthing No 2*, 1950, p33

## The church silverware

A Silver paten and a silver chalice from 1700s: a silver plate or paten is seen from the underside, where it is inscribed 'The gift of the Parish of Broadwater, June 1, 1715. Fifteen parishioners bought this after Rector Dodson's induction (see page 56). The cup or chalice



(from calix, the Latin for cup) has on one side the inscription in Latin 'De Nova conflatus et ductus fuit Hic Calix sumptibus Jeremia Dodson Rect: Eccles.' The translation is 'This cup was forged from new and acquired at the cost of Jeremia Dodson rector of the church'. The hall mark dates this piece to 1743, just before Dodson died.

Five cups: these cups are often used for communion in 2018. The pair of silver cups on the back row, dated 1954, are inscribed 'Broadwater church presented by HJ Pressley Esq'. Harry Pressley was one of the family firm of jewellers in Worthing and long a member of the church. Two other silver cups each with a cross have no attribution. Their date is 1962. The cup on the right is silver plated on copper, with a decoration round the base and a JHS on the side and is also unattributed.



A silver plate flanked by a cup and a jug: in the centre is the silver plate or paten presented by Ann Daubuz which reads 'The gift of Mrs Ann Daubuz of Offington Place to Broadwater Church.' To the right is the silver cup or chalice also presented by her and inscribed with the same words. The hallmark for both is 1823. The silver flagon on the left is inscribed 'The gift of William Tribe to the Revd Edward King Elliott Rector of Broadwater 1867.'

Two Chalices: these two silver plated cups or chalices were the gift of Rector EK Elliott. Each has the inscription on the base; 'Broadwater church. Rev E King Elliott 1912' The date indicates that they were donated after he retired in 1905.



The Stuttgart flagon: it is not known how this piece of German silverware came to be in the church's possession. It is stamped 'FOEHR Stuttgart' and therefore was made before 1888. Eduard Foehr was a skilled silversmith in Stuttgart and court jeweller to the King of Wurttemberg.



Collection plates: these wooden and brass plates were used at different times for taking the collection or offering during services. Brass plates were covered in red cloth to avoid the noise of coins being put on the plate. In 2018 blue cloth bags are being used.

The Platts flagon: this silver flagon has the inscription 'Presented to Broadwater church in loving remembrance of Fannie Matterson Platts by her daughter 1944'. How interesting it would be to discover the story behind this gift.



## Chapter 9

# Late Georgian and Early Victorian Times

## Rector Peter Wood: God's man for changing times

*George I 1714-27, George II 1727-60, George III 1760-1820, George IV 1820-1830,  
William IV 1830-37, Victoria 1837-1901*

1797 was a time of revolution. On the continent the French Revolution started in 1789 with the storming of the Bastille. In England in 1788-89 George III suffered his first attack of madness, possibly porphyria. He was to recover and have further attacks in 1801 and 1804, with a final illness lasting from 1810 till his death in 1830. The Prince Regent, George's eldest son, was causing a quieter revolution on the south coast at Brighton. Here he had chosen to make his headquarters for fashion, gaiety and licentiousness and here he had built himself the famous palace known as The Brighton Pavilion.

At the same time sea bathing had become fashionable as a medical 'cure' for many conditions; Worthing became part of this quiet revolution. In 1798 Worthing was selected for Princess Amelia, King George III's youngest daughter, to recuperate by the sea. She was then aged 15 and suffered from a disease of the knee which in the context of health in those days may well have been tuberculosis of the knee, though nothing is recorded. Worthing was near enough to Brighton for the Princess and her brother to visit each other, but far enough away to keep her from the licentiousness of the Brighton of those days.



*Princess Amelia, George III's youngest daughter, whose stay put the infant Worthing on the social map*

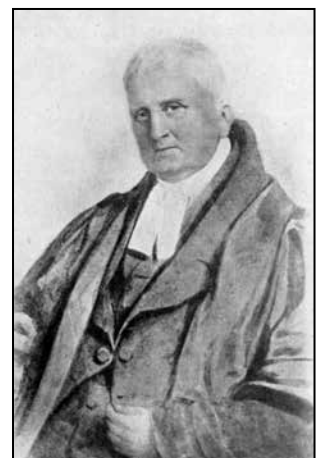
The book *Worthing Parade Number One*, published in 1951, records many incidents about the Princess, indicating what a sweet nature she had. Worthing air and the care she got worked well so that within a year she was well enough to return home. Regrettably the disease returned and she died in 1810 at Windsor. The presence of a Princess began to attract visitors to the infant town; well-known people came to visit her, and Worthing became a bit more fashionable. Because of her presence, a Naval detachment was even stationed in the town. As a result Worthing, the little fishing hamlet by the sea, began to outstrip Broadwater in size and importance. Britain was becoming prosperous from trade overseas. Successful people began to move into Sussex in the late 1700s and early 1800s.

As the rector becomes such an important person at this stage in the history of the church. We'll take a look at his story before giving an account of the buildings.

### The rector

#### • 1797-1853 Peter Wood

In 1797, aged 28, Peter Wood took up his post as Rector of Broadwater. He had already been appointed Rector of Rusper in 1793<sup>1</sup> following his uncle John Wood; he continued to hold this post for the rest of his life, employing a curate to serve the church there. The Rusper church website gives interesting details including about Thomas Smith, one of the best-known to serve as curate. Peter was the third son of Henry and Mary Wood. He had studied at University College, Oxford, obtaining a



*Rector Wood, from a photo owned by the church*

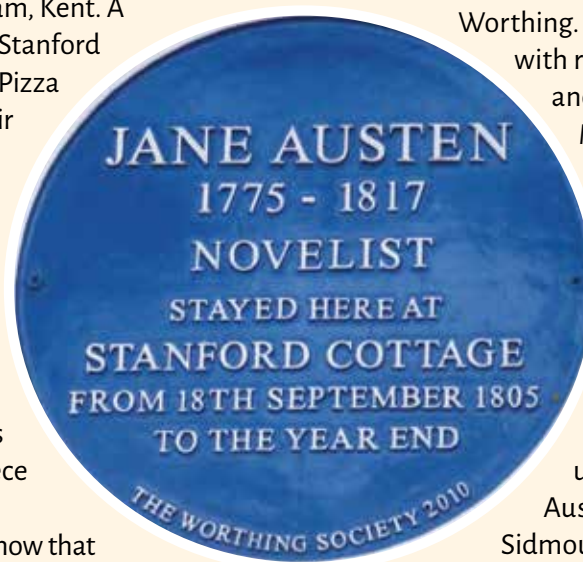
## Jane Austen in Worthing and her novel *Sanditon*

In September 1805, following the death of her clergyman father about seven months previously, Jane Austen visited Worthing accompanied by her mother, her sister Cassandra and her close friend Martha Lloyd. With them for five days were her brother Edward and his family, until they returned to their home in Godmersham, Kent. A plaque (right) on the wall of Stanford House, off Warwick Street (Pizza Express in 2018) records their stay. During this time Jane would have certainly met Edward Ogle, a rich businessman and leading landowner who owned Warwick House and many other properties.

From the diaries of Edward's daughter, her 12 year old niece Fanny Austen, which were discovered in the 1990s we know that Jane stayed in Worthing for at least six weeks. She and her family would have gone to church, of course, on Sundays. Her niece's diary records a church visit on September 22. Where could they go but to the local parish church, Broadwater Church, since there was no place of worship in Worthing at this time? Jane also went to see the rector, Peter Wood, with her friend Martha Lloyd on November 4, so that he could witness Martha swearing an affidavit concerning her mother's will. At the time Wood was

only 36 years old and at the start of his ministry. We can imagine that he received her in his newly built rectory, across the road from the church.

In the early months of 1817, despite being ill, Jane began a novel called *Sanditon* which may well be based on her experiences during these weeks in Worthing. It is certainly based in Sussex with references to Brighton, Hailsham and Willingden. The enthusiastic Mr Parker promoting the new seaside resort may well reflect Mr Ogle. Old Sanditon, a mile or two inland, could easily be Broadwater village. Sanditon Hall, occupied by the difficult Lady Denham, could possibly be based on Offington Hall owned by William Margesson until sold in 1816. However Jane Austen had probably holidayed in Sidmouth in 1801, and her *Sanditon* has hills and downs which are much more reminiscent of the Devon coast. Jane Austen's illness progressed and she died on July 18th 1817, leaving her novel about budding romances in a budding seaside resort unfinished. It wasn't until 1975 that 'another lady' undertook to add to the original eleven chapters and finish the book. Any one interested in the story of Broadwater and Worthing should read *Sanditon* as it may well reflect what Worthing was like in its infancy.



BA in 1791 and an MA in 1794. In view of his strong belief in preaching from the Bible, it's intriguing to wonder whether young Peter Wood had met Wesley or his followers in Oxford leading to these convictions – which were not common in the Church of England at this time.

Henry Wood, of Henfield, had bought the 'advowson' of the living of Broadwater in 1791 from the trustees of Rev Robert Wright. Henry Wood was then able to give the living to his son Peter when it became vacant.<sup>2</sup> You'll find more about this selling of livings in Appendices 10 and 11 under Patronage.

In 1828 Peter Wood was also made a Prebendary or a Canon of Chichester. This ancient title originally was paid, but is nowadays an honorary position with an entitlement to a seat in the Cathedral. Rector Wood

found his new church to be somewhat dilapidated when he took over the living. As is recorded in the section on the building, repairs were carried out in 1826 with much of the cost falling on his shoulders. A contemporary recalled him as being keen on hunting – more so than on preaching! His parishioners addressed him as 'master' and he was popular in the town. In 1898 Edwin Snewin wrote of Wood, in *Glimpses of Old Worthing*,<sup>3</sup> as 'a tall stout man, very genial and very much liked in the town, where he did not trouble himself unduly over other people's business. He always chaired the Vestry meetings, where the stubborn qualities of the local farmers and yeomen often led to stormy meetings.' When Worthing became a town in its own right in 1803, Peter Wood was appointed one of the first commissioners.

Rector Wood was also Rector of Coombes. An interesting event occurred one year on Sunday April 26th 1835. *The Brighton Guardian* reported:

'A curious scene was witnessed at the Parish Church of Broadwater on Sunday the 26th last. A numerous congregation having assembled waited nearly half-an-hour expecting the clergyman. They were at last informed by the Clerk that his Reverence was not at home, that there would be no service, and therefore it was no use their waiting. It appears that the rector was several miles away at another living which he also holds, the curate was occupied with his living at Tarring. Consequently the inhabitants of Broadwater were left to take their chance. This by the way was no joke; and the affair assumes a serious aspect when the living is worth £1000.'

Anyone who has been involved with arrangements for services will sympathise with this embarrassing organisational failure. The reference to a living at Tarring would seem to be a mistake and may refer to the Chapel of Ease.

A note by Derek Mayo, from an unknown document in the Reference Library quotes:

'... the present rector the Rev Peter Wood, who is highly respected by his parishioners, and who displays a commendable zeal in the discharge of the duties of his profession. A Sunday school consisting of the poor of both sexes has been established in the parish, by this gentleman and his lady who spare neither trouble nor expense in their patronage of this valuable institution.'

John Mackoull, writing in *A sketch of Worthing* in 1813<sup>4</sup> wrote in a similar vein:

'His character is truly apostolical. He is not only revered and loved by the inhabitants of Broadwater and Worthing, but by the whole County of Sussex. There is a pleasing meekness in his demeanour, with a face illumined with benignity. His heart glows with piety and he is continuously going about doing good. He possesses neither pride nor avarice. The parsonage is called the Temple of Charity. Hospitality stands at its gate and invites the stranger and needy to refreshment.'

It all sounds rather too good to be true! And indeed there are records of stormy 'Vestry' meetings, mentioned above, which were the equivalent to modern Parish Church Council meetings when the rector exhibited a less than meek demeanour.

On the occasion of Princess Victoria's 'coming of age' (May 24th, 1837), the rector provided the residents of Preston workhouse with roast beef, plum pudding and

beer for the celebration. It would seem to have been another generous gesture to help the poor that caused Rev Wood to build a small cottage in Winton Place (once named in old maps as 'Bo-Peep Lane') for the local chimney sweep James Jones, who employed a large number of small boys to help him in his work.

Realising the growing needs of Worthing, Wood appointed the Rev William Davison in 1802 as his permanent curate and right-hand-man. A whole chapter (Chapter 10) is devoted to a full account of William Davison's life and work. He died on April 26th 1852, and was buried in the eastern end of the south transept. Currently (2018) that area is covered by a platform. The rector ran St Mary's, as well as being Rector of Coombes<sup>5</sup>, while from 1812 Rev Davison was responsible for the new 'Chapel of Ease' (later known as St Paul's) which was built for the growing town of Worthing. Over the next fifty years, while Worthing prospered into a fine young town, these godly men preached, worked and gave of themselves and their money to build up the churchgoers in faith, to serve the community and to provide education for the poor. What a team!

The curates that worked with them during the latter years must have been inspired to work with two men who served God and preached God's word so well. Peter Wood's wisdom – and perhaps also humility – in choosing to appoint and work alongside William Davison was possibly a key factor in ensuring that the churches in both Broadwater and Worthing flourished and met the spiritual, educational and some of the social needs of the growing society.

Peter Wood served as rector for the rest of his life, dying age 84 having been in post for 56 years. He set a standard of lifelong commitment to service which was followed by the next four rectors. Wood's final illness occurred while he was preaching. He came to a halt and seemed to have difficulty in continuing. His wife rose from her seat and called out. 'Are you not well, Mr Wood?' He died soon after, on April 1st. This was just a year after his great colleague William Davison had died.

Apart from all he did for his church and the education of local children, Peter Wood and his wife Eleanor built an imposing rectory or parsonage, called Muir House, opposite the church. There had been a record of a rectory<sup>6</sup> as far back as 1554. In 1662 a 'Vicarage' was listed as having 11 hearths. So it was quite a substantial residence. In 1724 a lot of repairs were done on this building and it is not surprising that a new rectory was needed. The new Muir House was built with the local



*The rectory, Muir House, from a photo in Rev Mowll's account of the parish and Church of Broadwater*

yellow brick, made from the clay for which Worthing and Broadwater was well known. It was a spacious mansion. There were 10 bedrooms and 4 sitting rooms, and one suspects that they hoped for a large family, as was so common then. However it seems that this was not to be as there is no record of any children.

A painting at the time shows two trees in the front garden. Of these two trees, one is still standing in front of the present Boulevard shopping precinct. It is a Tulip Tree which, at the time, would have been a rare specimen imported from overseas. The rectory was surrounded by acres of 'glebe' land and a tithe barn mentioned later. Rev Davison lived with the Woods. A small house, 2 Forest Road, was also built in the local yellow brick in 1820 for a Mrs D Fearn, who also owned Broadwater Lodge on the opposite side of Forest Road.

It was occupied in 1826 by Rev Peter Wood, and became known as Rectory Cottage. Records state he occupied it till 1846.

He died, aged 84, on April 1st 1853. As he appears to have been childless, he passed the living to his nephew, Edward K Elliott, who had just become his curate. This was very fortunate because it is otherwise hard to imagine how the chancel restoration could have taken place in 1852-53 so soon after

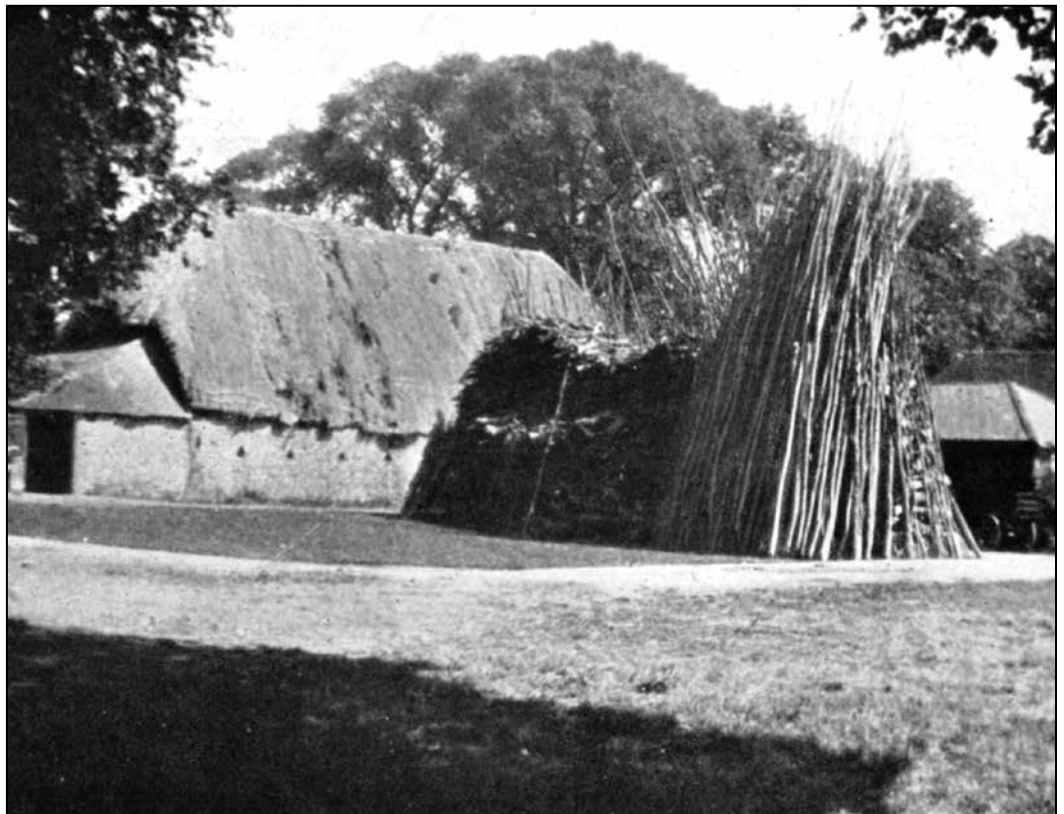
Peter Wood's death, without continuity. Both the 1852-53 and 1862-64 restorations took place in EK Elliott's time.

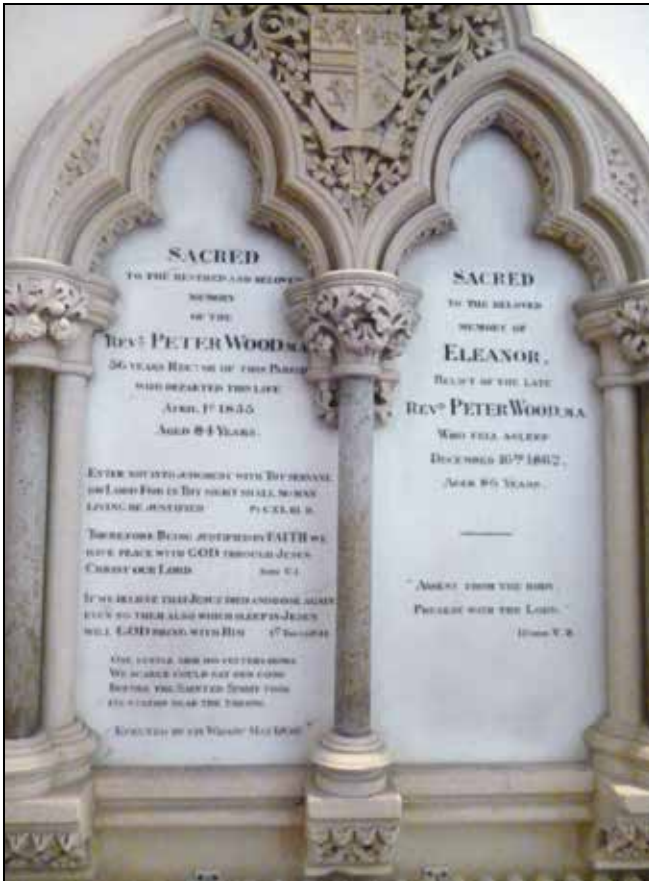
In the 1930s, a new rectory was built by the Diocese a hundred yards to the south. Muir House passed to the ownership of a Mr Stone, a businessman who had become rich producing Stone's Ginger Wine. In World War II the house was the HQ for the Home Guard. It was demolished in 1959 and was replaced by The Boulevard shopping and housing development.

A very old tithe barn, sited south of the rectory (possibly opposite the present Tribes funeral directors) was also demolished. It may have stood there since the 1500s. In 1937 the increase in traffic required the narrow road that had run through Broadwater and over the railway line to Worthing, to be widened. This necessitated the demolition of all the old village houses on the west side of the street.

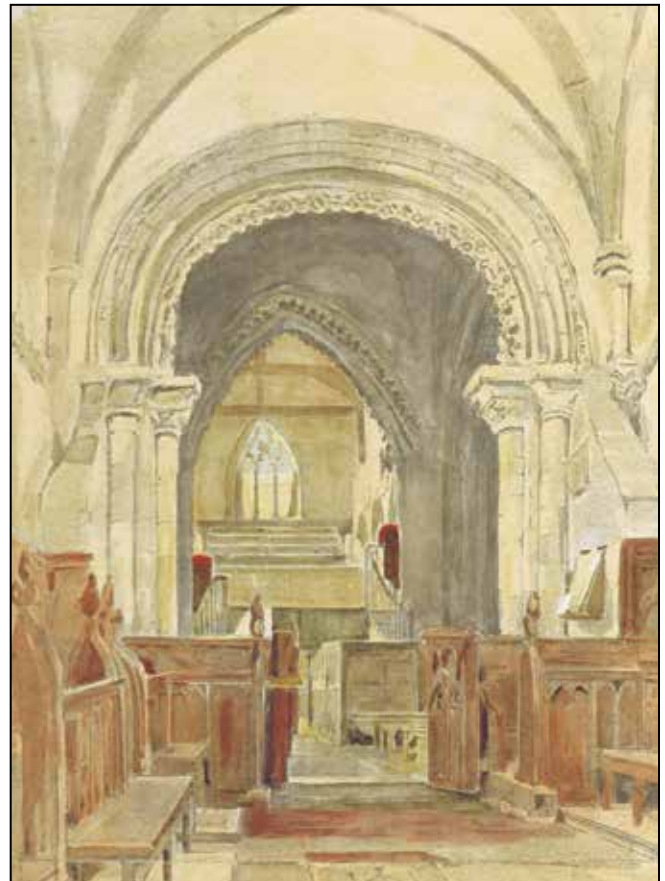
Rector Wood was buried on the south side of the chancel with a small plaque over the site. The church placed a memorial to him on the south wall of the chancel, choosing verses that emphasised the Biblical basis of his work. This emphasis on the teachings of the Bible has remained important. Broadwater church continues to grow and stay strong as a 'Bible-believing church.' His wife Eleanor dying, nine years later, was buried in the north east corner of the churchyard, though it is hard to find the grave amongst the bushes.

*The old tithe barn which stood close to the main road and to Muir House*





*Peter and Eleanor Wood's memorial, on the south wall of the chancel, with verses from the Bible*



*Looking west from the chancel showing the gallery below the west window (from a hand-tinted copy of an original painting)*

## The church buildings

Peter Wood seems to have been appointed to a church in much disrepair. In *A Tour of Worthing* written in 1800 by the anonymous author 'G', St Mary's church was described as being:

'in the most deplorable condition, extremely old ... the outside bears severe marks of antiquity and decay and the interior parts are nearly demolished. The church is in a dreadful state of dilapidation.'

This is the church building that the young Rector Wood began to improve.

### Early changes

In 1805 £70 was spent on repairs, and £50 the following year. In 1815 a further £100 was paid out<sup>7</sup>. In 1819, the rector paid for a new west door to be built, with a large gallery reaching forward from the west wall as far as the first pillars. *The Gentleman's Magazine* of 1819 stated '... before the present Incumbent came to the living the only entrance to (the church) was by a low portico which faces the north, and which consequently rendered the church damp, but since that period the Western door has been opened, on entering which the interior presents an imposing effect.'

A painting in the church shows the gallery across the west end. The gallery was partly for schoolchildren or 'singing children,' which suggests a choir. But some box pews were also built in the gallery, one by the rector and another by John Theophilus Daubuz, the owner of Offington Manor. A third belonged to the Warwick House family.

Letters in 1833 from nephew John Basil Daubuz, who had inherited Offington, tell us that his uncle had been generous in donations to build this gallery. But he – the nephew – complains that because of this he should be allowed more pew space in the gallery; he wants pew space for eight female domestic servants and nine labourers aside from the family members!! This issue caused a rift between Rector Wood and Mr Daubuz of Offington. How such things can be used by the Devil for strife and anger. (The full details are in Appendix 4.) In 1826 the pews in the gallery were improved and the rents increased. The Daubuz letters indicate the gallery was still there, so the gallery may not have been removed until the 1862-64 major restoration of the nave.

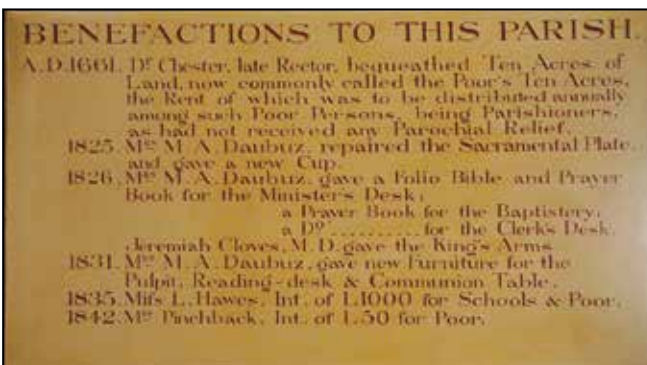
Another member of the Daubuz family, Ann Daubuz, gave generously to the church. She gave a silver paten (plate) and a silver chalice (cup). These are still being used by the church in 2018, and can be seen on page 59.





ABOVE: the memorial to JT Daubuz on the south wall of the chancel

BELOW: the plaque recording gifts by MA Daubuz used to hang in the old vestry



Originally, there was a south door into the nave. It is marked clearly on architect Hide's 1826 floor plan of the church, showing some steps leading up to the raised ground outside. The door was replaced by a window in the 1826 restoration. At the western end of the south aisle there is an unusually small lancet window in a deeply recessed alcove. This seems to be a walled-up doorway, but it must have been closed up before 1826 as it is not shown as a doorway on the architect's drawings of that year. In 1819 the bells were re-hung and the floor below the bells re-laid by Master Fillary and his son for a total cost of £105.

Despite the alterations mentioned above, the seven-hundred-year-old church was beginning to show her age. The 1826 restoration was very much to do with finding more space for the users of the building. But in 1853-55 and 1862-64 two more very big restorations were going to be needed. Edward Snewin, who was born in 1813 and was overseer of the Poor for the Parish of Broadwater, remembers in the book *Glimpses of Old Worthing*<sup>8</sup>:

'... the alterations in Broadwater Church (in 1826) when it was re-paved and the tower repaired. It formerly had a dumpy spire which was taken down

and a turret erected at the south-west corner (where the spiral stairs emerged). Inside, the congregation used to be divided; on the north side there was a board with "Females" written on it, and on the south side a corresponding board bearing the word "Males." At the west end was a gallery for the school children. There was no organ at that time and the singing boys and girls were placed in this gallery. There were also several large pews in the gallery allotted to different houses in Worthing. The one in which I used to sit was the Warwick House pew.'

Sayers writes that the spire of this tower was octagonal and was known locally as the 'extinguisher' and that the tower was not 'embattled'.<sup>9</sup> A Mr Parry wrote in 1833:

'The church has been re-decorated at a cost of over £1200, more than £700 was raised in the parish. At the end of the chancel is a solid and handsome altarpiece, with white and gold tables and a large glory in the centre. The common altar-cloth, of blue and yellow silk fringe and braiding. A glory and HIS is inscribed "Ex done Hen ravers, Arm, 1723" and is in surprising preservation, but a splendid one of similar pattern, in crimson velvet and gold, and another for the pulpit has been given by Miss Daubuz of Offington, who has also increased the communion plate.'

The 'Hen Ravers' almost certainly refers to Henry Travers, patron of the living then.

### The main features of the 1826 restoration

EK Elliott at the end of his *Recollections* specifically details the cost of the 1826 restoration as £1081.1s.2d<sup>10</sup>.

*In the North Transept*, the three chapels were removed. Their pointed entrance arches were retained and some can still be seen. The archways in the north transept are 9ft 11in high and 9ft 10in wide. Strangely the arches in the south transept are much taller at 13ft 8in while still 9ft 10in wide. Also retained on the north side, high above the central arch, is a niche which in 1826 held a faded painting of the Virgin Mary, the patron of this church, St Mary's. The north transept was converted as an overflow for the village school, with a partition erected to separate it from the space under the tower. This partition was removed in the 1862-64 restoration. These changes required a doorway to be made into the north transept.

*The churchyard was levelled.* Two hundred cartloads of soil were removed! Open brick drains were dug on the north and south sides of the church. These still remain. A barrel drain was dug from the north porch to the street.



MM©

*The Royal Coat of Arms which hung on the wall of the old vestry from about 1864*

*The Royal Coat of Arms was refurbished*, or possibly a new one was purchased. According to John Evans <sup>11</sup>, the Royal Arms were hung over the apex of the west arch facing the nave and were flanked by 'tablets of Mosaic Law.' They were moved probably in the 1862 restoration and were hung in the old vestry where there is a memorial which records that it was paid for by Jeremiah Cloves MD. EK Elliott records that during that restoration £14.2s.3d was spent on 'King's Arms, Pulpit and Vestry furniture, Matting etc.'<sup>12</sup>

From the reign of Queen Elizabeth I, Anglican churches had been required to exhibit the Royal Coat of Arms to demonstrate their loyalty. It was the duty of the churchwardens to provide this. Examples from that date are very rare. In Broadwater we have an example from the reigns of King George III or IV or possibly William IV. Another example of a Royal Coat of Arms is still on display in St Paul's Centre in Worthing. It can be seen at the east end of the old church hanging from what would have been a balcony.

According to an expert Mr Nick Wiseman, the style is later than the reign of George II, which earlier guide books had stated. As there is no fleur-de-lys on the central shield (or escutcheon) and there is a crown above the escutcheon, Broadwater's Coat of Arms must date from after 1816 that is in the reigns of either George III, George IV or William IV. It seems probable that 'our' Coat of Arms dates from the reign of George IV who reigned 1820 -1830 having been the Prince Regent for so many years before that. He would have been on the throne in 1826 when the first church restoration took place.



MM©

*The pews and the de la Warr tomb.* The 1826 architect's drawing of St Mary's (see page 70) shows box pews badly placed in all parts of the church. To use the space effectively and give the congregation in the nave a better view of the preacher, all the pews were removed and replaced with similar high 'wainscot' pews. These can be clearly seen in a painting of the time. It is evident that at this time the congregations were large, due to Rector Wood and Rev Davison's preaching and ministry as well as to the fast-growing population of Worthing, which did not have a proper church. (A Chapel of Ease had only been opened in Worthing in 1812.)

The tomb of the 9th Baron de la Warr, who had died in 1554, was restored and moved to its present place in the south transept (as mentioned in Chapter 6). Moving this de la Warr tomb created space and probably gives a better position for the tomb.

The south door shown in the 1826 architect's drawing was probably closed at this time. These alterations increased the seating capacity to 765. Rev EK Elliott <sup>13</sup> states that 'before the enlargement, the church contained 446 sittings and the addition of 319 brought the number to 765.' 380 were in private pews, 245 were free, perhaps on the benches and 140 for school children.



ABOVE: from a painting in the church collection which shows the high box pews of the 1826 restoration

BELOW: a recreation of one of the Bible verses which can be seen painted on the walls of the nave in another painting

**IF IT BE POSSIBLE,  
 AS MUCH AS LIETH  
 IN YOU,  
 LIVE PEACEABLY  
 WITH ALL MEN**

Rom 12. v18

**South Transept memorials on the floor.** These fourteen memorials have been rarely seen for over 100 years because in 1866 pews were installed in the south transept and, more recently, this area has become a storage space and robing room. However in about 1901 Sayers made a hand-written record which is kept in Worthing Library<sup>14</sup>. A brief list of the memorials is given here. They are:

William Wilson, son of Col. Wilson 1783 - 1811; Katharina Wilson 1839 – 1841; Harriott Green (resigned herself to God) d 1827; Mary Scarlett d 1832; Robert Scarlet (no details); Mary Prime died 1832; John Haxby d 1833; Dorothy Stephens d 1838; Mary Jackson d 1841 aged 16; Sarah Bernard d 1834; Frances Butler d 1828; Elizabeth Crawford d 1841; Dorothy Venner d 1840 (possibly a relative of Rector Wood's wife); finally and most significant Rev William Davison d 1852. Chapter 10 tells of his life and work in the parish.

**The whitewash.** In quite a revolutionary move for the times, the whitewash which over the years had covered the arches of the tower were removed. This revealed the lovely stonework of the arches. At the same time the crusader capitals to the shafts of the chancel arch were very fully restored.

**Changes to the tower** The short broach spire on the tower, called the extinguisher, (as seen below) was removed and the roof renewed. According to EK Elliott, again in his Recollections,<sup>15</sup> the foundations of the supports of the tower were underpinned. The height of the tower generally was increased by three feet and 'battlemented' and a small signal, or beacon, turret built over the entrance to the spiral staircase in the south-west

corner. The turret did not last long because, probably, its weight and type of construction threw additional strain on the tower. It was removed probably around 1843 though several books have given 1864 as the date.



Concerning the doubt about the actual date of the removal of the turret, Mr Barry Keech, a local historian, has written:

'Fielding's painting of 1848 shows no tower. Clearly this could be a decision by the artist to leave out the tower though this would seem odd given the other detail in the painting. It was certainly the thing which raised my suspicions. However contemporary newspapers give more than a clue. I recommend the *Brighton Gazette* dated 5th October 1843 where it states the following: "Broadwater: The tower of our venerable church the parish church of Worthing is undergoing repair and alteration. The small round tower occupying the place of the south west angle of the tower being dilapidated and insecure, it has been removed to the foundation, and a uniform fourth angle formed in lieu thereof."'



*This illustration shows the new west door and the turret which replaced the Broach Tower (known as the extinguisher). It probably dates to circa 1830.*

When the turret was removed in 1843, the spiral staircase was filled in. A new staircase to the ringing loft was created in the north transept and remains the point of access to this day. The deep concern about the stability of the tower meant that from this time on the bells were chimed and not rung. A report by experts commissioned about 50 years later concerning the strength of the tower in connection with bell-ringing is in Appendix 5 on the tower. It gives some interesting details about Norman building methods, which were perhaps not of the best.

The cost of this restoration was around £1220. Some sources say £1081.1s.2d and Parry says over £1200. The parishioners contributed £730, although Snewin says £700. The repairs were able to start with an initial loan. At 2018 prices this restoration possibly cost the equivalent of £250,000.

## The Manor of Broadwater

As recorded at the end of Chapter 8, in 1790 John Newland was renting the Manor and its lands. This John Newland, having become a rich businessman and being already the 'bailiff' of the Manor, was able to buy the Manor for himself in 1793. As mentioned earlier the large area of the Norman manor had become the area of the parish, but the actual ownership of the land had become very split up. The map of 1792 shows glebe land, Broadwater Farm land, Decoy Farm land and Chantry Farm land. There was also Lyons Farm north of Decoy Farm.

For centuries the only road from Broadwater village to Worthing was the track on the western side of the

Manor known as Brookstead Lane. This separated the Broadwater lands from the South Farm part of the Offington lands. Later this road became South Farm Lane and is now South Farm Road.

Broadwater itself was quite isolated. Travellers from London took the coaches along the turnpikes established in the 1700s through Horsham to Steyning. Then they had to find a carriage which would take them up over the Steyning Round Hill, down through Sompting and along to Broadwater Green.

The quickest way to reach the sea from Broadwater village was a path across the south field, across the Teville Stream and down to the sea at the 'Steyne.' The route of this path currently starts in Broadwater Street East by the Working Men's Club, in a small road called 'The Quashetts,' and goes under the railway in a small tunnel by Ivy Arch Road.

By 1802, with Worthing growing, a proper road was needed to access the town. According to Smail<sup>16</sup> an Act of Parliament in 1802 was passed giving the right to open a Toll Road branching from the turnpike at West Grinstead, running through Ashington, Findon and Broadwater. It finished after crossing the Teville Stream by the Teville Pond (shown on the 1814 map, and just east of Worthing station) where there was a tollgate. Hence the name Teville Gate. Fortunately churchgoers on Sunday were exempt from paying a toll. The road from Broadwater to Worthing was known for many years as 'The Pike.' After passing the Teville Gate the road led on into the infant town via North Road and into High Street, and also to Chapel Road.

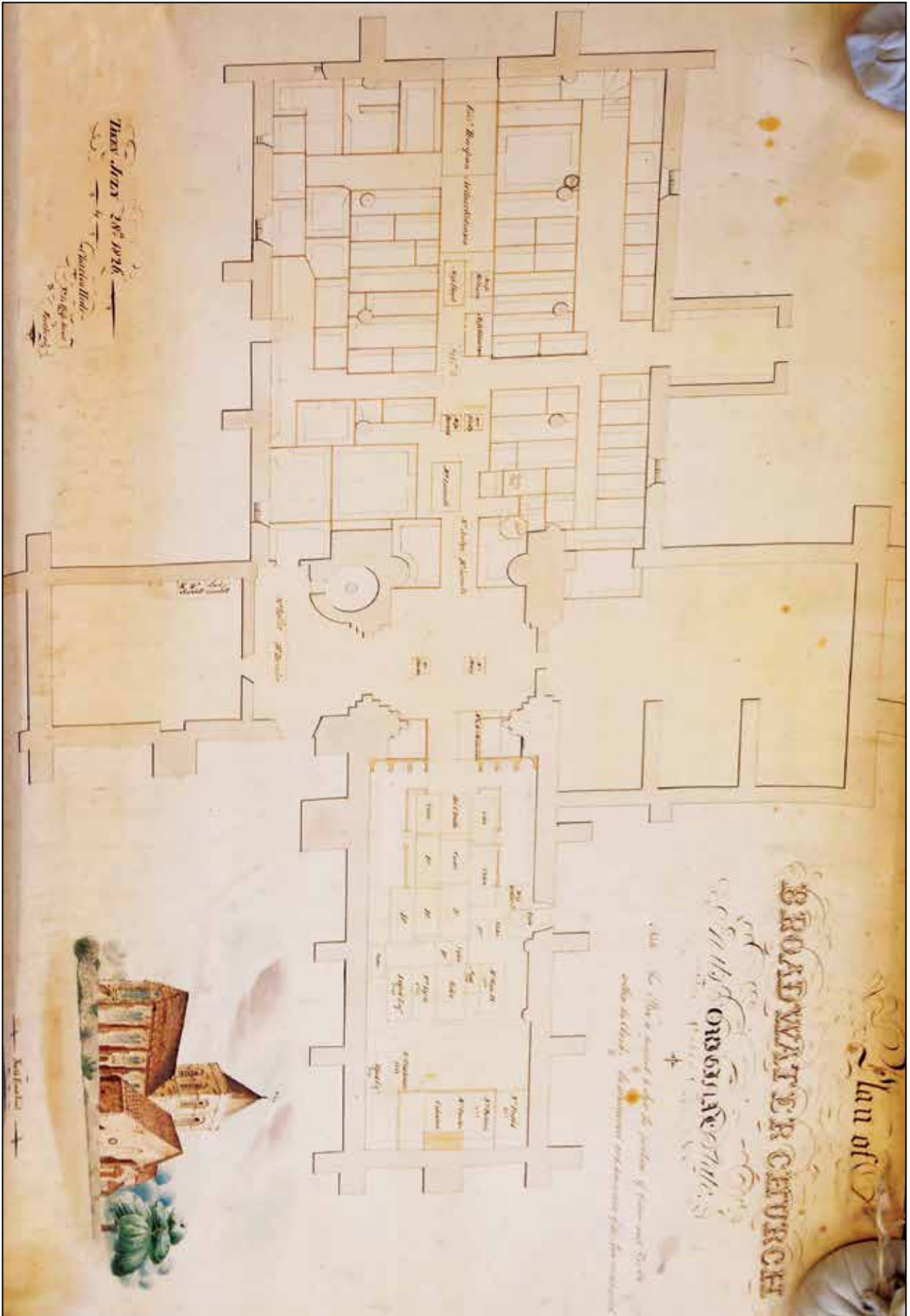
By 1822, the locals were very upset at having to pay a toll from Broadwater to Worthing. As a result the toll was suspended, although the gate remained as point for levying some taxes. A new toll gate was built in Findon Valley at the bottom of Bost Hill.

When the railway came to Worthing in November 1845, bridges were built for both Broadwater Road and for Ham Road – and the tunnel for the footpath just mentioned. The building of the Broadwater bridge required that the sizeable Teville Pond be drained. It was recorded as being 90yds long by 30yds. In the 1930s the Broadwater Road was widened and the bridge was also widened. Just for a completion of the record, an attempt was made in the early 1800s to build a coast road from Worthing towards Brighton<sup>17</sup>. This had to cross the outflow of Teville stream and Broadwater brook at Sea Mills Bridge, (or Semmels), more or less at the site of Brooklands. Flooding made this a hard road to maintain.



Part of the Tithe Map of 1847, highlighting the 43 acres of parsonage or glebe land

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- <sup>1</sup> Several authors, *Worthing Parade No 1*, 1951, p65
  - <sup>2</sup> Paul Robards, *St Mary's Church 'The mother church'*, Broadwater church section
  - <sup>3</sup> Snewin and Smail, *Glimpses of Old Worthing*, 1945, p113
  - <sup>4</sup> John Mackoull, *A Sketch of Worthing*, 1813, p37
  - <sup>5</sup> Snewin and Smail, *Glimpses of Old Worthing*, 1945, p 114
  - <sup>6</sup> Paul Robards, *St Mary's Church 'The mother church'*, Broadwater church section
  - <sup>7</sup> Mayo and Metherell, typed records, p18
  - <sup>8</sup> Snewin and Smail, *Glimpses of Old Worthing*, 1945, p113
  - <sup>9</sup> Sayers, manuscript in Worthing Library, c 1901
  - <sup>10</sup> EK Elliott, *Recollections*, 1901, p21
  - <sup>11</sup> John Evans, *Pictures of Worthing*, 1814, p83
  - <sup>12</sup> EK Elliott, *Recollections*, 1901, p21
  - <sup>13</sup> EK Elliott, *Recollections*, 1901, p2
  - <sup>14</sup> Sayers, manuscript in Worthing Library, c1901
  - <sup>15</sup> EK Elliott, *Recollections*, 1901, p16
  - <sup>16</sup> Henfrey Smail, *Old Coaching Days*, 1943, p9-14
  - <sup>17</sup> Henfrey Smail, *Old Coaching Days*, 1943, p18



The detailed plan of the church made by Charles Hide in 1826, which records the positions of box pews and memorials inside the church. This large plan is kept in West Sussex Record Library in Chichester.

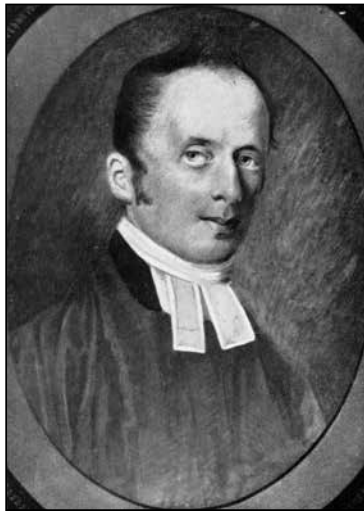
## Chapter 10

# The Chapel of Ease, St Paul's Church and the First Schools in Worthing

### Rev William Davison's ministry

*1802-12, curate at Broadwater Church; 1812-1852 Chaplain to the Chapel of Ease in Worthing*

Shortly after starting his ministry in 1797, Rector Peter Wood realised that the growth of the population of the emerging Worthing made it essential to have help in his work. In 1802 he appointed the Rev William Davison (*right*) as his long-term assistant or curate. Davison was originally from Morpeth in Northumberland but was, like Wood, an Oxford graduate.



*ABOVE: the memorial in the old vestry recording Rev Davison's good work*

*BELOW: the Chapel of Ease, later to become St Paul's Church*

As far as is known Davison never married. He lived all his life in Worthing in the newly-built rectory, also known as the Parsonage or as Muir House, with the Rev and Mrs Wood. Henfrey Smail states that Davison had a weak chest, so that the rector used to drive him in his carriage and pair into Worthing using the toll road newly built in 1802.

In the Broadwater part of the parish, Davison's support for the rector included helping him achieve the 1826 renovations of St Mary's – gratefully recognised and recorded in the plaque shown above right. But the most obvious and lasting effects of Davison's work are seen in St Paul's Church and in the schools of Worthing. For many years visitors to Worthing (such as Jane Austen in 1805) had only the parish church in Broadwater to go to on Sundays. In 1809 an Act was passed to enable a 'Chapel of Ease' to be built on the corner of Chapel Road and Ambrose Place; it was opened in 1812. Designed by John Rebecca, it cost £14,000. Rector Wood and fourteen leading residents were the trustees. Much of the money



was raised by 'selling pews.' Later this came to cause considerable problems.

It was an unusual feature of St Paul's that, contrary to custom, the altar was placed at the west end of the church. Presumably this was because entrance had to be from Chapel Road at the east end of the plot of land available. This suggests that as early as 1812 it was quite difficult to find land on which to build. A Blue Plaque

was placed on the building by the Worthing Society in 2012 (right), reading: '1812-2012 St Paul's Designed by John Biagio Rebecca, Consecrated in 1812 as a Chapel-of-Ease to St Mary's Broadwater. Created a parish church in 1893 dedicated to St Paul. A place of Anglican worship until 1995. Now a community centre.'



Any Church of England in the 1800s was required to display the Royal Coat of Arms of the current Sovereign. It's interesting to look at the Arms (right) currently



(right) currently displayed in the St Paul's centre, and which presumably were there when it was a church. These have been beautifully restored and the colours can be clearly seen. In the central escutcheon are two quarters with the lions of England, one quarter with the harp of Ireland and one quarter with the fleur-de-lys of France.

The fleur-de-lys was removed from the Royal Coat of Arms by George III in around 1800 following the French Revolution, indicating that there was no further claim to the French throne. So we must conclude that the Arms in St Paul's were made before 1800, and were therefore not really appropriate to the later years of the reign of George III or IV. It would seem very possible that this Royal Coat of Arms had been on display in St Mary's Broadwater, but was replaced during the 1826 restoration of St Mary's and 'handed down' to the daughter chapel.

As the years passed the demands of parish work and starting new schools meant that Davison himself required support, and clergy were appointed to work with him. Not all went smoothly. In *Historic Worthing* Chris Hare<sup>1</sup> records the dismissal in 1841 of Rev Charles Bigsby from being Davison's assistant. This caused an uproar in the town as Bigsby's work was much appreciated. The reason given was a 'difference of opinion.' It would seem that two very strong characters could not occupy the same stage. Similar situations are recorded in the New Testament and can be used by God

to expand the work, or by the Devil to hinder the work. Fortunately the work in St Paul's prospered. This development of St Paul's was paralleled by the growth of Worthing as a town. In 1803 an Act of Parliament established Worthing as a separate administration with a Board of Commissioners; Rector Peter Wood was one of those Commissioners. Not until 1890 was Worthing made into a Borough.

As Worthing grew, more Anglican churches were built: Christchurch, St George's, Holy Trinity and St Matthews. Because all were in the boundaries of the original – very large – parish of Broadwater, the rector automatically became the patron of these livings and influential in the choice of the vicars appointed to the livings. Such patronage has now been abandoned, but the Rector of Broadwater still has a right to be represented on the committee appointing clergy to these churches.

In fairness to the Non-Conformist movement, it should be recorded that the Non-Conformists also saw the need for a centre for worship early in the development of the town. A Congregational Chapel was built in 1804, several years before the Chapel of Ease was built. The site of this early chapel is marked by an inconspicuous plaque on the wall of Boots' store at the southern end of Portland road. The church, originally a Congregational church which became the United Reformed Church, was moved to a new site on the corner of Shelley Rd and Graham Rd. The site was bought in 1898 and the foundation stone laid in 1903. The church was sold for private use in 2012, being converted to a medical centre.



The stone marking the site of the first Non-Conformist Chapel in Worthing

Davison died in April 1852, aged 72 years. What a loss that must have been to Rector Peter Wood. Davison and he had worked side by side for 50 years! Inside St Paul's church on the north side there still stands a large memorial plaque to Davison which reads:

'The Reverend William Davison MA, chaplain of this chapel for nearly twenty years. This tablet with the altarpiece is erected by public subscription as a memorial of the undeviating principle, unaffected piety and untiring zeal with which he fulfilled his



duties, whether as a minister, counsellor or friend. To him the national Schools of this town are indebted for their foundation and success and to them he may be said to have devoted himself even unto death. Actively benevolent with unsparing hand and yet excellent discretion and sound judgement he widely dispensed his charities, so that when the ear heard him, it blessed him, and when the eye saw him, it bare witness to him because he delivered to the poor that cried, and the fatherless, and him that had none to help him, and he caused the widow's heart to sing for joy.

'An accomplished scholar and gentleman, he was ever ready to encourage and promote the advancement of learning and science. He greatly contributed to the establishment of the Worthing Institution, of which he was President, and its members desire to commemorate their lasting gratitude for his valuable services by joining in this tribute to his memory. He was born at Morpeth 13th June 1779. Died 26th April 1852 and is buried in the Parish Church of Broadwater.'

The altarpiece referred to in the above memorial was presumably replaced by the present reredos which is 'In memory of Charles George Coombe, MA Vicar of this parish 1882-1902.'

Davison's grave with its overlying memorial stone lies in the south transept of St Mary's Broadwater. It is covered over, at the time of writing in 2018. However plans for the re-ordering of the south transept will probably lead to it being moved to where it can be seen. The memorial reads:

'The Rev William Davison MA Chaplain to the Chapel of Ease, Worthing who fell asleep in Jesus April 26 1852, aged 72 years. Pure religion and undefiled before God and the Father is this. To visit the Fatherless and widows in their affliction, and keep himself unspotted from the world. Blessed are the dead which die in the Lord from henceforth: yea, saith the Spirit, that they may rest from their labours, and their works do follow them.'

## Davison's contribution to the schools of Worthing

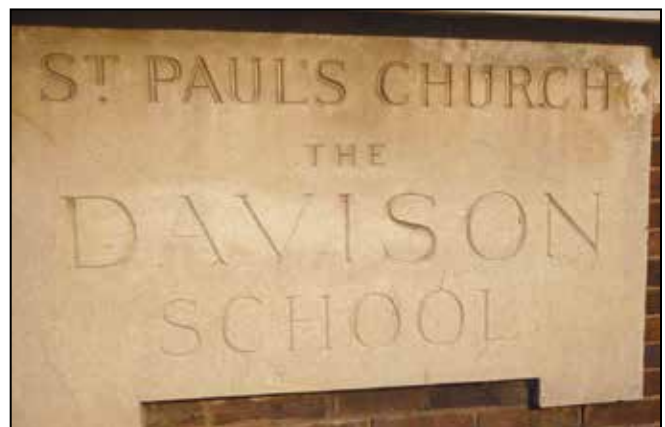
### Davison Girls' School

On November 7th 1814, the following notice was issued from Broadwater rectory.

'The inhabitants of Worthing are respectfully informed that the Rector of the Parish and Chaplain of Worthing anxious for the establishment of a Girls'

school on the Madras system and in Union with the National Society, have undertaken its formation, and trust that the liberality of the inhabitants and the promised assistance from the National Society may be opened on, or soon after, the 1st of January 1815.'<sup>2</sup>

Indeed, in June 1815 with money raised by public subscription, a girls school was opened in an old barn on the corner of North Street and Chapel Road. In 1853 it moved further into Chapel Road. This site is marked by two memorial stones set into the walls of buildings on the east side of the road, opposite the War Memorial. The school stayed there until 1960 when it moved to Selborne Road. One stone (*below*) reads 'St Paul's Church. The Davison School'. The other reads 'This school was rebuilt in 1927 in memory of John Cunningham MA Vicar of this parish 1902-1920.'



### Davison Boys' School

Davison also opened the Worthing Free School for Boys in 1813, having raised money by public subscription. The following public notice appeared: 'The committee for managing the concerns of the Worthing Free School for Boys begs to inform the inhabitants of Worthing and Broadwater, that the school will be opened for the Admission of Boys on Friday next January 1, 1813...' The start-up cost was £130.

By March the following year 236 boys had been admitted. The boys were taught the '3 Rs' and 'the principles of Christianity within the framework of the Established Church' – as well as 'the useful and necessary art of net-mending.' The school originally opened in the old barracks in Cook's Row, off High Street. Then from 1818 till 1833 it was re-sited in Chapel Road and then moved to the Church Room in Richmond Road. Next it moved to Little High Street, and eventually became the West Tarring Secondary Modern School in Rectory Road, Tarring. In the 1890s that school was merged with Gaisford High School for Girls on the Gaisford site and became Worthing High School.

## Infant schools opened

Not content with meeting the needs of the older children, in 1813 Davison was able to open one of Britain's first infant schools, and within a year two more schools were opened. Here the boys and girls learned the three Rs and the principles of Christianity.

## Broadwater's first school

The history of schooling in Broadwater goes back to the 1500s. Derek Mayo's notes record these dates<sup>3</sup>:

'c 1580 there was a school in Offington, presumably in the Manor House. In 1581 a schoolmaster is recorded in Broadwater. In 1613 the curate of Findon was licensed to teach.'

Our Broadwater Church of England school really has its beginnings with the initiative of Rector Wood and his wife. The Broadwater school brochure of 1973 states that 'as early as 1814 the former rector (Rev Peter Wood) had opened his home for the free education of children'. There is a record of a brochure<sup>4</sup>, dated May 5 1814, advertising Broadwater Village school for girls and stating 'apply at Rectory House'.

'Broadwater Village School for the gratuitous Instruction of Girls in Needle and other work, Reading, Writing and Arithmetic, and the Principles of the Christian Religion as Members of the Established Church will be opened on Thursday next the Fifth of May 1814. Parents wishing their Children to be admitted are required to apply at the Rectory House any morning between the hours of Ten and Twelve. Broadwater Rectory House.'

In *A Victorian History of the County of Sussex*<sup>5</sup> we read: 'An Infants' School was established in Broadwater in 1817 and ... was claimed to be one of the earliest of such schools in England ... on the same site as that shown in 1821. In 1818 there were 40 boys and girls attending the school, which was supported by the parish ...'

The conditions in the school must have been rather primitive for a deed of 1868 states '... with the barn formerly used as a school'.

A map in *Georgian and Victorian Broadwater*<sup>6</sup> is based on the 1821 census which states 'a house and garden and a village school.' This school would have been near the car park of the kitchen showroom by Sompting Road roundabout (as in 2018).

From these first beginnings the school eventually moved to a barn behind the four Northgate Cottages

which are currently Nos 7-13 Broadwater Street East, very likely after a spell in the north transept of the church.

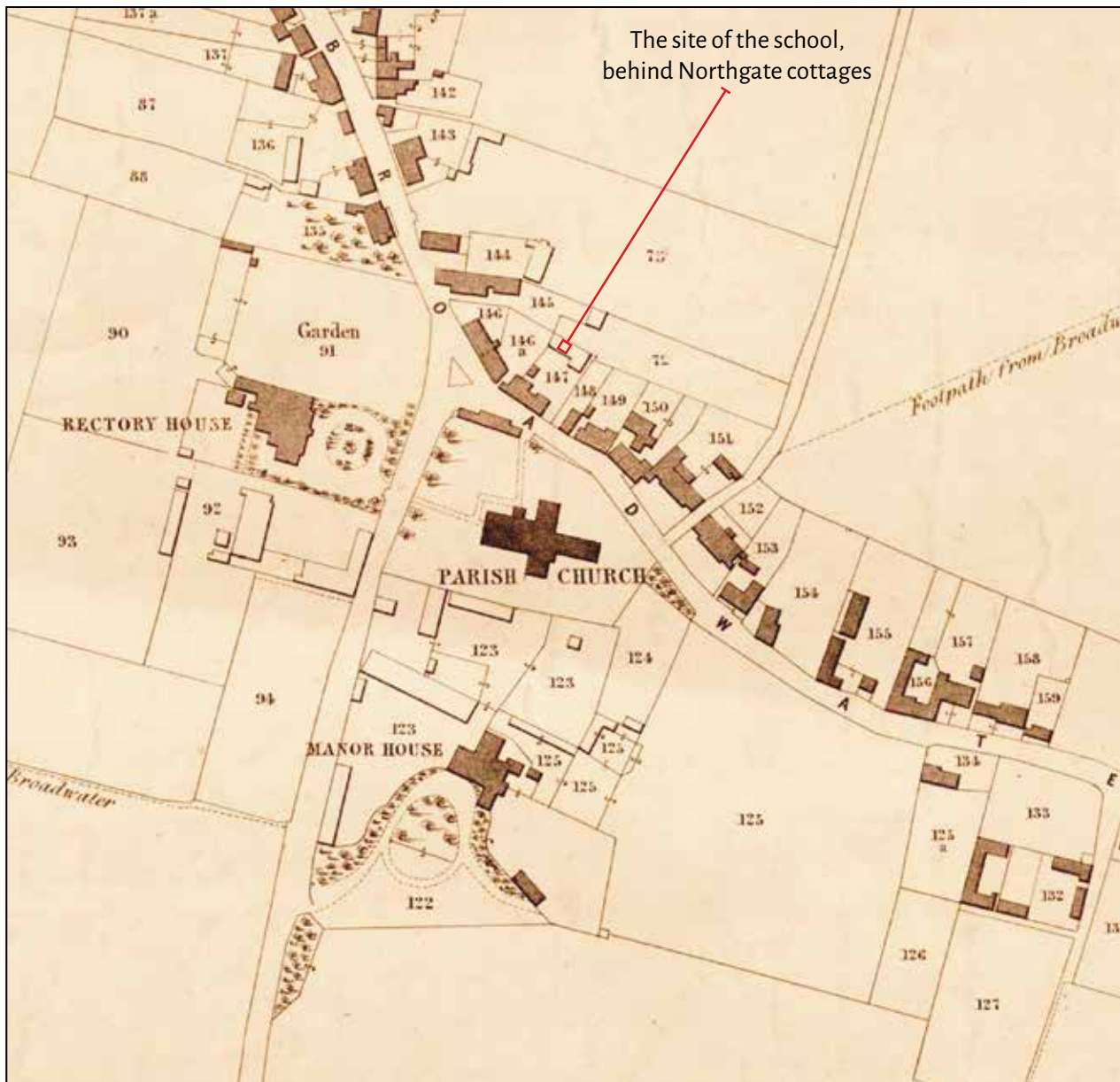
In *Georgian and Victorian Broadwater*<sup>7</sup> the authors write 'the front façade of these houses has been rendered over for many years but they were originally flint built, as can be seen from the rear of the building. The block still exists but has been modernised with the first two houses converted into modern shops. The name Northgate Cottages is no longer used. The village school was at the rear of these premises for many years. The demolition of the school provided an extra piece of garden for the property.'

In the 1826 restoration, the north transept began to be used for the schoolchildren of the village. We can deduce this because Mr Charles Hide's report in 1862 records that, to accommodate an evening and Sunday school some years before, a divisional wall had been built (to separate off the north transept). The report also mentions a divisional wall in the south transept, and that the font at that time was placed under the tower.

So it seems that in 1826 the north transept of Broadwater church had been converted for the use of the school as an interim measure, having been moved from the eastern end of Broadwater Street East. This may have been for use as an 'overflow' building, or perhaps while temporary repairs were taking place to the barn. Whether the barn being repaired was at the east end of the village or behind Northgate cottages we don't know. However, the tithe award (prepared in 1851) shows the barn behind the Northgate cottages as the village school.

By about 1847 the school was united with the National Society (a society formed in 1811 to provide day schools in which Anglican instruction was given). In 1840 a building grant was received. In 1849, there was an application for help in the conversion of a barn, and the school was moved to the converted barn at the rear of Northgate cottages, mentioned above. This is marked as a school on the OS map surveyed in 1873 and some people state that the outline on the ground and a residual barn wall can be seen even in recent times.

In 1833 the school was supported by subscriptions and school pence. In 1835 Lucy Hawes in her will left 75% of £1000 to give free schooling in the parish. This continued till 1974. The cost of education in this era was very important; for many poor people it was considered out of their reach. Many well-meaning people were concerned, especially church members, and many efforts were made to raise funds for these 'free' schools.



*The site of the school, shown on the 1847 tithe map*

The *Digest of Parochial Returns*, made to the Select Committee appointed to inquire into the education of the poor in 1818, records Broadwater as having a population of 2632 with 111 poor.

‘There is a day school in Worthing containing 160 boys, masters salary £70, a day school for girls 160, mistress £35 supported by annual subscription. Three schools each containing about 40 boys and girls, mistresses have about £10 each per annum. £25 is allowed by the parish; the chaplain provides the remainder.’

Worthing had become a town with its own board of Commissioners in 1803, and as it grew needed school expansion – as also did Broadwater. This led to the work of William Davison in starting boys’ and girls’ schools. Later an Education Enquiry, dated May 24th

1833, recorded that the parish as a whole had: 4 Day schools (parents pay); 3 Boarding schools (parents pay); and 2 Day and Sunday National Schools (free).

The rector’s report of 1858 expressed concern that ‘the Girls’ National School and Broadwater Infants School which is built as a barn and rented is liable to be taken from us.’ So it is not surprising that we next read of the school moving to another site, but one which it owned.

In 1865 Ann, the widow of Harry Newland, had gifted the rest of the Green (which had been part of the ancient Manor), to Worthing Town Council for the use of the people. But it seems that the owners of the Manor (who by now were also the three sisters-in-law of Ann Newland) still had the right to donate a corner of the Green to the school. ‘All that triangular piece of Ground



*Broadwater School on the corner of Broadwater Green. The smithy can be seen on the left*

parcel of the Manor of Broadwater ... formerly forming the eastern extremity of Broadwater Green and bounded on all sides by the Queen's Highway ...' This gift avoided the uncertainty of being in a rented premises, which must have been an enormous relief. A new school was built in 1873 on this south-eastern corner of Broadwater Green, right next to the Leppard, Paine Manwaring smithy. The foundation stone of the school was laid by the Bishop of Chichester on May 28th, and the school opened on November 10th 1873. The average attendance was 99, rising to 113 on the role in June 1874.

The latest move was in 1937, and probably will be the last. In that year the school was bought by Worthing Town Council for £6500 and demolished. There were two good reasons for this: first there was the need to widen the road; second, the entrance to the school was too near the road for safety. The majority of the pupils transferred to the newly built Broadwater Church of England School in Rectory Gardens, where it still stands.

This new school was a mixed junior and infant school for children up to 11 yrs old, and could take 242 children, 50 more than the old school. There was also a hall seating about 300. The architect was Hayden P Roberts FRIBA, and the builders Messr Carwood Ltd, who were congratulated by the rector for completing the work in 18 weeks. The official opening ceremony was performed by the Bishop of Chichester in November 1937<sup>8</sup>.

<sup>1</sup> Chris Hare, *Historic Worthing*, p156

<sup>2</sup> Mayo and Metherell, typed records, p46

<sup>3</sup> Mayo and Metherell Typed records (red book section)

<sup>4</sup> Mayo and Metherell Typed records, p47, 48

<sup>5</sup> *A Victorian History of the County of Sussex, Volume 6, Pt 1*, p81

<sup>6</sup> Kerridge and Standing, *Georgian and Victorian Broadwater* 1983, p117

<sup>7</sup> Kerridge and Standing. *Georgian and Victorian Broadwater* 1983, p69

<sup>8</sup> Mayo and Metherell Typed records, p49

## Chapter 11

# The 1850s – the Chancel Restoration

## Progress continues, despite a building crisis and a new leader

In 1853 Rector Peter Wood died after being 'in post' for 56 years. His long standing colleague and friend Rev Davison had died almost exactly a year before. With two such giants of both faith and action leaving the scene it might be supposed that the church would falter in the face of a catastrophe that was about to happen. However, Peter Wood seems to have been preparing his nephew Edward K Elliott to succeed him; we do know that in fact 'EK' was his curate for the year before he died.

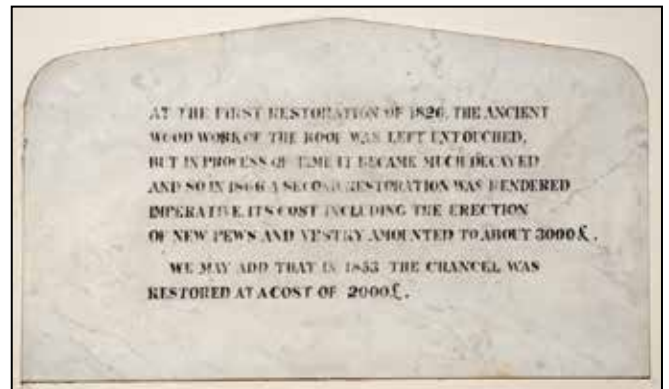
It is also recorded<sup>1</sup> that he appointed two curates to assist him in his declining years: 1845 to 1853. Despite Wood's advancing years his work had borne fruit. In 1851<sup>2</sup> it is recorded that the morning service attendance was about 300, and in the afternoon about 500 people. It may interest some people that in 1841 Communion was celebrated only about seven times a year, but in the time of his successor EK Elliott, communion was celebrated two or three times every month.

### The church buildings

During the second half of the 1800s, two major restorations were required, enabling this church once again to be 'fit for the purpose it was placed for.'

The chancel restoration took place in 1852-53, costing '2000£', as the memorial tablet in the old vestry states. To give an idea of the modern equivalent, Bramwell Bronte, who was a senior railway clerk at this time was on a salary of £130 a year. This might be equivalent to the average pay in 2015 of £26,000 – a 200 fold difference. By this scale, the modern cost of the chancel restoration could have been £400,000, very similar to the 2005 and 2009 restorations.

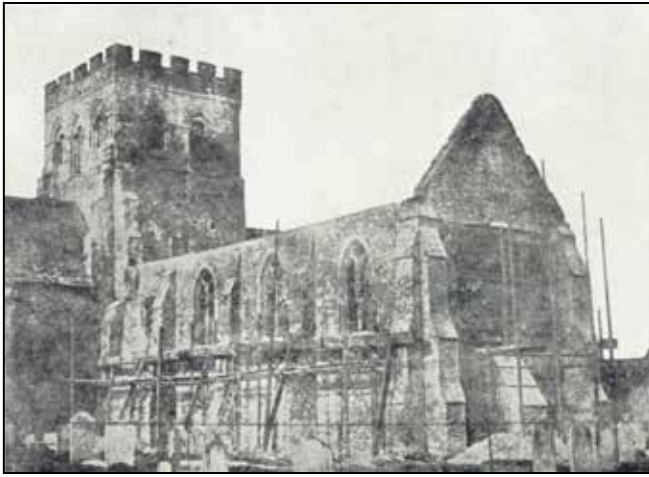
A cutting from a local paper at the time tells that the chancel had become very dilapidated, so plans were



*The tablet in the vestry about the cost of restoration*

made to restore it. Miss AM Stringer raised money for a new east window. (The old one was described as being 'squat'.) Mrs Thwaytes agreed to pay for a new altarpiece. As these plans were being made, it was discovered that the walls of the chancel were bulging outward by 12-18in and the roof was about to cave in. They had after all been there for 700 years! According to ecclesiastical law in those days the cost of chancel repairs would have fallen on the rector. He agreed to pay half the cost; however, Mrs Thwaytes generously agreed to share the cost (see page 79).

Straightening the walls was easier said than done. Mr Charles Hide, of the firm Hide and Patching, was the builder and architect. He managed to correct the problem using a technique he called 'his experiment.' According to EK Elliott<sup>3</sup> 'The whole roof of the chancel was taken off ...' Iron rods were passed through the walls and fixed to baulks of timber on the outside with screw bolts. The rods were heated by charcoal fires, and as they expanded the screws were tightened. As the iron rods cooled, they pulled the walls inward. As the walls became vertical ... 'the buttresses which had literally been torn up from their foundations, were then underpinned. After that the roof was replaced ...'



The photograph above, taken c1852 by Charles Cortis Stanford, shows that the bolts were in pairs, each pair at a point below each of the four windows

The excerpt from the newspaper article in 1855, referred to earlier, states that both the outer and inner roofs were removed and replaced, restoring the ancient ribbed vaulting. At the same time the old pews in the chancel which had been painted over were restored to the original wood. About this time the current Lord de La Warr visited the church and agreed to pay for the restoration of the fine tomb of the 8th Baron, which had been plastered and whitewashed over.

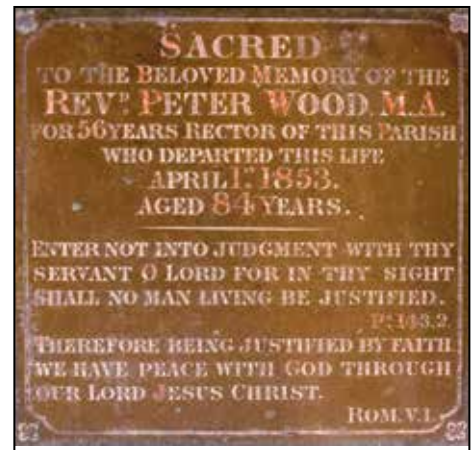
The restoration of the chancel included tiling the floor with Victorian tiles (examples below). EK Elliott records <sup>4</sup> that the old chancel floor was raised six inches because it was lower than the rest of the flooring. Elliott remarks that some of the old tiling still remains near the Middle Ages stalls.

There is no doubt that in these times there was concern about enough seating to accommodate worshippers of all classes, and to make them feel part of the service. The Vestry Book of 1827 is said to state that all seating in the chancel had become free to all parishioners. This was quite an important step, as I'll explain elsewhere.

At this time a headless skeleton was found buried in the chancel, facing west. Usually people are buried in church facing east, to await the coming of our Lord. Had this man been beheaded for some crime and lost his right to a 'Christian' burial? <sup>5</sup> The memorial stone to Rev Burton 1624-1661 (the staunch Royalist about whom more is written in the section on the clergy) was found lying over where the headless skeleton was found, though there is no suggestion that the two were connected. Currently this memorial lies hidden under the dais floor, beneath the communion table.

Rev Peter Wood, having just died, was buried nearby under the south corner of the communion table. A small plaque can be found let into the floor which reads:

'Sacred to the beloved memory of Rev Peter Wood MA for 56 years Rector of this parish who departed this life April 1st 1853 aged



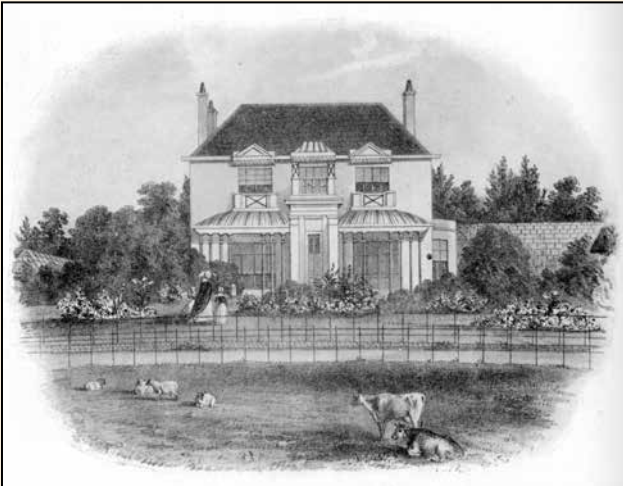
84 years. 'Enter not into judgement with thy servant O Lord for in thy sight shall no man living be justified'. Psalm 143.2 and 'Therefore being justified by faith we have peace with God through our Lord Jesus Christ.' Rom V.1.'

It is easy to miss two misericord tip-up seats placed on either side of the chancel near the communion table. They would seem to have been put there in the time of this restoration of the chancel. This brings the total of misericords to eight in the church.



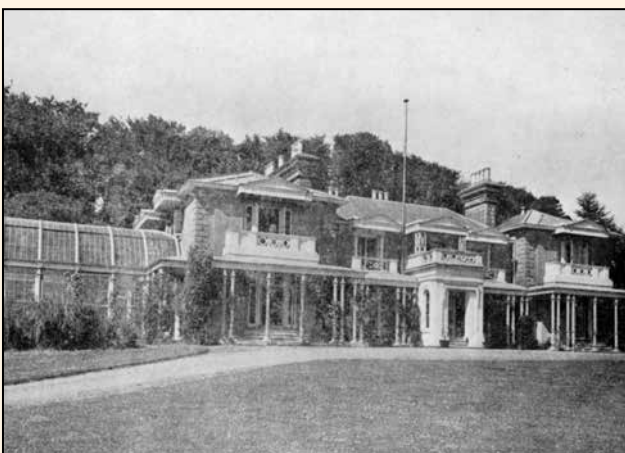
## Mrs Ann Thwaytes

This generous and eccentric lady was a great benefactor to the church. Her husband, who had been a successful tea merchant, died in 1834. Ann moved to Charman Dean, in 1842 living there for many years. She died in 1866 at the age of 76, having extended the house greatly, adding wings and a conservatory.



*Charman Dean in the early stages of Ann Thwaytes improvements shows front porches prob c 1842. A later picture (below) shows two additional wings and a conservatory*

In her generosity Ann Thwaytes was involved in the building of Worthing's first Infirmary in Chapel Rd, and laid the foundation stone in 1845. In the winter of 1861 she delivered coal to every poor family in her neighbourhood. She contributed generously also to the restoration of the chancel in 1852-53. She contributed to the fund for an organ installed in the church and helped raise funds for the new east window. Having been allowed to take a chancel window with its stonework from the church she installed it in her chapel at Charman Dean.



In her later life Ann Thwaytes became very eccentric, believing that she was destined to become the bride of Christ. In her London home she created a luxurious chamber for her Saviour when he came. This was furnished with a very large and expensive armchair as a judgement seat. The room was divided by a curtain from the bridal bed chamber for the Lord. The bed alone cost £1,000 and the other furniture in both rooms not less than £25,000. Another eccentricity occurred every full moon. She would dress all in white and be driven in her coach to the banks of the river Adur and then home again.

Ann died on April 8th 1866 and was buried in a vaulted grave in Broadwater cemetery in South Farm Road. (location C4.1-4.10-13). This was restored by the 'friends of Broadwater cemetery' in 2009. In her will Ann left many charitable bequests, but not surprisingly, as the will involved huge amounts of money and assets, this was contested by relatives. The main grounds for the appeal were the eccentric religious beliefs she held in the latter part of her life. The litigation finally proved in favour of the relatives, so unfortunately the many poor people and worthy causes mentioned in the will never benefited from her generosity. A fuller account of her life and the contesting of the will is to be found in *A History of Broadwater and Worthing Cemetery*.<sup>6</sup>

*The grave of Ann Thwaytes in the South Farm Road cemetery*

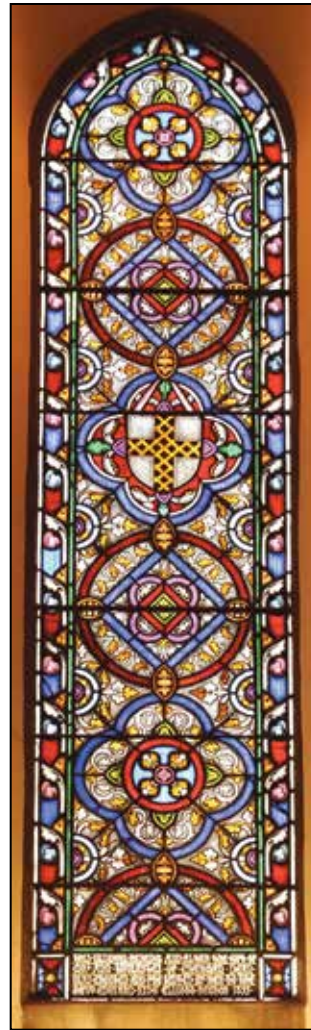




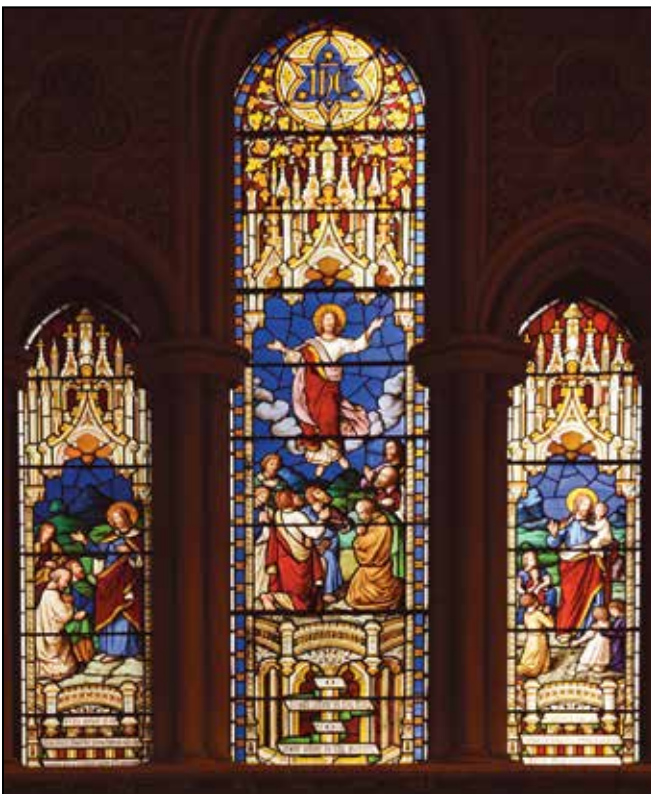
The chancel windows were replaced during this restoration. Charles Cortis Stanford took a photograph of the south side of the chancel showing three windows, each with two foiled lights. These must have been windows in the Early English style from the 1200s, which were replaced with the

present single-light 'lancet' windows. The painting of the church shown on page 21 shows the same type of windows on the north side of the chancel. In Smail's book *Notable Houses*<sup>7</sup> there is a photo of a window (*above*) which is considered to have been removed by Mrs Thwaytes from the chancel. She placed it in the small chapel she built when she extended Charman Dean house. This window is exactly like the ones visible in the photo (page 78) taken by Charles Stanford.

The east end of the chancel was also totally renovated. From the 1200s there had been a foiled four-light east window, with plain glass. This can be seen in the old painting of the church looking east towards the chancel. The present three-light east window (*below*) was designed by T Willement in the Gothic style. The stained glass shows in the centre the Ascension of the risen Jesus Christ. To the



LEFT: the Thwaytes window; RIGHT: the Stringer window



right, Jesus is preaching to children. To the left, he is commissioning his disciples to preach the gospel. Money for this was raised by Miss AM Stringer. The money for a new east end altarpiece or 'reredos' was raised by Mrs Thwaytes. Her generosity is commemorated in a window of stained glass on the north side of the Chancel which is not of a scene, but rather a series of coloured patterns. It is by CA Gibbs of London.<sup>8</sup> Under the window it says:

'This window, reredos and altar the gift of Mrs Ann Thwaytes of Charman Dean was erected and presented by her to Rev Edward King Elliott, Rector, 1855.'

*The Worthing Record* of 3rd November 1855 records:

'The window triplet is of the Early English style, the lights being divided by clustered columns detached from the walls. The space above the arches to the enclosing arch (the window being inserted within the opening of the former one) is enriched with diaper work, having over the apex of the heads of the side lights trefoil panels, with initials, "W.D. & P.W." interwoven by delicately carved foliated work. The heads have enriched tooth mouldings,



and the whole is encircled with a Chevron of late Norman work. The painted glass, which has been executed by Williment of London, has a brilliant and gorgeous effect, particularly when approached from the nave.'

Opposite the Thwaytes window is one erected at a similar time; it is to Miss Stringer who also raised much money for the chancel restoration. This is also stained glass in a series of coloured patterns. It is also by CA Gibbs of London.<sup>9</sup> The text reads:

'Sacred to the memory of M A C B Stringer who died 14th Nov 1845 age 67. Rev VII verses 14 & 17.'

The rest of the reredos was designed by Charles Hide and painted by Mr Kuckuck. It lists the Lord's Prayer on one side and the Ten Commandments on the other side. In the church collection of paintings there is one of the proposed reredos done by Edward Hyde Junior, which shows a different lower central panel.

The initials PW and WD set in the glass in the trefoils in the stonework above the reredos are for Peter Wood, the rector, and William Davison, his lifelong Curate. Both had died only a few years before and were sorely missed. The design cleverly includes a chevron and pellet frieze, copying the Norman frieze which runs round the chancel.

The furniture on the dais of the chancel in 2018 may have been made at this time or – more likely – in the 1900s. There are two high-backed chairs with arms, two low-backed chairs with misericords, a reading desk, and a wooden eagle lectern. There is also a small stone font on a movable wooden base, which is from the late 1900s.

### Memorials on the floor and walls

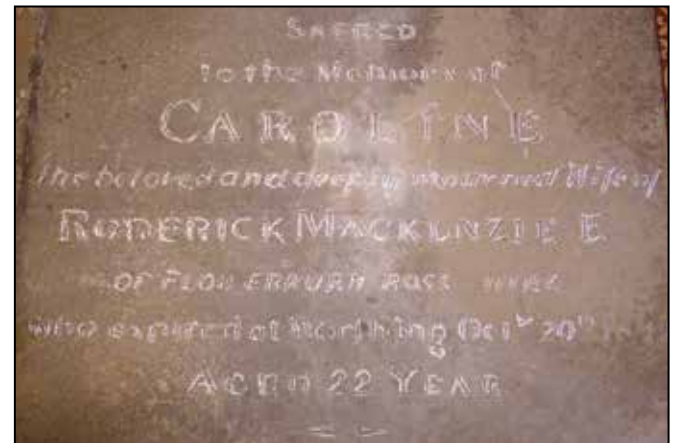
Any description of the changes in the chancel should include the memorials which date from this time. Four are on the floor (*all pictured, right*). On the floor on the north side near the small door, there is a very simple memorial to Elizabeth Cresswell, reading 'Eliz Cresswell 1827' and nearby an equally simple one to William Bryan, saying 'William Bryan Died April 25th 1832 Aged 63.'

Also on the floor, about half way along the south side of the chancel, are two more memorial stones. One to Caroline MacKenzie, who possibly came unsuccessfully for the sea cure, reads:

'Sacred to the memory of CAROLINE the beloved and deeply mourned Wife of Roderick Mackenzie of Ross shire who expired at Worthing Oct 20th 1811 Aged 22 years'

The other is to Margaretha Rich:

'Here lie the remains of Margaretha Magdalena widow



of Henry Pye Rich Esq formerly one of his late Majesty's Commissioners under the 6th Article of the treaty of peace between Great Britain and the United States of America. Died on the 10th of May 1853 Aged 80 Years'.

However most of the memorials line the walls of the chancel. The Lamotte memorial (*below*) reads:

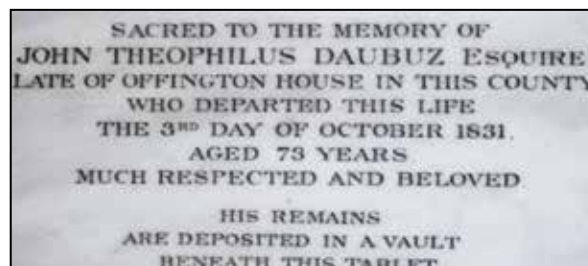
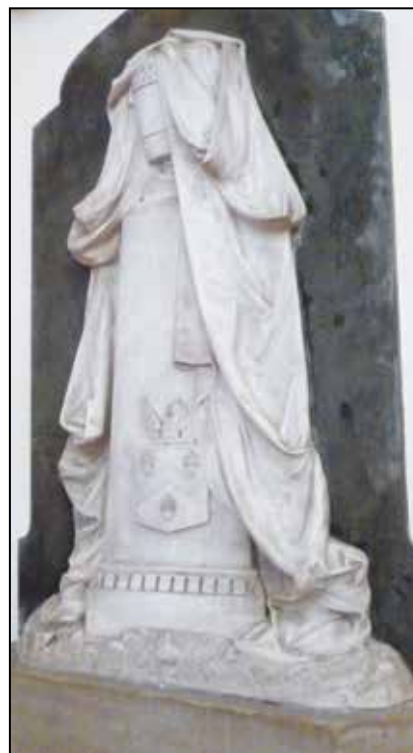
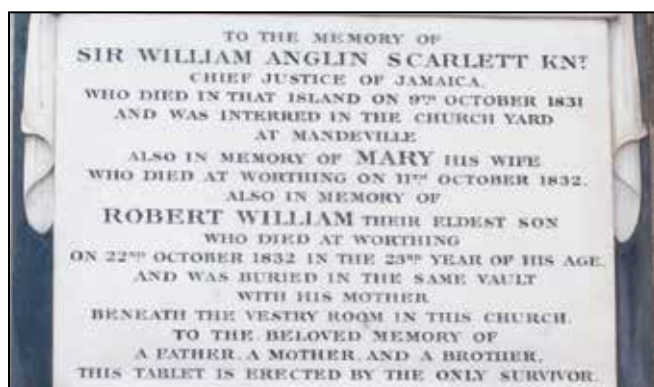
'Sacred to the memory of James Henry Lamotte of Wadham College Oxford second son of the late Captain Lamotte of the First Royal Dragoons. He was distinguished for that amiable disposition, those engaging manners, that purity of heart and those moral and religious principles which gave the fairest promise of future excellence. He never grieved his beloved mother but by his premature death occasioned by the oversetting of a boat in Worthing Bay Jan 21, 1828 in the 21 year of his age.' And then in Greek 'He whom the God loves dies young.'



Another drowning, that of Newton Barton, is recorded in the south transept.

The Scarlett memorial (*below*) records:

'To the memory of Sir WILLIAM ANGLIN SCARLETT Knt Chief Justice of Jamaica who died in that island on 9th October 1831 and was interred in the church yard at Mandeville. Also in memory of MARY his wife who died at Worthing on 11th October 1832. Also in memory of ROBERT WILLIAM their eldest son who died at Worthing on the 22nd October 1832 in the 23rd year of his age and was buried in the same vault with his mother. To the beloved memory of a father, a mother and a brother this tablet is erected by the only survivor.'



The Daubuz memorial is an imposing bas relief statue with a plaque reading (*both above*):

'Sacred to the memory of JOHN THEOPHILUS DAUBUZ Esquire late of Offington house in this county, who departed this life the 3rd day of October 1831 aged 73 years. Much respected and beloved. His remains are deposited in a vault beneath this tablet.'

The Jones memorial gives many details of his career:

'Sacred to the memory of LIEUTENANT GENERAL SIR RICHARD JONES. Knight Commander of the most honourable Order of the Bath, who departed this life at Warwick House, Worthing, on 13th of February 1835 in the 83rd year of his age. Sir R Jones entered the Honble East India Company's Artillery AD 1770 and was uninterruptedly employed for a period of 40 yrs. He served under Sir Robert Abercrombie in 1791 and was at the siege of Seringapatam in 1792. As colonel of the Artillery he commanded at Surat, from 1797 to 1804. At the recommendations of Major General Wellesley now Duke of Wellington, he was appointed to command the Bombay division of the Army then in the field under Lord Lake. He subsequently held for two years the situation of commander in chief at

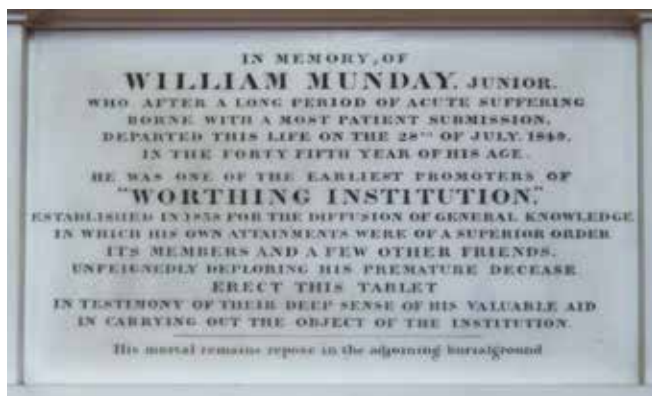
Bombay. On quitting India he was honoured by the public thanks of the government for his long and important services. He returned to England in 1810 and was for many years a magistrate of the county of Sussex. In his private life as a husband, a father and a friend he was equally beloved and valued and as a Christian he walked humbly with his God. His remains are deposited in a vault beneath this tablet.'

'Also in memory of George Frederick Jones, Esquire, M.A. barrister at law, only surviving son of the above by his first wife Eliza, daughter of William Stratton Esqr. He died at Warwick House Worthing on the 24th day of April 1844 in the 46th year of his age'

'Them also that sleep in Jesus will God bring with them'



ABOVE: the memorial to Lt-General Jones;  
BELOW: the William Munday memorial



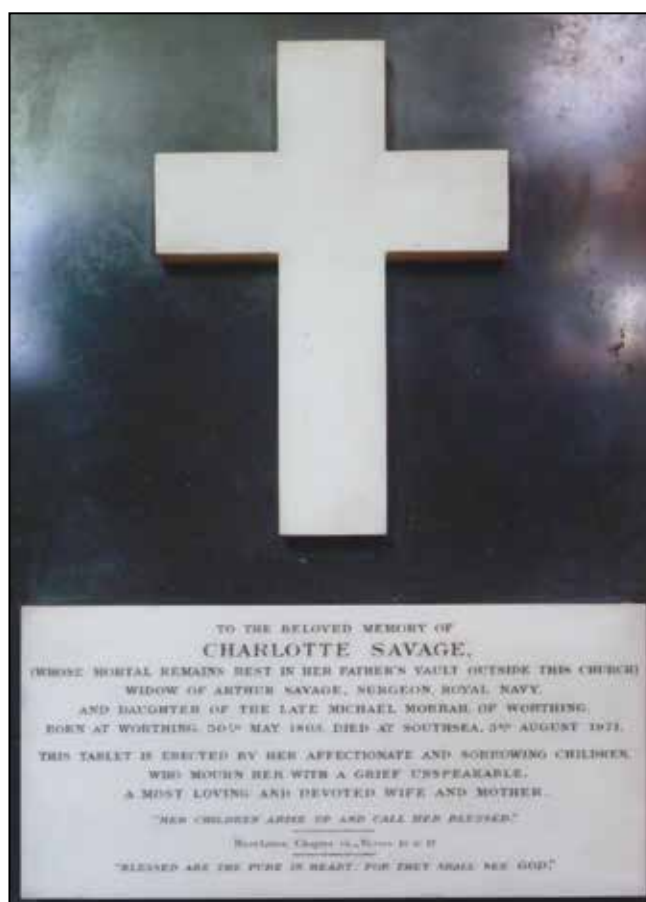
The William Munday memorial reads:

'In memory of WILLIAM MUNDAY Junior who after a long period of acute suffering born with a most patient submission departed this life on the 28th of July 1849 in the forty fifth year of his age. He was one of the earliest promoters of 'WORTHING INSTITUTION' established in 1838 for the diffusion of General Knowledge in which his own attainments were of a superior order. Its members and a few other friends unfeignedly deploring his premature decease erect

this tablet in testimony of their deep sense of his valuable aid in carrying out the object of the institution. His mortal remains repose in the adjoining burial ground.'

Charlotte Savage's memorial (*below*) is inscribed:

'To the beloved memory of Charlotte Savage (whose mortal remains rest in her father's vault outside this church) widow of Arthur Savage, surgeon Royal Navy, and daughter of the late Michael Morrah, of Worthing, born at Worthing, 30th May 1805. Died at Southsea 3rd August 1871. This tablet is erected by her affectionate and sorrowing children who mourn her with a grief unspeakable. A most loving and devoted wife and mother, 'her children rise up and call her blessed. Revelation chapter 11 verses 13-17. Blessed are the pure in heart: for they shall see God'



The 1850 Lalla Rookh Memorial is one of the best known memorials in the chancel, sited in the south west corner. Eleven fisherman died trying to bring aid to the ship *Lalla Rookh* in a storm off the town in 1850. The bodies of eight of the men were recovered and are buried in the churchyard. Rector Wood even at the age of 81 led the campaign to raise the £5000 fund for the families of the dead. It must surely be as a result of this disaster that by 1853 Worthing had its own lifeboat, aided by the efforts of Harry Hargood the uncle of the

William Hargood whose memorial is in the chancel. A plaque on the wall of 105 Marine Parade states that the first Life Boat station was built in 1875.

The words of the memorial in the chancel (*below*) are:

‘This tablet is erected as a memorial of the eleven fishermen of Worthing who on the 25th of November 1850 gallantly put off in an open boat to assist a vessel, the Lalla Rookh, in distress, but perished in their humane attempt, and also as a memorial of the great mercy of the Almighty, who so stirred the hearts of the benevolent, that the large sum of five thousand pounds and upwards was raised as a relief and support for the bereaved families, and as an encouragement of brave exertion in the cause of humanity.’

‘Leave the fatherless children, I will preserve them alive; and let the widows trust in me’ Jeremiah 49. 11  
 ‘Sorrow not even as others which have no hope’ I Thess 4.13

‘Jesus said, I am the Resurrection and the Life; He that believeth in me, though he were dead, yet shall he live.’ John 11.25

‘A day is coming in which it shall be said “the sea gave up the dead, which were in it” Rev 20.13.



The eleven who died were:

- \*Henry Bacon aged 48 years leaving a widow and six children
- \*John Belville aged 49 years leaving a widow and five children
- \*James Edwards aged 46 years leaving a widow and two children
- \*Stephen Edwards aged 40 years leaving a widow and four children

\*William Hoskins aged 37 years leaving a widow and four children

Henry Newman aged 47 years leaving a widow and eight children

John Newman aged 26 years leaving a widow and one child

\*James Newman Senr aged 51 years leaving a widow and seven children

\*James Newman Junr aged 21 years, unmarried

Henry Slaughter aged 28 years leaving an aged father

\*William Wicks aged 26 years leaving aged parents

THOSE MARKED THUS \* ARE BURIED IN THE ADJOINING BURIAL GROUND)

Whilst this book was being written an enquiry came from great granddaughter of William Hoskins, now living in Australia after moving from New Zealand. After William died his widow Louisa married John Collins one of the coastguards stationed in Worthing at the time.

## William Hoskins' family

The background history to the descendants of William Hoskins who died in the Lalla Rookh rescue disaster November 1850 and his wife Louisa.

Louisa (nee Curtis) the widow of William Hoskins (*pictured right*) married John Collins who was stationed at the West Worthing coast station. John's wife Mary (née Toy) had recently died. John had been born in 1809 in St Mawes. The blended family moved back to St Mawes in Cornwall. John Collins' son Richard was



born 1848 and so was about two years old when his father remarried. Richard became a seaman in the Navy and later worked his passage to Australia in the 1870s. When John Collins died Louisa went to live in Westbury on Severn to be near her mother Hannah Curtis who had remarried to a Mr Golding. This was also near a Rebecca Ferris (nee Collins) possibly a daughter of Louisa and John Collins. This information was supplied by Gaele Whitehouse (nee Collins) a great grand-daughter of Richard Collins living in Australia and Rachel Duganzich another great grand-daughter living in New Zealand during email correspondence in 2017.

On Peter and Eleanor Wood's memorial, it's interesting to note the use of verses from the Bible as a description of this rector's work. It marks a change in church life from being mainly celebratory or sacramental to the use of preaching to teach the people more of what they should believe and how they should live out these beliefs. A photograph of the memorial is on page 64. On the left side it reads:

'Sacred to the revered and beloved memory of the Revd PETER WOOD M.A. 56 years Rector of this Parish who departed this life April 1st 1853 Aged 84 Years.'

On the right side it reads:

'Sacred to the beloved memory of ELEANOR Relict of the late Revd PETER WOOD M.A. who fell asleep December 16th 1862' Added below is 'Absent from the body Present with the Lord II Corinthians V 8

Below Peter Wood's inscription are quoted the following Bible verses :

Ps CXLIII ii 'Enter not into judgment with Thy servant O Lord For in Thy sight shall no man be justified'  
 Rom V. i 'Therefore Being justified by FAITH, we have peace with God through Jesus Christ Our LORD'  
 1st Thess IV. 14 'If we believe that Jesus died and rose again, even so them also which sleep in Jesus will God bring with Him'

Below the Bible verses is inscribed 'erected by his Widow May 1856.'

Although Rector Wood was buried in the chancel, as mentioned above, his wife Eleanor, who died nine years later, was buried in a tomb in the churchyard at the far eastern end.

The Newcome/Walsh memorial (*below*) on the south wall of the chancel is a touching tribute by an only child to her mother, Elinor.



*The memorial to William Hargood*

The Hargood memorial reads:

'In memory of LIEUT. WILLIAM HARGOOD, First Madras (European) Fusiliers aide-de-camp to Generals Sir Henry Havelock and Sir James Outram during the rebellion and memorable campaign in India 1857-58. (eldest son of Rear-Admiral Hargood of Worthing) who died at Lucknow on the 25th of May 1858 age 24 years. Beloved and admired in his regiment, as also by the distinguished generals on whose staffs he had the honor to serve; for his amiable disposition, conspicuous bravery and zealous discharge of his duties. His career was short but brilliant. He was with General Neill in suppressing the mutiny at Benares and Allahabad, and in every battle fought and operation performed under the orders of Sir Henry Havelock and Sir James Outram, his horse being killed under him at the last attack on the Moosa Bagh. His name was six times honorably mentioned in the public despatches.

'He also twice received the thanks of the Governor General in council; and Sir James Outram in his division order on the relief of Lucknow, dated 26th September 1857, after referring to the gallantry of various officers and regiment says and finally that of the 78th Highlanders, who led the advance on the residency, headed by their brave commander Colonel Stisted accompanied by the gallant Lieutenant Hargood ADC to General Havelock.'

The Hargood family were well respected in Worthing. The following details come from Paul Holden and Major Wye's book.<sup>10</sup> Lieut Hargood was the grandson of Admiral Sir William Hargood who commanded the *HMS Belle Isle* at Trafalgar in 1805. Sir William's nephew, and uncle of Lieutenant William, Harry Hargood lived at North Lodge, Worthing. Dying in March 1932, his grave is in the South Farm cemetery.

In his will Harry left £1500 for the construction of an Exhibition Gallery in Worthing Museum. Here was exhibited Sir William's gold Trafalgar medal and the ceremonial sword presented to him by King William IV, known as Sailor Bill, who was a close friend and former shipmate. This room still exists on the ground floor of Worthing Museum as the 'Hargood Room.' In 2018 the museum still possessed the medal and the sword.



The inscription on Richard and Caroline Plumer's memorial (*above*) reads:

'Sacred to the memory of Richard Plumer who died 19th October 1863 aged 70. Also to the memory of his sister Caroline Plumer who died 15th March 1869 aged 80.' These died in faith. Heb XI. 13.

'To perpetuate the memory of her brother the sister bequeathed to the Rector of Broadwater, the Chaplain of the Chapel of Ease Worthing and the incumbent of Christ Church Worthing, £700 three per cent consols the income therefrom to be expended in the purchase of coals and clothing amongst aged and necessitous persons in the parish annually on the 27th of October, the birth day of the above named Richard Plumer.'

From that original bequest, by 1970 the income was £17. 10s.<sup>11</sup> It would be interesting to know what has happened to the bequest and whether it's still being used for the needy. The actual grave of these two (and their son, Richard) is in the churchyard near the wall at the bottom of Forest Road, surrounded by iron railings<sup>12</sup>.

On the floor of the crossing – that part of the church under the tower – there are two white square marble memorials on the floor. The more worn memorial is a bit of a mystery as it is very hard to read. What can be made out is: 'MS Col George ... 1810.'

We can hazard a guess as to the illegible surname from the 1826 floor map of the church which depicts the graves of 'Mence' and '?Hazard'. The writer is inclined to think that the memorial is to Colonel George Mence. The other restored memorial is to Surgeon General John White. As White died in 1832 he would not have been recorded in the plan of 1826. The memorial on the floor relates to the plaque on the south east pillar which states:

'John White Surgeon General Colony of N.S.W.  
Sailed First Fleet 13.5.1787. Died 20.2.1832  
Fellowship of First Fleeters 1984'

White was born in County Fermanagh, Northern Ireland, but moved to England to study medicine. In 1787, at the age of 31, Surgeon General White was a medical officer of the First Fleet of convict settlers. Having stopped at Tenerife, the Cape Verde islands, Rio de Janeiro and Table Bay near the Cape of Good Hope, the convoy anchored in Botany Bay in Australia on January 6, 1788. He was under the command of Captain Phillips who decided Botany Bay was unsuitable and moved the settlement to Sydney Cove, Port Jackson.

White was a very competent and dedicated surgeon and soon had a hospital built. By ensuring that all convicts as well as crew and officers had adequate fresh vegetables, fruit and meat he kept a low mortality rate. As medical supplies ran low he began to use local plants to make herbal and medicinal teas. This interest developed and on his return to England in 1794, his *Journal of a Voyage to New South Wales* was published. It contained 65 engravings of flora and fauna and was the start of knowledge about Australian natural history.

*A plaque attached to a pillar near to John White's grave*





ABOVE: this miniature of John White at the age of about 38 was painted in oil on an ivory disc by T. Watling. Thomas Watling had been convicted for counterfeiting and sentenced to be transported for 14 years. He arrived in NSW in 1792. Writing to his aunt he says he is 'employed as a painter by J. W. esq.' Presumably that is John White and Watling was the painter of the many of the illustrations in White's book.

Eventually this miniature was sold at auction in 2007 for £90,000. It shows the red collar of a naval surgeon of the time. The face is sunburnt, but the forehead pale from the protection of the broad-brimmed hats of the time.

Continuing in the Navy White was surgeon at Sheerness Navy Yard from December 1799 to September 1803. From then he was surgeon at Chatham Yard until he was superannuated in January 1820 at the age of 63. He was granted a half-pay pension of £91. 5s. By this time he had remarried, and spent his last years living in London and Brighton. He died at Worthing on 20 February 1832 aged 75. We can only speculate why he came to be buried here at St Mary's. More details of his life can be found in Appendix 3.

It's convenient at this point to list those memorials on the walls of the south transept. The details of the memorials on the floor of the south transept are given in Chapter 9.

The Vernon memorial (*top right*) is inscribed:

'In Memory of Henry Garrod Vernon A.M. Thirty years Rector of Great Bromley, Essex. Born 23th Dec 1758 Died 12th June 1837. He was a faithful man and feared God above many.' Nehem. Ch VII v2

Also of his wife Ann Vernon who died at Bath 1st Nov 1831 age 57.

'That they may rest from their labours' Revn ch XII v 13

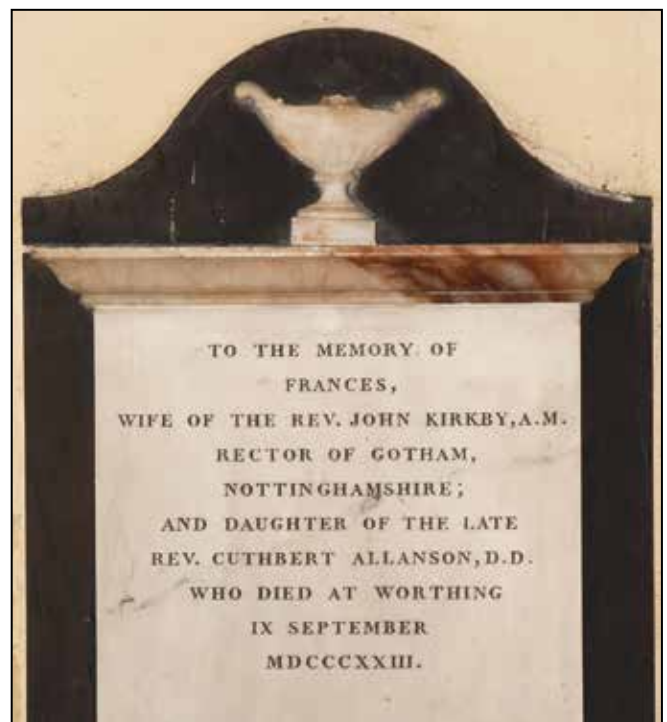
The Kirkby memorial (*below right*) reads:

To the memory of Frances wife of the Revd JOHN KIRKBY A. M. Rector of Gotham, Nottinghamshire,



*The Vernon memorial*

*The Kirkby memorial*





and daughter of the late Rev. Cuthbert Allanson D.D. who died at Worthing ix Sept MDCCCXXIII'

This lady's memorial lay originally on the floor of the nave and is depicted in the 1826 architect's drawing.

The Newton Barton memorial (*above*) states:

'Near this place are deposited the remains of NEWTON BARTON Esq, who whilst bathing, unfortunately was drowned on the 4th day of June 1808 in the 47th year of his age. He was the youngest son of Major Newton Barton by Elizabeth Ekins, his wife. He was fellow of New College Oxford and had been private secretary to the Right Honourable Henry Addington, Chancellor of the Exchequer and First Lord of the Treasury.'

### **The church organ**

In 1854, the church installed its first organ. There is a statement somewhere that it was originally placed in the south transept, although it's hard to think where it would have stood. Possibly it was sited in front of the middle arch where the old vestry was later built? But for most of its life it was placed in front of the southernmost arch of the north transept. Mrs Thwaytes who had already done so much for the church, donated £100 towards the purchase and £40 per year for the organist's stipend.

The organ remained in its position against the east wall of the transept until removed in the 2005 re-ordering. Originally the organ was designed with the console in front of the pipes. However, in the 1900s the organist played at the console sited just inside the north wall of the chancel. In this position he would have been able to keep in visual contact with the choir in the chancel. The organ had two manuals, which is enough for the basic needs of a



*The Victorian organ in its fine oak case when in the north transept*

church organ. Someone who has played the organ describes it as not being an instrument of any great merit. The make of the organ is not known, but Dr Alan Thurlow, organist at Chichester Cathedral and a member of the Diocesan Advisory Committee, suggests it may have been made by one of these three firms – Hill, Willis or Walker.

Dr Thurlow wrote that the organ was contained in 'an important mid-nineteenth century Gothic oak case and had some good quality original pipework.' However good the organ, it clearly needed repairing from time to time. One cleaning session produced an amusing comment on a piece of paper from 1900. With time the organ mechanism deteriorated and it would have required a great expense to repair it. The musical requirements of the church had changed. The organ was badly sited and so it was decided to remove it. At the request of the DAC the dismantled parts were given to the Melton Mowbray firm of Peter Collins for storage and use in making other organs. The replacement organ was an Allen L 321 electronic instrument with three manuals. The five speakers were sited high on the west wall of the nave. Access to the Tower continued to be from the north transept via a steep ladder which led to a gangway above the organ pipes giving access to the ringing chamber of the tower. This was to be altered in the 2005 re-ordering.



## A paper found during the dismantling of the organ in 2005

'It is desirable for many reasons to place on record the fact that these Bellows were thoroughly leathered in the 9th month of the year of grace 1900, by FW Shaw of the firm of Shaw and Son Hardingstone Northampton. FW Shaw was most ably assisted in his arduous labour by Mr. Charles Robinson the thrice gifted organist of St. Paul's Church Worthing. Mr. Robinson's strong point is voice production. There is a powerful impression in this neighbourhood that he could induce a squeaking wheelbarrow to sound like Mdme Albani at her best. FWS visited St Paul's on Sunday last (Sept 23. 1900) and he was simply charmed with the musical portion of the service. To revert to the subject of the Bellows both FWS and CR wish to proclaim to posterity the fact that they have gummed the bally things up so carefully that it is unlikely that they will need any more attention for another 50 years and by that time FW and CR expect to be engaged upon the tuning and repairing of David's Harp.

'What a delightful place is Worthing!!! Charming Sea-front, pretty inland scenery, refreshing and soul reviving beer and last but not least Black Shag that knocks the bottom out of that filthy tongue-biting Honeydew. But these things sink into insignificance when one thinks upon the manifold virtues of the Worthing people. FW Shaw is staying at 43 High Street Worthing and is anxious to express his feelings of indebtedness to Mrs Burchell and family including Miss Ethel, Miss Ada and Miss Mab Burchell.

'They have all done their utmost to make a poor old sinner's lot a happy one. Broadwater itself is rather small ale after Worthing in many ways. North Lancing is a pretty little spot 3 miles along the Coast and FW Shaw mounts the merry bicycle every evening and journeys thither for the purpose of resting his weary and jaded mental faculties after the day's work. WJ Marriott Esq. The Schoolmaster is an all round good fellow and beastly clever at Music. He has composed some Church Music that would reflect credit on Sir J Stainer.

'Mr George Stent the man of strange and weird harmonies is Organist here and sheds the lustre of his manly features upon all sources. Mr Robinson (the aforesaid gifted Choir trainer) comes out from Worthing to instruct the choir which he does most successfully. The Broadwater Choir after all is very feeble and fragile. One is occasionally reminded of a dissolute fog horn. Mr Hook (Bass) thinks himself lucky if he gets anywhere within a tone of the note he wants. The fact of his ascending the scale when he should descend may be due to his holding his book upside down.

'FW Shaw at first intended to write his essay out himself but unfortunately his handwriting belongs to that style of calligraphy known as 'Spidery' so he has induced Miss Mab Burchell to copy it out for him. These lines may be read by her grandchildren if they happen to be in Broadwater Church when this is opened next.'

### The churchyard

The Churchyard was officially closed in 1854. The Parish Records of the time state:

'By an Order in Council, burials are directed to be discontinued in the old churchyard of the parish of Broadwater from and after 8th April 1854 – except in existing vaults and brick graves.'

After seven centuries of burials, the graveyard was 'full up'.

To meet the need for burial space the church had already acquired land east of the church to enlarge the size of the original churchyard. Also a large piece of land east of South Farm Road, which was 'glebe land' and therefore belonged to the rector, was purchased in 1862 by Worthing Borough for use as a cemetery. Two chapels were built, one for Episcopalians, one for Dissenters.<sup>13</sup> More about the churchyard is in Chapter 16.

<sup>1</sup> Paul Robards, *St Marys Parish Church Broadwater*

<sup>2</sup> Paul Robards, *St Marys Parish Church Broadwater*

<sup>3</sup> EK Elliott, *Recollections*, 1901, p11

<sup>4</sup> EK Elliott, *Recollections*, 1901, p13

<sup>5</sup> Mayo, *A walk round Broadwater Parish Church*, leaflet, p9

<sup>6</sup> Paul Robards, *History of Broadwater and Worthing cemetery*, p 105

<sup>7</sup> Henfrey Smail, *Notable Houses of Worthing No 2*, 1950, p93

<sup>8</sup> Robert Eberhard, <http://www.stainedglassrecords.org/Ch.asp?ChId=29329>

<sup>9</sup> Robert Eberhard, <http://www.stainedglassrecords.org/Ch.asp?ChId=29329>

<sup>10</sup> Holden & Wye, *A-Z Broadwater cemetery*, p17

<sup>11</sup> *A Victorian History of the county of Sussex* volume 6, part 1, p81

<sup>12</sup> Paul Robards, *St Mary's Broadwater, Churchyard*

<sup>13</sup> Paul Robards, *History of Broadwater and Worthing cemetery*, p18

## Chapter 12

# The 1862-64 Restoration of the Nave

## Another crisis is faced by a vibrant church under new leadership

This restoration costing £3,000 (equivalent perhaps to £600,000 in 2018 terms) was a massive affair which was absolutely essential, as this report in the *West Sussex Gazette* of May 29th 1862 makes very clear:

‘the Venerable Archdeacon Garbett, with the rector and churchwardens of the parish and Mr Charles Hide, architect, had inspected the church and it was the Archdeacon's opinion that it was unsafe to carry on public worship any longer.’

Mr Hide expressed his opinion very succinctly – that the roof ‘may at any moment give way and fall in.’ At the same time in 1862 Worthing's first pier was built, being widened in 1889. So we have an idea of the confidence in the future that existed in the community at the time.

### Raising funds and getting started

A fund was started by the rector for completely restoring the church, and a fund-raising ‘council’ formed. Importantly for the time ‘no church rate was made.’ This indicates that the church members wanted to raise the money voluntarily and not by any taxation. Local architect Charles Hide was appointed to make plans for a fee of £50. By October £1,300 had been raised, and it was decided that work on the roof and the pews could begin. The plans were displayed in the office of Mr Verrall, the Vestry clerk. The local firm of Hide and Patching were appointed to do the work; Charles Hide happened to be the partner in this firm!

A document exists which indicates that possibly there was some insider dealing. The churchwardens were George Ede and Peter French and it's evident that much responsibility fell on their shoulders. Warden French liaised with the builders till his death, and Mr Wisden took over as the next warden. This would probably be the Thomas Wisden who built Warren House on part of

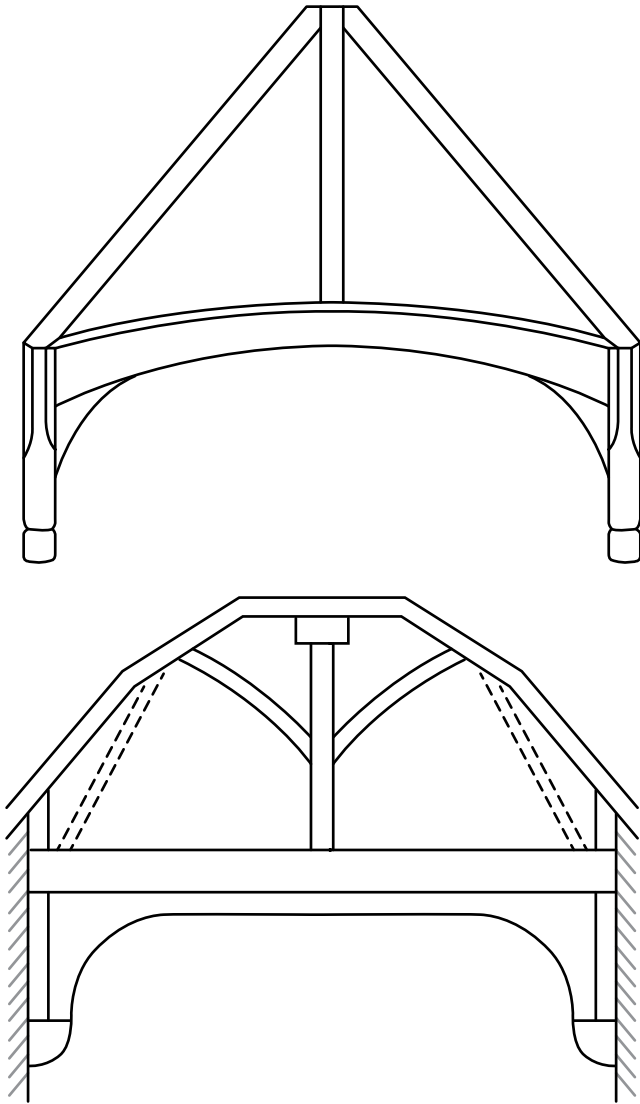
the Offington estate. As so often happens, disputes about payment dragged on till 1867. It's interesting that the support for the church had improved so much since 1825 that the work could start in 1862 with nearly half the money given, in contrast to the need of a loan in 1825. The grandson of architect Hide remembers the old pews being carried away by the villagers to be used as firewood. Some of the broken stones and memorial stones were used as foundations for houses being built in Farncombe Road. The church was closed for two years as the roof had to be replaced.

### The roof

The replacement of the roof was the biggest part of this restoration. The roof of the nave, the side aisles, the north porch and both transepts were renewed. Harrison's book<sup>1</sup> suggests it is possible that the new roof had a rather less steep slope. He points out the line of masonry which can be seen on the east wall of the nave high above the arch and which may have been the weather moulding of the Middle Ages roof. Old paintings of the church show oak tie-beams and king posts; these



*The old steeper roofline can be seen above, on the tower wall facing west*



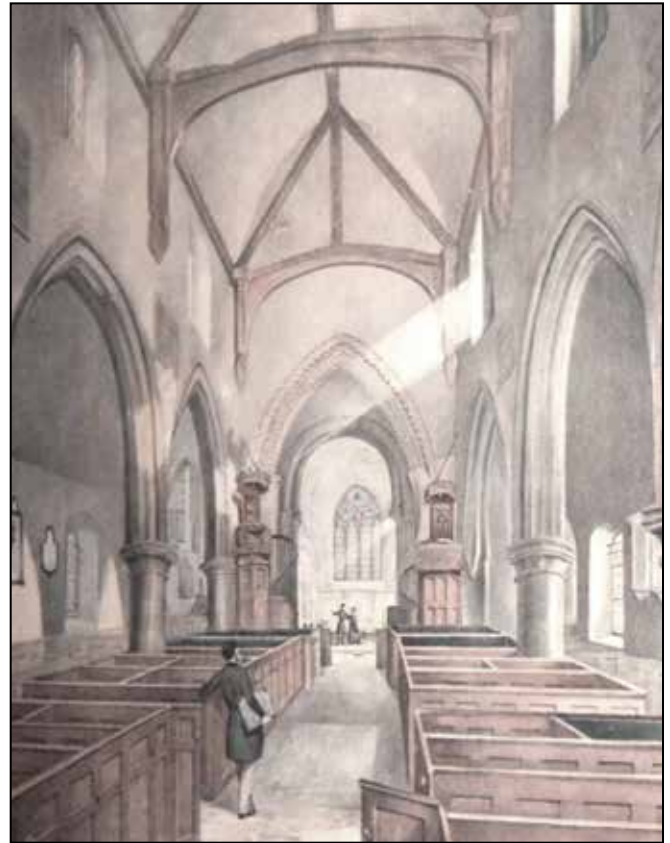
Two diagrams showing the comparative shapes of the Middle Ages (above) and modern (below) rooftrusses

can be seen in the painting of the church. The galleries were taken down. One gallery certainly existed over the west door. It's not certain where any other galleries might have been placed.

### Further changes

The 1826 box pews were replaced, to be used as firewood as mentioned earlier. In their place were built the typical pine Victorian pews. These served well, and were only replaced by chairs in 2009. At the ends of each pew were brass handles to hold sticks and umbrellas, with iron 'drip trays' at the bottom. The pews were mounted on a wooden platform with rubble underneath. Later in 2009 more than just rubble was discovered.

Pews were also built in the transepts, as there was such a demand for seating at the time due to large congregations. The floor of the nave and the surrounding aisles was tiled with a pattern of red and black Victorian tiles.



ABOVE: a view down the nave showing the pews removed in 1864  
BELOW: the Eagle lectern. The eagle is the representation of St John, the Evangelist and is used carry the Bible, God's word to mankind

### The Jacobean wooden pulpit and a matching reading desk, both with wooden sounding boards,

were removed, and the pulpit replaced by the present pulpit made from Caen stone. This pulpit was paid for by Thomas Horward<sup>2</sup> and designed by the same Charles Hide who had overseen the repair of both the chancel and the nave. It may be a reflection of the 'low' churchmanship of the time that one document



comments that the new stone pulpit was intentionally built to be less 'above' the congregation than the wooden pulpit. The reading desk was replaced with a wooden 'Eagle' lectern (above) which was still being used in the chancel until 2018. The pulpit was donated to St George's church and then passed on to Holy Trinity church. It was still there in 2018.



ABOVE: the Caen stone font which from 1864 until 2009 stood by the west door

BELOW: the Charles Roberts window in the south aisle



MM©

A new font was made in Caen stone, matching the new pulpit. The 1826 architect's drawing of the church shows that the font stood then to the west of the westernmost pillar on the north side of the nave. We have no record of what it was made of. The new stone font was placed in a similar position and remained there until the 1970s; sometime after this it was moved to the dais.

The eight early English clerestory windows were probably not altered, as the diocesan faculty of the time does not mention them. But the faculty did request that 'two small west windows of the side aisles of recent date' were replaced with 'larger windows of the original character.' The Charles Roberts stained glass window in the south aisle dates from a little later. Showing St John with the Eagle and St Peter with the Keys, it is by Clayton and Bell and the inscription reads:

'In memory of Charles Roberts of Broadwater who died Mar 23 1883 age 81 years.'



A length of the 1862 cast iron heating grille

Coal-fired central heating was installed 'to provide an apparatus for warming the church.' This was supplied from boilers in an underground room behind the

Vestry. The boilers changed from coal-fired to oil, in the late 1900s, and then to gas. The heating came from pipes round the walls of the church and through pipes under grilles set in the floor of the nave and the crossing. Some of the grilles have been preserved as an example and can still be seen in the floor of the tower crossing.



A new vestry was built to replace the old one that is thought to have been in the north transept. This was done by opening up the middle arch in the south transept. To do this a Faculty was granted allowing the ground outside to be levelled. It was agreed that memorials from any graves disturbed could be placed on the vestry walls. So some memorials on the walls of the vestry

may have been moved from outside; some were added after it was built.

The vestry was equipped with a fine fireplace, and a washbasin discreetly located in wooden cabinet. These can be seen in the photos. The imposing safe (see page 92) may well have been installed at this time.



ABOVE: the vestry door set into the opening of the middle south transept arch

BELOW: the fireplace and washbasin in the old vestry



### Memorials in the vestry

On the walls of the old vestry were placed a number of memorials, which may have been either from the outside walls or moved from elsewhere in the church. The Harriett Havard memorial originally lay in the nave and is depicted in the 1826 architect's drawing:

'Hic sepulta Harriett stirpe Havard: orta,  
innuba octe de sexaginta ann: nata  
ob: xv Feb 1824'

This translates as:

'Here is buried Harriett descended from the Havards' single eight from the sixtieth year born. Died 15 Feb 1824' (meaning either she was born in 1768, making her 56 years old or that she was 68 years old.)

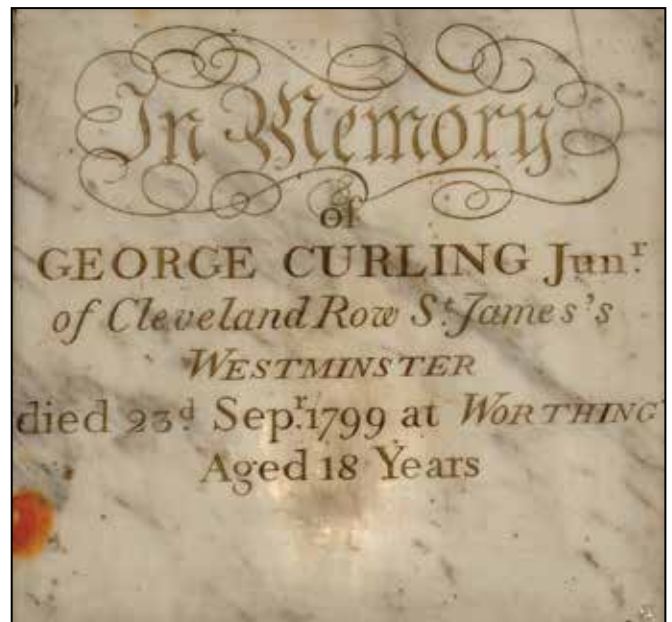


The memorial to Harriett Havard

The Curling memorial reads:

In memory of GEORGE CURLING Junr of Cleveland Row, St James's, WESTMINSTER died 23<sup>d</sup> Sep<sup>r</sup> 1799 at Worthing Aged 18 Years'

The memorial to George Curling Junior



Also on the vestry wall over the fireplace is a plaque in appreciation of Rev Davison (see page 71):

'This tablet having been erected in 1827 by the inhabitants of this parish in testimony of their great obligation to the Revd W. Davison A.M. for his successful exertions in restoring this church to its present and becoming and commodious condition. The church and chapel wardens wishing to perpetuate their deep sense of his valuable services have replaced it by one of greater durability AD 1851.'

Another plaque, below it, reads:

'At the first restoration of 1826 the ancient woodwork of the roof was left untouched, but in the process of time it became much decayed, and so in 1866 a second restoration was rendered imperative. Its cost, including the erection of the new pews and vestry, amounted to about £3,000. In 1853 the chancel was also restored, at the cost of £2,000.'

On the south wall of the old vestry there is a board (page 65) recording benefactors and honouring a range of donors:

'AD 1661 Dr Chester, late Rector, bequeathed Ten Acres of Land, now commonly called the Poor's Ten Acres, the Rent of which was to be distributed annually among such Poor Persons, being Parishioners, as had not received any Parochial Relief.

1825 Mrs M.A.Daubuz, repaired the Sacramental Plate and gave a new Cup.

1826 Mrs M.A.Daubuz, gave a Folio Bible and Prayer Book for the Minister's Desk,  
a Prayer Book for the Baptistry,  
a Do ..... for the Clerks' Desk

Jeremiah Cloves, M D gave the King's Arms

1831 Mrs M.A.Daubuz, gave new Furniture for the Pulpit, Reading-Desk & Communion Table.

1835 Miss L Hawes Int of L 1000 for Schools and Poor

1842 Mrs Pinchbeck, Int of L 50 for Poor.'

The memorial to John and Frances Alford also lies on the south wall of the old vestry. It seems to be of black marble. A tree in the centre has two shields which have the remains of red paint. They are presumably the arms of the husband and the wife. The root of the tree shows one shield with the remnants of red paint on some parts. Along the bottom in bold capitals is the word RESURGEMUS, meaning 'We will rise'.

The memorial dates from the mid 1600s and must have been moved to the 'new' vestry wall from somewhere in the church – but from where? Possibly it came from the north transept, where another Alford memorial is placed. Permission was given in a faculty to move

memorials from the north transept. Possibly also it may have hung in the archway of what has become the door of the room it is in. The left side of the memorial is to John Alford II and the right side to Frances, his wife. The wording is partly in English and partly in Latin but very hard to read. So the wording is reproduced here.

On the husband's side we read:

'Virtuti & honori sacrum

Here lyes ye body of ye truly Honble  
Religisus John Alford of Offington  
Who having finished his course  
Exchanged his mortality for glory  
Jan 5 1648 aetatis sua 59

Quale hoc Aenigma pietatis est

Quae vitae simul ac morte prouider

Vitae mortui

Morti superstitis

Novum requisit Oedipum

Vocale monumentum revocat Alfordium mortuum

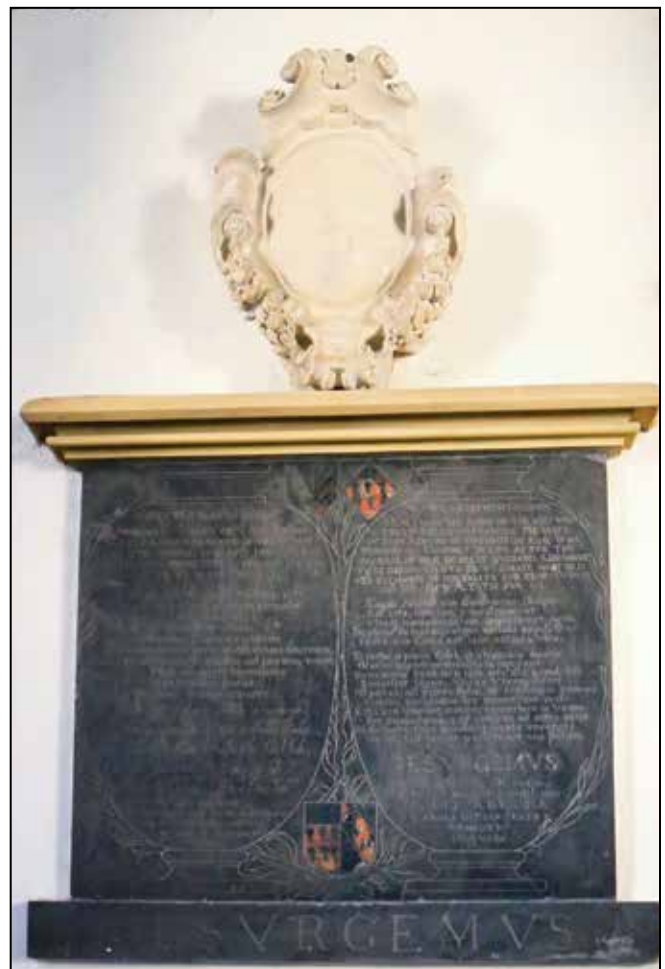
Vacaris Franciseam Tumulus ad mortem vocat

Proh conjugis Ingenium

Mori prudens parat

Ne mors a viro separet

*The memorial of John Alford II and Frances, his wife, the second Alford's to own Offington in the early 1600s*



Reader may stay            make a surveigh  
 For you are come        to a double tombe  
 And when you look      In this black booke  
 You'le find a wife       Dying in life  
 You'le find ye dead     In a lues bed

Hee left issue  
 Ye NOBLE LADY JANE EVERSFIELD  
 & ye VIRTUOUS GENTELE  
 WOMAN Mrs ELIZABETH ALFORD

On the wife's side we read:

Memoriae & aeternitati sacrum  
 Here lyeth the body of the virtuous  
 And truly religious Frances the wife  
 of John Alford of Offington Esq who  
 finding no comfort in life after the  
 decease of her dearest husband and desiring  
 to be dissolved and to be with Christ hastened  
 her exchange of mortality for glory Octr 23

An: Dni: 1659 Aetatis sua 63  
 Aenigma solvitur. Non desideratur Oedipus  
 Sat vita mortique consultum et  
 Utraque monumenti iam impleta est pagina  
 Impletur tumulus, valuas occlude sepulchris  
 Costa suo Cimis est iam sociata viro  
 Si pietas si Prisca fides, si stemmata mortis  
 Flexisse imperium nobilitata queant  
 Occasium erat non iste, nec illa sepulchri  
 Sensisset leges: Uius uterque foret  
 Ni pietas, nil Prisca fides, nil stemmata prosunt,  
 Seminae prognatos lex mane tuna necis  
 Esto sed hi novunt mortem conuertere in Usum  
 Per tumulumque lii gressus ad astra patet,  
 Obdormisce caro, quondamque beata resurges  
 Naique tui melior pars tenet una pieta  
 RESURGEMUS

Amoris et filiatus obsequie  
 ERGO posuit pientissima  
 filia ELIZABETH CAROLI BICKERSTAFFE  
 ARMIGERI iam uxor

The rectors' board (*right*) appears to have been created in Victorian times and records that the ministry of the church dates back to the 1100s. As the next rector is installed his name and year of appointment are added. The Royal Coat of Arms was moved from the arch to the wall of the vestry above the fireplace. (See page 66)

### The north porch

A contemporary faculty request reads:

'to take down and re-erect parts of the north porch which are very dilapidated' and 'replace the outer doors with open gates'.



The board listing the 41 Rectors of Broadwater dating back to the 1100s

The fine knapped flintwork surrounding the doorway probably is from this restoration.

### The north transept

The north transept also needed a lot of upgrading. First the partition which separated the north transept from the crossing area of the church was removed. The partition had been erected when the school had used the north transept. A coal store also had to be removed from the north transept! A low wall outside the north transept was removed, and the paths widened and improved. Permission was given to

move some memorials in the north transept. It is not certain but the John and Frances Alford memorial may have been one.

The walls which previously had been decorated with panels containing verses from the Bible were whitewashed and have remained that way since. These panels are visible in a Victorian painting of the church. One reads: 'if it be possible as much as lieth in you live peaceably with all men. Rom.12v18.'

There are only two memorials in the nave, both on the west wall. One is to William Kingdom and his wife Hephzibah (*right*) who both died in 1837, a few months apart. The second is to Elizabeth Thompson who died 1818, wife of Beilby Thompson, and to Dorothy Fearn who was buried in the same vault.

It seems reasonable to think these are the people whose remains were discovered under arched vaults when the floor was renewed in 2009. The 1826 architect's drawing of the church show their memorials on the floor of the nave. When the heating pipes were



## Were there three or six chantry chapels, cared for by monks?

A chantry chapel is recorded in St Mary's (*A Victorian History of the County of Sussex Vol 6, p78*)<sup>3</sup> as early as 1289, and land was given for it in 1300. By 1388 the chaplain had a horse and 7 acres. In the century between 1388 and 1485, seven chaplains are recorded. Sir William Sandys dissolved the chantry about 1510 when he became the owner of the Broadwater Manor and thus Patron of the church. The three chapels which were off the north transept have already been described on page 49-50. But because of statements by past clergy such as Rev EK Elliott, the rector from 1853-1901, and past historians, it has been assumed that there were three more chapels in the south transept.

There are several reasons to think that there were only three chapels - those on the north side.

- The current openings in the east wall of the south transept are much taller (13ft 8in) than on the north side (9ft 11in). The south transept arches have small architraves. This suggests that they were built later than the north transept arches which have no architrave.
- The old documents only mention three chapel dedications: St Mary, St Symphorian and St Nicholas.
- There are no pre-1800 memorials in the south transept. One would expect some people to have been buried in front of the south transept chapels, if they had existed.

- The 2015 archaeology survey specifically dug a trench to look for evidence of chapels outside the south transept and found none.
- Although we have an old painting of the roof over the north chapels, there is no such painting of the south side.
- The 1826 architect's floor plan of the church (see page 70) clearly shows three northern chapels but none on the south side.

Against these reasons, there is the statement by EK Elliott in his *Recollections*<sup>4</sup> that there used to be a chapel to St Symphorian opening from the central arch of the south transept and this arch was opened to build the vestry. This work was done in 1864 when Elliott was the rector. However he was being interviewed in the early 1900s and his memory may have lapsed.

Bearing in mind that the chantry chapels were served by a chaplain, it seems to me plausible that the chaplain and some fellow clergy, probably monks, actually lived in the south transept and had access – perhaps for sleeping – to an upper floor through the small doorway high in the south east corner of the south transept, with an outside staircase. Their presence would also help to explain the use of the round window in the old north porch as an access point to resident monks, which has often been suggested.





*The memorial to Elizabeth Thompson and Dorothy Fearn*

laid under the nave floor and tiles and gratings put down the floor memorials had to be moved. The Fearn/Thompson, and Kirby memorials now are on the west wall of the nave as just described.

Harriett Havard's memorial was moved to the Victorian vestry. Possibly the Lamotte mentioned as on the nave floor was moved to the chancel. It is there now, but it may be another person. However, unaccounted for are the following six names recorded in 1826 as having memorials on the floor of the nave: Robinson, Boyd, Williams, Robertson, Lawrence and Roslyn or Aeslyn. The 2009 replacement of the floor is described in Chapter 15.



*The inner west doors which probably dated from the 1862 restoration and were removed in 2009*

### **A porch**

The present porch was added in 1887 and the west end rebuilt at the cost of £98. The date is inscribed on the front of the porch. There is a memorial inside the south side of the porch to John Bradley, of Ashbourne in Derbyshire, who died in 1844 aged 71. Presumably the memorial was originally elsewhere and it was felt that the porch was a better place for it.

### **The church clock**

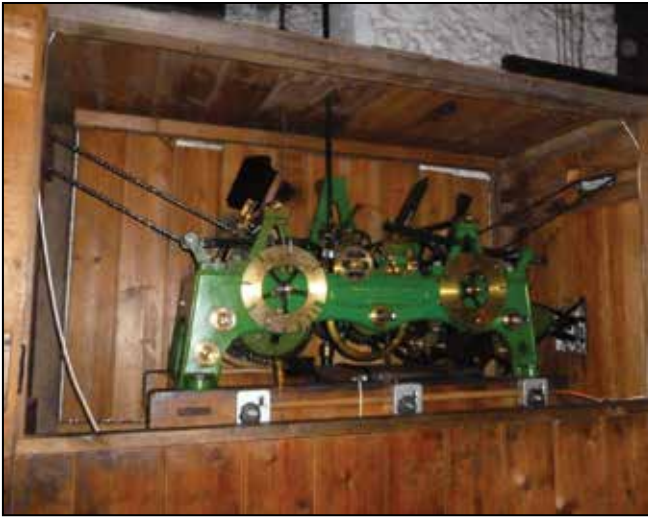
In 1903 a clock was installed in the tower to commemorate Rev EK Elliott's 50 years of faithful ministry as rector. It has two faces, one looking west and one looking north. The clock has three trains: one train to operate the clock mechanism, another is the striking train to sound the hours, and the third is a chiming train to chime every quarter of an hour. The power for these trains came originally from three sets of weights and pulleys, which hung in a very long vertical wooden casing extending over two floors in the north-western corner of the tower. These weights were wound to the top of their long travel by hand every other day.



*Above: the wires holding the weights which kept the tower clock going*

*LEFT: the long wooden casing in which the very long wires were housed*

A newspaper article in 1970 records the retirement of Reg Tinham, owner of Lilliewhites jewellers shop in Broadwater Street East (see page 106), who had climbed the stairs to the ringing loft three times a week to wind the weights up. He started in 1937 and continued for 33 years! He also did the same for several other churches in the area.



*The clock mechanism*

Some years ago, at least before 1976, a 'monkey-up-a-pole' mechanism was introduced. Each train now has an electric motor which winds itself up a bicycle chain to the top of a 6ft metal rod. It then switches off, and its weight then begins to provide energy for its particular train. Once the weight reaches the bottom a switch is activated and the motor/weight winds itself up again. The clock is still regulated by a large pendulum and escapement mechanism.

Although the mechanism is in the ringing loft, the two clock faces are on the level of the floor above. These north and west faces are linked with the mechanism by long rods and connecting cogs.

*LEFT: the clock-winding mechanism*

*RIGHT: the lever mechanism used to chime a tune on the bells*



*Door in the east wall of the ringing loft giving access to the space above the ceiling of the chancel*

Also in the ringing loft is the lever mechanism which allows a tune to be played by chiming the eight bells mounted in the steel casing above. At this level also, access can be gained to the space between the ceiling of the chancel and the pitched roof above protecting it.

That is how our church looked for over a century, from 1864 to 2005.

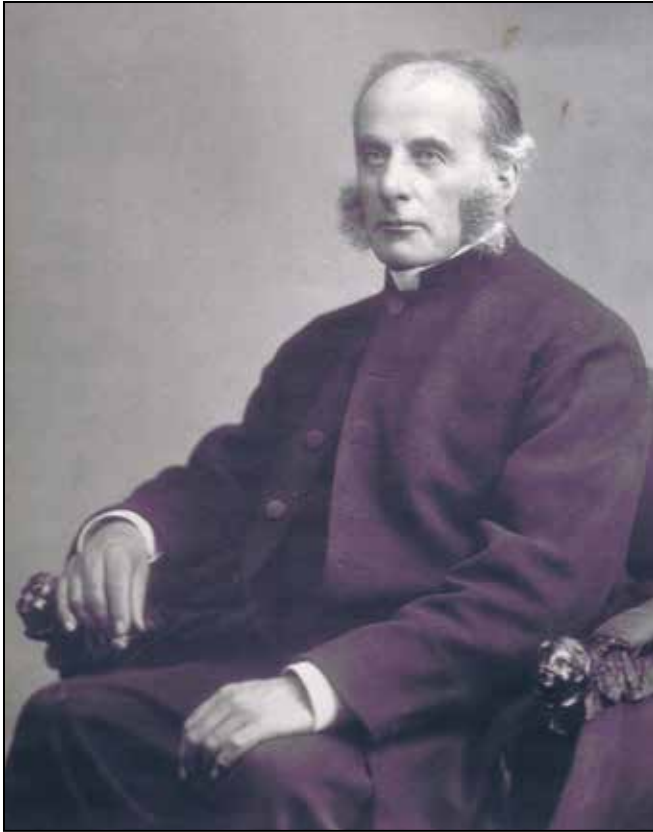
## The rector

### • 1853-1905 Rev Edward King Elliott

He was the nephew of Peter Wood. He took over from his uncle and continued to preach and teach for 52 years. Having obtained an Honours Degree from Trinity College, Cambridge, in 1852 he became curate to Uncle Peter who died only a year later. He was the second son of Rev Edward Bishop Elliott, Vicar of St Marks in Brighton, whose father had been Charles Elliott a very successful cabinetmaker, with houses in Clapham and Brighton. Charlotte Elliott, well known for hymns such as 'Just as I am without one plea,' was one of Rev EB Elliott's older sisters and therefore an aunt of the new rector.

During Elliott's time Worthing continued to grow and as 'Patron' of the original parish, he was able to see more churches opened in Worthing. Christchurch was opened in 1850, St George's in 1868, and Holy Trinity Church in 1883.

The Salvation Army Crisis in 1884 must have been a difficult time in Elliott's ministry. In that year the battles between the new Salvation Army corps in Worthing and the ruffians of the Skeleton Army came to a head. It seems that the traditional church leaders were rather ambivalent about the 'army.' Their methods spoil the usual Sunday decorum and upset the



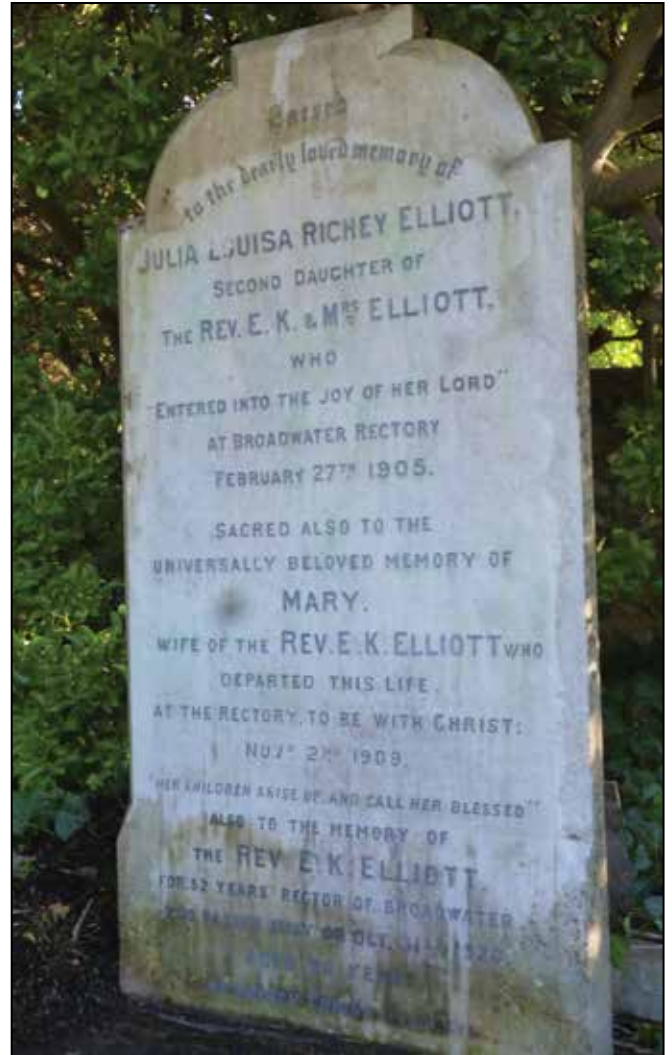
*Rector EK Elliott, from a photo owned by the church*

churchgoing middle classes. However Elliott in 1882 wrote a homily that seemed to support the work of the Salvation Army:

‘One thing and one thing only can stave off a Political Convulsion, an upheaving of society, an overturning of the ancient landmarks, and that is “the righteousness which exalteth a nation.” the righteousness which is revealed to us in the Gospel of Christ. Clearly then it behoves those of us who loved our religion and our country, each in our little sphere, to do all we can – ALL THAT GOD KNOWS WE CAN DO – to evangelise the masses.’<sup>5</sup>

A fuller account of the crisis is given in Chapter 7. Thomas Wisden of ‘The Warren’ was the magistrate involved.

*The plaque placed to honour EK Elliott on his retirement after 52 years as rector*



*The gravestone of EK Elliott, his wife Mary and daughter Julia in the South Farm Road Cemetery*

On EK Elliott's retirement a clock was installed in the tower and a plaque erected in the nave. However he continued to live in the area for many years. He probably lived in Rectory Cottage on the corner of Forest Road, because he reported slight tremors in that house after an earthquake in the Midlands. He died on Oct 31, 1920, aged 92. His grave is in South Farm Cemetery<sup>6</sup>.

The inscription, though obscured by discolouration at the bottom, reads:

‘Sacred to the dearly loved memory of JULIA LOUISA RICHEY ELLIOTT, second daughter of the Revd EK and Mrs Elliott, who “entered into the joy of her Lord” at Broadwater Rectory February 27th 1905. Sacred also to the universally beloved memory of MARY the wife of the REV EK ELLIOTT who departed this life at the Rectory. To be with Christ. Novr 2nd 1909. “Her children will rise up and call her blessed” Also to the memory of REV. EK ELLIOTT, for 52 years Rector of Broadwater who passed away on Oct. 31st 1920 Aged 92 Years “We preach Christ” I Cor 1. 23’

## Broadwater Manor 1810 to 1900

The Newland family owned the Broadwater Manor for nearly a century from 1793, when it was bought by John Newland senior. In 1806 John Newland Junior was the owner, followed by Harry Newland his youngest brother, who lived in Worthing, not at the Manor. In 1865 Harry's widow Ann Newland gave, or possibly sold, Broadwater Green to the town.

The three Newland sisters, daughters of John Newland Junior, remained single and moved to Cheltenham, leasing the Manor to a tenant, Charles Hopwood who died in 1870. This may in fact be the same person as EK Elliott calls Thomas Horwood, who presented the new pulpit in 1864. Smail<sup>7</sup> states that the Misses Newland, dying in 1888, 1892 and 1893 were buried in the Newland vault in Broadwater, almost the last to be buried there.

There is a Newland grave listed by Paul Robards in his book on the St Mary's gravestones as an 'altar' tomb, and so may well have a vault underneath. This lies to the north of the chancel. It is very hard to decipher whether the sisters' names are inscribed on the stone. The book *A-Z of Broadwater South Farm Cemetery* does not list any Newland graves. In 1880 these ladies settled the house to William Foard Tribe, a local solicitor and Steward of the Manor. He died in 1887. He seems to have been a strong supporter of Broadwater Church. The flagon he donated to the church is pictured on page 59.

Successive owners, or possibly tenants, were Mr J Ritchie (1890- 98), H. Nye (1899-1910) and the Misses Nicholls (1913-29).

A later William Tribe, a Barrister-at-law, who was described as 'Lord of the Manor of Broadwater and Durrington but having his residence in Durrington Manor', died on November 9th 1926 aged 43. His grave is in South Farm cemetery<sup>9</sup> And, by the way, this family have no connection with the Harold Tribe who founded the funeral directors.

## EK Elliot's smuggling tale

In the *Rector's Recollections*<sup>8</sup> published in the *Worthing Gazette* of the time, he wrote:

'Just before entering the Church by the western porch two huge tombs may be seen immediately on the left. They have sliding tops, and kegs of contraband spirits were formerly placed inside.

'Mr Elliott was acquainted with the late Mr Edward Hide, and by their joint recollections they bridge over a period of nearly a hundred and forty years. In Mr Hide's earliest days – he was born in 1772 – there was no Worthing, for only a few little huts existed near the beach then.

'Strangely enough the Parish Clerk of Broadwater was himself a smuggler, and in league with those who 'throve' by the illicit trade. When a cargo was expected he would go up to the top of the spire (for the tower had then a spire) which afforded him a splendid view of the sea; and when the coast was quite clear of Preventive Officers he would give the signal by hoisting a flag! The last run of smuggled goods in this neighbourhood was well within the recollection of the rector, and took place about 1855. The authorities discovered that some kegs had been taken to Charman Dean and buried in the ground, and although a diligent search was made the smugglers succeeded in baffling their pursuers.'

<sup>1</sup> Frederick Harrison, *St Mary's, Broadwater*, 1933, p 4

<sup>2</sup> EK Elliott, *Recollections*, 1901, p 27

<sup>3</sup> *A Victorian History of the County of Sussex Vol 6*, p78

<sup>4</sup> EK Elliott, *Recollections*, 1901, p 1

<sup>5</sup> Chris Hare, *Historic Worthing*, p 79

<sup>6</sup> Holden & Wye, *A-Z Broadwater cemetery*, p 13

<sup>7</sup> Henfrey Smail, *Notable Houses of Worthing No 2*, 1950, p 73

<sup>8</sup> EK Elliott, *Recollections*, 1901, p 8

<sup>9</sup> Holden & Wye, *A-Z Broadwater cemetery*, p 38

## Chapter 13

# Broadwater Green and Village

Broadwater Green is very much the 'lungs' of the village and almost defines it as a village. One imagines that originally it was a place for common grazing. When Ralph de Camoys was Lord of Broadwater Manor he obtained royal permission in 1313 to hold, as well as a weekly market, a fair to be held 'on the eve, day and morrow of St Barnabas Day' (June 11th). His successor Thomas Camoys obtained permission for yet another fair to be held on St Luke's Day, October 18th (see p29). These of course would have been held on the Green. Later these fairs seem to have been discontinued but had been revived by the 1800s, and continue today as visits from the travelling fairs and even in the guise of the modern car-boot sale.

Famously in the 1700s the Green was used for cricket, and in 1777 the Cricket Club was formed. The Green was said to be the largest cricket field in the area, and even in 1827 was quoted in the *Sussex Advertiser* as 'the best ground in England'. In 1837 Sussex were beaten by an All England Cricket team (*below*). The Cricketers' pub was converted from a private house in 1853. From 1888 and for over 100 years it was run by the same family.



At the northern 'Offington' end of the Green, a Lodge with white gates stood at the entrance to the park of Offington Hall. It was demolished when the A24 was widened.



©MSCL

*The East or Offington House Lodge built in 1858 by Major Gaisford. Before then there were three Lodges to Offington Park, one further up the Warren Road, one at the north end by Offington corner and one to the west on Offington Lane.*

*This painting is dated c 1878.*

Nowadays near the site of the Lodge, stands an ancient oak tree. By the measurement of its girth it is probably a little under 200 years old, planted around 1815. The fable connected with this tree is described on a plaque beside it (*below*). The tree was saved from being cut down by the intervention of Chris Hare, the well-known local historian.



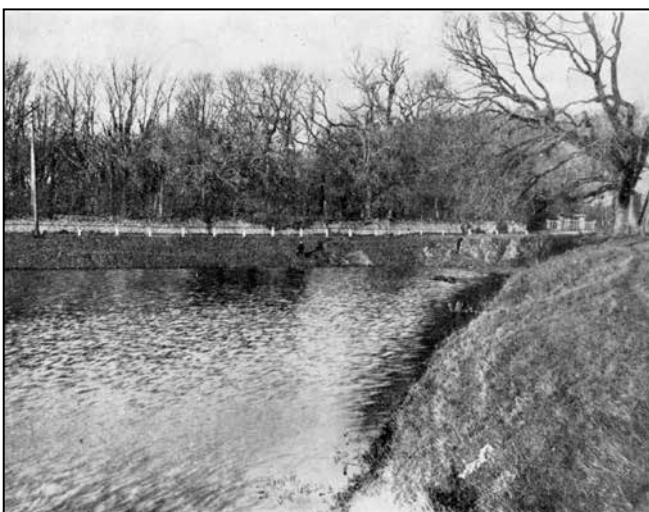


*The Fairy Tree near the modern roundabout*

Also at the north end of the Green was a pond, or several ponds. These are remembered by TR Hide in his *Reminiscences* in 1938. Mr Hide recalls, as a boy in the 1800s, skating on these ponds which were formed in marl pits on the Green. The ponds must have been large, because he said that boats were brought in from Worthing by the fishermen who offered to take visitors for a row on the ponds. The size of the pond can be seen in the picture below.

The pond may have been there for centuries – perhaps for animals to drink at. But it probably got larger as a result of gravel being taken from the Green following

*The large pond at the north end of the Green on which boating and skating took place*



the Broadwater Enclosure Act in 1810. This allowed gravel from the pit to be used for road repairs. The pond was eventually filled in after World War I.

### **The Gift of the Newlands**

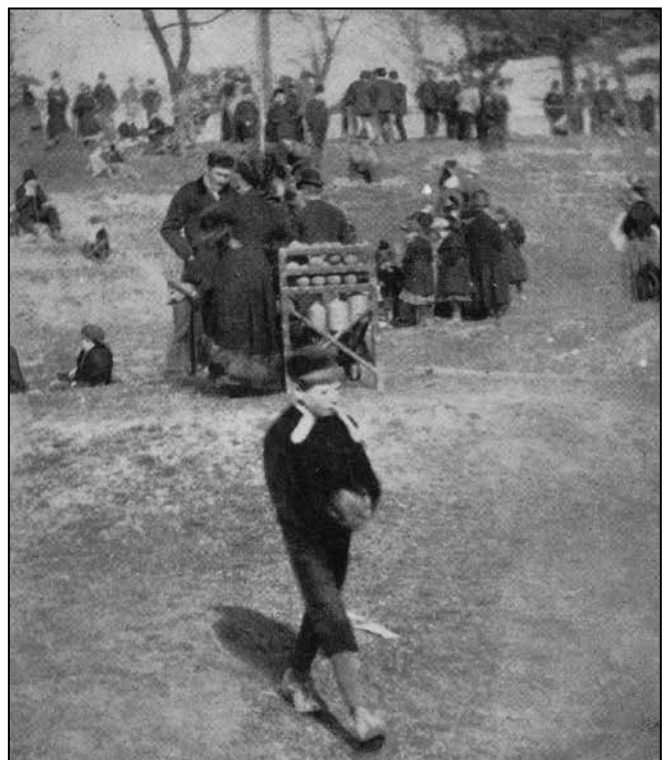
In April 1865<sup>1</sup> Mrs Ann Newland donated most of the Green to the Worthing Town council under a covenant for it 'to be used only for pleasure'. (The document actually mentions Ann and three other Newlands, her sisters-in-law.) This generous act continues to give much pleasure to all who live in Broadwater. In May that year the parish agreed to sell the 1 ¼ acres round the pond to the town for the same purposes. Later, the pond was filled in and the Green became as we see today – though it's possibly smaller at 8.8 acres because of later road widening.

Some sources have suggested that the Green was purchased from the Lords of the Manor by public subscription in 1864 'because of indignation at the neglected state of the Green.' Chris Hare writes that a Mr Johnson took action to rescue the Green, persuading the Newland family to either give or sell the Green to Worthing Town Council. So, it is not quite clear whether the Newlands donated or sold the Green.

### **Fairs on the Green**

TR Hide also remembers his father telling of country fairs being held on the Green; this would have been around 1891. He also remembers hearing that sheep were grazed

*Broadwater Fair on the Green, 1891*



on the Green even when a cricket match was being held. The fairs were held on June 22 and Oct 29. (We can only wonder why these dates changed slightly from the original dates in the 1300s mentioned at the start of the chapter.) Chris Hare believes that Victorian strictness over the rowdiness and fighting caused these fairs to be stopped. Smail <sup>2</sup> says that in 1853 rival gangs were stopped from fighting on the Green. The fairs were restarted in the 1920s, and continue today as regular visits by touring fairground owners.



*Good Friday Fair on the Green in 1891*

### The west side of the Green

On the west side of the Green, a lane known as 'Pole Tree Lane' led in the direction of Littlehampton. This narrow tree-lined lane was also known as Shady Lane, and is now known as Poulters Lane. Harold Tribe describes the lane in about 1910 as having no footpath, and being like a tunnel with the trees from either side meeting overhead. Halfway down the lane next to Bakers Cottage was a stile, leading to a path across the park to Offington Hall.

*A view down Poulters Lane, probably taken from the east end near the Green about 1950*

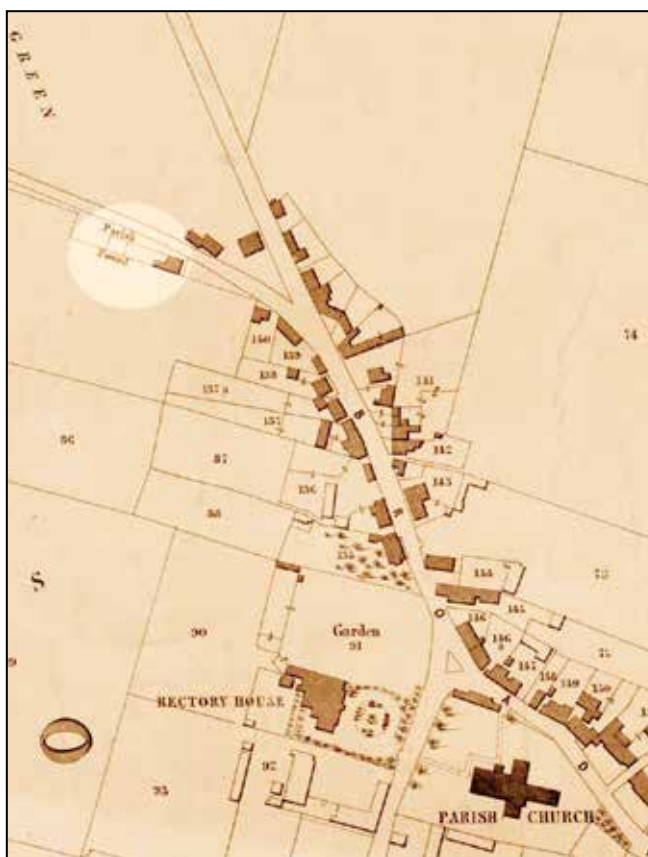


On the south side of the Green, at the site of the present Pound Cottage was the 'village pound' – a small field where stray animals were kept until claimed by the owner. This would have been present in the Middle Ages and its location can be seen on the 1847 map. The present Pound Cottage is said to date from 1789. At one time in 1912 it housed the Temperance Laundry run by Miss Woodford, with the laundry being spread to dry on the green.



*ABOVE: Pound Cottage as it looks today*

*BELOW: Pound Cottage (highlighted) on the 1847 tithe map*



South Farm Road has been a road from the gates of Offington Park to the sea since ancient times. Ardsheal Road on the south side of the Green is named after the large Ardsheal House, which stood on the site of the present Fire Station. Ardsheal Road was probably little more than a track along the edge of the Green until houses were built along it in the 1930s. South Farm Road is also wider than it was, even though it has always been an ancient lane—originally known as Brookstead Lane—leading from the lodge gates of Offington Park near the north end of the Green to the sea.

At the south-east corner of the Green, at the site of the present roundabout, stood the smithy linked with the premises of the firm Paine Manwaring and Lephard. Near to the smithy and the village school was a drinking fountain and trough. These were presented to the village in 1873 by the three Newland sisters<sup>3</sup>.



*The drinking fountain on the Green presented by the Newland sisters in 1873*

The village school had moved to that site in 1873, remaining there until the road was widened in 1936. The three Newland sisters, owners of Broadwater Manor, had donated the land for the school. In World War II an air raid shelter was built under where the school had been, and remains as a raised area near the roundabout.



*ABOVE: the Village school, which was located here 1873-1936, seen from the Green*

*BELOW: the entrance to the air raid shelter built on the south-east corner of the Green in WW II, at the site of the old school on the Green*



At the time of the transfer of the Green to the town it would have been a fair bit larger than today. In 1937 a slice came off the eastern side as the main road was turned into a dual carriageway.

Opposite the school on the Green stood the Parish Rooms (*below*), built in 1889. When the town water supply became contaminated with sewage in 1893, causing a typhoid epidemic in Worthing, the Parish Rooms were used to house 22 typhoid patients.







*Notice displayed after the 1893 Typhoid epidemic, during which some patients were cared for in the Parish Rooms*

Much more recently, during the 1939-44 War, the local Home Guard – often known colloquially as Dad’s Army, would use the Green. Their headquarters were in Muir House, the previous rectory opposite the church, so the Green was the natural place to parade.



*Home Guard marching south across Broadwater Bridge. (Harold Tribe, whose talk is mentioned in this chapter, is fifth from the front in the centre file)*



*The Home Guard being disbanded by Colonel Stern in September 1944, towards the end of WW II*

### **Broadwater Village in the early 1900s**

Harold Tribe, the founder of Tribes Funeral Directors was born in 1901. A talk given by him in 1973 was recorded.<sup>4</sup> The transcript is in the Broadwater section of Worthing Library. In his talk Mr Tribe tells us a bit about the village when he was a child in the early 1900s. At that date the village still consisted of a few houses surrounded by fields on all sides. Both Broadwater Street East and West were lined with houses and shops, and both were quite narrow. Broadwater Street East has remained its original size; it’s hard nowadays to imagine that Broadwater Street West was just as narrow, with shops on either side.

*Two photographs of the original narrow street of Broadwater, before being widened in the 1930s and 1960s*





*This postcard shows the narrow road leading south past the churchyard, with the walls of the old Muir House on the right.*

©WSTL



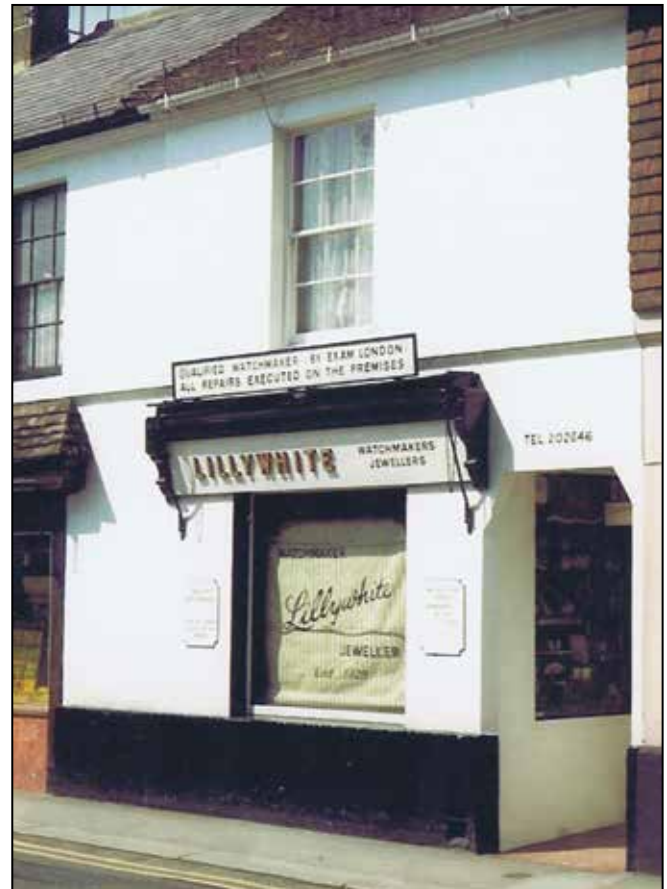
*A view of the Maltsters pub seen from the south around 1910. It was a different configuration from the current building, put up in the 1930s*

©WSTL



*Luff's sweet shop near The Cricketers', c1905*

©WSTL



*Lillywhite's jewellers c1975. The owner Reg Tinham wound the church clock every week for 33 years, from 1937.*

Mr Tribe mentions Luff's sweet shop, famous even outside Worthing, which was situated near The Cricketers'.

Harold Tribe's talk also mentions Mrs Manwaring's cake shop and bakery ('a doughnut for a farthing'), as well as a grocer's shop near the church. Near the grocer's shop was Mr Wheatland, the shoe repairer and also nearby was the corn merchant who also ran the Offington Mill. He was a very big man known as Dickie Ballard (though other sources call him Robert). In those days the milk man would come to your door in his horse-drawn cart, with churns from which he ladled your milk. The butcher would also deliver to your house, walking along with the meat wrapped for you in his basket

Besides the well-known The Cricketers' pub near the Green, there was The Maltsters which is now named The Broadwater' It was rebuilt, probably in the 1930s. The third pub in the village was the Old House at Home in Broadwater Street East, which was also pulled down in the 1920s and rebuilt.

Tribe says that the village well was at the junction of Broadwater Streets East and West, between The Piggery and Tesco's (in 2018) – and indeed a manhole cover over a drain lies in that position.

From the site of the old well runs Broadwater Street East, the old road to the sea where the 'Broad water' inlet could be accessed many hundreds of years ago. A few hundred yards down this street, to the west of the Old House at Home, stood the little 'Fire Hut' housing the hand pushed fire-truck – as recorded by Harold Tribe. The 'Hut' had brass helmets on the wall, with a large brass bell outside. In the event of a fire the bell would be rung and local men would rush from their jobs and push the fire-truck as fast as they could to the fire.



A view of Broadwater Cross, where Broadwater Street East branches off left and Broadwater Road to the right. In the centre was a signpost and a well. The churchyard lies behind the cottages.



The Fire Hut is seen to the left of the picture, with the sign of the Old House at Home visible

- <sup>1</sup> Henfrey Smail, *Notable Houses of Worthing No 2*, 1950, p70
- <sup>2</sup> Henfrey Smail, *Notable Houses of Worthing No 2*, 1950, p70
- <sup>3</sup> Henfrey Smail, *Notable Houses of Worthing No 2*, 1950, p 73
- <sup>4</sup> Transcript of Tape recorded talk by Harold Tribe 1973

## Audrey Clark remembers ...

Audrey Clark was born in the mid 1930s, and has lived in Broadwater all her life.

By the time I was born the 'new' rectory, now the Parish Centre, had been built. Rectory Gardens already stretched round as it does now, but stopped short before the Green at Broadwater Green Nurseries – owned by the Greenyers. By the 60s the Nurseries had been sold to build the Hanover House flats, and to open Rectory Gardens into Ardsheal Road.

Ardsheal Lodge, the large house which faced the Green, had been pulled down by 1953 for the fire station to be built. It had been owned by Mrs Carmichael, who was a Justice of the Peace. She often put on sales to raise money in the War. I think the large garden must have been given to the church school as a playing field. The school was where we had our Sunday School.

At the beginning of Rectory Gardens near Muir House, stood Bentlee a large house owned by Arthur Bentall, the youngest of the three brothers who owned Bentalls – the big store in town which became Beales. Later in life he was ordained.

I remember that Muir House had been converted into flats and offices in the 1950s. It then became derelict and was demolished. The Boulevard was built on the extensive grounds of the old rectory, and Bentlee was pulled down soon after.

Growing up I remember the shops, including a Sainsburys in those days; and the two blocks of flats on the west side of Broadwater Street West were as they are now. They had replaced the old houses in the road-widening of the 1930s. I remember a gap halfway along which is where Woolworth's store was built (now Hanwell's).

I also clearly remember the dualling of the road beside the Green in the 1960s. Before then it had been known as the largest green in England. The old drinking fountain was removed as well.

Cricketers' Parade was another development of the '60s. Before the Parade was built, Wheatland's cycle shop was next to The Cricketers' pub, with Robert's the Fishmongers next. Then there were some small cottages, some bigger houses and then near the twitten a nice house called Pear Tree Cottage, which was built sideways to the road so that it faced south. Tribes had their main business near Paine Manwaring on the corner of Broadwater Street West and Ardsheal Road. You can still see the name Paine Manwaring and Lephard above the building. Tribes also had a small shop beside the churchyard. They must have opened their premises south of the church also in the 1960s.

On the whole in the 60s the village still had the full range of small shops: butchers, greengrocers, chemists, a shoe shop, a hardware shop, a bakers etc. There were the four main banks and two post offices, one by Cissbury Road, and one at the far end of Broadwater Street East near the Working Men's Club.

## Chapter 14

# The 1900s

## The church expands as Broadwater expands after World War I

*Edward VII 1901-10; George V 1910-1936; Edward VIII 1936; George VI 1936-1952; Elizabeth II 1952-*

The vast changes to English society due to the two World Wars caused equally big changes in Broadwater and Worthing. Housing sprang up on all the fields. Roads were paved and widened. In the 1930s the A24 was widened all the way to Teville Gate. The west side of Broadwater village street was demolished and the current shops and flats built. A dual carriageway was built down to the railway. Later a wider, bigger bridge over the railway was opened on 2nd June 1969.

### The church buildings

According to Mayo<sup>1</sup> £534 was spent on restoration work between 1932 and 1936. But, as we'll see, more major work was also required mainly on the tower and the bells.

*A new communion table.* This table probably replaced a very old communion table which according to EK Elliott<sup>2</sup>, was moved to the old vestry. He claims it must have dated back to the time of Archbishop Laud – Laud was Archbishop in the reign of Charles I, in the 1630s.

*The present communion Table stands at the east end of the chancel*



*This is the original Jacobean communion table*



*This chest would have housed the Parish Registers of births, marriages and deaths from the 1500s or 1600s*

Besides the table there is a chest, and a chair with the initials TF on the back of it, from the same era. The table, chest and chair find themselves in different parts of the church in 2018. Churches have been required to keep Parish Registers since 1538, although now the records are stored with the West Sussex Records Office.



A chair which would seem to be of a similar age to the chest and table, and has been in the church for many years

**A credence table.** This table, which is for the bread and wine containers before they are brought to the communion table, has at times been placed beside the communion table beneath the east window of the chancel. In 2018 it is often used on the dais. This credence table (*below*) is made from carved oak with a top of Sussex agates and pebbles, and with the star of David in the centre. It was presented by Miss Boxall of Broadwater on April 6 1914, and first used in Easter of that year.



### Memorials

In the chancel we find a memorial to Julia Richey:

This is a brass plate with red lettering which reads:

'To the memory of Julia Louisa Richey. Second daughter of Revd EK & Mrs Elliott, who entered into rest February 27th 1905. A token of esteem from Parishioners and Friends. 'In thy presence is fullness of joy Psalm XVI. v11'

She is actually buried with her parents in the South Farm cemetery.



The memorial plaque to Julia Richey

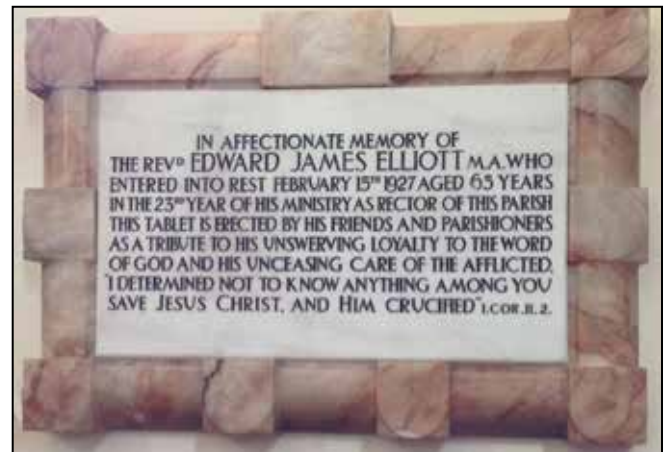
Also in brass is the memorial to Louisa's mother, Mary Elliott (*below*). This is found fixed to the south-west buttress pillars of the tower. It reads:

'Sacred to the loved memory of MARY, wife of Revd EK Elliott. Who fell asleep Novr 1st 1909. For fifty years she worshipped God near this spot.'



(A mischievous spirit reading it might imagine she fell asleep in a sermon near this spot!) Mary was buried with her daughter Julia in the South Farm cemetery.

Returning to the chancel we find a memorial on the south wall, dated 1927, to the next rector, son of EK and Mary Elliott, the Rev Edward James Elliott (*below*).



This reads:

In affectionate memory of Rev Edward James Elliott M.A. who entered into rest February 15th 1927 aged 65 in the 23rd year of his ministry as rector of this parish. This tablet is erected by his friends and parishioners as tribute to his unswerving loyalty to the word of God and his unceasing care of the afflicted. I determined not to know anything among you save Jesus Christ and him crucified. 1 Cor 2.2

*HMS Broadwater memorial* (right) is also on the south wall, and reads:

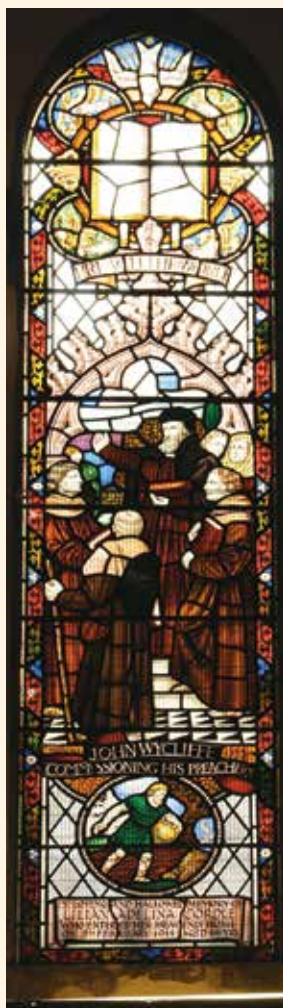
'In memory of the four officers and forty men of H.M.S. Broadwater who lost their lives when she was torpedoed and sunk in the Western approaches on 18th October 1941. Lieutenant John Stanley Parker RNVR of Boston, Mass, USA, one of the officers, was also one of the first of his countrymen to become a sea officer in the Royal Navy.'

The middle window of the south side of the chancel was commissioned in 1953 by John Cordle MP<sup>3</sup>, in memory



his mother Lilian Cordle, who died in 1944. It portrays John Wycliffe, the first translator of the Bible into English in 1380 (below). This is the fourth stained glass

## John Wycliffe



John Wycliffe was born in North Yorkshire in 1320, but spent most of his life based at Oxford University as a student and as an academic. During this time he was the priest for four parishes across middle England from Westbury on Trym to Lutterworth. His studies of the Bible led him to find many theological – and therefore political – difficulties with the teachings and control of the Pope. As a result, between 1374 and 1380, he was appointed by Edward III to be part of a delegation to Bruges to meet representatives of the Pope and discuss theological differences.

These differences were based on studying the Scriptures and realising that the papal teaching on the Mass and activities such as indulgences, Masses for the dead and the extreme richness of the clergy were not according to biblical teaching. In 1380-1381, possibly because he realised the need for the ordinary English person to understand the Bible, Wycliffe returned to Queen's College, Oxford to translate the Bible from the Vulgate (the Latin Bible translated by Jerome in 405 AD, which the church relied on at this time). He considered forming an Order of 'Poor Preachers' to take the truths of the Bible to the people, most of whom were illiterate.

Wycliffe seems to have been a virtuous man although his intellect was accompanied by a quick temper – making him very outspoken and even rude to his opponents. In 1381 as his health was failing he retired to his parish in Lutterworth, dying in 1384. After his death others formed the Lollards from the idea of the Poor Preachers. Their messages caused them to be branded as heretics and some were martyred, so the movement ceased. In the 1500s the Protestant movement revived and the Bible was translated using the Greek New Testament by William Tyndale, who famously said to a fellow scholar 'if God spare my life, I will make a boy that driveth the plough to know more of the scripture than thou dost'. Fortunately William Caxton had brought the first printing press to London in 1476. In 1535 Tyndale was able to print the first English Bible so that it became fully accessible to the English middle and upper classes. In this window we celebrate John Wycliffe, the man who began the process of bringing the Bible to the English in their native tongue.

©NW

window in the chancel. It was designed by Charles Knight of Ditchling and made by Cox and Barnard<sup>4</sup>.

Broadwater's First World War memorial is mounted on the wall of the south aisle. In 1920, following the 'Great War,' Broadwater like so many churches raised a memorial to those who had fallen. It is in alabaster, and was designed by HA Clegg. It reads:

'Let us with thanksgiving hold in perpetual memory, the men who from Broadwater homes, that England's honour might live, went forth to the Great War. The names of those who returned not again are inscribed below. These laid the world aside, poured out the red sweet wine of youth, gave up the years to be.'

Then 104 names are listed and below the inscription continues 'Thanks be to God which giveth us the victory though our Lord Jesus Christ I Cor xv 57'



*Broadwater's memorial to its sons who died in the First World War'*

Within the crossing, the area under the tower, on a square white stone is a memorial simply to 'John White MD RN 1832.' It had become very worn, being in an area used by people all the time. It was renovated in the late 1900s, and a small plaque on the south-east pillar of the tower explains Surgeon White's significance. Although his memorial is in Broadwater church, we have no record of him living in Worthing – nor is there any record of his grave in the churchyard which was closed to burial about 20 years after his death. So it may be presumed that he was buried under the floor of the crossing. (For more details and images see Chapter 11.)

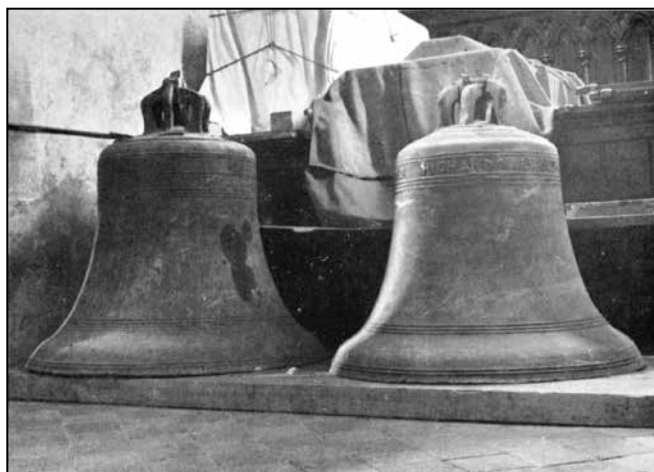
### **New bells and restoration in the tower**

This work was done to commemorate the 25th year of King George V in 1936. Rev Mowll wrote in his book reflecting on his time in Broadwater<sup>5</sup>:

'In 1936 the wooden beams supporting the bells in the tower were found to be in a very bad condition through the ravages of the wood-beetle, and it was

considered possible that the tower might collapse and the bells crash down. It was decided that funds must immediately be raised for another restoration of the church. Through the kind permission of Alderman W Tree, who was the Mayor of Worthing, the restoration was allowed to be called 'Worthing's Memorial to King George V.' Out of the £3,000 required over £2400 had already been subscribed. Through the generosity of a member of our congregation the six bells, which had always been out of tune, were re-cast and two more were added to their number, and alterations were made to the clock to enable it to sound forth the chimes at every quarter. We are very thankful to God that He has enabled us to be within sight of the completion of this great task in so short a time.'

Mention is made of the hard work of a church member and retired surveyor Mr W Lindfield. So often it is the hard work of the church members that enables these improvements to take place. The bells – of a combined weight of 2 tons 6 cwt – were taken down and recast by Messrs Gillett and Johnson. A letter from Johnson and Gillett in December 1936 offers an 8-bell or a 9-bell chime option and continues '... but any of the proposals would give you a pure and musical peal, which you do not, with all due deference, possess at present!' The faculty for the bells was granted with the help of Basil Mowll's architect brother AK Mowll. The clock faces and mechanism were overhauled at the same time.



*The two largest bells on the ground in 1936 having been lowered for recasting while the beams holding them were renewed with iron girders. They were last tuned in 1712.*

One of the two new bells was donated by Mrs Davies in memory of her husband Alfred W. The new beams were reinforced with steel plates, the tower walls were strengthened by a concrete girdle, and steel joists were used as a caging to hold the re-cast bells. The bells were dedicated at a special service in 1939 and rang out again

after eighteen months of silence, though soon after they were silenced again due to the restrictions of the war.

On 18th February 1940 a Civic Service attended by the Mayor and Corporation was held in the church in gratitude for the work of restoration. The Rt Rev Bell, Bishop of Chichester, preached the sermon.



*The 8 lever system for creating a tune on the bells by chiming them*



*The bells held in their metal casing with clappers hanging and moved by wires*

*An inscription on one of the bells*



A memorial to this restoration is tucked away in the north porch. It is inscribed on Hopton Wood stone. Marble had been considered, but the Diocesan Advisory Committee thought there were too many marble memorials in the church already. It reads:

'This tablet is erected in thankfulness to Almighty God for the restoration of this church 1936 – 1939 as Worthing's Memorial to His Majesty King George V'



*The memorial in the north porch, giving thanks for the 1936-39 restoration*

### **The top of the tower**

To reach the roof of the tower and get the 360-degree view of the surrounding town, hills and sea, you have to be quite adventurous. A long set of wooden steps – fortunately with a handrail – gives access from the ringing loft through a trapdoor into the chamber holding the eight bells. From there, two shorter sets of wooden stairs lead through a lead-covered waterproof trapdoor onto the roof of the tower. Fortunately there are substantial battlements all round, and no chance of toppling over.

The centre of the roof is covered by a very shallow sloping, four-cornered slate roof, with the old wooden flagpole protruding through the centre. The flagpole was hinged in about 2005 to allow the weather vane on the top to be lowered and maintained. Very importantly, the lightning conductor runs from the flagpole across the roof to the north side of the tower and to the ground. Every Christmas an illuminated star is attached where there used to be a small flagpole on the south west corner. This idea was started in about 1990 by a church member, Terry Arnold, and continued in his memory.

On a good day the views from the tower are very interesting. The sea near Shoreham can be seen to the east, Highdown and Tarring church spire to the west, and of course the Downs to the north.





*ABOVE: looking north towards the South Downs,  
from the church roof*

*BELOW: the low-pitched roof and flagpole with the vital lightning  
conductor earthing the pole to the ground*

*RIGHT: ladder leading up to the bell chamber*

*BELOW RIGHT: the roof hatch and high balustrades*



The whole church was re-wired with new electrical fittings. When 'the ugly iron shed' was replaced with a stone boiler-house a Saxon doorway was revealed. Paving stones sloping away from the chancel were laid on the south side to drain rain water away and two south windows in the chancel were replaced. A summary of the restoration 1936-39 is in the Appendix 8.

### Other Changes after World War II

The choir vestry in the north transept was moved to allow the toilet to be installed; a new choir vestry was built in the south transept. The church choir was a very strong feature in the 1950s numbering 40 or so men and boys. Rowland Haddick, who was in the choir in the 1950s, remembers that there were no girls.

Also in 1976 a faculty was granted to remove the 1862 pews in the south transept and to level the floor. This allowed a choir vestry to be placed behind a partition at the southern end. The church guide written in 1978 by churchwarden Ron Lowries tells us the pine doors of the old vestry in the north transept were re-used for the new choir vestry, and that the work was carried out by 'a group of men belonging to the church and was completed in October 1976'. In place of the pews, seating was provided by chairs which could be moved around as needed.



*The modern dais was installed after the 2009 reordering but very similar in style to that designed by Ron Lowries*

In 1986 parish warden Ron Lowries designed a new dais, or platform, to be situated under the west arch of the tower. The shape of the church had always caused problems, but with a dais the clergy can be seen and the congregation feel part of the communion service.

## The rectors

### • 1905-1927 Edward James Elliott

Edward was the second son of Edward King Elliott. He took over as rector after his father retired. BC Mowll remarks that he was 'a gifted author who wrote many books about the second coming.'



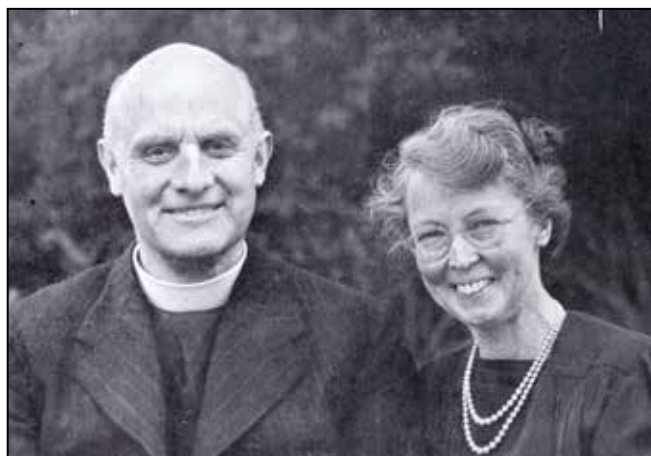
*Rector Edward James Elliott, from a photo owned by the church*

### • 1927-1953 Basil C Mowll

When Rev Mowll took over the parish Broadwater was still a country parish. In a booklet to celebrate 21 years at Broadwater, Rev Mowll writes <sup>6</sup>:

'To drive along Warren Road was to enter a narrow lane between high trees on either side. Offington Park was then a private estate owned by Lady de Gex: now the park is almost entirely divided up into many roads, some of which contain some large and beautiful houses. Poulterers Lane and Offington Lane were narrow country lanes with great trees on either side ... There was a farm in South Farm Road, in the fields of which many cattle grazed. Cows and horses enjoyed the shady quiet fields between the cemetery in South Farm Road and the Broadwater Road.

*Rector Mowll and his wife formed a strong partnership in his ministry*



The old Tith Barn was still standing nearly opposite the church; at that time there were very few houses in Dominion Road and practically only fields could be seen from Georgia Avenue to Ham Bridge. I believe well over fifty new streets and roads have been made in this parish since I came here in 1927.'

It was a time when God was seen to be at work:

'It was a wonderful experience to see 300 to 400 people coming together every Wednesday night of our first winter to hear Bible studies on the return of our Lord and Saviour. A number of those who came were converted to God at that time.'

This emphasis continued and he mentions gospel campaigns, missions for children and open air missions as well as the many well-known speakers who would 'press the claims of the Lordship of Christ upon the lives of those of us who have received him as our Saviour.'

Restoration work and wartime experiences were two big challenges he faced. In particular, the next great demand on his time was in the old parish church itself. The rector, writing in the 21st anniversary booklet of 1948 recalls:

'The beams supporting the bells in the belfry were found to be very badly worm-eaten and ... the bells to be taken down and placed in the north transept ... The appeal was launched in 1936 and the work undertaken between 1936 -39 at a cost of over £3,000.'

He thanks God that the restoration was finished before the bombing of World War II broke upon them, and he mentions that bombs were dropped in several places in the parish, as well as a flying bomb in Charmandean and a landmine which did enormous damage in Grove Road. When the air-raid siren sounded, the church wardens put up wooden shutters on the windows, but the services continued. The church prayed earnestly and regularly for the soldiers from the parish.

'... we were able to ascertain the names ... of about 800 young men and women who were serving ... and whose homes were in our parish. To each of these we sent a word of greeting, a booklet and a printed copy of a prayer which we were praying continually for them during those grim war days. Every day we ... brought before God by name those whose names had been sent to us for prayer.'

These words are a reminder that even in Sussex the War was a time of great stress and suffering. (A young person of the time remembers how cold the church was, and remembers singing CSSM choruses in the air-raid shelter to keep up morale.) Rev Mowll explains in the booklet how he came to be offered the living in Broadwater by the patronage system:

'For many years Broadwater Church had been known as a family living having been handed down from Rev Peter Wood then to his nephew EK Elliott and on to his son EJ Elliott. Before Rev EJ Elliott died he sold the living to Mrs Walter, who gave it to the Martyr's Memorial Trust on the understanding that she might choose the first one to be appointed by the Trust. Knowing something of my strong protestant convictions she asked if I might be offered the living ... For over eleven years I had worked in North Brixton ... and we found the work in Broadwater a very different proposition.'

### The rectory

After 130 years the rambling Georgian rectory no longer served its purpose. According to the Church of England Record office at Lambeth Palace <sup>7</sup> the old Muir House was sold in 1921. So about this time the replacement rectory was built, a little to the south on glebe land at 117 Broadwater Road, where the present Parish Centre stands. There is a record that in 1931 permission was sought to do some more work – maybe an extension was needed, perhaps the garage?

The old Muir House with its 10 bedrooms, four sitting rooms and extensive stables, built by Rector Wood some time after his appointment in 1797, continued as a private house. Before WWII it was the home of the successful business man Mr Stone of, Stone's Ginger Wine fame. Harold Tribe <sup>8</sup> remembers Mr Stone being driven in his Rolls to the station. The house was used as the HQ for the Home Guard in the war. It was finally demolished in 1959. The site of the large house, stables and garden was replaced by the shopping precinct and flats, though the tulip tree that was in the rectory garden was preserved.

*The rectory built for the Mowlls and used as such until becoming a parish centre in 1989*





*St Stephen's Church c1930*

**St Stephen's Church** was started early in Rev Mowll's ministry in the parish. Initially a Sunday School was started among the children from the large council house estate which had just been built near Ham Bridge. This led to the opening on Dec 4th 1929, of St Stephen's Church in Angola Road. Writing in his booklet, Rev Mowll writes :<sup>9</sup>

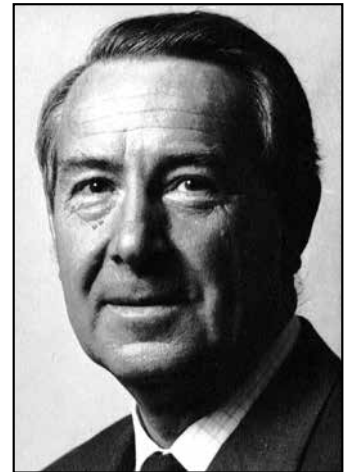
'Here in Broadwater at the eastern end of our parish a large colony of three hundred council houses sprang into existence. Through the instrumentality of Miss M Roworth, the first Superintendent of St Stephen's Hall Sunday School, the church immediately started work amongst them. Starting in a small way, the children were invited to one of the council houses for instruction in the Bible. Soon the room proved too small, and through the kindness of Mr Savage, a potting shed was loaned to the church.

Again the numbers so increased that it became imperative to erect a hut large enough to accommodate the many children who wished to attend. The numbers still went on increasing. To respond to this need, a piece of land was purchased large enough for a hall and a church. Chiefly through the generosity of Miss Violet Wills, a beautiful Parish Hall with four rooms was erected, and dedicated to the Service of God – now known as St Stephen's Hall, Angola Road. Since that time the Hall has been still further extended by the addition of another room at the West end, and a lobby connecting it with the main hall. In this modern hall there is now a Sunday School of about two hundred children, a flourishing meeting for women in the week, many organisations for young people, including physical training classes for boys and girls, and a well-attended Sunday Evening Service.'

Even at this time thought was being given to a hall for the Parish Church. Land on the corner of Forest Road and Broadwater Way was bought, but later sold.

• **1953-1979 Peter Marrow**

The Rev Marrow (*right and below*), educated at Magdalene College Cambridge, served as an RAF chaplain from 1939 to 1946 and then as a missionary in Uganda. He came to Broadwater, aged 40, with his wife and four children. Peter Marrow started family services in the church as well as a vibrant YCF (Young

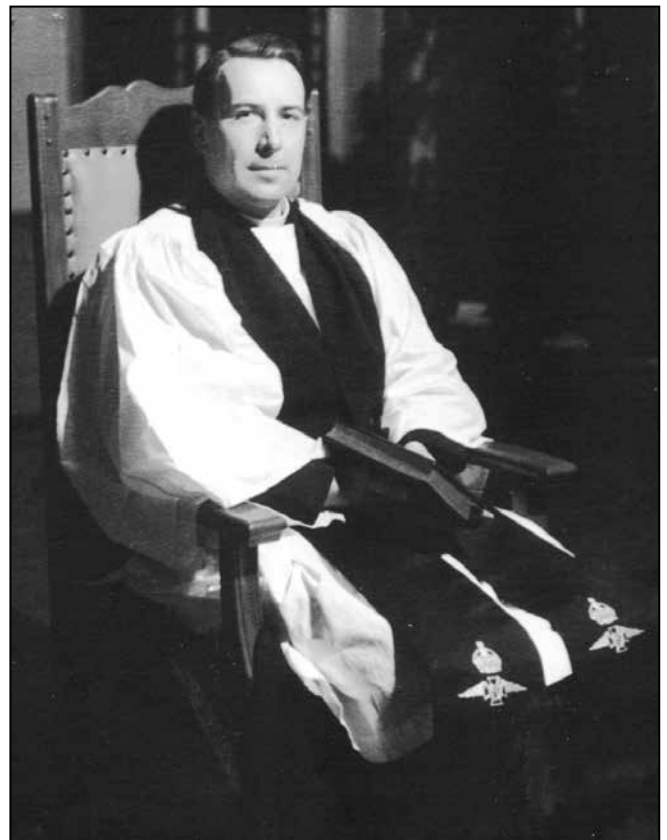


Churchman's Fellowship) with the help of John and Nellie Millidge. His wife led a Young Wives group that brought many to faith. His ministry was blessed by the influence of the Rwanda Revival experienced in Africa and the ministry of Roy Hession.

According to a contemporary:

'The church became a social, friendly church filled with families, young people and faithful older people who prayed for us all.'

Perhaps relevant to this book is the story of the visit by a Ugandan Christian who was being shown the church. 'Our church is very old' said Marrow. 'Oh I am so sorry to hear that' said the Ugandan, for whom great age simply meant it was worn out!



## The Parish Magazine

THE PARISH OF  
**Broadwater**  
WORTHING

*Rector:*  
REV. PETER MARROW, M.A.,  
Broadwater Rectory,  
Worthing 3182.

*Curate-in-Charge:*  
REV. J. L. M. FARBOROUGH, M.A.,  
80 Dominion Road,  
Worthing 242.

*Curate:*  
REV. C. G. HUNTER DUNN, M.A.,  
17 Ardsheal Close,  
Worthing 7970.

*Lay Readers:*

J. F. WILCOX,  
203 King Edward Avenue,  
Worthing 1636.

H. J. SCOTT,  
53 Goldsmith Road,  
Worthing 9625.

*Churchwardens:*  
H. J. PRESSLEY AND R. J. VIGAR

*Asst. Organist:*  
H. D. HAZELL,  
The Lodge,  
Offington Avenue,  
Worthing.—Swandean 117.

*Organist and Choir Master:*  
J. WYCLIFFE-JONES, F.R.C.O., L.G.S.M.,  
136 Terrings Avenue,  
Worthing.

*Parish Clerk:*  
S. H. LOVE,  
8 Broadwater Way,  
Worthing 30292.

*Parochial Church Council:*

*Hon. Secretary:*  
C. A. PITT,  
Bath House,  
Broadwater Road,  
Worthing.

*Hon. Treasurer:*  
H. J. MILLIDGE,  
40 Offington Drive,  
Worthing.—Swandean 664.

**SUNDAY SERVICES**  
**Parish Church**

8.0 a.m. HOLY COMMUNION	3.30 p.m. HOLY COMMUNION (Fourth Sunday)
10.0 a.m. FAMILY SERVICE	6.30 p.m. EVENING PRAYER (Holy Communion, third Sunday)
11.15 a.m. MORNING PRAYER (Holy Communion, first Sunday)	

Baptism on the first Sunday of the month at 4 p.m. One month's notice should be given to the Parish Clerk.  
Notice of Banns, Marriages and Churchings should be given to the Parish Clerk.

**St. Stephen's Hall**  
6.30 p.m. EVENING PRAYER

**PRAYER MEETINGS**

PARISH CHURCH: Thursdays at 7.30 p.m. in the South Transept. Saturdays at 6.30 p.m. in the South Transept.	ST. STEPHEN'S HALL: Thursdays at 7.30 p.m.
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For much of the twentieth century, the church issued a regular, usually monthly, Parish Magazine. For most people who were involved in the church through the second half of the century, the magazine was regular reading, sometimes known under titles like *Grapevine*. This was the routine means of information about future meetings in the church; it also contained reports on events that had taken place, and helpful articles on aspects of the Christian life and overseas mission work. Much of the cost was met from advertising by local tradesmen. But as advertising became harder to obtain, and with the competition from the rapid advances in electronic and digital means of communication, the magazine production ceased.

Copies of most issues of the *Broadwater Parish Magazine* are kept in the County Records Office in Chichester. According to the parish record of possessions, known as 'the terrier,' the magazine editions stretch back to 1927 the start of Mowll's ministry.

On the left is a page from the February 1956 issue of 'Broadwater Magazine' priced at 'sixpence' – 2½p in today's money. One notices the 4 figure phone numbers and frequency of prayer meetings.

- **1979-1984 William Filby**

William Filby (*below*) was appointed rector after being Vicar of Bishop Hannington Church, Hove. With his wife Erica and four children, the rectory became a focus for young people. After a valuable few years during which the number of families coming to the church expanded markedly, he became Archdeacon of Horsham feeling the call to support his fellow clergy in their parish work.



- **1984-1998 Peter Dominy**

Peter Dominy came from missionary service in Nigeria to a large rectory and a parish with an overflowing parish church.

*Rector Peter and Mrs Janet Dominy*



## A new rectory and the first parish centre

Working in his quiet and prayerful way the rector negotiated with the diocese for the transfer of the land behind the rectory to the Diocese. Then a new rectory was purchased at 10 Sompting Road, while the parish purchased the old rectory to use as a parish centre. It's hard to imagine how the parish functioned without an office and rooms for parish functions, as well as for prayer and PCC meetings. The centre was also a much-appreciated venue for the community to book for small events, and as a cafe. The new centre was opened by the Bishop of Chichester in 1989.

## Queen Street Church

The great event of 1989 was the Mission *Choose Life* held on Broadwater Green at the end of May, and led by Daniel Cozens and a team from Through Faith Missions. This was a joint mission of all the Broadwater churches. It was blessed by fine weather for the whole week, and resulted in many people turning to Christ. On the back of the great enthusiasm raised by the mission, Peter Dominy realised the potential for planting a new congregation in the 'Church Room' in Queen Street. This Church Room had been built in 1899 on 'tithes' or 'glebe' land which belonged to the Rector EJ Elliott. He agreed to it being used. During the previous years the Church Room had been used for youth meetings and various parish events; some older church members remember going to Sunday School there in the 1950s. On the first Sunday in 1990 over 100 people attended the service in the Church Room, and it was soon realised that a bigger building was needed.

Plans were drawn up and approved, permissions were granted and a fund-raising committee was formed. Such was level of support and enthusiasm for the project that the money was promised within a week.

*The mug produced as a fundraiser, depicting the old church room (below) and the new church (above right)*



Never has a fund-raising committee had such a short life! The present building was erected in 1994. The first curate-in-charge was Rev Gerard Storey, who became a team vicar when the Broadwater Team Ministry was formed. He was followed by Rev Simon Coupland and then by Rev Wing Man Tsang, who retired in 2017. Queen Street Church continues to be part of the Broadwater Parish Team Ministry.

## Hosanna

Hosanna was the next fellowship to be started. Despite the start of the Queen Street Church, the parish church continued to attract many families with young children. There was not enough room for Sunday School activities in the old church building, and crossing the road to the parish centre was disruptive and dangerous. In 1992 this led to another creative decision. This was to start an all-age worship congregation, building on the desire of families to be able to worship together. A number of families with young children moved as an embryo congregation to Broadwater Primary School in Rectory Gardens, meeting in the school hall and using classrooms for Sunday School classes. Henry Robinson and his wife Anne, both Lay Readers, led this move.

After a few years the parish curate Tim Greenslade took over the leadership of Hosanna, as it had become known. Tim was later replaced by Rev Andy Wilson, as curate-in-charge. Later Hosanna became a District Church and one of the four churches in the Broadwater Team Ministry, with Andy Wilson now as the vicar. Rev Ed Quibell was the next vicar, from 2009 to 2014, when he resigned due to ill-health. He was followed by Rev Steve Collier in 2015, the last Hosanna vicar before the congregations of Hosanna and St Mary's merged in 2018.

## Broadwater Manor

Following the ownership of the Misses Nicholls from 1911 to 1929, the Manor House and grounds were purchased in 1930 by Rev JD Burton and Mr MD Neligan. Here they started the Broadwater Manor Preparatory School. In 1960 the school was sold to Mr VP Sams, always known as John. He continued to run it as a successful school until 1997, when the leadership was passed to his daughter Kim Woodley. She continued as head mistress until 2014, when the school was taken over as Lancing Preparatory School.



*The two Headmasters: MD Neligan (left) hands over to John Sams (with Mrs Pam Sams next to him), c 1960*

Despite the house being used as a school Smail<sup>10</sup> states that modern improvements have not 'detracted from the charm and dignity of the existing Georgian buildings.' He adds:

'we can see here the development of a typical yeoman farmhouse from the rough homeliness of the 1500s and 1600s to the refinement of Georgian and Regency times ... but there does not appear to be any evidence for the tradition of a monastery ...'



*Mr John Sams in class*

In fact, as described earlier, the old manorial Hall House remains on one side of a small quadrangle, with a development from the 1700s extending south. A Georgian wing and conservatory provide an imposing front-facing south facade.

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- <sup>1</sup> Mayo and Metherell, Typed records, 1970
  - <sup>2</sup> EK Elliott, *Recollections*, 1901,
  - <sup>3</sup> Mayo and Metherell, Typed records, 1970
  - <sup>4</sup> Eberhard website
  - <sup>5</sup> Barron & Mowll, *Parish and Church of Broadwater*, c 1938, p21
  - <sup>6</sup> Barron & Mowll, *Parish and Church of Broadwater*, c 1938
  - <sup>7</sup> *Archives of Church of England*, email response, 2016
  - <sup>8</sup> Harold Tribe, tape recorded talk, 1972
  - <sup>9</sup> Barron & Mowll, *Parish and Church of Broadwater*, c 1938, p20
  - <sup>10</sup> Henfrey Smail, *Notable Houses of Worthing No 2*, 1950, p73

## Chapter 15

# The Twenty-First Century

## The church readies itself for a new generation

*Elizabeth II 1952-*

By the 1970s, new ways of worship, modern technology and lay involvement had all created a need to make further alterations to the church. If a church building isn't relevant to modern times, the message of the Good News of Jesus' love and salvation begins to seem irrelevant as well.

### The church buildings

As the numbers attending the church were growing fast in the 1970s and 80s under the ministry of Rectors Filby, Dominy and Berry, there was a great need to find space for children to be taught. It is also important to adapt the church for modern needs. These changes had been mooted from the 1970s, but things move slowly in Anglican circles! After plans had been made for alterations to be done in a succession of phases, permission was eventually granted by the Diocesan Advisory Committee for a 'three-phase reordering', which was carried out between 2003 and 2009.

The architect for this work was John Bailey, of Bailey and Willmer, Pulborough. The Quantity Surveyor was Brian Tester of the AL Smith Partnership. Chris Clark, a member of the church, took the lead in co-ordinating the process, which involved many hours of intense work over the planning, and negotiations with the Diocesan Advisory Board, the architect and the various 'interested' bodies. We must always be grateful for his hard work, leading to the solution of a problem which had been envisaged and prayed about by church members since the 1970s. Chris was able to see phases 1 and 2 completed, but had moved to serve in another church by the time of phase 3.

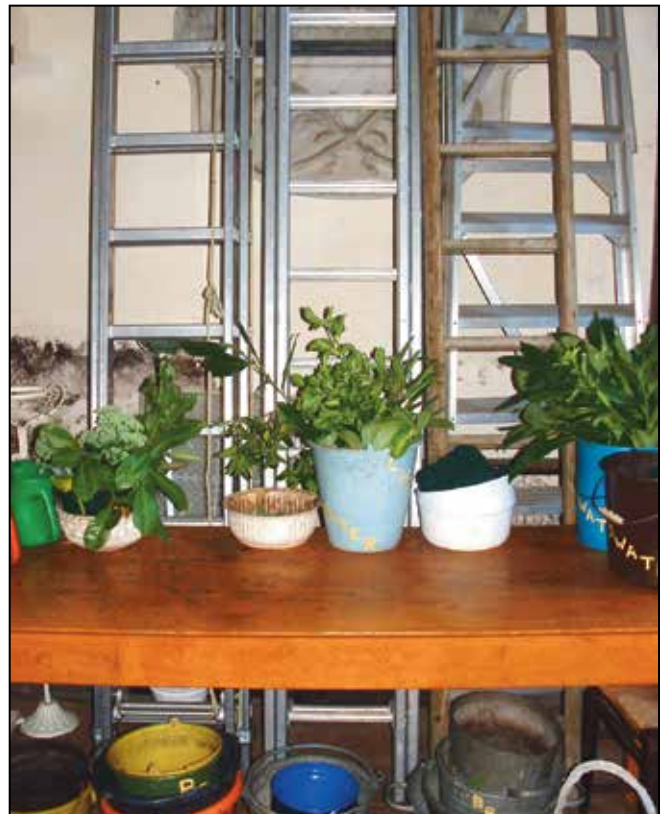
#### Phase 1

This took place in 2003, when the heating and lighting systems were replaced. The gas boilers in the old boiler house had already been replaced a few years earlier;

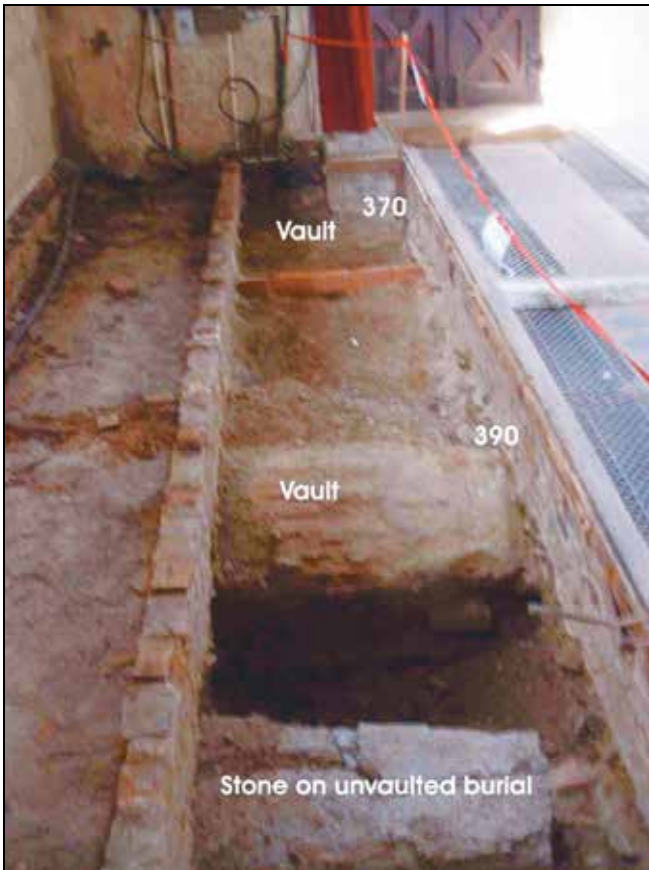
but a new set of heating pipes was run to radiators in the aisles and in the chancel. This was later connected to a network of fine pipes to create underfloor heating for the whole of the nave. The lighting system in the nave, aisles, chancel and transepts was totally replaced.

#### Phase 2

2005 saw the north transept transformed. This was once described by a visiting architect as 'a sorry space'. My memory is of a gloomy area with one side used to prop up ladders and littered with all the tables and buckets for the cleaners and the flower-arrangers (*below*). The other side held the recently installed toilet. All this clutter hid from view the three memorials to local worthies, all owners of Offington Hall.







*Floor of the north transept, showing the excavated vaults prior, to placing the steel stanchions to support the mezzanine floor*

I consider it very likely that two of these memorials refer to those buried in the north transept. During excavations to place four steel pillars to support the mezzanine floor two tombs were found with a skeleton in each. At the time these tombs would have been in front of the three chantry chapels that extended east from the north transept, and so would have been considered a sacred place to be buried. There is no evidence, but possibly these were the skeletons of an Alford, a Whitebread or a Margesson. The skeletons were assessed and I believe were allowed to remain in their place.

The memorials to John Alford, William Whitebread and John Margesson were re-installed at several levels on the north wall of the transept. See pages 50-51.

Before the mezzanine floor, the glass screen and the new access to the ringing loft could be installed, the old Victorian pipe organ had to be removed. The organ had fallen into despair, and wasn't really meeting the needs of church worship. It had always been sited in a bad position, blasting some of the congregation with noise while being comfortable to others. So after an innings of 150 years the organ was removed as unrepairable. At the request of the Diocesan Advisory Committee the usable parts were stored for use in restoring other organs. They were sent to organ builders Peter Collins in Melton Mowbray.

On the ground floor the toilet was upgraded for disabled use and a small kitchen (right) installed with a coffee area outside the kitchen and sliding glass doors to reduce noise from any children's work taking place there during services.



A staircase led up to the floor above providing space for more children's church activities. From this floor the stairs to the tower were reinstalled, making it much easier to visit the bell-ringing chamber. The architect decided on a glass screen as the inside wall of this upper room. This was costly, and hard to install. Future generations will decide if it was a success.



*The glass screen of the mezzanine floor in the north transept*

As the next phase was to renovate the floor of the nave, the decision was made at this stage to move the 9in thick Purbeck marble Corby memorial from the middle of the central aisle of the nave – where it had lain since 1415 – to be mounted vertically in the southernmost alcove of the north transept (see page 26).

The south transept was redecorated as well at this time, and a new dais was built to upgrade the one built in the 1980s, extending it southwards to give the musicians elevation. The cost of Phases 1 and 2 totalled £461,000.

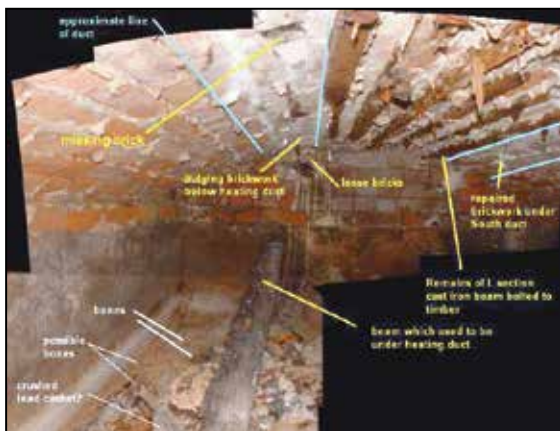
### Phase 3

The transformation of the floor of the nave was achieved in 2009. All the pinewood pews were removed, and those that were not rotten were sold to individuals to defray costs. A hard limestone floor with signs of small fossils was installed, with underfloor heating; the pews were replaced with beechwood chairs upholstered in red. These could be moved to produce extra space when needed or even to create a completely open space.



*A view possibly not seen since the 1500s before the first box pews began to be installed. This is how the nave looked after the pews had been removed.*

Removal of the Victorian pine pews revealed that the floor under them was just rubble, with an airspace under the pews. The central aisle of the nave was supported on vaulted brickwork. There were four vaults. One must have been that of Rector Corby, who wished to be buried 'before the rood,' and whose memorial stone was moved in 2005 to the north transept. Two vaults held skeletons and the others were empty. One of the memorials on the west wall of the nave states that they were both buried in one of the vaults (see page 97).



*A view of the space under the central aisle of the nave which had held four funeral vaults and also carried the Victorian central heating pipes*

The vault roofs were strengthened with concrete beams and the new floor laid right across. Some old limestone-marble tablets were re-set in the new floor. These may originally have been set in the main aisle of the nave and may have recorded the names of people buried underneath; however, no details are legible. Beside the central row of vaults two pits carried the Victorian central heating pipes linked with coal-fired boilers of the 1864-66 restoration. Interestingly, during these floor restorations two gas reservoirs were found in pits at the west end of the nave. Each led to a pipe running forward beside the ends of the pews. Presumably they were to provide gas lighting, perhaps acetylene gas? On one side the pipes came through to beside the pews where they had been capped.



*The re-ordered nave, with limestone tile floor and beechwood chairs*

As the floor of the south aisle was being disturbed, where the World War I memorial is, steps were uncovered leading down to a bricked-up vault. A camera probe was inserted through a hole made in the wall, revealing two skeletons, those of the 9th Baron de la Warr, who died in 1554, and his wife (see page 36). His tomb originally was in this position but moved in the 1826 restoration to the south transept.

The Victorian font, made in stone to match the Caen stone pulpit erected in the 1800s, and which had stood by the West Door, as is traditional, was moved to the dais after an appeal. The heavy wooden inner west doors were replaced with glazed doors.



*RIGHT: glazed doors allowing a view of the nave when approaching from the porch*

The north porch was converted into a vestry room, and the old vestry in the south transept became another children's activity room. New lighting was installed in the chancel. A sophisticated audio-visual system was also set up, using some of the old Victorian wood to make the desk (*below*). TV screens were put in the aisles and central large retractable screen was mounted under the pointed western arch of the tower. The overall cost for this 2009 phase was £400,000.



Will there be a next phase? As this chapter is being written plans are being made to create a church hall and kitchens to the south of the chancel.

## The rectors

### • 1998-2007 John Berry

Rev John Berry and his wife moved from a parish in Guernsey to be rector. He held together a talented team of Rev Simon Coupland, Rev Andy Wilson and Rev David Stevenson, under whom all four churches in the parish flourished. He himself had a gift for personal evangelism and he was also able to encourage the planned re-ordering process of St Mary's to proceed. He retired to live near family in Newport Pagnell.



### • 2008-2016 Peter Irwin-Clark

Rector Irwin-Clark and his wife Davina encouraged the existing parish links with the Dioceses of North Kenya and Argentina. They introduced the *Living Free* Course to the parish, and also witnessed the growth of numbers attending St Mary's.



### • 2017-present Gaz Daly

Under this rector's leadership Hosanna merged with St Mary's, to worship together in the parish church. Below are Bishop Martin (centre) and Gaz giving communion at the first service of the merged church, in January 2018.



## Chapter 16

# God's Acre

## An outline of the history of the churchyard

A churchyard is often referred to as 'God's acre' (though this one is actually  $1\frac{3}{4}$  acres, including the building itself) and is still a space which can be considered as spiritually set aside for God. This chapter outlines how the churchyard has been adapted and enlarged over the years, and records some of the plantings.

To begin with, it may be helpful to explain about the three cottages in Broadwater Street East which appear to have trespassed on what many would consider the church's sacred burial ground. It seems that for many centuries there were no buildings where the cottages now stand (at the north-west corner of the churchyard).



The village population was very small, and presumably there was little pressure to find building room. Also a fence probably existed to keep animals from roaming onto the burial ground, and it would seem that gradually a strip of land developed between the fence and the track leading eastwards.

At some date buildings were erected on that strip. According to Kerridge and Standing<sup>1</sup> the first record is that one cottage, probably the middle one, was occupied by William Parrot in 1720. In 1724 Henry Travers, the Patron of the living of Broadwater, is recorded as declaring before witnesses that:

the three houses which stand on the north side of the churchyard are built on the Lord's waste and that there is no trespass on the church ground by them.'

(Also see Chapter 8 in the section on Broadwater Manor, when Sir Fisher Tench and Samuel Thayer were trustees for Henry Travers. There is also a little about Henry Travers in the appendix on Patronage.)

In 1819 the west door entrance to the church was created. We presume that a path to the door was made from Broadwater Road, and that at the same time a connecting path to the north porch was created. In 1826, during church restoration work, 200 cartloads of earth were removed from round the church; drains were dug round the nave and the north transept, and a barrel drain laid from the north porch to Broadwater Street East.

A lamp held centrally in a wrought-iron lamp-holder used to illuminate the entrance to the west path. This can be seen in old photos. In 1937 the erection of a lych gate at the entrance to the west path was considered, and the parish applied to the Diocese for a Faculty. The plans show flint walls to about four foot on each side, with wooden uprights supporting a ridged roof and a pair of low gates. However WW II started and the plans never materialised.

During WW II the wrought-iron fencing which had bordered the west and north paths through the churchyard had to be sacrificed for the war effort. This was replaced by ugly fencing made from scaffold poles. The length of scaffold beside the path to the west door was removed in the 1980s, but a length still remains in 2018, beside the north path.

### Graves and gravestones

Most of the gravestones standing in the churchyard in 2018 have almost or totally lost their inscriptions. However, for someone with the time and interest, there is a full, handwritten list of the inscriptions in Worthing Library. (This is Mr Edwin Snewin's 1882 *St Mary's Parish*

*Church Broadwater—List of the inscriptions and memorials contained in the burying ground attached*.) In 2009 Paul Robards surveyed all the gravestones in the churchyard and studied them very carefully; his book *St Mary's Parish Church*, listing these, is in the Reference section of Worthing Public library, along with other helpful information about the church itself<sup>2</sup>.

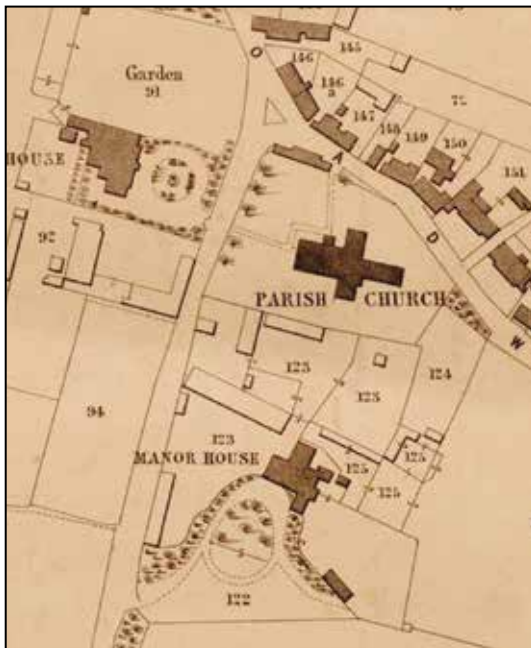
According to Snewin, the earliest grave in the churchyard is a small headstone (*below*) to Elizabeth, wife of Charles Johnson, who died in 1699. It can be found near a box-tomb in the north-west section of the churchyard.



In 1854 the churchyard, which was much smaller than at present, was closed to burials. An 'Order in Council' was given that from April 1854 no further burials should be allowed except in vaults or bricked graves where space allowed. Presumably this was because, with the increasing population of Worthing, all burial plots had been used. This decision seems to have triggered two reactions. One was to acquire a piece of land east of the churchyard. Until this time the churchyard had reached eastwards as far as the bottom end of Forest Road. This is confirmed on a tithe map of 1847, and by a survey done in 2014 which shows the line of a wall across from the bottom of Forest Road to the wall bordering the ground of Broadwater Manor.

The land that was acquired was the northern part of a field owned by a George Cortis, and described as a 'croft' with a slaughter-house to the south of it. This fits with

another description that it was a field where beasts were kept prior to slaughter. It is known that a butcher used to live nearby in Broadwater Street East, and that Forest Road was once known as Butcher's lane. The tithe map also shows some trees at the north end of the croft, which may have been an orchard. An orchard is mentioned somewhere in connection with the extended graveyard. This acquisition of extra churchyard space explains why the graves at the eastern end of the churchyard have dates after 1852. With the acquisition of the extra land it is presumed that the present long high flint wall along the south side of the graveyard was built at this time, probably straightening out the previous wall line.



Section of 1847 tithe map to show the original, smaller churchyard

The second reaction was the purchase of land to create the South Farm Road Cemetery, which was opened in 1862. The Town Council bought the land from the church; the fields bought are described on the 1847 Tithe map as Parsonage Lands, ie owned by the rector.

### Plantings in the churchyard

In 1865 the 'great gale' brought down the line of Lime trees beside the west path; EK Elliot in his *Recollections* remembers this incident<sup>3</sup>. He himself planted two fir trees at the church end of the path; the stump of one of these was finally removed in 2014. Old photos and the 1847 map show a line of very large lime trees all around the western edge of the churchyard; it's possible that many of these too were damaged in various gales and had to be removed.

In the mid 1800s a monkey puzzle tree (*Araucaria araucana*) was planted beside the path to the old north

porch. This tree – a native of southern Chile – is now very tall. Although it can't be seen in a picture of 1826, it can be seen as a tree about 20ft high in a photo of 1901.

In the 1880s (probably) some Irish yews (*Taxus baccata fastigiata*) were introduced into the churchyard. These yews, recognised by their upright habit, were only 'discovered' in the 1800s and became popular in the UK. Tree experts tell us that the Irish yews cross-breed with the English yews, and many of the yews now in the churchyard are probably self-seeded hybrids. Those planted and their offspring have grown vigorously, and in the 2000s give perhaps more shade than is needed.

A weeping ash (*Fraxinus excelsior pendula*) can be found beside the grave of Mary Anne Marshall, who died on 14th May 1855 aged 29 years. In 2018 it still stands at the east end of the churchyard, despite losing a few branches to rot. If it was planted at her death it is now 166 years old. The grave of Eleanor Elliott, rector Peter Wood's wife, is a little further east but (in 2018) obscured by bushes.

Since 1985 steps have been taken to increase the number and variety of the trees in the churchyard. Six flowering cherries were planted alongside the west path, together with wild cyclamen and two lavender bushes. They were donated by church members in memory of loved ones. Elsewhere between 1990 and 2015 a walnut tree, hazel trees, rowan trees, a wild cherry and a wild apple tree were planted, together with gorse, hawthorn, blackthorn, and guelder rose bushes. Bird and bat boxes were put up. This was all part of an initiative to make the churchyard more nature friendly. At the same time the council stopped using weed-killer at the base of the tombstones.

At about this time an atlas cedar (*Cedrus atlanticus*) – a native of Morocco – was planted by the Broadwater Road entrance, and in 2013, a little to the north by the same entrance, the council planted a Tulip tree, to match the tree across the road of the same species. This latter tree originally stood in the garden of Peter Wood's rectory, and can possibly be distinguished in old paintings and an old photo in the church's painting collection.

A list of the trees in the churchyard in 2015 is given in Appendix 14.

<sup>1</sup> Kerridge and Standing, *Georgian and Victorian Broadwater*, 1983, p 101

<sup>2</sup> P Robards, *St Mary's Church Broadwater*, 2009

<sup>3</sup> EK Elliott, *Recollections*, 1901

# APPENDICES

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## APPENDIX 1

### The Broadwater section of the Domesday book

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The Domesday Book, Sussex, by WD Parish 1886 is available in Worthing library. The section relevant to Broadwater is Section XXVI lines 14 -45 (page 104 in the book). The original abbreviated Latin script is on the left; the translation is on the right.

'Robert holds Bradwatre (Broadwater) from William. Wigot held it of King Edward. Then it vouched for 29 hides. Of these 9 hides are in the rape of William de Warenne and William has 2 hides in desmesne (the Lord's land). What Robert holds has paid geld (tax) for 6 hides. There is land for 7 ploughs. In desmesne are 2 ploughs and 30 villeins (villagers) and 4 bordars (smallholders) with 10 ploughs. There is a church and 3 serfs (slaves) and a mill of 7 shillings and 60 acres of meadow. Wood for 20 hogs (pigs). Of this land a knight (man-at-arms) holds 1 hide. The whole at the time of King Edward and afterwards was worth £15. Now £14.

'Robert holds Derentune (Durrington) from William. Ulward held it from Earl Harold. Then it vouched for 4 hides, now for 1 hide. Land for 2 ploughs. 2 villeins and 5 bordars with ½ plough. Meadow 4 acres. Wood for 4 hogs. A Frenchman holds 1 ½ hides. 2 bordars there. Value before 1066 and later 40s, now 60s.

'Robert also holds Derentune (Durrington) there from William. Edward held it from King Edward. Then it vouched for 8 hides. Now for 2 hides and 1 rod (virgate). Land for 6 ploughs. In desmesne (the lord's) 1 plough. 6 villeins and 9 bordars with 7 ploughs. A church. 4 slaves. Meadow 8 acres. Wood for 10 hogs. Value before 1066 and now 100s.

'Robert also holds Ordinges (Worthing) from William. 7 freeholders held it from Earl Godwin. Then it vouched for 11 hides. Now Robert has 9 hides. They paid geld for 2 hides. Land for 3 ploughs. In desmesne 2 ploughs. 6 villeins and 9 bordars with 1 plough. 1 serf. Meadow 7 acres. Value before 1066 and now 100s.

Robert holds Mordinges (Worthing) from William. 1 ½ hides. Lewin held it from the King. It paid geld for ½ hide. 1 villages and 5 bordars. Meadow ½ acre. The value is and was 12s.

Another section, Section XXII, lines 9 -17 (page 88 in the book) states 'William de Braose now holds in his rape 9 hides. They lay in Bradewatre' This is in a section on Eldretune (?Aldrington) in the rape of William de Warenne. Possibly Robert held 9 hides in the Aldrington area?

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## APPENDIX 2

### 1831 'Church & Parish of Broadwater' Booklet – *A Short account of the Church and Parish of Broadwater.*

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*This booklet of 20 pages came back into the possession of the church when discovered in 2018 by Patsy Kettle who had been the 'lady worker' at St Mary's. She had no idea how it came to be with her and was glad to return it to our church. Being about over 180 years old, the booklet gives a snapshot of what was considered important information in 1831. The booklet itself is in the possession of Rob Ferguson but will be given to Worthing Library.*

The first part of the booklet pp 1-8 is a description of the church with details about the 1826 alterations to the pulpit and reading desk and increased seating, the two de la Warr tombs, the Corby memorial brass, the flint crosses on the outside walls, the chantry chapels and the tomb of non-juror Rev Charles Smith.

Page 9 gives the names of churchwardens Richard Newland and Cortis and sexton and parish clerk William Newman. This is followed by details of the extent of the parish and of the 1313 and 1377 Broadwater weekly markets.

Pages 12-15 give interesting details of Broadwater parish's involvement with the Work House at East Preston under the Gilbert's Act and lists the population of Broadwater/Worthing.

Pages 16 – end give details the emergent town of Worthing (1803) and of the Chapel of Ease (St Pauls) and of a 1409 record of a chapel in Worthing.

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## APPENDIX 3

### About surgeon John White

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John White was born in Drumaran, County Fermanagh, Northern Ireland in 1756 and died in Worthing on 20th February, 1832

He left Ireland and trained as a surgeon in England. He became a naval surgeon and was appointed to serve as surgeon on the First Fleet which left England for Botany Bay in New South Wales in 1787. The commander of the fleet of 11 ships was Captain Arthur Phillip who became governor of the settlement at Sydney Cove in Port Jackson, north of Botany Bay which Phillip considered unsuitable for a settlement.

John White kept a detailed journal of the voyage and early days of the first settlement. He sent a manuscript of his 'Journal of a Voyage to New South Wales', drawings, paintings and specimens to London. The Journal was later published in London in 1790. It is a beautiful, handsome publication, containing 65 engravings of drawings of flora and fauna. There are many copies in Museums and libraries all over the world.

White was a dedicated and competent surgeon and set very high standards for himself and his colleagues. The low mortality rate among the convicts, crew and officers was due to his ensuring that all had a diet of fresh fruit, vegetables and meat. As medical supplies dwindled he began to use native plants to make medicinal teas and herbal medicines, drawing on knowledge from the local aborigines.

John White returned to England on 17th December, 1794. He contributed substantially to European knowledge of indigenous flora and fauna of Australia and in 1796 White was elected as a Fellow of the Linnaean Society.

He continued working as a naval surgeon, but never returned to New South Wales. After his first wife died, he married for a second time. He and his wife lived in Brighton and London. Although he was buried in St Mary's Parish Church, Broadwater, on 27th February, 1832, there is no evidence that he lived in Worthing or any explanation of why he was buried in Broadwater Church.

Other information on John White can be found on the internet under: 'Dr John White FLS, a portrait by Thomas Watling by E Charles Nelson FLS and 'First Fleet Fellowship Victoria Inc. John White'

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## APPENDIX 4

### Giving the correspondence in a dispute between Rector Wood and Mr Daubuz over pew ownership.

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*This series of excerpts from correspondence between the above two men was acquired by Derek Mayo in his researches. Possibly the information came from Diocesan records or from the County records. It may seem tedious but reflects the times and tells us something of how pews were managed.*

*The background is that a gallery had been built above the newly opened west door in 1819. This was initially built for extensive use of charity children as well as adults in the box pews of the time. In 1826 there was extensive renovations in the church,*

#### Letter of 5.5.1832

RB Daubuz of Offington House: writing to the Bishop complaining that PW (Peter Wood) won't let one of Daubuz's tenants have a pew in the gallery, recently reordered. PW had sold some for 10-14 guineas and some without payment. The gallery had been erected earlier by RBD's predecessors. RBD says his tenant was 'prevented from attending divine worship for want of proper accommodation'

#### Letter of 11.10.1832

J.B.Freeland (registrar) writing to Bishop Maltby: RBD is a 'troublesome person', talks about 'great irregularities have taken place' in the sale of pews in Broadwater church.

#### Letter of 17.11.32

Daubuz to Freeland: He reiterates that his predecessors paid for ¾ of gallery erected in 1819 and that in the same year his predecessors erected the farm house at Offington for the use of whose tenant he claimed a pew which was not acceded to.

Following improvements in 1826 PW wanted to increase the pew rents. Parishioners wouldn't accept this and so he pewed the gallery offering them for sale.

Daubuz' uncle, often not in his Sussex property, was 'put off with various pretexts for not finding a pew for his tenant but at least thought when the alteration took place in 1826 he could have received at once 'his reasonable right'. He was told he had to pay for it. So the house remained without a pew.

It seems that Daubuz is in truth annoyed that the bricklayer employed in the building of the gallery was obliged to purchase a third pew in part payment of his bill – but he had no house to attach to it. Mr Wood also has at present 4 pews in the body of the church and one in the gallery apparently for sale.

#### Letter of 24.11.1832

Daubuz to Freeland: Freeland had said PW had attached the pew in the new gallery to a cottage he had purchased 10 yrs. – also 1 pew in the body of the church. The remaining 3 pews for the

use of his own family. Asks F to lay this and his other letters for Bishop's consideration.

#### Observations by PW on RBD's formal 'complaint' to Bishop.

The gallery erected at the expense of Mrs A Daubuz (sister of RBD's predecessor) and of PW. When alterations were carried out in 1826 moving the children to another part of the church, Mrs Daubuz' consent was asked and unconditionally given. No application was made by Mr D for a pew for Offington estate. Although Mr did not farm himself but had built a separate farm house, he wanted to keep the same number of pews. He had 1 large pew for the family, 1 for female servants. Male servants and labourers occupying a seat open to others as well as themselves.

After the alterations he had 1 pew for the family, 1 for 8 domestic servants, 1 for 9 sittings for farm labourers etc, a total of 32, 9 more than before. This was thought to be ample for the estate. D was also offered one of the new private pews in the gallery on the same terms as others, but he declined. Seems unreasonable that CW or Rector be blamed for this improvidence by the late Mr D. Mr D can easily remedy the situation by dividing his family pew into 2. It would still be larger than any in the church. Or a portion taken from the servants and labourers pew.

Mr D only in possession of estate for a year and his voice is the only one raised against an arrangement completed more than 6 years ago. His uncle had always expressed satisfaction of the changes. Rector's 3 pews in the body of the church and 1 in the gallery is a misrepresentation. Before 1826 Rector had 2 pews in the body of the church and the whole of the chancel. Now only 3 pews (the chancel having been made free to all parishioners).

In 1820 the Rector bought 'a principal house' (I think this may be 2 Forest Rd which was occupied by PW 1826-1846, known in modern times as Rector's cottage I believe in the village), having some sittings appropriated to it (this



was his own money). In 1826 a pew containing 4 sittings was allocated to the house.

In 1826 Rector gave up for public accommodation the whole of the chancel which now contains 50 free sittings, besides 129 for the school children (PW as Patron as well as Rector). D had said that the Bishop had given the opinion that alteration of the pews was illegal and that in order to make them legal an Act of Parliament was essential. Such an opinion if really given was made when Bishop not in possession of the whole case.

Great care was taken legally and whole proceedings had sanction of parish, churchwardens, Rector and the Diocese as well as the Society for Promoting the Enlargement and Building of Churches and Chapels.

Previous to 1826: 446 sittings in church. Now there are 765 (380 private, 245 free, 140 school children). In the parish there are 880 families.

#### **Letter of 4.1.1833**

Daubuz's final rejoinder: Freeland had obviously sent D a copy of PW comments asking him to say if there were any 'material errors'. He says there are several very material errors, false and intentional.

**Error 1:** Gallery was erected by predecessors viz tablet in front of gallery until 1826 "This gallery was erected for the use of the children of the National Schools of Broadwater by JT Daubuz, Mrs M Daubuz, Mrs AH Daubuz and Rev Peter Wood Rector.

**Error 2:** (one of omission) 'I had it from Mr Wood himself that there was a necessity for want of funds for so dealing with the gallery in order to defray the expenses incurred'.

**Error 3:** Witnesses can prove that applications were made for a pew in the gallery by the late Mr Daubuz and that the tenant of Offington Farm (Mr Rickman) also made an application and that this application was made partly on the strength of his having paid £10 in sixpenny rates towards the new pewing of the church.

The tenant concluded that a pew would be attached to the farm house then completing (namely 1819).

**Error 4:** Offington House not too big. Only capable of containing 9 persons 'as they might be accommodated for the purpose of divine worship and looking to the importance of Offington House in the parish and the number of visitors it may not infrequently be supposed to contain. The injustice must be evident of the barefaced proposal to diminish its dimensions is only equalled by its impertinence'

**Error 5:** Denies an extension of the seats allocated to the late Mr Daubuz servants. When purchased servants sittings were 22, females 8 and a square pew for 14 males. Untrue that pew occupied by 'labourers'. It belonged exclusively to the Offington Estate and formed part of the purchase. D states that household at this moment is 13 indoor servants and 4 individuals of the Gardener family residing in the house offices and 3 at the entrance lodge, altogether 20 domestics for whose use there are only 15 not 17 sittings. The late Mr D paid £3 8s in order to place doors on them and render them private and available in other respects.

**Error 6:** No 'improvidence' concerning the pew. Mr D (senior) refused to pay £10 for a seat which he considers should be gratis

**Error 7:** The late Mr D and his sister did conceive themselves 'hardly dealt by'. Mrs D indignant at the repeated misrepresentations of Mr Wood's statement.

**Error 8:** D denies that the fact that Mrs D having made liberal and costly presents to the church being evidence of her satisfaction of the measure dealt out to her brother. The books etc etc at the church were in so dilapidated and disgraceful state that she could no longer bear to see them. All this led to a coolness between the Offington family and Mr Wood and Mr Davison.

#### **Letter of 22.2.1833**

Copy of letter by J.B.Daubuz to Rev PW: saying that as not given 'same space of

ground ... as formerly belonged to it' taking out proceedings in the Ecclesiastical Court to 'regain my rights'.

#### **Letter of 25.2.1833**

Conciliatory reply to above from Rev PW: Says cannot see that having less space allocated to him can be grounds for proceedings in the Ecclesiastical Court but assumes he has taken legal advice. Says he has invited the bishop to his house to inquire into complaint but no reply. Says he cannot remove people now in possession of pews.

#### **Letter of 26.2.1833**

D to PW: If churchwardens willing to allocate a pew to the farm as soon as one is available, he will withdraw proceedings

#### **Letter of 27.2.1833**

PW to D: Churchwardens confirm that they will endeavour to procure accommodation for the tenant of the farm but they cannot promise when and it may not be early enough for D. If not procured before June or July will bring before the bishop when he comes for confirmation.

#### **Letter of 7.5.1833**

PW to Bishop: Churchwardens have been endeavouring to find a permanent pew for tenant but in meantime had temporary use of a good pew. D family not attended church for 2 months. Goes to neighbouring one. A few weeks ago stripped his pew of cushions, furniture, hassocks etc and now carpenter has come to put lock on pew. Church wardens feel not able to do this but want bishops' advice.

In a 'PS' suggests that D's reason for locking pew is the fact that last Sunday the 'pew opener' placed a Mrs General Nedham, who had lately buried a daughter whose grave she was visiting. Adds usual to place visitors in Offington pew if empty.

*And here the correspondence unearthed by Derek Mayo ends.*

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## APPENDIX 5

### The structure of the church tower

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*This letter was received by the church in 1897. It explains the Norman style of construction and reasons for subsequent weaknesses.*

16 Dean's Yard, Westminster. S.W.

18th May, 1897.

To the Rector and Churchwardens of Broadwater.

Gentlemen, According to your instructions we have made a careful survey of the tower of your church, which was already well known to us as a very fine piece of 12th century architecture. The tower is practically of one date, although there seems to have been a slight pause in the building before the addition of the top storey. The method of the construction was that common at the time. The walls were thick and the faces of them were built up regularly, but the inside was filled with a sort of coarse concrete, made of flints and mortar.

With good material this style of building will produce excellent work, but the builders of the twelfth century were often careless as to the quality of the lime they used, and often this concrete never set properly, but remained a loose mass kept together by the stronger work which cased it.

The result is that a thick and seemingly stony wall is often a source of weakness. And so it appears to be in this case. It is evident that serious movement showed itself in the tower very early in its existence, and work was done to strengthen it at many different times down to our own day.

When the tower was built the Church had neither transepts nor aisles, though both were added afterwards. The transepts were built in the thirteenth century, and the support they give has without doubt been a great help to the tower. It seems to have stopped the spreading of the eastern arch. The western arch was taken down and re-set to a smaller span in the fourteenth century.

The piercing of the side walls on the tower with arches towards the transepts was rather a rash undertaking, but it seems to have been carefully done, and without harm to the building. Later on, as from time to time signs of weakness have shown themselves, repairs have been made, and a great deal was done early in the present century, when the south side and south-west pier were chiefly dealt with, and we are told some work was done to the foundations.

About some thirty years since some more was done, and the result has been to strengthen the tower considerably; but the original cause of failure – the want of coherence of the hearting of the walls – still exists, though it has been to some extent reduced by pouring in grouting in different places, and more may be done in that way, we believe it may not be possible to take it away altogether except by rebuilding. It is evident that the vibration caused by the ringing of bells upon walls, in the condition that they are in, must be mischievous. The lower portions of the interior are shaken together, and settle down and exercise a pressure upon the casing, which ultimately they force outwards; and if this be allowed to go far enough, the end must be the fall of the tower. That point may still be a long way off, but there is a movement still going on in the work at the north-west corner, where it may be traced from the bottom to the top.

Such being the state of the case, we have no hesitation in advising that the peal be no longer rung. Ringing in peal is a comparatively modern practice, and puts a strain upon the tower which it was never intended to bear; but it is still strong enough to allow the use of the bells in the old ecclesiastical way.

The bells need rehanging, and when that is done we should advise some modification of the way in which the bell floor is carried. The cracks in the stonework of the north-west pier should have patches of plaster put upon them, and the date marked on each, which should then be watched for evidence of movement still going on.

You have further asked our advice about the putting of a clock into the tower, with a dial to the north. We see no difficulty in this, nor objection to it; and if the dial be properly treated it need not be a disfigurement to the tower. It should be on the pier between the bell chamber windows, and not on the spandrel above them, and it may be of considerable size. The best form will be a skeleton dial of iron gilt, placed flat against the wall.

We think we have now considered all the matters laid before us; but if any further explanation is asked for we shall be glad to give it.

Meanwhile we remain, Gentlemen,

Yours very faithfully,

Somers Clark and JT Micklethwaite

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## APPENDIX 6

### 1866 restoration

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From the 1866 *West Sussex Gazette*

... the church was 'reopened for the purpose of Christian worship in the presence of a large and very fashionable congregation ... the interior has been greatly beautified and rendered far more commodious and eye pleasing than in former days. The pews are low and open ... the pulpit is of octagonal shape and is made in Caen stone and beautifully carved in the Early English style by Mr C Hide, junior.'

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## APPENDIX 7

### Details of the archaeology of the north transept and the three old Chapels outside the north transept

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*This is taken from the Desk Top Survey and Archaeological Evaluation of St Mary's church Broadwater by the West Sussex Archaeological Society in July 2012. It was prepared with a view to building a new hall on the north side of the chancel.*

The study in the north transept and the nave revealed ... 'the presence of six brick vaults, two floor slabs and one cross slab in the north transept and the discovery of a line of 19th century brick

vaults and the 16th century burial vault of Lord De La Warr in the nave". Three trenches were excavated within the area of the previous three Chapels east of the north transept detailing the ledgerstones and giving notes on the mediaeval chapels.

Trench 1 was positioned against the north wall of the chancel in order to examine the depth of foundations and deposits. Immediately below the turf a ledgerstone of Sussex marble was revealed, which was inscribed with: "Here lyeth y body of Ms Martha Cutter y wife of Mr Charles Cutter of Ferring Clerke who died January 11th 1685." Below this inscription was a simple geometric design composed of chevrons. Charles Cutter was Vicar of Ferring from 1670 until his death in 1716 and his wife Martha was the daughter of William Wade, who was Rector of Broadwater, also from 1670 until his death in 1714. They were married in 1673 at Broadwater Church. It is probable that the ledgerstone has been moved from elsewhere, since a later concrete skirt to the exterior of the chancel wall appears to run underneath

Trench 2 was positioned to pick up the east wall of the demolished chapels. The outside face of this was found c.3.2m to the east of the north transept wall. The foundations were composed of roughly coursed flints, with occasional chalk, set in a yellow lime mortar. The walls themselves would appear to have been c.0.6m wide, with the foundations, as they were exposed at the west end of the trench, widening to 1m. Attached to the east face of the chapel foundation was the base for a buttress. This was composed of chalk blocks and Wealden sandstone slabs set in a white mortar. The different construction of this buttress, and the fact that it butts against the chapel wall rather than being bonded into it, indicates that it is a later addition.

The lines of the two dividing walls separating the three chapels are still visible in the east wall of the transept, and they were duly revealed below the surface in Trench 2. The floor surface of

the south chapel was not exposed within the trench, save for a ledgerstone, 0.6m wide and 1.6m long, which would appear to have been left in situ following the demolition. It now spans a brick gully inserted as part of the 1826/7 works. Upon the surface of the ledgerstone was the following inscription: "here lyeth the body of Ms Anna Alford who was interred the 17th day of May 1686 and likewise the body of Mr Christian Alford who was interred the 19th day of October 1686 and Joseph Alford who was buried ye 21st of Feb 1689". Christian, Anna & Joseph were the infant children of John Alford of Offington (1647-1691). The Alford's acquired the Offington estate from the De La Warr family in 1601 and held it until 1726, shortly before the line died out in 1744 with the death of the last John Alford.

The construction of the brick gully in 1826/7 had cut through the remains of the walls and floors of the chapels, allowing for an inspection of their nature. This was done most extensively within the central chapel, where it was discovered that whatever floor had existed, had been removed at some point before the brick drain was dug. A thin layer of yellow lime mortar survived in patches, sitting above a disturbed red/brown soil. Presumably the floor, which may have been of stone slabs or clay tiles, had been bedded into the mortar.

Within this chapel, with its northern edge central to it, was a ledgerstone, 0.65m wide, with the inscription: "Here under lyeth ye body of Love the daughter of William and Love Haines who died the 18th August 1734 aged two days. Also lyeth the body of Mary the daughter of William and Love Haines who died the 26th of October 1740 aged one year and 3 months". William Haines farmed South Farm, to the south-west of Broadwater village, which formed part of the Offington estate.

The floor of the northern chapel was only revealed in a limited area to the east of a large ledgerstone set in its north-west corner. The floor was again found to have been removed, exposing

once more a layer of yellow lime mortar. The ledgerstone was 1.1m wide and 1.95m long and had been much cracked, probably due to being exposed since the demolition of the chapel which once housed it. The inscription upon it was illegible, but its size suggests that, unlike the ledgerstones in the other chapels, this one marks the site of an adult burial.

Trench 3 was positioned to locate the north-east corner of the chapel foundations. These were found at approximately the same depth as in Trench 2, at 9.25m (0.2m below the current surface). The north wall of the chapels was slightly thicker than the east, being c.0.8m wide as opposed to c.0.6m, although it was constructed of the same flints, chalk and yellow lime mortar. A second buttress was revealed, butted up to the corner at the end of the east wall. It was composed of flints and Upper Greensand blocks, set in a white mortar. As with the buttress to the south, it would appear to be a later addition to the chapels, but possibly not contemporary with the former, since it does not use the same stone types.

The three chapels are not of equal proportions, since, while they are all c.2.6m deep, the southern is c.2.6m wide, the central is c.3m wide and the northern is c.4m wide. It is not known exactly when or by whom the chapels were erected, nor is it known whether they were all constructed contemporaneously, or one by one. The difference in width between them would support the latter suggestion, with the southern perhaps being the earliest. The ledgerstones recorded in the chapels are clearly too late in date to be associated with the family of whoever originally endowed each chapel.

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## APPENDIX 8

### 1936 restoration

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An old framed notice was found in the ringing loft in 2018 giving the main features of the 1936-1938 restoration. The notice was too worn to keep. The features were as follows:

General Work: Exterior walls repaired and replastered ... interior walls and masonry ... walls retinted throughout ...

Tower: Defective stone parapet rebuilt; worn masonry restored, and the flint-built walls repointed ... beetle infested timber removed; the five oak beams of the ringing chamber scraped, repaired and strengthened with steel plates, - and the original wooden ceiling relaid. New floor and soundproof quilting laid in both bell ringing and bell chambers ... Reinforced concrete girdle constructed round the four walls at bell floor level ...

Bells and Clock: A new steel girder framework was provided to carry eight bells. The existing six bells were recast and two new bells added ... The cost of the bells together with equipping the clock with Westminster Chimes was borne by Mrs Davies in memory of her late husband, Alfred W. Davies ...

Chancel: Two south windows renewed.. Oak panelling cleaned and restored ... New stone paving constructed along south wall to keep it dry ...

South Transept: Both south windows and small tinted window renewed ...

Nave and Aisles: New eaves gutters and pipes.. Stonework of clerestory windows repaired..

Clergy Vestry: Hot water radiator installed

West Porch: Stone roof-covering, relaid and painted ...

North Porch: Walls replastered throughout ...

Heating: Old heating-chamber demolished, and enlarged chamber constructed ... Here a Saxon door was discovered and exposed to view ... All pipework overhauled ... All wrought iron pipes renewed, and cast-iron pipes cleaned ... and re-laid in pipe ducts ...

Lighting: Complete new installation of concealed electric lights, and all wiring renewed ...

Organ: New electrically-driven blower equipment ... Wiring renewed ...

**Total Cost: approx £3060.**

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## APPENDIX 9: Granado Chester's bequest of the Ten Acres

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The history given below is taken from the Worthing Advertiser of May 22 and June 19 1985, using material from articles in the Worthing Gazette of January 1918 by Hubert Snewin.

Dr Granado Chester was a Doctor of Divinity, as was his younger brother Robert who was also ordained. In his will in 1662, he appointed his brother Robert, rector of Stevenage, and the squire of Offington, John Alford, as executors and stated 'I doe give unto either of them for their paines to bee taken one hundred pounds apiece'. Besides the bequest of the Ten Acres for the Poor, his will contained nearly 40 legacies. He remembered many old friends and servants. One he alludes to as an 'ancient tasker and thresher'. Another was particularly favoured: 'The fower acres of pasture at Worthyn, commonly called the Weeles, adjoining upon the lands of Henry Gilbert, to be sold but my servant Henry Gilbert shall have the refusing of the said land at a reasonable rate if he desire it.' He remembers his home town of Royston giving three shillings and eightpence forever to the poor of the village. It was to be distributed on the forenoon of St Thomas' Day by the rector.

To carry out the bequest of the Ten Acres, the owner of the land, the (absentee) Lord of the Manor, George Pretymann of Loddington in Leics sold the land for 30 pounds of 'good and lawful money of England' to parish officers and church wardens John Eason, Thomas Parrett, Thomas Monk and William Monk. The field of pasture was bounded by Ham Lane and the lands of Sir George and of William Ginman. The deed stated that the use of the land should go for 'the proper use and behoof of the poor of the said parish of Broadwater to be disposed of by the churchwardens 'as they shall judge fitt'. In 1662 the land was leased to George Cooke at a cost of £7. From 1663 to 1668 to Douglas Easton. In March 1676 there is this detailed record 'Att a meeting holden in ye parish of

Broadwater ye 27th day of march, we ye inhabitants of ye said parish doe order yt Will Wade, rector of ye said parish, shall have ye ten acres of ye term of one and twenty years. Ye saide Will Wade paying to ye churchwardens for ye use of ye poore ye sum of five pounds a yeare by equal portions att Michaelmas and Lady Day'. In 1705 it was let to Maddox and in 1706 to Gittens. 1712 to 1715 let to Rector Wade and from 1716 to 1733 to John Penfold. A vestry meeting of April 1734 let the Poor's Ten Acres to John Sutton, butcher, for 14 years at an annual rent of £7. This lasted till 1743 when William Penfold rented for a year and Henry Harwood for seven years.

The next tenancy which was for 13 years included a clause for the first time with an agricultural covenant: 'During the last seven years of the tenancy John French shall cause to be laid upon the Ten Acres, 160 loads of dung and also leave the said ground unplow'd for the last two years of his term'. In 1776 Isaiah Stone began a 21 year lease. From 1804 the land was let for 12 years to 'the person who will give the greatest rent' Driving stock through the town was prohibited and Broadwater Ham used. The tenancy for a rent of £33 was first John Overton, then his younger brother and then James Heather. In 1860 the tenant for seven years was James Feest, farmer and of the Devonshire Dairy. The final tenants seem to have been a local business syndicate who paid an annual rent of £50.

The income from the Ten Acres was at first given in cash. In 1716 rent totalling 50 shillings was disbursed to 10 poor people in Broadwater and 9 poor from Worthing. In 1662 overseer William Monk paid Douglas Easton 5 shillings for peat and John Beach 3 shillings for carrying peat. In 1735 overseer J. Sutton paid for a 'load of furze roots and a load of faggots for widow Rason'. In 1746 the Vestry meeting selected 36 persons who received small sums distributed by Mr Harwood the butcher. In 1801 the rent of £30 was used to buy 702 bushels of coal distributed by overseer Edward Penfold. In 1815 the £41.11s.8d available was used to buy 790 bushels of coal

and distributed amongst 167 poor inhabitants, 2 bushels for some, 9 bushels for others. From 1819 payments went only to the 'most industrious and deserving'. In 1821 14 applicants were disqualified including Peter Perkins who had been drinking at the 'Wellington' tap on a Sunday. In 1826 405 bushels of coal were given away. The coalman contractor was Oliver Hillman for 6 years, then by Thomas Henry Goble, Upperton and Co and finally Mitchell's.

The Ten Acres Charity Committee remained unchanged for 35 years from 1827–1862! Then as only one member, Henry Botting, remained alive, he resigned and a legally constructed body of Trustees was formed. Since the Ten Acres was bought by Worthing Council the trust is known as 'Dr Chester's Charity'.

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## APPENDIX 10

### On patronage

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This ancient system was previously the method by which clergy were appointed to a church, or to a 'living', as it was known.

Following the Norman Conquest or possibly before that, the Lord of the Manor had the right to appoint the clergyman of his choice to serve the church situated in his manor. In those times only someone trained in a monastery would have been able to read Latin and conduct the services. He would have had the title of Rector. The Rector had the use of his house (rectory) and garden as well as of the surrounding land called 'the glebe' (glebe = land in Middle English). This land he could farm for himself or rent out. Glebe land only finally came to be owned by the Board of Finance of the Diocese in 1976.

However a man might be appointed to several livings. In such situations he might pay a replacement, a vicar, to look after one of the livings. The pay of such vicars might be very poor. In other circumstances, the patronage of the living was given to a monastery, some other religious foundation or to the

Crown. In Chapter 2 it states that Rector William witnessed a deed granting Sompting church to the Knights Templar. In such a situation the 'greater tithe' went to the institution which owned that living and the 'lesser tithe' to the vicar appointed by the institution to serve the parish.

It was the rector's responsibility to maintain the chancel. For instance, it is recorded that Rector Dodson re-roofed the chancel in about 1724<sup>1</sup>. There have been recent records of people who owned houses on old glebe land having to pay towards chancel repairs because of this ancient responsibility. The churchwardens and parishioners were responsible for the upkeep of the nave.

At some point Rectors became entitled to the Easter offerings while the Curate would be entitled to the Whit Sunday, or Pentecost Sunday offering which being a less popular festival would attract a smaller congregation and a smaller offering. This practice was still being observed in Broadwater parish church in the 1970s but was discontinued. This may possibly have been because the diocese took over the payment of a salary to the clergy. In many cases the 'patronage' of the 'living' became the right of the person to whom the original Lord of the Manor had given or sold it.

As an example, the living of St Mary's, Sompting, as mentioned above, was gifted in about 1200 to the Knight's Templar, who thus received the rector's income and appointed a vicar to serve the church. In some cases certain livings belonged to, or were given to an Archbishop or a Bishop as part of that appointment. Tarring parish and church are an example of this. In Saxon times the living of Tarring belonged to the Archbishop of Canterbury.

In Norman times and subsequently this right continued. The Archbishop was known to stay there at the bishop's 'palace' on his travels to Chichester using the income from the small manor of Terringes to pay a priest to minister to the church. The manor house and lands were rented to a bailiff who managed the land and was responsible for providing for the Archbishop and his retinue when they visited.

The advowson is the right to offer a person to the living of a parish, also known as a benefice. But as the feudal way of life gradually disappeared with the growth of trade and the middle classes, manor lands began to be sold off. This broke the link between the parish and the patron who possessed the advowson, as the patron often lived on land bought elsewhere or owned several manors which were rented out.

This system led to many abuses. Livings, with their income, were awarded to politicians or favourites. In well to do families it was often expected that the eldest son would go into the army and the younger into the 'church', often with no regard to their calling to such work.

Such people would then either serve their parish inadequately or would pay a vicar or curate to run the church, often paying poorly and keeping most of the income from tithes for themselves. The abuses of this kind are referred in Jane Austen's novels. In other situations the livings were given to The Crown, to Colleges or to Religious houses as a way of supporting them, or to get favour. In some cases these arrangements worked well and the parish was well served.

Where there was history of allegiance to a certain type of churchmanship such as Anglo-Catholicism or Evangelicalism, the patron would seek to appoint a clergyman of that persuasion.

As patronage was no longer the best way to appoint clergy, under the Benefice Act in 1898, Patronage Reform was introduced which 1) allowed no buying or selling of Patronage after the next two appointments and 2) allowed for the parishioners to be represented in the choice of the appointment. In 1923 the Benefice Measure was introduced. As a result between 1924 and 1926 many Patronages were sold. In the case of Broadwater Rector EJ Elliott sold the right of patronage in 1920 to a Mrs Walter who chose the next Rector, Rev Mowll, and then gave the right to The Martyr's Memorial and Church of England Trust so that they could continue to seek to appoint an evangelical.

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## APPENDIX 11

### The story of patronage at Broadwater, 1670 - 1923

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The hand written account by Sayers records<sup>2</sup> that when Sir George Pretymen was Lord of the Manor he presented William Wade to the living in 1670. Sayers goes on to record that in 1709 the Trustees of Henry Travers bought the advowson of the living and Thomas Travers was 'presented to the living' in 1714. However there is no other record of Thomas Travers in St Mary's and Jeremiah Dobson became the Rector in that year, 1714. Sayers then goes on to record that in 1734 the living was sold to James Butler. 'Since when the Manor and Advowson have been entirely separated'.

Rowlands in *A Victorian History of the County of Sussex*<sup>3</sup> states that in 1734 Thomas Thayer sold his moiety of the advowson to Sir Fisher Tench. It then passed to Dr Richard Russell whose son William Kempe 'quit-claimed' the advowson to Nathaniel Jeffries in 1773. Combining Sayers' account with other information it seems that from 1745 the advowson was owned by Rev Sutton and from 1762 by the executors of Thomas Gibson & William Kemp(or Kempe) In 1774 Jeffries sold it on to Rev Robert Wright whose trustees sold the advowson it in 1791 to Henry Wood of Henfield. Henry Wood appointed his son Peter Wood to Broadwater, giving him the advowson.

Peter Wood before he died in 1852 'devised' the living to his nephew EK Elliott who, in turn, appointed his son EJ Elliott to succeed him in 1905. EJ Elliott retained the right to the living and in 1920 shortly before his death he 'conveyed' it to Mrs FM Walker. This was the situation when Rev Mowll was appointed Rector in 1927. In a booklet about his experiences in the parish, Basil Mowll describes how he came to be offered the living in Broadwater.<sup>4</sup> 'For many years Broadwater Church had been known as a family living having been handed down from Rev Peter Wood then to his nephew EK Elliott and on to his son EJ Elliott.

Before Rev EJ Elliott died he sold the living to the Martyr's Memorial Trust and the lady who bought it, Mrs Walter, gave it to the Trust on the understanding that she might choose the first one to be appointed by the Trust.'

EJ Elliott was aware that his family had become rectors of the parish due to patronage and that this system had fallen into disrepute. He took steps remove the patronage from the will of an individual and to place it under the control of an evangelical organisation. The modern method of selecting clergy is much more democratic, though nothing like procedure in the Non-Conformist churches.

In the 2016 search for new rector, the patron (the Church Pastoral Aid Society acting for the Martyr's Memorial Trust) was involved in an advisory way in finding the clergy person to be interviewed and was allowed to send a representative to the selection committee. The parish prepared a 'profile' of the parish together with a job description and the post was advertised. The selection committee was composed of the churchwardens, other members of the church with suitable skills, a representative from the CPAS and representative from the Diocese. The final decision was by the committee. Neither the Bishop nor the patron can insist on an appointment but they can exercise a veto.

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## APPENDIX 12: on tithes

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Tithes were a 10% tax on produce from the land of the parish, excluding the glebe land belonging to the rector. The 'greater' tithe came from the tithe on wheat, hay and wood. The 'lesser' tithe was levied on other goods. Over the centuries as money became more useful than goods, people began to pay the tithes with money. At the same time much of the parish land was sold and owned by many people other than the lord of the manor who lived both within and outside the parish area.

Eventually there was so much confusion and evasion that the 1836 Tithe Commutation Act was passed. This authorised an assessment of all parishes to decide what rent was owed to the rector in lieu of tithes. In Worthing this assessment produced the 1847 Tithe Map which shows all the fields, their size and lists their owners and the rent due. The glebe land was 46 acres out of a total acreage for the parish of 2889 acres. This is slightly more than the 2800 acres shown in the 1876 Ordnance Survey.

The rent due to the Rector was assessed at £800 to be paid 'on the first day of October' each year, quite a rise from the 1830 sum of £603.

The rector was entitled to the parish offerings in addition to the tithes. He also promised to stay in residence. Thus, a rector was potentially a very rich man. Rowlands in the Broadwater section of *A Victorian History of the County of Sussex*<sup>5</sup> writes that the value of the Broadwater 'benefice' in 1291 was £466.13s.4d which made it one of the 8 richest livings in the country. In 1535 it was worth £36 and, as above, £603 in 1830.

Beside the titles of rector and vicar, some clergy were described as a 'perpetual curate'. This was the title of William Davison who served under Rector Peter Wood who paid him. Davison was mainly responsible for St Paul's church from 1812 when the church was built till he died in 1852. In 1868 this title was replaced with the title of vicar and in most cases the pay came from the diocese. In this way the remuneration of clergy became less dependent on the size and importance of the parish. The other title of parson which is often used for clergy has been applied rather broadly to all clergy and not especially to one sort.

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## APPENDIX 13

### Churchwardens and care for the poor

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Much of the information in this chapter comes from the researches of Derek Mayo.<sup>6</sup> The ancient post of churchwarden was instituted in 1129 at the Council of London. Churchwardens collected the rents from lands left to the church, farmed the animals belonging to the church on those lands, sold the wool and cheese produced and organised the 'Church Ale'. This was an annual event on a Saint's Day or a Festival. Ale was brewed in the nave of the church and consumed by the parishioners.

Although the rector was responsible for the expense of the chancel, the church wardens and parishioners were responsible for the expense of the rest. Churchwardens were chosen with this responsibility as well as their other duties in mind.

In the Middle Ages, the churchwardens were known as the 'church reeves'. They were supported in their work by 'synodsmen', later known as 'sidesmen'. For many years the churchwardens' work was purely in connection with the church, as it is nowadays.

Initially wardens were elected by the parishioners without the ministers having any say. Later this practice was changed to ..."Churchwardens shall be chosen by the votes of their parishioners and minister." In 1603, this was amended to "All churchwardens and questmen in every parish shall be chosen by joint consent of the minister and parishioners if it may be. But if they cannot agree upon such a choice, then the minister shall choose one and the parishioners another."

This rule however could be changed if the parish followed an old established custom. In Broadwater it was the custom for the rector to appoint one warden and the parishioners the other. They were known as the 'rector's warden' and the 'people's warden'. In 1660 it is recorded that Broadwater's rector of the time, the Rev T. Potter declared: "I doe (according to the Custome here) appoint, nominate and

choose Tomas Moncke the Elder Churchwarden for the yeare ensuing."

In Tudor times the duties of churchwardens were enlarged to include such items as relief of the poor, upkeep of road and bridges, and the destruction of vermin. The Act of Parliament passed in 1601, which made the poor the full responsibility of the parish, meant that the parish had to care not only for its' own inhabitants, but for the poor people passing through. This was a substantial burden of work for churchwardens. Often three or four other important householders were appointed to assist them. Funds for this purpose were raised by taxation from every inhabitant and occupier of lands and houses in the parish.

Two seventeenth century accounts<sup>7</sup> giving an idea of the scope of the work of the churchwardens, are shown below:

The first deals almost entirely with local needs – *The Accounts of Wm Moncke overseers of the poore of the parish of Broadwater from Easter 1662 to Easter 1663*

pd for my Charges going to ye  
Justices and for signeing of the book.  
pd Wilow (?widow) Smart's rent due  
att Michaelmas.  
pd for keeping ye boy 6 weeks  
pd for ye boyes cloathes  
pd Thomas Bayley in ye time of his  
sickness  
pd for 3 elles of cloth and thread to  
making a sheete to burry him  
pd for bread and beer at his buryall

The other account for 1669 reminds us that that in that year James II went to Ireland to raise troops and a number of Protestants living there fled to England. Chas. Monk his account.

*An account of ye Charge and Disbursements yt I have bin at pertaining my office of Churchwardenship for ye year 1690.*

June ye 10th pd to a parcel of seamen.  
June ye 25 pd to 3 men yt wor  
exchanged out of france  
June ye 26th pd to a woman and 2  
children yt cam out of Ireland  
June ye 30th for going to ye  
visitation  
July ye 10th pd to 3 passengers  
July 16 pd to 2 familys with a pass

pd to a Company of Seaman  
July 23 pd to an old man with a pass  
July 26 pd to 2 women with a pass  
pd to 4 passengers from Ireland to  
there home  
pd for the mending of the church  
winders and for wrighting  
Broadwater and Worthing Books  
pd for a Common praise book for  
ye Church

As Broadwater parish grew with the expansion of Worthing from the late 1700s, there was increasing concern for the care of the Poor in the Parish.

A booklet of 1831<sup>8</sup> describing Broadwater church and parish, gives some detail about the way in which the Poor were helped in the Parish. Some of this is summarised below:

Towards the end of the 1700s Broadwater was incorporated with 18 other parishes, under Gilbert's Act for the erection and maintenance of a Work-house ... at East Preston. In this house the Poor are well lodged, fed and clothed: and such ... as are able ... some useful work; men and boys in the Garden or in spinning Twine and weaving Sacking; the females ... household work. Great cleanliness and order are maintained; and the inmates seem at all times cheerful and contented. It is visited daily by a respectable person appointed to that office: and once a month a meeting is held of the several Guardians from the nineteen parishes when the affairs of the House and state of the Inmates are investigated and the accounts settled.

Few however of the Poor of this Parish are sent to the Work-house except those who are destitute of friends, or who cannot find a person to give them a shelter; In such cases it is found a most comfortable asylum.

Broadwater's proportion of inmates is seven; and for this number it pays whether it be complete or not. At this time there are only five Inmates from this Parish. The Work-house is at all times liable to the examination of Visitors; any parishioner wishing to inspect it may obtain an order on application to John Newland Esq who has for many years acted as Guardian for this parish.

For the management of the affairs relating to the general Poor of the Parish, two Overseers are appointed; one for the village of Broadwater and one for the Town of Worthing and to these is added a third as an Assistant, and a Vestry Clerk. A numerous Committee of the Inhabitants is also appointed to assist these officers in the discharge of their duties; and this Committee is open to all rated Inhabitants. They hold a weekly meeting for the purpose of receiving applications from the Poor and administering such relief as may seem fit.

At this meeting a report is made by the Parish surgeon of the state of all the Sick Poor who have applied to him for assistance; and all who please may apply for it, whenever they please. A liberal provision in this point is good economy. To check the disease at the beginning is a great saving of time and strength to the individual, and the expense of the Parish; a simple dose, promptly administered, will often effectually cure a disease, which if neglected for week or two, may not be curable by the whole Materia Medica. Contagion too is hereby prevented. Mr Shearsmith is the Parish surgeon and has held office since the year 1818.

Later in the booklet, we read 'The Expenditure for Relief of the Poor rose from £58 in 1710 to £2000 in 1830.' ... and further in the booklet are details of the PERMANENT SOCIETY: a Worthing society which 'encourages Honesty, Industry and Frugality – the provision of a Provident bank – the Relief of Real Distress – the Prevention of Imposture – Assistance to the Aged and Infirm – Promoting a reverent observance of the Sabbath...'

In 1920 the duties of the wardens, except in so far that they are governed by the rubrics of the Prayer Book, were transferred to the Parochial Church Councils. The wide ranging responsibilities for the poor and for the roads as laid down in 1601 were removed and the churchwardens were free to focus purely on parish church matters.

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## APPENDIX 14

### Churchyard trees in 2018

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*From a survey by Keith Rushforth 2011  
with additions due to later plantings*

NOOTKA CYPRESS (Canada)  
corner of north transept and chancel

IRISH YEWS /HYBRID  
21 scattered round the churchyard

ENGLISH YEWS  
1 beside south of west path plus 3 others

COMMON HOLLY  
4 scattered round the churchyard

COMMON LIME  
20 planted round the periphery

MONKEY PUZZLE TREE  
1 planted beside the path to the north porch

NORWAY MAPLE  
1 by the perimeter west wall, 1 by the perimeter north wall

ATLAS CEDAR (Morocco)  
1 south of the west gate.

SYCAMORE  
1 near the perimeter wall.

BAY LAUREL  
1 large east of the chancel and many seedlings

WEeping EUROPEAN ASH  
1 towards the north east corner by the grave of Mary Ann Marshall who died 14.5.1855 aged 29. The tree is thus 166 years old.

HORSE CHESTNUT  
1 by north wall near Forest Rd

ENGLISH OAK  
1 near east end of chancel, planted c1990

TULIP TREE (North America)  
1 north of the west gate. Planted c 2010

FLOWERING CHERRY  
6 of several types flanking the west path

ROWAN  
2 widely spaced close to north wall far east of the chancel, planted 2015

WILD APPLE  
1 by north wall at bottom of Forest Rd, planted 2015

WILD CHERRY  
1 by north wall east of Horse Chestnut, planted 2015

WALNUT  
1 between Tribes and large English yew

HAZEL  
1 by south wall midway along. 1 by far east wall

HOLM OAK  
1 by south wall towards east end. c 2014

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- <sup>1</sup> *A Victorian History of the County of Sussex Vol 6 part 1*
  - <sup>2</sup> Sayers, handwritten document in Worthing Library
  - <sup>3</sup> *A Victorian History of the County of Sussex Vol 6 part 1*
  - <sup>4</sup> Mowll, *Twenty-one Years at Broadwater, 1948*, in Church records
  - <sup>5</sup> *A Victorian History of the County of Sussex Vol 6 part 1*
  - <sup>6</sup> Mayo, hand- and typewritten notes c1980 in Church records
  - <sup>7</sup> Mayo, hand- and typewritten notes c1980, in Church records
  - <sup>8</sup> Broadwater church and parish 1831, Church records or Worthing library