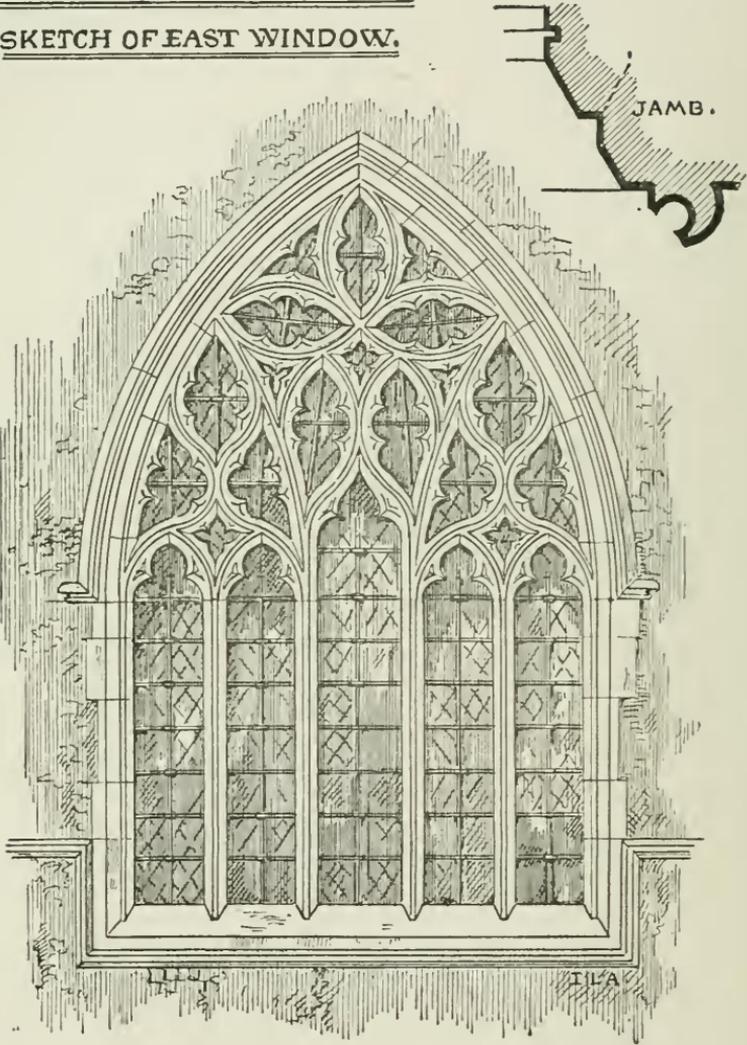


DORKING OLD CHURCH.

SKETCH OF EAST WINDOW.



Surrey Collections.

MISCELLANEOUS ANTIQUITIES OF DORKING.

BY J. LEWIS ANDRÉ, F.S.A.

AT the present day, in the popular mind, the word “antiquities” is associated only with material, tangible objects, such as old churches, castles, coins, and the like; but in the last century it was equally employed to denote ancient manners, customs, and traditions, in which sense of the word it is used by Potter in his *Antiquities of Greece*, and by Bingham in his *Antiquities of the Christian Church*. Accepting the word in its latter signification, a few miscellaneous antiquities of Dorking are here presented to the reader.

Being situated on the Staine Street there was probably a Roman station here, and later the town appears to have been of some importance at the time of the survey recorded in the Domesday Book, where the name is spelled *Dorchinges*, and this with slight alterations in the ending of the word was the manner of writing it until the sixteenth century, when, following the rustic corruption of the name, it became Darking, and so continued up to the beginning of the present. The change appears to have been introduced about the time of Edward VI.

The signification of the word Dorking has been supposed to be “dwellers on the waters,” which may be correct, as a stream called the Pipbrook runs through the town, and the River Mole flows close by.

The Mole, or Moulsey, although essentially a Surrey river, has its rise in Sussex, three small streams rising in Tilgate Forest, Rusper, and Worth, joining their waters

to form the Mole. The praises of this river have been duly sung by the old English poets. Spenser says:—

“And mole that like a nousling mole doth make
His way still underground till Thames he overtake.”¹

Whilst Drayton in his *Polyolbion* tells us of the Thames, that—

“’Gainst Hampton Court he meets the soft and gentle Mole.”

and he gives a full account of the union of the grander river with his “much loved Mole.” Finally Milton does not overlook this stream, but has a line respecting the

“Sullen Mole that runneth underneath.”

The manor of Dorking was held by the Earls of Warren and Surrey, and a curious instance of the feudal power exercised by these nobles is recorded of one of them, William de Warren, who it appears gave a certain Payen Wrenge, with all his family and his tenement in Dorking, to the Knights Templars; the aforesaid Payen Wrenge being his “native.”²

John Plantagenet, the seventh earl, procured the establishment of a market and fair here, 7th of Edward I, which market is now held on Thursday in each week, and the fair on the Eve of the Ascension; the latter, it is said, was once the largest fair in England for lambs.

The *Chronicle of the Grey Friars of London*, records an earthquake here in 1551.³ Probably this was the same as that described in *Machyn's Diary* as occurring in 1553. At that date the writer says: “The xxv. day of May was be syd Rygatt, and Croydon, Suttun, and Darking a gret wandernus of herth and spesshall at Darking and in dyvers plasys pottes, panes and dysys dounst and mett felle downe abowt howse and with many odur thyngs.”⁴ Beyond the dancing of pots and

¹ *Fairie Queen*, Book IV, canto XI.

² *Sussex Archæological Society's Collections*, Vol. IX, p. 237.

³ *Chronicle of the Grey Friars of London*, p. 69, ed. Camden Society.

⁴ *Machyn's Diary*, p. 6, ed. Camden Society.

pans, &c., there does not appear to have been any serious results from this earthquake.

The town was paved before 1649, or rather it was pitched with large pebbles brought from the sea-shore and stuck on end; this paving was further improved in 1817, but until the middle of the present century, the "side walks," as the Americans call them, were covered with narrow strips of paving stones bordered by broad ones of pebbles, which were very uncomfortable for pedestrians.

In the 17th century the assizes were often held in the Market House, and on one of these occasions, in 1692, there was delivered the curious charge printed at length in the twelfth volume of our *Collections*. Trotter tells us that the place for the execution of criminals was then in Sandy Lane. During the first half of the present century offenders were confined in "the cage," a wretched hovel with a door in which was a grating, and through this the prisoners talked with their friends outside.

Till the middle of the last century the want of good roads was severely felt in Surrey and Sussex; in the former, instead of by a direct road from the Metropolis, commodities and merchandise were conveyed to Dorking, partly by road, partly by water. It is difficult at the present day to realise that Kingston-upon-Thames was once an inland port, and that through it the western part of Sussex was reached besides the centre of Surrey.¹ A writer of the last century says of Dorking that "great quantities of coals are brought from Kingston and Ditton-on-Thames by land carriage, at a reasonable rate; as the teams that are continually going in great numbers, with timber and other goods to these places, take the coals as back carriage."² Even in the present century Dorking line was occasionally sent to Kingston by road, and thence to London in barges.

¹ In *Machyn's Diary*, pp. 57, 58, we read that on March 11th, 1553, Sir Henry Goring died (in London), and that he "was cared in-to the contrey by water to Kyngstun [and] after by land to ys on contrey," his own country being Sussex, where he was buried at Burton.

² *Description of England and Wales*, Vol. IX, p. 105.

The Thursday market was for corn, of which great quantities were sold; the presence of several mills on the River Mole and close at hand causing much of the wheat to be ground here and forwarded to London. In a work published in 1750 we are told that, "Such large quantities of wheat are weekly brought to this town that the Toll Dish on some particular days amounts to above a Load of Wheat, whereas about 100 years ago, one *Bust*, to whom the Toll Dish then belong'd, sold it for 40 Shillings."¹

In 1756, a road was made from Epsom, through Dorking, to Horsham, in Sussex. This new highway greatly facilitated traffic and increased the markets, not only for corn but also for poultry, a particular kind of fowl having been in great request, and still considered one of the most serviceable breeds.

The Post left Dorking in 1817 "every night (Saturdays excepted) and returned at three in the morning," and in 1837 there were four local coaches plying daily between this town and London, whilst several from Bognor, Guildford, Horsham, and Worthing continued to pass through this place until the completion of the Mid-Sussex railway. About 1845, a coach used to leave the "Ram Inn" for the nearest railway station, which was then at Redhill, and omnibuses plied between Dorking and Epsom, where there was also railway communication with the Metropolis.

A Church is mentioned in Domesday Book, and in the returns of the Taxation of Pope Nicholas in 1292, we find a notice of "Eecl'ia de Dorkingge cum capella," which Mr. Hussey considers, probably meant Capel, formerly a chapelry of Dorking, and to this day a curacy.² This opinion is also that of Manning and Bray. The dedication is generally supposed to be to S. Martin, to whom the Surrey churches of West Clandon, Epsom, and East Horsley are also dedicated, but Hughson, and also the author of the *Antiquarian Itinerary*, say that the B. Virgin is the patroness. The benefice is a

¹ *A New Present State of England*, Vol. I, p. 234.

² Hussey, *Churches of Kent, Sussex, and Surrey*, p. 327.

vicarage in the deanery of Stoke, and was valued in the king's books at £14:13s. 11½d. per annum. The impropriation has passed through the hands of the king, of the Earls Warren, the Duke of Norfolk, and those of the Cubitt family.

Popular tradition asserts that there were formerly other churches here, and ascribes the rebuilding of the Norman church to Bishop Giffard of Winchester, the builder of the nave of S. Mary Overies, Southwark; also it is asserted that the edifice was re-erected in the time of Richard II; the latter statement can only be partially correct, and applicable only to the western portion of the building. Until the first reconstruction of the church, in the present century, the plan appears to have embraced a cruciform structure with co-extensive nave, aisles, and clerestory, probably of four bays, a south porch, north and south transepts, a central tower and a chancel. The oldest part appears to have been the north transept, which was a lofty one of two bays, the ridge of the roof being on a level with that of the clerestory of the nave; it had a triplet of plain lancets on the northern face, the centre one piercing a pilaster buttress, similar to a Norman example at Clymping, Sussex, and over this projection was another single light. The east wall had a central buttress, flanked on either side by a couple of long narrow lancets.¹ The aisles were under lean-to roofs, and the west window of the nave appears to have been a large four-light opening, whilst the clerestory had three two-light windows on each side. The porch was entered by several steps down, and the church by a further descent of steps. A single light was on each face of the tower belfry, over which was a solid parapet, and from within it rose a plain pyramidal roof. The walls of the tower were of squared stone or chalk, and it was repaired in 1672. The chancel was not very deep, but retained a very beautiful flowing traceried east window of five lights. It will be seen from the sketch here given that the

¹ See Frontispiece in *Churches of Kent, Sussex, and Surrey*.

tracery occupied more than half the height of the opening, like that of the still older window in the south chantry of Godalming Church,¹ also that in both windows the central light rose above the side ones. The Dorking example retained its original protective ironwork, a feature seldom now met with; here the upright bars were quite plain, but in some cases they ended in elegant flours-de-lis, as in a window in the north transept at Northbourne Church, Kent. Until Mickleham Church was in 1872 "thoroughly restored and handsomely fitted up,"² there was a beautiful three-light east window of fourteenth century date, and with tracery very similar in character to the one at Dorking.

Allen's description of the inside of the old church here is so characteristic of the date at which it was written, that it may be quoted at length: "The interior of the church," he remarks, "is rather injudiciously planned, the pews being allotted with little uniformity or economy of arrangement. There are, however, a few commodious family seats, whose matted floors, and neatly covered sides denote the superior rank of their proprietors." At the east end of the nave, besides the figures of Moses and Aaron, the same writer tells us that "Several devices and allegorical representations" filled up "the spacious entablature reaching to the roof and forming a group of interesting scenic design."³

The returns of church goods at Dorking, in the sixth year of Edward VI, are chiefly remarkable for the large number of candlesticks, mention of no less than forty-two brass ones being made besides two standard ones to be placed before the high altar.⁴

Some of these candlesticks probably belonged to the rood loft, which was often provided with many of them. Thus, in the same returns for Surrey churches, we find that at Lingfield there were "xxiii. cuppis of latten for

¹ See Illustration, *Surrey Archaeological Collections*, Vol. IV, opposite p. 200.

² Brayley and Walford's *Surrey*, Vol. IV, p. 184.

³ Allen, *History of Surrey*, Vol. II, pp. 173, 174.

⁴ See *Surrey Archaeological Collections*, Vol. IV, p. 1.

the rode-lofte to sett lightes upon." And at Carshalton they had "xxi latten candelstykes for the rode-lofte."¹

The returns also mention five bells in the steeple, the largest reputed to weigh sixteen hundredweights. There were also a set of chimes and a clock.²

The edifice above described having been found too small for the increasing population of Dorking, it was determined to pull it down with the exception of the chancel, and this having been accomplished, in 1835 the foundation stone of a new church was laid. It cost £9,328, and was a structure of brick covered with compo; the plan, like that of the original house of prayer, was cruciform, the central tower having in addition a lofty spire. Of the architectural merits of the design, Murray, in his *Guide to Surrey*, remarked that "it would be charitable to say as little as possible." But it should be remembered that in 1835 church architecture had sunk to a very low ebb, and that much was not to be expected from an ordinary architect in the days when the leaders of the profession did not disdain to introduce cast-iron tracery into the windows, and *papier-maché* into the ornaments of the churches they designed.

The old chancel was now turned into a baptistery, and in 1837 a new font was subscribed for "by the

¹ It appears probable that some of these forty-four candlesticks may have been for use in Holy Week. Knight, in his *Pictorial History of England* (Vol. II, p. 221), quotes a 15th century sermon, in which is the following passage: "Also this servis called Tenebras before the anter is sett an Herse with xxiiii candels breymyng for xii Apostles and xii prophets, which candels be quenched one after an other." In the accounts of Winchester College, 4th of Henry VI, is an entry concerning similar candlesticks, which runs as follows: "In solut. Thomæ Smyth pro xxiii pyunis ferreis pro cruce triangulari ordinat. pro candelis infingendis tribus noctibus ante Pascha," quo. *Archæological Journal*, Vol. VIII, p. 82.

² Besides the chimes in the steeple, there were occasionally small sets of bells to chime near altars, some curious particulars concerning which will be found in the will of John Baret, a wealthy townsman of Bury St. Edmund's, dated 1463. It is given at length in the *Bury Wills*, published by the Camden Society. See pp. 19, 26, 29.

neighbouring gentry." It cost £200, and had the arms of the subscribers emblazoned on the bowl, a form of embellishment which did not meet with the approval of the archdeacon of Surrey, who ordered the removal of this "display of heraldry."

In 1866 the old chancel was in its turn destroyed, and the foundation stone of a new one laid on the feast of the church's patron, St. Martin. The architect was the late Mr. H. Woodyer, who designed the window tracery to resemble, as far as possible, that of the old east window. The body of the church, built in 1835, was in 1873 removed, and a new nave, aisles, transepts, and a tower were built, under the able direction of the architect just named. Shortly afterwards a spire was added to the tower in memory of Dr. Samuel Wilberforce, Bishop of Oxford, and then of Winchester, and killed in 1872 by a fall from his horse near Dorking. There is also a high screen erected in commemoration of William Henry Joyce, M.A., instituted vicar here in 1850, a post he held for twenty years. Two windows have stained glass, bearing reference to the life of St. Martin. There are now eight bells in the steeple, the tenor of the peal weighing twenty-four hundredweights.

Mr. Stahlschmidt, in his *Surrey Bells*, pp. 151, 152, gives the following dates for these bells,—one of 1626, three of 1709, and one for each of the years 1746, 1827, 1837, and 1842. He also quotes Rose's *Recollections of Old Dorking*, published 1878, to the effect that fifty years previously the "pancake" bell was rung between eleven o'clock and noon on Shrove Tuesday.

Four monuments from the old church were transferred to the new one, and these are described in the twelfth volume of our *Collections*. One of these memorials was for Abraham Tucker, of Betchworth, whom Watkin records as a metaphysical writer, born in 1705, and the compiler of several works; besides which, on the death of his wife in 1754, he tells us, that "he copied all the letters which had passed between them, and entitled the collection *A Picture of Artless Love*, for the use of

his daughters.”¹ Several ledgers in the old church retained matrices of brasses.

There was formerly a tomb here for John Middleton, who was thrice Member of Parliament, and resided for many years at Muntham, in Findon parish, Sussex. This gentleman, dying at Dorking in 1743, at the age of 75, was buried here, and “a somewhat fulsome and lengthy inscription adorned (or disfigured) a mural monument over the vault where he lies interred.”²

In the angle formed by the northern wall of the chancel and the eastern one of the transept, a gloomy-looking mausoleum was erected in 1758, by Henry Talbot, Esq., of Chart Park, in this parish, and in a vault near several members of the ducal family of the Howards were buried, a list of whom will be found in the sixth volume of our *Collections* (p. 252, *n.*). The last of these was Charles Howard, the eleventh Duke of Norfolk, who died in 1815. He was interred with much pomp, his coronet being borne in front of the funeral procession “on a crimson cushion,” and “the Deputy Garter King of Arms, Norroy King of Arms, three heralds, and three pursuivants, attended in tabards of state, to perform the ceremonies usual at the funeral of the Earl Marshal of England.”³

In 1662 there was buried at Dorking, Lady Stanton, daughter of Sir Edward Moor, of Odyham, Hants., and wife of William, tenth Lord Stanton, who survived her ten years and died at a very advanced age.⁴

The churchyard contains the remains of John Hoole, the author of several books, including a translation of Tasso's *Jerusalem* and other works, and the writer of three plays, all of the latter, however, being unsuccessful. He was born in 1773, and during the latter part of his life resided with his son, the Rev. Samuel Hoole, of Abinger. He died on August 2nd, 1803.

¹ *Biographical Dictionary*, p. 1005.

² *Sussex Archaeological Collections*, Vol. XXVII, p. 18.

³ Timbs, *Picturesque Promenade round Dorking*, pub. 1823, p. 84.

⁴ Dr. Oliver's *Collections*, &c., p. 97.

One of the vicars here, the Rev. Samuel Nabbs, was ejected for nonconformity, according to Calamy, who does not furnish any particulars respecting him. Two other clergymen, silenced for the same reason, resided here after their deprivation; the first, Mr. James Fisher, had been turned out of the living of Fetcham, and afterwards kept a school in this town, where he died in 1691, aged 86.¹ He had been invested with the rectory of Fetcham in place of Dr. Thomas Turner, ejected by the Cromwellians.² Walker gives Mr. Fisher an unfavourable character for his cruelty towards Turner's wife, but Calamy says that "most likely the doctor (Walker) was misinformed."

The second nonconforming clergyman who resided here was Mr. John Wood, ejected from Northchapel, in Sussex, and who subsequently "lived upon a small estate he had at Westgate (Westcott, qy.), near Dorking, where he afterwards had a congregation. He died, 1695, aged 78." Calamy adds, "He was a grave, solid, and judicious divine, who 'brought forth fruit in old age.'"³

The Society of Friends once formed a numerous body in Surrey and Sussex, and established many meeting houses in both counties at the close of the 17th century. At Dorking one was built in 1709, being erected on a piece of ground in West Street, given by Resta Patching. The present place of worship was reared in 1846 on the same spot.⁴

Among other dissenters once resident here may be mentioned John Mason, the author of the well-known *Treatise on Self Knowledge*, a work which has been translated into several languages. He was pastor of a nonconformist congregation in this town, and besides the work above mentioned was the writer of several others, one of which bears the quaint title of *The Lord's Day*

¹ Calamy's *Nonconformist Memorial*, Vol. II, p. 448.

² Dr. Walker's *Sufferings of the Clergy*. Diocese of Canterbury, p. 6.

³ Calamy's *Nonconformist Memorial*, Vol. II, p. 466.

⁴ See *Early Friends in Surrey and Sussex*, p. 78.

Evening Entertainment, a set of Sermons for Families. He died at Cheshunt, Herts., in 1763.

Another noticeable nonconformist was Dr. Andrew Kippis, born at Nottingham in 1725. He was pastor of a Unitarian assembly here from 1750 till 1753, when he removed to Westminster. Several works were published by him of a miscellaneous character, and he died on October 8th, 1795.

In 1585, Thomas Fryer, "Doctor of Phisicke, was cited to appear at Dorking touchinge his not cominge to Churche," but it appeared that he had already been before the Commissioners in London on the same account, and had compounded with her Majesty (Elizabeth) for a certain sum yearly not to come to church.¹

The Market-house was a building of Queen Elizabeth's time, a two-storied half-timber one, of which the lower was open, and the superstructure carried on stout pillars; the whole very much like the market-house at Farnham. A view of it will be found in a work called *Early Friends in Surrey and Sussex* (p. 56), where it is stated that when a member of the Society was guilty of any "moral delinquency," and afterwards gave signs of repentance and amendment of life, he was restored to membership, "on his giving forth or signing a paper condemning his evil actions," and this document was then "directed to be posted up in the markets," to clear the Society from scandal. The posting of this exculpatory notice was enforced in 1669, when a Quaker, who had been induced to acknowledge his "outgoings," was ordered to stick up his paper at Guildford, Kingston, and Brentford markets (*ib.*, p. 54). A similar case occurred at Dorking in 1678, when a Friend, one Francis Moor, was ordered to put up his letter of "condemnation" on the market-house. The fate of this building was a curious one, and a good exemplification

¹ Kemp's *Loseley MSS.*, p. 249. He also speaks of a document showing that many "Romanists," as he terms them, "were willing to purchase similar permissions at the sacrifice of a fourth part of their yearly income, if their own statements of the amount might be considered, under such circumstances, to be tolerably correct."

of the Scripture—"Put not your trust in princes," for having become ruinous early in the present century, the then Duke of Norfolk, it is believed, went so far as to promise the townsmen a new market-house in its stead. Thereupon the structure was pulled down, and the proceeds of the sale of the materials placed in the hands of the Duke's agent. But as the nobleman died soon afterwards, the heirs refused to carry out the supposed promise, and the money was expended in improving the pavements of the town.

Probably no memorial remains of the bull-ring, which once existed near the well adjacent to the market-house, but the collar which held the last bull baited at Guildford was exhibited at a Loan Exhibition at that town in 1884. At Horsham, Sussex, not very far from Dorking, the bull-ring remains *in situ*; another is at Brading, Isle of Wight; and there is, I am told, a third somewhere in the Midlands. These three examples are said to be the only ones now left.

A century ago the inns here derived some of their importance from a custom which had then been long prevalent of selling corn in them on market days, the wheat being lodged in the public-houses for this purpose.¹ Among the leading hostelries, the "King's Head" was, early in the present century, celebrated for fish-river dinners, in which water-souchy formed a prominent dish.² The post-office now stands on part of the site of the "Old King's Head," an inn which it is supposed was the one intended by the "Marquis of

¹ See *Description of England*, Vol. IX, p. 104.

² As few people appear to be acquainted with the composition of water-souchy, the receipt for the concoction of this dish is here given from a *Cookery Book*, "by a Lady," published in 1833, p. 18 :—

"Stew two or three flounders, some parsley roots and leaves, thirty peppercorns, and a quart of water, till the fish are boiled to pieces; pulp them through a sieve. Set over the fire the pulped fish, the liquor that boiled them, some perch, tench, or flounders, and some fresh roots or leaves of parsley; simmer all till done enough, then serve in a deep dish. Slices of bread and butter are to be sent to table to eat with the souchy."

Granby," of Dickens' *Pickwick*. The "King's Head" was not the original designation of this house, it having been previously known as "The Cardinal's Cap." In a similar way the "White Lion" was anciently called "The Cross House," from the cruciform badge of the Knights Hospitallers, who held it of the manor of St. John of Jerusalem at Clerkenwell, London. At Burford Bridge is an inn which has been visited by many persons of note, owing to its picturesque surroundings; among the guests have been Lord Nelson and Keats the poet. It was also a favourite resort for married couples during their honeymoons.

Whilst on the subject of inns, it may be noted that a writer, in 1750, says of Surrey: "There is also a kind of wild Black Cherry, that grows about Dorking, of which the inhabitants make considerable quantities of Red Wine, much wholsomer and but little inferior to French Claret."¹

Probably the inns derived considerable profit from the fact that the pilgrims' road from Southampton to the shrine of St. Thomas of Canterbury passed through the parish of Dorking. It did not enter the town itself, as it was the custom to lead these highways so as to pass near, but not through towns. The route here lay along the slope of Denbies Hill and along the valley to West Humble, where there are still the remains of a wayside chapel near which are the suggestively named *Paternoster Lane*, and the *Pray Meadows*. The above road was bounded by box and yew trees, which being evergreens would form excellent landmarks, both in winter and summer.

Besides having this great pilgrims' way for continental devotees passing through it, Surrey had for a short time a shrine of its own to which pilgrimage was made—namely, the temporary grave of King Henry VI, at Chertsey Abbey, before the removal of that monarch's remains to Windsor. Several wills dated in the latter part of the 15th, and the opening years of the 16th

¹ *A New Present State of England*, Vol. I, p. 230.

centuries, contain provisions as to the execution of vicarious pilgrimages to this Surrey shrine.¹

Dorking was one of the six places in Surrey benefited by the will of the well-known Henry Smith, who, about 1625, left one thousand pounds to help the poor of the parish. In 1677 the churchwardens were granted a license to erect almshouses on Cotmandene, a project which after some delay was carried out. Among other benefactors to the town may be mentioned Mrs. Margaret Fenwick, who, in 1725, left £800 for various charitable purposes, one of which was the "preferring in marriage such maid-servants as should have lived and behaved well for seven years in any one service."²

About 1820, a Provident Institution was founded in Dorking. Timbs gives the following grandiloquent passage from its fifth Report, which states: "That no individual, however humble, can possibly (whilst a member of this society) be doomed to pass the winter months under the accumulated miseries of cold and hunger; and that the DORKING PROVIDENT INSTITUTION may fearlessly be held up as a grand and practical scheme for the social and moral improvement of mankind."³

On Shrove Tuesday, in former times, vigorous out-of-door games were indulged in by the people, and among other sports football was one. Dorking has been a town remarkable for the pertinacity with which this custom has been adhered to, and "Camping," the old name for

¹ Two examples will suffice. The first is the will of Margaret Est, of Saint Martin's in the Bailey, Norwich, widow; it bears date 1484, and in it the testator requests a certain Thomas to go for her "on pylgrymage unto y^e Abbey of Chertsey ther as King Henry lyeth," and, as Norwich and Chertsey are some distance apart, she makes the prudent proviso, "yf my goodys wyll stretch so ferr for his costs."—*Norfolk Archæology*, Vol. IV. The second instance is furnished also from the will of a lady, Lady D'Arcy, made in 1489, and in which she orders her servant, Margaret Stamford, to go on pilgrimage to "Seint William of Rowchester and to King Henry."—*Essex Archæological Transactions*, Vol. IV, N. S., p. 6.

² Brayley and Walford's *Surrey*, Vol. IV, p. 232.

³ *Picturesque Promenade round Dorking*, p. 93, n.

this recreation, has been in vogue here at Shrovetide till the present day.

Cullum, in his *Antiquities of Hawsted* (p. 113), cites a deed of the 15th century in which mention is made of the *camping pigtele*, or spot of ground which joined the east side of the churchyard at that place, and he says that camping was not only good exercise for the performers themselves, but supposed to be beneficial also to the field in which they are engaged. In support of this he quotes the following from Tusser's *Five Hundred Points of Good Husbandry*:—

“ In meadow or pasture (to grow the more fine),
Let campers be camping in any of thine,
Which if ye do suffer, when low is the spring,
You gain yourself to a commodious thing.”¹

At Dorking, on Shrove Tuesday, the game is played in the streets, which seems to have been the usual practice in the 17th century. Knight says that in the early part of the 18th it was indulged in by the young 'prentices within the porches of Covent Garden, London.² It was a sport prohibited to be played on Sundays, and Nelson, in his *Office and Authority of a Justice of the Peace*, published in 1729, under the head of “Sabbath,” gives the form of warrant: “To levy the Forfeitures of such as use sports on that day,” and he instances football, stating that each person so offending forfeits 3s. 4d. to the “Use of the Poor of the Parish;” power being given to levy a distress on the goods of the offender, failing which, the said person “is to be set publicly in the Stocks for the space of Three Hours.”

¹ In the Inquisitions made in 1425, to prove the age of one Robert Tank, John Coombes stated that he remembered the day of the baptism of the said Robert, “because directly after the baptism he was playing at football and broke his left leg.”—*Sussex Archaeological Society's Collections*, Vol. XII, p. 43.

² *Pictorial History of England*, Vol. III, p. 848. A foreign writer of the 17th century, quoted by Wright in his *Domestic Manners and Sentiments*, p. 490, says of English sports that “In winter football is a useful and charming exercise; it is a ball of leather as large as a man's head, and filled with wind; it is tossed with the feet in the streets.”

Describing the game as played here on Shrove Tuesday, a newspaper of 1888 says that just before mid-day a procession of men attired in grotesque costumes was formed, headed by a man bearing three footballs on a triangular frame, over which was the motto—

“Kick away both Whig and Tory,
Wind and water Dorking’s glory.”

At two o’clock the first ball was kicked off from the brow of the hill in the High Street, the Town Crier being the starter. At six o’clock the game was brought to an end, after some hundreds of men had taken part in the contest.¹ A melancholy interest attaches to a recent anniversary of the game, the starter being the late Mr. J. T. Maybank, a local antiquary, and a member of our Society from its commencement.

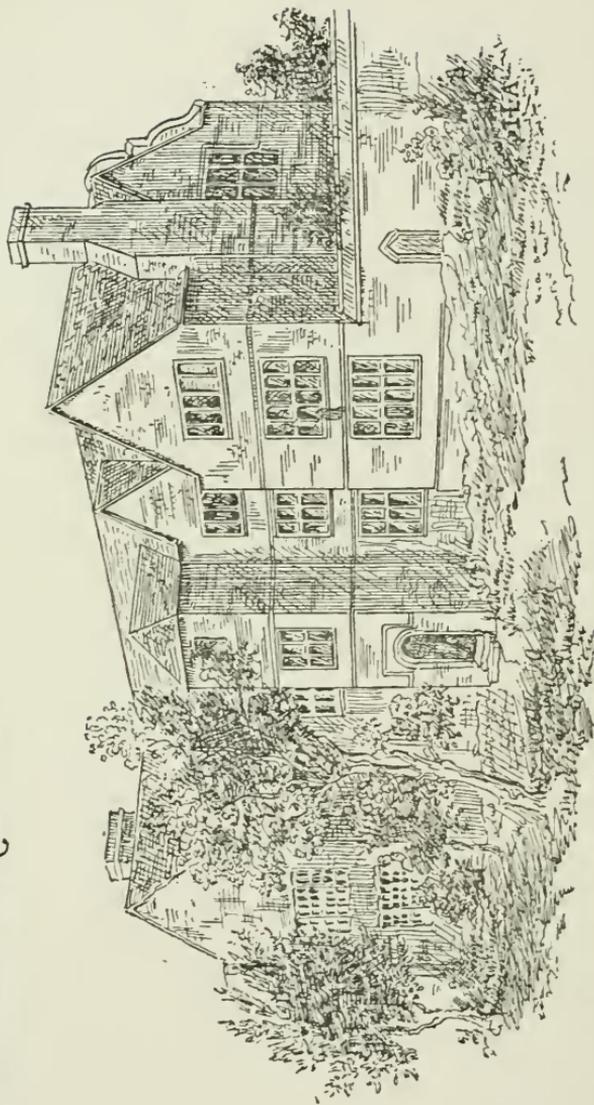
The Manor of *West Betchworth* appears to have been always considered a part of Dorking parish, and it is alluded to in Domesday Book as *Becesuoorde*. The castle here, although the ruins are of a comparatively recent date, was founded about 1376, when license to embattle was granted.² From 1437 till 1690 the Betchworth Manor belonged to the Brown family, and it is now possessed by that of Hope. The present castle ruins present none of the characteristics of a mediæval fortress, and no part of them appears to be older than the Jacobean era, to which period some chamber floor chimney openings may belong. There was a projecting porch, and a hall, under which there was an extensive cellarage. The walls are partly of chalk, partly of sandstone, and the thickness of the plaster indicates that they are not very ancient. The dismantling of the house took place in the reign of Queen Anne.

Between the ruins and the River Mole is a spring, approached by some brick steps, and a lion’s head in bronze remains through which the water formerly flowed.

¹ See *Southern Weekly News*, February 18th, 1888.

² Brayley and Walford, Vol. IV, p. 225.

MILTON COURT. 1852.



Being in private grounds, the river abounds with wild flowers on its banks, among them the beautiful purple loosestrife is conspicuous; there are also noble avenues of trees leading up to the avenue on which the castle stood.

Near the above is *Chert* or *Chart Park*, now forming part of the Deepdene estate. It was once called the Vineyard, and the vines were planted on the slope of the hill; but the old name was Chart, as is proved by the Will of William Sondes, dated 18 Nov. 1473, in which mention is made of the testator's tenements in Dorking called Le Chart, and his copyhold lands in West Betchworth.¹

The estate called *Deepdene*, now the property of the Hope family, was once owned by Sir William Burrell, Bart., whose son, Sir William Meyrick Burrell, sold it.² The former was the celebrated Sussex antiquary, who suffering from paralysis bought Deepdene, the air of which seemed favourable to his shattered constitution, but unfortunately he was disappointed in this and died in 1796. Of the artistic tastes of Mr. Thomas Hope, once the owner of this beautiful spot, and of the art treasures he collected here, nothing need be said, as they are so universally known.

North of Dorking is *Denbies*, a mansion on an elevated site, and which was formerly a farmhouse, until in 1734 it became the property of Mr. Tyers, the proprietor of Vauxhall Gardens. This gentleman's peculiar decorations of the grounds around his residence are fully set forth by Timbs and other topographers. In 1787, Denbies became the property of Mr. J. Denison, whose son, Mr. W. J. Denison, M.P. for Surrey, wrote two volumes of *Vers de Société*, &c., published in 1840.

At a short distance west of the town stands *Milton Court*, a fine old red brick residence, a view of which before

¹ See *Testamenta Vetusta*, Vol. I, pp. 237, 238.

² Brayley and Walford, Vol. IV, p. 226.

it was restored is here given. The Manor of Milton is mentioned in Domesday Book, where it is called *Mildeton*. The present manor house is of the time of Elizabeth, and has noble rooms and a massive staircase. It was the residence of the learned Jeremiah Markland, and here he is said to have been visited by the still more learned Porson; he was also an intimate friend of the Rev. William Clarke, the rector of Buxted, Sussex.

On a farm called *Meriden*, is a spring called Mags-well, probably a corruption of Margaret's well.