

Papers on Abinger Church &c.

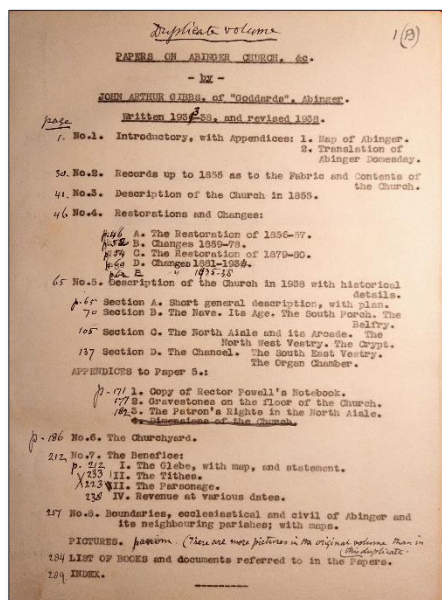
By John Arthur Gibbs¹ of "Goddards", Abinger.

Written 1933-1938 and revised 1938²

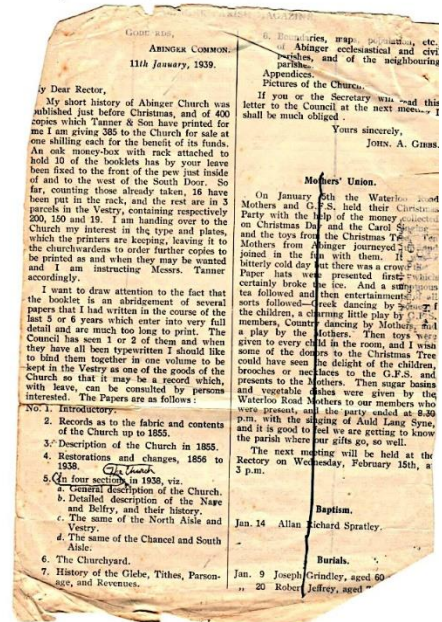
"It is from my Papers in this volume that my pamphlet *Abinger Parish Church*" which was published in October 1938, was abridged"

J.A. Gibbs, Goddards, February 1939

Transcribed from the typed volume by Philip Rawlings 2013. Editorial notes in maroon.



Title page of duplicate volume



Letter to Abinger Parish Magazine January 1939

1 John Arthur Gibbs of Goddards in the parish of Abinger 1860-1949. Died at Abinger 1949, aged 88.

2 "This volume is the property of Abinger Church to which it was presented in duplicate by the author in 1939."

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Paper 1 : .

Abinger Church: Introduction

The earliest mention of a church in Abinger is in the Domesday Survey¹ of 1086 A.D., which records under the heading Abinceborne² "ibi ecclesia" (which words are inserted between lines). It is quite possible, as I shall show further on, that the Norman nave of the existing church (at least in its north and south walls) is that of the Domesday church and that 1080 is about the date when it was built. No Saxon work is known in it, though there may well have been a previous church (if only of wood) which was taken down to erect another in the Norman style.

Of all the anciently-founded churches in Surrey, St. James' Church, Abinger, at 551 feet above sea level, is the third highest situated: Tatsfield Church on the border of Kent, at 790 feet, and St. Martha's in Albury at 570 feet alone exceeding it.³ The church is placed in a prominent position on the edge of a nearly flat shelf of the sand hills at the head of a long slope down to the Tillingbourne valley about 230 feet below it, on to which shelf there converge deep tracks and pathways, downhill to northward, eastward, and westward, and uphill southward⁴, giving at once the impression that here is a place of possibly very ancient resort, while the site of the church as I have described it is just such an one as may have been a place of assembly and worship from far distant pagan times.

The idea is not altogether imaginative. The great mound in the garden of the old manor house of Abinger about 70 yards from the west wall of the nave and separated from the churchyard only by a hollow, if it is a tumulus (burial barrow) as it is marked in the Ordnance maps and as it has been described by many a writer⁵, may be the grave of some hero of antiquity honoured by worship on the neighbouring plot. On the other hand in recent years archaeologists have very confidently asserted⁶ that the mound is in reality the central earthwork of a Norman fort (burh) and they even hint that the church was built where it is just to be under the protection of the fort⁷ as is known to have happened sometimes elsewhere. Indeed

1 See translation of the Abinger part of the Survey at the end of this paper.

2 "Abinceborne" of Domesday clearly meant the stream of the Abbings (cf. the neighbouring Tillingbourne), an alias to Abingeworth not, as *Place Names of Surrey* asserts, a corrupt form of it. "The Place Names of Surrey by J.E.B. Gower and others (1934) gives instances of "Abingeworth" 1191 to 1378 A.D., "Abinger" 1552-8, "Abyngeworth alias Abinger" 1557-1850, all variously spelt. It translates Abingeworth "Farm of Abba's people", (Abba-ing worth Bosworth's Anglo Saxon Dict. has "-ing", a termination meaning descendants or people of, and "worth" a farm). Abinger is undoubtedly a late form and its derivation in Cox & Hall's *Magna Britannia* (1728) and in Aubrey's *Surrey* (1718) from "Abin" an eminence, and "gager" a castle must be false.

3 *Victoria County History of Surrey* vol III p. 129; IV. P. 326, Some books, ignoring St. Martha and Tatsfield speak of Abinger as the highest; e.g. Brayley's *Surrey* (1848), Bright's *Dorking* (1884) and even the 1935 (6th) edition of *Surrey* by Dr. J. C. Cox and P. Johnston in *The Little Guides* series. Other books omit to mention St. Martha. There are modern churches between the two, Ranmore at about 620 feet, Coldharbour at 745.

4 Abinger Lane, Sutton Lane, Hollow Lane, Smugglers Lane, tracks to Wealden Abinger, paths to Paddington and Raikes farm and beyond.

5 The latest, the editors of the 6th, edition (1935) of the *Surrey* vol. in *The Little Guides* series, op. cit.

6 For the Norman fort theory see Malden's 'popular' *Surrey* (1900) p.77; V.C.H. *Surrey* vol. III (1911) p.130, and the article on Ancient Earthworks in IV. 1912 pp.379-405. That article gives a description and plan of the mound, showing the pond on the N.W. of the mound and the hollow between churchyard and mound from which it was probably built up. However in V.C.H. *Surrey* vol. I (1902) it was stated, p. 238, that "the mound had been considered by some to be a prehistoric camp but opinions, are divided as to its origin", and on p. 250 it was described as "possibly a barrow with defensive works". Examples of other theories are in Cox & Hall's *Magna Britannia* vol. III.(1728) p. 386, which rejects one that it was a keep made by the Danes or Saxons and expresses confidence that it is nothing but the earth thrown out of a pond made for watering the cattle of the people living on this upland! In the Ordnance map, the diameter of the base is about 33 yards.

7 See Malden's "Popular" *History of Surrey* (1900) p. 77.

the site is a perfect one for a fort, the view from the mound extending as it does over the valley to the south-west and across to the chalk range on the other side of the stream and surveying the level shelf stretching away in other directions and all the approaches to it, but this theory as to the church would very unnecessarily preclude the possibility of there having been a previous Saxon one, and even if the mound is a Norman fort, there are precedents for thinking that it may have been superimposed on a burial tumulus. It is much to be desired that this should be investigated by excavation under skilled direction, and meanwhile belief in the pre-historic origin of the mound need not be entirely given up.

However this may be, there is another possible link between the church site and pagan times in the Abinger "St. James' Fair" held on the festival of St. James to whom the church is dedicated, in the field (the village green since 1920) outside the churchyard. It is recorded in Aubrey's *Surrey*, vol. IV (1718) that at Abinger "there is a fair kept on St. James' Day for cattle &c. now much decayed" and in Cox & Halls *Magna Britannia* vol. III. (1728) "there is a fair kept yearly upon the Town Manor on St. James' day for cattle &c. but it is very much decaying". It is not named even as a pleasure fair in Owen's *New Book of Fairs* 1783 or 1856 editions (the only ones I have seen) and for many years it has been one of that character only (held last in 1933). In W.J. Evelyn's *Abinger Monthly Record*¹ for July 1890 it is stated that "no lord of the manor so far as we have been able to ascertain having, obtained a charter for holding a fair here, it should properly be called Abinger Feast, Wake, or Hopping..," and is possibly "a survival of the patronal dedication feast" but the writer must have overlooked the records I have mentioned that it was a cattle fair in the 18th century. If it was an ancient Fair, which I will assume it can hardly have escaped the imposition of a charter in mediaeval times, but record of it may easily have been lost.

Now according to Dr. Dexter² it is no proof of the Christian origin of a Fair that it is held on the day of the saint to whom the church is dedicated. "It seems pretty certain that most of the churchyards of our ancient churches are older than the churches and are the sites of early village meeting places where religious feasts were held in honour of the dead." They were "market places too, and it is known that fairs were largely of pagan origin and that the parish church was often built within the ancient fair ground." Trading on pagan Sundays was so deeply rooted that it went on still on Christian Sundays but fairs were later usually held on or changed to the day of the saint to whom the church was dedicated. The Statute of Winchester of 1285 laid down that "henceforth neither fairs nor markets be kept in churchyards". Ousted from the churchyards the fairs often came to be held just outside these. Thus Abinger Fair, held as it is beside the churchyard may have been at one time held inside it, and the present practice may indicate that the site of the churchyard and church was a pagan meeting and trading place and perhaps from a very remote period indeed.

No longer are there cattle grazing on the Leith Hill commons of Abinger, Wotton and Coldharbour, and the gates on the roads that kept them to the Commons (such as still exist, e.g. in Hollow Lane, Abinger Lane, and on the Abinger Common - Holmbury road) are never shut now but within living memory a few cattle were still turned out by the commoners and the gates kept shut. It is believed that in ancient times these commons were all covered with grass, the heather being kept down (perhaps by burnings), and that thus they could support a sufficient head of cattle to form the nucleus of the annual fair. As and when for some reason or other the cattle which grazed away other growth fell off in number, so would the fern and

- 1 A parish magazine issued 1889-93 in rivalry to the Rector's magazine. A complete set bound in one volume is in possession of Lord Farrer.
- 2 For this account of fairs, see Dr T F G Dexter's *The Pagan Origin of Fairs* (New Knowledge Press 1930), and an account which is based on Dexter's and other books in W I Leeson Day's *History of Holsworthy, Devon* (1934).

oak-scrub spread and the Scots pines, (which were a later introduction), and the heather would no longer be kept down; till the present stage was reached when very little grass remains¹.

Romans or Romano-Britons lived in Abinger, witness the Roman villa near Abinger Hall excavated in 1877 and Roman coins of 133 to 361 A.D. found on the site², but it is very improbable that there was ever a Romano-British or British church here, as there are no remains and no evidence of any kind that the people of what became Surrey were Christian in Roman times or in the succeeding two centuries, but it seems possible that Surrey was nominally included in the West Saxon see established in 654 at Dorchester (Oxon.) by Birinus whom the Pope to work among the pagan inhabitants of those districts. It seems however that the real conversion of Surrey to Christianity can hardly have taken place before the middle of the century, and even if a church was built at Abinger, in the 7th century or at any time before the reign of Canute (1016-1035), Surrey was so much ravaged by the Danes (852-1016) that the survival of a church to the latter period is very unlikely. If therefore at the time of the Norman Conquests there was a church in existence at Abinger it is probable that it would not have been more than 50 years old.³

The Winchester Diocese, which was divided off from that of Dorchester (Oxon.) in 676 seems from the first to have included all Surrey except the Croydon Deanery, and in that Diocese Abinger remained till the Guildford Diocese was separated off in 1927. The Archdeaconry of Surrey, which up to 1928 included Abinger, and existed at least from 1107, was divided into Rural Deaneries varying in numbers and titles at different times: thus Abinger was in the Rural Deanery of Guildford up to the reign of Henry VIII, in that of Stoke from that time up to 1829, in that called the South East District of Stoke from 1829 to 1878, and in that of Dorking since 1878.⁴ But through all these changes Abinger, Wotton, Dorking, and Ockley, and their derivative ecclesiastical parishes were always together as parts of one Deanery till 1928 when the association was spoiled by Oakwood being removed to the Deanery of Cranleigh, a new Deanery formed on the founding of the Diocese of Guildford.⁵ At the same time Dorking Deanery became one of the units of the new Archdeaconry, that of Dorking, taken out of the Archdeaconry of Surrey (to which Cranleigh belongs).

- 1 Lord Farrer tells me that W J Evelyn thought that two causes had changed the character of the Commons in his own life time a) the introduction of rail-borne coal about 1850 so that the lopping of the Commons fell off b) the cattle plague of the 1860s which killed the Commoners cattle so that the firs and other trees grew too large for destruction by the cattle when the plague ceased in 1866 and the Commoners again "turned out". Incidentally, this led to a change in values because the timber belongs to the Lord of the Manor not to the Commoners.
- 2 See *The Builder* 5th Jan. 1878. C. Darwin's *Formation of Vegetable Mould* (1881) Chapter IV and V.C.H. Surrey III 129.
- 3 See the section on the Nave, Paper No. 5
- 4 V.C.H. Surrey I 329, II 3 and 49-52. The Taxation of Nicholas IV, included Abinger in the Deanery of Guildford.
- 5 The present Deanery of Dorking contains what is left of the ancient ecclesiastical parishes of Abinger, Wotton, Dorking, Ockley. It also contains Holmbury St. Mary, Holmwood (North and South), Capel, Ranmore, Coldharbour, and Westcott, all derivatives from the first four, but some of them with pieces of other parishes added to them. The other derivative, Oakwood, has gone, as stated above. For all of them see my paper on Abinger Boundaries pp 14-15. Mickleham and Newdigate ecclesiastical parishes are also in the Deanery.

After Doomsday the next recorded allusion to the Church seems to be the institution on 28 Ap. 1286 of Richard Fulvenne¹ as rector, presented by the patron Sir Adam Gordon².

In the 14th century the church appears as “the parish church of Abinger alias the parish church of Paddington” and the rule seems to have been (though it was not strictly followed) for the lord of each of these two manors to present in turn, but in 1364 the two portions were united and from that time the advowson³ remained with the lords of Abinger. Between 1595 and 1624 Richard Evelyn of Wotton acquired the manor of Abinger and the manors of Paddington, Pembroke, and Paddington Bray (into which Paddington in about the middle of the 16th century had been divided) and thenceforth with 2 or 3 exceptions, all presentations to the living have been made by members of the Evelyn family of Wotton, who also own the advowsons of Wotton and Oakwood.⁴

The patron saint of Abinger Church, St. James, is always assumed to be St. James the Great, the brother of St. John. No record of the dedication is known but it is very tempting to conjecture that St. James – the pilgrim as he is represented in art – was chosen for Abinger as well as for the neighbouring Shere church when the stream of pilgrims to St. Thomas à Becket's shrine at Canterbury was flowing along the ancient track from the west of England, and from the Continent via Southampton and Winchester, through Farnham, Guildford, and Dorking. This track had come to be called the Pilgrims' way from the use made of it by Canterbury pilgrims and its supposed course through both Shere and Abinger is shown in the 6 inch Ordnance Map. Malden in his *History of Surrey* (1900) states his belief that from Guildford to Dorking the ancient ways were two, an upper one on the Downs, and a lower one to the south of it. The latter he believes was the actual Pilgrims' way to Canterbury, running from church to church and the old bridleway from Shere Church, past Abinger and Wotton Churches to Dorking is held by Lord Farrer to be part of it. (Abinger church was actually called the Pilgrim Chapel in 1935 through the press for funds for its repair). Many books besides Malden's testify to the belief that the ancient route along the line of the Downs was the Pilgrims' Ways, such as Dean A. P. Stanley's *Historical Memorials of Canterbury* (1855), and Belloc's *The Old Road* (1911).

An article by Edwin Hart on *The Pilgrims' Way from Shere to Titsey* in *Surrey Archaeological Collections* vol. XLI (1933) is one of the latest, but he shows that there were then some who disputed that the Canterbury pilgrims used this route, and in the same *Collections* vol. XLIV (1936) an article by Dr. Wilfred Hooper, and one in the quarterly *History* of June 1936 by C. G. Crump purport to discredit it completely. Even if these objectors should prove to be right the reason for the adoption of St. James as patron of Shere and Abinger churches in the 13th century may well have been that men's minds were turned to him to whose shrine at Compostella (Santiago) in Spain crowds were flocking from England as well as other countries, whom artists depicted as himself the Pilgrim, in Pilgrim dress with staff and scrip,⁵ so that it

1 The name remains as Fulvens Farm in Shere between Sutton and Abinger Hammer on the Abinger border; and Volvens Farm in the lane called Mole Street which runs from Cox's Corner (below Leith Hill Place) to Oakwood Chapel.

2 For the successive lists of Abinger Rectors see Manning & Bray vol. II (1809), Brayley vol. V (1848), Fairbank (1911) and the printed Parish Registers book (1927), this last being a revision by Lord Farrer. A framed copy of the last list brought up to 1930 hangs in the church. Since writing the above note I have printed a further revision, with notes, in my pamphlet *Abinger Parish Church*, published Oct. 1938. The dates of the institutions of a few of the rectors are missing, and the episcopal registers of 1415-1456, 1492-1500 and 1643-1665 are lost.

3 Patronage

4 Among the rectors of Abinger three were also rectors of Wotton and died in occupation of both livings, viz. Thomas Fitzgerald (d. 1752), Thomas Taylor (d.1808), and Henry Jenkin (d.1817), while John Massy Dawson (d. 1850) held Oakwood as well as Abinger till his death. For details of the history of the manor, and of the advowson, and references to authorities see V.C.H. *Surrey* III 131-4. See also the lists, mentioned in note above.

5 See Mrs Jameson's *Sacred and Legendary Lore* (1848) I pp214-16

would seem appropriate when the great English shrine at Canterbury was also drawing crowds to it to dedicate or rededicate the newly extended churches of Abinger and Shere to him; and even if what is called the Pilgrims' Way was not the regular route followed by the pilgrims from the Continent and west of England there may well have been actual contact with pilgrims which would suggest St. James as the most appropriate saint to adopt at that time. Alternatively, it might have been an order which Lord Farrer says was made by Canon in 1296 (when the Canterbury pilgrimages were still active) "that all churches must have a patron saint so as to attract pilgrims or wanderers"¹ that caused these churches to be named.

Ancient Abinger was a long narrow strip extending (as the present civil parish still does) the whole north to south stretch of the Hundred of Wotton² viz. from beyond the top of the Chalk Downs to the Parish of Rudgwick in Sussex, a distance of about 9½ miles as the crow flies, and it occupied all the western side of the Hundred except for, in part of the distance, an intervening outlying bit of Ockley (one of its parishes). From east to west the ancient parish measured under 1½ miles in its northern part and under 1¾ in its southern part, while it narrowed in the middle to a waist barely ½ mile wide.³ The great importance of the western side of Abinger as a boundary is brought out in my [Paper No. 8](#).

No date can be assigned to the origin of Abinger Parish, but like all the ancient parishes in England (viz. those mentioned in Domesday) it was derived from the pre-existing district commonly called the township or vill, appertaining to a settlement of Saxon people. This was the oldest unit of civil administration. Only later would it become an ecclesiastical unit, that is to say a parish to be defined when fully developed as a settlement, or cluster of settlements having its own church and administered to by its own priest to whom the tithes and ecclesiastical dues were paid. Sometimes it has been asserted that the territorial unit began with the church but such a lengthy strip of a parish as ancient Abinger can never have been assigned deliberately as an area conveniently situated for access to one church, for, reaching as it did, from the top of the chalk downs, across the fertile valley of Tillingbourne, over the drier sandhills and down into the clayey forest of the Weald, it can hardly be doubted that its shape was determined by the variety of soil and the opportunities of hunting that it gave to settlements which were, or afterwards were, contained in the two manors that Domesday records to have been in Abinger in the time of King Edward the Confessor and William I, namely the manor of In connection with this paragraph and the preceding one, see *V.C.H. Surrey*, Ecclesiastical Hist., Malden's "*Popular*" *Surrey*, and Hearnshaw's *Place of Surrey in History* (1936) pp. 37, 43, 44. have grown up, or been planned, not as ecclesiastical but as agricultural and social units.

- 1 Quoted by Lord Farrer in the reprint from Abinger Parish Magazines of 1922 of his short *History of Abinger* (from which also comes the suggestion that the name of the 2 churches was connected with the Pilgrim's Way); but Professor A. Hamilton Thompson of Leeds whom I asked about the canon could not trace it and thought that "if there was such a decree it must have referred only to England and to the dedication of churches as ordered by the Legate Otho in 1237-8", but he said "churches that had never been dedicated were common in England in the early 14th century and English bishops were active about that time in enforcing obedience to the legatine constitutions of the previous century." Moreover, "changes in dedication were not infrequent, e.g. a Saxon giving place to Norman or rebuilding or reconstruction". (H. M. Barron's *Your Parish History* (1930)).
- 2 Abinger is one of the units of the Hundred of Wotton — sometimes formerly called that of Dorking — the others being Wotton, Ockley, Dorking and Capel. This Hundred is one of a row of 5 lying side by side with their northern boundary, from the parish of Puttenham on the west to Tatsfield on the east, approximately the line of the North Downs, and their southern boundary the border of Sussex which runs more or less parallel to the Downs. In Domesday some other parishes are put in the Hundred, some apparently by mistake, and Oakley is put in Woking Hundred (see *V.C.H. Surrey*, Ecclesiastical Hist. and Malden's *Surrey* (1900). Walford's edition of Brayley's *Surrey* and Dr. Hearnshaw's *Surrey in History* (1936) have maps showing the Surrey Hundreds and V.C.H.I of Domesday Hundred.
- 3 Hearnshaw in the book mentioned above speaks of the subdivisions of the Hundreds as "tithings or townships".

The church at Abinger, situated towards the northern, more settled part, was doubtless built by one, or both jointly of the two landowners, and, as the manorial system developed, so side by side with it grew the parochial system under which the priest, from being little more than a chaplain of the Lords came in time to have the whole of the district appertaining to the Abinger settlements for the sphere of his ministry, and to be endowed by the Lords with Glebe¹ and by the Bishop with the tithes of produce from the lands of the parish.

This organisation may not have been complete in 1086² but Malden considers that even at that date "we may suppose that the Surrey churches mentioned in Domesday were generally to all intents parish churches."³

It is true that the earliest actual evidences of this as regards Abinger are the institution of a rector to the Paddington portion of Abinger in 1286 and the valuing of the living in 1291 for the Taxation of Pope Nicholas, but it does not follow that the Church which Domesday mentions in Abinger in 1086 was not already practically a parish church. There is no suggestion that there was ever a church in the Paddington portion as well as one in the portion belonging to the manor of Abinger; rather it must be supposed that for whichever of the two the minister was actually appointed he served the one church.

The ancient parish was bordered on the north by the parishes of West Horsley, East Horsley, and Effingham. On the east (going south) by Wotton, Ockley, and for the last 2 1/3 miles of this side by an outlying part of Wotton of an area of 690 acres⁴ within which on the edge of Abinger Oakwood Chapel was built about 1220 A.D. on the south by Rudgwick. On the west (going north) for the first 12/3 miles by Ewhurst, then the outlying strip of Ockley already mentioned, which bordered Abinger for 2 3/4 miles (crossing the Ockley-Ewhurst road) and then diverged from it to embrace Holmbury Hill; then came an outlying bit, containing 63 acres, of the distant parish of Ockham, which was followed by an outlier of Cranleigh and that by an outlier of Ewhurst (those last two containing the present houses Moxley, Holmdale, and Lindholm), while lastly on this border came the parish of Shere.

The area of the ancient parish is 5718 acres of which about 3400 acres lie north of the Ockley-Ewhurst road and about 2320 south of it. Within the southern part were two outlying bits of Ockley parish and one of Wotton with an area together of 217 acres which are not included in the 5718 acres.

When, in course of time, people established homesteads here and there in the Weald of Abinger their distance from the parish church was a very great inconvenience to them, especially in winter when the deep clay of that part made the journey a serious undertaking. (It was about 6 1/2 crow miles from the extreme south of the parish to the church). The Wealden parts of the neighbouring parishes of Wotton, Ockley, Ewhurst, Rudgwick and Warnham⁵ being in similar case as regards their churches, there was founded in the 13th century for the convenience of those parts of these parishes a chapelry of Wotton in the detached portion of that parish already mentioned, namely the chapel of St. John the Baptist at

1 For Abinger Glebe and Tithes see my Paper 7, page 73.

2 It is held in Maiden's "*Popular*" *Surrey* (1900) that a Canon of the 3rd. Lateran Council (1179) shows that it was complete at that date at least. Presumably he infers this from the 13th. Canon "*Quianonnulli*", which forbade priests to hold more than one salaried living and patrons to appoint anyone who would not reside and exercise the cure on the spot. (Really pluralities were already past control) - Information from Prof. A.H. Thompson of Leeds with a reference to *Friedburg & Richter Corpus. Jur. Can.* (1879) ii, 3 decretal, tit. IV C3.

3 In connection with this paragraph and the preceding one, see V.C.H. *Surrey*, *Ecclesiastical Hist.*, Malden's "*Popular*" *Surrey*, and Hearnshaw's *Place of Surrey in History* (1936) pp. 37, 43, 44.

4 The acreages so marked are official Ordnance ones; those not so marked are planimeter measurements made by me in the 6" Ordnance map.

5 See Paper No. 8 on Abinger Boundaries &c.

Oakwood, which is said to have been built about 1220 A.D.¹ It is mentioned in the Taxation of Pope Nicholas of ca. 1291 as a Perpetual Curacy, and the right of presentation to it, at least since 1306, goes with that of Wotton. It had no share of tithes but it has been endowed, at least from 1431, by various benefactors, notably by a gift of 3 farms under the will of 1741 of the Rev. R. Offley, rector of Abinger. It had no Glebe house but a vicarage was built south of the church in 1884, since replaced by a new one in Wallis Wood, N.W. of the church, of which the foundation stone was laid in 1935.

One of its incumbents, the Rev. J. Massey Dawson, brother-in-law of the patron George Evelyn of Wotton held the living simultaneously with that of Abinger, being appointed to both in March 1835. The relative value of the chapel to the different parishes cannot probably be appraised for the period before 1696 during which no records are known to have been kept at Oakwood² of any baptisms or burials, but there are in the printed Registers³ 1125 baptisms 1700 A.D. to 1814 and 401 burials 1696 A.D. to 1813, and of these the parishes are named of 903 baptisms, viz. 476 from Abinger, 277 Wotton, 95 Ockley, 28 Rudgwick, 15 Warnham and 12 Ewhurst; and the same parishes are named for 241 burials viz. Abinger 130, Wotton 75, Ockley 23, Rudgwick and Warnham 3 each, and Ewhurst 6.

From this it is clear that Abinger people used the chapel much more than those of the other parishes, at any rate during the 100 and more years referred to and probably always. The only marriage entries in the printed Register are 17 between 1697 and 1751, and the Introduction to the volume states that there are more between the latter date and 1853 where, as will be seen directly, Oakwood became an independent ecclesiastical parish. Doubtless in the interval all marriages had to take place at Abinger, Wotton or other recognised parish church. There is a note at the beginning of the Oakwood Register which shows that the burial fee for Abinger and Wotton people was the same, but that it was double for people of other parishes. And in the Oakwood baptismal register, under 1812, there is a note which emphasises the dependent character of the chapel, viz. that by Act of Parliament from 1st January 1813, the minister officiating at Oakwood was enjoined to deliver to those bringing anyone for baptism or burial a certificate of the duty having been performed which the parties were to deliver to the minister of the parish to which the baptised or buried belonged.⁴ There is a picture of the exterior of the chapel in Brayley's *Surrey*, s.v. Wotton, and a different one and a plan in *V.C.H. Surrey*, s. v. Wotton.⁵

Abinger parish retained its ancient boundaries both for ecclesiastical and civil purposes up to 1853, but in that year Oakwood Chapel, which for over 6 centuries had remained with no stated territory, was, by an Order of the Privy Council, assigned definitely for the ministrations of its incumbents the whole of the part of ancient Abinger south of the Ockley-Ewhurst road (about 2320 acres), and the outliers of Ockley and Wotton inside it (217 acres), the Wotton outlier containing the chapel (690 acres) and the strip of Ockley on the western border of Abinger up to the Ockley-Ewhurst road (about 607 acres); in all about 3834 acres with a length of about 4 miles. Thus was constituted the present ecclesiastical parish of Oakwood, or, as it is called in the Order in Council, the "Consolidated Chapelry of Oakwood".

This effected, Abinger was no longer one unit both for ecclesiastical and civil purposes, but, while the ancient area was retained for civil purposes, becoming the separate "civil parish" (as it is called – giving

1 See *V.C.H. Surrey* III. 162-63.

2 In the Abinger Register 4 baptisms are entered as having taken place at Oakwood Chapel, viz. one in each of the years 1676, 1684, 1686 and 1687.

3 Printed in the same volume with the Abinger and Wotton Registers.

4 There are a number of these certificates in Abinger Vestry chest.

5 For details about the chapel and its endowments see, besides the above works, Manning and Bray's and Aubrey's *Surrey* and Dr. Fairbanks' *Churches of Wotton, Abinger and Okewood*.

the word parish a new meaning) of Abinger, the spiritual ministrations of the Rector could only be exercised in that part of the "ancient parish" north of the Ockley-Ewhurst road (about 3390 acres with a length of about 5½ miles) which thus became a separate "Ecclesiastical parish".

But the Ecclesiastical parish was not long left with this area, for in 1878 an Order in Council cut off more than another mile from its southern end, which included Upfolds Farm, Pratsham Grange and Forest Green House, and took a mile slice (along arbitrary lines through Pasture Wood) out of the western side of the remainder including Feldemore and Hopedene houses, in all about 560 acres to help form another new ecclesiastical parish, that of Holmbury St. Mary round the church that was then building by Street¹.

Abinger Ecclesiastical parish thus finally reduced contains about 2830 acres, in a length of about 4½ miles with a population of 663 according to the census of 1931, and its bordering Ecclesiastical parishes are, on the north West Horsley, East Horsley and Effingham. On the east (going south) Wotton Ecclesiastical and Coldharbour Ecclesiastical (both of them in Wotton civil parish) and on the west (going north) Holmbury St. Mary and Shere.

It remains to add that in the following year (1879) an order of the Local Government Board enlarged the civil parish of Abinger, so far containing only the territory of the ancient parish, by adding to it all the outlying pieces that were, included in Oakwood Ecclesiastical parish, and the Ockley outlier north of the Ockley-Ewhurst road which embraced Holmbury Hill, and that in 1882 another order added the Ockham outlier.

This made the total area of the civil parish 7576 acres as computed by the Ordnance Survey but in 1901 the Board transferred to Ockley a piece of about 94 acres from the eastern side of the southern part of the civil parish leaving the area about 7482 acres. Of this about 3730 acres north of the Ockley-Ewhurst road constitute the North Ward of the present civil parish and 3750 south of the road the South Ward, as measured by me on the six inch map.²

Though I have hitherto spoken of the Ancient parish of Abinger in the past tense it will be observed that the territory left to the Ecclesiastical parish is all part of the ancient parish, and I must add that the ancient parish does still survive as one whole in two ways, first that it is the area within which are all the lands from which the Rector's tithe rent-charge is due³ and secondly within which the old Charities of Abinger are distributed.⁴

It is necessary also to lay stress on the fact that it was only the sphere of the Rector's spiritual obligations that was limited by the creation of the ecclesiastical Parishes of Oakwood and Holmbury St. Mary. He still remained chairman of the Vestry, the civil jurisdiction of which, in the whole of the ancient parish up to 1879 and in the same as enlarged in that year, continued unaltered by these changes: the Vestry being that ancient body with roots in the days of the assembly of the vill, before ever its land was a parish, which, at least from Tudor times had civil duties in the parish exercised through churchwardens,

1 The other lands assigned to Holmbury St. Mary, were part of Shere, that part of the outlier of Ockley north of the Ockley-Ewhurst road containing Holmbury Hill, and the outliers of Ockham, Cranleigh and Ewhurst.

2 What is written in this paper on the ecclesiastical and civil boundaries of Abinger is in part a repetition of some of my earlier written paper No. 8j

3 This was written before the Act of 1936 which abolished tithe rent-charge as such – see Paper 7 - Benefice.

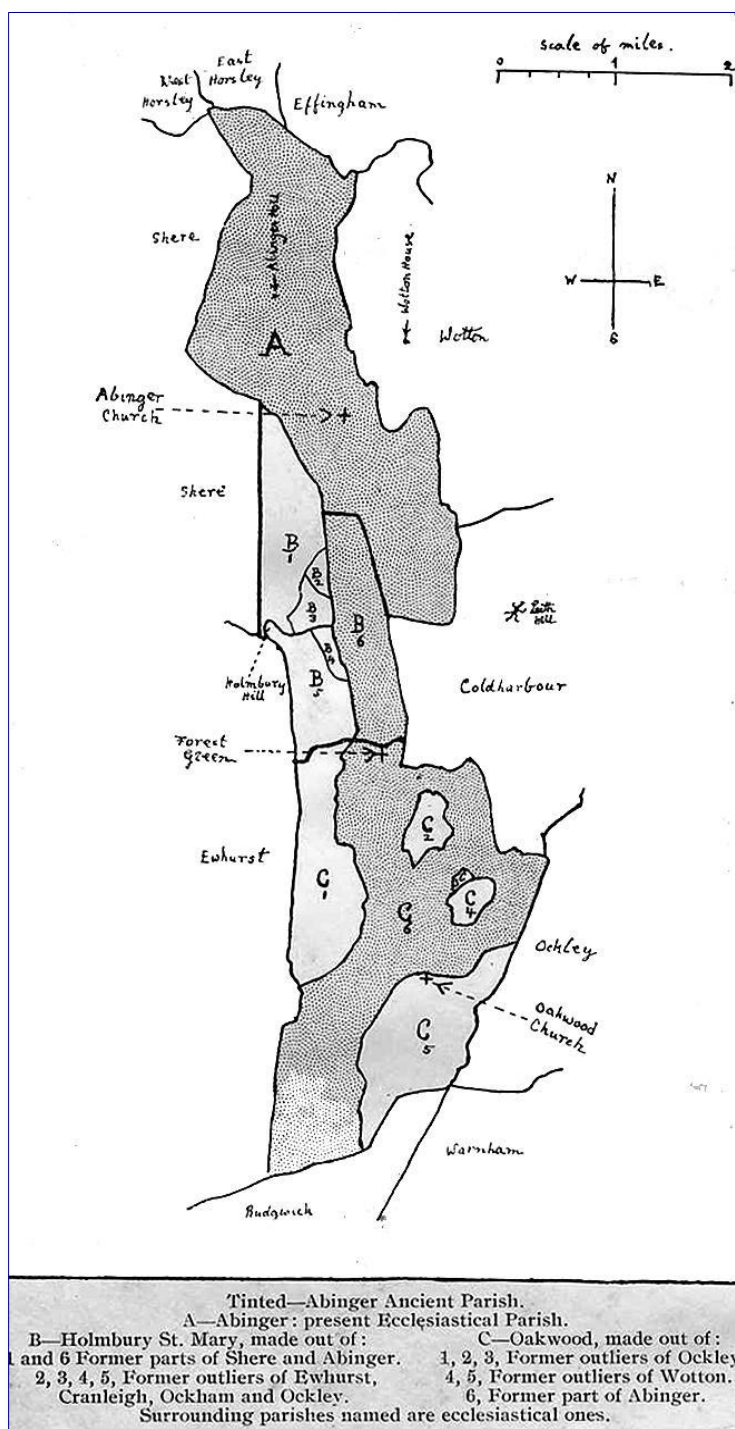
4 Smith's of 1628 and Spooner's of 1613 (these two consolidated), Dame Mary Evelyn's of 1817 and Lawe's of 1829 (these two Ecclesiastical charities). The only others are the Inverarity Ecclesiastical charity of 1928 which applies solely to the present Ecclesiastical parish, and the Mrs. Lewin charity of 1929 for the upkeep of the churchyard. Abinger is one of a great number of parishes in Surrey and other counties which benefit under the will of Alderman Henry Smith who died 3 Jan 1628. A full account of him and the charities served from his will is in Appendix 2 pp 28-36 of Brayley's Surrey vol. V 1858.

overseers of the poor &c. (and for a great part of the period very extensive ones), right up to 1894 when the Parish Council was set up and took over such as still remained of the civil duties of the Vestry.

Papers and books of the Abinger Vestry from 1701 to 1896 are stored in 2 chests belonging to the Parish Council and kept in the Church Vestry room, and I hope I may not find it too hard a task to study these and write a separate paper about them at some future date.

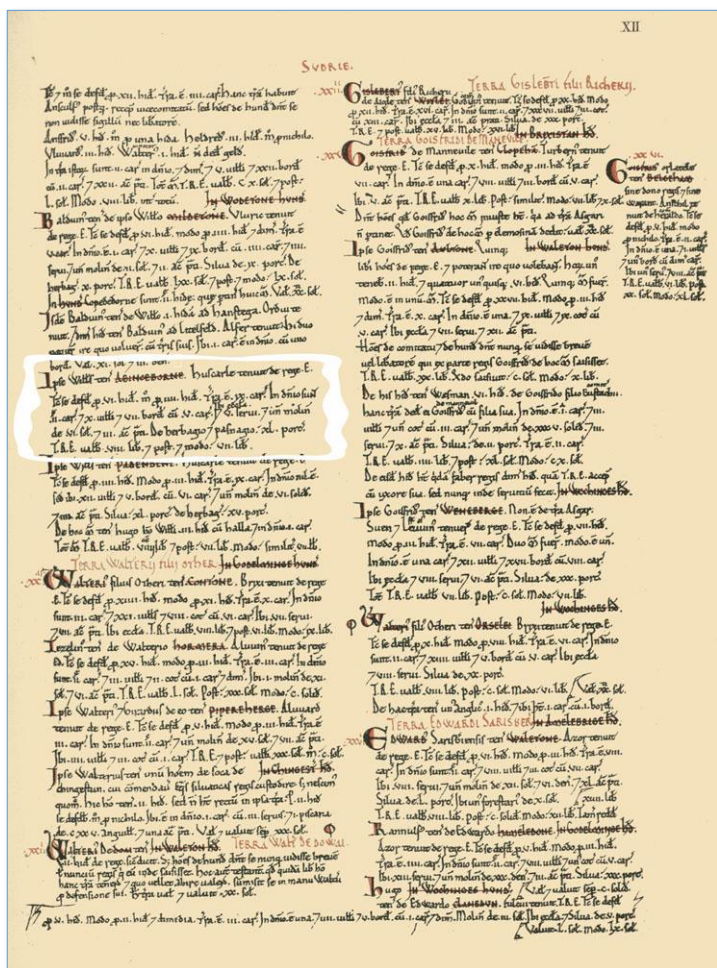
Here may be mentioned the break in the continuity of Church of England services at Abinger when the Rector, Anthony Smith, was deprived in 1645. Some of the accusations against him were that he had spoken and preached against Parliament and had prayed that God would prosper the King, that he had

withstood the taking down of a religious picture in Abinger Church and the removal of altar rails. Probably he also insisted on using the Prayer Book which was made illegal in 1645. In his place one Durant was put in, but was very soon superseded by Stephen Gere who remained Rector from 1646 to 1665, conforming no doubt to the Presbyterian rule, but at the Restoration of the King in 1660 adopting the Church of England Services. In 1646 Parliament ordained a regular Presbyterian system under which the counties were to be divided into "Classes", the parishes in which were to elect elders for themselves, and in 1648 the scheme for Surrey was sanctioned, which placed Abinger in the 2nd "Classis" of the County, with Dorking, Shere, Leatherhead and 17 other parishes, without regard to the boundaries of either Hundreds or Deaneries, but it is not known for certain whether any of the Surrey Classes came into operation except the 6th, which contained Reigate and other parishes. For the above see *V.C.H. Surrey*, Ecclesiastical Section (1902) and the "Popular" *History of Surrey* (1911) both by H. E. Malden. Malden gives a list of 36 Surrey parishes whose ministers were sequestered from their livings, "rather more than 1/4 of the beneficed clergy of the County".



Historical Sketch Map

Appendix 1 A Translation of Surrey, Domesday in V.C.H. Surrey, vol. 1 (1902)

The Land of William Son of Ansculf¹

Domesday Book

William himself holds Abinceborne [Abinger]. A yeoman of the guard (huscarle) held it of King Edward. It was then assessed for 6 hides; now for 4 hides. The land is for 9 ploughs. In demesne there are 2 ploughs; and [there are] 10 villeins and 7 bordars with 5 ploughs. There is a church; and 5 serfs; and a mill worth 6 shillings; and 3 acres of meadow. From the herbage and pannage, 40 hogs. In the time of King Edward it was worth 8 pounds, and afterwards, and now, 7 pounds.

William himself holds Padendene [Paddington in Abinger]. A yeoman of the guard (huscarle) held of King Edward. It was then assessed for 4 hides; now for 3 hides. The land is for 9 ploughs. In demesne there is nothing; but there are 12 villeins and 5 bordars with 6 ploughs; and a mill worth 6 shillings; and 4 acres of meadow. Wood worth 40 hogs, From the herbage, 15 hogs. Of this manor Hugh, a homager of William, holds 3 hides, with a hall, and (there is) 1 plough in demesne. The whole manor in the time of King Edward was worth 9 pounds, and afterwards 7 pounds. Now, in like manner, 7 pounds.²

- 1 This William was one of the Norman nobles who held many manors in England. His seat was Dudley Castle.
- 2 There is a facsimile and translation issued by the Ordnance Survey (Vacher, 1862), and a translation in Walford's edition (1876) of Brayley's Surrey.

Paper 2 :

Records up to 1855 as to the Fabric and Contents of the Church

I have not found any picture or description of the church as old as even 150 years ago. Of course there are many bare mentions of it or allusions to it before that, the first of which - if it relates to the present church and not a previous one, a question which will be discussed further on - is the note in Domesday (1086 A.D.) "ibi ecclesia", written in between lines; but besides these I can only quote the inventory of the plate, altar ornaments, vestments, and bells, made in 1552 in Edward VI's reign for the purpose of robbing the church; a document of the 16th or early 17th century¹ relating to the fencing of the Churchyard; and one of 1654 giving a lease of seat-room in the church for 1,000 years².

As to the robbery of 1552, it was in 1549 that Edward VI's Council, under the pretext of furthering the Protestant cause, had set out to raise money for the Treasury by ordering the Sheriffs and Justices of all the Counties to make inventories of the above. The following inventory, dated October 1552, shows the Abinger goods committed to the Churchwardens to hold for the King. In January 1553 commissioners were named to seize the goods and in many places they left nothing but the bells and one chalice, the rest of the plate going to the King's Jewel House, other things of value sold, and those of less worth given away.³ A chalice and the bells may have been left to Abinger, but those that the church now has are of much more recent date.

An allusion to the condition of the church in about 1700 was quoted by the patron, W. J. Evelyn of Wotton in a speech made in 1880⁴ in which he said that in some papers of nearly 200 years before he found that John Evelyn – the Diarist, who died 1706 – spoke of "the melancholy church of Abinger" and that "in giving some advice to his Grandson" who was his heir "he contemplated the demolition of the church". Would that the papers referred to were available as they might furnish some interesting particulars of the state of the church that was so bad that Evelyn would have liked to have it pulled down and, of course, rebuilt.

Something must have been done in the church, if not at the beginning, at any rate in the middle of the 13th century, for we shall see directly that at that time a large window in "Perpendicular" style was substituted for 13th century lancet windows in the east wall of the Chancel, and in the section of the nave that, probably at the same time, a window of similar character was inserted in the west wall of the Nave.

1 See Paper No. 6 on The Churchyard

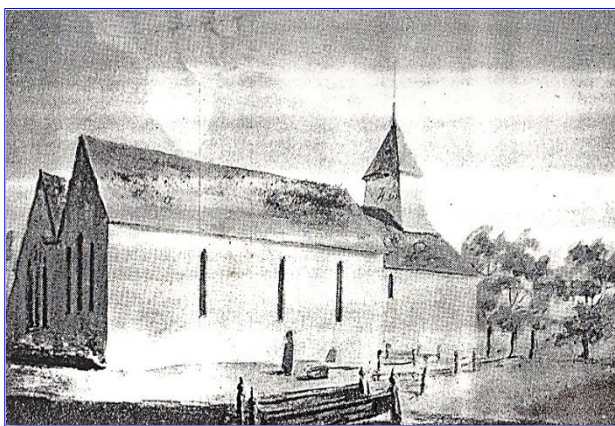
2 See the section on the Nave, Paper No. 5

3 A full account of the proceedings may be seen in an article on Oxford Inventories of Edward VI's reign in the Oxfordshire Record Society's vol. 1. (1919).

4 At the reopening of the church after alterations 1879-30. Quoted in a newspaper cutting which is preserved in the Parish Register Book of 1559-1806.

Aubrey's *Surrey* vol. IV of 1718 has an article on Abinger but only mentions the church to transcribe inscriptions on some of the graves in the church and churchyard. Cox and Hall's *Magna Britannia* vol. III of 1728 in its article merely mentions the church. Hill and Peak's *Ecclesiastical Topography of Surrey* of 1819, which consists of engravings of churches (without letter press) has none of Abinger. Manning and Bray's *Surrey* contains in the article on Abinger in vol. II of 1809 pp. 36-44, the earliest account of the church that I know of, and, amongst other things, inscriptions on the floor and on wall monuments are transcribed, and a list of Rectors is given with notes on some of them.

The Church, which the article states was repaired in 1797, is described as “of one pace, the Chancel not separated from the Body”. The Chancel of that day was the 13th century one which was rebuilt in 1856-57. The present Chancel is still practically of one pace with the Nave, though the distinction on the south side is more marked and a Chancel step has been introduced. The North Chancel with its lancet Windows is mentioned, as also the “low wooden tower at the west and rising from the roof with a pyramidal spire” on it, “the entrance to the church near the west end by a narrow door with a plain circular arch” (i.e. the south door of that date), “another door into the Chancel” (i.e. the Priest's door in the south wall), and the font, “a modern white marble bason [sic] on a pillar”.



(a) Abinger Church NE View 1793

Imprimis. A wooden cross platted with silver, with roses and braunches poiz [weight] by estimacion XVI oz.
Item 2 chalices parcell gilt poiz by estimacion 12 oz.
1 coops [cope] of crymosyn velatt.s
1 vestymnt of the same.
1 olde vestymnt of grene and other colours.
2 fatten candelstyckes in the parson's handeys.
1 altar clothe of olde silk or fine codas [caddis]
1 lynen aulter clothe.
3 bells in the steple the best by estimacion &c and the resydw under after the rate.
Committed to the care of Robert Haryson, William Att Lee, and Rolfe Dalton the sixte of October in the sixte yere of the reign of our Sovereign Lord”.

Next in order of date comes, Cracklow's *Views of Surrey Churches* with an article on Abinger of 1824, which mentions that “the church is in part newly pewed, and is at present undergoing repair. Dry drains are constructing round the building... The external parts of the walls are plastered over and the roofs are for the most part covered with stone slabs”. A compulsory church rate of 2/- in the £ was levied in the Parish in 1823 and 1824 and produced £400 in the two years; in contrast to church rates of a few pence only in subsequent years up to 1868 which produced an average of £30 a year for the expenses

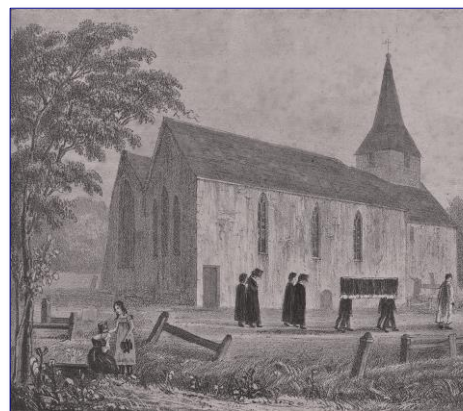
of the church. (Compulsory church rate was abolished in 1868)¹. Cracklow adds that “the building generally underwent repair in 1797”. The word “generally” adds force to Manning and Bray's bare statement that it was repaired in 1797.

The article on Abinger in Brayley's *Surrey* vol. V of 1848 supplements the above, saying that the Church is “chiefly of stone and rubble-work (plastered over)”, that the second Chancel is “partly used as a vestry”, that “trio arches separate the two Chancels, one semi-circular the other pointed”, that the belfry has three bells, the spire is “slated” (with slates of oak shingles as at present no doubt), that on the “south side there is a small porch”, that when the church was repaired in 1824 it was “paved with brick” as well

¹ See note on Abinger Church rates in my Paper 7 : The Benefice of Abinger

as being “partially renewed” that “there is a singers gallery at the west end, with a bass-viol, clarinet, etc., for the band”, that “the older parts” of the church “may be referred to Norman times”, and that the “North Chancel belongs to the Evelyn family of Wotton”.

The Rural Dean has a Register book containing reports on churches in the “South East District of Stoke” Deanery and in its partial successor the “Dorking Deanery”¹. The earliest entries are in 1829, the latest 1920, but there are great gaps. There are reports on Abinger Church for 1829, 1830 and 1835, and they show that the church was in those years in very good order as to structure and furniture, except that the walls were damp in places. The report of 1829 mentions the brick pavement and “the earth is against the outward walls above the level of the pavement on the north side. On the North there is a good trench bricked”. In 1830 “an excellent bricked trench has been made all round the church”, and the vestry is mentioned (i.e. the east end of the North Aisle used as a vestry).



Picture (b): NE View 1824

The next report on Abinger is 1851. It discloses, as regards the church, that the school had been, but was no longer, held in the Vestry; and that an erection “at an angle between the patron's chancel and the Nave intended for the keeping of fuel for the same” had been removed at the Rector's (Powell) expense. The 1852 report as to the church is as follows: “The direction of the Archdeacon” (not previously mentioned in the Register) “for lowering the ground round the church were fulfilled on the south side at the expense of the Rector (Powell), and the reading desk was opened; the Rectory servants' pews made into open seats; much of the paint varnished; the doors newly painted; matting laid down in the Chancel, the space within the [communion] rails covered with drugett and new hassocks provided [there]; the rails painted, at the Rector's expense, at the same time the whole church was cleaned and white-washed by the parish, the whole roofing painted, the Nave by the parish, the Patron's Chancel by the Patron, the great Chancel by the Rector, who also opened a window at the north end of the Nave” (meaning no doubt at the end of the Nave on the north side).

The next report, 1855, merely states that “the repairing of the church, the making of new windows, and other improvements are contemplated.” There is no further report until 1886.

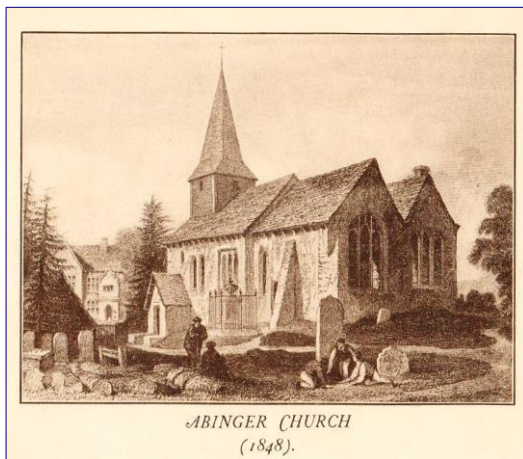
So much for records written before the great restoration of the church by Rector Powell in 1856-1857, but there are five pictures herewith which afford further information, viz.

- I. of about 1793 from a collection of undated drawings of Surrey Churches done by Henry Petrie, F.S.A. between 1790 and 1808
- II. of 1824 with an inset plan of the church; from Cracklow's book.
- III. of about 1815, from an undated pencil drawing in the Diocesan Office in Guildford.
- IV. of 1848, from Brayley's book (*Surrey*).
- V. of about 1855, from an undated sepia drawing in the scrap book mentioned above².

The first two show the north and east sides of the church, the other three the east and south sides.

1 This Register is transcribed by Fairbank in *Surrey Arch. Soc. Collections* Vol. XXV pp. 117-18. Dorking Deanery began in 1878.

2 Not found in the duplicate volume from which this paper was transcribed



Picture (d) South-east view 1848

In picture (a) the wooden bell turret is surmounted only by a four-sided cap, but in (b) it has the pyramidal spire (as at present) mentioned by Manning and Bray in 1809. The spire was therefore made between 1793 and 1809, probably in 1797 when Manning and Bray say the church was restored. All five pictures show the large “perpendicular” style east window of the Chancel, which, as already mentioned, was put in about the middle of the 18th century.

The inset plan in picture (b) shows a great buttress embracing the south-east corner of the Chancel and one on its south wall, both of which buttresses are depicted in pictures (c) and (d). Rector Powell relates that the first was constructed because the walls were giving way owing to the substitution of the “perpendicular” east window for the old east windows

(lancets), (see [section D of Paper 5](#), on the Chancel).

The inset in (b), and pictures (c), (d) and (e) show the small south porch of those days which the present porch replaced in 1856-57.

In pictures (a) and (b) only the middle one of the present three round-headed windows in the Nave appear; the position of the easternmost one is hidden by the projecting aisle; the westernmost one was closed up. This last seems to be the window which, according to the Rural Dean's Register, was opened in 1352.



Pictures (c) , (d) and (e) all show a pair of single-light early English windows in the southern wall of the Nave east of the porch, where there are now in place of them the two easternmost of the three present round-headed windows on that side. Even the present westernmost of these three was not open at the dates of these pictures.

Picture (d), however, has over the porch a window which evidently was constructed after the date of the picture (e) as it does not figure in (c). Powell relates that it was made for the purpose of lighting the gallery that there was at the west end of the church (see [section B of Paper No. 5](#), on the nave).

Pictures (a), (d) and (e) all show that the ridge of the roof of the old Chancel (pulled down in 1856-57) was lower than that of the nave and the pitch of the sides of the roof the same as that of the sides of the nave roof. In contrast to the present Chancel which has its ridge higher and the pitch of the sides of its roof steeper than the nave ridge and sides. All three of these pictures show the Priest's door and the low side window west of it that were in the old Chancel. Pictures (c) and (d) show stone blocks on either side of the entrance to the porch of that day, which may have been mounting blocks for riders, and picture (a) has a ventilating window in the bellcot divided into two in contrast to the single square window of 1824 and the present day.

The difference noted above between the Church of pictures (a) to (e) and the Church as it is now there are the Vestry and Organ-chamber added on the south side of the new Chancel in 1879-80, new

Vestry added on the North side of the nave in 1920, the North Doorway in the west end of the north wall of the North Aisle made in 1856-57 in place of the doorway at the east end of that wall shown in picture (b), (which was made between the dates of pictures (a) and (b), as it does not appear in (a)), the porch added to the North Doorway in 1879-80, the buttress added to the north wall of the Porch Aisle in 1856-57, and finally the chimney in (d) and (e) introduced at the east end of the north side of the North Aisle to serve a stove in the east end of the Aisle. This stove was not abolished till 1879-80, though general heating of the church was adopted in 1861 and the present chimney, which rises from the west end of the valley between the south side of the Nave roof, was made.

Paper 3 :

Description of the Church in 1855

I will now describe the church as it was just before the “restoration” carried out by Rector Powell in 1856-67, my information mainly coming from the records and pictures already cited and from the note book in the Vestry in which Powell set down some of the things he had done and some of the changes made in those two years. Actual extracts from his notebook will be in inverted commas.

Mark you the floor? That square and speckled stone
Which looks so firm and Strong - *Is Patience*
And the other black and grave wherewith each one
Is chequered all along - *Humility*
The gentle rising which, on either hand
Leads to the Choir above - *Is Confidence*
But the sweet cement which in one sure bond
Ties the whole frame Is Love - *And Charity*

The Church consisted only of Nave (with Norman side walls) and of Chancel and North Aisle (with 13th century walls); the Nave and Chancel continuous with one another and of equal breadth. The only additions since the 13th century to the area covered by the Church were a small south porch of brick with what appears to have been mounting blocks at its entrance, a great brick buttress at the south-east corner of the Chancel, and a buttress on the south wall of the Chancel. In contrast to later times the north wall of the Nave seems to have extended to the Chancel and the east ends of the Chancel and Aisle had a wall separating them. Between this wall, and the Nave wall there was an arcade of one round and one pointed arch.

The north wall of the Nave had the present three round-headed windows, but in the south wall there were none of the present three, but a modern one over the south doorway, a pair of single light 13th century ones, side by side, east of that doorway and east of them the present three-lighted 15th century window. In the west wall there was a three-light window (half the size of the present window) in perpendicular style but of modern construction. The south door-way was very narrow and without any ornament. “It would not admit a corpse”, and there was a round-headed west doorway which, being wider, was opened “on the occasion of a funeral” but at no other time.

The Chancel had a large east window in perpendicular style of modern construction. It also had a low side window in the west end of the south wall but no other window. There was a Priest's doorway in the south wall on the east side of that window. There was no *sedile* or *piscina*. The North Aisle (or North Chancel or Patron's Chancel) had the existing 15th century windows but the one in its west wall was lower down than it is now. The east end of the Aisle was out off from the rest by a wall, and was used as a vestry with an entrance into the Chancel through the easternmost of the two arches, and with a square-headed modern doorway to the outside in the north wall. It had a stove in it with chimney rising through the east end of the north side of the roof. The church had no other heating apparatus. The floor “bricked in both Chancels and composed of broken gravestones in the Nave, sloped throughout the length of the Church the fall being nearly two feet from east to west. There was no step throughout the building. The sloping floor is reminiscent of George Herbert's lines in the symbolism of *A Church Floor* (*Temple Poems* 1633).

There were gravestones not only in the floor of the Nave but some also in that of the Chancel and North Aisle. The brick pavement in the two latter must also have existed in the Nave where the gravestones left room for it, since Brayley's statement that the Church was use so paved must have referred to the whole Church. The roofs were for the most part covered with Horsham stone slabs. The ridge of the Chancel roof was lower than that of the Nave (instead of higher as at present). “The ceiling of the

Chancel was coved" as now, but of plaster. That of the Patron's Chancel was flat. The Nave roof was as now but whitewashed, and the portion beneath the spire "ceiled with plaster".

"The font was a marble bason" ... "it stood upon a stone pedestal in a pew under the north wall of the Nave and opposite to the South Door."

"The pulpit was a mean one of the usual Jacobean pattern, with a hexagonal sounding board over it. Under it was a mean deal reading desk," and under that was the Clerk's seats as old inhabitants remember. The Communion Table was as at present. It was railed in by "balustrading." The Singers' "gallery stretched across the western end of the Nave" lighted by a modern window that there was over the south door, and by the westernmost Norman one in the north wall. The entrance to the gallery was at the backs as old inhabitants tell me. "The pews were large, square, very high, irregular in their disposition, and all of deal... No fragment of the original pew woodwork remained" and "there were no traces of fresco paintings" and "no fragments of painted glass".

The belfry and spire were as they are now, (but one has since been re-cast). The bells may have been rung (instead of chimed as now), at that time, if the gallery did not interfere with the presence of ringers. The bell rope holes for ringing are in the floor of the belfry chamber.

The only monuments in the walls inside the church at that time were: the marble one to Commodore Robinson (d. 1803) which was on the wall separating the east ends of the Chancel and Aisle (now in the Nave); the marble one to Louise Henrietta (d. 1829) wife of Sir James Scarlett, afterwards the first Lord Abinger, on the south wall of the Chancel (which retains its place on the wall as reconstructed in 1857); and probably the brass to her husband (d. 1844) on the same wall; and the 18th century double marble one to members of the Worsfold and Rowzier families which is near the south doors.

On the floor there were gravestones in the Nave, Chancel and Aisles, of which none now remain but two under the altar and these are not in their original places.

Paper 4 :

Restorations and Changes in Abinger Church 1856 to 1938¹

A) *The Restoration of 1856-57*

The Work began 24th August 1856, and the church was re-opened by the Bishop of Winchester 29th June, 1857. The architect employed by Rector Powell was Henry Goodyear of Guildford. Powell's notebook which is in the Vestry chest² mentions most of the things that were done, but omits reference to some of them, such as the removal of the pair of Early English windows that were in the south wall of the Nave and the re-building of the arcade of the North Aisle. The book has lists of subscriptions and a balanced account. Powell's note on the cost is "The entire cost, including that of the Patron's Chancel, undertaken by William John Evelyn Esqre." and amounting probably to £500, was about £1500³, of which Robert Campbell (Scarlett) 2nd Lord Abinger and his relations gave about £250. The account shows a total expenditure of £864 on the church, other than the Patron's Chancel, against £1000 inferred from the above, the difference probably being Powell's estimate of the cost of gifts of stained glass windows, &c. There were separate subscription lists for the font, communion table cover, porch and organ, but their cost is included in the £864.

The south door cost £23, the south porch £58, glass for the south and west window of the nave £20, timber from the glebe for the Chancel roof £80. Powell prided himself on making himself responsible for the whole of the money, that is to say by obtaining voluntary donations instead of asking for a rate to be levied on the parish as might have been done since the law for compulsory church rates was not abrogated till 1868.

Among the subscribers were, John Labouchere, the High Sheriff; Mr. Justice Vaughan Williams, afterwards Sir Edward Vaughan Williams; Samuel Wilberforce, Bishop of the Diocese; Charles James Hoare, Archdeacon of the Diocese; Martin F. Tupper, F.R.S., A.C.A.; and Richard Redgrave R.A. (The lives of the last five are in the Dictionary of National Biography). Also "Master Redgrave", (son of the last named) who is Mr. Gilbert R. Redgrave⁴ of "Grovedale", now aged 94 and probably the last survivor of the subscribers.

It will be of some slight interest to mention that during the work W. J. Evelyn found a small fig tree growing out of the mortar of the wall of the church and replanted it at Wotton House. In 1893 he transplanted one of its suckers, with a pomegranite (sic) and a thorn brought by him from Italy to the front of the room built by him that year alongside the "Hatch Inn" for Vestry Meetings and other public objects (i.e. The "Institute" now let to the Inn). The thorn and fig are now (1938) large trees⁵.

The following is a summary of the work that was done in the church.

The east and south walls of the Chancel were taken down and rebuilt on the same foundations, without the former buttresses and its roof was remade with its ridge higher than that of the Nave (instead

¹ Written in 1938

² [Now lost – probably in the destruction of 1944]

³ The Rural Dean's Register under date 1886 mentions the amount spent in 1857 as £1500 but the entry is wrongly transcribed in Surrey Arch. Soc. Colls. Vol XXV p117-18 as £450

⁴ He died in 1941 aged 97 and was buried in Abinger churchyard

⁵ The above story is taken from the Wotton Quarterly Magazine

of lower as previously). In the east wall the present three lancet lights were introduced (in place of the previous perpendicular styled window). In the south wall the present sedile was made (a copy of one found plastered up in the old wall) and three single-light lancet windows were inserted, the easternmost (still in the same place) trefoil-headed, the two others, which are now in the organ chamber, copies of those in the North Aisle. A door found plastered up in the wall that separated the east end of the Chancel from the east end of the north Aisle, (then used as a vestry) was opened. The wall separating the said vestry from the rest of the Aisle was replaced by a screen. The vestry's external door in the North wall of the Aisle was built up and the present doorway into the west end of the same wall was inserted, with ornament of ancient appearance on its outside. The present three buttresses were added to the North wall of the Aisle.

The east end of the north side of the Nave wall was (seemingly) cut back 9 feet so as to leave a passage way opposite to the new North Door from the West end of the Aisle into the Nave. The arcade was rebuilt as two pointed arches (instead of one round and one pointed) spanning not only the length of the choir (as before) but also the 9 feet removed from the Nave wall. The floors of the Church were levelled by making Chancel and Aisle one step above the Nave and one step below the Sanctuary; and all the old gravestones on the floor were removed except two. In the South wall of the Nave the window over the South Door and the pair of 13th century lights in the same wall were built up and the three present round headed windows (facing the three in the south wall) were opened (the westernmost probably discovered walled up and traces of the two others perhaps found). The west Doorway was walled up on the outside, leaving its inside as the existing recess in that wall. The South Doorway and Porch were replaced by the present ones. The 2 old gravestones not taken away were those of Rectors Crawley and R. Offley, which were put in their present places under the altar.

The floors were laid with tiles instead of the former bricks; those in the Chancel probably the existing ones, these in the Nave and Aisle not the present ones but the same as those that are in the south porch. The new roof of the Chancel was ceiled with its present boards instead of the old plaster, the flat ceiling of the Aisle was removed leaving the roof open to the boards above rafters as at present. The whitewash on the ceiling boards of the Nave was removed or stained over. The present stained glass was introduced into the east lights of the Chancel and North Aisle and into the two westernmost of the windows made in the south wall of the Chancel that are now in the organ chamber.

The gallery was removed. The three decker pulpit was replaced by the present pulpit (since slightly altered). The present font was introduced (with the bowl of the old one in its basin). The pews in the Nave were replaced by the present ones and stalls (not the present ones) put in the Chancel. The altar rails were removed. The Commandments were set up (gold lettering on metal plates) one on either side of the east window in the Chancel (at a later date moved to the east end of the North Aisle, and, in 1920, taken down altogether and stored in the crypt).

B) Changes 1859-78

In addition to the extensive work done in 1856-57, Rector Powell records in his note book that in 1861 "a warming apparatus at a cost of £96, from the manufactory of A. M. Perkins¹ was provided at the sole expose of William Wheelwright Esqre. of the State of New York," but in 1863 "Mr. Perkins, finding upon his enquiry from the Rectory that the apparatus was not properly effective, added one-third more pipes entirely at his own expense."

1 It was this Perkins who, in 1845, was the first to put the high pressure system to practical use. (*Encyc. Brit.*)

The installing of this apparatus must have included making the underground chamber for the furnaces with steps down to it just outside the west end of the north wall of the Nave which was enlarged in 1920 into the present crypt and furnace chamber. Previous to Perkins' installation the only heating in the church was the stove in the east end of the north Aisle.

Powell also records that in 1863, the easternmost window on the south side in the Chancel was filled with painted glass in memory of Frances Carleton Bayley widow of Wentworth Bayley, Esqre. of Weston Hall, Suffolk, and of Jamaica" at the expense chiefly of "her daughter Miss Frances Bayley."

C) The Restoration of 1879-1880

This took place under Rector Hill. Basil Champneys was the architect. His printed report (eight pages) on the church, with recommendations and estimates, dated 1st July, 1878 is in the Vestry chest with Rector Powell's notebook. The builders employed were Colls & Co. of Dorking¹. After completion of the work the church was re-opened by the Bishop of Winchester on 5th August, 1880. The choir wore surplices for the first time. A newspaper report of the proceedings dated 5th August is pasted on the flyleaf of the Parish Register book of 1559-1806. It gives the names of these present and quotes speeches made at a luncheon given by W. J. Evelyn at Wotton House. It contains notes of the ages of some of the features of the church, and a summary of this work done in 1879-1880.

From this and Champneys' preliminary report and from what can be seen in the Church, a fairly complete account of the work done can be made out. It is mentioned in the Rural Dean's Register under date 1886 that the total cost of the 1879-80 work was £1400 but under date 1912 that it was £1600. In the newspaper report above mentioned the cost is stated as £1400 to £1500. Champneys said in his report that W. J. Evelyn had undertaken the work in the "North Chancel Aisle", and the latter in his *Abinger Monthly Record* for August 1892 said that he subscribed £1000 towards Rector Hill's restoration. Now Champneys' estimate was a minimum of £632 not including proposed alterations to the "North Chancel Aisle", most kindly undertaken by W. J. Evelyn Esqre. together with the provision of protection for the village stocks^{2 3}. So that the total may well have been £1600. (The Faculty dated 6th May, 1880 mentions an estimate of £265 for the vestry, organ chamber, arches and screen as agreed at an Abinger Vestry Meeting of 1st March, 1880. Champneys' original estimate for this was £250).

Two of Champneys original re-commendations were not carried out, (nor indeed were they included in his estimates) viz. to replace Rector Powell's 1857 South Porch by a new one of stone and half timber construction "to match the north porch" which he proposed to carry out in that style as he actually did, and "to make a small building in a remote corner of the churchyard for the convenience of worshippers who came from a distance." (The Rural Dean's Register records that at one time there was an erection for the same purpose "for the children when the school was held in the vestry room" in the North Aisle, at the east side of the churchyard which was removed in 1851).

1 Now Trollope & Colls

2 No doubt the existing iron railings which surround them.

3 A guide book to *Dorking & Neighbourhood* 2nd ed. 1882 says "It is a mistake in Murray's handbook to say the [Abinger] stocks were never used. Boys who behaved badly in church were put into them by a rector and the churchwardens between 1820 and 1830". The Rector was Rev. H. J. Ridley.

Summary of the Works Done

The east end of the North Aisle was disused as a Vestry and the screen separating it off removed.

The South Aisle was built on to the Chancel, consisting of a vestry (now called the “South East” or “Old Vestry”) behind the Sanctuary wall, and an Organ-Chamber open to the Choir through arches. The windows that were in the South Wall of the Choir were transferred to the south wall of the Organ Chamber.

The wall between the east ends of the Sanctuary and North Aisle was removed and replaced by an archway in continuation of the previous arcade of two arches.

The West Window was replaced by the present one.

The present Porch was added to the North Door.

The present Lych Gate was built.

The present carved oak screens across the arches of the Organ Chamber, and that across the easternmost arch of the North Aisle arcade, were made.

The present carved oak altar rails were made.

The present stalls in the Choir, and all the present oak pews in the North Aisle were introduced.



St James Interior in 1942

The pulpit of 1857 was lowered and moved from further out to its present position against the wall.

The present outside door was added to the South Porch.

Some re-arrangement was made of some of the pews in the Nave near the Chancel and Font (but their previous arrangement is not recorded).

One of the bells was recast, the bellcot and weather vane were repaired and the spire re-shingled (cost of the last £85).

The floors which were in a bad state were thoroughly repaired (the previous tiles of the Nave and North Aisle were probably at this time replaced by the present ones).

The roofs were repaired. Doctor Hill wrote in the Parish Magazine of June 1880 that “the roof throughout, especially in the Patron's Chancel was full of cracks and holes through which the rain and wind descended.”

Surface drainage was so bad that as it is recorded in the same Magazine, “the floors were so damp in the Chancels that the hassocks and matting rotted. There being no drain round the church and no guttering to the roof¹ the rain soaked under the church and in warm weather or when the heating apparatus was lighted the damp was all drawn into the church which then felt like a damp vault.

Champneys had reported in 1876 that the walls were damp both from above and from below. He proposed adding eaves-gutters and down-pipes to all the roofs, and to form trenches round the walls with

1 The Chancel however had the present good roof gutters and downpipes put in under architect Goodyear in 1856-7.

some discharge for the water thus collected, (evidently the brick trench of the Rural Dean's report of 1850 had decayed). These things were done. Cement trenches were made and the water made to run in pipes through the buttresses and under the Porches, the South Aisle, and the new Vestry, partly to a well a few yards west of the south-west corner of the Nave, partly to a drain beside the stone steps on the west wall of the churchyard. A pump placed against the west end of the north wall of the Nave made the water in the well available for use in church and churchyard. (The cement trenches were replaced by bricked ones in 1936 and at the same time, Company's water having meanwhile been laid on, the drain to the well was disused and the pump removed).

The warming apparatus for the Nave and Chancel was found by Champneys to be worn out and on a "bad system involving high pressure," but it is only recorded that it was repaired. The stove in the east end of the North Aisle, with its flue and chimney seem to have been removed at this time (the east end of the Aisle being no longer used as a vestry).

D) Changes 1881 - 1934.

I have not found any records of things done 1881-1908.

Church.

- 1909. Radiators installed at a cost of £160 as recorded in a printed form in the Rural Dean's Register.
- 1920. The New Vestry built and furnished with its oak cupboards. The old iron safe and a new steel one put into its wall side by side. The Crucifixion bronze installed in its east wall.
- 1921. The War Memorial in the Church dedicated 3 Ap, 1921. The oak pew that was under it removed to the New Vestry as a loose bench.
- 1924. Floor of North Aisle in the pews being affected with dry rot was renewed with wooden blocks. A new boiler installed; Mrs Waterhouse gave £50 towards it. Organ restored and enlarged at Lady Mirrielees' expense.
- 1928-1936. The ivy that clothed the south wall of the Nave, and the walls of the North and South aisles was removed 1928-33 by instructions of Archdeacon Irwin in 1928. The Virginian creeper covering the South Porch removed later (1935 or 1936).
- 1933. Running water (Hurtwood Water Co's) installed with tap in the old Vestry and one outside its west wall. From the Old Vestry a pipe leads round the Chancel and North Aisle walls to a small tank on the inside of the north wall of the latter for supplying the radiators' boiler in the Crypt (hitherto supplied with rain water). Hot water tap from the said boiler was installed on the west wall of the North Aisle. A wooden hutch for mowing machines, roller and tools was erected outside the west end of the north wall of the Nave.
- 1934. Electric cable laid by the Electricity Authority alongside the south wall of the Church to supply Abinger Manor with condition to connect to the Church free of charge.
- 1917. Churchyard which had been enlarged southward in 1862 or 1863 by 1 rood¹, was again enlarged southward by a rood.
- 1922. Wall built round the 1917 extension of the Churchyard at a cost of £240 which was raised in 1919-1923.

1 Or rod – 0.25 acres, 0.1 hectares

- 1928. Unmade grave mounds in the original Churchyard and in the 1862-3 extension were levelled, (A previous levelling in the original ground was done in 1878).
- 1924-31. Trees in Churchyard cut down. In 1924 a tall spruce close to the kissing gate that is along-side the lych gate. In 1931 a similar tall spruce that was on the south side of the church, just within the original churchyard, near grave.
- 1934. Gate made in Churchyard Wall near north end of the west wall for conveyance of rubbish to an incinerator installed in the field outside the wall (in place of a gate on the south side of the stone steps).

E) 1935-1938 Alterations and Repairs

In the Church.

Extensive repairs were carried out in 1935-1936 and 1938¹. (For details beyond given here, see the separate sections).

The organ was completely dismantled in 1936 and repaired by J. W. Walker & Sons of London at a cost of £49.10.0.

The other repairs, which were mainly to the roofs, were carried out by Stanley Ellis Ltd., of Guildford under W. H. R. Blacking the architect to the Guildford Diocese. They cost £815. Of this £312 was spent in 1935, £88 in 1936 and 415 in 1933, these figures including the architect's fee of 10%, and expenses in 1935 and 1936, but 9% and no expenses in 1938. With the organ the total spent on repairs was nearly £870.

In addition electric lighting was installed in the Church in November 1938 at a cost of about £70, B. G. Suthers of Guildford being employed as electric engineer. The hanging oil lamps were removed but the brackets for oil lamps on the walls were left in place.

Ellis', Walker's, and Suthers' invoices will be kept in the Vestry chest.

By far the greater part of Ellis' work was day to day work for which their charge was 10% profit on the amount of their invoices. Their invoices included, besides labour and materials, insurances and 'bus fares of workmen and hire of tarpaulins.

The chief works done by Ellis were:

- In 1935. Stripping and repairing north side of North Aisle lead in the valley between the North Aisle and Chancel roofs. Releading and renewing the whole roof and ceiling of Old Vestry and Organ Chamber. Pointing roof of North Porch.
- In 1936. Pointing roof of Lychgate. Treating with preservative the tie-beams of the Nave, and the timbers inside the Belfry and Spire. Making brick trenches round the walls of the Church in place of former cement ones that were leaking. Limewashing all the walls externally except those of the New Vestry and North Porch. Making underground drain (instead of the former open cement one) from the S.W. corner of the Church, discharging at the side of the stone steps of the churchyard wall. Removing pump which was near the steps to the Crypt as being no longer required.

¹ A "Pageant and Fair" in July 1934 was the most notable effort for raising money for the repairs carried out in the succeeding years. The Pageant was acted in the grounds at the back of the Old Rectory, The Fair was held in the green outside the churchyard.

- In 1938. Stripping and repairing both sides of the nave roof and the south side of the Chancel roof and treating the woodwork. Removing some of the boards of the Bell turret and some of the lead at its base and capping the tip of the spire from which the weather vane had broken off. Repairing the chimney and clearing the flue.
- In 1941. The boiler of 1924 which was a 2nd hand one, being worn out was replaced at a total cost of £52.

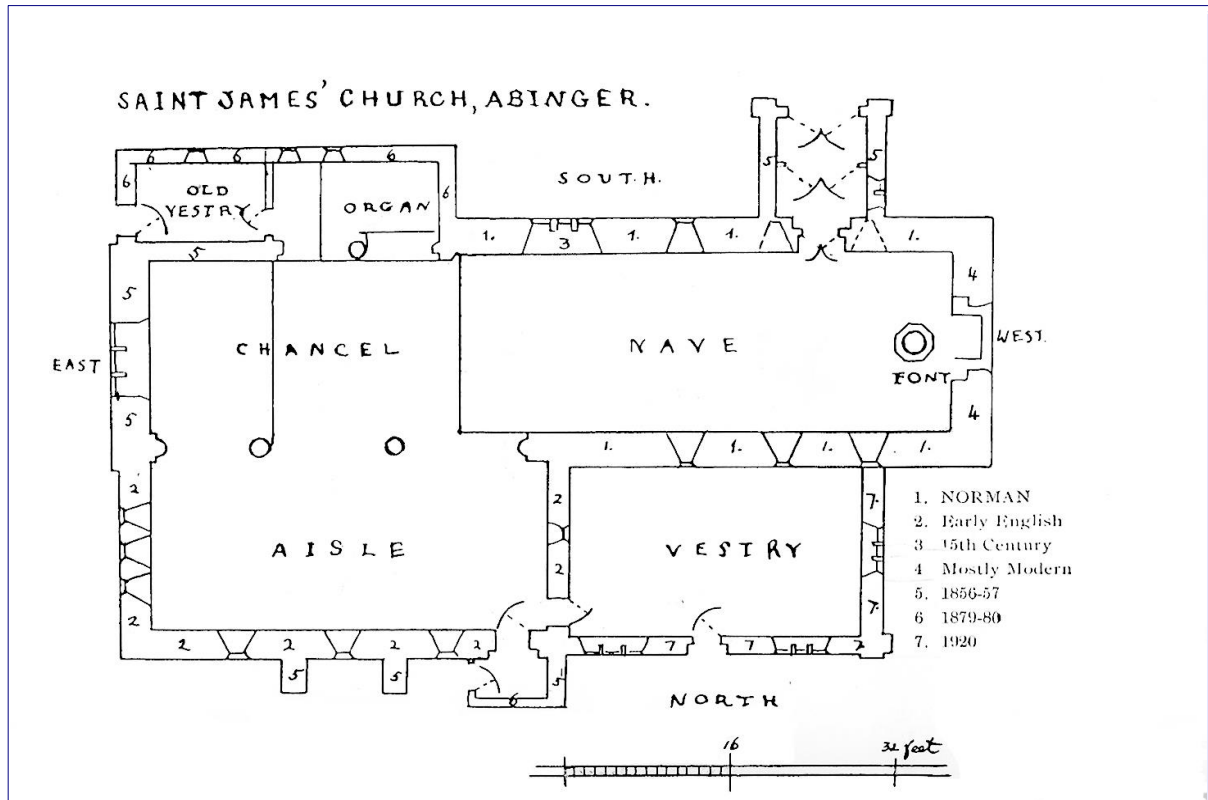
Among the materials used on the roofs in these three years were 30 cwts. of 7 lb. lead at a fixed price of 30/- per cwt. laid; 11½ squares (of 100 sq. ft.) of second-hand Horsham stone slabs – new ones being no longer mined - for replacing broken ones, which cost £88; creosote 24 gallons; Heppell's fluid 6 galls. and Wykamol fluid 15 gals. for treating woodwork; 3170 feet of yellow deal battens 2" x 1" . For further details of the works done see the separate sections further on.

In the Churchyard

In 1938 the laurels that grew alongside the wall at various places were removed and several cypress trees in the Churchyard were cut down, (See Section B).

Paper 5 :

Description of the Church in 1938 with Historical Details



Church Plan after 1938

A) Short Description of the Church in 1938

The Nave, of which the two side walls and perhaps in part the west wall are Norman, is a plain oblong with ancient tie-beams and roof ceiled in "wagon" shape with ancient boarding. It has 3 round-headed, single-light windows in each of the side walls, a 15th century window with 3 trefoil-headed lights in the east end of the south walls and a modern window in the west wall. The entrance, is through a modern porch with tiled gable-roof and modern doorways. A round-headed recess in the west wall is what remains of a former west doorway. The east end of the north wall is cut off to leave a passage into the North Aisle.

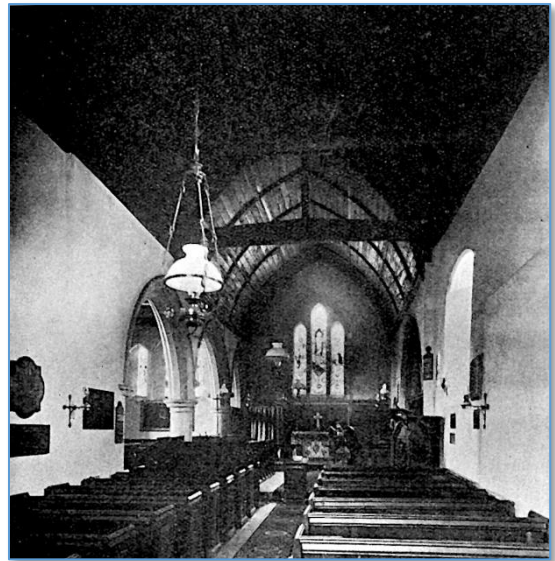
The Chancel, which is modern, is "of one pace" with the Nave, and there is no Chancel arch. Its roof has a coved ceiling, boarded, and there is a three light east window and a single-light south window all filled with stained glass.

The North Aisle, which is of 13th century date is separated from the Chancel by an arcade of three pointed arches, of which the western-most was the passage into it from the Nave above mentioned as well as part of the side of the Chancel. The eastern-most was made in 1879-80 and both its arch and its respond

against the east wall appear to be of a calcareous sandstone while the rest of the arcade is of chalk clunch and is a reconstruction done in 1856-57 of a previous two-arch arcade.

There are seven single-light, pointed windows in this aisle of which the three in the east wall and the one in the west wall have stained glass. At the west end of its north wall there is a doorway made in 1856-57 with a small lean-to West Porch added later to protect it. This doorway has on the porch side ornament of ancient appearance the origin of which is uncertain. The tie-beams of this Aisle and its open roof, ceiled with boards above rafters, are modern. A doorway in the west wall leads into the New Vestry built in 1920 with a Crypt beneath it.

The South Aisle – so-called – built in 1879-80, consists of the Old Vestry (disused as such) behind the south well of the Sanctuary, and the Organ-Chamber behind the choir. The latter is open to the Choir through a pointed arch which embraces a pair of arches springing from a central pillar.



September 1938

The Choir and North Aisle are on the same level one step above the Nave, and one step below the Sanctuary.

None of the stained glass in the Church is ancient.

The boarded, square, belfry with its oak-shingled spire issues through the extreme west end of the roof of the Nave. Inside the Nave the western-most bay of the roof is formed into a chamber which contains the timbers that support the belfry. The tip of the spire is at sixty feet from the ground and formerly it had a weather-vane but it broke off in 1937.



South-east view, September 1938

The gable-roofs of the Nave, Chancel, and North Aisle are covered with Horsham stone slabs, except the north side of the Chancel roof and a small portion of the north side of the Nave roof which are tiled. The ridge of the Chancel roof is higher than that of the Nave. The tip of the eastern gable of the Chancel bore a stone cross formerly which broke off in 1938.

The South Aisle has a flat, leaded, parapeted roof, the New Vestry a very low, tiled, parapeted roof.

The walls of the Church are all plastered inside and outside, except the outside of the north wall of the Nave, and of the north and west walls of the North Aisle, the rubble construction of which is exposed to view, and except the outside walls of the North Porch and New Vestry. All the walls are lime-washed outside, except the two last mentioned.

The only buttresses are three (made in 1856-57) on the north wall of the North Aisle, and one of them enters into the construction of the North Porch.

The chimney of the boiler rises from the west end of the leaded valley between the gable-roofs of the Nave and North Aisle.



Photo 1933

Rainwater from the roofs runs through eaves-gutters and down-pipes into a bricked trench round the base of the walls. The eaves, left open for ventilation of timbers, were protected from birds entering into the roofs by copper netting introduced this year 1938) but it has been found necessary to fill up the eaves of the Nave to prevent the excessive down-draught in cold weather through the holes and gaps in the ancient ceiling boards.

The Hurtwood Water Co.'s pipe and the Electricity Authority's cable enter the Church

through the south wall of the Old Vestry.

The Church is heated by pipes and radiators from a boiler in the Crypt.

The stone Font is modern. So also is the oak pulpit except three of its panels which are carved and believed to be of Renaissance date. The pews, stalls, screens and altar rails are none of them older than 19th century.

B) *The Nave. The South Porch. The Belfry.*

Nave Walls and Windows and Age of the Church.

The side walls of the Nave and of some of the six little round-headed windows in them, three on each side, are originals of the "Early Norman" period. The Domesday Survey of 1086 mentions that there was a church here at that time¹, and there is good architectural authority for thinking that perhaps we have in these walls a portion of that very building. Thus the Victoria County *History of Surrey*, edited by the late H. E. Malden, (Vol. II 1905 p. 447) in its Ecclesiastical Architecture section, which was written by the well-known architect, the late Philip M. Johnston. F.S.A., gives 1080 as about the date of these walls and windows, and in the *Schedule of Antiquities in Surrey* (1913) edited by the same architect with the assistance of Ralph Neville F.S.A., H. E. Malden and others the same date is given. See also *Surrey*, in Methuen's *Little Guides* series by the late Dr. J. C. Cox. F.S.A.

On the other hand the writer of the article on Abinger in *V.C.H. Surrey*, vol. III. (1911) p. 133, while asserting, contrary to fact and to the Ecclesiastical History section in Vol. II. p.5. written by H. E. Malden that Abinger Church is not mentioned in Domesday ("Ibi ecclesia" inserted between lines is the

¹ It is one of 70 churches enumerated in Hussey's *Churches of Kent, Sussex, and Surrey* (1852) as mentioned in Domesday, but according to lists in *V.C.H. Surrey*, Vol II (1905) p.5, and Malden's "*Popular History of Surrey* (1900) p. 152, it is one of only a little over 60 existing churches so mentioned, but the lists are not quite the same. In *V.C.H. Surrey* II p.435 it is stated that of pre-Reformation churches and chapels-of-ease in Surrey 145 remained in 1905 but about 45 of them rebuilt.

record in Domesday) and overlooking apparently the date assigned to it in the Architectural Sections gives his opinion that “the present Nave is that of an early 12th century church”. Architect Basil Champneys in his report on the church in 1878 said “the nave bears the character of the 11th or earlier part of the 12th century” Canon E. A. Chichester, vicar of Dorking and Rural Dean, in a printed form of 1910 which is preserved in the Register of the Deanery gave (presumably on what he thought was good authority) the 12th century as the date of building of the church. Morris' *County Churches*, Surrey vol. (1910) states that among Surrey churches “Abinger and Farley alone have the primitive design of nave, with rows of small round-headed windows high up in the wall, intact” , and in *V. C. H. Surrey* Vol. IV, the date of Farley's nave is given as soon after Domesday or even about 1075 (p. 447). The opinion of W. A. R. Blacking, the architect to the Diocese of Guildford, who was in charge of repairs to Abinger church carried out 1935-38 is that the date might be as early as 1080, or any date up to 50 years later.

Rector Powell in his notes of 1857 mentions that Gilbert Scott (the well-known church architect of that time, afterwards Sir Gilbert, who died 1878) thought the nave “to be the original Saxon church of the Domesday Survey”, but the grounds for that opinion are not given and certainly no Saxon work can now be pointed to in the Church, but, as we have seen, Scott may have been right in holding that this is the original church of Domesday, on the other hand again Chichester, whilst asserting the 12th century date in the report referred to above declared that the church is on the site of a previous Saxon one.

Some others have also stated this is a fact. Possibly, even perhaps probably, it is true, but there is no documentary evidence for it and no record that the foundations of the church have been examined. Even however if the foundations disclosed no Saxon stonework. it would not be conclusive, as wooden Saxon churches were common. At present the belief can be based on no more solid ground than that Domesday stating that in Edward the Confessor's time the manors, of Abinger held for the King, by a King's man (Huscarl¹), it may be thought likely that they would see to it that there was a church. Usually in Parishes such as Abinger not controlled by a Monastery, it was the Lord of the Manor who built the church.

There is no suggestion in any of the books mentioned that some of the six round-headed windows are not originals, but Fairbank in his account of Abinger Church (1911) hints at it, for speaking of these windows he writes “the three in the north side are the original Norman lights, two of the three on the south side are 19th century 'restorations', displacing a pair of Early English lancets like those at Wotton.” This pair of lancets, situated east of the south door, where are now two of the round-headed windows, are not specifically referred to in the text of any other book, but are shown in three of the pictures that accompany these Papers viz. (c) of 1824-48, (d) of 1948 reproduced from Brayley's *Surrey*, and (e) of about 1852-56. Even Powell, curiously enough, does not mention the Early English pair in his notes of 1857, and Fairbank perhaps had no more information about them than I have, namely that derived from pictures which, of course, is in itself convincing as to presence formerly. (Picture (d) is reproduced in Fairbank's booklet).

It is quite possible, as I shall show, that Powell found traces of one, or both, of the round-headed windows which justified him in introducing restorations of them.

Powell mentions that there was “a large square window inserted at the western end of the south side of the nave to give light to a gallery which stretched across the western end.” This window he walled

1 A Huscarl was a Danish institution - see Stubbs' *Constitutional History* I. 167, 220. Doubleday in *V.C.H. Surrey* I translates it “Yeoman of the Guard” but is not sure that it is not a man's name.

up, but its outline, which is still clearly visible in the plaster above the south door, is not even as large as that of the splays of the Norman windows, and the outline itself is probably of a splay, so the window was still smaller.

The above mentioned pictures show that at the date when they were drawn not only were the present two little windows east of the porch not open, but also the one west of it, Picture (d) of 1848 shows the special gallery window over the porch. This window was therefore made between the dates of pictures (d) and (c). From the look of this window in picture (d), it might be thought to be the westernmost of the Norman windows, but its position directly over the porch shows that it must be the gallery window and I have already shown that it was an exaggeration on Powell's part to call it "large". It will be noticed that picture (e), which I date as later than 1852, because it shows the part of the churchyard wall which was built that year as is recorded in the Rural Dean's Register, omits the gallery window, and, as it also omits the great buttress at the south east angle of the chancel, I can only conclude either that the draftsman was careless or that the picture was drawn after the removal of the buttress preparatory to rebuilding the chancel in 1856-57, and after closing the gallery window preparatory to opening the three round-headed windows in this south wall of the nave and to closing the Early English ones at the same date.

Turning to the Norman windows in the north wall of the Nave, picture (d) of about 1793 and (b) of 1824, both show that the westernmost one was not open and the middle one open, but the position of the easternmost is hidden by the projecting North Aisle. Now in the Rural Dean's Register it is recorded under 1882 that the Rector (i.e. Powell, who took the living in 1850) had "opened a window at the North end of the Nave" and as the Register contains reports on the church in 1850 and 1851 which do not mention it, it is practically certain that it was in 1852 that the window was opened. "North end of the Nave" is meaningless, but if it meant "end of the north side of the Nave" the window was the westernmost of the Norman windows on that side, which window the pictures show was closed. The opening of it would give further light to the gallery. All that Powell says in his notes of 1857 about the round-headed windows is that three of the windows of the nave had been closed. It is impossible to decide which these three were, but at any rate it can be said that Powell would never have spoken of any window as closed of the previous existence of which he had no evidence.

Now, if the two westernmost on the north side were still open, and if the easternmost was also open, then the three that Powell spoke of as closed were all on the south side, and the conclusion would be that he had found the westernmost of them walled up and that he had discovered evidence that the two easternmost of them were in existence before the pair of early English ones were introduced. If, on the other hand, the easternmost on the north side was closed, and again assuming that the two westernmost were still open, then he only had such evidence as to at least one of the two easternmost on the south side; but, if one, he might justifiably have concluded that symmetry with the north side required the other though all trace of it had been obliterated by the insertion of the Early English pair.

The south wall measures 77' 5" to its junction with the Chancel wall. The north wall to its junction with the respond of the arcade. The side walls average about 18' in height from the floor to the under-side of the tie-beams (17' 9" to the westernmost one, 18' 2" to the next one) which is the same as the breadth of the nave, of that of the Chancel, that of the North Aisle, and of the height of the bell turret from its floor to the foot of the spire.

The side walls are built of rubble which is exposed on the outside of the north wall above the roof of the New Vestry, the plaster, which doubtless concealed it originally, having fallen away. The south wall

is plastered outside, and both walls inside. These two are the Norman walls. Further on I shall show that it is doubtful whether the west wall has not been rebuilt since Norman times. At 10' 7" from the floor, just below the sills of the round-headed windows the upper part of the side walls is set back 6 to 9 inches except for the easternmost 6' of the north wall, while for the easternmost 1½' of the south wall the extra thickness has been removed by tapering it down in the 3' on the west side of the three-light windows near the pulpit. Doubtless this was done for the sake of the appearance of the splays of that window. The extra thickness has been retained behind the side panel of the four pews that are under the window. The west wall has a thicker lower part continuous on either hand with the thick parts of the side halls, but dropping down to pass under the window.

The sills of the round-headed windows are, as I have said, at 10' 7" from the floor. Their splays are 2'9" wide and 5' 8" to 6' 3" high, the highest being the easternmost on each wall. The windows themselves are 40 to 43 inches high, the highest again being the two eastern ones.

Clear glass fills the three round-headed windows in the south wall, but the glass of all three in the north wall has coloured margins and the diamond shaped panes that compose them each has either "I.H.S." or a star- pattern in colours. The origin of this glass is not recorded, but it is likely that it was put in in fulfilment of a codicil to the will of General James Stuart Fraser, who died in 1869, (monument in the churchyard), by which he bequeathed £50 for the erection in the church of a stained glass window in his name. Now the donors are known of all the stained windows in the church except of these, and since I am informed by Mr. W. R. R. Blacking (the architect to the Diocese) that in his opinion the glass in these three windows might have been done for £50 in about 1870, it is reasonable to assume that it was all provided by the General's legacy. A slight doubt arises however, because, as I shall show in the section on the Chancel, Walford, in his edition (1878) of Brayley's *Surrey*, says that a pavement was provided from a bequest of General Fraser's, but I explain in the Chancel Section that it is probable that if he provided a pavement it was done in his lifetime.

The west wall, which is 4' thick, was stated by Architect Champneys in the report which he made in 1878 preliminarily to his work in the church, to have been re-built in brick, so far as he had been able to examine it. Unfortunately there is no record of what the wall was actually found to be when the present window was introduced in 1680 in place of a previous one half its size, and as all the outside of the wall was at the same time covered with rough-cast, and the inside was plastered as far up as the belfry chamber, the construction of the wall is not visible except in the gable part of it inside the belfry chamber and there it is seen that that part is of un-plastered rubble, but builders (Stanley Ellis Ltd. of Guildford) who were working in the belfry this year (1938) assure me that this is not ancient rubble work. There is, however, a tradition of Saxon work in this wall and W. J. Evelyn's *Abinger Monthly Record*, of July 1889 actually said that "the western portion of the church appears to be the original Saxon", referring presumably to the west wall, but, as I have already said, no Saxon work can at the present time be pointed to in the Church.

In his preliminary report of 1878 Champneys stated that the "west window (of that day) and the bell-cot belong probably to the time of Queen Anne or the earlier Georges", and he believed that the west wall was rebuilt in brick "for the support of the bell-spire", and "probably that the west window was then made." and the newspaper report of the re-opening of the church on 5th August 1880 already referred to (which was probably written by the Rector), mentioning as it does that the only Norman walls are the side walls of the Nave, seems to imply that the west wall had been rebuilt, for it is very unlikely that if the writer knew of any Saxon work he should not - as he didn't - mention it in his report. Champneys was wrong in two respects: the spire was not added to the belfry till about 1800, and the west wall does not

in any way support the spire, both belfry and spire being entirely borne on beams resting on the side walls but he may have been right in thinking that the former window was put in and the wall rebuilt in the first half of the 18th century. It was then that the former east window in “perpendicular” style was introduced and it may very well be that the west window was made and the wall rebuilt at the same time. There is no picture of the west end of the church showing the former window, but there are two other pieces of evidence that that window was not an ancient one, viz. that in the newspaper report of 5th August 1880 it was stated that it was “much more recent than the 15th century one” near the pulpit; and in a description of the church by an unknown writer in the eighteen-sixties¹ it was described as three lighted and like the one near the pulpit and both of them, “modern”. Modern the latter certainly is not, and though this mistake detracts from the value of the writer's evidence as to the age of the former it may be held, in the light of the 1880 report, that he appraised this one rightly.

The former west window was replaced by the present one in 1879-80. Champneys' report of 1878 shows that he designed it to be twice the size of the predecessor, and that the object of the change was to give the church more light. Appearance has probably been sacrificed thereby both inside and outside of the wall. It is in the 14th century style, having above it three trefoil-headed lights of equal height, a traceried heading with three quatrefoil lights in it, and a low arched top. Internally it is shallowly recessed; externally the sides and straight top of its deep recess (which reaches up as far as the gable) are hollow splays, and the sill a plain slant, and the top is furnished with a dripstone (label). The internal recess is at 7' 0" from the floor and it is 8' 5" wide. The window was given by Rector Hill in memory of his mother as is recorded in the glass. The glass is edged with a coloured floral pattern.

There is a round-headed recess in the inside of the west wall reaching to the floor (7' high, 4' 4" broad and 3' deep). It represents a doorway which there was in the wall in Rector Powell's time, but he says in his notes that since it was never used except for funerals he built up the outside (leaving the recess on the inside) when he made the new south doorway in 1857 (see below) of width sufficient, which the old one had not, to admit a corpse. Plaster hides any trace that there may still be of it on the outside of the wall. There is nothing to show that the doorway, though round headed, was Norman, and Fairbank mentions that by removing some of the plaster round the recess he ascertained that it has no mouldings. Manning and Bray (1609) though they mention the south door, the Priest's door, and door in the eastern end of the north wall of the Aisle, make no mention of a west door. Brayley (1848) does not mention any of the doors. It is impossible to say whether the original Norman west wall had either a door or a window. On either side of the west window there is a ventilator in the wall.

The window in the east end of the south wall of the Nave, near the pulpit is in “perpendicular” style and has three trefoil-headed lights. Fairbank (1911) says that it “is in the position where a window of that date is often found in village and some other churches. It was to give light to the rood-loft and altars against the west side of the rood-screen. Here, at Abinger, there are no signs of there having been a loft, though it is pretty certain that there was at least a screen.” The *Victoria County History, Surrey*, III. (1911) p. 134 speaks of it “as late 15th century” and “inserted to light an altar”. Champneys in his report of 1878 thought it was 15th, or early 16th, century work. Some have thought that certain marks that there are on the tie-beam next to the Chancel and on its king-post indicate that the beam, though very high up above the floor, bore the Rood and the figures of the Virgin and St. John, but Mr. W. H. R. Blacking, the architect to this

1 This is a MS. transcript made “with some re-arrangement of form and words from a description of the church written about 1860-5”. It is preserved on p3 of a book of “Newspaper cuttings collected by Percy Woods, Esq.” which is in the Surrey Arch. Socy's Library at Guildford.

Diocese, who examined the marks in 1935, confirmed Fairbank by reporting that they were only the points where braces were inserted between king-post and tie-beam.

I have already, when writing of the south wall of the Nave, mentioned the removal of the thick part of the wall in the easternmost 12½' of it, which includes this window. The stained glass in the three lights representing Faith, Hope, and Charity, was given by Mrs. Thompson in memory of her husband John Carby Thompson (d. 1872) of "Inholm" in Pitland Street, both of whom are buried in the churchyard (No. 158 in the Book of Inscriptions). The glass was made by Morris & Co. of Merton Abbey, from a design by Burne-Jones, the figures of which they also used for a window in Christ Church Cathedral, Oxford, in memory of Edward Denison M.P. (d. 1870)¹ There are inscriptions in the glass and a memorial brass beneath it (6 and 9 on pp. 3 and 4 of The Book of Inscriptions). The splay of the window is 7½' by 6½' wide and the bottom of it 5½' from the floor, while the window itself is 6¾' high by 4½' wide.

The South Doorway and South Porch

The present South Doorway and its Porch of squared and coursed sandstone made in 1856-57 are in 13th cent. style. The porch, with its grille doors between its internal door and the Church door, was given by the farmers of the parish as is recorded in an inscription in the porch.

The outer entrance to the porch is by a pointed arch which was not furnished with doors till 1879-80, when they were added to mitigate the draught in the church.

The doorway into the church inside is in a deep arched recess without pillars and with no ornament on the arch on the trefoil-headed opening. On the outside this doorway has a round arch, with dripstone above it, surrounding another round arch which has dog-tooth ornament and grey jamb-shafts. The oak doors fit the trefoil headed opening. There is a window in the west wall of the porch with two rectangular lights filled with glass that has coloured edges. When Champneys reported on the church he wanted to replace the porch by one of the same character as the North Porch which he was designing, but all that was done was to add the outer doors.

The former porch was much smaller as can be seen in pictures (c), (d) and (e) and in plan in (b). Picture (a) gives the impression that it was thatched. In pictures (e) and (d) two blocks, one on either side, extend out into the pathway, are thought to have been mounting blocks for horseback riders. The outer doorway was square headed. Manning and Bray (1809) describe the entrance to the Church as "by a narrow door with a plain circular arch near the west end". Brayley (1848) only says that the porch was small, Powell (1857) that the "porch was a mean building of brick and the door was narrow and made without any ornament and round-headed. It would not admit a corpse, and on the occasion of a funeral the west door was opened; it was never used on any other occasion." In picture (b) of 1824 a funeral procession is going westwards round the north side of the church on its way perhaps to enter by the west door.

Floors of Nave and South Porch,

Brayley (1848) records that in 1824 the church was paved with brick but there cannot have been much of this in the Nave as Powell says in his notes of 1857 that before his restoration of the church the floor was "bricked in both Chancels and composed of broken gravestones in the Nave." No gravestones remain in the floor of the Nave. The following were there formerly.

1 Information from Morris and Co.

One to Richard Rowzier (d. 1744) and relations which used to be there was at some time removed to the Chancel and taken away from there by Powell in 1856-57.

One to the Rev. Dr. Offley (1743) which was also in the Nave was removed to the Chancel before 1850 and is now under the altar.

One of Sussex Marble¹ to Ann Worsfold (1704) was removed from the Nave by Powell in 1856-57.

The following stones were also removed from the Nave by Powell in 1856-57: John ...'s; Margaret Worsfold's (1718); Name Unknown (1701); Henry Worsfold's (1721); John Corfe's (1729); and a Purbeck stone to Jane Alexander (1723). It is possible that one or other of those mentioned may be under the pavement, and perhaps Alexander's and one or other of the Purbeck stones which were in the North Aisle and Chancel may survive, reversed, in Purbeck slabs that form the thresholds of the inner and outer doors of the South Porch and of the outer door of the North Porch. An account of all the floor gravestones in the Church is [appendix No. 2](#) to this Paper.

The new pavement which Powell laid in the Nave seems to be represented by the existing pavement in the South Porch which consists of six-inch square red, hand-made tiles, with the corners cut off to receive 2½ inch square ones which have nearly all worn dark grey but originally may have been black. This same tiling occurs at the back of the recess in the west wall where it must have escaped the re-tiling of a later date, probably because a bookcase or some other piece of furniture occupied the back of the recess. It is also to be seen under part of the wood flooring of the southern block of pews west of the south door. That this was Powell's pavement seems to be borne out by the description of the pavement which the unknown writer of the description of the church in 1660-65, already referred to, found in the North Aisle, viz. "square tiles with their corners cut off, squares of black marble filling the interstices." Probably he mistook the dark tiles for marble. Before laying his pavement Powell levelled the floor, which he says in his notes "sloped throughout the length of the church, the fall being nearly two feet from east to west; there was no step throughout the building." He put in steps, making the Chancel and North Aisle one step above the Nave and one step below the Sanctuary.

I have not found an actual record as to when the present tiles in the Nave were laid, but it was probably done in 1879-80 when it is known² that the floor was repaired. They are six inch square red tiles and six inch square dark grey ones - and they reach only to the edges of the pews except in the case of the pews west of the door on the south side where they extend under the wood flooring of the pews. (See the paragraph on the pews).

The passage to the North Aisle from the east end of the Nave is floored with wood boards instead of tiles, and the space between the front pew on the south side and the Chancel stalls, in which space are the pulpit and lectern with wood blocks.

1 "Purbeck Marble" and "Sussex Marble" are limestones composed mainly of the shells of freshwater snails of the (still existing) genus *Viviparus* (otherwise called *Paludina*). The species in the former is "*carinifera*". The latter is found in two forms "large *Paludina*" in which "*pluviorum*" is the species, and "small *Paludina*" in which "*sussexiensis*" is the species. The Purbeck marble, which is found near Swanage, belongs to the "Purbeck beds" at the top of the Jurassic age. The Sussex marbles, which come from the Weald of Surrey and Sussex, belong to the upper division called "Weald Clay" of the "Wealden beds" which are next above the Purbeck beds.

2 Newspaper cutting of 5th August 1860 already referred to.

Roof and Ceiling

Inside the church, the boarded ceiling hides all the timbers except the tie-beams and king-posts. The four great oak tie-beams, the other main timbers and most of the ceiling boards are ancient. Architect Champneys thought their age might be as early as the 13th and 14th century. Most of the rafters are set flat, as was the old custom, and their feet are visible projecting under the eaves. There are no purlins. The ceiling is of the wagon type and its shape which is determined by the rafters' collars and braces (to the underside of which the boards are nailed) is seven-sided in section; that is to say that, from vertical sides on either hand, twice canted ones rise to meet a horizontal one under the ridge. The boards which run longitudinally, have ribs fixed across them, one above each of the 1st, 2nd and 3rd tie-beams counting from the east, one between the first and second, or between the second and third, but two between the third and fourth. Of these last two the one next to the fourth tie-beam was doubtless moved from above that beam when the belfry chamber was made. A king-post rises to the ridge from the middle of each tie-beam. None of the king-posts have bracing pieces except the third one, which has one on each of its west and east sides running to the ceiling. There is a board along the first tie-beam put there about 10 years ago for the attachment of curtains when Christmas plays were held in the Church.

The roof is covered externally with Horsham stone slabs except for a small portion near the east end of the south side which is tiled. The covering was completely stripped off in 1938 in order to effect repairs. Before that date a few whole courses on the north side just below the ridge were of tiles, New Horsham slabs being unprocurable and the stock of second-hand bought to replace breakages running short, tiles were again used in 1938, but only for the portion above mentioned. Formerly the slabs and tiles were hung from oak pegs but the holes in the old ones and those bought were so irregular that hand-made nickel galvanised nails were used instead when replacing the covering. The old battens to which the slabs hung, being broken and rotten and far too thin for the weight, were replaced by selected and creosoted deal battens 2 by 1 inch and fixed to the rafters with galvanised nails. All old firrings were removed from the rafters and other timbers, and rotten parts made good. Some of the rafters were in part reduced by decay to an inch or two, and the ends of some of the tie-beams were in a bad state, but no completely new timbers had to be provided. The ceiling boards were all scraped from above of rot and dust and many of them remain excessively thin and full of holes, so that it may be necessary at some future date to erect scaffolding inside the church and renew them. The upper parts of the ceiling boards and all the timbers above there were treated with Wykamol preserving fluid in 1938, while in 1936 the tie-beams and king-posts were similarly treated.

The Nave Pews

Powell introduced the present pews in the Nave in 1856-57. He records that before that date "the pews were large, square, very high, irregular in their disposition, and all of deal. No fragment of the original woodwork remained." Some of these deal pews were but 33 years old for Cracklow writing in 1624 found the church "in part newly pewed". How very irregularly placed were the pews can be worked out from the measurements of the positions of the old gravestones given in the Appendix to this paper, that is supposing, as one probably may, that none of the gravestones were inside the pews. Some alterations in the disposition of Powell's pews were recommended by Architect Champneys in his report of 1879 at a cost which he estimated at £20, namely "rearrangement of the nave seats adjoining the Chancel step" and of the seats near the font. He did not explain in what respects the front seats were faulty, but alteration of those seats near the font was required" to allow requisite space for parents and sponsors at baptism."

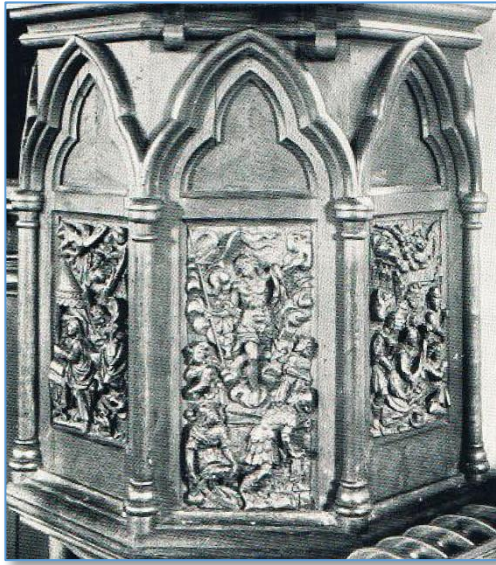
Doubtless his recommendations were carried out in 1879-80 and the results are embodied in the present position of the pews. The changes near the font probably accounts for the tiling extending under the pews south of the font while nowhere else in the nave does it do so.

The present substantial pews, put in in 1856-57, are all of oak except the westernmost two on the south side, which are deal. East of the south door there are ten on the south side and eleven on the north side, and west of the door four on each side. There used to be a fifth of these latter on the north side, but it was removed in 1911 to give a clear space in front of the war memorial brass on the wall. That pew is now kept as a loose bench in the Vestry. The four easternmost pews on the south side near the pulpit are united into one block by having an oak side along the wall which no other pews have. These four have each an upper and lower shelf for books, and each seemingly had a door at one time. The front pew of these four is more roomy than the other three, and has drawers under the lower shelf, a feature which is peculiar to this pew. The third pew from the Chancel end on the north side has two shelves and the passage end of this pew is furnished with a hinged arm with "Abinger Hall" carved on it. All the other pews have the lower shelf only except the two westernmost on the north side which have no shelves, and on the south side the front pew of those west of the south door has an upper shelf only. All the pews are floored with wooden boards on a level with the tiling of the passageway except in the case of the four west of the south door on the south side the wood flooring, of which is raised and the adjoining tiling extends under them. There are also under them remains of a former tiling which I have referred to in the paragraph about the floor. The passage-ends of all the pews are furnished with feet through which they may be screwed or nailed to the flooring except the four front pews on the south side where feet would have interfered with the doors that I believe they had.

The site of the front pew on the south side has a special history, for in November 1654 in the time of the Commonwealth the Rector (Stephen Gere) and the Churchwardens gave a lease to Thomas Hussey of Shere and his son Peter¹ their heirs administrators and assigns, for 1000 years, of seat-room, 7 feet north to south by 5½ feet broad east to west "adjoining the pulpit, the reading desk, and the clerk's seat", for £5 down and a yearly rent of one peppercorn. The original minute of the order for this lease made at a vestry meeting dated 20th. June 1654 is entered in the first Parish Register book and signed by the Rector, churchwardens, overseers, and three others, and is followed by a memorandum signed by four different persons stating that the lease was sealed 29th November 1654.²

- 1 Thomas Hussey (d. 1655) was of "Sutton Place" in the Peaslake hamlet of Shere. The house was pulled down by a later owner but a garden wall remains conspicuous in the garden of the present "Sutton Place Cottage", and there are terraces hidden in the wood above. Evelyn in his "Diary" under 1670 mentions a visit that he paid to Peter Hussey there whose house he said was "in a sweete vally deliciously watered", and in 1681 he writes enthusiastically about the good order in which Hussey kept his property.
- 2 The minute and memo are transcribed in the printed Register of Abinger, Wotton and Oakwood and in Surrey Arch. Cols. XXX pp. 105-9. The Indenture of the lease itself, dated 29th. November 1654, is in possession of Colonel Edmund Bray of Netley Park, Shere, and there is a copy of it in the chest in the New Vestry

Pulpit



Pulpit 1938

remembers), moved to be right against it. In plan it has five sides which are part of a would-be regular octagon, a longer side which is applied to the wall, and an entrance to which steps lead from the back stall. It stands on a central pedestal which is surrounded by seven of the eight pillarets which there must have been before it was moved.

Rector Powell introduced the oak pulpit in 1857. The old one he described as “a mean one of the usual Jacobean pattern and a hexagon sounding board over it. Under it was a mean reading deal desk” and under again was the Clerk's desk as I am told by Mr. G. R. Redgrave who remembers that “three-decker” very well. Powell gave the three well carved panels which enrich the pulpit representing from left to right the Resurrection, the Annunciation, and the Visit of the Shepherds. They are believed to be foreign, and of Renaissance date.¹ Architect Champneys in his report of 1678 found Powell's pulpit to be “a somewhat ponderous structure of very unnecessary height” which “blocked the view from the Priest's stall on the south side.” It was therefore lowered in 1879-80, and, from standing out from the wall was (as an old inhabitant

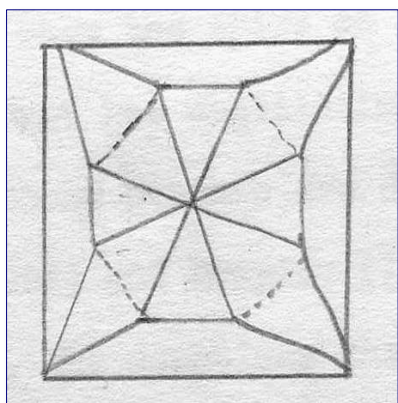
Font

The present stone font, made in 13th century style, stands in the centre line of the Nave near its western end. It has a pyramidal oak cover pulleyed from the roof. Both font and cover were given at the restoration of 1856-57 by “young persons personal friends of the Rector.”² The basin is supported by a central pedestal surrounded by eight pillarets with black shafts and the small white basin of the previous font forms the bottom of the present basin. The previous font was described by Henning and Bray (1809) as “a modern white marble basin on a pillar”, and Rector Powell says in his notes of 1857 that it “stood upon a stone pedestal in a pew under the north wall of the nave, and opposite to the south door. Under it, buried in the ground, was the base and a small fragment of the pedestal of an earlier font composed of Sussex marble.”

Belfry and Spire

The boarded bell turret is surmounted by an oak-shingled spire, which carried a weather vane till the latter was broken off in a storm in 1937. A new vane must wait for the time, which will probably not be many years distant, when the spire must be re-shingled, as the shingles are now in too delicate a state to stand an attempt to extract the broken end of the vane, but the tip of the spire has been capped to prevent water entering.

- 1 Rector Page, in Abinger Parish Magazine of Jan. 1930, put the date as 1500-1550, justifying it chiefly by the fact that, the soldiers in the Resurrection panel are in Roman armour, whereas he believed that before the Renaissance they would have been shown in the plate or chain armour of the day.
- 2 Powell's note book and Dorking Hand Book of 1858.



Belfry Plan

The turret projects through the roof at the extreme west end of the Nave. It is supported on timbers that lie on the side walls of the Nave, one of them being the westernmost of the tie-beams of the roof of the Nave. They are contained in a chamber formed by boarding off the hollow of the westernmost bay of the roof of the Nave. Access to the Chamber is by a trapdoor in its floor. From this chamber there is a passage on either side along the top of the side wall to the east end of the Nave. The height from the floor of the chamber to the top of the turret is 16 ft. The core of the spire is a mast 22 ft. high rising from the top of the turret. The height from the pavement of the church to the chamber being 18½ ft., the tip of the spire is at 58½ ft. from the pavement, or say 60 ft. from the ground outside. A paper roll showing drawings to scale of the arrangements of the turret and spire timbers, done in 1938 by Stanley Ellis Ltd., builders, of Guildford, is in the enamelled iron box in the Vestry. The Spire is an octagonal pyramid united to the four-sided turret by a "brooch" of design common in this county and often seen elsewhere. A bird's eye plan of it (not to scale) is here drawn.

The original belfry was probably made in the 15th. century "when the fashion for a ring of bells so largely prevailed" and "upwards of 40 churches" in Surrey have wooden belfries, "this being a far cheaper way of providing for bells than the erection of a stone tower."¹ The earliest view that we have of the turret is picture (a) herewith of about 1793, in which it is seen to bear a mere cap - a short four-sided pyramid of which the base lines correspond to the four sides of the turret.² The spire was substituted between that date and 1809 when the spire is mentioned in Manning and Brays' *Surrey*, probably in 1797, for we know that the church was repaired in that year. Pictures (b) of about 1815, (c) of 1824, and (d) of 1848 all show the spire as it is now, and in all of them the turret has ventilating windows - absent in (a) - but in (b) these windows are differently constructed. Cracklow (1824) and Brayley (1848) both speak of the spire as "slated", but doubtless they referred to wooden slates, namely oak shingles as at present. An old inhabitant tells me that the spire was re-shingled in 1880, and this is borne out by the fact that Architect Champneys in his report on the Church in 1878 recommended the repairing of the spire. Some of the boards of the turret were renewed in 1938 and some of the lead round the base of the turret.

Three bells were included in the inventory taken at the spoliation of the Churches in 1552 "the best by estimation VIII C. and the rest under after the same rate".³

Probably these were confiscated. Anyhow, they are not the existing three bells two of which are inscribed "William Eldridge made me 1674". The third was recast and is inscribed "Mears and Stainbank, Founders, London, 1680." The previous one bore the inscription "H.S. - D.D., churchwardens". The initials may represent "Henry Spooner the elder" buried in 1683, as recorded in the Parish Register⁴, grandson probably of Henry Spooner who died in 1613 leaving the Charity which bears his name to the Parish; and Daniel Dibble, who died in 1702, aged 84, and was buried in the North Aisle, (see paragraph

1 The quotations are from *The Little Guides* series, Surrey, by Dr. J. C. Cox and others, 6th., edition, p.37.

2 The belfry of Oakwood church had the four-sided cap (see picture of 1848 in Walford's 1878 edition of Brayley's *Surrey*) but it was rebuilt in 1879 (Fairbank) with a spire in much the same style as the Abinger one (see picture in *V.C.H. Surrey* III, 158). Wotton Church retains its four-sided cap (Picture in *V.C.H. Surrey*, III, 160).

3 *Surrey Arch*, Colls. IV. 13.

4 Another Henry Spooner, probably son of the one who died in 1683, died, in 1722. His table tomb in the churchyard records he was late of Tanners (Tanhurst) in Wotton. Daniel Dibble who died in 1702 was described on his gravestone as "gent", and in the Register as then "of Darking" (Dorking).

on the floor above). It was the latter, or some other person of the Dibble family, who sold to the Countess of Donegal the farm house which was rebuilt by a later owner as Abinger Hall, The two bells of 1674 are Tenor D. weighing about 4 cwt., and Treble E. weighing about 3½ cwt. The 1880 bell is Tenor C. and weighs 5 cwt. and 10 lbs.¹

Their diameters are respectively 25 in., 27 in., and 30 ins. as shown in the drawings of the belfry mentioned above. For many years the bells have only been chimed (by means of a wire apparatus), but the three holes remain in the floor of the belfry chamber through which the ropes for ringing them passed.

Mural Monuments

On the south wall, west of the door are twin marble tablets with well-cut 18th century inscriptions to members of the Worsfold and Rowzier families. On the east side of the door is a white marble tablet to Commodore Robinson (died 1803)² which was moved to this place in 1856- 57 from the wall that, previous to that date, separated the Sanctuary from the North Aisle. Further east is a brass tablet to W. A. Mitchinson³ killed in the 1914-18 war 1917. Further east below the window near the pulpit a brass tablet to E. A. Gibbs, d. 1917⁴, and under that a marble tablet to Florence Bayley and her son Walter Ker Bayly⁵ killed in action 1897. Over the pulpit is a brass⁶ to Sir James Yorke Scarlett, G.C.B, d. 1871 of Crimean War fame.

On the north wall, opposite to the south door the 1914-18 war memorial of the ecclesiastical parish. It was designed by Rev. E. Geldart of Holmbury St. Mary and made by Mowbray (London) whose estimate of 9th. October 1920 was £110. It was dedicated 3 April 1921. East of it is a brass tablet to Carpenter killed in the 1914-18 war, 1918. East of the last a brass tablet to Rector Powell, d. 1881. East of the last a brass tablet to Robert Campbell (Scarlett) 2nd Lord Abinger, d. 1861.

Under the last a brass tablet to Sarah, Lady Abinger, widow of the above, d. 1878. The above two were moved to their present positions from the south wall of the Chancel when that wall was taken down in 1879-80 to build the organ chamber. East of the last two is a brass tablet to Rector Hill, d. 1916.

For inscriptions on all the above see the M.S. book of Abinger Inscriptions in the Vestry. Manning and Bray (1809) transcribed those on the Worsfold and Rowzier tablets, Brayley (1848) that on Commodore Robinson's.

The Lectern

Of oak with carved eagle book rest, and oak stool, stands alongside the pulpit in front of the front pew on the south aide. It has an inscription that it was given in 1899 in memory of Florence Bayly and her son by her daughters and sisters. The same inscription is repeated on a marble tablet under the window near the pulpit. (Mr. Bayly was sister-in-law to Rector Powell's wife).

1 From a framed note that formerly hung in the vestry.

2 The inscription records that he made a survey of the coast between the mouth of the Indus and the Persian Gulf, the first that was undertaken since that made (in 325 BC) by Nearchus for Alexander the Great.

3 Son of Mr & Mrs Mitchson of "Frolbury Manor"

4 Son of the author of this paper

5 Wife of Nathaniel Bayly, brother of Rector Powell's wife

6 Younger brother of the 2nd Lord Abinger. This brass was removed to its present position from the south wall of the sanctuary

Other Furniture in the Nave.

Litany Desk. A table near the south door (given 1919) for the visitors' book &c. and for an iron money box which is screwed to it. A box for free-will offerings and one for leaflets both attached to the backs of pews next to the south door. A book-case in the recess the west wall. A Wilton carpet along the central passage given in 1932. A strip of matting in the passage from the Nave to the North Aisle and another in front of the wax memorial, Cushions and hassocks, and floorings in pews.

C) *The North Aisle and its Arcade; North-west Vestry and Crypt*

The North Chancel, Patron's Chancel, North Chapel, Side Chapel or North Aisle as it has been variously called is of early 13th century date, built, as is mentioned in the section on the Chancel, either at the time when the Chancel was rebuilt or soon after. The earliest date that has been assigned to it is 1200, the latest 1240. It is mentioned in *V.C.H. Surrey* II p48 as one of the "13th and 14th century manorial chapels¹ (that) are exceptionally numerous in Surrey. They are nearly as large as the chancels to which they are attached." This last statement is incorrect as regards Abinger, for the North Aisle here is equal in internal breadth to the chancel (reckoning the arcade between them as common to both), and it is longer, for while its eastern wall is continuous with that of the chancel its western wall is at 9 feet beyond the chancel, so that for this 9 feet it lies alongside the Nave. It is therefore described by Fairbank (p.48) as a "second chancel - with a short aisle". It may have been the hope originally that it would at some later date be extended to the whole of the Nave, as was done in some churches in which only a short nave aisle or none at all was provided when the north chapel was built². Fairbank says that our North Chapel was originally dedicated to Our Lady but he can only mean that this statement is a fair presumption from other churches, not that there is any actual authority for it in the case of Abinger.

The east, west and north walls of the Aisle are original and rubble built, plastered inside and outside. The rubble of the outside of the north and west walls is visible beneath the plaster and these walls were re-lime washed in 1936. The rubble stones of the east wall were visible till 1933 when this wall was cemented smoothly all over including the badly decayed stone dressings round the windows. This wall also was lime-washed in 1936. Possibly the parts above the arches of the arcade that forms the southern side of this aisle are of original rubble concealed by the plaster, but the arcade itself is modern as I shall show. The three buttresses on the north wall were added in 1856-57.

There are two stones next the ground at the north east corner of the outside of the aisle, which are much harder than and differ in kind from the corner stones above them, and the upper has a chamfer which the other stones above and below have not and the lower one has a wide groove on its north face, Rector Page suggested in the articles referred to in the footnote below that they came from a former Saxon church, but in the absence of any evidence for a Saxon church, a better conjecture is that they may have come from the original 11th century chancel which was pulled down when or soon before the aisle was built.

There are 7 windows in the aisle, viz. a cluster of 3 in the east wall of which the middle one is slightly taller than the others, 3 spaced over the north wall and one in the west wall. All are pointed, single light lancets of one pattern on the inside in themselves and in their splays (which are 20 inches deep), but

1 See Appendix to this paper on the right of the Patron and Lord of the manor.

2 Dr J. C. Cox *English Parish Church* (1914) p.88

outside the sides of the eastern ones are chamfered and those of the north and west ones rebated. In all of them, the pointed arch of the splay is chamfered and forms a hood over the window. The western window was taken out and placed higher up in the wall¹ in 1920, when the new vestry to be presently described was built against the lower part of the outside of that wall. Part of the upper part of that wall and the window can be seen from the outside; also from inside of the New Vestry through a skylight in its roof. Except for the shifting of the western window all 7 windows are of the original early 13th century construction. The 3 northern ones have unstained glass in diamond panes, and the lower portions of the two easternmost of them can be opened for ventilation. The windows in the east wall have stained glass by O'Connor, given in 1856-7 by the Patron, W.J. Evelyn of Wotton House, representing S.S. Peter, James and John in the 3 lights respectively. The west window has stained glass, representing St. Margaret, given in 1902 by Mr. Gilbert Redgrave, of "Grovedale", Abinger in memory of his mother Rose W. Redgrave (b. 1811 d.1899). Copies of the inscriptions on these stained windows are in the MS. book of Abinger Church inscriptions in the New Vestry.

The exterior of the north and east sides of the aisle, with their windows are seen in pictures (a) of about 1793, (b) of 1824, and (p) of 1936, and of part of the west side with the upper part of its window in picture (m) of 1938.

In picture (b) the northern windows have tracery, but no doubt this was merely iron protection, and it has since disappeared.

It is probable that originally there was no door into the Aisle from the outside. At least there is none in the north or the east wall in picture (a) but by the date when picture (b) was drawn there was a plain square headed doorway in the east end of the north wall. It was probably made in 1797, in which year the church underwent restoration. This doorway was built up in 1856-7, but its position remains plainly visible on the outside of the wall.



North Doorway, 1937.

By F. Brooker

North Doorway 1937

In its place the existing pointed doorway was made at the same time at the west end of the same wall, but it had no porch till 1879-80. The position given to it was (and is) opposite to the opening made from the Aisle into the Nave through the then new westernmost arch of the present arcade. On the inside a round arched recess cut in the wall contains the pointed doorway into which fits a pointed oak door opening inwards. The door shuts on a doorway similarly pointed but 3 inches narrower in all directions, which doorway is on the outside decorated with sculpturing of ancient appearance; see Picture(g). This outer doorway is all of sandstone in its natural state in contrast to the whitened inner one. It is described as follows in *V.C.H. Surrey III* (1911) p.134. "It has a pointed arch of 2 orders with a label, the inner order having a zigzag moulding. The outer order has jamb-shafts with foliate capitals and shafts, one capital and perhaps a little of the label being 12th century work all the rest is modern or reworked." Above each capital is a rectangular abacus. Fairbanks in his p.48 speaks of it as an interesting Transition Doorway with a pointed arch and mixed mouldings. In the *Schedule of Surrey Antiquities* by P. M. Johnston and others (1913) it is merely mentioned as "north door(way) with

1 No faculty for shifting this ancient window was procured.

chevron ornament". There is no record to tell us whence this doorway was brought, but it may be pointed out that at the same time that it was introduced Powell "obliterated" the priest's door in the south wall of the Chancel when he rebuilt the Chancel, mentioning in his notes that it was "a pointed door altered to a square one". No other of the former doorways in the church is known to have been at any time pointed. It is therefore very tempting to conjecture that the Chancel doorway was utilized for the new doorway in the Aisle. The sculpture and arch must have been on the inside of the Chancel doorway since pictures (c), (d) and (e) all show the outside of it as perfectly plain and, as Powell saw it, the arch probably remained, but with its tympanum above the squared doorway filled up. The zigzag moulding in the aisle doorway has sometimes been thought to be modern, but its unworn appearance might well be due to the security afforded by its position on the inside of the doorway. If the theory here stated is correct the aisle doorway is a relic - and the only one known - of the 13th century chancel that Powell demolished and if so it possibly enshrines parts of the doorway of the 11th century chancel transferred to the succeeding one¹.

The existing porch (6 feet east to west by 4 feet north to south inside) was added to the above doorway in 1879-80. Its west wall is in part formed by the easternmost of the three aisle buttresses. The lower part of its north wall is of hewn sandstone of irregular shape, not laid in straight courses as are the ones of its west wall and of the buttresses, and (like the Vestry alongside) it is left un-whitened. The upper part of its north wall and all the east wall are of half-timber construction. Its roof is a lean-to covered with Horsham slabs (repainted in 1935) and ceiled inside with plaster between the rafters. In its west wall is a narrow lancet window in a deep pointed splay on the insides with clear glass in diamond panes. The outer door of the porch is in its east side, square-headed and of oak in a square-headed oak frame. Outside this door hinges remain of a wire door (now lying in the crypt) intended no doubt to keep out birds and dogs when the main doors were open. There is carved oak decoration on the outside of the wall above the door.

There is now a second doorway in the North Aisle, namely in the north end of the west wall (close to the above north door) made in 1920 for the North West Vestry (to be presently described) into which it leads. This doorway, of stone and round-headed on both sides, has a square-headed door of oak, and is framed in oak.

The south side of the aisle is now occupied by an arcade of 3 pointed arches in 13th century style, all alike in design and running the whole length of the Chancel and of the 9 feet by which this aisle overlaps the Nave. The two westernmost arches of equal span (11 ft. 7 inches between the shafts of the pillars) and the narrower eastern one (9 ft. 7 inches between shafts) rest on pillars, of which the two outermost are half pillars (responds), the one abutting on the east wall of the church, the other on the wall of the Nave.

The pillars have round moulded capitals and bases and round shafts. The arches are of 2 chamfered orders with hollow labels which at their intersections on either side of the two central pillars end in bosses of carved foliage. The two westernmost arches are of chalk clunch; so also are the westernmost half pillar, the pillar common to the two westernmost arches, and the capital and base of the pillar common to the two easternmost arches. The stone of the shaft of this last mentioned pillar and of the easternmost arch and half pillar is of a buff tint instead of dull white and seems to be of a calcareous sandstone instead of chalk and the bosses of the full pillar in question are of inferior workmanship to those on the neighbouring chalk pillar. These differences correspond with the fact that this easternmost arch was only built in 1879-

1 In Rector Page's account of the church in Abinger Parish Magazines of 1929-30, he suggested, as I have, that this doorway was the priest's door transferred from the chancel but he thought that the priest door was only abolished when - in 1879-80 - the organ chamber was formed, evidently not knowing of Powell's note.

80, taking the place of a wall, which previously separated the sacrarium of the Chancel from that of its Aisle.

The history of the existing two western arches and their pillars offers a problem which must now be discussed.

In the first place it must be mentioned that the dull whitestone has all been reworked so that from its appearance no conclusion as to age can be drawn.

From, the following notice of the arcade in Brayley's *Surrey* Vol. V, it is at once apparent that some re-building has taken place since 1845 when that volume was written. He says that "The chancels are separated from each other by two arches the one semi-circular the other pointed."¹ He does not mention the wall that continued his arcade eastward though there is no doubt at all that it existed, as will be made clear later on. I have not found any description of the arcade of earlier date than Brayley's.

The quotation which I will now give from architect Champneys' printed report on the church of 1878 reveals firstly that it was in 1856-57 (when the main Chancel was rebuilt) that the arcade was reconstructed; secondly that whatever space the westernmost of Brayley's two arches spanned it was not a space comprising a bit of the Nave and a bit of the main Chancel as does the present westernmost arch, so that, either the old westernmost arch must have been confined to the nine feet of nave overlapped by the aisle, or both of the old arches must have been confined to the main Chancel. Champneys' words are - "In the late restoration (Powell's) of 1856-57 many features of the chancel aisle were obliterated or altered" and "the ancient division between nave and chancel was confused by an arcade the westernmost arch of which is partly within and partly without the original division." Champneys' report was made only 21 years after Powell's "restoration" and it is clear from his words that he was informed as to what took place then. In another part of his report he speaks of "the modern arcade". Powell in his notes on the work of 1856-57 does not mention the rebuilding of the arcades and at first sight this is surprising, but he seems to have been mainly concerned to record how the money he had collected or influenced was used, so that he left little record of work done in the aisle and to the arcade which was undertaken by W. J. Evelyn, Lord of the Manor and Patrons, who, at that time at any rate, believed himself to be the owner of the Aisle as I show in the Appendix to this paper. In a footnote below² I mention some recent statements made about the arcade.

1 In the 2nd (1878) edition of Brayley, by Walford the arcade is not mentioned at all.

2 Rector Page in his account of the church in Abinger Parish Magazine of 1929-30 took it for granted that all the existing stonework of dull white clunch in the arcade is original "late transitional Norman" though he was aware that it had been worked over. Clearly he had not seen the quotations from Brayley and Champneys given above in my text.

V.C.H. *Surrey* Vol. III (1911) p.134, gives an account of the arcade which ought to be corrected. The writer says "The arcade ... of 3 bays has been reworked and in part rebuilt." Evidently he did not know that the easternmost bay was only made in 1878-80 and has not been reworked, nor that the 2 other arches have been entirely rebuilt.

Fairbank (1911) in his p.48 says that the 3 arches are "of 19th century date and that there were previously two, one rounded the other pointed, the easternmost of the three is in place of a wall." This is correct so far as it goes, and he had evidently read Brayley, but perhaps had not seen Champneys' report showing that the position of the arches had been changed.

Mr. Blacking, the official architect for this Diocese who examined the arcade in 1936, said that while these two arches and their bosses are clearly modern, the bases of their columns may perhaps be original though possibly shifted in position but that the shafts have been so much worked over that it is impossible to form an opinion.

Of the two alternatives that I have put as to the old position of the arcade, I think it must be concluded as almost certain that anciently the north of the nave extended up to the chancel and that the arcade of one round and one pointed arch was confined to the chancel. If this was so, the 9 feet of the nave wall and the arcade were completely taken down in 1856-57 and the existing arcade of two pointed arches was built spanning the whole space thus bared, abutting at its western end on to the shortened nave wall and at its east end on the wall that divided the east end of the chancel from that of the aisle.

If one may assume that the old stones were used as far as possible it is quite likely that, in the case of the pillars at any rate, the rebuilding merely involved the transfer of them or of parts such as bases to new positions. While the nave wall reached as far as the Chancel it blocked communication between Nave and Aisle except through the Chancel, and it may well be that it was chiefly to remedy this that the Aisle was opened up to the Nave. The simultaneous shifting (already mentioned) of the external entrance into the Aisle from the east to the west end of its north wall not only gave the public access to the Aisle but the new door being opposite to the opening into the Nave, afforded a second entrance to the Nave (the only other being the south door of the church) and one that was far more convenient and seemly for congregation in the aisle which previously could only enter it through the chancel, or by the old door through the vestry, for which, as we shall see, the east end of the Aisle was used at that time. A long vertical crack that there is in the plaster of the Nave has been thought to be the line of Junction of the new westernmost pillar with the shortened nave wall, but was almost certainly caused by the construction of the flue of the furnace inside that wall. Doubtless in the eyes of the 19th century restorer the rebuilding of both arches in one uniform 13th century pattern would be one great merit of the undertaking.

The other alternative, viz. that the 9 feet of nave was spanned by an arch of its own, implies that the other arch was one of wide span (18 feet between shafts on the supposition that the wall between the two east ends occupied the same space as the present third arch). The sole object of the reconstruction in this case would have been to secure uniformity in the shape of the arches and the expense would surely have told against it. Bradley's words that two arches separated the two chancels are quite inconsistent with this alternative as one of them would have been the separation between the nave and the west end of the second chancel. Another argument against it will appear in the next paragraph.

A slight allusion to the old arcade is made in the following quotation from Powell's notes of 1857. He had found, he said, a door plastered over "from the chancel into the Patron's chancel" and he had reopened it. "That portion of the building," he added, "was [i.e. had been] cut by a wall running across it a little to the west of its easternmost window and the most east of the two arches was [i.e. had been] reduced to a doorway. The position so cut off was formerly used as a school and latterly as a vestry." I interpret this as follows. Anciently, as I have said, there was no door into the aisle from the outside, but for the priest's convenience there was one in the wall between the two *sacraria*. Later on, when the altar in the aisle had been abolished and it desired to use the aisle for a school¹, the door into the Chancel sanctuary having lost its purpose and it being unseemly for the children to use it, it was plastered up and the children and others who required to use the Aisle could then only enter it through the arches, but later, between about 1793 and 1824, see pictures (a) and (b), the door in the east end of the north wall of the Aisle was made, and at the same time, or perhaps again rather later, the east end of the Aisle, with this door for its entrance, was cut off from the rest by a wall being built across from a point a little west

1 From the Register of the Rural Dean, under 1829 and 1830, it appears that there were at those dates two schools in the parish, the one of 25 children in 1829 and 30 in 1830, supported by the Rector, and the other supported by voluntary contributions. (William King of Abinger Hammer who died in 1912 aged 73 remembered going to school in his boyhood in the Rectory stables.)

of the easternmost window of the north side of the Aisle to the easternmost of the arches of that day, and the eastern portion of the arch so cut off formed a door just outside the sanctuary between the school or vestry and the chancel¹. The arch in question would on my first alternative (the correct one as I hold) have been considerably narrower than the westernmost two of the present arches (only 8 feet between shafts against the present 11½ feet) even if both the old ones were equal in span and the fact that it was reduced to a doorway” leads to the conclusion that it was even narrower than its fellow. At any rate the expression tells against the second alternative of a wide arch reaching from the west end of the Chancel to the sanctuary, as it could hardly be said to be reduced to a doorway by a wall cutting it, as it would have done, close to its eastern end.

When, in 1856-57 the plastered-up door in the north wall of the sanctuary was discovered it was decided to reopen it as the priest's access to the vestry in the Aisle, and, though Powell does not mention it, it may have been then (at the rebuilding of the arches) that the cross-wall in the Aisle was removed and replaced by a screen, for the writer of MS. of 1860 already mentioned says that “in the chancel aisle or chapel is formed a vestry by means of a modern screen, whence access to the Communion Table is gained by means of a door pierced in a blank wall which extends to the east of the arches.” Only the clergy would use the vestry in those days, for the choir not being surpliced had no need of one, and the singers, after Powell had removed the gallery (see nave) where they used to be, entered their places in the Chancel from the Nave as an old inhabitant remembers. To the same old inhabitant I owe the information that after the door in the west end of the north wall of the Aisle had been made (1856-57) that end of the Aisle was used for the school, but this would only have been till 1863² when Upper Abinger school, built on leased Glebe Land, was opened.

A chimney is seen in pictures (d) (1849) and (e) (1852-57) which did not exist at the dates of pictures (a), (b) or (c) and does not now exist, rising above the roof of the Aisle from the east end of its north side. It must have served a stove which there was in the Vestry part of the Aisle, which stove Champneys in his report on the church of 1878 wanted to and no doubt did remove with its flue and chimney.

Between the two westernmost of the north windows of the Aisle Powell found “what seemed to be the remains of a destroyed niche” and in it “a very small fragment apparently of a figure composed of alabaster and coloured blue and red”. He evidently thought this niche to be a *piscina* for in another part of his notes he says that a trefoil-headed *piscina* found in the Chancel wall was “somewhat similar to the one discovered in the Patron's Chancel.”

Among Champneys' recommendations of 1878 were the following:

“Fill the space of the chancel aisle hitherto used as a vestry with new sittings and open a third arch in continuation of the modern arcade screened by an open screen to preserve the separation of the sanctuary. Make additional communication between church and chancel aisle for the convenience of communicants”.

Accordingly the wall between the east end of the Chancel and that of the aisle was replaced by the existing arch with the existing open screen across it. The space in the Aisle behind the screen, being disused

1 Brayley, vol. V. (1848) says that the north chancel was at that time in part used as a vestry, and under 1830 the Rural Dean's Register mentions a vestry which was no doubt the same.
2 Walford's edition (a978) of Brayley, Vol. IV, says 1873 in error for 1863

as a vestry was filled with the existing 6 oak pews facing south, and in place of it a vestry was built on the south side of the chancel as is described in the section on the chancel. The ends of these pews are ornamented with carving (in character with the carving of the screen) and each alternately bears either W. J. Evelyn's initials or his crest, these sittings being intended for his family and household.

There were seats in the part of the Aisle that was not used as a vestry, for Champneys in his report of 1878 suggested "additional sittings in the Aisle" and again "re-arrangement of sittings in the Aisle". Moreover the newspaper account of August, 1880 of the alterations in the church made in 1879-80 mentions that seats that were in the part not used as a vestry were replaced by new (the existing) ones arranged in a different way. These new ones are oak pews all facing south, in two block, viz. a central one of 4 long pews, separated on one side from the Evelyn block by a passage leading into the east end of the Choir, and on the other from the other block by the passage to the Nave, this other block being one of 4 short pews along the west wall. The mouldings of the ends of these 8 pews are the same as those of the Evelyn block (and different to those of the Nave) but there is no carving on their ends. The 2 passages mentioned are connected by one behind the two blocks along the north wall.

Before 1856-57, besides the way between the vestry and chancel through the easternmost of the two old arches (the arch that was "reduced to a doorway"), the only way from the Aisle into the Chancel could have been one through the other arch. After the alterations of 1856-57 there was the way from the aisle into the chancel through the nave, and Champneys' remark as to "additional communication" being required implies that there was no other way except of course (for the priest) the door reopened by Powell in the wall between the chancel and the vestry in the Aisle. Evidently the old seats were so arranged that they blocked the way through Powell's arches, and thus it was that Champneys while proposing in 1878 to replace the wall by a doorless screen found it necessary to make a new way, which he did by leaving the passage that I have already mentioned into the Chancel between the two easternmost two sets of pews in the Aisle.

The floor of the North Aisle must have shared in the general slope up of the floor of the church from west to east which was the condition before Powell's time. It had been newly paved with bricks in 1824, (see Paper No. on Records) and brick was the flooring which Powell found there 33 years later.

An Appendix to this Paper gives an account of the gravestones formerly on the floor of the church among the following which the following were in the North Aisle.

One to Anna Maria Bedingfield (died 1708) "near the north wall" as is stated by Manning & Bray (1809). Powell's list of the old gravestones does not mention it by the name but it is probably the stone described in his list as "A Purbeck stone from which the brass abstracted, 6 paces from the west end and in the middle of the passages". Two black marble stones, "near the north wall" according to Manning & Bray, 9 paces from the east end and 4 from the south side according to Powell's list, the one to Daniel Dibble (died 1702), the other to his wife Alice (died 1712).

In 1856-7 the slope was removed and the floor of the Aisle and Choir made of one level, falling by a single step along the Nave-Chancel boundary and along the 9 feet of the overlapping of the Nave by the North Aisle to the Choir by another step. This levelling was evidently made the occasion for new paving, for the writer of the MS. of 1860-5 already referred to, found the paving of the Aisle to consist of square tiles with their corners cut off, squares of black marble filling the interstices¹. It must have been on the occasion of introducing new pews in 1879-80 that the paving was again changed and to that which is seen

1 This resembles the paving in the south porch and in the back part of the recess in the west end of the Nave.

there to-day, viz. in the pew areas, wood blocks in straight rows in the eastern and western sets of pews, in herringbone way in the central set (renewed owing to rot in 1924); but in the passages, alternate pale grey and pale red tiles 10½ inches square set in diamond fashion.

The North Aisle had a flat ceiling before 1856-7 as Powell tells us. It was then removed and the roof was repaired but the repairing must have been very extensive as the appearance of the timbers of the existing open roof leads to the belief that they were all renewed at that time. the roof consists of 5 tie beams each trussed by fan-shaped queen posts to a straining beam, from the centre of which a post rises to the ridge, and of rafters above which there is a ceiling of boards. The ceiling is continuous except for the short space between the uppermost truss and the east gable which space is boarded flat at the level of the straining beam.

In 1935 the repairing of the outside of the north external side of the Aisle roof had become urgent as the Horsham slabs were in a dangerous state and some had actually fallen off. The work was done (as has been mentioned in [Paper No. 4](#)) by Stanley Ellis, Ltd., of Guildford, under W. H. R. Blacking the architect to the Diocese. When the slabs were stripped off it was found that their oak pegs were for the most part rotten, and the battens, which were much too thin for such heavy slabs, were many of them broken or rotten. The battens were all replaced by creosoted deal ones 2" x 1" and the pegs by wrought hand-made spelter galvanised nails. In addition all timbers requiring renewal or repair were made good and treated with preservative liquid. Broken Horsham slabs were replaced by newly bought second-hand ones (new being un-procureable). The south side of this roof only needed some re-pointing, but the valley between this roof and the chancel roof had to be completely renewed - both the lead and the woodwork beneath it. Internally no repairs were needed either to the rafters or the boards above them, or to the tie-beams or other timbers, but all this woodwork was treated with preservative fluid in 1936.

The three buttresses of sandstone with hard stone facings which now support the north wall of the aisle were part of Powell's "restoration" of 1856-7. The one at the very west end of the wall is, as has been mentioned, used as the west wall of the porch added in 1879-80 to the north door.

On the north side of the arcade, in the spandrel between the two westernmost arches there has been let into the wall a cast of the relief carving (ca. 1500) of the Madonna and Child by Michael Angelo which is in the Bargelle (Musee Nazionale) in Florence. It was given to the church by Miss Isabel Wynn Williams of Abinger Manor Farm (faculty granted 2 March, 1926).

In the north wall, under the middle window is inserted a recumbent half-length portrait sculpture in white marble¹ of Alastair Ian, son of Sir Alexander Mackenzie, who died in 1910 and is buried in the churchyard². It was placed here by his mother Mabel Elizabeth (daughter of Mrs. Lewin of Parkhurst, Abinger, by her first husband, Elliot) whose second husband was The Honourable Noel M. Farrer. (Faculty granted 24th Feb., 1922). There is a carved inscription under the sculpture.

1 By Albert Toff

2 See MS "*Book of Inscriptions*" in Abinger Vestry

On the west wall, under the window which has stained glass¹ in memory of Rose W. Redgrave (d. 1809) are four 20th century brasses which commemorate members of the Redgrave family of "Grovedale", Abinger².

Under the east window is an oil painting, a copy of an "Entombment of Christ" by Francia (1480-1518) given by Colonel T. H. Lewin, of "Parkhurst", in 1908 (faculty 32nd December 1908 in an "omnibus" faculty for many things in many churches).

As is mentioned in Section D. on the Chancel the Commandments were taken from the Chancel, probably in 1878-9, and placed one on either side of the group of the east windows of the Aisle. Later on they were taken down, but replaced in 1889 by order of the Archdeacon³. They were finally removed by Rector Page in about 1924 and are now stored in the crypt.

A barrel organ, bought in 1857 (described in the Chancel section) was at first in the North Aisle but was soon transferred to the Chancel.

Hot water is supplied when the furnace in the crypt is alight to a tap placed in 1934 on the south side of the door into the New Vestry.

The North West or New Vestry

This Vestry is called "New" as opposed to the south east room which is called "The Old Vestry", though the latter is no longer a Vestry and though it is not the oldest former Vestry which was that in the east end of the north aisle. The new one was given in 1920 in memory of Edwin Waterhouse, of Feldmore, Holmbury St. Mary by his widow⁴. Like the lower part of the front of the north porch it is built of irregularly hewn local sandstone, not laid in straight courses. The architect was Wilfred Hardcastle, F.R.I.B.A., and the builder was William King of Abinger Hammer. It lies against the west wall of the North Aisle, and the north wall of the nave. Inside it is 23 ft. long by 17 feet broad, and the height of the walls is 9 ft. 9 in. Outside, the top of the south side is well below the Nave windows but, as mentioned, the west window of the aisle was shifted upwards to give room for the east side of the Vestry to be below it. The north and west walls are surmounted by a parapet which on the north side is straight, but the centre part of the west side rises in the form of a gable. In the face of the gable there is a square recess.

The parapet hides the greater part of the nave windows and of the west window of the aisle from the sight of a person standing on the ground. It also hides, except from a distance, the very low, slated, ridge roof of the Vestry. The east end of the roof is hipped and contains a skylight which helps to light the east end of the Vestry inside. The west end of the roof abuts on the gabled west parapet. A flat, leaded area runs round the north, west and south sides of the roof. Inside, the ridged roof and the leaded areas are ceiled with boards, and the main part of the open roof is supported by two tie-beams (bracketed to stone corbels on the side walls) by carved uprights leading up to a longitudinal timber along the ridge and to one on each side parallel to it while the hipped east end is supported by timbers resting on three stone corbels

1 This glass, with the figure of St. Margaret in it, was designed and executed by Professor Gerald Moiron of the Royal College of Art, Kensington. Rose Redgrave was wife of Richard Redgrave below.

2 The brasses are to 1) Richard Redgrave OB, RA of "Grovedale," Abinger 2) Emma, 1st wife of his son Gilbert R. Redgrave of the same (she died 1914) 3) their son Gilbert Bacon Redgrave (d. 1926) 4) two daughters of 1) who both died in 1932. Gilbert R Redgrave died 6 June 1941 aged 97.

3 *Abinger Monthly Record*, vol. I. No. 1 of July 1889.

4 It was dedicated by the Bishop of Guildford 5 Sep 1920, the same day as the Churchyard cross. Mrs Waterhouse died 9 Oct 1941 aged 85.

on the east wall. There are two windows in the north wall and one in the west wall, straight-headed, and each containing three trefoiled lights filled with tinted glass in small panes. The external doorway is between the two north windows, and is square-headed on both sides. Its square-headed door is framed in wood, and on the outside is in a moulded square-headed stone recess surmounted by a narrow stone canopy. The door into the Aisle has been already described. Wooden folding doors with glass windows in their tops divide the vestry into a western portion (containing the external door and one of the north windows) and an eastern one. The former has wooden cupboards for choir robes, books, etc., fixed on the north wall, in the latter a wooden cupboard is fixed on the south wall for clerical robes and let into the back of it are two small safes. On the east wall is a fixed cupboard for altar frontals, etc., above which (let into the wall) is a bronze relief of the Crucifixion, which is signed on the left by C. Diehl as reproduced, and on the right by Justin as the artist. It was given by Mrs. Waterhouse with the Vestry¹. The floor is of wooden blocks set in a herringbone way. All the woodwork of the vestry is oak.

The Crypt

There was a crypt, for the boiler which heated the church before 1920, outside the foundations of the church alongside the north wall of the Nave near its west end. When the New Vestry was built in 1920 this was much enlarged and it now occupies the whole underground area of the Vestry. A wall with a doorway in it divides it into a western portion (18' east to west by 15') used as store room, and an inner eastern portion 7'10" east to west by 15' which contains the boiler and into which there is a coal chute from the surface on the north side. The entrance to the Crypt is a flight of steps which descend between its west wall (which is a continuation downwards of the Vestry wall) and a retaining wall to a door at the foot of the steps.

The flue of the boiler furnace runs up in the wall behind the westernmost respond of the North Aisle. The chimney is seen in the picture at the beginning of this section. A small iron soot door was in 1939 made in the west side of the flue.

D) The Chancel. The South-east Vestry. The Organ Chamber.

The Chancel has been twice rebuilt. The appearance of the original Norman one is unknown and there is no means of telling whether it was square or apsidal at its east end, but at any rate it would have been narrower and smaller than the succeeding one.² It was rebuilt early in the 13th Century. Owing to the weakness of the walls it was again rebuilt in 1856-7, but on the same foundations as the previous one, or on the lines of the same.

The date of the first rebuilding is fixed by the date assigned to the architecture of the existing walls and windows of the north aisle (north chancel), which, lying as it does alongside the present chancel, could not have been built while the original narrow chancel existed. Chancel and North Aisle must either have

1 Believed to be the bronze by Justin Matthieu – he died 1864 – exhibited in the Paris Salon in 1854. Mrs Waterhouse died 9 Oct. 1941.

2 V.C.H. Surrey III (1911), p.133

been built simultaneously or the former before the latter, and the earliest date attributed to the Chancel in question is 1200, and "About 1240" the latest to the North Aisle.¹

Great changes were again made in the Chancel in 1878-79.

The Chancel to 1856.

This Chancel, like its successor, was "of one pace with"² that is equal in width to, the Nave. It was also the same as its successor in length and agreed with it in having no chancel arch of masonry. The present arcade of 3 pointed arches, which not only separates the Chancel from the North Aisle, but also the western end of the North Aisle from the eastern end of the Nave, conceals the division between the Nave and the chancel to that side, but this was an innovation made in 1856-7. The only information that we have as to the nature of the earlier partition between the Chancel and the North Aisle is that it consisted of an arcade of two arches "the one semi-circular the other pointed³ abutting on a wall which separated the east end of the Chancel and Aisle⁴, and that there was a door in that wall found in 1856-7 built up. The matter is again referred to further on in this section.

The south wall of the Chancel must originally have been continuous with the wall of the nave, see pictures (c) (about 1815), (d) (1848) and (e) (1852-1856) and this probably meant that the ceiling in the former was also lower than in the latter. The pictures display the south face of the roof and show that its covering of what no doubt were stone slabs came right to the edge of the east gable and that no cross surmounted the gable as it did in the 1857 Chancel.⁵

It is thought that at one time (as is mentioned in the section B on the Nave) a screen separated the Chancel from the Nave,⁶ but certainly there was none in Powell's time. Neither Aubrey (1718) nor Manning and Bray (1809) mention it and probably if it ever existed it was removed long before their times.

The east window of the Chancel, instead of consisting of 3 pointed lancets as at present, is seen in pictures (a) (about 1793) and (b) (about 1815), and still more clearly in (c), (d) and (e) to have been at those dates a large window in perpendicular style. This window, which was put in "about 100 years" before 1857, according to Powell's notes of the latter date, is stated by Fairbank to have displaced 3 original lancets. It is likely enough that Fairbank is right, the date of the 13th century Chancel having been about the same as that of the North Aisle where there are 3 lancets in the east wall, but I doubt if he had any actual authority for the statement other than the support it receives from the architect Goodyear having chosen to replace the perpendicular window by 3 lancets when he rebuilt the Chancel in 1856-7 and from

1 V.C.H. Surrey III (1911), p.133 "about 1220" for the Chancel and then "or very soon after" for the North Aisle, but in II. (1905), p.452 the date of the Aisle was given as 1200-1220. Fairbank (1911), p.48, says 1200-1220 for both of them. The *Schedule of Antiquities in Surrey* (1913) by Architect P. M. Johnston and others gives 1240 for both, but the same P. M. Johnston was the author of the article in V.C.H. Surrey, II, quoted above as giving 1200-1220 as the date of the Aisle. But none of the three books named, nor Dr. J. C. Cox's books on Surrey of 1911 and 1935 show any knowledge on the part of the authors of the fact that the present Chancel is a rebuilding though they do speak of the east window as a restoration. This is at least a tribute to the faithfulness of the rebuilder Architect Goodyear.

2 This is the phrase used of the 13th century chancel both by Manning and Bray (1809) and by Brayley (1848).

3 Brayley, Vol. V. (1848)

4 Powell's notes

5 The cross broke off in 1938 and was not renewed.

6 Fairbank (1911), p.48.

Powell saying in his notes that the window was “reconstructed” at that time, a word which may have been meant to imply that it was rebuilt in the original style.

In the south wall of the Chancel were two windows which no doubt dated from the building of this Chancel in the 13th century. Only one is seen in pictures (c), (d) and (e) and there was only one in Powell's time, but when that wall was taken down in 1856-7 there was found walled up another window to the east of it. Of the then extant one Powell wrote in his notes (rather obscurely) that it had “as usual its lower portion built up but without any traces of shutter or fastening. (The pictures (c), (d) and (e) show it as of good length, but it may have been built up only on the inside, or after the dates of these pictures). Powell evidently thought it was a “low side window” which, in the churches where such a window occurs, is usually the westernmost one of the south side of the chancel, and has its lower portion shuttered instead of glazed. (Its use is not certain and there are several theories about it).

There was a square-headed, porchless, door in the south wall of the Chancel, as is seen in picture (b), just west of and nearly hidden by the projecting buttress on that wall and full face in (c) and (e). It was the priest's door. It is mentioned by Manning and Bray (1809). Powell in his notes says that it was originally a pointed door, and that he abolished it, meaning of course that he did not replace it when he rebuilt the wall. In picture (c) it is drawn panelled, but in (d) and (e) it appears as quite plain. There is no sign of an arch in the pictures. Probably, as Powell saw it, the arch was on the inside with the opening filled up above the squared doorway.

See the section on the North Aisle where it is suggested that the existing arched doorway of ancient character which was introduced into the north wall of the North Aisle in 1856-57 came from the priest's chancel doorway transferred to this new place.

No *sedile* or *piscina* was to be seen in the south wall in 1855 but Powell found both of them plastered up in the wall which he pulled down.

On the Chancel side of the wall that separated the east ends of the Chancel and Aisle was - as is mentioned by Brayley (1850) who quotes its inscription in full - the marble memorial to Commodore Robinson (died 1603) which is now on the south wall of the nave.

On the south wall of the Chancel was the white marble memorial tablet to Louise Henrietta (died 1829) wife of Sir James Scarlett, afterwards the 1st Lord Abinger (died 1844). Bayley quotes its inscription in full, stating that it was on the opposite wall to Robinson's memorial, and doubtless it occupied on the old wall of the Sanctuary the same position as it now does on the reconstructed wall. Brayley does not mention the brass which there is to the 1st Lord Abinger and it cannot have been in existence at that time for otherwise, while mentioning the wife's memorial, he surely would not have omitted the one to her important husband. Whether it was erected before Powell rebuilt the south wall in 1856-7 cannot be determined, but at any rate before 1878 that brass, together with two other existing brasses, viz. the star shaped one to Robert Campbell, 2nd Lord Abinger (died 1861) and the one to his younger brother Sir James Yorke Scarlett (died 1871) (which latter is precisely the same in design as their father's) were situated on the part of the new south wall that was westward of the sanctuary. These 3 brasses were removed to their present positions when, as will be seen later, Rector Hill replaced that part of the wall by the existing arcade behind which is the organ, the first being then placed under Lady Scarlett's marble

tablet in the Sanctuary, the second on the north wall of the nave, and the third on the south wall of the nave above the pulpit¹.

Though before 1856-7 the floor sloped (without any step) all the way from the west to the east end of the church the floor of the chancel seems to have been distinguished from that of the Nave, for Powell found "the floor of the church bricked in both chancels and composed of broken tombstones in the nave". The Rural Dean's Register, under date 1829, speaks of the church as having a "pavement of brick", and this bricking must have been done in 1824 since Brayley (1848) states that in that year the church was "partially repaired and paved with brick".

There were four gravestones at the east end of the Chancel in Powell's time before his "restoration" of 1856-7. as may be seen in an appendix to this paper they were from north to south the stone of Richard Rowzier (1757); a purbeck stone without inscription, which was probably a reversed gravestone, the stone of the Rev. Dr. Offley (1743); and that of the Rev. Thomas Crawley (1685)². I have shown that the Offley and Rowzier stones had been transferred to this position from the Nave and that the Purbeck stone also was probably not in its original place, the first moved between 1809 and 1850, the other two after 1850. Crawley's stone was "on the south side of the altar" (Aubrey 1718); "within the communion rails" (Manning & Bray 1809); "nearest the south wall" of the above four (Powell's list of about 1855). Offley's stone was also within the rails (Brayley 1848), was 1½ paces away (say 4 ft.) from the east wall and 2 (say 5 ft.) from the north wall in Powell's list; so that if all four were side by side they must all have reached out to nearly 10 ft. from the east wall and would probably together occupy nearly 12 ft. out of the 18 ft. of the chancel's width. Crawley's stone would thus be only a foot or two from the south wall and as his and Offley's were both within the Communion rails so must the other two stones have been at the time of Powell's list. Crawley's stone being so very near the wall it can hardly be supposed that the rails surrounded the altar on three sides as they do in some churches (e.g. Ewhurst): they must have extended right across the chancel at about the above mentioned distance or 10 ft. from the east wall, or practically at the line of the present day rails which are placed along the sanctuary step that Powell introduced in 1856-7 at 11½ ft. from the east wall.

Powell records that in 1856-7 "the Communion Table was not changed. It was railed in by balustrading". These last words are ambiguous: they might mean that it was formerly filled in by balustrading which he removed, or that he so railed it. I think the first is the right interpretation, and elsewhere in his notes he uses "was" where it is obvious that he meant "formerly was". We know that there were rails in the church before his time and it is more than likely that they would have been balustraded, i.e. furnished with closely set (usually turned) balusters, as was the fashion from the 17th to the 19th century.³ It is not probable that they had disappeared before he came on the scene and that he reintroduced

1 These facts are inferred from the leav given, in the Faculty under which the South Aisle and its arcade were made, to place elsewhere 3 brasses which would be replaced. Though the names on the three are not given in the Faculty, they must be those mentioned in the text above for these are the only brasses in the church to persons who died before the date of the Faculty, except indeed the oblong brass on the north wall of the nave to Sarah (buried 7 June 1878) wife of the 2nd Lord Abinger which it is impossible to believe could have been put on the part of the south wall of the chancel in question, for only 3 weeks after her burial the architect Champneys recommended the demolition of that part, which was carried out.

2 The Rural Dean's Register mentions under date 1829 that a grave or vault in the chancel appeared to have given way.

3 Rails came into use in Elizabeth's reign when most of the rood screens which kept "dogs and other profanities at a distance" were removed or stripped of their doors. In 1641 the Parliament ordered rails to be removed but they came in again under Charles II. (Dr. Cox, *English Church Fittings*, op cit, pp 249-50)

them. It is more likely that his words implied his distaste of balustraded rails as out of keeping with the 13th century chancel and that this was his excuse for removing them.

He must have replaced them by some sort of rail, as the author of the anonymous MS. account of the church in 1860-5 of which I have spoken before, mentions rails, but the present rails only date from 1879-80.

The Communion Table was the Altar of the present day, which consists of a perfectly plain wooden framework of modern appearance, with a top made of patched and painted boards (5 ft. 11 inches by 2 ft. 11 inches) fixed to it. In *V.C.H. Surrey*, III., (1911), p.134, it is said to have some carving apparently 18th century date, but the only carving on it is a simple fluting round the edge of the top. Elsewhere¹ the date of it is stated to be 17th or 18th century.

No reference has been found to seatings in the chancel before 1856-7, but as have said in the section on the nave, Powell stated that there was no original oak in the church and that pews were all of deal, so that if, as is very probable, there were pews in the chancel they were deal ones. It is unlikely that there were stalls, and at any rate the singers were in the gallery previous to his "restoration". It will be shown later that the areas in the chancel that were occupied by furniture before 1856-7 could perhaps be ascertained from the extent of those parts of the new paving then laid down that are under the flooring of the present stalls.

There are at the present day in the sanctuary two oak chairs with arms, the one early, the other late Jacobean. The former may have been a possession of the church before Powell's time, but the latter was only given in 1918.

Externally plain evidence of weakness of the south and east walls of the chancel is to be seen in the buttresses depicted in pictures (a), (b), (c) and (d) and in the inset plan of the church in (b), viz. a "huge brick buttress" (so described in Powell's notes) embracing the south east corner of the chancel,² and a buttress on the south wall just to the east of the priest's door. Powell writing in 1857 says that it was this "modernizing" of the east window of the chancel about 100 years earlier that had so weakened the south wall that it began to give way and made the corner buttress necessary.

Changes in the Chancel 1857-1878

In spite of the buttresses mentioned Powell's Architect, Henry Goodyer, found it necessary to take the east and south walls right down. He rebuilt them on the same lines so that the area of the chancel is unaltered. In Section C. on the North Aisle it is shown that the arcade between the Chancel was also rebuilt. The ceiling of the new roof was made coved as before but of boards instead of plaster. No tie-beams were employed (as before no doubt). Externally the new roof was made higher than and of steeper pitch than the Nave roof instead of being lower and of equal pitch as it was in the old one, see pictures (c), (d) and (e), this change being probably required in order to reduce the thrust of the roof on the sides of the Chancel and so to dispense with buttresses and again with tie-beams. (Since 1879-80 the south wall has the further support of the South Aisle). The south face of the new roof was covered with Horsham stone slabs (doubtless most of them from the old roof) which however on the edges of the east gable were replaced by a cornice of freestone, and on the summit of the gable a stone cross was introduced (which

1 The Church in Dorking and District by Rev. N. C. J. Stiff (1918).

2 At Shere a similar brick buttress embraces a corner of the Church.

fell to the ground in 1938 and broke beyond repair). It is not known what was the covering of the north face of the old roofs but for the new one tiles were employed. Internally the ridge of the ceiling was made slightly higher than that of the nave instead of being lower as it probably was before, but the new walls are lower than those of the Nave, and the ceiling terminates on each side on a horizontal band of moulded boarding which overlaps the wall plates. The ceiling boards are placed longitudinally as in the Nave. Four ribs cross them from aide to side and two run along them longitudinally on either side and one along the ridge.

The western termination of the ceiling is a moulded wooden barge board which serves to mark the junction between the coved Chancel ceiling and the very different one of the nave. Timber for the new Chancel roof, valued at £20.9.3, came from the Glebe as the accounts in Powell's notebook show. (For later repairs to the roof see further on).

The east window which Powell substituted for the previous "perpendicular" styled one when he rebuilt the wall, consists of three pointed lancets, his desire no doubt being to restore it to its 13th century character. The three lancets resemble those in the east wall of the north chancel in being pointed and in the middle one rising higher than the others, but in other respects they entirely differ from them. They are taller, they are only very slightly splayed, the splays are not hooded, and are moulded round their edges. Above all the three are embraced into one by a containing arch. This arch, of two orders, rests on shafts with carved capitals and round bases, and with a label ending on either side in a small carved boss. Externally these three lights have no containing arch. Each is there flanked by pillars with carved capitals and rounded bases, the intrados of each has dog-tooth ornament, and a label follows round the contours of the three ending with a carved boss on either side of the group.

The stained glass in the three east lancets was given by Robert Campbell, the 2nd Lord Abinger, at the rebuilding and the stonework by his brother, The Hon. Sir James Yorke Scarlett, both in memory of their father. The glass "represents the raising of Jairus' daughter, the Transfiguration, and the Agony, three occasions on which St. James to whom the church is dedicated was present with our Lord". (Powell). A brass on the south wall of the organ-chamber records this gift.

The new south wall projects further into the church than the part of the nave wall on which it abuts partly for the reason that I have already given. This new wall was made to contain three lancet windows, with hooded splays similar to those of the north chancel windows, and if not made of the old stones they were probably actual copies of the one window and of the closed up one which were in the old wall. The centre one of the three was filled with stained glass, representing our Lord in Glory, given by Lady Abinger, the wife of the second peer, in memory of The Hon. James Henry Lawrence Scarlett (d. 1845): the westernmost one with glass representing the Ascension given by The Rev. Montagu Bayly (died 1859), (brother-in-law of Powell the rector), (These two windows are now in the south wall of the southern extension to the Chancel made later as described below. The easternmost, which is trefoil-headed, had plain glass, but in 1867 other members of the Bayly family introduced into it the present stained glass representing the Crucifixion with an inscription in the glass in memory of Powell's mother-in-law, Frances Carleton Bayly. The back of this window (which now looks into the later constructed North East Vestry) is surmounted by a label with a carved boss at each end.

Powell states that all the stained glass put into the Chancel in 1866-7 was by O'Connor (as well as that in the east end of the north chancel) except the Ascension, which was by Willement¹. I do not know the artist of the Crucifixion. Contemporary records seem to show that O'Connor's work here was well liked at the time, but it is not to present day taste.

The *sedile* which Powell found plastered up in the old wall he "reproduced" in the new wall in "nearly the same place". It consists of a single seat of stone 3 ft. 6 in. in breadth, in a pointed chamfered arch with a label which ends in a boss on each side.

He did not reproduce the *piscina*, and the existing credence table in the form of a *piscina* was not made till 1879-80. Neither did he reproduce the Priest's door in the south wall but as I have shown in the section on the North Aisle, the ancient-looking outer face of the North doorway of the Aisle (made in 1856-7) may have been removed from the Priest's doorway.

The east and south walls of the Sanctuary were decorated by Powell with a moulded string course which runs straight across the east wall passing just under the windows, and continues across the south wall, but is turned down under the Crucifixion window and interrupted by the label of the arched *sedile*. It ends west of the *sedile* in a carved boss. The-part of it under the east windows has a carved boss at each end and the moulding here has dog tooth enrichment.

All the carved bosses in the Sanctuary and on the back of the Crucifixion window represent leaves of trees, like the bosses at the intersection of the labels of the *sediles* between the Chancel and North Aisle.

In the north wall of the Sanctuary the built-up door into the east end of the North Aisle which was used as a Vestry (as already mentioned) was re-opened, and the arcade of two arches, abutting on that wall was, as I have said, rebuilt.

I have already referred to the correction which Powell made of the slope of the floor of the church. He made one even level of the choir and north aisle by introducing a single step up to them from the levelled nave, and he made the Sanctuary a platform raised by a single step from the Choir in front and from the North Aisle at the side; and, as I have shown, removed the balustraded altar rails. He also removed or covered over with tiles the Rowsier gravestone and the purbeck gravestone, which, as we have seen, were in the Sanctuary, and he shifted the Offley and Crawley stones from their positions, placing them where they are now, side by side under the altar, the Offley to the south of the Crawley stone. They occupy together nearly 7 feet in width, but in length to the wall barely 3 feet, which just embraces their inscriptions, the rest of their length having either been cut off or placed under the wall when it was rebuilt. These are the only two of all the former gravestones on the floor of the church that Powell allowed to remain, and In spite of their interest as commemorating rectors of Abinger, it may be doubted if he would have saved them but that under the altar was a place on the floor where they could be preserved without interfering with what I suspect was his desire to lay uninterrupted new pavements.

"The wall at the back of the Communion table" was "disfigured by a wall-paper" so Champneys tells us in his report on the church of 1878. It must have been introduced by Powell.

1 Thomas Willement (died 1871). His Life is in the *Dict. of National Biography*. Architect W. H. Blacking writes to me "His earlier work marks a real advance. He was one of the very few who revived the old technique of the craft that had become almost lost during the "enamel" period of the 17th and 18th centuries... During the 18 fifties there is the usual falling off associated with a very large output"

Though Powell does not mention new pavement in the chancel the existing one was undoubtedly laid in 1856-7. The MS. of 1860-5 that I have quoted before merely speaks of a "modern pavement" as being there. It had taken the place of the former brick flooring. Now in Walford's edition (1878) of Brayley's *Surrey* it is stated that "a handsome pavement, the bequest of General Farrer, was placed in the chancel at the time of its restoration (of 1856-7)¹. This must be General James Stuart Fraser who is buried in Abinger churchyard. He only died however in 1869 and in his will I find no mention of the pavement, but of (in a codicil) a stained glass window which he directed to be put in the church to his memory at a cost not exceeding £50, which bequest may I think, as mentioned in the section on the nave, have produced the stained glass of the three little Norman windows on the north side of the nave, and I can only suppose that the pavement was a gift made by General Fraser in his lifetime and that Walford confused it with the bequest.

The pavement in the Chancel consists of the modern encaustic tiles which were so popular in the church restorations of 1850-80. It is possible that G. Gilbert Scott (knighted 1872, died 1878) who designed many of these pavements, was called in for the Abinger one, for it is clear from Powell's notes that, though he was not employed for the general restoration, he did previously have something to do with the church. In the Choir these tiles cover all the exposed parts of the floor except a small portion east of the present southern block of stalls, which has plain buff tiling (12 inch squares), which extends under the back part of the block, probably thus showing where there was furniture previously in existence which limited the extent of the encaustic tiling. Everywhere else the encaustic tiling extends under the stalls and it is only by taking up the wooden flooring of these that the areas that were occupied by furniture at the time when these tiles were laid down can be ascertained. The tiling in the Choir consists of small black tiles forming square outlines (2 ft, 3 in. to the side) set diamond-way and filled with red and buff tiles of which the centre ones are patterned. In the Sanctuary the tiling stretches in two bands from one side to the other. The westernmost band - about 3 ft. wide - is of small tiles, brown and green predominating, some patterned in red and buff: the easternmost encroached upon by the altar and the gravestones under it, is still more elaborate, green tiles predominate in it and the patterns are in brown and buff. The Sanctuary step has for tread a thick dark grey stone and the riser has a row of patterned tiles set upright along the bottom with "This do in remembrance of Me" in the middle of it, followed by a layer of tiles placed flat.

Powell, as we have seen, said nothing directly about the seating of the chancel but in Champneys' report on the church in 1878 it was stated that "the chancel might well be furnished with new stalls of a superior character" and the estimate in the report provided for "adaptation of the present stalls or new stalls of a simple character" at a cost of "from £80". The stalls seen by Champneys were doubtless put in by Powell in 1856-7. They were also no doubt of oak, for Powell who placed the present good oak pews in the nave and left a record that before his time all the pews in the church were of deal, is not likely to have put anything but oak in the chancel, nor if he had would Champneys have suggested adaptation of them as an alternative to new ones. New ones were decided on, those now existing.

In place of the band which used to play in the gallery Powell installed in 1857 a barrel organ, supplied by W. Walker & Sons of London.² It had two barrels with ten tunes on each, any one of them playable at choice. It had the full scale and four stops, viz. Stopped diapason, Open diapason, Principal

1 Walford's 4 vols. were published 1878-81 but the context makes it quite clear that the "restoration" to which he refers in his article on Abinger is that of 1856-7. Speaking as he does of "the second chancel now used as a vestry", it is clear that he was writing before the 1879-80 restoration which abolished that vestry.

2 Most of what follows about the barrel organ was told me by them.

and Fifteenth. It cost £38, second-hand, fixed in the church. It was in the North Aisle at first, but Powell's "restoration" account shows that it was removed from there at a cost of £4.18.6, presumably to the Chancel, where the stalls introduced by Powell were I suppose occupied by the singers who used to be in the gallery. W. Walker & Sons tuned it regularly up to 1867 but then lost touch with the church till 1922 (see further on). Barrel organs were used in a great many English churches in the 18th and early 19th centuries (*Encyc. Brit.*).

Powell's notes tell us that in 1858 the Commandments were set up. They were placed on the east wall of the Chancel but were afterwards (probably in 1879-80) moved to the North Aisle and in about 1924 were taken down by Rector Page and stored in the Crypt where they now (1938) lie¹. They are written in gold letters on two iron sheets painted brown.

There is a record² of 1889 that formerly, and no doubt in Powell's time, two Tables of Affinity hung in the chancel. Rector Hill removed them elsewhere in 1889 as will be mentioned further on.

Changes in the Chancel 1879-80 and to the present day (1938)

The Rev. T. P. Hill³, who succeeded Powell in 1877, again made great changes in the chancel under the advice of his architect Basil Champneys.

The wall with the door in it separating the east ends of the Chancel and North Aisle was removed, and the monument on it to Commodore Robinson was transferred to the Nave. The wall was replaced by the present pointed stone arch in continuation of, and in the same style as, the arcade of two arches to the west of it and the present square-headed parclose⁴ screen of oak was fixed across the new arch, with no access through it to the North Aisle but affording a view to occupiers of the seats which were at the same time placed in the east end of the Aisle, filling the space there that hitherto had been used as a vestry (see the section on the North Chancel).

The existing South Aisle was added to the Chancel, its purpose being to provide a proper vestry (in place of the make-shift one in the North Aisle) and an Organ Chamber⁵, opening by an arcade into the chancel. This involved the transference of the two westernmost of the windows in the south wall of the Organ Chamber, and, as I have already mentioned, of three mural brasses to new positions, two of them to the nave, one, viz. that to the 1st Lord Abinger, to the south wall of the Sanctuary under the marble one to his wife. I describe the south aisle further on.

Across the arcade introduced into the south wall was fixed the existing square headed carved oak parclose screen with an opening through it alongside the Sanctuary step into the South Aisle.

Powell's stalls in the Chancel were displeasing to Champneys, who advised Hill either to replace them by new choir stalls "of a simple but superior character", or to adapt them. The former alternative was adopted and the existing oak stalls - two rows on either side of the Chancel - were the result. The

1 [Destroyed 1941]

2 Abinger Monthly Record. Vol.1., No. I of July 1889

3 Hill came from Feldday of which he was curate in charge under the Rector of Shere.

4 [A screen or railing in a church enclosing a tomb or altar or separating off a side chapel.]

5 The faculty for building this vestry and organ chamber is in the Vestry. It quotes the estimated cost as £265. It includes leave to displace the three mural brasses mentioned in my text and the gravestone of one Tegg in the churchyard.

eastern ends of the stalls are at the passage running along the Sanctuary step, which communicates one side with the North Aisle, on the other with the South Aisle by the opening in the screen mentioned above. The back and seats of the back row on the south side are part of the construction of that screen. The western end of this row is a reading desk for the minister and through it the pulpit is reached. The organist reaches his seat from the middle of this row. The back row on the north side, which also has a reading desk at its western end, runs across portions of the two westernmost arches of the arcade on that side, namely from the western end of the chancel to a point beyond the middle of the central arch, between which point and the pillar common to the central and eastern arches is the passage between the Chancels and North Aisle. Access to the stalls is from their eastern ends and from an opening in the front row of each set which cuts off the reading desk in the back row and one choir boy's seat in the front row from the rest of the seats¹. The western ends of the stalls and the fronts of the foremost rows are ornamented with carving which is similar in design to that of the Organ chamber screen, of the screen in the Sanctuary between the Chancel and North Aisle, and of the ends of the Evelyn pews in the east end of the North Aisle (see the section on North Aisle).

Oak altar rails, one on either side, each supported by two uprights furnished with brackets carved in character with the above-mentioned carving were introduced by Hill. In or about 1934 the space between the rails was reduced by extending each rail and adding on each side a third upright to support the extension².

Hill introduced into the south wall of the Sanctuary the existing credence table in the form of a trefoil-headed *piscina* east of Powell's *sedile*.³

I have already mentioned that it was probably in 1879-80 that the commandments were removed from the Chancel and that it was not till 1889 that the two Tables of Affinity were taken from there. One of the latter was then placed in the southern porch - presumably the one that is there now - the other in the vestry of that day, but perhaps it was really on the passage wall of that vestry, where there are, as I mention further on, fastenings which show where a frame hung under the Charity frame.

The wall paper of Powell's day at the back of the Altar was on Champneys' advice and the wall "rearranged in a proper and decent manner", which he provided for by including in his estimates hangings to Sanctuary, found to be in good order. The cost of this work is included in the £415 spent in 1938 on the Nave, Chancel, etc. as mentioned in [Paper 4D](#) on "1935-38 Alterations and Repairs".

The South Aisle (7 ft. 8 in. in breadth inside) extends along the length of the Chancel and does not overlap the Nave as does the North Chancel. Its east wall is flush with that of the Chancel. It has a flat, lead-covered, parapeted roof, no higher than the wall of the Chancel, ceiled inside with plaster between the exposed timber joists that run across from side to side. Its walls are plastered inside and outside. The portion of it alongside the Sanctuary wall was walled off from the rest to form a real Vestry room, now called the Old or the South East Vestry, but only used now as a store and cleaning room since the North West Vestry was built in 1920 to take its place. The rest of this building is the Organ Chamber and a passage which separates it from the said Vestry, the passage opening to the choir through the oak screen mentioned above. To make the Organ Chamber and passage open to the Chancel a pointed arched space

1 The present rector, Mr. Meade, uses this seat in the front row of the south side as his reading desk.

2 This was done in memory of Miss Isabel and Mrs Muriel Wynn-Williams, of Abinger, by her niece Mrs. Kenneth Hopkins.

3 Information from Trollope & Colls, of Dorking, the successors of Colls & Sons who were employed by Hill for the 1879-80 work in the church.

with chamfered edges, stretching from the Sanctuary step almost to the nave, was cut in the south wall of the chancel. This arch embraces a pair of stone arches side by side, which are recessed in it on the chancel side, having their edges down to the floor chamfered so that the pillar which is common to both of them is octagonal. In the spandrel between them there is a circular recess in which is carried a cross with open spaces pierced between its arms.

Of the two windows displaced by the construction of this arcade and transferred to the south wall of the new Aisle, one (Our Lord in Glory) is in the passage, the other (the Ascension) in the Organ Chamber, with a brass memorial tablet under each, removed doubt-less with the windows. On the south wall of the passage, partly hidden by the organ, is a brass recording the gift of the glass of the east window of the Chancel by the 2nd Lord Abinger. On the east wall of the passage is a large framed board on which are inscribed particulars of the parish Charities up to 1889 (Spooner's, Smith's, Dame Evelyn's and Lawes'). Under it are the fastenings of a frame that has been removed which perhaps, as I have said, contained the Table of Affinity.

The west wall of the passage is of wood. The passage has a door on either side opposite one another, the one into the Organ, the other square-headed (in a doorway square-headed outside but with flattened inside) into the South East Vestry. The external door of this Vestry is in its east wall opposite to the internal door and both doorway and door are pointed headed. In the south wall of this Vestry is a lancet window, a copy in design of the windows, in the passage and Organ Chamber, but the glass in diamond panes and clear. In the north wall of this Vestry, which used to be the outside wall of the Sanctuary, there is of course the back of the Crucifixion window already mentioned. This wall, on the vestry side is set back a few inches at about 7 ft. from its foot, like the outside of the east wall of the Chancel. There is a step up from the Choir into the passage (the level of the passage and Organ Chamber being higher than that of the Choir), another from the passage into the Vestry, and another from the Vestry to the exterior. Deal cupboards, which are on the east and west walls of the Vestry, were doubtless placed there when the Vestry was made. The floor of the Organ Chamber is of plain cement, that of the passage and Vestry of tiles (12 in. square in the former, 13 in. square in the latter) or of cement lined to represent tiles.

The Organ Chamber was at first occupied by a "chamber-organ", but under date 1887 the Rural-Dean's Register records that "a new organ" had been installed at a cost of £310. The Parish Magazine of Nov. 1887 mentions that this organ (dedicated 8th Oct. that year) was built by Alfred Kirkland of 655, Holloway Road, London, and Wakefield, and it gives a list of the pipes and stops of the great, swell, and pedal "organs" and of the couplers.¹ This is the existing organ and bears Kirkland's name on a small tablet. The organ was restored and enlarged by Walker & Sons (the suppliers of the barrel organ of 1857-67) in 1924 at the expense of Lady Mirrielees of "Pasture Wood" (now "Abinger Hall") and reopened on 1 June that year.

The whole roof and ceiling had to be renewed in 1935 owing to the lead covering which, through being too thin, had perished in places and allowed water to reach the timbers and rot them. This cost £47 apart from the re-leading. The re-leading with 7 pound sheet lead coat 30/- per cwt. laid (30 cwts. were used for the South Aisle and for the valley between the North Aisle and Chancel together).

1 At a meeting of the "Vestry" in 1907 it was resolved to move the organ to the North Aisle, to give more room for the clergy and choir and for the better sounding of the organ when funds should permit, but nothing was done, and in 1920 came the large new Vestry.

Although the Organ was protected while the above work was going on the pipes were invaded by a good deal of dust which added to its previous unsatisfactory working and in 1936 it was completely taken to pieces by J. W. Walker & Son of London and repaired at a cost of £49.10.0. A large number of the pipes had sagged and required straightening and strengthening.

Water from the Hurtwood Water Company's main was laid on in 1935 to a tap inside the Old Vestry and to another outside its west wall. [From the Old Vestry a pipe runs round the wall of the Chancel and N. Aisle to a tank above the N. door of the latter to supply the boiler in the church.]

The cable for electric lighting of the Church by the London and Home Counties J.E.A. was joined up with that which ran along the outside of the Church through the wall of the Old Vestry in 1938 and electric light substituted for the former oil (but leaving such brackets for lamps as were on the walls). The meters and the greater number of the switches are in the Old Vestry. The lights installed are 25 as follows: 3 on the easternmost tie-beam of the Nave to light the Chancel; 2 hanging from each of the other 3 tie-beams of the Nave; one hanging from each of the 3 tie-beams of the North Aisle; one over the pulpit; 3 hanging in the New Vestry; 1 each hanging in the Old Vestry and Organ-Chamber; 1 hanging in the South Porch; 1 outside the South Porch; 1 in the Lychgate; 1 on the buttress outside the North Porch; 1 above the outside door on the New Vestry; 1 for the steps to the Crypt; 1 hanging in each of the 2 chambers of the Crypt.

Appendix 2 *Rector Powell's Notebook*

"Particulars of Abinger Church, Dorking, Surrey, with an account of its restoration 1856-57.

[here follows lists of subscriptions and balance sheet]

The Restoration of Abinger Church was commenced Aug. 24, 1856 and it was re-opened by the Lord Bishop of Winchester June 29, 1857. The entire cost, including that of the Patron's chancel, undertaken by William John Evelyn Esqre. and amounting probably to £500, was about £1500.

Previously to the alterations the church occupied the same area as afterwards; the external changes being the rebuilding of the East and South walls of the Chancel, and the porch, with the addition of buttresses on the north side. A huge brick buttress at the south-east corner of the chancel, rendered necessary by the giving way of the south wall when the east window was modernised about a century ago, was also removed. That window was reconstructed and the present 3 windows on the south side of the chancel are in the place of two, the easternmost walled up, the westernmost, as usual having its lower portion built up, but without any trace of shutter or fastening. The Chancel door, a pointed one, but altered to a square headed one, was also obliterated at the restoration of the church. Three of the windows of the nave, thought by Mr. Gilbert Scott to be the original Saxon church of the Domesday survey, had already been closed, and a large square window inserted at the western end of the south side of the nave, to give light to a gallery, which stretched across the western end.

The porch was a mean building of brick, and the door very narrow and rude without any ornament and round-headed. It would not admit a corpse, and on the occasion of a funeral, the west door, now walled up, was opened. It was never used on any other occasion. Access was afforded to the Patron's chancel by a square headed modern door near the east end of the north side. The present door was made during the repairs.

The *sedile*¹ reproduced in the south wall of the chancel, occupied nearly the same place in the old wall, and to the east of it was a trefoil-headed *piscina*² somewhat similar to one discovered in the patron's chancel. All had been plastered over, as had also the door now opened from the chancel into the patron's chancel. That portion of the building was cut by a wall running across it a little in the west of its easternmost north window and the most easterly of its two arches was reduced to a doorway. The portion so cut off had been formerly used as a school, and was latterly employed as a vestry.

The floor of the church, bricked in both chancels, and composed of broken gravestones in the nave, sloped throughout the length of the church, as the small windows may still be seen to do, the fall being nearly two feet from east to west. There was no step throughout the building.

The ceiling of the chancel was coved, and of plaster. That of the patron's chancel was flat. The nave roof was as at present, except that it was whitewashed. And the portion beneath the spire ceiled with plaster.

The pews were large, square, very high, irregular in their disposition, and all of deal. No fragment of the original woodwork remained.

1 [Seats (usually 3) by the altar for presiding clergy]

2 [Shallow basin near the altar for washing communion vessels]

The font was a marble bason preserved in the present one; it stood upon a stone pedestal, in a pew under the north wall of the nave, and opposite the south door. Under it, buried in the ground was the base and a small fragment of the pedestal of an earlier font, composed of Sussex marble.

The pulpit was a mean one of the usual Jacobean pattern, with a hexagon sounding board over it. Under it was a mean deal reading desk.

The Communion table was not changed. It was railed in by balustrading.

No relics of any kind except the before-mentioned fragments of the font were discovered during the progress of the work, except a very small fragment, apparently of a figure; it was composed of alabaster and coloured in blue and red. It was in what seemed the remains of a destroyed niche, between the two westernmost windows on the north side of the patron's chancel.

There were no traces of fresco paintings.

The east window was filled with painted glass by Robert Campbell, second Lord Abinger, in memory of his father, Sir James Scarlett, the first lord. It represents the Raising of Jairus' daughter, the Transfiguration, and the Agony, three occasions on which St. James, to whom the church is dedicated, was present with Our Lord.

The three lights at the east end of the Patron's chancel were given by Mr. Evelyn. Lady Abinger gave the centre window on the south side of the chancel, in remembrance of her son, who is buried with his father, grandfather and grandmother, in the churchyard. The Rev. Montagu Baily, brother-in-law of the Rector, gave the two westernmost windows of the chancel. It is by Willement¹. All the others are by O'Connor. There were no fragments of painted glass before the restoration.

The font was the gift of young persons, personal friends of the rector.

The cover for the Communion table was chiefly paid for by the contributions of the poor.

The commandments were set up in the year 1858, at the expense of the Rector, aided by a contribution of £2 from Wm. Henry Castleman Esq. And £1 from Mrs. Ponsonby Barker. The cost was about £16.

(Signed) J. WELSTEAD POWELL, Rector

In the year 1861 a warming apparatus, at the cost of £96, from the manufactory of Mr. A. M. Perkins, was provided at the sole expense of Wm. Wheelwright Esq. of the State of New York.

In the winter of 1863-4 Mr. Perkins, finding upon his enquiry from the Rector that the apparatus was not perfectly effective, added one third more pipes entirely at his own expense.

In the year 1866, the easternmost window on the south side of the chancel was filled with painted glass in memory of Frances Carlton Bayly, widow of Wentworth Bayly Esq. of Weston Hall in Suffolk, and of the island of Jamaica. The expense was chiefly defrayed by her daughter, Miss Louis Frances Bayly"

1 [Thomas Willement, 1786–1871, a British stained glass artist, called "the Father of Victorian Stained Glass", active from 1811 to 1865].

[The above is all in the handwriting of Rector Powell. There follow some subscriptions, in a different writing, collected in 1878 for heating apparatus for the church, and for the New vestry and Organ Chamber all introduced by Rector Hill.]

Appendix 3 *Gravestones on the Floors*

The records of the two black marble ones [gravestones] under the Altar, viz. the northern one to Rector Crawley (d.1685) and the southern one to Rector R. Offley (d.1743), and of twelve others which used to be on the floor of the church are as follows.

Aubrey (Vol. IV 1718 A.D.) does not mention any in the Nave, but he quotes the inscriptions in full of two of black marble in the Chancel, viz. the Crawley stone above mentioned, which was at that time on the south side of the Altar, and one to Mary Bedingfield (d. 1710) and her daughter; also the inscriptions of three in the North Aisle, viz. Anna Maria Bedingfield (d. 1708), Daniel Dibble, gent of Dorking (d. 1702) and his wife, and Alice, wife of John Dibble (d. 1712), the last two of black marble.

Manning and Bray (vol. II 1809) repeat Aubrey's list and in addition quote six inscriptions from the "aisle" (i.e. the alleyway of the nave), viz. one to Jane (d. 1723) the wife of Charles Alexander, vicar of Okewood Chapel one to Dr. Robert Offley above mentioned; one to Richard Rowzier, Esq. (d. 1757), his daughter Mary Hamilton and others; one to Ann Worsfold (d. 1704); one to Henry Worsfold (d. 1724) yeoman. They mention besides as in the Nave two of which the inscriptions had been obliterated.

Cracklow (1824) mentions the Crawley stone as "within the Communion rails", and refers to there being other stones in the church, but of them only mentions Dr. Offley's.

Brayley (Vol. V 1850) also only names the same two stones.

Rector Powell left a note of the stones and their inscriptions that were in the floor before he repaved the whole in 1857, his note is in the Vestry Chest, and a printed copy of it hangs in the Church. The named stones in his list are the same as in Manning and Bray except that there is no mention of Mary and Anna Maria Bedingfield's stones. He mentions, however, an unnamed Purbeck stone in the Chancel and another in the North Aisle which probably were these two although Aubrey said that Mary Bedingfield's stone was black marble (for which indeed dark Purbeck may be mistaken). The list shows that Powell found in the Chancel not only the above Purbeck stones and Crawley's but also Dr. Offley's and Rowzier's so that these two must have been moved there from the Nave at some previous date. Powell's list also adds one to Manning and Bray's two unnamed stones in the nave.

Powell's list shows the positions of the stones as follows.

Jane Alexander	"a purbck stone, ? paces from chancel, 7 paces from south wall"
Ann Worsfold	"10 paces from the galley front, 7 from north wall"
John	"next to" the last
Margaret Worsfold	"3 paces from the gallery front, 7 paces from south wall"
June 1701	"next to" the last, "9 paces from north wall"
Henry Worsfold	"one pace beyond the gallery front, 3 from north wall"
John G. or C. Ap. 1729	"7 paces from west wall, 7 paces from north wall"

Chancel:

Richard Rowzier	"2 paces from north wall, 1½ from east end"
?Mary Bedingfield	"Purbeck stone", "between Dr. Offley's and Mr. Rowzier's"
Rev. Dr Offley	"joined Crawley's stone"
Rev. T. Crawley	"black marble", "nearest the south wall"

5.1

North Aisle:

Daniel Dibble	"at 9 paces from the east end and 4 from the south side, two
Alice Dibble	black marble stones lying side by side"
?Anna Maria Bedingfield	"Purbeck stone", "from which the brass abstracted 6 paces from west end, in middle of the passage"

5.2

(Manning and Bray put A. M. Bedingfield's stone "near the north wall of the north chapel".)

Of the above 14 stones, Ann Worsfold's, which is of Sussex marble, lay loose in the churchyard for many years, but since 1936 has been fixed to the west side of the middle buttress of the North Aisle. It is very possible that the Purbeck thresholds of the inner and the outer door of the South Porch and of the outer door of the North Porch are gravestones from the floor which have been reversed for their new functions, but apart from these the only floor stones that remain in the Church are Crawley's and Offley's as already mentioned but Powell shifted these in 1857 from their positions in the Sanctuary to their present positions under the Altar, placing Crawley's stone south of Offley's and either cutting them short or placing part of their length under the east wall when the Chancel was rebuilt, leaving their inscribed parts barely three feet in length, so that they do not project beyond the Altar (see also [section D of paper 5](#) on the Chancel). It may be judged that either he or his Architect Goodyear disliked seeing any grave stones in the pavements.

Appendix 4 *The Patron's Rights in the North Aisle*

Extracts bearing on the ownership of the North Aisle commonly called the Patron's Chancel.

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| 1848 | Brayley's Surrey, vol. V 1848. "The North Chancel belongs to the Evelyn's of Wotton" |
| 1852 | The Register of the Rural Deanery (in possession of Mr. Hunt the vicar of Dorking – the present Rural Dean) records under date 1852 with regard to Abinger Church, "The whole roof pointed, the nave by the parish, the patron's chancel by the patron, the great chancel by the Rector". |
| 1857 | Notebook of Rev .Powell, rector of Abinger, referring to the restoration of the church in 1856-57, "The entire cost (including that of the patron's chancel undertaken by W. J. Evelyn) ... was £1500." |
| 1858 | Handbook of Dorking, 2nd edition, refers to the restoration in 1857 "of a chancel belonging to W. J. Evelyn". |
| 1878 | Brayley's Surrey, 2nd edition. By Walford. "The second chancel is now used as a vestry belonging to the Evelyns of Wotton." |
| 1878 | Report on the church by architect Basil Champneys which resulted in the restoration of 1879-80. "The portion of the work proposed which belongs to the north chancel aisle has been kindly undertaken by the patron W. J. Evelyn." This might imply that the patron no longer claimed the ownership; but we find in... |
| 1884 | Bright's History of Dorking, "Recently W. J. Evelyn repaired the north chancel which belongs to him as patron, and liberally assisted in the general improvement of the fabric." |
| 1905 | V.C.H Surrey, II, p438. Abinger is mentioned as one among other Surrey churches which have 13th and 14th century manorial chapels. |
| 1905 | Wotton Quarterly Magazine, p13 of Jan. 1905, (a publication run on behalf of W. J. Evelyn in opposition to Wotton Church Magazine). "The patron undertook to be responsible for the work in the North or what was then called the patron's chancel" of Abinger church. |
| 1890 | Abinger Monthly Record, vol. II, March 1890, p48. (a publication run from 1889 to 1893 on behalf of W. J. Evelyn in opposition to Abinger Church Magazine. A complete copy bound in one volume Belongs to Lord Farrer). "Abinger vestry meetings from time immemorial were held in what was called the north or patron's chancel." |
| 1891 | The same. Vol. III, p13. W. J. Evelyn writing about a question there had been (when?) about the key of the patron's chancel said, "At the Bishop's request I waived my right and requested Mr. Churchwarden Muggeridge to hand it over to the Rector." |

- 1892 The same. Vol. III, p354. Aug. 1892. It is mentioned that that Evelyn subscribed £1000 toward Rector Hill's restoration of the church in 1879-80 and "at the former restoration [1856-7] he not only paid for the restoration of what was called the patron's chancel but for the convenience of his tenants and the parishioners generally with the full consent of the then Rector, Powell, made at his own expense an entrance into the patron's chancel. The key ... was in the custody of the patron, Mr. Evelyn, who handed it to the parish churchwardens for the use of the parishioners."

It would appear from the last four extracts that W. J. Evelyn had repudiated his claim to the ownership of the north chancel, and considered that he had made the repudiation effective by handing over the key.

Since 1892 the following works have been carried out in this aisle all without there being any record that the Patron's consent was asked.

- | | |
|--------|---|
| 1902 | Stained glass put into the West window |
| 1908 | Oil painting of the entombment placed on the East wall |
| 1909 | Radiator introduced for heating |
| 1920 | West window taken out and put higher up on the wall in order to give room for the Vestry built that year. |
| 1922 | Monument of marble let into the north wall |
| 1924 | Wooden block flooring to pews introduced |
| 1926 | Cast of Madonna & Child let into spandrel of one of the arches. |
| 1933 | Water tap introduced |
| 1935/6 | Roof completely restored |

Paper 6 :

The Churchyard and its History¹

The Churchyard as it is to-day (1934) extends to about 26 yards north, 11 east, 12 west, and 80 south of the walls of the church. Up to 1863 the southern boundary was only at about 16 yards from the wall of the nave, but a rood of ground given by the patron, W. J. Evelyn, in 1862 out of his "Churchyard meadow" and consecrated 17th July 1863 brought the distance of the southern side to about 38 yards from the same point,² and in 1917 the distance was increased to 80 yards by the addition of 0.231 acre (nearly another rood) given by his successor J. H. C. Evelyn out of the same meadow and consecrated 9th September of that year.³ In all probability the extent of the ground and its boundaries were just the same in 1863, before the enlargement, as they were 250 years or more earlier, since a document which I shall mention presently proves the length of the surrounding fence was the same; and it is likely enough that there had been no change during a much longer period. According to a note in a plan in the vestry dated 1860 (which coincides with the plan annexed to the conveyance of the one rood in 1862) the area of the ground before the first enlargement was 2 roods 5 poles, but my measurement of that plan gives barely 2 roods including the church. The map of the churchyard as it is at present which I have made for the church measures about 1 acre and 4 poles including the church.

The churchyard is entirely surrounded by a stone wall broken by the oak gates under the lych-gate, (which was designed by Basil Champneys and built in 1880) and the iron kissing-gate beside it, by the stone steps of the opposite western entrance⁴⁵, by oak gates at the extreme south east corner (1922), and by an oak gate near the northern end of the western wall for the disposal of rubbish. This last mentioned one was made in 1934 in place of one (walled up at the same time) which was at 15 yards south of the steps. The rubbish is burnt in an incinerator in an enclosure in the field outside the wall, both provided by Mr. Schiff who rents the field with Abinger Manor. He also defrayed the cost of the change of gate.

In picture (d) of 1848 - one of the pictures which accompany these papers - there is a view through the churchyard of the old Early Jacobean⁶ Abinger Manor House. The house was afterwards rebuilt except for the porch and room above it and came to be called the "Manor Farm". The present tenant re-named it "Abinger Manor".

1 Written in 1934, revised 1938.

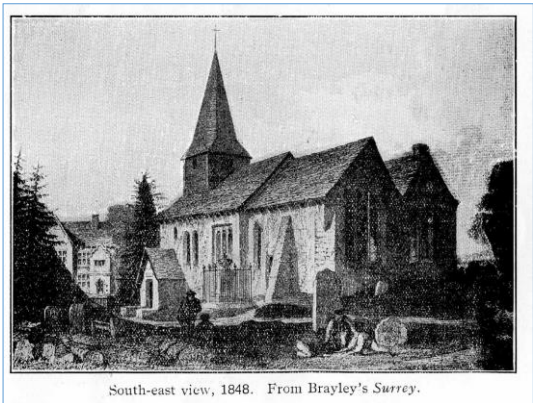
2 The original documents (with plan) concerning the 1863 addition are in the Bishop's Registrar's keeping and copies in his Muniment book. There are no copies in Abinger Vestry. The deed of consecration, as was then the custom, contains the whole of the service and the whole of the hymns.

3 The following documents (with plan) concerning the 1917 addition are in Abinger Vestry (a set of originals is also with the Bishop's Registrar and copies in his Muniment book). Original agreement 18th June, copy of conveyance 19th June, copy of the instrument of consecration 9th September with declaration as to a portion of the ground reserved for the Evelyn family.

4 Lord Farrer writes to me that 1863 is too early a date. He says "In my youth there was a riding gate at this place when farmers rode horses to church from Raikes Farm direction!" Lord Farrer was born in 1859.

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6 Dr. J. C. Cox's *Rambles In Surrey*, 2nd. ed. 1911.



Picture (d) 1848

thoroughfare”. This is puzzling as there is no stile on the western gate in picture (d) of 1848 while there is one on that gate in picture (c) which I date about 1815. As to the path through the field, the reference might either be to the path and stile seen in picture (e) crossing the southern fence of the churchyard, or to the path which now runs from near the lychgate to Sutton Lane. When the present stone steps took the place of the western gate, horse traffic through the churchyard was effectively prevented.

Burials, together with baptisms and marriages, began to be recorded in Abinger in 1559 A.D. An interesting light on the relative population¹ served by Abinger Church century by century is shown by the following table which I have made from the Parish Registers.

Y	B	B	M
	u	a	a
	r	p	r
	i	t	r
	a	i	i
	l	s	a
	s	m	g
		s	e



Picture (c) 1815

The great rise in the numbers in all 3 categories in the 2nd and 3rd periods must indicate a largely increased population served, with which the iron forging industry at Abinger Hammer and charcoal burning for gunpowder may have had much to do. The numbers for 1859 - 1934 being at the rate of 760, 1050 and 370 respectively per 100 years represent a falling off as noticeable as the previous rises, which may in part be accounted for by the closing down of the forge at the beginning of the 19th century, by the separation of Oakwood from Abinger as a distinct ecclesiastical parish in 1853, the opening of Holmbury St. Mary Church in 1879 and of Forest Green Church in 1896.

¹ There are no records of the actual population of Abinger before 1801. For the population 1801-1931 see Page 8.

From 672 burials in the 50 years 1809-1358 the drop was to 394 in the following 50, and from 1232 baptisms to 561.

It is shown in the table that the burials in Abinger churchyard numbered 3462 in the 376 years 1559-1934.

Assuming that the present church was built in 1080 and that burials between that date and 1558 were only at the rate of 5 a year the total would be not far short of 6000 in the 855 years to 1934.

The number of graves in the churchyard recognisable by mounds or monuments at the end of 1934 was only 294.¹ Of these, 219 bear dated inscribed memorials. The disposition of these 219 is of some interest and is shown in the following table (taking the earliest burial shown on each monument).

	Stone	Wooden Rails	Iron Crosses	Wooden Crosses
1700-49	5			
1750-99	6			
1800-49	27	2		
1850-99	88	10	2	1
1900-34	75			3
	201	12	2	4
Total				219 ²

(Besides these there is a much broken table tomb of stone on the south side of the church on which there is no surname or date that can now be read.³ There are also 3 isolated foot stones⁴, one stone curb⁵, and 2 wooden rails⁶ without dates).

In the floor of the church there remain 2 gravestones, one of 1685, the other of 1743. Among the 5 of 1700-1749 in the above table one of them (Ann Worsfold's of 1704 A.D.) is known to have been originally in the floor of the Church.⁷

1 These particulars are obtained from the manuscript book of inscriptions prepared by me which is in the Vestry.

2 These particulars are obtained from the manuscript book of inscriptions prepared by me which is in the vestry.

3 No. 162 in the churchyard inscriptions in the said book. A. R. Bax in 1990 transcribed this one as "Thomas R. or B....Yeoman, who departed....December....". Thomas Russell, buried 9 Dec. 1621, is the only Thomas R. who fits, and Thomas Bridgers, buried 3 Dec. 1771, the only Thomas Be., but the latter seems to be of Shere family and the ruined and worn state of the tomb points rather to 1621, which would make it older by a century than any other here.

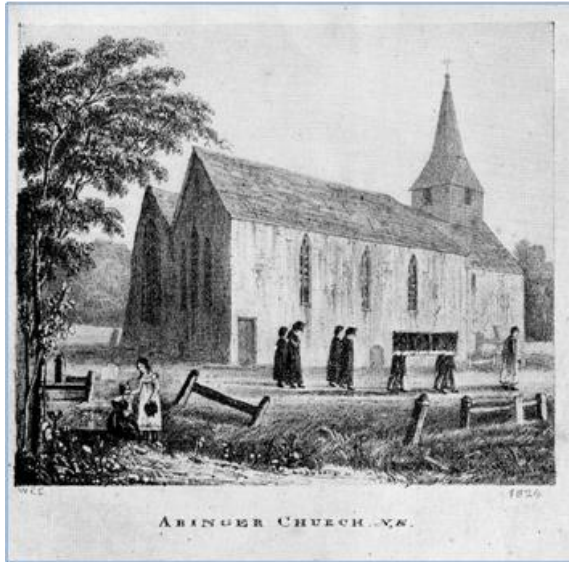
4 Nos. 35D, 134A and 187 in the same book.

5 No. 109 in the same.

6 Nos. 52 and 104A in the same.

7 No. 76 in the same.

For other burials in the floor of the church see [Appendix to Paper No. 5](#). Of burials made in the churchyard, the earliest dated inscriptions are the flat broken stone of John Spooner (date defaced but identified as 1720) and the table tomb next to it of Henry Spooner 1722, both in the north side of the church¹. The latter is the only table tomb besides the one mentioned above.

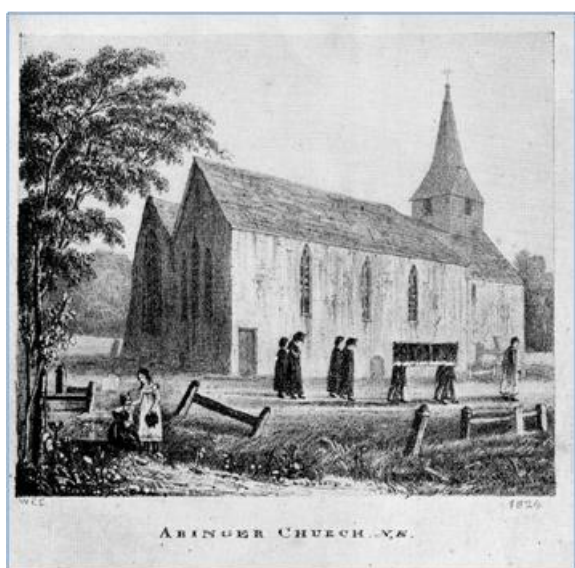


It is not very remarkable that there should be no monuments earlier than those since it is only in a minority of the ancient churchyards in England that 17th century ones are met with². That there are (as the table show) only 5 stone ones in the first 50 years and 6 in the second 50 years does not mean that a great number have disappeared – some may have done so but stone has a much longer lifetime than 200 years – but rather that stone monuments were rarely used, and least in a parish such as Abinger where well-to-do people were few. The common monument was the wooded rail (a board on edge, with inscription painted on it, running the length of the grave, supported by a wooden post at each end;

sometimes called a “bedhead”).

The table shows how the fashion for so-called stone memorials has grown greater and greater since the 18th century, but it does not show how the use of wooden rails has declined since then, for the life of these rails here seems to be less than 100 years, and only 12 inscribed ones are left of which the oldest original one is dated 1862 and the latest 1883, but there are 2 restored ones among them of 1846 and 1849 respectively.³

- 1 The numbers of the 11 dated stone memorials of 18th century in the churchyard in the book of inscriptions are (op. cit.) 10, 20, 21, 25 (Henry Spooner 1722), 26 (John Spooner 1720), 27, 76, 83, 122, 168 and 185.
- 2 English Church Fittings Furniture and Accessories Dr. J. C. Cox (1933 ed.) p. 32.
- 3 The numbers of the 12 rails in the book of inscriptions (op. cit.) are 14 (1862 Julia Ward), 38 (1846 Eliz. Harrison), 90 (1883 Robert Wood), 97, 98, 100, 101, 105, 126, 131, 140 (1849 Henry Hubbard) and 194.



*"Here lyeth the body of George Nye who departed this life the
12 day of October 1707 being aged 57 years
George Nye was my name
And Inland my Nashon
Abinger was my dwelling place
And Christ is my Salvation."*

Transcripts of Abinger epitaphs made 45 years ago by A. R. Bax F.S.A.¹ include 19 other rails which have since disappeared, the earliest of them dated 1802. The old pictures (k) of about 1793 and of 1824 show that these rails in our churchyard were numerous at those dates, but how remarkably common they were in Surrey churchyards may best be seen in Hill & Peak's engravings of Surrey Churches and their churchyards of 1819². Abinger is not represented - among which Dorking is a conspicuous instance. One 18th century rail inscription from our churchyard is preserved by Aubrey (1718) who, while quoting the following charming epitaph of one George Nye who died in 1707³, mentions that it was on a "raised rail".

But the use of wooden rails as the commonest form of memorial doubtless went back to very much earlier days in our churchyard, as also throughout Surrey, Sussex and Kent (outside these counties they are rarely met with).^{4 5} "They probably have a very ancient pedigree and must have been the rule rather than the exception (in these counties) and in a wooden

Country they have a special appropriateness. It seems a pity that they have gone out of fashion as they are not unpleasing and would fittingly mark the place of many a grave now only represented by an earth mound⁶. When it was the custom to graze sheep, in the churchyards these boards formed a protection to the graves, and it is considered that the chief cause of their disuse was that the banishing of the sheep had removed the need for this protection.

Other animals may have been a danger at one time, for it is recorded in the Rural Dean's Register that one of the questions asked of him by the Bishop in 1829⁷ regarding Abinger churchyard was: "Are pigs or cattle ever admitted?" Whatever may have happened in the past, he was fortunately able to reply "Only sheep are admitted". It is not at all improbable that the annual Fair held just outside the churchyard - now only a pleasure fair, but once a cattle fair - was at one time held inside the churchyard - see my paper No.1.

- 1 3 remarkable epitaphs (one of which is transcribed overleaf) are transcribed in my printed pamphlet *Abinger Parish Church*.
- 2 *Epitaphs of Surrey* 3 vols MS; in Surrey Archaeological Society's Library in Guildford
- 3 *Natural History & Antiquities of the County of Surrey* Vol IV
- 4 Dr. Cox. *Eng. Ch.Fittings* (op. cit.) p. 35. There are many in Hertfordshire.
- 5 Dr. Cox. *Eng. Ch.Fittings* (op. cit.) p. 35. There are many in Hertfordshire.
- 6 Quoted by Dr. Cox (op. cit.) p. 35 from Mr. P. M. Johnstone.
- 7 This Register, opened in 1829, was one of the results of Bishop Sumner's reform, who that year restored the appointing of Rural Deans in the Dioceses by the Bishop (instead of by the parochial clergy as had become the custom) and committed to them the inspection of the churches. See *Vict. Co. Hist. Surrey* II, p51.

In the north east corner of the churchyard is an iron railed rectangular enclosure – No. 12¹ - 13 by 9 feet, void of any inscription. It contains below the turf the vault of the Scarlett family and in it is the 1st Lord Abinger buried 14 Apr. 1844, the 2nd Lord buried 29 June 1861, the first wife of the late Lord and the wife of the 2nd Lord, to all of whom there are memorial tablets in the church, the 6th Lord who died 1927, and others of the family².

Some of the gravestones in the old pictures are recognisable. The table tomb in picture (a) (of about 1793) and the one in (d) (1848) are doubtless the two mentioned above. The headstone under the east wall of the church in picture (b) (1824) and (d) is that of Arnold Champion (No. 20 1743). The headstone in (a) and (b) against the north wall is probably intended for that of Elizabeth Hoole (No.27 1792). The square stone monument to J. H. Skardon of Abinger Hall, surmounted by a well-carved urn, is conspicuous in picture (c), (d), (e) and is seen to have round it an iron railing which no longer exists. The footstone in the foreground of (d) is that of the grave of Mary Ann Tegg of Ockley (No. 183) wife of John Tegg, and the inscription “M.A.T. 1837” is actually shown in the picture. The headstone of this grave is now right up against the footstone whereas in the picture it occupies its proper place and the explanation is as follows. Leave to move the headstone of John Tegg’s grave down to the footstone was included in the Faculty for building the south–east vestry in 1880, but it is quite clear that this was an error and that Mary Ann's headstone was meant as there is no grave of John nor is there record in the Register of his burial. Her headstone had no doubt to be moved because it interfered with the alteration of the path necessitated by the new addition to the church.

The side path in picture (d) running south on the east side of the Tegg footstone was, after the extension of the churchyard in 1863, replaced by a gravelled one on the west side of it which actually crosses several graves, for instance that of E. and J. Tanner (No.178), of 1835 and 1837, of which the headstone is on one side and the foot–stone on the other side of the path. This path, which further on turns west and meets the gravelled path that now (since 1863), runs south from the south porch of the church, end is known also to cross graves, keeps within the area of the churchyard as enlarged in 1863. In the picture is also seen part of the gravelled path which encircles the church on the east, north and west sides, joining at its either end the path along the south side of the church.

Children are playing on the Tegg grave in picture (d), and appropriately to this may be quoted another question asked of the Rural Dean by the Bishop in 1829, viz. “Is the churchyard ever profaned on the Lord's Day by being made a playground?”, to which the reply was “It is not allowed to be profaned”. This and the question about cattle and pigs point to misuse of churchyards in those days as not uncommon.

A quantity of unmade grave mounds were (sic) levelled in about 1878³ but doubtless only in the original ground. Again, in c. 1928, in order to facilitate the cutting of the grass all of this kind that remained in that ground, and in the ground that was added in 1863 were levelled after due advertisement, except those retained by the wish of relations of the buried people.

The following report on the churchyard, dated 1851, is taken from the Rural Dean's Register. “An unseemly erection at the east side of the churchyard made for the accommodation of the children when the school was held in the vestry room (in the patron's chancel) has been renovated, as has also another at

1 The grave numbers inserted here and elsewhere refer to the numbers in the book of inscriptions.

2 In 1935 the railing was removed and a flat stone inscribed with the names and dates was placed on a stone paving covering the vault. The latest burial was in 1937.

3 Printed for the Surrey Record Society 1927.

the angle between the patron's chancel and the nave (where the 1920 vestry now is) intended for the keeping of fuel for the same. The former had been covered by the broken tombstone of Mr. Spooner, a Benefactor of the Poor, now mended and replaced on his grave. Both these were done at the expense of the Rector". As to the first part of this quotation it may be mentioned that in 1878 the architect Basil Champneys recommended making a building of like utility "in an angle of the churchyard, for worshippers from a distance", a suggestion which was not carried out. The tombstone referred to is probably that on grave No. 26 in the book in the Vestry, a stone flat on the ground, broken in two, the half obliterated inscription on which, interpreted with the help of the Register and transcription by Bax, declares it to be probably that of "Mr. John Spooner of Burchet" in Abinger who died 16th Aug. 1735, the Rural Dean having mistaken him for Henry Spooner who provided in his will for a perpetual Charity for the Poor, and died in 1613. The stone is close to the table tomb (No. 25) of the Henry Spooner who died in 1722.

There is a wooden hutch for wheelbarrow, mowing machine, and tools against the north side of the western end of the nave, which was erected in 1933.

The pipe (installed in 1933) which brings the Hurtwood Water Co's water to the church enters the churchyard under the kissing gate beside the lychgate and enters the church through the south wall of the southeast Vestry, a branch from it leads to a tap on the outside of the west wall of that Vestry, placed there in 1933 for the convenience chiefly of those who attend to the churchyard or who decorate graves with flowers. In consequence the old pump behind the tool hutch above mentioned (which drew from a rainwater tank situated near the S. west corner of the church) was disused, and in 1933 it was removed.

The London and Home Counties Joint Electricity Authority pay to the Church Council an annual wayleave of 1/- for the branch line which they installed in 1934 to supply electricity to "Abinger Manor". It passes under the kissing gate and along the east-west path past the south porch of the church and out at the stone steps, and from a point opposite the Old Vestry a connection was made to the church when electric lighting was introduced there in 1938.

There is a wooden bench seat in the southern part of the churchyard against the west wall, near Colonel Lewin's grave (No. 95) placed there by members of his family .

The churchyard wall has the same general appearance throughout its 310 yards of length, being built of the local sand-stone and surmounted by a rounded coping a little wider than the wall itself, but if it be examined it will be seen that it is built in sections and that the sections of the east part north of the lych-gate and for some distance south of it are curiously short. Thus in the 94 feet north of the lych-gate to the point where the wall turns west there are 8 sections, 4 of them 6 to 8 ft. long, 2 of them 12, one 18 and one 26 feet. The section nearest the lych-gate (of 6 ft.) has a layer of tiles 3 deep under the coping, the next section (26 ft.) has a layer of single bricks under the coping, the next (12 ft.) has a layer of tiles 2 deep under it. In the whole of the rest of the wall the layer is of 2 tiles, except for 17 feet south of the kissing gate where it is brick like the 26 foot section mentioned above. In some sections the mortar between the stones is "garneted" (or "garoted"), some more, some less, in others it is plain. In the 118 yards of the wall which encloses on 3 sides the latest (1917) extension of the churchyard the bottom tiles are toothed. On the back of the wall, about 19 yards north of the lych-gate, the initials "T.S." are cut on a stone, and 4 feet further "R.W" with "1679" beneath it and at 9 yards further "W.R.": also on the back of the wall about opposite the westernmost window of the patron's chancel there is "I.E. 1829".

Light is thrown on some of these matters by the old document referred to above. This document is written in at the end of the earliest of the Parish Register books and it is transcribed in the printed *Parish*

*Registers of Abinger, Wotton and Oakwood*¹. It records "The Enclosinge of the Church Yard of Abingeworth alias Abinger". From this wording it may probably be inferred that the ground was previously unfenced. The document is not dated but a comparison of the handwriting with that of the regular entries in the book shows that it was written into the book in the late 16th, or early 17th, century, and the original may of course have been of an earlier date than the transcript. The heading is followed by a list of 64 properties in the parish (the ancient ecclesiastical parish which reached to the border of Sussex) against each of which is set down in feet the length of fence for the making of which it was to be responsible, Most of the properties are called by their names but in some few the name of the occupier occurs instead. In handwriting of a much later date the name of the occupier of each property, presumably at the later date, is inserted. The first lines on the list read "Imprimis to begin atte the South Weste end The Lord shall make for his parte there" 33 feet. Of the other 63 properties 1 is assigned a quota of 21 feet, 12 of 11 to 18 feet, and 50 of 5 to 10. The total feet is 559 which corresponds almost exactly with the length of the boundary before 1863 arrived at by measuring it in the plan annexed to the conveyance of the ground added to the churchyard that year.

At the end of the earliest Register book of our neighbouring parish, Wotton, there is a similar, and undated, list of Wotton properties with a number of feet against each and the owner or occupier. A heading in modern writing in pencil says that it shows the number of feet of fence of the Wotton churchyard which each was "bound to keep in repair", not, be it noted, "to enclose" as in the Abinger documentation. If the writer of the heading correctly expressed the purpose of the list, the fence must have been already in existence when the list was drawn up. The handwriting seems to my inexpert eyes to be more difficult to date than that of the Abinger list. The properties and people number 55. To one was assigned "The Gate", to another "the Running Bars", and the other quotas were, one of 43 feet of fence, one of 36, one of 30, five of 24, one of 18, one of 14, and 43 of 6 to 12 feet. Among these "Mr. Evelyn" had, with 8 holdings, 90 feet, and "Mr. Steere" with 2 holdings 60 feet. From these and other names a student of Wotton history might be able to ascertain the date of the list with greater certainty than could an expert in handwriting, who indeed could but indicate the date when the list was copied into the book and that only approximately. The same of course applies *mutatis mutandi* to the Abinger list.

The custom of thus distributing the work on the fences of the churchyards is stated by Dr. J. C. Cox² to be peculiar to the Weald of Sussex and to date "from early post-Reformation days". He instances the villages of West Hoathly, Ardingly, Cowfold, Chiddingly, and Berwick, and says that the custom still survives here and there. But, besides Abinger and Wotton, it existed at Dunsfold, Ockham and Walton-on-Thames³ in Surrey, and it was possibly common in well wooded parts of that county and, likely enough, of Kent too. In the Sussex villages the rails in each man's length of fencing were marked with his initials and are called "Church Marks".

It is now apparent that the 4 instances of initials carved on sections of Abinger churchyard wall likely enough represent a survival of a custom dating from the time when every man's section of the fence was marked with his initials. The original fence was probably of wooden posts and rails but that a great part of the eastern fence was early built in stone seems to be proved by the date 1679 on it and by its ancient appearance, and it is probable that some of the sections of this eastern wall correspond to individual

1 Printed for the Surrey Record Society 1927.

2 English Church Fittings. (op. cit.) p. 38.

3 For Dunsfold see Judge's *Some West Surrey Villages* (1901) p.90. For Ockham see *The Church of Ockham* booklet by R. N. Bloxam (1937). Walton is information from R. N. Bloxham.

quotas of feet under the original prescription or to several built simultaneously by one mason on behalf of these responsible. The wall on the north and west sides is in a different case as no part of it seems to be earlier than 1829 and it is very unlikely that the ancient prescription still ruled, so that the sections which can be seen in it (much longer ones for the most part than in the east wall) merely show that it was built bit by bit at different times. An entry in the Rural Dean's book in 1829 that "the fence needs repairs" is the first record that we have in writing about the fence after the early one mentioned. In the next year he noted that "a good wall has been built as a fence to a part of the churchyard and it is intended to carry it by degrees all round". The date 1829 carved, as I have said, on the back of the north wall is close to the end of a section of 76 feet from the north east corner and marks no doubt the work mentioned by the Rural Dean.

By 1848 the wall had reached round to the western gate, as is shown in picture (d) (1848). South of the gate the fence was still a wooden one as seen in the picture. Four years later the Rural Dean noted that "the wall was completed, (in 1852), round the south east side of the churchyard", see picture (e). The deeds connected with the consecration on 17th July 1863 of the rood of ground added on the south mention that the new piece was walled on three sides and that on the fourth it was bounded by the old churchyard, so that the wall had already been extended round it and of course the old southern boundary wall removed. Though the further addition of nearly a rood was consecrated on 9th September 1917 the wall was not extended round it till 1922. The stone was provided partly by J. H. C. Evelyn, partly by demolition of the southern boundary wall of the 1863 piece. A fund for building the 110 yards of new wall was opened in 1919. The total cost was £240 and the final payment to the builder, Mr. Joseph Harrison, was made in 1923.

In the middle of the south wall of the new (1917) ground there is a raised up portion of the wall, at the back of which is an inscription to record that the field that it faces is dedicated as a Village Green to the men of the civil parish of Abinger who fell in the war of 1914-18.¹ This field, being what was left of "Churchyard Meadow" and about 2 acres and 20 sq. poles in area, was bought as a Village Green from T. H. C. Evelyn in 1920 and vested in the Parish Council.²

The new ground of 1917 has its own system of paths, namely a rectangle of gravelled paths, down the central line of which runs a paved path in a straight line with the gravelled path from the south porch of the church. Midway between the ends of this paved path is a square paved enlargement of it in the centre of which stands the war memorial cross and from which to east and west a paved area extends to the gravelled side path. The paving referred to is of 'crazily' arranged Horsham slabs.

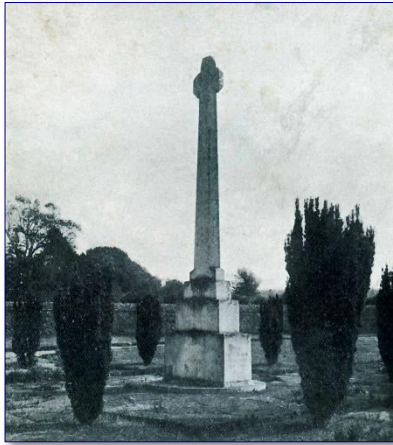
The said war memorial cross (of "specially selected best" Portland stone) with its setting of pavements was designed by Sir Edwin Lutyens R.A., and carried out by H. Jenkins & Sons Ltd., of Torquay, and erected late in 1919, the cost being £190³. The whole was presented by Mrs. Margaret

1 The same inscription faces the Green at Abinger Hammer and that at Forest Green.

2 The Conveyance is dated 11th Aug. 1920. A copy of the; Land Registry Certificate dated 29th Nov. 1923 with plan showing the field and churchyard is in the Vestry. In 1935 the Green received a net gain of 1 rood 8 poles by the addition of the plot opposite the Hatch Inn, and roadside strips on Abinger Lane (including the pond), and on Sutton Lane (in all 1 ac. 8 poles), in exchange for & corner westward of the churchyard given over to the Wotton Estate.

3 Information from Sir E. Lutyens. The whole structure is very similar but on a smaller scale to Lutyen's City of York memorial cross, and the design of the shaft of the cross is precisely the same. His war cross at Busbridge near Godalming is similar.

Lewin¹ widow of Lieut. Colonel T. H. Lewin, of "Parkhurst" in this village, in memory of the men of the ecclesiastical parish of Abinger who fell in the war of 1914-19 (sic) and of her son Captain C. M. Lewin, who died March 1919.



1918 War memorial in the Churchyard

In the Agreement for and Conveyance (18th and 19th June, 1917) of the new churchyard ground one sixth of it (in the N.W. corner of it in the plan in the deed) is reserved for the Evelyn family. It is also provided in the deeds that a portion of rectorial fees for monuments in this ground and for burials of non-parishioners may be claimed for upkeep of the churchyard, and there are stipulations as to the fees to be charged to non-parishioners.

The path leading south from the south porch has where it begins a golden cypress on either side and on either side of it as far as the beginning of the 1917 extension of the ground there are roses and young yew trees. There are many other trees and shrubs in the churchyard but I will only mention the large well grown ones. There is a large yew about half way between the church and the north east corner of the churchyard — pictures (n) and (o) - and a smaller one in the corner. A large one growing alongside of but outside the wall - picture (m) - overshadows the churchyard near the north end of the western side. A very tall cypress - pictures (k), (l) and (m) - stands near the south west corner of the church, and a lime tree (picture (k) - on either side of the stone steps on the west. A spreading horse chestnut - pictures (f), (l), and (n) - near the wall on the eastern side is just within the southern boundary of the 1863 extension of the churchyard. On the south side among other trees a copper leaved Prunus may be mentioned beside the west wall between grave 201 (Genl. Bourne) and 95 (Col. Lewin) and a thorn at the south end of the western sidewalk in the 1917 extension of the ground.

In Dec. 1877 "six tall fir trees and other trees and laurels (in the churchyard) which darkened the church were cut down and ivy taken from the walls and windows whereby much light was let into the church², and somewhat later W. J. Evelyn cut down Elm and other trees outside the churchyard which made the church dismal". The stump remains of a very tall spruce which was just within the original southern boundary between the headstones of graves Nos. 185 and 135, cut down in 1931, and of one which was beside the kissing gate of the lych-gate, cut down about 1925. These two appear as young trees in picture (e) of 1852-56, and as old trees in picture (f) of 1921 and (g) of 1901. Other trees are seen picture (g) inside the churchyard facing the east end of the North Aisle, which have also disappeared.

A pair of cypress trees - picture (k) - which were near the grave of J. Charman (No. 130 in *Book of Inscriptions*) in the southern part of the churchyard, and a pair in the northern part between the graves of H. Harrison (No. 46) and W. King (No. 50) were removed in 1938. There were laurel bushes in the churchyard in this century under, under the west wall on both sides of the stone steps, under the north wall, and under the east wall south of the lych-gate picture (m) - all have been grubbed up, the last of them in 1938.

1 Mrs Lewin, who died in 1929, bequeathed in her will 50 £5 shares of the Hurtwood Water Co. as an endowment towards the upkeep of the churchyard.
2 Note in *Register Book of Preachers*. Dec. 1877-88 in the Vestry.

Pictures (f), (g), (h), and (i) show how ivy covered the wells of the church after 1877. It was all removed between 1928 and 1933 following advice given by the Archdeacon (Irwin), the last being that on the north wall of the North Aisle (not shown in the picture). Virginian Creeper which covered the South Porch (pictures (h) and (i)) was removed in 1935-36.

In a little guide to *Dorking & Neighbourhood* 2nd ed. (Fisher Union circa 1882) "The churchyard presents an instance or two of a practise which would appear in former times to have been common in Surrey churchyards, as still seen at Ockley and some other places, of planting rose trees at the head of maiden's graves. This custom is a peculiar instance of survival, for it is almost certain that the people in this quarter of England derived it from the Romans who, as scholars tell us, used to plant roses in this manner – a custom which they again derived from the Greeks." The author quotes Camden as mentioning the custom in Ockley.

Paper 7 :

The Benefice of Abinger

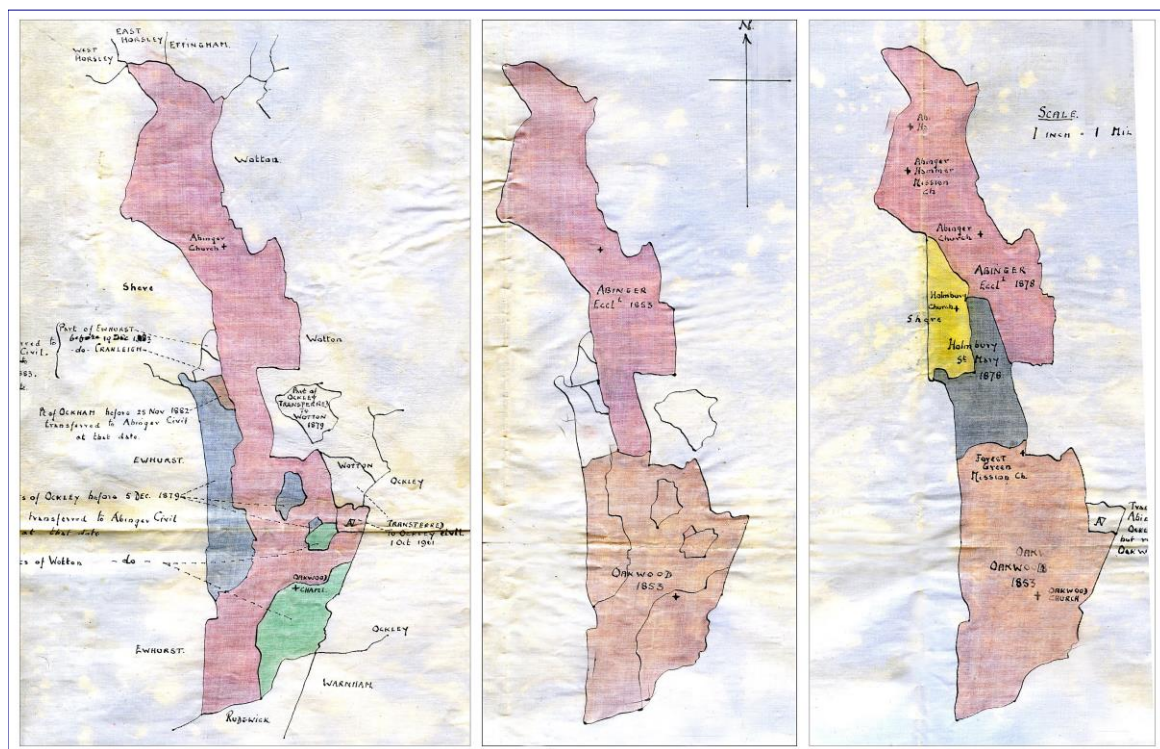
This paper will deal with the following matters:

- A. The Glebe lands, their original extent, sales of the lands, and investments de-rived from sales, and the present occupation of former glebe lands.
- B. The old Rectory house and the new one.
- C. The Tithes and derived investments.
- D. The total revenue at various periods.

It must have been in early mediaeval times that the benefice of Abinger was endowed by the lords of the manors with glebe lands and a parsonage house, and tithes must date from the same periods but it is unlikely that the original dates will ever be discovered, and there is not even any evidence to show whether the glebe was the same in extent in those early days as in recent times nor whether the site of the parsonage remained the same through the centuries till the new house was built a few years ago. Perhaps the Abinger glebe was at one time in strips, but no record that would prove it is known to me of any enclosing of glebe land nor indeed of any other land in upper Abinger¹. Apparently the earliest mention of the nature of the endowments of the Benefice is that in King Henry VIII's *Valor Ecclesiasticus* they were specified as "house, gardens, arables, meadows, pastures, grazings, and tithes".

¹ Lord Farrer writes that he believes there are no Enclosure Acts referring either to Abinger or Wotton, but "there certainly were enclosures, made probably under general Acts and I have an Estate map [his Abinger Hammer Estate] dated 1745 by the well-known surveyor Cresse showing 'strip cultivation' with a note 'Sir John Evelyn must be righted for the Enclosure in Crumps field'. Moreover I have certain boundary stones marked E showing 'strips' in Terry's Plough".

A) *The Glebe: Boundaries and Extent.*



a) The Ancient Parish of Abinger (ecclesiastical to 1853; civil to 1878) showing also subsequent additions (blue, green, brown) to the civil parish and the small subtraction made in 1901.

b) Abinger & Oakwood ecclesiastical as constituted in August 1853.

c) Abinger civil parish in 1902 (pink, grey and brown) as divided ecclesiastically between Abinger, Holmbury St Mary and oakwood. The rest of Holmbury coloured yellow.

The accompanying map¹ is coloured to show the parsonage lands and glebe lands in what is believed to have been their fullest extent. I shall show that calculations of the total area of these lands have varied, but that the correct total was just about 93½ acres².

The map discloses that, except for a strip of meadow of under an acre along the west side of Water Lane (opposite to Frolbury Manor) the property of the benefice formed one continuous block of land broken only by crossing roads. The southern end of the block was conterminous with the Common Land and with the grounds of Pasture Wood House, while Hollow Lane and the Abinger-Wotton boundary formed its eastern boundary. The southern part of the block, with the wood called Pasture Wood for its western boundary, lay on both sides of Abinger Lane from the Common nearly as far as the turning into Sutton Lane, but northern part, all lay to the east of Abinger Lane and extended along the lane up to the end of the enclosure called Furzen Wood in the 1914 ordnance map.

The earliest record of the extent of the glebe that I have seen is the detailed valuation of these lands and of the tithed lands in the parish (the ancient parish) contained in a MS. book kept in the vestry. This survey and valuation were made in 1818 (date not stated more precisely). There is no map in the book

¹ [Only in the original volume, now lost]

² 1 acre (ac.) = 4,000m² = 4 rods or roods (r.)

and none mentioned in it. The Rev. J. T. Lamb (who was curate of Abinger 1813-23) was in occupation of 6¼ acres including the parsonage and its grounds.

Unless the living was in sequestration the Rector for whom the valuation was made was presumably the Rev. J. T. Lawes, who was instituted on or before 25th. January 1818 in succession to the Rev. H. Jenkin who had died in December 1817. (Lawes was probably an absentee, as were many of the preceding rectors of Abinger¹).

This survey made the total glebe 84¾ acres including the 6¼ but not including the farm buildings (that adjoin the outbuildings of the house) which were let, with 78½ acres to Thomas Kene (who also rented the neighbouring Abinger Manor Farm - 145 acres - from J. Evelyn). Even with the said buildings the glebe would hardly have exceeded 85 acres by this survey, but I shall show that the acreages stated in it were only rough estimates.

The Tithe terrier of Abinger (ancient parish), prepared while the Rev. J. M. Dawson was rector under the Tithe Commutation Act of 1836 and officially approved in 1840, made the area of the glebe with the parsonage its grounds and buildings (including no doubt the farm buildings though they are not actually mentioned), the Church and Churchyard, 95 acres, 2 r., 39 p., or deducting the last two 95 acres, 0 r., 32 p. The Tithe Map is dated 1839, and a certified copy of it, together with the terrier, are in the vestry.²

The Ministry of Agriculture informed me in November 1936 that "according to a return made in 1887" the area of the glebe was at that date 92 acres, 3 r., 3 p., but apparently this was without the parsonage and its grounds, say 1 acre. There must also be added glebe land given away in 1861 for the village school and teacher's house³ (the only alienation of glebe before 1890 as will be seen further on) which was ¼ acre, according to the Deed, but according to the 25" ordnance map of 1914 is really 1 r., 14 p. With this addition, the total glebe would have been almost exactly 94 acres.

By comparing the 25" ordnance map of 1914 with the tithe map of 1839 it is easy to trace in the former the extent of the glebe lands of 1839, and adding, together the area of the enclosures shown in the 1914 map, the total that was Glebe, including buildings and parsonage grounds, comes to 93 ac. 2 r. 5 p., to which must be added 9 perches sold in 1890 of which the whereabouts is not known as will be seen further on, making 93 ac. 2 r. 14 pt⁴.

1 See notes on the Rectors in my printed pamphlet *Abinger Parish Church*

2 In Abinger Poor Law Rate books of 1838-88, in spite of the Tithe terrier of 1839, the area of rectory and glebe is entered each year 1838-64 as 82 ac. 2.0., but in the years 1865-88 the rectory is entered as 2 ac. 2.39. and glebe as 93 ac., in all 95.23.39., which is the terrier amount with the church and churchyard. It is difficult to explain the 82.0.0. Possibly it was based on the 1818 survey, but it may be noted that in a schedule of the terrier of 1839 drawn up "for the purposes of the agreement" with the landowners as required by the Act the glebe is called 85 ac., in spite of 95.2.39 being detailed in the main document. In the deed of merger of tithe rent charge (July 1890) the globe is called 95 ac. 2.39, as in the Tithe terrier.

3 The money for building these in 1861-2 was chiefly found by Rector Powell and W. J. Evelyn. The present school and teacher's house, built by the Surrey County Council in place of the old ones, cost (according to W.J. Evelyn's *Abinger Monthly Record* of July 1889) £7000 in 1873. The conveyance (8 July 1861) of the site was from Rector Powell to the Archdeacon of Surrey "for the use of the Rector and Churchwarden" for a school.

4 In the vestry chest is an undated tracing from an old edition of the 25" ordnance map showing the lands that were glebe. They all correspond with the Tithe map except that one of the enclosures (279) in the tracing is divided into two in the Tithe map. As compared with the 1914 map the latter shows that the Parsonage garden was before that date enlarged on the north and west at the expense of the fields (by about 1 ac. as I calculate).

The small difference between this and the 94 of 1887 may be due to the 1914 ordnance map being more accurate than that in use in 1887, but the 1914 total must be taken as the true area of the lands and buildings of the benefice at their full extent.

The difference between 93½ acres of 1914 and 95¼ of the Tithe terrier of 1839 is easily accounted for by the fact that the Tithe map was made up from Estate maps which lacked the accuracy of the later Ordnance maps.

Faulty maps will also in part explain how it is that the 1818 survey only gave 85¹ acres, but the annexed statement² I have drawn up in 3 parallel columns to show the comparison of the areas of the enclosures given in the surveys of 1818 and 1839 with those given in the 25" ordnance map of 1914, shows at a glance that the figures of 1818 were only approximations, roods and perches being omitted in nearly every instance. The greatest difference is in two fields (situated on either side of the back drive of the old Rectory) called "Culvey Croft" and "Dogtree" in 1818, "Clover Croft" and "Dogtree" in 1839, but unnamed in 1914, the area of the two together appearing as only 7 acres in 1818, against 11 in 1839 and 10 in 1914, while all the other enclosures together (16 in the tithe map) have 78 acres in 1818 against 84 and 83½ in 1839 and 1914 respectively, with 1 acre the greatest difference between any one of them. The difference in the case of the two fields in question being, so much greater in proportion it may be that they received some actual addition between 1818 and 1839. The fields and woods in the 1818 survey all have their names and the majority of those in that of 1839, but the names differ for the most part in the two surveys. The 1914 map only names 3 of its enclosures.

Sales of Glebe

I have already mentioned that up to 1890 the only bit of glebe that had been alienated was the plot of 1r. 14p, given in 1861 as a site for the school and the teacher's house. But the extended power to sell glebe given by the Glebe Act of 1888 (a copy of the Act is in the Vestry Chest) was at once taken advantage of by Rector Hill who saw that much of the land had a building value far above its agricultural worth and that the income of the living could be greatly increased by selling and investing the proceeds of sales.³

Accordingly, in 1890, there were sold at auction 48ac. 2r. 36p. as coloured blue in the accompanying map and in 1898 17ac. 1r. 25p, coloured brown. These two sales embraced all the land west of Abinger Lane, and all on the opposite side of that lane that lay south of Rectory Lane. There was also sold in 1890 the strip along Water Lane (3r, 13p.). This strip, following as it does the course of a stream, had been an asset in the farming of the glebe but lost much of its use to the benefice when the glebe was being sold. In the same years 9 perches already mentioned were sold to the Rural District Council for widening one of the roads, but it is not known which. In 1910 the County Council bought 2r. 9p. of glebe (yellow in map) alongside the school, to provide gardens for the children.⁴ The total of the above areas of sales made by Rector Hill was 67a. 2r. 12p, which realised £11,700 net (an average of over £173 per acre).

1 Brayley's *Surrey* (1848) says 85 in ignorance apparently of the Tithe terrier of 1839.

2 [Missing from duplicate volume]

3 The selling of glebe was strongly opposed by the Vestry and by the Patron (W. J. Evelyn) but the Rector had the support of the Bishop. (*Abinger Monthly Record*, July 1689.

4 The above figures for the sales are those of the 1914 ordnance map (except the 9 perches of which the whereabouts is unknown). They all differ slightly from those stated by the Ministry of Agriculture, but the total of the latter (67 a. 2 r. 9 p.) practically agrees.

There remained only 25a. 2r. 12p. and of this area 22.751 = 22ac. 3r. (green in map) were sold, as will be told further on, in 1931 by Rector Sir Henry Denny for £3,800, including the Parsonage and its grounds, outbuildings and farm buildings to C. J. Evelyn, the patron of the living, and it will be shown that the whole of the net proceeds of this sale, except for a sum now represented by £448.3.4. of Local Loans Stock held by the Ecclesiastical Commission, were absorbed in settling accounts with Queen Anne's Bounty and others and in building the new Parsonage in a field of 2ac 3r. 24p. (red in the map) next to the school, which is all that is now left of the glebe.¹

Present Occupation of Former Glebe

It is of some interest to contrast the use that the glebe lands were put to in 1818 and 1839 as shown in the surveys with their present (1936) condition.

In the area of glebe, etc. reckoned in 1818 as 85 acres there were "12ac. of wood, 11 of fallow, 6 of seeds, 15 of rye, 9 of oats, 2 of barley, 6 of turnips, 5 of beans, 5½ arable, 11½ pasture, 1 of meadow." In the area reckoned as 95 acres in 1839 there were "14ac. of wood and furze, 67 of arable, 12 of Meadow". At the present day the former glebe lands, etc. now known to have been 93½ acres are occupied as follows, 22 acres of wood (7 of them alongside Pasture Wood and 15 at the north end of the glebe); 30 of pasture (12 of them north of Rectory Lane owned by C. J. Evelyn, and 18 south of that lane owned in part by A. Brett, in part by Mrs. Boxall²): 13 of rough grass west of Abinger Lane owned by C. J. Evelyn which have lain derelict for the last 6 or 7 years; the old Rectory (now and since 1932 "Glebe House") and the farm buildings in 5 acres owned by C. J. Evelyn; the new Rectory 3 acres; the school and its garden 1 acre; a row of houses along the lane north of the school occupying about 2 acres, viz., 3 attached pairs of "Ellix Wood" cottages built by the R. D. Council 1919, an attached pair of cottages owned by Edward Harrison, built by him 1925, and a single house (Bramley) owned by Mrs. Dell built 1926; next along the lane come "Furzen Lodge" (till this year called "Forest Cote"), now (1937) owned by Mrs. Roper, and "Furzen Wood" built in 1922 and 1924 respectively by her brother, Major E. J. Lugard, in the "Furzen Wood" enclosure (3½ acres). South of Rectory Lane in the corner of that lane and Abinger Lane is "Mark Ash" (built by E. H. Ledward in 1891) with 4½ac. (including a cottage), now owned by A. Brett; and at the extreme south end of the old glebe there are (July 1937) two blocks of houses, one on either side of Abinger Lane, the one on the east side with 6 single, and 3 attached pairs of houses, in about 5 acres, built between 1891 and 1900, including J. Harrison's house and builders' yard and Mrs. Boxall's "Ingleside"; the one on the west side with 7 single houses and 1 attached pair of houses in about 4½ acres built between 1924 and 1929 including J. Harrison's Bowling Green, and Clark's Village Shop³.

Income from Invested 'Proceeds of Sales of Glebe

The £11,700 realised from sales of glebe in 1890-98 was invested by the Ministry of Agriculture in stocks of a nominal value of £10,480⁴ which the Ministry handed over to the Ecclesiastical Commissioners to hold for the benefice. The gross income from them was £350 a year. These investments were afterwards

1 A statement (3 pages) drawn up by me is in the Vestry Chest, showing the numbers and areas of the glebe enclosures in the 1914 map and details of the sales.

2 Mrs. Boxall died in Dec, 1937

3 Another house is (Nov. 1937) being built at the extreme south end of this western block, and one just beyond Miss Fraser's "The Fox" which was previously the northernmost house in the block.

4 Letters Ministry of Agriculture to J. A. Gibbs 5th. and 12th. November, 1936.

varied¹ and a list of them contained in a letter from the Commissioners to Rector Meade in 1936² shows that they then had a nominal value of £9,824, bringing in a gross income of £366 a year. With the £448.3.4. of Local Loans Stock already mentioned the total income from the Commissioners is £379.15.0, gross, a remarkable contrast to the value of the intact glebe, the rental of which in the 1818 survey was estimated at only £52.11.9. a year, exclusive of the value of the Parsonage, of the one acre then occupied by it and of the farm buildings, while in 1887 the gross estimated rental of the glebe was £53.16.0. a year³ without the Parsonage but no doubt with the farm buildings⁴.

B) *The Rectory House*

The Old Rectory House and Sale

I have not seen any early description of the parsonage and do not know for how long it occupied the site but probably it was for a very long period. It was practically rebuilt by the Rev. H. J. Ridley (Rector 1821-34) who spent £2000 of his own money on it⁵. It is likely that it had fallen into great disrepair, since it seems that, as I conclude from notes that I have collected about the rector and printed in my *Abinger Parish Church* that, for at least 80 years before Ridley it was only occupied by curates, put in by rectors who held other livings besides Abinger and lived elsewhere. Of his successors Rev. J. M. Dawson (rector 1835-50) had a curate for at least 10 years up to 1850⁶ so it is possible that he did not occupy the house, but his successors, Rectors Powell, Hill and Phelps certainly did so. The last named was succeeded in 1923 by Colonel the Rev. Page, who, owing to the high prices and taxation that had been brought about by the Great War of 1914-1918 found that the cost of living in the old-fashioned house and keeping up both house and farm buildings including an ancient tithe barn too great a burden⁷. He borrowed from Queen Anne's Bounty in 1923 £400 on mortgage of the revenue and capital of the benefice to improve the house by installing an electric lighting plant and central heating, and then let it unfurnished, buying for his own residence the little House, "Forest Cote", already mentioned, from Major E. J. Lugard. Some years later the tenants of the Parsonage would have bought the Parsonage at a much better price than it was afterwards sold for, but Mr. Evelyn (or his Trustees) in exercise of the right which he as the Patron of the Living possessed at that time, vetoed the sale in spite of the approval given by the proper Ecclesiastical Authorities, and the offer was not renewed when the new "Parsonage Measure" which became law in 1930 deprived him of his privilege.

1 Letter Ecclesiastical Commission to J. Harrison, 13th July, 1916

2 Letter Ecclesiastical Commission to Rev. L.G. Meade 19th. August, 1936.

3 Letters Ministry of Agriculture to J. A. Gibbs, 5th. and 12th, November, 1936.

4 Though in 1339 the tithe on the glebe and parsonage was fixed at £16, which presumably meant that their annual value was £160, for the purpose of the Poor Rate the glebe and parsonage (stated as 82½ acres) were valued together at £59 gross, or £51 rateable, as shown in the Rate books from 1838 to 1851; and from 1852 to 1864 at £40 gross or £25 rateable; but from 1865 to 1888 the rectory with 2¼ acres) was valued at £59.7.6, the glebe stated as 93 acres) at £59 gross or \$50 rateable.

5 It is known that H. Latham who was rector 1558-1603, lived at Shere which living he held as well as Abinger, and there well may have been other non-resident rectors among his successors besides those alluded to as rectors during the 80 before Ridley.

6 Dawson was simultaneously (1835-50) Vicar of Oakwood Chapel in Wotton parish, which served the southern part of Abinger and was not cut off as a separate ecclesiastical parish till 1853, but neither he nor his Abinger curate, Rev. G. H. Feacham, seem to have attended to the chapel, but always other clergy. Feacham succeeded him as Vicar of Oakwood.

7 The old rectory had 3 living rooms, 8 bed and dressing rooms, bathroom, servants' hall, kitchen laundry and other offices, garage, stable, sheds and cottage, while the farm buildings were a large tithe barn, loose boxes for horses, cowstalls, bullock stalls, pig-pounds, cartshed, etc., etc.

The Rev. Sir Henry Denny, who was instituted to the living in July 1930 in succession to Rector Page, lived at first at "Forest Cote" as tenant of the latter, and took over negotiations which Rector Page had initiated with the approval of the Diocesan Dilapidations Board¹ for Mr. Evelyn to take the old Parsonage with its remaining 25 acres and to give in exchange his "Abinger Manor Farm" house with 5 acres, as the new Parsonage, that house being no longer wanted as a farm house (it had been let without the farm lands to private tenants for many years) and being of suitable size, of dignified appearance quite close to the church, in contrast to the unwieldy old Parsonage situated in a deep hollow much further from the church. That plan fell through partly, perhaps chiefly, because Queen Anne's Bounty refused consent to the Manor Farm House for the new Parsonage unless the great 400 years old barn² and farm buildings between the house and the Church were included, which Mr. Evelyn would not allow.

The alternative was to sell the old parsonage and glebe and with the proceeds build a new house near the church. Under the "Parsonage Measure" of 1930, Queen Anne's Bounty had acquired the right to sell a Parsonage house, and with it a maximum of 12 acres of glebe without the patron's consent, provided that the Bishop, the Bounty, and the Diocesan Dilapidations Board concurred in recommending it. These parties having agreed, several offers were received in 1931, among them one from the Patron himself, which, failing a better one, was accepted. The sale to him was (as I have said on a previous page) 22.751 acres, with the house, etc. for £3,800. The sale was made up of:³

1	(= 11 a. 3 r. 28 p.) with	£3,
1	house, outbuildings and	3
,	farm buildings sold	0
9	through the Bounty for:	0
2		
8		
a		
.		
1	(=10 a. 3 r. 12 p.) sold	£50
0	through the Ecclesiastical	0
,	Commission	
8		
2		
3		
a		
.		

1 Diocesan Dilapidations Boards are established under the. Dilapidations Measure of 1923.

2 The barn was bought from Mr. Evelyn in about 1933 by the Surrey Public House Trust, and transferred to their Burford Bridge Inn

3 See letters in the Vestry Chest, Eccles. Con. to J. A. Gibbs. 5th. and 15th. October, 1937.

1	(= 11 a. 3 r. 28 p.) with	£3,
1	house, outbuildings and	3
,	farm buildings sold	0
9	through the Bounty for:	0
2		
8		
a		
.		
2	(=22 a. 3 r. 0 p.)	£3,
2		8
.		0
7		0
5		
1		
a		
.		

The New Rectory House

There was left of the glebe, only the field near the school, alongside of the first part of the public path to “Chandler's Farm”, the area at which is 2.899 a. (= 2 a. 3 r. 24 p.), say 3 acres. This field Rector Denny hoped to be able to arrange to give in exchange for a plot, in the field (at one time glebe) belonging to Mr. Evelyn on the other side of Abinger Lane, opposite to the garden of Mark Ash and to build the new Parsonage there but, at a meeting held on the spot in January 1932 between the Rector, Archdeacon and a Surveyor, it was decided to build it in the 3 acre glebe field above mentioned. The Architect of the new building was A. J. Stedman, F.R.I.B.A., the Diocesan Surveyor, and the builders were Warren & Sons of Cranleigh. The house has 3 reception rooms, 6 bedrooms, 2 bathrooms, kitchen and garage, central heating, and all the most modern conveniences. The plans for the house were all worked out by Rector Denny himself after dimensions to conform with the requirements or Queen Anne's Bounty had been supplied to him by Stedman, and Stedman adopted his plans with only trifling alterations.

It was not until the end of 1922 that the Rector and his family got into occupation. Meanwhile, after living a short time at “Forest Cote”, lodgings at Mr. Joseph Harrison's “St. Catherine's” becoming available, they moved there as “Forest Cote” was for sale (and was soon sold). The interval of nearly 3½ years since his institution had been expensive for them, for, not only was there rent and upkeep to pay for lodgings, but also, till the old parsonage was sold, a heavy dilapidations rate on it and annual quotas for repayment of the £400 mortgage obtained by him (just before he gave up the living) towards £500 which he had to find for accrued dilapidations of the Parsonage and glebe.

Finance of the 1930-33 Transaction

The final settlement made with Queen Anne's Bounty may now be stated. The Ecclesiastical Commission had invested the £500, that they received for the glebe sold through them, in Local Loans 3% Stock at a very low price but in 1934 they sold a portion of it at a much higher price in order to provide

the Bounty with £300¹ which the latter required to square the benefice account. What remained of the stock was £448.3.11 mentioned on previous pages. When the Bounty's account was finally closed it showed² that, besides the £3,300 which they received for the house and glebe sold through them and the £300 just mentioned, there was £68 of capitalised interest; so they in all £3,668. This was expended as follows:

Rectors' Surveyor's charge for valuing the manor Farm	£21	
Rectors' Surveyor's charge re. Sale of the old parsonage	£69	
Surveyor's charge re site for the new Parsonage	£15	=
		£
		1
		0
		5
Cost of the new Parsonage	£3,	
	1	
	0	
	2	
Architect	£21	
	0	
Trees for the Garden	£4	=
		£
		3
		,
		3
		1
		7
Balance of loan made in 1923 of £400 to Rector Page for improving the old Parsonage	£83	
Balance of loan of £200 made to Rector Page in 1930 for dilapidations on his giving up the living	£16	=
	3	£
		3
		,
		4
		4
		8

1 See letter Eccles. Comm. to J.A. Gibbs of 15th October 1937 in the Vestry Chest.

2 See letter Queens Anne's Bounty to J. A. Gibbs with copy of the account, dated 23rd December, 1936, in the vestry Chest.

Advantages Gained

The benefice, freed from all debt by the above settlement, remained with the £448.3.11 of new invested capital, and with a new and economical Parsonage, assessed for dilapidations at only £10 a year, as against £114 a year at which the old Parsonage was assessed for future dilapidation after Rector Page had paid the back ones, and rated for local taxation at £64 a year against about £100 a year which is the rateable value of the old Parsonage; the new Parsonage standing in a site of 3 acres, nearly on a level with the church and school, much closer to them than the former house, and far more, accessible to the village. The letting of 16 acres of the glebe fields to a farmer before the sale of the land in 1932 was only bringing in £16 a year, which is trifling in sight of the economies and advantages now obtained.

C) *The Tithes and Derived Investments*

The Tithes, viz. “the tenth part of the yearly increase arising from the profits of land, stock or personal industry” payable in kind or money, were, in former times, the chief source of revenue to the benefice of Abinger, the glebe having been of very inferior importance in annual value before the present century, when, as I have told, it was nearly all sold and replaced by investments in securities.

The tithe barn has already been mentioned as still existing at the old Rectory, but there is no record of when it was last used for the storage in kind of the tithes or grain, etc.

There is, as I have shown, mention of tithes in Henry VIII's valuation of the benefice of Abinger, but their separate value is not given. The earliest detailed statements of their actual value that I know of are a Parliamentary survey of 1658 mentioned further on, the survey of 1818, and the terrier of the tithe Commutation, (with its Tithe map of 1839), which last two afforded me the particulars given in a previous page about the glebe at those dates. I need not repeat all that is written about these two surveys in my paper on the Boundaries of Abinger, and I have not attempted to draw up a statement, comparing the holdings of the tithed lands in the two last-mentioned surveys such as I made for the glebe lands in the present paper.

There is a large difference both in the total acreage of the Parish and in that of the tithed lands between the two surveys but the results in revenue from tithes are what I am here concerned with.

The 1818 survey gave the revenue from tithes and from the annual rental value of the glebe as £481. Deducting the latter, the tithes apart from the glebe were £427. Under the Tithes Act of 1836 the “tithes great and small” applicable to all lands, including £16 of tithe on the glebe, were appraised at £600 a year, but omitting the glebe the amount was, £584. The glebe tithe when it was paid by the rector to himself was really fictitious, but it was not extinguished till 1890 (deed of merger dated 3rd. July 1890). Long before 1839 a modus or composition was often arranged, under which parishioners liable to tithes paid in money instead of in kind.

An instance known for certain in Abinger is that in 1832 Rector Ridley had £423 from composition of tithe, and the survey of 1818 in Abinger may well have been such a private arrangement. But the tithe Act of 1836 definitely abolished payments in kind and supersede all compositions by laying down for each tithe payer a rent-charge in money as the equivalent of his liability to tithe. The basic tithe rent charge in each parish (£584 in Abinger, omitting the glebe) represented definite quantities of wheat, barley, and oats at the commutation date, and thereafter the rent charge was re-calculated every year till 1918 as a percentage of the basic rate for the same quantities at the average prices per Imperial bushel for the previous seven years, the object being as far as possible to relate the rent charge to the varying cost of

living. A tithe rent table is appended¹ from which it may be calculated that from 1839 to 1886, when the percentage was (except in one year) over 90%, the average for Abinger was £102.7.6d % of £584, which meant £598; from 1897 to 1915 when the percentage was always under 90% of the average for Abinger was only £429. The highest Abinger tithe rent-charge was £658 in 1875, the lowest £388 in 1901.

The system of recalculating the rent charge year by year was brought to an end in 1919 owing to an outcry on the part of the payers when the rent charge went up to £109.3.11% in 1918 (which meant £638 for Abinger) and its relation to the cost of living had broken down. It was standardised at that date, and it would otherwise have risen in subsequent years to a much higher figure. By the Act of 1925 the rate was altered to £109.10.0% of which £4.10.0 was to go to a sinking fund which would have abolished the rent charge altogether in 85 years. The 105% remaining meant for Abinger a rent charge of £506. At the same time Queen Anne's Bounty was made the collector of the rent-charge instead of the tithe owner or his agent.

The figures for Abinger tithe rent-charge at different dates given above all exclude the £16 tithe rent on the glebe, but from 1901 onwards there were certain redemptions of rent-charge of which no account is taken in those figures. The earliest redemption was 18/3d in 1901; £4.14.10d was redeemed in 1923; £20.5.5d. At some other dates before 1936 were unknown to me, making £25.18.6d. This, with the £16 of glebe tithe rent merged in 1890, made £41.18.6d to be deducted in recent years from the original Abinger rate of £600. This left £558 as the basis tithe rent charge instead of £584 which it was before 1901. The £25.18.6d. of redeemed tithe rent is in theory compensated by the interest on its capital value which was paid over to Queen Anne's Bounty, which capital is now (December 1937) represented by £22.16.3d @ 3%, £95.18.10d @ 4%, and £650.10.0d of Local Loans (3%) Stock in their hands².

The prospective abolition of the charge and the removal of the cause for resenting its collection by or on behalf of this clergy and others would, it was hoped, stop further agitation, but fresh agitation and political motives resulted in another new Tithe Act, that of 1936, which extinguished all tithe rent-charge as such at one blow. Under this Act agricultural landowners beginning from 1st. April 1937 are to pay the Government for 60 years £91.11.2 for every £100 of tithe rent-charge and landowners not agricultural 105%; and the Government make provision for paying the tithe owners through Queen Anne's Bounty, but so inadequately that future incumbents will suffer a loss of about 25% of the present tithe income of their benefices. Existing incumbents however are not to suffer so long as they retain their present livings, and how this is done for Abinger in 1938 will be shown further on.

D) Revenue of the Living at Various Dates

There are two old surveys of the revenues of the Church of England, the one made for King Edward I and the other for Henry VIII in which the annual value of the benefice of Abinger in these two periods is

1 [Lost with the original volume]

2 See letters Queen Anne's Bounty to J. A. Gibb, 23rd December in the Church Chest in the Vestry.

given. These valuations were for taxing, in "First Prints"¹ (Annates²) and "tenths" (Decimae), ecclesiastical property: First Prints being one whole year's income as given in the survey, payable by every new holder of an ecclesiastical office, and the other, one-tenth part of such income. The occasion of Edward's valuation was a grant of one "Tenth" made to him in 1288 by the Pope for 6 years (nominally for a Crusade to the Holy Land), and his survey, completed about 1291, and commonly called the "Taxation of Pope Nicholas IV", continued without alteration to be the basis for all taxes on the Church whether taken by King or Pope till Henry VIII's survey superseded it.

In it Abinger, under the name of Abingeworth, described as in the Deanery of Guildford, Archdeaconry of Surrey and Diocese of Winchester, was rated at the annual value of £6.13.4d. as the equivalent of 10 marks³ which made each tenth 13/4d. (1 mark)⁴.

In the course of time these First Prints and yearly Tenths came to be demanded by and sent to the Pope as a regular thing. But by Act of Parliament 26 Henry VIII (1534/5) this came to an end. Henry annexed these taxes to the Crown, and the valuation of Church income of 1291 being quite out of date, ordered a new one to be made, the "Valor Ecclesiasticus" of 1535⁵

In that valuation the following (translated) is the entry for Abinger, under the heading of the Deanery of Stoke-near Guildford, in the Diocese of Winchester⁶.

Abingeworth. Its annual value for a	
house with a garden and (cottage)	£12.1
garden and sundry arable lands,	7.8d.
meadows, pastures and (rights of)	
grazing, together with the tithes	
both greater and lesser belonging to	
the same rectory, Robert Hope at	
present being rector there	
From which the deductions in	9.8½ d.
procurations and synodals paid over	
to the archdeacon of Surrey annually	

- 1 See Stubbs' *Constitutional History*, II. 178-82, and III., 349-52, 1291 was by no means the earliest instance of taxing, church revenues. The earliest known in England was based on a valuation made in 1165, but details are absent or imperfect for all except that of 1291 for which alone are the particulars of Abinger recorded. (See Lunt's *The Valuation of Norwich* (1926); Introduction). Manning and Bray's *Surrey* (1809) and some other later books on Surrey state that Abinger was rated in the Valor of Edward I at 10 marks and in the King's Books at £12.8.1½d, etc., which needs the explanation that the King's books were Henry VIII's - See footnote following about £12.8.1½d being slightly erroneous. In Brayley's, *Surrey* Edward I's rating is wrongly quoted as 12 marks. The mark as the money of account after the Conquest was reckoned as 8 oz. of silver at 20d, per oz., which is 13/4d.
- 2 [Annates (lat. Annatae) or First Fruits (lat. Primitiae) – whole of 1st years profits of a benefice given to bishop, first mentioned 6th Century. Later usurped by papacy – first mentioned 1227. Prohibited in 1535 and appropriated by the Crown, later by Queen Anne as Queen Anne's Bounty for poor clergy.
- 3 *Taxatio Nicolai IV* . c.1291, printed by the Record Commission, 1802.
- 4 The Rector of Abinger at that date was Richard Fulvene, the earliest name in our list of rectors of Abinger.
- 5 *Valor Ecelesiasticus temp. Henry VIII.* 6 vols. printed by the Record Commission. 1810-34.
- 6 The extension of the abbreviated Latin of the original transcribed by the Record Commission is " Valet in firma Mansio' cum orto et Jardino et diversis terris arabilibus, pratis, pascuis, et pasturis, undacum" decimis tam majoribus quam minoribus eidem rectorie" perinentibus per annum, Roberto Hope modo rectore ibidem __ £12.17.8d.
 "De quibus reprimis. in procuracionibus et sinodalibus Solutis archidiaconae Surrey per annum 9.8½d ob.
 "Et remanent __£12.7.11d. ob.
 "Decima pars __ £1. 4. 9d. ob."
 This extension and the above translation of it are by G. O. Sayles, one of the staff of the Glasgow University.

And there remain	£12.
	7.11
	½d.
the tenth part [of which is]	£1.4.9½
	d.

It will be noticed that the new valuation was nearly double that of 1291.

In the year 1658 a survey was made for Cromwell's Parliament of all the Livings in England. Abinger occurs¹ in a "Return of the Jurors empanelled before the Commission for visiting, the County of Surrey; taken at Dorking ... 1st April 1658, to enquire of and for all Church Livings within the hundreds of Blackheath and Wotton and especially for finding out a competent maintenance for a Minister to officiate at Okewood chapel", and the Jurors report on Abinger states that George Evelyn was patron of the Rectory or Parsonage, Stephen Gerce, clerk, the incumbent: and that the value of the Parsonage and Tithes thereunto belonging was £150 a year. There follows a list of 17 properties and their owners with sums of money set against each, totalling £141. Presumably these were the values of the tithes. Neither glebe nor parson's house are in the list, but if they are included in the £150 their value was the difference between the £150 and the £141, viz. £9.

In Aubrey's *Surrey* Vol. IV, p.111, the Value of the Benefice in 1718 appears as still only £160 a year.

Except for two or three years in Mary's reign the First Prints and Tenths of Henry VIII.'s *Valor* were paid to the Crown up to Anne's reign. Anne gave them back to the Church by establishing (1704) "Queen Anne's Bounty" to receive them and to use them in future for the augmentation of poor livings, but no further revaluing of the livings was ever made for the purposes of these taxes, though in course of time most, if not all, of them increased greatly in value. Elizabeth exempted some small livings and Anne others, but Abinger was not one of them, since the rector paid these charges up to 16th. July 1926², when they were abolished everywhere under the "First Prints and Tenths Measure" of that year, the last Abinger Rector to pay then, being the Rev. C. A. S. Page. (First Prints on his institution, tenths up to 1926).

The charge on the livings of "Procurations and Synodals" mentioned in Henry VIII's *Valor* was an old one. Procurations were originally provisions in kind for Bishops and Archdeacons upon their visitations, but money payments had been substituted. Synodals were properly payments towards the expense of Synods. Both became merely perquisites of the Archdeacons. Neither charge has been abolished by any general enactment but they have been dropped nearly everywhere. Payment of those by a rector of Abinger in 1832 will be referred to further on.

By 1618 the income of the living had enormously increased, due, of course, in great measure, but how far I cannot say, to increased purchasing power of the £. I will now make an attempt to give an idea of the variations in total gross and net revenue of the benefice from 1818 to 1937.

1 Vol. XXI. p.4. of the Parliamentary Returns, of 1658 In Lambeth Palace Library.

2 By Act of six Queen Anne, livings then under £50 in annual value were exempted, Did this refer to the value in the *Valor* or to that in Anne's day? In Cox's *Magna Britannia*, Surrey, vol. (?1728) a list is given of all livings exempted by that Act, among them Abinger, as being only £12 in value by the *Valor*. But In Ecton's *Thesaurus* or *Liber Regis* of which I have seen the 1742, 1763 and 1786 editions, Abinger appears as still remaining in charge, and, as I have shown above, the rectors continued to pay up to 1926.

1818. The survey of that year made the annual value of the tithes £427 and that of the glebe £52. Surplice fees¹ may have added £5 more, the gross income would, therefore, be £484 if, as is probable the £427 was a composition. Charges on the revenue were £10 for poor rate², and there must have been Land Tax, Tenths, Procurations and Synodals, say £28 together as in 1832 below, and, since there was a new rector that year, there would be First Prints £12. There was no income tax at that date. The result would be a net revenue of £434 and house. But If the £427 from tithes was a gross figure there would be further charges in the shape of defaultings and of the expense of collecting the tithes which might perhaps reduce the net revenue to as little as £400 and house.

1832. I have it from the Ecclesiastical Commission that Rector Ridley received this year from Tithes composition £423 and from glebe £50, and that he was charged with Land Tax £26.8.0d., Tenths £1.5.3¾d., Procurations and Synodals 10/01½d. The poor rate books show £9 rates on the glebe, There was no income tax for that year. Surplice fees may have added £5 to the income. These figures give £441 and house as the net revenue. The poor rate books do not show any rate on tithes in either 1818 or 1832. (Rector Ridley paid the compulsory Church-rate, in 1820 £3, and in 1833 16/6d., the only instances in Abinger Church-rate books of a rector being charged with these rates³).

After the Tithe Commutation it is very easy to calculate the gross tithe rent-charge each year, but I shall not be able to state a net figure with any certainty before 1921. The rateable value of the tithe rent-charge as shown in the Poor rate books is no criterion as to the net value, if only because they were not varied from year to year in spite of the varying rent-charge, Thus during 1838-44 the rateable value of the rent-charge in the Abinger rate books was £450; during 1845-64 it was £425; during 1865-87 £480.

1840. The recently established tithe rent-charge produced this year gross £577 (excluding, that on the glebe). Adding £51 (rateable) for glebe and £5 for surplice fees the total revenue would be £577 gross and house, Poor rates on tithe rent-charge were £45 and on glebe £5; Land Tax, Tenths, etc., perhaps £28 as in 1832. I will suppose that defaultings and cost of collecting the tithe rent was £50. There was still no income tax. On these figures there would be net revenue £449 and house.

1875. This was the year when tithe rent-charge was at its highest; £658 for Abinger (excluding that on glebe). Adding £55 for rateable glebe and surplice fees the revenue would be £713 gross. Rates on tithe and glebe were £44. Other charges being say £28 and £50 as in 1840, there would remain £591. But there was income tax 2d. in the £. I do not know on what amount it was reckoned, but it can hardly have exceeded £5. This would leave the net revenue £586 and house⁴.

1 [Fees paid to the English clergy for occasional duties].

2 The Poor Rate books from 1751 to 1888 are in the Parish Chests in the Vestry. Later years from 1901 onwards in the Rural District Council office at "Brookmead", Dorking.

3 Three volumes of Church Rate books, 1823-68 are in the two-keyed Parish Chest in the Vestry. They are shown separately for the northern and southern districts of ancient Abinger, the former called "Up-hill", the latter "Below-hill", up to 1834, but in later years "Upper Division" and "Lower Division". The two districts doubtless corresponded with the present "North Ward" and "South Ward" of the Parish Council established in 1894 (with the Ockley-Ewhurst road between them).

The Church rate was 2d. or 4d. in all years, except 6d. in three, 9d. in one, and 2/- in 1823 and 1824. The amount for the two last named years averaged £110 Up-hill and £90 Below-hill but the average for later years was only £17 a year from the northern and £13 from the southern district.

Compulsory Church-rate was abolished in 1868. After that date voluntary payments were collected by the churchwardens.

4 In Walford's edition of Brayley's Surrey the living appears as worth only £453 in 1878.

1921. Income tax had become a very serious charge at this date. Tithe rent-charge £636, surplice fees say £5, interest from the Ecclesiastical Commission £347 and from Queen Anne's Bounty £1, rent from letting the glebe £15. Total gross revenue £1003. Deducting rates on tithe, viz. from Abinger £104, from Ockley civil parish £1¹. Rates on glebe £4, Land Tax £20, Tenths £1, commission to the Rector's agents £32, there remains £841, from which income tax £162 (4/6d. in the £ on £725 though 6/- was the standard rate for the year 1921/2) must be taken, reducing the above to a net income of £679 and house².

1938. By this time rates on agricultural land had been abolished and a stabilized deduction of 5% on the gross tithe rent-charge was prescribed to represent the rates on other tithed property. I have already said that though the 1936 Tithe Act is now in force the existing incumbents are to receive the same gross amount as under the 1925 Act. This would be 109½% of the £558 already mentioned, i.e. £611. Adding to this surplice fees say £5, interest and dividends from Queen Anne's Bounty £24.0.4d, and from the Ecclesiastical Commission £380, these would be gross revenue £1020. There must be taken from this the charges to which the £611 would have been subjected by Queen Anne's Bounty, viz. 4½% for sinking fund and 5% for rates on the above, £558, i.e. £53, Queen Anne's, Bounty's cost of collecting tithe rent-charge £22.9.2d., and Land Tax on the rent-charge £14.5.0d., altogether £90³. Also the general revenue of the living is charged through Queen Anne's Bounty with the contribution to Pension under the Clergy Pensions Measures of '926 and 1928⁴ £23.15.0d, and with a management charge of £2. (I omit the charge for dilapidations on Abinger rectory £10 and fire insurance £2.17.2d, which are also charged through Queen Anne's Bounty, because I have not included the house and charges on it in any of my instances of revenue of the living). The total to be deducted from the £1020 is therefore £116⁵, which leaves £904.

Income tax would be chargeable only on £507 from Queen Anne's Bounty, but it would be chargeable on £389 from the Ecclesiastical Commission, and on say £5 surplice fees; but though the standard rate for 1937-38 was 5/- in the £ allowance, including those for a man with wife and two children, and those for motor car and study used for his work probably reduce the amount of tax to about £80. This deducted from £904 leaves £82 net out of which rates and taxes on the parsonage remain to be paid.

- 1 The part of Ockley subject to Abinger tithe was in the "ancient" parish of Abinger but transferred to Ockley civil parish in 1901. (See my paper on Boundaries).
- 2 I am indebted to White & Sons, Dorking, the Rector's agents in 1921 (who in 1916 took the place of the former agents, Newman & Appleby of Farnham), for some of the charges of 1921 including the sum chargeable with income tax. Only £294 of the tithe rent-charge was subject to income tax in 1921, but a much greater proportion of it in later years.
- 3 £521 tithe income remains after deducting the £90 from the £611. Adding the £24 of interest paid by Queen Anne's Bounty it is seen that the present Rector (1938) receives altogether out of tithes £545 but his successor will have out of tithes only about £390 plus the £25 of interest.
- 4 The Pension charge varies slightly from year to year,
- 5 The income from Queen Anne's Bounty and the charges they make shown in the text are taken from an estimate supplied by them to the Rector in 1937 of what he would receive from them yearly during his incumbency, viz. £545 less Pension £24, management £2, dilapidations and Fire Insurance £12, i.e. £507 payable (in virtue of the Queen Anne's Bounty (Powers) measure 1937) in equal quarterly mounts of £126.15.0.

Paper 8 :

Boundaries, Maps and Populations of the Ecclesiastical and Civil Parishes of Abinger and of Neighbouring Parishes

The following documents belonging to the Parish are referred to in this paper.

In charge of Abinger Church Council in Vestry:

- Wall map showing Abinger and surrounding parishes (ecclesiastical and civil) prepared by me in 1933.
- Tracing attached to these notes showing three historical maps of Abinger
- London Gazette of 9th. Aug. 1853 containing the Order for Oakwood.
- London Gazette of 27th. Sept. 1878 containing the Order for Holmbury with tracing attached to it of the sheet of the 1872 edition of the 1/2500 (25.344 inches to 1 mile) Ordnance map showing the Abinger-Holmbury ecclesiastical boundary.
- The 1915 edition of the same Ordnance sheet showing the said boundary.
- Book containing (in MS.) a valuation made in 1818 of the Tithes on the lands of Abinger
- Roll (in MS.) describing the Walking of the Bounds of Abinger in 1831.
- Typewritten copy of the same - with index.

In charge of the Church Council in the Vestry room for account of the (civil) Parish Council:

- A metal cylinder containing 1 copy of the Terrier of 1838 of the apportionment in Abinger of Rent Charge in lieu of Tithes, and a copy of the corresponding Tithe map, dated 1339.

In charge of the Clerk of Abinger Civil Parish Council:

- A set of folded Ordnance, maps of the whole civil parish (1872 edition of the 25 inch Ordnance map) with footpaths known to Wm. King of Abinger introduced by him, in red in 1898.
- Area book referring to the above maps published by the Ordnance Survey - revised 1884.
- The Charity map - being a folded Ordnance 6-inch map in which the boundaries of the ancient parish have been inserted from the Tithe map.

N.B. The wall map in the Vestry consists of the following sheets or parts of sheets of the Ordnance survey maps of Surrey - scale 6 inches to 1 mile.

		Surveyed	Revised	Edition
XXIV	SE	1869-70	1912-13	1930
XXV	SW	1869-70	1912	1919
XXXII	NE	1870	1913	1919
XXXII	SE	1870	1913	1920
XXXIII	NW	1867-70	1913	1920
XXXIII	SW	1868-70	1913	1919
XXIX	NE			
XL	NW	1870	1913	1920

The sheets which contain the several parts of Abinger civil parish are marked with an asterisk.

Abinger, Oakwood, Holmbury St. Mary

In the earliest times the parson of Abinger may have had the spiritual charge of the whole parish, but early in the 13th century just outside the parish, in the south-east there was founded Oakwood chapel, situated in an outlying portion of the parish of Wotton, of which it was a chapel of ease² for “Ye inhabitants of the outborders of the parishes of Okley, Abynger, Rydgewyk, Warneham and Ewhurst in the counties of Surrey and Sussex ... whiche dwell very far distant from the parish churches”³. It is probable that only custom determined the actual area served from Oakwood in early times, but in the year 1853 Abinger was officially cut into two ecclesiastical parishes by an Order in Council which established “the consolidated chapelry of Okewood⁴ (or Oakwood) to include all the southern part of Abinger up to the parish road leading from Ockley to Ewhurst” - in other words up to the bit of that road which crosses ancient Abinger (at Forest Green)⁵ from near Gosterwood Farm on the east to the boundary of Ancient Abinger near Wickland Farm buildings on the west - including also the portion, up to the same road, of a long outlying strip of Ockley which ran north and south of that road alongside the western boundary of Abinger; also two outlying portions of Oakley and one of Wotton which were isolated inside the southern part of the parish; and the outlier of Wotton mentioned above as containing Oakwood Church. No parts of Warnham, Rudgwick or Ewhurst, are included in Oakwood chapelry. The Oakwood Parish Registers show that whatever was the case in earlier days, the people of these parishes made very little use of the chapel from 1700 onwards⁶.

The old ecclesiastical parish of Abinger was further curtailed in 1878 when by an Order in Council the “District of St. Mary Holmbury” was formed as a new ecclesiastical parish to include an area of Abinger lying north of the Oakwood Chapelry. Besides this portion of Abinger there were assigned to Holmbury the remaining part of the Ockley outlier on the western boundary of Abinger - in which the summit of Holmbury Hill is included - a portion of the parish of Shere containing the hamlet of Felday and three outliers of other parishes, viz. one of Ockham one of Cranleigh and one of Ewhurst which lay under Holmbury Hill in that order along the western boundary of Abinger north of the Ockley outlier just mentioned⁷, and contained the hamlet called Pitland Street. Holmbury Church was built in 1879 in Felday (George Edmund Street who lived at “Holmdale in Pitland Street, being both donor and architect).

The Rector of Abinger continued, of course, to receive Tithe (or rather Tithe Rent-Charge, since the former was commuted in 1840) from the whole of the lands subject to it in the area of the ancient

1 V.C.H. Surrey III p162

2 The presentation to the living of Oakwood goes with that of Wotton (V.C.H. Surrey III)

3 Copied from a framed printed paper in Oakwood church which states that it is quoted from a document (in the Record Office) of Edward VI, but the paper gives no further particulars.

4 Oakwood is the spelling now commonly used and the name is very appropriate but some hold that Okewood is the right spelling deriving it from a stream said to be called Oke which runs near the chapel. Oke was however a 14th to 17th century form of Oak. (Oxford Eng. Dict.)

5 Forest Green is called Follis Green in the Survey of Abinger of 1818 and Folless Green in the account of the Walking of the Bounds of 1831 but Forest Green (as now) in the Tithe map of 1839. (For these 3 documents see later pages in this paper). In the printed Abinger Registers: Folles Gr. 1680, 1687; Fallhurst Gr. 1707; Forrest Gr. 1738; Folles Gr. 1807-12.

6 For Oakwood see the articles on Wotton in Manning and Bray's Surrey, V.C.H. Surrey and Brayley's Surrey.

7 In the “Index map to Tithe Survey” mentioned below, the Ockham outlier is wrongly marked Cranleigh and the Cranleigh one Ewhurst while the Ewhurst one is omitted (Letter to me from Ordnance Survey of 10th. Feb. 1933 in reply to one in which I pointed out their mistakes).

parish; and only from them, the charge on the portions of other ancient parishes which were transferred still going to the Rectors of their original parishes¹.

The formation of Oakwood Chapelry had reduced the length of ecclesiastical Abinger from north to south to about 5½ miles; the intrusion of Holmbury reduced it to 4½ miles and entirely cut it off from Oakwood.

The coloured tracing attached to this paper shows Abinger in 3 stages:

- a) The ancient, parish, with the outliers of other parishes within and around it.
- b) Abinger and Oakwood as ecclesiastically divided in 1853.
- c) Abinger, Oakwood and Holmbury ecclesiastical as in 1878.

In c) the two former (except for the small bit of Oakwood shown in it as transferred to Ockley civil parish) with the portion of Holmbury coloured grey constitute the present-day Civil parish of Abinger to which reference will be made further on.

A copy of the London Gazette of 9th. August 1853 (No.21465) which is in the Vestry of Abinger Church has in it the Oakwood Order in Council in which is recited the scheme for Oakwood drawn up by the "Commissioners for building new Churches"² by virtue of the Church Building Acts, and an Act amending them of 8/9 Queen Victoria (1844/5). Besides its Parish Church Oakwood now has an additional church built in the hamlet of Forest Green in 1896.³

There is also in the Vestry the *London Gazette* (No. 24628) of 27th September 1878 (given to me by the Ecclesiastical Commissioners) in which is the Holmbury Order in Council. The order contains the scheme for this new ecclesiastical District which was drawn up by the Ecclesiastical Commissioners by virtue of Acts of 3/4, 6/7 and 19/20 Queen Victoria. The Order records that the patron of Abinger and the incumbent of Shere made objections to the scheme (it is not stated what they were) but that the Privy Council overruled them. A remarkable feature of the boundary invented for Holmbury is that a great part of its western side is arbitrarily made to coincide with the western edge of Sheets of the Ordnance survey.

The *Gazette* does not publish the maps which accompanied the Orders and I have not thought it necessary to attach a map to the copy of the one containing the Oakwood Order, since, now that Abinger ecclesiastical parish is cut off from the rest of the ancient parish by the Holmbury instead of by the Oakwood boundary, the latter only has historical interest as regards the present Abinger ecclesiastical

- 1 The incumbent of Holmbury (Rev. A Hudson) by a special arrangement with Cranleigh, Ewhurst & Ockham receives tithes from the outliers of those 3 parishes which are included in Holmbury, and he thus becomes to be styled Rector.
- 2 The powers of the "Commissioners for building new churches" appointed in George 3rd's reign were transferred in 1856 to the "Ecclesiastical Commissioners" who were established in 1836. The great activity in the formation of new ecclesiastical parishes and in the building and endowing of new churches (both well illustrated in this paper) in and about the middle of the 19th century was largely the result of the "Oxford Movement" the centenary of the beginning of which is being celebrated this year (1933).
- 3 Forest Gr. Church was given by Ch. E. Hensley and his wife of "Pratsham Grange" in memory of their son. The architect was a Mr. Vernon.

parish. But the *Gazette*¹ which contains the Holmbury Order, giving as it does the official account of the Abinger-Holmbury boundary is important in this regard, and I have therefore attached to it a tracing made from the Ordnance Survey sheet referred to in the Order (the 1872 edition of Sheet XXXIII.13, of the 25 inches to the mile map) into which, among other things, I have inserted the boundary in question and the words of the Order that define it. (My tracing is made from the parish map in possession of Abinger-civil-Parish Council). The 1872 edition is out of print and the present edition - that of 1915 - contains such changes (chiefly by the formation of the estate of "Feldemore") that the boundary cannot be marked on it by referring to the order without the help of the 1872 edition. I have therefore also inserted the boundary in a sheet of the 1915 edition which I have placed in the Vestry.

The reduced ecclesiastical parish of Abinger contains, of course, the ancient Parish Church. The Mission Church in the hamlet of Abinger Hammer was built in 1883-7².

Except for the boundary with Holmbury the bound of the present day ecclesiastical parish of Abinger are part of those of the ancient parish.

It may now be considered how knowledge of the boundaries of the ancient parish was kept up before the days of maps. Probably no early documentary account of boundaries exists such as there is of some few parishes (e.g. of Clyst St. Mary in Devon in a charter of 963 A.D. - see Journal of Brit. Archaeology Assoc. (1883) vol. XXXIX pp. 259-303 for this and other instances)³ and the earliest complete map of Abinger ever made was probably the Tithe map of 1839 to be presently described.

The yearly delivery of Tithes to the Rector by the occupiers of all the lands in the parish from the border of East Horsley to that of Rudgwick would at least maintain familiarity as to whose Lands were included in it and the exercise of the civil functions of the churchwardens and overseers of the poor throughout the parish, especially involving, as they did, the collecting of Church rate, Poor rate, etc. #, would require acquaintance as to the dwellings within it. But the most effective way by which the traditional knowledge was kept was by the "perambulation" ("walking" or "beating")⁴ of the bounds in the Rogation Days preceding Ascension Day, otherwise called the "gang days", the days of religious processions of which these parish walkings were one kind. To correct abuses in feastings and superstitions which accompanied these walkings Queen Elizabeth laid down that once a year the clergyman with the people and substantial men of the parish should walk round the bounds "at convenient places giving thanks to God in the beholding of His benefits and praying for the abundance of His fruits on the face of the earth, with the saying of the 103rd psalm and sentences such as Cursed be he that moveth the bounds and dolles

1 The date of the *Gazette* is the official date of the establishment of a new ecclesiastical parish under an Order in Council. Some new ones have been established by other means. See for instance "Westcott" and "Holmwood" further on in this paper. All schemes for new parishes are submitted beforehand to the Bishop and to the Patrons concerned, and besides laying down boundaries they state who is to be the Patron of the new parish, and, if the church is a new one, what Endowment is provided.

The original Orders in Council or other Instruments, with the schemes and maps on which they are based, are in the keeping of the Registrar of the Diocese concerned. The Ecclesiastical Commissioners have copies and maps of such schemes as they drew up. The Census Department of the Registrar General (Somerset House) have maps (6 inch scale) showing all existing civil and ecclesiastical parish boundaries. Besides the *Gazettes* "Orders in Council ratifying schemes of the Ecclesiastical Commissioners 1836-62" are in print in 15 vols. Later ones are in appendices to the Commissioners Annual Reports. A vol. of Index to the *Gazettes* 1830-83 is published.

2 The total cost was £372 including extras up to 1889 - see receipted accounts in an envelope in the Vestry of the parish church.

3 In a paper by James B. Davidson n "Anglo-Saxon Charters at Exeter" in possession of the Dean and Chapter.

4 Certain points on the bounds were struck with rods, etc., as a sensible sign to witnesses. (Oxford Eng. Dict.)

(doles i.e. portions) of his neighbour". (Dictionary of the Eng. Ch. Pub. Gardner & Co., 1878 or later). It was a walk of 26 miles to traverse the boundaries of Abinger and likely enough the duty was not always performed. There is, so far as I know, only one actual record of the walking and that probably the last one ever held. It is in the shape of a roll preserved in the Vestry describing the walking on 14, 15, 16 and 17th March 1831 by the Rector (Rev. H. J. Ridley) accompanied by the Overseer and others. Several "Bound stones" are mentioned, and oaks, ashes, and other trees with crosses (cut) on them, thus establishing connection with previous perambulations. The presence of the Rector and the crosses evidence the traditionally religious character of the procession, though, so in most parishes by that date, the prayers and thanksgivings seem to have dropped out, and the days of the walk were far from the Rogation Days, which in 1831 were 9th, 10th and 11th May.

Evidence as to the lands contained in the ancient parish afforded by the Tithes before the Tithe map was made is to be seen in a MS. book in the Vestry presented this year (1933) to the Church Council entitled "Survey and Valuation of the Rectory of Abinger by Claridge and Iveson 1818, copied by J. Chart 1821". It is not stated what the occasion for this survey was. It must have been rather a costly work. It gives, under the headings of the holdings in the parish: 1. the names of the proprietors and occupiers, 2. the names of the fields, 3. the acreages, 4. nature of culture, 5. value of the Tithe per acre in shillings, 6. resulting values of the Tithe separately of arable, meadow, pasture and woodland, 7. the approximate areas of woods "said to be Tithe free". There follows a summary under the headings of the occupiers in alphabetical order. The final result (including 84 ac. 3 roods of glebe, of which Rev. J. T. Lamb, "the present curate", was in occupation of 6 a, 1 r.) is "Total quantity of the parish exclusive of commons" 4207 a. 1 r. 10 p, consisting of 3816 a. 1 r. 10 p. of an annual value of £481.10.2, (made up of £53.16.0. rental value of the glebe, and tithes from other than glebe) about 391 a. of "woodland said to be 'Tithe free'".

Far exceeding- in importance this evidence as to the contents of the ancient parish are the Tithe Terrier and Tithe Map prepared pursuant to the Tithe Commutation Act of 1836. A copy of each, certified by the Tithe Commissioners,¹ belongs to the civil Parish Council of Abinger, and is deposited for safe keeping in the Vestry room of the Church. Another copy is with the Diocesan Registrar. The originals are with the Ministry of Agriculture and Fisheries at 7. Old Bailey, London.

The Terrier (on 46 vellum sheets) is headed "Apportionment of Rent Charge in lieu of Tithe in the parish of Abinger". It cites an agreement between the landowners and the Rector (Rev. J. M. Dawson) at a meeting held in the Vestry on 13th September 1837 and adjournments thereof, providing for £600² to be payable to the Rector yearly in lieu of Tithes great and small. The Commissioners agreed to the £600 on 20th April 1838 and on 30th, September 1840 confirmed the apportioning of this sum among the occupiers of the land, as worked out by the surveyors Job Smallpiece and Thomas Crawter of Cobham, and sealed the Terrier. Under the headings of the names of the landowners the Terrier gives: 1) the

1 The Tithe Commissioners were taken over by the Board of Agriculture when it was formed in 1889 and the Board was taken over in 1919 by the Ministry of Agriculture and Fisheries formed that year.

2 The Terrier shows that the £600 was made up of 569.7.7 bushels (the Imperial bushel which was established in 1826) of wheat at 7/0¼d per bushel, 1010.5 of Barley at 3/11½d. and 1454.5 of Oats at 2/9d. In each subsequent year up to 1918 the Tithe rent charge was recalculated according to the average prices in the previous 7 years for the quantities named above. For 1918-27 the charge was a fixed one at the rate of £109.3.11 for every £100 of rent charge. From March 1927 (by the 1925 Act) the rate was -Mde 21059 plus a sinking fund of 1:4.10.0. (to extinguish the charge in 65 years) and Queen Anne's Bounty was made the collector for the Rector instead of the Rector himself or his agents. For Abinger the bounty collects through Mite Sons of Dorking formerly the Rector's collectors. The above was written in 1933. For the 1936 Tithe Act see my paper on "The Benefice of Abinger".

occupiers under them, 2) the names, or descriptions of the holding, 3) the map numbers of the holdings, 4) the state of cultivation, 5) area, 6) the amount of rent charge payable by the occupier. A summary of the names, acreages and rent charges follows. The totals at the end came out as follows:

£600 apportioned over acres 5172.2.20. (of which 95.2.39 were glebe assessed at £16 and 642.1.14 were certain woods marked “exempt by prescription”)¹

	5172.2.20
Waste land	322. 1.38
Public roads	52. 1.1.8
Total parish acres	547.1.36

The “waste lands” were Hammer Marsh 5 a., part of Leith Hill Common 279, Forest Green 291, Mayes Green 7, Wallis Wood Green 2.

In a schedule on the first page the area is stated as follows in terms “required by the Act for the purposes of the Agreement”. Arable 2523 acres, Meadow and Pasture 712, Woodlands and Furze 765, Common and Rough lands 1000. Total “By estimation” “subject to any kind of Tithe” 5000 acres. To this is added 400 acres. of underwoods growing in “the lower part of the parish” that is “in that tract of country known as the Weald of Surrey” exempt from Tithe “from time Immemorial”²; thus making the whole parish “by estimation” 5400 acres. The Rector's glebe (included apparently in the 5400) is called 85 acres. The difference between the 5400 and the 5547 above and between the glebe 85 here and 95 above is not definitely explained, but the 5400 is evidently a round figure. For the true area of the glebe see my paper on “The Benefice of Abinger”.

The surveyors' Tithe map is dated 1839 and “was compiled from the original plans of the several proprietors”. (Scale 6 chains to the inch, 13.3 inches to the mile). It shows fields, buildings, woods, waters, and roads. No names of fields, buildings or areas are in it, but the plots are numbered correspondingly to the Terrier in which the names and areas are given. The parish copy is certified by the Tithe Commissioners as a true copy of the original but they did not seal it, thereby I understand withholding from it the authority as to areas of the lands shown on it which a “first class” tithe map (as a sealed one is called) has.

The Tithe map having placed on permanent record the boundaries of the parish, and the perambulations having lost their religious character, the walking of the bounds was no longer essential. In some parishes, however, (though not in Abinger so far as is known) the custom of the walkings continued, particularly probably in those that had no Tithe map from there being no Tithe to apportion, and in some the custom has been revived, or survives in a modified form as a religious act, appropriate to the Rogation Days.

The publication of parish boundaries in Ordnance Survey maps has however finally deprived the walkings even of the greater part of their temporal utility.

1 Up to 1933 £41.18.6 has been commuted, reducing the apportionment to £558.1.6d.

2 See *Law of Forestry* by B. W. Adkin (1914) ch. XIV. Lord Farrer tells me that the Copse was tithe-free up to his life-time because of its value for common forging at Abinger Hammer. The surveyor always exempted *his* copses; also his Mansion House as being the principal farm house, but those days are past.

The earliest ordnance map of Surrey (published in 1818) was on 1 inch scale. It did not give parish boundaries, but on the topography of that map the Ordnance Survey published in 1851 an “Index to Tithe Survey (1-inch scale) in which Abinger appears with its Tithe map boundaries in sheet 8. Inaccuracies in Tithe maps were corrected when Ordnance maps containing their own surveys of parish boundaries were published on the 6 and 25 inches to the mile scales in, as regards the sheets containing Abinger, the early 18 seventies, and on the 1 inch scale a little later¹.

Up to 1853 (when Oakwood was formed) Abinger was the one unit for all purposes. That year, as we have seen, initiated the geographical distinction between Abinger ecclesiastical and Abinger civil parishes. The civil parish retained the boundaries of the ancient parish till 1879, and the ancient parish survives to this day in what might be called the Tithe parish.² But the alterations to be now described, made in 1870 in the Southern half of the civil Parish have caused the editions of the Ordnance map (which only show civil boundaries) made after 1879 to differ widely in that half from the previous ones (see map C. in the attached tracing sheet).

In 1679 the Local Government Board³ (following to a great extent the lead of the Privy Council in the matter of the Ecclesiastical division of Abinger) made the following Orders, under “The divided Parishes and Poor Law Amendment Act 1876”.

No. 9951 of 5 Dec. 1879, with effect from 15 March 1880, transferring to Abinger civil parish:

	Acres
(A) The 2 outliers of Ockley isolated in Abinger, viz. the northernmost one (which contained Jordans, Bullcroft, Pisle Farm etc.)	126.889
The more southern once on the north border of (B)	11.198
(B) The outlier of Wotton isolated in Abinger (which contained New Barn, etc.)	79.478
(C) The whole of the outlying strip of Ockley on the west of Abinger (which contained the top of Holmbury Hill, New Place, Lyefield, Lower House, Froggetts Farm, etc.	887.3 41
(D) The outlier of Wotton which contained Oakwood Church, etc.	690.012
Total	1794.91 8

No. 14281 of 25 Nov, 1882, with effect from 24 Mar. 1883, transferring to Abinger civil parish:

	Acres
(E) The outlier of Ockham (which contained Pollard and Ockham farms	63.314
(1858 acres 37 perches) acres	1858.23 2

1 The first Ordnance sheets on the 1 inch scale to show Abinger with its boundaries were new series sheets in the area of the old Sheet 8 viz. No.285 pub. 1874, 286 pub. 1878 and 302 pub. 1882. The boundaries in those sheets were afterwards corrected to 1884 in the first and to 1883 in the last two. In some recent editions of the 1-inch map parish boundaries are omitted but they always of course appear in the 6 and 25 inch maps.

2 Most of the Abinger Charities are also administered in the ancient parish only.

3 The Local Government Board, established in 1271, was abolished in 1837, its powers being taken over by the Ministry of Health in that year.

Order No.42600 of 1 Oct. 1901¹ took from Abinger civil parish and added to Ockley civil a small area of Oakwood:

	Acres
(F) containing Parkland Farm, about acres	95,000

This year by the Ministry of Health's "*Surrey Review Order 1933*" of 14 Oct. 1933 one or two cottages, about ¼ mile from the southern end of the Western border of Abinger civil parish have been transferred from Abinger:

	Acres
(G) to Ewhurst	

The above figures (A) to (E) are taken from a copy of the Ordnance Survey's *Area Book and Book of Reference to the plan of Abinger*² (with Index) revised 1884,⁹ which accompanies the 25-inch Ordnance belonging to Abinger (Civil) Parish Council. This book also contains an Index map on 1-Inch scale to the 25- inch map, in which the pieces (A) to (E) above mentioned are shown. The book gives the area of Abinger civil parish as follows:

Land	7565.471
Roads	182.003
Railways	11.641
Water	17.532
Total in 1884 (acres):	7576.647

Deducting the 1858.232 acres added in 1879 and 1882, the former area of the civil parish is seen to have been 5718.415 acres, which the book states contained 5565.575 of land, 126,084 of roads, 11.641 of railways and 15.115 of water. The total of the old civil parish applies also to the "ancient parish", with which it was conterminous up to 1879, but the total of the latter stated in the Tithe Terrier was 5547 acres,³ a difference of 171½ acres, of which I do not know that there is any explanation other than the greater accuracy of the Ordnance Survey⁴. The figure in the 1818 Survey cannot be compared as it only gives the total as 4207 acres "exclusive of commons" of which it does not state the area.

The present (1935) area of the parish as computed by the Ordnance Survey on the 1912 (the latest) edition of the 1/2500 map is about 7482 acres, being about 95 less than in 1884 by the transference of the piece (F) to Ockley (not taking into account the cottages (G) transferred this year to Ewhurst).

1 Surrey County Council's Order of 13 Nov.1900 confirmed by the Board.

2 Area books of the 25" (1/2500) map are no longer issued by the Ordnance Survey, the areas of enclosures being shown on the maps.

3 In Brayley's *Surrey*, Vol V, 1841-48, it is stated that in all the population returns made since 1800 Abinger is said to comprise 9780 acres; but that "the more correct estimate obtained under the Tithe Commutation Act reduces the number to 5400". The 5400 was a round figure and Brayley ought to have written not 5400 but 5547.

4 The Ordnance Survey, to whom wrote about this difference, were unable to find any reason for it, but stated in a letter dated 1 Nov 1933 that "a rough comparison shows the Ordnance Survey County areas to be in excess of the areas aggregate".

The civil parishes adjoining Abinger civil parish are on the north, West-Horseley, East-Horseley and Effingham; on the east Wotton and Ockley; on the west Shere and Ewhurst; on the south Rudgwick. At the south-eastern corner Abinger, Ockley¹, Warnham, and Rudgwick (the last two in Sussex) meet at a point; but, before the inclusion in Abinger of the outlier D. of Wotton, it was Abinger, Wotton, Warnham and Rudgwick that so met. Brayley (1841-8) V. p18, says Slinfold in error for Warnham.

The ecclesiastical parishes adjoining the present ecclesiastical parish of Abinger are: on the north, East Horsley and Effingham; on the east Wotton and Coldharbour; on the west Shere and Holmbury St. Mary; on the south Oakwood.

The following figures, which I have obtained from the Census Office, go back to the first Population Census taken (1801), and to the first time when the population of Ecclesiastical parishes was separately calculated (1851).

Population of Abinger in the period when the Civil and ecclesiastical parishes coincided		Population	
		Abinger civil parish	Abinger ecclesiastical parish
1801	632	1861	906
1811	629	1871	869
1821	742	1881 ³	1,172
1831	676	1891 ⁵	1,394
1841	920	1901	1,435
1851	870	1911	1,573
		1921	1,453
		1931	1,549
			² 489
			467
			⁴ 426
			555
			612
			711
			652
			663

The only Oakwood figures which I have are 784 for 1911 and 737 for 1921. In those years Abinger civil parish embraced the whole of Oakwood except the 95 acres mentioned at (P), the whole of Abinger ecclesiastical parish, and a portion of Holmbury, so that adding together the Abinger and Oakwood ecclesiastical figures less the population of the 95 acres and deducting the result from the Abinger civil figures, we should arrive at the population of the portion of Holmbury in Abinger civil parish which, after making an allowance for the unknown numbers in the 95 acres, may be taken to be about 100 in 1911 and 90 in 1921⁶.

- 1 The greater part of the boundary (about 2 miles of it) between Abinger civil parish and Ockley is a portion of the Roman Stane Street with a few deviations from the straight line of that road.
- 2 The reduction in the ecclesiastical parish in 1861 marks the formation of Oakwood.
- 3 The increase to the civil parish in 1881 marks the addition of the areas (A) to (D) mentioned
- 4 The reduction in the ecclesiastical parish in 1881 marks the formation of Holmbury.
- 5 V.C.H Surrey IV 451 has the same figures up to 1871, but 945, 1072 and 1116 for 1881, 1891 and 1901 respectively (1901 the last mentioned there).
- 6 I have since ascertained from the Census Office that in 1931 the whole population of Holmbury was 536 and of Oakwood 828. The 1931 figures for Oakwood would make that for the portion of Abinger in Holmbury less than 90.

Abinger civil parish was divided in 1894 into a north Ward and a south Ward, the boundary between them being the same as the boundary that divides Oakwood from Holmbury and Abinger ecclesiastical parishes, viz. part of the Ockley-Ewhurst road west of Gosterwood Farm.¹

It is interesting to note that, while the population of the Wealden region, which is now the South Ward, must in ancient times have been insignificant, it now exceeds that of the early-settled part of the parish.

According to Ordnance "Diagram Map" of Surrey ($\frac{1}{2}$ " = 1 mile), published 1924, which shows Hundreds, Parishes, and other divisions, the boundary dividing the present civil parish of Abinger from the parishes of Shere and Ewhurst is coincident, with the whole of the western boundary of the roughly-speaking rectangular Hundred of Wotton dividing it off from the Hundred of Blackheath; but this boundary line is not quite the same as the earlier one because it includes in Abinger Parish and Wotton Hundred the small area on the boundary that formerly belonged to the parish of Ockham and Hundred of Woking. The earlier line is to be seen in the Ordnance "Index Map" of Surrey ($\frac{1}{2}$ " = 1 mile), which shows Hundreds, published shortly before the Ockham outlier was transferred in 1882.²

Not only is the Hundred boundary the western boundary of civil Abinger, but it also forms the western boundary of several Manors

- the Reigate Parliamentary Division of Surrey
- the Dorking County Court District
- the Petty Sessional Division of Dorking
- the Dorking Constabulary Division,
- the Guardians' Committee of the Surrey County
- Council, for the south-eastern area of Surrey
- the Rural District Council of Dorking and Horley
- the East Surrey Coroners' district
- the Sanitary Authority
- the Highways district
- the Postal district
- the Electrical district.

Lord Farrer maintains, and has recorded his opinion in his little History of Abinger (reprinted 1922, from Abinger Parish Magazine) that the Hundred boundary was also at one time 'the boundary between the Kingdoms of Wessex and Kent'³. This, however, could at best only apply to the northern portion of the boundary, for the Wealden portion of Abinger with that of Oakley, Wotton, Ewhurst etc., seems to have been appropriated even in the time of Domesday, Being no doubt still thick forest, According to Domesday indeed the northern part of the boundary was different to the later (the present) one as part of Gomshall was reckoned in Wotton hundred while Ockley was assigned to Woking Hundred, but little notice may perhaps be taken of these differences as Walden has in his map of Domesday Hundreds in

1 There was this same division before 1894 for rating purposes but the two parts were called Uphill and Downhill, respectively.

2 The English Place Names Society's Vol. XI *Surrey* (1934) also has a map showing the Hundreds, and V.C.H. *Surrey* Vol. I (1902) a map by H. E. Malden showing the Domesday Hundreds with some modifications.

3 He points out that the name Shere is suggestive of a division or boundary, especially the old form Shire.

V.C.H. *Surrey* writes that "the attribution of places to Hundreds is careless in the Survey and sometimes mistaken".

In his "Popular" *History of Surrey* (1900) pp. 45-46, Walden surmises that the western boundary of Wessex with the Welsh of mid-Surrey apparently in the first half of the 6th century was the eastern boundary of Wotton parish supporting his guess by the evidence of places names of pagan origin, but the far greater historical importance of the western boundary of Wotton Hundred makes me think that Malden might well have adopted Lord Farrer's line. Later in the same century the Saxons of Wessex and Kent contended for the intermediate territory and possibly Kent may at one time have reached the said boundary but there does not seem to be any actual evidence for it, any anyhow it appears probable that at the battle of Wipandune in 568 Ceawlin of Wessex drove Ethelbert of Kent back to a definitively established the present border of that county with Surrey.

Some of the other Parishes shown in the Wall map in the Vestry which I prepared.

Coldharbour, is a "District for spiritual purposes" which was made out of parts of the parishes of Wotton, Capel, Dorking, and the ecclesiastical District of Holmwood (the last named taken in 1838 out of Dorking and Capel) by Order in Council gazetted 25 Aug. 1848. The church was consecrated the same year (architect Benjamin Ferrey). Capel was originally in the parish of Dorking and was a chapelry thereof.

Wotton. By the intrusion of the new Ecclesiastical District of Coldharbour in 1848 a very large part of Wotton was cut off ecclesiastically. Ecclesiastical Wotton also lost (as already mentioned) in 1653 to the new, Oakwood ecclesiastical parish its outlier inside Abinger and its outlier containing Oakwood church. It was thus reduced to the part of the ancient parish north of a line running, across it (a little south of "Leylands" and "Shootlands") which divides it from Coldharbour. Its population in 1931 was 384.

The civil parish of Wotton lost to Abinger civil in 1879 the 2 outliers just mentioned and to Oakley in 1901 (by Local Govt. Bd. Order 42600) about 300 acres of land which it had (containing "Jayes Park") south of the road from Oakley to "Cox's Corner" – the junction of Mole Street with the Ockley road. On the other hand, it gained from Oakley in 1879 an outlier of the latter of 295 acres which contained "Leith Hill Place" and this year (1933) it has been extended under the Minister of Health's "Surrey Review Order of 31 January 1933" northwards and eastwards over Ranmore Common, absorbing, parts of Little Bookham, Great Bookham and of Mickleham, and (under the Minister's Surrey "Order" of 14 Oct. 1933) part of Effingham.

Ockley. The area mentioned in the last paragraph containing "Jayes" is in Coldharbour ecclesiastically. Besides this area Oakley civil parish gained at the same time from Abinger the 95 acres mentioned on page 270 under (P), which adjoins the other on the south, but in 1879 it had lost to Abinger its 2 outliers within that parish - (A) in page 269 and the long one to the west of it - (O) in page 269, together 1025 ½, acres, and to Wotton the 295 acres mentioned in the last paragraph. Ockley has 2 churches, an ancient one and St. John's built in 1872 by architect G. R. Clarke.

Westcott was originally part of Dorking parish¹ lately in Dorking Rural Parish, and this year (1933) by "Surrey Review Order 1933" made part of Milton which is one of the parishes of Dorking Urban District.

¹ Dorking Parish Church (St.Martin's). The church was practically rebuilt in 1835-7 under W. McIntosh Brooks, architect; and again under Woodyer 1866-72. St. Paul's, Dorking, was built 1657-69 - architect Benjamin Ferrey.

Ecclesiastical Westcott is the “particular district which was assigned” to the Church of the Holy Trinity (consecrated June 1852) Westcott by an instrument of the late Church Building Commissioners dated 9 July (?19 Aug.) 1852 under the Act of 1 & 2 William IV. C.38. (Letter to me from the Ecclesiastical Commissioners 14 Feb. 1933).¹

Sir Gilbert Scott was the architect of the Church.

Ranmore. This ecclesiastical District was formed out of parts of the, civil parishes of Little Bookham, Great Bookham, Effingham, Mickleham and Dorking by Order in Council gazetted 30 Oct., 1860, and the church was built that same year - architect Sir Gilbert Scott. It is now, or at any rate the greater part of it, embraced in the extension of the civil parish of Wotton made this year (see Wotton above).

Shere. The attached tracing shows (in C) the part that was taken out of ecclesiastical Shere in 1878 to form part of the new ecclesiastical parish of Holmbury St. Mary. Shere civil parish gained in 1883 (under Local Government Order No.16532 of 19 Oct. 1883) the outlier of Cranleigh (which contained “Moxley”, etc.) 71,616 acres, and that of Ewhurst (which contained “Holmdale”, etc.) 42,472 acres, both of which had already been taken into Holmbury St. Mary².

Besides the parish church Shere has a second church built in its hamlet of Peaslake. In 1889 - architect Ewan Christian - Holmbury and Peaslake together form the South Ward of Shere civil parish.

Holmwood civil parish is a new one (part only of which enters into the Wall map in the Vestry) taken under the “Surrey Review Order 1933” out of Dorking Rural parish. The ecclesiastical parishes of Holmwood and North Holmwood do not enter into the wall map. Holmwood was the District assigned to the church of St. Mary³ by an Instrument of the Bishop of Winchester dated 2 June, 1849 under the same Act as

N.B. The particulars of architects of the new churches mentioned in this paper are taken from articles in the Guildford Diocesan Gazettes of Oct. and Nov. 1933 by H. Goodhart-Rendel, in which he reviews 87 churches built in the 19th century in West Surrey (the present diocese of Guildford), all except 15 built in or after 1846 when the ecclesiological movement reached W. Surrey.

Wescott and North Holmwood (St. John) was taken out of the original Ecclesiastical Holmwood by order in Council gazetted 11 Aug. 1874 and the church was built the same year - architect Rhode Hawkins. (Letter to me from the Ecclesiastical Commissioners of 14 Feb. 1933).

- 1 The said instrument of 1852 describes the S. boundary of Westcott as coincident with the N. boundary of Coldharbour (the latter fixed in 1848, see p.278), but the map in the instrument shows the former as considerably S. of the latter. The Clerk of the Privy Council wrote to me on 6 Feb. 1934 sending me a tracing of the latter and saying, that the map in the 1852 instrument must be wrong.
- 2 *Victorian County History* states in error that these 2 outliers were added to Abinger civil parish, confusing them with the outlier of Ockham.
- 3 St. Mary, Holmwood was built as a chapel in 1838 or 1839 - architect J.B. Watson, but this was afterwards destroyed, a chancel being built in 1842 - architect James Wild - and nave in 1846 - architect J. P. Harrison - and again enlarged in 1863.

Appendix 2 *Books and Documents referred to in these papers¹*

Abinger Church	Rate books – 3 vols 1823-68, in a Parish Chest ² in the Vestry. Monthly Record - 3 vols. in one, 1889-93 in possession of Lord Farrer.
	Parish Boundaries: documents in Vestry: coloured map of 1933 by J. A. Gibbs, on the wall.
	Parish Magazine: 1 vol. in the Vestry containing May 1927 to Dec. 1936; also 1882, and parts of 1922, 1926 and 1927. Among their contents are Rector Page's account of the Church Nov. and Dec. 1929 and March 1930, and Rector Denny's leaflet account 1931.
	Parish Registers 1559-1812. Printed for Surrey Record Society in 1927 - 1 vol. with Wotton and Oakwood Registers. The MS. transcripts are in the Vestry chest. The original books are in the Vestry safe, the 1st. vol. of which contains a newspaper account of the church and its reopening in 1880.
	Parish Poor-rate books 1751-1888 in a Parish Chest in the Vestry, those from 1891 onwards are in Rural District Council's offices, Dorking.
	Tithe Terrier and map of 1839: in a metal cylinder in the Vestry
	Tithe Survey of 1818: 1 vol. MS.
	Sundry documents in the Vestry besides those mentioned above.
Anon	MS account of the Church 1860-5 in a book of "Newspaper and MS. cuttings" collected by P. Woods in Surrey Archaeology. Soc. Library, Guildford.

¹ [Many records referred to here were stored in the Vestry: destroyed August 1944.]

² A list of the contents of the Parish Chests referred to is printed in a book entitled "Abstract of Parish Records" issued by the Surrey County Council in 1928.

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² <https://babel.hathitrust.org/cgi/pt?id=uc1.31175035531881&seq=9> pp 119-123

³ https://www.gutenberg.org/files/40759/40759-h/40759-h.htm#Page_169

⁴ https://books.google.co.uk/books?id=3n3XvAEACAAJ&pg=RA1-PA144-IA2&source=gbs_selected_pages&cad=2#v=onepage&q=abinger&f=false

⁵ https://books.google.co.uk/books/about/A_History_of_Dorking_and_the_Neighbourin.html

⁶ <https://www.surreycc.gov.uk/culture-and-leisure/history-centre/marvels/charles-thomas-cracklow>

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