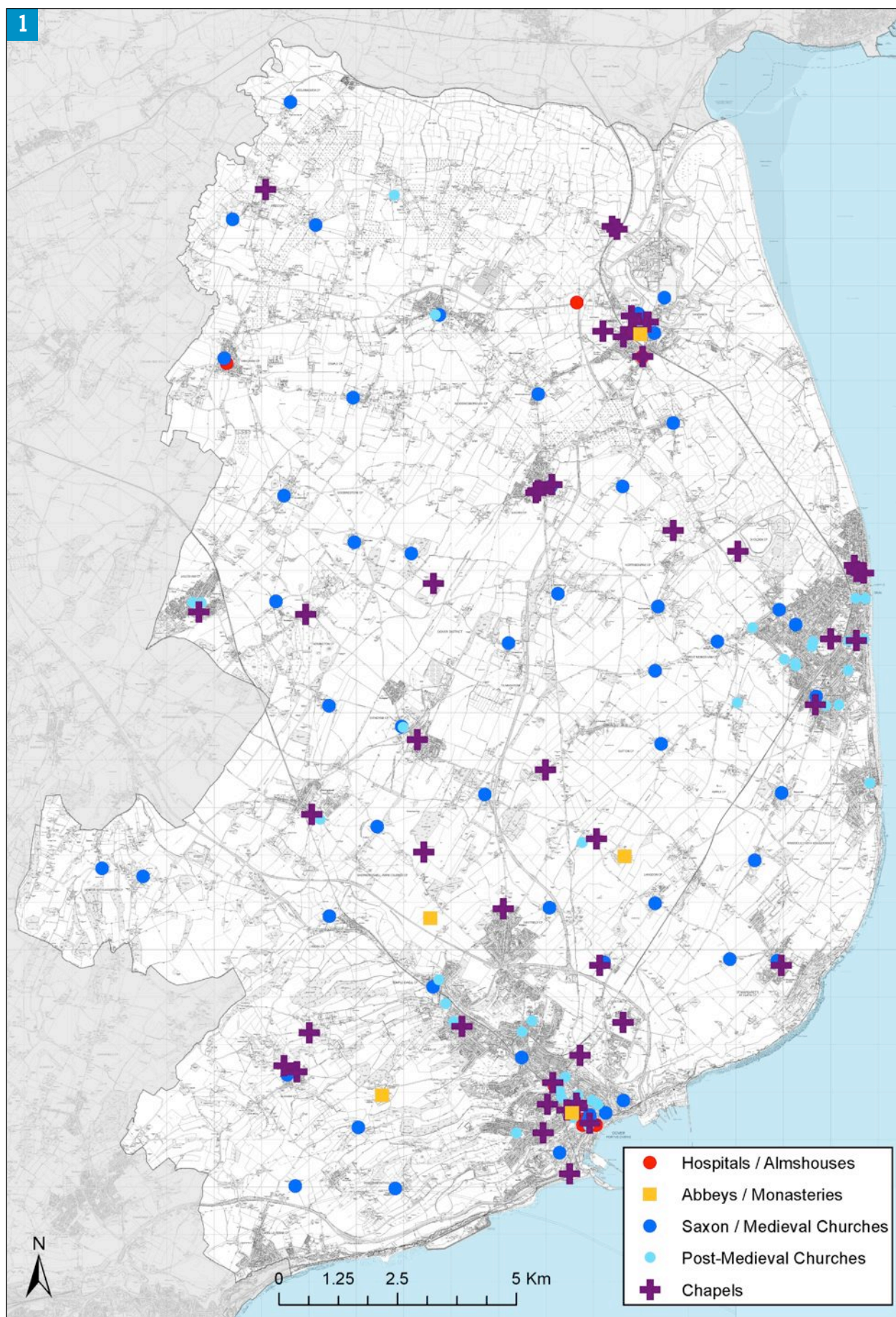


Appendix 1:
Theme 6 – The Church





Cover *Barfrestone Church*
Figure 1 *Ecclesiastical foundations in Dover District*

Theme 6 – The Church

Summary

6.1 Dover District contains a wide range of religious heritage assets that reflect the long and often dramatic history of Christianity in East Kent. From Augustine's initial mission to England, through the development of the medieval Church, to the Reformation and increasing liberalising of religious practice, religious institutions have shaped Dover District. The District contains many fine standing religious buildings as well as important buried archaeological remains.

Introduction

The arrival of Christianity

6.2 In AD 597 Augustine arrived in Kent with the objective of converting the Anglo-Saxon peoples to Christianity. It is likely that the conversion of the people in Dover District must have been among the first achievements of Augustine although there are no known archaeological remains or structures that evidence this process. Nevertheless, from these beginnings, the role of the church grew until it became one of the most important and influential forces in Kentish life.

The early Church in Dover

6.3 A number of the earliest churches founded in England were established in east Kent. In the early seventh century King Eadbald established a community of 22 secular canons in the Saxon burgh at Dover Castle. This was presumably related to the Saxon church of St Mary de Castro there. In the late seventh century King Wihtred moved the canons to a new church of St Martin, which was located in what is now the Market

Square. The church was rebuilt after the Norman Conquest but no trace of the Anglo-Saxon church now survives above ground. Significant archaeological remains are known to exist however, including remains of the original Saxon church.

6.4 It has been suggested that a monastery was founded at the royal centre at Eastry in the earlier seventh century although there is no firm evidence of this. Evidence of early Saxon date from other churches in the District is lacking but it is likely that many of the later Saxon and medieval churches had early Saxon origins. There appears to be a particular Kentish form of church, comprising a rectangular nave with no aisles, a western entrance, apsidal chancel, porticos and a triple chancel arch. This form is visible in several Kentish churches and within the District at St Martin's, Dover.

6.5 There is certainly more evidence from the later Saxon period. St Mary in Castro, within the walls of Dover Castle, may perhaps have early seventh century origins. There is a documentary reference to a church being built within 'the castle' in the AD 630s but this may refer to the remains of the Roman Saxon Shore Fort. The present church, which incorporates the Roman lighthouse as its bell-tower, was built in c. AD 1000 and the door arch may be the earliest to survive in any English church.

6.6 At Richborough a Christian chapel may have existed in the north-western corner of the Roman fort from the late fourth or fifth



Figure 2 St Mary-in-Castro before restoration by Sir George Gilbert Scott in the 1860s. © Dover Museum (d00776)

century. Another chapel dedicated to St. Augustine was established at the fort in the early/middle Saxon period. A later medieval legend related that St. Augustine landed in Richborough on his way to meet Ethelbert, King of Kent, in AD 597 although according to Bede the landing was actually in Thanet.

6.7 St Margaret of Antioch (St Margaret's at Cliffe) is a twelfth century church but probably replaced a late Saxon building. The church of St Augustine at East Langdon is believed to be of eleventh century date. St. Peter's Church at Church Whitfield is a probable tenth century Saxon church largely rebuilt in Norman times, though a church here is first mentioned in AD 762.

6.8 At Coldred, the church of St Pancras is often said to have been founded during the Saxon period. The dedication to St Pancras is unusual with only six being known in England. The nearest is the very early church of St Pancras in Canterbury. The church is located within an earth embankment, which has been suggested as being Roman, again perhaps suggesting an early foundation. A 1992 assessment, however, suggested that the entire structure may be late eleventh century, built after the Norman Conquest and may be located inside the remains of a motte and bailey castle (see Theme 3.3).

6.9 The church of St James, Staple is said to have Saxon origins although the current church is significantly later. In the late Anglo-Saxon period, according to the Domesday Monachorum, St Mary's Wingham was a

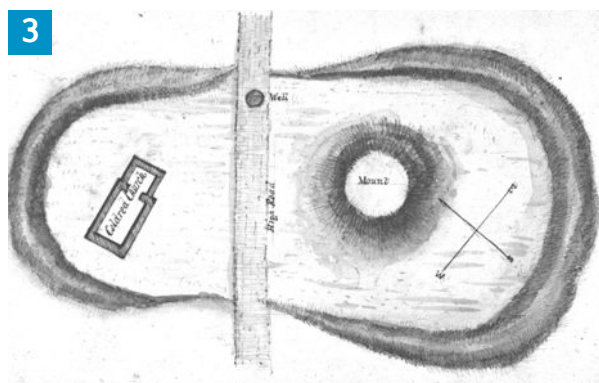


Figure 3 Historic plan of Coldred Castle and Church. © Dover Museum (d06486)

Figure 4 St Mary's Church, Eastry (GI LB - C12th) is probably sited on a Saxon minster church alongside the royal palace at Eastry Court



major 'minster' church with various chapels pertaining to it. St Clement's and St Peter's in Sandwich are also probably pre-conquest. The church of All Saints at West Stourmouth is now redundant but is again believed to be of pre-Conquest origin, with surviving early eleventh century fabric in the nave.

The medieval parish church organisation in Dover

6.10 The parish structure in Kent was more or less fully developed by around AD 1100. The whole of Dover District lay within the diocese of Canterbury and within it were circa 50 churches by the early twelfth century.

6.11 The senior group of churches were those known as 'minster' or 'mother' churches. Each was an ancient church, associated with a royal or ecclesiastical estate. Each controlled a number of 'daughter' churches. The King or nobility commonly founded them and, during the early Saxon period, were the only Christian institutions with a permanent site. Within Dover District mother churches existed at

Dover (St Martin's), Northbourne (St Augustine's), Eastry (St Mary's), and Wingham (St Mary's). Unfortunately it is rarely known exactly which parish churches were the 'daughters' of the minster churches.

6.12 The second group of churches were a secondary group of mother-churches. Often these were churches that had been formerly dependent on minsters but which had gradually broken away from the mother church. These churches would themselves still control a smaller number of dependent churches. In Dover District only Adisham Church (Holy Innocents), which was held by the monks of Christ Church, Canterbury, fell in this category.

6.13 Most of the remaining medieval churches of Dover would have been founded by the local nobility for their own use and the use of local people. In part this was to take advantage of the rules regarding tithes. If the church was founded by a local notable, rather than by a mother church, then the tithes stayed in the parish.

6.14 In addition there were a large group of small chapels and chantries. These could be founded for various reasons. They may be roadside chapels on pilgrimage routes, occasional churches for seasonal use, preceptories (communities of military orders such as the Knights Templar), hospitals, shrines or private churches. Some grew to have normal parochial responsibilities while others always remained small establishments. Examples in Dover included St Bartholomew's Chapel, a twelfth century chapel attached to the hospital of St Bartholomew in Sandwich, St Edmund's Chapel, a twelfth century chapel attached to the Maison Dieu in Dover and later, the chapel of Our Lady of Pity, established by a hermit close to the site of Fort Archcliffe, Dover in the late fifteenth or early sixteenth century. At the Western Heights, Dover the foundations of a circular chapel survive. These



remains have been interpreted as possibly being for a Knights Templar church of twelfth century date.

Abbeys & Monasteries

6.15 As well as the churches and chapels that were accessible to lay people, Dover was also home to a number of religious houses.

6.16 Monastic houses began to be founded in Kent soon after the conversion of its Kings. They were home to both monks and nuns, occasionally both, mostly following the Benedictine rule. In Dover the first religious house was the community within Dover Castle that was founded in the early seventh century and later moved to St Martin's in the town.

6.17 Following the Norman Conquest the church in Kent came under the control of powerful Norman churchmen and entered a period of expansion. In Dover, St Martin's Priory was re-founded in the early twelfth century. First, the church of St Martin was expanded becoming known from this time as St Martin le Grand. Shortly after, however, a new Priory was built 500 m. to the north-west and St Martin le Grand reverted to the parish church of Dover. The Priory flourished and by the Reformation was described as '*the fairest church in all that quarter of Kent*'. It was probably three times as long as St. Mary's church in Dover and its tower would have stood almost at the present junction of Effingham and Saxon Streets. It had cloisters,

Figure 5 Remains of Knights Templars Church on the Dover Western Heights

6



a chapter house joined to the church's transept's north wall and a refectory. The Priory possessed a particularly impressive scriptorium and library that vanished at the Dissolution (although parts of it re-appeared later).

6.18 The twelfth century saw further monastic houses established in Dover. A Premonstratensian abbey was founded at West Langdon by Sir William de Auberville in the late twelfth century and was dedicated to the Blessed Virgin Mary and St Thomas the Martyr. Sir William annexed the church of St. Mary in Walmer to the abbey and the church remained with the abbey until the dissolution.

6.19 The Premonstratensian Abbey of St. Radegund was founded in Hougham in the 1190s. At first the Abbey struggled to survive. At one point it nearly amalgamated with the Abbey at West Langdon and at another time was nearly moved to River. Gradually it became more economically secure and eventually flourished. Its ruins today include the remains of a tower, church, chapter house, cellarer's buildings and refectory. By the end of the fifteenth century, however, it had fallen into decay and was dissolved in 1538.

6.20 In 1185 the Templars listed an estate at Ewell, one of their possessions in Kent, as being a Preceptory, with an estate in excess of 300 acres and valued at slightly under £12 per annum. The Templars may have moved here from the supposed Templar Church site

on the Western Heights. In 1213 King John lodged at Ewell Preceptory. In 1312, following the dissolution of the order, the Temple Ewell estate was handed over to the master and brethren of the Hospital of St John of Jerusalem (the Hospitallers) by Walter the Archbishop of Canterbury, in whose hands it remained until the dissolution in 1535. The remains of the Preceptory have been partially excavated. The range of buildings at Whitfield included a hall, kitchen, chapter house and chapel

6.21 In around 1268 a community of Carmelite Friars was established in Sandwich between New Street and the rampart to the south-west of the town. The precise history of the foundation is unclear but the friary was enlarged a few years later and then probably again in the fourteenth century. Although never rich, the community flourished right up to the Reformation. The friary buildings included at least a church, cloister, refectory, south court, east and probably a west range.

Hospitals, Alms houses and colleges

6.22 During the medieval period, hospitals were established for the poor and incapable, lepers, travellers and pilgrims. In Kent, most were founded by churchmen or local notables rather than by religious orders. Their prime function was to care for the needy. Some could cater for as many as 100 people though most were considerably smaller than this. Many of the hospitals also had a strong religious emphasis and residents were often expected to carry out devotional duties. In others, particularly those operated by secular authorities, the religious aspects declined over time.

6.23 The main period of establishment was during the twelfth and thirteenth centuries. Most hospitals were built in or just outside the main towns and along Watling Street. In Dover District they were located in

7



Sandwich, Dover and at Buckland.

6.24 In Sandwich four hospitals were established during the medieval period. The oldest was St Bartholomew's Hospital established in c. 1180 outside the town walls to the south of Sandwich. It was originally intended to serve three priests, brethren and sisters and also had a chapel. It is now an alms house. St John's Hospital was established west of Sandwich's Cattle Market in 1287. Originally it catered for nine brothers and six sisters being later reduced to twelve. It was largely ruinous by the eighteenth century and was rebuilt, now being limited to six residents.

6.25 The hospital of St Thomas at Sandwich was established by the Old Cattle Market in 1392. Its original establishment was a warden, eight poor brothers and four poor sisters. It was founded by a local notable Thomas Ellis and survived the dissolution. In the nineteenth century it moved to a new site in Moat Sole. The last Sandwich hospital to be founded was that of St Anthony. It was founded before 1315 west of the town just inside Woodnesborough Parish. Relatively little is known of it though it continued to receive bequests throughout the fifteenth century.

6.26 In Dover, the most prominent medieval hospital was the Hospital of St Mary (Maison Dieu). St Mary's Hospital was founded in 1203 by Hubert de Burgh, the Constable of

Dover Castle, as the 'Hospital of the Mason Dieu'. It was intended for pilgrims coming from the Continent to visit the shrine of Thomas Becket in Canterbury Cathedral. The hospital was awarded the manors of River and Kingsdown to maintain it. The original buildings consisted of one large hall with a kitchen and living quarters attached for the Master and Brethren who '*practiced hospitality to all strangers*'. The hospital accommodated permanent pensioners and other wounded and poor soldiers, as well as pilgrims. In 1227, a chapel was added and Henry III attended its consecration. Today, this chapel survives as a courtroom. A 'Great Chamber', built in 1253, is thought to be the present 'Stone Hall'. In 1534 the Master and Brethren of the Hall signed an oath accepting Henry VIII's Act of Supremacy, declaring him the Head of the Church of England. Ten years later, the building was surrendered to the Crown and (with its nearby subsidiary St Edmund's Chapel) was utilised by the navy and army as a supplies base until 1830.

6.27 A leper hospital was founded in Buckland in 1141 by the Benedictine monks of St Martin's Priory, Dover, and dedicated to St Bartholomew. A piece of land called 'Thega' (opposite the old Methodist Chapel) on the west side of the London Road was granted for the site of this hospital. Accommodation was provided for a warden, a chaplain, and 20, later 16, brothers and sisters, the latter under a prioress. It was subsequently re-founded in 1346 for the poor,

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Figure 7 Chapel at St Bartholomew's hospital, Sandwich. © English Heritage
Figure 8 The Hospital of St Mary known as the Maison Dieu in Dover

9



aged, and sick (lepers no longer being mentioned) and was finally dissolved after 1547.

6.28 A prebendal college (where a group of 'canons' or non-monastic clergy serve at a church together) of St Mary was identified for Wingham in 1273 but it was not until 1292 that land was acquired. The college was to consist of a provost and six canons, with eight vicars choral, all to be appointed by the archbishop. The college consisted of the church of St Mary, a group of canons houses, possibly around a quadrangle, an infirmary and a provost's lodge.

6.29 By the sixteenth century Dover already had a Municipal Alms house, built over the river Dour, between the parishes of St Mary and St James, from which Poor Relief had been distributed. Subsequently the alms house was moved to other premises in Queen Street, from where, presumably, the Poor Relief for the two parishes continued to be distributed. Two alms houses are also believed to have existed in Dover, at Butchery Gate and at Wallgate. No additional information is available about these however.

Pilgrimage

6.30 Pilgrimage was an important idea in medieval Christianity, offering pilgrims redemption from sin, the opportunity to 'see' and 'touch' holiness and a chance (and excuse) to travel. Initially, pilgrimage sites tended to be based on local saints and cults

but gradually wider regional, national and international networks of pilgrim routes grew up. The church, for both religious and material reasons, encouraged the practice. Pilgrimages helped reinforce faith and spread religious knowledge but it also provided an important economic stimulus for pilgrimage sites. Sites possessing particularly attractive relics could become enormously rich from pilgrims' offerings and religious authorities would often compete to acquire and retain religious artefacts. In addition, from 1300 the Popes periodically declared Holy Years (generally every 25 or 50 years) during which many pilgrims would travel through Dover to Rome.

6.31 In Dover District, the main impact of pilgrimage came from the shrine of St Thomas of Canterbury. From the thirteenth century the shrine became one of the most important in Christendom and attracted pilgrims from across the Christian world. Many of these would have passed through Dover providing a flow of ideas and economic opportunities for local people. The hospitals listed above would have catered for some of the travellers and presumably inns and other establishments catered for others. Churches and chapels would also have served the travellers, including, for example, St Edmund's chapel at the Maison Dieu in Dover, which was built explicitly to serve pilgrims.

6.32 There are no definite pilgrimage sites in Dover. Pilgrims are known to have travelled from Canterbury to a shrine of St Margaret and it has been suggested that this was at St Margaret's at Cliffe. There is as yet, however, no real evidence of this. The only local cult that is known to have existed is that of Thomas de la Hale in Dover. Thomas was a monk of St Martin's Priory who was murdered during a French raid in 1295. For a time it seemed possible that he would be canonised but after an unfavourable report by the Prior of Canterbury this did not

Figure 9 *The Old Canonry (GI LB - c1200-1499) & Dog Inn (GII* LB - 1380-1899), two of the surviving canon's residences at Wingham*



materialise. It was said that the Prior had been afraid that a new cult (and probable pilgrimage site) in Dover would detract from that of St Thomas of Canterbury.

Reformation

6.33 The Reformation was a defining event in the history of Kent's church heritage. Almost all England's monasteries and abbeys were closed. Many were completely demolished while others were sold off or converted to other uses. Shrines and pilgrimage centres were similarly closed and usually destroyed. Hospitals and alms houses that were associated with monastic orders were usually closed although others in secular or episcopal ownership were often retained. The minsters and parish churches survived, however, albeit adopting the new Protestant doctrines and practices. All practices that were associated with Catholicism were stripped away including paintings, decoration, monuments, relics and statues.

6.34 In Dover St Martin's Priory was dissolved in 1535 and parts of it demolished. West Langdon Abbey was closed in 1535 and

given to the Archbishop of Canterbury, later to pass into secular hands. The Preceptory at Temple Ewell was dissolved in the same year. St Radegund's Abbey was dissolved in 1536 and later sold. The Carmelite Friary in Sandwich was dissolved in 1538 and given to the Bishop of Dover who sold it shortly after into private hands. The college of St Mary at Wingham was dissolved in 1547 and the properties of the college were sold. In 1553 the Provost's House was sold to Sir Henry Palmer (who became the Steward of the Manor in 1605); it was known as The College and described as a large, gabled Tudor House. When it was demolished c.1830 it was replaced by the present Wingham House.

6.35 Of the hospitals, only those associated with monastic orders were dissolved. In Buckland the leper hospital of St Bartholomew, founded by the monks of St Martin's Priory, was dissolved after 1547.

6.36 Most parish churches were relatively structurally unaffected by the Reformation. The destruction of wall painting, statues, images and relics, and the replacement of altars with tables, have occasionally left traces that can still be seen, such as, perhaps, at St

Figure 10 St. Clement's, Sandwich, the parish church of Sandwich. Originally a cruciform church built in the 12th century, subsequent rebuilding in the 13th and 14th centuries has given it the aisled plan it has now. The Norman tower, part of the original construction, is thought to be one of the finest examples of the type in England. © Dover Museum (d02790)



Margaret's church at St Margaret's at Cliffe, where the piscine and ambry were mutilated. For the most part, though, the Reformation left little physical traces in most of the towns and villages of Dover.

Religion since the Reformation

6.37 Since the Reformation, religious development in Dover has consisted of two main developments. Earliest was the fragmentation of Protestant churches into a variety of different non-conformist strands. Later, Kent saw the return of Roman Catholic churches and also the arrival of non-Christian religious establishments. In other parts of Kent a third trend, the emergence of non-Christian communities but it is believed that there are no mosques, synagogues or Hindu temples in Dover District.

6.38 Non-conformists or dissenters had existed well before the formal break with the Papacy (and Kent had a particularly large number) but it was not until the seventeenth century that non-conformity became widespread in Kent. It was particularly common in East Kent. In Dover District Ripple, Walmer, Sandwich and Dover were the main centres and in Walmer and Ripple non-conformists accounted for more than half the parish. It was not until the confusion of the Civil War that Independents or Presbyterians were able to form organisations, however. A community of Baptists existed at Eythorne in the mid-

sixteenth century. By 1672 several Independent and Baptist churches had been founded, including at Deal, Ash and Dover. Quaker meetings were also being held at Dover, Wingham, Sandwich, Deal and Nonington. Immigration from Protestant Europe, particularly into Sandwich and Dover, saw the arrival of a few Calvinists and a second burst of immigration a century later during the Napoleonic Wars saw Lutheran clergy arrive in Kent. By 1851 Methodism was also well established in the county.

6.39 Roman Catholic emancipation in 1829, followed by the restoration of the Catholic hierarchy in 1849, led to the establishment of a number of Catholic churches in Kent. The first permanent Catholic church in Dover was St Paul's (1867-8) and churches were gradually built across the District. Catholics formed a small percentage of the population, however, and the new churches (there are eight in the District today) were almost all founded in towns.

Description of the Heritage Assets

Churches & chapels

6.40 There are 62 churches in Dover District listed in the Kent Historic Environment Record. Of these 21 are Grade I Listed Buildings, 21 churches are Grade II* Listed and seven are Grade II Listed Buildings. Additionally two sites are designated as Scheduled Monuments as well as being Listed



Figure 11 *The influence of immigrant populations from the low countries can be seen in the rebuilding of part of St Peter's Church in Sandwich*

Figure 12 *Walmer Parish Church*



and three are designated solely as Scheduled Monuments. The remaining eight entries relate non-designated churches of eighteenth or nineteenth century date or to churches now demolished.

6.41 The churches of Dover District therefore represent a set of heritage assets of very high quality and significance, the huge majority of which are designated as being of national importance. The forms of different churches vary, although all conform to the general principles of church architecture. Most have evolved substantially from the structures that were first built, with both large and small scale rebuilding throughout their lives. There are exceptions, however, such as the Templar church on the Western Heights, which only survives archaeologically and has presumably seen little change in its original form, and more recent structures such as the post-Reformation churches.

6.42 Many of the churches are functionally related to other heritage assets such as churchyards, walls, memorials and monuments that may or may not be Listed

Buildings in their own right but which are usually part of the setting of the main church.

6.43 There are in addition 17 records of discrete chapels in the District (as opposed to those located within churches). The form of these can vary considerably as they were often integrated into larger buildings or complexes of buildings. Two are Grade I Listed Buildings, two are Grade II* Listed (and an additional one is also a Scheduled Monument) and five are Grade II Listed Buildings.

Abbeys & Monasteries

6.44 At **St Martin's Priory** the remains now form part of Dover College. Virtually the whole of the Priory site is designated as a Scheduled Monument. The surviving historic fabric includes:

- the twelfth/thirteenth century refectory (a Grade II* Listed Building and now the school hall);
- the thirteenth century guest house (Grade II* Listed Building, now the chapel);
- the thirteenth century gatehouse (Grade II* Listed Building, restored in 1880) which has a chamber over and is now the school library;
- the remains of the cloisters (Grade II* Listed Building); and
- fragments of the west range and kitchen.

6.45 The Priory church is now mostly under Saxon Street/Effingham Street or built over but fragments of the west end survive. To the west of this was the lay brothers' cemetery.

6.46 At **West Langdon Abbey** the ruins are also designated as a Scheduled Monument and include:

- the twelfth century undercrofts of the

Figure 13 Congregational Chapel, Ash

cellarer's buildings which survive in good condition (as part of a Grade II* Listed Building);

- the earthwork remains of two dry fishponds;
- a length of medieval wall, now incorporated into the Grade II Listed wall of a nineteenth century barn; and
- extensive buried remains. These have previously been discovered by archaeological excavation and include a square, inner courtyard, or cloister yard; a roughly east-west aligned abbey church; a two-storeyed building containing the chapter house, slype and warming room, at ground level, and the dormitory on the first floor; the refectory; a subsidiary cloister incorporating the infirmary in its north western corner; boundary walls and the remains of other structures to the east.

6.47 St. Radegund's Abbey ruins are a Scheduled Monument and include:

- parts of the church (the tower now part of the gatehouse, a Grade II* Listed Building);
- west range (remains of, a Grade II* Listed Building);
- chapter house (remains of, a Grade II* Listed Building);
- dormitory (remains of, a Grade II* Listed Building);
- refectory (now the farmhouse, a Grade II* Listed Building);
- infirmary (remains of, a Grade II* Listed Building);
- two gatehouses (remains of, a Grade II* Listed Building);
- a tithe barn (still a barn and a Grade II



Listed Building);

- the precinct wall (remains of, a Grade II* Listed Building); and
- associated banks, ditches and enclosures.

6.48 No remains of the Knights Templar Preceptory at Temple Ewell (now in Whitfield Parish) survive above ground. Excavations in the 1960s and 1980s revealed substantial remains of medieval buildings. In an area of c. 30 m. x by 50 m. lay seven rooms, including a small chapel measuring only five metres square. The complex consisted of six building phases, dating from the last quarter of the twelfth century to the second quarter of the sixteenth century. The site is neither a Scheduled Monument nor a Listed Building.

6.49 The original Carmelite Friary complex at Sandwich, as revealed by archaeological work, consisted of a church on the north side with a refectory opposite. An enclosed courtyard lay on its south side and a large building within the east range could represent the Chapter House. Excavations in 1971 located burials within a cemetery, and also found the north and east walls of the church. Excavations in 1993 relocated walls relating to the south and west ranges of the Friary complex and part of a previously unknown building, lying just beyond the main western range. The main walls can be divided into three broad phases of construction. The

Figure 14 St. Radegund's Abbey. © Adam Hincks

site is neither a Scheduled Monument nor a Listed Building.

Hospitals, almshouses and colleges

6.50 No trace of **St Bartholomew's Hospital, Buckland** now survives and it has not been investigated archaeologically. Its precise location is unknown and may lie under housing along the south side of London Road.

6.51 **St Bartholomew's Hospital, Sandwich**, began as a medieval hospital and was later developed into an alms house complex. Heritage assets from throughout its life survive at the site. These include:

- St Bartholomew's Chapel, originally dating to the late twelfth century but restored by Sir George Gilbert Scott in the nineteenth century (a Grade I Listed Building);
- No 1, an eighteenth century Grade II Listed Building;
- Nos 2 and 3, a sixteenth century Grade II Listed Building;
- Nos 4 and 5, a medieval and nineteenth century Grade II Listed Building;
- No 6, an eighteenth century Grade II Listed Building;
- No. 11, a seventeenth century Grade II Listed Building;
- No. 12, a nineteenth century Grade II Listed Building;
- No. 13, an eighteenth century Grade II Listed Building;
- No 14, an undated Grade II Listed Building;
- Barn, a sixteenth century Grade II Listed Building;
- 8 Dover Road, a nineteenth century Grade II Listed Building;
- Water pump, a nineteenth century Grade II Listed Building;
- Long barn, an eighteenth century Grade II Listed Building;
- Bartlemas, a nineteenth century Grade II* Listed Building;
- a nineteenth century wall to Dover Road, a Grade II Listed Building;
- an eighteenth/nineteenth century wall to south of St Barts Road, a Grade II Listed Building;
- a nineteenth century wall to corner of St Bart's Road and Dover Road, a Grade II Listed Building; and
- it is likely that archaeological remains relating to the earlier use of the site also survive.

6.52 The whole complex lies within the Sandwich – St Bart's Conservation Area.

6.53 **St John's Hospital, Sandwich** had become ruinous by the end of the medieval period and was re-built as alms houses. No medieval structures survive but the current alms houses are of late seventeenth or early eighteenth century date and are a Grade II Listed Building. It is likely that archaeological remains relating to the earlier use of the site survive. The site is also located within the Sandwich – Walled Town Conservation Area.

6.54 The original site of **St Thomas' Hospital, Sandwich** was by the Old Cattle Market, close to the modern police station. No standing remains can be seen now although it is possible that archaeological remains survive. In the nineteenth century the hospital was moved to the corner of Moat Sole and Woodnesborough Road. The

late thirteenth century gatehouse from the original site was dismantled and reinstalled fronting Moat Sole. It is a Grade II Listed Building. A group of eleven almshouses was also constructed (a Grade II Listed Building). Both sites lie within the Sandwich – Walled Town Conservation Area.

6.55 The location of the **Hospital of St Anthony, Sandwich** is unconfirmed but probably stood in a 20 m. by 20 m. plot of land immediately north-west of the roundabout at North Poulders. It is possible that archaeological remains relating to the site still exist.

6.56 **St Mary's Hospital, Dover** (the 'Maison Dieu') still stands and is a Scheduled Monument, a Grade II* Listed Building, and is within a Conservation Area. It consists of the remains of the medieval hospital, a chapel tower, prison, town hall and assembly rooms. The Maison Dieu hall comprises a hall of flint and stone over a vaulted undercroft. The south-west tower is also of fourteenth century date. Attached to the rear of the hall is a two storey nineteenth century stone building the ground floor of which was used as a town gaol. The Maison Dieu was restored by Ambrose Poynter from 1849 onwards, assisted by William Burges from 1859.

6.57 The college church of **St Mary, Wingham** still stands and is a Grade I Listed Building. Close by to the south-east is the site of the College Provost's House (now replaced with a later building). Across the road to the south stand the original canons' residences, these include:

- The Red Lion Public House. Built c. 1400. A possibly thirteenth century brick-lined undercroft with a fourteenth century open-hall (the floor was inserted in the sixteenth century). It is a Grade II* Listed Building;

- The Old Forge House. A fifteenth century timber-framed house and a Grade II* Listed Building;
- The Dog Inn Public House. Built c. 1400 but severely damaged by fire in 1660 and much rebuilt. A Grade II* Listed Building;
- The Old Canonry and Canon Cottage. Built in c. 1285, with fifteenth century alterations. Timber-framed on a flint undercroft. The low left-hand wing appears to be a survival from the row of canons' houses built from 1283 onwards. A Grade I Listed Building; and
- Canon House and Canon Place. A sixteenth century or earlier house pair, partly re-fronted c. 1830. A Grade II Listed Building.

6.58 It is possible that all these structures, and indeed the land around the church, may contain archaeological remains related to the foundation and development of St Mary's College.

Statement of Significance

6.59 The religious heritage of Dover District evidences the long and often dramatic history of Christianity in East Kent. From Augustine's initial mission to England, through the development of the medieval Church, to the Reformation and increasing liberalising of religious practice, religious institutions have shaped Dover District. In a range of different ways these have greatly affected the development of the District's towns, villages and the countryside. Today, many of the religious buildings of Dover District are designated assets of national importance and the District's religious heritage is considered to be of **outstanding significance**.

Evidential Value

6.60 The standing structures and buried

archaeological remains can provide evidence of the introduction, growth and evolution of Christianity in the District. Churches played a key role in local settlements, often affecting the physical layout of the communities themselves and also acting as important institutions in the local economy. Their changing styles and decoration can provide information about the priorities and resources of church institutions as well as the ideals of church authorities and reformers. The abbeys and monasteries became major and often reforming landowners and their rise and fall evidences changing patterns of land ownership and land use. A study of medieval hospitals can provide information on social change, health and poverty.

Historical Illustrative Value

6.61 The churches and other Christian buildings and structures in Dover District illustrate the growth of Christianity – the dominant religious influence in Kent for

almost one and a half millennia. As such, they are indicative of the religious and social beliefs and attitudes that have played an enormously important role in people's lives for much of Kent's recorded history. They also illustrate the changing fortunes of the institutions of the church(es) which itself illustrates the nature of Kent's relationship with the rest of England and continental Europe.

Historical Associative Value

6.62 The religious structures of Kent are associated with a number of great and often tumultuous events in Kent's history including the arrival of Augustine in AD 597, the Norman Conquest of 1066, the murder of Thomas Becket in 1170, the Reformation and dissolution of many religious houses and the gradual and then rapid decline of religion as a dominant social influence. The ruined Abbeys and Monasteries in the District show the changes brought about by Henry VIII in the

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Figure 15 Church of St Mary Wingham. The present fabric is 12th century but the archaeology of the site could include remains of the Saxon minster thought to be here

16



17

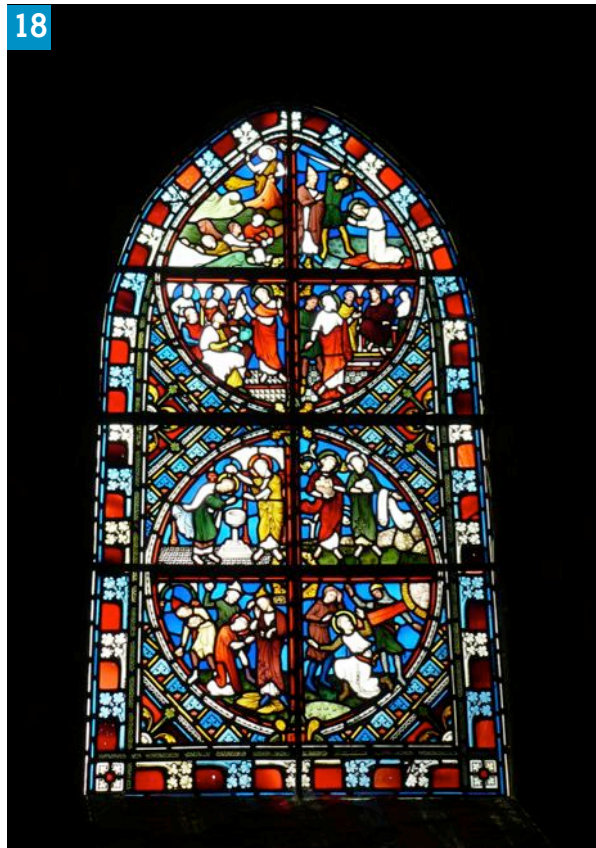


sixteenth century as a result of the Dissolution. Some of the first religious sites in the country to be dissolved fall in Dover District.

Aesthetic Value

6.63 Dover District's religious buildings have great aesthetic value. The medieval churches of England are among its architectural treasures. In the District this is demonstrated by the designation of all of the surviving medieval churches as either Listed Buildings or Scheduled Monuments. The buildings themselves have been a focus of artistic innovation and achievement throughout their history and many contain items and fittings that are themselves of great aesthetic value. The appeal of the churches has been such that many have attracted, and contributed to the preservation of, fine buildings in the neighbourhood. They are usually foci of historic character, including in parts of towns where such character has otherwise been largely lost. The rural religious buildings also contribute to the aesthetic appeal of the

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historic landscape and the rural environment more generally. Churches are places that are often included in paintings and historical photographs and the spires of rural churches can often be seen over long-distances and are recognised and valued local landmarks.

Communal Value

6.64 Most of the District's churches continue to play a role as places of Christian worship. More widely they often act as community resources providing a range of activities and facilities for the towns and villages in which they lie. These can include crèches, art centres, libraries, polling stations, meeting rooms, music and social venues. They often contribute strongly to a sense of identity for local people and are important visitor attractions; often providing interpretation guides and open-days.

Vulnerabilities

6.65 Dover District's religious structures are probably among the most secure and least

Figures 16 & 17 *Barfrestone Church (16 © Dover Museum (d23268)). Caen Stone and flint walls with intricate carving (17) makes this church one of the most attractive in Kent*

Figure 18 *St Clement's Church, Knowlton (GI LB - C14th) stained glass window*

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vulnerable of its heritage assets to major change. This is because many of the churches and chapels are designated as Listed Buildings or Scheduled Monuments, providing statutory protection. The designated status of the sites protects both the buildings themselves and also their settings. The great majority of the District's religious buildings are also located within Conservation Areas. The churches in particular are also much valued by local people meaning that greater than usual care and attention is paid to them. Those religious buildings that are actively used also benefit from the quick identification of any vandalism or crime.

6.66 Nevertheless, there are ways in which these assets can be vulnerable. The majority of medieval churches were part of a complex of historic elements which could include the church, churchyard, churchyard chapels and stores, gates and churchyard walls. As such, the influence of the heritage assets often extended well beyond the walls of the churches themselves. Over the centuries some churchyards have experienced encroachment and intrusion. Given the designated nature of many of the religious heritage assets it is unlikely that further encroachment would occur but this should be guarded against. There is a risk that where such encroachment has already occurred any surviving character in the encroached-upon areas could be lost to further piecemeal development.

Figure 19 Eastry Hospital and Chapel - up for sale and redevelopment

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6.67 Most of the churches of Dover District are active centres of worship and need to evolve in order to survive. The installation of disabled access and toilets can impact on the historic fabric and needs to be implemented sympathetically if it is not to diminish the significance of the asset. There may also be a desire to build ancillary buildings such as meeting rooms or community facilities adjacent to churches. This could impact negatively on the setting of the church or on archaeological deposits related to the church and churchyard.

6.68 The District's churches are often large structures and as historic buildings may require a higher level of maintenance or require specialist conservation works than other sites. The repair bills for such works increasingly have to be met by ever diminishing congregations. Churches have also regularly been targets for criminal activity, in particular the theft of fixtures, fittings and roof lead. Criminal damage to historic churches may be especially problematic where the church is remote or screened from other buildings.

6.69 For the remains of Dover's abbeys and monasteries there is a risk that the remaining structures could decline unseen due to their private status. In addition, there is a risk that ownership of the sites could be fragmented by the division of larger estates, thus making the management of the assets more complex. The cost of any maintenance may fall to

Figure 20 St Leonard's Church, Upper Deal. Signs of deterioration on the window tracery

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private owners with limited resources and the assets themselves often have only limited potential for generating income. St Radegund's Abbey is one such site and is currently included on English Heritage's *Heritage at Risk Register*.

Opportunities

6.70 The religious heritage assets of Dover District provide an important opportunity to connect people with their heritage. Many of the assets are focus points for their communities and are highly visible and publicly accessible. Many parishes actively seek opportunities to use the churches as community facilities and the buildings lend themselves well to education groups and projects and to other outreach activities.

6.71 Churches, and the excellent archive materials that they often hold, also lend themselves well to community based research projects aimed at understanding the history of the local community or individual families.

6.72 The assets also have potential for being focal points of leisure activities, for example walks in the countryside or by the use of meeting rooms, etc. for other community activities.

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Figure 21 St Peter's Church in Sandwich is often used as a community venue and provides interpretation for visitors

Key Heritage Assets

Asset	Form	Designation & Protection	Accessibility	Interpretation
Churches				
Fourth/fifth century chapel, Richborough	Archaeology	Scheduled Monument	Public access	Yes
St Augustine's, Richborough	Archaeology	Scheduled Monument	Public access	Yes
St Peter's, Dover	Archaeology	None	None	Unknown
Church of the Knights Templar, Western Heights	Archaeology	Scheduled Monument	Public access	Yes
St Martin-le-grand (remains of)	Archaeology	Scheduled Monument	None	Unknown
Church, Sutton (unknown dedication, site of)	Archaeology	None	None	None
St Andrew's, Buckland	Building Archaeology	Listed Building	Public access	Yes
St Mary the Virgin, Dover	Building Archaeology	Listed Building	Public access	Yes
St Mary's, Sandwich	Building Archaeology	Listed Building	Public access	Yes
St Martin's, Great Mongeham	Building Archaeology	Listed Building	Public access	Yes
St Pancras, Coldred	Building Archaeology	Listed Building	Public access	Yes
St Mary, Magdalene, Denton	Building Archaeology	Listed Building	Public access	Yes
St Lawrence's, Hougham	Building Archaeology	Listed Building	Public access	Yes
St Mary's, Hougham	Building Archaeology	Listed Building	Public access	Yes
St Peter's, Westcliffe	Building Archaeology	Listed Building	Public access	Yes
St Mary's, Capel-le-Ferne	Building Archaeology	Listed Building	Public access	Yes
St Michael and All Angels, Deal	Building Archaeology	Listed Building	Exterior access only	Unknown
St George's, Deal	Building Archaeology	Listed Building	Public access	Yes

Asset	Form	Designation & Protection	Accessibility	Interpretation
Churches				
Elmstone Parish Church	Building Archaeology	Listed Building	Public access	Yes
St Martin of Tours, Guston	Building Archaeology	Listed Building	Public access	Yes
Ss Peter & Paul, Dover	Building Archaeology	Listed Building	Public access	Yes
St Augustine's, Langdon	Building Archaeology	Listed Building	Public access	Yes
St Nicholas, Ringwould	Building Archaeology	Listed Building	Public access	Yes
St Mary's, Ripple	Building Archaeology	Listed Building	Public access	Yes
St Mary's, Wingham	Building Archaeology	Listed Building	Public access	Yes
St James', Staple	Building Archaeology	Listed Building	Public access	Yes
Church of the Holy Cross, Goodnestone	Building Archaeology	Listed Building	Public access	Yes
St Nicholas', Barfreston	Building Archaeology	Listed Building	Public access	Yes
St James', Dover	Building Archaeology	Listed Building, Scheduled Monument	Public access	Yes
St Mary's in Castro, Dover	Building Archaeology	Listed Building, Scheduled Monument	Public access	Yes
St Peter's, Whitfield	Building Archaeology	Listed Building	Public access	Yes
At Margaret of Antioch, St Margaret's at Cliffe	Building Archaeology	Listed Building	Public access	Yes
St Anthony the Martyr, Alkham	Building Archaeology	Listed Building	Public access	Yes
St Clement's, Goodnestone	Building Archaeology	Listed Building	Public access	Yes
All Saints, West Stourmouth	Building Archaeology	Listed Building	Public access	Yes
St Mary's, Northbourne	Building Archaeology	Listed Building	Public access	Yes

Asset	Form	Designation & Protection	Accessibility	Interpretation
Churches				
St Nicholas', Sholden	Building Archaeology	Listed Building	Public access	Yes
St Mary the Blessed Virgin, Walmer	Building Archaeology	Listed Building	Public access	Yes
Ss Peter and Paul, Worth	Building Archaeology	Listed Building	Public access	Yes
St George's, Northbourne	Building Archaeology	Listed Building	Public access	Yes
St Augustine's, Northbourne	Building Archaeology	Listed Building	Public access	Yes
St Mary the Virgin, Woodnesborough	Building Archaeology	Listed Building	Public access	Yes
St Mary's, Lydden	Building Archaeology	Listed Building	Public access	Yes
Ss Peter and Paul, Temple Ewell	Building Archaeology	Listed Building	Public access	Yes
St Nicholas', Ash	Building Archaeology	Listed Building	Public access	Yes
St Mary the Virgin, Eastry	Building Archaeology	Listed Building	Public access	Yes
St Nicholas', St Margaret's at Cliffe	Building Archaeology	Listed Building Scheduled Monument	Public access	Yes
St Martin, Denton	Building Archaeology	Listed Building	Public access	Yes
St Clement's, Sandwich	Building Archaeology	Listed Building	Public access	Yes
St Leonard's, Deal	Building Archaeology	Listed Building	Public access	Yes
St Peter's, Sandwich	Building Archaeology	Listed Building	Public access	Yes
St Mildred's, Preston	Building Archaeology	Listed Building	Public access	Yes
Chapels				
St James Chapel, Sandwich	Archaeology	None	No	Unknown
Chapel, Mary-le-Bone Hill, Sandwich	Archaeology	None	No	No

Asset	Form	Designation & Protection	Accessibility	Interpretation
Chapels				
Chapel, 11 Strand Street, Sandwich	Building Archaeology	Listed Building	No	Unknown
St Edmund's Chapel, Dover	Building Archaeology	Listed Building	Public access	Unknown
St Bartholomew's, Sandwich	Building Archaeology	Listed Building	Public access	
Preceptories				
Temple Ewell Preceptory	Archaeology	None	No	Unknown
Abbeys & Monasteries				
St Martin's Priory, Dover	Buildings Archaeology	Listed Buildings Scheduled Monument	No	Unknown
West Langdon Abbey, West Langdon	Buildings Archaeology	Listed Buildings Scheduled Monument	To exterior only via footpaths	Unknown
St Radegund's Abbey, Hougham	Buildings Archaeology	Listed Buildings Scheduled Monument	Public footpath through site	Unknown
Carmelite Priory, Sandwich	Archaeology	None	No	Yes
Hospitals & alms houses				
St John's Hospital, Sandwich	Archaeology	None	No	Unknown
St Bartholomew's Hospital, Sandwich	Building Archaeology	None	Public access to exterior	Unknown
St Thomas' Hospital, Sandwich	Building Archaeology	Listed Building	Exterior viewing from public road	Unknown
St Anthony's Hospital, Sandwich	Archaeology	None	No	No
St Bartholomew's Hospital, Buckland	Archaeology	None	No	Unknown
St Mary's Hospital / Maison Dieu, Dover	Building Archaeology	Listed Building Scheduled	Public access	Yes
St Mary's College, Wingham	Building Archaeology	Listed Building	Exterior viewing from public road	Unknown
Post-Reformation				
Eythorne Baptist Chapel	Building Archaeology	Listed Building	Public access	Yes

Asset	Form	Designation & Protection	Accessibility	Interpretation
Post-Reformation				
Central Hall Baptist Chapel, Deal	Building Archaeology	Listed Building	Public access	Unknown
RC Church of the Sacred Heart, Deal	Building Archaeology	Listed Building	Public access	Unknown
RC Church of St Paul's	Building Archaeology	Listed Building	Public access	Unknown
Dover Unitarian Church	Building Archaeology	Listed Building	Public access	Unknown